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Implementation of the Kemuhammadiyahan Course in Shaping Religious Attitudes among the 2021 Cohort of Islamic Religious Education Students at Universitas Muhammadiyah Buton

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Abstract

This study examines the implementation of the Kemuhammadiyahan course in shaping the religious attitudes of the 2021 cohort of students in the Islamic Religious Education (PAI) program at Universitas Muhammadiyah Buton. Although the course is designed to inculcate Islamic and Muhammadiyah values, observed phenomena indicate that many students have not yet fully demonstrated religious attitudes in their campus life. Accordingly, this study aims to evaluate the extent to which the course implementation is effective in fostering students' religious attitudes and to identify factors influencing the outcomes. The research employed a qualitative approach, with data collected through observation, interviews, and documentation. Data were analyzed using Miles and Huberman's interactive model, comprising data reduction, data display, and conclusion drawing/verification. The findings reveal that the predominance of lecture-based instruction, largely descriptive course content, and the lack of integrated co-curricular activities constitute the main factors limiting students' application of religious values in their daily lives. In conclusion, strengthening the formation of religious attitudes requires renewed instructional strategies that are more interactive and contextually grounded, as well as the integration of relevant co-curricular activities aligned with Kemuhammadiyahan values.

***Keywords**: Muhammadiyah Course, Religious Attitudes, Islamic Religious Education*

Introduction

Kemuhammadiyahan is a compulsory course across all Muhammadiyah higher education institutions. The course is designed to cultivate students' character so that they are not only intellectually capable but also possess religious and moral dispositions aligned with Islamic values. (Firdaus & Makhful, 2023; Syahputra, Mesiono, & Haidir, 2023) In this context, Kemuhammadiyahan plays an important role in nurturing a young generation with integrity, noble character, and the capacity to become agents of change within society. (Ardiwansyah, Mawangir, & Abdurrahmansyah, 2025) This aligns with Muhammadiyah's vision as an Islamic movement oriented toward renewal (tajdid) and the strengthening of Islamic values across various aspects of life. (Elihami, 2022)

The Kemuhammadiyahan course aims to provide an in-depth understanding of Muhammadiyah's history, teachings, and struggles in the fields of education, social welfare, and religion. (Sutarman & Parjiman, 2021) In addition, the course introduces the concept of Progressive Islam (Islam Berkemajuan), which constitutes a defining characteristic of the Muhammadiyah movement in building a better civilization. Through this course, students are expected to understand and internalize Muhammadiyah values in everyday life—academically, socially, and religiously. (Firdaus & Makhful, 2023) At Universitas Muhammadiyah Buton, Kemuhammadiyahan holds a strategic position as part of the mandatory curriculum that must be taken by all students, including the 2021 cohort of the Islamic Religious Education (PAI) program. (Hatmanto & Purwanti, 2021; Mundzir, 2021) Students in

the 2021 cohort of the Islamic Religious Education program are expected not only to comprehend Kemuhammadiyahan theoretically but also to implement these values in their daily lives. This expectation is particularly important given their role as prospective educators who will later serve as role models for younger generations. However, the realization of this objective often encounters various practical challenges. (Faridi, 2021; Syahputra et al., 2023)

Based on observations conducted by the author at Universitas Muhammadiyah Buton, a number of issues were identified that hinder the optimal implementation of Kemuhammadiyahan. Several students from the 2021 cohort of the Islamic Religious Education program demonstrate a low level of understanding of Kemuhammadiyahan content, as reflected in daily behaviors that do not sufficiently embody Islamic values. For instance, some students show limited discipline in performing religious worship, minimal participation in campus religious activities, and a lack of concern for the surrounding social environment. These issues raise questions regarding the effectiveness of Kemuhammadiyahan instruction in shaping students' religious attitudes. The status of Kemuhammadiyahan as a compulsory course at Universitas Muhammadiyah Buton should, in principle, offer a substantial opportunity to strengthen the formation of students' religious character. Nevertheless, these challenges need to be addressed through a holistic and integrated approach that does not merely emphasize theoretical teaching but also prioritizes spiritual development and the practical enactment of Kemuhammadiyahan values. In this regard, the roles of lecturers, the curriculum, and the campus environment are critical determinants of the success of the Kemuhammadiyahan program in shaping students' religious attitudes. Based on these issues, this study formulates the following research questions: 1) How is the Kemuhammadiyahan course implemented in shaping the religious attitudes of the 2021 cohort of Islamic Religious Education (PAI) students at Universitas Muhammadiyah Buton (UMB)? 2) What are the religious attitudes of the 2021 cohort of Islamic Religious Education students at Universitas Muhammadiyah Buton (UMB)? 3) What constraints are encountered in the process of shaping the religious attitudes of the 2021 cohort of Islamic Religious Education students?

