



Internalization of al-islam and kemuhammadiyah values in the da'wah bil hal program to foreign students of ahmad dahlan university

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ABSTRACT

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Keywords

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The purpose of this study is to describe the values of Al-Islam Kemuhammadiyah to foreign students and the impact received by foreign students. The method used is descriptive-qualitative, the object takes samples of Thai and Chinese foreign students. The data used in this study were obtained through direct interviews with recordings and via WhatsApp. Then transcribed in writing with descriptive techniques. The steps taken are (1) transcribe the chat results into writing, (2) sort the chat results into systematic writing, (3) determine the internalization values of Al Islam Kemuhammadiyah, (4) discuss the responses of foreign students to the value of Al Islam Kemuhammadiyah. The results showed that the value of Al Islam Kemuhammadiyah for foreign students is not the same as for students with Islamic status, specifically, foreign students are only introduced to basic Islamic Religion and Muhammadiyah History, and the value of Al Islam Kemuhammadiyah is given the manners of dressing in studying on campus and in the environment. Where wearing clothes must have manners, namely long sleeves/batik shirts and skirts must cover the tutut. The response of foreign students to the value of Al Islam Kemuhammadiyah feels happy to be at Ahmad Dahlan University and accepts all Islamic values that are unique to Ahmad Dahlan University. Kemuhammadiyah Islamic values that are internalized in foreign students are the manners of dressing, interacting, and dressing. Foreign students do not violate typical Al-Islamic values while studying and have begun to adapt to the new culture.

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Introduction

Each university owned by the Islamic movement/organization has its characteristics, such as the Nahdatul Ulama University College has a characteristic of providing education to produce cadres of scholars and professionals. Likewise, Muhammadiyah universities belong to the Muhammadiyah movement in the field of education which aims to form intellectuals based on Amar ma'aruf nahi mungkar and produce cadres who are willing to become Muhammadiyah.

The formation of cadres through the field of education is an effective way and there is special

learning sections set by Muhammadiyah universities, (Tamrin, 2020) according to the Muhammadiyah tarjih decision 02 / PEDI / 1.0 / 2012 concerning the implementation of Muhammadiyah universities, namely in article 9 paragraph 2, namely "every Muhammadiyah university must have a separate curriculum on Al-Islam and Muhammadiyah and implement it step by step for Islamic students". The further decision in paragraph 3 is that the implementation of the Al-Islam and Kemuhammadiyah curriculum for non-Muslim students is carried out only on the introduction of non-routinization to follow Islamic teachings with various specific programs at Muhammadiyah colleges. (Sutarto, Dewi Pernama Sari, 2020) examples from (Syahrul and Arifin, 2018) that can be taken from the practice of the Al Islam Kemuhammadiyah curriculum in Muhammadiyah colleges in NTT and Papua where the geographical-cultural location of Islam is a minority, and the percentage of students is 71% of non-Muslim students and 29% of Islamic students. Where the process of implementing AIK learning all students can actively participate in the Al-Islam Kemuhammadiyah education process and not leave their respective identities, namely student beliefs, where non-Muslim students enter PTM and remain non-Muslims as well as when they leave Muhammadiyah universities. (Hermawan & Nasruddin, 2022).

Muhammadiyah universities commonly abbreviated as PTM have the mandate of Muhammadiyah, namely Muhammadiyah as an Islamic movement and preaching *Amar ma'aruf nahi mungkar*. As an Islamic da'wah movement, Muhammadiyah applies to all areas of its business charity that Islam must be introduced and practiced everywhere, especially at Ahmad Dahlan University Yogyakarta which is one of the PTMs in Indonesia, Ahmad Dahlan PTM is not only limited to implementing the tri dharma of education (transfer of knowledge) but PTM must carry out its distinctive characteristics of the Al-Islam Kemuhammadiyah curriculum, namely (transfer of values) forming religious and noble humans through the values of Al-Islam Kemuhammadiyah (Handoko, 2023).

Learning Al-Islam and kemuhammadiyah is the spirit and body of the mission of the Muhammadiyah Movement, therefore the PTM academic community carries out this mission, especially Ahmad Dahlan University which is the purpose of this research. At Ahmad Dahlan University, the implementation of the Al-Islam Kemuhammadiyah curriculum itself has been running well and always innovates every year to achieve effective implementation.

