

# Al-Islam and Kemuhammadiyah Education and Its Contribution in Forming Student Religious Behavior at the University of Muhammadiyah Malang and UHAMKA Jakarta, Indonesia

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## Abstract

This research aimed to describe: (1) education model of Al-Islam and Kemuhammadiyah (AIK); and (2) the contribution of AIK education in shaping student religious behavior at Muhammadiyah University of Malang (UMM) and Prof. Dr. Hamka (UHAMKA) Jakarta. This research used a qualitative approach to the type of case study. Data were collected by interview, documentation, and observation. Data were analyzed by using the Yin (2011) model. The results showed that the AIK Education Model at UMM: the 2010 AIK curriculum, consisted of 4 courses each 1 credit; Placement test; Personality and Leadership Building Program; Read the Quran; Sunday Morning Lecture; Sunday "shubuh" lecture; AIK 2, 3 and 4 Lectures. The AIK education model in UHAMKA: 2013 AIK curriculum with 6 AIK courses with 12 credits; Islamic Basics Orientation Program; AIK 1 - 6 Lectures; AIK comprehensive exam; and darul arqom kemuhammadiyah for employees, lecturers, and leaders. The contribution of AIK education in shaping student religious behavior both at UMM and UHAMKA: (1) In the ideological dimension contributes to increasing student trust: (a) in Allah SWT; (b) about the miracle of al quran; (c) about life after death; (d) the existence of jinn and satans; and (e) belief that only those who believe in the Prophet Muhammad can go to Heaven; (2) In the practical dimension can improve: (a) the ability of students to perform obligatory prayers and sunnah; (b) awareness of paying zakat and observing compulsory fasting and sunnah; and (c) the ability to read al quran; (3) In the dedication dimension contributes to improving students' ability to make al quran as a way of life and the ability of students to do prayer after witr prayer; (4) In the experiential dimension contributes to increasing students' feelings that they: (a) are always being watched by Allah SWT; (b) saved by the Prophet with his Islamic message; (c) fearing Allah Most High; (d) feel punished by Allah if he does something that Allah forbids; (e) feel that they are being tempted by Satan when they do something that violates God's provisions; (5) On a consequent dimension, AIK education contributes to strengthening the belief that: (a) people who do not believe in their Allah are people who have political views that are harmful to Muslims; and (b) that God's teaching about the origin of man is Adam and Eve can defeat Darwin's scientific truth that humans evolved from apes.

## Keywords

Contribution, Islamic Education and *Kemuhammadiyah*, Religious Behavior

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## 1. Introduction

Education is the main axis in advancing a civilization. The

better the quality of education, the more rapid the progress of a civilization, and vice versa. Education is essentially an effort to pass down values that can help and determine mankind in living life and at the same time to improve the

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fate and civilization of mankind. [1]

In Islam education is not limited to formal education, but it is a lifelong education. Education is also an effort to humanize humans in developing human potential so that they can live optimally both as individuals and as members of society and have moral and social values as their life guidelines. [2].

The purpose of Islamic education is to form the whole Muslim person, develop all human potential, both in physical and spiritual forms, to foster a harmonious relationship between each person and Allah, humans and the universe. Al-Qur'an puts the position of man as the Khalifah of Allah on earth (QS. Al-Baqarah: 30). The essence of the meaning of caliph is a person who is given the mandate by Allah to lead nature, in this case humans are tasked with maintaining and utilizing nature in order to bring benefit to humans.

Muhammadiyah is as an organization for the da'wah movement *amar ma'ruf nahi mungkar* has contributed significantly to advancing the national education system. Since its inception, Muhammadiyah has pioneered the modern education system, which combines religious and general lessons. The idea of education that was pioneered by Ahmad Dahlan was renewal because it was able to integrate aspects of "faith" and "progress" so as to produce a generation of educated Muslims who were able to live in modern times without being divided in personality. [3]

For Muhammadiyah the contribution of Muhammadiyah education can really be felt because it has proven to be a strategic institution in disseminating Islamic understanding developed by Muhammadiyah. The development of Muhammadiyah as a phenomenon society- not just an organizational phenomenon -, at least as a state of mind, cannot be separated from the process of transfer and transformation of Islamic understanding carried out systematically through Muhammadiyah's educational institutions. In this context, Al-Islam and kemuhammadiyah educational institutions which are found in all Muhammadiyah College have a role in influencing and even changing the waythink (*mode of thought*) students towards Islam. [4]

Judging from the quantity of Muhammadiyah College, at the time of writing Muhammadiyah has 174 Muhammadiyah Collegess, consisting of 40 universities, 1 institute, 96 high schools, 22 academies, 4 Polytechnics, and 11 universities' Aisyiyah, and 8 medium Muhammadiyah universities in the process of being founded. [5]

The number of Muhammadiyah university illustrates the considerable contribution of Muhammadiyah to the Indonesian people in advancing the nation's civilization. In addition, it also illustrates the large contribution of

Muhammadiyah College to Muhammadiyah, because Muhammadiyah College is Muhammadiyah's charity in the field of Higher Education which is imbued with and based on the values of AIK at the ideological-philosophical and practical-applicative level and is one of the strengths for continuity and sustainability. Muhammadiyah in achieving its goals as a da'wah and movement *tajdid* that crosses the ages.

The number of Muhammadiyah College is an indication that Muhammadiyah has been able to become *rahmatan lil alamin*, because it can provide adequate learning opportunities for thousands of the nation's children both from within the country and abroad. In addition, it can provide employment opportunities for thousands of citizens of the country both as lecturers, administrative staff, as well as developers and maintenance of campus physical facilities. Muhammadiyah views that this contribution is not meaningful enough to maintain the continuity and continuity of Muhammadiyah in achieving its goals as a da'wah and movement *tajdid* that crosses the ages. Therefore, a truly effective AIK education is needed.

AIK is *sangkan paraningdumadi* for the existence of Muhammadiyah College. [6] That is the motivation major set up Muhammadiyah College because cheered up as well animated by AIK, aiming at txto preach AIK in that sense as widely as possible.

