



The Transformation of Al-Islam and Muhammadiyah Education: Learning Environment Innovation and Concept Dynamics

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Abstract

This research aims to analyze the form of transformation of AIK Education through the innovation of the learning environment and the dynamization of its learning concepts so that it remains relevant in forming a generation with strong character, adaptive, and able to face the complexity of the times. This research uses a library research method with a qualitative approach. Data was obtained from a variety of literature sources, such as books, scientific articles, journals, and documents relevant to the research focus. The data analysis technique is carried out in a descriptive-qualitative manner through the stages of data reduction, categorization, interpretation, and drawing conclusions. The results of the study show that the transformation of AIK Education needs to be carried out through the integration of digital technology in the learning process, such as the use of hybrid learning models and online learning platforms, as well as the application of project-based participatory learning methods and the concept of Independent Learning. The transformation is directed to answer various global challenges, such as the digital divide, moral crisis, and changes in the character of students in the modern era, while still being based on Islamic values and Muhammadiyah ideology. This research provides a theoretical contribution by offering a perspective on the importance of dynamizing the concept of AIK Education through the integration of pedagogical innovations, digital technology, and strengthening Islamic values in the Muhammadiyah education system.

Keywords: Al-Islam and Muhammadiyah Education; learning innovation; Learning Environment

Abstrak

Penelitian ini bertujuan untuk menganalisis bentuk transformasi Pendidikan Al-Islam Kemuhammadiyah (AIK) melalui inovasi lingkungan belajar dan pendinamisasian konsep pembelajarannya agar tetap relevan dalam membentuk generasi yang berkarakter kuat, adaptif, dan mampu menghadapi kompleksitas perkembangan zaman. Penelitian ini menggunakan metode kepustakaan (library research) dengan pendekatan kualitatif. Data diperoleh dari berbagai sumber literatur, buku, artikel ilmiah, jurnal, dan dokumen yang relevan dengan fokus penelitian. Teknik analisis data dilakukan secara deskriptif-kualitatif melalui tahapan reduksi data, kategorisasi, interpretasi, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa transformasi Pendidikan AIK perlu dilakukan melalui integrasi teknologi digital dalam proses pembelajaran, seperti penggunaan model pembelajaran hybrid dan platform pembelajaran daring, serta penerapan metode pembelajaran partisipatif berbasis proyek dan konsep Merdeka Belajar. Transformasi tersebut diarahkan untuk menjawab berbagai tantangan global, seperti kesenjangan digital, krisis moral, dan perubahan karakter peserta didik di era modern, dengan tetap berlandaskan pada nilai-nilai Islam dan ideologi Muhammadiyah. Penelitian ini memberikan kontribusi teoretis dengan menawarkan perspektif mengenai pentingnya pendinamisasian konsep Pendidikan AIK melalui integrasi inovasi pedagogis, teknologi digital, dan penguatan nilai-nilai keislaman dalam sistem pendidikan Muhammadiyah.

Kata Kunci: Pendidikan Al-Islam dan Kemuhammadiyah; Inovasi Pembelajaran; Lingkungan Belajar

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INTRODUCTION

The development of the era of globalization and the digital revolution has brought major changes in various aspects of life, including the field of education.¹ Advances in information technology, acceleration of communication flows, and rapid socio-cultural changes require educational institutions to transform to remain relevant to the needs of the times.² In the context of Islamic education, these challenges are not only related to the mastery of technology and learning innovation, but also concern the ability of educational institutions to maintain spiritual, moral, and Islamic identity values in the midst of the rapid modernization current.³ This condition makes the transformation of education an urgent need, including in Al-Islam and Muhammadiyah Education (AIK) in the Muhammadiyah school environment.

AIK education has so far had a strategic role in shaping the religious, moral, and ideological character of students in accordance with Islamic values and Muhammadiyah understanding.⁴ However, in practice, AIK learning still faces various problems, such as the use of conventional learning methods, the lack of optimal use of digital technology, and limited learning environment innovations that are able to attract the interest of the younger generation. On the other hand, today's students are the digital generation that has different characteristics from previous generations, so they require a more interactive, flexible, and contextual approach to learning.⁵ If this condition is not responded to appropriately, then AIK Education has the potential to lose relevance in forming a generation that is adaptive to the times. In addition, the emergence of various contemporary social problems, such as moral crises, ethical degradation, individualism, and low digital literacy, further emphasizes the importance of AIK Education transformation.⁶ Education is no longer only oriented to the transfer of knowledge, but must also be able to build the character, spirituality, and social awareness of students. Therefore, the innovation of the learning environment and the dynamization of the concept of AIK Education is an important step to create a learning process

¹ Nguyen Minh Tri et al., "Impact of the Industrial Revolution 4.0 on Higher Education in Vietnam: Challenges and Opportunities," *Linguistics and Culture Review* 5, no. S3 (2021): 1–15, <https://doi.org/10.21744/lingcure.v5nS3.1350>.

