Learning Islamic Religious Education with Muhammadiyah Nuances in Universities

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Abstract

Islamic Religious Education learning has not achieved maximum goals, and many sides of knowledge that must be improved. Universitas Muhammadiyah Bandung (UMB) is a university that has a unique curriculum for learning Islamic Religious Education by adjusting the central curriculum. This paper aims to describe the learning of Islamic Religious Education at Muhammadiyah Bandung University in developing Islamic Religious Education learning in Indonesian universities. The method used in this research uses qualitative methods through data collection techniques carried out by observation, interviews, literature studies, and documentation. The results showed that the Muhammadiyah University of Bandung has a unique model of learning Islamic Religious Education called Al Islam and Kemuhammadiyahan (AIK). This model was developed to solve the problem of learning Islamic Religious Education that is common in universities in Indonesia. Therefore, the AIK model at the Muhammadiyah University of Bandung can be an alternative to Islamic Education learning in other universities in Indonesia.

Abstrak

Pembelajaran Pendidikan Agama Islam belum mencapai tujuan maksimal, banyak sisi-sisi pembelajaran yang harus diperbaiki. Universitas Muhammadiyah Bandung (UMB) merupakan perguruan tinggi yang memiliki kurikulum khas pada pembelajaran Pendidikan Agama Islam dengan menyesuaikan kurikulum pusat. Tulisan ini bertujuan untuk mengambarkan pembelajaran Pendidikan Agama Islam di Universitas Muhammadiyah Bandung dalam mengembangkan pembelajaran Pendidikan Agama Islam di perguruan tinggi Indonesia. Metode yang digunakan dalam penelitian ini menggunakan metode kualitatif melalui teknik pengumpulan data dilakukan dengan observasi, wawancara, studi kepustakaan dan dokumentasi. Hasil penelitian menunjukkan bahwa Universitas Muhammadiyah Bandung memiliki model khas pembelajaran Pendidikan Agama Islam yang dinamakan Al Islam dan Kemuhammadiyahan (AIK). Model ini dikembangkan untuk menyelesaikan persoalan pembelajaran Pendidikan Agama Islam yang umum pada perguruan tinggi di Indonesia. Karena itu model AIK di Universitas Muhammadiyah Bandung bisa menjadi alternatif pembelajaran PAI di perguruan tinggi lainnya di Indonesia.

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INTRODUCTION

The design of state services to its people in the form of educational services has been designed very optimally, not only to encourage students to become intelligent, creative, and dynamic members of society to become competitive children of the nation but also to become human beings who have faith integrity with the consistent articulation of piety.[1] Article 12 paragraph (1) of Law Number 20 of 2003 has facilitated all citizens to obtain religious education services provided by teachers of the same religion.[2]

Islamic Religious Education aims to increase students' faith, understanding, appreciation, and practice of Islam to become Muslim people who believe and fear Allah SWT and have a noble character in personal, social, national, and state life.[3] As for the learning aspect, Islamic Religious Education aims to form a complete Muslim person, develop all human physical and spiritual potential, and foster a harmonious relationship between each individual with Allah, humans, and the universe.[4] If the objectives of Islamic religious education, as stated in the opinion above, can be adequately realized, then Muslim society will become the ideal human community on this earth. However, if we look at the current phenomena, it indicates that the learning outcomes of Islamic Religious Education are not by the expected goals. We hear about various cases at schools or colleges, starting from bullying, brawls between students, students reporting teachers who punish them, teachers taking inappropriate actions towards students, and many other things that make us frown or rub our chests.[5]

Learning Islamic Religious Education, which should be able to impact students' religious life positively, is often not in reality.[6] Spiritual learning appears only to be a

[1] Zurqoni, "Impact of Character Education Implementation: A Goal-Free Evaluation," *Problems of Education in the 21st Century* 76, no. 6 (2018): 881–99, https://doi.org/10.33225/pec/18.76.881.

[2] A S Rustan, "Digital Communication and Social Media Interaction to Improve the Academic Quality of Islamic Higher Education Lecturers," *Journal of Social Studies Education Research* 12, no. 4 (2021): 144–69, https://api.elsevier.com/content/abstract/scopus_id/85124535495; F Rohman, "Problem Based Learning in Islamic Religious Education: The Case of the Indonesian Pesantren," *Global Journal Al-Thaqafah* 12, no. 1 (2022): 82–97, https://doi.org/10.7187/GJAT072022-5.

[3] I Umami, "Proposal of Character and Moral Education for Gifted Young Scientists in Indonesia," *Journal for the Education of Gifted Young Scientists*, 2019, https://doi.org/10.17478/JEGYS.579560; I Mujahid, "Islamic Orthodoxy-Based Character Education: Creating Moderate Muslim in a Modern Pesantren in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (2021): 185–212, https://doi.org/10.18326/ijims.v11i2.185-212.

[4] M R Purwanto, "Optimization of Student Character Education through the Pesantren Program at the Islamic Boarding School of the Universitas Islam Indonesia," *Review of International Geographical Education Online* 11, no. 5 (2021): 2829–37, https://doi.org/10.48047/rigeo.11.05.179.

