



## Al Islam and Kemuhammadiyah (AIK) curriculum policy study

Siti Badriah<sup>1</sup>, Qiqi Yuliati Zakiyah<sup>2</sup>, Supiana<sup>3</sup>

<sup>1,2,3</sup>UIN Sunan Gunung Djati Bandung

<sup>1</sup>[ibadkue@gmail.com](mailto:ibadkue@gmail.com), <sup>2</sup>[qiqiyuliati@uinsgd.ac.id](mailto:qiqiyuliati@uinsgd.ac.id)

---

### Article Info

#### Article history:

Received 9<sup>th</sup> Sept 2023

Revised 15<sup>th</sup> Sept 2023

Accepted 25<sup>th</sup> Sept 2023

---

#### Keyword:

Curriculum policy, AIK, Muhammadiyah, Study

---

### ABSTRACT

Muhammadiyah is an Islamic-based movement, aspiring and working to realize a truly Islamic society. AIK are special subjects at all Muhammadiyah Universities including at the Muhammadiyah University of Bandung which students must take. The AIK curriculum policy is an interesting thing to study. The purpose of this study was to elived to analyze the existing AIK curriculum policies at the Muhammadiyah University of Bandung. This study uses a qualitative research approach with analytic descriptive method. The conclusions from this study indicate that this curriculum is flexible in accordance with conditions and changing times which are evaluated at any time in order to produce new policies that are better and in line with expectations.



©2022 Authors. Published by Arka Institute. This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License. (<https://creativecommons.org/licenses/by-nc/4.0/>)

---

## INTRODUCTION

Muhammadiyah is an Islamic-based movement, aspiring and working to realize a truly Islamic society, to carry out the functions and missions of humans as servants and caliphs of Allah on earth. Muhammadiyah is an Islamic organization that plays a role in preaching Islam Rahmatan lil Alamin. Syaifullah said: "Although Muhammadiyah's approach varies according to its activities, Muhammadiyah's identity has implications for its space for movement and activity in various aspects of life, according to human or community needs". The Islam offered by Muhammadiyah is systemic Islam, namely Islam, whose teachings are a unity of creed, morals, worship, and *Muamalah* (Zain et al., 2017).

Islam, which is characterized as such, is the result of an understanding of religion based on the Quran and Sunnah. The actualization of this requires action that can provide grace and enjoyment of life for humans without being compartmentalized in the predicate of Muslim or non-Muslim and demands the value of preaching *amar makruf nahi munkar*. The scope of the Muhammadiyah movement is grouped into three main parts: religion, education, and society (Fuad, 2020). In education, Muhammadiyah has established many educational institutions ranging from primary to tertiary levels.

In developing the role of Muhammadiyah in educational institutions, strategic steps or roles are needed to be developed, implemented and evaluated to produce policies that can be applied according to the institution's needs. All shortcomings and advantages can be measured by analyzing the policies that apply in the institution. Policy analysis, a series of policy production processes, should ideally be acceptable and provide good, effective, and efficient results, but this sometimes does not match expectations (Sawir & Sos, 2021). Policy implementation needs to be carefully considered, and its implementation needs to be evaluated so that its success can be measured and the formulation of corrective measures that need to be taken.

Muhammadiyah University, as a higher education institution, has a special policy that must be followed by all students, namely the Al Islam and Muhammadiyah course, known by the abbreviation AIK. AIK is one of the characteristics of Muhammadiyah Universities (PTM) as stipulated in the Muhammadiyah Central Leadership Guidelines Number 02/PEDI/ I.0/B/2012 concerning Muhammadiyah Universities. Article 9 paragraph (2) provides the following: "Muhammadiyah Universities must have a characteristic Al-Islam Kemuhammadiyah curriculum which is further regulated by the provisions of the Higher Education Council.