² Hassan Abuhassna, "Mapping the Landscape of Communication Technology Adoption in Education: A Bibliometric Analysis," *Humanities and Social Sciences Communications*, ahead of print, May 19, 2026, <https://doi.org/10.1057/s41599-026-07641-x>.

³ Hafizul Husni et al., "Pedagogical Innovation in Islamic Educational Institutions: A Systematic Literature Review of the Shift from Traditional to Modern Learning Paradigms," *Dirasah International Journal of Islamic Studies* 4, no. 1 (2026): 1–15, <https://doi.org/10.59373/drs.v4i1.68>.

⁴ Mohammad Saiful Rifai et al., "Adaptation Of Students' Religious Beliefs Through Learning Al-Islam and Muhammadiyah (AIK)," *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam* 19, no. 1 (2026): 227–44, <https://doi.org/10.37812/fikroh.v19i1.2325>.

⁵ Oksana K. Korobkova et al., "A Scoping Review of Contemporary Frameworks, Challenges, and Future Directions on Educational Technology for Digital Generations," *Contemporary Educational Technology* 17, no. 4 (2025): ep611, <https://doi.org/10.30935/cedtech/17517>.

⁶ Korobkova et al., "A Scoping Review of Contemporary Frameworks, Challenges, and Future Directions on Educational Technology for Digital Generations."

that is not only centered on mastering Islamic materials, but also able to integrate Islamic values with the development of modern science and technology.

Research on the transformation of Islamic education and Al-Islam and Muhammadiyah Education (AIK) has been carried out with various research focuses. One of the previous studies highlighted the importance of modernizing Islamic education in the face of the challenges of globalization and technological developments. The results of the study show that Islamic educational institutions need to update the learning system, curriculum, and education management in order to be able to compete in the modern era without losing their Islamic identity.⁷ However, the research focuses more on the modernization of Islamic education in general and has not specifically discussed the transformation of AIK Education in the context of Muhammadiyah.

Another study discusses the dynamics of Muhammadiyah education in the face of social and cultural changes in contemporary society. The results of the study show that Muhammadiyah education has a strategic role in building the nation's character through the integration of Islamic values, science, and technological advancement.⁸ In addition, Muhammadiyah education is required to be able to innovate learning so that it remains relevant to the needs of the younger generation. However, the research focuses more on strengthening the ideology and the education movement of Muhammadiyah in general, so it has not studied in depth the innovation of the learning environment in AIK Education. Research on technology-based learning innovations in Islamic education also shows that the use of digital technology, such as online learning platforms and hybrid learning models, is able to increase student participation and learning effectiveness.⁹ This research confirms that technology integration is an important need in modern education. However, the study focuses more on the technical aspects of the use of technology and has not yet connected it with the dynamics of the concept of AIK Education based on Muhammadiyah values. In addition, several previous studies have discussed the implementation of the concept of Freedom of Learning in Islamic education. The results of the study show that participatory and project-based learning approaches are able to increase students' creativity, independence, and critical thinking skills.¹⁰ However, these studies have not specifically linked the implementation of Freedom of Learning to the transformation of AIK Education in Muhammadiyah schools.

⁷ Nurman Ginting et al., "Analysis of the Al-Islam and Kemuhammadiyah Curriculum Design," *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 14, no. 3 (2025), <https://doi.org/10.54437/urwatulwutsqo.v14i3.2645>.

⁸ Yogi Sopian Haris et al., "Internalization of Muhammadiyah Life Values in the Development of Science and Technology in the Era of Industry 5.0: (Integration, Internalization, Role, Contribution, and Challenges)," *Priviet Social Sciences Journal* 5, no. 8 (2025): 36–56, <https://doi.org/10.55942/pssj.v5i8.487>.

⁹ Ella Dewi Latifah et al., "Innovation of Technology-Based Learning Models to Increase Student Involvement in Distance Learning in Islamic Higher Education," *EDUKASIA Jurnal Pendidikan Dan Pembelajaran* 6, no. 2 (2025): 853–66, <https://doi.org/10.62775/edukasia.v6i2.1589>.

