

Internalizing Al-Islam and Kemuhammadiyah Values Within Muhammadiyah Student Organizations

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ARTICLE INFO

Article history

Received December 30, 2025
Revised January 30, 2025
Accepted January 31, 2025

Keywords: Al-Islam and Kemuhammadiyah; cadre formation; organizational culture; student leadership; student organization.

ABSTRACT

The Al-Islam and Kemuhammadiyah (AIK) cadre system is one of the strategic instruments in fostering students' character development and organizational capacity within Muhammadiyah Higher Education institutions. AIK functions not only as a compulsory institutional course but also as a means of ideological cadre formation oriented toward strengthening Islamic values, Muhammadiyah principles, and student leadership. This study is motivated by the importance of reinforcing the role of AIK in supporting the sustainability and quality of student organizations grounded in the values of progressive Islam. The purpose of this study is to examine the role of the AIK cadre system in developing student organizations and its implications for strengthening organizational culture. The research method employed is a literature review, involving the analysis of national scholarly journals, academic books, and institutional documents relevant to AIK, cadre formation, and student organizations. The data were analyzed using a descriptive-analytical approach to obtain a comprehensive conceptual understanding. The findings indicate that the AIK cadre system plays a crucial role in shaping students' religious character, leadership ethics, and ideological commitment within organizational activities. The internalization of AIK values encourages the development of responsibility, discipline, solidarity, and social service orientation in student organizational practices. The implications of this study suggest that strengthening the AIK cadre system on a sustainable basis can serve as a foundation for building student organizations that are ethical, competitive, and aligned with the vision and mission of Muhammadiyah in higher education.

1. INTRODUCTION

AIK education (which stands for al-Islam and Kemuhammadiyah) is a characteristic of Islamic religious education at the University of Muhammadiyah. Education based on Law Number 20 of 2003 concerning the National Education System, is a planned and conscious effort to foster an atmosphere and learning stage that encourages students to actively optimize the abilities of students so that commendable morals, personalities based on spiritual values, intellectual intelligence, self-control skills, and skills that are useful for themselves, society, and the nation are formed. (Huda, H., & Nursyamsiyah, 2024)

Al-Islam Kemuhammadiyah (AIK) is a characteristic of graduates of the University of Muhammadiyah who will definitely contribute to society, where they will interact with various Islamic organizations. With the knowledge gained from Al-Islam Kemuhammadiyah (AIK), it is

desired that students can distinguish and understand which Islamic organizations are pure and which are not. The Islamic knowledge that should be possessed by graduates of the University of Muhammadiyah through the learning of Al-Islam Kemuhammadiyah (AIK) is that students have a strong foundation in Islam, understand the meaning of Muhammadiyah's struggle, respect, know the beginning of the establishment of Muhammadiyah, and the origin of this organization. (Syakban et al., 2024)

The relationship between Muhammadiyah and the world of education feels very unique and different. On the one hand, Muhammadiyah is not an educational movement, but the most important and deepest manifestation of its movement lies in the area of education. Normatively and conceptually, the identity or character of Muhammadiyah is directed to the Islamic movement, the da'wah movement, and the tajdid movement. From a historical point of view, KH Ahmad Dahlan established an educational institution first, followed by the establishment of the Muhammadiyah Organization. This historical fact indicates that education has become a strategic means for Muhammadiyah to realize its vision in da'wah and renewal since the beginning of its existence. (Mohamad Ali, 2016).