[5] Ngainun Naim, Abdul Aziz, and Teguh Teguh, "Integration of" Madrasah Diniyah" Learning Systems for Strengthening Religious Moderation in Indonesian Universities.," *International Journal of Evaluation and Research in Education* 11, no. 1 (2022): 108–19; H A B Malla, "Implementation of Multicultural Values in Islamic Religious Education Based Media Animation Pictures as Prevention of Religious Radicalism in Poso, Central Sulawesi, Indonesia," *International Journal of Criminology and Sociology* 10 (2021): 51–57, https://doi.org/10.6000/1929-4409.2021.10.08.

[6] A Sedayu, "Optimization Model of Performance Factor of Green and Smart Building in Islamic Boarding School," *IOP Conference Series: Earth and Environmental Science*, 2019, https://doi.org/10.1088/1755-1315/243/1/012121.

collection of material that needs memorization, which may be lost outside the classroom without giving a habituation effect and improving behavior or a sense of religion in everyday life. Maybe this should be a big concern in teaching Religious Education to students. The existence of various such cases indicates something is wrong with our education. From what side can we highlight and provide valuable criticism? Maybe it will be significant so that efforts to improve it can be carried out by all related parties, especially by policymakers in the world of education.[7]

The Muhammadiyah University of Bandung or abbreviated as UMB, as a public tertiary institution that has a high concentration on learning Islamic Religious Education for all faculties, seems to have its peculiarities; namely, students are required to attend Islamic Religious Education lectures that are integrated within the framework of Al Islam and Kemuhammadiyahan (AIK) as a course Islamic Religious Education which is mandatory for all students in all departments or faculties, both religious and general faculties.[8]

Learning Islamic Religious Education is interesting for the author to explore further so that various aspects that can be developed and parts that need to be improved in higher education can be highlighted in the hope of making a positive contribution to the learning needs of Islamic Religious Education in various tertiary institutions.[9] Learning Al Islam and Kemuhammadiyahan is taught in a much larger number of credits than learning Islam in public universities, which can only be completed in one semester. At the same time, AIK can be four semesters with 8-12 credit credits. This relatively longer study time is expected to give more nuances of diversity and success by learning objectives that are somewhat better than those with less time. However, this also needs to be supported by various other learning tools.

It is on this basis that the author wants to try to reveal some of the essential highlights in the learning of Islamic Religious Education, which is usually carried out at the Muhammadiyah University of Bandung (UMB), so that it can make a positive contribution to the development of Islamic Religious Education learning in universities in Indonesia.

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[7] Baequni, "The School-Based Pesantren in Border State, an Alternative to Caracter Education for Children of Indonesian Migrant Workers ?," *International Journal of Innovative Technology and Exploring Engineering* 8, no. 6 (2019): 26–29, https://doi.org/10.4108/eai.21-11-2018.2282026.

[8] Robie Fanreza, "The Formation Of Students' Akhlakul Karimah And Al-Islam And Muhammadiyah Studies At The Muhammadiyah University Of Sumatera Utara," in *6th International Conference On Community Development (Iccd 2019)* (Atlantis Press, 2019), 455–57.

[9] N Asiyah, "Cultivating Spiritual and Social Attitudes in Elementary School Students: Evaluative Study with Cipp Approach on the Learning Ofreligious and Character Education," *International Journal of Scientific and Technology Research* 8, no. 8 (2019): 699–705, https://api.elsevier.com/content/abstract/scopus_id/85073351441.

RESEARCH METHOD

This study uses a qualitative approach with a descriptive or study analysis design. The purpose of using this research method is to obtain data naturally.[10] Observation, interviews, literature studies, and documentation carried out data collection techniques. Research analysis techniques as an attempt to find, describe, analyze, and interpret empirical data in the field with the correct interpretation of a study related to the highlights of Islamic Religious Education Learning at the Muhammadiyah University of Bandung (UMB), known as the Al Islam and Kemuhammadiyahan (AIK) course.

RESEARCH RESULTS AND DISCUSSION
Result
About Universitas Muhammadiyah Bandung (UMB)

UMB is a private tertiary institution that is official and recognized by the Ministry of Education and Culture of the Republic of Indonesia based on the Ministry of Research, Technology, and Higher Education permit no. 205/KPT/I/2016, issued on June 14, 2016.[11] In 1983-1986, establishing UMB had become a discourse and discussion. Still, unfortunately, it was not followed up as a priority program, even though there were already Muhammadiyah members who donated their land to establish a university.[12] In 1993, another idea was initiated to establish the Muhammadiyah University of Bandung as one of the programs of the Regional Leadership of Muhammadiyah West Java. Still, it was stopped due to several technical problems.

In 2013, the West Java Muhammadiyah Regional Leadership re-formed the founding committee of the Muhammadiyah University of Bandung. Alhamdulillah received a positive response from various parties, especially from the founders of Salman ITB, who brought together the UMB founding team with the institutional director of the Directorate of Higher Education, Ministry of Education and Culture. In the same year, the UMB founding team accelerated human resources to work on matters related to the establishment of the university, including the formulation and preparation of documents for the establishment of UMB.[13]

Based on the government's trust, through the Ministry of Research, Technology, and Higher Education of the Republic of Indonesia, thank God, there are 11 study programs, and permits are granted through the Decree of the Minister of Research, Technology, and Higher Education as described above. UMB has big aspirations,

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[10] David Silverman, *Interpreting Qualitative Data* (Sage, 2015); Norman K Denzin and Yvonna S Lincoln, *The Sage Handbook of Qualitative Research* (sage, 2011).