¹⁰ Dhaifullah Mochtar Adi Pratama and Zaenal Abidin, "Implementation of Project-Based Learning Model in Islamic Religious Education for Grade X at Muhammadiyah Senior High School 1 Surakarta," *JUSPI (Jurnal Sejarah Peradaban Islam)* 8, no. 1 (2024): 177, <https://doi.org/10.30829/juspi.v8i1.20622>.

Based on some of the previous researches, it can be understood that studies on the transformation of Islamic education, learning innovation, and Muhammadiyah education have been carried out a lot. However, research that specifically discusses the transformation of Al-Islam and Muhammadiyah Education through learning environment innovation and the dynamics of learning concepts is still relatively limited. Therefore, this research has a novelty by focusing on the integration of pedagogical innovation, digital technology, and strengthening AIK values in facing the challenges of the era of disruption and contemporary socio-cultural change.

RESEARCH METHOD

The methodology of this research uses a qualitative approach with the type of library research.¹¹ This approach was chosen because the research focuses on a conceptual study of the transformation of Al-Islam and Muhammadiyah Education (AIK) through the innovation of the learning environment and the dynamics of its learning concepts in the contemporary era. Literature research allows researchers to examine various theories, concepts, and results of previous research that are relevant to the transformation of Islamic education and Muhammadiyah education.¹² The data sources in this study consist of primary data and secondary data. Primary data were obtained from various main literature that discussed AIK Education, Islamic education transformation, learning innovation, and the concept of Muhammadiyah education. Meanwhile, secondary data were obtained from scientific journals, books, academic articles, proceedings, official documents, and various other literature sources relevant to the research focus. The selection of data sources is carried out purposively based on the level of relevance, validity, and relevance to the research theme.

The data collection technique is carried out through documentation studies by identifying, inventorying, reading, and reviewing various sources of literature related to the transformation of AIK Education. Furthermore, the data was analyzed using descriptive-qualitative analysis techniques.¹³ The analysis process is carried out through several stages, namely data reduction, data categorization, data interpretation, and conclusion drawn. This analysis aims to gain a comprehensive understanding of the form of transformation of AIK Education, learning environment innovation, and the dynamics of learning concepts in facing the challenges of the era of technological disruption and socio-cultural change. To maintain the validity of the data, this study uses the source triangulation technique by comparing various references and relevant previous research results. Through this approach, the research is expected to be able to produce an objective, systematic, and in-depth study of the transformation of Al-Islam and Muhammadiyah Education in the context of contemporary education.

¹¹ Subhajit Panda and Navkiran Kaur, *Sustaining Library Collections: Documentation, Preservation, and Conservation through SDGs* (Discount Group of Publication, 2025), <https://doi.org/10.5281/ZENODO.14969992>.

¹² Putri Wulandari, "Normative Legal Research Methodology from the Experts' Perspective: A Comparative Analysis of Concepts and Approaches," *Archipel: Journal of Indonesian Interdisciplinary Studies* 1, no. 6 (2026): 12–25, <https://doi.org/10.65739/archipel.v1i6.34>.

¹³ Matthew B. Miles et al., *Qualitative Data Analysis: A Methods Sourcebook*, Fourth edition (SAGE, 2020).

RESULTS AND DISCUSSION

Transformation of Al-Islam and Muhammadiyah Education

The transformation of the world of education in the contemporary era is influenced by the development of digital technology, socio-cultural changes, and the increasingly complex demands of globalization.¹⁴ This condition encourages educational institutions, including Muhammadiyah schools, to update the learning system to remain relevant to the needs of today's students. The transformation of Al-Islam and Kemuhammadiyah Education (AIK) is not only related to changes in learning methods, but also concerns the innovation of the learning environment and the dynamization of educational concepts that are able to integrate Islamic values with the development of science and technology.¹⁵ Inequality in access to education is still a major challenge in the transformation of education in Indonesia. Schools in urban areas tend to be more prepared to use digital technology than schools in rural and remote areas. Limited infrastructure, internet access, and digital learning devices cause the educational transformation process to run unevenly. In the context of AIK Education, this condition has an impact on the limited innovation of technology-based Islamic learning in several Muhammadiyah schools. Therefore, the transformation of AIK Education requires adequate digital infrastructure support so that learning can take place in an inclusive and equitable manner.

