

A HOLISTIC-INTEGRATIVE MODEL OF ISLAMIC AND MUHAMMADIYAH EDUCATION: FOSTERING ORGANIZATIONAL LEADERSHIP WITHIN THE CAMPUS ECOSYSTEM OF INSTITUT 'AISYIYAH SULAWESI SELATAN

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Abstract: Al-Islam and Muhammadiyah Education (AIK) is the core identity of Muhammadiyah and 'Aisyiyah Higher Education Institutions (PTMA) in producing graduates who excel academically and embody the spirit of Progressive Islam. However, the implementation of AIK generally remains focused on classroom learning and has not yet integrated the entire campus ecosystem as a vehicle for Muhammadiyah leadership development. This study aims to develop an Integrative-Holistic AIK Education Model Based on the Campus Ecosystem to cultivate Muhammadiyah leaders at the 'Aisyiyah Institute of South Sulawesi. This study employed a qualitative approach using a case study design. Data were collected through in-depth interviews, observations, and document analysis involving institutional leaders, AIK faculty members, educational staff, and students, and were then analyzed using the interactive model developed by Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña through data condensation, data presentation, and conclusion drawing, reinforced by triangulation. Research findings indicate that AIK has evolved into an integrative-holistic educational model that integrates the curriculum, teaching and learning, Islamic academic culture, faculty role modeling, student organizations, Darul Arqam, Tabligh assemblies, community service, and institutional policies into a single educational ecosystem. This model develops cognitive, affective, and psychomotor aspects, thereby producing Muhammadiyah Association cadres who embody Progressive Islam, think scientifically, and possess a nurturing character one that is trustworthy, polite, synergistic, inclusive, and committed to the movement of *amar ma'ruf nahi munkar*. These findings expand the application of Holistic Education Theory by positioning the campus ecosystem as a space for the internalization of values, while also reinforcing Organizational Socialization Theory in explaining the mechanisms of leadership development at Muhammadiyah universities.

Keywords: AIK Educational Model, Campus Ecosystem, Integrative and Holistic Approach, Muhammadiyah Association Leaders, Progressive Islam.

INTRODUCTION

Muhammadiyah and 'Aisyiyah Higher Education Institutions (PTMA) possess a distinctive institutional identity because Islamic and Muhammadiyah Education (AIK) is positioned not merely as a subject but as part of the educational mission of the institution. In this context, AIK is expected to develop students who combine academic competence, Islamic character, social responsibility, and commitment to the values of Progressive Islam. The institutional significance of AIK becomes particularly important when higher education is understood as a space where knowledge, values,

identity, and social participation are formed simultaneously. Research on Islamic higher education in Indonesia has similarly emphasized that character formation requires more than the transmission of religious concepts; it requires curricular design, learning processes, institutional culture, and sustained opportunities for students to practice values in meaningful contexts (Alimron et al., 2023; Dimiyathi et al., 2025).

The contemporary higher-education environment further strengthens the need for such integration. Digital transformation, changing student learning patterns, increasing social complexity, and the demand for graduates who can work collaboratively have encouraged universities to reconsider learning environments that rely predominantly on lecture-based transmission. UNESCO (2021) emphasizes the importance of education that supports cooperation, social responsibility, lifelong learning, and the capacity to respond to complex challenges. In higher education, student-centered environments are increasingly conceptualized as spaces in which students actively engage with knowledge, resources, people, and institutional expectations while receiving appropriate guidance and support (Damşa & de Lange, 2019). Meta-analytic evidence also indicates that active learning can improve academic performance compared with traditional lecturing, although the magnitude of effects depends on disciplinary and implementation conditions (Freem et al., 2014).

Within AIK, this challenge has a particular character because the intended educational outcomes include both knowing and being, as well as the capacity to translate values into action. Existing studies have shown that AIK can contribute to students' religious character, Muhammadiyah identity, and understanding of Progressive Islam. However, much of the literature still examines AIK as a curriculum or course component. Studies of AIK curriculum policy and learning have discussed the importance of curriculum integration and student-centered approaches (Andriyani et al., 2014; Badriah & Zakiyah, 2023), while research on prophetic values and Islamic character has emphasized the contribution of learning experiences and institutional practices (Hermawan, 2022; Setiawan et al., 2022). These studies provide important foundations, but they do not fully explain how multiple campus components operate as one connected educational ecosystem for cadre development.

