



## Non-Muslim Students' Perceptions of the Al-Islam and Muhammadiyah Course at the FKIP UM Buton

La Ode Sahrin Djalila<sup>1\*</sup>, Sulasri<sup>2</sup>, Kaharun<sup>3</sup>, Wulandari<sup>4</sup>

<sup>1,2,3,4</sup> Faculty of Islamic Studies, Muhammadiyah University of Buton, Indonesia

### ABSTRACT

*This study aims to explore the perceptions of non-Muslim students regarding the Al-Islam and Muhammadiyah Studies (AIK) course within the multicultural learning environment of the Faculty of Teacher Training and Education (FKIP) at Universitas Muhammadiyah Buton. Using a qualitative research method, data were collected through in-depth interviews and direct classroom observations involving both AIK lecturers and non-Muslim students from the Primary School Teacher Education Program. The findings reveal that non-Muslim students generally perceive AIK as an informative introduction to Islamic values and Muhammadiyah thought. However, some students find certain materials normative and less relevant to their beliefs, indicating the need for more inclusive and contextual teaching approaches. Furthermore, classroom dynamics and social interactions with Muslim peers are influenced by the level of tolerance fostered by lecturers and fellow students. This research aligns with previous studies emphasizing the importance of religious education that promotes interfaith understanding in multicultural settings. It concludes that AIK, when delivered with empathy, openness, and respect for diversity, can serve as a valuable medium for character building and interreligious tolerance.*

**Keywords:** Non-Muslim Student Perceptions, Al-Islam and Muhammadiyah Courses, FKIP UM Buton

### 1. Introduction

Religious education holds a strategic position in the Indonesian higher education system, not merely as a vehicle for transmitting religious doctrine, but more broadly as an instrument for character formation, strengthening public ethics, and internalizing national values within a multicultural framework. (Rahmawati, 2018) (Putra, 2023) Amidst the complexity of Indonesia's pluralistic society, religious education in higher education is required not only to be able to shape individuals who are spiritually devout, but also adaptive to differences, tolerant, and oriented towards social welfare. Thus, religious education plays an important role in developing moral awareness and social responsibility of students as future intellectuals and leaders. (Mawardi, 2016) This role is further strengthened when religious-based higher education institutions, such as Muhammadiyah Universities, make Islamic values the basis for curriculum development and learning. In this context, religious education is not only part of the academic process, but also an ideological and cultural foundation that shapes institutional character and the direction of developing human resources with character. (Samrin, 2015) (Supardi & Ghofar, 2017)

As an integral part of institutional identity, the Al-Islam and Muhammadiyah (AIK) course is a mandatory curriculum component at all Muhammadiyah Higher Education Institutions (PTM). It aims to instill Islamic values, prophetic ethics, and the principles of Muhammadiyah teachings in all students, regardless of religious background. (Baidarus, et.al. 2020) (Mahardhika & Wantini, 2023) AIK is not only intended to strengthen normative Islamic

understanding, but also to shape personalities that uphold the reformist, humanist, and progressive spirit as taught by the Muhammadiyah movement. In this context, AIK functions as an ideological and cultural instrument that represents the vision of wasathiyah Islam that is inclusive and adaptive to the challenges of the times. (Bariyah, et.al. 2022) Interestingly, this course is also attended by non-Muslim students, creating a unique learning dynamic in a multicultural classroom. (Aly, 2019) This raises important questions about how AIK material is understood and interpreted by students from different faith backgrounds, and how PTM institutions manage pedagogical practices to continue to reflect the values of tolerance, equality, and openness within a faith-based higher education framework. (Arif & Arafa, 2023) (Lestari, 2022)

