



Enhancing the Development of Students' Islamic Identity in Islamic Higher Education


Saddam Husein^{a,1*}, Nik Md. Saiful Azizi Nik Abdullah^{b,2}, Dawood Abdulmalek Yahya Al-Hidabi^{c,3}

^{a,c} Department of Islamic Education, Kulliyah of Education, International Islamic University Malaysia

^b Department of Curriculum and Instruction, Kulliyah of Education, International Islamic University Malaysia

¹sh.husein@live.iium.edu.my; ²nikazizi@iium.edu.my; ³dawood@iium.edu.my

* Corresponding Author

Article Info	Abstract
<p>Article History</p> <p>Received: October 31, 2022</p> <p>Revised: November 22, 2022</p> <p>Accepted: November 23, 2022</p> <p>Published: November 24, 2022</p> <p>Keywords: Globalization, Islamic Identity, LPPI, <i>Al-Islam dan Kemuhammadiyah</i>, Islamic Higher Education.</p> <p>Copyright (c) 2022 Saddam Husein, Nik Saiful Azizi, Dawood Abdulmalek</p> 	<p>The present study explores the role of the Institute for Islamic Studies and Practice (LPPI), Universitas Muhammadiyah Yogyakarta (UMY) in developing the students' Islamic identity. The study employed a qualitative case study design to capture the real-life context of LPPI UMY in playing its role. Through purposive sampling, the head of LPPI was selected as an informant in the study, considering his role and experiences leading this institution for about ten years. A depth semi-structured interview was conducted for data collection. The data were analyzed through thematic analysis to emphasize pinpointing, examining, and recording patterns (or “themes”) from the verbatim transcribed data. The findings revealed that LPPI UMY, as an institution mandated by the university to manage and develop Al-Islam dan Kemuhammadiyah (AIK) for the entire academic community in UMY, plays its role in developing the Students' Islamic identity through two significant programs: Learning and Guidance Programs. Learning programs are conducted as courses inside the faculty's curricula and consist of four courses, AIK 1, 2, 3, and AIK 4. On the other hand, Guidance programs are conducted as extracurricular and formulated in the form of the scheme of character building through some stages of Islamic activities, as well as supported by other programs such as Ramadhan activities.</p>
<p>How to Cite:</p> <p>Husein, S., Nik Abdullah, N. M. S. A., & Al-Hidabi, D. A. Y. (2022). Enhancing the Development of Students' Islamic Identity in Islamic Higher Education. <i>Progresiva: Jurnal Pemikiran Dan Pendidikan Islam</i>, 11(02), 87–103. https://doi.org/10.22219/progresiva.v11i02.23094</p>	

Introduction

Islam is one of the most prominent religions in the world. It has its teaching and values to shape the Islamic identity of the adherents in terms of belief, law, history, and culture (Saudullah Ali, 2016). Islamic identity is taken to mean the way of life of the Muslim, a comprehensive set of beliefs, practices, and ideologies derived from the Quran and the example of Muhammad (PBUH). Islamic identity is what separates us from non-Muslims. Robust Islamic identity also separates strong and shaky Muslims (Khan, 2000; Saudullah Ali, 2016).

Three fundamental teachings construct Islam as an Islamic religion (*Din*); worship (*shari'ah/Ibadah*), creed (*Iman/Aqidah*), and moral ethics (*Ihsan/Akhlak*), and the quality of a Muslim is determined by the quality of these three fundamental teachings of Islam (Hakam Shah et al., 2012; Hussein, 2016), and also considered as the main characteristics of a man to be called as a good Muslim (Jawas, 2006; Masroom et al., 2013). In addition, identity from the Islamic perspective refers to the Arabic word *huwiyah*, derived from the word *huwa*. This word means the essence and the reality of something, and the general use of the phrase *huwiyah*, moreover, is used to the meaning of 'identity', which expresses about identical uniqueness (Saudullah Ali, 2016). Thus, Islamic Identity is a reality or essence of a Muslim based on the Islamic teachings and values which make him different from other religious adherents (Hussein, 2016; Mohamad et al., 2020). Islamic identity refers to the faith of Muslims, and he is proud of Islam as his religion and way of life, as well as respecting the Islamic values derived from Islamic civilization and culture. A Muslim with an Islamic identity is identified through practicing Islamic teaching personally or in the community. It is responsible for implementing religious obligations and being willing to preach to society (Mohamad et al., 2020).

Previous studies show that Islamic Identity significantly impacts the development of many civilizations through practicing Islamic ethics in the community. In addition, Islamic Identity is a comprehensive identity pertinent to the Muslim faith, religion, moral values, and life. This Identity is the one that makes Muslims recognize Allah as the One and Only God of this Universe; it makes them keep worshiping Allah; makes them kind, sincere, responsible, and thoughtful when they deal with people; the Identity that forbids Muslims to lie, cheat, steal, gamble, and engage in any immoral behavior; it also makes Muslims realize and understand that Islam is a way of life (Saudullah Ali, 2016; Zimmermann, 2015; Zuriet & Lyausheva, 2019).

On the other hand, previous studies reported that the Islamic Identity faces a significant crisis due to some causes, for instance, the reason of modern colonialization and globalization (Bouyahya, 2018; Husni, 2015; Inqilabi, 2016; Mohd Abbas Abdul Razak & Sayed Sikandar Shah Haneef, 2021; Ramchahi et al., 2014). Modern Globalization is an era where western colonialism challenges the Muslim world. Furthermore, western globalization, with the advancement of the internet and social media, influences the evolution of modern society across the globe, for instance, the changes in lifestyles that contribute to various ethical issues (Mohd Abbas Abdul Razak & Sayed Sikandar Shah Haneef, 2021; Ramchahi et al., 2014).