As a continuation of this provision, all PTMs spread across Indonesia have organized AIK education since the first semester. AIK is a type of Islamic religious education (PAI) in general universities that Muslim students must follow. The difference is that PAI is given only one semester, while AIK can be up to four ". (Zain et al., 2017)

Universitas Muhammadiyah Bandung (UMB) is one of several Muhammadiyah universities that take part in implementing this mandatory AIK course policy for all students in any department or study program. The AIK curriculum is an interesting material that the author needs to study more deeply so that it can be analyzed regarding the implementation of the policy to make a positive contribution to education in higher education institutions, especially institutions labeled Kemuhammadiyah.

Febriana et al. (2022) research found that there are indications that students are exposed to radicalism, low student interest in AIK learning and cyber intolerant behavior. So that there needs to be a common perception in learning AIK with religious moderation insight for AIK lecturers, the need for movement and action together by developing moderate religious values, the need to internalize the values of religious moderation into the AIK learning curriculum, and conduct a socio-religious approach in religion and the state that is internalized in AIK learning in Muhammadiyah-Aisyiyah Universities. The purpose of this study was to elived to analyze the existing AIK curriculum policies at the Muhammadiyah University of Bandung

## RESEARCH METHODS

This research uses a qualitative approach with a descriptive study design or analysis. Observation, interviews, literature studies, and documentation carried out data collection techniques. The research analysis technique as an effort to find, describe, analyze, and interpret empirical data in the field with the right interpretation of a study related to the study of the analysis of the AI Islam and Kemuhammadiyah (AIK) curriculum policy at the University of Muhammadiyah Bandung (UMB).

## RESULTS AND DISCUSSION

### Universitas Muhammadiyah Bandung (UMB)

Muhammadiyah and Aisyiyah Universities (PTMA) have a vision; "The formation of human learners who are devoted, noble, progressive and superior in science and technology as a manifestation of *tajdid da'wah amar ma'ruf nahi munkar*" (Official news: 221). This vision makes AI Islam and Kemuhammadiyah (AIK) education the driving spirit and main mission of PTMA. AIK education must be the basis of spiritual, moral, and intellectual strength as well as the identity of the character of the PTMA community, namely Muslims with progress, morality, philanthropic spirit and leadership and concern for the problems of the people and the nation.

Muhammadiyah and Aisyiyah Universities (PTMA) have a vision; "The formation of human learners who are devoted, noble, progressive and superior in science and technology as a manifestation of *tajdid da'wah amar ma'ruf nahi munkar*" (Official news: 221). This vision makes AI Islam and Kemuhammadiyah (AIK) education the driving spirit and main mission of PTMA. AIK education must be the basis of spiritual, moral and intellectual strength as well as the identity of the character of the PTMA community, namely Muslims with progress, morality, philanthropic spirit and leadership and concern for the problems of the people and the nation.

Teaching Education and Research activities are the spearhead of the practice of AI Maun theology, which is one of the spirits of the Muhammadiyah movement as an ideological foundation that always encourages the growth of real charity and meaningful creative work in implementing the Quran and As-Sunnah teachings. Therefore, the availability of creative and innovative resources and experience must be considered. Universitas Muhammadiyah Bandung is always ready to welcome changes by taking concrete actions by conducting various research activities, both internally and externally, to become an Islamic Technopreneurial University campus.

The UMB pioneers have formulated the slogan, identity, and vision excellently. The hope is that UMB will become a leading and superior university in producing human beings with Islamic character, independence, and leadership skills to benefit the environment, people, and nation.

There are 4 (four) main ideas or key concepts from the vision above, namely:

1. Islamic Character. Islamic character means having an Islamic character and personality. Islamic character must be reflected in all activities, behavior, spiritual aspects, mindset, social, work culture, entrepreneurship, business, politics, and social media.