The Faculty of Teacher Training and Education (FKIP) of Muhammadiyah University of Buton is a clear reflection of the multicultural reality developing within the Muhammadiyah campus environment, where students from various religious and cultural backgrounds interact within an inclusive academic ecosystem. This diversity creates a higher education landscape rich in perspectives, but also demands institutional sensitivity in designing curricula and learning strategies that respect differences. In this context, the presence of non-Muslim students at FKIP is not simply a demographic reality but also an epistemological challenge for the implementation of courses based on Islamic values, such as Al-Islam and Kemuhammadiyahan (AIK). This phenomenon demands a strengthened pedagogical approach that focuses not only on mastering material but also on creating a space for constructive and respectful interfaith dialogue. Therefore, studying how non-Muslim students interpret AIK in a religiously diverse environment like the Faculty of Teacher Training and Education at UM Buton is crucial for understanding the dynamics of the relationship between religion and education within a heterogeneous campus community.

Implementing religious studies courses in the context of interfaith student populations presents significant pedagogical and psychological challenges, particularly when the material taught is rooted in specific value and belief systems. In classrooms comprised of students from diverse faith backgrounds, educators face a dilemma between maintaining the authenticity of the religious teachings being taught and ensuring that the learning process remains inclusive, dialogical, and does not create feelings of marginalization for minority groups. Pedagogical challenges arise when the delivery methods, religious language, and illustrations used are not fully sensitive to the diversity of the audience, which can lead to identity tensions or learning resistance. Meanwhile, psychological challenges relate more to non-Muslim students' perceptions of safety, comfort, and social acceptance while taking courses that ideologically do not represent their belief systems. Therefore, a humanistic, empathy-based approach that fosters critical reflection is crucial in designing meaningful and mutually enriching learning experiences for all students, without sacrificing the core values of religious education itself.

Understanding non-Muslim students' perceptions of the Al-Islam and Muhammadiyah (AIK) course is a strategic step in developing a more inclusive, humanistic, and interfaith dialogue-oriented learning approach. (Misran, 2019) Student perceptions of a course not only reflect pedagogical effectiveness but also reflect the extent to which educational institutions are able to address the psychosocial and cultural needs of students from diverse backgrounds. (Dacholfany & Iswati, 2021) In the context of AIK, which is imbued with normative Islamic values, attention to the learning experiences of non-Muslim students is crucial so that the learning process is not hegemonic but instead encourages the creation of a reflective and collaborative space. (Huda, 2018) When positive

perceptions can be built through an empathetic, open approach that respects diversity, AIK has the potential not only as an instrument for transmitting Islamic values but also as a vehicle for constructive pluralistic education. (Hermawan & Nasruddin, 2022) Thus, studying non-Muslim students' perceptions of Islamic Religious Education (AIK) is not simply a minority issue in religious education, but an important contribution to formulating curriculum design and learning practices that uphold the principles of justice, equality, and diversity in faith-based higher education. (Pratama & Widodo, 2019)

Although the Al-Islam and Muhammadiyah (AIK) course has become a hallmark and ideological pillar of Muhammadiyah universities, its implementation in multicultural classrooms still faces substantial challenges, particularly regarding the acceptance and perceptions of non-Muslim students. (Pratama & Widodo, 2019) When non-Muslim students are required to take courses heavily influenced by Islamic religious content, critical questions arise regarding their comfort, participation, and understanding of the material presented. How do non-Muslim students perceive the material, delivery methods, and learning experiences in the Al-Islam and Muhammadiyah course at the Faculty of Teacher Training and Education, Muhammadiyah University of Buton? What factors influence non-Muslim students' perceptions of the Al-Islam and Muhammadiyah course within the context of a multicultural learning environment at the Faculty of Teacher Training and Education, State Islamic University of Buton? These questions reflect the complexity of learning dynamics within the context of religious diversity, which has not been extensively researched. Therefore, identifying and understanding non-Muslim students' perceptions of AIK is not only an academic endeavor but also a crucial strategy in creating a higher education ecosystem that is just, humanistic, and responsive to religious plurality.

