

Integrating *Tajdid* and *Khaira Ummah* in Islamic Character Education at Muhammadiyah Boarding School

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ABSTRACT: *During the growing challenge of moral degradation and identity crisis in education, character development rooted in Islamic values is essential. This study aims to analyze the effectiveness of Islamic character education at Muhammadiyah Boarding School (MBS) through the implementation of Tajdid (renewal) and Khaira Ummah (the best people) values in shaping the Pancasila Student Profile. Using a library research method with a qualitative approach, the study examines scientific literature, policy documents, and research findings related to character education, Muhammadiyah ideology, and national character standards. The findings reveal that MBS applies an integrative and contextual educational model, combining classroom learning with 24-hour character coaching, value habituation, role modeling, and Islamic-based community life. Tajdid values support innovation, adaptability, and critical thinking, while Khaira Ummah promotes moral integrity, social responsibility, and civic engagement. These values are implemented through structured programs, such as the ISMUBA curriculum, reward–punishment systems, and collaborative teacher–dormitory mentoring. The study concludes that integrating Tajdid and Khaira Ummah values with the six dimensions of the Pancasila Student Profile creates a harmonious synergy between Islamic identity and national character. Limitations of the study include its conceptual nature without empirical field data. Future research should apply qualitative or mixed methods in specific MBS contexts to validate the model. This study offers originality by proposing a conceptual model of Islamic character education that bridges religious values and national ideals, contributing to Islamic education theory and national education policy discourse.*

Di tengah tantangan degradasi moral dan krisis identitas yang semakin meningkat dalam dunia pendidikan, pengembangan karakter yang berakar pada nilai-nilai Islam menjadi sangat penting. Penelitian ini bertujuan untuk menganalisis efektivitas pendidikan karakter Islam di Pondok Pesantren Muhammadiyah (MBS) melalui penerapan nilai-nilai *Tajdid* (pembaruan) dan *Khaira Ummah* (manusia terbaik) dalam membentuk Profil Mahasiswa Pancasila. Dengan menggunakan metode penelitian kepustakaan dengan pendekatan kualitatif, penelitian ini mengkaji literatur ilmiah, dokumen kebijakan, dan temuan penelitian terkait pendidikan karakter, ideologi Muhammadiyah, dan standar karakter nasional. Temuan penelitian

mengungkapkan bahwa MBS menerapkan model pendidikan integratif dan kontekstual, yang menggabungkan pembelajaran di kelas dengan pembinaan karakter 24 jam, pembiasaan nilai, keteladanan, dan kehidupan bermasyarakat berbasis Islam. Nilai-nilai *Tajdid* mendukung inovasi, kemampuan beradaptasi, dan berpikir kritis, sementara *Khaira Ummah* mempromosikan integritas moral, tanggung jawab sosial, dan keterlibatan masyarakat. Nilai-nilai ini diimplementasikan melalui program-program terstruktur, seperti kurikulum ISMUBA, sistem penghargaan-hukuman, dan pendampingan kolaboratif guru-asrama. Penelitian ini menyimpulkan bahwa integrasi nilai-nilai *Tajdid* dan *Khaira Ummah* dengan enam dimensi Profil Mahasiswa Pancasila menciptakan sinergi yang harmonis antara identitas Islam dan karakter bangsa. Keterbatasan penelitian ini antara lain sifatnya yang konseptual tanpa data lapangan empiris. Penelitian selanjutnya sebaiknya menerapkan metode kualitatif atau campuran dalam konteks MBS tertentu untuk memvalidasi model tersebut. Penelitian ini menawarkan orisinalitas dengan mengusulkan model konseptual pendidikan karakter Islam yang menjembatani nilai-nilai agama dan cita-cita nasional, yang berkontribusi pada teori pendidikan Islam dan wacana kebijakan pendidikan nasional.

