

# Integrating Islamic Values Modern Curriculum AIK Pedagogy Review

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## Abstract

This article systematically reviews how Al-Islam and Kemuhammadiyah (AIK) pedagogy integrates Islamic values into the modern curriculum of Muhammadiyah and 'Aisyiyah higher education. AIK is often treated as a compulsory cluster of religious courses, yet the reviewed literature assigns it a wider pedagogical task: connecting revelation with scientific knowledge, forming ethical judgment within professional disciplines, shaping character through learning relationships, and translating Muhammadiyah's worldview into institutional practice. Five themes emerged. First, integration requires curricular alignment between graduate profiles, learning outcomes, disciplinary content, and Islamic ethical purposes rather than the decorative insertion of verses. Second, effective AIK pedagogy is student-centred, dialogical, reflective, contextual, and experiential. Third, values are internalized through modelling, habituation, mentoring, and the hidden curriculum as well as through formal instruction. Fourth, assessment remains the weakest component because cognitive tests dominate while ethical reasoning, professional responsibility, and social practice are rarely evaluated authentically. Fifth, the participation of non-Muslim students demonstrates the need for differentiated and comparative pedagogy that preserves Muhammadiyah identity without coercion. The synthesis proposes an integrative AIK pedagogy framework linking normative orientation, curriculum alignment, knowledge integration, learning design, pedagogical relations, authentic assessment, and institutional reinforcement. The principal challenge is the gap between expansive ideological claims and fragmented classroom implementation. AIK becomes educationally credible when Islamic values function as criteria for selecting knowledge, framing problems, judging professional action, and evaluating the public consequences of learning.

**Keywords:** *Al-Islam and Kemuhammadiyah, AIK pedagogy, curriculum integration, Islamic values, higher education, student-centred learning, thematic synthesis.*

## INTRODUCTION

Modern higher education is organized around specialized disciplines, professional competencies, measurable learning outcomes, and increasingly complex technological environments. Muhammadiyah and 'Aisyiyah higher education institutions participate fully in this modern system while carrying an explicit Islamic and movement-based mission. Their distinctive curriculum is Al-Islam and Kemuhammadiyah, commonly abbreviated as AIK. AIK is expected to introduce Islamic teachings and Muhammadiyah's worldview, but it is also expected to influence how students understand science, exercise professional judgment, relate to society, and use knowledge for human benefit. The central educational problem is therefore not whether Islamic content is present, but how Islamic values are integrated into a curriculum whose structures were largely developed through modern disciplinary specialization.

Integration is frequently misunderstood as the addition of religious quotations to

otherwise unchanged teaching materials. A lecturer may begin a class with a Qur'anic verse, include an Islamic term in a syllabus, or attach a moral message to a scientific topic. Such practices may be meaningful, but they do not necessarily alter the purposes, methods, or consequences of learning. Curricular integration is more demanding. It requires Islamic values to inform graduate attributes, learning outcomes, the selection and organization of knowledge, the formulation of problems, classroom relationships, assessment, and professional responsibility. The difference is between religious decoration and educational transformation.

Muhammadiyah's official AIK guideline provides a common curricular structure covering faith and humanity, worship and ethics, Muhammadiyah, and Islam in relation to science. The guideline places AIK beyond generic religious instruction by linking knowledge with character, social responsibility, and the movement's reformist orientation (Majelis Pendidikan Tinggi PP Muhammadiyah, 2013). The subsequent guidance on Muhammadiyah higher education situates AIK within the Catur Dharma together with education, research, and community service, indicating that Islamic values should influence the entire academic institution rather than several classroom hours alone (Majelis Pendidikan Tinggi, Penelitian, dan Pengembangan PP Muhammadiyah, 2016).

This institutional expectation reflects a broader Muhammadiyah understanding of education. Knowledge is not regarded as religiously neutral when its purposes and applications affect human dignity, justice, health, the environment, or social welfare. The movement's commitment to *tajdid* encourages intellectual openness and renewal, while *amar ma'ruf nahi munkar* links knowledge to public responsibility. The *Pedoman Hidup Islami Warga Muhammadiyah* likewise presents Islamic conduct as an orientation for personal, professional, organizational, and social life (Pimpinan Pusat Muhammadiyah, 2000). AIK pedagogy must therefore connect normative commitments with the practical decisions students will make as doctors, teachers, engineers, economists, public officials, and citizens.

The literature, however, repeatedly identifies a gap between this broad mission and classroom practice. Arifin (2015) argues that AIK should be reconstructed as value education rather than content transmission. Nuryana (2017) describes the need for revitalization because AIK often becomes a formal requirement whose institutional significance is not fully understood. Nisa' (2020) notes an imbalance among cognitive, affective, and personality dimensions, while the material may be dense but lacking in spirit and practical meaning. These critiques suggest that the problem is not the absence of curriculum documents but the weakness of pedagogical translation.

Empirical studies offer several alternatives. Andriyani et al. (2014) examined the implementation of AIK through a student-centred block curriculum in medical education. Pinem (2019) documented learning methods used in AIK at Universitas Muhammadiyah Sumatera Utara, while Saswandi and Sari (2019) examined the incorporation of AIK values into university lectures. Nihayati and Ponandi (2020) described a three-stage

internalization process involving value transformation, transaction, and transinternalization through modelling, discipline, and motivation. Subarkah and Salim (2020) emphasized that evaluation should contribute to character formation rather than merely reproduce information.

