

The Strategy of Muhammadiyah Special Branch Leadership (PCIM) in Developing Islamic Education among Indonesian Students in Turkiye

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Abstract

This study aims to analyze the strategies of the Muhammadiyah Special Branch Executive (PCIM) in Turkiye in developing Islamic education among Indonesian students in a diaspora and secular environment. This research employs a qualitative case study approach. Data were collected through online interviews with PCIM administrators, virtual observations of religious activities, and documentation from various official sources. The findings reveal that PCIM Turkiye implements four main strategies: (1) religious coaching and regeneration through activities such as PCM Talks, mentoring, and social action; (2) educational innovation and digitalization of da'wah through online studies and Islamic e-books; (3) institutional strengthening and leadership regeneration; and (4) adaptation to the socio-cultural context of Turkiye through a cultural da'wah approach and cross-institutional collaboration. These strategies indicate that Islamic education in diaspora contexts is informal, participatory, and adaptive to globalization. In conclusion, PCIM Turkiye presents an integrative and transformative model of Islamic education that balances religious values with cross-cultural realities.

Keywords: *Da'wah Strategy, Diaspora, Digitalization, Islamic Education, PCIM Turkiye*

1. Introduction

Islamic education in the era of globalization has undergone significant transformation alongside the increasing mobility of Muslim students across countries. One notable phenomenon is the presence of Indonesian students in Turkiye, who face challenges in maintaining their Islamic identity within a secular and multicultural environment (Sultani et al., 2024). Beyond formal education, these students require non-formal religious spaces to sustain their spiritual development and strengthen their religious values.

In this context, diaspora-based organizations such as the Muhammadiyah Special Branch Executive (PCIM) Turkiye play a crucial role. These organizations not only facilitate religious learning but also function as social and cultural platforms that support identity formation among Muslim

students abroad (Haq & Rahman, 2025). Muslim diaspora communities are shaped by processes of adaptation and transnational interaction, where religious identity must be continuously negotiated within different socio-cultural contexts (Ejiofor, 2023).

From a sociological perspective, education serves as a means of transmitting and transforming cultural values, particularly in contexts where individuals interact with different socio-cultural environments (Bourdieu, 1986). In diaspora settings, Islamic education becomes an important medium for maintaining religious identity while adapting to new cultural realities. This requires strategies that are not only pedagogical but also context-sensitive to the host country's social and institutional framework. In Türkiye, where the education system is strongly influenced by secularism, non-formal religious activities must be conducted in adaptive and socially acceptable ways (Mujib, 2024).

Although previous studies have highlighted the role of PCIM and similar organizations in strengthening religious life among Indonesian students abroad (Satriawan et al., 2022), most of these studies focus on general organizational roles or individual religious practices. There remains limited scholarly attention to how Islamic education is systematically designed, structured, and implemented within diaspora institutions, particularly in specific socio-cultural contexts such as Türkiye.

Therefore, this study aims to analyze the strategies employed by PCIM Türkiye in developing Islamic education among Indonesian students. It focuses on how Islamic educational programs are designed and implemented in non-formal settings, as well as how these strategies contribute to sustaining religious identity in a diaspora context. This research is expected to contribute to the discourse on transnational Islamic education and provide practical insights for developing adaptive and context-based religious education models for Muslim students abroad.

2. Literature Review

This study is grounded in three main conceptual frameworks: Islamic education theory, organizational strategy in diaspora contexts, and cultural adaptation theory. These frameworks are used to analyze how Islamic education is formulated, implemented, and adapted within diaspora-based organizations such as PCIM Türkiye.

Islamic Education Theory

Islamic education is not merely the transmission of religious knowledge, but a holistic process aimed at forming *insan kāmīl*, encompassing spiritual, intellectual, moral, and social dimensions. This perspective emphasizes that

education in Islam integrates cognitive, affective, and behavioral aspects, making it fundamentally different from purely knowledge-based systems. Previous studies highlight that character (adab) and ethical formation are central elements of Islamic education across different contexts (Huda et al., 2024).

In contemporary settings, Islamic education must also respond to the challenges of modernization and globalization. In countries such as Turkiye, Islamic education operates within a secular national framework, requiring a balance between maintaining religious values and adapting to state regulations and social norms (Mujib, 2024). This condition creates a dynamic tension between religious ideals and contextual realities, which shapes the form and implementation of Islamic education.

