
Reconceptualizing Islamic Education through al-Islam and Kemuhammadiyah (AIK) for Advancing the SDGs in Indonesia

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Abstract

Objective: This research aims to explain the urgency, reconceptualization, strategies, and implications of AIK transformation that support sustainable development. **Theoretical framework:** The theoretical framework of this research is based on Paulo Freire's Critical Pedagogy and Amin Abdullah's Integration-Interconnection paradigm. **Literature review:** AIK faces stagnation because it is still normative and less responsive to contemporary realities. Previous research has shown the potential for integration of Islamic values (tauḥīd, 'ubūdiyyah, itqān, iḥsān, imtiyāz, and khidmat) with SDGs indicators (SDG 1, SDG 4, SDG 10, SDG 13, SDG 16), and emphasizes the urgency of sustainability-based curriculum reform. **Methods:** This research method uses a qualitative approach based on a literature study, analyzing the content of the literature, identifying key themes that link Islamic values and SDGs indicators, and reconstructing the AIK paradigm from a sustainability perspective. **Results:** The results show that the AIK curriculum can be transformed into a contextual and transformative education model through the integration of Islamic values such as tauḥīd, 'ubūdiyyah, itqān, iḥsān, imtiyāz, and perkhidmatan (service into the SDGs) indicators, including SDG 1 (No Poverty), SDG 4 (Quality Education), SDG 10 (Reduced Inequalities), SDG 13 (Climate Action), and SDG 16 (Peace and Justice). Its implementation includes curriculum renewal, cross-disciplinary collaboration, participatory learning, student research and social action, as well as critical pedagogy-based faculty training. **Implications:** The implications of AIK extend to the philosophical, curricular, cultural, and structural realms in Islamic higher education. **Novelty:** The novelty of this research lies in the integration of progressive Islamic values with SDG principles within a conceptual framework that has not been extensively explored, as well as the development of an AIK curriculum model that is responsive to global challenges in spiritual, social, and ecological aspects.

Keywords: reconceptualization, islamic education, aik, sdgs, transformative.

INTRODUCTION

Education is the main instrument in creating a just, sustainable, and progressive civilization [1]. In a global context, education is not only expected to produce individuals who are academically intelligent but also socially and ecologically responsible [2]. This is reflected in the global agenda of the Sustainable Development Goals (SDGs) 2030, which explicitly places quality and inclusive education as the foundation for achieving other development goals [3]. One of the goals of SDG 4, which is Quality Education, emphasizes the importance of ensuring inclusive and equitable education and promoting lifelong learning opportunities for all. More specifically, the target of SDG number 4.7 calls for all learners to acquire the knowledge and skills needed to promote sustainable development by 2030, including through education about human rights, gender equality, promotion of a culture of peace and non-violence, and appreciation of cultural diversity and its contribution to sustainable development [4].

In this context, Muhammadiyah and 'Aisyiyah Higher Education Institutions, as part of Muhammadiyah's Business Efforts, play a strategic role in advancing Islamic education that is not only based on the values of faith but also relevant to global social dynamics. With a total of 163 higher education institutions consisting of 97 universities, 26 institutes, 34 colleges, 5 polytechnics, and 1 academy, Muhammadiyah and 'Aisyiyah Higher Education Institutions have a broad institutional capacity to become a pioneer in mainstreaming progressive, inclusive, and sustainable Islamic values in the national higher education landscape [5].

One of the main instruments in realizing the grand vision of Muhammadiyah as an ideological Islamic missionary movement is the course on Al-Islam and Kemuhammadiyahan (AIK), which has become a distinctive and mandatory curriculum in all Muhammadiyah and 'Aisyiyah Higher Education Institutions [6, 7]. Muhammadiyah, as an ideological missionary organization, has this ideological nature as the spirit of all its movements, including in the field of education. In this context, AIK functions not only as a reinforcement of the organization's ideological identity, as stated in The Foundation of Beliefs and Life Aspirations of Muhammadiyah, but also as a strategic instrument to align higher education goals with the mission of Islam and Muhammadiyah [8].

In addition to strengthening identity, AIK also carries a broader educational mission, which is to shape the progressive, contextual, and responsive Islamic character of students to the challenges of the times [9, 10]. In the Muhammadiyah educational tradition, the Islamic values taught in AIK include the teachings of *Tauhid*, trustworthiness, prophetic ethics, the spirit of *Tajdid* (renewal), and other Islamic values, which are substantially very compatible with the transformative spirit of the Sustainable Development Goals (SDGs) [11]. Thus, AIK not only serves as a means of inheriting progressive Islamic values but also becomes an important medium in shaping agents of change capable of contributing to sustainable development, both at the local, national, and global levels.

However, at the implementation level, AIK has not yet been fully developed as a transformative and contextual educational paradigm. As Sholihah revealed, AIK tends to be taught normatively and informatively, with an approach that is still predominantly textual and less reflective of contemporary realities [12]. As a result, the potential of AIK as a space for the formation of critical awareness and social action based on Islamic values has not been fully realized, especially regarding the internalization of SDGs values in the academic life and praxis of students.

The reality on the ground also shows a disconnection between the ideality of AIK (Al-Islam and Muhammadiyah) values and their implementation in the learning environment of Muhammadiyah higher education institutions [13]. Many students view the AIK course as an administrative formality that has no direct connection to social life, and even consider it separate from contemporary global issues such as poverty, gender inequality, and the climate crisis. This perception is supported by Hermawan's research, which shows that the

categorization of prophetic values in Islamic Religious Education (AIK) is still relatively simple and has not comprehensively covered the entire learning process. There is still significant potential to enrich these values thru further exploration of various dimensions, including the AIK curriculum, teaching methods, student character development, and the qualifications of AIK lecturers. The synergistic integration of all these elements will enable the implementation of prophetic values in AIK to become stronger, contextually relevant, and aligned with contemporary humanitarian challenges and the Sustainable Development Goals (SDGs) [14]. For more clarity, it can be observed in the research gap image below.

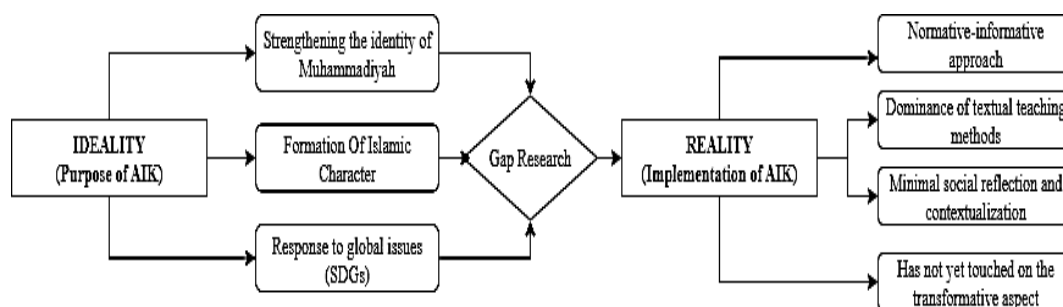


Figure 1. Research Gap

Moreover, AIK has yet to function as a center of values that transforms students' religious awareness into tangible social actions. This is in line with the findings of Busahdiar et al, which emphasize that AIK often only serves as an additional course, without substantive integration into the daily mindset and behavior of students, let alone being linked to sustainable development agendas such as the SDGs [15]. This condition has serious implications for the role of Islamic education in national development. If the paradigm of Islamic education, particularly in the form of Al-Islam and Kemuhammadiyah (AIK) courses, is not promptly adjusted to the dynamics and demands of the times, then Islamic institutions will fall behind and will be unable to provide substantive contributions in addressing global challenges such as poverty, gender inequality, and the climate crisis. In this context, a reconceptualization effort is needed, namely the renewal of perspectives and practices of Islamic education based on AIK, so that the noble values of Islam do not only become normative legacies but can also transform into a transformational force in addressing social, economic, and environmental sustainability issues. Elpita Sari emphasizes that AIK education needs to be directed towards character formation that is not only spiritually religious but also intellectually smart and socially empowered, through a holistic approach that encompasses spiritual, intellectual, and social dimensions [16].