The challenge at Ahmad Dahlan University at this time is global education, it is undeniable that every advanced academic campus must collaborate with other global academics in advancing the university and creating a golden generation for the future. Since 2010 the university has collaborated with Asian universities in various programs including the International Exchange student program, and International Exchange teacher program. Also, the university was chosen by

the Ministry of Education and Culture as one of the campuses for the program, two international degrees program. Where this program provides an opportunity for foreign students to study for one year at Ahmad Dahlan University.

It is stated in the Higher Education of PP Muhammadiyah that the implementation of Al Islam Kemuhammadiyah multicultural perspective in PTM / A must be applied to the lecture process, material, curriculum, learning strategies, and methods so that learning for non-Islamic students is still accepted at PTM / A universities in Indonesia and internationally. (Hermawan & Nasruddin, 2022)

Therefore, it is necessary to internalize the value of Al Islam Kemuhammadiyah in the implementation of foreign students who are at Ahmad Dahlan University, seeing the relatively different backgrounds of foreign students, from differences in beliefs, culture, race, it is the duty of Ahmad Dahlan University to internalize the value of Al Islam Kemuhammadiyah into programs that are followed by foreign students. The program may be at the level of implementing da'wah bil hal, which is teaching goodness by giving examples in interaction, dressing, and being a role model.

Da'wah is the origin of the Arabic language, namely da'a-yad'u-da'watan, which means invitation, exclamation, and call. (Mutiawati & Ramadhani, 2023) while da'wah bil hal according to (Ghozali & Haqq, 2018) is part of a da'wah method that is an activity of transferring religious values through role models. Furthermore, the opinion of al-mawar (Al-Dakwah; Qawā'idwa Ushūl Egypt) quoted by (Ghozali & Haqq, 2018) that da'wah bil hal is a variety of deeds and actions carried out directly with the object of da'wah.

Da'wah bil hal is a method that has been practiced directly by our prophet Muhammad Saw, the prophet at the beginning came to the Medina area bringing the Mecca community also to survive in Medina. The first step the prophet took was to unite the people of Mecca and Medina into one unit (silaturahmi), and the second step the prophet carried out the construction of the Medina mosque together without giving orders (da'wah bil lisan) but the prophet directly gave an example by working together in building the mosque. (Mutiawati & Ramadhani, 2023) Furthermore, according to Muktaruddin cited by (Mutiawati & Ramadhani, 2023), the figure of Muhammadiyah figures has shown an example in da'wah bil hal, namely what K.H Ahmad Dahlan did in teaching Islam by meditating on the letter Al-Maun which encourages the behavior of empowering the poor, and orphans. Where a form of the Muhammadiyah Movement established Penolong Kesengsaraan Oemoem (PKO) which gradually formed the fields of education, social, and health.

The internalization of the value of Al Islam Kemuhammadiyah into the Ahmad Dahlan Global University's International Affairs Support program is very necessary, seeing Al Islam Kemuhammadiyah is the spirit and soul of the university under the auspices of PTM / A, the effort

to introduce the characteristics of Ahmad Dahlan University with the internalization program of Al Islam Kemuhammadiyah values into da'wah bil hal is the right step and is not coercive to foreign students, because da'wah bil hal is a step to teach the values of goodness in activities, namely appearance, interaction, and manners.

Based on the explanation above, the author is interested in researching the internalization of the value of dakwah bil hal in the AIK program for international students at Ahmad Dahlan University. Efforts to find out how the program is internalized into the value of AIK in international programs and how foreign students respond to the program. This is interesting to study because PTM universities have distinctive values, namely Al-Islam and Kemuhammadiyah, where for the application to foreign students there are still few academics who discuss. For example, research (Hermawan & Nasruddin, 2022) applies the Al-Islam Kemuhammadiyah curriculum to a multicultural perspective on non-Islamic students at Muhammadiyah Purworejo University. Peneletian portrays the perspectives of non-Muslim students on AIK learning conducted at Muhammadiyah Gombong University (Handoko, 2023) besides

that other studies examine foreign students in terms of intercultural communication in adaptation at Hasanudin University (Putri, 2018) this study did not reach the discussion of the learning strategy of Al Islam Kemuhammadiyah to foreign students, only internalizing the values of Al Islam Kemuhammadiyah into dakwah bil hal to be applied to foreign students at Ahmad Dahlan University.

