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Establishment of Universiti Muhammadiyah Malaysia (UMAM) in the Perspective of Communication for Development through Education Modernization

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INTRODUCTION

Muhammadiyah is considered a radical conservative movement among the Malaysian Muslim community. The education system in Malaysia is generally exclusive. The majority of Malaysian society is resistant to the Muhammadiyah sect except in certain states. This is reinforced by the fact that the majority of the people adhere to the Shafi'i school of thought, which is exclusive, such as lecturers needing to obtain a certificate from the competent authority in their respective areas. Furthermore, they can persecute beliefs that are not in line with official teachings in Malaysia. There are some people who challenge the exclusivity of religious rights in Malaysia, namely young intellectuals (Mughni, 2023).

Muhammadiyah is known by the community as a renewal movement (tajdid). The implementation of Muhammadiyah da'wah is one of them engaged in the fields of education, health, social and economics because Muhammadiyah is not active in politics which is applied in Muhammadiyah charity business (AUM). In the field of education, for example, by establishing schools and colleges. AUM is not only a form of institution but also reflects the spirit of the Islamic movement as a solution to solving the problems of the people in their daily activities. Furthermore, Muhammadiyah is also a charitable movement that is closely related to the theology of surah Al-Ma'un which was initiated when K.H. Ahmad Dahlan teaches his students, which is not enough just to memorize and understand, but must also be accompanied by practice (Amalia, Setiawan, Salsabila & Falikah, 2022).

According to Andi Faisal Bakti, da'wah activities are the profession of politicians, youth alliances, and students in Malaysia (Bakti, 2011). Da'wah is necessary to gain independence

and form a Muslim community. Furthermore, Islam plays a major role in determining the political system in Malaysia, both at the local and national levels (Bakti, 2002). Muhammadiyah is an Islamic purification and modernization movement. This is evidenced by the central Muhammadiyah and its movements, one of which is in the field of education (Nashir, 2014). Muhammadiyah has launched international programs, especially in the field of education, with its implementation promoting excellent educational centers abroad through the establishment of Universiti Muhammadiyah Malaysia (UMAM) (Ridwan, 2023).

Islamic trend and opportunity for internationalization of Muhammadiyah was initiated during the 47th Muktamar Muhammadiyah which was held on 3-7 August 2015 in the city of Makassar, which was the Muktamar Muhammadiyah for the first time after being a century old since the year of its birth in 1912. As the largest modern Muslim organization in Indonesia, Muhammadiyah aspiring to realize intelligence in the life of the nation. This is the right time for Muhammadiyah to design a strategy for the internationalization of Islamic da'wah in the era of modernization which is growing rapidly, one of which is through one-door coordination, namely the Dikti Council, Muhammadiyah and Muhammadiyah Higher Education (PTM) planning to send PTM lecturers and Muhammadiyah activists to various schools. universities abroad.

The strategy is to work with various scholarship-providing institutions and other potential institutions (Al-Hamdi et al, 2022). Persyarikatan Muhammadiyah oversees 166 higher education institutions in Indonesia understands how important internationalization is in educational institutions. This effort is made to prove that every graduate from PTM has the skills to face globalization and offer universal human values. As an institution that carries the concept of progress, PTM must be able to advance to the global arena by delegating students and lecturers to various countries in student exchange programs, lecturers and educational programs. Universities that have global competitiveness can optimize the role of lecturers to carry out international publications and use learning materials adapted from outside (Binangkit & Siregar, 2020).

Muhammadiyah's struggle to build UMAM was initiated when the Research and Development Higher Education Council (Diktilitbang) of the Central Executive of Muhammadiyah took the initiative to establish a limited liability company (single limited liability company). This institution is the first pillar of Muhammadiyah's progress in preaching in the field of education through universities in the international arena (Nugroho, 2023). This institution is the implementation of inclusive and humanist modernization of education. Through humanist education, people will build their world by opening up fundamental and creative awareness according to reality (Anggraeni, Sarwoprasodjo, Saleh, and Bakti, 2021). UMAM presents a superior lecture system with international standards through the use of technology. However, life is still based on Islamic values (UMAM, 2023).

Education is one of the driving factors for social change and education is also one of the main foundations for realizing national development. With education it is expected to obtain quality human resources needed in development. Because the essence is only through education can carry out socio-cultural changes, namely adapting various values and behaviors that support the development of science and changing mindsets, which carry development and mastering various fields in utilizing technological advances to promote the development process (Yuristia, 2017). Development is a process of social change that is organized and continues through communication processes. The modernization theory is correlated with the communication perspective. Modernization includes the process of development and change of individuals and society. Meanwhile, society was born from the existence of communication

between individuals. Thus that the occurrence of modernization takes place through a process of communication (Waskita, 2005).

Development is often equated with the term modernization. Referring to Lerner that to eradicate backwardness it is very important to change the traditional way of thinking that is believed by the community to a more modern way of thinking and the mass media plays an important role in this process. In addition, the focus on the individual is also an important factor in social change (Lerner, 1958). Wilbur Schramm sees a correlation between this mass media and modernizing practices and institutions. Modern communication media as a complement and duplication of the displacement of traditional community oral channels. Their development goes hand in hand with the development of other modern societal institutions such as schools, industry, and is closely related to several economic developments, such as literacy, per capita income, and urbanization.