[11] T Hamami, "A Holistic–Integrative Approach of the Muhammadiyah Education System in Indonesia," *HTS Teologiese Studies / Theological Studies* 78, no. 4 (2022), https://doi.org/10.4102/hts.v78i4.7607.

[12] Universitas Muhammadiyah Bandung, "Profil Universitas Muhammadiyah Bandung," *Universitas Muhammadiyah Bandung*, 2023, https://umbandung.ac.id/profil.

[13] Universitas Muhammadiyah Bandung, "SEJARAH UNIVERSITAS MUHAMMADIYAH BANDUNG," *Universitas Muhammadiyah Bandung*, 2023, https://umbandung.ac.id/sejarah.

namely to give birth to young Islamic technopreneurs who, besides having academic abilities, also have a mental attitude and entrepreneurship and can take advantage of technological advances.

Learning Islamic Education with the Nuances of Kemuhammadiyahan

Islamic Religious Education (PAI) learning at UMB uses a unique curriculum with a type of PAI called AIK, namely Al Islam and Kemuhammadiyahan. All Muhammadiyah Universities (PTM) spread throughout Indonesia have provided AIK education since the first semester. AIK is a type of Islamic Religious Education (PAI) in public universities that Muslim students must follow. The difference is that PAI is only given for one semester, while AIK can be given up to four semesters. AIK is one of the characteristics of Muhammadiyah Universities (PTM), as stated in the Muhammadiyah Central Leadership Guidelines Number 02/PEDI/I.0/B/2012 concerning Muhammadiyah Universities. Article 9 paragraph (2) has the following provision: "Muhammadiyah Universities must have a characteristic Al-Islam Kemuhammadiyahan curriculum which is further regulated by the provisions of the Higher Education Council."[14]

PAI learning is adjusted to the predetermined national curriculum. In the modern view, the curriculum is more than just a lesson plan or field of study; but is everything that happens in the educational process at school. The curriculum contains several components: objectives, content or programs, methods or teaching and learning processes, and evaluation. The goal component directs or shows something to be achieved in the teaching and learning process. The program component shows the material of the teaching and learning process that is relevant to the objectives.[15] The process component is often called the method to achieve the goals, including the teacher who teaches and uses tools. The fourth component is evaluation, a curricular activity in the form of an assessment to determine how many percent of the objectives can be achieved.[16]

> *"The Learning Objective of Islamic Religious Education (PAI) through the AIK program aims to be the basis of spiritual, moral and intellectual strength as well as the identity of the character of the College community, namely Muslims who are progressive, morally good, philanthropic and have a leadership spirit and care about the problems of the people and the nation. AIK learning in Muhammadiyah Universities plays an important role in internalizing the values of religious moderation in society, national values, diversity, civilization, tolerance, and equality. As a compulsory course that only exists in Muhammadiyah educational institutions, this course plays a strategic role in building student character."*[17]

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[14] Hamami, "A Holistic–Integrative Approach of the Muhammadiyah Education System in Indonesia."

[15] S Arifin, "Meaning and Implication of Islam Berkemajuan in Muhammadiyah," *Al-Jami'ah* 60, no. 2 (2022): 547–84, https://doi.org/10.14421/AJIS.2022.602.547-584.

[16] Pimpinan Pusat Muhammadiyah, *Dakwah Kultural Muhammadiyah* (Yogyakarta: Suara Muhammadiyah, 2004).

[17] Arifin, *Interview Pimpinan Universitas Muhammadiyah Bandung* (Bandung: Universitas Muhammadiyah Bandung, 2023).

The concept of AIK contains Muhammadiyah's religious understanding and religious doctrine given to students with the hope of forming virtuous, pious, noble Muslims who also have a broad experience of worldly knowledge to build and advance religion and the nation. AIK has been pioneered for a long time and has undergone several reconstructions in its curriculum and development.

This is in line with Law Number 20 of 2003 concerning the National Education System that education is a conscious and planned effort to create an atmosphere and learning process so that students actively develop their potential so that they have religious, spiritual strength, personality, intelligence, self-control, noble character and have skills that are beneficial for themselves, society, nation, and state. AIK education also aims to produce educated people with nature, concern for others, ethical awareness, and integrity.[18]