2. Independence. Independence as the spirit of Technopreneurship, is contained in a creative, innovative, collaborative mentality and the ability to think to solve complex problems. This complex problem-solving (CVS) ability requires other skills, namely critical thinking skills and high-order thinking skills.
3. Leadership. Technopreneurship also contains the spirit of leadership. That is, pioneering spirit and managerial skills. It also contains the spirit of liberation, humanitarianism and orientation towards service to God. All three are the implementation of prophetic leadership, which is the soul of Islamic technopreneurship. Leadership also implies trust, influence, and value creation in the form of relationships and empowerment.
4. Benefits. The last key concept or main idea is benefit. This idea of usefulness is a crucial aspect of UMB's vision. Because what is the meaning of Islamic character, independence, and leadership built above if it does not have an impact or have a positive and constructive effect on the environment of the people and the nation. In other words, morals and products will mean nothing if they have no impact.

### **Curriculum Policy**

In the modern view, the curriculum is more than just a lesson plan or field of study (Sya'bani, 2018), but everything that actually happens in the educational process at school. The curriculum contains several components: goals, content or programs, methods or teaching and learning processes, and evaluation (Tafsir, 2015).

The goal component directs or shows something to be aimed at in the teaching and learning process. The content/program component shows the material of the teaching and learning process that is relevant to the objectives. The process component is often referred to as a method to achieve goals including teachers who teach and the use of tools. The fourth component is evaluation, which is a curricular activity in the form of an assessment to determine how many percent of the objectives can be achieved.

In another definition, it is concluded that the curriculum is the overall program, facilities and activities of an educational or training institution to realize the vision and mission of the institution (Bahri, 2017). Therefore, the implementation of the curriculum to support the success of an educational institution must be supported by the following: (1) the availability of competent teaching staff (teachers), (2) the availability of physical facilities or learning facilities that are adequate and pleasant, (3) the availability of auxiliary facilities for the teaching and learning process, (4) the existence of educational support personnel such as administrative staff, supervisors, librarians, laboratorians, (5) the availability of adequate funds, (6) effective and efficient management, (7) the maintenance of a supportive culture, such as religious values, morals, nationality and others, (8) visionary, transparent and accountable educational leadership.

The highly structured and overloaded school curriculum causes the learning process in schools to become sterile to the circumstances and changes in the physical and social environment that develop in society (Siregar, 2013). As a result, the education process becomes routine, uninteresting, and less able to foster students' creativity to learn as well as teachers and education managers in developing and implementing innovative learning approaches.

A good educational institution curriculum is an educational institution curriculum that develops from and for the community (Sriwahyuni et al., 2019). That is an educational institution that is based on the community. However, in this age of reform and openness, the problem that arises is how to change the mindset that was developed centrally and stifled the creativity of the community into a partnership mindset. The direct impact of the long centralized system is the polarized way of thinking of most people, including the bureaucracy, educators, and the general public. They are accustomed to thinking and working with the existence of operational guidelines, technical guidelines, and rules, making it difficult for creativity, improvisation, and innovation to emerge. The partnership in question is a partnership between the community and its educational institutions.

In relation to curriculum management, increasing relevance to the demands of the development of community needs, among others, it is necessary to carry out curriculum management that departs from a prediction that can provide an overview and state of society in the next few years. This is important, especially now that people tend to think more pragmatically, which is a demand for educational institutions to produce outputs that can guarantee their future, especially in the world of

work. Therefore, the educational curriculum must be maintained so that it is always responsive in following technological developments that support the implementation of graduate tasks in the field.

The use of approaches in formulating the curriculum must have a broad scope to integrate knowledge with skills that are believed to be important to live more independently. Learning strategies are designed to guide, train, and teach learners to have provisions in facing their future by utilizing the existing opportunities and challenges.

Some basic requirements in determining the type of curriculum include (1) the curriculum is developed based on the interests and talents of students, (2) the curriculum is related to the characteristics of the potential of the local area, for example, natural resources, economy, tourism and socio-culture that can be developed in real terms as a basis for strengthening the community's economic empowerment business sector, (3) learning is oriented towards increasing competence in skills for learning and working, more applicable and operational, (4) the type of skills is determined by the program manager together with students, parents, community leaders and partners and other stakeholders.

