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Implementation of AIK and Arabic Language in Supporting the Realization of Wasathiyyah Islam at PTMA in Indonesia

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ABSTRACT

The implementation of *wasathiyyah* Islam has a vital role in realizing the understanding and mindset of moderate students. This study aims to describe the implementation of AIK and Arabic in Muhammadiyah and Aisyiyah Colleges (PTMA) in realizing *wasathiyyah* Islam in Indonesia. This study uses a qualitative approach with the method of literature. Sources of data in the form of scientific articles, scientific reports, books, relevant documents. Research data were collected, selected, interpreted, and analyzed using descriptive content analysis. The results of this study indicate that the implementation of AIK and Arabic in PTMA has a major influence in realizing *wasathiyyah* Islam in Indonesia through the material contained in AIK I, AIK II, AIK III, and AIK IV which examines the strengthening of the values of faith, morality, *mu'amalah*, humanity, Muhammadiyah, as well as the fulfillment of social, spiritual, and intellectual aspects that are adapted according to the progress of the times. The implementation of AIK and the Arabic language forms each PTMA graduate with the following characteristics: having a moderate mindset and personality, not taking extreme, radical, and liberal actions, having a character identity, generous, having a leadership spirit, and caring about the problems of the people and the nation. The researcher recommends further research to examine the effectiveness of the implementation of AIK and Arabic in supporting the realization of *wasathiyyah* Islam in PTMA with larger variables and research objects.

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INTRODUCTION

Indonesia consists of various tribes, religions, RAS, and groups. Standing above all groups is an effort to maintain the stability of peace and brotherhood between communities (Rafa'al & S. Sangadji, 2020). Realizing peaceful life and avoiding division is the dream of every human being in all parts of the world (Zhu, 2017). The role of education is so vital in shaping the personality of students who love peace and promote brotherhood. Therefore, curriculum reformulation that emphasizes strengthening tolerance education for students is seen as an urgent thing to do (Tukiyo et al., 2022).

Curriculum reformulation is intended to shape students' mentality so that they grow into individuals who can adapt to different conditions, think differently, be flexible, and be independent (Armina, 2020). Being open and accepting differences in various contexts is emphasized as one of the basic principles of education (Amri et al., 2017). The concept of openness means acknowledging the opinions of others and not being confined by personal arguments which, if it continues like that, will plunge it into stagnation.

Muhammadiyah Aisyiyah College (PTMA) being one of the higher education institutions in Indonesia has noble aspirations to create a peaceful life (Hikmah et al., 2020). The implementation of Al-Islam and Kemuhammadiyah (AIK) as well as Arabic in every PTMA in Indonesia offers an educational formula that is oriented towards a strong personality and has a good global national outlook. This provision brings students at PTMA into the public arena who are intellectually and mentally prepared to face various challenges and are skilled at finding opportunities.

The implementation of AIK and Arabic is a PTMA division with other universities. However, AIK does not just become a "distinctive feature" for PTMA, more explicitly AIK must be the main option as a principle that is embedded in the spirit of Muhammadiyah education. Thus, AIK can be placed as the spirit of diversity education in the Muhammadiyah curriculum (Bahtiar,

2018). Diversity in the Indonesian context places the interests of the people above personal and group interests. The spirit of diversity is wrapped in the value of togetherness to achieve the goal of living in peace and harmony in society.

The existence of AIK occupies a strategic position in maintaining inter-religious harmony in Indonesia. Muhammadiyah exists as an embodiment of Islam *kaffah*, neither extreme left nor extreme right (*tafridh-ifradh*). Muhammadiyah responds well to the implementation of Islam *wasathiyyah* in Indonesia. This can be seen from the aim of implementing the AIK curriculum, namely the formation of human learners who are pious, have noble character, are progressive, excel in science and technology as *tajdid* preaching *amar ma'ruf nahi munkar* (Aristiyasari, 2020).

