

## Implementation of Al-Islam and Muhammadiyah Values (AIK) at Muhammadiyah University of Riau

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**ABSTRAK**, Perguruan Tinggi Muhammadiyah secara nasional telah diakui kiprahnya dalam menyelenggarakan pendidikan, pada tataran kurikulum Perguruan Tinggi Muhammadiyah memiliki hidden kurikulum, sehingga setiap perguruan tinggi muhammadiyah wajib melaksanakan kurikulum yang telah ditetapkan oleh Pimpinan Pusat Muhammadiyah. Hidden kurikulum itu adalah al-Islam dan Kemuhammadiyah (AIK). AIK merupakan *living values*, rujukan perilaku dan *driving force* di Universitas Muhammadiyah Riau. Jenis penelitian yang digunakan dalam penelitian ini adalah penelitian lapangan (*field research*) dengan pendekatan kualitatif. Teknik pengumpulan data: observasi, wawancara dan dokumentasi. Teknik analisis data menggunakan deduktif, induktif dan komperatif. Hasil penelitian: 1. Kebijakan Impelementasi Standar Mutu al-Islam dan Kemuhammadiyah adalah Kebijakan AIK yang dilakukan oleh Pimpinan Pusat Muhammadiyah yaitu melalui penetapan Badan Pembina Harian sebagai wujud dari pembinaan dosen dan tenaga kependidikan di UMRI. Sedangkan kebijakan AIK yang dilakukan oleh pimpinan UMRI melalui kebijakan dan regulasi yang telah tertuang didalam STATUTA, RENSTRA, SPMI internal dan melalui surat edaran rektor. 2. Implementasi AIK di UMRI melalui: (1) sistem pembelajaran AIK sudah terintegrasi dengan Learning Manajemen System (LMS) Sistem Kuliah Online (SIKULI), (2). Pembelajaran AIK telah terlaksana sesuai dengan kurikulum yang ditetapkan oleh Pimpinan Pusat Muhamamdiyah dan diimpelementasikan di Fakultas Studi Islam. Pada tahap pengembangan kurikulum AIK di UMRI maka perlu TIM khusus mengkaji kurikulum AIK. supaya kurikulum AIK selalu kontekstual dan relevan dengan kebutuhan mahasiswa dan dosen. Pada pengembangan AIK lebih kreatif, inovatif dan berkemajuan dapat dilaksanakan dengan muatan multicultural.

*Keywords: Implementasi, Kebijakan, al-Islam dan Kemuhammadiyah*

**ABSTRACT**, Muhammadiyah Higher Education Institutions have been nationally recognized for their contribution to education. At the curriculum level, Muhammadiyah universities have a hidden curriculum, which makes it mandatory for every Muhammadiyah university to implement the curriculum established by the Central Leadership of Muhammadiyah. This hidden curriculum is Al-Islam and Muhammadiyah Values (AIK). AIK represents the living values, behavioral reference, and driving force at Muhammadiyah University of Riau (UMRI). This study employs field research with a qualitative approach. Data collection techniques include observation, interviews, and documentation. Data analysis techniques involve deductive, inductive, and comparative methods. Research findings show: 1. The policy for implementing the quality standards of Al-Islam and Muhammadiyah Values consists of AIK policies set by the Central Leadership of Muhammadiyah, which are realized through the establishment of the Daily Advisory Board as a means of guiding lecturers and education staff at UMRI. Meanwhile, UMRI's internal AIK policies are implemented through institutional policies and regulations as outlined in the

STATUTE, Strategic Plan (RENSTRA), Internal Quality Assurance System (SPMI), and rector's circular letters. 2. The implementation of AIK at UMRI includes: (1) the AIK learning system is integrated with the Learning Management System (LMS) called SIKULI (Sistem Kuliah Online), (2) AIK learning is conducted according to the curriculum determined by the Central Leadership of Muhammadiyah and implemented in the Faculty of Islamic Studies. In the AIK curriculum development stage at UMRI, a special team is needed to review the AIK curriculum to ensure it remains contextual and relevant to the needs of students and lecturers. For more creative, innovative, and progressive AIK development, a multicultural approach can be adopted.