The content of AIK education is generally in the form of Islamic knowledge from normative and historical aspects. There are five main aspects contained in AIK, namely: Al Quran-Hadith, Aqidah, Akhlak, Fiqh, and Kemuhammadiyahan. Each Muhammadiyah University (PTM) in each region has its own ways and innovations in the AIK optimization program and at UMB. AIK has several supporting activities, one integrated with Darul Arqom Dasar (DAD) activities.[19] New students are boarded for several days to take part in DAD activities. Then AIK is presented in the form of material and practice in each class included in DAD. AIK innovation at UMB is also inserted through the Sunday Morning Lecture (KAS), where students are required and trained to get used to waking up at dawn and listening to the studies delivered by the speakers. After students build, develop and open a broad horizon of thought and are skilled with worldly knowledge, Muhammadiyah through AIK is present to provide fundamental Islamic values to their way of thinking as a moral, motivational, and spiritual foundation. Thus it is hoped that scholars and intellectuals with clerical personalities will be formed, creating morally good and intelligent cadres for advancing religion, society, nation, and the world, by the concept of Islamic teachings, namely mercy for the universe.[20]

AIK learning in Muhammadiyah Universities plays a vital role in internalizing the values of religious moderation in society and the importance of nationality, diversity, civilization, tolerance, and equality. Muhammadiyah Universities (PTM) must have a characteristic AIK curriculum further regulated by the provisions of the Higher Education Council. PTMs throughout Indonesia have provided AIK education since the first semester, including at UMB. On the shoulders of the lecturers lies a heavy and increasingly challenging burden, because indeed the duties of lecturers are so complex with the progress of society and the development of science and technology,

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[18] Dadang Syaripudin, *Panduan Baitul Arqam Mahasiswa Baru* (Bandung: LPPAIK UMB, 2022).

[19] M I Tarmizi, "Reconstruction Of Accounting Education In Muhammadiyah Higher Education Based On K.H Ahmaddahlan'S Educational Thought," *Academy of Accounting and Financial Studies Journal* 25 (2021): 1–21, https://api.elsevier.com/content/abstract/scopus_id/85115745354.

[20] Majelis Pendidikan Kader PP Muhammadiyah, *Pedoman Pelaksanaan Perkaderan Muhammadiyah* (MPK PP Muhammadiyah, 2016).

it is only natural that each lecturer is given full guarantee so that he lives his rights as a professional lecturer.[21]

Figure 1. The Atmosphere of Islamic Education Lectures at UMB

Source: Field research results, 2023.

The Guidelines for Al-Islam and Kemuhammadiyahan (AIK) Education are guidelines for achieving the mission of organizing and managing PTM. Improving the quality of the process and outcomes of AIK education must be carried out continuously and systematically. The development of the AIK education curriculum was carried out by the mandate of the 46th Muhammadiyah Congress decision on the Muhammadiyah Program 2010-2015, namely: "*Developing a model of Al-Islam and Kemuhammadiyahan education at all levels of education that enlightens Islamic understanding and commitment to the Muhammadiyah movement that is progressing*." The AIK curriculum at UMB also refers to the Guidelines for AIK Education for Muhammadiyah and Aisyiah Universities (Majelis Diktilitbang PP Muhammadiyah, 2013), which mandates that AIK courses must be delivered to all students in PTMA with a minimum of 8 credits and a maximum of 12 credits. However, Majlelis Diktilitbang PP Muhammadiyah gives authority and flexibility to each PTMA in further exploring AIK study materials by the vision and mission of each institution.[22]

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[21] Pimpinan Pusat Muhammadiyah, *Pedoman Hidup Islami Warga Muhammadiyah* (Suara Muhammadiyah, 2000).

[22] Wardiyanto Wardiyanto, Hasnidar Hasnidar, and Elihami Elihami, "The Role of Muhammadiyah Education in Dealing with Bid'ah: E-Learning about Al-Islam and Kemuhammadiyahan," *EduPsyCouns: Journal of Education, Psychology and Counseling* 2, no. 2 (2020): 71–79.

In addition, there is a collaborative aspect of the study program toward applying AIK, which can be seen from the program's success in practical implementation in the field. This success can be seen from the involvement of many parties in several programs and activities initiated by AIK and by other parties with the same philanthropic spirit as the AIK course.[23] For example, students since the preliminary study (survey), determining indicators and variables, looking for target communities, preparing proposals, looking for formulations and involvement in solving poverty problems felt by certain community groups, wherever possible involving other partners inside and outside the UMB campus environment.

Furthermore, there is a formulation of this emancipatory spirit that refers to the formulation of Muhammadiyah historian Kuntowijoyo when building his prophetic social science paradigm. According to him, the normative basis for the establishment of Muhammadiyah refers to Q.S Al-Imran, 3: 103, "You are the best people, who are amid mankind. Calling to the *ma'ruf* and preventing from the munkar and believing in Allah SWT ...", contains a very revolutionary vision of liberation for the future of humanity. According to him, the verse has big ideas in the form of *Amar makruf* (humanization), *nahyu munkar* (freedom), and *tu'minuna billah* (transcendence). Another thing that is no less important is that the concept of the best people in Islam can only be achieved with historical awareness, not born by itself as a direct gift from Allah SWT as understood in the conception of God's chosen people among Jews.[24]

From various complete explanations of the AIK curriculum, it can be globally divided into two categories: *First,* AIK, formulated in learning units with SKS (AIK I-III). *Second,* material that is not included in the SKS count is still important to be delivered with a weight of 0 credits. This material is given outside of formal lecture hours, namely: 1) Related to learning to read and write the Qur'an; 2) Related to the guidance of structured worship practices outside of official lecture hours; 3) Related to the delivery of Muhammadiyah ideology formulated in the Baitul Arqom Complete Study activity.