PTMA in AIK material wants the implementation of Islam that is *rahmattan lil 'alamiin*, namely Islam whose teachings unite in the unity of faith, morals, worship, and muamalah. This style of Islam is the result of an understanding of religion that originates from the Al-Quran and Hadith by using mantiq as an introduction so that it is easily accepted. Tamrin, (2020) emphasized that the actualization of Islam like this requires real action or deeds so that it can provide grace and enjoyment of life for humans regardless of the predicate of Muslims or non-Muslims, and demands the value of da'wah to call on *amar ma'ruf nahi munkar* (Tamrin, 2020).

Previous studies on Islam *wasathiyyah* in the PTMA curriculum has been carried out a lot. The results of Habibi's research reveal the importance of developing an Islamic education curriculum that is designed based on the values of a multicultural society as a new discourse in the education system in Indonesia (Habibi, 2017). Setiawan's research, (2020) conveys that Islamic education in Indonesia and Southeast Asia has a large and well-developed Islamic education structure as the main resource in dealing with the war of ideas that always

exists in Islam. Zukdi's research states that the presence of Muhammadiyah Higher Education is seen as appropriate in forming students with Muhammadiyah values and moderate Islam (Zukdi, 2019). Lats research Fuad describes moderate Islam in Indonesia as an adhesive for a peaceful Islamic model in various parts of the world (Fuad, 2019). Acceptable Islam coupled with non-marginalized culture and traditions.

Based on previous research related to the urgency of Islamic values *wasathiyyah* in formulating an Islamic education system at PTMA that is relevant to the needs of the demands of the times. However, the study of the implementation of Al-Islam and Kemuhammadiyah at PTMA supports the actualization of Islam *wasathiyyah* still limited, even though the education system that takes place in PTMA plays an important role in realizing the goals of the national education system. Therefore, this study aims to describe the implementation of AIK and Arabic in PTMA in supporting the realization of Islam *wasathiyyah* in Indonesia. The results of this study are expected to be a guideline for teachers at PTMA in various fields of study to focus on the goal of realizing *wasathiyyah* Islam for students.

METHODS

This study uses a type of qualitative approach to describe the implementation of AIK and Arabic in PTMA in supporting the realization of Islam *wasathiyyah* in Indonesia. Researchers will examine the phenomena contained in the research topic holistically and described descriptively in the form of words and language in context. This study uses method design library research with data sources in the form of scientific articles, documents of Muhammadiyah Central Leadership Decree on topics, relevant books, and scientific reports.

Research data is collected, selected, categorized, and interpreted so that it can be described coherently about the implementation of AIK and Arabic in PTMA in supporting the realization of Islam *wasathiyyah* in Indonesia. The data collected

was then processed and analyzed using descriptive content analysis by selecting, comparing, and describing research data using deductive methods to find more comprehensive results.

RESULTS AND DISCUSSION

The Concept of Implementation of Islamic Education *wasathiyyah* in Indonesia

The concept of *wasathiyyah* in Islamic education has various meanings from commentators. As As-Shalaby, (2007) said *wasathiyyah* has a variety of meanings; *first*, *wasathiyyah* comes from the root *wash*, *isharf* which means the word place (between); *second*, *wasathiyyah* is a noun (*name*) from the root *washata* which means between two ends; *third*, *wasathiyyah* means nature, namely choice, best, and main; *fourth*, *wasath* also eat fair (*'adil*) and balanced (*tawazun*); *fifth*, *wasath* It also means something that is between good and bad. Kamali, (2015) identifies *wasathiyyah* from the Arabic word that corresponds to the meaning "*tawassuth*, *i'tidal*, *tawazun*, and *iqtishad*. Meaning *wasathiyyah* closely related to the concept of justice, namely standing in the middle position between extremities. Antonym *wasathiyyah* is *tatharruf* which shows the meaning of a tendency towards extreme, radical, and excessive attitudes (Ritonga, 2021).

