

Fostering Inclusivity through Constructivist Learning on AIK Studies for Non-Muslim Students at Muhammadiyah University of Mataram

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ABSTRACT

This study investigates the implementation of a constructivist learning model in Al-Islam and Kemuhammadiyah (AIK) courses for non-Muslim students at the University of Muhammadiyah Mataram (Ummat). The research addresses how AIK lecturers apply constructivist approaches to promote inclusive and meaningful learning experiences for students from diverse religious backgrounds. A qualitative approach was employed using literature review, direct observation, and in-depth interviews. Data were gathered from five key informants selected through purposive sampling. The analysis followed Miles and Huberman's interactive model, encompassing data reduction, data display, and conclusion drawing, with reasoning based on inductive and deductive methods. Findings reveal that AIK instruction for non-Muslim students at Ummat is grounded in an integrative-interconnective paradigm. The application of constructivist learning strategies fosters critical, analytical, collaborative, and communicative skills among students. Moreover, it cultivates values of inclusivity, tolerance, moderation, and peace. These outcomes suggest that constructivist pedagogy not only enhances academic competencies but also contributes to social cohesion in a multicultural educational environment. The study highlights the potential of AIK education to bridge interfaith understanding and reinforce unity in diversity.

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1. INTRODUCTION

One of the concrete expressions of Muhammadiyah's Progressive Islam is the orientation of its educational institutions—referred to as Muhammadiyah Social Enterprises (AUM, Amal Usaha Muhammadiyah)—towards humanitarian service. Muhammadiyah education adopts a transformative vision that promotes inclusivity, openness, and service to humanity, regardless of religious, ethnic, or cultural backgrounds. This vision aligns with the core principle that education must be accessible to all members of society, including global citizens, and must uphold values of justice, compassion, and tolerance (Pimpinan Pusat Muhammadiyah, 2022).

This inclusive educational philosophy is rooted in Muhammadiyah's ideological foundation, which emphasizes plurality, rationality, and openness to scientific and cultural dialogue. The organization views diversity not as a barrier, but as a potential for mutual enrichment and coexistence. Muhammadiyah's inclusive model of education affirms the significance of plurality and embraces intercultural engagement, fostering shared values that strengthen social harmony and national unity (Pimpinan Pusat Muhammadiyah, 2022; Kamba, 2018). As such, Muhammadiyah's educational philosophy seeks to contribute constructively to the development of a just, peaceful, and cohesive multicultural society.

Grounded in this educational paradigm, Muhammadiyah Higher Education Institutions (Perguruan Tinggi Muhammadiyah, PTM) have naturally attracted a diverse student body, including non-Muslim students. It is no longer uncommon to find Hindu, Catholic, Protestant, Buddhist, and adherents of other religious traditions studying at PTMs. Empirical evidence supports this growing trend. According to Mulkhan (2021), many PTMs have seen a steady rise in enrollment from non-Muslim students, making them more representative of Indonesia's pluralistic society. In some instances, these institutions have a non-Muslim majority. For example, at Universitas Muhammadiyah Kupang (UMK), East Nusa Tenggara, 71% of students identify as Christian, compared to 29% Muslim students (Syahrul, 2020). The situation is even more pronounced at Universitas Muhammadiyah Papua in Sorong, where non-Muslim students comprise 90% of the total enrollment (Muhid, 2021). These statistics underline the growing recognition of Muhammadiyah universities as inclusive spaces for quality education, transcending religious boundaries.

This demographic diversity necessitates a careful and thoughtful approach in the implementation of institutional policies, particularly concerning the teaching of *Al-Islam* and *Kemuhammadiyah* (AIK)—a core subject in all Muhammadiyah institutions. AIK encompasses the study of Islamic faith (aqidah), worship (ibadah), ethics (akhlak), and the history and principles of Muhammadiyah. At the University of Muhammadiyah Mataram (Ummat), AIK is a compulsory subject for all students, including non-Muslims. This mandatory approach is part of a directive policy—not optional—and thus places non-Muslim students in the position of learning religious content that may differ significantly from their own beliefs and practices (Palahuddin, 2022).