Curriculum policies in educational institutions are based on central policies which are then adjusted to the needs of local institutions according to the results of stakeholder exploration of the needs and ideals of the institution.

### **Al Islam and Kemuhammadiyah (AIK) Curriculum**

Al Islam and Kemuhammadiyah (AIK) is one of the characteristics of Muhammadiyah Universities. AIK education is the basis of spiritual, moral and intellectual strength as well as the identity of the character of the PTMA community, namely Muslims with progress, good character, philanthropic spirit and leadership spirit and care about the problems of the people and the nation. AIK learning in Muhammadiyah Universities plays an important role in internalizing the values of religious moderation in society, the values of nationality, diversity, civilization, tolerance and equality.

AIK, a compulsory course that only exists in Muhammadiyah educational institutions, plays a strategic role in fostering student character. The concept of AIK contains Muhammadiyah religious understanding and religious doctrine given to students with the hope of forming Muslim people who are virtuous, pious, and noble but also have a broad understanding of worldly knowledge to build and advance religion and the nation. AIK has long been initiated and has undergone several reconstructions in the curriculum and its development to date.

This is in line with Law Number 20 of 2003 concerning the National Education System that education is a conscious and planned effort to create an atmosphere and learning process that encourages students to actively develop their potential in order to have religious and spiritual strength, personality, intelligence, self-control, noble character and have skills that are beneficial to themselves, society and the state. AIK education also aims to produce educated people, with character, compassion for others, ethical awareness, and integrity. (Muhammadiyah, 2011)

The content of AIK education is generally in the form of Islamic knowledge from both normative and historical aspects. There are five main aspects contained in AIK, namely: Al Quran-Hadith, Aqidah, Akhlak, Fiqh, and Kemuhammadiyah. Each Muhammadiyah College (PTM) in each region has its own ways and innovations in the AIK optimization program and at UMB.

AIK has several supporting activities, one of which is integrated with Darul Arqom Dasar (DAD) activities. New students are boarded for several days to take part in DAD activities. Then AIK is presented in the form of material and practice in each class that has been loaded in DAD. Second, AIK innovation at UMB is also inserted through the Sunday Dawn Lecture (KAS), where students are required and trained to get used to waking up at dawn and listening to the studies presented by the speaker.

After students build, develop, and open a broad horizon of thought and are skilled in worldly science, Muhammadiyah through AIK is present to provide a basis or fundamental Islamic values for their way of thinking as a moral, motivational, and spiritual foundation. For this reason, it is expected to form intellectual scholars and intellectuals with clerical personalities, creating cadres with morals and intelligence for advancing religion, society, nation and the world, following Islamic teachings, namely mercy for the universe.

AIK learning in Muhammadiyah Universities plays an important role in the internalization of religious moderation values that exist in society, the values of nationality, diversity, civilization,

tolerance, and equality. Muhammadiyah Universities (PTM) are required to have distinctive characteristics of the AIK curriculum, which are further regulated by the provisions of the Higher Education Council. PTM throughout Indonesia has organized AIK education since the first semester, including at UMB. On the shoulders of lecturers, there is a heavy and increasingly challenging burden because, indeed, the task of lecturers is so complex with the advancement of society and the development of science and technology, it is only natural that each lecturer is given full guarantee so that he lives his rights as a professional lecturer. (Lety Febriana, et all. 2022)

Guidelines for Al-Islam and Kemuhammadiyah (AIK) Education are guidance for the achievement of the mission of organizing and managing PTM (Tamrin, 2019). Improving the quality of the process and outcomes of AIK education must be carried out continuously and systematically. The development of the AIK education curriculum was carried out in accordance with the mandate of the 46th Muhammadiyah Congress decision on the Muhammadiyah Program 2010-2015, namely: "Developing models of Al-Islam and Kemuhammadiyah education at all levels of education that provide enlightenment of Islamic understanding and commitment to the Muhammadiyah movement that is progressing" (Muhammadiyah P. P., 2013).

