

The Contribution of PRIM Qassim in Strengthening Muhammadiyah Ideology for Indonesian Diaspora Students in Saudi Arabia

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Submitted: 19-02-2026

Revised : 20-03-2026

Accepted: 10-04-2026

ABSTRACT.

This study investigates the contribution of the Pimpinan Ranting Istimewa Muhammadiyah (PRIM) Qassim in strengthening Muhammadiyah ideology for Indonesian diaspora students in Saudi Arabia. It aims to explore how ideological values are internalized, practiced, and sustained within a transnational academic and socio-religious environment. Adopting a qualitative descriptive approach with a case study design, this research was conducted at Qassim University, Saudi Arabia. Data were collected through semi-structured interviews, participant observation, and document analysis involving Indonesian students actively engaged in PRIM Qassim. Participants were selected using purposive and snowball sampling techniques. Data analysis followed an interactive thematic model comprising data reduction, data display, and analytical verification to ensure rigor and credibility. The findings demonstrate that PRIM Qassim functions as a strategic ideological agent by facilitating systematic cadre development through Islamic study circles, *halaqah*, scientific discussions, and value-oriented social interactions. Muhammadiyah ideology is not transmitted as a rigid doctrine but is lived as a dynamic praxis that integrates faith, intellectual engagement, and social responsibility. This process significantly contributes to the formation of progressive Islamic identity, ideological resilience, and moral integrity among Indonesian students in the diaspora context. This study offers original empirical evidence on the micro-level dynamics of Muhammadiyah ideological transmission in a transnational setting. It enriches scholarly discourse on Islamic movements, diaspora studies, and transnational religious education, while providing practical insights for strengthening Muhammadiyah global cadre development strategies.

Keywords:

Muhammadiyah ideology, Indonesian Muslim diaspora, Transnational Islamic education, Religious identity, Progressive Islam

INTRODUCTION

One of the challenges currently faced by Muhammadiyah is strengthening the association's ideology amid the diversity of global Islamic understandings (Fyroza Mustika Akhliis, 2024). The presence of various ideologies, ranging from moderate to radical and even liberal, has influenced Muhammadiyah internal dynamics (Kurniawan et al., 2023). Therefore, it is important to strengthen Islamic ideology among Indonesian students abroad, especially in the context of globalisation and increasingly complex changes in religious identity. In this case, the role of Islamic-based organisations such as the Muhammadiyah Special Branch Leadership (PRIM) Qassim in Saudi Arabia is very strategic in maintaining and spreading Muhammadiyah ideological values on the international stage. PRIM Qassim not only functions as an agent for spreading Muhammadiyah ideological values that support progressive Islam, but also as a means of strengthening Muhammadiyah ideology in the region. The existence of PRIM Qassim in Saudi Arabia plays an



How to Cite

<https://doi.org/10.26555/ijish.v9i1.15832>

Filando, G. A. et al. (2026). The Contribution of PRIM Qassim in Strengthening Muhammadiyah Ideology for Indonesian Diaspora Students in Saudi Arabia. IJISH (International Journal of Islamic Studies and Humanities), 9(1), 1–10.

important role not only as an organisational forum, but also as a place that shapes the character and ideology of Muhammadiyah cadres.

The increasing number of Indonesian students continuing their studies in the Middle East, particularly in Saudi Arabia, reflects positive developments in educational access for Indonesia's younger generation. In 2024, the number of Indonesian students in Saudi Arabia reached 2,226, spread across various regions of the Kingdom (PPMI Saudi Arabia). This growing presence, however, simultaneously intensifies the need for ideological grounding, as students are exposed to diverse and sometimes competing Islamic understandings within a socio-religious environment markedly different from that of Indonesia. The ideology of the destination country, local culture, and social characteristics of Saudi society constitute important factors that influence the adaptation and religious identity formation of Indonesian students abroad (Alasmari, 2023). It is within this context that the question of how Muhammadiyah ideology is maintained, transmitted, and strengthened among diaspora students becomes particularly pressing, and where the role of organizations such as PRIM Qassim assumes strategic significance as an ideological anchor in the transnational setting.