Furthermore, the teaching staff or lecturers who teach AIK courses are the continuers and inheritors of the prophetic mission *(warasatu al-anbiya).* In addition, he is the spokesperson for the organization in guarding, guiding, and continuing the deeds pioneered before. They are the spearhead in framing the Islamic life of UMB campus residents in carrying out their daily activities.

For AIK to become a habit in everyday life, the AIK preachers are expected to be able to convey it with enthusiasm, full of ambition, encouraging, arousing, and enlightening. In a broad sense, AIK courses are an overview of Islam that is fun, Islam that likes to give, Islam that is broad-minded, and Islam that awakens and moves life forward. No less critical, AIK lecturers are also required to behave and act in ways that

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[23] Elfan Fanhas Fatwa Khomaeny, *ISLAM DAN IPTEKS:(Al-Islam Dan Kemuhammadiyahan III)* (EDU PUBLISHER, 2019).

[24] Ainun Nadlif and Muhlasin Amrullah, "Buku Ajar Al-Islam Dan Kemuhammadiyahan–1 (AIK-1)," *Umsida Press*, 2017, 1–146.

reflect a progressive and enlightening Islam and become role models that can be emulated in presenting Muhammadiyah as an enlightenment movement.

Discussion

Revamping Islamic Education Learning at UMB

Islamic education learning, both at UMB and at other universities, usually has the same problems that are rooted and need improvement. From the results of the study of Islamic Religious Education learning implemented at UMB, there are several problems that the author analyzes in the implementation of the learning policy.

Table 1. Revamping Islamic Education Learning at UMB

No.	Problems	Revamping
1	The nature of PAI learning	A teacher must be able to play an active role in packaging PAI learning with the proper learning methodology to achieve the function and purpose of learning.
2	A large number of credits is a problem for the success of PAI / ICE learning objectives	Islamic Religious Education learning must be taught by integrating the body, mind, and heart so that religious values can be felt strongly and that religion truly becomes a way of life.
3	Curriculum design	The orientation of Islamic learning must be internalized in a curriculum that focuses on cognitive-affective and personality to be balanced.
4	Joining of new faculties in PAI/AIK learning synergy	The UMB AIK curriculum tries to synergize what already exists in the previous curriculum with what already exists.
5	The doctrine of religious understanding	Religious education at the primary, secondary, and tertiary levels must be differentiated from the mono-religious pattern of primary education, developing into multi-religious at the tertiary level, which must be at the inter-religious stage.
6	PAI learning is the absolute responsibility of PAI teachers/lecturers and all elements in the institution.	Learning Islamic Religious Education is not only the absolute responsibility of PAI teachers/lecturers in an institution but must involve all elements.
7	PAI learning is not just about delivering material in class but requires exemplary behavior from teachers, especially PAI teachers.	PAI learning in AIK focuses on developing the child's personality and character, careful attention to students' real needs and concerns, and preparing students with the critical thinking and problem-solving skills necessary to function well as Muslims in society.

8	Appropriateness and innovation of PAI learning methodology	UMB menerapkan inovasi pembelajaran PAI sesuai kebutuan dan perubahan zaman modern seperti menggunakan media internet, video, podcast, dan focus group discussion.
9	The dichotomy of religious studies or no integration of Islamic Religious Education subjects into general subjects.	Incorporate AIK ideas in PAI learning as well as general courses.
10	The spirit of the teacher is often forgotten even though it is the most crucial thing in building the success of learning Islamic Religious Education.	We are improving the quality of PAI teachers with workshops, training, and additional motivation.

Based on the table above, the ten problems in PAI learning have been addressed on the UMB campus with various policies and responses. These policies and responses are important and become findings in this study so that they are expected to help develop educational policies in higher education in Indonesia in the future.

First, the nature of PAI learning. PAI learning is essential to form Indonesian people who believe in and fear God Almighty and have a noble character. It can maintain peace and harmony in internal relations and between religious communities, but it has not been very successful. Ahmad Tafsir[25] explains that to form a pious human being, at least someone must have the characteristics of; believing in the teachings of his religion as a whole, having functional knowledge about the religion he adheres to, behaving by the teachings of his religion, having social sensitivity as an individual being and member of society and responsive to religious calls. If faith and piety are specified, namely, believing and practicing the teachings of God in the field of rituals, being virtuous, knowledgeable and skilled, physically and mentally healthy, having a steady personality, being independent, and having a sense of community and national responsibility. Still, the appreciation and practice of the essence of PAI learning are not yet optimal.[26] So the solution is how a teacher can play an active role in packaging Islamic Religious Education learning with the proper learning methodology to achieve the function and purpose of learning.

Second, the large number of credits becomes a problem for the success of PAI or ICE learning objectives. Implementing lesson hours in the learning process must be balanced with its effectiveness. Many credits do not guarantee a good curriculum if the learning process is ineffective. Dawud Tauhidi, in The Vision of effective Islamic Education, says:[27] a) Islamic religious studies, in recent centuries, has been taught primarily as a collection of information and not as a collection of experiences. b) For

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[25] Ahmad Tafsir, *Pendidikan Karakter Ajaran Tuhan* (Bandung: Remaja Rosdakarya, 2018), 81–85.

