

The Opportunities and Challenges of Islam-Muhammadiyah in the Implementation of *Merdeka Belajar Kampus Merdeka*

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ABSTRACT

Merdeka Belajar Kampus Merdeka (MBKM) is a program designed to develop exceptional and prepared graduates to enter the community or the workforce. Islam-Muhammadiyah (AIK), as the speciality of Muhammadiyah colleges, seems to have "lost" its role of helping to put the MBKM program into place in higher education. This research is to explore the opportunities and challenges of AIK during the implementation of MBKM. This is qualitative research with a literature study method. The data was collected through the collection of library sources in the form of journal articles, books, and other references related to the theme. Content analysis is used to analyze, dissect, and interpret the data in a discussion about the opportunities and challenges of MBKM in AIK education. One of the opportunities for AIK to play an important role in the implementation of MBKM: a) college students are permitted to pursue AIK courses outside of their own study programs or institutions within the framework of Muhammadiyah colleges; b) AIK becomes a hue in every activity of the implementation of MBKM; c) AIK is one lecturer's obligation (*caturdharma*). The challenges are a) the status of AIK is still regarded as quite unimportant and b) some disparities amongst Muhammadiyah universities. Muhammadiyah education and the higher education council must collaborate to give AIK a higher priority in the application of MBKM. Future research is expected to study the MBKM strategies in terms of AIK in Muhammadiyah colleges.

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1. INTRODUCTION

Merdeka Belajar Kampus Merdeka (MBKM) is a program designed to develop graduates who are exceptional and prepared to enter the community or the workforce. MBKM itself is not a completely new form of activity, but a program that houses familiar activities carried out by lecturers and students. The adoption of MBKM in higher education has become a source of new vitality for the development of outstanding future leaders' resources (Riyadi, Harimurti, & Ikhsan, 2022, p. 1019). In the face of every change, superior resources are successful. This resource possesses many competencies or talents. Students

must demonstrate mastery of four competencies: critical thinking and problem-solving; communication, collaboration, and creativity and innovation (Kuncoro et al., 2022, p. 113).

Some types of MBKM implementation involve external activities, such as internships, practical employment, student exchanges, entrepreneurial activities, humanitarian projects, thematic community engagement, etc. (Sintiawati, Fajarwati, Mulyanto, Muttaqien, & Suherman, 2022, p. 903). Universities must adopt academic policies or guidelines to enable learning outside the scope of the academic curriculum (Cahyono, 2021). Meanwhile, at the study program level, it is required to compile or adapt the curriculum to the implementation model for the independent campus (*Kampus Merdeka*) (Cahyono, 2021). Institutions in Muhammadiyah colleges can implement the MBKM curricular program using these forms and activities.

The Muhammadiyah campus is one of the products of Muhammadiyah's charity in the field of education. In Indonesia, the Muhammadiyah campus is one of the most numerous campuses in quantity. Even so, the Muhammadiyah campus is not uniform in terms of quality. Some Muhammadiyah campuses are able to develop and compete with other public and private campuses. In Muhammadiyah colleges, lecturers are responsible for *dharma* activities, which include teaching, research and publication, community service, and AIK. In addition, AIK is the center of Muhammadiyah society. The necessity of AIK in Muhammadiyah society is articulated in the vision for developing Muhammadiyah universities in (PP Muhammadiyah, 2013), namely, the development of the function of Muhammadiyah higher education based on Al Islam-Muhammadiyah, holistic integrative, well-managed, and competitive and superior. It is hoped that the position and job of AIK in Muhammadiyah colleges will help spread throughout the MBKM curriculum.

The absence of AIK's involvement in the implementation of MBKM makes AIK less noticed because all academicians focus on manifesting and implementing MBKM in various activities. AIK seems to have "lost" its role of helping to put the MBKM program into place in higher education. Most of the time, MBKM is implemented through teaching, research, or service following the disciplinary requirements of each study program. In the implementation of the MBKM curriculum in Muhammadiyah colleges, AIK is not addressed, whether in its capacity as an educational spirit or as a component of the education curriculum. Moreover, AIK, which has been a hallmark of Muhammadiyah colleges, has flaws, particularly a lack of religiosities as a moral, motivational, and spiritual basis for resolving life problems (PP Muhammadiyah, 2013, p. 17).

