

# The Multicultural Islamic Education at Muhammadiyah University of Mataram

DOI: <https://doi.org/10.18196/afkaruna.v18i2.15890>

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## **Palahuddin\***

Universitas Muhammadiyah Mataram, Indonesia  
Corresponding Author: [falahuddin@ummat.ac.id](mailto:falahuddin@ummat.ac.id)

## **Mappanyompa**

Universitas Muhammadiyah Mataram, Indonesia  
[myompa@ummat.ac.id](mailto:myompa@ummat.ac.id)

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## **ARTICLE HISTORY**

Received: 01 Sep 2022, Revised: 10 Dec 2022, Accepted: 27 December 2022, Published: 30 December 2022

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## **ABSTRACT**

This study aimed to determine the responses of non-Muslim students to AIK (Al-Islam and Kemuhammadiyah) learning materials and the factors behind their responses to AIK learning. This quantitative field research applied a case study model where the respondents and the sample in this study were non-Muslim students at the Faculty of Social and Political Sciences (Fisipol) University of Muhammadiyah Mataram (UMMAT), which were taken through a systemic purposive sampling. After that, the data collection was carried out using closed and mixed questionnaires. Then all data were analyzed using percentile descriptive statistical analysis techniques and drawn to a conclusion using deduction and induction methods. The results of this study were first: the response of non-Muslim students to Al-Islam and Kemuhammadiyah (AIK) learning materials was very positive by attending all meetings held by AIK lecturers, both online and offline meetings. This is evidenced by the data processing results showing that the majority of students stated that they were satisfied as much as 62%, while 8% said they were very satisfied, and as many as 30% said they were quite satisfied. Second, the factors behind the response of non-Muslim students to AIK learning are: 1) campus policies that require all students, both Muslim and non-Muslim, to take AIK courses, 2) awareness that arises in students to know Islam more even though in the end it did not become their belief, 3), the desire to realize the nature of religious tolerance in fellow students on the UMMAT campus.

Keywords: Multicultural Learning, AIK Courses, Non-Muslim students in muhammadiyah campus, Response of non-Muslim students at UMMAT

## **INTRODUCTION**

Al Islam and Kemuhammadiyah (AIK) at Muhammadiyah and Aisyiah Colleges (PTMA) are compulsory subjects that must be taught formally during lectures. Substantially, this course consists of 2 materials, the Al-Islam (AI) course and Kemuhammadiyah (K) course, abbreviated as AIK. AIK courses can be referred to as typical courses as a substitute for as well as development of Islamic Religious Education (PAI) courses that exist in universities in general. If PAI courses at Universities in Indonesia generally amount to 2 credits given in one semester, then AIK courses at PTMA have their own characteristics where students take AIK courses at PTMA with 12 credits, 10 credits, and 8 credits.

Especially at the University of Muhammadiyah Mataram (Ummat), AIK courses that students must take, both Muslims and non-Muslims, as many as 8 credits in 4 semesters, namely the first semester of Aqidah Courses 2 credits, the second semester of Fiqh Worship Courses 2 credits, Semester 3 of Akhlak Courses 2 credits, and Semester 4 of Muhammadiyah Courses 2 credits.<sup>1</sup>

According to Syamsul Anwar, AIK is broadly defined as a subject that combines all Islamic teachings, including faith, morals, worship, and muamalat, as understood by Muhammadiyah and presented in various social initiatives, and sourced from the Al-Qur'an and As-Sunnah. AIK can be broadly categorized into three dimensions. First, AIK serves as learning material that is taught systematically to students. Second, AIK as a value, namely a standard of behavior for students that originates from Muhammadiyah's understanding of faith, morals, worship, and muamalat. Third, AIK is a manifestation of the implementation of the third dharma, namely community service.<sup>2</sup>

One of the important formulations of the results of the 46th Muhammadiyah congress in Yogyakarta in 2010 stated that the vision of Muhammadiyah education is the formation of human learners who are pious, have a noble character, progress, and excel in science and technology as the embodiment of *tajdid da'wah amar makruf nahi munkar*. In the context of Muhammadiyah and Aisyiah Higher Education (PTMA), this vision is manifested in the implementation of the Catur Dharma College, namely: [1]. Education and teaching, [2]. Research, [3]. Community service, and [4]. Al-Islam and Kemuhammadiyah or commonly abbreviated as AIK. The implementation of the fourth dharma makes PTMA unique, distinguishing it from other universities outside Muhammadiyah.

