

## Perception of Non-Muslim Students of Muhammadiyah Metro University on Islamic Education Programs, Al-Islam, and Muhammadiyah Studies (AIK) Ala Mondok

**Muhammad Ihsan Dacholfany**

Universitas Muhammadiyah Metro Lampung, Indonesia  
mihsandacholfany@yahoo.com

**Iswati**

Universitas Muhammadiyah Metro Lampung, Indonesia  
iswati@ummetro.ac.id

**Renci**

Universitas Muhammadiyah Metro Lampung, Indonesia  
rencienci04@gmail.com

### Abstract

Muhammadiyah Metro University is a public university because non-Muslim students are allowed to study at Muhammadiyah Metro University. However, Muhammadiyah Metro University has specific policies in administering Al-Islam and Muhammadiyah Studies (AIK) lectures, one of Muhammadiyah Higher Education's characteristics, which is mandatory for all students, both Muslim and non-Muslim. The purpose of this study was to describe the perceptions of non-Muslim students towards al-Islam and Muhammadiyah lectures and to find out the perceptions of non-Muslim students towards Islamic teachings after attending the Al Islam and Muhammadiyah Studies (AIK) courses. The target output is scientific publications in ISSN scientific journals. After this research, the long-term target is to formulate AIK learning designs and methods that can attract Muslim students in general and non-Muslims in particular to increase learning motivation. This research is a qualitative research category with a descriptive research type. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. In this study, researchers selected informants using a purposive sampling method. Purposive sampling is the selection of samples by aligning the objectives of the study and the samples taken. The samples are several non-Muslim students who have taken the Al Islam and Muhammadiyah Studies (AIK) 1 course. The results showed that most non-Muslim students' perception towards the AIK lecture program ala Mondok, most of them agreed. A small proportion disagreed, the perception of non-Muslim students towards Islamic teachings after implementing Al-Islam and Muhammadiyah Studies (AIK) ala Mondok. Their knowledge of Islam expanded and understood that everything in In Islam, there are guidance and lectures in AIK style is Muhammadiyah Metro University's uniqueness.

**Keywords:** *Student Perception, Non-Muslim, Learning, Al Islam Muhammadiyah Studies*

## Peran Baitul Arqom dalam Membentuk Karakter Mahasiswa Universitas Muhammadiyah Pekajangan Pekalongan

### Abstrak

Universitas Muhammadiyah Metro adalah perguruan tinggi umum, dalam arti mahasiswa non muslim diperbolehkan menempuh pendidikan di Universitas Muhammadiyah Metro, Namun demikian, Universitas Muhammadiyah Metro memiliki kebijakan tertentu dalam penyelenggaraan perkuliahan Kajian Al-Islam dan Muhammadiyah (AIK) yang merupakan salah satu Karakteristik Perguruan Tinggi Muhammadiyah yang wajib dimiliki oleh semua santri baik muslim maupun non muslim. Tujuan penelitian ini adalah untuk mendeskripsikan persepsi mahasiswa non muslim terhadap perkuliahan al-Islam dan Muhammadiyah serta untuk mengetahui persepsi mahasiswa non muslim terhadap ajaran Islam setelah mengikuti perkuliahan Kajian Al Islam dan Muhammadiyah (AIK). Output sasarannya adalah publikasi ilmiah di jurnal ilmiah ISSN. Sasaran jangka panjang setelah penelitian ini adalah merumuskan

desain dan metode pembelajaran AIK yang dapat menarik minat mahasiswa muslim pada umumnya dan non muslim pada khususnya dalam rangka meningkatkan motivasi belajar. Penelitian ini termasuk kategori penelitian kualitatif dengan jenis penelitian deskriptif. Penelitian kualitatif merupakan prosedur penelitian yang menghasilkan data deskriptif berupa kata-kata tertulis atau lisan dari orang-orang dan perilaku yang dapat diamati. Dalam penelitian ini peneliti memilih informan dengan menggunakan metode purposive sampling. Purposive sampling adalah pemilihan sampel dengan menyelaraskan tujuan penelitian dan sampel yang diambil. Sampel penelitian ini adalah mahasiswa non muslim yang telah mengikuti mata kuliah Al Islam dan Kajian Muhammadiyah (AIK). Hasil penelitian menunjukkan bahwa persepsi mahasiswa non muslim terhadap program perkuliahan AIK ala Mondok sebagian besar setuju dan sebagian kecil tidak setuju, persepsi mahasiswa non muslim terhadap ajaran Islam setelah melaksanakan Kajian Al Islam dan Muhammadiyah (AIK) ala Mondok, pengetahuan mereka tentang Islam berkembang, dan memahami bahwa segala sesuatu dalam Islam ada bimbingan dan perkuliahan dalam gaya AIK adalah keunikan Universitas Muhammadiyah Metro.