In addition, MBKM is a program that provides opportunities for lecturers to develop their competencies and be competitive. Lecturers can increase social networking, expand partnerships between universities and industry, lecturers can increase creativity in research and community service as well as in education and teaching, lecturers can increase creativity in the use of information technology, and lecturers can increase professionalism (Kholik et al., 2022). This is in line with the MBKM policy which aims to realize a competitive human being (Meke, Astro, & Daud, 2021). Another problem that arises related to this as a result of AIK's lack of involvement with MBKM is the reduced opportunity for AIK lecturers to develop their competencies through the MBKM program.

Several researchers have previously conducted scientific studies on the implementation of MBKM, including: (Riyadi et al., 2022), who examined MBKM in research; (Kholik et al., 2022; Laga, Nona, Langga, & Jamu, 2022; Nona et al., 2022; Sintiawati et al., 2022) who examined the perceptions of lecturers and students towards the implementation; and (Nasik & Setiawan, 2020) who investigates the effects of MBKM on Islamic education. From the studies above, we found that there is not single one of the pros and cons of AIK's involvement in the MBKM curriculum that has been done.

Based on the above problems regarding the waning role of AIK as a hallmark of the Muhammadiyah campus in the implementation of MBKM and the lack of opportunities for AIK lecturers to develop their competencies, the author feels the need to conduct a study on the opportunities for AIK challenges in the implementation of the MBKM program. The novelty of this study is an understanding of AIK's involvement in the implementation of MBKM on campus, with the following research limitations: 1) What

is the role and purpose of AIK in Muhammadiyah colleges? 2) What are the challenges and opportunities of AIK to support the MBKM program in Muhammadiyah colleges?

2. METHODS

This type of research is qualitative research through the case study method regarding AIK's involvement in the MBKM program at the Muhammadiyah campus. Procedural techniques start from topic selection, data collection, analysis, and interpretation of selected data. The purpose of this study is to explore the opportunities and challenges of AIK's involvement in the MKBM program at the Muhammadiyah campus. Data collection starts from keyword searches, namely: AIK, MBKM, and Muhammadiyah campus. The data is divided into two categories, namely primary data and secondary data. Primary data were collected from journal articles, monographs, MBKM guideline documents, official documents of Muhammadiyah products. Official documents of Muhammadiyah products, including the AIK guidebook. While secondary data is collected from textbooks or references related to the research context, namely AIK and MBKM.

The technique used is discourse analysis. As a framework for this study, the author uses the theory of opportunity and challenge management. After data collection, the data is analyzed using the stages of Huberman analysis, namely data reduction, data display, and data verification.

3. FINDINGS AND DISCUSSION

3.1 AIK in Muhammadiyah Colleges

Muhammadiyah education is a contemporary Islamic education that combines religion with daily life and faith with overall development (PP Muhammadiyah, 2013, p. 9). Muhammadiyah education advocates for the formation of a generation of educated Muslims who are strong in their religion and personality, as well as capable of facing and responding to contemporary difficulties (PP Muhammadiyah, 2013). One of its goals is to make sure that the AIK curriculum is taught at Muhammadiyah and colleges so that a new generation of educated Muslims can be born through the power of religion.

The Muhammadiyah Higher Education Council developed a framework for AIK education. AIK education in the Muhammadiyah paradigm has a Theo-anthropocentrism perspective that blends parts of *habl min Allah* or Theo-centrism (the relationship between man and Allah) and *habl min An-Nas* or anthropocentrism (the relationship of man to man). AIK education seeks to cultivate characterized and educated individuals who are expected to possess integrity and ethical sensitivity. An educated individual who engages in a ritual or social charity should not be motivated by external forces (rewards and threats), but rather by a sense of ethical purpose. Virtues are an expression of gratitude toward Allah and others. The purpose of AIK education is to develop a person with an evolved, loving spirit who is full of love for others (PP Muhammadiyah, 2013, p. 17).