Organizations have an important role as a means to develop student potential. However, in recent times, there has been a phenomenon where many students tend to choose to focus on academics. (Ibrahim, 2025) One of the most significant Islamic social organizations in Indonesia before World War II, and perhaps still relevant today, according to Deliar Noer, was Muhammadiyah. Deliar Noer's statement is not an exaggeration, because it was originally established on November 18, 1912, and now more than a hundred years later, Muhammadiyah not only "exists" but continues to show dynamic development. As an organic phenomenon, the organization, as described by Rhenald Kasali, is first born, grows, passes through childhood and adolescence, and ultimately ages. Organizations can also experience illness, paralysis, helplessness, and eventually death. In addition to Muhammadiyah, there were several Islamic organizations that emerged in the early 20th century, but as mentioned by Rhenald Kasali, these organizations eventually became extinct. (Arifin, 2015)

Muhammadiyah is a movement based on several Islamic values. So, all activities and environments under Muhammadiyah should reflect Islamic values that are superior and beneficial for the welfare of its people. This also includes PTMA, which is an educational charity under Muhammadiyah. (Muchtar & Pratama, 2023) The scope of Muhammadiyah's activities can be classified into at least three areas, namely: religious affairs; education; and social affairs. In the field of religious affairs, Muhammadiyah continues to be committed to restoring the foundation of Islam (read tauhid) in accordance with the instructions of the Qur'an and As-Sunnah As-Shahihah. (Faridi, 2021) In the context of student organizations, organizational culture fosters values, norms, practices, and behaviors that are shared by members of the organization in carrying out each of its activities. A strong student organizational culture is the foundation for the formation of leadership, cooperation, tolerance, and ethics that underlie every action in the campus environment. The values taught through

AIK such as noble morals, tolerance, and responsibility are expected to be the basis for the formation of an Islamic and progressive student organization culture.

A number of studies on education and value internalization in the context of AIK emphasize the importance of *internalizing Islamic values* in the academic community, but empirical literature that explicitly examines how the internalization of AIK values impacts student organizational culture is limited. Most current research focuses more on the internalization of AIK values in general in the process of student religious education, or discusses students' perceptions of AIK courses without connecting them to cultural dynamics in student organizations. (Nusaibah, 2024) Meanwhile, in the context of organizational culture, strong religious and social values can shape the norms, attitudes, and collective behaviors of organizational members that are the foundation of organizational culture. Students. In another study, the integration of religious values has been shown to enrich organizational culture in the educational environment by increasing tolerance, collaboration, and active participation of students in their educational communities.

Although Al-Islam and Muhammadiyah (AIK) education has become a compulsory course in Muhammadiyah Higher Education and many studies highlight students' understanding of several Islamic and Muhammadiyah values, the research gap is still seen in the aspect of the implementation of AIK values in the formation of student organizational culture empirically. Previous studies have mostly focused on curriculum evaluation, students' cognitive understanding of AIK, or extracurricular activities separately, but have rarely examined how the internalization of AIK values affects collective behavior, norms, practices, and leadership in student organizations. In addition, there has not been much research that explores the relationship between internalizing AIK values and the formation of an Islamic, inclusive, and progressive leadership-oriented student organization character. This gap shows the need for research that connects the internalization of AIK values with the culture of student organizations, so that it can provide both theoretical and practical participation for the development of student organizational programs at the University of Muhammadiyah Jakarta.

In terms of novelty, this research offers a new contribution by examining the direct relationship between the internalization of AIK values and the culture of student organizations, especially in Muhammadiyah cadre students at the University of Muhammadiyah Jakarta. This research not only looks at the theoretical understanding of AIK values, but also traces its implementation in organizational culture, including aspects of leadership, tolerance, cooperation, and social responsibility. The findings of this study are expected to provide practical implications for the development of more effective AIK-based student organizational programs, as well as theoretical contributions to the study of the relationship between religious education and organizational culture in Islamic value-based universities. The importance of this research arises from the need to understand the relationship between the process of internalizing AIK values through academic learning and religious practices with the culture of student organizations in the PTMA environment,

which acts as a social and leadership laboratory. The Islamic and progressive student organization culture is expected to be a vehicle for students to practice the values obtained from AIK in the context of campus organizations consistently. Students' attachment to AIK values and their ability to transform these values into organizational cultural practices will determine the quality of leadership, cooperation ethics, and social responsibility in the campus environment and the wider community. In this perspective, research that links the internalization of AIK values with the culture of student organizations is important to fill the scientific gap while contributing to the development of more effective AIK education rules in PTMA.

