

Implementation of Al-Islam and Kemuhammadiyah Education in Realizing the Profile of Progressive Learners at SMP Muhammadiyah 06 Medan

Husin, Tumiran

Abstract

Al-Islam and Kemuhammadiyah (AIK) education is a distinctive feature of Muhammadiyah schools in shaping students with Islamic character, progressive values, and relevance to contemporary challenges. This study aims to analyze the implementation of AIK education at SMP Muhammadiyah 06 Medan and its contribution to realizing the profile of progressive learners. The research employed a qualitative method with a case study approach through in-depth interviews with AIK teachers, the school principal, and students, conducted between late June and early August 2025. The findings reveal that the implementation of AIK education at this school is carried out through strengthening an Islamic values-based curriculum, teacher role modeling, and the integration of extracurricular activities. The study shows that AIK learning programs successfully instill morality, independence, and organizational spirit in students. Thus, AIK education at SMP Muhammadiyah 06 Medan plays a vital role in shaping progressive learners grounded in faith, knowledge, and practice.

Keywords: *Al-Islam and Kemuhammadiyah Education; SMP Muhammadiyah 06 Medan; Progressive Learners; Educational Implementation; Islamic Character.*

Husin

Master of Islamic Religious Education Study Program, Universitas Pembangunan Panca Budi, Indonesia
e-mail: igbalhusin907@gmail.com

Tumiran

e-mail: tumiran@dosen.pancabudi.ac.id

International Conference Global Islamic Education: Cultivating Tolerance and Interfaith Cooperation in A Multicultural Theme: Strengthening Tolerance and Peace. <https://proceeding.pancabudi.ac.id/index.php/GIE>

Introduction

Education is a primary instrument in shaping a young generation with character and competitiveness. In Indonesia, education is expected not only to produce intellectually capable graduates but also to cultivate individuals with character aligned with the nation's noble values. Within the context of Islamic-based schools, particularly Muhammadiyah, education carries a broader mission: to nurture students with a strong religious identity while equipping them to face the challenges of an ever-changing era.

Since its establishment, Muhammadiyah as a modernist Islamic movement has positioned education as a vehicle for da'wah and social transformation. Through thousands of schools, madrasahs, and universities across Indonesia [1], Muhammadiyah seeks to integrate Islamic teachings with modern knowledge. Al-Islam and Kemuhammadiyahan (AIK) education has become a compulsory subject that permeates the entire Muhammadiyah educational process, thereby giving Muhammadiyah schools a distinctive identity in producing students who are religious, progressive, and competitive [2].

AIK education is not merely understood as formal religious instruction but also as an effort to instill Islamic values contextualized in daily life. In other words, AIK is not only about transferring knowledge but also about internalizing values and shaping Islamic behavior. This approach is expected to provide students with a balance of spiritual, intellectual, emotional, and social intelligence. It is this foundation that underlies the emergence of the concept of "progressive learners" in the Muhammadiyah perspective [3].

The profile of progressive learners emphasizes the development of students who have faith and noble character, think critically and creatively, act independently, collaborate effectively, and demonstrate social awareness [4]. These characteristics align with the vision of national education, but within Muhammadiyah, the concept is further strengthened by Islamic values derived from the Qur'an, the Sunnah, and ijtihad. Thus, AIK education in Muhammadiyah schools plays a dual role: nurturing an Islamic generation while simultaneously addressing global challenges.

SMP Muhammadiyah 06 Medan is one of the institutions that consistently implements AIK education as an integral part of its school curriculum. The school not only focuses on academic achievement but also emphasizes character development through AIK-based intra- and extracurricular activities. Curriculum enhancement, teacher role modeling, and the integration of Islamic values into daily school life constitute the school's core strategies for AIK implementation.

Nevertheless, the challenges of implementing AIK education are multifaceted. Globalization, advances in information technology, and the penetration of popular culture often influence students' behavior and lifestyle. In such conditions, AIK education in Muhammadiyah schools must be innovatively designed to remain relevant, fostering students with noble character while ensuring they do not lag in academics or technology [5]. This reality underscores the importance of investigating in greater depth how AIK is implemented at SMP Muhammadiyah 06 Medan.

In addition to global challenges, the school also faces local dynamics. Medan, as a large city with diverse ethnic, cultural, and religious backgrounds, presents unique complexities in the educational process. The existence of SMP Muhammadiyah 06 Medan within this socio-cultural context requires an educational model capable of instilling tolerance, solidarity, and openness, without compromising Islamic identity. AIK is thus considered a strategic medium to address pluralism while reinforcing the profile of progressive learners [6].