[26] Ahmad Tafsir, *Ilmu Pendidikan Islami* (Remaja Rosdakarya, 2012).

[27] Dawud Tauhidi, "A Vision of Effective Islamic Education," *Islamic World (Editor: Anas Coburn), Http://lslamic-World. Net*, 2001.

many Muslim children today, Islam does not inspire, and it seems meaningless and irrelevant to their personal lives and experiences. It is no wonder that religious learning is ineffective if it is taught as a collection of information rather than experiences, especially if students find Islam uninspiring, seemingly meaningless, and irrelevant to their personal lives and experiences. It is very noticeable the differences inherent in students when learning religion is only a transfer of knowledge, and how Islam can be considered inspiring if what students find is an intolerant attitude towards different religious views or worship models. So the solution is that Islamic Religious Education learning must be taught by integrating the body, mind, and heart so that religious values can be felt strongly and religion truly becomes a way of life.[28]

Third, curriculum design. The design of the AIK curriculum is not yet optimal for Muhammadiyah's vision and mission; the dominant direction of education is cognitive so that there is no balance between cognitive-affective and personality; the material is not systematically tiered so that there is repetition at each level, the material is not systematically structured between syllabus, methods, techniques, and evaluation, and the material is extensive and dense but less meaningful. This is also what the Higher Education Council of Muhammadiyah Central Leadership expressed. Islamic learning by relying solely on the accumulation of knowledge through memorization or adding ability without building connectivity between one another; there will be more knowledge but less valuable because the particular expertise does not make a unified whole towards the ideal of a perfect human being.[29] The orientation of Islamic learning must be internalized in the three domains so that it is balanced in its various dimensions, both the dimension of his personality as a human being, the size of productivity, and the extent of creativity concerning the ability of students to create things that are beneficial to himself and society in general, as the three domains have been explained in the discussion of the theory above.

Fourth, joining new faculties in the synergy of PAI/AIK learning. The problems faced at UMB today are mainly after the joining of two new faculties from the Muhammadiyah Islamic Religious College (STAIM) Bandung-now the Faculty of Islamic Religion (FAI)-and the Bandung College of Economics (STIEM)-now the Faculty of Business Economics (FEB). This is a new challenge in the formulation of the AIK curriculum. Because the two high schools have different AIK formulations from the existing UMB Curriculum. For example, the AIK curriculum at STIEM uses the nomenclature of Islamic Religious Education courses (Al-Islam I, II, III), as the names of national compulsory courses used by public universities, not the names of AIK courses. Not to mention, the material content must be adjusted to the AIK guidelines.

Meanwhile at STAIM, there is no standardized and complete AIK curriculum formulation. What exists is only based on the AIK course syllabus submitted to each

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[28] Hamami, "A Holistic–Integrative Approach of the Muhammadiyah Education System in Indonesia."

[29] C Hastasari, "Students' Communication Patterns of Islamic Boarding Schools: The Case of Students in Muallimin Muhammadiyah Yogyakarta," *Heliyon* 8, no. 1 (2022), https://doi.org/10.1016/j.heliyon.2022.e08824.

lecturer or AIK course instructor. The weight of AIK courses delivered at STAIM is around four credits with the formula of AIK I and AIK II, every two credits.

Because the FAI scientific family is included in the area of Islamic studies, the weight of Islamic material is much more than other faculties. So that in terms of courses connected with Islamic studies, the results of the decision of the Assembly of Tajih and Islamic Thought require adjustments to Islamic material, which includes issues of *aqidah,* worship, morals, and *muamalah.* So that the specific content of Islamic learning outcomes for students and later as alums of Muhammadiyah universities will be seen. Another important thing is that the formulation of AIK courses from the two colleges does not yet have a strong connection with the vision and mission of UM Bandung, especially in terms of mainstreaming Islamic Technopreneursip as the identity of UM Bandung. Therefore, the formulation of the UM Bandung AIK curriculum tries to synergize what already exists in the previous curriculum with what already exists in each of these Colleges. So it is hoped that the UM Bandung AIK Curriculum can be aligned with the organization's primary objectives and the vision and mission of UMB.

Fifth the doctrine of religious understanding. Every university that has specificity to the style of a particular community organization usually applies for special courses by the principle of spiritual experience, such as on the NU campus, there is material about ke-NU-an or Aswaja An Nahdliyyah; in Persis, there is material about *jam'iyyah,* and in Muhammadiyah there is Muhammadiyah material as is done at Muhammadiyah Universities including UMB in the implementation of Islamic Religious Education learning known as Al Islam and Muhammadiyah courses. All have their own cultivated land and struggle models by the vision and mission of the institution. This is a legitimate spirit of struggle to uphold. Still, it needs to be returned to each student without any religious coercion in following one religious doctrine. In addition, religious education at the primary, secondary, and tertiary levels must be differentiated from the mono-religious pattern of primary education, developing into multi-religious at the tertiary level, which must be at the inter-religious stage.