For Muhammadiyah, AIK has a very vital and strategic position and role. AIK contains the ideology, *manhaj*, and *khittah* of Muhammadiyah, which become the spirit, driving force, and guidance of movement within Muhammadiyah. AIK and Muhammadiyah are inseparable units. Both are like two sides of a coin. The entire Muhammadiyah movement must be in one breath with AIK. Without AIK, the Muhammadiyah Movement will lose its way.<sup>3</sup> Therefore, AIK material is used as one of the mandatory materials in every formal or informal activity in Muhammadiyah, including in the learning process at PTMA.

The reconstruction of the concept of scientific progress in the PTMA setting involves two parts and can be carried out using objective and subjective methods.<sup>4</sup> Building a scientific structure that combines factual and metaphysical knowledge, values, and understanding is part of the objective approach. While the Subjective approach is to see science as a human activity whose position as a subject makes knowledge central. Our knowledge of empirical reality is not a direct and empirical perception of the environment but is based on theories that describe reality. Knowledge develops in historical and cultural contexts which are limited by the limitations of technical and conceptual tools and language facilities provided by their environment and used by subject agents of knowledge.

In practice, AIK at PTMA is an intellectual activity (transfer of knowledge) and a medium of value transfer. AIK education is oriented as a conscious and systematic effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual, religious, self-control, personality, intelligence, noble character, and skills needed by themselves, the community, nation, and state.<sup>5</sup> It This is why AIK education is believed to be the strength of PTMA because it can be the basis of spiritual, moral, and intellectual strength as well as the driving force for the entire academic community.<sup>6</sup>

In fact, AIK Education at PTMA is unique and interesting to study because of at least 2 things. First, the practice of education in Muhammadiyah is very open and inclusive. In the context of religious beliefs, students are very heterogeneous. Students do not only come from those who adhere to Islam.

Some students are Hindu, Protestant, Catholic, Buddhist, and maybe even other religions. In secondary education institutions, for example, in some Christian enclaves such as Ende Nusa Tenggara Timur, Putussibau West Kalimantan, and Serui Papua, the students of SMP and SMA there are predominantly Christian. Meanwhile, at the tertiary level, in Kupang, East Nusa Tenggara, for example, the University of Muhammadiyah Kupang is often confused with "Universitas Muhammadiyah Kristen" or UMK because it has seventy-five percent of its students are Christians. Even according to a Tempo report, at the Muhammadiyah University of Papua Sorong, as many as 90% of students are non-Muslims.<sup>9</sup>

*Second*, the AIK learning policies for non-Muslim students at PTMA are varied. The results of research studies from various sources indicate that there are 2 policy models in AIK learning at PTMA, namely [1]. An optional policy, where AIK learning for non-Muslim students, is optional and not mandatory. Students are free to choose whether or not to participate in AIK learning as implemented by Ahmad Dahlan University Yogyakarta; and [2]. The majority of PTMA implements directive policies. This policy requires all non-Muslim students to take AIK lessons where non-Muslim students, as outsiders, learn AIK, which is different from their own religious beliefs, practices, and rituals. That is when the variant appears in Muhammadiyah, often referred to as Christian Muhammadiyah or Krismuha.<sup>10</sup> One of the PTMA that enforces this policy is the University of Muhammadiyah Mataram (Ummat).

This research focuses on the response of non-Muslim students to AIK learning materials of aqidah, worship, morality, and Muhammadiyah. Based on this background, several problems can be formulated: [1]. How is the AIK learning material in the Ummah? [2]. How do non-Muslim students respond to AIK learning materials in the Ummah? [2]. What are the factors behind the response of non-Muslim students to AIK learning in the Ummah?

## RESEARCH METHOD

This quantitative field research applied a case study model. It belonged to a case study because this study is conducted on something unique, bound by place, time, or other things that may be different in other places. The location of this research is the Faculty of Social and Political Sciences (Fisipol) of the Ummah.

The determination of respondents is done by purposive sampling technique, namely the technique of determining student respondents with the consideration that the person concerned is considered to know the most about the subject and object of this study.<sup>11</sup> In order for the collected research data to be considered complete, the researcher considers it very relevant to use the Snowball Sampling technique in determining these respondents.

