

AI-Islam and Kemuhmadiyah Learning Based on Religious Moderation in Multicultural Campus

*Budi Santoso¹, Akhsanul In'am², Abdul Haris³, Ismail Suardi Wekke⁴

^{1,2,3,4}Universitas Muhammadiyah Malang, Jl. Raya Ngelo Tlogomas No.246, Malang City,
East Java, Indonesia

*92budisantoso@gmail.com

ABSTRACT: *This research explores the application of AI-Islam and Kemuhmadiyah learning based on religious moderation. This research uses a qualitative approach with a case study type of research. Data collection by observing, interviewing and documenting. Data analysis using the interactive model popularized by Miles and Huberman includes data condensation, presenting data and drawing conclusions. Testing the validity of the data using triangulation techniques: time triangulation, source triangulation, method triangulation, and investigator triangulation. So, this research found that implementing AI-Islam and Muhammadiyah learning was based on religious moderation. The results of this research are that implementing AI-Islam and Kemuhmadiyah learning based on religious moderation is generally carried out with two types of knowledge, namely learning in and outside the classroom. Classroom learning by implementing AIK education guidelines at PTMA and AIK Multicultural. Meanwhile, activities outside the school are integrated with campus activities, namely Matras, Muhammadiyah Student Association (IMM), Tapak Suci (TS), Christian Student Association (PMK), seminars, field studies, mabit activities and seminars. The AI-Islam and Kemuhmadiyah learning model based on religious moderation is one form of operationalization of the ultimate goal of Islamic education, namely empowering humans.*

Penelitian ini bertujuan untuk menggali penerapan pembelajaran AI-Islam dan Kemuhmadiyah berbasis moderasi beragama. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian studi kasus. Pengumpulan data dengan melakukan observasi, wawancara dan mendokumentasi. Analisis data dengan model interaktif yang di populerkan oleh Miles dan Huberman meliputi kondensasi data, menyajikan data dan penarikan kesimpulan. Pengujian keabsahan data dengan teknik triangulasi: triangulasi waktu, triangulasi sumber, triangulasi metode, dan triangulasi penyidik. Sehingga hasil dari penelitian ini menemukan implementasi pembelajaran AI-Islam dan Kemuhmadiyah berbasis moderasi beragama. Hasil penelitian ini adalah Implementasi pembelajaran AI-Islam dan kemuhmadiyah berbasis moderasi beragama secara umum dilakukan dengan dua pembelajaran yakni pembelajaran di dalam kelas dan diluar kelas. Pembelajaran di kelas dengan penerapak pedoman pendidikan

²  orcid id: <http://orcid.org/0000-0002-4952-5815>

⁴  orcid id: <http://orcid.org/0000-0002-0996-4928>

AIK di PTMA dan AIK Multikultural. Sementara kegiatan di luar kelas adalah dengan terintegrasi dengan kegiatan kampus yaitu: Matras, Ikatan Mahasiswa Muhammadiyah (IMM), Tapak Suci (TS), Persatuan Mahasiswa Kristen (PMK), seminar, studi lapangan, kegiatan mabit dan seminar. Model pembelajaran AI-Islam dan Kemuhammadiyah berbasis moderasi beragama merupakan salah satu bentuk operasionalisasi dari tujuan akhir pendidikan Islam, yakni memberdayakan manusia.

Keywords: *Al-Islam and Muhammadiyah, Religious Moderation, Multicultural Campus, Learning Model.*

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I. INTRODUCTION

Al-Islam and Kemuhammadiyah learning is mandatory material at Muhammadiyah/Aisyiyah Higher Education. This is by the mandate given by PP Litbang Dikti Muhammadiyah. In other words, PTM is a higher education institution that stands for protecting all groups. The hope is that alums will always live up to Islamic and Muhammadiyah values in various activities. Such as the value of justice (QS Al-Maidah: 8-10), the importance of caring for others (QS Al-Ma'un 1-7), the value of being friendly and not being hostile to each other (QS Al-Hujurat: 12) and being willing to knit togetherness (Al-Hujurat: 10). The final achievement of the AIK course is expected to make students, indirectly, ambassadors of religious peace born from PTM. As reflected in AIK's educational goals, namely, to form human beings with noble character, excel in science, technology and progress (Alabdulhadi, 2019; Mutiara, 2017; Wijaya et al., 2021; Santoso & Khisbiyah, 2021).