These studies indicate that integration occurs through multiple pedagogical locations. Some values are taught explicitly through AIK courses. Others are embedded in disciplinary modules, case discussions, clinical or professional practice, community service, student organizations, residential activities, and lecturer behaviour. AIK therefore includes both the formal curriculum and the hidden curriculum. Students interpret institutional values not only from what universities say but also from how lecturers exercise authority, how assessments reward conduct, how campuses manage diversity, and whether research and professional training demonstrate concern for public welfare.

The modern curriculum also contains epistemological tensions. Disciplinary knowledge relies on empirical evidence, theoretical reasoning, and professional standards. AIK introduces scriptural, ethical, and Muhammadiyah perspectives. Integration becomes unproductive when revelation is used to replace scientific inquiry, when scientific knowledge is treated as morally self-sufficient, or when lecturers force artificial correspondences between verses and technical findings. Saputra (2020) argues for a philosophy-of-science perspective capable of clarifying the relationship among religious sources, reason, and knowledge. Rozy and Kurniawan (2018) similarly call for engagement with contemporary Islamic studies so that AIK does not remain isolated from intellectual developments and present social problems.

Religious diversity creates another pedagogical challenge. Muhammadiyah universities educate students from different religious backgrounds, particularly in eastern Indonesia. Studies in Palopo, Kupang, Metro, and East Nusa Tenggara show that AIK may be taught to non-Muslim students through dialogical rules, comparative engagement with sacred texts, multicultural education, peer learning, and contextual adaptation (Dacholfany et al., 2020; Pajarianto & Muhaemin, 2020; Syahrul, 2020; Tamrin, 2019). These experiences reveal that curricular integration must be differentiated. A university may maintain its Islamic identity while ensuring that learning does not become coercive or academically unfair.

Existing publications nevertheless remain fragmented. Some focus on curriculum documents, others on learning methods, character, student perceptions, religious diversity, or institutional policy. Few studies integrate these findings into a coherent pedagogical model. The literature does not always distinguish between teaching Islamic information, internalizing values, integrating knowledge, assessing ethical competence, and institutionalizing a learning culture. Without such distinctions, successful implementation is easily claimed from the existence of courses or positive perceptions alone.

This article therefore conducts a systematic review of AIK pedagogy in publications issued no later than 2020. It addresses four questions. First, how is the integration of Islamic values into the modern curriculum conceptualized in the AIK literature? Second, what pedagogical strategies and learning relationships support that integration? Third, how are values assessed and reinforced beyond the classroom? Fourth, what tensions limit the effectiveness and inclusiveness of AIK pedagogy? The article contributes an integrative framework that moves from normative orientation to curriculum alignment, knowledge integration, learning design, authentic assessment, and institutional reinforcement.

## METHOD

The study used a qualitative systematic literature review followed by thematic synthesis. The design was appropriate because the available publications include official curriculum documents, conceptual essays, curriculum analyses, descriptive and qualitative case studies, student-perception studies, and limited evaluative research. Their findings could not be combined through statistical meta-analysis. The review instead sought to identify recurring pedagogical mechanisms, conceptual distinctions, tensions, and conditions of implementation. The general stages of planning, searching, selecting, appraising, extracting, coding, and synthesizing followed established guidance for systematic reviews in the social sciences (Snyder, 2019; Tranfield et al., 2003).

The review question was formulated around pedagogy rather than the general institutional role of AIK: how does the literature explain the integration of Islamic and Muhammadiyah values into the curriculum, teaching, assessment, and learning environment of Muhammadiyah higher education? Subsidiary questions examined curriculum alignment, the relationship between AIK and disciplinary knowledge, student-centred and experiential methods, lecturer roles, assessment, the hidden curriculum, and differentiated learning for religiously diverse students.

Searches combined English and Indonesian terms, including ‘Al-Islam and Kemuhammadiyahan’, ‘AIK curriculum’, ‘AIK pedagogy’, ‘pembelajaran AIK’, ‘integrasi nilai Islam’, ‘pendidikan nilai’, ‘student-centred learning’, ‘internalisasi nilai’, ‘evaluasi pembelajaran AIK’, ‘Islam dan ilmu pengetahuan’, ‘mahasiswa non-Muslim’, and ‘Perguruan Tinggi Muhammadiyah’. Sources were identified through academic search engines, Indonesian journal portals, publisher and university platforms, reference lists, and traceable Muhammadiyah publication channels. Backward searching was important because AIK terminology and journal indexing are inconsistent.

The temporal boundary was December 31, 2020. This boundary maintains consistency with the preceding series of reviews and captures the literature before later curriculum developments associated with the *Risalah Islam Berkemajuan*. Sources were eligible when they were available in English or Indonesian, had verifiable authorship and publication status, and substantively addressed AIK curriculum, teaching methods, value internalization, assessment, disciplinary integration, campus learning, or pedagogy for non-Muslim students in higher education. School-level ISMUBA studies were excluded unless they directly informed higher-education AIK pedagogy. Publications that merely mentioned AIK, repeated institutional slogans without pedagogical analysis, or appeared after 2020 were excluded.

Nineteen sources formed the analytical corpus: sixteen academic works and three official Muhammadiyah documents. The academic works included peer-reviewed journal articles, one conference paper with distinctive curricular analysis, and empirical studies of particular institutions. Official documents were treated as primary evidence of intended curriculum and institutional norms, not as independent proof of effective implementation. Methodological works on systematic review and thematic synthesis supported the review procedure but were not counted as analytical sources.

Each source was appraised according to its function. Empirical studies were examined for clarity of context, participants, data collection, analytical method, and consistency between evidence and conclusions. Conceptual and curriculum studies were assessed for clarity of argument, engagement with official guidance, and distinction between normative claims and observed practice. Official documents were assessed for issuing authority, date, scope, and relevance. Sources were not assigned a single numerical quality score because different source types performed different evidentiary roles.