The Qur'an as a source of Islamic law dubs Muslims as moderates (people betray) (Q.S. 2: 143) and Muslims are prohibited from practicing religion in extreme ways (Q.S. 6: 153). Likewise, it is stated in a hadith that the best thing is the one in the middle (*khairul umur ausatuha*), Don't get caught up in excess (*thugyan*) or prone to forgetfulness (*ikhshar*). From the explanation of the two references, Islam upholds a moderate attitude in religion.

A moderate Muslim can play an important role in horizontal relationship to Allah Swt. and build vertical relationships to oneself and society. To overcome conceptual ambiguity and improve our understanding of moderate and acceptable Islam, many studies and various studies have been conducted to address this issue (Rashid et al., 2020).

Maintaining an attitude of religious moderation starts from the educational environment, by upholding justice, respecting, and the opinions of other people, and balancing their rights as humans and human obligations to their gods (Husna & Thohir, 2020).

Implementation of Islamic values *wasathiyyah* have concepts and provisions that must be guided. Hilmy, (2013) formulates the characteristics of the Islamic concept *wasathiyyah* in the context of Indonesian Islam as follows; 1) spreading Islam is carried out based on ideology without containing elements of violence; 2) adapting to modern lifestyles in various aspects including science and technology, democratic systems, human rights and the like; 3) think rationally in taking steps in Islamic law; 4) adopting a contextual approach in understanding Islamic teachings, and; 5) carry out *ijtihad*, namely steps to take the law if there is no explicit justification found in the Al-Qur'an and Hadith. Islamic characteristics *wasathiyyah* these are not standard and monotonous provisions, but can be expanded with deeper meanings such as tolerance, maintaining inter-religious harmony, and a spirit of collaboration.

It is undeniable that the campus is a crucial place where the ideology of tolerance, harmony, and harmony between religious communities can be internalized. Therefore, it is important for educators to know the concept of *wasathiyyah* Islamic education in delivering material (Zuhdi, 2018). Educators are the main actors who carry out preventive actions to implement forms of tolerance so that radical-terrorism attitudes do not emerge in students. Radicalism itself has the potential to be biased because most of it refers to Western radicalism.

Educators' understanding of Islam that is taught must also be a serious concern. Based on Zuhdi's study, (2018) shows that some educators tend to be closer to conservative ideas, while others tend to be more moderate in their understanding of Islam. There is no clear demarcation between

conservative and moderate. However, it can be generalized that conservatives tend to be more closed to differences while moderates tend to be more accepting of differences. Attitudes toward the rights of non-Muslims and non-mainstream Muslims are a good example of distinguishing between conservatives and moderates.

Indonesian Islamic moderation has its own challenges when fundamentalism and liberalism began to appear in the reform era in 1999, when freedom of association and religion was wide open to all Indonesian people. The emergence of many organizations that promote radical and liberal views has become a common phenomenon among Muslims in Indonesia. In addition, the implementation of Islam *wasathiyyah* Indonesia is also facing challenges with the occurrence of internal and external conflicts among religious communities, such as attacks on members of Ahmadiyah, Shi'ah, and deviant sects by people acting in the name of religious people. This is what is expected to be eradicated by Islam *wasathiyyah* by continuing to campaign for the implementation of Islam *wasathiyyah* campus-to-campus (Basit & Chakim, 2018).

Early prevention of attitudes that lead to acts of extremism must be carried out with measurable steps. Nurhayati & Hamid, (2020) said that efforts to prevent radicalism on campus are an important task that must be carried out, by selecting the textbooks used, developing learning modules, holding academic forums to increase the spirit of student nationalism. the learning age of students is the right time to instill the spirit of nationalism through Islamic education *wasathiyyah* to students (Fikri, 2016).