AIK's instructional materials contain both normative and historical scientific components of Islam. The description of the content of AIK education has five materials: *al-Qur'an-Hadith*, *Aqidah*, *Akhlak*, *Fiqih*, and *Kemuhammadiyahahan*. As evidence of a Muslim's Islamic faith, the rebuilding of AIK material learning is more focused on developing the character of good human beings (pious and Ihsan) who do good for the benefit of all humans. AIK must restructure its subject matter from the normative and historical sciences of Islam to the realms of life (PP Muhammadiyah, 2013, p. 17). Besides, The AIK program is inextricably linked to the general education curriculum. The position and dimension of AIK in Muhammadiyah colleges can be pictures in this figure below:

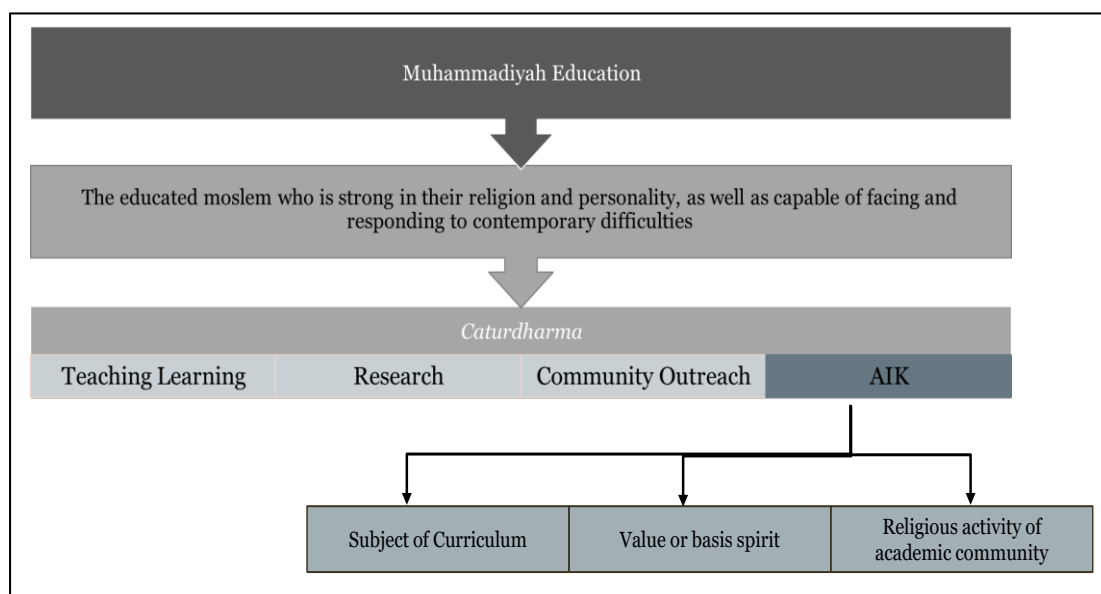


Figure 1. AIK in Muhammadiyah Education

According to (Anwar, 2018, p. 1), in Muhammadiyah Higher Education AIK may be classified into three dimensions:

1. AIK is a subject that is taught and educated to students both during the semester and outside of the semester. AIK is taught to students as part of the curriculum supplied by the study program. AIK is coaching and teaching students outside of the classroom, such as through the campus, the mosque, training in how to read the Qur'an, helping Islamic religious groups, and so on.
2. AIK is a value that is adopted, which means that it is used as a guide for how people act on campus at Muhammadiyah colleges. This includes both everyday behavior on and off campus and an academic behavior code.
3. AIK is one of the centers for implementing the third duty (*dharma*), which is community service. Through performing community service, AIK becomes a spiritual capital.

3.2 The Program of *Merdeka Belajar Kampus Merdeka*

MBKM is an abbreviation of *Merdeka Belajar Kampus Merdeka* (Independent Learning-Campus Independent). MBKM is a curriculum program designed by the Ministry of Education and Culture of the Republic of Indonesia. MBKM has been socialized and disseminated to various levels of higher education. The implementation of MBKM briefly covers activities in universities and study programs. At the university level, the implementation of MBKM includes: a) it is mandatory for universities to facilitate the right for students to be able to take credits outside of tertiary institutions for a maximum of two semesters or the equivalent of 40 credits, b) developing policies or academic guidelines to facilitate learning activities outside the study program, c) creating cooperation documents with MBKM partners (Cahyono, 2021). While at the study program level, the implementation of MBKM covers several aspects, namely: a) compiling or adapting the curriculum to the implementation model of an independent campus, b) facilitating students who take cross-study learning in higher education, c) offering courses that can be taken by students at the university. outside the study program and outside the tertiary institution and its requirements, d) conduct the equivalent of courses with learning activities outside the study program and outside the study program, e) if there are courses that have

not been fulfilled from learning activities outside the study program and outside the study program (Cahyono, 2021).