Keywords: *Character Education; Tajdid and Khairu Ummah Values; Pancasila Student Profile; Muhammadiyah Boarding School*

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I. INTRODUCTION

Character education is the primary foundation for forming holistic, quality human resources. This education aims to develop students' intellectual potential and fosters moral awareness, discipline, social empathy, and personal integrity. In the context of dynamic Indonesian education, character education has become a strategic need, especially amidst the rapid globalization flow and the times' complexity (Alimron et al., 2023). Education today is no longer just a process of transferring knowledge, but also a means of forming a solid character, based on the noble values of the nation, to prepare a young generation who can compete in the global arena without losing their national identity and morality (Bruno, 2019). However, modern challenges such as identity crises, social disintegration, and moral degradation are increasingly common (Aziz et al., 2024). Therefore, the urgency of education, which can instill values of virtue systematically and sustainably, is becoming increasingly important. In this case, Islamic character education plays a significant role because it forms intellectually intelligent individuals and has noble morals, deep spirituality, and high social awareness (Afifah, 2024).

Islamic educational institutions, especially those implementing the pesantren system, such as Muhammadiyah Boarding School (MBS), offer an integrative and intensive character education model. MBS provides formal education and builds a religious culture, discipline, and intense social interaction between teachers and students (Hidayati et al., 2022). This boarding-based education system provides excellent opportunities for forming good habits through habituation, role models, and continuous

supervision (Lestari et al., 2024). MBS is considered a superior education model because it offers an intensive and integrated educational environment (Kaharuddin et al., 2024), where students not only learn academically but also interact in an Islamic environment that supports the internalization of Islamic values comprehensively and sustainably (Jaenullah et al., 2022).

However, implementing Islamic character education in MBS is not without challenges. One is integrating Islamic values with national values, summarized in the Pancasila Student Profile. This profile is a formulation of competencies and characters that are expected to be possessed by every Indonesian student (Suleman & Luneto, 2023).

The Indonesian government through the Ministry of Education, Culture, Research, and Technology has established six main dimensions of the Pancasila Student Profile, namely: (1) faith, devotion to God Almighty, and noble character; (2) independence; (3) critical thinking; (4) creativity; (5) cooperation; and (6) global diversity (Rahayu et al., 2023). However, in its implementation, many educational units have difficulty integrating these six dimensions into daily learning activities and student character formation. These obstacles arise due to the lack of alignment between local values, student religiosity, and adequate learning strategies (Helandri & Supriadi, 2024; Ulandari & Rapita, 2023). Therefore, an alternative approach is needed to bridge religious spiritual values with national ideals.

Muhammadiyah, as a modernist Islamic organization, has a strong and consistent foundation of values in organizing progressive Islamic education. One of Muhammadiyah's intellectual and ideological contributions in education is the concept of *Tajdid* (renewal) and *Khaira Ummah* (the best people). These values have become the basis for curriculum development, character formation, and Muhammadiyah's social movements nationally (Achmad, 2020).

In this context, Muhammadiyah's progressive Islamic values, such as *Tajdid* (renewal) and *Khaira Ummah* (the best people), can be an integrative solution. *Tajdid* encourages a rational, adaptive, and innovative approach to education without losing the roots of Islamic values (Afriandi et al., 2024), while *Khaira Ummah* emphasizes social responsibility, justice, and concern for society (Raharjo et al., 2024; Wardana et al., 2023). From Muhammadiyah's perspective, *Tajdid* is concerned with the purification of faith and the renewal of ways of thinking, educational approaches, and responses to the challenges of modernity. This value is key in forming individuals who think critically, adaptively, and responsively to developments in the era without losing their Islamic roots. *Tajdid* encourages rational, progressive, and non-dogmatic education (Afriandi et al., 2024).

Meanwhile, *Khaira Ummah* emphasizes Muslims' moral and social responsibility to make positive contributions to society. This concept reflects the ideals of a people who excel spiritually, socially, and morally through the implementation of the values of *amar ma'ruf nahi munkar* and a commitment to justice and social welfare (Raharjo et al., 2024; Wardana et al., 2023). In education, *Khaira Ummah* leads to the formation of student personalities who are ritually obedient and have high social awareness (Septian & B.S., 2021). Integrating the values of *Tajdid* and *Khaira Ummah* with the dimensions in the Pancasila Student Profile is an excellent opportunity to create an authentic and nationally relevant character education model. *Tajdid* strongly correlates with critical,

creative, and independent reasoning, while *Khaira Ummah* aligns with the dimensions of faith and piety, cooperation, and social awareness (Kaharuddin et al., 2024). However, studies on the relationship between these Muhammadiyah values and the Pancasila Student Profile are still minimal.