Method

This research method uses a field research approach with a qualitative research model, namely a research method that captures / records phenomena that exist in society or on a subject. The stages passed in this study are; a) analyzing the content of AIK values in the Office of International Affairs Support's The Ahmad Dahlan Global University program, b) analyzing the attitudes of foreign students who get the Al Islam Kemuhammadiyah program during lectures. In collecting data, researchers conducted observations, interviews, and documentation.

The technique of taking subjects and objects in this study uses purposive sampling, namely the selection of subjects and objects based on certain characteristics that are seen to have a relationship with the characteristics of the population that are already known beforehand. (Hermawan & Nasruddin, 2022) The subject that researchers chose was the head of staff of The Office of International Affairs Support at the University Ahmad Dahlan Global (OIA UAD) because the management of foreign student programs at Ahmad Dahlan University is directly by OIA UAD. In the selection of objects, researchers chose one of the foreign students from Thailand and China because the two countries were the majority of foreign students at UAD. Data collection techniques

use observation, interviews, and documentation, and data analysis techniques using the Miles and Huberman model, namely qualitative data analysis which is carried out interactively and continues until completion.

Result and Discussion

1. Definition of Inclusive Education

a. Cultivation of Al Islam Kemuhammadiyah values for international students

The implementation of the Al Islam Kemuhammadiyah program for international students at Ahmad Dahlan University is carried out by the Office of International Affairs Support at the University Ahmad Dahlan Global (OIA UAD). Where the process of implementing programs for foreign students is compiled by OIA UAD and in collaboration with the Islamic Studies Education Institute (LPSI) which is the spirit and body and is a characteristic of PTM / A. implementation of internalization or the process of instilling normative values that will change behavior.

The implementation of the Al Islam Kemuhammadiyah program for foreign students is different from Indonesian non-Muslim students who almost already know the characteristics of Muslims and are willing to accept Islam (Hafid & Hatsama, 2020). In contrast, foreign students whose backgrounds do not think about religion and choose to live freely (Assiry & Amri, 2018). Therefore, it is not appropriate to provide the value of Al Islam Kemuhammadiyah in a learning model or giving wisdom, the right model for implementing the value of Al Islam Kemuhammadiyah to foreign students is in the form of activities of dressing, interacting, communicating, which is the main value in introducing Islam to foreign students. So it takes the internalization of the value of Al Islam Kemuhammadiyah into the foreign student program in collaboration with the Islamic Studies Education Institute (LPSI) through the application of the da'wah bil hal program in changing clothes, communication, and interaction with foreign students. Efforts do not cause culture shock in the continuity of their study in Indonesia and make it easier for them to adapt directly to the other academic community. (Putri, 2018)

The view of UAD OIA staff is the difference between foreign students and other non-Muslim students, namely that foreign students are a cooperation program between Asian countries in advancing the human resources of each country and in this program, there is cooperation that must be respected and maintained by each student. Therefore, the Ahmad Dahlan University program in cooperation must maintain comfort in the learning process of foreign students. The steps taken by UAD are the internalization of Al-Islam Kemuhammadiyah (AIK) values in foreign student programs with dakwah bil hal.

Internalization is the incorporation or unification of values in an attitude or behavior. (Tamrin,

2020) That way the internalization of Al-Islam and Kemuhammadiyah (AIK) values on foreign students internalizes the value of dressing, interacting, and communicating. These values are applied to foreign students in indoor campus or outdoor campus activities. As the results of interviews with UAD OIA staff stated:

“The dressing culture of foreigners is almost the same, prioritizing aesthetics and style, unlike Muslims who are based on the limits of aurat. Foreign students who are at Ahmad Dahlan University have become their culture by dressing in short skirts above the knee and shirt. It is inversely proportional to Ahmad Dahlan University which is one of the Islamic university backgrounds in Indonesia. Therefore, there is a need for a program to introduce neat clothing from an Islamic perspective at UAD, namely covering the aura. Perhaps the standard benchmark is that women wear skirts below the knee without having to force women to wear the hijab and men dress neatly without ripped pants and displaying tattoos.”