The existence of Muhammadiyah College is thus is not a purpose but rather as a tool da'wah for civitas the academy it self (including the leader and the lecturer) as well as for the community and Indonesian nation. The existence of Muhammadiyah College is the way for *da'wah*, that is not as tools or goal such as fortoget wealth, power or position.

Commitment to make Muhammadiyah College as a tool and aim of da'wah is very fundamental and strategic for the development of Muhammadiyah College: *first*, building a university is essentially building the civilization of the people and the nation, and this must be based on a holy and noble intention and requires moral and spiritual strength sturdy. Making AIK as the foundation and goal of Muhammadiyah College means that it has provided the strength of spirituality and morality as well as extraordinary fighting power for Muhammadiyah College managers to do their best for Muhammadiyah College as well as being an antidote for destructive forces both from within and from outside.

Second, AIK attract the public to choose Muhammadiyah College. The thing that is most worried about parents for their children is if the child is not good character muslim (*sholeh*), especially if they disobey their parents or behave badly. Parents believe that in Muhammadiyah College there is AIK education which has a clear vision and mission, which is to make modern Muslims (progress) and prioritize noble

morals, not just Islamic Education as in public universities or other private universities with only 2 credits.

The main points of Al-Islam and Kemuhammadiyah education in Muhammadiyah College are determined by the Higher Education Council of Muhammadiyah Central Leadership, but curriculum development is submitted autonomously to each Muhammadiyah College. The minimum number of lecture hours is 8 hours, consisting of semester I = 2 hours of study with material theory and practice of worship, semester II = 2 hours of lessons with material on aqidah and worship, semester III = 2 hours of lessons with material of kemuhammadiyah, and semester IV = 2 hours lessons with morals and muammalah material.

Muhammadiyah college which became a reference for head of the Muhammadiyah Central Board of Higher Education in developing AIK policies were the UM Malang [4] and UM Prof. Dr. Hamka (UHAMKA) Jakarta. At the UM Malang since 2001 every new student has been required to take a placement test, especially the ability to read the Qur'an. The test results are classified into 3, students whose ability to read the Qur'an is above average, especially those with Islamic boarding schools or madrasah aliyah backgrounds who are considered capable of being grouped in *fashl al-mutaqaddimin* (advanced class). Students whose ability to read the Qur'an is one level below this class are included in the *fashl al-mutawassithin* (middle class), they generally can read the Qur'an even though it is not yet fluent, the lowest and most group are those who not familiar with Arabic letters, they are included in the *fashl al-mubtadi'in* (beginner class). According to UM's Da'wah Markaz staff. Malang - the person in charge of placement test AIK's- the average number of students in this beginner class group annually ranges from 4,500-5,000 students from 7,000 new students.

AIK I education is carried out in camps such as the Romadhon lodge in the Personality and Leadership Building Program (*P2KK*) for a full week starting from Monday, 07.00-08.00 heregistration activities until check out on Saturday at 11.00 WIB.

Classification of students in *P2KK* uses the results of a placement test conducted by the Da'wah Markaz Faculty of Islamic Religion (*FAI*) UM Malang with three classifications as stated. The learning load of each class is not the same, depending on the classification. Students who have passed *P2KK* receive a certificate of passing and can take the next AIK. Even though students can take the next AIK, beginner class students are given learning to Read and Write the Qur'an (*BTQ*) through a group system tutorial package for each group of 10-15 students are fostered by senior students who are competent to read the Qur'an until they pass and get certificate.

AIK 2, 3, and 4 education are carried out classically and is fully managed by each AIK lecturer while still paying attention to the classification of students from the results placement test. The AIK education model at UM Malang is an innovative model, because it has never been found in other Muhammadiyah Colleges. AIK education in almost all other Muhammadiyah Colleges is still not based on the average ability of students in reading the Al-Qur'an. Therefore, it was chosen as one of the objects of this research.

AIK education at UHAMKA Jakarta today has also become a reference for other Muhammadiyah Colleges. In addition to the number of AIK lecture hours which on average is more than that of other Muhammadiyah Colleges, namely 12 credits, at UHAMKA Jakarta AIK education is specially managed by the Institute for the Study and Development of Al-Islam and Kemuhammadiyah (*LPP-AIK*) which is supported by two websites, namely [www.aikauhamka.ac.id](http://www.aikauhamka.ac.id) as the official website of the *LPP-AIK* which includes AIK education reference books that can be downloaded for free. In addition, specifically for AIK lectures, the website <http://kuliahaika.weebly.com> is provided, a lecturer personal blog that contains simple and concise tutorials and explanations for AIK courses at UHAMKA Jakarta. Students who happen to be unable to attend the lecture can listen to the lecturers' explanation on the blog.

If at UM Malang, all new students are required to take part in the *P2KK* program as a form of AIK 1 education, at UHAMKA an Islamic Basic Orientation (*ODDI*) is held for 3 days with two material groups, the main material group and the mission. The main material groups: (1) progressing Islam based on religious understanding in Muhammadiyah; (2) The campus has progress: Islamic campus morals; (3) Leadership and virtual Da'wah; (4) The correct procedure for reading the Qur'an; and (5) Worship according to the Apostle's Demands. While the mission material group includes: (1) The practice of reading the Quran; (2) The practice of ablution'; (3) Prayer practice; (4) virtual da'wah practice; (5) *Qiyamullail*; (6) *Fatulkulub*; (7) A seven-minute lecture; (8) *Muhasabah*; and (9) Uhamka Student Pledge.

Since 2014 *ODDI* has been held in waves in the UHAMKA flat, determined indicators of learning success and a comprehensive evaluation is carried out. *ODDI* is not counted as credits, nor is it a content for AIK 1 learning, but is a preparation for following AIK education, namely: (1) Islamic Religious Education, 2 credits, semester 1; (2) Aqidah-akhlaq, 2 credits, semester 2; (3) Kemuhammadiyah, 2 credits, semester 3; (4) Worship-akhlaq, 2 credits, semester 4; (5) Muammalah, 2 credits, semester 5; and (6) Islam for Discipline of Science, 2 credits, 6 semester, a total of 12 credits. Before taking the thesis

exam, students are required to take the comprehensive AIK exam, which is an exam to measure students' mastery of AIK education outcomes, both conceptually and the ability to practice worship.