However, most existing studies on Islamic education tend to focus on formal institutions such as schools and madrasas. As a result, there is still limited scholarly attention to how Islamic education is developed in non-formal settings, particularly within diaspora communities where institutional support may be limited. This indicates a gap in understanding the broader forms of Islamic education beyond formal structures.

Therefore, Islamic education in diaspora contexts needs to be understood as a flexible and adaptive process that extends beyond institutional boundaries. It involves not only the transmission of knowledge but also the internalization of values through social interaction and lived experience. This perspective provides a foundation for analyzing how Islamic education is practiced within community-based organizations such as PCIM Turkiye.

Organizational Strategy in Diaspora Context

The implementation of Islamic education in diaspora communities cannot be separated from the role of organizations that facilitate and sustain it. From an organizational perspective, strategy is understood as a consistent pattern of decisions and actions that shape an organization's direction and its response to environmental challenges. In diaspora contexts, these challenges include cultural diversity, geographical dispersion, and the need to maintain identity in a foreign environment.

Previous research shows that maintaining religious values among students requires adaptive and context-specific strategies (Badiana et al., 2025). Organizations must be able to design programs that are relevant to the needs of their members while responding to external pressures such as globalization and secularization. This highlights the importance of strategic planning, program innovation, and organizational flexibility.

According to Satriawan et al. (2022), Studies on PCIM in various countries demonstrate its role in strengthening transnational Islamic networks and facilitating religious activities among Indonesian diaspora communities. However, these studies generally focus on the organizational role at a macro level and tend to describe activities rather than analyze the underlying educational strategies.

As a result, there is still limited understanding of how diaspora organizations systematically design, implement, and evaluate Islamic education programs. This gap suggests the need to examine organizational strategy not only as an administrative function but also as a pedagogical process that shapes the form and effectiveness of Islamic education in diaspora settings.

Cultural Adaptation and Islamic Education

Islamic education in diaspora contexts is closely related to the process of cultural adaptation. Cultural adaptation theory explains that individuals and communities living in new cultural environments must negotiate their original values with those of the host society. This process involves various strategies such as integration, assimilation, separation, or marginalization (Cross & Madson, 1997).

In the context of Islamic education, cultural adaptation requires educational practices that are flexible and responsive to socio-cultural realities. Students living in diaspora environments often encounter different norms, values, and religious expressions, which influence how they understand and practice Islam. Therefore, Islamic education must not only preserve religious identity but also enable students to engage constructively with their environment.

Studies on Islamic education reform indicate that educational practices in Muslim societies are shaped by interactions between tradition, modernization, and globalization (Fadhluzaqiyy et al., 2025). However, these studies mainly focus on national or regional contexts and do not fully address the unique challenges faced by diaspora communities.

Consequently, there is a need to explore how cultural adaptation processes influence the design and implementation of Islamic education in non-formal settings. Understanding this relationship is essential to explain how Islamic education can remain relevant and effective in diverse and changing environments.

Research Gap and Theoretical Positioning

Several studies have highlighted the importance of diaspora organizations in maintaining religious identity among Muslim students abroad. These organizations function as spaces for learning, interaction, and social support,

helping students navigate the challenges of living in a foreign environment. However, most of these studies remain descriptive and do not provide a detailed analysis of the educational processes involved.

In particular, there is limited research that integrates Islamic education theory, organizational strategy, and cultural adaptation into a single analytical framework. Existing studies tend to examine these aspects separately, resulting in a fragmented understanding of Islamic education in diaspora contexts.

This fragmentation creates a gap in understanding how Islamic education is systematically designed and implemented in non-formal environments. It also limits the ability to explain how educational strategies are adapted to specific socio-cultural conditions, such as those found in Türkiye.

Therefore, this study seeks to fill this gap by analyzing how PCIM Türkiye formulates and implements Islamic education strategies that are adaptive, participatory, and context-sensitive. By integrating multiple theoretical perspectives, this research aims to provide a more comprehensive understanding of Islamic education in diaspora contexts.

