

**Learning Model of Al-Islam and Integrative Muhammadiyah for
Students at MTs Muhammadiyah Aimas**

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ABSTRACT: *The development of Muhammadiyah in West Papua is marked by the development of Muhammadiyah's charitable endeavors in the field of education. Where several Muhammadiyah schools are excellent for the people of Sorong, both Muslims and non-Muslims. One of the Muhammadiyah educational institutions that is of interest to the Muslim community is MTs Muhammadiyah II Aimas. The aim of the research is to analyze the learning model of al-Islam and integrative Muhammadiyah and learning implementation. The research paradigm is interpretive, qualitative approach, type of case study research, data collection techniques are carried out by observation, interviews, and documentation. The resulting data were analyzed using a descriptive model with the following steps: data collection, data condensation, data presentation, and conclusions. In order for the validity of the data to be accounted for, the following measures are carried out: extending the observation period, continuous observation, triangulation, and conducting member checks. The conclusion from the results of this study is that the implementation of Al-Islam and Kemuhammadiyah learning at MTs Muhammadiyah Aimas is divided into two, namely Islamic Religious Education and Al-Islam and Kemuhammadiyah. Learning is implemented with Islamic activities contained in extracurricular activity programs, namely Hisbul Wathan, Drum Band, Tapak Suci, Dhuha Prayer and Tahsin. The*

integrative AIK learning model referred to in this study is in line with Fogarty's (1991) theory, namely The Integrated Model (integrative model). that is integrating one discipline. By focusing on integrating a number of skills that the teacher wants to train his students, including thinking skills, social skills, and organizational skills.

Perkembangan Muhammadiyah di Papua Barat ditandai oleh berkembangnya amal usaha Muhammadiyah dalam bidang pendidikan. Dimana beberapa sekolah Muhammadiyah menjadi primadona bagi masyarakat Sorong baik dari kalangan umat muslim maupun nonmuslim. Salah satu lembaga pendidikan Muhammadiyah yang diminati masyarakat muslim adalah MTs Muhammadiyah II Aimas. Tujuan penelitian untuk menganalisis model pembelajaran Al-Islam dan kemuhammadiyahahan integratif dan implementasi pembelajaran. Paradigma penelitian adalah interpretif, pendekatan kualitatif, jenis penelitian studi kasus, teknik pengumpulan data dilakukan dengan observasi, wawancara, dan dokumentasi. Data yang dihasilkan dianalisis dengan model deskriptif dengan langkah-langkah: koleksi data, kondensasi data, menyajikan data, dan kesimpulan. Agar keabsahan data dapat dipertanggungjawabkan, maka dilakukan: perpanjangan masa pengamatan, pengamatan terus-menerus, triangulasi, dan mengadakan member check. Kesimpulan dari hasil penelitian ini adalah Penyelenggaraan pembelajaran Al-Islam dan Kemuhammadiyahahan di MTs Muhammadiyah Aimas terbagi menjadi dua yaitu Pendidikan Agama Islam dan Al-Islam dan Kemuhammadiyahahan.

Pembelajaran diimplementasikan dengan kegiatan keIslaman yang tertuang dalam program kegiatan ekstrakurikuler, yaitu Hisbul Wathan, Drum Band, Tapak Suci, Sholat Dhuha dan Tahsin. Model pembelajaran AIK integratif yang dimaksud dalam penelitian ini sejalan dengan teori Fogarty (1991) yaitu The Integrated Model (model integratif). yaitu mengintegrasikan satu disiplin ilmu. Secara fokus pengintegrasian pada sejumlah keterampilan yang ingin dilatihkan oleh guru

kepada siswanya, meliputi keterampilan berfikir, keterampilan sosial, dan keterampilan mengorganisasi.

Keywords: *Model, AIK, Integrative, MTs Muhammadiyah II Aimas*

INTRODUCTION

The Muhammadiyah movement cannot be separated from its contribution in the field of education. According to (Aya'bani, 2018; Harianto, 2018) Muhammadiyah education has its own characteristics compared to education in general. This feature is based on the Al-Qur'an and Sunnah, the Islamic da'wah movement and Tajdid (Arifin, 2018; Santoso et al., 2023). It is in this field of education that Muhammadiyah has a major role in unifying and mobilizing Muslim forces as the main shield in the Unitary State of the Republic of Indonesia.