This study aims to explore and analyze non-Muslim students' perceptions of the Al-Islam and Muhammadiyah (AIK) course at the Faculty of Teacher Training and Education, Muhammadiyah University of Buton. Specifically, this research aims to identify how non-Muslim students interpret the content, teaching approaches, and learning environment in this Islamic-based course. Furthermore, this study aims to uncover factors influencing these perceptions, both internal (beliefs, cultural background) and external (lecturer methods, social interactions in the classroom). By comprehensively understanding these perceptions, it is hoped that the results of this study can provide practical contributions to the development of more inclusive, dialogical, and contextual AIK learning strategies. Furthermore, the findings of this study are also expected to serve as a basis for higher education institutions, particularly Muhammadiyah universities, in designing religious curricula that accommodate diversity and strengthen values of interfaith tolerance.

Studies on the Al-Islam and Muhammadiyah (AIK) course within Muhammadiyah Higher Education (PTM) generally focus on strengthening the Islamic values of Muslim students and the effectiveness of its teaching methods in shaping Islamic character. However, to date, very little research has explicitly addressed the experiences and perceptions of non-Muslim students regarding AIK, particularly in the context of religiously based campuses. The existing literature tends to overlook the dimension of religious diversity as a crucial variable in the success of AIK learning. This gap indicates a suboptimal understanding of how religious minority groups respond to Islamic content in higher education, both cognitively and affectively. Furthermore, the predominantly normative pedagogical approach fails to fully consider an inclusive and transformative interfaith perspective. Therefore, this study aims to fill this gap in the literature by empirically analyzing the perceptions of non-Muslim students, in order to broaden academic

discourse and encourage religious education practices that are more adaptive to the multicultural realities of PTM.

This research offers an original scientific contribution by presenting the perspectives of non-Muslim students in the context of learning the Al-Islam and Muhammadiyah (AIK) course, an aspect that has so far received little attention in academic discourse within Muhammadiyah universities. The novelty of this research lies in its exploratory focus on the experiences of religious minority groups who are required to participate in Islamic religious education within the framework of Islamic-based institutions. By approaching this issue through the lens of the perceptions and direct experiences of non-Muslim students, this research not only broadens the horizon of AIK studies but also provides a practical contribution to the formulation of learning strategies that are more inclusive, sensitive to differences in belief, and aligned with the spirit of pluralism adopted in national education. The academic justification of this research lies in its urgency in encouraging pedagogical reform and curricular policies that prioritize interfaith dialogue and the values of diversity in higher education environments. Therefore, this research is not only relevant to the development of Islamic studies and religious education but also significant in strengthening the position of PTM as an institution that upholds the principles of inclusivity, tolerance, and social justice.

## **2. Methods**

This study uses a qualitative approach with the aim of understanding in depth the perceptions of non-Muslim students towards the Al-Islam and Muhammadiyah (AIK) course at the Faculty of Teacher Training and Education, Muhammadiyah University of Buton. This approach was chosen because it is able to reveal meanings, subjective experiences, and interaction dynamics that cannot be explained quantitatively. Data collection techniques were carried out through participant observation and in-depth interviews. (Supardi & Ghofar, 2017) Observations were conducted in the AIK classroom, focusing on interactions between lecturers and students, the emotional responses of non-Muslim students to the material presented, and the dynamics of communication between students. Meanwhile, in-depth interviews were conducted semi-structured with a number of non-Muslim students who were selected purposively, taking into account their religious background, study program, and level of involvement in AIK lectures. Interviews were also conducted with AIK lecturers to obtain a triangulative perspective. (Mahardhika & Wantini, 2023) All data were collected, recorded, and transcribed, then analyzed using a thematic approach to identify emerging patterns of perception. Data validity was strengthened through triangulation of sources and methods, as well as member checks to ensure the accuracy of the researcher's meaning and interpretation of the research subjects' narratives. (Rahmawati, 2018)

## **3. Findings and Discussions**

### **3.1 Perceptions of non-Muslim students towards the learning experience of the Al-Islam and Muhammadiyah course at the Faculty of Teacher Training and Education, Muhammadiyah University of Buton**