3. Methodology

This study employs a qualitative approach using an instrumental case study design, as proposed by Yin (2018). The case of PCIM Türkiye is not examined solely for its uniqueness, but as a means to understand broader issues related to Islamic education strategies in diaspora contexts. This study was conducted within the Muhammadiyah Special Branch Executive (PCIM) of Türkiye, based in Ankara but with members and activities spread across several major cities, including Istanbul, Konya, and Bursa. Since the researchers are located in Indonesia, the data collection was carried out online through interviews via Zoom and virtual observations of PCIM Türkiye's activities, which were broadcast on their digital platforms. This location was chosen because PCIM Türkiye is one of the branches of Muhammadiyah abroad that is active in developing education-based Islamic activities and the regeneration of Indonesian students. Considering the potential bias of virtual observation, this study applies several validation strategies. First, prolonged engagement was conducted by observing activities over a sustained period to identify patterns of interaction. Second, data were cross-checked through in-depth interviews with participants to confirm the authenticity of observed behaviors. Third, documentation such as recorded sessions, activity reports, and digital publications were analyzed to verify the consistency between observed and reported practices. Through

these strategies, the study ensures that the observed digital interactions reflect actual practices rather than superficial representations.

The data sources in this study consist of two types, namely primary data and secondary data:

1. Primary data was obtained directly from the results of interviews with the general chairman of PCIM Turkiye for the 2024-2026 period and Advisor III of PCIM Turkiye for the 2024-2026 period. The informants in this study were selected purposively based on their direct involvement and strategic roles in organizing and implementing Islamic educational activities within PCIM Turkiye. Although limited in number, these key informants were considered highly relevant and information-rich, enabling an in-depth understanding of the research focus. In qualitative research, the adequacy of informants is determined by the depth and relevance of data rather than quantity, and the information obtained was further strengthened through triangulation with observation and documentation.
2. Secondary data were obtained from supporting documents, including activity reports, articles, official social media posts by PCIM Turkiye, news on the Muhammadiyah website, and relevant academic literature on the Muhammadiyah diaspora and Islamic education.

The data collection technique is carried out in three main ways:

1. Interview: The researcher conducted a semi-structured interview with the management of PCIM Turkiye to explore strategies and challenges in implementing Islamic education programs. Interviews were conducted online using interview guidelines prepared to align with the research focus.
2. Virtual observation, The researcher observed the activities of PCIM Turkiye, which were broadcast through social media such as Facebook and Instagram. This observation aims to understand the context for implementing Islamic education strategies, the form of interaction among members, and the learning atmosphere created.
3. Documentation complements data from interviews and observations, such as study pamphlets, work programs, and news about PCIM Turkiye's Islamic activities. This documentation helps verify the accuracy of the data and enriches the research description.

Data analysis was carried out using the model of Miles et al. (2014), which includes three main stages:

1. Data condensation is the process of selecting, simplifying, and focusing on essential data relevant to the research focus.

2. Data presentation (data display), presenting data in the form of thematic narratives, matrices, or charts to facilitate understanding the relationship between variables
3. Conclusion drawing and verification: interpreting the data to identify meanings and patterns that reveal PCIM Turkiye's strategy for developing Islamic education.

In addition, the validity of the data is maintained through the triangulation of sources and methods, namely by comparing results from interviews, observations, and documentation. The researcher also conducts member checking of informants to ensure the accuracy of data and interpretation. The interview instrument was developed in the form of a semi-structured guide designed to explore key aspects of Islamic education strategies. The main indicators include: (1) objectives and orientation of Islamic education programs, (2) curriculum and content of learning activities, (3) methods and approaches used in delivering religious knowledge, (4) organizational roles and program management, and (5) evaluation and perceived impact of the programs. This flexible structure allows for in-depth exploration while maintaining consistency across participants.

This study also incorporates researcher reflexivity to minimize subjectivity. The researcher acknowledges their positionality as an external observer based in Indonesia, which may influence interpretation of the data. To address this, interpretations were continuously compared with participants' perspectives obtained through interviews and supported by documented evidence. This reflexive approach helps ensure that the findings are grounded in participants' experiences rather than solely shaped by the researcher's assumptions.