Amidst the diversity of ethnicity, race and religion, the existence of Al-Islam and Kemuhammadiyah is currently experiencing new challenges, especially the implementation of Al-Islam and Kemuhammadiyah in Muhammadiyah Higher Education, whose student base is from various religions, ethnicities and races (Ibrahim, 2018; Arifin, 2015; Arini & Umami, 2019). As happened in the Papua region. Muhammadiyah tertiary institutions in the region are dominated mainly by non-Muslim students. In order to unify these differences, a container is needed that can accommodate all the existing differences. So that the differences that occur do not cause conflict (Kholiq, 2017; Fanreza, 2019; Sutrisno, 2019).

Islam Wasathiyah is sometimes only centred on moderate Islamic movements that aim as a solution to the problem of religious conservatism known as the extreme left and the extreme right (Izzah, 2018; C. Anwar, 2018; de Graaf & van den Bos, 2021s; Prasajo et al., 2019). This illustrates an incomplete understanding. The purpose of religious moderation is not only mediation between those who tend to have ultra-conservative religious views, however, as a group with liberal religious views, attitudes and behaviour or what is commonly known as the extreme left (Mu'min, 2016; Saada & Magadlah, 2021; Wibowo, 2019; Dodi et al., 2021; Haryani, 2020).

Even in a multicultural society, as in Indonesia, religious moderation exists as a counterweight in people's lives. This balance is essential because, of course, Allah created everything in this world in pairs (A. Aziz, 2020; Joshanloo et al., 2021; Kyun et al., 2015; Ghafar, 2022). Religious facilitation is related to the manifestation of

religious teachings. Religious followers need to be more fixated on the other side of the created pair. Conversely, adherents of different religions should respect each other regarding their differences in beliefs (Dwijayanto & Rohmatulloh, 2018; R. N. Anwar & Muhayati, 2021; Hefni, 2020).

Muhammadiyah educational institutions have a strategic position in implementing religious moderation compared to other educational institutions. This is because teaching at Muhammadiyah educational institutions has unique characteristics (Nashir, 2015; Chen et al., 2023). *First*, the existence of AIK teaching makes Education at Muhammadiyah one of the Islamic organizations with the main characteristics of an education system. Furthermore, Al-Islam is a work of improvement in Islamic religious education in which the main subjects of Islam are contained, including the teaching of Al-Qur'an Al-Hadith, Aqidah, Morals and Muamalah. As for what is referred to as Muhammadiyah Worship, there are certain ideological teachings and the history of Muhammadiyah which trace the existence of Muhammadiyah from the beginning to the present (Ulinuha & Nafisah, 2020).

Second is the superiority regarding Muhammadiyah administration management, better known as the collegial collective leadership model. This advantage has become one of the secrets of success and survival in management. Conceptually, the collegial collective model is based on personal principles or only one character. Apart from that, it also offers opportunities to implement justice in organizations, such as the principle of distributive justice, procedural justice, interpersonal justice and the right to information.

Third, Persyarikatan Muhammadiyah cadres are those who run Muhammadiyah educational institutions. Persyarikatan Muhammadiyah Cadres are the main actors of the organization with the soul, attitude, thinking, understanding, personality and competence as agents or subjects of Muhammadiyah da'wah at all levels of society. Therefore, Muhammadiyah cadres must constantly be tested and trained in all their human dimensions. So that Muhammadiyah can develop its mission now and in the future.

Universitas Muhammadiyah Sorong is a Muhammadiyah college serving the city of Sorong, West Papua. Since its establishment, this university has been concerned about educating indigenous Papuans. Even the enthusiasm of native Papuan students is also outstanding. This can be seen from the stable new student admissions data, which even increases yearly. The tendency of the number of students to continue their education at the Universitas Muhammadiyah Sorong proves its success in placing an attitude of religious moderation on its students (Sutomo & Budiharjo, 2021; Layn et al., 2022).

In contrast to Muhammadiyah higher education institutions in general. Universitas Muhammadiyah Sorong, most students are native Papuans who are non-Muslims. Based on initial observations, an average of 27 students were in one class, and 19 were non-Muslims (Warsah et al., 2019). This is what makes the Universitas Muhammadiyah Sorong called a multicultural campus (Nasir, 2019). This certainly raises academic anxiety because the number of non-Muslim students who are more dominant in Muhammadiyah tertiary institutions will undoubtedly affect the treatment of their students (E. Aziz et al., 2020; Sa'adi, 2021; Paul-Binyamin & Haj-Yehia, 2019).