**Kata-kata Kunci:** *Persepsi Mahasiswa, Non-Muslim, Pembelajaran, Al Islam dan Muhammadiyah Studies.*

## INTRODUCTION

Muhammadiyah is an Islamic movement. Amar ma'ruf nahi Munkar has aqidah Islam sourced from the Al-Qur'an and As-Sunnah. As an Islamic da'wah movement, Muhammadiyah aims to uphold and uphold Islam's religion so that a real Islamic community is created. - actually (Mustafa Kamal Pasha and Ahmad Adaby Darban, 2000). The Muhammadiyah movement's scope can be grouped into 1) Education sector, 2) Religious field, and 3) Community sector.

Muhammadiyah University Metro, which is located in Metro City Lampung, from now on abbreviated as UM Metro, in the city Metro Lampung, is one of the colleges of Charity Effort Muhammadiyah. Its existences have a dual role in education (Transfer of Knowledge) and the religious mission (Transfer of Value) or with other terms.

University Muhammadiyah Metro not only serves as an academic institution but also the institutional arm of propaganda Muhammadiyah. Especially da'wah to the academic community consisting of faculty, staff, students, and the surrounding community. It means that the University of Muhammadiyah Metro has a function as a Muhammadiyah da'wah institution in achieving Muhammadiyah's main goals through the field of education to create an actual society.

One of the characteristics inherent in the Muhammadiyah Aisyiah college (PTMA) is its participation in da'wah institutions as an effort to produce, multiply, and improve the quality of Muhammadiyah cadres. Following this, the maximum effort to produce Muhammadiyah cadres through the educational process in Muhammadiyah educational institutions must be pursued through various efforts, especially through education and learning Al-Islam and Muhammadiyah Studies (AIK). The Muhammadiyah Aisyiah university (PTMA) occupies a strategic position to become the driving spirit and core mission implementation of PTMA.

Al-Islam and Muhammadiyah Studies (AIK) education is also a strength of PTMA because it can be the basis of spiritual, moral, and intellectual strength as well as mobility for the

entire academic community. AIK education is also the identity of the character of the PTM A academic community, namely as a progressive Muslim, have good morals, have a philanthropic spirit, have a leadership spirit, and care for the problems of the people and the nation. In doing so, had been there several PTMA's done campus concept Islamic with diverse shapes, models and mechanisms are varied, n Amun should still be in the corridor as well as the character of the Muhammadiyah Islamic.

According to the Muhammadiyah Higher Education AIK Education Guidelines formulated by the Muhammadiyah Central Executive Board of Higher Education Majlis, the number of learning hours and credits for each PTM A can be different, a minimum of 8 credits and a maximum of 12 credits (Council of Higher Education Research and Development (Diktilitbang) Muhammadiyah Central Executive, 2013). Al - Islam, and Muhammadiyah Studies are one of the characteristics of Muhammadiyah higher education which must be followed by all students, both Muslim and non-Muslim. AIK can be said to be a type of Islamic Religious Education in public universities, the difference is that Islamic Religious Education is only given one semester, while AIK is given for four semesters with a gap, namely AIK I, AIK II, AIK III, and AIK IV.

As the campus of Muhammadiyah, UM Metro implement Chess Dharma Universities in the functionality of its existence as an institution of Higher Education, different from public universities and private universities non-Muhammadiyah, University Muhammadiyah Metro not only embodies education, research, and experience but also have to carry out a character-building process based on the values of Islamic teachings. Following the The Four Higher Education Dharma, University Muhammadiyah Metro does not limit it to certain groups but is universal, meaning that University Muhammadiyah Metro is open to every group, both certain streams in Islam and non-Islam. Responding to various religious groups that differ from Muhammadiyah's vision and mission, University Muhammadiyah Metro has certain policies in the administration of AIK lectures. These policies oblige every student, including non-Muslim students, to take AIK courses.