Before the author directly observed the perceptions of non-Muslim students regarding the Al-Islam and Muhammadiyah (AIK) course at Muhammadiyah University of Buton, specifically in the first semester of the Elementary School Teacher Education (PGSD) study program, the initial step was to conduct an in-depth interview with the lecturer teaching the AIK course. This interview aimed to gain a preliminary understanding of the policy, teaching approach, and challenges faced in teaching AIK to students of different faiths. Based on the interview, the



AIK lecturer explained that all students registered at Muhammadiyah University, regardless of religious background or belief, are required to take and pass the AIK course as part of the university's core curriculum. This policy applies nationally to all Muhammadiyah Higher Education Institutions (PTM) and is a hallmark of Muhammadiyah higher education in instilling Islamic and Muhammadiyah values in all students. The lecturer also emphasized that although AIK is religious, its teaching approach is designed to be open and respectful of diversity. Therefore, it is not intended to change students' beliefs, but rather to introduce moral and social values from a progressive Islamic perspective.

The lecturer in charge of the Al-Islam and Muhammadiyah (AIK) course added that the AIK course has its own unique characteristics compared to Religious Education courses, which are generally tailored to each student's religion and beliefs. In the Indonesian higher education system, Religious Education courses are typically taught according to the student's religious affiliation; for example, Christian students take Christian Religious Education, Hindu students take Hindu Religious Education, and so on. However, in the context of Muhammadiyah universities, AIK is mandatory and uniform for all students, regardless of their religious background. This means that non-Muslim students must also take the AIK course, which substantially contains Islamic teachings and values, as well as Muhammadiyah thought. This is part of the institution's efforts to introduce progressive, tolerant, and universal Islamic values, which are not solely doctrinal but rather emphasize social ethics, personal integrity, and contribution to the welfare of the community. The lecturer also emphasized the importance of inclusive and communicative teaching strategies to ensure non-Muslim students feel comfortable and remain actively involved in the AIK learning process.

According to the author, as seen in interviews with lecturers teaching the Al-Islam and Muhammadiyah (AIK) course, there is a strong understanding that AIK plays a strategic role in shaping the character and moral values of students, including those from non-Muslim religious backgrounds. The lecturer emphasized that the primary goal of AIK is not to convert students to Islam, but rather to introduce them to the universal values of Islam that are ethical, humanistic, and contextual. With a dialogical and inclusive approach, AIK is expected to be openly accepted by all students without causing resistance or discomfort. The author concludes that the existence of the Al-Islam and Muhammadiyah (AIK) course within Muhammadiyah universities, particularly at the Faculty of Teacher Training and Education of Muhammadiyah University of Buton, requires a deep understanding of the dynamics of student diversity, including those from non-Muslim groups. The discussion in this study is deliberately limited to two main aspects: perceptions of the material and content of the teachings, and perceptions of the classroom environment and social interactions within the Al-Islam and Muhammadiyah (AIK) course.

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### **Perceptions of Teaching Material and Content**

The author interviewed non-Muslim students taking the Al-Islam and Muhammadiyah (AIK) course in the Elementary School Teacher Education (PGSD) Study Program at Muhammadiyah University of Buton. The interviews revealed that, in general, non-Muslim students viewed the AIK material as an informative introduction to Islamic teachings and Muhammadiyah values. They appreciated the university's efforts to convey universal Islamic moral and social values, such as honesty, tolerance, and social responsibility. However, some students stated that some sections of the material were considered too normative and exclusive from a religious perspective, making them less relevant to their faith backgrounds. They also found some Islamic terms and concepts difficult to understand without adequate contextual explanation. Therefore, they emphasized the importance of a more dialogical, interactive, and open teaching approach to religious diversity. Students hoped that the AIK material could be presented in a more universal language and accompanied by interfaith examples, so that learning would not only be informative but also foster understanding and appreciation for differences. These findings demonstrate the need for pedagogical innovation in developing Islamic Religious Education (AIK) materials in multicultural environments.