In line with that, Achmad (2024) proposed the idea of reactivating AIK as a basis for character education that is not trapped in dogmatism, but rather becomes a foundation of values for contextual and solution-oriented social transformation, by Islam's mission as *rahmatan lil 'alamin* [17]. In the global framework, Tohir Mustofa (2024) emphasizes that the integration of Sustainable Development Goals (SDGs) values into the Islamic education curriculum, including AIK, has become a necessity. Values such as justice, peace, environmental protection, and gender equality need to be integrated into practical learning designs so that Islamic education is not only moralistic but also responsive to contemporary humanitarian crises [18].

This research uses Paulo Freire's Critical Pedagogy approach, which views education as a means of liberation and the formation of critical consciousness [19]. In the context of AIK, this approach emphasizes the need for dialogical and transformative learning, not merely the transfer of doctrine. To strengthen the contextualization of Islam, the Integration-Interconnection theory by Amin Abdullah is also used, which emphasizes the importance of an interdisciplinary approach in Islamic education [20]. This theory allows

AIK to be integrated with global issues such as social justice, the environment, and diversity. By combining these two approaches, AIK is developed as a space for reflecting grounded, contextual Islamic values and critically and transformatively supporting the SDGs agenda.

Several studies have examined the relationship between Islamic education and the Sustainable Development Goals (SDGs), but the majority of these studies are still general and have not specifically addressed AIK (Al-Islam and Kemuhammadiyah) as a distinctive course within Muhammadiyah Higher Education institutions. AIK has a strategic position as an ideological and pedagogical instrument that has high potential in transformationally internalizing sustainability values. Tohir Mustafa, in his research on the Integration of SDG values, emphasizes the importance of integrating the Islamic education curriculum with SDG values as a strategic step towards adaptive and moral education, highlighting that this integration should be a moral responsibility of Islamic education [18]. Nevertheless, their study has not yet delved into the paradigmatic aspects that explore fundamental transformations in the structure and objectives of AIK. Halima et al in their study on the Use of the Discrepancy Model in the Evaluation of the Al Islam and Kemuhammadiyah (AIK) Learning Program at Muhammadiyah University of Kendari, revealed that the AIK curriculum at Muhammadiyah Higher Education Institutions still minimally addresses environmental and social dimensions explicitly [21]. The study by Chairy, Ach., Istiqomah, and Atika Cahya Fajriyati Nahdiyah (2024) in the article *"Sustainable Development Goals (SDGs) and Islamic Education in Higher Education: Synergy for the Future,"* emphasizes the importance of synergy between Islamic values and the SDGs. However, the discussion remains at the conceptual level of Islamic education in general and has not specifically reviewed the role of the AIK curriculum in supporting the agenda [22]. Similarly, the article by Fadil, Khaidir, Noor Isna Alfaien, and Ahmad Mulyadi Kosim titled *"Efforts to Improve the Quality of Islamic Religious Education in Indonesia in Realizing the SDGs"* highlights the urgency of reforming the PAI curriculum in public schools and madrasahs to be more responsive to global issues. Although relevant, this article does not highlight the uniqueness and complexity of AIK courses in higher education, particularly in the context of Muhammadiyah [23].

Meanwhile, research by Alfandi, Reza Cahya, and Nurul Latifatul Inayati in the article *"Strategies for Internalizing Islamic Education Values through Nonformal Learning to Support the Achievement of Sustainable Development Goals (SDGs)"* offers a nonformal learning-based approach for the internalization of Islamic values in society. The focus of the study is more directed towards community education, such as majelis taklim and socio-religious activities, rather than the development of formal AIK curriculum design in Muhammadiyah universities [24]. Additionally, Yusuf has developed a project-based AIK learning model to enhance the practical relevance of AIK among students. However, this model has not yet been systematically linked to the theoretical framework of the SDGs structurally within the curriculum.

Based on the literature review, it is evident that there has not been a single study that specifically and thoroughly discusses the course of Al-Islam and Kemuhammadiyah (AIK) from the perspective of the Sustainable Development Goals (SDGs). The absence includes three main aspects: first, the lack of reconstruction of the AIK education paradigm that is explicitly oriented towards social, economic, and ecological sustainability; second, the lack of theoretical integration between AIK values and SDG principles; and third, the absence of the formulation of an AIK curriculum model based on progressive Islamic values in responding to global issues such as poverty, climate change, peace, and social justice. Most research still focuses on the technical and practical aspects of learning, such as teaching methods or the role of educators, without delving deeper into the philosophical and transformative aspects that have the potential to fundamentally change the perspective of educational institutions.

This research offers novelty by constructing a new conceptual framework through the reconceptualization of the Islamic education paradigm based on AIK within the perspective of SDGs. This approach not only bridges Islamic education with contemporary global issues but also reaffirms the strategic role of AIK as a driving force for sustainable social change. Academically, this positions AIK not merely as the ideological identity of Muhammadiyah, but as a relevant and progressive paradigm of Islamic learning in the global era

In the context of the reconceptualization of AIK based on SDGs, Muhammadiyah's Progressive Islam emphasizes fundamental distinctions compared to various other Islamic movements. This distinction encompasses theological, epistemological, ethical, and practical realms, making Islam not merely a symbolic heritage but a transformative force that liberates, enlightens, and advances life. *Tauhīd* is understood as an emancipatory energy, not merely a vertical doctrine. *Ijtihad* and *tajdid* are developed collectively and scientifically to address global dynamics. Moderation (*wasathiyah*) is progressively manifested by rejecting extremism and embracing inclusivity. Progressive Islam also bridges revelation and knowledge, avoiding the dichotomy between religion and science. In the spiritual aspect, Muhammadiyah promotes active social Sufism within the community. Meanwhile, the principle of human dignity is emphasized through a humanistic and empowering AIK approach [25]. With all these characteristics, AIK is no longer just an ideological lesson but rather a relevant paradigm of Islamic learning, shaping a generation of Muslims who are religious, intellectual, and oriented towards social and ecological sustainability.

The urgency of this research is based on the need to redefine the strategic role of Islamic education based on AIK in responding to the multidimensional ecological, social, and spiritual crises that are the main focus of the SDGs. Furthermore, the gap in the literature that examines the AIK paradigmatically within the framework of sustainability strengthens the argument for the importance of this conceptual renewal. Without a paradigm shift, AIK risks getting trapped in administrative routines and losing its transformational vitality in shaping a progressive society.

This research has the main objective of explaining the urgency of a new paradigm of Islamic education in responding to the challenges of the SDGs, formulating a new conceptual framework for the AIK-based Islamic education paradigm integrated with SDG values, and exploring its transformative potential in the context of higher education at Muhammadiyah in Indonesia. This research also aims to provide strategic recommendations for the design of the AIK curriculum and pedagogy that can concretely, applicably, and contextually address the challenges of sustainable development. In addition, this research also explains the implications of the AIK-based Islamic education paradigm in achieving the SDGs.

LITERATURE REVIEW

Islamic education plays a strategic role in shaping a just, sustainable, and progressive civilization. In the global context, the Sustainable Development Goals (SDGs) 2030 place quality, inclusive, and sustainable education as the foundation for the achievement of other development goals. One of the important targets, SDG 4.7, emphasizes that by 2030, all students are expected to acquire knowledge, skills, and values that support sustainable development, including respect for human rights, gender equality, a culture of peace, and appreciation for cultural diversity. Several studies by García et al. and the United Nations show that religious education, including Islamic education, needs to respond to global issues such as poverty, inequality, the climate crisis, and environmental degradation by harnessing the potential of Islamic universal values such as monotheism, *ihsan*, and justice as the ethical foundation of sustainable development [3][4].