**Keywords:** Implementation, Policy, Al-Islam and Muhammadiyah Values (AIK)

## 1. Introduction

The expected competencies from Islamic Religious Education or from Al-Islam and Muhammadiyah Studies (AIK) education at Universitas Muhammadiyah Riau (UMRI) are aimed at ensuring that students develop a correct paradigm of thinking in understanding Islamic teachings (Cognitive). They are expected to be motivated to increase their faith and piety toward Allah SWT through deeper Islamic studies on campus (Affective). Furthermore, students should be able to apply the teachings of Islam in their daily lives — in their relationship with Allah, with fellow human beings, and with the environment — including in the development of science, technology, and the arts (Psychomotor). To achieve this, lecturers must teach Islamic knowledge based on clear textual evidence (*dalil*), not merely based on perception or assumptions, and deliver it in an integrated and comprehensive way, focusing on the development of IQ, EQ, and SQ. The ultimate goal is to improve students' cognitive (knowledge), affective (faith), and psychomotor (practice) qualities, with the end result being a positive behavioral change (toward becoming *muttaqin* – those who are truly pious). (Abdul Munir, 2011)

Islamic and Muhammadiyah education is essentially a guidance process for students to develop their potential capacities into actual abilities in an optimal way, while maintaining their natural disposition (*fitrah*), sincerity (*hanif*), and honesty in every action. The Qur'an also emphasizes honesty in various situations, as reflected in Surah At-Tawbah verse 119: "O you who believe! Fear Allah and be with those who are true (in word and deed)." (At-Tawbah: 119)

The method of studying Al-Islam and Muhammadiyah Studies should at least begin with knowledge acquisition. True knowledge (*al-ilmu, al-haqq*) must be based on clear and valid foundations — not on assumptions, popular figures, or majority opinion. To gain such knowledge, a person must seek legal foundations that are evident and well-grounded.

The goal of studying Al-Islam and Muhammadiyah Studies aligns well with the goals of national education, which functions to develop students' abilities and shape their character and civilization with dignity, to enlighten the life of the nation. National education aims to develop the potential of students to become individuals who believe and are devoted to God Almighty, possess noble character, are healthy, knowledgeable, capable, creative, independent, and responsible citizens in a democratic society. In line with the national education function as stated in the National Education System Law and the 2025 Vision of Indonesian Education — as a continuation of Indonesia's development toward a modern,

independent, and prosperous society as mandated by the 1945 Constitution — it is evident that the national education system places strong emphasis on faith, piety, noble character, and tolerance as fundamental pillars in preparing Indonesia to be a religious and morally upright nation within a pluralistic society. (Abuddinata, 2003)

Higher education plays a vital role in realizing the nation's aspirations. As a continuation of secondary education, it is designed to prepare students to become members of society who are academically and professionally capable of applying, developing, and creating science, technology, and art. To achieve these objectives, universities must not only serve as centers of teaching. Teaching and learning that occur without the support of relevant research will stagnate and fail to progress. (As scientific communities, universities must actively contribute as problem solvers by producing applicable knowledge — not just responding to problems, but also identifying them (*problem finders*). Thus, knowledge obtained through research can be used to explain, predict, or understand events in society, business, and industry. Universities must be able to produce graduates with strong character, intellectual capabilities, creativity, and competitiveness to thrive in the global era. Therefore, higher education holds a crucial role in societal development. Rapid social change demands that universities fulfill their roles meaningfully. These roles are embodied in the *Tri Dharma of Higher Education*: Education, Research, and Community Service. (Haedar akib, 2010)