The research gap addressed in this study therefore concerns the relationship between AIK education and the wider institutional ecosystem. A university does not educate students only through scheduled classes. Students also learn through interactions with lecturers, peers, organizational leaders, campus traditions, religious practices, student organizations, community engagement, institutional rules, and the symbolic meanings attached to membership in the institution. Organizational socialization theory is useful for explaining this process because organizational values and identity are learned through continuing interaction with people, structures, practices, and cultural expectations (Tierney, 1997). Organizational identification research further suggests that students' relationships with their universities are connected with perceived value congruence, trust, satisfaction, and future involvement (Myers et al., 2016; Wilkins et al., 2016).

The second theoretical foundation is holistic education. Holistic education treats learners as whole persons whose intellectual, emotional, social, moral, and spiritual development should not be separated into isolated educational objectives. From this perspective, the quality of learning depends partly on whether institutional experiences create connections among knowledge, values, relationships, reflection, and action. Contemporary research on character education similarly indicates that moral and value development is strengthened when educational programs use active, reflective, relational, and experiential approaches rather than relying solely on declarative instruction (Oldham & McLoughlin, 2026; Sargeant & Trask-Kerr, 2026). In Islamic educational settings, this principle is compatible with the expectation that knowledge should be accompanied by ethical conduct and social responsibility.

The present study was conducted at Institut 'Aisyiyah Sulawesi Selatan, where AIK is implemented through formal learning and through several institutional and student-development

activities. These include AIK curriculum and learning, Islamic academic culture, faculty role modeling, Darul Arqam, Muhammadiyah student organizations, the INASS Tabligh Council, community service, and institutional policies. The study does not assume that all components have identical educational effects. Rather, it examines how they are connected in practice and how their interaction contributes to the development of cognitive, affective, and psychomotor/social dimensions.

The objective of this study is to describe and analyze the Campus Ecosystem-Based Integrative-Holistic AIK Education Model at Institut 'Aisyiyah Sulawesi Selatan. More specifically, the study examines: (1) how AIK is organized as an integrated educational system rather than a stand-alone course; (2) how campus-ecosystem components contribute to cognitive, affective, and psychomotor/social development; and (3) how the resulting educational experiences are connected with the development of Muhammadiyah cadres. The study consequently contributes an empirically grounded conceptual model while recognizing that the qualitative findings are context-specific and should not be interpreted as a causal or universally generalizable effect.

METHODS

This study employed a qualitative approach with a case-study design. The design was selected because the research question concerns a contemporary educational phenomenon embedded in a real institutional context: how AIK functions through interconnected curricular, cultural, organizational, and institutional practices. A case study enables the researcher to examine processes, meanings, relationships, and contextual conditions rather than isolating variables from their natural setting. The case was Institut Aisyiyah Sulawesi Selatan, selected purposively because AIK is integrated with leadership development, student organizations, Darul Arqam, the Tabligh Council, Islamic academic culture, and community service.

Participants and Data Sources. Participants were selected purposively on the basis of their relevance to the research focus. They included institutional leaders, AIK lecturers, educational staff, student-organization actors, and students who had participated in AIK learning and leadership-development activities. The study also used documentary sources, including AIK curricula, course syllabi, academic guidelines, institutional policies, Darul Arqam documents, student-activity reports, and relevant documentation of campus programs. The purposive strategy followed the principle that qualitative participants should be selected because they can provide information-rich accounts of the phenomenon under investigation (Patton, 2002).

Data Collection. Data were collected through in-depth interviews, participatory observation, and document analysis. Interviews explored participants' experiences of AIK learning, value internalization, lecturer role modeling, student organizations, cadre development, and the relationship between classroom learning and campus life. Observation focused on learning interactions, Islamic academic practices, organizational activities, religious guidance, and community-service activities. Documentary analysis was used to examine the formal institutional arrangements that supported AIK implementation. The use of multiple methods was intended to reduce dependence on a single source and to support a more comprehensive interpretation of the case.