Table 1. Research Question and Type of Analysis

Research Question	Type of Analysis
How does PCIM Turkiye design Islamic education programs for Indonesian students?	Descriptive and thematic analysis
What strategies are used in implementing non-formal Islamic education?	Thematic analysis based on educational dimensions
How do these strategies adapt to diaspora and secular contexts?	Interpretative analysis using acculturation theory
What is the perceived impact of these programs on students?	Evaluative qualitative analysis

4. Findings

Based on the results of in-depth interviews with two main informants, namely the General Chairman of PCIM Turkiye and Advisor III of PCIM Turkiye for the 2024–2026 period, and strengthened by virtual observation and documentation of activities, this study found that the development of Islamic education at PCIM Turkiye is carried out in a structured, adaptive, and contextual manner in accordance with the reality of Indonesian students in the Turkish diaspora environment. Interview data were analyzed thematically and categorized into four major themes: religious formation, digitalization of da'wah, institutional strengthening, and cultural adaptation. The findings indicate that Islamic education developed by PCIM Turkiye is not merely understood as formal religious instruction, but rather as a socio-religious process aimed at strengthening Islamic identity, spirituality, leadership, and solidarity among Indonesian students abroad. In this context, PCIM Turkiye functions as a dynamic non-formal Islamic learning community where students actively participate in religious, intellectual, and social activities.

In general, there are four main strategies implemented by PCIM Turkiye in developing Islamic education among Indonesian students in Turkiye: (1) religious formation and regeneration, (2) educational innovation and digitalization of da'wah, (3) institutional strengthening and organizational sustainability, and (4) adaptation to diaspora challenges and secular socio-cultural contexts.

Religious Formation and Regeneration

The results of the interviews show that religious formation and cadre regeneration constitute the primary strategy of PCIM Turkiye in fostering Islamic education among Indonesian students. According to the Chairman of PCIM Turkiye, religious development activities are conducted continuously through persuasive, participatory, and experience-based approaches rather than through rigid doctrinal instruction.

The informant stated:

"We invite them to break the fast together, to pray, for Blessing Friday. If there is a disaster, we help together. From there, many people who did not pray before, slowly joined in prayer."

(Chairman of PCIM Turkiye, Interview, 2025)

This statement indicates that the Islamic educational approach implemented by PCIM Turkiye emphasizes experiential learning and social engagement. Islamic values are internalized gradually through collective religious activities and humanitarian actions. In this context, religious education is not limited to cognitive understanding but also functions as a process of spiritual

awareness and character formation.

Virtual observations also show that activities such as PCM Talks, Friday Blessing, Ramadan studies, and social fundraising programs create a communal learning atmosphere among Indonesian students in Turkiye. These activities strengthen solidarity and foster a sense of belonging within the diaspora community.

This finding indicates that Islamic education within PCIM Turkiye is implemented through participatory and community-based approaches. Religious learning is integrated with social interaction and collective activities, enabling students to internalize Islamic values through direct experience and social engagement.

In addition, the Chairman of PCIM Turkiye emphasized that the organization seeks to provide inclusive religious guidance for students from various educational and religious backgrounds:

“Students who join PCIM activities come from different levels of religious understanding. Therefore, our approach must be flexible, humane, and inclusive.” (Chairman of PCIM Turkiye, Interview, 2025)

This finding demonstrates that the religious formation strategy adopted by PCIM Turkiye is adaptive to the multicultural and transnational realities faced by Indonesian students in Turkiye.

Educational Innovation and Digitalization of Da’wah

The findings also reveal that PCIM Turkiye actively develops Islamic educational innovation through digital platforms and online learning activities. One of the flagship programs consistently implemented is PCM Talks, an online Islamic discussion program conducted regularly through social media platforms.

According to Advisor III of PCIM Turkiye:

“PCM Talks was created not only as a religious lecture forum, but also as a collaborative discussion space where Indonesian students can share ideas, experiences, and Islamic perspectives according to their academic backgrounds.” (Advisor III of PCIM Turkiye, Interview, 2025)

This statement shows that digital Islamic education within PCIM Turkiye is designed to be participatory and dialogical. Students are not merely passive listeners but actively involved in producing and disseminating Islamic knowledge.