Previous studies have shown that the implementation of AIK education contributes positively to the formation of students' religious and social character. However, each Muhammadiyah school has its own dynamics and strategies in implementing AIK. Therefore, this research is essential to specifically examine how SMP Muhammadiyah 06 Medan applies AIK education and how it contributes to shaping the profile of progressive learners.

This study employs a qualitative approach to gain an in-depth understanding of AIK practices at SMP Muhammadiyah 06 Medan. The focus of the research lies in curriculum design, teacher role modeling, and the integration of extracurricular activities intended to foster progressive learners. Data were collected primarily through in-depth interviews with the principal, teachers, and students, complemented by observation and document analysis.

Accordingly, this study is expected to provide both academic and practical contributions to the development of AIK education in Muhammadiyah schools. Academically, it enriches the literature on the relationship between AIK and the profile of progressive learners. Practically, it may serve as a reference for SMP Muhammadiyah 06 Medan and other Muhammadiyah schools in designing more effective, relevant, and adaptive AIK implementation strategies in response to contemporary developments.

Literature Review

Studies on Al-Islam and Kemuhammadiyah (AIK) education have been widely conducted by previous researchers. Several works affirm that AIK education serves as the spirit of the Muhammadiyah educational system because it integrates religiosity with scientific advancement. AIK education is not limited to the transmission of religious knowledge but also encompasses the internalization of values that shape students' actual behavior [7]. The implementation of AIK contributes to fostering an Islamic school culture through the habituation of worship practices, honesty, and social awareness [3]. Meanwhile, the concept of "progressive learners" promoted by Muhammadiyah emphasizes intellectual courage, creativity, and independence. From a sociological perspective, AIK is also regarded as an essential instrument in constructing students' Islamic identity amidst the currents of globalization [4]. Thus, the literature highlights a strong relevance between AIK education and the formation of progressive learners, providing a solid academic foundation for this research.

Research Methodology

This study employed a qualitative method with a case study approach at SMP Muhammadiyah 06 Medan. Data were collected through in-depth interviews with the principal, AIK teachers, and several students actively involved in AIK activities, conducted between late June and early August 2025. In addition, non-participant observations were carried out during classroom learning sessions and extracurricular activities based on AIK. Documentation, including curricula, activity schedules, and school reports, was also analyzed to strengthen the primary data.

The data were analyzed thematically through the stages of data reduction, data display, and conclusion drawing. Data validity was ensured using source triangulation, namely by comparing the results of interviews, observations, and relevant documents [8]. This approach was chosen because it enables an in-depth description of the implementation of AIK and its impact on shaping the profile of progressive learners.

3.1 Curriculum Strengthening and Teacher Role Modeling in the Implementation of Al-Islam and Kemuhammadiyah (AIK)

The findings indicate that the strengthening of the Al-Islam and Kemuhammadiyah (AIK) curriculum at SMP Muhammadiyah 06 Medan is carried out systematically through the integration of Islamic values into every subject. The AIK curriculum is not only taught as a standalone subject but also serves as a foundation for learning in science, mathematics, language, and social studies. Teachers emphasize that the curriculum is designed to ensure students not only master cognitive aspects but also understand and practice Islamic teachings in their daily lives.

The principal of SMP Muhammadiyah 06 Medan explained during an interview: *"We develop the AIK curriculum based on Muhammadiyah standards, but we also adjust it to students' needs to remain relevant to contemporary conditions. For example, discussions on*

morality are not limited to theory but are linked to social media phenomena that are close to children." (Interview, July 2025). This demonstrates the curriculum's adaptation to students' real-life contexts, making AIK education more applicable.

AIK teachers play a crucial role in ensuring the curriculum goes beyond classroom material. They employ contextual learning methods with a role-modeling approach (*uswah hasanah*). For instance, when teaching about honesty, teachers not only explain scriptural arguments but also demonstrate honesty in daily interactions. One student mentioned: *"Our teacher always keeps promises, even in small matters. That makes us feel ashamed if we are dishonest ourselves."* (Interview, August 2025).

In addition to formal learning, AIK implementation is reinforced through routine school activities such as *shalat dhuha*, *shalat zuhur* in congregation, Qur'an recitation, and short sermons. These activities are integrated into the daily curriculum as part of consistent habituation. Teachers are not only supervisors but also active participants. This shared practice strengthens emotional bonds between teachers and students while providing concrete examples of conduct.

Field observations revealed that teachers' discipline in practicing worship greatly influences students' behavior. When the bell rings for prayer, teachers immediately stop their activities and encourage students to pray in congregation at the mosque. This habit cultivates in students a respect for prayer time. A Grade VIII student remarked: *"When we see our teachers immediately taking ablution when the adhan is called, we feel that prayer is truly a priority. Eventually, it becomes our habit as well."* (Interview, July 2025).