A structured extraction matrix recorded bibliographic identity, source type, institution, curricular location, learning objectives, conception of Islamic values, disciplinary relationship, teaching methods, lecturer role, student participation, assessment, institutional reinforcement, evidence of outcomes, inclusion of non-Muslim students, limitations, and reviewer notes. Direct quotations were minimized; the synthesis primarily used paraphrased interpretations. When information was not reported, it was recorded as such rather than inferred.

The analysis followed thematic-synthesis principles (Thomas & Harden, 2008) and reflexive thematic analysis (Braun & Clarke, 2006, 2019). Initial codes included content insertion, curriculum alignment, value education, student-centred learning, dialogue, reflection, modelling, habituation, mentoring, interdisciplinary linkage, professional ethics, community service, cognitive assessment, character evaluation, religious diversity, and institutional culture. Codes were grouped into descriptive categories and then developed into analytical themes. Attention was given to contradictions, particularly the difference between formal curricular presence and demonstrated internalization.

**Table 1. Review Protocol and Analytical Boundaries**

| Component         | Specification                                                                                                                       |
|-------------------|-------------------------------------------------------------------------------------------------------------------------------------|
| Review type       | Qualitative systematic review with thematic synthesis.                                                                              |
| Temporal boundary | Publications and official documents issued no later than December 31, 2020.                                                         |
| Languages         | English and Indonesian.                                                                                                             |
| Analytical corpus | 19 sources: 16 academic works and 3 official Muhammadiyah documents.                                                                |
| Core focus        | AIK curriculum integration, pedagogy, value internalization, disciplinary linkage, assessment, and inclusive learning.              |
| Exclusions        | Post-2020 works, school-only ISMUBA research without higher-education relevance, passing references, and unverifiable publications. |

| Component            | Specification                                                                                                                                 |
|----------------------|-----------------------------------------------------------------------------------------------------------------------------------------------|
| Synthesis safeguards | Source-role differentiation, separation of intended curriculum from observed implementation, and retention of tensions and negative evidence. |

The publication distribution is strongly concentrated in 2019 and 2020. Earlier sources primarily establish normative foundations, curriculum structures, and initial critiques. Later studies are more likely to examine teaching methods, institutional practices, student perceptions, and religious diversity. The concentration reflects growing attention to AIK as a pedagogical field, but it also means that the evidence base is recent, geographically uneven, and dominated by small-scale institutional studies.

Most academic sources are qualitative or conceptual. Only limited evidence directly compares learning outcomes across methods or institutions. Character, religiosity, and value internalization are frequently stated as aims, yet they are often measured through self-report, observation, or descriptive judgment. Longitudinal evidence connecting AIK pedagogy with later professional conduct is absent. The corpus is therefore stronger for reconstructing pedagogical assumptions and practices than for establishing causal effectiveness.

The sources perform different functions. Official documents articulate the intended curriculum and institutional identity. Conceptual studies reinterpret AIK as value education, contemporary Islamic studies, or an epistemological bridge. Empirical studies document student-centred learning, lecturer methods, value internalization, evaluation, and experiences of Muslim and non-Muslim students. A systematic synthesis must preserve these differences because normative coherence cannot substitute for evidence of classroom quality.

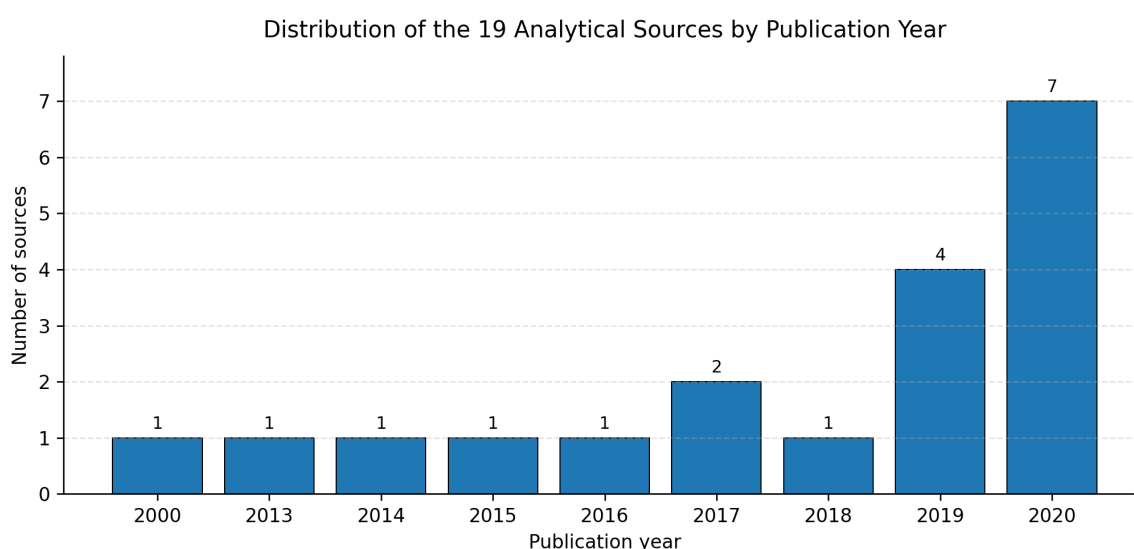


Figure 1. Distribution of the analytical sources by publication year.