The study also found that PCM Talks has become one of the most sustainable digital da’wah programs implemented by PCIM Turkiye, reaching more than 148 episodes. Through this program, Islamic educational discussions can reach Indonesian students across different cities in Turkiye despite geographical limitations.

This finding suggests that digital platforms function not only as communication tools but also as effective educational media in sustaining Islamic learning within diaspora communities. The use of digital da'wah enables PCIM Turkiye to overcome geographical barriers while maintaining student participation in religious and intellectual activities.

Virtual observations conducted through Instagram Live broadcasts and documentation from the official Instagram account of PCIM Turkiye also support this finding. The documentation shows that PCM Talks has been consistently implemented as a digital Islamic education program involving Indonesian students from various cities in Turkiye. These digital activities indicate that PCIM Turkiye effectively utilizes social media as a medium for Islamic learning, intellectual discussion, and diaspora engagement.



Figure 1. PCM Talks as a Digital Islamic Education Program Conducted by PCIM Turkiye

Source: Official Instagram of PCIM Turkiye (@pcim.turki), accessed January 2026.

The documentation above demonstrates how PCIM Turkiye utilizes digital media as an instrument for Islamic learning and religious dissemination within the diaspora context. Virtual observation indicates that the use of Instagram Live and digital publications enables wider participation among Indonesian students in different regions of Turkiye.

The integration of interviews, virtual observations, and digital documentation demonstrates that Islamic educational activities in PCIM Turkiye are systematically organized and continuously adapted to technological and social developments among Indonesian students abroad. In addition to online studies, PCIM Turkiye also develops digital educational content such as Islamic e-books, worship guidelines, and informational publications related to Islamic practices in Turkiye. One of the informants explained:

“We also prepare digital materials such as prayer guidelines and explanations about religious differences between Indonesia and Turkiye so students can adapt more comfortably.”

(Advisor III of PCIM Turkiye, Interview, 2025)

This finding reflects the adaptive nature of Islamic education developed by PCIM Turkiye, particularly in responding to cultural and religious differences experienced by Indonesian students in the diaspora environment.

Institutional Strengthening and Organizational Sustainability

From an institutional perspective, the interviews show that organizational strengthening is considered essential for maintaining the sustainability of Islamic educational activities. Advisor III of PCIM Turkiye explained that the organization actively empowers various assemblies and divisions to ensure that educational programs continue despite leadership changes.

The informant stated:

“We try to make the organization sustainable. Therefore, programs should not depend on one person alone. Every division must actively contribute to educational and da’wah activities.”

(Advisor III of PCIM Turkiye, Interview, 2025)

This statement indicates that institutional strengthening within PCIM Turkiye is carried out through collaborative organizational management and regeneration mechanisms. Each assembly plays a strategic role in supporting Islamic educational activities, ranging from media management and publication to social and philanthropic programs.

This finding reflects that organizational sustainability in diaspora contexts depends on collaborative leadership and systematic cadre regeneration. Islamic education is therefore institutionalized not only through religious programs but also through organizational management and leadership development.

The study also found that PCIM Turkiye already possesses a permanent secretariat office in Istanbul, which functions as a center for organizational coordination, Islamic discussions, and cadre development activities. This institutional infrastructure strengthens the continuity and legitimacy of Islamic educational activities among Indonesian students in Turkiye.

Adaptation to Diaspora Challenges and Secular Contexts

The findings reveal that PCIM Turkiye faces several challenges commonly experienced by diaspora student organizations, including geographical distance, academic mobility, financial limitations, and the secular socio-cultural environment of Turkiye.

One of the informants explained:

“From Kayseri to Istanbul can take more than 12 hours. The ticket is

expensive, so offline meetings are difficult to conduct regularly."

(Chairman of PCIM Turkiye, Interview, 2025)

This condition demonstrates that geographical and economic factors significantly influence the implementation of face-to-face Islamic educational activities among Indonesian students in Turkiye.

These challenges indicate that Islamic education in diaspora settings requires flexible and adaptive strategies. The reliance on digital coordination and online learning reflects the transformation of Islamic educational practices in response to transnational mobility and secular social environments.