Sixth, learning Islamic Education is the absolute responsibility of Islamic Education teachers/lecturers and all elements in the institution. Learning Islamic Religious Education is not only the complete responsibility of PAI teachers/lecturers in an institution but must involve all aspects of the institution. Learning will not be suitable if religious teachers provide exemplary examples while other teachers ignore them. For example, when a PAI teacher invites students to pray in the congregation when the call to prayer has sounded. Ideally, all elements in the environment can be in harmony, and all teachers and employees rush together to give examples to students to pray in the mosque in the institution. However, this is indeed difficult to realize if all parties have no cohesiveness and involvement. At UMB, this nuance began to be felt when the author was conducting research and interviewing several lecturers, and the azan ashr arrived; it was seen that the activities in this room stopped, and several lecturers left the room to get wudhu water and perform prayers. This religious

atmosphere is perfect if it is built continuously with the entire academic community to show exemplary for students.

Seventh, PAI learning is not just about delivering material in class but requires exemplary behavior from teachers, especially PAI teachers. Rasulullah SAW was sent to this world to perfect morals. So a teacher who is the heir of the Prophet must cultivate a person who is morally good in all his words and behavior; what does it mean to convey material in the classroom in large quantities if it is not balanced with a good example, for example, if a teacher explains how important honesty is, then a teacher must show an attitude of not lying in front of his students. Based on this, the focus of the Islamic Religious Education curriculum is: "The Islamic values education curriculum referred to here focuses on the development of the child's personality and character, deep attention to the real needs and concerns of students, and the preparation of students with the critical thinking and problem-solving skills needed to function properly as Muslims in society." The Islamic values education curriculum referred to in AIK focuses on developing the child's personality and character, careful attention to students' real needs and concerns, and preparing students with the critical thinking and problem-solving skills necessary to function well as Muslims in society.[30]

Eighth, the suitability and innovation of Islamic Education learning methodology. At UMB, the learning methodology of Islamic Religious Education is not much different from other universities, taught through lectures, discussions, and little research. One of the weaknesses in teaching Islamic Religious Education is the learning process, which tends to be monotonous and dominated by the lecture method. Whereas the Prophet Muhammad SAW in teaching his companions, if we dig further, it turns out that there are wide varieties. For example, Rasulullah SAW in the hadith Al Arba'in Nawawi explained the text of the hadith to Ibn Umar while patting his shoulder. In this case, the Prophet SAW gave methodological emphasis because it is very different from conveying with mere expression by getting while patting the shoulder as if there is an emotional touch which means giving more attention.

Ninth, the dichotomy of religious studies or no integration of Islamic religious education subjects into general subjects. In Islam, the Islamic faith demands the unification of religious and public sciences. The laws of the physical world are called the sunnah of Allah, while the laws that govern human life are called from Allah, which include creed and sharia. These two things are not contradictory or even contradicted because they are the verses of Allah revealed to humans as a tool to find the truth. For example, efforts to synergize religious education, civic education, and national character building can be made by making religion a source of value to build national character to give birth to religious education with a national perspective. Thus, religious people (students) will become pious and good citizens. At UMB, in the first period, the AIK Curriculum has tried to be more oriented towards finding forms by strengthening the foundations or basics of scientific buildings in the context of scientific

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[30] S Suyatno, "Progressive Islamic Education: Bridging the Gap of Islam, Indonesianness, and Modernity," *Qualitative Report* 27, no. 1 (2022): 226–42, https://doi.org/10.46743/2160-3715/2022.4782.

integration, so in this second period, it requires development in the form of creative innovation by fostering discoveries both in learning/education, research, and service, especially in the field of AIK and science in general. To achieve this goal, cooperation is needed internally at UMB, the Muhammadiyah parent association at various levels, and outside parties. So, the existence of AIK is beneficial.

Tenth, the spirit of the teacher is often forgotten even though it is the most crucial thing in building the success of learning Islamic Religious Education. The method is more important than the material. Teachers are more important than methods, but the teacher's spirit is far more important than both. The clarity and sincerity of a teacher have a very significant impact on student success. Knowledge will be easily understood and absorbed if given from pious souls to students who are ready to receive it. Among the readiness of students is to be an empty glass that is ready to hold the water that a teacher will drip.

The saying goes that knowledge is light. So the light will quickly enter into clean souls, good at physically and mentally purifying themselves.[31] So it is very appropriate if a religious teacher always appears to present learning in a state of ablution, and students who will know must first be ablaze. This will give a different nuance and extraordinary effect as a first step towards inner purity so that knowledge will quickly enter into a clear, clean heart.[32] Among the other internal endeavors of a teacher is sincerity in praying for his students. The student attendance sheet is not only a reference for student attendance but is carried on the prayer mat when the teacher prays so that no student escapes his prayer.

Therefore, the study of Islamic Religious Education learning through the nuances of Kemuhammadiyahan (AIK) wants to strengthen the position of Islamic Religious Education in a conscious and planned effort to prepare students to recognize, understand, appreciate, believe, fear, have a noble character, practice Islamic religious teachings from the primary source of the holy book of the Qur'an and al-Hadith through guidance, teaching, training, and the use of experience. Islamic Religious Education aims to increase students' faith, understanding, appreciation, and practice of Islam to become Muslims who believe and fear Allah SWT and have a noble character in personal life, society, nation, and state.