Within the scope of Muhammadiyah and 'Aisyiyah Universities (PTMA), the Al-Islam and Muhammadiyah (AIK) course is the main instrument in strengthening ideological identity and forming a progressive Islamic character. AIK contains basic teachings such as monotheism, prophetic ethics, trust, *tajdid* (renewal), and the spirit of social service that are relevant to the transformative values of the SDGs. However, the research of Solihah and Rozi reveals that the implementation of AIK still tends to be normative and informative, with a predominantly textual approach and less reflective of contemporary reality [12][13]. This condition has caused AIK's potential as a medium for forming critical awareness and driving social action to not be optimally utilized.

Previous studies on the integration of Islamic education with the SDGs are generally still general and have not specifically placed AIK as a typical ideological and pedagogical instrument of PTMA. Some studies even focus more on religious education in public schools or non-formal learning, such as the research conducted by Alfandi & Inayati, without delving into the paradigmatic aspects of AIK [24].

Reconceptualizing AIK from the perspective of the SDGs requires a strong theoretical foundation. The two main approaches that are relevant in this context are Critical Pedagogy, developed by Paulo Freire, and the Integration-Interconnection paradigm introduced by Amin Abdullah. Critical Pedagogy views education as a liberating practice that rejects the banking education model and encourages dialogical, participatory, and contextual learning. Within the framework of AIK, this approach demands the active involvement of students in reading social realities and connecting them with Islamic values. Meanwhile, the Integration-Interconnection paradigm rejects the dichotomy between religious science and world science, opening up opportunities for AIK to interact constructively with environmental sciences, economics, technology, health, and social sciences. The combination of these two approaches allows AIK to transform into a space for reflection on contextual Islamic values while supporting the SDGs agenda in a critical and transformative manner.

The core values of AIK have a direct correlation with the SDGs indicators. Based on document of the Unification of Sciences Guidelines (*Tauhīd al- 'Ulūm*) of Ahmad Dahlan University (UAD). The value of *ubūdiyyah* or service is reflected in innovation (SDG 9), decent work and economic growth (SDG 8), and peace and justice (SDG 16). The character of *imtiyāz* or innovation encourages creative solutions to environmental, economic, and social challenges. The value of *itqān* or professionalism contributes to work integrity and economic sustainability, while *ihsān* or dedication strengthens cross-sector collaboration, gender equality, and sustainable community building. In addition, service to humanity and nature is a response to poverty, health, social inequality, and ecosystem conservation [36].

Within the framework of Progressive Islam, AIK not only plays a role as a reinforcer of ideological identity but also as a progressive motor of *da'wah* that responds to the challenges of the times. *Da'wah* in this perspective is not limited to the delivery of teachings, but includes real actions to build a peaceful, just, and sustainable civilization. Thus, AIK has the potential to become a locomotive for Islamic education reform that integrates spirituality, intellectual intelligence, and socio-ecological responsibility, so that it is in line with the mission of the SDGs and the demands of the global era.

METHODOLOGY

This research uses the library research method with a qualitative approach. This method was chosen because the research aims to build a conceptual framework and reconceptualize the paradigm of Islamic education based on AIK (Al-Islam and Muhammadiyah) from the perspective of Sustainable Development Goals (SDGs) [26]. In this context, a qualitative

approach allows researchers to trace meanings, interpret discourses, and critically evaluate various relevant literature sources by following specific stages to develop knowledge that aligns with our research [27].

The data sources in this research consist of primary and secondary data. Primary data includes official documents published by the Central Leadership of Muhammadiyah and its affiliated institutions, such as Progressive Islam Message, Unification of Sciences UAD, and the results of congresses. Additionally, SDGs-related formal publications are included. Meanwhile, secondary data is obtained from various scholarly works in the form of books, academic journals, previous research articles, and other library sources that discuss issues of Islamic education, sustainability, and the reconstruction of scientific paradigms.

The data collection technique was carried out through systematic documentation of various literature that has been selected based on its relevance and scientific authority. This process includes searching digital libraries through scientific journal databases and online libraries, as well as reviewing printed documents directly related to the research topic.

The data analysis technique in this research uses a content analysis approach combined with thematic analysis and critical analysis. Content analysis is used to identify and interpret the ideas, values, and fundamental principles contained in various texts studied. Subsequently, thematic analysis is applied to discover and categorize the main themes related to the integration of AIK values and SDG principles, such as sustainability values, social justice, ecological responsibility, and transformative spirituality. Meanwhile, critical analysis is used to deeply evaluate various discourse constructions, institutional structures, and ideological resistances that may hinder the reconstruction of the AIK paradigm within the framework of sustainable development. For a clearer understanding, it can be observed in the diagram below.

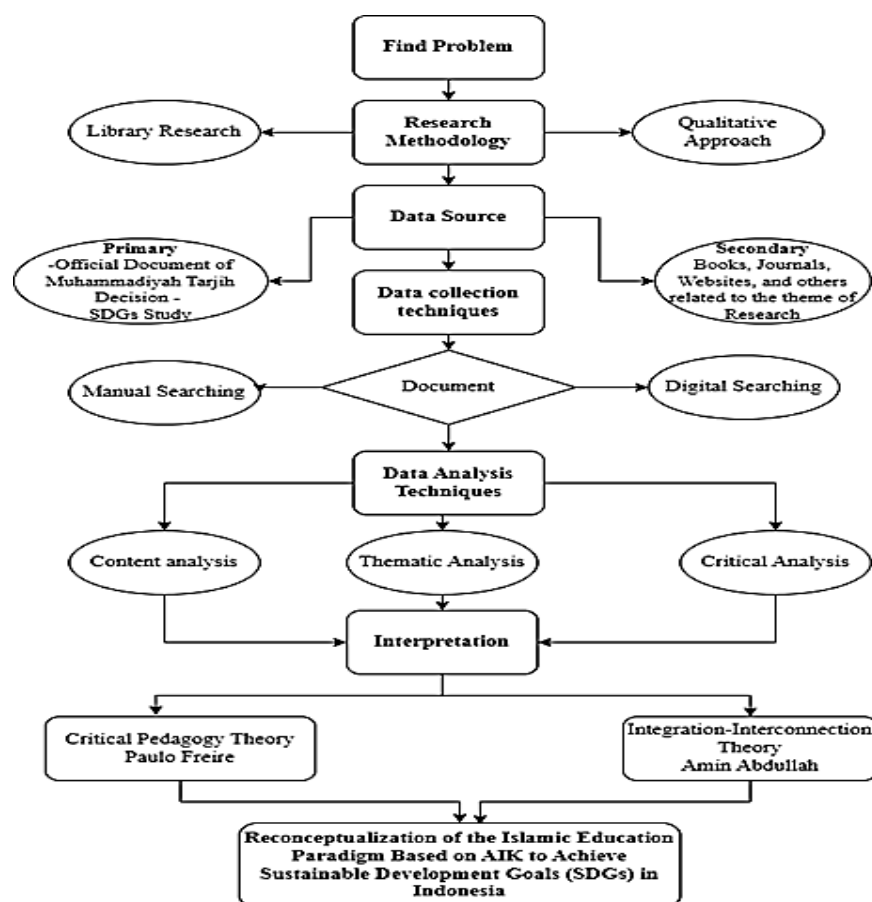


Figure 2. Research Flow

Through this stage, the research is expected to be able to formulate a conceptual synthesis that is not only descriptive but also reflective and transformative, to formulate an AIK-based Islamic education paradigm that is more relevant to global challenges and local needs in building a just, empowered, and sustainable society.

RESULTS AND DISCUSSION

The transformation of the Islamic education paradigm, particularly through the reconstruction of the Al-Islam and Kemuhammadiyah (AIK) courses, requires a strong theoretical foundation so that it does not merely become an administrative project, but truly impacts the formation of critical awareness and social action among students. In this case, two theoretical frameworks are used to support the new approach, namely Paulo Freire's Critical Pedagogy and Amin Abdullah's Integration-Interconnection theory. First, Critical Pedagogy provides the foundation that education is essentially a practice of freedom. Freire rejects the "banking" style of education, where students are merely considered passive objects receiving knowledge unilaterally from the lecturer. Instead, he offers a dialogical, participatory, and reflective approach, where learners are invited to become aware of their social realities (conscientization) and take a critical stance against inequality, exploitation, and injustice in society. In the context of AIK, this approach is highly relevant because it encourages students not only to memorize verses or doctrines but also to analyze and connect Islamic values with global issues such as the climate crisis, poverty, conflict, and gender inequality, as contained in the SDGs agenda.