The respondents of this research are all non-Muslim students who study or study at the Faculty of Social and Political Sciences (Fisipol) of the Ummah. They are students who are actively studying in semesters two (2) to six (6) in the 2021/2022 education year. The collected data shows that the number of students and respondents in this study was 13, consisting of 3 Hindu students, 2 Buddhists, 3 Christians, and 5 Catholics.

While the collection, processing, and analysis of data in this study were carried out in stages. In order for the data obtained to be sufficient, the data is collected through [a]. Documentation, namely the collection of documents related to the focus of research, in the form of data on non-Muslim students at the Fisipol Ummat; [b]. Literature study, namely browsing the literature or references that have a relationship with the subject and object of research; [c]. Live observation<sup>12</sup> [d]. The questionnaire for the data collection contains a set of written questions for respondents to be answered directly. Questionnaires were made in 2 forms: closed and mixed questionnaires or open and closed

questionnaires. Closed questionnaires were used to see the responses of non-Muslim students to AIK learning through their attendance at this course and their level of satisfaction. In comparison, the mixed questionnaire was used to analyze the factors that influenced them to attend this lecture. All closed questionnaire data is used as quantitative data in the form of scoring, numbers, or numbers.<sup>13</sup> Furthermore, this data was processed using a Likert Scale, namely "always" with a score of 4, "often" with a score of 3, "sometimes" with a score of 2, and "never" with a score of 1. The data on the mixed questionnaire were processed using percentile analysis. Other related data were used as secondary data.

All data collected in this study were analyzed through quantitative data analysis techniques. Specifically, the data obtained from the results of a closed questionnaire using a Likert Scale were analyzed using statistical analysis through the presentation of the frequency table as outlined in the following formula:  $P = N/F \times 100\%$ , where P = Percentage Number, F = The frequency being searched, and N = Number of Cases. The percentage of answers used, both in open and mixed questionnaires, is as shown in table 1 below:

**Table 1 Data Analysis Guidelines**

<b>ANSWERS</b>	<b>SCORE</b>	<b>PERCENTAGE</b>	<b>DESCRIPTION</b>
ALWAYS	4	76-100%	Very positive
OFTEN	3	51-75%	Positive
SOMETIMES	2	26-50%	quite positive
NEVER	1	0-25%	Less positive

## **DISCUSSION**

### **A. AIK Lecture Main Material**

The manual published by the PP Muhammadiyah Higher Education Council emphasizes the theological, substantive, philosophical, and methodological aspects of AIK lectures. Specifically, the substance of AIK material in PTM is divided into 4 clusters of courses, namely AIK I, II, III, and IV courses. AIK I is related to Humanity and Faith with the main topics: Islam as a way of life, Human nature in the view of Islam, Humans and the Life of Faith and Its Influence in Life, Tawhid and Its Urgency for Muslim Life, The Concept of Aqidah in Islam, Shirk and its dangers to humans, and Modern Age Shirk; While AIK II deals with Worship, Morals and Muamalah with core material: The essence of Worship, Prayer, Fasting, Hajj, Maliah Worship, Various morals, Morals in the Family, Social Morals, Islamic Muamalah, Problems of Life and Islamic Work, Problems with Assets and Position, and finally Epilogue: Worship, morality and muamalah to create quality individuals, sakinah families, and the community; The AIK III is related to Kemuhammadiyah which contains the following topics: Purification and Renewal in the Muslim world, Islamic Da'wa in the Archipelago and the origins of Muhammadiyah, History of Muhammadiyah, beliefs and aspirations of Muhammadiyah life, Personality of Muhammadiyah, Preamble to the Articles of Association and Bylaws of Muhammadiyah, Muhammadiyah as an Islamic movement with tajrid and tajdid character, Muhammadiyah as a social movement, Muhammadiyah as an education movement, Muhammadiyah and women's empowerment, Muhammadiyah as an Economic Movement, Muhammadiyah's national role in Indonesia, and finally Epilogue: Meaning and benefits studying the Muhammadiyah movement; While the AIK