Several previous studies have shown the effectiveness of Islamic-based character education in shaping students' personalities. Mahmudah et al. (2023) showed that Islamic-based schools can strengthen the values of mutual cooperation and social responsibility through habituation and boarding-based activities. Other studies by Darmawan (2024) and Madum & Daimah (2024) emphasized the importance of Islamic character education in shaping students' personalities. Lestari et al. (2024) also found that the boarding school education system has great potential in shaping students' characters intensively and sustainably. However, these studies have not specifically examined how the values of *Tajdid* and *Khaira Ummah* are implemented in character education practices, especially within the framework of integration with the Pancasila Student Profile.

Based on this background, this study is very relevant in examining the implementation of the values of *Tajdid* and *Khaira Ummah* in Islamic character education in the Muhammadiyah Boarding School environment. This study explores how these two values can strengthen the formation of the Pancasila Student Profile. Through the integration of the values of *Tajdid* and *Khaira Ummah*, Islamic character education is not only ritualistic, but also critical, social, and nationalistic. This study is expected to provide theoretical and practical contributions to the development of character education models in Indonesia, especially in facing the challenges of globalization and modernization of education that continue to develop.

II. METHOD

This study uses a library research method with a descriptive qualitative approach (Creswell, 2019). The selection of this method is based on the purpose of the study to explore, examine, and synthesize various relevant scientific views on Islamic character education, *Tajdid*, and *Khaira Ummah* values, and their integration with the Pancasila Student Profile in the context of the Muhammadiyah Boarding School environment.

The data sources in this study are divided into two, namely primary data and secondary data. Primary data includes the main scientific works that directly discuss the concept of Islamic character education, Muhammadiyah's thoughts on *Tajdid* and *Khaira Ummah*, and the Pancasila Student Profile. These sources are primary reference books, national and international journal articles, and official documents of education policies. Meanwhile, secondary data is obtained from supporting sources such as popular articles, proceedings, official websites of institutions, and relevant and credible digital documents (Creswell & Creswell, 2017).

Data collection techniques are done through documentation studies and text analysis of various library materials. Researchers collect data from various available printed and digital literature through libraries, scientific repositories, or trusted online journal platforms. All collected documents are then classified based on the main themes in the study. The data analysis process is carried out using the content analysis method by

critically and in-depth reading of all collected data sources to identify important and relevant information (Hasan et al., 2023).

The analysis stages are carried out through three main processes, namely: (1) data reduction, namely filtering and selecting information that is by the focus of the research; (2) theme categorization, namely grouping the findings into several large topics such as the concept of Islamic character education, *Tajdid* values, *Khaira Ummah*, and the dimensions of the Pancasila Student Profile; and (3) data interpretation, namely drawing conclusions and formulating relationships between concepts to compile a relevant character education framework in the Muhammadiyah Boarding School environment (Creswell & Poth, 2017). To ensure the validity of the data, the researcher used the source triangulation technique by comparing various literatures that discuss similar themes to obtain an objective and in-depth picture (Sugiyono, 2016). This approach allows the research to produce a valid and accountable synthesis, thus providing theoretical and practical contributions in developing an Islamic character education model that is adaptive to the challenges of globalization and modernization of education in Indonesia.

III. RESULT AND DISCUSSION

Transformation of *Tajdid* and *Khaira Ummah* in Character Education at MBS

From the perspective of the philosophy of science, this research starts from the ontology of character education, namely the reality of the existence of values that form an ideal human being from the perspective of Islam and Pancasila (Hasanah et al., 2021). The material object is the process of students' character formation, while the formal object is the integration of *Tajdid* and *Khaira Ummah* values in the boarding school education system. This approach emphasizes that character does not appear instantly, but is the result of a systematic and contextual process of internalizing values. The nature of character education from the perspective of the philosophy of science also emphasizes the importance of moral knowing, moral feeling, and moral acting (Darmawan, 2024). Islamic character education requires students to know and understand the values of goodness and feel and internalize them in everyday life. This process requires integration between formal, non-formal, and informal education and full support from the school environment, family, and society (Parhan et al., 2024).