Although previous studies have discussed the contribution of religious education to shaping students' character and religious attitudes, research that specifically traces the role of the Kemuhammadiyahan course within Muhammadiyah higher education contexts remains limited. (Ardiwansyah et al., 2025; Elihami, 2022; Firdaus & Makhful, 2023; Sutarman & Parjiman, 2021; Syahputra et al., 2023) Much of the literature tends to focus on the influence of religious education in general, without distinguishing between normative courses and ideological courses such as Kemuhammadiyahan, which has distinct characteristics as an instrument of da'wah and the formation of movement-based Islamic identity. Furthermore, relatively few studies have empirically examined the direct relationship between the implementation of this course and changes in students' religious attitudes in contemporary contexts—particularly within Muhammadiyah higher education institutions in Eastern Indonesia, such as Universitas Muhammadiyah Buton. The limited exploration of local dynamics, pedagogical approaches, and students' responses to the teaching of Kemuhammadiyahan values constitutes a significant gap in scholarly development. Therefore, this study seeks to address this gap by contributing to the literature on Islamic education through an empirically grounded and context-sensitive investigation of the effectiveness of the Kemuhammadiyahan course in shaping students' religious attitudes within a Muhammadiyah academic environment characterized by cultural and social diversity.

This study offers novelty within the field of Islamic higher education, particularly regarding the strengthening of students' religious identity through Kemuhammadiyahan learning. Unlike prior research that largely highlights the cognitive and theoretical aspects of the course, this study specifically directs attention to the affective dimension—namely, the internalization of religious values in students' everyday lives. Emphasizing the learning experiences of the 2021 cohort in the Islamic Religious Education program at Universitas Muhammadiyah Buton represents an underexplored area in existing scholarship. In addition, the contextual approach that accounts for the socio-cultural background of students in the island regions of Eastern Indonesia provides a richer and more nuanced perspective on the implementation of Kemuhammadiyahan values. The justification for this study lies in the urgency of strengthening religious character amid the challenges posed by

the globalization of values and increasing secularization in campus life. Accordingly, the findings are expected not only to contribute theoretically to the development of Islamic education and Muhammadiyah studies, but also to serve as a practical reference for formulating more transformative, relevant, and contextually grounded strategies for Kemuhammadiyahan instruction.

Method

This study employs a descriptive qualitative approach to gain an in-depth understanding of how the Kemuhammadiyahan course is implemented in shaping the religious attitudes of students in the Islamic Religious Education (PAI) program at Universitas Muhammadiyah Buton, particularly the 2021 cohort. A qualitative approach was selected because it enables a comprehensive portrayal of social realities, values, and learning processes as they occur in natural and meaningful contexts. Data are collected through three primary techniques: observation, in-depth interviews, and documentation. Observation is conducted to directly examine interactions, behaviors, and classroom dynamics during Kemuhammadiyahan lectures. In depth interviews are carried out with the course lecturers, students from the 2021 cohort, and other relevant stakeholders to obtain holistic information regarding perceptions, lived experiences, and changes in students' religious attitudes. Documentation is used to complement the primary data by reviewing the syllabus, lesson plans (RPS), learning modules, evaluation records, and students' work related to the internalization of religious values.

Data analysis in this study follows the Miles and Huberman model, which consists of three stages: (1) Data Reduction selecting, simplifying, and focusing raw field data according to themes and categories relevant to the research objectives; (2) Data Display organizing data in narrative form, matrices, or other visual formats to identify meaningful patterns; and (3) Conclusion Drawing and Verification drawing inductive conclusions and repeatedly checking the data to ensure the validity and consistency of the findings. The entire process is iterative and continuous until data saturation is achieved, enabling a comprehensive and contextual interpretation of the phenomenon under investigation.