**Table 2. Representative Sources and Their Pedagogical Contribution**

| Source                                           | Type/context                        | Principal pedagogical contribution                                                                                           |
|--------------------------------------------------|-------------------------------------|------------------------------------------------------------------------------------------------------------------------------|
| Majelis Pendidikan Tinggi PP Muhammadiyah (2013) | Official curriculum guideline       | Defines AIK I–IV, common objectives, value orientation, and space for contextual enrichment.                                 |
| Andriyani et al. (2014)                          | Medical-education case study        | Demonstrates block-based student-centred learning as a vehicle for connecting AIK with professional education.               |
| Arifin (2015)                                    | Conceptual reconstruction           | Reframes AIK as the praxis of value education rather than the transmission of doctrinal content.                             |
| Nuryana (2017)                                   | Critical conceptual study           | Identifies formalism and calls for curricular and institutional revitalization.                                              |
| Pinem (2019)                                     | Institutional learning-method study | Documents lectures, discussion, assignments, practice, and other instructional combinations.                                 |
| Amini et al. (2019)                              | Empirical religiosity study         | Connects curriculum implementation with student religious attitudes while revealing the importance of institutional support. |
| Nisa' (2020)                                     | Value-based learning model          | Proposes practical syllabi balancing cognitive, affective, and personality development.                                      |
| Nihayati & Ponandi (2020)                        | Learning-activity study             | Describes value transformation, transaction, and transinternalization through modelling, discipline, and motivation.         |
| Subarkah & Salim (2020)                          | Evaluation study                    | Links AIK assessment to character education and exposes the limits of knowledge-centred evaluation.                          |
| Pajarianto & Muhaemin (2020)                     | Non-Muslim student case study       | Develops dialogical rules, comparative sacred-text learning, and peer tutoring.                                              |
| Syahrul (2020)                                   | Multicultural-education case study  | Shows contextual differentiation of Kemuhammadiyah for non-Muslim students.                                                  |
| Dacholfany et al. (2020)                         | Residential learning case           | Examines an AIK ala mondok programme and non-Muslim student perceptions.                                                     |

## RESULTS AND DISCUSSION

### 1. From Content Insertion to Curriculum Alignment

The first theme concerns the location of Islamic values within the curriculum. The official structure of AIK creates a visible and compulsory curricular space. This visibility is institutionally important because it guarantees that students encounter Islamic teachings and Muhammadiyah's history. However, the literature repeatedly indicates that the presence of AIK courses does not by itself produce integration. A curriculum remains fragmented when religious values are confined to AIK lecturers while disciplinary lecturers assume that science, technology, and professional education are ethically neutral.

A weak form of integration is content insertion. Religious material is added to lectures without changing disciplinary reasoning. Verses may be cited as introductions, technical concepts may be declared compatible with Islam, or a moral conclusion may be appended at the end of a topic. The practice can create symbolic connections, but it rarely helps students analyze conflicts among evidence, professional standards, commercial incentives, and human welfare. When

connections are forced, students may perceive Islamic references as ceremonial and intellectually unrelated to the discipline.

A stronger form is curriculum alignment. The graduate profile specifies the kind of moral and professional agency expected. Learning outcomes translate that profile into observable capabilities. Disciplinary concepts are selected and organized in relation to real problems. Learning activities require ethical judgment, and assessment evaluates the reasons and consequences of students' decisions. In this model, AIK is not an additional body of information but a normative orientation that shapes the curriculum's architecture.

The 2013 guideline provides a potential basis for alignment because AIK IV explicitly addresses Islam and science. Yet the literature shows that this relationship is often insufficiently elaborated at programme level. Rozy and Kurniawan (2018) argue that contemporary Islamic studies should inform AIK so that students engage plural methods and current social realities. Saputra (2020) similarly emphasizes philosophical reflection on the sources, methods, and purposes of knowledge. These arguments move integration beyond apologetic claims that all valid science is already contained in scripture.

Andriyani et al. (2014) provide one of the clearest examples of programme-level integration. In medical education, AIK was organized through curriculum blocks and student-centred learning rather than isolated lectures. The significance of this design lies in its proximity to professional problems. Islamic values can be discussed in relation to the body, illness, patient dignity, informed consent, death, public health, and service. The disciplinary context gives ethical concepts an object, while AIK provides criteria for examining the human purposes of medical knowledge.

Curriculum alignment also requires vertical and horizontal coherence. Vertical coherence connects introductory faith and ethics with later professional application. Horizontal coherence connects AIK with courses taught in the same semester, community service, and co-curricular activity. Without such mapping, students repeat similar religious content while ethical dilemmas in their disciplines remain untouched. The synthesis therefore identifies curricular mapping as a central but underdeveloped mechanism of AIK pedagogy.

## **2. Student-Centred, Dialogical, and Contextual Learning**

The second theme concerns learning design. The literature generally criticizes lecture-dominated AIK, particularly when students are positioned as passive recipients of definitions, rules, and organizational history. Transmission is sometimes necessary, especially when students lack foundational knowledge. It becomes inadequate when it dominates the course and leaves little room for interpretation, questioning, deliberation, or application. Values are not internalized merely because they have been accurately explained.

Student-centred learning changes the student's role from recipient to participant in meaning-making. Andriyani et al. (2014) show that cases, group processes, and problem-oriented blocks can connect AIK with professional education. Pinem (2019) documents combinations of lecture, discussion, assignment, and practice, suggesting that methodological diversity is more

appropriate than reliance on one method. Nisa' (2020) proposes a value-based model in which learning activities move from conceptual knowledge toward reflection and application.

Dialogical learning is particularly important because AIK addresses questions on which students already possess experiences, assumptions, and religious identities. Dialogue does not mean that the university abandons its normative position. It means that the position is explained through reasons, connected with evidence, and opened to responsible engagement. Students learn to articulate why a value matters, how it applies to unfamiliar circumstances, and how competing considerations should be assessed.