Schramm considers that developing countries must pay special attention to combining mass media with interpersonal communication (Schramm, 1964). One of the parameters of modernization is the progress of communication technology (Setyowati, 2019). Meanwhile, Marshall McLuhan views technology as a driver of development (McLuhan, 1964). Technology is one of the main elements that can support developing countries to break the gap with industrial countries (Hostettler dkk., t.t.).

UMAM as a representation of the Muhammadiyah missionary movement in the field of education which was founded in the state of Perlis because it is receptive to Muhammadiyah. Malaysia is a federation country which has its own schools of thought. Perlis is the smallest state in Malaysia which is located in the north of Peninsular Malaysia, bordering Thailand (UMAM, 2023).

In Perlis, in general, there are many groups of Arab descent whose religious understanding is similar to Muhammadiyah, so the opportunity to collaborate becomes easier. Meanwhile, Muhammadiyah carries the slogan of progressive Islam and receives a positive response from the state of Perlis (Junaidi, 2023). This institution is located in Perlis because of the existence of UMAM itself as a communication instrument. The essence of communication does not have to be speaking, but the existence of physical forms such as buildings and permits (Setiaji, 2023). Previously this institution had received rejection in the states of Selangor and Johor. The stigma that emerged among the Muslim community was that Muhammadiyah was a radical movement and was later interpreted as Wahhabism (Ridwan, 2023).

Referring to Andi Faisal Bakti, Wahhabism is a doctrine originating from Saudi Arabia which is also influenced by modernism (Bakti, 2008). Muhammadiyah is equated with Wahhabism which is based on Muhammadiyah teachings which are anti-heresy, superstition, and superstition. Furthermore, Wahhabi grew into a terrible term because it was considered the ideological basis of terrorism (Jainuri, 2013). Carl Wellman explained terrorist acts as testing the application of terror as an instrument of coercion, through violence or non-violence (Wellman, 1979).

According to Andi Faisal Bakti, civil society is one of the elements studied by modernization and development theory which views modernization as based on civil society. Civil society is the term used to divide the life of the democratic society of the medieval world. Where social relations are formed mainly by nepotistic family ties and collusion as well as political ties of feudalism and authoritarianism (Bakti, 1999). According to Servaes and Malikhao, the modernization paradigm that influenced academia from 1945 to 1965 was supported by the transition of socio-political technology and culture from developed societies

to traditional societies. Development is explained as economic growth. The main idea in the modernization perspective shows that development is interpreted as first, planned and overlapping.

Otherwise it is predefined and cannot be overridden. Further progressive and finally immanent with reference to the nation-state (Servaes, 2008). The nation-state is a political unit where the state and the nation are the same (Cederman, 1997). It is a more precise concept than "country," because a state need not have a ruling ethnic group (Brubaker, 1992). Referring to Haynes, immanence is understood as what remains within certain limits (Haynes, 2012). Modern society is perhaps the ultimate goal that less developed societies seek to reach. To turn into a modern society, the attitudes of traditionalism that they have such as bad taste, superstition, fatalism, and other obstacles must be removed (Solomon, 2003). Following modern concepts that reject superstition, heresy, and syncretism through superstition, heresy, and churafat (Picard & Madinier, 2011).

That is what is commonly called TBC by modernist Muslims like Muhammadiyah in Indonesia. Various educational institutions and modern organizations in Indonesia also reject this belief, resulting in conflicts with regional heads who are receptive to these three elements. It is considered as an element of their culture and tradition (Bakti, 2000). Therefore, the main problem of development is considered to be limited to fighting between the gaps and pursuing through a process of imitation between traditional and modern sectors through five mechanisms. First, through demonstrations in which developing countries try to catch up with more developed countries by adopting more advanced methods and techniques. Second, through the consolidation and mixing of different modern methods.

Third, through compression in which developing countries strive to complete development tasks more quickly than developed countries. Then through prevention, namely by learning from the mistakes made by developed countries. Finally, through adaptation of modern practices to the local environment and culture (Servaes, 2008). Consequently, the means of modernization is the full transmission of capital, ideology, technology and knowledge. The parameters of progress are Gross National Product (GNP), literacy, basic industry, urbanization, and the like, all measurable criteria. Nonetheless, economic roots have always remained at the core of modernization theory (Servaes, 2008).

a. Theoretical Approaches to Communication for Development

Mass communication is important in spreading awareness of new possibilities and practices, but at the stage where decisions are made about whether to adopt or not, personal communication is far more influential. Everett Rogers (1962, 1983) emphasized the process of adoption and diffusion of cultural innovations. Modernization is here understood as a process of diffusion in which individuals move from a traditional way of life to a way of life that is more complex, more technically developed, and more rapidly changing. Therefore, this approach deals with the process of diffusion and adoption of innovations in a more systematic and planned way (Servaes, 2008). This model supports the rural elite and further widens the gap between rich and poor. In contrast to the Soekarno era, the Soeharto regime really liked this approach with the consequence that Third World countries became dependent on rich countries (Bakti, 2013).