Besides this massive impact of cultural imperialism, the role of social institutions, families, schools, and communities, in developing and maintaining the Islamic Identity among Muslim youth is reported to be failed (Dadan Sumara et al., 2017; Pohan et al., 2022). In the context of Indonesia, the dysfunction of these social institutions to prepare

the better generation leads to many problems in the development of psychological and emotional of the children and adolescent which also leads to the behavior deviation and breaking the rules, such as fighting, stealing/robbing, drugs, gambling, pornography, free sex, etc. (Hassan, 2021; Muhammad & Kaimudin, 2019; Yulia, 2020).

In addition, the behavior deviation in the age of adolescents is closely related to their age. An individual is in the transition process from childhood to adulthood, where he is no longer a child and not mature enough to be an adult. During this period, an individual tries to find the best pattern of life suitable for him through trial and error (Dadan Sumara et al., 2017). These ages need guidance and role model from their family member, peers, and community. That is why if these social institutions do not play their role in supporting the development of adolescents, behavior deviation occurs among them (Dadan Sumara et al., 2017).

Shortly, this condition challenges the adolescent to pursue their life, moving to the next phase as young adults because the previous stages of individual psychosocial development closely affect the current and future development of an individual (Erik H. Erikson, 1968). Consequently, when they go to university and live their new lives where they are separated from home and family and start a new independent life with a new community and circumstances, the adolescents face many challenges and easily influenced by other culture and habits, then imitate that culture and life style as well as leave the Islamic one (Akarowhe, 2018; Nuriman & Fauzan, 2017). The adaptation process of adolescents while entering university should be supported by the excellent and robust personal characteristics as well as foundation of moral and religious values, so that they can maintain their Identity as a good person and as a Muslim student (McLeod et al., 2021; Wang, 2018). In fact, as mentioned earlier, the foundation of the adolescents is not strong enough to face those challenges, leading to problems of life and committing various behavior deviations (Fatin, 2020; Sa'diyah & Rosyid, 2020; Siregar, 2016).

At this age, an individual is in the status of the moratorium and achieving Identity, as well as the age of university students (Marcia, 1966). This situation is where an individual needs more enhancement and support on the necessary information as the materials for the emerging adults to explore, which eventually enable them to make choices (Duderija, 2008; Peek, 2005) and commit to their preferences (Marcia, 1966). Thus, the role of higher education, as one of the social institutions, to support the emerging adults to go through the process of religious identity construction. Similarly, Islamic Higher education enhances and reinforces Islamic identity development among Muslim students.

Thus, in line with the crisis of Islamic Identity among Muslim *ummah*, especially Muslim students, Islamic higher education is considered essential for preserving and developing the Islamic Identity among Muslim students. Islamic higher education is where the Islamization and integration of education and knowledge could be implemented perfectly due to its universal curriculum, staff, and students (Hashim, 2019; Kafid & Rohman, 2018; Saudullah Ali, 2016). Moreover, developing an Islamic Identity could be done through a comprehensive educational program based on Islamic philosophy, worldview, framework, and teachings (Hashim, 2019). Therefore, Islamic Higher Education is one of the most important agents to preserve and develop the

Islamic Identity through comprehensive and holistic education (Hashim, 2019; Kafid & Rohman, 2018; Saudullah Ali, 2016).

Remembering the significant role of Islamic Identity, there has been some research conducted related to Islamic Identity. However, the studies only focused on Islamic identity development (Aginta Hidayat, 2017; Azmi et al., 2021; Kabir, 2015), negotiation of Islamic Identity (Brzozowski, 2018; Chen & Tabassum, 2019; Muhtadi et al., 2017; Wang, 2018), and measurement of Islamic Identity (Case & Chavez, 2017; Hakam Shah et al., 2012; Villani et al., 2019; Wright & Young, 2017) None of the studies related to the role of Islamic higher education in developing the students' Islamic Identity. Thus, the present study explored the role of Muhammadiyah University Yogyakarta (UMY) in developing students' Islamic Identity through one of its institutions that focuses on managing and developing the program of *Al-Islam dan Kemuhammadiyah* (AIK), namely the Institute for Islamic Studies and Practice (LPPI).

Therefore, the researcher selected Universitas Muhammadiyah Yogyakarta (UMY) as the case of the study due to its achievement as one of the Top Ten private universities in Indonesia (Zulfikar, 2021) and due to its strategic location in Yogyakarta (Purwanto, 2021) The location, which is Yogyakarta, is a city where tons of students from whole over Indonesia and the archipelago come to this city, is also considered to be the perfect location for the study due to its role as the most famous city to study in Indonesia which is well known as "the city of education" (Pratama, 2017; Purwanto, 2021; Raafi, 2021) Thus, the present study aimed to provide an excellent example of developing the Islamic Identity of students who are in an emerging adult period in Islamic higher education in Indonesia. Moreover, the study focuses on the perspectives of a head of the Institute for Islamic Studies and Practice (LPPI) about; first, the role of LPPI in UMY; second, the role of LPPI in developing the students' Islamic Identity in UMY; and third, the cooperation of LPPI with other institutions or divisions in developing students' Islamic identity in UMY.

Research Methods

The present study is a case study design using a qualitative approach. Based on the study's objectives, this study uses the case study to describe the unit in detail, holistically, and contextually (Merriam, 2009). The researcher used a case study to obtain the intended data and assess how participants expressed their views and report the data using his explanation. Remembering that the present study is to explore the case in the real-life context of a Muhammadiyah University in Indonesia in developing the students' Islamic Identity, a case study method is thought to be an appropriate design for the study to deeply explore the perspective of the informant on the role of Institute for Islamic Studies and Practice (LPPI) in the development of student's Islamic identity in Universitas Muhammadiyah Yogyakarta (UMY).