Recognizing the dual role performed by the University of Muhammadiyah Metro as mentioned above and is supported by the students of non-Muslims who studied at the University of Muhammadiyah Metro, the University of Muhammadiyah Metro particular vice-chancellor IV field AIK continue to perform the correction of the method applied to learn, s thing in 2018 the University of Muhammadiyah Metro has been cooperating with the leaders of Muhammadiyah boarding Schools at-Tanwir to build a student life that Islami the solid by applying to learn AIK -style lodgings for both Muslim and non-Muslim students. This learning lasted five days and four nights at Muhammadiyah Islamic Boarding School At-Tanwir. While there, all UM Metro students, especially those currently in the first semester, will learn about AIK 1.

One of the non-Muslim students stated that he felt comfortable and not burdened with the obligation to take AIK courses that were different from the religion he believed in. The opinion of the initial informant certainly cannot represent the opinions and arguments of

other non-Muslim students about the existence of the AIK 1 course which is compulsory for all students in University Muhammadiyah Metro. Based on the description above, this paper packs in more depth the Perceptions of UM Metro Non-Muslim Students Against the AIK Ala Mondok Learning Program.

Based on the background above, this article tries to formulate the perceptions of non-Muslim students towards Al Islam and Muhammadiyah lectures at the University Muhammadiyah Metro, Lampung; and the perception of non-Muslim students towards the teachings of the Islamic religion after attending the Al Islam and Muhammadiyah lectures (AIK) at the university

## **METHOD**

Research conducted includes categories by type of descriptive qualitative research. Qualitative research according to Moleong (2005) is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. Research This study is expected to contribute to highlighting the role of commitment based on religious principles (Moh. Ihsan Dacholfany et al, 2020). The material in this study is to discuss the perceptions of non-Muslim students towards AIK 1 lecture ala Mondok which must be taken by all students studying at UM Metro. The focus of this research is the perception of non-Muslim students and the AIK 1 lecture. The perspective here is how the positive or negative views of non-Muslim students after going through the learning process of the AIK 1 course, while the AIK course here is a course that contains material about Islam. The data analysis used in this research is qualitative. Researchers in this study will carry out the following stages of data analysis: Classifying, Coding, Editing, Interpreting

## **RESULTS AND DISCUSSION**

### **1. Result**

#### **a. Perception**

Perception comes from Latin, *perception, perception*, which means the act of compiling, recognizing, and interpreting sensory information to provide an overview and understanding of the environment. In the Big Indonesian Dictionary, perception is "The process of a person knowing several things through their five senses. According to Eysenck (Asrori, 2009), perception is a process of learning and experience. The results of the learning process and a person's interaction will provide an experience for him to be able to compare the situation at hand.

Slameto (2015) states that perception is a process related to the entry of messages and information into the human brain, whereas according to Abdurahman Shaleh and Muhibb Abdul Wahab (2004: 88) perception is a process that combines and organizes one's sensory data (senses) to develop in such a way that it can be aware of its surroundings including being aware of itself, so that education always changes along with the changing

times, therefore education always requires improvement and quality improvement in line with the increasing needs and demands of people's lives (Yunia, 2018: 252).

Based on several perspectives regarding the above perceptions, the writer can conclude that perception is not just a sensory process, but there is an element of interpretation in it. Perception is also a process of individual observation of everything in the environment. Individual perceptions arise because of the activity of sensing, interpreting, and evaluating physical and social objects in their environment.

The process of understanding stimuli or stimuli obtained by the senses causes perception to be divided into several types, namely: (a) Visual perception is the perception obtained from sight; (b) Auditory perception is obtained from the sense of hearing, namely the ear; (c) Touch perception, namely the perception obtained from the tactile senses, namely the skin; (d) The perception of smell is a perception obtained from the sense of smell, namely the nose; and (e) Perception of taste

Perception in Islam is an important psychic function that becomes a window of understanding for the events and realities of life faced by humans. Humans as creatures who are given the mandate of the Caliphate are given various kinds of privileges, one of which is the process and function of perception which is more complicated and more complex than other creatures of Allah. In the language of the Qur'an, several perceptual processes and functions begin with the process of creation. In the word of Allah means and Verily We have created man from a quintessence (derived) from the ground. Then We make the essence of the semen (which is stored) in a firm place (the womb). Then the semen We made a clot of blood, then a clot of blood We made a clot of flesh, and We made a lump of meat We made a bone, then We wrapped the bones with flesh. then We made Him another being (form). So Blessed be Allah, the Best Creator. (QS Al-Mukminun verses 12-24)

The perceptual process is passed by the process of receiving a stimulus at the receptor, namely the senses, which do not function immediately after birth but will function in line with their physical development (Najati, 2001). In the Al-Qur "there are several verses whose meaning relates to the five senses possessed by humans, including in QS. An-Nahl verse 78, namely: It means: and Allah took you out of your mother's stomach in a state of not knowing anything, and He gave you hearing, sight, and heart so that you would be grateful.