Schramm claims that 'developing countries should pay special attention to combining mass media with interpersonal communication. Referring to Andi Faisal Bakti, interpersonal includes aspects of commitment, consistency, transparency, accountability, intelligence, and communicability. This can be correlated with taqwa, faith, Islam, and ihsan. Furthermore, it is coherent with commitment (shiddiq), consistency (istiqamah), intelligence (fathanah),

accountability (amanah), and communicability (tabligh), (Bakti, 2014). According to Schramm the mass media perform at least three functions: they are 'monitors', 'policy makers', and 'instructors' for change and modernization. The technologically deterministic approach sees technology as a value-free and politically neutral asset that can be used in any social and historical context.

Within this perspective at least four different viewpoints can be distinguished. The first, somewhat optimistic view, shares the belief that the development and application of technology can overcome these problems of mankind. The second view comes from the former to the opposite extreme, namely the conception that technology is the source of all that is wrong in society (Servaes, 2008). The third view expresses the view of technology as a pre-potential factor in development, it sees technology as the driving force of development.

b. Assessing Change

According to the findings of these scientists and others looking at a number of changes in the field of development communications that may have a sizeable impact on communications strategy and planning.

The growth of a deeper understanding of the nature of communication itself

The perspective of communication has changed. The early models of the 1950s and 1960s saw the communication process simply as a message from communicator to communicant, namely Laswell's classic S-M-R model. The emphasis is mainly on senders and media-centric; the emphasis is on press freedom, the absence of censorship, and so on. However, since the 1970s communication has centered on the recipient and the message. According to Andi Faisal Bakti, the real novelty of communication technology is social technology. The absolute majority of the impact of the communication system rests on how the audience is managed to receive and discuss messages and how feedback is conveyed to the communicator (Bakti, 2004).

1. A new understanding of communication as a two-way process

With this shift in focus, someone is no longer trying to realize his information needs, but someone will disseminate the information he needs. The parameter is information circulation rather than persuasion in the diffusion model.

2. New understanding of culture

The cultural perspective has been central to the debate about development communication. Culture is seen not only in a person's non-natural environment, but especially in a normative context.

3. The trend towards participatory democracy

At the same time, literacy rates have increased and there have been rapid developments in terms of people's ability to operate and use communication technologies.

4. Growing sense of globalization and cultural hybridity

According to Melkote and Steeves, a hallmark of globalization is the way in which the basic ontological categories of time and space are rearranged which then influence our perceptions of place, distance and affinity. In its time it provides a dynamism that leads to the expansion of power and influence of dominant global institutions (Melkote & Steeves, 2015). This cultural hybridity can occur without any apparent dependency relationships.

5. Impact recognition of communication technology

Several communication systems, especially the Internet, have become so cheap and commonplace that the rationale for centralized control of them and their capabilities is no longer relevant. Those in small countries may not be suitable for the local environment (Servaes, 2008). According to Branston and Stafford on the other hand, the ceremony of the

power of individual internet use is the essence of reducing the cost of public services in many countries (Branston & Stafford, 2010).

c. *Konsep Dakwah*

Pembahasan ini akan mendeskripsikan konsep-konsep dakwah yang relevan dengan teori dan masalah yang dikaji dalam makalah ini.

1. Tabligh

This concept is related to conveying information as stated in HR. Bukhari number 3461:

بَلّغُوا عَنّي وَلَوْ آيَةً

Translation: *Convey from me even if only one verse.*

Andi Faisal Bakti explained that the concept of tabligh is associated with da'wah which explicitly plays a key role in building religious interpretations among humans. It also plays an important role in creating peace among people. In addition, da'wah plays an important role in realizing sustainable human development (Bakti, 2000). In line with that, da'wah messages are transformed into communication messages that can no longer be fully managed by the da'i (Adeni & Bakti, 2020).

وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُواْ كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلّ فِرْقَةٍ مّنْهُمْ طَآئِفَةٌ لّيَتَفَقّهُواْ فِى ٱلدّينِ وَلِيُنذِرُواْ قَوْمَهُمْ إِذَا رَجَعُوٓاْ إِلَيْهِمْ لَعَلّهُمْ يَحْذَرُونَ

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Translation: *And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious.*

Allah SWT ordered them not to leave the Prophet SAW unattended and so that a group of people stayed with Rasulullah SAW to deepen their understanding in religious matters and then the group of people went to preach to their people and warn them about what Allah did to the people before them (Syakir, 2016). According to Hamka, it is the duty of certain groups to deepen their understanding of religion so that with their in-depth knowledge they can give warnings and threats to their own people when they return home (Hamka, 2015).

2. Taghyir

This concept relates to conveying information as stated in Quran Chapter Ar-Ra'd: 11:

لَهُۥ مُعَقّبَٰتٌ مّنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ يَحْفَظُونَهُۥ مِنْ أَمْرِ ٱللَّهِ ۗ إِنّ ٱللَّهَ لَا يُغَيّرُ مَا بِقَوْمٍ حَتّىٰ يُغَيّرُواْ مَا بِأَنفُسِهِمْ ۗ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدّ لَهُۥ ۚ وَمَا لَهُم مّن دُونِهِۦ مِن وَالٍ

Translation: *For each one are successive [angels] before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.*

Referring to Buya Hamka that we must make efforts on our own to change ourselves in a better direction, improve self-quality and charity, distance ourselves from slavery other than Allah. We must achieve a happy and more advanced life. But we also have to realize that our energy as human beings is limited. We are held captive in a narrow space and shackled by a short time. We have to realize that there is another destiny in nature that sometimes Allah makes us meet and sometimes contradicts what we want (Hamka, 2015). Ibn Kathir explained that there are angels who always take care of God's servant in turn, some at night, some during the day to protect him from bad things and accidents. Just as he takes turns with the other angels who are in charge of recording all his good deeds and bad deeds; they take care of it in turn.

