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## THEOLOGICAL AND JURIDICAL PERSPECTIVES ON THE TEACHING OF AL-ISLAM AND MUHAMMADIYAH STUDIES (AIK) FOR NON-MUSLIM STUDENTS AT UNIVERSITAS MUHAMMADIYAH MATARAM

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### ABSTRACTS

**Background:** This study is rooted in the need to explore inclusive educational policies that accommodate the diverse religious backgrounds of students at Muhammadiyah Mataram University. **Purpose:** This study aims to determine how the theological and juridical perspective of the AIK learning policy for non-Muslim students at Muhammadiyah Mataram University (Ummat). There are 2 focuses of this research, namely how theological and juridical perspective of the AIK learning policy for non-Muslim students at Ummat. **Method:** To achieve the intended goal, data collection is carried out using literature studies or literature. All data collected in this study will be analyzed using interactive analysis techniques proposed by Miles and Haberman which consists of three stages, namely: data reduction, data presentation, and conclusion. **Result:** The results of the research obtained information that in the theological review of the AIK learning policy for non-Muslim students is appropriate because they include ummat dakwah. **Conclusion:** Likewise, in the juridical perspective, this policy does not conflict with the applicable laws and regulations, because of 3 things, namely Ummat is an Educational Institution with Distinctive Religious Characteristics; they follow AIK learning willingly without any coercion; and AIK learning is used as a medium for intellectual processing and comparative material with the religion they profess

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## A. INTRODUCTION

One of the actualizations of the Progressive Islamic View in Muhammadiyah stated that Muhammadiyah Charity (AUM) in the field of education must be oriented to humanitarian service. As one of the AUM, Muhammadiyah educational institutions have a mission to provide services for all. Muhammadiyah education is open and inclusive for all citizens, even world citizens, who are born from various backgrounds of ethnic, national, ethnic, and religious differences. This inclusive attitude refers to the philosophy of Muhammadiyah Education which prioritizes plurality, openness of knowledge, and rationality. For Muhammadiyah, inclusive education recognizes and affirms plurality positively, and it allows for cultural dialogue and the growth of conducive diversity values. With this perspective, it will make a constructive contribution to the creation of authentic harmony, togetherness, and tolerance (Muhammadiyah Central Committee, 2022).

Based on the available data, students who study in Muhammadiyah educational institutions, including Muhammadiyah Higher Education (PTM) are very heterogeneous. In the context of religion, it is not unusual for students at PTM to be found not only from those who adhere to Islam, but also from Hindu, Protestant Christian, Catholic Christian, Buddhist, and maybe even other religions. In Kupang, East Nusa Tenggara, for example, the University of Muhammadiyah Kupang (UMK) has a majority of Christian students, which is as much as 75%, so UMK is often confused with "Muhammadiyah Christian University" (Biyanto, 2014). In fact, according to a report by Tempo (2021), at the University of Muhammadiyah Papua Sorong, as many as 90% of students are non-Muslims. Although not the majority as in Kupang and Papua, in almost all PTMs there are non-Muslim students who voluntarily register themselves as students such as at the University of Muhammadiyah Malang (UMM), the University of Muhammadiyah Yogyakarta (UMY), the University of Muhammadiyah Mataram (Ummat), and others. As a consequence, these non-Muslim students will follow the regulations and policies that apply at the PTM, including in the learning and teaching process.

In Ummat, learning Al-Islam and Muhammadiyah (AIK) for non-Muslim students is determined through directive policies, not optional or optional policies. Therefore, all non-Muslim students are required to take part in AIK learning (Palahuddin, 2022). This is where non-Muslim students as *outsiders* get to know and learn AIK that is different from their own religious beliefs, practices, and rituals. It was then that a new variant emerged in Muhammadiyah which is often referred to as Muhammadiyah Christianity or Krismuha (Mu'ti & Haq, 2009).

From the results of the research conducted by the author in Ummat by taking a sample of Fisipol Ummat students in 2022, it shows that the response of non-Muslim students to AIK learning is very positive. As an indicator, as many as 88.25% admitted to attending AIK lectures (Akidah, Ibadah, Akhak, and Kemuhammadiyah). As many as 70% admitted that they were satisfied with learning AIK. Meanwhile, the reason they follow it is because of 3 things, namely following campus policies, adding knowledge, and as a material for comparison with the religion they follow (Palahuddin, 2022).

However, several critical views also emerged related to AIK's learning policy for non-Muslim students. Can a PTM make a policy that requires non-Muslim students to study AIK? The pros and cons are also inevitable. For this reason, this research is

important because it discusses theological and juridical arguments related to this matter.

The focus of this research is how to review the theological and juridical aspects of AIK's education policy for non-Muslim students at the University of Muhammadiyah Mataram.