Second, the Integration-Interconnection theory developed by Prof. Amin Abdullah enriches the epistemological dimension of Islamic education by rejecting the dichotomy between religious knowledge and worldly knowledge. According to him, the scientific approach in higher Islamic education must be multi, inter, and transdisciplinary. In this framework, AIK does not stand as a "hereafter" science separate from worldly reality, but rather actively synergizes with environmental science, economics, technology, health, and social sciences.

With the synthesis of these two approaches, the paradigm of AIK education is no longer indoctrinative and ahistorical, but becomes a space of praxis that fosters ecological awareness, social justice, and moral responsibility among students. AIK is reconstructed as a means of developing critical, humanistic, and solution-oriented Muslim subjects, with an Islamic ethos that favors humanity and the sustainability of the Earth. This paradigm aligns with the grand aspirations of SDG 4 (Quality Education), which emphasizes inclusive, transformative, and equitable education and strengthens the position of AIK as a center of campus ethics that not only preserves the Islamic identity of the institution but also becomes a locomotive for social and cultural renewal.

The Urgency of a New Paradigm of Islamic Education in Responding to the Challenges of the SDGs

Islamic education today is faced with the necessity to be adaptive, reflective, and solution-oriented in response to the very rapid and multidimensional changes of the times [28]. In the global context, the emergence of the Sustainable Development Goals (SDGs) as a world agenda until 2030 marks a collective effort to address the major challenges facing humanity, ranging from poverty, climate change, social inequality, moral degradation, environmental crises, to access to education and healthcare. This global agenda requires spiritual, ethical, and civilizational contributions from religions, including Islam [29]. However, for that, Islamic education must paradigmatically reposition itself so as not to get trapped in mere normative routines.

In this context, the urgency of renewing the paradigm of Islamic education, particularly through the course of Al-Islam and Kemuhammadiyah (AIK), becomes significant. So far, AIK has been positioned more as a medium for transmitting Muhammadiyah's identity

values and ideology without a strong strategy to make it a transformative tool in responding to contemporary global issues. To address this issue, AIK needs to be reconstructed as an integral, contextual, and responsive paradigm of Islamic education based on sustainability and aligned with the SDGs.

a. The Reality of the Global Crisis and the Demand for a Responsive Education Paradigm

The crisis currently affecting the world is not just an economic or technological crisis, but a civilizational crisis, including a crisis of meaning, morality, and spirituality [30]. Global warming, natural resource exploitation, social conflicts, gender inequality, poverty, and environmental degradation have become real threats to the future of humanity [31]. In this situation, education should not merely be an instrument for the reproduction of knowledge, but rather a means of social and spiritual transformation.

Islam, as a religion of mercy for all worlds, has fundamental principles that are very much in line with the sustainability values in the SDGs. Unfortunately, principles such as tauhid, ubudiyah, imtiyaz, itqan, ihsan, and perkhidmatan are often not framed within a sustainability mindset in the contemporary context. This causes Islamic teachings to be understood textually and ritualistically, but fails to provide concrete solutions to contemporary socio-ecological issues. Therefore, the paradigm of Islamic education must shift from passive traditionalism towards a holistic and global paradigmatic transformation.

b. The Strategic Position of AIK in Muhammadiyah Higher Education

In the environment of Muhammadiyah Higher Education Institutions (PTM), AIK is the ideological and cultural heart that distinguishes the institution from other campuses [32]. AIK is not only a course but also the spirit of Muhammadiyah's vision as a progressive Islamic movement. However, in practice, AIK tends to operate more administratively, symbolically, and normatively, getting trapped in academic routines without deep reflection on social changes. However, AIK has a great opportunity to become a strategic space in shaping moral subjects who are aware of social responsibility and sustainability. If managed paradigmatically, AIK could become a place for dialectics between text and context, between Islamic values and the challenges of the modern world. For that reason, a renewal of perspective on AIK is necessary: from a supplementary course to an epistemological instrument and transformative praxis.

c. Weaknesses of the Old Paradigm

The paradigm of Islamic education, including AIK, currently tends to be indoctrinative and does not address the realities of student life [33], [34]. The lesson materials are mostly presented normatively, emphasizing memorization and textual understanding without sufficient space for critical reflection, active participation, or the Islamic processing of social reality. This makes it difficult for students to see the connection between what they learn in class and what happens in society, such as the climate crisis, poverty, or social conflict. Learning models like this risk making AIK lose its social relevance. When AIK is not linked to sustainability values and global challenges, it will only become a stagnant curriculum document, far from the progressive spirit of the da'wah of enjoining good and forbidding wrong.

d. The Urgency of Transforming Towards a Sustainable-Based Islamic Education Paradigm

To make AIK relevant in the context of sustainable development, a paradigm shift is needed from a normative approach to a contextual and transformative approach. This new paradigm positions Islamic education, through AIK, as a process of fostering ecological awareness, social solidarity, and moral responsibility towards fellow humans and nature. By integrating SDG values into the AIK paradigm, Islamic education is not only symbolic but also becomes an agent of change capable of producing graduates who are religious,

humanistic, and ecological. This is an important step towards an Islamic civilization that is not only advancing in narrative but also real actions amidst the global reality.

The transformation of AIK towards a sustainability paradigm aligns with the thoughts of Paulo Freire and Amin Abdullah. Freire rejected the passive education model (banking education) and emphasized dialogical education that is liberating and transformative. This approach is relevant for AIK to become a space for critical discussion, not merely a transmission of doctrine. Meanwhile, Amin Abdullah, through the theory of integration-interconnection, emphasizes the importance of combining Islamic studies with social sciences and modern science. This enables AIK to engage in dialogue on global issues such as the climate crisis, gender equality, and social justice within the framework of the SDGs.

By adopting these two approaches, AIK can foster critical awareness, avoid formalism, encourage transformative praxis, and shape students as agents of change. This transformation is not just a new method, but an urgent necessity for AIK to become a moral and intellectual force in addressing the challenges of the times and supporting sustainable development.

Reconceptualization of AIK as a Paradigm of Sustainable-Based Islamic Education

The reconceptualization of AIK (Al-Islam and Kemuhmadiyah) as a sustainability-based paradigm of Islamic education is an urgent necessity in facing the era of global complexity, moral degradation, and environmental crisis that afflicts the modern world. AIK cannot continue to operate within the conventional learning model that emphasizes only cognitive and normative aspects; instead, it must evolve into a transformative force that unites Islamic spirituality with a commitment to social justice and ecological sustainability. This new paradigm positions AIK not merely as the institutional identity of Muhammadiyah Higher Education, but as an ideological force for social change that addresses the challenges of the times while also supporting global agendas such as the Sustainable Development Goals (SDGs).

a. From Normative Instruments to Transformative Instruments

AIK has often been considered a form of learning that tends to be trapped in an indoctrinative approach, merely transferring religious information without fostering students' critical thinking. This model inherits a traditional educational approach that is vertical, one-way, and lacks space for dialectics and student involvement in addressing reality. Islamic education is essentially a process of *tazkiyah* (self-purification), *ta'lim* (teaching), and *ta'dib* (instilling ethical values), as theorized by Syed Muhammad Naquib al-Attas [35].

The transformative approach developed in AIK must be able to function in this course as an arena for the emancipation of thought and social praxis. AIK must become a critical tool for interpreting social realities and fostering the moral courage of students in genuinely advocating Islamic values. Thus, AIK becomes a space for the formation of sustainable habitus, which is conscious behavior grounded in spiritual awareness, social responsibility, and consistent ecological concern.