Some are at night, some are during the day, namely on the right and left, they are in charge of recording all the deeds of the servant concerned. The angel on his right records his good deeds. While the one on the left records his bad deeds. Apart from that there are two other angels who are in charge of guarding and caring for it; one is behind it, the other is in front. Thus, a servant is guarded by four angels during the day, and four more angels at night alternately, namely angels who guard and record (Shaykh, 2015).

3. Takwin al-umma

This conceptualization is related to community development which includes suggesting good behavior, managing local wisdom, prohibiting corruptive values and unproductive local policies (Bakti, 2018). As stated in Quran Chapter Ali Imran: 104:

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ

This context also exists in Hadith Abu Dawud number 3776

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ رَجُلٍ يَكُونُ فِي قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي يَقْدِرُونَ عَلَى أَنْ يُغَيِّرُوا عَلَيْهِ فَلَا يُغَيِّرُوا إِلَّا أَصَابَهُمُ اللَّهُ بِعَذَابٍ مِنْ قَبْلِ أَنْ يَمُوتُوا

The Prophet said: *"If any man is among a people in whose midst he does acts of disobedience, and, though they are able to make him change (his acts), they do not change, Allah will smite them with punishment before they die."*

From this hadith it can be interpreted that now we know what is the cause of the decline of Muslims. The disobedience committed by us is transparent before our eyes but we don't stop it (Ahmad et al, 2006). Referring to Hamka that the fields for conveying da'wah are divided into general and special. In the general field including propaganda explaining the purity of religion came out. The first is to invite others to understand Islamic teachings. Special in nature is da'wah within the family itself through creating a religious atmosphere among the family, educating to obey God's commands, competing to do good (Hamka, 2015).

Based on Mustafa Dieb Al-Bugha that amar ma'ruf nahi munkar is obligatory for every Muslim who knows evil and he is able to eradicate it. This obligation does not discriminate between the authorities and the common people, clergy or ordinary people. Amar ma'ruf nahi munkar is part of faith (Mistu, 2003). This becomes continuity as the realization of Islamic teachings. Islamic da'wah is followed by this concept, the essence of which is development for society (Nashir, 2009).

d. *Research Subjects and Objects*
1. Research Subject

The subjects of this research are Muhammadiyah and Universiti Muhammadiyah Malaysia (UMAM). This institution was established by Persyarikatan Muhammadiyah on August 5, 2021 after obtaining official permission from the Malaysian Government through the Higher Education Department at the Malaysian Ministry of Higher Education.

UMAM was founded by Persyarikatan Muhammadiyah on August 5, 2021 after obtaining official permission from the Malaysian Government through the Higher Education Department at the Malaysian Ministry of Higher Education. The establishment of this institution has been championed since the beginning of 2017 through a team formed by the Muhammadiyah Central Executive, starting with establishing a PT (limited company) under the name University Consortium Muhammadiyah Malaysia (UCMM Konsortium Sdn. Bhd.) in Malaysia on February 8 2017 (Muhammadiyah, 2021).

This institution is the first milestone in the establishment of Muhammadiyah Higher Education (PTM) abroad as an expansion of the movement to educate the nation's life and the

development of higher education in the global sphere. Starting from the region of allied nations in Southeast Asia which aims to create unity among nations to build an enlightened and progressive Islamic civilization (Muhammadiyah, 2021). The effort to establish a PTM in Malaysia begins with preparing all the required documents that apply in Malaysia, followed by a gradual process. Under the command of Prof. Dr. H. Bambang Setiaji and with the team formed by the Muhammadiyah Central Executive. Then PP Muhammadiyah was led directly by the Chairman of the Muhammadiyah Central Executive, Prof. Dr. K. H. Haedar Nashir, M. Si. together with the delegation and the team met officially with the Malaysian Minister of Education, Dr. Maszlee Malik, after that visited the Sultan of Perlis, Tuanku Syed Sirajuddin Putra Jamalulail and the Malay Religious and Customs Council of Perlis, followed by other meetings (Muhammadiyah, 2021).

UMAM also received support and approval from the Government of Indonesia through the Recommendation of the Minister of Education and Culture of the Republic of Indonesia which was signed by Nadiem Anwar Makarim on September 7 2020. In Malaysia, efforts to establish this institution received a lot of full support starting from:

a. Crown Prince Sultan Perlis; Tuanku Syed Faizuddin Putra Jamalullail.
b. Perlis Malay Religion and Customs Council; Sahibus Samahah Prof. Dato' Arif Perkasa Dr. Mohd Asri Zainul Abidin.
c. Ministry of Higher Education Malaysia; Dr. Maszlee Malik, Dr. DS. Noor Aini and Prof. Dato'Dr. Husayni bin Omar.
d. Muhammadiyah partners in Malaysia; Prof. Dato'Dr. Mohd Noh bin Dalimin.