Despite initial concerns that such policies might lead to discomfort or the perception of proselytization, evidence suggests the opposite. The aim of AIK studies at Ummat is not to convert non-Muslim students, but to expose them to Islamic thought as a comparative and dialogical academic discipline. AIK functions as a tool for fostering interfaith understanding, shared values, and critical reflection. Students are not coerced into religious adherence, but are encouraged to understand Islam from a rational and humanistic perspective. AIK becomes a platform for building cooperation, compassion, and shared human values in the spirit of *Islam rahmatan lil 'alamin*—Islam as a mercy to all creation (Palahuddin, 2024; Madjid, 2002). This approach also contributes to instilling democratic, pluralistic, and tolerant values in both Muslim and non-Muslim students alike.

Given this unique context, the implementation of AIK studies for non-Muslim students requires pedagogical innovation that aligns with the needs of a diverse and modern student population. Several studies have addressed this issue from various angles. Yanti (2020) explores the positive interactions between Christian and Muslim students in AIK classrooms, while Dacholfany (2020), Handoko (2023), and PS (2020) examine non-Muslim students' perceptions of AIK content and delivery. Other scholars, such as Siti and Djaha (2020), Syahrul and Hajenang (2021), and Syakban et al. (2024), consider AIK education as a medium for promoting awareness of pluralism and multiculturalism. Similarly, Efendi and Suswanta (2017) emphasize the political dimension of AIK as a space to demonstrate the tolerant face of Islam, while Tamrin (2019) frames AIK as part of *dakwah rahmatan lil 'alamin*. Further research by Amini (2023), Indriyani et al. (2022), and Santoso et al. (2024) evaluates the inclusion of religious moderation and pluralism in AIK curricula.

Curriculum development and delivery models have also been the subject of recent research. Nurzannah and Ginting (2022) explore how AIK curriculum design accommodates non-Muslim

perspectives, while Husnaini et al. (2021) and Pajarianto and Muhaemin (2020) propose distinct pedagogical models for AIK delivery. For instance, the model used at Universitas Muhammadiyah Palopo emphasizes the use of comparative scriptural studies and peer discussion to promote mutual understanding and prevent misinterpretation of Islamic teachings (Pajarianto & Muhaemin, 2020). In Sorong, AIK classes are separated by religious affiliation for specific topics, particularly in areas of faith, with emphasis on interactive methods such as discussion, group presentation, and immersion in Muhammadiyah community service (Husnaini et al., 2021).

This research seeks to contribute a new dimension to the ongoing discourse by exploring the implementation of constructivist learning models in AIK education for non-Muslim students at the University of Muhammadiyah Mataram. Unlike previous studies that emphasize perception or curriculum content, this study focuses on pedagogical strategy—particularly the integration of Constructivism through methods such as Cooperative Learning, Contextual Teaching and Learning, Inquiry-Based Learning, and Problem-Based Learning (Mangun, 2013). These methods are aligned with the 4C skills essential in 21st-century education: critical thinking and problem-solving, communication, collaboration, and creativity (Erdogan, 2019; Kemendikbud, 2017; Landon, 2019; Voogt & Roblin, 2010). Constructivist pedagogy places the learner at the center of the educational process and promotes active meaning-making through real-world engagement, dialogue, and collaborative inquiry.

This study builds upon two earlier studies conducted at Ummat. The first explored the responses of non-Muslim students to AIK learning (Palahuddin & Mappanyompa, 2022), and the second examined AIK from a theological and legal perspective (Palahuddin, 2024). The present research, however, focuses on instructional practices, aiming to assess how constructivist learning methods can enhance the effectiveness of AIK instruction for non-Muslim students in fostering inclusive, critical, and dialogical educational experiences.

2. METHODS

This study employs a qualitative field research approach using a case study design. A case study is selected due to the unique characteristics of the research context, which is bound by specific conditions such as location, time, and situational dynamics that may not be generalizable to other settings (Denzin & Lincoln, 2011). The research was conducted at the University of Muhammadiyah Mataram (Ummat), where the implementation of constructivist learning models in *Al-Islam and Kemuhammadiyah* (AIK) studies for non-Muslim students presents a distinct educational phenomenon.