IV courses are related to Islam and Science with the core subject matter: Monumental Works of Muslims in Science and Technology, The Nature of Science and Technology in an Islamic View, Obligation to Study Science, Developing and Practicing Ethics, Development and Application of Science and Technology in an Islamic View, Integration of Islam and Science Knowledge, Science and Technology Development Paradigm, Interrelation of the Truth of the Qur'an and Science and Technology, Islamic Paradigm on science (adjusted to scientific disciplines), Islamic Ethics in the application of science (adjusted to scientific disciplines), Islamic Principles and Teachings in Science (adapted to scientific disciplines), Da'wah Bil Things Through the Development and Application of Science and Technology, Responsibilities of Muslim Scientists in the Nation and State, lastly Epilogue: Faith, Science and Epilogue: Faith, science and charity as pillars of civilization.<sup>15</sup>

After intensive attention, some of the substance of the AIK learning material or curriculum in the Ummah has a wedge with the material determined by the PP Muhammadiyah Higher Education Council. However, some points of intersection or differences are also very striking. In Ummat, AIK learning is taken in 4 semesters with a weight of 2 credits each. AIK I is related to faith, AIK II is related to worship, AIK III is related to morality, and AIK IV is related to Muhammadiyah. In the Ummah, AIK's material does not contain anything about Islam, science, or technology. Moreover, Islamic material is associated with the majors in each faculty. It must also be admitted that in the lectures on faith, moral worship, and Muhammadiyah in the Ummah, some materials have not accommodated the provisions, such as in the AIK Education Guidelines for the PP Muhammadiyah Higher Education Council.

While still being vice-chancellor IV for the 2013-2017 period, the author expressed a different view from the guidelines published by the PP Muhammadiyah Higher Education Council in the context of AIK lecture materials at PTM. The author maintains the AIK course material policy that has been implemented so far by taking into account 3 considerations related to the condition of students (new students), namely first, the majority of new students do not have the competence to read the Koran, let alone understand it. Second, the practice of deviant beliefs in students' lives is still a common sight, such as believing in TB (superstition, *bidah*, and *khurafat*), and third, their ritual worship practices are still far from the provisions outlined by religion.

Lectures on faith in the Ummah contain the creed and doctrines of faith in Islam. As a doctrine of faith, this course material contains the main points of faith or belief (*arkanul* faith) as a foundation in Islam. Like a building, faith is the foundation of that building. Islamic religious buildings cannot stand perfectly, let alone be strong and sturdy, without a foundation of faith. Theologically, faith distinguishes a person, whether he is a Muslim or not. Even though there are humans who socially have a humanistic attitude and make a real contribution in life, for example, but do not have faith, in Islam, that person is not considered a believer.

This faith course explains the ontological, epistemological, and axiological arguments explicitly, straightforwardly, and firmly why people must have faith in life. Therefore, this course describes why, how, and what kind of commitment must be born from a believer and what the consequences are if someone claims to have faith and does not believe. There are 7 main topics studied by non-Muslim students in the faith course: introduction to the Islamic faith, the nature of faith in Allah, faith in angels, faith in Allah's books, faith in prophets and apostles, faith in the apocalypse, and faith to destiny.<sup>16</sup>

The Islamic jurisprudence courses in the Ummah study the theories, concepts, and practices of ritual worship in Islam. Like *aqidah*, ritual worship in Islam is unique as well as a distinguishing determinant of ritual worship with other religions. Theoretically, worship in Islam is a consequence as well as a manifestation of faith. The proof of a Muslim who declares his faith is his willingness to submit and obediently perform ritual worship. If faith is like the foundation of a building, then worship is the pillars and walls of the building. Thus, the pillars of the worship building stand on the foundation of faith.

The main points of ritual worship in Islam are reflected in the pillars of Islam (*arkanul Islam*). There are 7 main materials that non-Muslim students learn when they study Islamic jurisprudence in the Ummah introduction to worship, *taharah* or purification, prayer, zakat, fasting, pilgrimage, and marriage.<sup>17</sup> Additional marriage material is intended so that students know, appreciate, and can implement marriage in accordance with Islamic law and the laws and regulations that apply in the Unitary State of the Republic of Indonesia (NKRI).