However, Muhammadiyah universities are guided by a *Catur Dharma* — a four-fold obligation — which includes Al-Islam and Muhammadiyah Studies, Education and Teaching, Research, and Community Service. Al-Islam and Muhammadiyah Studies distinguish Muhammadiyah universities from other institutions. AIK is a compulsory subject for all students enrolled in Muhammadiyah Higher Education Institutions. Additionally, AIK serves as a benchmark for the performance of lecturers and staff working within Muhammadiyah institutions. The implementation of AIK must be guided by clear and proper regulations to ensure that its vision, mission, and goals are achieved. A lack of clear regulations could result in improper implementation of the *Catur Dharma*, or disorganized execution, which may lead to internal conflict and disharmony within the academic community. Such discord may eventually impact institutional performance, leading to graduate competencies that do not meet the expectations of stakeholders or industry standards (*customer satisfaction*).

To ensure the successful execution of the *Catur Dharma*, Muhammadiyah universities have developed an Internal Quality Assurance System (*Sistem Penjaminan Mutu Internal*). The Higher Education Quality Assurance System includes both internal and external assurance. According to the Quality Assurance System Handbook (*SPM-PT*), “Higher Education Quality Assurance is carried out based on internal and external assurance mechanisms.” Internal quality assurance is conducted by the institution itself, guided by laws and regulations issued by the government. External quality assurance, meanwhile, is carried out by independent bodies approved by the government that evaluate institutional performance.

At Muhammadiyah universities, the quality assurance system is implemented in a gradual, systematic, planned, and focused manner, led by the Quality Assurance Body (*LPM*). The LPM designs academic and non-academic quality programs with clear targets and timelines. The goal is to establish a culture of quality in daily academic life, thereby enhancing the institution's capacity to ensure stability, capability, accountability, and effective oversight in maintaining and improving the quality of education. Universitas Muhammadiyah Riau is one of Muhammadiyah's charitable endeavors under the guidance of Muhammadiyah Central

Leadership, contributing to the development of Al-Islam and Muhammadiyah Studies. Based on this background, the researcher is interested in studying the implementation of Al-Islam and Muhammadiyah Studies (AIK) at Universitas Muhammadiyah Riau. (Haedar Nashir, 2006)

## **2. Methodology**

This study employs a qualitative approach using field research. This approach is chosen to gain an in-depth understanding of the implementation of Al-Islam and Muhammadiyah Values (AIK) within the academic environment of Universitas Muhammadiyah Riau (UMRI), particularly in terms of policy, teaching practices, and their impact on the academic community.

### **1. Research Location**

The research was conducted at Universitas Muhammadiyah Riau (UMRI), one of the higher education institutions under the auspices of the Muhammadiyah Central Leadership, which actively promotes the values of AIK through the implementation of the university's Tri Dharma (threefold mission).

### **2. Research Subjects**

The research subjects consist of:

- University Leaders (Rector, Vice Rector for Academic Affairs and AIK)
- Lecturers teaching AIK courses
- Students from various faculties
- Administrative and academic support staff

The selection of research subjects was done using purposive sampling, based on who is most knowledgeable, involved, and relevant to the implementation of AIK at UMRI.

### **3. Data Collection Techniques**

Data were collected through three main methods: Observation: Direct observation of AIK teaching practices, the academic atmosphere, and the implementation of AIK values on campus. In-depth Interviews: Conducted with university leaders, lecturers, and students to gain a comprehensive understanding of their policies, experiences, and perceptions regarding AIK. Document Analysis: Reviewing official documents such as the UMRI Statute, Strategic Plan (RENSTRA), Internal Quality Assurance System (SPMI), the AIK curriculum, and rector's circulars related to AIK policy.

### **4. Data Analysis Techniques**

The data were analyzed using a descriptive-qualitative method through the following steps:

1. **Data Reduction:** Filtering and selecting data relevant to the research focus.
2. **Data Display:** Organizing data in narrative form or matrix to facilitate interpretation.

3. **Conclusion Drawing and Verification:** Identifying patterns, relationships, and meanings that emerge from the data to answer the research questions.