Transformative AIK no longer teaches Islam merely as a set of normative rules, but as a living, dynamic, and liberating teaching. Students are trained not only to memorize verses or the history of the Muhammadiyah movement but also to read structural inequalities, evaluate consumerist lifestyles, and formulate solutions based on Islamic values for local and global issues.

b. The Relevance of Islamic Values Based on AIK with the SDGs

Islamic values have a very strong ethical and philosophical continuity with the principles of sustainable development as formulated in the Sustainable Development Goals (SDGs) agenda. This shows that Islam is not a religion limited to mere ritual worship, but rather a

comprehensive system of life (*dīn al-ḥayāh*) that carries a mission of justice, balance, and mercy for the entire universe. In this context, Islamic and Muhammadiyah Education (AIK) plays a strategic role as a moral and spiritual instrument in addressing various global challenges through an inclusive, humanistic, and sustainable approach.

The integration of AIK values and SDGs has been developed in the document of the Unification of Sciences Guidelines (*Tauḥīd al-‘Ulūm*) of Ahmad Dahlan University (UAD), which emphasizes the importance of developing knowledge based on Islamic and Muhammadiyah values. Within it, there are several core values that directly or indirectly align with the SDGs [36].

First, the value of the appreciation of monotheism becomes the main basis in AIK education. Monotheism is not just a theological principle, but an ontological foundation that emphasizes the interconnectedness between humans, nature, and God. This awareness gives rise to spiritual, social, and ecological responsibilities that align with the principles of sustainable development, such as environmental awareness, intergenerational justice, and a simple and non-consumptive lifestyle.

Second, the value of scientific dedication has become a hallmark of education at UAD, manifested through the strengthening of three main ethos in the implementation of the university's fourfold duty, namely education, research, community service, and AIK. These ethos include:

1. Innovative, which means the spirit to continuously think critically, creatively, and solution-oriented towards issues in society and the surrounding environment.
2. Professional, which means carrying out tasks with full responsibility, discipline, and high integrity
3. Dedication, which means sincerity, honesty, consistency, and concern in performing the role as academic individuals who provide the widest benefits for humanity and the universe.

Third, the value of the service of knowledge is a form of scholarly dedication that does not stop at the conceptual or academic level alone, but is realized in concrete works that reflect a commitment to the Muhammadiyah Progressive Islamic Mission. This value encompasses five orientative dimensions, namely:

1. Science (the future) is an effort to develop knowledge relevant to the challenges of the times.
2. Community (Islam) is a form of commitment to the progressive Muslim community.
3. Nation (the Unitary State of the Republic of Indonesia), as a manifestation of commitment to the integrity and progress of the Indonesian nation
4. Humanity (self and others) is the foundation of empathy and social concern.
5. Universality (global) as a call to participate in building a just, peaceful, and sustainable world civilization [36].

With this approach, AIK education is expected not only to shape individuals who are ritualistically obedient but also aware of their social and ecological responsibilities as part of humanity. Islamic values in AIK become an important foundation in building spiritual sustainability that can directly contribute to the achievement of the SDGs, both in the fields of education, environment, equitable economy, and inclusive social development.

1) *Tauḥīd*

Tauḥīd, as the theological foundation of Islam, emphasizes the interconnectedness between humans, nature, and God in a cosmic unity [37]. This awareness of *tauḥīd* encourages humans to live their lives with the principle of ecological responsibility because all of creation is a trust from Allah [38]. *Tauḥīd* forms the foundation of spiritual

sustainability, which prevents humans from exploitative behavior towards nature. The connection with the SDGs is as follows.

Table 1. The Relevance of the Value of Tauḥīd to the SDGs

No.	SDGs	Focus on SDGs	The Relevance of the Value of Tauḥīd
1.	SDGs 13: <i>Climate Action</i>	Action against climate change	Tauḥīd encourages spiritual awareness of the interconnectedness of humans-nature-God, thereby fostering ecological concern.
2.	SDGs 12: <i>Responsible Consumption and Production</i>	Responsible consumption and production	Tauḥīd guides humans to lead a simple, balanced lifestyle that is not exploitative towards nature.
3.	SDGs 4: <i>Quality Education</i>	Quality education	Tauḥīd is the foundation of spiritual education that instills values of sustainability, responsibility, and cultural respect.

2) *Ethos (ubūdiyyah)*

The ethos of service from the perspective of AIK is an embodiment of the meaning of worship in a broad sense. In this context, every activity of education, research, and community service is part of worship, which must be carried out consciously, with full integrity, and a spiritual orientation. Service is not merely an institutional obligation, but a tangible form of servant leadership that aligns with the principles of the SDGs in public service, quality education, and social welfare. The ethos (*ubūdiyyah*) in the context of AIK consists of three main values: innovative, professional, and dedicated, all of which reflect a form of servitude (*ubūdiyyah*) to Allah SWT. in scholarly activities. These three values serve as the ethical and spiritual foundation in carrying out the fourfold duties of higher education: education, research, community service, and AIK, as a manifestation of the integration between worship and tangible contributions to the development of the community, nation, and world civilization.

a) Innovative (*Imtiyāz*)

The innovative character reflects the spirit of intellectual *ijtihad* in Islam, which emphasizes critical, creative, and adaptive thinking in response to the changing times. The Qur'an invites us to reflect, contemplate, and reason as the basis for innovation and novelty. In the context of the SDGs, an innovative attitude becomes the main capital in providing solutions to global challenges such as the environmental crisis, inclusive education, and sustainable technology development.

Table 2. The Relevance of Imtiyāz Values to the SDGs

No.	SDGs	Focus on SDGs	Relevance of Innovative Value (<i>Imtiyāz</i>)
1	SDGs 9: <i>Industry, Innovation and Infrastructure</i>	Innovation and infrastructure	Innovative values drive creativity and the development of knowledge based on welfare.
2	SDGs 8: <i>Decent Work and Economic Growth</i>	Inclusive economic growth	Innovation produces creative and productive economic solutions that are just.
3	SDGs 4: <i>Quality Education</i>	Building quality education	Encouraging problem-solving-based learning and critical thinking.

b) Professional (Itqān)

Professionalism or itqān is an Islamic value that teaches diligence, responsibility, and consistency in work. This value emphasizes the importance of work quality accompanied by discipline, productivity, and humility. Professionalism based on AIK values contributes to the development of credible institutional systems and the advancement of superior human resources.

Table 3. The Relevance of Itqān Values to the SDGs

No.	SDGs	Focus On SDGs	Relevance of Professional Values (Itqān)
1	SDGs 8: <i>Decent Work and Economic Growth</i>	Decent work and economic growth	Professionalism enhances the quality of human resources and sustainable productivity.
2	SDGs 16: <i>Peace, Justice and Strong Institutions</i>	Strong and anti-corruption institutions	Professionalism gives rise to work ethics and accountability in public service.
3	SDGs 3: <i>Good Health and Well-Being</i>	Well-being and mental health	Professional and meaningful work supports a healthy life balance.

c) Dedication (Ihsān)

Dedication means being highly committed, sincere, and total in carrying out responsibilities based on sincerity, honesty, steadfastness, and concern. In Islam, dedication is a manifestation of *ihsān*, which means doing the best possible as if seeing Allah in every action we take. This dedication shapes a strong work ethic, scientific integrity, and sensitivity to social and environmental issues, values that strongly resonate with the SDGs.

Table 4. The Relevance of the Value of ihsān to the SDGs

No.	SDGs	Focus on SDGs	The Relevance of Dedication Values (ihsān)
1	SDGs 17: <i>Partnerships for the Goals</i>	Partnership and collaboration	A caring and sincere attitude encourages cross-sector and cross-cultural collaboration.
2	SDGs 5: <i>Gender Equality</i>	Efforts for gender equality	Dedication to upholding the values of justice, equality, and respect for all individuals.
3	SDGs 11: <i>Sustainable Cities and Communities</i>	Inclusive and sustainable community	Concern as a form of ihsān in caring for humans and the shared environment.