Judging from the education model, AIK education at UM Malang and UHAMKA Jakarta are indeed interesting to observe. At UM Malang, an interesting program is a placement test for new students, especially the ability to read the Al-Qur'an, which results are classified into three groups, advanced, intermediate, and beginner. The results of this classification are used as the basis for class division in AIK lectures, both the PLBP program (AIK 1) and AIK 2, 3 and 4. Whereas at UHAMKA Jakarta, apart from the number of credits reaching 12 credits, the interesting thing is the implementation of Islamic Basic Orientation (*ODDI*) for all new students, the provision of a website facility that makes it easy for students to find information about AIK, including downloading AIK lecture books for free, besides Islamic education for Discipline of Science, and AIK comprehensive exams. However, the impact of AIK's education construction in the two Muhammadiyah Colleges is not known.

Although AIK is at the core of the development of Islamic and Muhammadiyah civilizations in Muhammadiyah College, it is also a motivation for the community to include their children in Muhammadiyah College as stated, but it turns out that AIK's education is still not as expected. A. Malik Fadjar considers that Muhammadiyah educational institutions - including Muhammadiyah College - are still limited as implementers of the national education system, institution managers still have not made AIK a *state of mind* and *state of achievement* in Muhammadiyah. [7]

There are three main criticisms of AIK education at Muhammadiyah College, namely: (1) the academic qualifications of AIK staff are still not in accordance with Article 46 of the Republic of Indonesia Law (RI Law) Number 14 of 2005 concerning Teachers and Lecturers which states: "Lecturers have the minimum academic qualifications: (a) a graduate of a master's program for a diploma or undergraduate program; and (b) graduate from doctoral program for postgraduate program," (2) lack of pedagogical competence of AIK facilitators, especially the ability to deliver material using attractive and effective methods or what is called active learning; and (3) content AIK. The focus on AIK regarding content is related to the scope of the material, which is considered to be too emphasizing cognitive aspects (theoretical knowledge) rather than developing religious moral attitudes. [4]

AIK education in practice faces various problems, namely: AIK has not been able to motivate students to deepen Islam further; students do not fully understand the Islamic

teachings; education and education AIK cannot be applied in everyday life; weak teaching staff education methodology; cynicism and indifference to some of the academic community; not all academicians have the same understanding of the role and importance of AIK; Islam and science have not been integrated, and there are sects outside of Muhammadiyah that are trying to use Muhammadiyah College for the benefit of his group. [5]

The various weaknesses of AIK education at Muhammadiyah College as stated are also experienced in AIK education at UM. Malang and UHAMKA although they have been used as references for the head of the Muhammadiyah Central Board of Higher Education in developing AIK education policies.

In the management of AIK education, lecturers' philosophical views on the nature of learning can also influence the design and educational methods they use. Theoretically, there are three foundations that become the basis for the development of educational design, namely behavioral, cognitive, and constructivist [8]. Behavioral figures include John. B Watson, BF Skinner, RF Mager, RM Gagne', and MD Merrill. They assume that human behavior can be shaped, changed and eliminated. Therefore, individual behavior will depend on the stimulus that comes from the environment. The flow of behaviorism is better known as the stimulus-response theory.

Based on the assumptions it holds, Behaviorism emphasizes that observed behavior is the basis of scientific psychology. Therefore, the behaviorist does not care about aspects of consciousness, thinking, ideas, feelings or ego which are constructs related to psychology. If a process can not be observed directly, it can not be studied scientifically and therefore not be the attention of the behaviorist.

Another assumption of behaviorism is that the behavior itself occurs due to the environment. Based on this point of view, understanding why an individual does something can be explained through the environment that influences him, both in the past and present, rather than trying to explain the processes that occur in the child. The flow of behaviorism believes that behavior itself is the result of learning. Therefore, behavior can be changed by changing the environment in which the individual is located. Thus, the process of behavior is actually reciprocal between the individual and the environment.

If AIK lecturers adhere to behaviorism, before compiling a learning program they can identify observable learning objectives, then provide an environment that allows students to learn to achieve predetermined goals. In behavioral learning, it is known that reinforcement (strengthening behavior), both positive and negative. Giving praise, gifts, and the like is a strengthening of positive behavior so that students can be more motivated to learn, on the other hand,

strengthening negative behavior is in the form of punishment for student behavior that is not in accordance with the learning objectives. Through punishment, it is hoped that students can not repeat mistakes in following the learning process.

Cognitive theory emphasizes how to process or attempt to optimize the ability of the rational aspects of students. Therefore, the cognitive is different from behavioristic theory, which emphasizes aspects of behavioral abilities that are manifested by the way students respond to stimuli that come to them. Cognitive theory is a form of learning theory which is often referred to as a perceptual model, which is a process to build or guide students in training their ability to optimize the process of understanding an object. Cognitive theory states that a person's behavior is determined by their perceptions and understanding of situations related to students. Learning is a change in perception and understanding which is not always visible as visible behavior.

Cognitive theory has a huge influence in the educational process, including in Indonesia, which generally tends to be intellectually or cognitively oriented. The implication, education graduates are rich in intellectual but poor moral personality. Some AIK lecturers also tend to use this cognitive theory, with the characteristic of prioritizing the transfer of information to students, training a little on aspects of student skills and attitudes.

In general, cognitive theory has the view that learning or education is a process that focuses more on building memory, retention, information processing, emotions, and other aspects of intellectuality. Therefore, learning can also be said to be part of an activity that involves a very complex and comprehensive thinking process. Among the figures of the theory of cognitivism are J. Piaget and Brunner.

Constructivism is a philosophy of science, psychology and teaching-learning theory which emphasizes that our knowledge is our own construction (formation). [9] In education, constructivists see learning as an active process for students to construct meaning in the form of text, dialogue, physical experience, or other forms. Learning requires self-regulation and the formation of conceptual structures through reflection and abstraction. Learning objectives are more focused on developing concepts than just forming behaviors and skills. In this paradigm, learning emphasizes process rather than results. The implication is "good thinking is more important than answering the right".