Data were collected through multiple sources to ensure triangulation and validity. These sources included literature review, document analysis, direct observation, and in-depth unstructured interviews. The sampling technique used was purposive sampling, which allows the researcher to intentionally select individuals who possess deep insights into the topic under study (Sugiyono, 2015).

The researcher, who also serves as an AIK lecturer, was directly involved in the data collection process. In addition to the researcher, five key informants were purposively selected based on their expertise and involvement in AIK learning at Ummat. These include:

1. Dr. H. Zaenudin, M.Pd.I, Vice Rector IV of Ummat, responsible for overseeing AIK learning policy;
2. M. Anugerah Arifin, M.Pd.I, Head of LP3IK (Institute for the Study, Practice, and Development of Al-Islam and Kemuhammadiyah), recognized for his role in implementing AIK policies;
3. Najamuddin, M.Pd.I,
4. Dr. Mappanyompa, M.Pd.I, and
5. Abdul Hafiz, S.Sos, M.Pd.I, all of whom are active AIK lecturers with hands-on experience in teaching non-Muslim students.

The data analysis process follows the interactive model proposed by Miles and Huberman (1994), which consists of three interrelated stages:

- (1) Data reduction, where raw data is organized and simplified;
- (2) Data display, which involves presenting the data in a structured form to facilitate interpretation;
- (3) Conclusion drawing and verification, in which findings are identified, interpreted, and confirmed.

This methodological approach enables a deep exploration of the pedagogical strategies employed in AIK learning for non-Muslim students and how constructivist models are applied in a real-world educational setting.

3. FINDINGS AND DISCUSSION

3.1. An Integrative-Interconnective Learning Paradigm

Ian Graeme Barbour is one of the intellectuals in the field of physics and religion who studied intensively about the relationship between science and religion. Two of his phenomenal books are *Issues in Science and Religion* (Barbour, 1966) and *When Science Meets Religion* (Barbour, 2000). These two books have captured the attention of religious studies enthusiasts in the world, especially of course in Indonesia.

Barbour's views in his two books have provided new hope in the context of the relationship between science and religion, which has always been considered bad, always hostile and never able to unite, because both have characteristics that are 180 degrees different. The characteristics of religion tend to be dogmatic, doctrinal, transcendental, sacred and given. Science, on the other hand, tends to be factual, empirical, historical, profane and dynamic. Then he initiated an idea of how the two disciplines that have always been facing each other can unite and even marry without leaving their unique characteristics and identities. It can be likened to a marriage between a man and a woman that can be harmonious, complement each other and form a happy household. In his book, he then mapped four paradigm models of the relationship between religion and science: conflict, independence, dialogue, and integration (Abdullah, 2020).

Barbour's view on the integration of science and religion is an important inspiration in Islamic studies, especially in the context of the integration of religious sciences with general sciences. Muslim intellectuals have tried to propose various theories on how to implement this scientific integration to eliminate the dichotomy of knowledge that has persisted for centuries. For example, what was initiated by Muhammad Naquib al-Attas and Ismail Raji al-Faruqi with the concept of *Islamization of Knowledge* (Hussain, 2015; Musa, 2021); Ziauddin Sardar with the concept of *Ijmali* (Fauzan & Amril, 2024); Imam Suprayogo with the *Tree of Knowledge concept* (Suprayogo, 2017); Amin Abdullah with the concept of *Spiderweb* (Abdullah, 2006). In the Middle East, the publication of one of Muhammad Hammam's books with the biting title *Tadakhul Al-Ma'arif Wa Nihayah At-Takhasshush Fil Al-Fikr Al-Araby Al-Islamy: Dirasah Fil Al-'Alaqah Baina Al-Ulum* (Interdisciplinary Interconnections and the End of the Era of Specialization in Arab Islamic Thought: A Study of Interdisciplinary Interconnections) (2021, العادل).

It is increasingly recognized that the monolithic approach to studying science is no longer relevant to the times. Scientific monodisciplines and the monocultural-monoreligious paradigm can be said to be outdated and cannot solve the problems of human life. If there are still scientific monodisciplines, then it is only limited to the administrative aspects of the division of science, but not to solve the problems and challenges of human life which are increasingly complex and dynamic. Therefore, marrying religious knowledge with science and general science is a necessity. Marriage here certainly does not mean equating, but each science "seeps" into the other.