Data Analysis. Data analysis followed the interactive model of Miles, Huberman, and Saldaña, involving data condensation, data display, and conclusion drawing/verification. Analysis was conducted iteratively rather than as a strictly linear sequence. Interview and observation materials were condensed around the study's main categories: AIK curriculum and learning, academic culture, role modeling, student organizations, cadre development, and outcomes. Data were then displayed in thematic matrices and conceptual relationships. Conclusions were repeatedly checked against the available evidence to avoid claims that exceeded the data.

Trustworthiness. Credibility was strengthened through source triangulation and technique triangulation, member checking, and extended researcher participation. Source triangulation compared information from leaders, lecturers, staff, student-organization actors, and students. Technique triangulation compared interview accounts with observation and documentary evidence. Member checking was used to clarify the interpretation of relevant accounts. The study also considered transferability, dependability, and confirmability by maintaining alignment between the research question, data sources, analytical procedures, and interpretations. Because this is a qualitative case study, the findings are presented as contextually grounded explanations rather than statistical estimates of effect.

RESULTS AND DISCUSSION

An Integrative-Holistic AIK Education Model Based on the Campus Ecosystem

The first finding is that AIK at Institut 'Aisyiyah Sulawesi Selatan is implemented as an educational system whose components extend beyond formal classroom instruction. The curriculum provides the formal structure for learning. However, the educational process is reinforced by Islamic academic culture, lecturer role modeling, student organizations, Darul Arqam, the INASS Tabligh Council, community-service activities, and institutional policies. The components are therefore not treated as independent programs. Their educational meaning emerges from their interaction and continuity across students' academic and organizational experiences.

The data indicate a shift from a predominantly knowledge-transfer orientation toward an integration of knowledge, values, and practice. Within the learning process, students are exposed to student-centered learning, problem-based learning, project-based learning, case studies, scholarly discussion, and reflection on values. These approaches create opportunities for students to interpret AIK concepts, analyze contemporary issues, discuss ethical implications, and apply values to academic or social situations. The observed pattern is therefore consistent with the study's integrative-holistic construct rather than with a course-only model.

The campus ecosystem also provides repeated contexts in which students encounter and practice the values communicated through AIK. Congregational worship, Qur'anic recitation, academic ethics, greeting practices, mentoring, organizational activities, da'wah, and community service function as repeated experiences through which values can be enacted. Faculty members are positioned not only as instructors but also as role models, facilitators, and mentors. Student organizations provide further spaces for responsibility, collaboration, communication, and leadership.

Table 1: Integrative-Holistic AIK Education Model Based on the Campus Ecosystem

Components of the Campus Ecosystem	Implementation in AIK Education	Cognitive Aspects	Affective Aspect	Psychomotor Aspects	Outcomes Achieved
AIK Curriculum	Integration of AIK into learning outcomes and OBE-based curricula	Understanding the concept of Progressive Islam, the ideology of Muhammadiyah, and the values of AIK	Fostering religious awareness and a commitment to Islamic values	Able to apply AIK concepts in academic assignments	Conceptual Understanding of AIK and Islamic Identity
The AIK Learning Process	Student-centered learning, problem-based learning, project-based learning,	Critical, analytical, and reflective thinking	Internalizing the values of trustworthiness, courtesy, and responsibility	Able to solve problems and put AIK values into practice	Academic Competence and Islamic Character

	case studies, values reflection				
Darul Arqam Program	Ideological, Spiritual, and Leadership Development	Understanding the Ideology of Muhammadiyah	Strengthening Islamic commitment and loyalty to the Association	Training in leadership, worship, and da'wah	The Formation of Muhammadiyah Cadres
Muhammadiyah Student Association (IMM)	Cadet organizations, leadership training, academic discussions	Developing an understanding of Islam and the Muhammadiyah movement	Fostering responsibility, solidarity, and compassion	Managing organizations and social activities	Leadership and Leadership Development
INASS Tabligh Council	Islamic Studies, campus outreach, religious guidance	Understanding Progressive Islamic Da'wah	Strengthening the spirit of da'wah and service to the community	Carrying out da'wah and community outreach	Competencies in Da'wah and Community Service

Based on these overall findings, this study constructs a Campus Ecosystem-Based Integrative-Holistic AIK Education Model that views the success of leadership development as determined not only by AIK learning in the classroom but also by the synergy of all institutional components in shaping a holistic learning experience for students. This model produces graduates who excel academically, embody Islamic character, demonstrate social awareness, possess leadership skills, and are committed to the Muhammadiyah Association. Theoretically, these findings expand the application of Holistic Education Theory by positioning the campus ecosystem as the primary space for the internalization of values and the development of future leaders, while also reinforcing previous research on the importance of integrating learning, academic culture, and the leadership development system in AIK education at Muhammadiyah universities (Choirin et al., 2025; Mardhiah et al., 2024).