The purpose of this research is to explore the role of internalizing the values of Al-Islam and Kemuhammadiyah (AIK) in forming the cultural cadre of student organizations at the University of Muhammadiyah Jakarta. In particular, this study is directed to understand the extent to which AIK values obtained through learning and organizational activities can affect attitudes, behaviors, and dynamics of student organizations. In addition, this study also wants to assess how the internalization of AIK contributes to strengthening the character of student leadership, cooperation, tolerance, and ethics in the context of student organizations, so that it can describe very comprehensively the relationship between Islamic education and Muhammadiyah with a productive, religious, and inclusive organizational culture.

2. METHODS

2.1 Approaches and Types of Research

This study uses a qualitative approach with the type of literature study research. The research design is directed to systematically examine the concepts and findings of previous research related to the Al-Islam and Kemuhammadiyah Cadre Association (AIK), student regeneration, and the development of student organizations in the Muhammadiyah higher education environment. The research population includes all literature sources relevant to the research topic, in the form of accredited national scientific journals, academic books, and institutional documents. The research sample is determined purposively, namely literature that has a direct relationship with the focus of the study, the clarity of the methodology, and the credibility of the publisher. (Moleong, 2020) Literature studies are used as a type of research because the focus of the study is directed at searching, collecting, and analyzing literature sources that are relevant to the research topic. This research does not collect field data directly, but examines various scientific references that have been published previously. Thus, research data is sourced from thoughts, concepts, and research results that have been academically tested and can be scientifically accounted for.

2.2 Population and Research Sample

The population of this study includes all literature sources relevant to the research topic, both in the form of accredited national scientific journals, academic books, seminar proceedings, and institutional documents published by the Muhammadiyah Organization or related institutions. The research sample was determined by purposive sampling, namely by selecting literature that has a

direct relationship with the focus of the study, the clarity of the methodology, and the credibility of the author and publisher. This purposive sample selection is in line with the view of Moleong (2020) who emphasizes the importance of relevance and depth of data in qualitative research.

2.3 Data Collection Techniques and Procedures

The data collection technique in this study is carried out through literature study, namely by searching, reading, and studying various relevant literature sources. Literature search is carried out through national scientific journal databases, university libraries, and official online sources containing academic publications and institutional documents of Muhammadiyah. The data collection process is carried out in several stages. The first stage is the identification of literature sources that are relevant to the research topic. The second stage is the selection of literature based on predetermined criteria, so that sources that really support the focus of the study are obtained. The third stage is an in-depth reading of the selected literature to identify key concepts, findings, and arguments related to AIK, student regeneration, and student organizations.

2.4 Data Types and Sources

The type of data used in this study is secondary data, in the form of concepts, theories, research results, and the thoughts of experts contained in the literature studied. The data includes the definition and concept of AIK, student regeneration model, leadership values in Muhammadiyah, and the dynamics of student organizations in the university environment. The data sources come from accredited national scientific journals, academic books, previous research results, and official documents of Muhammadiyah related to Al-Islam and Muhammadiyah education as well as the cadre system. These sources are used to build a theoretical and conceptual foundation in analyzing the role of AIK cadre bonds. The data analysis in this study was carried out using descriptive-analytical analysis techniques. This technique is carried out by classifying, comparing, and synthesizing concepts and research results from various literature studied. The data that has been collected is analyzed by identifying the main themes related to AIK, student regeneration, and student organization development.

3. RESULTS AND DISCUSSION

The results of the literature analysis show that AIK cadre bonds have a strategic role in shaping religious character and student leadership. The internalization of Islamic and Muhammadiyah values through AIK encourages the formation of discipline, responsibility, and integrity in student organizational activities. These findings are in line with the concept of value education which places regeneration as a process of character formation and leadership ethics based on organizational ideology.