In this process, the study employed deductive, inductive, and comparative approaches:

1. **Deductive:** Interpreting data based on existing theories or frameworks.
2. **Inductive:** Building understanding from empirical findings in the field.
3. **Comparative:** Comparing the implementation of AIK at UMRI with the guidelines or policies set by the Muhammadiyah Central Leadership.

## 5. Data Validity

To ensure data validity, the study employed triangulation of sources and techniques, by comparing information from various sources (lecturers, students, university leaders) and using different methods (observation, interviews, documentation).

## 3. Results and Discussion

### 3.1 Implementation of Al-Islam and Kemuhammadiyah at Universitas Muhammadiyah Riau

Based on an interview with the Head of the Institute of Al-Islam and Kemuhammadiyah (AIK) at Universitas Muhammadiyah Riau (UMRI), regarding the implementation of quality standards in AIK at UMRI, the following explanation was provided:

*“In order to achieve the intended learning outcomes of the AIK courses, all academic stakeholders at UMRI must collaborate — including AIK lecturers, non-AIK lecturers, and university leaders — to ensure that the expected learning objectives are attained.”*

From this explanation, it is evident that the implementation of AIK quality standards at UMRI involves various components directly connected with the academic community. This implementation is an effort to ensure the success of educational goals aligned with Muhammadiyah’s vision and to improve the overall quality of AIK learning.

In efforts to develop and implement the AIK quality standards, the standards themselves play a critical role in guiding the process. The delivery of AIK courses, for example, is carried out by lecturers and is based on learning components that adhere to the quality standards issued by the Central Board of Muhammadiyah. Therefore, lecturers must refer to the established curriculum when planning and conducting their classes.

From an interview with the Vice Rector I for Academic Affairs, the following insights were shared:

*“The implementation of AIK quality standards should be grounded in clear considerations to enhance learning quality.”*

The foundational considerations include:

1. Continuous improvement based on the existing quality standards;
2. The needs of lecturers and students in the learning process;
3. Challenges currently experienced at UMRI;
4. The competency of lecturers who are key to teaching Muhammadiyah ideology;
5. The evolving curriculum and the demand for achieving high-quality AIK standards.

These considerations suggest that implementing AIK quality standards at UMRI is shaped by several factors: understanding the purpose of the standards, addressing faculty needs, solving institutional problems, improving lecturers' competencies, and adapting to curriculum development needs.

According to the Vice Rector I:

*“The integration of AIK quality standards into learning is carried out through educational approaches that emphasize the active involvement of both lecturers and students. Each learning theme is linked to verses from the Qur’an. Lecturers encourage students to independently search for relevant verses while providing academic guidance.”*

This approach underscores that AIK learning should follow an educational and meaningful learning design, focusing on helping students construct meaning and deepen understanding. Lecturers are expected to foster student independence and responsibility in learning, acting not only as facilitators but as role models for integrating AIK values into all aspects of academic life.

Based on observation of documents relating to AIK quality standards at UMRI, the components include: the Lesson Plan (RPS), classroom teaching activities, student activities outside the classroom such as mentoring programs, Baitul Arqom, and AIK courses.

### **3.2 Objectives of AIK (Al-Islam and Kemuhammadiyah) Education**

The general objective of AIK education is to shape lifelong learners who are pious, morally upright, progressive, and excellent in science and technology, in line with the spirit of *tajdid* and the mission of *amar ma'ruf nahi munkar*.

This general objective is elaborated into more specific, measurable objectives as follows:

1. **AIK I:** To shape Muslim graduates who know themselves and their Creator, understand their mission, life goals, and purpose as guided by the Qur’an and Sunnah.
2. **AIK II:** To shape Muslim graduates who are devout and correct in their worship, excellent in social interaction (*muamalah*), and beneficial to society and the environment.
3. **AIK III:** To shape Muslim graduates as cadres of the Muhammadiyah movement, capable of promoting virtue and preventing vice in national and social life.
4. **AIK IV:** To shape Muslim graduates who think and behave intellectually (*ulul albab*).