The Covid-19 pandemic is an important momentum in accelerating the transformation of technology-based education. That online learning has encouraged Muhammadiyah schools to develop a hybrid learning model and the use of digital platforms in the AIK learning process.¹⁶ The use of digital learning media, virtual conference applications, and Learning Management System (LMS)-based learning systems provides flexibility for teachers and students to access learning materials.¹⁷ However, online learning also poses various obstacles, such as low social interaction, limited learning supervision, and decreased emotional involvement of students. In AIK Education, direct interaction has an important role in the process of internalizing Islamic values and character building, so online learning needs to be

¹⁴ Yayat Hidayat and Ardityo Hendi Prastowo, "Development Model of Islamic Education Learning Through the Curriculum Transformation of Al-Islam and Kemuhammadiyah (AIK) in the Arabic Education Department, Universitas Muhammadiyah Yogyakarta," paper presented at 4th International Conference on Sustainable Innovation 2020–Social, Humanity, and Education (ICoSIHESS 2020), *Proceedings of the 4th International Conference on Sustainable Innovation 2020–Social, Humanity, and Education (ICoSIHESS 2020)*, 2021, <https://doi.org/10.2991/assehr.k.210120.143>.

¹⁵ Muhammad Ridlo and Hafidz, "Al-Islam and Kemuhammadiyah Curriculum in Muhammadiyah Secondary School: An Analysis of Implementation and Development Material," *Ta'dib: Jurnal Pendidikan Islam* 29, no. 1 (2024): 132–48, <https://doi.org/10.19109/td.v29i1.23797>.

¹⁶ Suryo Bayu Tirto Aji, "Design of Social Media-Based Interactive Learning Media for Al-Islam and Muhammadiyah (AIK) Materials at Muhammadiyah Junior High School," *World Journal of Islamic Learning and Teaching* 2, no. 4 (2025): 05–13, <https://doi.org/10.61132/wjilt.v2i4.444>.

¹⁷ Uthman Alturki and Ahmed Aldraiweesh, "Application of Learning Management System (LMS) during the COVID-19 Pandemic: A Sustainable Acceptance Model of the Expansion Technology Approach," *Sustainability* 13, no. 19 (2021): 10991, <https://doi.org/10.3390/su131910991>.

balanced with a humanistic approach and experiential learning.¹⁸ In addition to the technological aspect, the results of the study also show that teachers' digital competence is an important factor in the success of AIK Education transformation. Teachers no longer only play the role of material presenters, but also learning facilitators who are able to manage technology and create innovative learning environments. However, teachers are still found who have limitations in mastering digital technology and interactive learning methods. Therefore, increasing the capacity of teachers through educational technology training, the development of digital learning media, and the strengthening of digital literacy is an urgent need to support the transformation of AIK Education in Muhammadiyah schools.

The transformation of AIK Education needs to be accompanied by curriculum updates that are more adaptive to the times. The AIK curriculum is not only oriented towards mastering Islamic material theoretically, but must also be able to develop 21st century skills, such as critical thinking, creativity, collaboration, communication, and problem-solving skills.¹⁹ The implementation of the concept of Independent Learning and project-based learning is one of the strategies that is considered effective in creating more participatory and contextual AIK learning. With this approach, students not only understand Islamic values normatively, but are also able to apply them in social life and face global challenges. On the other hand, globalization and the development of digital media bring challenges to strengthening students' moral values and Islamic identity. Unrestricted access to information makes students vulnerable to foreign cultural influences and content that is contrary to Islamic values. The results of the study show that AIK Education has a strategic role in strengthening the religious character, morality, and identity of students through the integration of character education and Muhammadiyah values in the learning process.²⁰ Therefore, the transformation of AIK Education must not only be oriented towards technological modernization, but must also maintain the substance of Islamic values as the main foundation of Muhammadiyah education.

The monotonous and overly memorized learning model causes low motivation to learn from students. In this context, learning environment innovation is an important factor in increasing student involvement in AIK learning.²¹ The use of collaborative learning methods, interactive discussions, project-based learning, and the use of digital media has been proven to be able to create a more creative, active, and fun learning atmosphere. This transformation provides space for students to develop their potential, creativity, and critical thinking skills

¹⁸ Palahuddin Palahuddin, "Fostering Inclusivity through Constructivist Learning on AIK Studies for Non-Muslim Students at Muhammadiyah University of Mataram," *AL-ISHLAH: Jurnal Pendidikan* 17, no. 4 (2025), <https://doi.org/10.35445/alishlah.v17i4.6798>.