Findings and Discussion

Implementation of the Kemuhammadiyahan Course in Shaping the Religious Attitudes of the 2021 Cohort of Islamic Religious Education (PAI) Students at Universitas Muhammadiyah Buton

This explanation covers multiple dimensions of learning, ranging from the methods lecturers use to deliver course content, the types and approaches of the materials taught, the integration of supporting activities outside the classroom, and the learning evaluation system which tends to emphasize cognitive aspects more than affective and psychomotor domains up to students' perceptions of the course's meaningfulness. Each finding will be elaborated based on empirical data obtained through observation, interviews, and documentation, and will be analyzed within the framework of relevant educational theories in order to provide a deeper understanding of the factors influencing the effectiveness of Kemuhammadiyahan learning in shaping students' religious character. Through this approach, the author seeks to reveal not only the actual conditions in the field, but also to provide reflective and conceptual foundations for improving Kemuhammadiyahan educational practices in the higher education context.

Less Contextual and Participatory Teaching Methods

The findings indicate that lecturing remains the primary approach in the Kemuhammadiyahan course within the Islamic Religious Education Program at Universitas Muhammadiyah Buton. Across several classroom observations conducted over one semester, lecturers tended to deliver content in a predominantly one-way manner, with limited space for discussion or active student participation. Although the material presented demonstrates strong theological and historical depth, the mode of delivery does not sufficiently stimulate students' intellectual and affective engagement. This is reinforced by interview results showing that most students felt "passive" during lectures.

The limited use of interactive approaches such as case studies, simulations, personal reflection, and project-based learning results in students receiving information primarily at a theoretical level. Without opportunities for

meaning making or value application in real life contexts, students struggle to connect Muhammadiyah teachings with religious attitudes in their everyday practices. Some students even reported that they did not understand the relevance of values such as amar ma'ruf nahi munkar, tajdid, and ukhuwah Islamiyah to campus life and broader social dynamics. The lack of emotional involvement and reflective experiences in the learning process also directly affects the internalization of religious values. Students tend to view the Kemuhammadiyahan course as merely an academic requirement rather than a space for character and spiritual formation. Consequently, the development of religious attitudes expected to be a central objective of the course has not been achieved optimally. These findings suggest a gap between intended learning outcomes and the instructional methods employed.

Furthermore, field data show that students are not provided with opportunities to express their understanding of Kemuhammadiyahan values through concrete actions, whether in campus activities or community engagement. The absence of applied programs such as social da'wah, philanthropic initiatives, or interfaith dialogue means that the progressive Islamic values characteristic of Muhammadiyah have not been genuinely enacted within students' learning experiences. This indicates the need for learning designs that are not only informative but also transformative.

Overall, the dominance of lecturing without contextual and participatory approaches has constrained the role of the Kemuhammadiyahan course in shaping students' religious attitudes. These findings reinforce the urgency of pedagogical renewal through the integration of more communicative, values-based, and contextually grounded methods. Strategic efforts are needed to develop learning experiences that bridge normative knowledge with authentic religious praxis, so that students not only know Muhammadiyah teachings but also live by them.

These findings align with Jerome Bruner's perspective on constructivist learning, which emphasizes the importance of active and contextual learning experiences for deep value internalization. In the context of Kemuhammadiyahan, a lecture-dominant approach does not provide sufficient space for students to construct the meaning of Muhammadiyah teachings within their own lives. As a result, religious values such as sincerity, responsibility, and social concern do not develop holistically because they are not cultivated through direct experience.

Moreover, David Kolb's experiential learning theory offers an interpretive framework for understanding the limited impact of learning on students' religious attitude formation. (Abdulwahed & Nagy, 2009; Bell & Bell, 2020; Gordon, 2022) Kolb emphasizes that effective learning occurs through a cycle of concrete experience, reflection, conceptualization, and active experimentation. (Baker & Kolb, 2012; Healey & Jenkins, 2000; Kayes, Kayes, & Kolb, 2005; Rahmi, 2024) When learning processes do not provide real experiences or reflective spaces as observed in the implementation of this course changes in attitudes and behaviors are unlikely to occur significantly. Therefore, these findings call for a reconstruction of pedagogical approaches in the Kemuhammadiyahan course. Strengthening experience-based learning strategies, critical reflection, and the integration of students' social contexts becomes imperative if institutions seek to produce graduates who not only understand Muhammadiyah ideology theoretically but also embody it in their academic and social lives. This study contributes both theoretically and practically to the development of contextual, values-based, and Islamic spirituality oriented curricula in Islamic higher education environments.