### **Theological and Juridical**

In the Great Dictionary of Indonesian (2017) it is stated that theology is knowledge about divinity based on the holy book. According to Amin Abdullah (1999), in the discourse of contemporary religious studies, the phenomenon of contemporary religiosity can be seen in two reviews or approaches, namely the "theological-normative" and "historical-empirical" approaches. This first approach has doctrinal-theological-normative-textual-subjective characteristics in understanding religious teachings sourced from the texts of the holy book and the hadith of the prophet. While the second puts *stress* on the socio-religious scientific approach that is multi-disciplinary and interdisciplinary, both through historical, philosophical, psychological, sociological, cultural and anthropological approaches. This approach is critical-historical-empirical-objective. In the language of Richard C. Martin (2002), the first is called the "*fideistic subjectivism*" approach and the second is called the "scientific objectivism" approach. Meanwhile, according to Charles J. Adams (1976), the first is called the normative-religious approach. While the second is divided into 3 parts, namely the philology-historical approach, the social sciences approach, and the phenomenological approach.

The theological-normative approach is the approach of a believer (*bielever/mu'minin*) who bases himself on *truth claims*. This approach is influenced by the normative understanding of a religion adhered to. Meanwhile, the historical-empirical approach requires an impartial attitude in looking at religions, so what is needed is a neutral attitude without prejudice (prejudice) in looking at other religions. This approach is usually used by historians (*muarrikhun*).

The juridical terminology according to the Great Dictionary of the Indonesian Language (2017) is interpreted according to the law. A clearer meaning can be found in the Legal Dictionary compiled by M. Marwan (2009) which states that the word "juridical" comes from the word *juridsch* which means according to law or in terms of law. Thus, juridical is interpreted as following the law that has been recognized by the government as stated in the laws and regulations. Therefore, in juridical terminology, there are rules or laws that must be obeyed by every society that have coercive and binding implications so that they must be obeyed, and if violated, they will get sanctions or punishments.

### **Learning**

In Law Number 20 of 2003 concerning the National Education System, it is stated that learning is the process of interaction between students and educators and learning resources in a learning environment.

Learning essentially refers to activities carried out by a person consciously and deliberately. This activity requires a person's physical and mental activity that allows changes to occur. Learning activities are considered good if a person's level of physical and mental activity is getting higher. On the other hand, if the physical and mental activity is low, then the learning activity is considered not good, even considered

learning, even though formally he is present in class to attend lectures, for example (Ainurrahman, 2013).

Learning activities are also interpreted as individual interactions with their environment. The environment in this case is other objects that allow individuals to gain experiences or knowledge, either new experiences or knowledge or something that has been obtained or discovered before, but cause re-attention for the individual so that interaction can occur (Ainurrahman, 2013).

Theoretically, from various kinds of literature there are at least 5 theories about learning, namely: [1]. *Behaviorism*, this theory believes that human beings are greatly influenced by events in their environment that give them certain experiences. [2]. *Cognitivism*, which is a theory that views learning as a change in perception and understanding. [3]. *Social Psychology Learning Theory*, according to this theory, the learning process is not a process that occurs in isolation, but must be through interaction. [4]. *Gagne's Learning Theory*, which is a learning theory that is a combination of behaviorism and cognitivism. [5]. *Fitrah theory*, basically students are born with talents and potentials that tend to goodness and truth. In essence, these potentials will be able to develop in a child (Dasopang, 2014).

One of the most vital components of learning is the material or curriculum. Learning materials are everything that is given to students to achieve the educational goals that have been set. With the learning material, it will be known how the learning experience of the students in their learning environment as well as a response to the learning (Smith, 2002).

### **Al-Islam and Muhammadiyah (AIK)**

Al Islam and Muhammadiyah (AIK) at PTM is a compulsory course that must be taught formally during lectures. AIK courses can be referred to as typical courses as a substitute for as well as the development of Islamic Religious Education (PAI) courses in universities in general. If PAI courses in universities in Indonesia generally amount to 2 credits given in one semester, then AIK courses at PTMA have their own characteristics, where AIK courses at PTMA are taken by students with various credit weights, namely 12 credits, 10 credits and 8 credits. At the University of Muhammadiyah Mataram (Ummat), for example, AIK courses that must be taken by students, both Muslim and non-Muslim, are 8 credits in 4 semesters, namely courses of faith, worship, morals, and muhamadiyah with a weight of 2 credits each.

## **B. METHOD**

This type of research is a qualitative literature research. There are two approaches in this study, namely the first is a theological approach, which is an approach based on a view of divinity sourced from the holy book of the Qur'an and the hadith of the Prophet (Abdullah, 1999). While the second is the juridical approach or statute approach, which is an approach based on legal products (Nasution, 2008).

The collection, processing and analysis of data in this study is carried out in stages through the study of documentation and literature or literature. All data collected in this study will be analyzed using qualitative analysis techniques, namely using an interactive data analysis method consisting of three stages, namely: data reduction, data presentation, and conclusion drawing (Miles & Huberman, 2014).