The morals lecture contains attitudes and ethics in daily life in Islam. Morals regulate the relationship and interaction between a person and Allah, the Prophet, other people, the environment, and nature. Moral terminology is used as a college name to distinguish it from terminology that is often considered to have the same meaning as ethics, morals, or other terms. The main difference between moral terminology and other terminology is in the source, where morality comes from the Qur'an and hadith. All students must take 7 main topics in morals courses: the concept and existence of morality, morality towards God, morality towards the Messenger of Allah, personal morality, family morals, social morality, and state morality.<sup>18</sup>

While the *Kemuhammadiyah* courses in the Ummah are related to *Muhammadiyah* as an Islamic organization and movement that gave birth to many schools, Islamic boarding schools or boarding schools, hospitals, universities, orphanages, printing houses, and so on, which are called *Muhammadiyah Charity Enterprises (AUM)*, all students were introduced to the history, ideology, work, and organizational management developed by *Muhammadiyah*, which has been established and continues to grow for more than a century. There are 10 main materials in *Muhammadiyah* lectures: renewal and dynamics of the Islamic world in history, Islamic *da'wah* in the archipelago and the birth of renewal, the history of *Muhammadiyah*, the Matter of Faith and Life Aspirations of *Muhammadiyah* (MKCHM), the Personality of *Muhammadiyah*, *Muqaddimah* of the articles of association of *Muhammadiyah*, *Masail Khamsah*, the relationship of *Ahlussunnah walajammaah firqah* with *Muhammadiyah*, Organization of *Muhammadiyah*, and *Kiprag Sisal Muhammadiyah*.<sup>19</sup>

## B. Student Attendance Rate

The responses of non-Muslim students to AIK learning materials in the Ummah will be described by subject, namely creed, worship, morality, and *Kemuhammadiyah* courses.

In the creed course, the responses of non-Muslim students showed a positive thing. As an indicator, as many as 61% of respondents stated that they always attended creed lectures, and as many as 31% answered that they often attended them. If the percentage of respondents who claim to always and often are combined into one, then that number will increase to a very significant level, which is 92% of respondents. This means that the response of non-Muslim students rose to a very positive category. Only 8% of respondents responded less positively to creed lectures, and none of the students chose the option never or responded very negatively.

The responses of non-Muslim students to the religious fiqh lectures also showed positive things. Their attendance level in religious fiqh lectures is not much different from their participation in creed lectures. The data collected shows that the majority of students attend religious lectures, with a total of 62% of respondents claiming always to attend them and as many as 23% of respondents claiming to attend them often. If combined, the percentage of students who always and frequently attend religious lectures will be 85% of respondents. This means that the student's response to the lectures on worship is interpreted very positively. The remaining 15% of respondents who claimed to have never attended a worship class gave reasons for their absence because this course had not been offered or had not been taken at the time this research was conducted. Because of that, the number of 15% of respondents had no impact at all on the assessment of their response to the study of religious lectures.

Likewise, the presence of non-Muslim students in attending moral lectures is no different from creed and worship courses. The majority of students responded positively to moral lectures, where as many as 54% of respondents said they always did, and 30% said they often attended this lecture. If the number who always and frequently attend this lecture is combined into one, it will amount to 84%. This shows that the response of non-Muslim students to moral lectures rose to be very positive. It must be admitted that 8% of respondents responded less positively to this lecture for no apparent reason. While the remaining 8% of respondents admitted that they had never attended a moral class because it had not been offered or had not been taken at the time of this research.

The presence of students in the Kemuhammadiyah lecture did not significantly differ from the Al-Islam lecture. The participation of non-Muslim students in Muhammadiyah lectures is also quite high. This is shown by the data where as many as 62% of respondents claimed always to attend this lecture. While as many as 30% of respondents said, they often follow it. If we combine the respondents who admit that they always and often attend this lecture, there will be 92% of respondents. This confirms that the Kemuhammadiyah lecture was responded to very positively by the respondents. Only 8% of respondents responded less positively by stating that they had followed it for no apparent reason. Not a single respondent admitted that he had never attended this course.

Suppose the results of research related to student attendance in AIK lectures that they take and study at the Faculty of Social and Political Sciences (Fisiol) Universitas Muhammadiyah Mataram (Ummat) are combined into one with the title Al-Islam and Kemuhammadiyah (AIK) lectures. In that case, their average participation is quite high. An average of 60% of respondents said they always attended AIK lectures.