In addition, the purposive sampling technique was used to select the study participants. It is also known as judgmental, selective, or subjective sampling (Ashley Crossman, 2020; Patton, 2002). The participant was selected based on scientific goals that seek to understand the situation better and comprehensively. Therefore, the head of LPPI was selected as the informant of the study to provide comprehensive information about the role of LPPI in UMY as the institution that focuses on developing and managing the *Al-Islam dan Kemuhammadiyah* (AIK) for the academic community. Moreover, a semi-structured interview was utilized to collect the intended data. The open-ended interview was used to encourage the informant to deep thought about the

topic of the study. It also helps the informant provide the excellent and deep information the researcher needs through his verbal response, facial expression, and body gestures (Turner, 2010).

Furthermore, the collected data from the interview was then analyzed through thematic analysis, which emphasizes pinpointing, examining, and recording patterns (or "themes") from the verbatim transcribed data (Braun & Clarke, 2006). The thematic analysis consists of several steps of the coding process to create meaningful patterns; familiarization with data, generating initial codes, searching for themes among codes, reviewing themes, defining and naming themes, and producing the final report (Braun & Clarke, 2006; Ismail Sheikh Ahmad, 2017).

Results and Discussion

The present study will answer three research questions; What is the role of LPPI in UMY?; How does LPPI play its role in developing students' Islamic Identity in UMY?; How does LPPI cooperate with other institutions or divisions in developing students' Islamic Identity? Following these research questions, the researcher identified ten themes based on the data analysis from interview transcription, divided into three research question categories. Therefore, the first research question yielded two themes, the second one yielded five, and the third generated three themes.

The Role of LPPI in UMY

The two themes for research question 1 to consider the Institute for Islamic Studies and Practice (LPPI) role in Muhammadiyah University Yogyakarta (UMY) are presented in the following table 1.

Table 1. The themes for research question 1

Research Question 1	Themes
What is the role of LPPI in UMY?	<ul style="list-style-type: none"> • Managing AIK for the academic community in UMY • Working with three divisions

Managing AIK for Academic Community in UMY

The informant asserted that LPPI is the institution assigned by the university to understand and internalize Islamic teaching and values for the academic community in UMY. This role is done through managing, organizing, and practicing *Al-Islam dan Kemuhammadiyahahan* (AIK) in UMY. The informant said, "*the university mandates this institution to plan and manage the AIK program. AIK is Al-Islam dan Kemuhammadiyahahan in this university.*" The main tasks of this institution are to create and develop a system for guidance, understanding, and implementing AIK for the entire stakeholder and activities in the university.

Working with Three Divisions

To execute the institution's task, LPPI works in three main areas that specific divisions handle. The informant explained, "*this institution, LPPI, besides the head of the institution, three other divisions are working with me; there is what we call Cadre and Leadership*

Division, AIK Learning Division, and AIK's Da'wah and Development Division." The first division is Cadre and Leadership Division. This division handles the programs designed to prepare the cadres of Muhammadiyah in general and the cadres of UMY specifically. The programs of leadership and regeneration (cadre) are specifically conducted in University Residence (UNIRES). UNIRES is a residence provided by the university for students who want to learn and develop their insight and understanding of Islam. UNIRES provides guidance and mentoring for Muslim personality development students for a year. This division aims to form a cadre of Muslim community leaders who are devoted to Allah SWT, have Islamic personalities, and can develop themselves in real life for the creation of a civilized society that is inspired by Islam and Muhammadiyah.

The second division is AIK Learning Division, and this division has the role of managing the learning activities related to *Al-Islam dan Kemuhammadiyah*. Shortly, this division will focus on implementing the programs for the students, academic staff, and UMY stakeholders. The last division is AIK's Da'wah and Development Division. This division plays a role in developing the learning of AIK in UMY, which covers the development of content, learning method, and the practice of AIK in UMY.

Based on the research findings elaborated above, LPPI plays a significant role in managing and developing the learning and implementation of AIK for the UMY stakeholder. This role is confirmed by the vision of UMY that the university excels in the development of science and technology based on Islamic values for the benefit of the *ummah* (UMY, n.d.) Thus, the university instills not only Islamic values in the students but also in the academic staff and UMY's stakeholders. Moreover, the multidivisional structure practiced by LPPI also helps the institution have significant control of the task that needs to be accomplished based on the division office or manager. This organizational structure also allows the institution to be more flexible and quick in making decisions facing any problem (Scilly, n.d.).

The Role of LPPI in Developing Students' Islamic Identity

For research question 2, the researcher discovered five themes to identify the role of LPPI in developing the students' Islamic identity in UMY.

Table 2. The Themes from research question 2

Research Question 2	Themes
How does LPPI play its role in developing students' Islamic Identity in UMY?	<ul style="list-style-type: none"> • Enhancing the Elements of Islamic Identity • AIK for students and academic staff • The Scheme of Character Building • Integrity Pact for students • Ramadhan in Campus

Enhancing the Elements of Islamic Identity

The informant asserted that LPPI considers three elements of the fundamental teaching of Islam as the elements of the Islamic Identity that the students need to have. They are; *Aqidah*, as the basis and foundation of the faith of Islam; *Ibadah*, as the symbolic

ritual of practicing the teaching of Islam; and *Akhlak*, as the manifestation of the correct *Aqidah* and good *Ibadah*. The informant said, "*Islam must be comprehensive, it covers the whole aspects of life, yet Aqidah cannot be tolerated, ... Islam is not only the practicing Ibadah but must also be implemented in attitude*". In addition, the informant also added that students need to have a good understanding of Islam, then they will become ideal Muslims. This understanding, later on, encourages the practice of Islamic teaching in their daily lives.

Regarding this element, a hadith narrated by Imam Muslim, known as *Hadith of Jibreel*, revealed the fundamental teaching of Islam. In the hadith, *Jibreel* came to Rasulullah Muhammad (PBUH) and some of His companions to teach about the primary teaching of the religion of Islam, which are; Islam with its five pillars of Islam; *Iman* with its six pillars of *Iman*; and *Ihsan* which means to worship Allah as though you can see Allah, and if you cannot yet Allah indeed can see you (to always doing good *Akhlak*) (Hassan, 2021) Thus, every Muslim need to understand and possess these three elements of Islamic teaching reflecting their characteristics as Muslims.