## C. RESULT AND DISCUSSION

### **AIK Learning in Theological Review**

In the view of Yahya Toha Omar (1985), education and teaching are one of the instruments of da'wah (proselytism) in Islam. Educational and teaching institutions in the form of schools or madrasas, both formal and informal, are in essence also institutions as well as media for da'wah in Islam (Rahmawati: 2016). Therefore, da'wah activities and educational activities cannot be separated. Both are like two sides of a coin. Da'wah is education and education is da'wah. Therefore, all educational and teaching activities at Muhammadiyah Higher Education (PTM) are da'wah for the entire academic community, including non-Muslim students. All learning materials, especially Al-Islam and Muhammadiyah (AIK) materials, are themselves da'wah materials. That is why the discussion of AIK's learning policy for non-Muslim students must also be associated with the provisions and implementation of da'wah in Islam.

### **Islamic Proselytism for Humanity**

Etymologically, proselytism comes from the Greek *prosêlutos* and Latin, *proselytus* meaning "to come" with a prefix meaning "towards" or "towards". It literally means someone who comes (from one location to another). Meanwhile, in terms of terminology, proselytism or missionary is a variety of activities including speech, which involves efforts to spread religion or the word of God and efforts to persuade others to convert or follow the messages conveyed by those who practice proselytism. In Christianity proselytism is similar (not to say the same) to "evangelism" (evangelism) and in Islam is similar to "da'wah" in Islam (Djafar, 2014).

Theologically, Islam is a religion of da'wah (proselytism/missionary) that must be preached and spread to all mankind. Proselytism in Islam has a theological-normative basis in the Qur'an and hadith. In a religious view, proselytism is a noble activity. One of the verses in the Qur'an, for example, states that there is no better word than calling in the way of Allah (da'wah) and doing righteous deeds and declaring oneself as a Muslim who surrenders to Allah (Fushshilat: 33). There is also a statement that proselytism is the main activity after faith (Djafar, 2014).

It must be admitted that among Muslims there are those who view proselytism or da'wah as an effort to convert oriented to invite others to embrace Islam. This attitude departs from the belief of Islam as the only one that is true. Outside of Islam there is no truth. However, it should also be noted that some experts consider proselytism to be limited to activities to spread universal Islamic values that also have the same goals as other religions. So that the target of proselytism is no longer seen as an effort to convert, but rather to improve human quality, not only for Muslims but also for other people (Djafar, 2014).

Historically, proselytism in Islam has a long history. Prophet Adam is recorded as the first dai as well as the bearer of Allah's treatises who are tasked with preaching and upholding the sentence of monotheism (al-Anbiya': 25). All prophets and apostles as descendants of Adam were preachers. As the heirs of the prophets (*waratsatul anbiya'*), the scholars are also the same, because they are essentially the connector of the prophetic mission that is carried out consistently and continuously, in the sense that da'wah activities are carried out continuously and must not stop until the Day of Resurrection. The Qur'an even affirms that proselytism is the obligation of all mankind,

both as individuals and as a community (*ummah*) (Ali Imran: 103). In the hadith of the Prophet narrated by Imam al-Bukhari, it is explained that everyone is commanded to convey the teachings of Islam even if it is only one verse. In order for proselytism to be effective and not counterproductive, of course, its methods must also be in accordance with religious teachings, namely with wisdom, good advice, and logical and methodological arguments (An-Nahl: 125).

In the context of the object of proselytism (*mad'u*), all mankind is the target of proselytism, both as individuals and as groups, both Muslims and non-Muslims. This is inferred from the statement in the Qur'an that the Prophet Muhammad (saw) was sent to preach to mankind as in its entirety as in al-A'raf: 158, and the Prophet Muhammad was sent as *rahmatan lil alamin* or mercy for the universe (al-Anbiya': 107).

When giving an interpretation of Surah Al-A'raf verse 158, Quraish Shihab (2002) explained that this verse expressly explains that every mukallaf is obliged to follow the Prophet Muhammad whether he lived with him or not. Quraish Shihab also rejected the view of orientalist who had the view that the Prophet Muhammad at first only wanted to be an apostle among the people of Mecca, then little by little, in line with his successes, expanded his "ambition" to include all mankind. Even though this verse came down in Mecca when he had not yet had success in preaching. Therefore, Quraish Shihab continued, this verse does not only speak in the context of Jews declaring Muhammad the apostle for the Arabs only, but he was sent to all mankind from his presence until the Day of Resurrection, including jinn and angels as the opinion of al-Biq'a'i that he quoted.

Likewise, Sayyid Qutub (1995) when interpreting Surah al-Anbiya' verse 107 regarding the sending of the Prophet Muhammad (saw) as a blessing for nature (*rahmatan lil alamin*) he said that the meaning of *rahmatan lil alamin* is a guide for all humans, both believers and non-believers. With the expression *rahmatan lil alamin*, Sayyid Qutub stated that even though some people do not want to believe, they still receive Allah's love. In fact, according to At-Thabari (2004) the meaning of *'alamin* is not limited to human nations, but also jinn people.