Based on the definitions above, perception contains a very broad understanding of internal and external. Various experts have provided various definitions of perception, but in principle, it means the same thing.

Factors affecting perception, according to Bimo Walgito (1991,54) consists three factors that influence perception, namely: (a) Strong stimulus, the stimulus that goes beyond the symbol of clarity stimulus will have a lot of influence on perception; (b) Physiologically and psychologically, if the physiological system is disturbed this will affect a person's



perception, the psychological aspect that concerns experience, the feeling of the ability to think, and so on will also affect a person in perceiving; and (c) Environmental factors, the situation behind the stimulus will also affect perception.

### **b. The Process of Perception**

The initial stage of the perceptual process is sensation. The sensation is awareness of a stimulus. All stimuli enter a person through the five senses, which are then transmitted to the brain which makes them aware of these stimuli, stimuli that simply enter a person but only realize them without understanding or understanding these stimuli are called sensations. But if it is accompanied by an understanding or understanding of stimulation, it is called perception (Mif Baihaqi, 2005, 63), with the hope that there will be a quality control that will oversee the process and all its supporting components (Yunia Sari, 2018, 253).

The process of the occurrence of perception, namely the object that causes the stimulus, and the stimulus regarding the sense of organs or receptors. The process of stimulating the senses is natural or physical. The stimulus received by the senses is transmitted by the sensory nerves to the brain. This process is called a physiological process. Then there is a process in the brain as the center of consciousness so that the individual realizes what is seen, what is heard, or what is felt, namely the stimulus received through the sense organs.

In the perceptual process, attention is needed as a preparatory step in perception. This is because circumstances show that individuals do not only adapt to one stimulus but various kinds of stimuli caused by their surroundings. However, not all stimuli receive individual responses to be perceived. Which stimulus will be perceived or get a response from the individual depends on the attention of the individual concerned (Bimo Walgito, 1991, 71), with the hope that the teaching team will be more varied in using learning methods so that it will further increase interest in learning (Nining, 2020, 189)

For most people, it is very easy to do the act of seeing, hearing, smelling, tasting, and touching, namely processes that should be there. However, information coming from the sense organs needs to be organized and interpreted before it can be understood and this process is called perception. According to Pareek, the perception process is divided into 5, as follows: (a) The process of receiving stimuli, receiving stimuli, or data from various sources. Most of the data received through the five senses; (b) The process of selecting stimuli, after receiving stimuli or the data is selected, it is not possible to pay attention to all stimuli that have been received. The stimuli are filtered and selected for further processing; (c) The process of organizing, the stimuli received are then organized in the form of groupings; and (d) The process of interpretation, after the stimulus or data is received, the recipient then interprets the data. It is said that there has been a perception after the data has been interpreted. Perception gives meaning to various data and information received

Based on the theory above, it can be concluded that the perceptual process is a component of observation which in the process involves understanding and interpreting at the same time. So, there are three indicators of perception that are measured: (a) Selection: it is the act of paying attention to certain stimuli in the environment. This refers to messages sent to the brain through sight, hearing, during Al Islam and Muhammadiyah studies learning; (b) Organization: it is the act of organizing by assembling it so that it becomes meaningful; and (c) Interpretation: it is the subjective process of explaining perceptions understandably.

In this case, the bias is in the form of actions or reactions that arise from non-Muslim students in the form of actions that support the achievement of the ability to interpret related to AIK-style learning in Mondok. Such as adding to knowledge about Islam, the ways of life and worship in Islam if the non-Muslim student has a positive perception, but if the student has a negative perception of AIK learning it appears in the form of indifferent action, not caring about AIK courses.

### **c. Non-Muslim Students**

A student is someone who studies either in a high school, institute, university, academy, or college. The definition of a student itself is someone who studies in college after completing High School (SMA). According to KBBI (Big Indonesian Dictionary, 2019), a student is someone who studies in college. The status of a student is the highest status of a student in the world of education, from this understanding it can be said that a student is someone who studies in college by taking certain majors.