Teacher role modeling is also evident in discipline and responsibility. Both AIK and general subject teachers consistently arrive on time for class, dress neatly, and treat students with respect. Such examples make students feel valued and motivated to emulate positive attitudes. The principal emphasized: *"Children learn more from what they see than from what they hear. That is why teachers must be a good mirror."* (Interview, August 2025).

The application of the AIK curriculum is also emphasized through the integration of moral values in student assessment. Evaluation is not limited to exam scores but also includes records of behavior, discipline, and participation in religious activities. This assessment system encourages students to consistently demonstrate Islamic behavior, not only during examinations. Thus, the success of AIK implementation is measured not merely by academic outcomes but also by changes in student character.

An AIK teacher confirmed this during an interview: *"We do not assess students only by their ability to memorize verses or answer questions, but also by how they behave daily. If a student diligently prays, is honest, and polite, those are important points in the AIK assessment as well."* (Interview, July 2025). This emphasis on character-based assessment makes AIK implementation more holistic and impactful in students' lives.

In practice, teachers face challenges arising from students' diverse backgrounds—family, environment, and worship habits. To address this, teachers adopt a personal approach by providing special guidance to students in need. For example, students who lack discipline in prayer are encouraged persuasively rather than punished. This humanistic approach makes students feel respected and more receptive to advice.

Overall, the findings demonstrate that curriculum strengthening and teacher role modeling form the foundation of AIK implementation at SMP Muhammadiyah 06 Medan. An adaptive curriculum, worship habituation, character-based assessment, and teacher exemplarity together create an educational ecosystem conducive to shaping the profile of progressive learners. Thus, AIK is not merely understood as a school subject but as the spirit of education that shapes students' personalities comprehensively.

3.2 of Extracurricular Activities as a Medium for Developing Progressive Character

The implementation of Al-Islam and Kemuhammadiyah (AIK) education at SMP Muhammadiyah 06 Medan is not limited to formal classroom learning but is also integrated

through extracurricular activities. The school positions extracurricular programs as an essential medium for instilling Islamic values while simultaneously developing students' personal potential. These activities include the Muhammadiyah Student Association (*Ikatan Pelajar Muhammadiyah* or IPM), student study groups, leadership training, Qur'an recitation competitions (*Musabaqah Tilawatil Qur'an* or MTQ), and social service programs.

The principal emphasized in an interview that AIK-based extracurriculars are designed to support the formation of progressive learners who are faithful, knowledgeable, and socially aware: *"Through IPM and Islamic activities, students learn leadership, responsibility, and solidarity. All of this is part of AIK, which cannot be achieved through classroom learning alone."* (Interview, July 2025).

The IPM organization serves as the most strategic platform for cultivating students' leadership skills. Within this organization, students are trained to manage programs, lead meetings, and organize school events. One active IPM student explained: *"We learn how to manage large events, such as the Muhammadiyah Anniversary celebration. From that, we learn teamwork, discipline, and confidence."* (Interview, August 2025). This illustrates that AIK is implemented not only as knowledge but also as social practice.

In addition to IPM, routine study sessions (*pengajian*) serve as a forum for internalizing AIK values. These sessions are held weekly with teachers as mentors and students as presenters. Students practice Qur'an recitation, deliver short sermons (*kultum*), and discuss religious issues relevant to daily life. Such activities encourage students to develop public speaking skills while deepening their religious understanding.

Social service programs also embody the implementation of AIK beyond the classroom. Students are encouraged to participate in activities such as distributing basic necessities, cleaning nearby mosques, or assisting those in need. One student shared: *"When I joined a social service program, I felt more grateful for what I have. I realized how important it is to help others."* (Interview, July 2025). These activities nurture students' social awareness and empathy.

Field observations revealed that AIK extracurricular activities also provide opportunities for students to practice preaching (*dakwah*) in small settings. Some are trained to become prayer leaders (*imam*), callers to prayer (*muadzin*), or deliver short sermons. Initially, many students felt hesitant, but after guidance, they demonstrated increased confidence. A supervising teacher explained: *"At first, the children were afraid to speak, but after becoming accustomed to giving sermons, they grew braver and more confident."* (Interview, August 2025).

Beyond the religious aspects, extracurricular activities foster values of togetherness and cooperation. During major events such as the Ramadan Islamic boarding program (*pesantren kilat*), students collaborate from planning to implementation. These activities require them to delegate tasks, communicate effectively, and solve problems collectively. Thus, AIK extracurriculars shape not only religiosity but also social skills relevant to modern life.