The results of the study show that the transformation of the values of *Tajdid* and *Khaira Ummah* in the design of the curriculum and the practice of character education learning at the Muhammadiyah Boarding School (MBS) is the primary foundation in forming a generation with superior, critical, adaptive, and competitive characters. This is emphasized in the Tanfidz Decision of the 48th Muhammadiyah Congress, which states that the values of *Tajdid* and *Khaira Ummah* are the basic principles that underlie the curriculum and Islamic learning of Muhammadiyah from elementary school to boarding school (Pimpinan Pusat Muhammadiyah, 2022). The value of *Tajdid* encourages innovation and renewal in the educational process. In addition, the value of *Tajdid* emphasizes renewal and adaptation, reflected in curriculum innovation and teaching methods that are responsive to the development of the times (Afriandi et al., 2024). Meanwhile, *Khaira Ummah* is an ideal vision for forming a society that upholds *amar ma'ruf nahi munkar* and faith in Allah SWT (Rodiana & Rosidi, 2022). Implementing *Khaira Ummah* values emphasizes social responsibility and positive contributions to society. In practice, this can be seen through social activities, community service

projects, and problem-based learning relevant to social issues. In the Islamic education curriculum context, the main goal is to prepare the *Khaira Ummah* community by integrating moral, spiritual, and social values into every aspect of learning. (Raharjo et al., 2024). Integrating these two values aims to form students who are not only academically intelligent but also have noble morals and high social awareness.

The implementation of these values in MBS can be seen through the ISMUBA curriculum (Al-Islam, Muhammadiyah, and Arabic), which emphasizes the integration of formal learning in the classroom with character building in students' daily lives. A study at MBS Palopo found that the ISMUBA curriculum was operationalized contextually through activities such as religious mentoring, tahfidz, halaqah, and Islamic practices in daily routines (Riska & Widodo, 2023). The study revealed that collaboration between teachers and dormitory caretakers strengthens the internalization of progressive Islamic values, so that students are academically intelligent, disciplined, responsible, and have high spiritual awareness.

Research by Sormin et al. (2022) highlights that the values of *Tajdid* and *Khaira Ummah* complement each other in shaping the character of students who have noble morals and contribute positively to society. MBS strives to integrate these two values in every aspect of students' lives, from classroom learning to extracurricular activities. This creates a consistent educational environment and supports the development of students' character. Research by Maharani et al. (2025) also found that students can create a more inclusive and adaptive learning atmosphere in schools that apply the *Tajdid* principle in the curriculum. This is in line with MBS's efforts to create an educational environment that emphasizes academic aspects and comprehensive character development. MBS seeks to equip students with critical and analytical thinking skills, crucial in facing global challenges.

Effective character education transformation also requires the integration of moral and ethical values into every subject, not just in special programs. Teachers act as the main role models, where the behavior and attitudes of teachers become concrete examples for students (Junindra et al., 2022). Exemplary-based learning has a long-term impact on student character formation, so collaboration between schools, teachers, and the community is important in strengthening character education. Research by Pratama et al. (2024) also emphasized that the character education of al-Islam Kemuhammadiyah contributes significantly to the development of moral values such as honesty, discipline, tolerance, and social concern. This learning method encourages students to explore and internalize Islamic values independently and critically. This process strengthens the character of students who not only understand Islamic teachings textually, but are also able to apply them in real life.

From an operational perspective, the strategic steps taken in the transformation of the values of *Tajdid* and *Khaira Ummah* include: (1) curriculum planning based on a vision of renewal and excellence of Islamic character; (2) implementation of learning that emphasizes direct practice, habituation, and exemplary behavior; and (3) character evaluation involving behavioral observation, self-reflection, and assessment by the school community (Achmad, 2020). Research (Sanusi & Misran, 2019) confirms that the main strength of the implementation of the ISMUBA curriculum lies in the integration between formal learning and character building that takes place in students' daily lives, so that Islamic values can be internalized in students. This is in line with the research

(Katni, 2024), which highlight that the transformation of character education to build a nation with morals must be carried out collaboratively and sustainably. Collaboration between the government, schools, teachers, and social institutions is essential to accelerate the internalization of student character values, so that students are ready to become a superior, moral generation that contributes positively to the broader community (Susilawati et al., 2021). Thus, the results of the study indicate that the transformation of the values of *Tajdid* and *Khaira Ummah* in character education practices at Muhammadiyah Boarding School contributes to shaping students who are not only academically capable but also demonstrate strong personal integrity, adaptability, critical awareness, and a deep sense of social and spiritual responsibility. These qualities reflect the broader educational vision of preparing a generation grounded in Islamic values while responding to the demands of an increasingly complex and globalized world.