In the context of the Qur'an, the term non-Muslim refers to what is called kafir. This is because they do not recognize their faith in Allah SWT and His Messenger. (Darwis Muhdina, 2015) Etymologically, the word kafir means closing oneself, letting go, removing or hiding the good it has received and in terms of faith, kafir means people who have lost their faith. While the terminology, the definition of kafir is the deniers of the truth of Islam, while the term kafir in Al - Qur'an refers to an act that relates directly to God, but all the association is negative, as to deny the pleasure, escape from responsibility, rejection or disobedience to Allah's law and leaving righteous deeds ordered by Allah. Overall, of the 525 times the word kafir in its various derivations, the most dominant meaning is denial or denial of Allah and His Messenger, especially to the Prophet Muhammad and the teachings he brought.

The term kafir and non-Muslims in a broad sense is the same, namely, people who do not adhere to Islam, of course, the meaning does not only refer to one religion but will cover several religions with all forms of belief and ritual variations. As the word of Allah in the Qur'an refers to this group of non-Muslims in general as follows: "Verily believers, Jews, shaabi'in people, Christians, wise people, and polytheists, Allah will make a decision between them on the Day of Judgment. Indeed, Allah witnesses all things "(QS. Al-Hajj: 17).

Based on the description above, what is meant by non-Muslim students includes all students outside of Islam who are active and are taking AIK 1 courses in the first semester. Meanwhile, the perception in this study is a subjective assessment of each non-Muslim student towards the AIK 1 learning model, on the method and implementation of AIK 1 ala Mondok at University Muhammadiyah Metro Lampung.

d. Al-Islam and Muhammadiyah Studies (AIK) ala Mondok

Al Islam and Muhammadiyah Studies (AIK) at the Muhammadiyah Aisyiah college (PTMA) have a position as formal learning which is designated as a course as the Islamic Religious Education (PAI) course at universities in Indonesia which is mandatory for Muslims. The difference lies in the total number of credits (Semester Credit System) on Islamic Religious Education (PAI) and AIK, If Islamic Religious Education (PAI) amounted to 2 credits given in one semester, usually in the first half, while AIK total a minimum of 8 credits and a maximum of 12 credits. Subject AIK is a subject that must be traveled by all students in PTMA.

Each higher education Muhammadiyah may differ in the number of instructional hours and the total number of credits AIK. Besides, the AIK guideline at PTM A defines the discussion stages of AIK into four; AIK I (containing humanity and faith), AIK II (Worship, moral and muamalah), AIK III (Muhammadiyah Studies), AIK IV (Islam and Science). The AIK learning objectives are aimed at forming Muslim scholars who know themselves and God, the mission, goals, and benefits of their life as instructed in the Qur'an and as-Sunnah. AIK II aims (Council of Higher Education Research and Development (Diktilitbang) Muhammadiyah Central Executive, 2013) to form Muslim scholars who are obedient and correct in worship, excel in having faith, and benefit society and the environment. AIK III aims to form Muslim scholars as cadres of Muhammadiyah organizations who are capable of Amar ma'ruf nahi munkar in the life of the nation and state. AIK IV aims to form Muslim scholars who have intellectual spirit and behavior (ulul albab).

The vision of implementing AIK 1 UM Metro at Pondok At-Tanwir as a hut where UM Metro students learn AIK 1 is the realization of Muhammadiyah cadres who are faithful, fear Allah Subhanahu Wata'ala, and have noble character. While the mission is 1) Carrying out Muhammadiyah Higher Education activities that combine faith and devotion to Allah Subhanahu Wata'ala and science and technology in harmony, harmony, and balance; 2) Teach and practice the teachings of Islam under the Qur'an and Sunnah; 3) Creating, developing and disseminating science, technology, and arts; 4) Implementing Muhammadiyah Studies guidance in an integrated, planned, and well-executed manner (Sujino, 2018). In line with the objectives of AIK 1 integrated with the cottage.

The objectives of AIK 1 UM Metro education are formulated into three: (a) The development of human potentials who believe in and have devotion to Allah Subhanahu Wata'ala, have a noble character, are intelligent, knowledgeable, capable, creative and independent so that a truly Islamic society can be realized; (b) The realization of the



ability to create, develop and disseminate science, technology, and art which provide benefits to society, the nation, the state, and mankind; and (c) The development of Islam and Muhammadiyah is educating and enlightening for the entire academic community and life at large.