Therefore, strengthening Islamic ideology among Indonesian student diasporas has become an increasingly relevant issue in the context of globalisation and contemporary religious identity dynamics. In this context, the role of the Muhammadiyah Special Branch Leadership (PRIM) Qassim in Saudi Arabia has a strategic position as an agent for socialising Muhammadiyah ideological values based on progressive Islam and as an instrument for strengthening Muhammadiyah ideology in Qassim, Saudi Arabia. In addition, the existence of PRIM Qassim in Saudi Arabia not only functions as an organisational forum, but also as a space for character and ideological formation of Muhammadiyah cadres. The strengthening of Muhammadiyah Islamic philosophy contributes to the formation of the experiences and value orientations of international students, including in the context of maintaining a balance between Islamic values and modernity (Ifashabayo et al., 2025).

Globally, the dynamics of Islamic identity among the diaspora involve a process of negotiation between traditional and modern values. In a study by (Musahadi & Junaidi, 2024), it was found that Indonesian Muslim students in Europe undergo a process of 'becoming Europeanised Muslims,' which requires the ability to adapt to local culture without losing their religious identity. A comparable, yet distinctively different, situation is experienced by Indonesian students in Saudi Arabia, where the socio-religious environment is characterized by a conservative Islamic tradition, the dominance of Salafi-Wahhabi discourse, and strict adherence to religious norms in public life (Alasmari, 2023). Unlike the European context, where the primary challenge lies in navigating secular or pluralist environments, Indonesian students in Saudi Arabia face the challenge of maintaining their Muhammadiyah identity amid an Islamic environment that, while religiously familiar, diverges significantly in theological orientation and jurisprudential approach. In this regard, a strong Muhammadiyah ideological foundation serves as an essential moral and intellectual compass for students navigating these theological differences. It is within this specific socio-religious landscape that PRIM Qassim assumes a critical role in building a student community grounded in the principles of da'wah, intellectualism, and Islamic solidarity, while actively preserving the distinctive values of progressive Islam as articulated within the Muhammadiyah tradition.

Within the country, Muhammadiyah, as a modernist Islamic movement, has a grand vision of developing progressive Muslim intellectual cadres. According to (Nuryami et al., 2024), Muhammadiyah strategy for strengthening its ideology is not limited to the domestic context, but also involves expanding its international network to reinforce its holistic view of religion, its uniqueness, and its organisational values. In Saudi Arabia, Indonesian students face complex ideological challenges, both from a highly religious social environment and from the diversity of Islamic thought and differences in fiqh schools of thought, which are certainly different from those in Indonesia and influence the students' religious perspectives there. Therefore, strengthening

Muhammadiyah ideology among students is an urgent need so that progressive Islamic values remain strongly preserved amid the tide of globalisation (Budiman et al., 2025).

Empirically, the role of student organisations such as PRIM has proven to be an effective medium in maintaining the ideological identity of students. Nuruzzaman & Ummah assert that Islamic student organisations in Indonesia, both from Muhammadiyah and other mass organisations, are able to adapt to the challenges of the 21st century by strengthening the role of education and good ideological regeneration. However, overseas, there have been few studies examining how these internal mechanisms, communication strategies, and practices of ideological internalization and consolidation are implemented in different socio-cultural contexts (Nuruzzaman et al., 2025).

The limitations of previous studies lie in the lack of exploration of the meanings and experiences of Muhammadiyah cadres living in an international environment. Previous research has focused more on structural and organisational aspects rather than on the subjective experiences of students who are members of an official organisation such as PRIM Qassim. For example, highlight Muhammadiyah internationalisation strategy, but have not explored the ideological praxis of students at the micro level. In fact, understanding the internal dynamics and social experiences of students can provide new insights into how Muhammadiyah ideology is adapted and lived in the context of the diaspora (Muttaqien & Surwandono, 2024).

From a social and cultural perspective, this research is important because it touches on aspects of religious identity formation in a transnational space. According to Muhammad, et al. (2025), Muslim diaspora communities play a significant role in the development of cross-border Islamic education and strengthening transnational madrasah networks (Muhammad et al., 2025). In this regard, PRIM Qosim has become an important node in building the intellectual and spiritual network of Muhammadiyah students in Saudi Arabia, which not only has an impact on strengthening ideology but also on developing global da'wah and leadership capacities.

Thus, this study aims to gain an in-depth understanding of the role of PRIM Qassim in strengthening Muhammadiyah ideology among Indonesian students in Saudi Arabia through a descriptive qualitative case study approach. The focus of the study is directed at the process of internalising values, regeneration strategies, and the ideological experiences of students in carrying out organisational activities. Theoretically, this study is expected to enrich the discourse on the transmission of Islamic ideology in the context of the diaspora, while practically contributing to the development of Muhammadiyah regeneration strategies in the international arena.