Furthermore, on August 11 2021, PP Muhammadiyah received an official copy of the graduation letter from Universiti Muhammadiyah Malaysia, that the university proposed by UCMM Konsortium Sdn. Bhd. namely Universiti Muhammadiyah Malaysia (UMAM) was declared a graduate as a Malaysian Private Higher Education Institution, with 15 study programs consisting of 5 PhD study programs, 5 Master study programs and 5 Bachelor study programs. The graduation letter is numbered JPT/BPP(U) 1000-801/172 jld(6) dated August 5, 2021. In its operations, this institution is open to various countries as a form of inclusive education in the global sphere. The development of UMAM as a private university in Malaysia aims to answer the challenges of education in the modern world and the era of globalization for an enlightened and progressive Islam (Muhammadiyah, 2021).

UMAM's vision is Realizing of a center for education and research in cooperation with advanced Islamic world scholars. (UMAM, 2023).

UMAM's mission consists of:

a. Establish excellent educational and research centers to produce quality and influential graduates, in the fields of social, humanities, scientific and technology information.
b. Develop cooperation of scholars from the Islamic world in the ASEAN Region (in particular Indonesia-Malaysia), the Middle East and Africa towards bright and highly competent graduates.

UMAM's objective consists of:

a. Providing learning models and modern research technology with high education.
b. Generating academic products with discoveries and publications.
c. Preparing students with good deeds and cooperation in knowledge.

UMAM Team Management

a. The Board of Directors of the UCMM Consortium Sdn. Bhd. (UMAM, 2023).

Chairman: Prof. Dr. Haedar Nasir, M.Sc

Member:

Drs. Achmad Dahlan Rais, M. Hum

Drs. Marpuji Ali Muanam, M.Sc

Prof. Emeritus Datuk Dr. Mohd Noh Dalimin

b. UMAM Board of Governors (UMAM, 2023).

Chairman: Prof. Dr. Bambang Setiaji M.S

Member:

Dr. dr. Sukadiono M.M

Prof. Emeritus Datuk Dr. Mohd Noh Dalimin

Assoc. Prof. Ir. Dr. Waluyo Adi Siswanto M.Eng., Ph.D

Prof. Dr. Syafiq A. Mughni, M.A

Prof. Dr. Chairil Anwar, M.Sc

Secretary: Mohd Fairuz Al-Fatah Badarudin

c. Senate (UMAM, 2023)

Chairman: Assoc. Prof. Ir. Dr. Waluyo Adi Siswanto M.Eng., Ph.D

Member:

Prof. Ir. Dr. Shah Nor Basri

Dr. Wachid Ridwan

Dr. Dwi Santoso

Prof. Dr. Rushami Zien bin Yusoff

Prof. Dr. N Noor Azlan Ahmad Zanzali

Prof. Ir. Dr. Shah Nor Basri

d. Executive Management Committee (UMAM, 2023)

Chairman: Assoc. Prof. Ir. Dr. Waluyo Adi Siswanto M.Eng., Ph.D

Member:

Prof. Ir. Dr. Shah Nor Basri

Dr. Wachid Ridwan

Dr. Dwi Santoso

Prof. Dr. Rushami Zien bin Yusoff

Prof. Dr. Noor Azlan Ahmad Zanzali

Prof. Ir. Dr. Shah Nor Basri

UMAM received direct permission for three levels in Bachelor, Master, PhD. We have five Bachelor study programs, five Master study programs, and five PhD study programs. This school year, UMAM has just opened a doctoral program first because the workforce is sufficient only for doctoral degrees. In addition, our professional professors come from

Indonesia who act as co-supervisors. Currently UMAM already has 59 students for the first batch in March. This institution hopes for an increase to 100 students. So, UMAM totaled 150 students this first year. This institution has five Doctoral study programs consisting of: PhD in Business and Management, PhD in Education, PhD in Information Technology, PhD in Social Sciences, and PhD in Islamic Studies. Lectures are held online because students need to process to obtain a student visa (Ridwan, 2023).

2. Research Object

While the object of this research is development communication through education modernization and UMAM da'wah. This institution supports students with an IT-based E-Learning system to help them achieve their future careers. Furthermore, UMAM has several excellent course programs such as:

a. The research methodology aims to comprehensively guide students in the preparation of PhD research proposals.

b. Academic writing and seminars cover the general principles of scientific academic writing, compiling, and presenting papers in seminars.

c. Information technology research and challenges by exposing prospective research and current challenges in modern information technology (UMAM, 2023).

LITERATURE REVIEW

This research is based on previous studies regarding the establishment of UMAM in the perspective of development communication through education modernization. Research from Dimas Adi Nugroho discusses Muhammadiyah internationalization efforts carried out through the education sector which will focus on the establishment of Universiti Muhammadiyah Antarbangsa Malaysia. As a non-governmental organization that operates on the basis of religion, this effort to internationalize Muhammadiyah in the education sector in Malaysia is a step for Muhammadiyah to play an active role in the global arena in building world civilization to realize the Islamic mission of rahmatan lil'alamin (Nugroho, 2023). Subsequent research by M. Abdul Fattah Santoso reviews the internationalization of concepts in Muhammadiyah's manhaj tarjih. Research explains that K.H. Ahmad Dahlan and Muhammadiyah in facing the challenges of modernism by establishing schools, scouts and other voluntary associations. Furthermore, research conducted by Zalik Nuryana related to the revitalization of Al-Islam and Kemuhammadiyahan education at Muhammadiyah colleges. This research discusses the entire Muhammadiyah Business Charity (AUM) which includes education that must carry out Al-Islam and Kemuhammadiyahan (AIKA) education as the foundation of education. AIKA, which has been running in the Muhammadiyah institution, must revitalize its function. So that the four functions of Muhammadiyah as a means of education and intelligence, community service, da'wah amar ma'ruf nahi munkar and land for regeneration can run as aspired (Nuryana, 2017).