Since its establishment until now, Muhammadiyah has always been committed to achieving Muhammadiyah's educational goals, namely the realization of Muslim people who are pious, have noble character, believe in themselves, love the motherland and are useful to society and the country, do charity towards the realization of a main, just and prosperous society that is blessed by Allah SWT. One of the keys to its success is that philosophical, psychological and sociological aspects are the main concern in providing quality education that is affordable to the wider community (AL-Furuq, 2020; Siddiq & Salama, 2018; B Santoso et al., 2021).

In the current era, Muhammadiyah's educational challenges are increasingly complex. Especially now that the challenges of education are included in the industrial revolution 4.0 and society 5.0 (Budi Santoso et al., 2023). In that era, educational institutions experienced extraordinary turmoil. Including Islamic educational institutions. With the long experience it has had so far, Muhammadiyah is expected to be able to present an advanced education system, which can be an example for other educational institutions. Another challenge is the problem of equal distribution of education quality. Where the quality of education in villages is lower than in cities. Even more so in the 3T area (Budi Santoso et al., 2021).

Based on population data from the Central Bureau of Statistics for Papua Province in 2020, the number of adherents of Islam is 519562 people, Protestants 2434467 people, Hindus 3425 people and Buddhists 2560 people (Budi Santoso, Muzakki, et al., 2023).

One of the Muhammadiyah educational institutions most in demand by the people of Sorong, West Papua is MTs Muhammadiyah II Aimas. Even though it is located in the Regency, the enthusiasm of the Sorong people is very high. This is marked by the large number of new students every new academic year, compared to other schools of the same rank. based on data on new student admissions in the 2020/2021 school year the number of students accepted at MTs Muhammadiyah II Aimas was 315 students. This is very different from madrasas/schools of the same rank in the same collation, namely MTs Muhammadiyah Salawati in the same academic year with 110 Siawa applicants and MTs Muhammadiyah III Katapop which only had 50 students.

The Academic Field of MTs Muhammadiyah II Aimas also has its own characteristics when compared to its equivalent schools. This feature is the division of classes that are tailored to the needs of the students, namely the division of regular classes, tahfid classes and Muhammadiyah Boarding School classes. In addition, to increase their talents and interests at MTs Muhammadiyah II Aimas, extracurriculars are available that students can choose according to their talents and interests. This is different from schools that are equivalent, the majority in equivalent classes only have one regular class available and the selection of extracurricular options for students' interests and talents is also very limited.

The application of Al-Islam and Kemuhammadiyahhan carried out by MTs Muhammadiyah Aimas has produced positive results for the institution, one of which is the number of programs and students compared to other institutions. Besides that, public trust increases every year in this Muhammadiyah institution. Therefore, in this study the researcher was interested in carrying out research related to the Al-Islam and Kemuhammadiyahhan learning model at MTs Muhammadiyah II Aimas.

In line with the challenges of Al-Islam and Kemuhammadiyahhan education in Islamic education institutions, there are relevant related studies including: Muhammadiyah Christianity (convergence of Muslims and Christians in Education) (Mu'ti & Haq, 2009), Al-Islam Kemuhammadiyahhan For Non-Muslims: Empirical Studies of Policies and Learning Models, Analysis of the application of Al-Islam and Kemuhammadiyahhan values in lectures, Learning Evaluation of Al-Islam and KeMuhammadiyahhan Courses as Internalization of Strengthening Character Education for Students of PAI Study Program at Universities Muhammadiyah tangerang, Teacher Competency Development Model at Madrasah Tsanawiyah Muhammadiyah

Ponorgo, Humanism Education of Kiyai Haji Ahmad Dahlan Tracing the Early Muhammadiyah Period of Education and Its Implications), Al-Islam and Muhammadiyah as the basis of character education.

The results of the literature review above state that the number of Al-Islam and Kemuhammadiyah education in Muhammadiyah schools is still limited. While in-depth studies related to Al-Islam and Kemuhammadiyah research talk more about Muhammadiyah Higher Education. Even though it does not rule out the possibility of good implementation of Al-Islam and Muhammadiyah in Muhammadiyah schools that need to be written as a publication. This is the author's justification for proposing more in-depth research related to Al-Islam and Kemuhammadiyah learning which is carried out at MTs Muhammadiyah II Aimas. Another reason the researcher chose MTs Muhammadiyah II Aimas was because the researcher saw a systematic and factual description of the facts related to the Al-Islam and Muhammadiyah education model applied in Muhammadiyah educational institutions.