The internalization of the value of Al Islam Kemuhammadiyah into this da'wah bil hal which is carried out at UAD for the international student program is by getting used to dressing modestly according to Islam. In every indoor program or lecture on campus as well as outdoor programs or activities outside the campus still carry out polite dress according to Islam. Internalization of values is not only in dressing but also in interacting, the interviewer said:

“Indonesian culture is very different from the culture of other countries, Indonesia has social values that are inherent in every behavior of Indonesians. This becomes human behavior regulated by existing values, one of which is the value of interacting with people of the same or opposite sex. In dealing with interactions we are accustomed to politeness to elders and should not gather with people of the opposite sex who are not yet legal partners. This is in contrast to the culture in other modern Asian countries, where social values governing interactions between members of the same or opposite sex are almost non-existent, as evidenced by free sex between members of the same or opposite sex, or the act of kissing wherever in a loving relationship. UAD as an Islamic-based campus does not support acts of freedom in interactions such as that example, so foreign students must be given information or regulations on campus and while studying in Indonesia. It has been running in the foreign student program at UAD by holding information briefings and presenting resource persons from UAD AIK lecturers to provide deeper insights.”

The implementation of the internalization of Al Islam Kemuhammadiyah values on interactions or relationships of the opposite sex in international students is something that must be a basic step to prevent the free life of foreign students where Indonesia has high social values. Therefore, it makes it easier for students to adapt to the Indonesian environment. The implementation of Al Islam Kemuhammadiyah values also regulates the communication stage based on the informants:

“Communication is the key to human interaction on this earth, as well as what happens to foreign students at UAD equipped with the Indonesian language aims to support the learning process and the adaptation process to the social

environment. Indonesian is known as a language that is easy to learn and has religious values in it. The learning and interaction process is expected to bring positive values between international students and lecturers, foreign students and local students, and students and campus staff. So that there is a positive relationship between all the interactions”.

Intercultural communication is not just the communication of a person of Indonesian nationality with other nationalities. More than that, intercultural communication is the ability to capture differences in nonverbal symbols from various other cultures. (Purba & Yolanda Novita Silaban, 2021) Indonesian is a language that has a strong politeness value at the community level, no exception to the language in other countries must have a politeness value, (Sari, 2018) so that foreign students who learn Indonesian get the cultural value of politeness owned by Indonesia.

2. Problems of Inclusive Education

a. The impact of the value of da'wah bil hal on international students

Based on the results of interviews with OIA UAD staff, three values of Al Islam Kemuhammadiyah are internalized by foreign students, namely dressing, interacting, and communicating. By taking informants from Thai and Chinese students who are the majority of foreign students at UAD to find the impact of internalizing AIK values into the Da'wah Bil Hal program.

Foreign students are students from various other countries who reside in Indonesia. Foreign students at UAD itself consist of various Asian countries, namely China, Thailand, Philippines, Malaysia, Japan, Egypt, East Timor, Vietnam, India, Tunisia, Saudi Arabia, and Bangladesh. Data on foreign students at UAD shows that the percentage of Thailand and China is the majority in 2017-2021. So we chose them as the main source of data to find out the feelings of foreign students and the development of Al Islam Kemuhammadiyah values experienced by them.