Meanwhile, an average of 28% of respondents attend the lecture often. On average, 6% have taken it and considered it, and an average of 6% are considered to have never attended AIK lectures on the grounds that they have not been taken during the current semester. This is shown in the following table 2 data:

**Table 2 Recapitulation of Attendance in AIK Lectures**

<b>Alternative Answer</b>	<b>Creed</b>	<b>Worship</b>	<b>Morals</b>	<b>KMD</b>	<b>Flat-flat</b>	<b>Rounding</b>
1. Always	61	62	54	62	59.75	60
2. Often	31	23	30	30	28.5	28
3. Ever	8	0	8	8	6	6
4. Not Once	0	15	8	0	5.75	6
<b>Total</b>						<b>100</b>

This answer shows that the majority of students responded very positively to AIK lectures. Moreover, when combined, the percentage of students who stated that they always and often followed it was 88.25%. Only 6% of respondents considered responding less positively to AIK lectures for no apparent reason. Meanwhile, 6% of the remaining respondents who never attended college with reasons that they had not been taken during the current semester were considered to have no effect on the positive response of non-Muslim students in attending AIK lectures.

In the context of lecture materials, it seems that the respondents did not pay much attention to the distinction between lectures in Al-Islam and Kemuhammadiyah lectures. Al-Islam lecture material which contains indoctrinating internal teachings of Islam is considered the same as Kemuhammadiyah lecture, which contains knowledge and insight about the Muhammadiyah Movement, which is certainly not doctrinal. Thus, there was no significant difference in the responses of non-Muslim students on Al-Islam learning materials on the one hand and Muhammadiyah learning materials on the other.

### **C. Factors Affecting Student Attendance**

The results of this study confirmed that as many as 33% of non-Muslim student respondents stated that the reason for attending *aqidah* lectures was because they wanted to increase their knowledge. While the majority, as many as 60% of respondents, stated that they attended faith lectures because they followed campus policies. As many as 7% of respondents admitted because of religious tolerance. None of the students answered as a comparison material or other reasons.

The data collected shows that 67% of respondents admitted to attending religious lectures on the grounds of following campus policies. Meanwhile, 27% followed it because they wanted to increase their knowledge. Meanwhile, 6% attended because of tolerance. None of the respondents followed it with the reason to make comparisons with the teachings of their religion.

Similarly, for moral lectures attendance, the majority of non-Muslim students, as many as 54%, take this course for reasons of following campus policies. Meanwhile, 38% of the reasons are because they want to increase their knowledge. As many as 8% of respondents took part in this lecture because of their tolerance. Like the creed and worship courses, none of the respondents stated they wanted to compare the morals course with the religious teachings they professed.



The reasons for the respondents attending Muhammadiyah lectures also showed that the majority of respondents, as many as 53%, stated that they attended Kemuhammadiyah lectures because they followed campus policies. However, respondents who stated that they wanted to increase their knowledge and insight about the Muhammadiyah Movement turned out to be quite high, as much as 40%. While the respondents who said they wanted to show tolerance were 7%.

If the reasons for attending the AIK lectures are combined, data shows that the majority of respondents, i.e., an average of 58%, are due to following campus policies. Meanwhile, an average of 35% of respondents took AIK courses to increase their knowledge. In contrast, the remaining 7% are considered to want to develop an attitude of tolerance toward religion. To be more clearly related to this, it can be seen in table 3 below:

**Table 3 Recapitulation of Reasons for Taking AIK Lectures**

<b>Alternative Answer</b>	<b>Creed</b>	<b>Worship</b>	<b>Morals</b>	<b>KMD</b>	<b>Flat-flat</b>	<b>Hunterlatan</b>
1. Add Knowledge	33	27	38	40	34.5	35
2. Comparison	0	0	0	0	0	0
3. Following the Campus Policy	60	67	54	53	58.5	58
4. Tolerance	7	6	8	7	7	7
<b>Total</b>						<b>100</b>

The results of this study indicate that there are 3 factors for non-Muslim students attending AIK courses. First, following campus policies is the main factor and the most dominant, which is an average of 58%. Second, the desire to increase knowledge by an average of 35%, and third, because it promotes tolerance in religion by as much as 7%.

The results of this study become an important note for policymakers in the Ummah. The encouragement of the majority of respondents to attend AIK lectures to follow campus policies must be a concern. This reason can be interpreted from 2 perspectives: first, students attending AIK lectures are just a mere formality. This means that respondents attend Al-Islam lectures only to fulfill academic obligations as a requirement to get grades, graduate, get a bachelor's degree, and pocket a diploma. Furthermore, with a diploma, they hope to enter the world of work. *Second*, the majority of respondents may also not want or worry about learning about religious beliefs and religious rituals that are different from their own, which in turn makes their faith decay, or even uproot. In this context, stakeholders need to consider breakthroughs in making the AIK lecture more interesting and scientific than just a formality. Therefore, the reason for increasing knowledge and as a comparison material needs attention, so it becomes the main reason.