¹⁹ Muh Amin and Abdul Malik, "The Role of AIK Education in Increasing Student Diversity Muhammadiyah University," *Edukasia: Jurnal Penelitian Pendidikan Islam* 19, no. 2 (2024): 249, <https://doi.org/10.21043/edukasia.v19i2.27166>.

²⁰ Afiful Ikhwani, "Integrating *Tajdid* and *Khaira Ummah* in Islamic Character Education at Muhammadiyah Boarding School," *Al-Hayat: Journal of Islamic Education* 9, no. 2 (2025): 423–37, <https://doi.org/10.35723/ajie.v9i2.212>.

²¹ Yusutria Yusutria et al., "Strengthening Al-Islam and Kemuhammadiyahan (AIK)-Based Character Education (PPK) during the Covid-19 Pandemic at Muhammadiyah Elementary School Nitikan Yogyakarta," *Al-Ta Lim Journal* 29, no. 1 (2022): 35–50, <https://doi.org/10.15548/jt.v29i1.711>.

more optimally. In addition to academic challenges, this study shows that students also face various psychological problems and mental crises due to social pressure, social media use, and changes in modern life patterns. Therefore, AIK Education needs to develop a humanistic educational approach by placing students as the main subject of learning. Strengthening character education, spiritual coaching, and emotional support are important parts of creating a healthy and supportive learning environment. From the perspective of Muhammadiyah, education is not only aimed at producing an intellectually intelligent generation, but also to form human beings with noble character, social concerns, and being able to become agents of change in society.

Implications of the Development of Muhammadiyah Learning Innovations

The rapid and complex development of the world in various sectors, especially technology and information, provides challenges as well as great opportunities for the Muhammadiyah education system, especially in learning AIK (Al-Islam and Kemuhammadiyah).²² Muhammadiyah is required not only to deliver traditional religious materials, but also to be able to integrate digital technology in the learning process to be relevant to the needs of the 21st century.²³ Learning innovation is an absolute necessity to answer the demands of this ever-changing era. The use of digital platforms such as Google Classroom, Zoom, and Google Meet during the Covid-19 pandemic shows new effective ways of learning AIK. The use of this technology facilitates interaction between educators and students even online, and allows access to more flexible and varied materials. This adaptation not only increases teaching effectiveness, but also opens up a wider space for innovation in AIK learning methods and media.

Muhammadiyah is also faced with the need to strengthen the training and capacity of educators to be able to use technology optimally and wisely. AIK education cannot be separated from the quality of educators who are reliable and adaptive to new technological and pedagogical changes.²⁴ Therefore, technology training and digital learning innovation must be a routine and continuous agenda in Muhammadiyah institutions. The learning innovations developed by Muhammadiyah do not only target technical aspects, but also prioritize the integration of Islamic values with 21st century skills such as critical thinking, collaboration, creativity, and communication. The AIK curriculum needs to be designed to be able to form a strong Islamic character while equipping students with competencies that are relevant to the world of work and modern society.

²² Syamsul Anwar, "Developing a Philosophy of Scientific Advancement in Muhammadiyah Higher Education Institutions Based on Al-Islam and Kemuhammadiyah (AIK) Principles," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 17, no. 1 (2021), <https://doi.org/10.18196/afkaruna.v17i1.9017>.

²³ Atabik Luthfi et al., "Muhammadiyah Education Update Integration Of Islamic Values And Global Challenges In The Digital Era," *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam* 8, no. 2 (2025), <https://doi.org/10.37758/jat.88i2.29>.

²⁴ Yusutria Yusutria et al., "TEACHER PROFESSIONALITY OF AL-ISLAM AND KEMUHAMMADIYAHAN (AIK) IN IMPLEMENTING RELIGIOUS VALUES FOR STUDENTS AT MUHAMMADIYAH NITIKAN SD YOGYAKARTA DURING THE COVID-19 PANDEMIC," *Primary: Jurnal Pendidikan Guru Sekolah Dasar* 11, no. 4 (2022): 1038, <https://doi.org/10.33578/jpkip.v11i4.8501>.

One of the innovation models that has received attention is learning based on Independent Learning Independent Campus (MBKM) which is applied in Muhammadiyah universities.²⁵ This model provides space for students to learn flexibly and oriented to real needs and soft skill development. Through MBKM, students are invited to be directly involved in field practice so that the knowledge they gain from AIK becomes more applicable and contextual. In addition to digital innovation, learning methods have also changed with the application of interactive methods such as group discussions, simulations, and the use of interactive media. This is very effective in triggering the active participation of students and deepening their understanding of Islamic and Muhammadiyah values. The use of learning videos, powerpoints, and other digital media further complements learning innovations at various levels of Muhammadiyah education.