Contextual learning begins with problems encountered in contemporary society and professional practice. Poverty, corruption, environmental damage, health inequality, misinformation, technological disruption, and discrimination allow students to connect Islamic values with public consequences. The Muhammadiyah tradition of dakwah bil-hal and institutional service provides strong resources for such learning. A contextual AIK assignment may therefore ask students to diagnose a community problem, examine relevant scriptural and scientific knowledge, design an intervention, and reflect on its ethical limitations.

Reflection is the mechanism through which experience becomes learning. Service projects and practical activities can remain ceremonial when students are not required to examine their assumptions, emotions, power relations, and decisions. Reflective journals, guided discussion, ethical narratives, and portfolio commentary help students connect action with values. The literature rarely reports systematic reflective assessment, but its emphasis on internalization implies the need for such methods.

Experiential and contextual methods also protect AIK from abstraction. The educational message of Al-Ma'un, for example, is not fully learned through textual explanation alone. Its meaning becomes clearer through encounters with poverty, care, institutional responsibility, and the causes of social vulnerability. In this sense, AIK pedagogy continues Ahmad Dahlan's practical orientation: understanding must generate responsible action, while action returns the learner to deeper interpretation.

### **3. Modelling, Habituation, and the Hidden Curriculum**

The third theme is the pedagogical relationship between explicit instruction and the hidden curriculum. Nihayati and Ponandi (2020) describe three stages of value internalization: transformation, transaction, and transinternalization. Transformation communicates values; transaction creates interaction around them; transinternalization occurs when values are embodied through example, practice, and personal engagement. This sequence clarifies why information alone cannot fulfil AIK's purpose.

Lecturer modelling is central because students evaluate whether institutional values are credible through everyday conduct. Fair assessment, intellectual honesty, respect for difference, punctuality, responsiveness, and willingness to admit uncertainty communicate AIK more powerfully than moral exhortation. Conversely, arbitrary authority, plagiarism, humiliation, and discriminatory treatment undermine the curriculum's declared message. The lecturer is therefore not merely a source of religious content but a participant in the value environment.

Habituation refers to repeated practices that form dispositions. Prayer, ethical routines, academic integrity, social service, and disciplined study may contribute to formation when their purposes are understood and their implementation respects human dignity. Habituation becomes formalistic when compliance is measured without reflection or when institutional rules are inconsistent. The literature tends to describe positive practices but offers limited analysis of coercion, resistance, or unintended effects.

Mentoring can bridge formal courses and personal development. Residential programmes, peer tutoring, study groups, student organizations, and lecturer advising create smaller relational settings in which students discuss difficulties and observe practices. Dacholfany et al. (2020) describe AIK ala mondok as an intensive learning environment. Such models may strengthen interaction and experience, but their quality depends on facilitator competence, proportional requirements, and sensitivity to diverse student identities.

The hidden curriculum extends beyond interpersonal example. Institutional finance, research ethics, employment practices, environmental management, accessibility, and treatment of vulnerable students all communicate what the university values. A campus that teaches social justice while maintaining exclusionary practices presents a contradictory curriculum. The Catur Dharma provides a framework for reducing this contradiction by locating AIK within education, research, community service, and institutional development.

The synthesis therefore treats pedagogy as an institutional ecology. Classroom methods operate within a wider environment of incentives, symbols, relationships, and routines. Students internalize values when explicit teaching, lecturer example, academic policy, and opportunities for practice are mutually reinforcing. Where they conflict, students may learn cynicism rather than commitment.

#### **4. Assessment as the Weakest Link**

The fourth theme concerns assessment. AIK aims to influence knowledge, judgment, character, and practice, yet assessment frequently privileges the easiest dimension to measure: cognitive recall. Students reproduce definitions, historical facts, doctrinal categories, or ritual procedures. Such tests may confirm foundational knowledge but cannot establish whether students can reason ethically, respond to professional dilemmas, or act responsibly in public settings.

Subarkah and Salim (2020) connect AIK evaluation with the strengthening of character education. Their emphasis reveals a fundamental alignment problem. When learning outcomes claim internalization but assessment measures memory, the curriculum sends contradictory signals. Students rationally prioritize what is graded. A value-oriented curriculum therefore requires assessment tasks that make ethical reasoning and reflective judgment visible.

Authentic assessment may include case analysis, reflective portfolios, community-project reports, structured observation, simulations, professional-ethics scenarios, and oral defence of decisions. The purpose is not to claim access to a student's inner faith. It is to evaluate the quality of reasoning, awareness of consequences, use of relevant evidence, consistency with stated values, and capacity to revise a position. Assessment should distinguish personal religious belief from academically demonstrable ethical competence.

Rubrics are necessary to reduce subjectivity. Criteria may include clarity of the problem, accuracy of disciplinary knowledge, interpretation of relevant Islamic principles, recognition of stakeholders, attention to justice and harm, feasibility of action, and reflective acknowledgement of limitations. These criteria allow AIK values to be assessed without reducing them to behavioural surveillance or ideological conformity.

Assessment also requires triangulation across learning settings. A course grade offers limited evidence when values are expected to influence professional placements, research, organizations, and community service. Portfolios can collect evidence from several contexts, while programme-level evaluation can examine whether graduates demonstrate integrity, service orientation, and responsible professional judgment. The reviewed literature offers few examples of such longitudinal systems.

The weakness of assessment partly explains why institutional claims exceed available evidence. Positive student perceptions, course completion, and reported religiosity are useful but insufficient indicators of curricular integration. Future AIK research should define outcomes precisely and avoid treating attendance, compliance, or institutional affiliation as equivalent to internalization.