Theoretically, there are three models of proselytism or da'wah, namely *oral da'wah bil*, which is da'wah that is carried out orally, which is carried out by lectures, sermons, discussions, advice and others, among others. *Da'wah bil hal* is da'wah with real deeds where da'wah activities are carried out through examples and real charitable actions. *Da'wah bil qalam* is da'wah through writing which is carried out with writing skills in newspapers, magazines, books and the internet (Ismail: 28). In the contemporary era, the 3 da'wah models have experienced quite dynamic development. Da'wah models, processes, and strategies are not only limited to traditional methods and approaches as were done by preachers in the early days of Islamic development (Acep and Mudhofir: 2014). Currently, da'wah activities have been systematically designed and have been institutionalized in various institutions. The emergence of formal educational institutions such as Islamic boarding schools, schools, and universities (including PTM) is believed to be the most effective instrument as a da'wah instrument.

### ***Da'wah Ummah and Ijabah Ummah***

As explained earlier, the object of proselytism is aimed at all mankind. In the explanation of the Muhammadiyah Articles of Association, it is explained that the

community as the object of proselytism is classified into 2 categories, namely: the *da'wah ummah* and the *ijabah ummat*. *Da'wah ummah* is a person or society who does not want to accept the teachings of Islam. For this group, Muhammadiyah is of the view that it is obligatory to convey Islamic teachings until they are willing to accept the truth of Islamic teachings, or at least they are willing to understand and not be hostile to it. The *ummat ijabah* is a person or community who has received the teachings of Islam. Their obligation is to maintain and preserve their religion, as well as to try to purify and perfect it in their knowledge and deeds (Palahuddin, 2023).

*Da'wah ummah* are those who live from the birth of the Prophet Muhammad until the day of judgment and embrace religions other than Islam, such as Christians, Jews, Magi, Hinduism, Buddhism, Confucianism, or others, as well as even atheists. In the view of Islam, even though they adhere to religions other than Islam, they are also the people of the Prophet Muhammad who are called to convert to Islam so that their lives will be safe in the hereafter. The Prophet stated:

The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said: This is the Ummah of the Ummah and the Messenger of Allah (peace and blessings of Allaah be upon him) .and the Messenger of Allaah (peace and blessings of Allaah be upon him)

Meaning: *From Abu hurairah from the Prophet (saw) he said: "For the sake of the soul of Muhammad is in His hands. None of this people hears my call, neither Jews nor Christians, but he does not believe in my call, and then he dies, surely he is one of the inhabitants of Hell"* (HR. Muslim).

With this paradigm of *da'wah ummah*, all non-Muslim students who study at the Ummat are *da'wah ummah*. Therefore, theologically, the AIK learning policy for non-Muslim students in the Ummat is an appropriate policy because it is based on normative texts in the Qur'an and hadith and is also based on the ideology of Muhammadiyah as stated in the Muhammadiyah Articles of Association.

Some of the theological-normative provisions that must be a reference as well as a guideline related to *the da'wah ummah* are that in proselytism (*da'wah*) human beings are positioned as adult beings who are independent and independent in adhering to any religion (Al-Kahfi: 29). The obligation to them is only limited to inviting (*da'wah*). Whether they convert to Islam or not is not a matter for missionaries or dai. The apostles, dai, and preachers only served as conveyors (al-Maidah: 92, 99; an-Nur: 54; Fathir: 23; Yasin 17; Jinn: 23), the bearer of glad tidings and the giver of warning (al-Baqarah: 119; al-An'am: 35, 48; Ar-Ra'd: 7; as-Shu'ara: 115; an-Naml: 92; al-Mulk: 26). Therefore, in the teachings of Islam, it is emphasized that there is no intimidation or coercion to follow Islam (al-Baqarah: 256; Jonah: 99). Allah reminded the Prophet and the dai that their duty was only as a messenger of treatises (al-Ra'd: 40; an-Nahl: 35, 82; as-Shura: 48; at-Taghabun: 12) and there should be no attempt to intimidate the adherence to Islam (Qaf: 45), not as a custodian or determinant of fate (an-Nisa: 80) who is in power over the affairs of the disbelievers (al-Ghasyiyah: 22). Allah reminds us that the Prophet cannot give guidance, only Allah (Al-Baqarah: 272; Ali Imrn: 20; Jonah: 42, 43; ar-Rum: 52-53; az-Zukhruf: 40) even to the people he loves the most (al-Qasas:

56), and is also reminded that the Prophet is not the person in charge and the determinant of human affairs (Jonah: 108, al-Isra': 54; al-Furqan: 43, az-Zumar 41).

M. Natsir (1991) provides an illustration that one's faith will be able to thrive in free conditions without pressure, threats and coercion. Nasir said coercion, threats and pressure would only breed false confessions, and add to the "playwrights" who were willing to give to drive the force for personal safety. Ali bin Abi Talib said: "The heart when forced to become blind". Natsir then argued that coercion would give birth to hypocritical humans who had a typical following the direction of the wind. It is not like the character of a believer who is firm and unwavering in commitment by storms and typhoons.