AIK for Students and Academic Staff

As mentioned in the previous section, the role of LPPI in UMY is to manage and develop AIK for the academic community of UMY. In this theme, LPPI provided the programs of AIK not only for students but also for academic staff, especially lecturers. The informant argued that LPPI needs to foster the academic staff to be role models for students. Thus, they also need to have a good understanding of Islamic teaching and values through annual training and lectures provided by the university so that they can act and behave following the teaching of Islam; as the informant explained, "*the lecturers must be guided and fostered because the role model is the lecturers.*"

Thus, the students can then emulate the example performed by their lecturers. Moreover, to ensure the participation of the academic staff in the mentioned programs, the university provides points for every single activity they participate in which also impacts their salary or income. In line with this finding, (Achmad, 2021) also argued that the lecturers and academic staff are the primary ages of achieving the education goal to internalize Islamic teaching and values toward Muslim students in Islamic higher education. The role of lecturers in achieving this goal is through four competencies: professional competence, personality competence, social competence, and pedagogical competence in the self-actualization of life and socializing (Achmad, 2021). Shortly, the lecturers have to play their role in forming the Islamic environment in the university by transferring the knowledge to the students and being the role model in the aspect of behavior and daily life.

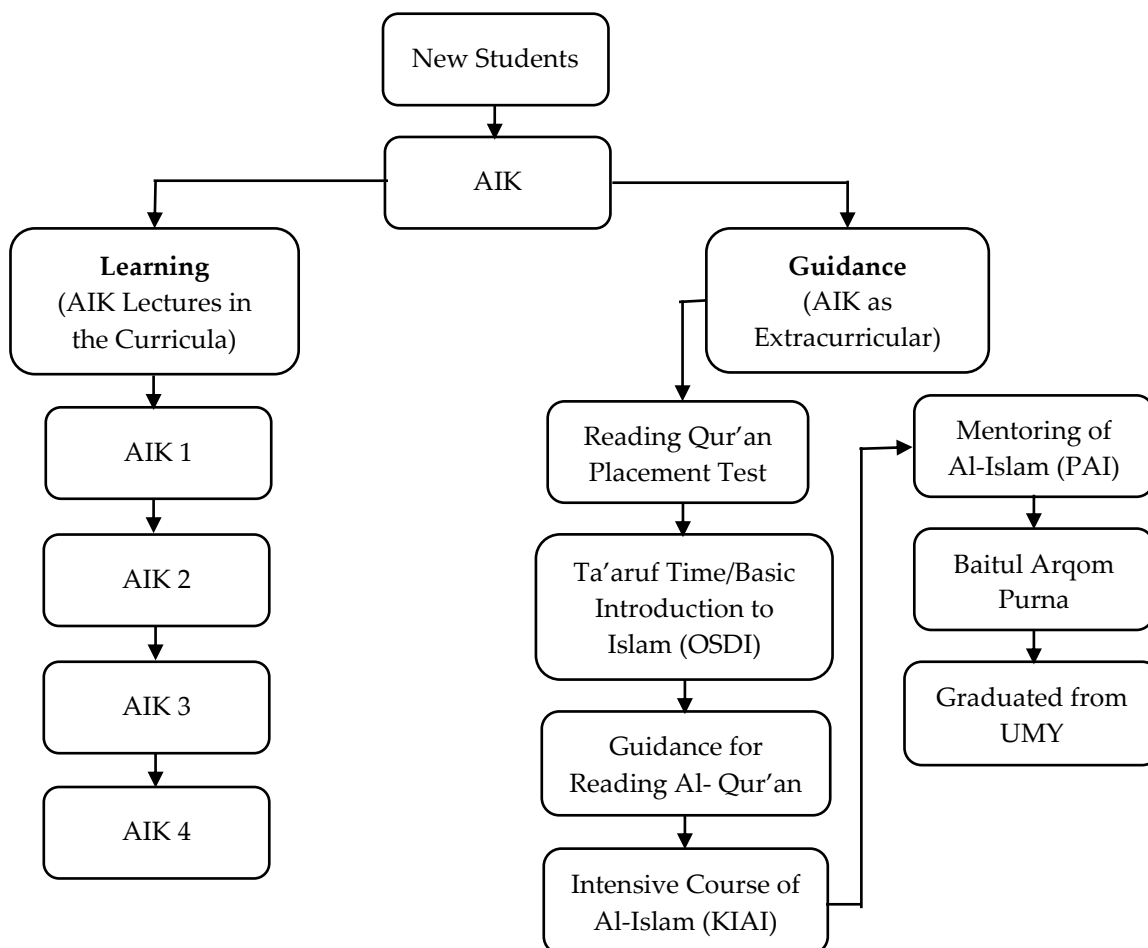
On the other hand, the implementation of AIK for the students is manifested in the concept of Scheme Character Building designed by LPPI, which will be elaborated on in the next theme.

The Scheme of Character Building

LPPI enhances the development of Students' Islamic Identity through the programs of *Al-Islam dan Kemuhammadiyah* (AIK), which are conducted in two ways, a Learning program and a guidance program; the first one is conducted following the faculty's curriculum and managed by the faculty itself, yet LPPI provides the guidelines

and the contents; the second one is conducted outside the faculty's curriculum or can be called as extracurricular, and this kind of program is carried out in some models of activities. In addition, the AIK programs for developing the Islamic Identity are provided for the students in the form of stages to ensure the understanding of the students through step-by-step learning. The programs are reflected in the following figure:

Figure 1. AIK Programs for Character Building



The figure presented above shows the programs of AIK in two models. The first model is the course of AIK taught in the classroom following the faculty learning curriculum, which is considered the program for learning the materials about *Al-Islam dan Kemuhammadiyah* (AIK), and the second one is AIK as the guidance program conducted outside the faculty's curriculum. The informant said;

"What we do in this institution is divided into two major programs; learning program that follows an academic learning curriculum, and it consists of four courses, AIK 1,2,3 and 4; and there is what we call guidance program that is conducted outside the faculty's curriculum" (interview with informant).