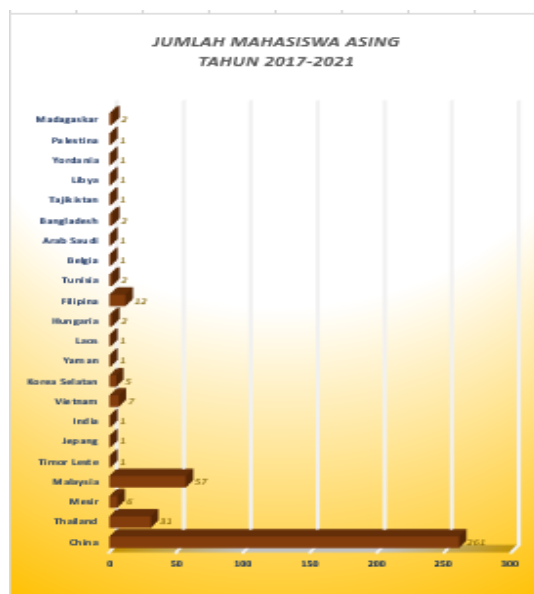


Figure. 1 graph of the number of international students

The reason researchers chose informants from Thailand and China is that they are the largest commodities of foreign students at UAD and also have religious and cultural backgrounds with Indonesia, so researchers want to know how the internalization of Al Islam Kemuhammadiyah values into the da'wah bil hal program to foreign students and how they feel when they are at UAD.

The first informant was Thai students by conducted interviews about UAD and the value of Al Islam Kemuhammadiyah. The application of the interview can be seen in the following example:

Interviewer: what is your major in UAD and also your level semester?

Informant: English of Education and 3 semesters

Interviewer: Could you speak Indonesia?

Informant: bisa sedikit-sedikit dan sedikit tahu (just a little bit but I understand)

Interviewer: what do you think about UAD?

Informant: I first knew the word UAD from my high school because I ever met with some students from UAD who were a teacher in Thailand. When I applied to UAD University to study and come to Yogyakarta, then I got an email from UAD to confirm and invite me to the first agenda with all of the Asian students.

Interviewer: as usual you know UAD is Islami University, so what do you think about it?

Informant: I don't think too much about it, because my interest in studying Indonesia especially UAD is learning and traveling because I most like traveling, besides that I ever heard in Thailand there is an Islamic organization like Syaikul

Islami and I came to campus all of a lecture first meet with students they just give information about UAD is part of Islam University and similar like Muhammadiyah.

Interviewer: Usually we have different cultures in Thailand and Indonesia perhaps about our communication, interaction with someone, and our clothes in daily activities.

Informant: we ever hear from UAD offices before we start studying in class, The UAD office gave us some information and regulations about studying in UAD and also being adaptive in the environment. About the regulations of campus, I and also all my friends accept and follow that information because it is generally every regulation of campus in my country, we are happy to wear batik to come to class and also meet with a funny teacher, About interacting with friends we also to keep distance and we did not play too much with friends because, in class, we have different class although we have organization Thailand students Yogyakarta but we have sometimes meet up with friends because we always in our purpose. Unless we have holiday time and we will go together with the holiday clothes.

Using Indonesia Bahasa we also got the time to learn Indonesia Bahasa one year before our class started, this program helped us to enjoy life in Indonesia and make a lot of positives. During the class, we always communicate with a lecturer using mix-bahasa.

Interviewer: What do you feel activity in learning in UAD?

Informant: there are many activities in UAD like activities indoors or outdoors, I'm very excited to participate in that agenda because this is an agenda to know our friends about the food traditions, and culture of every country. I think the atmosphere here is very active, which makes me very excited all the time.

The conversation above clearly shows that Thai international students always follow the rules and values of Al Islam Kemuhammadiyah in lectures at UAD, namely Islamic values of dress, interaction, and communication. Not only that, Thai international students show that the reason for choosing Indonesia as a place to study and also a place to travel to explore nature and learn about various cultures. Thai international students' understanding of UAD and Muhammadiyah has reached a basic understanding where they assume that Muhammadiyah or Islam is the same as in their country which also has an Islamic organization.

Based on this example, Thai international students feel happy to be at UAD and always carry out

the agreed rules and already know about Muhammadiyah. This shows that students feel happy in various programs on campus.

Furthermore, researchers took data on Chinese foreign students who were taking regular packages as well as studying at UAD, a brief chat with Chinese students began with asking about majors to feelings of being at UAD. Examples of conversations are;

Interviewer: What is your major at the University of Ahmad Dahlan?

Informant: My major is Bahasa Indonesia but it includes many aspects, like music, dance, drama, language and culture, and so on.

Interviewer: what do you think about UAD?