### **AIK Learning in Juridical Review**

#### **a. Freedom of Religion and Worship**

Juridically, the existence of religion and its adherents in the Unitary State of the Republic of Indonesia (NKRI) is guaranteed by the 1945 Constitution as mentioned in article 28E paragraph (1) which reads "Everyone has the right to embrace religion and worship according to their religion, choose education and teaching, choose a job, choose citizenship, choose a place of residence in the territory of the state and leave it, and have the right to return". In article 29 paragraph (2) it is stated that "The State guarantees the freedom of each resident to embrace their respective religion and to worship according to their religion and belief". Likewise, in Law Number 39 of 1999 concerning Human Rights, it is stated that every individual is free to embrace any religion and is free to worship according to his religion and beliefs as a human right recognized in the Republic of Indonesia. This is stated in Article 22 paragraph (1) which states that "Everyone is free to embrace his own religion and to worship according to his religion and belief". Meanwhile, in the same article paragraph (2) it is stated that "The state guarantees the freedom of everyone to embrace their religion and belief".

In the context of religious education, it is expressly stated in Law Number 20 of 2003 concerning the National Education System (Sisdiknas) that everyone at all levels of education has the right to get religious education that is in accordance with what they adhere to and taught by educators of the same religion. This is stated in Article 12 paragraph (1) letter a which states that "Every student in each educational unit has the right to receive religious education in accordance with the religion he adheres to and is taught by educators of the same religion". This means that it is forbidden to provide religious education, if the religious education received by students is different from the religion they follow, or the teacher who teaches adheres to another religion.

#### **b. Provisions for da'wah or religious dissemination**

The rules on how the provisions for the spread of religion are carried out in Indonesia are enshrined in the Decree of the Minister of Religion Number 70 of 1978 concerning Guidelines for Religious Broadcasting. This decision was further strengthened by the Joint Decree of the Minister of Religion and the Minister of Home Affairs (SKB) Number 1 of 1979 concerning Procedures for the Implementation of Religious Broadcasting and Foreign Assistance to Religious Institutions in Indonesia. Substantially, the content or content of these two decisions is not much different. These two ministerial decrees were issued in order to ensure that religious harmony is maintained so that national

development can run conducive. He also emphasized that the two ministerial decisions do not intend to limit the development, development and broadcasting of religion. This means that religious broadcasting is still allowed with the principles of maintaining harmony, tolerance, mutual respect and mutual respect between fellow religious people and upholding respect for a person's right and freedom to embrace/adhere to worship according to their religion. This is stated in article 3 which reads: "The implementation of religious broadcasting is carried out in the spirit of harmony, tolerance, mutual respect and mutual respect between fellow religious people and based on respect for a person's right and freedom to embrace/adhere by performing worship according to his religion."

The most strategic and phenomenal provision in the SKB is the prohibition of spreading religion to people or communities who already have religion. This is stated in Chapter III concerning the Procedures for the Implementation of Religious Broadcasting Article 4 which states: "The implementation of religious broadcasting is not justified to be aimed at people or groups of people who have embraced/adhered to other religions by: [a]. Using persuasion with or without the provision of goods, money, clothing, food and/or drinks, medicine, medicines and any other forms of giving so that people or groups of people who have embraced/adhered to other religions convert and embrace/adhere to the religion broadcast; [b]. Distributing pamphlets, magazines, bulletins, books, and other forms of printed publications to people or groups of people who have embraced/embraced other religions; and [c]. Make visits from house to house of people who have embraced/embraced other religions.

The provisions for religious broadcasting as stated in the Ministerial Decree above are indeed problematic as described by Alamsyah M. Djafar (2014). From the aspect of the content of the SKB, we can ask who is meant by people or communities who are not religious? Are adherents of the faith school categorized as unmarried? Is Christianization or Islamization of people outside the Ummah a forbidden practice? Isn't proselytism part of the expression and practice of religious teachings guaranteed by the Constitution 45 article 29 paragraph 2? From the perspective of context, wasn't the SKB decided because of the emergence of tensions between Islam and Christianity that escalated after 1965? And other critical questions may arise about the content of the SKB. In the context of AIK learning, do students who study voluntarily at PTM then take part in AIK learning which is a PTM policy included in this SKB ban?

In the author's opinion, this SKB can be accepted by considering *maslahat* (*mashlahah*). By using the *istihsan* paradigm as in *ushul fiqh*, the SKB can be used as a signpost as well as a reference in proselytism activities, especially in maintaining the stability and conduciveness of community and state life and anticipating the occurrence of conflicts of interest that lead to vertical and horizontal conflicts. This condition is important so that the development that has been programmed can run as it should as written in the SKB considerations.