The educational process is the most powerful instrument of social change. Through education, people can bring about the desired changes and modernize themselves (Primarni et al., 2022). The relationship between education and social change is not a simple one-sided relationship, as many people might believe, because education does not only play a role in bringing about social change, but also

plays a significant role in maintaining one's status (Ghosh et al., 2017). In other words, education plays a conservative and radical role, that is, helps both in maintaining and changing various aspects of the social system (Al-Ansi et al., 2019).

Implementation of AIK and Arabic in Realizing Islam *Wasathiyah* at PTMA

Muhammadiyah and Aisyiyah College (PTMA) is an educational institution that strives to implement moderate Islamic education. In short, Muhammadiyah is an Islamic reforming organization and pays a lot of attention to human resource development. This is even more evident now that Muhammadiyah has no less than 9,527 educational institutions of various types including universities, and 3,775 health and welfare centers (Zarkasyi, 2019). In the same context, Muhammadiyah is very focused on the values of tolerance, respect for differences and human rights. In line with Islamic guidance which raises the dimensions of its teachings which are dynamic, moderate and care about plurality and highlight Islam *rahmattan lil 'alamin* (Hanafi, 2020).

The implementation of AIK and Arabic in the Muhammadiyah educational guidelines is an achievement of the objectives of organizing and managing PTMA. As time goes by and with the times, improving the quality of the process and outcomes of AIK education must continue to be implemented properly and systematically. The development of the AIK model and its implementation was carried out based on the mandate of the 46th Muktamar Muhammadiyah decision regarding the 2010-2015 Muhammadiyah Program, namely: "Developing models of Al-Islam and Kemuhammadiyah education at all levels of education that provide enlightenment of Islamic understanding and commitment to the progressive Muhammadiyah movement" (Muhammadiyah, 2013).

AIK and Arabic are mandatory subjects that must be taken by all PTMA

students, this is no different from the status of religious education in the national education system. With different religious backgrounds, students demand that the organizers of the AIK and Arabic learning systems use an exclusive model and avoid an inclusive model. In the exclusive model, all students regardless of their religious background are required to take AIK courses as religious education. This model is different from the "inclusive" model which provides opportunities for students to study several religions (Idris et al., 2019).

AIK learning materials are divided into four segments. AIK I contains humanity and faith; AIK II discusses worship, morals and muamalah; AIK III studies related to Muhammadiyah; AIK IV contains about Islam and science. AIK itself aims to form learners who are pious, have good morals, are advanced and excel in the fields of science and technology in accordance with *tajdid* preaching *amar ma'ruf nahi munkar* which is always voiced by Muhammadiyah (Aly, 2018).

The general objectives of AIK are further elaborated into more structured objectives based on the level of the segment. AIK I aims to form Muslim scholars who know themselves and their God, the mission, goals and benefits of life in accordance with the guidance contained in the Al-Qur'an and Hadith. AIK II aims to produce graduates who are devout in worship, excel, and provide benefits to the community and the surrounding environment. AIK III aims to create Muslim scholars as Muhammadiyah organization cadres who can apply *amar ma'ruf dan nahi munkar* in the life of the nation and state. AIK IV aims to make Muhammadiyah Muslim scholars have souls and attitudes *ulul albab* (Tamrin, 2019).

Thus, AIK II learning is carried out with class separation. Muslim students get material about Islamic beliefs, while non-Muslim students get material according to their religion. Whereas for AIK I, AIK III, and AIK IV material, learning is carried out without class separation (Husnaini et al., 2021). The strategies and teaching methods of AIK that are applied to non-Muslim

students vary, namely assignment methods and papers, presentations, and discussions, adapted to the lecturers who teach the subjects at each PTMA.

Learning organized by PTMA shows that the AIK curriculum is not only oriented hard skill but also development soft skill. The reason is clear, namely education and

learning-oriented hard skill has a small contribution to the success of one's life, while learning that is oriented towards the development of soft skills forms a mentality so that it is time for education and learning practitioners in PTMA to change their orientation to soft skill (Hanny & Rizal, 2020).