Based on an interview with the Vice Rector II for Human Resource Development at Universitas Muhammadiyah Riau, it was stated:

*“Lecturer development is a key component in supporting the achievement of AIK quality standards set by the Muhammadiyah Higher Education Council. This activity aims to enhance lecturers' ideological and pedagogical capacities while strengthening their understanding of Muhammadiyah values in the era of Industry 4.0.”*

From this explanation, it can be concluded that implementing AIK quality standards for improving lecturer competencies includes innovative efforts to shape lecturers' ideological perspectives. Since lecturers are the frontliners in delivering Muhammadiyah ideology, special guidance and development are essential. As representatives of the Muhammadiyah organization, lecturers must be competent role models for students. They prepare future human resources to contribute to national development through education. If lecturers fail to act as educators, the nation may fall behind in knowledge and technology advancement.

An interview with the Vice Rector I for Academic Affairs highlighted the implementation of seminars and workshops to enhance lecturers' capabilities in developing lesson plans (RPS) and classroom teaching:

*“Workshops at Universitas Muhammadiyah Riau are organized to improve lecturers' competencies in designing syllabi and RPS as learning tools. Lecturers are trained to develop comprehensive lesson plans covering competencies, materials, indicators, assessments, and time allocation accurately and appropriately.”*

This shows that lecturer training in developing RPS includes understanding the Competency Standards and Basic Competencies, identifying core and supporting materials, and designing learning activities. These activities are intended to create meaningful learning experiences involving both mental and physical engagement. Evaluation is also emphasized through the use of rubrics introduced at the beginning of the course during the learning contract.

Furthermore, the Vice Rector I explained the importance of workshops aimed at developing teaching modules:

*“The module development workshop aims to improve the ability of AIK lecturers in designing teaching materials appropriate to students' academic levels. Modules are developed to be communicative and are accompanied by Student Worksheets (LKM) to enhance understanding and support academic achievement.”*

This indicates that module development is part of the broader implementation of AIK quality standards. Modules must be systematically and attractively designed, with consideration for format, appeal, and language, to avoid monotony in the classroom. Well-designed modules help clarify and simplify the delivery of content, overcoming limitations of time, space, and sensory capacity for both students and lecturers. They also support student motivation, independent learning, and personalized academic growth.

Regarding the development of learning media, the Vice Rector I stated:

*“AIK lecturers are trained in designing instructional media. This includes gaining knowledge and skills in selecting and using suitable media to support classroom learning. The training covers techniques and classification of media — such as images, audio, photography, and mass media — for delivering learning content effectively in print, visual, and audio formats.”*

This reveals that lecturers are also trained in creating and utilizing instructional media effectively. While media are often used merely to illustrate lessons, ideally they should foster imagination and deeper learning impact. Media use should enhance, not just supplement, the instructional process.

On workshop activities for developing assessment instruments, the Vice Rector I explained:

*“Student learning outcome assessment workshops aim to strengthen lecturers’ competencies in developing evaluation tools. These workshops help lecturers apply assessment techniques to identify students’ learning achievements and implement remedial strategies when necessary. Ultimately, lecturers are expected to guide students toward optimal academic performance.”*

This reflects the need for lecturers to master not only pedagogical and professional competencies but also personal and social ones, as emphasized in Indonesia’s national lecturer standards. Assessment is a complex task, and developing appropriate instruments requires both theoretical understanding and practical skill.

Lastly, the Vice Rector I noted:

*“AIK lecturer development is conducted through meetings, discussions, classroom observations, and learning evaluations. These activities aim to support lecturers in enhancing their teaching quality, so they become professional educators capable of supporting improved learning outcomes.”*

A professional lecturer must demonstrate the ability to plan and implement learning activities effectively. This includes regularly updating and mastering course content by consulting books, online resources, and recent developments. Teaching must be seen not only as transferring knowledge but also as a creative and meaningful process.