## **5. Inclusive and Differentiated AIK Pedagogy**

The fifth theme is inclusive differentiation. AIK belongs to an Islamic university identity, but Muhammadiyah institutions may educate non-Muslim students and students with varied levels of religious knowledge. A uniform pedagogical model can therefore create inequity. Requiring all students to learn about the institution and its values is different from requiring identical confessional performance.

Pajarianto and Muhaemin (2020) document a model for non-Muslim students based on dialogical rules of study, comparative sacred-text engagement, and peer tutoring. The approach preserves AIK as an institutional course while allowing students to relate themes to their own traditions. Syahrul (2020) similarly interprets Kemuhammadiyah through multicultural education, and Tamrin (2019) presents AIK as part of a *rahmatan lil-alamin* mission in religiously diverse eastern Indonesian contexts.

These studies demonstrate that inclusion is a pedagogical design issue rather than a reason to remove institutional identity. Learning outcomes can be differentiated. Muslim students may be expected to develop knowledge and practice connected with Islamic worship, while all students can study Muhammadiyah's history, humanitarian work, ethical principles, citizenship, and interreligious responsibility. Assessment should evaluate the outcomes that have been transparently assigned to each group.

Comparative pedagogy can also improve learning for Muslim students. Encountering another tradition requires students to explain their own assumptions, distinguish theological conviction from public cooperation, and develop intellectual humility. Dialogue therefore does not dilute identity when it is structured around accurate representation, mutual respect, and clear academic purposes.

The literature nevertheless offers mainly local case studies. It does not establish a consistent policy across Muhammadiyah and 'Aisyiyah higher education. Questions remain concerning compulsory worship, residential programmes, grading, instructor competence, and the participation of students in curriculum design. Institutional guidelines should specify minimum protections while allowing contextual adaptation.

Inclusive AIK pedagogy is ultimately consistent with curriculum integration. Islamic values such as justice, dignity, honesty, and compassion should be visible in how the university treats learners. A curriculum that teaches these values while disadvantaging students because of religious identity would contradict its own normative claims.

**Table 3. Thematic Synthesis of AIK Pedagogy**

| Theme                                   | Integration mechanism                                                                                   | Recurring limitation                                                                                                 |
|-----------------------------------------|---------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------|
| Curriculum alignment                    | Links graduate profile, outcomes, disciplinary content, professional ethics, and AIK values.            | Integration is often reduced to stand-alone courses or decorative scriptural insertion.                              |
| Student-centred and contextual learning | Uses cases, inquiry, dialogue, reflection, projects, and community problems.                            | Lecture and memorization remain dominant; contextual tasks are not always systematically assessed.                   |
| Modelling and hidden curriculum         | Internalizes values through lecturer example, mentoring, habituation, campus culture, and Catur Dharma. | Institutional practices may contradict declared values; evidence is commonly anecdotal.                              |
| Authentic assessment                    | Evaluates ethical reasoning, reflection, stakeholder awareness, and public practice.                    | Cognitive tests dominate, while character and professional conduct are claimed without valid indicators.             |
| Inclusive differentiation               | Adapts outcomes and methods for religiously diverse students through dialogue and comparative learning. | Policies are local and inconsistent; the boundary between institutional identity and coercion remains underexamined. |

## Discussion

### 1. An Integrative AIK Pedagogy Framework

The findings support a framework in which AIK integration proceeds through seven connected components: normative orientation, curriculum alignment, knowledge integration, learning design, pedagogical relations, authentic assessment, and institutional reinforcement. The components are analytical distinctions, but they function as a system. Weakness in one component limits the others. Innovative teaching methods, for example, cannot compensate for learning outcomes that remain vague or assessments that reward memorization.

Normative orientation answers why knowledge is pursued and what forms of human flourishing the curriculum should advance. Muhammadiyah's commitments to tawhid, tajdid, human dignity, social responsibility, and progressive civilization provide this orientation. Normative orientation should not dictate empirical conclusions. It establishes ethical questions concerning the purposes, users, risks, and distributional consequences of knowledge.

Curriculum alignment translates the orientation into programme architecture. Graduate profiles should describe religious-moral agency, professional competence, and civic responsibility. Course outcomes should identify where these attributes are developed. Curriculum maps should show how AIK I–IV, disciplinary courses, practical placements, research, and community

service contribute progressively. Alignment prevents AIK from carrying alone responsibilities that require the entire programme.

Knowledge integration concerns the relationship among scriptural understanding, scientific inquiry, professional standards, and contextual evidence. The relationship should be dialogical and role-sensitive. Scripture provides normative and anthropological perspectives; science explains empirical patterns and causal mechanisms; professional knowledge organizes responsible practice; social experience reveals consequences and marginalized voices. Integration does not collapse these forms of knowledge into one method.

Learning design converts alignment into activity. Students need opportunities to interpret sources, investigate evidence, deliberate about cases, collaborate, practise skills, encounter communities, and reflect on action. The choice of method should follow the learning outcome rather than fashion. A lecture may efficiently explain a foundational concept, while a case or simulation is better for ethical judgment and a project is better for collaborative public problem-solving.

Pedagogical relations concern how values are communicated through authority and interaction. Lecturer competence includes religious literacy, disciplinary understanding, pedagogical skill, and ethical example. No single lecturer will possess equal expertise in all areas. Team teaching and collaboration between AIK and disciplinary lecturers are therefore important. Integration should become a shared academic responsibility rather than an expectation placed only on religious-education units.

Authentic assessment makes integration accountable. It requires observable evidence of reasoning and practice while respecting the limits of academic evaluation. Universities should not claim to measure faith directly. They can evaluate accurate knowledge, reflective judgment, professional integrity, cooperation, and the ability to use values when analysing consequences. Multiple tasks over time are more credible than a single examination.