The number of respondents from non-Muslim students in the Ummah who want to increase their knowledge about AIK is also worth highlighting. This shows that there is a need for rethinking as well as a more constructive reconstruction of AIK learning materials for non-Muslim students. Constructive material means that AIK learning materials can be more inclusive and rich in perspective. In this way, AIK's material becomes humanist, tolerant, and *rahmatan lil alamin*. Multi-religious learning materials can be used as alternative materials in AIK learning, where people can learn about other people's religions by displaying the differences between each religion without feeling that their beliefs are disturbed. Alternatively, interreligious material, where there is dialogue and affirmation of the perspectives of learning other people's faith by using the perspectives of their respective religious teachings. The two materials and their respective models must also be ensured that they do not interfere with the beliefs and rituals of each religion's teachings. That is, after studying Islam, non-Muslim students still adhere to their original religion: after graduating, the Ummah remains Hindu, remains Christian, remains Catholic, and remains Buddhist.

#### D. Student Satisfaction Level

This last aspect is related to the response of non-Muslim students in the Ummah related to their level of satisfaction with learning AIK. This aspect is considered important to test the consistency of students' answers to their attendance level in AIK lectures. The data processing results show that the majority of students stated that they were satisfied, as much as 62%, while 8 stated that they were very satisfied. As many as 30% said they were quite satisfied. This shows that the level of student satisfaction with learning AIK courses is a positive thing. This is shown by the data in table 4 as follows:

**Table 4 Level of Satisfaction After Taking AIK Lectures**

<b>Alternative Answer</b>	<b>Score</b>	<b>Frequency</b>	<b>Percentage</b>	<b>Rounding</b>
1. Very Satisfied	4	1	7.7	8
2. Satisfied	24	8	61.5	62
3. Quite Satisfied	8	4	30.1	30
4. Not Satisfied	0	0	0	0

Although the level of satisfaction with AIK learning is quite positive, namely 70% (a combination of those who claim to be very satisfied and satisfied), stakeholders must make efforts so that the quality of AIK learning reaches a very satisfactory level. Moreover, the number of respondents who claim to be quite satisfied is also quite high, namely 30%. Therefore, the evaluation of AIK course materials and training on learning methodologies for lecturers and others is necessary.

## CONCLUSION

After reviewing all the evidence in the field as described above, the researcher concludes:

1. Non-Muslim student responses to Al-Islam and Kemuhammadiyah (AIK) learning materials were very positive by participating in all meetings held by AIK lecturers, both online and offline meetings. This is evidenced by the data processing results showing that the majority of students stated that they were satisfied as much as 62%, 8% stated that they were very satisfied, and as many as 30% stated that they were quite satisfied. Thus the positive response of non-Muslim students to Al-Islam and Kemuhammadiyah courses, both online and offline meetings implemented by AIK lecturers, has become a miniature in multicultural education at Muhammadiyah Higher Education (PTM). High multicultural education in PTM can produce students who can respect differences in religion, ethnicity, and nation and can identify, consider all possibilities, and understand heterogeneity.
2. The factors underlying the response of non-Muslim students to AIK learning are 1) campus policy which requires all students, both Muslim and non-Muslim, to attend AIK courses, 2) awareness that arises in students to get to know Islam better even in the end they do not become their belief, 3), the desire to realize the nature of religious tolerance among fellow students on the UMMAT campus. Furthermore, the three factors that underlie the response of non-Muslim students in PTM become an input in multicultural education that it is necessary to have campus policies, awareness of the students themselves, and the desire of students to realize tolerance. Thus multicultural education in PTM becomes the mouthpiece for its formation nation consisting of ethnic groups or cultures that are able to live in harmony and uphold the principle of coexistence, as shown by a willingness to respect other cultures.

## ENDNOTES

- 1 Mappanyompa, M. Cadre As Early Education In Understanding Islam And Muhammadiyah. *Proc. ICECRS* 7, 2020 (2020).
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