Another statement from the Vice Rector I reinforced this:

*“Lecturer development through classroom visits, individual mentoring, and workshops aims to improve lecturer competencies and professionalism. This addresses key challenges, especially in developing learning tools such as syllabi, lesson plans, teaching materials, instructional media, and assessment instruments.”*

This confirms that lecturers are crucial to the success of any educational initiative. Even the best curriculum and facilities will not be effective without skilled and committed lecturers. The lecturer’s role is central in designing and facilitating meaningful learning experiences.

### **3.3 The Attainment of AI-Islam and Kemuhammadiyah at Universitas Muhammadiyah Riau**

Thus far, the attainment of AI-Islam and Kemuhammadiyah (AIK) values at Universitas Muhammadiyah Riau (UMRI) includes the following aspects:

#### **1. AIK Achievement at UMRI**

To implement the AIK Quality Standards effectively, their execution is directed toward improving the quality of teaching and learning, thereby enhancing the overall quality of Islamic and Muhammadiyah-based education. Among the supporting factors in implementing these quality standards — as set by the Muhammadiyah Central Board — UMRI consistently strives to ensure full and proper implementation. Based on an interview with the Vice Rector II for Human Resources and Finance, he explained:

*“The university administration is committed to supporting the implementation of AIK quality standards to establish an Islamic-oriented campus, particularly in learning processes. These efforts are supported by the provision of infrastructure, the improvement of human resource quality, the professionalism of lecturers, and the availability of supporting facilities for effective teaching.”*

From this, it is evident that the university leadership plays an active role in supporting implementation efforts by providing training for lecturers based on their respective disciplines, enabling them to teach effectively in accordance with the curriculum. This includes providing the necessary resources for each lecturer to teach in line with learning models recommended in the AIK quality standards.

The implementation of education at the university requires support from various parties, particularly regarding adequate facilities and infrastructure. A lack of these resources could become a major obstacle to achieving the AIK Quality Standards. According to another interview with the Vice Rector II for HR and Finance:

*“Improving the quality of AIK education requires support from human resources, especially lecturers, who are the key actors in teaching. Lecturers are expected to independently design learning and choose models that are best suited for their subjects. Furthermore, they are encouraged to independently procure the necessary teaching aids and materials to support classroom effectiveness.”*

This statement highlights the importance of lecturer competence in teaching. It emphasizes the need for lecturers to choose appropriate learning models for the materials being delivered and also demonstrate initiative by investing in necessary resources using their own means when institutional support is limited.

In an interview with the Vice Rector III for Student Affairs, Cooperation, and AIK, the following was conveyed:

*“Lecturer and student development processes are carried out continuously, emphasizing a deep understanding of Islamic and Muhammadiyah values through the concept of perkaderan (cadre development). These activities are expected to instill Muhammadiyah ideology among the academic community. Lecturer cadre training is conducted annually, while for students, the development of a systematic approach is still in the planning stage.”*

This reveals that both lecturers and students are involved in a continuous ideological development process. However, a primary challenge remains in formulating a structured system of ideological education for students. This issue requires careful consideration in relation to spiritual development needs as well as broader national development goals.

From the same Vice Rector III, another important point was raised:

*“Efforts to improve the quality of teaching and student development — and thus AIK quality — require adequate facilities. One major constraint is the absence of a centralized AIK Center and a lack of dedicated activities targeting students.”*

This indicates a significant infrastructural obstacle in AIK implementation. There is a need for centralized and specialized facilities to effectively support AIK programs and student activities.

Without these, even well-conceived educational programs may fail to achieve their intended outcomes.

Interviews with AIK lecturers revealed several hindering factors in implementing AIK quality standards:

*“In classroom implementation, lecturers are expected to apply a Student-Centered Learning (SCL) approach that emphasizes active learning through methods such as inquiry, discovery, contextual learning, and problem solving. However, limited time and energy become major constraints, preventing these strategies from being implemented effectively.”*

This points to a practical limitation — the difficulty of applying all prescribed learning models due to time and resource constraints. Though the models are ideal in theory, applying them comprehensively requires significant effort, and lecturers often have to make compromises.