This view of scientific integration is an important inspiration in implementing the AIK studies model for students in a multicultural and multi-religious at Ummat, where the AIK studies paradigm ideally uses an integrative-interconnective approach that is oriented towards forming the religious competence of students who are inclusive, tolerant, moderate and peaceful which contributes to maintaining the integrity of the Indonesian nation. The potential for disharmony, conflict and

disintegration due to religious differences must be eliminated. Within this framework, AIK studies not only examines the normativity of Islamic teachings, but also sows values, philosophies, local wisdom, multiculturalism, and awareness of the inevitability of diversity which is a gift from God in human life. Differences must be accepted as a fact of destiny that cannot be rejected, therefore they should be celebrated, not become an axis of disharmony, conflict and disintegration. In practice, this integrative-interconnective approach in AIK studies can use *bayani*, *burhani*, and *irfani* epistemology as an alternative (Azizah, 2019).

The Council for Higher Education, Research, and Development Central Board of Muhammadiyah provides important guidelines that must be considered in the context of the objectives of AIK studies for non-Muslim students at PTM, namely: 1. Providing non-Muslim students with an understanding of the universality of human values in Islamic teachings and the ethics of the Muhammadiyah social movement as a scientific study with a progressive multicultural outlook; 2. Fostering empathic participation of non-Muslim students in Islamic and Muhammadiyah social behavior with a progressive multicultural outlook; 3. Fostering encouragement to non-Muslim students for inter-religious understanding and inter-religious cooperation with a progressive multicultural outlook; and 4. Fostering a spirit of humanitarian social service across the boundaries of the religion professed (Mulkhan, 2021). Ummat's vice rector IV in charge of AIK said:

"AIK studies must refer to the learning objectives of AIK as stated in the book Guidelines for Al-Islam and Muhammadiyah Lectures from a Multicultural Perspective in Muhammadiyah Universities. All lecturers must read and understand this. Don't be too creative so that you get out of the existing provisions. For example, with this AIK learning, there are lecturers who want to Islamize non-Muslim students. That is not allowed. We must respect each other's religion" (Zaenudin, 2024).

With such a learning paradigm, AIK studies must be an inspirational discussion starter, especially for non-Muslim students. Therefore, AIK studies must be transformative in nature, changing the mindset and methodology of thinking among students. AIK studies is not just a transfer of knowledge or the transfer of knowledge that is limited to cognitive aspects, but more than that, it is also a medium for transferring values in the context of religious relations. In this way, students will be able to process the knowledge/information obtained objectively, critically, reflectively, and openly, not only to find the right one, but also to determine the most accurate one. In the context of religious thought, transformative education will form a mindset that is not *taklid* and not *ta'asub* (fanatical) groups or madhabs, but is able to distinguish between *ushul* (core) and *furuk* (branch) issues, which are particular and which are universal. (T. P. P. A.-I. Muhammadiyah & PP, 2013), which is *qath'i* (certain) and which is *zhanni* (assumption), which is *mutagayyirat* (dynamic) and *tsawabit* (static teaching) (Palahuddin, 2024a). Therefore, Ummat's vice rector IV emphasized:

"AIK studies must spark student discussions, especially for non-Muslim students. AIK materials studies must also be an inspiration for them. AIK studies, as explained by Council for Higher Education, Research, and Development Central Board of Muhammadiyah, must be a transfer of value and not just a transfer of knowledge. Transfer of value means how Islam highly values religious differences that should not be disturbed. The existence of differences is a destiny from God and not a human choice. Differences are commonplace and have become a reality that cannot be contested. Because of this difference, discussions will arise and seek common ground" (Zaenudin, 2024).

3.2 AIK Studies and Constructivist Learning

Constructivist learning theory, as developed by influential figures such as Jean Piaget, Lev Vygotsky, and John Dewey, emphasizes that knowledge is actively constructed by learners based on

their personal experiences and prior understanding. Learning is not a passive reception of information but a dynamic process of meaning-making influenced by interaction with real-world phenomena (Mangun, 2013; Schunk, 2012). This process is continuous and evolutionary—knowledge develops over time, shaping an individual's behavior, values, and skills (Budyastuti & Fauziati, 2021).