The AIK course is provided for all faculties and departments in UMY. In addition, the AIK course is taught in four levels, they are; AIK 1 covers the learning of

Islam and Humanity, which discusses Islamic theology and human ethics; AIK 2 discusses *Ibadah* (worship) and *Muamalah* (human relation), which includes the philosophy of worship and the materials of how to interact with other people, for instance, married and trade; AIK 3 is *Kemuhammadiyah* which discusses the concept of Muhammadiyah organization, its view on religion, its statutes and bylaws, its principles, and its decision on particular juristically Law; and AIK 4 is about religion and knowledge, in this course, the students are taught about how the Islamic Law correlate with the context of humanization of the Law, the positivism with Islamic Law and economical with Islamic Economic. Shortly, this AIK 4 is about the integration of Islam and worldly knowledge.

Conversely, AIK, as the guidance program, is conducted in some stages. The first stage is the reading Qur'an placement test, which aims to classify the students' ability to read the Qur'an. After the placement test, the students will be joined in the *Ta'aruf Time* (Basic Introduction to Islam) or well known as OSDI (*Orientasi Study Dasar Islam*), which is conducted over two days to introduce Islam as the worldview, the Islamic concept of learning, and the Islamic concept of intercommunication, the concept of Islam from the perspective of Muhammadiyah. Moreover, this program is conducted to introduce Islam, Muhammadiyah, and UMY to students from various religious and educational backgrounds so that the student does not misinterpret Islam, Muhammadiyah, and UMY. Eventually, they feel they are on the correct path to pursue their study.

Later on, the students will join the guidance of reading Al-Qur'an based on the result of the placement test mentioned above. The guidance class is divided into four classes; A, B, C, D, and E. This guidance of reading Al-Qur'an is conducted over two semesters to ensure that all students who graduated from UMY can read Al-Qur'an well. The ability to read Qur'an is also one of the requirements for graduation, and the informant said, "*because the students must be able to read al-Qur'an before graduating if they are not able to do so, their graduation will be postponed.*"

Furthermore, the students are provided with an Intensive Course in Al-Islam (KIAI) program from semester one to semester two. All new students will be divided into groups consisting of 150 to 200 students each and will be staying for three days in the university residence (UNIRES) for the guidance of practical worship, such as *Taharoh*, ablution, performing *salah*, and *salah janazah*. The program aims to; build good reasoning of correct *Ibadah* based on the Qur'an and Hadith of the Prophet (PBUH); enable the students practicing the correct *Ibadah* in their daily lives; internalize the spirit and values of *Ibadah* into the students so that they can actualize it in their *Akhlak*. The concept of practical learning practiced in this KIAI program helps students understand the materials comprehensively through their engagement in the learning activities. This practical learning is called active learning, which aims to fully involve students in the learning process to give them positive responses to the learning as well as to participate in the given activities (Nahar et al., 2021). Thus, through active and student-centered learning, students can have a broader opportunity to build their knowledge and develop skills (Demirci, 2017).

In addition, LPPI then provides a program called Mentoring of Al-Islam (PAI). This program is conducted by grouping the students with ten members and one senior as the mentor in each group. Moreover, the students discuss the day and time to have group discussion at least once a week for one semester (usually in the third semester).

The discussion materials are monitored and guided by LPPI through the training of mentors. In addition, this PAI aims to provide continuous supervision and to ensure that the students behave following the teaching of Islam and possess *Akhlak al-Karimah*. Through this program, the students are also able to have a sharing moment for any problem or obstacle during their study in UMY, as mentioned by the informant:

"We have a program mentoring of Al-Islam called PAI (Pendampingan Al-Islam), it focuses more on how to behave in everyday life, including Akhlak, so, this is more on the implementation in daily life..... So, it is like there will be a senior with ten new students, and they will discuss the problem and how it impacts their life. So, it is more on implementing the Islamic life" (interview with informant).

Thus, this PAI could create a harmonious environment among students' daily relationships. Thus, friends play a very significant role in developing the religious Identity and shaping the personal experience about God and the importance of religion (King et al., 2002).

Finally, to ensure that the students are ready to return to society, LPPI conducts a guidance program every year for the final grade students called *Baitul Arqom Purna*. This program aims to guide the students in reflecting on what they have studied and experienced in UMY and then to guide them in internalizing the Islamic teaching and values in their behavior and character. In addition, this LPPI also aims to provide the students' guidance for the real life of career, society, and family; on how to be a good citizen, good spouse, and good employee.

Integrity Pact for Students

To ensure students' good behavior during their study in UMY, the informant asserted that LPPI has what is called an integrity pact. This integrity pact is to be agreed upon by the students in UMY to follow and obey every single role that the university has regulated. This integrity pact is applied in the daily activities of the university to ensure the practice of good *Akhlak* by the students; for instance, the students are compulsory to dress appropriately (covering the *aurat*), not to smoke, to be punctual, and so on.

Ramadhan in Campus

According to the informant, in the last few years, UMY, under the authority of LPPI, has conducted several activities during the month of Ramadhan in the university, such as lectures after *Zuhur* and before *Magrib*, *Kultum* (short lectures), *Shalat Taraweeh*, and night discussion for students who are staying in and around the university. Moreover, to attract the students to this Ramadhan activity, LPPI provides *Takjil* (food and beverage for fasting breaks) every day during Ramadhan. The informant emphasized that this food sharing also aims to show the students how to share with other people the teaching of Islam. Interestingly, the food shared by LPPI is a significant number of portions. For instance, this year (2022), LPPI has shared 4000 portions of food for students around the university for fasting break, which was still lacking.