The characteristics of constructivism education include: (1) Learning means forming meaning, meaning that students create from what they see, hear, feel, and experience; (2) The construction of meaning is a continuous process. Every time a student faces a new phenomenon or problem he constructs

it; (3) Learning is not a process of gathering facts, but rather developing thinking by making new meanings; (4) The learning process that actually occurs is when the student's schema experiences doubts which stimulate further thinking; (5) Learning outcomes are influenced by students' experiences with the physical world and its environment; (6) A person's learning outcomes depend on what he already knows, concepts, goals, and motivations that affect the interaction with the material being studied [10]. If AIK lecturers adhere to a constructivist paradigm, they will prioritize the educational process to develop thinking rather than just results. Encourage and challenge students to construct their experiences and knowledge to answer problems discussed in education.

In developing the AIK education program, lecturers can choose one of three philosophical and theoretical foundations about this education, maybe even combine them. According to the author's opinion, for religious education, morals, *muammalah*, and *kemuhammadiyah* it would be more appropriate to use the behavioral education paradigm because many require behavioral skills that are easily observed. As for Islamic and faith education (AIK I) as well as Islam and science (AIK IV) it would be more appropriate to use cognitive and constructivist paradigms because many require students to know and understand and construct new knowledge.

The use of various learning paradigms above with their various logical consequences in constructing AIK learning aims to make AIK learning effective, meaning that learning can change student behavior according to AIK learning objectives. As explained in the AIK education guidelines, [11] that AIK learning aims to form Muslim scholars: (1) who know myself and God, mission, aim and the benefits of life as guided in al-Qur'an and as-Sunnah (AIK I); (2) the andicorrect in worship, superior in *muammalah*, and beneficial to society and environment (AIK II); (3) as a cadre of Muhammadiyah organizations who are capable of *amar ma'ruf nahi mungkar* in the life of the nation and state (AIK III); and (4) who are intellectual and behave (*ulul albab*). The four goals of AIK can be summarized that AIK education aims to form scholars who have Islamic religious behavior according to the stated goals. Thus, if students have obtained AIK learning in its entirety, it is hoped that they will be able to behave religiously in accordance with the formulated AIK educational goals.

Religious behavior according to Mokhlis [12] is the level at which a person is committed / loyal to his religion. Religious behavior consists of a belief system in God, worship practices, devotion to the religion that he believes in, experiences in serving God according to His commands, and the effects of these elements on daily activities.

Hassan [13] developed the dimensions of religious behavior in Stark & Glock (1968) according to the Muslim community he studied, including ideological, ritualistic, devotion, experience, and consequential dimensions.

Among the factors that influence religious behavior are demographic factors, including age, gender, and education [14]. Therefore if AIK education is carried out effectively, then students will behave religiously in accordance with the AIK education goals they have proclaimed.

Based on these various problems and frameworks, the researcher is interested in examining the Contribution of Al-Islam and Muhammadiyah Education in Shaping Student's Religious Behavior: A Case Study at the UM Malang and UM Prof. Dr. Hamka Jakarta with a focus on the following problems: (1) How is the AIK education model and (2) how the contribution of AIK education in shaping the religious behavior of students at UM Malang and UM. Prof. Dr. Hamka Jakarta?

## 2. Research Method

This research used a case study type post positivism approach. Subject study determined as purposive. For UM Malang: Assistant Coordinator AIK; Head of Division AIK and general basic courses; Da'wah Headquarters staff; Chair person and staff of *P2KK*; several AIK lecturers; and 10 students. For UHAMKA Jakarta: Vice Rector IV; Chairman of the Institute for the Study and Development of AIK; Deputy Dean IV of FFS and concurrently an AIK lecturer; Vice Dean IV FKIP who is concurrently an AIK lecturer; Vice Dean III concurrently lecturer AIK of Economics-Business Faculty; and 10 students. Data were collected by interview, observation, and documentation. Data were analyzed by using the Yin model [15].

## 3. Research Result and Discussion

### 3.1. Al-Islam and Kemuhammadiyah Education Model

#### 3.1.1 Al-Islam and Kemuhammadiyah Curriculum Development Policy at UM Malang

The AIK curriculum used by UM Malang until the time this study was conducted was the AIK curriculum in 2010. This is no longer relevant to the 2013 AIK curriculum of the Higher Education Council of Muhammadiyah Central Leadership. Judging from the methodological aspects, the AIK education model in the 2010 curriculum is still centered on lecturers. (teaching center learning) whereas the 2013 curriculum is

centered on students, the role of the lecturer is more as a teacher and class manager in the 2013 curriculum more as a role model and class leader, the direction of education in the 2010 curriculum is more of a transfer of knowledge and taken for granted mind-set, in the 2013 curriculum it is more of a transformation of knowledge and critical thinking mind-set, the educational method in the 2010 curriculum is textual-normative teaching,-contextuality of while the 2013 curriculum is more of an intertextuality and inter teaching and learning, educational evaluation in the 2010 curriculum is more results-oriented, on curricula um 2013 result orientation, process, and feedback. [11].

The number of credits of AIK courses at UM Malang is 4 whereas every 1 SKS the number of meetings is allocated 2 hours of study (100 minutes), while the Muhammadiyah Central Executive Council of the Higher Education requires a minimum of AIK SKS at Muhammadiyah Higher Education 8 and a maximum of 12 credits. The policy of determining AIK SKS 1 SKS per course at UM Malang with a time allocation of 100 minutes (2 hours of study) per meeting per week is not in line with the actual meaning of SKS that 1 SKS is a scheduled learning activity per week of 1 lecture hour (50 minutes) or 2 hours of practicum, or 4 hours in the field, each accompanied by about 1-2 hours of structured activities (in the form of individual or group assignments) and around 1-2 hours of independent activities.