The research statement proposed in the basic research of Muhammadiyah Research is how the learning model of Al-Islam and Kemuhammadiyah at MTs Muhammadiyah II Aimas.

LITERATURE REVIEW

Research related to the research topic: Al-Islam and Kemuhammadiyah Learning Models at MTs Muhammadiyah II Aimas. Among these studies are: first, Al-Islam and Kemuhammadiyah as the Basis for Character Education (Hamami et al., 2019). This study used a phenomenological qualitative approach involving 65 people consisting of principals, vice principals, teachers and students. The results of the study are that the position of Al-Islam and Kemuhammadiyah education in the Muhammadiyah Middle School in Pekanbaru City occupies a very strategic position, this is due to; first, AIK education as a hallmark of Muhammadiyah schools. Second, AIK education is a competency that must be possessed by students and is a prerequisite for graduation. Third, AIK education as an integral part of the curriculum. Fourth, AIK education is supported by teachers who have Islamic and Kemuhammadiyah competencies. An integrative learning system in terms of teachers, students and parents as well as integrative in terms of curriculum. Thus making AIK lessons the basis for building student character at Muhammadiyah Senior High School in Pekanbaru City.

Second, Research by Arifin, (2015) Reconstruction of Al-Islam-Kemuhammadiyah (AIK) Muhammadiyah Higher Education as a

Values Education Praxis. In the curriculum of Muhammadiyah Higher Education there is a stipulation that AIK is a compulsory material, a kind of Islamic religious education that must be given in general tertiary education. However, AIK has a greater weight of credit and study hours than Islamic religious education in public universities, which weighs 2 credits and is given only once in one semester, while AIK has weights of 4-8 credits which are given for four semesters. By considering AIK's position, this paper intends to elaborate on AIK as a value education praxis. This paper is based on descriptive research on a number of documents related to AIK produced by Muhammadiyah and the University of Muhammadiyah Malang, one of the Muhammadiyah Universities which is used as an example of a case for the development of AIK. At the end of this paper, the author recommends the importance of values education as a paradigm in developing AIK.

Third, the book written by Mu'ti & Haq (2009) according to him there is the newest variant of someone in Muhammadiyah, namely KrismuHa (Muhammadiyah Christian). They are Christians who really understand, animate and support the Muhammadiyah movement. The modality of trust built between communities of different beliefs is not only an adhesive for cohesiveness but also raises socio-cultural convergence. The emergence of modern educational institutions has triggered social-economic mobility and transformation. This supports the existence of religious pluralism and has a positive correlation with the softening of the fundamentalism of pure Islamic ideology.

Fourth, the Quality Muhammadiyah School Development Model Through AIK Curriculum Transformation (Aly, 2018). The research method used is descriptive qualitative with a library research approach and field research, with document studies, observations and interviews as data collection methods. The material objects of this research are Muhammadiyah Junior High School (SMPM) 01 Surakarta and Muhammadiyah Junior High School (SMPM) Plus Klaten. From this research two main conclusions can be drawn. First, efforts to develop quality Muhammadiyah schools at SMPM 01 Surakarta and SMPM Plus Klaten are carried out by transforming the AIK curriculum. This method is focused on developing two standards, namely: content standards and process standards. In the context of content standards and process standards, the two schools transformed the AIK curriculum by adding Islamic Religious Education materials that had been stipulated by government regulations, and adding activities by strengthening AIK learning in class, and adding religious

co-curricular and extra-curricular activities. Second, the AIK learning process has the potential to develop quality Muhammadiyah schools. Both schools use a variety of methods in developing learning activities in class, and in religious co-curricular and extra-curricular activities. In this case, the teachers use learning methods in the form of: habituation, memorization, practice and repetition, question and answer, discussion, games, and practice.

Fifth, Islamic and Muhammadiyah-Based Character Education with the Shibghah Method (Djauhari, 2019). This research is a research with a qualitative approach with a descriptive method that places humans as the main subject in socio-cultural events. The intended subjects were students and Muhammadiyah leaders. Collecting data using interview techniques, observation, and documentation. Data were analyzed descriptively using three stages of analysis, namely: data collection, data reduction, and drawing conclusions. The conclusions of this study are, first, Al-Islam and Kemuhammadiyah learning can be developed into a model of character education in order to realize scholars who have passion as kaaffah Muslims and progressive Islam. Second, the Muhammadiyah University Jakarta Campus already has a culture that characterizes an Islamic campus and is managed according to Islamic Education Management standards, so that it is expected to make a real and effective contribution to the implementation of the Development of Al-Islam and Muhammadiyah-based Character Education Models with the Shibghah Method. Finally, thirdly, the Al-Islam and Muhammadiyah-based Character Education Model with the Shibghah Method can be used as a character education model that can produce Muslim scholars as well as Muhammadiyah Organization cadres with Progressive Islamic Characters.