3) Service to the community (*Message of Progressive Islam*)

From the perspective of Progressive Islam, service is not merely a social activity, but rather an embodiment of Islamic values in real life to build a just, civilized, and sustainable civilization. The Progressive Islam manifesto emphasizes the importance of active involvement of Muslims in various aspects of life, whether communal, national, humanitarian, universal, or scholarly, as a form of prophetic responsibility (*al-mas'uliyah al-nabawiyyah*). This service aligns with the global goals outlined in the Sustainable Development Goals (SDGs), which fundamentally correspond with the principles of justice, welfare, and preservation taught by Islam. The following is a mapping of the relevance of the Progressive Islamic service to the SDGs in five main areas:

Table 5. The Relevance of Progressive Islamic Services to the SDGs

No.	Type of Service	SDGs	Focus on SDGs	Relevance in the Perspective of Advanced Islamic Services
1	Community Service (Islam)	SDGs 4: <i>Quality Education</i>	Inclusive, equitable, and quality education and lifelong learning	Islam encourages the enlightenment of the community through holistic spiritual, moral, and intellectual education. Community service is carried out by providing fair and equitable access to education.
		SDGs 10: <i>Reduced Inequality</i>	Reducing inequality within and between countries	The principle of 'adl in Islam demands the elimination of discrimination and the empowerment of vulnerable groups. Community service focuses on equality of rights and social justice.
		SDGs 16: <i>Peace and Justice</i>	Peaceful society, access to justice, effective institutions	Islam teaches brotherhood, social justice, and peaceful conflict resolution. Community service implements these values for a civilized society.
2	National Service (NKRI)	SDG 16: <i>Institutions and Justice</i>	Accountable institutions and access to justice	Justice becomes the pillar of national life. Fair political and legal ethics are part of enjoining good and forbidding wrong to build an integrity-based government.
		SDGs 8: <i>Decent Work and Economic Growth</i>	Inclusive economy and decent work	Islam encourages a civilized economy and social justice. The concept of empowering the community and fair distribution becomes the foundation of national welfare.
		SDGs 11: <i>Sustainable Cities and Communities</i>	Inclusive, safe, resilient settlements	The values of AIK emphasize national brotherhood, the preservation of noble culture, and collective responsibility in building a harmonious and sustainable society.
3	Humanitarian Service (Self & Others)	SDGs 1: <i>No Poverty</i>	Ending all forms of poverty	Islam commands zakat, infaq, and sedekah as forms of social solidarity. Humanitarian service aims to create a decent standard of living for all.
		SDGs 3: <i>Good Health and Well-being</i>	Humanitarian Service (Self & Others) Healthy and prosperous life for all ages	Islam emphasizes cleanliness, physical and spiritual health, and care for the sick as part of social and spiritual responsibilities.
		SDGs 5: <i>Gender Equality</i>	Empowerment of women and gender equality	Islam upholds the dignity of men and women. Humanitarian services advocate for gender justice and the protection of women.

		SDGs 10: <i>Reduced Inequality</i>	Reducing economic and social inequality	The principles of <i>ta'awun</i> and <i>'adl</i> demand that the community strive for equality and justice for all social groups.
4	Service to the Universe (Global)	SDGs 13: <i>Climate Action</i>	Action against climate change and its impacts	Islam teaches the concept of " <i>khalifah fil ardh</i> " (steward of the earth). Universal service demands global concern for the climate crisis for the sustainability of God's creation and future generations..
		SDGs 12: <i>Responsible Consumption and Production</i>	Sustainable consumption and production patterns	The principle of <i>wasathiyah</i> (moderation) and the prohibition against wastefulness encourage a frugal lifestyle and ecological responsibility.
		SDGs 15: <i>Life on Land</i>	Protection and restoration of terrestrial ecosystems	Islam views nature as a trust. Global service includes the preservation of forests, land, and biodiversity as a form of <i>rahmatan lil- 'alamin</i>
5	Scientific Service (Future)	SDGs 4: <i>Quality Education</i>	Inclusive, fair, quality, and lifelong education	Seeking knowledge (<i>thalabul 'ilm</i>) is an obligation. The service of knowledge spreads fair and beneficial knowledge as a form of worship and empowerment.
		SDGs 9: <i>Industry, Innovation and Infrastructure</i>	Innovation, sustainable industrialization, and resilient infrastructure	Islam supports <i>ijtihad</i> and innovation in knowledge. The development of technology and science must be ethical and bring public benefit.
		SDGs 17: <i>Partnerships for the Goals</i>	Global partnership for sustainable development	The principle of <i>ta'awun</i> (cooperation) in Islam strengthens collaboration across disciplines and nations for a just, peaceful, and progressive civilization.

c. AIK as a Medium for Progressive Da'wah and Global Responsibility

As part of the Muhammadiyah institution, the progressive Islamic movement AIK should be the main vehicle for a progressive da'wah that addresses the challenges of the times. Dakwah is no longer limited to sermons and teachings, but has expanded into advocacy actions, defending the weak, and spreading global civilizational values. The concept of Islamic Global Citizenship can be instilled in AIK to shape students as global citizens grounded in universal Islamic values, open to diversity, and committed to world peace. Here, AIK plays a strategic role in forming intellectual-activist cadres who can bridge Islamic values with global realities while maintaining faith, yet not being closed off from the currents of the times. By building global awareness and collective responsibility, students not only become campus intellectuals but also agents of change at the grassroots and global arena.

The transformation of AIK into an Islamic education paradigm that is responsive to the Sustainable Development Goals (SDGs) finds a strong theoretical foundation in Paulo

Freire's Critical Pedagogy and Amin Abdullah's Integration-Interconnection theory. Both offer visionary approaches that are highly relevant to addressing the longstanding weaknesses of AIK, which tend to be normative and disconnected from social realities.

Freire, with his Critical Pedagogy, rejects the one-way education model that positions students as passive objects. In the context of AIK, this approach corrects indoctrinative practices and paves the way for dialogic, emancipatory, and participatory learning. AIK must become a space of critical awareness where students are trained to read social realities, identify inequalities, and develop moral courage to act as a necessity in building a sustainable habitus.

Meanwhile, Amin Abdullah, through the concept of Integration-Interconnection, encourages that Islamic studies should not operate in a closed space. AIK needs to establish constructive relations with contemporary issues such as the environmental crisis, social justice, and sustainable economy, all of which are at the core of the SDGs. This approach strengthens the position of AIK as an epistemic locus that connects Islamic values such as *tauhid*, *ubudiyyah*, *imtiyaz*, *itqan*, *ihsan*, and Service to the community with real global challenges. By adopting these two approaches, AIK transforms from merely a medium of value transmission into a living and relevant transformative tool. It does not merely shape religious individuals ritualistically, but rather gives birth to subjects committed to social justice, ecological awareness, and global responsibility. This is the tangible form of progressive Islamic education that makes AIK a bridge between the holy scriptures and the real world, between the legacy of revelation and the global humanitarian agenda. Here is the scheme for the reconceptualization of AIK as a paradigm of sustainable-based Islamic education.