The AIK course at UM Malang has not been integrated with other scientific disciplines. This is because AIK 4 at UM Malang is a *moral* and *muammalah* subject, while according to the Higher education assembly of Muhammadiyah Central Leadership (2013 curriculum) AIK 4 is Islam and science so that it allows lecture studies in the form of integration of Islam with the respective scientific disciplines in each faculty in Muhammadiyah College. The not yet integrated AIK with the existing scientific disciplines at UM Malang could result in UM Malang graduates having a dichotomical view of science, AIK is considered to be a cluster of religious sciences and disciplines being pursued including general sciences.

#### 3.1.2. Management of AIK by the AIK Division and UM Malang General Basic Courses

The management of AIK at UM Malang is carried out by the AIK and general basic courses sections, which impresses that AIK is not a Muhammadiyah mission course, its existence is equivalent to the General Basic Course. Efforts to create conducive campus environment preconditions for AIK education among staff, lecturers and leaders will be difficult if AIK education policies are managed by the AIK and general basic courses divisions. Because AIK education is

not just a transfer of knowledge about AIK, but also the internalization of AIK values in students' daily behavior. Therefore, it is necessary to create an Islamic campus environment. The behavior of employees, lecturers and even leaders must be Islamic according to Muhammadiyah understanding, and can be emulated by students. For this reason, sufficient power is needed at the level of the Assistant Chancellor who specifically manages AIK.

### 3.1.3. Centralization of AIK education management at UM Malang

The centralization of the management of AIK education to the AIK and general basic courses sections of UM Malang did have advantages, including easy coordination. But from the other side there are drawbacks, the potential faculty leaders are less responsible for the success of AIK education because they feel that they have been managed by the University. In fact, it is in the faculty that the daily interactions fellow students, student-lecturers, and student-leader are carried out. The internalization of AIK's educational values is more effective in the faculty than simply through AIK lectures and recitations at the center. Internalizing AIK's values requires supervision and exemplary role.

### 3.1.4. AIK Placement Test Policy

The AIK placement test policy was carried out at UM Malang while at UHAMKA it was not carried out. This policy is an innovative step in designing AIK learning as an effort to collect and filter data about students (assessment of entering behaviors), this is in line with the opinion of some education experts who state the need for collecting and filtering student data or the like in designing educational models. For example, the Gerlach and Ely model (1980) with the term assessment of entering behaviors, Heinich, Molenda, and Russell model (1989) with the term Analyze Learners, Dick and Reiser Model (1989) with the term Analyze Student Characteristics, Jerrold Kemp's model (1985) with the term learner characteristic analyze, and Van Patten's models (Johnson & Foa, 1989) with the term Identifying The Audience.

Mursell [16] also emphasized the importance of knowing the input behavior of students in designing learning. He argued that "... meaningful learning must proceed in terms of the learner's own purposes, aptitudes, abilities, and experimental procedures", meaningful learning must start from students' expectations, talents, abilities and experimental procedures.

In the learning system, it is known that there are two approaches that can be chosen related to the position of students, first, students adjust to the subject matter and second, on the contrary, the subject matter is adjusted to the

students. [17] The first policy can be implemented in three ways; (1) student admission selection; (2) tests and classifications of students; and (3) pass the prerequisite courses. In the second policy, educators must design learning according to student characteristics. The AIK placement test policy at UM Malang includes the first policy which is carried out with student tests and classifications. As a logical consequence, AIK education managers should have prepared AIK course designs for each group of students.

The problem is, what are the test materials to identify the input behavior of students, especially in the context of AIK education so that the test results are appropriate for the classification of students in taking AIK courses? According to Sanjaya [18] there are three aspects of student personality which are classified as behavioral identification and initial characteristics of students, namely: (1) aspects of the background of students (pupil formative experiences); (2) the students' pupil properties; (3) Attitudes and appearance of students.

Background aspects include the gender of the student, place of birth and place of residence, socioeconomic level, and family origin. Characteristic aspects include basic abilities, knowledge and skills. The attitudes and appearance of students in the learning process are also other aspects that can affect the system learning. Sometimes it is found that students are very active (hyperkinetic) and some are quiet, not a few also found students who have low motivation to learn. [18]

In the context of AIK education at UM Malang, the classification of new students was sufficient in the aspects of knowledge about AIK and worship skills, especially praying and reading Al-Qu'ran. This is because the large number of new students takes a long time to identify all these aspects. Because to reveal all the characteristics of these students it is not enough with test techniques. According to Suparman [17] the techniques used in identifying students' instructional needs include questionnaires, interviews, observations, and tests.

The research findings showed that the test material for the classification of students' initial ability in learning AIK at UM Malang was a number of verses from the Qur'an that have been prepared by the tester, the students are asked to read them and the tester observes their reading fluency and accuracy with *tadjiwid*, then assesses them on a scale of 0-100 with assessment guidelines and classify them into *muftadi'in*, *mutawashitin*, and *muttaqoddimin* classes. According to the author's opinion, the classification of students who program AIK courses based on the results of the Al-Qu'ran reading test is still inadequate, it is necessary to add a test of ablution and prayer skills, of course according to Muhammadiyah

understanding and the ability to master the basic concepts of AIK courses, both humanities and faith (AIK 1), worship, morals, and muammalah (AIK 2), kemuhammadiyah (AIK 3), as well as Islam and science (AIK 4). Thus, in addition to the test instrument being used for placement or classification purposes, it can also be used for the AIK pre-test which can be compared with the post-test results, both mid term test and Final tes in each AIK course, so that the effectiveness of AIK education will be easier to measure.

### 3.1.5. AIK Learning Planning

The research findings showed that the preparation of AIK learning at UM Malang which was used by lecturers for learning references was the Lecture Unit (SAP) and the lecture rules both AIK 2: Aqidah-akhlak, AIK 3: Kemuhammadiyah, and AIK 4: Muammalah.

The lesson plan component includes standard competency for courses, then a description of the aspects of each meeting including: basic competencies, indicators, subjects and sub-subjects, time allocation, and references for each meeting. The lecture method is not described at each meeting, but for all meetings, includes methods: lectures, interactive discussions, independent / group assignments, case studies, film screenings, games, and seminars. In addition, the aspects and the weight of the assessment for each aspect were described including: attendance 20%, activeness in class 15%, suluk (character, character, morality) 15%, Midterm exam 20%, and final exam 30%.