The MBKM program has several forms of activities, namely: a) student exchanges, b) internships or work practices, c) teaching assistance in educational units, d) research, e) humanitarian projects, f) entrepreneurship activities, g) studies or independent projects, h) developing villages or community (Cahyono, 2021). The implementation of the MBKM program in courses is the application of the following forms of learning: a) lectures, b) responses and tutorials, c) seminars, d) laboratory practice, e) studio practice, f) workshop practice, g) field practice, h) military training, i) entrepreneurship, j) internship, k) research, l) design, and m) development. Several learning methods that can be applied in the MBKM program, namely group discussions, simulations, case studies, collaborative learning, cooperative learning, project-based learning, problem-based learning or case (Cahyono, 2021).

3.3 Implications of MBKM on Muhammadiyah Colleges

The MBKM program is a new policy initiated by the Indonesian Minister of Education and Culture and is being adopted by numerous universities. This policy was set forth in some statutes: **a)** the establishment of new study programs, as governed by regulations of the Minister of Education and Culture No. 7 of 2020 concerning the Establishment, Amendment, and Dissolution of State Universities and the Establishment, Amendment, and Revocation of Private Higher Education Permits; **b)** the higher education accreditation system, as governed by regulations of the minister of education and culture No. 5 of 2020 concerning Accreditation of Study Programs and Universities; and **c)** legal entity universities, as governed by regulations of the minister of education and culture No. 3 of 2020 concerning Legal Entity Universities (Baharuddin, 2021, p. 196).

Multiple Muhammadiyah colleges have been implementing MBKM at multiple levels. At Muhammadiyah University in Makasar, mapping the response of the academic community (lecturers, students, and education staff) to the MBKM program reveals that the transmission of MBKM policies must be intensified. It is because many educators and students are still unaware of the policy's nature (Nasrulhaq et al., 2022, p. 21). A briefing on collaborative learning programs was held at the University of Muhammadiyah Makasar, focusing on the teaching's capacity development of assistance participants in creating learning scenarios in the form of Project Based Learning (PjBL) and/or Case Based Learning (CBL) based on learning plan documents (Syamsuddin, Tahir, Munir, Ali, & Mado, 2022, p. 16). The MBKM is implemented in semesters 4, 5, and 6 at the University of Muhammadiyah Purwokerto (UMP). In Semester 4, learning outside the UMP study program for up to 20 credits. While, in semesters 5 and 6, the MBKM is implemented by learning outside the university. It included student exchanges, internships, teaching assistantships in educational units, research, humanitarian projects, entrepreneurial activities, independent studies/projects, and thematical community outreach (Santoso, Astuti, Parmono, Inayati, & Hamka, 2022, p. 97).

At the University of Muhammadiyah Jakarta, several activities pertinent to the implementation of MBKM are conducted to enhance academic knowledge and comprehension (Bahar et al., 2022, p. 506). At the University of Muhammadiyah Yogyakarta, the substance of MBKM has been implemented through the following activities: organizing a Career Development Center (CDC), cooperation with industry, student exchange (still not yet carried out by all study programs), community outreach, mandatory students with a load of 3 credits, internships with a load of 2-3 credits, Sabbatical Leave at foreign universities, some lecturers are involved in industrial activities (Riyadi et al., 2022, p. 1026). Besides, other Muhammadiyah colleges have adapted their activities and programs to the MBKM curriculum in a variety of ways.

3.4 Opportunities and Challenges of AIK in the Implementation of MBKM

AIK can contribute by analyzing the numerous activities and initiatives that have been conducted at Muhammadiyah colleges. This is because AIK is not only a course, but also a spirit or value ingrained in all academic and non-academic activities for lecturers, students, and educational staff in Muhammadiyah colleges. There are prospects for AIK not only within the scope of the study program but also at the university level. The author will outline the chances and challenges of AIK in implementing MBKM in the next section.