Learning Materials Not Connected to Students' Realities

Based on the author's observations, the delivery of material in the Kemuhammadiyahan course particularly content related to the history of key figures and Muhammadiyah ideology remains descriptive and heavily focused on memorization. Students are required to recall names of figures, founding dates, and doctrinal points of the Muhammadiyah movement without an emphasis on the substantive values underlying these historical facts. This approach gives the impression that Kemuhammadiyahan values constitute static knowledge rather than applicable life principles. A major consequence of this cognitive and memorization oriented approach is students' weak grasp of the material's relevance to real religious life on campus and in society. Students find it difficult to understand how the spirit of tajdid (renewal) inherited from Muhammadiyah figures can be implemented in contemporary contexts. For example, values such

as sincerity, trustworthiness (amanah), and a spirit of serving society which should form the core of Muhammadiyah ideology are not strongly reflected in students' behavior in academic or social activities.

Most interviewed students stated that they recognized Muhammadiyah figures primarily as part of written examinations, not as inspirational models to emulate. This indicates that value internalization has not occurred effectively. Learning activities do not direct students toward reflective experiences that connect Muhammadiyah ideology with moral and social challenges faced by young Muslims today. Classroom observations also revealed a lack of dialogical or reflective methods that could encourage critical engagement with course content. Interaction tends to remain one-directional, limiting the exploration of how Muhammadiyah's historical and ideological values relate to contemporary issues. The limited use of case studies, thematic discussions, or social projects grounded in Muhammadiyah values further weakens the bridge between theory and practice.

Thus, it can be concluded that a descriptive, memorization-based approach to delivering Kemuhammadiyahan material is a major factor behind students' limited appreciation of religious values in daily life. These findings underscore the importance of shifting the learning paradigm from mere information transmission to value transformation, so that students do not only recognize Muhammadiyah as an organization, but also adopt it as an ethical and spiritual foundation in their lives as academics and members of society. This also aligns with Paulo Freire's critique in Pedagogy of the Oppressed of "banking" education, where learners are treated as empty containers to be filled, rather than active subjects who construct meaning through dialogue and reflection. (Aslan & Erdur-Baker, 2025; Sanada, 2025)

The impact of such a delivery model is students' limited understanding of the relevance of Muhammadiyah ideology in shaping religious attitudes and everyday religious practices. This contradicts John Dewey's view emphasizing the importance of experience and contextual engagement in learning. According to Dewey, education must connect theory to lived realities in order to shape learners' personality and morality comprehensively. Interview findings in this study indicate that Muhammadiyah figures are mainly perceived as exam content rather than moral and spiritual role models. This points to shortcomings in the affective domain, as described in Bloom's taxonomy as revised by Anderson & Krathwohl. (Chen et al., 2025; Sanada, 2025) The affective domain (attitudes, values, and character) requires internalization through active, reflective, and meaningful learning experiences. Without such processes, values education tends to be artificial and does not translate into observable behavior.

Limited Supporting Activities Integrating Theory and Practice

The author's observations indicate that out of class activities such as community service, mentoring, and Islamic study sessions have not been systematically integrated into the Kemuhammadiyahan course. These activities tend to be incidental and are not structured within the course design. Students acknowledged participating in such activities separately without linking them to the learning objectives of Kemuhammadiyahan. This lack of integration creates a gap between conceptual material taught in class and practical experiences in the field. Students do not receive guidance to reflect on social experiences through the lens of Kemuhammadiyahan values. As a result, the internalization of religious values is constrained because it is not supported by real contexts that could strengthen understanding and moral commitment.

Some students reported that community service activities such as assisting in orphanages or participating in da'wah activities in villages were never linked to or evaluated within the Kemuhammadiyahan course context. This reinforces the impression that learning Kemuhammadiyahan values remains theoretical and disconnected from attitude formation through concrete activities. Mentoring and Islamic study sessions, which could potentially serve as character development spaces, are also not part of academic evaluation. Students participate mainly due to organizational encouragement rather than curricular integration. This reduces the effectiveness of such activities as vehicles of value transformation and tends to separate spiritual life from academic life. The outcome of this fragmentation is students' limited ability to actualize Kemuhammadiyahan values in campus and community life. They tend to

understand religious values as abstract concepts rather than principles shaping behavior and social contribution.