Judging from the learning planning, the SAP formulation as mentioned above still does not describe the plan of learning activities at each meeting, the activities of lecturers and students at each meeting have not been described. Therefore, students' learning experiences have not been described because learning experiences can be seen from learning activities. More than that, at each meeting it is also not known what method the lecturer can use, because the use of the method determines the learning steps reflected in the learning activities. Therefore, it is natural that lecturers often use the lecture method with questions and answers. Other methods, especially discussion, are also used by lecturers but they are very minimal.

If a closer look at *SAP* AIK at UM Malang, the achievements or objectives of lectures in each domain of student ability have not been described, what goals for the cognitive and behavioral domains are to be achieved, as well as for the affective and psychomotor domains. Therefore, it is natural that the formulation of each indicator of student learning success also does not have a classification of student ability domains. This suggests that Lesson Plan of AIK at UM Malang still tends to be dominated in the cognitive domain. Whereas AIK learning is ideally proportional between the

goals of changing behavior in the cognitive, affective, and psychomotor domains. Student behavior knows how to pray (cognitive), believes that prayer is obligatory (affective), can pray with proper body movements according to Muhammadiyah understanding (psychomotor).

The research findings showed that the AIK learning preparation at UHAMKA which is used by lecturers as a learning reference is the Semester Learning Plan (*RPS*) for all AIK courses. Based on the Semester Learning Plan of AIK UHAMKA documentation, the Semester Learning Plan stated the learning outcomes of the study program in the cognitive, affective, and psychomotor domains. A brief course description is also provided.

At each meeting it is explained: the final ability expected at the meeting, study materials, the form of learning (the method used), student learning experiences, indicators and assessment criteria, the weight of the discussion scores at the meeting, and the references used to discuss the material at the meeting. In the formulation of indicators, it is explained the types of domains of student ability to be achieved, what is cognitive (C1-C6), what is affective (A1-A5), what is psychomotor (P1-P5).

If you look closely at the Semester Learning Plan, which is quite detailed, there are still shortcomings, because there is still no plan for learning activities. At the initial stage what lecturers and students do, at the core stage to achieve the expected competencies, what are the learning activities, and at the closing stage what do lecturers and students do to end lectures. In addition, the Semester Learning Plan has not yet described the format of the learning outcome evaluation plan, for the cognitive realm it is measured by what kind of instrument, and for the attitudes and psychomotor domains it is also supported by what kind of instrument. Therefore, the *RPS* can be further translated into a Learning Implementation Plan at each meeting or every basic competency.

Based on the learning plan above, there is a tendency for the AIK lecturers at both Muhammadiyah Colleges to use a behaviorism approach. This can be seen from the use of objective criteria in measuring learning success, the formulation of course objectives is a change in behavior, the learning principle is a stimulus-response setting appropriately in the form of learning experiences provided by lecturers and students responding, student characteristics are more passive, learning strategies: presentation information, practice, and feedback, learning environment: audio-visual media and computer-assisted learning. [19]

The learning designs used by the AIK lecturers in both Muhammadiyah Universities tended to use the Gerlach & Ely design [19] although it was still not completely. Because, AIK learning in both Muhammadiyah Colleges which is



reflected in the Lecture Program Unit (*SAP*) and the Learning Implementation Plan (*RPS*), there are elements: (1) Assessment of entering behaviors in the form of placement tests based on the ability to read the Qur'an at UM Malang while at UHAMKA it does not done; (2) Determination of strategy in the form of determining learning methods; (3) Organization of groups in the form of student grouping based on their initial ability to read Al-Qur'an at UM Malang; (4) Allocation of time and space in the form of setting time and space for lectures; (5) Selection of Resources in the form of reference selection that supports AIK learning objectives; (6) Learning Activities in the form of learning activities according to Lesson Plan and Semester Learning Plan; and (7) Evaluation of Performance in the form of evaluation of learning outcomes in the form of Mid term test and Final test as well as evaluation of the process both in the practice of worship and the AIK comprehensive examination at UHAMKA.

### 3.1.6. Learning Method

The research findings indicated that the learning method that was often used by AIK UM Malang lecturers in learning was lectures accompanied by questions and answers, followed by interactive discussion methods. Other methods listed in lesson plan, namely games, case studies, film screenings, and seminars. The reason that was revealed was because the allocation of time for lectures was insufficient, because each meeting had to discuss one basic competency. The use of the discussion method is still possible with the technique of discussing paper themes referring to the basic competency targets that must be discussed. The lecturer only needs to provide a review of the results of the discussion, there is no need to repeat to explain the basic competencies that have been discussed.

The use of the discussion method by AIK UHAMKA lecturers looks more interactive. The use of the discussion method was carried out in a variety of ways, including the cooperative method of Slavin's Student Teams Achievement Division (STAD). THR (59), a lecturer at AIK Faculty. Business Economics (*FEB*) who is also the person in charge of AIK management at the Faculty described the steps for using this method where the lecture begins with a lecture on the subject matter, then students are divided into several groups, each group consists of 7-8 students, elected the chairman and group secretary, then group discussion deepens the discussion of the lecture material that day. The secretary summarizes the results of the discussion and if there is still time, continue the class discussion. However, most of the time was not sufficient for this class discussion and continued at the next meeting. (Interview / THR / Lecturer AIK / FEB / UHAMKA / 5-5-2018).

THR's steps for cooperative use of STAD are in line with what Slavin [20] argues: "STAD consists of five major components: class presentations, teams, quizzes, individual improvement scores, and team recognition." Class presentations in the THR language lecture by lecturers on lecture materials, teams, group formation, according to Slavin, ideally 4-5 students per group, quizzes in the form of questions submitted in group discussions to deepen the discussion. Individual improvement scores have not been carried out because there is no individual quiz (evaluation) and team recognition is given in the form of praise to the best performing group.