According to the literature, LPPI needs to develop project-based learning (PBL) programs to encourage students' skills development to cope with real-life problems and challenges. Applying PBL in the curriculum aims to enhance the students' lifelong learning skills. For instance: the students can develop problem-solving skills, critical thinking, creativity, and motivation in the learning process (Zuhal Güven, 2020).

LPPI Cooperation with Other Institutions in Developing Students' Islamic Identity

For research question 3, the researcher discovered five themes to identify the cooperation of LPPI with Other Institutions in developing students' Islamic identity in UMY.

Table 3. The Themes from research question 3

Research Question 3	Themes
How does the institution cooperate with other institutions or divisions in developing students' Islamic Identity?	<ul style="list-style-type: none"> • Monitored by the above division • Cooperate with supporting division

According to the informant, LPPI does not work alone to achieve its goals. LPPI cooperates with other institutions to develop students' Islamic Identity in two ways: a top-to-button relationship (Monitored by the above division) and a cooperation relationship (Cooperated with supporting divisions).

Monitored by Above Division

The informant explained that LPPI is supported and monitored by Planning and Development Agency (BPP) in budget planning. The proposal of the budget for the programs is reviewed and approved by BPP. Later on, the budget usage also will be monitored and audited by BPP. In addition, the goals and the impact of the programs conducted by LPPI are also monitored by an above institution called Quality Assurance Agency (BPM). The BPM will assess whether the programs positively impact the university or not. The informant said;

"So, we, LPPI, have Planning and Development Agency (BPP), and there is also a Quality Assurance Agency (BPM). The Planning and Development Agency, later on, will support in getting the budget. Then, the Quality Assurance Agency will check if our programs impact the university".

Cooperate with Supporting Division

To ensure a good and proper program, LPPI cooperates with some institutions in planning the concept of programs of AIK in UMY. The informant explained that LPPI would have a discussion with The Community Service Institute (LPM), Research and Innovation Institute (LRI), and The Office of Educational Development (LPP) in formulating the concept of AIK programs in UMY. Thus, the formulated programs of LPPI are well organized and follow the university's vision and mission through good cooperation and communication among institutes and offices. The informant said

"what I will do later on will be with my colleagues, LPM, LRI, and LPP. They are my colleagues, being my partner. So, when I want to decide something, I will discuss it with them. The concept I will discuss with them" (interview with informant).

The cooperation relationship among institutions and offices in UMY could facilitate the innovation and better development of the services and programs. The

cooperative relationship is a very significant factor in developing the innovation performance of companies or institutes in their research and development (R&D) (Fritsch, 2004). The cooperation relationship performed in UMY can be categorized as an open boundary organizational structure in which the internal and external boundaries in a particular organization are eliminated and the whole units and divisions of the organization are flexibly connected (Broomfield & Lane, 2012).

Conclusion

UMY, as one of the leading Islamic higher educations in Indonesia, plays its role in educating and instilling the teaching and values of Islam to the students through LPPI, which aims to educate and help them strengthen their *Aqidah*, encouraging the *Ibadah* and practice good *Akhlak* as the sign of their Islamic Identity. LPPI, as an institution mandated by UMY to manage and develop the AIK program for the academic community in UMY, has two primary programs to develop the students' Islamic Identity, learning, and guidance program.

The learning program is conducted as courses in the faculties called *Al-Islam dan Kemuhammadiyah* (AIK) course, and it is divided into four courses: AIK 1, AIK 2, AIK 3, and AIK 4. This AIK course covers learning the concept of Islam, humanity, knowledge, and Muhammadiyah organization. Moreover, the guidance programs are conducted as extracurricular activities for the students since they started joining UMY and will end when they graduate from UMY. The extracurricular programs provided by LPPI are managed and formulated in the Scheme of Character Building which consists of some stages of Islamic activities. Besides, LPPI also has an integrity pact for the students to ensure they follow the disciplines and rules in UMY. In addition, Ramadhan's activities are a supporting program that LPPI has conducted to stimulate and grow the students' love for Islam and increase their insight and understanding of its teachings.

References

- Achmad, A. K. (2021). Dosen sebagai Driving Force Internalisasi Nilai-Nilai Al-Islam Dan Kemuhammadiyahhan pada Mahasiswa Universitas Muhammadiyah Gresik. *TA'LIMUNA*, 10(02), 11–20.
- Aginta Hidayat, M. (2017). Ibadat, The Body and Identity: Islamic Rituals and The Construction of Muslim Identity. *The Journal of Society & Media*, 1(2), 1–18. <https://journal.unesa.ac.id/index.php/jsm/index>
- Akarowhe, K. (2018). Effects and Remedies to Cultural Shock on the Adolescent Students. *Biomedical Journal of Scientific & Technical Research*, 7(5). <https://doi.org/10.26717/bjstr.2018.07.001569>
- Ashley Crossman. (2020, March 19). *Understanding Purposive Sampling*. ThoughtCo. <https://bit.ly/2HIQzoA>
- Azmi, M. N. L., Hassan, I., Ali, E. M. T. E., Abdullah, A. T. H., YahaAlias, M. H. bin, Anas, M. bin, & Suhaimi, N. I. (2021). "Islamic Self-Identity Formation Through Language Learning: A Study of Religious Secondary School Students in Malaysia." *English Language and Literature Studies*, 11(1), 38. <https://doi.org/10.5539/ells.v11n1p38>
- Bouyahya, D. (2018, November 16). Islamism and Identity Crisis. *6th International Conference of Modern Approach in Humanities*. <https://doi.org/10.33422/6mah.2018.11.31>
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp063oa>
- Broomfield, S., & Lane, N. (2012). *Organizational Design: Inviting the Outside In*. www.imd.org
- Brzozowski, W. (2018). Is Islam incompatible with European Identity? *The International Conference "Religious Pluralism and European Integration: New Challenges."* <https://giurisprudenza.unimib.itElectroniccopyavailableat:https://ssrn.com/abstract=3301195>
- Case, S. S., & Chavez, E. (2017). *Measuring Religious Identity: Developing a Scale of Religious Identity Salience*.
- Chen, B., & Tabassum, H. (2019). How Muslim Students Keep Their Identity on Non-Muslim University Campus. In *Sci.Int.(Lahore)* (Vol. 31, Issue 1).
- Dadan Sumara, O., Humaedi, S., & Santoso, M. B. (2017). Kenakalan Remaja dan Penanganannya. *Jurnal Penelitian & PPM*, 4(2), 129–389. <https://doi.org/https://doi.org/10.24198/jppm.v4i2.14393>
- Demirci, C. (2017). The effect of active learning approach on attitudes of 7th grade students. *International Journal of Instruction*, 10(4), 129–144. <https://doi.org/10.12973/iji.2017.1048a>