From an educational theory perspective, these findings align with Kolb's experiential learning view emphasizing the importance of direct experience in building knowledge and attitudes. Without a learning cycle that includes concrete experience, reflection, abstract conceptualization, and active experimentation, values learning will not be effective. (Healey & Jenkins, 2000; Kolb, 2005; Kolb, Lublin, Spoth, & Baker, 1986) In addition, Lickona's character education approach emphasizes that successful values education requires opportunities to practice values in real life. (Kolb, 2005) The limited integration between out-of-class activities and formal learning suggests that a holistic learning approach has not been optimally implemented in the Kemuhammadiyahan course at Universitas Muhammadiyah Buton.

Lack of Reflective Evaluation of Religious Attitude Development

The assessment system for the Kemuhammadiyahan course in the Islamic Religious Education Program at Universitas Muhammadiyah Buton is still dominated by a cognitive approach. Evaluation primarily focuses on written examinations that test students' mastery of concepts, terminology, and the history of Muhammadiyah. This leads lecturers to value memorization and theoretical understanding more than students' value transformation and attitudinal development. Moreover, students' affective and behavioral dimensions receive limited serious attention in the evaluation process. No instruments specifically measure students' religiosity development in terms of spiritual commitment, integrity, or participation in religious activities even though the course aims to shape character and ways of life reflecting the progressive Islamic values taught by Muhammadiyah.

When students are assessed mainly on their ability to answer written questions, crucial dimensions of values learning are neglected. Some lecturers admitted lacking clear indicators to assess changes in attitudes, social participation, or students' moral responsibility. Consequently, students who perform well academically do not necessarily exhibit consistent religious behavior outside the classroom. This is reinforced by findings that some students consider Kemuhammadiyahan an "easy" course, believing that simply reading the material is sufficient to pass exams. Such perceptions develop because assessments do not require personal reflection, social engagement, or integration of values into everyday life. Cognitive only evaluation tends to reinforce the secularization of education by separating knowledge from values. Without assessment of affective and behavioral aspects, lecturers lose the opportunity to comprehensively understand students' religious development. Evaluations measuring only intellectual achievement cannot capture changes in attitudes and behavior, which should be the primary indicators of the course's success. As a result, the goal of instilling Kemuhammadiyahan values in students is not optimally achieved.

From the perspective of educational theory, these findings reflect a failure to implement Bloom's taxonomy comprehensively. According to Bloom, learning should encompass three main domains: cognitive, affective, and psychomotor. (Gordon, 2022) When learning focuses only on the cognitive domain, character transformation will not occur effectively. Moreover, Krathwohl's educational evaluation perspective emphasizes the importance of affective assessment for evaluating values, attitudes, and belief internalization. (Baker & Kolb, 2012; Rahmi, 2024) Therefore, a more comprehensive and holistic evaluation approach is essential for ensuring that the Kemuhammadiyahan course truly shapes students' religious attitudes in an integrated manner.

Students' Low Perceptions of the Course's Relevance

The findings show that some students in the Islamic Religious Education Program at Universitas Muhammadiyah Buton perceive the Kemuhammadiyahan course as merely a formality. They categorize it as a supplementary course that must be taken only to fulfill curriculum requirements, rather than as a substantive need shaping their thinking and actions as members of the Muhammadiyah community. This perception emerges due to the limited learning approach that addresses students' spiritual and personal dimensions.

A formalistic view of the course directly impacts students' low intrinsic motivation to engage deeply in the learning process. Learning activities are understood as administrative academic routines rather than means of value

internalization. Some students even admitted attending classes without grasping the essential moral and ideological messages of the material. As a result, self awareness to practice Kemuhammadiyahan values in campus life does not develop. Students appear passive in Islamic activities, less involved in Muhammadiyah social movements, and do not display religious behavior reflecting the internalization of teachings learned in class. This indicates that learning success depends not only on content, but also on the depth of students' value appreciation. Lecturers revealed that the greatest challenge is shifting students' mindset from merely "fulfilling academic obligations" to "finding spiritual and ideological meaning in learning." Without approaches that stimulate self reflection, critical discussion, and emotional engagement, students are unlikely to experience the expected attitudinal transformation. This is exacerbated by the absence of assignments or activities explicitly encouraging students to link material to their lived realities as da'wah actors. These conditions show a gap between the course's ideal objectives and its practical implementation. Students' reluctance to view Kemuhammadiyahan as a space for character formation reflects less effective learning strategies in activating their religious awareness. Thus, a new approach that is more personal, transformative, and contextual is needed so that students can experience this course as a spiritual process rather than merely an administrative demand.