This condition creates challenges in the implementation of AIK learning. Al-Islam and Kemuhammadiyah are spirits that must be implemented for the academic

community. Therefore, Universitas Muhammadiyah Sorong, as a Muhammadiyah higher education institution, is aware of the dominating number of non-Muslim students. Then, apply Al-Islam and Kemuhammadiyah learning based on religious moderation (Syam & Nawawi, 2019; Ebrahimi et al., 2021; Purwanto et al., 2019). The results that non-Muslim students feel can accept the Muhammadiyah movement well. This can be seen when, on duty, non-Muslim students sing the song Sang Surya without coercion, even though the song contains monotheistic messages for Muslims. Another impact is changing the behaviour of non-Muslim students about Muhammadiyah in Sorong City. This can be seen from the social interaction of students. Non-Muslim and Muslim students, in making friends, are not picky.

II. METHOD

The research in this study uses a qualitative approach. To understand the primary phenomenon (central phenomenon) studied in research, researchers and research sites. This type of research uses case studies, meaning the research carries out in-depth studies of individuals, groups, organizations and action programs. Data collection techniques are divided into 4 (four) types. The observation technique referred to in this research is that researchers are involved so they can understand their behaviour and activities. Interview between the researcher and the resource person/appointed body, in this case, the researcher and the Chancellor, as well as AIK lecturers and students. The documentation method collects data needed in research through variables, which can be in the form of notes, transcripts, books, newspapers, magazines, writings, minutes of meetings, and agendas. The objects observed in this research are documents related to the AIK teaching model based on religious moderation. The data analysis technique is carried out in several steps: Data condensation, data presentation and conclusion drawing. In this dissertation, to test the validity of the data, the researcher used triangulation, namely, data obtained through specific methods and sources compared with other methods and sources. Researchers can ask research subjects they carefully examine the integrated description of the search for the meaning of life and can make additions or corrections (Creswell, 2016; Rasid et al., 2021; Jaya, 2022).

III. RESULT AND DISCUSSION

Based on the results of the interviews, the implementation of Al-Islam and Kemuhammadiyah learning based on religious moderation at Sorong Muhammadiyah University is planned at the beginning of each new school year, namely during an academic workshop. The activity brought together all the lecturers and discussed the curriculum related to Al-Islam and Kemuhammadiyah learning. In addition, lecturers are also required to prepare a semester lesson plan, which will then be conveyed to the study program.

One of the results of the academic workshop activities above is the Al-Islam and Muhammadiyah learning model, which is carried out in the classroom and outside the classroom. Activities in the classroom are lectures that are divided into four semesters. The guidelines used in teaching Al-Islam and Muhammadiyah refer to the Majelis PP Muhammadiyah Diktilitbang. While learning outside the classroom. Integrated through campus activities:

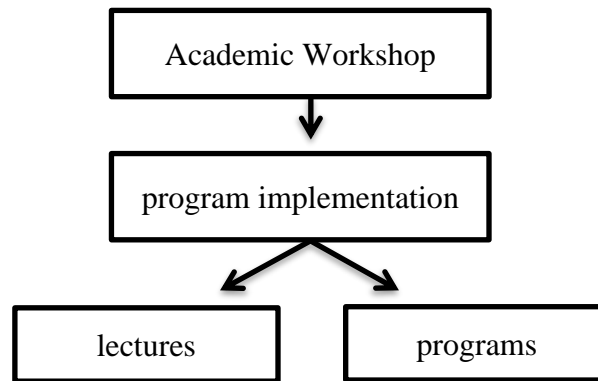


Figure 1. Implementation of *Al-Islam dan Kemuhammadiyah*an

Implementation of Learning Based on Religious Moderation

The documentation of student activities and interviews show that implementing *Al-Islam dan Kemuhammadiyah*an learning based on religious moderation at Universitas Muhammadiyah Sorong is implemented through several non-academic activities and does not have credits. The activities in question are as follows:

Matras

*Al-Islam dan Kemuhammadiyah*an's learning is based on religious moderation outside of classroom learning. It is carried out through non-academic activities starting from the new student admissions period before the first semester lectures begin each year. This activity involves actors and various resource persons, persons in charge, directors or supervisors related to AIK teaching at Universitas Muhammadiyah Sorong All. New students at Muhammadiyah Sorong University, both Muslim and non-Muslim, are required to take part in the student ta'aruf period (*Matras*) program for seven consecutive days from 07.00 to 17.00 WIT.