METODE

This research uses a critical paradigm that focuses on development communication relations through education modernization with the establishment of UMAM. Egon G. Guba in explaining that the critical paradigm sees objects or social reality that is observed as an expression of false consciousness (false consciousness) possessed by humans, not an objective reality or reality that corresponds to its true essence (Guba, 1991). Paradigm according to the Big Indonesian Dictionary is a frame of mind (Ministry of National Education, 2008). Meanwhile, according to Thomas Kuhn, a paradigm is a scientific achievement that is universally recognized as providing a temporary solution, which includes what must be observed and researched (Kuhn, 1996).

While the critical definition refers to the notion of a critical paradigm, namely the theory that emerged from the womb of Karl Marx's thought. This critical theory criticizes positivism which tends to see social life as a natural process, whereas critical theory sees social life as a complex reality and processes dialectically. Critical theory with a positivist view is no longer merely a theory of knowledge. However, it has become an important new ideology during late capitalism that supports adjustment to everyday life (Agger, 2013). This study uses a qualitative approach, namely research procedures that produce descriptive data in the form of written or spoken words from people and observable behavior. This approach is directed at the background and the individual as a whole (Moleong, 2000). A qualitative approach is used to obtain in-depth data, data that contains meaning. Meaning is the actual data, definite data is a value behind the visible data (Sugiyono, 2010). Placement of theory in qualitative research is not only used for verification but also for analysis when it comes to the field (Creswell, 2002).

a. Observation

Is one of the data collection techniques that are often used for qualitative research (Birowo, 2004). In this study the researcher observed the research object, namely by classifying and aggregating articles that reported specifically on UMAM.

b. Documentation

By means of a special review of the documentation on the Universiti Muhammadiyah Malaysia website.

c. Interview

In this study, researchers interviewed four key informants as well as resource persons consisting of: 1) Deputy Chancellor of Universiti Muhammadiyah Malaysia (UMAM). 2) Chairman of the Higher Education Research and Development Council (Diktilitbang Council) Muhammadiyah Central Executive. 3) Council of Experts on International Relations and Cooperation Institutions of the Central Leadership of Muhammadiyah. 4) Head of International Relations and Cooperation.

RESULTS AND DISCUSSION

Ideologically the principle of progressive Islam has created an ideology known as the ideology of reformism and Islamic modernism (AIKA Lecturer Writing Team, 2018). Muhammadiyah in establishing UMAM cannot be separated from the role of the 47th Muktamar Muhammadiyah in Makassar (Muhammadiyah, 2015). The congress was aimed at strengthening Muhammadiyah's Islamic vision, namely progressive Islam through its method of struggle in the form of enlightenment preaching in order to achieve the national vision, namely progressive Islam (Mu'ti et al, 2015). So, Muhammadiyah launched an internationalization program, especially in the field of education, one of its implementations is by developing excellent educational centers abroad (Ridwan, 2023). According to the

informant as Chair of the Higher Education Research and Development Council (Diktilitbang Council) of Muhammadiyah Central Executive, Bambang Setiaji argues that:

> Apart from that, culturally, this is the first time that Muhammadiyah has established a campus abroad because fellow countries are developing. The education system in Malaysia is the same as in England, Australia is also a member of the British Commonwealth and there are other considerations such as geography. Furthermore, Malaysia is considered as the first step as a representative city center that excels in education and internationalization. Muhammadiyah is a movement that cares about Muslims so that they are not degraded by the progress of other nations, so public schools were founded and eventually became universities in fields such as engineering, economics, business, accounting, psychology, education, and others (Bambang Setiaji).

The realm of education is a symbol of modernization represented by the establishment of the university. According to Moyen, the fact that the university is a powerful latent force and can be used in various directions (Moyen, 2011). This statement is coherent with one of the pillars of progressive Islam by Muhammadiyah, namely the characteristics of an advanced society characterized by respect for knowledge. Since before independence, it has been suggested at various conferences that Muhammadiyah must have a university.

Figure 1: Profile of Universiti Muhammadiyah Malaysia (UMAM)

This condition is in line with one of Muhammadiyah's missions, namely reforming the Islamic education system (Wardiyanto, Hasnidar & Elilhami, 2020). UMAM is located in Perlis because of the existence of the institution as a communication. The essence of communication does not have to be spoken, but there is a physical form in the form of buildings and permits that also belong to communication. Referring to Sui Yan that physical objects that we can see with our own eyes such as buildings are categorized as signs in symbolic communication (Sui Yan, 2017). According to Littlejohn and Foss the basic concepts of semiotics include signs, symbols associated with language, discourse, and non-verbal actions (Littlejohn & Foss, 2007). Furthermore, the people of Malaysia are impressed with Hamka figures such as the former Minister of Education, Maszlee bin Malik. He memorized and deeply studied Hamka's works. This is what lies behind the existence of Muhammadiyah's role in Malaysia and the establishment of UMAM to date (Setiaji, 2023).