Within values education theory, these findings resonate with Thomas Lickona's view that character education must address knowing, feeling, and acting. (Baker & Kolb, 2012; Healey & Jenkins, 2000; Rahmi, 2024) If education remains only at the knowing level (knowledge) without engaging feeling (internal appreciation) and acting (practice), values will not be deeply embedded. This perspective is also strengthened by Vygotsky's constructivist theory, which emphasizes active engagement and social context in meaning-making. Therefore, Kemuhammadiyahan learning should be designed to encourage students' emotional and social involvement to achieve a holistic transformation of religious attitudes.

Religious Attitudes of the 2021 Cohort of Islamic Religious Education Students at Universitas Muhammadiyah Buton

Based on the researcher's findings, the religious attitudes of the 2021 cohort of Islamic Religious Education students at Universitas Muhammadiyah Buton do not yet fully reflect the religious values that should have been internalized through the Kemuhammadiyahan course. This is evident in students' limited spiritual awareness in consistently performing worship, the lack of social behavior reflecting Islamic values such as honesty, responsibility, and concern for others, and minimal active participation in religious activities both on and off campus. In addition, some students still view the course merely as an academic obligation rather than a means of forming Islamic character. These findings indicate a gap between the learning objectives of the Kemuhammadiyahan course and actual practices in the field, influenced by factors such as less contextual learning approaches, descriptive and theoretical material delivery, and limited opportunities for religious value actualization in students' real lives.

1. Students' Religious Attitudes Are Fluctuating and Situational

Observation and interview results indicate that the religious attitudes of the 2021 cohort of Islamic Religious Education students tend to be situational and are not consistently reflected in daily life. Students may demonstrate religious behavior such as participating in formal campus religious activities yet do not always show consistency in everyday social interactions. This suggests an imbalance between understanding religious values and internalizing those values into concrete actions.

This condition is reinforced by documentation findings and attendance records showing students' participation in nonformal religious activities such as Islamic study circles, mentoring, and faith-based social programs. Students active in these activities generally demonstrate more stable and reflective religious attitudes, but their number remains limited. These findings confirm that the formation of religious attitudes requires learning approaches that address not only cognitive aspects, but also affective and practical dimensions.

2. Affective and Practical Religious Dimensions Are Not Yet Central in Learning

Kemuhammadiyahan learning remains dominated by classical lecturing and cognitive mastery of content such as historical figures and organizational doctrines. Affective aspects such

as spiritual awareness and social empathy have not been optimally internalized within learning processes. As a result, students have limited opportunities to develop religious attitudes through emotional experiences and personal value reflection.

Lecturers tend to measure students' success using cognitive indicators such as exam results or memorization of concepts, while changes in attitudes, worship enthusiasm, and social contribution are rarely used as parameters. This causes students to perceive religious learning as an academic formality rather than a character formation process. These findings highlight the importance of integrating contextual and participatory approaches in delivering religious values.

3. Students' Religious Attitudes Do Not Align with the PAI Graduate Profile as Islamic Character Educators

Based on curriculum document analysis and the graduate profile of the PAI program, students are expected to possess strong moral integrity and religiosity as prospective educators. However, the study shows a gap between curricular objectives and the reality of students' attitudes. Many students have not demonstrated spiritual maturity in decision making or in carrying out academic and social activities.

Interviews with course lecturers and student organization leaders indicate that some students exhibit undisciplined behavior, limited responsibility, and low involvement in spiritual activities. This contradicts Kemuhammadiyahan values that should serve as the foundation of Islamic education. These facts strengthen the urgency of holistic and transformational learning reinforcement.

4. Students' Religious Awareness Is More Shaped by Nonformal Experiences than Formal Instruction

Students actively involved in Muhammadiyah autonomous organizations such as IMM, Tapak Suci, and Hizbul Wathan tend to demonstrate more tangible religious attitudes. They participate in ideological discussions, Islamic leadership training, and da'wah-based social activities. This suggests that applied and participatory religious learning is more effective in shaping character.

Conversely, students who only attend lectures without engagement in nonformal religious activities tend to display lower religious awareness. This indicates that practical and community-based learning experiences have a stronger impact on value internalization. Therefore, integrating formal and nonformal learning becomes important for shaping holistic religious attitudes.

5. Students Need Grounded and Applicable Learning Approaches for Religious Value Internalization

These findings show that Kemuhammadiyahan learning delivered descriptively and normatively is insufficient to build value awareness. Students need learning media that invite them to reflect, engage in dialogue, and experience Islamic values within everyday life contexts, both on campus and in society.