- Duderija, A. (2008). Factors Determining Religious Identity Construction among Western-born Muslims: Towards a Theoretical Framework. *Journal of Muslim Minority Affairs*, 28(3), 371–400. <https://doi.org/10.1080/13602000802548003>
- Erik H. Erikson. (1968). *Identity: Youth and Crisis*. W.W. Norton.
- Fatin, R. S. (2020). *Perilaku Menyimpang Mahasiswa Berprestasi (Studi Kasus 3 Mahasiswa UIN Sunan Kalijaga Yogyakarta)*. State Islamic University Sunan Kalijaga Yogyakarta.
- Fritsch, M. (2004). Cooperation and the efficiency of regional R&D activities. *Cambridge Journal of Economics*, 28(6), 829–846. <https://doi.org/10.1093/cje/beh039>
- Hakam Shah, A., Hizbullah, N., & Risman, M. (2012). Potret Keislaman Mahasiswa Universitas Al Azhar Indonesia. *Jurnal Al-Azhar Indonesia Seri Humaniora*, 1(3).
- Hashim, R. (2019). *Towards An Islamic Curriculum: Principles and Issues*. IIUM Press.
- Hassan, M. K. (2021). "Islam, Iman, Ihsan, Mahabatullah: The Holistic and Integrated Worldview of Islam." *IIUM Media*. <https://bit.ly/3CUC09T>
- Husni, M. H. (2015). *Pengaruh Globalisasi Terhadap Masyarakat Islam Mengikuti Pandangan Yusuf Al-Qaradhawi* [Universiti Putra Malaysia]. <https://bit.ly/2R3ol8Z>
- Hussein, A. T. (2016, September 24). *Hadits: Islam, Iman Dan Ihsan*. Dakwah Dan Tarbiah.Com. <https://bit.ly/3GizjPc>
- Inqilabi, I. (2016). *Krisis Identitas Mahasiswa Muslim Akibat Virus Sepilis (Sekulerisme, Pluralisme dan Libralisme)*. Pikir Lakukan Ubah.
- Ismail Sheikh Ahmad. (2017). *Doing Qualitative Research for Beginners: From Theory to Practice*. Partridge.
- Jawas, Y. bin A. Q. (2006). Syarah Hadits Jibril Tentang Islam, Iman dan Ihsan. *As-Sunnah, Yayasan Lajnah Istiqomah*. <https://bit.ly/3KUGsJ8>
- Kabir, N. A. (2015). Muslim Identity Formation in the West: The Case of Australian, British and American Muslims. In D. and Y. S. Iner (Ed.), *Muslim Identity Formation in Religiously Diverse Societies* (pp. 105–126). Cambridge Scholars Publishing. <https://www.researchgate.net/publication/303005690>
- Kafid, N., & Rohman, N. (2018). Islamic Higher Education and Religious Transformation of The Muslim Community's Surrounding. *Jurnal Pendidikan Islam*, 4(1), 27. <https://doi.org/10.15575/jpi.v4i1.2069>
- Khan, M. A. M. (2000). *Islamic Identity and the Two Faces of the West*. <https://bit.ly/3mPK31t>
- King, K. A., Vidourek, R. A., Davis, B., & McClellan, W. (2002). Increasing Self-Esteem and School Connectedness Through a Multidimensional Mentoring Program. *Journal of School Health*, 72(7), 294–299. <https://doi.org/10.1111/j.1746-1561.2002.tb01336.x>