Table 1. AIK Achievement Design at PTMA

Design		Indicator			
Beginner Semester 1 - 5	Hard Skills	of	Credit	Hard Skills	Credit
	Identification problems		2	Faith	2
	Development Products	6	Humanity	2	
	Progress Report	2	Self integrity	2	
			Hard work	2	
			Creativity	2	
Development	Curriculum Indicators				
Researcher Semester 1 - 5	Hard Skills		Credit	Hard Skills	Credit
	Problem finding		1		2
	Solution	6	Moral	2	
	Reports and publications	3	Muamalah	2	
			Cooperation	2	
			Contribution	2	
Total			20		20

Table 1 above describes the level of student skills in implementing AIK. The results of AIK implementation also contribute to the development of the foundation of human resources, the foundation for spiritual, moral, intellectual and strength strength for the entire academic community. The AIK curriculum has also become a character identity for the Muhammadiyah academic community, namely Muslims who are progressive, have good morals, are generous, have a leadership spirit, and care about the ummah and the

nation's problems. Improving the quality of the process and outcomes of Muhammadiyah education must be carried out continuously and systemically.

AIK's development and transformation is driven by two main points. *First*, AIK's innovation will contribute to transforming learning, including in the field of technology in accordance with the demands of the times. *Second*, AIK transformation is projected as a dimension of excellence which becomes PTMA's selling value or becomes added value for PTMA (Hidayat & Prastowo,

2021). It cannot be denied that the existence of Muhammadiyah from the past until now has been motivated by solidarity, extensive networks, and contributions in the fields of education, health, and social affairs (Nashir et al., 2019).

The strategy for improving the quality of Muhammadiyah education is also based on the foreign language skills of its students, especially in the field of Arabic. In general, learning Arabic functions as a communication tool (Ritonga et al., 2021). Therefore, the main goal of learning Arabic at PTMA is that students when completing the learning program do not only master Arabic grammar but have the skills to study the Qur'an and Arabic books well (Ritonga, 2021).

Learning Arabic today has not yielded the expected results. This happens because the main goal of learning Arabic has not been achieved properly, namely to make students skilled learners in Arabic communication both orally and in writing. Ritonga et al., (2021) confirmed that these unsatisfactory results were caused by many factors involved in learning, starting from the (*al-ahdaf*), learning materials (*al-muhtawi*), learning methods and techniques (*al-thuruq wa asalib al-tadris*) and evaluation (*at-taqwim*). It is not enough to get there, the educator and student factors are also a source of problems learning Arabic both from the teacher's teaching skills or students' Arabic language skills (Desrani et al., 2022).

CONCLUSION

This research has implications for the learning system with the implementation of

AIK and Arabic in PTMA in realizing Islam *wasathiyyah* in Indonesia. PTMA has a vital role for the advancement of Islamic education in Indonesia through the implementation of AIK and Arabic as a distinction between PTMA and other campuses. The results of this study indicate that the implementation of AIK and Arabic in PTMA is an important factor in realizing Islam *wasathiyyah* in Indonesia. The implementation of AIK and Arabic in PTMA is divided into four segments: AIK I, AIK II, AIK III, and AIK IV. The material contained in the AIK is the strengthening of the values of faith, morals, mu'amalah, humanity, Muhammadiyah, as well as the fulfillment of social, spiritual, and intellectual aspects which are adapted according to the progress of the times. The implementation of AIK and the Arabic language forms each PTMA graduate with the following characteristics: having a moderate mindset and personality, not taking extreme, radical, and liberal actions, having a character identity, generous, having a leadership spirit, and caring about the problems of the people and the nation.

The limitations of this study only discuss the description of the implementation of AIK and Arabic in PTMA as a realization of Islam *wasathiyyah* in Indonesia, so that the scope of the study is limited to the formulation of the problem raised. The researcher recommends further research to examine the effectiveness of the implementation of AIK and Arabic in supporting the realization of Wasathiyyah Islam in PTMA with larger variables and research objects.

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