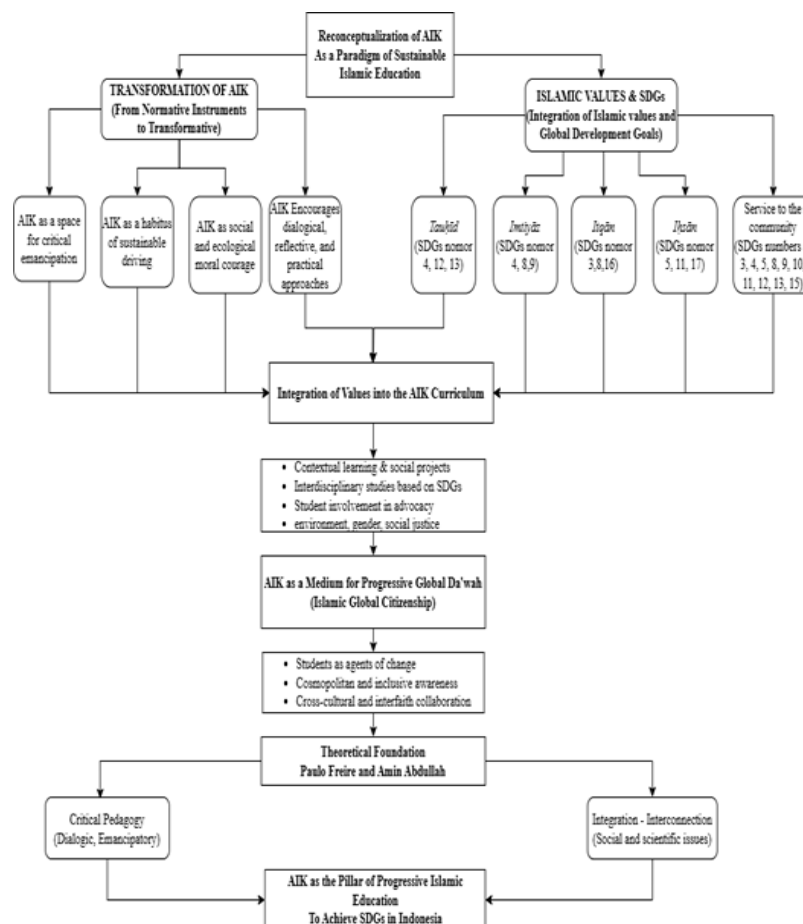


Figure 3. Reconceptualization Scheme of AIK as a Paradigm of Sustainable Islamic Education

Thus, the reconceptualization of AIK as a sustainability-based Islamic education paradigm not only enriches the theological dimension but also provides practical relevance in addressing contemporary global challenges. This scheme becomes an integrative foundation that unites the values of faith, knowledge, and sustainability actions as a single entity in a visionary, transformative, and future-oriented Islamic education process for the community and the environment.

AIK Curriculum Innovation Strategies to Support Sustainable Development

The transformation of the AIK curriculum is a strategic step in making Islamic education a driving force for sustainable civilization. In a multidimensional environmental, social, and spiritual crisis, AIK must move beyond a purely dogmatic and cognitive curriculum framework. A curriculum design is needed that combines Islamic values with the principles of Sustainable Development Goals (SDGs), through contextual, applicative, and critical approaches. This transformation has a strong theoretical foundation in two main approaches:

- a. The theory of Paulo Freire's Critical Pedagogy emphasizes the importance of education as a means of liberation and critical consciousness.
- b. Amin Abdullah's Theory of Integration-Interconnection emphasizes the importance of breaking down academic barriers between Islamic studies and contemporary sciences, so that Islamic education becomes relevant to real-world problems.

This curriculum innovation is part of the reconstruction of Islamic education based on the values of justice, mercy, trust, and ecological responsibility. By linking the AIK curriculum to the SDGs indicators, AIK is not only an instrument for the formation of faith but also a tool for social and civilizational development.

- a. Integration of Islamic Principles based on AIK and SDG Indicators in the Curriculum

In an era of globalization filled with social, ecological, economic, and technological complexities, religious education can no longer stand as an entity separate from the dynamics of the times [39]. Therefore, to make the Al-Islam and Kemuhammadiyah (AIK) course a dynamic, relevant, and strategic learning space, a radical step is needed, namely, integrating Islamic principles with the indicators of the Sustainable Development Goals (SDGs) systematically and substantively.

The innovation of the AIK curriculum is not enough to simply add SDG materials to the syllabus, but it must also reorganize the vision, mission, and learning outcomes to be directly connected with sustainable development based on Islamic values. This is in line with Critical Pedagogy, which encourages learning to touch on social realities, and Integration-Interconnection, which demands openness to knowledge and cross-disciplinary issues. Here is an example of the integration of Islamic principles with specific SDG indicators:

- 1) SDGs Number 4 (Quality Education): Integration of *Tauḥīd* Values and Scientific Services

Quality education is not just access to schools, but also the formation of a whole human being. In Islam, the command to read and learn is in QS. Al-‘Alaq: 1–5 is not only the opening of revelation but also the foundation of a civilization based on knowledge. *Tauḥīd* instills the awareness that knowledge is a path to getting closer to Allah, while the service of knowledge emphasizes that education must be oriented towards the improvement of the community and the development of a civilized world.

AIK as a mandatory course at Muhammadiyah universities not only teaches the memorization of verses and history but also encourages students to understand the relationship between Islamic values and global challenges such as the ecological crisis,

economic inequality, and moral decadence. In this regard, AIK serves as a means to shape a generation that is spiritually, socially, and ecologically intelligent.

2) SDGs Number 9 (Industry, Innovation and Infrastructure): *Imtiyāz* Value (Innovative)

The Qur'an and Hadith encourage creativity and innovation as part of contemporary *ijtihād*. The value of *imtiyāz* in AIK shapes students who not only master theory but are also capable of creating solutions to various societal issues, such as through environmentally friendly technology, social innovation, or a productive waqf-based economy. This integration positions AIK as a driver of practical and grounded knowledge development.

A concrete example is the development of AIK materials that invite students to engage in problem-solving-based projects: for instance, designing a transparent digital platform for zakat, an Islamic education application for children with disabilities, or a digital preaching module for urban teenagers. All of this reflects the integration of the value of *imtiyāz* with the spirit of SDG number 9,

3) SDGs Number 8: (Decent Work and Economic Growth): The Value of *Itqān* (Professionalism)

Professionalism in Islam is not a secular concept that is solely result-oriented. The Prophet's Hadith emphasizes in a hadith:

"Indeed, Allah loves when one of you does something, he does it with itqān (sincerity)." (HR. Thabrani).

In the context of AIK, *itqān* becomes an important value in fostering integrity, diligence, and responsibility in work and study. By internalizing this value, students are encouraged to not only "work" but to "worship" through their work. This concept is highly relevant in producing superior human resources who are not only competent but also trustworthy, an important requirement in creating fair and sustainable economic growth.

4) SDGs Number 13: (Climate Action): The Value of *Tauhīd* and Service to the Universe

Tauhīd teaches that all creations are part of an interconnected system. Nature is not an object of exploitation, but a trust from God. In AIK, ecological awareness is not merely an activist agenda, but a form of deep spirituality. Students are invited to understand that littering or wasting energy is a form of betrayal of the trust of stewardship.

From the perspective of universal service, students not only understand climate issues academically but are also involved in real actions such as reforestation, urban farming, or digital campaigns to reduce carbon footprints. AIK bridges the gap between knowledge, faith, and action.

5) SDGs Number 16 (Peace, Justice, and Strong Institutions): The Value of *Iḥsān* and National Service

Iḥsān in AIK fosters sincerity and integrity, two qualities needed to strengthen state institutions and create a just societal order. When these values are applied in education, students are not only taught Islamic law theoretically, but are also motivated to become pioneers in combating corruption, advocating for social justice, and resolving conflicts peacefully.

Meanwhile, in national service, AIK teaches that love for the homeland is part of faith, and defending the integrity of the Unitary State of the Republic of Indonesia is a form of *amar ma'ruf nahi munkar* in the context of nationalism. AIK education is aimed at producing young leaders who are ethical, capable, and have a sense of statesmanship.

6) SDGs Number 5 (Gender Equality): The Value of *Iḥsān* and Humanitarian Service

Gender equality in AIK is not understood as absolute sameness, but as proportional justice. Islam has recognized women's rights in education, leadership, and social participation from the very beginning. AIK instills the value of *iḥsān* so that every human

being is respected and their dignity is upheld without discrimination. In practice, this is translated through critical discussions on gender-biased interpretations, as well as student involvement in activities for the empowerment of women and children.