Institutional reinforcement links pedagogy with the Catur Dharma and campus governance. Curriculum messages are strengthened when research ethics, community partnerships, leadership, student services, and quality assurance embody the same values. Evaluation then produces feedback for curriculum renewal. AIK integration is thus a continuous institutional process, not a finished set of teaching materials.

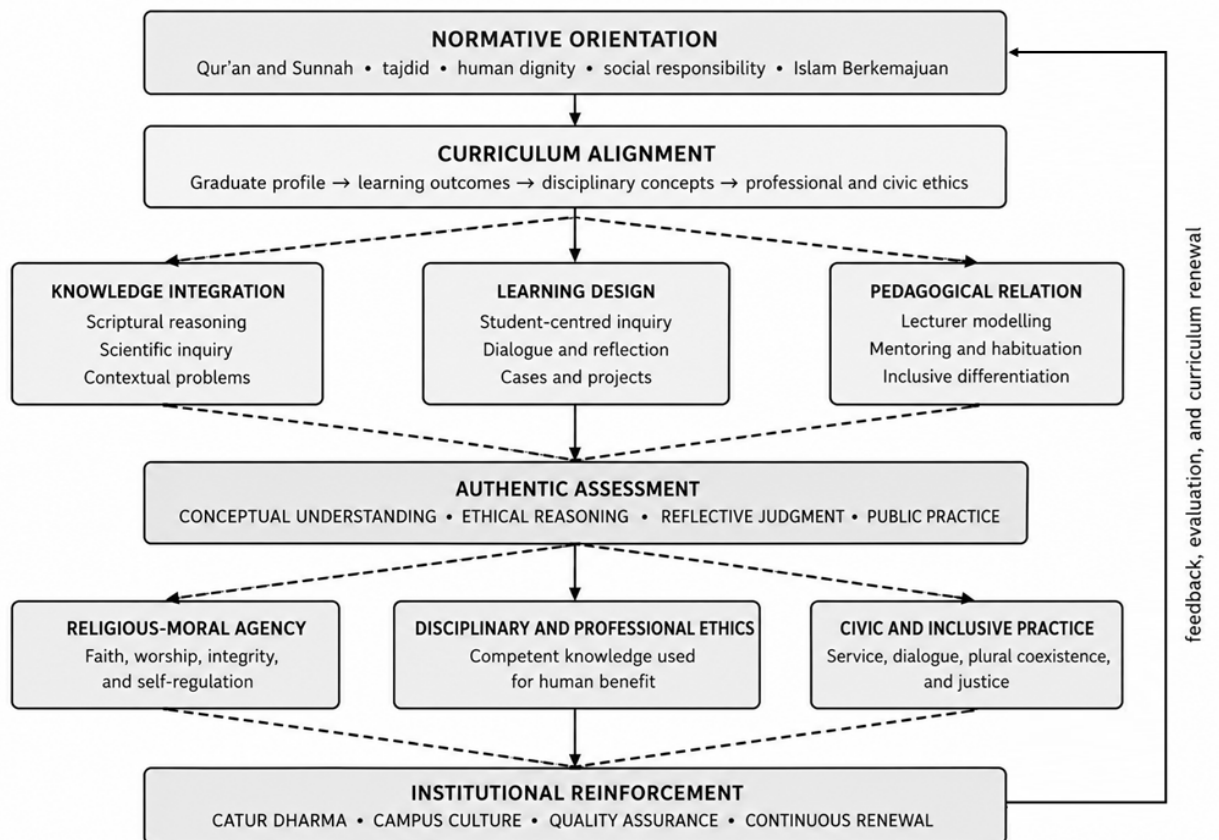


Figure 2. Integrative framework for AIK pedagogy in the modern curriculum.

## 2. Conceptual Propositions

Proposition 1. AIK integration becomes pedagogically substantive when Islamic values shape learning outcomes, problem framing, and evaluative criteria rather than appearing only as additional course content or scriptural quotations.

Proposition 2. The relationship between Islam and modern disciplinary knowledge is most productive when scriptural, empirical, professional, and contextual forms of reasoning retain their distinctive functions while contributing to shared ethical judgment.

Proposition 3. Student-centred, dialogical, and experiential methods mediate value internalization by requiring students to interpret, deliberate, act, and reflect rather than merely reproduce normative statements.

Proposition 4. Lecturer modelling and institutional consistency condition the credibility of AIK pedagogy because students compare explicit teaching with the hidden curriculum of academic and organizational practice.

Proposition 5. Authentic and longitudinal assessment strengthens curricular integration when it evaluates ethical reasoning, professional responsibility, and reflective practice without claiming to measure inner faith or ideological loyalty.

Proposition 6. Differentiated pedagogy enables Muhammadiyah higher education to preserve institutional identity while treating religiously diverse students fairly and transforming difference into an educational resource.