Interaction of Muhammadiyah Values and Pancasila Student Profile in Character Formation

In the context of education in Muhammadiyah, Muhammadiyah values that focus on spirituality, morality, and social responsibility must be integrated with the six dimensions contained in the Pancasila Student Profile, namely faith and piety, independence, critical thinking, creativity, cooperation, and global diversity (Chamisijatin et al., 2023). This process involves classroom teaching and includes social interactions, extracurricular activities, and daily life in the school environment. The dynamics of interaction between the values of Muhammadiyah Islam and the Pancasila Student Profile in forming student character is a complex process that involves convergence, divergence, and negotiation of values. (Mahmudah et al., 2023). The point of convergence between the values of Muhammadiyah Islam and the profile of Pancasila students can be seen in six central elements that support each other, namely: faith and devotion to God Almighty, noble character, global diversity, cooperation, independence, and critical and creative thinking (Mukin & Amien, 2024). Value convergence occurs when these two value systems complement and strengthen each other. In line with research (Mardiya & Sofa, 2024), teaching that prioritizes spiritual values can strengthen students' character as individuals with noble character, so that students are not only academically intelligent but also have strong moral integrity.

On the other hand, there are dynamics of cultural negotiation in the process of integrating these two value systems. Several studies have highlighted the challenges in aligning specific Islamic values with more general national values without reducing the essence of both (Helandri & Supriadi, 2024). The process of cultural negotiation in the formation of student identity at Muhammadiyah Boarding School (MBS) is the dynamics of harmonization between the values of Muhammadiyah Islam and the Pancasila Student Profile (Tang et al., 2024). These two value systems have different but complementary characteristics, where Muhammadiyah Islam emphasizes faith, noble morals, and renewal (*Tajdid*). In contrast, the Pancasila Student Profile emphasizes national values such as cooperation, independence, and critical thinking (Nasution, 2023). This negotiation occurs through a dialogical and reflective learning approach involving teachers as facilitators and social interactions in the dormitory environment that simultaneously strengthen Islamic brotherhood and national spirit. This is supported by research (Kartiwan et al., 2023) showing that strengthening students' character is greatly influenced by the educational environment and the

integration of Pancasila values in learning aqidah and akhlak, with teachers as the main role models in instilling these values. This emphasizes the importance of teachers and the school environment in shaping students' character. The importance of the role of teachers and the school environment is also supported by research results showing that effective character education must involve all components of the school, from the principal, teachers, staff, to the students themselves (Saputra & Tunnafia, 2024). Therefore, collaboration between families, schools, and communities is the key to successfully implementing Islamic character education in MBS.

In the context of Muhammadiyah, Al-Islam, and Kemuhammadiyah (AIK), education is central in bridging Islamic values with the Pancasila Student Profile. Research (Achmad, 2020) states that AIK education teaches spiritual values and worship and equips students with a solid moral foundation to face the complexity and external influences that come from various directions. Thus, AIK education is an important foundation in shaping student character that aligns with Islamic values and the Pancasila Student Profile. Overall, the dynamics of the interaction of Islamic values and Kemuhammadiyah with the Pancasila Student Profile in shaping student character is a complex and multidimensional process (Suyitno & Sukmayadi, 2023). Thus, the synergy between these two value systems can strengthen students' identities as faithful individuals, have noble character, and are committed to national values.