The Head of *LPP AIK* UHAMKA MDF (46) who is also an AIK lecturer at the Faculty. Social and Political Sciences has also used cooperative methods, but the kind of jigsaw. He describes the use of this method as follows:

"The lecturer lecture on the use of the Jigsaw cooperative method focused on explaining the lecture activities that day, then lecturing a summary of the lecture material to the expert student group. After that, the expert group members spread to their respective home groups to lead the discussion from their home group fellow students with a focus on the material from the expert student group discussion. The results of the original student group discussions were taken to the class discussion. Therefore, sometimes using this method is not enough for two hours of lectures, it needs to be continued at the next meeting. " (Interview/MDF/Chairman of *LPP AIK/ UHAMKA/ 6-5-2018*)

Although not yet fully implemented, the use of the jigsaw cooperative method is close to the actual concept of the method, at least seen from the existence of the expert group and the group of origin. Expert group students have discussions led by lecturers about the material discussed that day, then socialize the results of the discussion to their respective home groups.

Jigsaw cooperative learning model is a cooperative learning model where students learn in small groups of 4-6 people heterogeneously and work together with positive interdependence and are responsible for the completeness of the subject matter that must be studied and convey the material to other group members. [21]

Jigsaw is designed to increase students' sense of responsibility towards their own learning as well as the learning of others. Students not only learn the material given, but they must also be ready to give and teach the material to other group members. Thus, "students depend on each other and must work together cooperatively to learn the assigned material." Members of different teams with the same topic meet for discussion (teams of experts) help each other on the learning topic assigned to them. Then the students returned to

their home team / group to explain to the other group members what they had learned earlier at the expert team meeting. [22]

### 3.1.7. Evaluation of Learning Outcomes

The findings of the research showed that both at UM Malang and UHAMKA the test instruments for the AIK both in midterm exam (*UTS*) and final exam (*UAS*) were all in the form of essay tests with a maximum number is 5 items. Indeed, the use of the essay test is ideal for students as it allows a person the freedom to express their own answers, ideas and relationships between them, as well as organize their own answers. As stated by Nitko [23] that essay test questions allow a person the freedom to express answers, their own ideas and the relationship between these ideas, as well as organize their own answers. More than that, the cognitive domain needed to answer essay questions is at least C2: understanding and even up to C6: evaluation. However, the drawbacks mainly lie in the representation of the items that have been studied. Getting to the midterm exam requires 7-8 meetings, if each meeting discusses one basic competency, a minimum of 7-8 questions is needed, whereas in the discussion of one basic competency, it can generally be developed into several open test questions (stuffing). In order for this principle of representation to be fulfilled, ideally in formulating a test instrument, it should be combined between objective tests and subjective tests. The minimal objective test is in the form of multiple-choice associations with 4-5 choices per item.

At UHAMKA each AIK course learning outcomes are formulated for the cognitive, affective, and psychomotor domains. Even the indicators of learning success at each meeting are detailed according to their level, for the cognitive realm there are C1: knowledge, C2: understanding, C3: application, C4: analysis, C5: synthesis, C6: evaluation. For the affective realm there are A1: acceptance, A2: responding, A3: appreciating, A4: living, and A5: practicing spiritual and social values. There are five levels of skills assessment, namely: K1: Observing, K2: Asking, K3: Collecting information or trying, K4: Reasoning or associating, and K5: Communicating. The problem is why the AIK test instruments, both midterm exam and finalexam, only measure the cognitive domain. Performance indicators for the affective and psychomotor domains are not found in measuring instruments.

Regulation of the Minister of Education and Culture of the Republic of Indonesia No. 66 of 2013 concerning Education Assessment Standards include: (1) Assessment of attitude competence is carried out by observation, self-assessment, peer evaluation by students and journals. The instruments used for observation, self-assessment, and assessment among

students are a checklist or rating scale accompanied by a rubric, while the journal is in the form of educator notes; (2) Assessment of knowledge competencies using assessment techniques such as written tests, observation of discussions, questions and answers, and conversations, as well as assignments; (3) Assessment of skills competencies using assessment techniques such as performance, projects, products, portfolios, and writing.

### 3.2. Contribution of AIK Education in Establishing Student Religious Behavior

The research findings showed that AIK education, both at UM Malang and UHAMKA, contributed to the formation of student religious behavior with the following details:

- (i) In the ideological dimension, AIK education contributes to increasing student trust: (1) in Allah SWT.; (2) about the miracle of the Qur'an; (3) about life after death (afterlife); (4) the existence of jinn and satans; and (5) belief that only those who believe in the Prophet Muhammad can go to Heaven. The belief of Muslims in these 5 things is the foundation of *aqidah* which is believed by almost all Muslims in the world. As Hassan [13] research findings:
  - 1) On the statement "I know Allah really exists and I don't doubt it", Indonesia 97% agreed (out of 1,472 samples), Pakistan 97% (1,185), Kazakhstan 31% (970), Egypt 97% (786), Malaysia 96% (803), Turkey 88% (527), and Iran 85% (614).
  - 2) On the statement "I believe that miracles happened as the Koran says" Indonesia 84% agreed, Pakistan 98%, Kazakhstan 29%, Egypt 94%, Malaysia 95%, Turkey 70%, and Iran 78%.
  - 3) On the statement "It is true that there is life after death (after death)" Indonesia 93% agreed, Pakistan 95%, Kazakhstan 13%, Egypt 91%, Malaysia 92%, Turkey 71%, and Iran 81%.
  - 4) On the statement "It's true that the devil actually exists" Indonesia 91% agreed, Pakistan 94%, Kazakhstan 7%, Egypt 95%, Malaysia 94%, Turkey 69%, and Iran 73%.
  - 5) On the statement "It is true that only those who believe in the Prophet Muhammad can enter heaven" Indonesia 61% agree, Pakistan 77%, Kazakhstan 9%, Egypt 47%, Malaysia 65%, Turkey 39%, and Iran 30%.
- (ii) In the practical dimension, AIK education can improve:
  - (1) the ability of students to perform obligatory prayers and sunnah; (2) awareness of paying zakat and observing compulsory fasting and sunnah; and (3) the ability to read the Qur'an.