To address these challenges, PCIM Turkiye developed adaptive organizational strategies through digital coordination systems, medium-term planning, and organizational standardization. The Chairman of PCIM Turkiye explained:

"I made AD/ART and organizational guidelines so that whoever becomes chairman already has a clear reference and can continue the programs." (Chairman of PCIM Turkiye, Interview, 2025)

This finding indicates that PCIM Turkiye attempts to maintain organizational sustainability through structured administrative systems and long-term planning mechanisms. Such strategies allow Islamic educational programs to continue despite changes in leadership and the dynamic conditions of student life in the diaspora.

Furthermore, the findings show that the Islamic educational approach implemented by PCIM Turkiye is adaptive and culturally sensitive. Rather than adopting confrontational forms of da'wah, the organization emphasizes educational, social, and collaborative approaches in engaging with the multicultural environment of Turkiye.

5. Discussion

The results of the study show that PCIM Turkiye's strategy in developing Islamic education in the Indonesian student community takes place through social, digital, and institutional approaches. These findings indicate that Islamic education is not only present in the form of formal institutions such as schools or madrasas, but can also grow through community spaces and religious social activities. In the context of PCIM Turkiye, Islamic education develops as a process of *tarbiyah* and *ta'dib* that lives in the midst of a diaspora society, where Islamic values are instilled through example, togetherness, and habituation in daily life.

Islamic Education in the Context of the Diaspora: from Formal to Social-Communal

This phenomenon strengthens the idea of Syed Muhammad Naquib al-Attas in a book written by Mawangir (2016) that the essence of Islamic education (*ta'dib*) is not just the transfer of knowledge, but the formation of a civilized person through the relationship between knowledge, faith, and charity. In the context of Indonesian students in Turkiye, activities such as *PCM Talks*, *Baitul Arqam*, and *Friday Blessings* are effective means to build contextual Islamic awareness. Interestingly, although it does not have a physical building like a madrasah, PCIM Turkiye acts as a "*living Islamic education space*", where students learn about Islam in a global social context. This shows that Islamic education in the era of globalization is no longer limited to the classroom, but rather extends to digital, social, and cultural spaces. These findings are in line with Fadhluzzakiyy et al. (2025) research which shows that Muslim diaspora organizations play a significant role in maintaining the Islamic identity of students abroad through activities sosial dan keagamaan. This means that PCIM Turkiye functions as a *socio-religious* institution that not only instills religious knowledge, but also builds awareness of Islamic identity in a cross-cultural context.

Tarbiyah Dimension: Sustainable Non-Formal Islamic Education

The educational process that takes place at PCIM Turkiye can be categorized as a form of non-formal and informal Islamic education, as the concept of *tarbiyah* in classical Islamic education theory. According to An-Nahlawi (1989), *tarbiyah* encompasses the entire process of guiding humans gradually towards the perfection of faith and morals. Activities such as religious mentoring, online studies, and cadre coaching are manifestations of this *tarbiyah*. In an interview, the PCIM management explained that many students who were previously less active in religious activities, then experienced behavioral changes after joining PCIM activities. This phenomenon shows the internalization of values through social experience and example. A learning mechanism that is in line with the social learning theory by Bandura (1977), which emphasizes the importance of observation and imitation in the behavioral learning process. Thus, Islamic education at PCIM Turkiye works through the *mechanism of learning by observing and doing* students learn by imitating senior religious practices and experiencing firsthand social activities with Islamic values. This shows the sustainability of non-formal education that forms *religious habitus* in the diaspora environment

Islamic Education and Digital Transformation

Another significant finding is how PCIM Turkiye has successfully utilized digital media as a means of Islamic education. The PCM Talks program,

which has run for more than 148 episodes, is tangible evidence of the transformation of Islamic education into an online space. The study that was broadcast virtually expanded the reach of religious learning, even reaching students in various cities in Türkiye and other European countries. This phenomenon reinforces Nashir (2021) view of *progressive Islam*, which emphasizes the importance of innovation and digital literacy in modern education and da'wah. Through digital media, PCIM Türkiye not only conveys the teachings of Islam, but also creates a collaborative and cross-geographical learning culture, a form of digital tarbiyah. This activity also reflects the transition of the Islamic education paradigm from *traditional learning* to *knowledge sharing*, where students are no longer passive listeners, but actively participate in producing Islamic content, such as e-books and da'wah videos. Thus, PCIM Türkiye presents a *digital participatory Islamic learning* model that is relevant to the global Muslim youth.