The integration of AIK in extracurriculars also provides space for students to explore their interests and talents. Students with skills in Islamic arts, such as *nasyid* (Islamic singing) and calligraphy, are given opportunities to perform in city-level competitions. This nurtures their confidence and motivation to achieve. One student expressed: *"I was able to develop my talent in nasyid, and even joined an interschool competition. That motivated me to study harder."* (Interview, July 2025).

Nevertheless, challenges remain in implementing extracurricular activities. Some students show inconsistency in participation due to time constraints or lack of motivation. To address this, the school adopts a persuasive approach, offering recognition to active students and encouragement from teachers. An AIK teacher noted: *"We don't want to force them but to habituate them. Students who are active are given appreciation, which makes them more motivated."* (Interview, August 2025).

Overall, the findings reveal that the integration of extracurricular activities is an effective strategy in implementing AIK at SMP Muhammadiyah 06 Medan. These programs successfully

nurture students who are religious, socially concerned, leadership-oriented, and self-confident. Thus, AIK-based extracurriculars serve as a vital pillar in realizing the profile of progressive learners in line with Muhammadiyah's educational vision—producing a generation of faith, knowledge, and social usefulness.

Conclusion

This study demonstrates that the implementation of Al-Islam and Kemuhammadiyahan (AIK) education at SMP Muhammadiyah 06 Medan plays a vital role in realizing the profile of progressive learners. The implementation is carried out through curriculum strengthening oriented toward faith, worship, and morality, reinforced by teachers' role modeling. In addition, the integration of extracurricular activities provides opportunities for students to develop leadership, social awareness, and independence. Consequently, AIK education at this school not only shapes students to be religious but also adaptive, creative, and competitive in line with the concept of progressive learners promoted by Muhammadiyah. The findings affirm the significance of AIK education as a foundation for shaping a Muslim generation capable of facing global challenges without losing their Islamic and Muhammadiyah identity.

References

- [1] R. S. Zulfarno, Mursal, "Aktualisasi Pendidikan Karakter Dalam Pembelajaran Al Islam Dan Kemuhammadiyahan Di Sma Muhammadiyah Kota Padang," *Ruhama*, vol. 1, no. 2, pp. 117–130, 2019, [Online]. Available: <https://www.jurnal.umsb.ac.id/index.php/ruhama/article/view/1698>
- [2] A. Djauhari, "Pendidikan Karakter Berbasis Al Islam Dan Kemuhammadiyahan Dengan Metode Shibghah," *Instruksional*, vol. 2, no. 2, pp. 93–102, 2021.
- [3] Gunawan and R. Fanreza, "The Implementation of Character Values Through Al-Islam and Kemuhammadiyahan at Sekolah Menengah Pertama Muhammadiyah 01 Medan," in *Proceedings of the International Conference on Community Development (ICCD 2020)*, Paris, France: Atlantis Press, 2020. doi: 10.2991/ascehr.k.201017.059.
- [4] Muhammad Ridlo and Hafidz, "Al-Islam and Kemuhammadiyahan Curriculum in Muhammadiyah Secondary School: An Analysis of Implementation and Development Material," *Ta'dib J. Pendidik. Islam*, vol. 29, no. 1, pp. 132–148, 2024, doi: 10.19109/td.v29i1.23797.
- [5] R. Pahlawan Asri, R. Syahfitri, and U. Muhammadiyah Sumatera Utara, "Implementation of Kemuhammadiyahan Al-Islam Learning System at Nurul Hadina Junior High School," *Indones. J. Educ. Math. Sci.*, vol. 4, no. 2, pp. 57–62, 2023, doi: 10.30596/ijems.v4i2.13875.
- [6] M. R. Simatupang, "Penanaman Nilai-nilai Keislaman Siswa melalui Kegiatan Mentoring Al-Islam dan Kemuhammadiyahan di SMP Muhammadiyah 48 Medan," *Tsaqila | J. Pendidik. dan Teknol.*, vol. 3, no. 1, pp. 17–24, Jul. 2023, doi: 10.30596/tjpt.v3i1.426.
- [7] C. C. Astuti, H. M. K. Sari, and N. L. Azizah, "Perbandingan Efektifitas Proses Pembelajaran Menggunakan Metode E-Learning dan Konvensional," *Proc. ICECRS*, vol. 2, no. 1, pp. 35–40, Oct. 2018, doi: 10.21070/picecrs.v2i1.2395.
- [8] A. Kusumastuti, *Metode Penelitian Kualitatif*. Semarang: Lembaga Pendidikan Sukarno Pressindo., 2021.