- (iii) In the dedication dimension, AIK education contributes to improving the students' ability to make the Qur'an a way of life and the ability of students to pray after witr prayers.
- (iv) In the experiential dimension, AIK education contributes to increasing student feelings: (1) always being watched by Allah SWT.; (2) saved by the Prophet with his Islamic message; (3) to fear Allah SWT; (4) being punished by Allah for committing an act which is forbidden by Allah; (5) to feel tempted by Satan when doing something that violates Allah's provisions.
- (v) On a consequent dimension, AIK education contributes to strengthening the belief that: (1) people who do not believe in their Allah are people who have political views that are harmful to Muslims; and (2) that God's teaching about the origin of man is Adam and Eve can defeat Darwin's scientific truth that humans evolved from apes. For comparison, Hassan [13] findings for this dimension:
- 1) To the question "Do you agree that a person who says there is no God may have dangerous political views? Indonesia 84% agree, Pakistan 74%, Kazakhstan 19%, Egipt 89%, Malaysia 71%, Turkey 46%, and Iran 37%.
  - 2) Regarding the statement that "Darwin's theory of evolution cannot be true", Indonesia 61% agreed, Pakistan 60%, Kazakhstan 14%, Egipt 52%, Malaysia 54%, and Turkey 56%, and Iran not one sample of the study gave an answer.

The findings of this study that AIK education contribute to the formation of student religious behavior are in line with the findings of Kosasih [24] who found that Al-Islam and Kemuhammadiyah education had a role in increasing student religious behavior. It is also in line with the findings of Mardani [25] who found that: the study of *kemuhammadiyah* at the Faculty of Social and Political Sciences-UMS plays an important role as one of the activities to cultivate Muhammadiyah ideology at the Muhammadiyah University of Surakarta.

The findings of Nuriyanto [26] also reinforce the findings of this study where the results of his research show that 34.3% of students' religious behavior can be explained by the implementation of religious education, and the remaining 65.7% must be explained by other factors. Amirudin's findings [27] also reinforce the findings of this study, he found that Al-Islam and Kemuhammadiyah education have a role in increasing the mutual behavior of students at the University of Muhammadiyah Gresik in the form of ta'awun attitudes, practicing worship such as; congregational prayers in mosques and daily prayer-do'a, akhlakul karimah behavior, and discipline in carrying out lectures. Amirudin's findings

[27] also reinforce the findings of this study, he found that Al-Islam and Kemuhammadiyah education have a role in increasing the mutual behavior of students at the University of Muhammadiyah Gresik in the form of ta'awun attitudes, practicing worship such as; congregational prayers in mosques and daily prayer, akhlakul karimah behavior, and discipline in carrying out lectures.

## 4. Conclusion

### 4.1. Al-Islam and Kemuhammadiyah Educational Model

- i. AIK Education Model at UM Malang: (1) the AIK curriculum policy used is the 2010 AIK curriculum, consisting of: AIK 1: Theory and Practice of Worship / *P2KK*, 1 credit (2 hours of study), AIK 2: Aqidah and Worship, 1 credit (2 hours of study), AIK 3: Kemuhammadiyah, 1 credit (2 hours of study), and AIK 4: Akhlaq and Muammalah, 1 credit (2 hours of study); (2) Placement test to classify new students into three classes, *muftadi'in* (low), *muttawashitin* (medium), and *mutaqoddimin* (above average); (3) Personality and Leadership Development Program (*P2KK*), held for one week of boarding in Rusunawa in waves with the main material being the theory and practice of worship, personality and leadership. This program is equivalent to AIK 1; (4) Read and Write the Qur'an (BTQ) for *muftadi'in* class students; (5) Sunday Morning Lecture (KAP); (6) Lecture on Sunday Fajr; and (7) AIK Lectures 2, 3 and 4.
- ii. AIK education model at UHAMKA: (1) The curriculum used is the 2013 AIK curriculum which was developed, the number of credits is 12, consisting of AIK 1: Islamic Religious Education, 2 credits, AIK 2: Aqidah, 2 credits; AIK 3: Kemuhammadiyah, 2 credits, AIK 4: Worship-Akhlaq, 2 credits, AIK 5, Muammalah, 2 credits, AIK 6: Islam for Discipline, 2 credits; (2) Islamic Basics Orientation Program (*ODDI*), held for 3 days and 3 nights in Rusunawa for all new students with the aim of students understanding: the basics of Islamic teachings according to Muhammadiyah understanding, skilled in practicing worship, being able to implement morals on campus, have basic virtual da'wah skills and leadership; (3) Lecture AIK 1 - AIK 6; (4) AIK comprehensive examination; and (4) Darul arqom kemuhammadiyah for employees, lecturers, and leaders for 2 days 2 nights in waves. The approach used by the AIK lecturers at both Muhammadiyah Colleges was behaviorism and the learning design used was the Gerlach & Ely design, although not completely.

## 4.2. Contribution of AIK Education in Forming Students' Religious Behavior

The research findings showed that AIK education, both at UM Malang and UHAMKA, contributed to the formation of student religious behavior with the following details:

- (i) In the ideological dimension, AIK education contributes to increasing student trust: (1) in Allah SWT; (2) about the miracle of the Qur'an; (3) about life after death (afterlife); (4) the existence of jinn and satans; and (5) belief that only those who believe in the Prophet Muhammad can go to Heaven.
- (ii) In the practical dimension, AIK education can improve: (1) the ability of students to perform obligatory prayers and sunnah; (2) awareness of paying zakat and observing compulsory fasting and sunnah; and (3) the ability to read the Quran.
- (iii) In the dimension of service, AIK education contributes to improving the ability of students to use the Qur'an as a guide
- (iv) In the experiential dimension, AIK education contributes to increasing student feelings: (1) always being watched by Allah SWT.; (2) saved by the Prophet with his Islamic message; (3) to fear Allah SWT; (4) being punished by Allah for committing an act which Allah forbids; (5) to feel tempted by Satan when he does something that violates God's provisions.
- (v) On a consequent dimension, AIK education contributes to strengthening the belief that: (1) people who do not believe in their Allah are people who have political views that are harmful to Muslims; and (2) that God's teaching about the origin of man is Adam and Eve can defeat Darwin's scientific truth that humans evolved from apes.

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