Constructivism is particularly relevant in the context of adult education as implemented in higher education settings. Adults, unlike children, are characterized by psychological maturity, self-direction, and an established self-concept. Dewey emphasized that effective learning must be *student-centered*—where learners are actively involved in processes grounded in their social experiences and real-life contexts (EI, 2010). This approach, known as Student-Centered Learning (SCL), prioritizes students' agency in discovering learning styles, motivations, and cognitive preferences that are most effective for their personal growth (Ramadani, 2022).

The SCL approach aligns closely with the goals of 21st-century education, which emphasize not only academic achievement but also the development of critical, analytical, communicative, and collaborative skills. Through SCL, students are expected to engage in dialogic learning, respect diverse opinions, think logically, and work both independently and collaboratively. Importantly, students learn not only to earn grades but to internalize values and ethical frameworks that prepare them to live responsibly within families, communities, nations, and a global society. Learning is thus not just cognitive but deeply reflective and values-driven. Mistakes are viewed not as failures, but as valuable learning opportunities, in line with UNESCO's four pillars of learning: *learning to know*, *learning to do*, *learning to live together*, and *learning to be* (Suteja & Cirebon, 2017).

In the context of AIK (Al-Islam and Kemuhammadiyah) education at Muhammadiyah universities (PTM), the use of constructivist and SCL methods has been explicitly encouraged. The Council for Higher Education, Research, and Development of Muhammadiyah Central Board states that in the age of rapid technological and societal change, the role of students must shift from passive recipients of knowledge to active learning subjects and partners of lecturers. Lecturers are called to act not merely as teachers, but as facilitators, motivators, and role models who exemplify intellectual and moral integrity. In this role, they guide students through processes of inquiry, reflection, and ethical development. Consequently, traditional methods such as Subject-Matter Centered Learning (SMCL) and Teacher-Centered Learning (TCL) are considered outdated and are encouraged to be replaced by the more participatory SCL approach (T. P. P. AIK Muhammadiyah & PP, 2013; Rahadian, 2016).

Despite this directive, implementation remains inconsistent. According to Dr. H. Zaenudin, M.Pd.I, Vice Rector IV of Ummat, surveys show that some lecturers—particularly those from older generations—still rely heavily on SMCL and TCL methods. These approaches prioritize curriculum completion over student comprehension, often resulting in a lack of contextualization or interdisciplinary integration. Materials are delivered in a top-down manner, with little regard for students' engagement or understanding. The focus is on the quantity of material covered rather than the quality of student learning. This approach echoes the outdated maxim: *al-maddah ahammu min at-thariqah* (material is more important than the method). Furthermore, TCL fosters a one-way communication model where the lecturer dominates the classroom, leaving students passive and hesitant to express their ideas. This, in turn, weakens their communication skills, reduces teamwork capabilities, and limits their ability to develop independent and critical thinking (Zaenudin, 2024). Supporting this critique, AIK lecturer Najamuddin argues that AIK learning must shift decisively toward an SCL framework that gives students—especially non-Muslim students—a more active role. He asserts that AIK instruction must be embedded in a multicultural academic environment that avoids normative and doctrinal rigidity. Instead, AIK learning should reflect Islam's universal message of *rahmatan lil 'alamin* (a mercy to all creation), not merely *rahmatan lil muslimin* (a mercy only to Muslims). In this model, non-Muslim students are no longer passive observers but become active participants and co-creators of knowledge. They are encouraged to reflect critically and comparatively on AIK content, bringing their own religious and cultural perspectives into meaningful dialogue with Islamic teachings.

This fosters a dialogical, pluralistic, and inclusive learning environment, consistent with the spirit of Muhammadiyah's progressive Islamic values (Najamudin, 2024).

In summary, implementing constructivist learning through SCL methods in AIK education at PTMs such as Ummat is both theoretically grounded and pedagogically necessary. It offers a pathway to more engaging, inclusive, and transformative educational experiences for all students—Muslim and non-Muslim alike.