Sixth, the AIK Competency Model for Madrasah Tsanawiyah Muhammadiyah Ponorogo Teachers (Rohmadi, Bambang Wahrudin, 2021). Teacher AIK Competency Development at MTs Muhammadiyah throughout Ponorogo is carried out in various forms and models. The forms and models vary greatly according to the situation and conditions of each madrasah. In general, there are those that enter the monitoring and coaching model, the quality control model, the supervision model and the guardian angel model.

Based on the findings above, in general the research produced so far related to Al-Islam and Kemuhammadiyah learning at MTs Muhammadiyah II Aimas is still limited, namely still at the concept level. Meanwhile at the level of implementation of AIK learning in Muhammadiyah schools is still very limited. This is the state of the art

research value which the researchers are currently proposing with the title *Al-Islam and Kemuhammadiyah Learning Model of Madrasah Tsanawiyah Muhammadiyah II Aimas*.

METHODS

According to the perspective of the interpretive paradigm, seeing social reality is something that is only labels and concepts used to construct reality and nothing is real. The nature of this interpretation assumes that individuals actively and consciously see and construct social reality, in this case everyone must have a different meaning for the event, in other words social reality is the result of interactions between social actors in their environment. In the interpretive paradigm, knowledge is seen as a way of understanding an event (Burrell & Morgan, 2009).

This study uses a qualitative approach with a case study type of research. Data mined with three ways, namely observation, interviews and documentation. Once collected then analyzed using the Miles and Huberman interactive analysis model. The flow of data analysis according to Miles and Huberman (1992) is data collection, data reduction, data presentation and drawing conclusions. The data collected is related to the *A-Islam and Kemuhammadiyah learning models*. The informants in this study were educators, students and vice principals of the curriculum section.

Checking the validity of the data is needed with the aim that the resulting data can be trusted and can be accounted for scientifically. Checking the validity of the data is a step to reduce validity in the process of obtaining research data, of course if an error is made, it will have an impact on the final results of a study. Therefore, the validity of the data in qualitative research is an attempt to increase the level of confidence in the data. In qualitative research, what becomes the instrument is the research itself. Therefore, Sugiono (2015) in (Rasid et al., 2021) conveys the possibility of native occurrence in the community carrying out this research. So to avoid this from happening, it's recommended to test the validity of the data. Checking the validity of the data in qualitative research, including: credibility, dependability, confirmability, and transferability.

FINDINGS AND DISCUSSION

Based on the results of the interviews and documentation that have been conducted by the author, the writer concludes that the *Al-Islam and Kemuhammadiyah Learning Model* is as follows:

1. Learning Approaches

The learning approach taken by MTs Muhammadiyah Aimas is carried out using a student-centered learning approach, the teacher acts as a facilitator who is able to motivate and arouse students' interest in PAI learning materials with various learning approaches according to the needs, abilities, talents and interests of students. This is as in the results of the interview:

The approach used in student-centered learning, means that all activities are designed, both in-class activities and co-curricular activities at the center entirely for the formation of student character, according to the vision and mission proclaimed by the school. So in all activities, students play an active role in its implementation, so that they gain direct learning experience, which they will later easily apply in social life.

2. Learning Strategies

The learning strategy used by Discovery Learning is in an effort to instill and improve students' religious values. This is based on interviews:

With this learning strategy, students discover the AIK learning concepts for themselves in a learning activity programmed by the teacher, for example in co-curricular activities such as Dhuha Prayer students who take part in the prayer concept activities first, students can discover the concept themselves, and this provides a very valuable learning experience for students.

3. Learning Methods

To determine the use of learning methods, researchers conducted interviews with informants and obtained information:

We use learning methods, namely the method of lectures, demonstrations, question and answer, habituation, exemplary and advice. We feel that this method is right for us to do, because MTs students who are teenagers need exemplary and direction in the form of advice and lectures, besides that students prefer to do direct learning with demonstration and habituation methods, and here students are also trained to be responsible for the tasks given.