Integration of Campus Ecosystem Components and the Internalization of Cognitive, Affective, and Psychomotor Aspects

The research findings indicate that the implementation of Islamic and Muhammadiyah Education (AIK) at the 'Aisyiyah Institute of South Sulawesi is carried out through the integration of the curriculum, teaching and learning, Islamic academic culture, faculty role modeling, student organizations, Darul Arqam, the Tabligh Council, community service, and institutional policies within a mutually supportive educational ecosystem. This integration simultaneously develops cognitive, affective, and psychomotor aspects, enabling AIK to function as a leadership development system that shapes character, Muhammadiyah identity, and commitment to the values of Progressive Islam. These findings align with the concept of whole-person education (Andriyani et al., 2014).

In the cognitive aspect, AIK is implemented through student-centered learning, problem-based learning, project-based learning, scholarly discussions, and experiential learning, which foster critical thinking and academic literacy. In the affective aspect, an Islamic academic culture, the practice of worship, mentoring, and the exemplary conduct of faculty members shape a character that is religious, trustworthy, courteous, and responsible. Meanwhile, in the psychomotor aspect, activities such as Darul Arqam, IMM, Majelis Tabligh, campus da'wah, leadership, and community service develop collaboration, communication, leadership, and social awareness (Pajarianto, 2023).

The research findings further demonstrate that Islamic academic culture, faculty role modeling, student organizations, and various institutional activities serve as important mechanisms for instilling the values, norms, and identity of the Muhammadiyah Association in students. Through continuous interaction within the campus environment, the internalization of AIK values occurs

not only through formal classroom learning but also through students' academic, organizational, social, and religious experiences. Consequently, students are expected not merely to understand AIK conceptually but also to embody and practice its values in their academic and social lives. These findings indicate that the integration of academic culture, faculty role modeling, student organizations, and a comprehensive leadership development system within the campus ecosystem strengthens the effectiveness of AIK education (Mardhiah et al., 2024).

Table 2: Integration of Campus Ecosystem Components in the Internalization of Students' Cognitive, Affective, and Psychomotor Aspects

Domain	Focus on Internalization	Indicators	Outcome
Cognitive (Knowing)	Mastery of the Concepts of AIK and Progressive Islam	Critical thinking, scientific literacy, problem analysis, understanding of the Muhammadiyah ideology	A scientific mindset based on Islamic values
Affective (Being)	Islamic Character Development	Trustworthy, courteous, religious, nurturing, socially conscious, integrity	The Characteristics of Progressive Islam
Psychomotor Skills (Doing)	Putting Values into Action	Leadership, da'wah, collaboration, community service, religious practices	Active and transformative Muhammadiyah members

Overall, this study shows that the success of AIK Education is determined not only by the quality of classroom learning but also by the institution's ability to build an educational ecosystem that integrates the curriculum, academic culture, faculty role modeling, student organizations, and institutional policies. These findings expand upon the application of Holistic Education Theory and Organizational Socialization Theory by affirming that the development of Muhammadiyah Association cadres embodying the character of Progressive Islam can only be achieved through an integrated and sustainable campus ecosystem (Pajarianto, 2023; Anwar, 2023 & Faizah & Maftuhah, 2024).

Campus Ecosystem Components and Their Educational Functions

The findings can be organized into five closely connected components. First, AIK curriculum integration connects formal learning outcomes with the conceptual foundations of Progressive Islam and Muhammadiyah identity. Second, the AIK learning process uses active and reflective approaches to connect knowledge with analysis and practice. Third, Darul Arqam provides a structured context for ideological, spiritual, and leadership formation. Fourth, Muhammadiyah student organizations provide experiential contexts for responsibility, solidarity, organizational management, and leadership. Fifth, the INASS Tabligh Council extends religious learning into guidance, da'wah, and community outreach.