Apart from the controversy, the decree has been implemented by Muhammadiyah. In Muhammadiyah Personality, it is emphasized that one of the characteristics of Muhammadiyah, written in point number 5, the guidelines that

must be carried out, both by Muhammadiyah as an organization and its citizens, is to "heed all laws, laws, regulations, as well as the basis and philosophy of the legitimate state" (Palahuddin, 2023). The SKB is part of the rules in the state, because it must be implemented. That is why the Chairman of the Muhammadiyah Central Executive Community Da'wah Institute (LDK), Mochammad Arifin (2023), advised Muhammadiyah missionaries or dai who preach in the 3T area not to force local people to convert to Islam. Nor to Islamize them. However, if anyone wants to convert to Islam, it is obligatory by law to guide them (Muhammadiyah.or.id, 2023). As is known, the 3 T area is a location that is considered prone to conflicts in the spread of religion, because this place is a Frontier, Remote, and Disadvantaged area that is still very backward and needs basic assistance in various sectors of primary and secondary needs, especially in the education, economy, health, and various other policies on a national scale.

**c. The Existence of Religious Learning in Higher Education**

As the basis of the nation and state, Pancasila and the preamble to the 1945 Constitution have affirmed the role and function of religion in guiding the direction of the life of the nation and state, namely as a moral and ethical foundation in development, fostering noble morals, fostering work ethic, appreciating achievements, and becoming a driving force to achieve progress in development. In addition, religion is also directed to increase the harmony of religious life by increasing mutual trust and harmonization between community groups so as to create an atmosphere of community life that is full of tolerance, tolerance, and harmony. Therefore, one of the goals of national education, as stipulated in Law Number 20 of 2003 concerning the National Education System (Sisdiknas), is the development of the potential of students to become human beings who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. In line with this, in Law Number 12 of 2012 concerning Higher Education Article 5, letter a, it is explained that higher education institutions strive to develop the potential of students to become human beings who believe in and fear God Almighty and have noble character, healthy, knowledgeable, capable, creative, independent, skilled, competent, and cultured for the benefit of the nation. This goal can certainly only be achieved through religious education that is systematically designed to run effectively. Therefore, religious education in the Unitary State of the Republic of Indonesia (NKRI) has a very strategic and vital role in the life of individuals, communities, nations and states.

In order for this commitment to be consistently carried out by the government and all stakeholders, in Law of the Republic of Indonesia number 17 of 2007 concerning the National Long-Term Development Plan for 2005-2025 in Chapter IV related to the Direction, Stages, and Priorities of Long-Term Development for the Years 2005-2025 mentioned in point IV.1.1 it is stipulated that the direction of long-term development policy is to create a society with noble character, moral, ethical, cultured, and civilized. Of course, this can be realized through religious education. Therefore, the government's policy to stipulate the provision of religious subjects at all levels and educational units,

including Higher Education, is very, very appropriate, because it is very relevant to the provisions of the applicable laws.

Religious learning, especially Islamic Religious Education (PAI), in higher education actually has a long history. Before 1966, PAI in universities (PT) was not a compulsory course for students, but was an optional course. Students who are interested only take this course. However, since 1966, precisely after the end of the Old Order regime, PAI learning is one of the subjects that is considered very strategic and considered very beneficial for students, therefore PAI learning is mandatory for all students in every department, program and level of education, both in public and private universities (Muhammad Zaki, 2015). Through the Decree of the MPRS, it is stipulated that religious education is a national curriculum that must be taught in schools from elementary schools to universities. This policy was valid because of the influence of Muslim scholars and figures who were so strong during the change of regime from the Old Order to the New Order. In the practice of PAI learning, throughout 1966-1983 religious education was taught in various state universities (PTN). Some PTNs hold PAI for up to 6 semesters under the names PAI 1, PAI 2, and PAI 6.

In 1983 the government began to establish a Semester Credit Unit (SKS) system by limiting (reducing) the number of credits in the Strata 1 (144 -160 credits), Strata 2, and Strata 3 (S1, S2, S3) programs, as well as eliminating the Bachelor program, opening a Diploma program (D1, D2, D3), and implementing the Normalization of Campus Activities (NKK) by dissolving the Student Council (at the university/institute level) and the Student Senate (at the faculty level). Consequently, religious education is also limited, namely only 2 credits as long as students take the S1 education program, with the note that the rector of Higher Education (PT) can add the number of credits for religious education. Therefore, several universities (such as ITB, UPI, UGM, UNJ, and UNP) organize religious education with more than 2 credits.

Until now, in the national curriculum of higher education, religious education is a compulsory course that must be followed by Muslim students in all public universities, in every department, program and level of education, both in public and private universities. This provision is stipulated in Law No. 12 of 2012 article 35 paragraph 3 concerning Higher Education related to the curriculum which states that "The Higher Education Curriculum as referred to in paragraph (1) must contain subjects: religion, Pancasila, citizenship, and Indonesian". Outside of lectures, especially in campus mosques, interested students can delve into Islam in the PAI tutorial forum by mentors/tutors. In the context of religious education as in Law No. 12 of 2012 article 35 paragraph 3 concerning Higher Education, the nomenclature for Islamic religious courses at PTM is called Al-Islam and Muhammadiyah (AIK).