The AIK curriculum at UMB also refers to the Guidelines for AIK Education for Muhammadiyah and Aisyiah Universities (Majelis Diktilitbang PP Muhammadiyah, 2013) which mandates that AIK courses must be delivered to all students in PTMA with a minimum of 8 credits and a maximum of 12 credits. However, Majelis Diklitbang PP Muhammadiyah gives authority and flexibility to each PTMA in further exploring AIK study materials according to the vision and mission of each institution.

To find distinctiveness and still adjust to UMB's vision, mission and tag line in formulating the AIK curriculum, one of the characters of the Muhammadiyah movement is taken in the form of a spirit of philanthropy. This is certainly connected to the mainstream that is being encouraged by UMB in all its activities, namely making Islamic technopreneurship the soul in every movement.

The AIK material based on the guidelines of the 2013 PP Muhammadiyah Research and Development Assembly is as follows:

1. AIK I (Faith and Humanity)  
Has learning outcomes to form Muslim scholars who know themselves and God, their mission, purpose and benefits of life as described in the Quran and As Sunnah.
2. AIK II (Worship, Akhlak and Muamalah)  
Having learning outcomes to form Muslim scholars who are obedient and correct in worship, superior in muamalah, and beneficial to society and the environment.
3. AIK III (Kemuhammadiyah)  
It has learning outcomes to form Muslim scholars as Muhammadiyah cadres who are able to apply makruf nahi munkar in the life of the nation and state.
4. AIK IV (Islam and Science)  
Has learning outcomes to form Muslim scholars who have the spirit and behavior of a scholar (ulul albab) with enrichment of discourse on matters such as the Islamization of Science, the development of Islamic science and the transformation of science and technology-based Islam.

UMB tries to synergize the central curriculum by conducting a distinctive curriculum initiative based on several basic characteristics, namely: eclectic, integrative - interconnective, adaptive, collaborative and emancipative.

### **Eclectic**

In this case, eclectic is defined as a form of strategic choice from the many choices of Al-Islam and Kemuhammadiyah study materials. This is done by looking at the very limited space and time in delivering AIK material at the undergraduate level. Another consideration, by looking at the dense number of SKS (Semester Credit System) or courses presented in each study program. So the AIK material at UMB has a weight of 9 credits with the formula AIK I, II, and III, each 3 credits.

The main stream of material or studies in the AIK curriculum at UMB takes the main spirit of Muhammadiyah in the form of a spirit of sharing (philanthropic) towards others, combined with the UM Bandung tagline, namely Islamic technopreneurship. Since the beginning, Muhammadiyah has placed the mission of liberation on humanitarian issues as its main mission, especially for circles or

communities that have been marginalized (the dhu'afa). At each level from AIK I - III, AIK study material is directed not only at cognitive building in the form of building a theoretical framework and way of thinking of students, more than that this AIK study material emphasizes the formation of character (character building) of students through field practice in the form of solving community problems among weak communities (the dhu'afa).

This is reflected in the AIK material which requires students to see, photograph, research, understand, experience and dive, feel, and try to find a way out of what is experienced by the weak (dhu'afa). The hope of bermuhammadiyah in the context of this AIK course is direct involvement in finding solutions to empower the people. Doing muhammadiyah through AIK at UMB is a real life process through the appreciation of living with the weak or poor in finding solutions to the problems they face.

Other materials regarding Muhammadiyah ideology in the form of ideal concepts and philosophical views that have been formulated by the early founders and the results of official decisions are delivered in the form of special treatment in the form of non-SKS material. The special treatment uses a study formula outside of lectures in the form of creative classes such as halaqoh or mentoring, tarjih studies, guidance on worship practices and recitation and other student activities. In addition, formal pengkadaren activities such as Baitul Arqom Pemula and Baitul Arqom Purna Studi activities, cadre camps (cadre camps) are also held in collaboration with the parent associations at various levels ranging from twigs, branches, regions to regions in West Java.