Informant: When I first arrived at Campus 1, I was a little disappointed cause it was not big. But in fact, we would have classes on Campus 1, campus 2, campus 3, and Campus 4, so I no longer felt disappointed but instead traveled between campuses. I know this is inevitable for a private university, but I also quite enjoyed the process this is my first impression. After studying for some time, now I can tell that UAD for me is a warm place. The classroom atmosphere here is relaxed and pleasant, and the teachers are like friends, they are always willing to give us tips on life and share the fun, I wonder if the Indonesian teachers are more approachable. The college students on the university campus are also very enthusiastic and they are always willing to help us, everyone just like our friends. You know we need to take cooking classes, music classes, dance classes, etc. that are not in ordinary classrooms. The facilities of the classrooms I have come into contact with are very complete. It's an interesting and warm place.

Interviewer: Usually we have different cultures in China and Indonesia perhaps about our communication, interaction with someone, and our clothes in daily activities.

Before Asia students start learning in UAD, they have gotten some information about the great value of clothes in daily activity or university, about activity, interaction with friends men or women, and about communication with lectures with friends.

what do you feel when you follow the information about value in UAD?

Informant: I think it is not difficult to follow these regulations. Of course, there are some cultural differences, but as far as I am concerned as a Chinese college student, these rules are similar to the requirements of our university or similar

to my living habits, so I just think this is a common thing. Perhaps the biggest difference is in terms of clothing. My idea is that since you come to this country, you should try the local lifestyle, which is part of the charm. And now I also like to wear batik to class, this is a precious experience, I think it's enough just to be yourself here and it's easy. China students just need time to adapt to summer in Indonesia because in our country Chinese almost people wear short pants and T-shirts or thin clothes to adapt this summer. however, in UAD we always followed the regulations.

The above conversation shows that Chinese international students also feel happy to be at UAD with various Al Islam Kemuhammadiyah values and regulations, the differences that UAD has do not eliminate their interest in learning new things at UAD. According to Chinese foreign students, the rules or values on campus in each country may have similarities because it is a characteristic of each university and they do not object or refuse, only Chinese foreign students need time to adapt to dressing in hot weather in Indonesia which has many differences.

Based on conversations with Chinese international students they make differences as a medium of learning to recognize parts of Indonesian culture such as dances, food, uniforms, and language. This shows that international students are happy to be at UAD and are willing to accept new things they encounter around the campus environment.

Conclusion

Muhammadiyah universities are representative of Muhammadiyah's own goals, namely as a da'wah movement Islam Amar ma'ruf nahi mungkar with the characteristics of Al-Islam and Kemuhammadiyah. every Muhammadiyah university. The movement of da'wah Amar ma'ruf nahi mungkar to foreign students should not be coercion or invitation in the traditional or traditional form of lectures or lessons, because foreign students are foreign students are people who are still taboo on Islam and do not know Muhammadiyah. Muhammadiyah. Therefore, the da'wah that is taught is still generally on the introduction of Islam or Muhammadiyah. Introduction to Islam or Muhammadiyah, so the internalization of the values of Al Islam Kemuhammadiyah on values of Al Islam Kemuhammadiyah to foreign students using da'wah bil hal. Done by Ahmad Dahlan University to foreign students, namely by da'wah bil hal in dressing, interacting, and communicating. Dressing, interacting, and communicating become the basis for recognizing Islam and Muhammadiyah Based on the analysis conducted on foreign students Thai students and Chinese foreign students found that they accept the form of Islamic values on the campus of Ahmad Dahlan University. Islamic values on the campus of Ahmad Dahlan University and follow the rules

on campus. Campus Despite their cultural and religious backgrounds, the students are very happy and proud to accept the culture of dressing, interacting, and following the rules on campus. feel happy and proud to accept the culture of dressing, interacting, and communicating on campus. communicate on campus Proven be happy to participate in activities on indoor campus, and outdoor campus programs organized for international students. The author hopes that international students can establish close relationships with local students to build research development in Indonesia and local students must open new insights and appreciate the existence of foreign students in Indonesia to build relations between countries in cooperation. Islamic research is expected to introduce Islam to foreign students through modern and fun ways without any coercion.

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