The value of *Tajdid* in the Muhammadiyah educational tradition acts as a principle of renewal that encourages students to think critically, rationally, and adaptively to changes in the times without losing their spiritual roots. At Muhammadiyah Boarding School (MBS), the value of *Tajdid* is reflected in the development of a contextual and dynamic curriculum, as well as learning methods that emphasize scientific reasoning, open dialogue, and creative problem solving. This aligns with the spirit of critical and creative thinking in the Pancasila Student Profile, although it is not explicitly stated in the national curriculum. In this context, *Tajdid* contributes significantly to the formation of students who are not only religious but also able to adapt and participate actively and productively in modern society. This process shows that the renewal of thinking in Islam is not an effort to abandon tradition, but rather a form of love for religious values that can answer the challenges of the times in a relevant manner.

Meanwhile, the *Khaira Ummah* value is an ideal idea of the best people brought to life through an emphasis on noble morals, social responsibility, and active participation in building the welfare of society. Implementing this value in MBS can be seen from strengthening the spiritual dimension through the habit of worship, strengthening Islamic brotherhood in dormitory life, and student involvement in social activities such as preaching, social service, and community development. The *Khaira Ummah* value educates students on social sensitivity and a collective spirit. This character is implicitly in line with the dimensions of cooperation, concern, and global diversity in the Pancasila Student Profile. Character education based on the *Khaira Ummah* value encourages students to become individuals who are not only pious personally, but also contributive in community life, and uphold the values of justice and humanity.

Integrating *Tajdid* and *Khaira Ummah* values in Islamic character education at MBS produces a holistic learning model, where cognitive, affective, and psychomotor aspects are balanced. The educational process is not only focused on academic learning in the classroom, but is expanded into daily life through teacher role models, dormitory

activities, and social interactions. In this way, students are gradually formed into individuals who are religious, independent, critical, collaborative, and open to global diversity—characteristics that represent the profile of Pancasila students within the framework of progressive Islamic values typical of Muhammadiyah. Thus, the transformation of student character at MBS is proof of the success of internalizing Islamic values and reflects Islamic educational institutions' ability to harmonize Islamic spirituality with national ideals.

Effectiveness of the Muhammadiyah Boarding School Education Education Model

The Muhammadiyah Boarding School (MBS) education model is one of the alternatives to modern Islamic education, designed to improve academic achievement and shape students' character. Based on several previous studies, this education model has proven effective in shaping students' character (Arif & Zulkifli, 2023); (Tang et al., 2024). The effectiveness of this model lies in the integrated approach between the national curriculum, Islamic learning, and community life in one 24-hour coaching system (Kaharuddin et al., 2024). Research (Sucipto & Hidayati, 2023) noted that the curriculum at MBS Weleri Kendal succeeded in developing student character through a holistic approach that involved strengthening religious, social, and moral aspects simultaneously in all daily activities.

Continuous character building for 24 hours is the main strength of this model. That way, students live in a pesantren environment that supports worship activities, togetherness, and positive moral habits from waking up to returning to sleep (Arif & Zulkifli, 2023). In research (Nuhrodi & Dhina, 2021), the boarding school system is superior to *full-day schools* in forming religious character because habituation activities are carried out intensively and consistently in students' lives.

Previous research shows that the education model at Muhammadiyah Boarding School (MBS) effectively forms superior character in students through the combination of academic education with intensive and holistic character building (Sucipto & Hidayati, 2023). This is also revealed in the study's results (Tang et al., 2024), which shows that the boarding school system provides a controlled and conducive environment for character development through positive habits, integral value instillation, monitoring student activities, involvement in social activities, and self-reflection. The advantages of this model lie in intensive coaching, development of independence, broad social interaction between students from various backgrounds, and development of talents and interests.

Positive habits become a strategic daily routine to instill discipline and responsibility (Tang et al., 2024). The reward-punishment system is also applied as a form of educational consequence, so students learn to accept responsibility for their behavior. Rewards are given in the form of trust to lead activities, open praise, or giving educational gifts (Mahmudah et al., 2023). Meanwhile, punishment is carried out through coaching, such as cleaning tasks, reading the Qur'an, or contemplating related verses. This system gradually builds students' moral awareness and encourages accountability for each individual's behavior (Syaripudin & Djamhoer, 2019). A similar approach is also seen in implementing the *Comprehensive Guidance and Counseling* (CGC) program at MBS Al-Kautsar. Research (Octahabriansyah & Mustofa, 2023) confirms that the reward-punishment structure in the program strengthens

students' responsible character through a spiritual and reflective approach, not just technical punishment. *Comprehensive Guidance and Counseling* (CGC) is a space for moral formation through Islamic dialogue, value counseling, and moral assignments. With the integration of a 24-hour coaching pattern, the application of reflective reward-punishment, and the strength of a collaborative learning community, Muhammadiyah Boarding School has proven to be an effective educational model in forming the character of students who are faithful, independent, and responsible. This model is relevant in the Indonesian context and has become a global reference in character education based on Islamic values.