- Marcia, J. E. (1966). Development and Validation of Ego-Identity Status I. *Journal of Personality and Social Psychology* (Vol. 3, Issue 5).
- Masroom, M. N., Muhamad, S. N., & Panatik, S. A. (2013, September 17). Iman, Islam dan Ihsan: Kaitannya dengan Kesehatan Jiwa. *Seminar Pendidikan & Penyelidikan Islam (SePPIM13)*. <https://www.researchgate.net/publication/315794770>
- McLeod, K. D., Eslami, Z. R., & Graham, K. M. (2021). Culture Shock and Coping Mechanisms of International Korean Students: A Qualitative Study. *International Journal of TESOL Studies*. <https://doi.org/10.46451/ijts.2021.01.02>
- Merriam, S. B. (2009). *Qualitative Research: A Guide to Design and Implementation*. CA: Jossey-Bass.
- Mohamad, M. Z., Salleh, A. Z., Hasan, A. F., Yusof, S., Deris, M. F. H. M., & Jamsari, E. A. (2020). Personal Identity From an Islamic Perspective. *International Journal of Academic Research in Business and Social Sciences*, 10(10). <https://doi.org/10.6007/ijarbss/v10-i10/7932>
- Mohd Abbas Abdul Razak, & Sayed Sikandar Shah Haneef. (2021). Globalization and the New Realities in the Muslim World. *Journal of Contemporary Development & Management Studies*, 9, 39–54.
- Muhammad, S., & Kaimudin, M. A. (2019). Perilaku Penyimpangan Sosial pada Kalangan Remaja Kelurahan Akehuda Kota Ternate Utara. *GeoCivic Jurnal*, 2(2), 206–210.
- Muhtadi, A. S., Fakhruroji, M., Syarif, D., & Abdillah, A. (2017). Negotiating Identity of Indonesian Muslims in Australia. *The 2nd International Conference on Sociology Education (ICSE 2017)*, 100–105.
- Nahar, N., Safar, J., Hehsan, A., Jima'ain@Ajmain, M. T., Junaidi, J., Haron, Z., & Abu Hussin, M. F. (2021). Active Learning Through Student-Centered Activity in the Instruction of Islamic Education Teachers as Implementing the 21st Century Learning: A Case Study. *International Journal of Academic Research in Business and Social Sciences*, 11(11). <https://doi.org/10.6007/ijarbss/v11-i11/11586>
- Nuriman, N., & Fauzan, F. (2017). The Influence of Islamic Moral Values on the Students' Behavior in Aceh. *Dinamika Ilmu*, 17(2). <https://doi.org/10.21093/di.v17i2.835>
- Patton, M. (2002). *Qualitative Research and Evaluation Methods*. Sage Publications.
- Peek, L. (2005). Becoming Muslim: The Development of a Religious Identity. *Sociology of Religion*, 66(3), 215–242. <https://doi.org/https://doi.org/10.2307/4153097>
- Pohan, Z. A., Siregar, Mhd. F. Z., & Sembiring, N. S. K. B. (2022). Strategi Masyarakat Menghadapi Perilaku Buruk Remaja. *Khazanah: Journal of Islamic Studies*, 1(1). <https://bit.ly/3Oqf5Yh>

- Pratama, R. K. (2017, October 2). Masihkah Yogya Kota Pelajar? *Mbokmoco.Com*.
<https://bit.ly/3t95i1j>
- Purwanto, A. (2021, July 12). Kota Yogyakarta: Kota pelajar, Wisata, dan Budaya. *Kompaspedia*.
- Raafi. (2021, July 29). Kota Pelajar, Julukan Untuk Yogyakarta. *Antarejatour.Com*.
- Ramchahi, A. A., Hosseini, S. E., Jamilah, R., & Yusuf, R. (2014). The Impact of Information Technology on Islamic Behaviour. *Journal of Multidisciplinary Engineering Science and Technology (JMEST)*, 1(5).
<https://www.researchgate.net/publication/270272110>
- Sa'diyah, H., & Rosyid, Moh. Z. (2020). Kode Etik dan Moral Mahasiswa (Studi Terhadap Peran Tim Kode Etik dalam Membina Moral Mahasiswa di IAIN Madura). *NUANSA: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam*, 17(1), 46.
<https://doi.org/10.19105/nuansa.v16i2.2628>
- Saudullah Ali. (2016). *Preserving Cultural Identity through Islamization of Education: Implications for Muslim Higher Education Institutions* [International Islamic University Malaysia]. <https://bit.ly/3TU5RG4>
- Scilly, M. (n.d.). Multidivisional Structure in the Workplace. *CHRON*. Retrieved November 25, 2022, from <https://bit.ly/3CJdCYJ>
- Siregar, T. S. S. (2016). *Faktor-Faktor yang Mempengaruhi Perilaku Menyimpang Mahasiswa IAIN Padangsidimpuan di Kelurahan Sihitang* [State Islamic Institute].
<https://bit.ly/3wUYg1S>
- Turner, D. W. (2010). Qualitative interview design: A practical guide for novice investigators. *Qualitative Report*, 15(3), 754–760. <https://doi.org/10.46743/2160-3715/2010.1178>
- UMY. (n.d.). *Profile*. Umy.Ac.Id. Retrieved November 30, 2022, from <https://www.umy.ac.id/profil>
- Villani, D., Sorgente, A., Iannello, P., & Antonietti, A. (2019). The role of spirituality and religiosity in subjective well-being of individuals with different religious status. *Frontiers in Psychology*, 10(JULY). <https://doi.org/10.3389/fpsyg.2019.01525>
- Wang, T. (2018). Religion-based Cultural Identity and Conflicts of Migrant Muslim students in Northwest China. *Race Ethnicity and Education*, 21(6), 858–875.
<https://doi.org/10.1080/13613324.2017.1395324>
- Wright, J. D., & Young, J. R. (2017). Implications of Religious Identity Salience, Religious Involvement, and Religious Commitment on Aggression. *Identity: An International Journal of Theory and Research*, 17(2), 55–68.
<https://doi.org/10.1080/15283488.2017.1303382>
- Yulia, Y. (2020). Perilaku Sosial Anak Remaja yang Menyimpang Akibat Broken Home. *Jurnal Edukasi Nonformal*, 1(1), 47–50. <https://bit.ly/3O4j4tT>

- Zimmermann, C. (2015). *Muslim Identity in the Era of Globalization: Formation of New Muslim Identities*. GRIN Verlag. <https://www.grin.com/document/339766>
- Zuhal Güven, A. Z. (2020). Lifelong Learning Skills in Higher Education: A Case Study Based on The Students' Views. *Turquoise International Journal of Educational Research and Social Studies*, 2(2), 20–30.
- Zulfikar, F. (2021, November 5). 20 PTS Terbaik di Indonesia Versi UniRank 2021. *Detikedu*.
- Zuriet, J., & Lyausheva, S. (2019). Muslim Identity in the conceptual field of modern religious studies. *SHS Web of Conferences*, 72, 02008. <https://doi.org/10.1051/shsconf/20197202008>