3.3 Constructivism Learning Implementation Model

There are five constructivist learning models implemented by Ummat lecturers in AIK studies, namely:

3.3.1. Preaching Model

Preaching model as one of the models of presenting subject matter through oral narration to students (Sanjaya, 2006), which is always and must be used in every AIK studies at Ummat, but the portion of time is very minimal. Only at the first meeting, this learning model was used for almost took about 90% of the time, because at that time the lecturer delivered a comprehensive lecture orientation including: existence and strategic position of AIK studies in Muhammadiyah Universities, especially in Ummat, Indonesian National Qualification Framework (KKNI), Graduate Learning Outcomes (CPL), Graduate Competency Standards (SKL), Course Learning Outcomes (CPMK), Semester Learning Plan (RPS), and other learning contracts. Therefore, the lecture model here does not refer to the TCL method.

When giving introductory remarks in AIK studies, lecturers emphasize the strategic position of AIK studies in Muhammadiyah Universities (PTM) that must be understood by students. This emphasis is done because, based on teaching experience so far, there are many repetitive questions from non-Muslim students who question their participation in AIK studies; why should they participate, and what is the purpose? This is where lecturers must describe as a whole as well as elaborate their response to the problem, both textually and contextually.

From the perspective of policy study, students must understand that their participation in attending AIK studies is a directive policy from the Ummat leader. Structurally, this policy is a derivation of the policy above it, which comes from The Council for Higher Education, Research, and Development The Central Board of Muhammadiyah, based on the formal decision of the Muhammadiyah (Palahuddin, 2024b; Palahuddin & Mappanyompa, 2022). However, it should be noted that their participation is not intended to alter their beliefs in order to facilitate religious conversion, but rather to explore experience (Mulkhan, 2021; Palahuddin & Mappanyompa, 2022). In addition, students need to be given a full understanding that being Ummat student has consequences for following the policies made by the Ummat. Mappanyompa, for example, told the story of one Catholic student's question:

"I once got a question from a Catholic student why I was taking an AIK studies. I then answered that because you have chosen to be part of the Ummat, students must follow the regulations set by the Ummat. This is the same as if students live in a boarding house, they must follow the rules of the owner and residents of the boarding house. However, this AIK studies for non-Muslim students is not to change students' beliefs, but only as knowledge. Later, if asked by others what subjects are taught at Ummat, students will be able to answer and explain these things. If it cannot be answered then how" (Mappanyompa, 2024).

3.3.2. Cooperative Learning

The term Cooperative Learning (CL) refers to classroom techniques in which students work on learning activities in small groups and receive rewards or recognition based on their group's

performance (Slavin, 1980). In addition to training cognitive aspects, CL also trains students to have social competence, so that they can live and work together in the community (Arends & Kilcher, 2010). This model is the most dominant one used by lecturers in learning AIK for non-Muslim students at Ummat.

In AIK studies with the CL method at Ummat, lecturers will divide students into groups. Grouping is done randomly, where non-Muslim students are mixed and become members of other groups. Each group is given the task of discussing AIK material as listed in the syllabus or AIK book package material, then the results are written in a paper that they will present in front of the class on a predetermined schedule. This means that non-Muslim students will discuss twice with students of other religions, namely during group discussions to make papers, and secondly during class discussions to account for the contents of the paper. That is when group members who are non-Muslims will interact with students of other religions.

The survey results show a positive thing, where collaboration among group members during the assignment was well established. In addition, non-Muslim students confidently convey the uniqueness of their religious teachings and compare them with Islamic teachings as stated in the AIK book. The results of this discussion enrich information about the teachings of each religion. With full awareness all students understand the differences that exist and must be addressed with full tolerance.

An example of the practice of the CL learning model in AIK studies is when discussing the ritual of prayer which must be preceded by taharah or purification from major or minor impurities as a condition for the validity of prayer. This ritual of worship practice in Islam is also found in the teachings of other religions with their respective uniqueness. In this context, students understand each other's identities and differences in religious rituals, but the substance (core) and purpose are the same, namely, carrying out religious obligations. Abdul Hafiz said:

"To support mutual tolerance between non-Muslim students and others, when doing assignments and writing them in papers, they will discuss AIK material first in their groups. After that, they will discuss again during the presentation in class. During the discussion they will interact, share experiences, and eventually find common ground. This can be seen when they discuss the fiqh of worship related to worship rituals such as taharah, prayer and others" (Hafiz, 2024).