Researchers also made observations of the learning process carried out, the lecture method was used by teachers in conveying learning material orally to their students, both learning that was carried out in the classroom in the form of subjects, as well as co-curricular activities. The

demonstration method is also used by AIK teachers, meaning that students carry out direct practice of PAI learning activities, such as the practice of prayer, recitations, mufrodat, muraja'ah and tausiyah.

Learning Techniques

Based on the results of the interviews it was explained that the techniques used by the teacher were classical and individual. Based on the results of observations made by researchers, it is known that learning activities with classical techniques are carried out in the classroom, usually using the lecture method and the question and answer method. Meanwhile, at different times, researchers also see teachers using individual techniques, by providing opportunities for students to demonstrate self-readiness in learning, usually using the demonstration method, this individual technique can serve individual differences in students, such as in learning styles, motivation, personality, background knowledge, and so on (Sutrisno et al., 2023). At different times and places, researchers also looked at the use of classical and individual techniques, which were carried out by teachers in the mosque environment in co-curricular activities, teachers gave directions to students classically, and during worship practices, teachers gave assessments to students individually using the demonstration method.

Previous research related to this research was carried out by Abdullah Aly (2019) the development of quality Muhammadiyah schools was carried out by transforming the AIK curriculum which was carried out in two ways, namely content standards and process standards. Another study was conducted by Rasta Kurniawati Br. Pinem (2019) which resulted in findings that the teaching methods of Al-Islam and Kemuhammadiyah carried out by lecturers teach in various classes such as lectures, assignments, discussions and debriefings. The results of this study provide a broader picture of the application of the Al-Islam and Kemuhammadiyah learning models implemented in Muhammadiyah educational institutions compared to previous studies.

Based on the research data above, it can be interpreted that the classical and individual learning techniques used by AIK teachers mean that each teacher has a specific teaching style or style for each teacher. Students can choose their preferred learning style. The use of individual learning techniques is based on the understanding that each child is unique, they have different characteristics, have different talents and interests, so that the learning techniques used must also adapt to the student's character.

Based on research data it can also be analyzed that in general the material in Integrative PAI learning activities at MTs Muhammadiyah II Aimas supports each other between one activity and another. With these activities students can develop their cognitive abilities as well as their affective and psychomotor abilities, because students have direct experience or practice in learning so that it is easier to understand and apply them in everyday life.

As a result of the AIK Integrative learning activities, seen from the cognitive aspect, students have more meaningful insights into the Islamic religion, because learning is done by practice, so that students gain direct learning experience. In addition, students can also read the Koran properly and correctly, because of various extracurricular activities such as: Hisbul Wathan, Drum Band, Tapak Suci, Dhuha Prayer and Tahsin. From the affective aspect, students can have discipline and awareness in covering their genitals, performing prayers, and being motivated to read the Koran and understand the contents of the Koran. Meanwhile, from the psychomotor aspect, students are able to pray well, tidiness in wearing school uniforms, namely covering their genitals according to Islamic teachings, student compliance with school regulations and carrying out religious activity schedules with sincerity.

The integrative AIK learning model adopts Fogarty's theory (1991), namely The Integrated Model (integrative model). MTs Muhammadiyah II Aimas uses the AIK integrative learning model. This is in line with the Nested Model integrative learning developed by Forgarty (1991), which integrates one discipline. focusing on integrating a number of skills that the teacher wants to train his students, including thinking skills, social skills, and organizational skills (in this study is the spirit of student leadership).

Analysis of the data from the theory of the integrative AIK learning model mentioned above, it can be understood that substantially the integration of AIK, especially the integration of madrasah educational materials, the orientation is to erode the existence of a dichotomy between AIK and general education, in other words that in the development of an educational unit, especially the development of teaching materials, there needs to be a balance between Science and Technology (Science and Technology) and IMTAK (Faith and Piety).

CONCLUSION

The implementation of integrative Al-Islam and Kemuhammadiyah learning at MTs Muhammadiyah Aimas consists of four parts: using the Student Centered Learning approach, Discovery Learning Strategy, using more than one method, namely: lectures, demonstrations, question and answer, habituation and role models while techniques use individual and classical techniques. The integrative AIK learning model at MTs Muhammadiyah Aimas adopts Fogarty's (1991) theory, namely The Integrated Model (integrative model). This is in line with the Nested Model integrative learning developed by Forgarty (1991), which integrates one discipline. By focusing on integrating a number of skills that the teacher wants to train his students, including thinking skills, social skills, and organizational skills.

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