According to the Decree of the Director General of Higher Education No. 38/2002, as quoted by Muhammad Zaki (2015), the general purpose of Islamic religious education in higher education is to provide a foundation for personality development to students so that they become intellectuals who believe in and fear God Almighty, have noble ethics, philosophical thinking, be rational and dynamic, have a broad view, participate in cooperation between religious

communities in the context of development and the use of science and technology and art for the national interest.

**d. PTM as an Inclusive Islamic University**

Muhammadiyah universities, including the University of Muhammadiyah Mataram (Ummat) are one of the community-based educational institutions with Islamic characteristics. Juridically, this educational model is recognized and protected by law as stated in Law No. 20 of 2003 concerning the National Education System (Sisdiknas) article 55 which affirms: "The community has the right to organize community-based education in formal and non-formal education in accordance with the peculiarities of religion, social environment, and culture for the benefit of the community." In Law Number 12 of 2012 concerning Higher Education Article 30, paragraph 1, it is stated that "The Government or the Community can organize religious higher education."

Muhammadiyah Universities (PTM), including the University of Muhammadiyah Mataram (Ummat) are inclusive Islamic universities. Although the practices and cultural values that apply and are developed cannot be separated from the ideology, organization, and *khittah* of Muhammadiyah, PTM is very inclusive, open, and reaches all students from various ethnicities, nations, ethnicities, and religions. PTM views plurality and diversity positively. The plurality that requires multiculturalism is actualized within the framework of authentic tolerance values. Therefore, PTM is a strategic instrument to bring together and introduce plurality to further nurture it into a source of energy and inspiration for a cohesive, harmonious, harmonious and tolerant life. Without suspicion and *prejudice*, students at PTM find a space for dialogue, cooperation, and *sharing* about various positive things to achieve mutual excellence. Therefore, PTM upholds objective and rational scientific truth and develops humanist, pluralist, democratic, tolerant, and just values (PP. Muhammadiyah, 2022).

This inclusive practice of Muhammadiyah Education can be traced in all PTMs, especially in eastern Indonesia there are 6 Muhammadiyah Universities there with the majority having an average of 70-80 percent non-Muslim students, namely 4 PTMs in Papua (University of Muhammadiyah Sorong, College of Teacher Training and Education (STIKIP) Muhammadiyah Sorong, STIKIP Muhammadiyah Manokwari, Muhammadiyah Computer College (STIKOM) Jayapura) and 2 in East Nusa Tenggara (University of Muhammadiyah Kupang and IKIP Muhammadiyah Maumere) (diktilitbangmuhammadiyah, 2017). In addition, the presence of foreign students with various backgrounds from various parts of the world in several PTMs has become commonplace, such as from Thailand, Malaysia, Yemen, Bangladesh, Australia and so on.

Muhammadiyah's role in providing inclusive education from elementary to tertiary level has penetrated the global world through Muhammadiyah's internationalization program. Haedar Nashir (2023) said that the internationalization movement of Muhammadiyah as a channel for spreading Islam of mercy for all nature (*rahmatan lil alamin*) In the context of higher education, on August 5, 2021, the Central Executive of Muhammadiyah has obtained permission to establish the first PTM abroad, namely in Malaysia under the name of Universiti Muhammadiyah Malaysia (UMAM). The general

chairman of Muhammadiyah Central Committee, Haedar Nashir (2021), described that UMAM is a new milestone in the establishment of the first university abroad after making efforts since 2017. According to Haedar, the presence of UMAM affirms the active role of Muhammadiyah in global education starting from the cognate countries in the ASEAN Region. UMAM operations are inclusive for all countries and nations with diverse and unique cultural backgrounds.

#### **e. Authentic AIK Learning**

The motives for learning other religions are very varied. For a person, it is not always possible to learn other religions that he does not believe in and embrace as an instrument to strengthen faith and piety. Orientalists, for example, study Islam as part of intellectual exercise or want to find out out of *curiosity*. Orientalists also study Islam to look for the weaknesses of Islam and as an entry point to discredit Islam. There are also people who study Islam as a comparison material for the religion they embrace.

AIK learning in PTM is not only based on theological considerations, but also based on juridical considerations as stated in Law No. 12 of 2012 article 35 paragraph 3 concerning Higher Education which stipulates that religious courses are one of the compulsory courses in higher education. The provisions in Law No. 12 of 2012 concerning Higher Education above are in accordance with the Guidelines of the Central Executive of Muhammadiyah Number 02/PED/I.o/B/2012 concerning Muhammadiyah Higher Education, article 9 paragraph 2, that PTM must have the characteristics of the Al-Islam and Muhammadiyah (AIK) curriculum.