7) SDGs Number 17 (Partnership for the Goals): The Values of *Ihsān* and *Imtiyāz*

Islam teaches *ta'āwun* (cooperation) and *ukhuwah* as the foundation of social relations. AIK encourages students to establish cross-disciplinary and cross-cultural collaborations to jointly solve global problems. Collaborative projects, cross-faculty research, or cross-campus community engagement at Muhammadiyah are forms of implementing SDG 17 through the values of *ihsān* (care and sincerity) and *imtiyāz* (creativity and progressiveness).

b. Strategy for Implementing the Innovative AIK Curriculum

The transformation of the AIK curriculum substance will be in vain if it is not accompanied by transformative and applicative implementation strategies. Therefore, to realize AIK as a living and impactful curriculum, contextual, participatory, and action-based pedagogical steps are needed. Several implementation strategies that can be applied include those based on the research by Rozi and Kurniawan titled "*Contemporary Islamic Studies as Critique of Al-Islam and Muhammadiyah (AIK) in Muhammadiyah Higher Education*," then adjusted to the context of this research as follows:

1) The Use of Contextual and Participatory Learning Methods

Learning approaches such as case studies, service learning, problem-based learning, and project-based learning should be an integral part of AIK education. In this approach, students are not only recipients of material but also active subjects in exploring, analyzing, and providing solutions to real-world problems.

2) Cross-Disciplinary Collaboration

AIK cannot be positioned exclusively, but must be open to interaction with other sciences. Collaboration with the faculties of engineering, agriculture, health, economics, and social politics will enrich students' perspectives in understanding and implementing Islamic values, especially AIK, in real life.

3) Strengthening Student Research and Social Action

AIK should be an initial space for students to develop social inquiry and civic engagement. Through small research assignments, students can investigate local issues such as plastic waste, radicalism, or educational poverty, and then develop community service programs based on the research findings.

4) AIK Lecturer Training Based on SDGs and Transformative Pedagogy

The transformation of AIK cannot happen without a transformation at the instructor level. Therefore, AIK lecturers need to receive intensive training on the SDGs, critical pedagogy-based teaching methods, and techniques for integrating Islamic values with global issues.

By substantially integrating Islamic principles with SDG indicators, AIK has the opportunity to become a progressive and strategic model of Islamic curriculum. AIK is no longer just a space for normative-theological teaching, but has evolved into a field of critical and solution-oriented Islamic ethical praxis in response to global challenges. This transformation is not just about how to understand Islam, but about how to make Islam a moral and intellectual force to build a just, peaceful, and sustainable world.

Implications of the AIK-Based Islamic Education Paradigm in Achieving the SDGs

The paradigm of Islamic education based on Al-Islam and Muhammadiyah (AIK), reconstructed to achieve the Sustainable Development Goals (SDGs), has a significant driving force in shaping the character and transformative actions of the academic

community. This paradigm not only brings about a substantial change in the way Islamic education is viewed but also demands transformation in all aspects of educational practice, from the curriculum and learning strategies to the social role of the campus as a center of civilization. The implications of this paradigm are vast and strategic, touching on philosophical, pedagogical, cultural, and even structural dimensions within the Islamic higher education system, particularly in the Muhammadiyah Higher Education Institutions.

a. Philosophical Implications

The new paradigm of AIK expands the function of Islamic education from merely passing down normative teachings to interpreting these teachings as the foundation of global civilization ethics. In the research on Transforming Islamic Education for Environmental and Social Sustainability by Andi Hajar (2023), it emphasizes principles based on Islamic values as the foundation for curriculum renewal and environmental ethics in Islamic education [40]. This philosophical implication opens up the horizon that Islam has a cosmology and value framework compatible with critical modernity, which is non-exploitative, non-secularistic, and non-materialistic. AIK as an educational paradigm teaches that faith must give rise to a commitment to justice and sustainability, not only in vertical relationships but also in horizontal relationships among humans and with nature.

b. Pedagogical Implications

This paradigm also changes the way AIK is taught and learned. The learning process is no longer one-way but is directed towards a dialogical, reflective, and participatory space, encouraging students to become active subjects. Research by Khairul Ashabil Amin (2025) confirms the effectiveness of the PjBL method in Islamic religious education, where the implementation of projects based on Islamic values has been proven to enhance critical thinking, collaboration, and emotional engagement of students in real social projects. In the context of AIK, this approach allows students not only to understand religious texts conceptually but also to interpret them in the form of actions ranging from environmental conservation, advocacy for the rights of marginalized groups, economic empowerment of the community, to social awareness campaigns in line with Islamic principles and the SDGs [41].

c. Cultural Implications

AIK has strategic potential in shaping the collective awareness of the academic community about the importance of sustainability and justice values as an integral part of the actualization of faith. Islamic education through AIK must be able to cultivate spirituality that supports environmental preservation, advocates for marginalized communities, and commits to equitable development. In this context, Andi Hajar (2024) emphasizes that the integration of Islamic values into the Islamic education system has given rise to innovations such as Eco-Pesantren and sustainability-based curricula in higher education. This movement serves as a concrete example of how religion and education can collaborate to address environmental and social challenges progressively and practically.

d. Structural and Institutional Implications

At the institutional level, the AIK-based Islamic education paradigm oriented towards the Sustainable Development Goals (SDGs) positions AIK not merely as a course that reinforces institutional identity, but as a strategic pillar of reform in Islamic higher education. AIK must function as the main promoter in the transformation of campus culture, encouraging changes in thinking, acting, and collectively contributing to global sustainability issues. Research by Uswatun Hasanah et al from Raden Intan Lampung State Islamic University shows that SDG values have been systematically integrated into the campus institutional structure, including in the form of programs such as Environmental Ambassadors, Ecological Studies, and community service activities based on sustainability principles and Islamic ethics. These findings demonstrate that Islamic educational

institutions are capable of responding to the global agenda through a framework of contextual and applicable Islamic values [42].

CONCLUSION

The transformation of the Islamic education paradigm through the reconstruction of Al-Islam and Kemuhammadiyah (AIK) courses is a strategic step in responding to global challenges and supporting the achievement of Sustainable Development Goals (SDGs). AIK needs to move away from a normative-indoctrinative approach towards a reflective and transformative approach that fosters critical awareness, social responsibility, and ecological concern among students. By referring to Paulo Freire's Critical Pedagogy and Amin Abdullah's Integration-Interconnection theory, AIK is positioned as a dialectical space between Islamic values and contemporary realities. This reconceptualization integrates Islamic values such as *Tauhīd*, *ubudiyyah*, *imtiyaz*, *itqan*, *ihsan*, and service into the SDG indicators substantially, covering among others SDG 1 (No Poverty), SDG 4 (Quality Education), SDG 5 (Gender Equality), SDG 6 (Clean Water and Sanitation), SDG 10 (Reduced Inequalities), SDG 12 (Responsible Consumption and Production), SDG 13 (Climate Action), up to SDG 16 (Peace, Justice, and Strong Institutions). Thus, AIK serves as a platform for sustainable education and progressive advocacy. Its implementation strategy includes the restructuring of the SDGs-based curriculum, contextual and participatory learning methods, cross-disciplinary collaboration, strengthening research and student social action, and training lecturers in critical pedagogy and sustainability literacy. The implications of this transformation encompass five main aspects: philosophically, AIK becomes the foundation of Islamic ethics for global civilization; curricularly, AIK is designed to address the real challenges of the world; pedagogically, AIK becomes a space for active and solution-oriented learning; culturally, AIK presents itself as a medium for inclusive progressive preaching; and structurally, AIK becomes the pillar of institutional reform towards superior and sustainability-oriented Islamic higher education. Thus, AIK is not just a course, but a driving force for the transformation of Islamic civilization that is humanistic, just, and visionary.

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Author Contribution

All authors contributed equally to the development of this paper. Their specific roles included serving as chairman, research members, financial supporters, article translators, and final editors responsible for refining academic style and structure. Every author participated in data analysis, conceptual framing, and manuscript preparation. Each author has carefully read, reviewed, and approved the final draft to ensure accuracy, originality, and academic integrity. The joint effort reflects a collaborative spirit that made the research coherent, balanced, and intellectually rigorous throughout the writing process.

Conflicts of Interest

The authors explicitly declare that there are no conflicts of interest related to the publication of this paper. No financial, institutional, or personal relationships have influenced the preparation, analysis, or interpretation of this research project. The study was conducted independently under fair academic principles and aligned with ethical

research standards. This statement is made to ensure full transparency, credibility, and integrity of the work presented. Therefore, the findings and arguments in this article remain entirely the responsibility of the authors.

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