The results of this study indicate that non-Muslim students' perceptions of the Al-Islam and Muhammadiyah (AIK) course range across a spectrum, depending on individual experiences, the lecturer's teaching methods, and the social context of the classroom. Most non-Muslim students viewed AIK as an informative, non-indoctrinating introduction to Islamic values. However, some students felt that the material presented still seemed normative and lacked context for those from outside the Islamic tradition. These findings align with research conducted by Lestari (Lestari, 2022), who found that non-Muslim students at Islamic Religious Colleges require a more inclusive learning approach to avoid feeling alienated. Furthermore, these results are supported by a study by Aly (Aly, 2019), which emphasized the importance of a humanist pedagogical approach in teaching Islamic studies in multicultural classrooms. In the context of AIK, monologic learning has the potential to inhibit the active participation of non-Muslim students. Therefore, it is important for AIK lecturers to design teaching strategies based on dialogue, empathy, and cultural sensitivity, so that the learning process not only conveys religious doctrine, but also strengthens the values of tolerance, inclusivity, and social cohesion in the university environment.

### **Perceptions of the Classroom Environment and Social Interactions**

Based on the author's observations of non-Muslim students attending the Al-Islam and Muhammadiyah (AIK) course, the classroom dynamics and social interactions were found to be relatively open and inclusive. Most non-Muslim students acknowledged that they felt accepted in the classroom, especially when the lecturer created a dialogical atmosphere that respected differences. However, there were still several cases where non-Muslim students experienced feelings of alienation or awkwardness, particularly when the material presented was highly normative or rife with religious terminology unfamiliar to them. This situation made some of them reluctant to express their opinions freely or actively participate in

class discussions. Social interactions between students also showed variation influenced by the extent to which tolerance and mutual respect were fostered by both the lecturer and other Muslim students. If lecturers are able to encourage the participation of all students and demonstrate sensitivity to different religious backgrounds, AIK classes can become conducive spaces for interfaith learning. Therefore, it is important for institutions and lecturers to continue strengthening inclusive and adaptive pedagogical approaches to diversity.

The results of this study indicate that non-Muslim students perceived the AIK lecture atmosphere at the Faculty of Teacher Training and Education, Muhammadiyah University of Buton as quite open, but not entirely free from psychological and social barriers. Some students expressed feelings of alienation when the material was normative or closely associated with Islamic symbols, which sometimes did not align with their religious backgrounds. This finding aligns with previous research by Misran (Misran, 2019), which stated that students from religious minorities in Islamic universities often experience challenges adjusting to an exclusive curriculum. Misran's research (Misran, 2019) also revealed that the learning experience of non-Muslim students is highly dependent on the lecturer's approach and inclusive classroom climate. In this context, the role of AIK lecturers is strategic in creating a dialogic and safe space for all students. When lecturers prioritize humanistic learning methods based on universal Islamic values, non-Muslim students tend to participate more actively and feel valued. Therefore, AIK learning in PTM needs to be continuously developed with a pedagogical approach that is contextual, dialogical, and oriented towards strengthening interfaith humanitarian values, to realize authentic inclusivity.

### **3.2 Factors that influence the perception of non-Muslim students towards the Al-Islam and Muhammadiyah course in the context of a multicultural learning environment at FKIP UM Buton**

Based on the author's observations during the research, the author found several factors that influence non-Muslim students' perceptions of the Al-Islam and Muhammadiyah course in the context of a multicultural learning environment at the FKIP UM Buton. These factors are: **First**, the religious background of non-Muslim students is the main factor influencing their perceptions of the AIK course. Students with a strong religious understanding tend to be more sensitive to material considered normative or exclusive. In addition, previous social experiences, such as interfaith interactions at school or in the community, also influence their openness or resistance to Islamic teachings taught in AIK. In this context, perceptions of AIK are not only shaped by the content of the material, but also by the students' experiences of religious identity. **Second**, the pedagogical style and approach of AIK lecturers are very influential in shaping the perceptions of non-Muslim students. A dialogical, inclusive, and diversity-respecting approach tends to create a comfortable classroom atmosphere and encourages the active involvement of non-Muslim students. Conversely, a monologic or doctrinal approach can cause discomfort and negative perceptions of the course. Therefore, lecturers' sensitivity to the multicultural context is crucial in creating a fair and open learning space.