The study of the strengthening of Muhammadiyah ideology in the context of the Indonesian student diaspora abroad, particularly in Saudi Arabia, is based on three main theories: religious ideology theory, social identity theory, and the transnational Islamic education approach. These three theories provide a conceptual framework for understanding how Muhammadiyah ideological values are internalised, articulated, and disseminated by Indonesian students in Saudi Arabia through organisations such as PRIM Qassim. From the perspective of religious ideology theory, Muhammadiyah is viewed as a system of values and beliefs that influences the social, religious, and intellectual actions of its members in various cultural and geographical contexts (Nuryami et al., 2024).

Muhammadiyah promotes the concept of Progressive Islam, which prioritises rationality and purification of faith as the foundation for social transformation (Abdullah, 2024; Moewashi Idharoel Haq, 2024). Referring to a study (Hidayah et al., 2025), this ideology serves as a moral compass and driver of social action in a pluralistic environment. This phenomenon is evident among Muhammadiyah students in Saudi Arabia, where this ideology serves as a tool for social navigation. Through the internalisation of the values of moderation and rationality, students are able to bridge Islamic principles with the dynamics of modernity, while positioning themselves as representatives of an inclusive Islam in the international environment (Utari et al., 2024).

Meanwhile, the social identity theory introduced by Tajfel and Turner is considered relevant for understanding how PRIM Qassim members build a sense of membership and ideological solidarity within the Indonesian student community in Saudi Arabia. Social identity is formed through a process of categorisation and internalisation of group values that are considered morally and intellectually superior (Ellemers & De Gilder, 2022). In this case, PRIM Qassim becomes an arena for students to strengthen their progressive Islamic identity by making Muhammadiyah ideology a distinctive marker from other more conservative or extreme forms of Islam. This is in line with the views of (Mustakim et al., 2025) that the Muhammadiyah diaspora plays an important role in maintaining a moderate global Islamic identity through education and social activities based on progressive values.

In the context of transnational Islamic education, the theory of transformative ideological education is important for understanding the process of internalising Muhammadiyah ideology among students. Education is not only seen as a transfer of knowledge, but also as a process of shaping ideological awareness through social interaction, mentoring, and overseas missionary experiences. According (Ifashabayo et al., 2025), the experiences of international students based on Muhammadiyah values have been proven to strengthen their morality, ethics, and social responsibility, especially in multicultural environments such as Saudi Arabia. This is where a qualitative approach becomes relevant as it allows for an in-depth exploration of students' subjective meanings, ideological reflections, and social experiences.

Existing scholarship on Muhammadiyah and its ideological dynamics can be organized into three thematic clusters, each of which informs the theoretical positioning of this study. The first cluster concerns Muhammadiyah as a system of ideology and values. Studies in this area affirm that Muhammadiyah ideology functions as a normative framework that guides the intellectual, social, and spiritual conduct of its members (Arifin et al., 2024; Haki et al., 2024). These studies collectively establish that ideological strengthening is not merely a doctrinal exercise but a strategic organizational imperative, particularly in the face of growing ideological pluralism within the global Muslim community. Nevertheless, this cluster of studies has largely focused on the macro-level articulation of ideology within formal institutional structures, leaving the micro-level processes through which individual members internalize and practice these values considerably underexplored.

The second thematic cluster addresses Muhammadiyah ideology in the context of diaspora identity formation. Research by Musahadi and Junaidi (2024) and (Mustakim et al., 2025) demonstrates that Muslim diaspora communities, including those affiliated with Muhammadiyah, engage in continuous negotiation between their inherited religious identity and the socio-cultural demands of their host environments. While these studies provide valuable insight into the broader dynamics of Islamic identity among diaspora populations, they tend to treat ideological identity as an outcome rather than as an active and ongoing process. This analytical limitation constrains their utility for understanding how Muhammadiyah-affiliated students in Saudi Arabia actively construct and sustain their progressive Islamic identity through organizational participation, particularly within a host environment that is itself defined by a distinct and dominant Islamic orientation.

The third cluster examines Muhammadiyah as a transnational Islamic organization. Muttaqien and Surwandono (2024) compare Muhammadiyah's internationalization strategy with that of the Gulen Movement, highlighting the centrality of education, organizational networks, and cultural diplomacy in disseminating progressive Islamic values across national boundaries. Similarly, Nuruzzaman et al. (2025) confirm that Islamic student organizations play a strategic role in sustaining ideologically adaptive forms of Islamic identity in the twenty-first century. However, these studies predominantly emphasize structural and institutional dimensions, while the experiential and relational dynamics that underpin ideological transmission at the grassroots level remain insufficiently examined.