The results of this study have a strong relationship with the concept of regeneration and organizational culture. The findings of the literature review show consistency with the results of

previous research which states that the internalization of ideological values plays an important role in the formation of student organizational commitments. There was no significant conflict between the results of this study and previous research, but there was a difference in emphasis on the context of AIK implementation in each university.

3.1 Implementation of Internalization of AIK Values

The implementation of AIK on campus is also designed to be able to reach all circles, both students, lecturers, employees, and the community around the campus. AIK programs must be inclusive and able to attract active participation from the entire academic community. For example, routine recitation activities, Islamic seminars, and community-based social activities can be a vehicle for all people to learn and practice AIK values together. In addition, the campus can also hold special programs designed to increase the understanding and practice of AIK among students, such as Islamic mentoring, study groups, and extracurricular activities that are aspects of several Islamic values and Muhammadiyah. (Khadavi, 2024) The AIK program at the University of Muhammadiyah plays a very important role in developing the moral compass of students. Muhammadiyah and Al-Islam are important components of the curriculum that aims to disseminate some Islamic principles, and lessons in schools. By integrating religious education with contemporary lifestyles, Muhammadiyah universities strive to produce intelligent and moral successors who are able to face modern challenges. (Handoko et al., 2024) .The results of the study show that the internalization of AIK (Al-Islam and Kemuhammadiyahan) values in students of the University of Muhammadiyah Jakarta is carried out through a formal learning process and extracurricular activities. Students take AIK courses which include the teaching of Islamic values, the history and philosophy of Muhammadiyah, as well as moral and social practices in the campus environment.

3.2 Culture of Al-Islam Cadre Student Organization and Muhammadiyahan

The basic concept of culture, a term often used in anthropology, is closely related to the understanding of organizational culture. However, the meaning of culture from an anthropological point of view has changed as it has evolved. One of the characteristics of an organization's culture is that members share the same values and beliefs and wear uniforms that symbolize the group's distinctive identity. The use of uniforms can create a sense of pride in the organization's reputation and help build the organization's image, making the use of uniforms a fundamental assumption. (Annisa et al., 2023).

Common habits, customs, and work methods adopted and maintained by the members of an organization over time through socialization, teaching, and management give birth to the culture of the organization. In Indonesia, organizational culture began to gain attention in the 1980s and 1990s. The study of organizational culture becomes important The core environment of the organization is shifting and it is possible that a culture that is already believed in may clash

with a new culture that places appropriate values and norms. In the presence of contemporary developments, the study of organizational culture has become very important. Survival and competition among organizations helps them acquire and iterate on value systems and rules that are not weak and are more adaptable. That is why academic experts began to study organizational culture. Susanto said that as explained by Ismail Nurdin, organizational culture refers to the trust that guides human resources in solving external problems and adapting to suit the institution or company. So that every member of the organization understands the existing cultural values, so that they can achieve a purpose when taking actions or acting. (Rahmawati, 2016)

Muhammadiyah is an Islamic organization that strives to defend the teachings of Islam as a whole by the method of moderation (wasathiyah). As an organization that supports the slogan of Progressive Islam, Muhammadiyah emphasizes concrete actions in its efforts, especially in protecting the disadvantaged through the creation of Muhammadiyah Charity Enterprises (AUM), which operates in various industries, such as education, health, and business. (Mulyasa & Yusuf, 2019)

3.3 The Relationship of Internalization of AIK Values with Organizational Culture

The organizational culture of the Al-Islam and Muhammadiyah (AIK) Cadre at the University of Muhammadiyah Jakarta was formed through the process of internalizing Islamic and Muhammadiyah values which are the basis for every organizational activity. This process instills an understanding and appreciation of the principles of progressive Islam so as to form a strong organizational identity. Several specific values such as good attitude, social obligation, tolerance, cooperation, and leadership are the foundation of an organizational culture that guides students in behaving and acting in the campus environment and society. Students who are active in the AIK organization show real behavior that is consistent with the organization's values, such as discipline in participating in activities, concern for fellow members, and the ability to work together in completing group tasks and social activities. So, the internalization of AIK values is not only a theoretical concept, but also manifested in a productive, Islamic, and oriented organizational culture that is oriented towards strengthening the character of student leadership.