Theoretically, the value of *Tajdid* in Muhammadiyah Islamic education is rooted in the spirit of renewal that encourages the transformation of educational thinking and methods to remain relevant to the challenges of the times. In contrast, *Khaira Ummah*'s value emphasizes forming an ideal society that is faithful, has noble morals, and is socially responsible (Afriandi et al., 2024; Raharjo et al., 2024). This theory is confirmed in empirical data in the Muhammadiyah Boarding School (MBS) environment, where the implementation of *Tajdid* is seen through the innovation of the ISMUBA curriculum, contextual learning methods, and strengthening critical thinking skills and student independence (Maharani et al., 2025; Riska & Widodo, 2023). Meanwhile, the *Khaira Ummah* values are implemented through social activities, moral habituation programs, and character guidance that emphasize *amar ma'ruf nahi munkar*, so that students are accustomed to social empathy and the values of cooperation (Octahabriansyah & Mustofa, 2023; Sormin et al., 2022). With this theoretical approach, the data found directly answers the research objectives: that the integration of *Tajdid* and *Khaira Ummah* values not only forms a complete Islamic character, but also implicitly internalizes the six dimensions of the Pancasila Student Profile—namely faith and piety, independence, critical thinking, creativity, cooperation, and global diversity—within the framework of progressive Islamic education typical of Muhammadiyah.

However, the effectiveness of the character education model at Muhammadiyah Boarding School (MBS) does not solely lie in the intensity of coaching, but in how the values of *Tajdid* and *Khaira Ummah* are systematically internalized in students' learning practices and daily lives. The *Tajdid* values are realized through the renewal of adaptive learning methods, strengthening critical reasoning, and encouraging innovative thinking, which implicitly support the dimensions of independence, critical thinking, and creativity in the Pancasila Student Profile. Meanwhile, the *Khaira Ummah* values are implemented in the habituation of noble morals, the spirit of *amar ma'ruf nahi munkar*, and social responsibility through programs such as social service, spiritual mentoring, and collaborative activities, which reflect the dimensions of cooperation, global diversity, and faith in the profile. Thus, character education at MBS not only produces religious and highly disciplined students but also contributes significantly to forming a student profile that aligns with the values of Pancasila within the framework of progressive Islam typical of Muhammadiyah.

IV. CONCLUSION

This study shows that the values of *Tajdid* and *Khaira Ummah*, the ideological foundations of Muhammadiyah education, have been successfully integrated systematically in the curriculum design and learning practices of character education at Muhammadiyah Boarding School (MBS). The *Tajdid* values encourage an innovative,

adaptive, and critical thinking-based educational approach, while the *Khaira Ummah* values strengthen students' social awareness and moral responsibility. The implementation of both is reflected in the habituation program, contextual learning, reward-punishment system, and 24-hour coaching in boarding school life, which effectively forms the character of religious, independent students and contributes positively to social life. The integration of Muhammadiyah Islamic values with the dimensions of the Pancasila Student Profile shows a process of convergence and constructive negotiation of values in forming the identity of students. This dynamic confirms that progressive Islamic values do not conflict with national values but strengthen each other. The character education model at MBS has proven effective in forming student character holistically through an integrated curriculum, the role of teachers as role models, and the support of a conducive learning environment. With a collaborative and contextual approach, MBS significantly contributes to strengthening character education in Indonesia that is religious, inclusive, and adaptive to the challenges of the times. However, this study is limited by the absence of empirical validation or direct field data, which may be addressed in future research. Future studies could explore in-depth case studies across different Muhammadiyah Boarding Schools to identify variations in implementation and challenges. Although conceptual, this research opens pathways for empirical testing and practical development of character education models that integrate Islamic and national values more systematically.

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