Based on the description above, it can be concluded that teaching AIK in Mondok style is learning Islamic Religious Education courses at PTMA which must be followed by all Muslim and non-Muslim students and carried out at the boarding school led by the Metro At Tanwir Region. Interestingly, studying in the Mondok style at the At-Tanwir Muhammadiyah Islamic Boarding School, Muslim students are not only required to know everything about Al-Islam and Muhammadiyah Studies but much more deeply, they will be guided to practice directly what they have learned. Also, they will be guided to carry out daily worship that aims to strengthen their faith as Muslims such as the Dhuha sunnah prayer, Tahajjud sunnah prayer, Al-Fajr sunnah prayer, Shuruq sunnah prayer, and other acts of worship. Meanwhile, for non-Muslim students, this course is compulsory because AIK is a compulsory subject that must be followed by all students but what AIK needs to understand for non-Muslims is mandatory in an academic context and not in terms of belief, with the hope that the educational process shows activity in the form of actions that active through dynamic interactions and carried out consciously in achieving the desired goals (Sinta, 2019, 58).

## **2. Discussion**

This research was started by recording the total number of non-Muslim students from each faculty at UM Metro except the Islamic Faculty, then conducting interviews with two students as an initial survey of assessing perceptions, conducting interviews with the Vice-Rector IV for Al Islam and Muhammadiyah and cooperation. and interviews with at-Tanwir mudir cottage where students carry out learning AIK 1. learning AIK this mole-style first was in carried out on Thursday, March 1, 2018, until 2019 had three periods implemented. Based on information quoted from the director of the AT-Tanwir Muhammadiyah Metro City Islamic Boarding School (Pontren), (Sujino, 2019) that to face this AIK 1 lecture, his party has prepared everything needed. Starting from the concept of planning, implementing the un evaluation process at the end of the lecture.

Based on information from representatives of Vice-Rector IV field AIK and Cooperation (M. Ihsan Dacholfany, 2019) that the implementation of the cottage-style lecture AIK 1 has several goals that the students will be sharpened intellectual, emotional, spiritual and Adversity Quotient or intelligence overcome adversity into an opportunity to earn success, and creativity intelligence until, in the hope Hopefully with five intelligence that we all be people who good condition and is successful." Furthermore, research to collect information through in-depth interviews with several non-Muslim students. Based on the research conducted, the following results were obtained:

### **a. Non-Muslim students' perceptions of Mondok's AIK lecture program at Pondok**

### **At-Tanwir.**

The total number of non-Muslim students in the 2019/2020 Academic Year from all faculties at UM Metro totaled 24 students. The implementation of the cottage-style AIK 1 lecture program is based on interviews with all non-Muslim students, almost all non-Muslim students agreed with the implementation of the AIK- style lecture program, some students expressed disagreement because they were a little uncomfortable with the climate and unusual cottage-style routines they did, but according to the narrative of those who agreed, lectures in AIK style both, directly and indirectly, brought benefits to the application of knowledge, taught tolerance for them, learned to live side by side with Muslim students, got to know the life habits of Muslim students, understood the times and methods of worship. Muslim student. Obtaining extraordinary experiences like this is certainly not felt by non-Muslim students on campuses other than Muhammadiyah and according to them the implementation at the Pondok is not a burden for them, and they feel comfortable because the treatment of companions ( mushrif / musyrifah ) does not differentiate them in terms of treatment and opportunities. to be active in lectures with Muslim students and the facilities they receive are the same.

Most non-Muslim students state that they feel comfortable and are not burdened with the obligation to take AIK courses that are different from the religion they believe in. This statement is supported by the argument of non-Muslim students from the engineering faculty as followers of the Hindu religion that UM Metro as an Islamic campus requires non-Muslim students to take Islamic courses because this course will certainly provide benefits even though it is only in the form of knowledge about Islam ". Statements from other students that "learning AIK 1 in the style of boarding is not boring, like learning while playing because the lecturers are varied, sometimes meeting stern lecturers, sometimes the lecturers are humorous. There are often games and rewards for students including non-Muslim students who are active or able to answer questions or just review the material that has been discussed together so that there is no gap for us non-Muslim students. "Another positive assessment of non-Muslim students is that they are I do not immediately learn that times of worship in Islam teach people to be disciplined, to beat laziness, and to fulfill God's call to worship when the call to prayer has rung out.

The code of ethics that needs to be underlined, namely campus also prohibits lecturers and students from inviting non-Muslim students to convert to Islam, because if that happens, of course, it must be based on their understanding of Islam, the willingness and willingness of the student concerned, but at least after attending lectures. AIK, non-Muslim students, Protestants, for example, are still good Protestants. So they fully understand that taking the AIK in the Mondok style is mandatory for all students including, together, they must be able to recite the substance of AIK 1, know the science of Islam even in an academic context.