3.4.1 The Opportunities of AIK in the Adoption of MBKM

The opportunity of AIK to contribute to the implementation of MBKM are limited at several Muhammadiyah education paradigm points. *Initially*, Muhammadiyah education carries the *Tajdid* movement or revival (Al-Faruq, 2020, p. 24). Education in the Muhammadiyah colleges is not restricted by a culture of conservatism that upholds ancient customs (status quo) and is resistant to modernization. Education in Muhammadiyah has brought about numerous transformations. The reason is that Muhammadiyah education has always been consistent with the several curriculum revisions that have occurred in the national education system. Several Muhammadiyah colleges are now adapting their curricula to the MBKM in a variety of ways, as described above.

Second, Muhammadiyah education is aligned with the objective of an independent Indonesia, which is to educate the nation's life, as stated in the preamble of the 1945 Constitution (Al-Faruq, 2020, p. 25). Education in the Muhammadiyah colleges emphasize on strong excellence and good quality of management resources. In accordance with the MBKM curriculum, Muhammadiyah education focuses on enhancing the soft skills and hard skills of graduates so that they are ready and relevant to the demands of the times. It also focuses on training graduates to be future leaders of the nation who are superior and have personalities (Mendikbudristek, 2020).

The third, curriculum revision that reflects Islamic principles in line with the *tajdid* movement which is propagated by Ahmad Dahlan. Thus, Muhammadiyah education is amenable to curriculum revisions in response to changing circumstances. Moreover, the ideal of AIK are constantly incorporated into the Muhammadiyah curriculum. The curriculum that blends religious education and general education is what has allowed Muhammadiyah education to exist, endure, and even tend to grow up to this point. *Fourth*, the Muhammadiyah network's strength is a huge institution containing numerous institutions, such as hospitals, education, social, and others, spanning from the lowest level (branch) to the national level, and even extending internationally.

These areas present an opportunity for AIK to play an important role and make a major contribution to the implementation of MBKM. *First*, concerning AIK as a course, Muhammadiyah college students are permitted to pursue AIK courses outside of their study programs or institutions within the framework of Muhammadiyah colleges. This can be accomplished through cooperation and coordination among Muhammadiyah colleges, led by the Muhammadiyah Higher Education Council. *Second*, AIK becomes a hue that is reflected in every activity that demonstrates the implementation of MBKM. For instance, a lecturer or student conducting research or community service based on or following the MBKM policy must prioritize the values of honesty, discipline, respect, justice, and a sense of responsibility, which are all based on obedience to God and the duty of fulfilling one's role as Caliph. To accomplish this, AIK must be maximally strengthened on campus (study programs, faculties, institutions). Strengthening AIK as a value can take numerous forms, such as through the habituation of *PHIWK* (Islamic Life Guidelines for Muhammadiyah Campus Residents), the optimization of campus mosques, the presence of exemplary leaders and/or lecturers, etc.

AIK is a component of the *dharma* that became known as *caturdharma*. Using the MBKM policy, AIK can be implemented in this function. With a strong network base, the Muhammadiyah campus may interact with other institutions, such as hospitals, social institutions, Muhammadiyah disaster

management center (MDMC), and other cooperations, in applying MBKM to AIK. In social care institutes, this sort of action can be carried out alongside humanitarian programs. Humanitarian projects, like social work, aim to train students to excel and protect human values when performing duties based on faith, morals, and ethics (Baharuddin, 2021, p. 203). The students are encouraged to establish entrepreneurial activities based on the *sharia* values in order to cultivate an entrepreneurial spirit based on Islamic values. This activity is supported by explanations or suggestions of entrepreneurial endeavors and evidence of consumer interactions (Cahyono, 2021). Other methods include the implementation of AIK's materials or the involvement of lecturers in Muhammadiyah, the participation of lecturers and students in teaching activities in schools, and so on.