**Table 4. Practical Design Matrix for Integrating AIK into the Modern Curriculum**

| Curricular level      | Recommended practice                                                                                    | Illustrative evidence                                                               |
|-----------------------|---------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|
| Programme             | Map AIK values to graduate attributes and disciplinary/professional competencies.                       | Curriculum map; graduate profile; programme learning outcomes.                      |
| Course design         | Connect values to substantive concepts, real dilemmas, and intended performances.                       | RPS/syllabus; case sequence; interdisciplinary module.                              |
| Learning activity     | Use inquiry, cases, dialogue, projects, simulation, service, and guided reflection.                     | Student work; observation; reflective journal; project documentation.               |
| Pedagogical relation  | Develop lecturer modelling, mentoring, team teaching, and fair differentiation.                         | Teaching observation; mentoring records; student feedback.                          |
| Assessment            | Evaluate conceptual accuracy, ethical reasoning, stakeholder awareness, action, and reflection.         | Analytic rubric; portfolio; oral defence; structured practical assessment.          |
| Institutional culture | Align research, service, governance, student support, and quality assurance with AIK.                   | Policy audit; service indicators; research-ethics review; institutional evaluation. |
| Renewal               | Use evidence from students, graduates, communities, and professional partners to revise the curriculum. | Tracer study; stakeholder review; curriculum revision record.                       |

## Implications for Curriculum and Institutional Practice

The first implication is that responsibility for AIK integration should be distributed. AIK lecturers remain essential, but disciplinary programmes must identify their own ethical questions and learning opportunities. Curriculum teams should include AIK specialists, disciplinary academics, educational developers, practitioners, students, and where relevant community representatives. Collaboration reduces superficial integration and helps religious values engage authentic professional problems.

Second, lecturer development should move beyond content upgrading. AIK lecturers need familiarity with student-centred pedagogy, assessment, contemporary issues, and the disciplines in which their students are enrolled. Disciplinary lecturers need sufficient Muhammadiyah and Islamic ethical literacy to engage programme values responsibly. Team teaching, shared case banks, peer observation, and curriculum workshops can build this combined capability.

Third, universities should audit alignment rather than count only credit hours. The audit should examine where each graduate attribute is introduced, developed, practised, and assessed. It should identify unnecessary repetition, missing disciplinary applications, and contradictions

between formal curriculum and campus practice. Evidence should include student work and institutional behaviour, not merely syllabi.

Fourth, assessment reform deserves priority. Universities can begin with a limited number of high-quality common rubrics for ethical case analysis, reflective learning, professional integrity, and community projects. These rubrics should be adapted by disciplines and tested for reliability. They should not reward pious language without evidence of reasoning or action.

Fifth, inclusive policy should specify differentiated outcomes for Muslim and non-Muslim students. All students may study Muhammadiyah's institutional identity and humanitarian contribution, while religious-practice outcomes should be appropriate to belief. The design should be transparent before enrolment, academically rigorous, and reviewed with student participation.

Finally, the curriculum should engage digital and scientific change without abandoning its historical resources. AIK pedagogy must address artificial intelligence, misinformation, biomedical technology, environmental crisis, market ethics, and new forms of inequality. The objective is not to add religious slogans to emerging technologies, but to prepare graduates who can evaluate their purposes, risks, beneficiaries, and consequences through informed Islamic and professional judgment.

## **Limitations and Future Research**

The review is limited by the size and character of the literature available up to 2020. Many studies concern one institution, rely on descriptive designs, and provide limited detail on sampling or analytical procedures. Positive institutional narratives may be more likely to be published than failed or contested practices. The synthesis therefore reconstructs pedagogical patterns and tensions but cannot determine the comparative effectiveness of specific methods.

The review includes English- and Indonesian-language sources and may omit relevant internal documents, local publications, and unpublished evaluations. Official guidelines establish intended curriculum but do not prove uniform implementation. The analytical source count should therefore not be interpreted as a complete census of every AIK practice.

Future research should compare aligned and non-aligned curricula, examine the quality of student ethical reasoning, and follow graduates into professional practice. Design-based research could develop and test interdisciplinary AIK modules, while multi-institutional studies could evaluate authentic assessment and inclusive models. Research should also study resistance, student boredom, coercive experiences, lecturer workload, and institutional contradictions rather than assuming that all value education produces positive outcomes.

A further agenda concerns the post-2020 period. Later developments, including revised AIK curricula and the *Risalah Islam Berkemajuan*, require separate analysis. Their educational significance should be evaluated through actual learning designs and evidence rather than inferred from policy language alone.

## CONCLUSION

This systematic review shows that integrating Islamic values into the modern curriculum requires more than compulsory AIK courses. The literature presents AIK as a pedagogical bridge among Islamic normativity, scientific knowledge, professional education, character formation, and public responsibility. Its effectiveness depends on whether values are translated into the architecture and experience of learning.

Five findings organize the synthesis. Curricular integration must move from content insertion to alignment. Learning should be student-centred, dialogical, contextual, and experiential. Values are communicated through modelling, mentoring, habituation, and the hidden curriculum as well as explicit instruction. Assessment must evaluate ethical reasoning and reflective practice rather than rely predominantly on recall. Inclusive differentiation is necessary when students possess different religious identities and learning needs.

The proposed framework connects normative orientation, curriculum alignment, knowledge integration, learning design, pedagogical relationships, authentic assessment, learner outcomes, and institutional reinforcement. It clarifies that no single course or lecturer can carry the whole mission. AIK integration is a shared responsibility involving curriculum teams, disciplinary programmes, leadership, student services, research, community engagement, and quality assurance.

The principal weakness identified by the review is the gap between broad ideological aspiration and fragmented implementation. Universities often claim character formation and knowledge integration without specifying valid learning outcomes, appropriate activities, or credible evidence. More credit hours will not resolve this gap unless curriculum, pedagogy, assessment, and institutional culture are aligned.

AIK becomes educationally meaningful when Islamic values function as criteria for asking why knowledge is pursued, whose interests it serves, how professional decisions affect human dignity, and what responsibilities arise from expertise. Under these conditions, integration does not weaken modern disciplinary learning. It gives disciplinary competence an ethical direction and forms graduates capable of combining intellectual rigor, religious-moral agency, professional responsibility, and inclusive service to society.

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