**Third**, the AIK curriculum, which focuses on Islamic values and Muhammadiyah thought, can be a challenge for non-Muslim students. Some material is normative or exclusive to Islamic values, which can create the perception that the course is irrelevant to their lives. However, when the material is presented with an emphasis on universal values such as justice, tolerance, and humanity, non-Muslim students more easily accept and understand the objectives

of the course within the context of Indonesianness and diversity. **Fourth**, the classroom climate created by lecturers and fellow students also influences non-Muslim students' comfort in participating in AIK courses. Classes that uphold tolerance, openness, and freedom of expression encourage healthy interactions and positive perceptions. Conversely, if the classroom environment is homogenous or less accepting of differences, non-Muslim students tend to feel isolated, unheard, and reluctant to participate in discussions. **Fifth**, the university policy requiring all students, including non-Muslims, to take AIK courses is a structural factor that contributes to perceptions. Non-Muslim students may feel they have no choice, leading to initial skepticism. However, if this policy is balanced with support such as academic guidance, alternative materials, or interfaith reflection spaces, perceptions of AIK can shift to become more positive and inclusive. Thus, the success of AIK in a multicultural context depends heavily on the synergy between institutional policies, lecturers' approaches, and an academic culture open to diversity.

Research findings indicate that non-Muslim students' perceptions of the Al-Islam and Muhammadiyah (AIK) course at the Faculty of Teacher Training and Education, Muhammadiyah University of Buton are influenced by several factors, including the lecturers' teaching approaches, content, and the climate of tolerance in the classroom. Non-Muslim students generally understand AIK as an effort to introduce progressive Islamic values, but some feel the content is normative and not relevant to their beliefs. However, when lecturers use a dialogical and inclusive approach, students' perceptions become more open. This aligns with Mahardhika's findings (Mahardhika, 2023), which emphasize the importance of a tolerant approach in Islamic education in a pluralistic society. Furthermore, research by Ridwan (Bariyah et al., 2022) at Muhammadiyah University of Yogyakarta shows that non-Muslim students can positively perceive Islamic Religious Education (AIK) if it is delivered with an emphasis on universal values such as justice, tolerance, and humanity. Therefore, teaching Islamic Religious Education (AIK) in a multicultural context needs to prioritize pedagogical methods that are adaptive to diversity and take into account students' cultural sensitivity and beliefs. Thus, AIK becomes not only an instrument for strengthening Islamic identity but also a medium for building social cohesion and interfaith understanding within the university environment.

#### 4. Conclusion

Based on the research results, it can be concluded that non-Muslim students' perceptions of the Al-Islam and Muhammadiyah (AIK) course at the Faculty of Teacher Training and Education, Muhammadiyah University of Buton are significantly influenced by the learning approach, content, and social dynamics within the classroom. Most non-Muslim students understand AIK as an informative and ethical introduction to Islamic and Muhammadiyah values. However, it is undeniable that some feel awkward or alienated, especially when the material is perceived as lacking contextualization within their religious backgrounds. In this regard, the role of lecturers is crucial in creating an inclusive, open, and respectful learning environment for diversity. Social interactions between students, both Muslim and non-Muslim, also contribute to a more meaningful learning experience when a climate of tolerance and mutual respect is fostered. AIK learning, which emphasizes universal values such as justice, humanity, and tolerance, has the potential to become an effective multicultural educational environment within Muhammadiyah universities. Therefore, AIK not only plays a role as a religious course, but also as an instrument for character formation and constructive interfaith dialogue within the framework of diversity.



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