Based on the observations of researchers and explanations of research subjects and informants, new students in this opportunity get material about higher education culture, academic skills, personality, leadership, and social skills. Thus, Islamic values have been designed to be integrated into the intended materials. Separately or at different times, new Muslim students, apart from being required to take part in the *Matras* program, as mentioned above, are also required to participate in the *Darul Arqam Dasar* training program. Based on the results of the researchers' observations, it is known that *Matras* activities are carried out before entering the new school year or when students are still prospective new students (Zarkasyi, 2020). The speakers presenting the *Matras* material are campus actors such as the Academic, Administration, Data Center, and *Al-Islam dan Muhammadiyah* sections.

Darul Arqam Dasar

This program was carried out a few days after the *Matras* activity. It was carried out for four consecutive days, during which *Darul Arqam Dasar* participants had to stay on campus during the activity. New students on this occasion receive basic materials on *Al-Islam dan Kemuhammadiyah*an, coaching on reading and writing the Qur'an. Furthermore, students who still need to read the Qur'an are given the task of studying it once they can and are given one semester. Students who can read the *Al-Qur'an* well

are tasked with guiding a maximum of five of their friends who still need to read the Al-Qur'an so that they can read it for at least one semester.

Based on researchers' observations, implementing DAD activities at the Universitas Muhammadiyah Sorong is similar to implementing learning activities in class. The difference is that the executor of this activity is the Commissariat of the Muhammadiyah Student Association Muhammadiyah Sorong University, carried out in a short time and does not include the type of academic activity with credit weights. The learning methods used in these activities vary greatly. Almost all methods, starting from lectures, discussions, questions and answers, demonstrations, games, and field practice, were used in this activity. Evening meditation, which can be interpreted as *muhasabah*, is a form of evaluation activity carried out at the end of the entire series of DAD activities.

Christian Student Fellowship

The Sorong Christian Student Fellowship (PMK) is a forum for non-Muslim students to conduct social activities according to their beliefs. Even though the association was not legal or was not founded directly by Muhammadiyah Sorong University. However, the student response was high because non-Muslim students are most at Muhammadiyah Sorong University.

PMK activities are more of a weekly service at a church not far from campus. Other routine activities are fundraising for victims in need and social service activities, which are also held at the church. In addition to on-campus activities, PMK activities also involve the unity of the Se-Sorong Raya community, which involves activities and the larger community.

Seminar

The seminar activities referred to here are seminar activities that can accommodate Muslim and non-Muslim students. This seminar is a routine activity organized by the Al-AIK institution, Muhammadiyah Sorong University. This activity involved a committee of Muslim and non-Muslim students and presented speakers from Islam and Christianity.

Field Study

Field study activities are integrated with the AIK III (Kemuhammadiyah) course. Implementation of the field study: Students are divided into two groups and given group assignments. Each group consists of 4-5 people. Groups are separated according to their respective religions. Muslims with Muslims and non-Muslims with non-Muslims.

The main activity of the field study assignment is to provide experience for students to have an attitude of social spirituality by their respective beliefs. This activity aims to foster students to have an attitude of religious moderation (Machouche & Bensaid, 2021).

Mabit Activities

The mabit activity is specifically for Muslim students at Universitas Muhammadiyah Sorong. The main objective of this activity is to introduce students to the Muhammadiyah and Muhammadiyah movements in Sorong and West Papua. The activity begins at the time of the Maghrib prayer and continues with reading the verses

of the holy Al-Qur'an. After that, in the evening, they were guided by a lecturer to discuss Muhammadiyah.

Based on the results of observations, interviews and documentation conducted by researchers, the implementation of Al-Islam and Muhammadiyah learning is generally carried out in two learning areas, namely learning in the classroom and outside the classroom. Classroom learning by implementing AIK education guidelines at PTMA and AIK Multicultural. Activities outside the classroom are integrated with campus activities, namely Matras, Muhammadiyah Student Association, Tapak Suci (TS), Christian Student Association, Seminars, Field studies and Mabit activities.

IV. CONCLUSION

The study results revealed that the implementation of Al-Islam and Kemuhammadiyah learning was generally carried out with two learnings, namely learning in and outside the classroom. The integrative learning model popularized by Forgraty is teaching that combines more than one subject by combining various ideas and skills). Moreover, attitudes are then combined from each subject of teaching. The point is intentionally or specially designed teaching so that some aspects of teaching curricular activities are taught. Through this integration, students will gain complete knowledge and skills to make teaching activities more meaningful.

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