Dimensions of Values and Character in Islamic Education PCIM Türkiye

Social activities such as Blessed Friday, humanitarian fundraising, and disaster relief in Türkiye show that Islamic education at PCIM emphasizes not only the cognitive aspect, but also the affective and social aspect. Students learn the values of humanity, empathy, and social responsibility, as well as the principles of *character education* put forward by (Lickona, 2012). In this case, charitable and social activities are a means of real Islamic character education (*experiential moral education*). Islamic values such as sincerity, trust, and solidarity are not taught through lectures, but are instilled through direct experience. In this way, PCIM Türkiye has succeeded in shaping the *social character of Islamic* students in a secular environment, making Islamic education a process of habituating civilized life in the midst of diversity. This finding is in line with Srimulyani (2021) research which highlights that religious organizations of students abroad function as a vehicle to strengthen the spiritual and social values of diaspora Muslim students. Thus, Islamic education at PCIM Türkiye has a strong praxistic dimension: instilling Islamic values through social charity and community service.

Institutional and Cadre Regeneration as Islamic Leadership Education

From an institutional perspective, PCIM Türkiye develops a sustainable cadre system through *Baitul Arqam* and the *Great Deliberation (Musyabis)*. The process of regeneration of administrators is accompanied by the transfer of values and experiences, which shows the existence of a form of *organizational learning* in the context of Islamic education. This concept is strengthened by Nashir (2021) who stated that regeneration in

Muhammadiyah is a form of continuous education that integrates faith, knowledge, and charity. Cadres are not only fostered to understand the teachings of Islam, but also trained to become trustworthy and adaptive leaders to the challenges of the times. In the context of the diaspora, this process is very important because students live in a pluralistic environment, demanding communicative and open leadership skills. Thus, PCIM Turkiye's regeneration strategy not only produces activists, but also educates a generation of global Islamic leaders with a multicultural perspective

Islamic Education as Cultural Adaptation and Value Diplomacy

PCIM Turkiye shows a form of Islamic education that is adaptive to secular and plural contexts. The da'wah approach is not confrontational, but cultural and educational. Cooperation with local institutions such as AKDAV, Yedihilal, and IHH reflects the polite and open diplomacy of Indonesian Islamic values. This is in accordance with the view of Azra (2002) about the role of diaspora organizations as agents of moderate Islamic soft diplomacy in the archipelago. Through social activities and cross-institutional collaboration, PCIM Turkiye indirectly introduces *Islam rahmatan lil 'alamin* to the Turkish people and the international community. Islamic education in this context not only shapes individuals, but also builds a positive image of Indonesian Islam in the global realm. Thus, PCIM Turkiye's activities contain a dimension of intercultural Islamic education, which teaches tolerance, dialogue, and respect for differences.

6. Conclusion

This research confirms that the Muhammadiyah Special Branch Executive (PCIM) of Turkiye plays a significant role in the development of Islamic education for Indonesian students in the secular diaspora environment. The strategy implemented by PCIM Turkiye is integrative, covering four main aspects: religious formation, digital innovation, institutional strengthening, and cultural adaptation. First, coaching activities such as PCM Talks studies, mentoring, and social action form religious awareness and social solidarity of students as a tangible form of tarbiyah-based non-formal Islamic education. Second, the use of digital technology through online platforms and e-book publications shows PCIM's ability to adapt da'wah to virtual spaces, creating a participatory learning model that is cross-city and cross-cultural. Third, strengthening organizational structure and continuous regeneration shows that Islamic education not only shapes individuals of faith, but also produces young Muslim leaders who are adaptive and globally minded. Fourth, a moderate and collaborative cultural approach with local institutions makes PCIM Turkiye an agent of diplomacy of Islamic values

rahmatan lil 'alamin in the international arena. Thus, the Islamic education model developed by PCIM Turkiye is adaptive, inclusive, and transformative, able to balance Islamic idealism and Turkish socio-cultural realities. These findings confirm that Islamic education in the context of the diaspora not only serves to maintain religious identity, but also expands the role of Islam as a moral, social, and intellectual force at the global level.

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