Learning innovation does not only focus on students, but also on more professional and systematic learning management. Modern AIK learning management utilizes technology for continuous evaluation, monitoring, and feedback.²⁶ This encourages the quality of education that is always maintained and responsive to the needs of students and the times. World development and globalization also require Muhammadiyah to maintain a balance between modernization and the preservation of Islamic traditions. AIK's learning innovations must ensure that modernity does not displace Islamic values that are the moral and spiritual foundation of students. This balanced approach is the key to the birth of a generation of Muslims who are intellectually superior and morally strong.

In the context of globalization, AIK learning must also be able to respond to the challenges of rapid social and cultural change, such as pluralism, social pluralism, and interreligious tolerance. Innovative and contextual AIK education must form a moderate and inclusive attitude, making students agents of peace and the development of a civilized society. The importance of developing soft skills such as leadership, empathy, and problem-solving skills is the main focus in AIK's learning innovation. These skills are urgently needed to face the complex challenges of the unpredictable future. Comprehensive AIK learning integrates character building with 21st century competencies. Furthermore, Muhammadiyah also develops experiential learning innovations that invite students to learn from real activities in their social and religious environment.²⁷ This approach is very effective in internalizing Islamic values and fostering a sense of social responsibility.

The implementation of hybrid learning that combines face-to-face and online is also an important innovation that allows for flexibility and a wider range of learning. This model facilitates both independent and collaborative learning, two things that characterize modern

²⁵ Maemunah Sa'diyah et al., "The Implementation of Independent Learning Independent Campus: The New Paradigm of Education in Indonesia," preprint, SOCIAL SCIENCES, February 24, 2022, <https://doi.org/10.20944/preprints202202.0302.v1>.

²⁶ Alfia Zul Faida and Suyatno Suyatno, "Integration of Technology in the Learning of Al-Islam and Kemuhammadiyah at Muhammadiyah Elementary School," *Edusoshum : Journal of Islamic Education and Social Humanities* 5, no. 1 (2025): 57–73, <https://doi.org/10.52366/edusoshum.v5i1.117>.

²⁷ Tasman Hamami and Zalik Nuryana, "A Holistic-Integrative Approach of the Muhammadiyah Education System in Indonesia," *HTS Teologiese Studies / Theological Studies* 78, no. 4 (2022), <https://doi.org/10.4102/hts.v78i4.7607>.

and innovative learning. Finally, Muhammadiyah continues to strive to evaluate and develop continuously in AIK's learning innovations in order to be able to maintain the relevance of Islamic education in the digital era, improve the quality of advanced human resources, and produce a generation that is ready to serve the nation and religion optimally.

CONCLUSION

Based on the results of the study, it can be concluded that the transformation of Al-Islam and Muhammadiyah Education (AIK) is a need that cannot be separated from social changes, the development of digital technology, and increasingly complex global demands. This transformation shows that AIK is no longer enough to be implemented through a traditional learning approach and is oriented towards knowledge transfer alone, but needs to be directed towards innovative, adaptive, participatory, and contextual learning models. This change is needed so that AIK is able to respond to contemporary challenges, such as digital divides, changes in learning patterns, information technology developments, and strengthening students' Islamic character and identity.

The results of the study also show that AIK learning innovations can be carried out through the integration of digital technology, the application of hybrid learning models, the use of online learning platforms, and the development of learning approaches based on Independent Learning, project-based learning, and experiential learning. This approach contributes to the development of 21st century competencies, including critical thinking skills, creativity, collaboration, communication, and problem-solving, without neglecting the main function of AIK as a means of internalizing Islamic values and shaping students' character.

In addition, the success of AIK's transformation is influenced by several important factors, namely the readiness and digital competence of educators, the availability of learning infrastructure, equitable access to technology, strengthening digital literacy, and sustainable education policy support. Therefore, the transformation of AIK needs to be directed at a balanced integration between the modernization of education, the strengthening of Islamic and Muhammadiyah values, and the development of a humanist learning environment. Thus, AIK is expected to remain relevant in forming students who have intellectual, spiritual, social, and moral capacity so that they are able to adapt to changes and contribute to people's lives in the global era.

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