Taken together, these three thematic clusters reveal a significant theoretical gap in the existing literature. While the institutional frameworks and macro-level strategies of Muhammadiyah ideological transmission have received considerable scholarly attention, the micro-sociological dimensions, including personal experience, ideological praxis, and the adaptive strategies of diaspora cadres, remain largely absent from academic discourse. This study seeks to address this gap by exploring, through a qualitative case study approach grounded in social narratives and lived experience, how Muhammadiyah ideology is internalized, practiced, and sustained among Indonesian students in Saudi Arabia under the organizational guidance of PRIM Qassim.

Based on theoretical studies and previous research, this study uses the conceptual framework of ‘transnationalisation of Muhammadiyah ideology’, which combines social identity theory and transformative ideological education. This framework explains that the strengthening of Muhammadiyah ideology among Indonesian students in Saudi Arabia is not only a cognitive process, but also a socio-cultural one that involves the internalisation of values, community participation, and spiritual reflection. Thus, PRIM Qassim is positioned as an ideological agent that plays a role in constructing a progressive Islamic identity amid the dynamics of the globalisation of Islamic education.

METHOD

This study employs a qualitative approach with a case study design, which was chosen to gain an in-depth understanding of the dynamics, experiences, and processes of strengthening Muhammadiyah ideology among Indonesian students who are members of PRIM Qassim in Saudi Arabia. The selection of this approach is in line with the research orientation that emphasises the exploration of subjective meanings and social practices in the context of diaspora student organisations. Qualitative case studies provide space for researchers to examine the complexity of social realities by considering context, values, and individual experiences (Indah, 2024; Phillips, 2023). In this context, PRIM Qassim is positioned as a unique case unit (bounded system), where the process of internalising Muhammadiyah ideology takes place within the academic and cultural environment of Saudi Arabia.

This research was conducted at Qassim University, Buraydah, Saudi Arabia, from 1 December 2025 to 17 January 2026. This location was chosen because it is the centre of Indonesian student studies and activities in the Qassim region and is also the main base of the Qassim branch of the Muhammadiyah Special Branch (PRIM). Emphasises that the choice of location in diaspora studies should take into account the social and religious dynamics that shape the identity of Muslim migrant communities (Tiryaki, 2022). The open nature of the university environment also provides opportunities for researchers to conduct direct observations of cadre training activities, Islamic studies, and patterns of social interaction among PRIM members.

The research subjects included active Indonesian students who were members of PRIM Qassim at Qassim University, including new members who were undergoing the cadre training process. A total of four participants were selected for in-depth interviews, comprising the head of PRIM Qassim and three active student members representing different academic years and faculties. Purposive sampling was used to select participants based on specific criteria, namely: (1) active Indonesian students at Qassim University, (2) official members of PRIM Qassim, (3) actively involved in ideological activities such as studies, training, or internal recitations, and (4) willing to provide information openly. To broaden the scope of the data, snowball sampling was also applied, whereby initial informants recommended other participants relevant to the focus of the study (Jauhari, 2024). This strategy enabled researchers to obtain richer information from individuals who had direct and reflective experience regarding the strengthening of ideology within the PRIM Qassim environment.

Data collection techniques were carried out through semi-structured interviews and participatory observation. Semi-structured interviews were used to explore the experiences and views of PRIM members regarding the internalisation process of Muhammadiyah ideology. Participatory observation was conducted over the research period from 1 December 2025 to 17 January 2026, during which the researcher directly attended and engaged in a range of PRIM Qassim activities. These activities included Quranic recitation sessions (khataman Al-Qur'an), ideological study circles (halaqah), Majelis Tarjih scientific discussions, basic Muhammadiyah cadre training (training kader dasar), internal coaching sessions, joint sports activities, and value-oriented communal interactions among members. The researcher assumed a participatory role, enabling direct observation of how Muhammadiyah ideological values were transmitted, practiced, and reinforced within the organisational setting. Field notes were recorded systematically throughout each observed session to document social interactions, verbal expressions of ideological commitment, and patterns of communal engagement. Meanwhile, documentation was also gathered through analysis of meeting minutes, PRIM bulletins, and the organisation's social media archives. According to (Bansil, 2024), this combination of methods is important in qualitative research because it provides a comprehensive understanding of the social context, values, and religious practices that exist within the research community (Lim, 2025).