According to the informant as Head of International Relations and Cooperation of PP Muhammadiyah, Syafiq A. Mughni argues that:

> In general, Muhammadiyah in Malaysia is classified into two. First, Muhammadiyah is referred to as a sister organization founded by Malaysian citizens using the legal basis or permits from the Malaysian kingdom. The organization is not structured and organizational with Muhammadiyah in Indonesia but remains committed to Islamic da'wah. Second, namely the Management of the Muhammadiyah Special Branch (PCIM) Malaysia which is under the auspices of the Muhammadiyah Central Executive. The leaders consist of Indonesian citizens who are already in Malaysia to study and also work (Informant, Syafiq A. Mughni).

Figure 2: UMAM Logo

Muhammadiyah is accommodated by PCIM whose role is to advance Muhammadiyah Educational Institutions abroad (Zahrul, Munir & Hidayat, 2022). Muhammadiyah is also known as a modern and progressive missionary movement. According to the informant as Deputy Chancellor of UMAM, Wachid Ridwan argues that:

> This is based on the Progressive Islamic Treatise (RIB) presented at the 48th Muhammadiyah Congress in Surakarta. That includes establishing centers of excellence in education abroad as support for the goals of modernization (Wachid Ridwan).

Furthermore, according to the Board of Experts for the PP Muhammadiyah International Relations and Cooperation Institute, Muyhiddin Junaidi argue that:

> Modernization is thought not in physical context. What Muhammadiyah wants to modernize is how to make the lecturers at Muhammadiyah Higher Education (PTM) have a global outlook with thoughts that are tolerant, progressive, knowledgeable, and broad-minded and do not claim to be the most righteous. Therefore, the progressive Islam that Muhammadiyah means is Islam that is very suitable for the development of the global world (Muhyiddin Junaidi).

In this case, efforts to use science to create technology that is very valuable for the development of the quality of human life and the advancement of world civilization. According to Andi Faisal Bakti, based on communication, disintegration is considered a contradiction of development. Development means turning the negative side into a positive and the positive side by being better (Bakti et al, 2020). One of the functions of science in life in general and in religion is to help people understand various problems both concrete and abstract in order to determine more advanced steps in life (Mughni et al, 2022).

Initially, the establishment of UMAM received resistance from the people in the states of Selangor and Johor. The stigma that arises among them is that Muhammadiyah is a Wahhabi movement in Indonesia (Kahfi, 2020). According to Basya, the majority of Wahhabis and Salafis have a distinction (Basya, 2020). Wahhabism is a salafi teaching that was instilled by Ibn Abdul Wahhab but it would be wrong to finish the salafi teachings on a par with the

Wahhabi teachings (El Fadl, 2007). In the state of Perlis, it is even contradictory and receptive to Muhammadiyah. The establishment of UMAM as a place to prove that Muhammadiyah is a progressive da'wah movement and builds society towards enlightenment.

Besides that, the existence of these institutions wants to break their assumption that Muhammadiyah is not a radical movement (Ridwan, 2023). In early 2017, Muhammadiyah's first step was to introduce to Malaysia the main identity of a more inclusive Islamic education. According to Andi Faisal Bakti, inclusive Islam is an open religion. Muslims must be consistent and wise in dealing with pluralism (Rahmayuni, Setiawan & Bakti 2022). This is evidenced by the presence of foreigners from the Philippines, the United States, Malaysia, Mauritius, and Palestine who are registered as UMAM students. This institution immediately received permission to establish three Bachelor (S1), Masters (S2) and Doctoral (S3) study programs. However, this school year UMAM has just opened the doctoral program first because the workforce (manpower) is sufficient only for the doctoral program.

In addition, our professional professors come from Indonesia who act as co-supervisors. Currently UMAM already has 59 students for the first batch in March. This institution hopes for an increase to 100 students. So, UMAM totaled 150 students this first year. This institution has five Doctoral study programs consisting of:

a. PhD in Business and Management
b. PhDs in Education
c. Information Technology PhD
d. PhD in Social Sciences
e. PhD in Islamic Studies

Lectures are held online because students need to process to obtain a student visa (Ridwan, 2023).

Servaes and Malikhao explain that orthodox modernization theory is classified into one of the categories, namely stage theory, index theory which includes economic variables. Economic roots remain a major element of modernization theory (Servaes, 2008). The establishment of UMAM certainly cannot be separated from economic factors because it refers to the system in Malaysia that the university is a Limited Liability Company (PT) not a foundation but a business (Setiaji, 2023). Based on a comparison of limited liability companies in various countries, efforts to establish UMAM in accordance with applicable regulations began with the establishment of a limited liability company (single berhad) in Malaysia on February 8 2017, under the name UCMM Konsortium Sdn. Bhd. Syarikat Steering Committee on behalf of Haedar Nashir, Mohd Noh Bin Dalimin, Ahmad Dahlan Rais, and Marpuji Ali Muanam (BPHN, 2012). According to Giddens, there are two types of disembedding methods that play an important role in modern society, namely money and various expert systems consisting of professionals such as lecturers, teachers, doctors, and others (Giddens, 1990).