3.4 The Role of AIK in the Formation of Student Leadership

The Al-Islam and Muhammadiyah (AIK) course at the University of Muhammadiyah Jakarta (UMJ) has a strategic role in shaping student leadership based on Islamic values and Muhammadiyah ideology. AIK is not only positioned as an institutional compulsory course, but also as a means of internalizing values that are oriented towards the formation of students' character, ethics, and ideological awareness. Through AIK, students are introduced to Islamic leadership principles that emphasize trust, justice, responsibility, and exemplary as the main

foundation of leadership. The results of the study show that the internalization of AIK values at UMJ contributes significantly to the way students interpret and carry out leadership roles in student organizations. Students who actively participate in AIK lectures and supporting activities tend to display a leadership style that is participatory, communicative, and deliberation-oriented. This leadership pattern is in line with the collective-collegial principle that characterizes the leadership of Muhammadiyah, where decision-making is carried out jointly and prioritizes the interests of the organization over personal interests.

In addition, AIK plays a role in shaping the integrity and ethics of student leadership. The Islamic values taught in AIK encourage students to carry out leadership honestly, disciplined, and responsibly. Leadership is not understood as a means of obtaining status or power, but as a form of devotion and service to members of the organization and society. This finding is in line with the concept of Islamic leadership that places leaders as servants who have moral and social responsibilities. The role of AIK in the formation of UMJ student leadership is also seen in increasing social sensitivity and student da'wah orientation. Student leaders do not only focus on managing internal organizations, but are active in social activities, community service, and student movements that are oriented towards the benefit of the people. This shows that AIK is able to expand the horizons of student leadership from just an organizational realm to transformative social leadership.

Thus, AIK has an important role in shaping the student leadership of the University of Muhammadiyah Jakarta with an Islamic character and progress. Through the integration of Islamic values, Muhammadiyah, and organizational practices, AIK contributes to preparing a cadre of young leaders who are not only managerially competent, but also have integrity, ideological awareness, and strong social commitment in solving academic, social, and professional problems in the future.

3.5 Perspectives of Non-Muhammadiyah Students on Muhammadiyah after attending AIK Lectures

AIK lectures have developed into a platform that can influence the understanding of non-Muhammadiyah students. AIK lectures often maximize the understanding of non-Muhammadiyah students about Muhammadiyah at a very critical level. Some comments made by non-Muhammadiyah students about whether attending Al-Islam and Kemuhammadiyah lectures have improved their understanding of Muhammadiyah shows this. This challenge is consistent with something that other non-Muhammadiyah students say about Muhammadiyah, which does not adhere to one particular sect. Getting an old school of thought is quite difficult because the understanding of these students is closely related to one of the four schools that exist today. However, not every non-Muhammadiyah student finds it difficult to understand the teachings of Muhammadiyah. Some people find it easy to gain an understanding of Muhammadiyah because

the process depends on their own initiative and the knowledge provided by their lecturers during AIK lectures. As a result, they have no difficulty in following the lessons. (Nusaibah, 2024) Students with a background of Nahdlatul Ulama (NU) have a distinctive religious experience, traditions, and Islamic practices before entering Muhammadiyah Higher Education. This background influenced their initial perception of the Al-Islam and Muhammadiyah (AIK) course, which is often understood as a representation of the ideology and manhaj of Muhammadiyah's Islam. In the early stages of lectures, some NU students viewed AIK as a different course from the religious traditions they had been living, especially related to worship practices, understanding fiqh, and da'wah approaches. (Azra, 2017)