One of the important notes in the learning of AIK for non-Muslim students in PTM is that the learning activities of AIK are not aimed at "Islamizing" or "hammadiyah" them. Senior Muhammadiyah figure, Abdul Munir Mulkhan (2023), said: "Muhammadiyah established schools, hospitals, and orphanages not to Islamize or punish everyone but to elevate human dignity. Muhammadiyah is jabariyah regardless of whether the person is Islam or not, it is not God's will." In line with Munir Mulkhan, Acmad Jainuri (2023), vice chairman of the Muhammadiyah Central Higher Education Council, emphasized that the Muhammadiyah Central Higher Education Council, also reminded Muhammadiyah and Aisyiyah universities not to give the impression that students who enter Muhammadiyah universities will be 'Muhammadiyah'. Therefore, AIK learning for non-Muslim students in PTM is open, objective, critical, and non-doctrinal (Husnaini et al., 2021).

Muhammad Sayuti (2017), Secretary of the Council of Higher Education Research and Development of Muhammadiyah Central Government, said that AIK learning runs normally in 6 Muhammadiyah universities with the majority having an average of 70-80 percent non-Muslim students at the University of Muhammadiyah Sorong, the College of Teacher Training and Education (STIKIP) Muhammadiyah Sorong, STIKIP Muhammadiyah Manokwari, the Computer College (STIKOM) Muhammadiyah Jayapura), and the University of Muhammadiyah Kupang and IKIP Muhammadiyah Maumere). According to him, these students are used to learning correctly about Al Islam and

Muhammadiyah (AIK) without feeling intimidated. In fact, they can also lead and sing the Sang Surya march (diktilitbangmuhammadiyah, 2017).

Through various sources, non-Muslim students who study in the Ummat certainly know the model and practice of college learning in the Ummat, including the obligation to take AIK courses. Therefore, their entry into the Ummah becomes students on the basis of their own awareness without any compulsion to follow all regulations set by the Ummat.

For non-Muslim students, AIK courses at the Ummat are not doctrinal in terms of a mission to preach to them to convert to Islam, but are used as intellectual exercise and a comparative instrument for the religion they embrace. Suryamalang.com (2016) reported about Sister Yemi Maribouk (46) a nun from NTT who studied at UMM. Every time she goes to campus, she always wears a distinctive white nun's outfit with a salip necklace symbol hanging from her chest. Together with his other friends, he took the Al Islam and Muhammadiyah (AIK) course. He also admitted that participating in AIK learning is beneficial because he can know Islamic teachings.

Another interesting story is about Monika, a Christian student studying at the University of Muhammadiyah Riau who surprisingly managed to achieve an A grade in the Al-Islam course as published in Tribun-Timur.com (2023).

The implementation of religious lessons in schools in accordance with religious characteristics is a right as well as an obligation of schools organized by the community. Government Regulation No. 55 of 2007 concerning Religious Education and Religious Education, article 3 affirms: "Every educational unit in all paths, levels, and types of education is obliged to carry out religious education." The right to get religious lessons is indeed the right of parents and students Rights as citizens must be guaranteed by the government. In accordance with Law Number 20 of 2003 concerning the National Education System (Sisdiknas) article 55 paragraph 1 it is emphasized that the community has the right to organize community-based education in formal and non-formal education in accordance with the peculiarities of religion, social environment, and culture for the benefit of the community. In PP. No. 55 of 2007 concerning Religious Education and Religious Education, article 4, paragraph (7) emphasizes: "Educational units with certain religious characteristics are not obliged to build houses of worship of other religions other than those that are in accordance with the religious characteristics of the educational unit concerned."

This provision is used as the basis for educational institutions in universities such as Muhammadiyah, UIN/IAIN do not facilitate houses of worship. Rector of UIN Jakarta Dede RosyadaThe Rector explained, at UIN Jakarta there are currently a number of non-Muslim students who are studying, both from Christianity, Buddhism and Confucianism. Even among them there is a priest who managed to obtain a doctorate at the Graduate School. UIN Jakarta is an inclusive campus. Anyone can go to college and learn about Islam. For non-Muslims, please study without having to convert their religion," UIN Jakarta must be an open campus for every child of the nation who wants to learn. This openness characterizes that Islam is very tolerant and respects differences. So, said the Rector, anyone can learn as long as they want to follow all the rules applied at UIN Jakarta. However, for non-Muslims who want to study at UIN

Jakarta, the requirement is not provided by a special religious lecturer who adheres to the student (UIN News Online, 2018).

#### D. CONCLUSION

In a theological review, the policy of learning Al-Islam and Muhammadiyah (AIK) for non-Muslim students at the University of Muhammadiyah Mataram (Ummat) is appropriate. The normative texts contained in the Qur'an and hadith state that all people of any age who have not converted to Islam are referred to as *da'wah* ummah who are the object of *da'wah*.

In the juridical view, the Al-Islam and Muhammadiyah (AIK) learning policy for non-Muslim students at the University of Muhammadiyah Mataram (Ummat) does not violate the provisions contained in the laws and regulations. Because the Ummat is an educational institution characterized by religion. *Second*, AIK learning is taken by non-Muslim students voluntarily without any coercion and is used as a material for comparison with the religion adopted by the students.

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