To ensure the validity and credibility of the findings, this study applied source and method triangulation techniques. Triangulation was carried out by comparing interview data from various participants, direct observation results, and organisational documents (Schlunegger et al., 2024). In addition, the researcher used member checking by asking participants to confirm the results of preliminary data interpretation to ensure consistency of meaning. An audit trail process was also carried out by keeping field notes, interview recordings, and reflective memos as a form of transparency in the analysis process. This strategy is in line with the views of (Hussin et al., 2024), who emphasise the importance of data validity in Islamic education research through triangulation and critical reflection.

Data analysis in this study used Miles & Huberman's interactive model, which consists of three main steps: data reduction, data presentation, and conclusion drawing/verification. Data reduction was carried out by sorting relevant information based on themes such as 'ideological internalisation,' 'cadre training practices,' and 'adaptation of Muhammadiyah values.' Data presentation was carried out in the form of a thematic matrix to find patterns and relationships between concepts, while verification was carried out through re-examination of field notes and participant quotes (Indah, 2024). This approach allows researchers to identify ideological dynamics in PRIM systematically and interpretively.

In addition, a reflective thematic analysis approach was also used to deepen the interpretation of the meaning behind the participants' narratives. This analysis followed the stages developed by Braun & Clarke, namely data familiarisation, initial coding, theme development, and thematic interpretation. According to (DOĞAN, 2024), thematic analysis is effective in research focusing on the identity and experiences of diaspora students because it is able to reveal layers of ideological meaning in participants' narratives. In this study, the themes that emerged included 'progressive Islamic values,' 'cross-cultural ideological cadre development,' and 'the role of PRIM Qassim as an identity-forming community.'

The analysis process was conducted simultaneously with data collection, in line with the inductive principle in qualitative research. The researcher acted as the main instrument that reflectively interpreted the social meaning behind the phenomenon. The researcher also applied reflexive journaling to minimise bias and maintain objectivity during the interpretation process. In this way, the research not only produced empirical descriptions, but also a deep theoretical understanding of how Muhammadiyah ideology is internalised and adapted in the environment of Indonesian students in Saudi Arabia.

RESULT AND DISCUSSION

In Muhammadiyah, ideology functions as a comprehensive system of understanding that serves to implement Islamic teachings in the collective life of the ummah. The ideology of Muhammadiyah constitutes a belief system that forms the basis of thought and direction for its members in living their lives and realizing the organization's ideals (Fyroza Mustika Akhlis, 2024). According to Nashir, this ideology serves five interconnected functions: (1) providing direction and explanation of religious beliefs, (2) strengthening internal solidarity in facing external challenges, (3) shaping the character of Muhammadiyah members, (4) serving as the basis for the formulation of systematic and focused strategies, and (5) mobilizing all elements of the organization, including members, cadres, and leaders, in achieving Muhammadiyah's collective goals.

These ideological functions are analytically consonant with the theoretical frameworks underpinning this study. From the perspective of social identity theory as formulated by Tajfel and Turner, Muhammadiyah ideology operates as a shared identity marker that facilitates group categorization, internalisation of collective values, and the construction of ideological solidarity among its members (Ellemers & De Gilder, 2022). The findings from PRIM Qassim's activities corroborate this theoretical proposition, as participants consistently articulated a strong sense of organizational belonging and ideological distinctiveness that differentiated their progressive Islamic orientation from other Islamic understandings present in the Saudi Arabian context. This process of identity construction through organizational participation reflects precisely the mechanism of social categorization described by Tajfel and Turner, wherein group membership becomes a primary source of moral and intellectual self-definition.

Furthermore, the transformative ideological education framework provides a complementary lens for interpreting the data. Education within PRIM Qassim is not reducible to the transmission of doctrinal content; rather, it constitutes a process of shaping ideological consciousness through structured social interaction, mentoring, halaqah-based intellectual engagement, and reflective communal experience (Ifashabayo et al., 2025). This aligns with the transformative education paradigm, which posits that genuine ideological formation occurs through the integration of cognitive understanding, affective commitment, and behavioral practice. The evidence from participant interviews demonstrates that Muhammadiyah ideology is internalized not as a rigid set of prescriptions but as a dynamic praxis that connects faith, knowledge, and social responsibility, thereby fulfilling the transformative educational ideal within the specific socio-religious context of the Indonesian student diaspora in Saudi Arabia.