3.6 The Process of Internalizing AIK (Al Islam and Kemuhammadiyahan) Values in Students of the University of Muhammadiyah Jakarta

At the University of Muhammadiyah Jakarta, internalizing some of the values of Al-Islam and Kemuhammadiyahan (AIK) involves a number of steps aimed at incorporating the principles of Muhammadiyah and Islamic teachings into the daily lives of students. The purpose of the AIK course is to provide students with a deep understanding of several principles of Muhammadiyah and Islamic teachings. Students are taught about the history, ideology, and contribution of Muhammadiyah in the development of Islam in Indonesia. This material includes an understanding of Tawheed, Fiqh, Morals, and Muhammadiyah's views on contemporary issues. Teaching is carried out in lectures, group discussions, and case studies. Lecturers try to relate theory to practice, so that students can see the compatibility of some of the values taught with their daily lives.

The university provides a wide variety of religious activities, such as recitation, Islamic studies, and commemoration of Islamic holidays. Extracurricular activities and student organizations have a significant role in developing soft skills and leadership abilities among students. Through involvement in a variety of activities outside the classroom, students not only hone interpersonal skills, but also gain practical experience in organizational management, problem-solving, and decision-making. This activity is often held by student organizations, one of which is the Muhammadiyah Student Association (IMM), which helps to deepen the understanding and application of AIK values outside the classroom. Then organizations such as IMM became an important forum for students to internalize AIK's values through leadership, community service, and participation in social activities based on Muhammadiyah values. Lecturers and staff at the University of Muhammadiyah Jakarta play a role model in the application of AIK values. Their attitudes, behaviors, and interactions with students reflect the teachings of Muhammadiyah, which are then internalized by students through daily observation and interaction, as well as the campus environment that is religious and based on Muhammadiyah

values, such as discipline, independence, and solidarity, influencing students to adopt some of these values in their daily lives.

4. CONCLUSION

Based on the results of research on the influence of the Al-Islam and Muhammadiyah Cadre Association (AIK) on student organization at the University of Muhammadiyah Jakarta, it can be concluded that the internalization of AIK's values significantly shapes the culture of student organizations. Students who participate in the AIK program show behavior that is consistent with Islamic and Muhammadiyah values, including discipline, cooperation, social responsibility, tolerance, and value-based leadership. The organizational culture that is formed is the foundation for the development of student character, ethics, and leadership skills, as well as making the student organization an Islamic and progressive leadership laboratory. This study concludes that the Al-Islam and Kemuhammadiyah Cadre Association (AIK) plays a significant role in fostering student organizational patterns at the University of Muhammadiyah Jakarta. The internalization of AIK values does not only function as a normative learning process, but as a mechanism for growing students' attitudes, behaviors, and orientations in organizational life.

Furthermore, the internalization of AIK values contributes to the formation of a student organization culture based on Islamic values and progress. The organizational culture that is formed not only affects the interaction patterns between members, but also determines how the organization responds to internal dynamics and external challenges. Values such as deliberation, tolerance, leadership ethics, and social concern became dominant characters in the practice of Muhammadiyah student organizations. In addition to shaping the organizational culture, AIK also plays a role in developing student character and leadership. Student organizations become a leadership learning space that emphasizes integrity, justice, and social responsibility. Thus, students are not only trained as organizational managers, but also prepared as cadres and prospective leaders who have moral, intellectual, and ideological awareness. As a suggestion, universities are advised to continue to develop the AIK program through curriculum innovation, mentoring activities, studies, and extracurricular activities based on Islamic and Muhammadiyah values so that the internalization of values can be more optimal and have a comprehensive impact. This study has limitations in the scope of the sample that only involves students active in the AIK program, so that the next study can expand the population by involving alumni and various other student organizational units. Follow-up studies are also recommended to explore the long-term relationship between the internalization of AIK values and the effectiveness of student leadership in social, academic, and professional contexts.

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