UMAM in the future will remain as Muhammadiyah which is characterized as a modern and progressive Islamic da'wah movement. Referring to Kuntowijoyo, it is difficult to understand that new social classes will be born if Muhammadiyah does not exist by presenting modernization to the education system in Indonesia (Kuntowijoyo, 1991). Then the effort to internationalize Muhammadiyah in other educational developments is to continue to include the Al-Islam and Kemuhammadiyahan (AIKA) curriculum from the level of children's education to tertiary education in Muhammadiyah educational institutions. Doctoral candidates at UMAM are required to take AIKA courses in addition to taking the required courses in Malaysia (Ridwan, 2023). This material is the spirit of Muhammadiyah education. This is the model of

campus Islamization carried out in Muhammadiyah educational institutions to integrate knowledge between general knowledge and religious knowledge (Tohirin, 2017).

In conveying the vision of amar ma'ruf nahi munkar, Muhammadiyah believes that the most effective da'wah in the modern era is to form Muhammadiyah charities (AUM), one of which is in the field of education (Setiaji, 2023). This is done by:

a. Establishing public schools by embedding religious knowledge in them.

b. Established madrasas which were also given education teaching general sciences.

c. Establishing a college or university by instilling in it the spirit of the AIKA movement in non-religious majors (Subarkah, 2017).

Referring to the concept of da'wah tabligh which plays an important role in realizing sustainable human development. In this case Muhammadiyah is proven as an Islamic purification and modernization movement. Taghyir's conceptualization can be seen in Muhammadiyah launching international programs, especially in the field of education with its implementation promoting superior educational centers abroad through the establishment of Universiti Muhammadiyah Malaysia (UMAM). In addition, takwin al-umma related to community development. This is stated in UMAM's mission to develop the collaboration of scientists from the Islamic world in the ASEAN Region (especially towards intelligent and highly competent graduates.

CONCLUSION

a. Universiti Muhammadiyah Malaysia builds modernization ideas through the internationalization of education. Muhammadiyah is an Islamic purification and modernization movement. This is evidenced by the central Muhammadiyah and its movements, one of which is in the field of education. Muhammadiyah has launched international programs, especially in the field of education, with its implementation promoting excellent educational centers abroad through the establishment of Universiti Muhammadiyah Malaysia (UMAM). Muhammadiyah's struggle to build this institution was initiated when the Research and Development Higher Education Council (Diktilitbang) of the Central Executive of Muhammadiyah took the initiative to establish a limited liability company (single limited liability company). UMAM became the first pillar of Muhammadiyah's progress in preaching in the field of education through universities on the international stage.

b. Universiti Muhammadiyah Malaysia was established in the state of Perlis because it is receptive to Muhammadiyah values which are the main characteristic of developing a more inclusive Islamic education. In Perlis, in general, there are many groups of Arab descent whose religious understanding is similar to Muhammadiyah, so the opportunity to collaborate becomes easier. Meanwhile, Muhammadiyah carried the slogan of progressive Islam and received a positive response from the state of Perlis. Furthermore, the people of Malaysia are impressed with Hamka figures such as the former Minister of Education, Maszlee bin Malik. He memorized and deeply studied Hamka's works. This is what lies behind the existence of Muhammadiyah's role in Malaysia and the establishment of UMAM to date.

c. UMAM students who are accepted as plural because they come from the country. This is evidenced by the presence of foreigners from the Philippines, the United States, Malaysia, Mauritius and Palestine. This breaks the stigma that Muhammadiyah adheres to Wahhabism. In the state of Perlis, it is even contradictory and receptive to Muhammadiyah. The establishment of UMAM as a place to prove that Muhammadiyah is a progressive da'wah movement and builds society towards enlightenment. Through humanist education, people will build their world by opening a fundamental and creative awareness according to reality. UMAM presents a superior lecture system with international standards through the use of technology. However, life is still based on Islamic values.

d. Muhammadiyah in its internationalization must be broader in its da'wah targets because

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UMAM Vision
The realization of a center for education and research in cooperation with advanced Islamic world scholars.

UMAM Mission

a. Establish excellent educational and research centers to produce quality and influential graduates, in the fields of social, humanities, scientific and technology information.

b. Develop cooperation of scholars from the Islamic world in the ASEAN Region (in particular Indonesia-Malaysia), the Middle East and Africa towards bright and highly competent graduates.

UMAM Objective

a. Providing learning models and modern research technology with high education.
b. Generating academic products with discoveries and publications.
c. Preparing students with good deeds and cooperation in knowledge.

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Prep. You may be using the wrong preposition.

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Wrong Article You may have used the wrong article or pronoun. Proofread the sentence to make sure that the article or pronoun agrees with the word it describes.

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S/V This subject and verb may not agree. Proofread the sentence to make sure the subject agrees with the verb.

P/V You have used the passive voice in this sentence. Depending upon what you wish to emphasize in the sentence, you may want to revise it using the active voice.

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Run-on This sentence may be a run-on sentence. Proofread it to see if it contains too many independent clauses or contains independent clauses that have been combined without conjunctions or punctuation. Look at the "Writer's Handbook" for advice about correcting run-on sentences.

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Confused You have used **of** in this sentence. You may need to use **off** instead.

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Verb This verb may be incorrect. Proofread the sentence to make sure you have used the correct form of the verb.

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