The findings of this survey are similar to Hadi Pajarianto's findings at Muhammadiyah Palopo University. The intimate interaction of non-Muslim students with Muslim students fosters high confidence for non-Muslim students to exchange information with Muslim students. Likewise, the spirit of egalitarianism is getting stronger within the framework of human relations. Students from different religions and beliefs respect each other and even discuss the social aspects of their respective religions. Differences do exist, especially in the aspects of faith and worship, but in the aspects of muamalah and humanity, find common ground (Pajarianto & Muhaemin, 2020).

3.3.3. Problem-Based Learning

Problem-Based Learning (PBL) is an instructional method in which students learn through facilitated problem solving that centers on a complex problem that does not have a single correct answer. Hmelo-Silver noted that students work in collaborative groups to identify what they need to learn in order to solve a problem, engage in self-directed learning, apply their new knowledge to the problem, and reflect on what they learned and the effectiveness of the strategies employed (Savery, 2015). Researchers recognize that the PBL model can develop 21st-century skills in students (Edens, 2000), specifically 4C skills, which include creative thinking, critical thinking, problem-solving, communication, and collaboration (Erdoğan, 2019; Kemendikbud, 2017; Landon, 2019; Voogt & Roblin, 2010).

In AIK studies, PBL is often used by Ummat lecturers when giving assignments to students, both Muslim and non-Muslim, to study the wisdom of ritual worship that can prevent negative behavior as in the Fikih Ibadah lecture. There are 2 cases used as examples, the first case is related to the anomaly

of religious observance with corrupt behavior. The second is the anomaly of religious observance with radical terrorist behavior. Obedience to worship is not in line with good behavior in everyday life.

The survey results show that the analysis of non-Muslim and Muslim students shows that the causes of corruption and radical terrorism are not independent. Radical acts of terrorism, apart from a wrong understanding of religious teachings, are also motivated by factors of injustice in the economic, political and social fields. As for corrupt behavior, apart from religious formalism, it is also due to the hedonistic and consumeristic culture that has developed in society. Therefore, in overcoming the problem of radical terrorism, in addition to providing a complete understanding of the meaning of worship, it is also very important to provide fair economic, political and social access. In overcoming corrupt behavior, leaders and elites must be able to set an example by displaying a simple lifestyle. Anugerah Arifin narrates:

"I often use the PBL model in AIK studies to train non-Muslim and Muslim students to analyze cases against the realities that occur in society and find problem solving. I offer a case of a person who is diligent in worship but still commits corruption and sometimes has radical views of terrorism. From the results of the group study, students have been able to identify the problems that occur and have been able to provide problem solving to overcome the problem".

The results of this survey confirm that with the PBL model, students have been able to think critically and reflect on what they see and experience, and at the same time look for causes and problem solving for this. The students are aware that corrupt and radical terrorist behavior can occur in all religions if there is injustice. Therefore, it should not be addressed to a particular religion, let alone quickly judge it.

3.3.4. Inquiry Learning

Inquiry Learning (IL) model is a learning that requires students to solve problems through investigation activities that increase the skills and knowledge independently (Trna et al., 2012). Because of this, the inquiry model is a method used in the learning process that enables students to ask questions, examine, or investigate something, which involves all the student's ability to search and investigate in a systematic, critical, logical, and analytical manner, so that they can formulate their own (Andrini, 2016).

In AIK studies in the Kemuhammadiyah course, AIK lecturers form groups consisting of Muslim and non-Muslim students and are asked to examine why Muhammadiyah often observes fasting and Eid earlier than other mass organizations. Students are then asked to study and find answers about this through references and literature from the verses of the Qur'an and hadith as well as scientific studies of modern astronomy. With critical analysis skills, students find their own answers, whereas Muhammadiyah has a different perspective from other mass organisations.