A key recommendation emerging from these findings is the need for integrative, experiential, and reflective learning approaches. Activities such as service learning, spiritual mentoring, and community-based Islamic projects can serve as alternatives for fostering authentic and sustainable religious attitudes. These findings will serve as a foundation for developing solutions and new learning models in subsequent research stages.

Constraints Encountered in the Process of Shaping the Religious Attitudes of the 2021 Cohort of Students in the Islamic Religious Education (PAI) Program

The formation of students' religious attitudes is an essential objective within the Islamic Religious Education curriculum, particularly in a campus environment grounded in Islamic values such as Universitas Muhammadiyah Buton. However, the findings indicate that the 2021 cohort has not yet fully demonstrated religious attitudes consistent with the Islamic values taught. This is reflected in low participation in religious activities, weak consistency in worship practices, and social behaviors that do not fully embody Islamic character traits such as honesty, discipline, and empathy. These conditions suggest persistent barriers in the internalization of religious values through the Kemuhammadiyahan course.

One of the primary constraints lies in instructional methods that remain dominated by one-way lecturing. Students tend to become passive listeners who receive information mainly at a theoretical level, with limited opportunities for reflection or contextual experiences that engage their affective and spiritual dimensions. This approach is insufficient to encourage students to experience Islamic values

meaningfully in their daily lives, both on campus and in the wider community. Consequently, Kemuhammadiyahan content, which should serve as a foundation for religious value formation, often becomes mere memorization rather than deep understanding.

In addition, learning materials such as the history of Muhammadiyah figures and organizational ideology are commonly delivered in a descriptive and normative manner, without being directly connected to students' lived contexts. The weak linkage between theory and reality makes it difficult for students to grasp the relevance of the material to the development of their religious attitudes. When content is perceived as detached from real life, motivation to internalize it decreases. As a result, students fail to view Kemuhammadiyahan as a spiritual necessity and a means of character formation, instead treating it primarily as an academic requirement.

Another constraint is the lack of integration of supporting activities such as mentoring, Islamic study circles, and community service within the Kemuhammadiyahan learning process. In fact, these activities hold strong potential as practical media for value internalization. Limited student involvement in such spaces for value enactment prevents the holistic development of religious attitudes. Assessment practices also remain focused on cognitive outcomes through written examinations, while affective and behavioral dimensions arguably the most central indicators of religious attitudes receive insufficient attention.

As a solution, more participatory, reflective, and contextually grounded learning approaches are required. Lecturers should integrate discussions, case studies, project-based learning, and out of class activities that enable students to practice Kemuhammadiyahan values in tangible ways. Teaching materials also need to be contextualized to address the contemporary challenges students face. Furthermore, assessment systems should incorporate affective and psychomotor domains to provide a comprehensive picture of students' religious attitude development. In this way, Kemuhammadiyahan learning can produce graduates who are not only intellectually competent but also spiritually and morally mature.

Conclusion

The conclusion of this study indicates that the implementation of the Kemuhammadiyahan course in the Islamic Religious Education (PAI) Program at Universitas Muhammadiyah Buton has not yet been fully effective in shaping the religious attitudes of the 2021 cohort. Although the course content has covered core Islamic values and the historical contributions of Muhammadiyah figures, students have not been able to internalize these values in their daily lives. The main constraints identified include the predominance of a lecture-based approach that is largely theoretical and the limited integration of out-of-class activities aligned with Kemuhammadiyahan values, resulting in students receiving information without deep reflective experiences. Assessment practices that prioritize cognitive achievement through written examinations while neglecting affective and behavioral dimensions also hinder the process. Without evaluation mechanisms that capture changes in students' religious attitudes and behaviors, lecturers face difficulties in mapping students' religious development comprehensively. Consequently, students tend to perceive the Kemuhammadiyahan course as merely an academic formality, without recognizing its urgency in shaping their character and religious identity.

Based on these findings, this study recommends adopting more participatory, contextual, and integrative learning approaches. Lecturers should revise instructional strategies by emphasizing direct experiences, discussion, and reflection that engage students emotionally and spiritually. In addition, the assessment system should be adjusted to include affective and psychomotor domains in order to obtain a more holistic picture of changes in students' religious attitudes. Through these improvements, the Kemuhammadiyahan course can become more effective in fostering religious attitudes consistent with the expected Islamic and Muhammadiyah values.

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