### **b. Non-Muslim Students' Perceptions of Islamic Teachings After Participating in Mondok-style AIK lectures at Pondok At-Tanwir**

Metro UM existence not only serves as an academic institution but also the institutional propaganda arm of Muhammadiyah, usual with the character inherent in the college is its participation in the organization Muhammadiyah propaganda, as it attempts to bring forth, multiply and improve the quality of cadres of Muhammadiyah. Following this, the maximum effort to produce Muhammadiyah cadres through the educational process in Muhammadiyah educational institutions must be pursued through various efforts including through Al Islam and Muhammadiyah education (AIK) in Mondok style.

Class AIK plays a very important for the forming of the academic community are moral because that is the measure of success, of course, AIK The most basic is situated on a change of attitude (attitude), mental and behavioral students, although the UM Metro more specifically AIK is clear that an institution that breathes Islam, but does not limit it to only Muslim students, non-Muslim students also have the right to become academics with dignity and character.

Learning style studied at boarding School Muhammadiyah At-Tanwir this, Muslim students are not only required to know anything about al-Islam and Muhammadiyah Studies, but much deeper, they will be guided to practice directly what they have learned, while for students of non-Muslim lectures are required because this AIK is a compulsory subject that must be followed by all UM Metro students, but what AIK needs to understand for non-Muslims is mandatory in an academic context only and not in terms of belief.

The substance of the AIK 1 lecture (humans and divinity), namely discussing Islam as a way of life, discussing the nature of humans and human existence in the world, tawhid (affirming Allah), aqidah (Rububbiyah, uluhiyah, asma wa Alam), faith and its effects for humans, syirik (associating partners with Allah) and its dangers for humans. The discussion is of fundamental importance to be studied in depth by all students with an exception for other faiths so that each person can take lessons, to create the quality of education that qualified. (Nining, 2020, 190)

The statements of some non-Muslim students after the implementation of AIK 1 ala Mondok stated that all things are studied in Islam rigorously, they also understand that the essence of man created by God to this mortal world is to worship and as a caliph, to benefit others, good. This is a motivation for them. There is another statement of student non-Muslim department of management that "the lifestyle Islam clean and healthy as visually visible only Muslim students ablution 5 times a day, the motion of worship as being sport" da tone also stated "the discussion of monotheism and Shirk, when the discussion is juxtaposed, this gives a lesson that Tawheed is affirming Allah and it is haram to commit shirk (associating partners with Allah), the prohibition of worshiping idols, associating with shamans, being shamans, worshiping idols/stones, really makes us think, he said "

Thus the results of this study can be seen that after carrying out AIK lectures ala Mondok,

the perceptions of non-Muslim students towards Islamic teachings are increasingly positive, they also understand that in Islamic teachings everything is learned from the smallest to the big things, even prayers. Even if there is guidance, worship is obligatory and sunnah is finally understood by non-Muslim students with the hope that the purpose of this research is to describe the character building of the nation's generation (Sudirman et al. 2018). Classroom AIK 1 brings a deep impression to non-Muslim students because according to them this is an extraordinary experience that they might never have had when they didn't study at University Muhammadiyah Metro, Lampung.

## CONCLUSION

Based on the research, several conclusions can be drawn as follows: first, the perception of non-Muslim students at the Muhammadiyah Metro University towards the AIK-style lecture program, most of them agreed and some students expressed disagreement because they were a little uncomfortable with the climate and cottage-style routines that they were not used to, but according to students who agreed with boarding AIK lectures either directly or indirectly it brings benefits to the application of science, teaches tolerance for them, learns to live side by side with Muslim students, gets to know the life habits of Muslim students, understands the timing and ways of worship of Muslim students. Getting an extraordinary experience like this is certainly not felt by non-Muslim students on campuses other than Muhammadiyah; second, the perception of non-Muslim students of University Muhammadiyah Metro towards Islamic teachings after they carried out AIK lectures in the style of a homestead is increasingly positive, they understand that in Islamic teachings everything is studied rigorously, from the smallest to the big things, even daily prayers. In every activity, starting from a Muslim waking up to going back to sleep, there is guidance, worship is mandatory and the sunnah is finally understood by non-Muslim students and the AIK 1 lecture in Monday style brings a deep impression to non-Muslim students, because according to them, extraordinary that they might never have felt when they were not studying at university Muhammadiyah Metro.