### **Integrative**

AIK courses at UMB are designed with an integrative-interconnective pattern with existing scientific disciplines in the context of their respective science clumps. Integration-Interconnection of the AIK curriculum at UMB at least designs the occurrence of mutual greetings, flexing the boundaries or scientific barriers that have been solid so that it is possible to cross each of these disciplines in finding solutions to human problems. Each scientific family has the same responsibility in making a positive contribution in finding solutions to how humanity's problems are solved.

The AIK curriculum at UMB provides the widest possible space for each study program and AIK lecturers in the study program or faculty concerned to formulate and produce patterns of integration of AIK courses with the relevant podi. It is hoped that the existence of this AIK course will make a positive contribution to the style, color and existence of the study program concerned.

### **Adaptive**

Adaptive here is the material or study of AIK always opens itself to the latest developments in science and technological discoveries. Al-Islam and Kemuhammadiyah is a process of becoming not a stop or final attitude towards science and technological developments. Religion in this context is not only understood as a normative theological aspect, but refers to human socio-historical issues that are always dynamic in every development. Islam is not understood as a set of normative doctrines of the past, but as a living religion. Religion that lives dynamically in the lives of mankind is even a source of inspiration in finding solutions to human problems.

In this AIK material, creative and innovative efforts are expected to emerge as a symbol of a dynamic understanding of religion in response to the times. The development of science and technology is expected to bring blessings to the development of religion both in terms of thought (conceptual system) and behavior (moral ethics) with the strength of religious foundations, the rapid development of science still leads to the improvement of human dignity.

### **Kolaborative**

The collaborative aspect in AIK courses is seen in the success of the program in the implementation of practice in the field. Success can be seen from the involvement of many parties in several programs and activities initiated by AIK and by other parties who have the same spirit of philanthropy with AIK courses.

For example, students from the preliminary study (survey), determining indicators and variables, finding target communities, preparing proposals, finding formulations to their involvement in solving poverty problems felt by certain communities, as much as possible can involve other partners inside and outside the UMB campus environment.

### **Emancipative**

The formulation of the emancipative spirit refers to the formulation of Muhammadiyah historian Kuntowijoyo when building his prophetic social science paradigm. According to him, the normative basis for the establishment of Muhammadiyah refers to Q. S Al-Imran, 3: 103, "You are the best people, who exist in the midst of mankind. Enjoining the good and preventing the evil and believing in Allah SWT ... ", contains a very revolutionary vision of liberation for the future of mankind.

According to him, the verse contains big ideas in the form of amar makruf (humanization), nahyu munkar (liberation), and tu'minuna billah (transcendence). Another thing that is no less important, that the concept of the best people in Islam can only be achieved with historical awareness, not born by itself as a direct gift from Allah SWT as understood in the conception of God's chosen people among the Jews.

From various complete explanations of the AIK curriculum, it can actually be globally divided into only two categories, namely:

1. AIK formulated in learning units with credits (AIK I-III)
2. Material that is not included in the SKS count, but is still important to be delivered with a count of 0 credits. This material is given outside of formal lecture hours, namely:
  - a. Related to the reading and writing of the Qur'an
  - b. Related to the guidance of structured worship practices outside of official lecture hours
  - c. Related to the delivery of Muhammadiyah ideologization which is formulated in the Baitul Arqom After Study activity.

### **Analysis**

Policy analysis as a discipline that seeks to solve problems using theories, methods and substance of behavioral discovery and social sciences, social professions and social political philosophy (William N. Dunn, 2004: 1) is expected to make solutions to policy improvements in this case curriculum policies contained in educational institutions.

Based on the research that the author has explained at length based on field data, the author analyzes the existence of several findings of the AIK curriculum policy at Muhammadiyah University of Bandung which need to be highlighted to be addressed and given solutions for further curriculum improvement in the next periodization.