MAR, Head of PRIM Qassim for the 2025–2027 period, explained that PRIM Qassim serves as a forum for Muhammadiyah cadre development and a place for Muhammadiyah students in Qassim, Saudi Arabia. The ideology of Muhammadiyah forms the basis for shaping students with sound beliefs, scientific thinking, and a spirit of progress. PRIM Qassim also develops an understanding of progressive Islam through Tarjih studies, scientific discussions, and other programmes aimed at instilling these values. Although still in its early stages, activities such as joint sports, Khataman Al-Qur'an, basic Muhammadiyah training, and internal coaching have a major impact on strengthening membership. (Interview, 1 December 2025).

AFI, fourth-term Arabic language student at Qassim University, explained that PRIM Qassim differs from other organisations through its halaqah activities, which discuss member development and the cultivation of Islamic values. According to him, the Muhammadiyah ideology unites faith, knowledge, and action in the lives of students to continue to develop and provide benefits through Prim Qassim, which helps deepen religious understanding through halaqah, seminars, and webinars through interaction with friends who share the same vision. Islamic study activities and monthly seminars are very influential in shaping the way of thinking and religion. (Interview, 10 December 2025).

IDH, 2022 Sharia student, stated that PRIM Qassim excels in continuous development, intellectual strengthening, and a sense of family, unlike other student organisations that focus more on ceremonial events. For him, Muhammadiyah ideology is a platform for self-development and scientific knowledge. PRIM Qassim deepens his understanding of progressive Islam through scientific seminars and Majelis Tarjih studies. In addition, communal activities such as eating together and advising one another help shape his way of thinking and religious practices. (Interview, 2 January 2026).

RAM, 2025 Islamic Studies student at Qassim University, explained that PRIM Qassim emphasises the cultivation of religious values under the auspices of Muhammadiyah, unlike other organisations such as PPMI, which focus more on student services. For Rafi, Muhammadiyah ideology encourages students to become knowledgeable and moral individuals, with a focus on benefiting others. Through studies, historical readings, and cadre training activities, PRIM Qassim helped him understand progressive Islam. Discussions and interactions with friends also enriched his perspective on religion. (Interview, 5 January 2026).

Interviews with various sources indicate that PRIM Qassim is not only a gathering place for Muhammadiyah students in Saudi Arabia, but also plays a strategic role in instilling and internalising Muhammadiyah ideology among diaspora students, particularly in Qassim, Saudi Arabia.

This ideology, as explained by Nashir in (Fyroza Mustika Akhlis, 2024), serves as a guide for values, direction of struggle, and a means of strengthening the character of cadres based on Islamic teachings. The informants consistently explained and emphasised that PRIM Qassim creates an intensive cadre environment through internal activities such as Islamic studies, halaqah, scientific dauroh, and value-based social interaction. The informants' experiences reflect that Muhammadiyah ideology is not merely doctrinal but is lived out in practice by connecting faith, knowledge, and action in students' daily lives. Thus, PRIM Qassim becomes an important space in the process of reproducing Muhammadiyah ideology in a contextual, relevant, and sustainable manner in the international sphere.

CONCLUSION

This qualitative case study reveals that PRIM Qassim functions as a strategic ideological agent in strengthening Muhammadiyah values among Indonesian diaspora students in Saudi Arabia. Through mechanisms including Islamic study circles (halaqah), Quranic recitation sessions, scientific discussions on Tarjih jurisprudence, and value-oriented communal interactions, the organization successfully internalizes Muhammadiyah ideology not as rigid doctrine but as lived praxis. This integrated framework links faith, knowledge, and action, enabling students to construct a coherent progressive Islamic identity that bridges Islamic tradition with contemporary intellectual engagement.

The research confirms that PRIM Qassim's success stems from deliberate cadre development strategies, continuous mentoring, and context-aware adaptation within Saudi Arabia's socio-religious environment. Members explicitly articulated how organizational participation shaped their theological orientation toward progressive Islam, characterized by rationality and moderate pluralism, while distinguishing this stance from ultra-conservative and liberalizing interpretations. This identity construction strengthens internal solidarity while positioning students as representatives of an inclusive, modernist Islamic vision in the international sphere.

By shifting focus from institutional structures to the subjective experiences of diaspora cadres, this study fills a significant scholarly gap and offers practical insights for Muhammadiyah's global cadre development. The findings demonstrate that ideological continuity among diaspora communities emerges through authentic commitment, intellectual rigor, and reflective engagement rather than hierarchical imposition. PRIM Qassim exemplifies how Islamic movements can

successfully cultivate coherent ideological identity through pedagogically sophisticated and community-embedded mechanisms, providing a model for strengthening Muhammadiyah's transnational networks and leadership capacity in an increasingly pluralized global order.

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