Another challenge raised by an AIK lecturer was:

*“In implementing Islamic Quality Standards, many students are still unprepared for independent learning, as they are accustomed to conventional, passive teaching methods. Yet, quality-based education places students at the center, with lecturers acting more as facilitators in fostering an active and enjoyable learning environment.”*

This shows that student readiness is another major challenge in implementing AIK quality standards. Many students struggle to transition from passive to active learning models, lacking initiative and self-discipline. This limits the effectiveness of quality-focused educational approaches.

One particularly sensitive issue emerged during an interview with an AIK lecturer regarding the teaching of non-Muslim students:

*“AIK courses are mandatory for all UMRI students and are conducted over four semesters. However, difficulties arise when conveying Islamic and theological materials to non-Muslim students. For future effectiveness, it should be considered to separate classes for Muslim and non-Muslim students.”*

This highlights a pedagogical and ideological dilemma: teaching Islamic content to non-Muslim students poses significant challenges. A proposed solution is to provide general religious or civic education to non-Muslim students, ensuring inclusivity while preserving the religious integrity of AIK courses.

### **Recommendations for AIK Curriculum Reform**

In light of these findings, the researcher recommends a contextual reform of the AIK learning process to make Muhammadiyah education more inclusive, rather than exclusive. Given the diversity of the UMRI academic community, a more pluralistic approach is necessary to accommodate different backgrounds and perspectives.

The development of AIK policy and curriculum should follow structured policy-making stages as outlined by William Dunn, which include:

1. **Agenda Setting (Planning):** Problems in AIK learning — such as the enrollment of non-Muslim students in AIK courses — have already been identified. With over 150 non-Muslim students at UMRI, this issue is significant and demands a dedicated curriculum solution.
2. **Policy Formulation:** There needs to be institutional dialogue involving university leadership and stakeholders to design a special AIK curriculum for non-Muslim students. The researcher proposes a multicultural-based AIK approach as a solution.

A proposed implementation plan includes the formation of a Special AIK Curriculum Development Team, which would:

1. Conduct curriculum analysis and restructuring.
2. Design learning levels or stages for AIK courses.
3. Develop a revised AIK syllabus.
4. Consult with experts in Islamic and Muhammadiyah curriculum design.
5. Draft a new AIK curriculum framework.
6. Organize workshops to socialize and refine the AIK education model.

This curriculum reform effort must be led independently by the AIK Institute at UMRI, under the rector's authority, ensuring institutional commitment and consistency in quality implementation.

#### **4. Conclusion**

The implementation of Al-Islam and Kemuhammadiyah (AIK) Quality Standards at Universitas Muhammadiyah Riau (UMRI) reflects a strategic and comprehensive effort to internalize Muhammadiyah's values within the academic environment. The study found that AIK is not merely positioned as a set of obligatory courses, but as a foundational philosophy integrated into various dimensions of university life — including policies, learning processes, faculty development, and student character formation. Effective implementation of AIK standards depends heavily on collaborative synergy among lecturers, academic leadership, and students. The academic community must consistently adhere to the AIK curriculum framework as mandated by Muhammadiyah Central Leadership. Teaching and learning processes are designed to be interactive and contextual, emphasizing active student engagement and moral-spiritual development. The university leadership has taken concrete steps to enhance AIK quality by conducting workshops, training sessions, and curriculum development activities. Lecturer development plays a central role, focusing on improving pedagogical skills, syllabus design, learning media, and evaluation instruments. However, challenges remain, such as limited facilities, insufficient student readiness for independent learning, and the complexity of teaching AIK to non-Muslim students. To address these issues, the study recommends a more inclusive and contextualized approach to AIK education — particularly through the development of a multicultural-based curriculum and the formation of a dedicated AIK curriculum reform team. Such steps would ensure that AIK education at UMRI remains relevant, dynamic, and aligned with both Muhammadiyah's ideological goals and the diverse realities of the student body.

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