This is by the functions of Islamic Religious Education: [33]*First,* development, namely increasing the faith and piety of students to Allah SWT, which has been instilled in the family environment. First of all, every parent is obligated to instill confidence and the family. The function of the school is to further develop children

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[31] A Suherman, "Strengthening National Character Education through Physical Education: An Action Research in Indonesia," *International Journal of Learning, Teaching and Educational Research* 18, no. 11 (2019): 125–53, https://doi.org/10.26803/ijlter.18.11.8.

[32] S Rindrayani, "The Implementation of Character Education in Indonesia High School Curriculum Program," *Universal Journal of Educational Research* 8, no. 1 (2020): 304–12, https://doi.org/10.13189/ujer.2020.080137.

[33] Fitria Sartika, Mahyudin Ritonga, and Aguswan Rasyid, "Implementation of Islamic Religious Education in Madrasah Ibtidaiyah During Covid-19 Pandemic," *Khalifa: Journal of Islamic Education* 4, no. 2 (2020): 1442.

through guidance, teaching, and training activities so that faith and holiness can develop optimally according to their level of development. Second is channeling, which is to channel students who have special talents in the field of religion so that these talents can develop optimally and be utilized for themselves and benefit others. *Third,* improvement, namely, to correct students' mistakes, shortcomings, and weaknesses in their beliefs, understanding, and experience of Islamic teachings in everyday life. *Fourth,* prevention is to ward off negative things from the environment or other cultures that can harm him and hinder his development toward becoming a complete Indonesian human. *Fifth,* adjustment, which is to adapt to both the physical and the social environment, can change the setting according to Islamic teachings. *Sixth,* other sources, namely providing life guidelines to achieve happiness in life in the world and the hereafter.[34][35]

Thus, Islamic Religious Education includes harmony and balance between human relations with Allah SWT, human relations with fellow humans, human relations with themselves, and human relations with other creatures and the environment.[36] Islamic Religious Education learning must be developed by emphasizing integration between the three educational environments: family, school, and community.[37] For this reason, religious educators need to encourage and monitor Islamic Religious Education activities experienced by students in two other educational environments (family and community) to realize harmony and unity of action in their development.

CONCLUSION

This study found that Islamic Religious Education learning in higher education can be developed according to the characteristics of the university it was founded in. Muhammadiyah University of Bandung (UMB), a Muhammadiyah organization-based university in Indonesia, has its model for learning Islamic Religious Education. At UMB, the learning of PAI follows the central curriculum of Muhammadiyah Universities, namely through learning Al Islam and Kemuhammadiyahan (AIK). This model is developed by UMB's vision and mission of producing young Islamic intellectuals with great character. The curriculum policy of Al Islam and Muhammadiyah (AIK) at UMB is a characteristic that exists in all Muhammadiyah universities, which can be elaborated more broadly in all Muhammadiyah-based universities by the vision and mission of each institution. This curriculum is flexible to

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[34] Darmayenti, "Developing Efl Religious Characters and Local Wisdom Based Efl Textbook for Islamic Higher Education," *Studies in English Language and Education* 8, no. 1 (2021): 157–80, https://doi.org/10.24815/siele.v8i1.18263.

[35] A Muhid, "Cognitive and Personality Test as a Predictor of Religious Education Achievement among Students of Religious Program of Islamic Schools in Indonesia," *Elementary Education Online* 19, no. 4 (2020): 2408–18, https://doi.org/10.17051/ilkonline.2020.764424.

[36] A Fawait, "Identification of Factors Affecting of Character Education Program on High School Students' Self-Regulation Skills," *Journal for the Education of Gifted Young Scientists* 8, no. 1 (2020): 435–50, https://doi.org/10.17478/jegys.683155.

[37] Dian Dian et al., "Optimizing Islamic Religious Colleges In Facing The Era of Globalization," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 1 (2023): 58–77.

the conditions and changing times and can be evaluated at any time to produce new policies that are better and in line with expectations. This is undoubtedly one of the significant contributions to developing the quality of Indonesian education in the future. Private universities like UMB have strong characteristics in educational development that should be adopted in the national education curriculum.

Thus, this paper is expected to contribute to the development of science, especially in studying Islamic education in Indonesia. The AIK learning method in PAI courses at Universitas Muhammadiyah Bandung should be a new perspective or a new point of view in understanding the process of implementing education, especially in higher education. Therefore, this paper hopes to be an input for the government in improving the quality of learning, especially in Islamic education.

However, this paper still has limitations, especially in presenting data that only reveals one campus institution. At the same time, the existence of Muhammadiyah campuses in Indonesia is very much. The author should be able to capture the implementation of this AIK program on other Muhammadiyah campuses, especially to compare the performance of AIK on each campus, which will experience differences. This is because Muhammadiyah always prioritizes innovation and the development of specific methods. Therefore, other writers in the future can take advantage of this research's shortcomings to perfect the study related to learning Islamic religious education at the Indonesian university level.

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