In the findings as an answer to the problem, Najamudin said that the students pointed to five reasons why Muhammadiyah often precedes fasting and Eid, namely *first*, the hadith text about the command to look at the moon to determine the beginning of qamariyah is understood by Muhammadiyah contextually, where at that time astronomy was not as developed as it is now. Therefore, the command to 'look' means to see with science. *Second*, Muhammadiyah determines the criteria for the beginning of the month based on *hisab hakiki wujudul hilal*, where the new month begins when the hilal appears, regardless of its height. *Third*, several verses of the Qur'an hint at mathematically calculating the circulation of the sun and moon. *Fourth*, waiting for the new moon by looking with the eyes makes it difficult for modern humans to plan their lives properly. *Fifth*, with the sophistication of astronomical science now, humans can predict precisely when solar and lunar eclipses occur. Likewise, humans now determine the time of prayer, now using the clock, no longer using the position of the sun. Najamudin explained:

“By the IL model, I asked non-Muslim and Muslim students in one group to find answers to why Muhammadiyah often fasts and celebrates id first. After they searched for references they found the answer as above” (Najamudin, 2024).

The IL model plays an important role in familiarizing students, both Muslim and non-Muslim, with thinking analytically and getting used to solving problems. Students realize that they should not just convey problems without providing solutions.

3.3.5. Contextual Teaching and Learning

Contextual Teaching and Learning (TCL) is a conception of teaching and learning that helps teachers relate subject matter content to real-world situations, and motivates students to make connections between knowledge and its applications to their lives as family members, citizens, and workers; and engages in the hard work that learning requires (Hudson & Whisler, 2007).

The TCL model used as an example by the lecturer is about the procedure for taking an obligatory bath or junub bath. Theoretically, the procedure for obligatory bath is to first wash the hands, then the genitals, and then perform ablution. After that, it is allowed to pour water on the head and the whole body. It is not allowed when taking an obligatory bath to pour water directly on the head. The AIK lecturer asked students, both Muslim and non-Muslim, to connect the Islamic obligatory bath procedures with the many cases of stroke that occurred in the bathroom.

From a medical perspective, it is found that humans have a hot bloodstream, when wetting the head and hair first while bathing will cause the body to adjust its temperature too quickly. This will cause blood to rush to the head and may lead to rupture of capillaries or arteries leading to stroke. Therefore, it is recommended that when bathing, start by slowly wetting the body from the feet to the shoulders, and then proceed with bathing as usual. This is especially useful for people with high blood pressure, high cholesterol levels, and other stroke risk factors, especially when bathing in the morning as blood pressure is usually high in the morning. This proves that the Islamic obligatory bath procedure is very much in line with modern medical findings. Mappanyompa said:

“During a lecture on the fiqh of worship, I assigned Muslim and non-Muslim students to relate the procedure for taking a obligatory bath to a stroke that occurred in the bathroom. In the end, they understood that the procedure for taking a obligatory bath is in accordance with medical advice not to flush the head immediately because it triggers a rush of blood to the head, and during the adjustment process, a capillary or artery rupture can occur.” (Mappanyompa, 2024).

AIK studies using the TCL model prove that students can think scientifically. Islamic teachings are not considered dogmatic teachings, let alone mere myths. Thus, Islamic teachings remain actual and scientifically proven to be true.

4. CONCLUSION

The study concludes that the AIK (Al-Islam and Kemuhammadiyah) learning model for non-Muslim students at the University of Muhammadiyah Mataram (Ummat) adopts an integrative-interconnective paradigm grounded in constructivist pedagogy and Student-Centred Learning (SCL) approaches, including Preaching Model Learning (PML), Collaborative Learning (CL), Problem-Based Learning (PBL), Inquiry Learning (IL), and Contextual Teaching and Learning (CTL). The implementation of these methods has shown positive outcomes, fostering students' critical, analytical, communicative, and collaborative skills, while also nurturing inclusive, tolerant, moderate, and peaceful attitudes—key qualities for living in a pluralistic society. However, a key limitation of this research lies in its context-specific focus, as it was conducted only at Ummat with a limited number of informants, which may not fully capture the variations in AIK implementation across other Muhammadiyah universities. Therefore, future research is recommended to conduct comparative

studies involving multiple campuses or regions, incorporate student perspectives, and explore the long-term impact of constructivist AIK education on interfaith understanding and social cohesion.

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