3.4.2 The Challenges of AIK in Implementing MBKM

Obviously, AIK plays a part and contributes to the implementation of MBKM. Muhammadiyah education is confronted with a number of educational obstacles. *For starters*, lecturers and students do not fully comprehend MBKM. Students are unaware of the nature of the activities that will be carried out with partners as part of the implementation of the MBKM curriculum (Syamsuddin et al., 2022, p. 22). Therefore, both general and AIK lecturers, as well as students, must actively participate in the socialization and dissemination of the MBKM curriculum's application. *Second*, the status of AIK is still regarded as quite unimportant. Especially in today's industrial period, which is rife with competition. According to (Nuryana, 2017), the spirit of AIK at Muhammadiyah educational institutions has waned and become merely a formal course. It is undeniably a challenge for executives and professors of AIK to revive the standing and function of the organization. *Thirdly*, there are disparities amongst Muhammadiyah universities in terms of their resources, facilities, and quality. One of the questions is how to apply AIK in accordance with the low-quality MBKM policy in Muhammadiyah colleges.

In response to these issues, Muhammadiyah education and the higher education council must collaborate to give AIK a higher priority in the application of MBKM. Understanding MBKM is highlighted not only to realize or generate highly competitive outputs through collaboration with sophisticated institutions or enterprises. Nonetheless, MBKM can also be implemented by applying the knowledge and theory acquired study programs in villages, institutions, or other areas of need. This will undoubtedly promote the institution's or society's growth, development, or progress. A further advantage is that the quality of Muhammadiyah educational institutions increases in proportion to their numbers. The function of AIK as the spirit of Muhammadiyah education must be re-established as well. The strategies include familiarizing and implementing AIK rules or campus environment requirements, such as *adab* guidelines for students and Islamic guidelines for campus inhabitants (*PHIWK*).

The subsequent stage is to integrate the AIK course with other courses. The AIK learning approach, which is integrated with other courses, is implemented as follows: *first*, incorporating AIK into other general courses, like economics, physics, chemicals, medical, engineering, social communication, etc. For example, in the classes on construction management field, the lecturer may discuss such values as honesty, ethical of work, aesthetics, professionalism for making a noble management of building construction. *Second*, Implementing AIK materials with the PjBL and Case Study techniques. *Third*, merging the substance of the AIK curriculum with the student's desired general scientific material. AIK will continue to provide color to the academic lives of Muhammadiyah colleges in this manner.

The key to successfully implementing MBKM policy in a college is the willingness to shift from a rigid content-based curriculum approach to an adaptable and flexible achievement-based curriculum in order to equip students to become autonomous adults (Bahar et al., 2022, p. 500). One of its applications is shown in the practical work lecture of the Civil Engineering study program, University of Muhammadiyah Yogyakarta. One of the curricula is that students take practical work courses in several contractor or construction companies according to their interests in the field of knowledge. The results of interviews with several civil engineering students who participated in the practical work

program were that their knowledge and experience increased because they got more complex things in the field. Furthermore, some of them are recruited by the companies where they work as interns. In addition, there is a missionary migration program at the University of Muhammadiyah Yogyakarta, which is a charity activity that provides opportunities for students who have good religious skills. In this program, students can channel their religious knowledge and skills to the community. It's just that the charity program for moslem missionaries is not integrated with the activities of AIK lecturers, but activities coordinated by community service institutions and open to all lecturers to guide.

4. CONCLUSION

AIK serves a crucial role and position in Muhammadiyah education. AIK is not just one of the courses, but also the spirit of Muhammadiyah education and the center of all academic activity inside Muhammadiyah education. In order to correspond with and implement the MBKM policy, AIK is excluded from all associated programs and activities. Specifically, AIK has the possibility to play a part in the implementation of the MBKM policy, specifically by granting credit to students who complete AIK courses in other Muhammadiyah study programs or universities. AIK must be the underlying principle and spirit of every program and activity in every implementation of the MBKM policy. Collaborating with Muhammadiyah non-educational institutions in order to implement college-level theories. The difficulty is, among other things, that neither professors nor students completely comprehend the MBKM policy. In addition, it is assumed that AIK's position is of little significance. The disparity in terms of funding, facilities, and quality between Muhammadiyah-institutions and other universities in fulfilling the MBKM policy, Muhammadiyah education must therefore renew the role and function of AIK in its academic operations. The implication of this research is to provide insight into what AIK institutions and lecturers can do to develop their competencies through the MBKM program as well as the challenges that may be encountered. Of course, this article has a limitation, namely that not all field data is contained in this paper. Therefore, the further research is expected to examine and explore more on AIK activities from various Muhammadiyah campuses, especially in the context of developing AIK.

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