Some of these findings include the following:

1. AIK curriculum design that has not been maximized according to Muhammadiyah's vision and mission, the dominant direction of education is cognitive so that it is not balanced between cognitive-affective and personality, the material has not been systematically tiered so that there is repetition at each level, the material has not been systematically structured between syllabi, methods, techniques and evaluation, as well as material that is large and dense but less meaningful. This is also in accordance with what was expressed by the Higher Education Council of the Muhammadiyah Central Leadership.
2. The finding of SKS 0 which should be in lectures if there is learning, it should not include SKS 0, especially if it is a required course for students.
3. There is no separation of AIK material tailored to each study program, even though in the author's opinion this is very important in order to produce graduates who are competent in their fields by understanding Islamic values that are appropriate and needed in their respective study programs.
4. For study programs majoring in religion, the content of the existing curriculum in AIK I-III and its relation to the subjects they teach must be studied so as not to overlap.

### **CONCLUSION**

The curriculum policy of Al Islam and Muhammadiyah (AIK) at Universitas Muhammadiyah Bandung (UMB) is a characteristic that exists in all Muhammadiyah Universities which can be elaborated more broadly in all Muhammadiyah-based universities according to the vision and mission of each institution. This curriculum is flexible, adapted to the conditions and changing times which are evaluated at any time to produce new policies that are better and in accordance with expectations.

## REFERENCES

- Bahri, S. (2017). Pengembangan kurikulum dasar dan tujuannya. *Jurnal Ilmiah Islam Futura*, 11(1), 15–34.
- Febriana, L., Firmasari, D., & AR, I. A. A. (2022). Peran Dosen Al-Islam dan Kemuhammadiyah untuk mendukung Moderasi Beragama di Universitas Muhammadiyah Bengkulu. *Proceeding Annual Conference on Islamic Education*, 2(1).
- Fuad, A. J. (2020). Pengembangan Pendidikan Agama Islam Pada Perguruan Tinggi Umum Swasta Berbasis Agama. *Conference on Islamic Studies Fai 2019*, 194–205.
- Sawir, M., & Sos, S. (2021). *Ilmu Administrasi Dan Analisis Kebijakan Publik Konseptual Dan Praktik*. Deepublish.
- Siregar, D. M. (2013). *Analisis Pelaksanaan Praktikum Berbasis KTSP Mata Pelajaran Biologi Dan Aplikasinya Di Kelas XI IPA SMA Negeri 1 Balige Tahun Pelajaran 2012/2013*. UNIMED.
- Sriwahyuni, E., Kristiawan, M., & Wachidi, W. (2019). Strategi Kepala Sekolah Dalam Mengimplementasikan Standar Nasional Pendidikan (SNP) Pada SMK Negeri 2 Bukittinggi. *JMKSP (Jurnal Manajemen, Kepemimpinan, Dan Supervisi Pendidikan)*, 4(1), 21–33.
- Sya'bani, M. A. Y. (2018). Pengembangan Kurikulum Pendidikan Agama Islam Dalam Perspektif Pendidikan Nilai. *Tamaddun*, 19(2), 101–113.
- Tafsir, A. (2015). *Ilmu Pendidikan Islami*. PT. Remaja Rosdakarya.
- Tamrin, M. (2019). Al-Islam Dan Kemuhadiyah (Aik) Pilar Dakwah Islam Rahmatan Lil Alamin (Studi Pada Perguruan Tinggi Muhammadiyah Di Ntt). *TA'LIM: Jurnal Studi Pendidikan Islam*, 2(1), 69–87.
- Zain, A., Yusuf, M., & Fuadi, M. (2017). Internalisasi nilai-nilai modernitas dalam gerakan dakwah organisasi Muhammadiyah di Aceh. *Al-Idarah: Jurnal Manajemen Dan Administrasi Islam*, 1(1), 17–42.