## REFERENCES

- Augustin Falah Pawaka, Construction of the Attitude Scale towards Learning Al-Islam Muhammadiyah Studies (AIK) for Students at Muhammadiyah University, The 10th University Research Colloquium. Gombong Muhammadiyah College of Health Sciences, 2019
- Abdul Rachman Shaleh, Muhibb Abdul Wawab, An Introduction to Psychology from an Islamic Perspective, Jakarta: Kencana, 2004.
- Asrori, Learning Psychology, Bandung: Wacana Prima, 2009.
- Bimo Walgito, Social Psychology, Yogyakarta: Andi Offset, 1991.
- Darwis Muhdina, Non-Muslim People in the Qur'an, Jurnal Al-Jurnal Adyaan, Volume I, Number 2, December 2015
- Ministry of Religion of the Republic of Indonesia, the Qur'an and its translation, Bandung: CV Diponegoro, 2010.

Faridi, Students' Perceptions of Al Islam and Muhammadiyah (AIK) Subjects: Internalization of AIK Values for Students, *Journal of progresiva umm* Vol. 4, No.1, August 2010.

KBBI, Big Indonesian Dictionary (KBBI) Online, Available at: [http // kbbi.web.id / center](http://kbbi.web.id/). (accessed January 14, 2020).

Lexy J Moleong, *Qualitative Research Methodology*, Bandung: PT Remaja Rosdakarya, 2005.

M. Ihsan Dacholfany (Deputy Chancellor for AIK and Cooperation at UM Metro), AIK Learning Interview 1, 4 November 2019.

Mif Baihaqi, et al, *Psychiatry (Basic Concepts and Disorders)*, Bandung: Refika Aditama, 2005.

Mir'atun Nisa ', Student Expectations on Al-Islam and Muhammadiyah Courses, *Proceedings of the National Seminar on Al-Islam and Muhammadiyah Studies*, ISBN: 978-602-361-188-1.

Muhammad Utsman Najati, *The Concept of Islamic Psychology*, Jakarta: Cendekia, 2001.

Mohd Ihsan Dacholfany et al ., Investigating Islamic-based Moral and Professional Principles of Stem Cell-Cloning Technology, *International Journal of Pharmaceutical Research | Jul - Dec 2020 | Vol 12*. ISBN.0975-2366

Muhammad Syahrul Kahar, Daeng Pabalik, Profile of Character Education for Non-Muslim Students in the Implementation of Al-Islam and Muhammadiyah Studies , *Al-Hayat Journal*, Volume 02, Number 01, June 2018: 79-89.

Mustafa Kamal Pasha and Ahmad Adaby Darban, *Muhammadiyah as an Islamic Movement* , Yogyakarta: LPPI, 2000.

Nining Surya Ningsih, M. Ihsan Dacholfany, Sudirman Aminin, Implementation of Academic Supervision in Improving the Quality of Learning in High Schools and Vocational High Schools in Abung Semuli District, Lampung Indonesia, *El-Ghiroh Journal*. Vol. XVIII, No. 02. September 2020.

Noor Amirudin, The Role of Al-Islam and Muhammadiyah Education in Improving the Religious Behavior of Students at the University of Muhammadiyah Gresik, *Didaktika*, Vol. 23, Number 1, September 2016.

Slameto, *Learning and Affecting Factors* , Jakarta: Rineka Cipta, 2015

Sinta Oktavianti, M. Ihsan Dacholfany, Agus Sutanto, The Influence of Principal Leadership and Organizational Citizenship Behavior on Teacher Performance in Junior High Schools in Purbolinggo District, East Lampung Regency, *Journal of Lentera Pendidikan Research Center LPPM Um Metro* Vol. 4. No. December 2, 2019

Sujino, *Standard Management of Lecture Implementation for AIK I Courses*, Metro: Ponpes At the Tanwir, 2018

Sujino, Interview with the Mudir Ponpes At-Tanwir, 2019.

Syamsul Arifin, Development of Higher Education Curriculum under KKNi was conveyed at the Higher Education Curriculum Workshop of the Directorate of BELMAWA-DIKTI, 2018.

Yunia Sari Reziki, M. Ihsan Dacholfany, The Influence of Principal Academic Supervises and Pedagogical Competencies on School Quality in High Schools in Pekalongan District, East Lampung, *Journal of Lentera Education Research Center LPPM UM Metro* Vol. 3. No. 2, December 2018.

The Guidelines Team for AIK Majelis Dikti PP Muhammadiyah, *Guidelines for Al Islam Education and Muhammadiyah Higher Education Muhammadiyah Studies* , (Council of Higher Education Research and Development (Diktilitbang) Muhammadiyah Central Executive: Yogyakarta, 2013.