The campus ecosystem consequently functions through complementarity. The curriculum provides conceptual language; learning activities provide opportunities for inquiry and reflection; academic culture provides repeated behavioral cues; role modeling makes values visible in interpersonal relationships; organizations provide responsibility and practice; Darul Arqam provides structured cadre development; the Tabligh Council provides religious outreach; and community service provides opportunities for social application. The evidence does not indicate that one component independently produces cadre identity. Rather, cadre development is described as the cumulative result of interacting experiences.

Outcomes Associated with the Model

The findings identify five graduate characteristics repeatedly associated with the model: scientific, nurturing, trustworthy, courteous, and synergistic. The scientific dimension is associated with critical thinking, academic literacy, analytical skills, and a scientific mindset. The nurturing dimension concerns social care and an orientation toward guiding or supporting others.

Trustworthiness refers to responsibility and integrity. Courtesy concerns respectful conduct. Synergy refers to collaboration and the capacity to work with others in academic, organizational, and community contexts.

The outcomes are therefore broader than academic achievement. Students are expected to demonstrate the capacity to understand AIK, internalize its values, and enact those values through leadership, da'wah, collaboration, religious practice, and community service. In this sense, the study identifies an outcome model in which cognitive competence, Islamic character, and social-leadership competence are mutually connected.

Table 2. Integration of Campus Ecosystem Components in the Internalization of Students' Cognitive, Affective, and Psychomotor/Social Aspects

Domain	Focus on Internalization	Indicators	Outcome
Cognitive (Knowing)	Mastery of AIK and Progressive Islam concepts	Critical thinking, scientific literacy, problem understanding, Muhammadiyah ideology	Scientific mindset based on Islamic values
Affective (Being)	Islamic character development	Trustworthy, courteous, religious, nurturing, socially conscious, integrity	Characteristics of Progressive Islam
Psychomotor/Social (Doing)	Putting values into action	Leadership, da'wah, collaboration, community service, religious practices	Active and transformative Muhammadiyah members

Table 3. Outcomes of the Campus Ecosystem-Based Integrative-Holistic AIK Education Model

Outcome Dimensions	Indicators	Implementation in the Campus Ecosystem	Expected Educational Outcome
Academic Competencies (Cognitive)	Critical thinking, academic literacy, scientific mindset, analytical and problem-solving skills	AIK learning, student-centered learning, problem-based learning, project-based learning, scholarly discussions	Ability to advance scientific knowledge based on Progressive Islamic values
Islamic Character (Affective)	Religious, trustworthy, polite, integrity, responsible, social awareness	Islamic academic culture, faculty role modeling, mentoring, and worship habits	Muslim individuals of noble character committed to Muhammadiyah values
Social and Leadership Competencies (Psychomotor/Social)	Leadership, communication, collaboration, da'wah, community service	IMM, HMPS, DEMA, UKM, Darul Arqam, Tabligh Council, community service	Capacity to lead, serve society, and support Progressive Islamic da'wah

DISCUSSION

Interpreting AIK Through Holistic Education

The results can first be interpreted through the holistic-education perspective. The central implication is that student development cannot be adequately represented by classroom achievement alone when the institutional mission explicitly includes moral, spiritual, social, and leadership dimensions. The AIK model identified in this study creates multiple settings in which students can connect knowledge, values, relationships, reflection, and action. This is consistent

with broader work on whole-person and character-oriented education, which emphasizes that values are more likely to become meaningful when students encounter them in lived educational environments rather than only in formal statements (Eka, 2017; Oldham & McLoughlin, 2026).

The cognitive dimension of the model is particularly compatible with active and student-centered learning. The results identify student-centered learning, problem-based learning, project-based learning, case studies, scholarly discussions, and reflective activities. Evidence from higher education supports the use of active learning when students are expected to engage with complex knowledge rather than merely reproduce information. Freeman et al. (2014), for example, found across undergraduate STEM studies that active learning was associated with improved examination performance and lower failure rates compared with traditional lecturing. PBL research also suggests that the strongest and most consistent benefits tend to concern skills, problem solving, and application, while effects on knowledge acquisition can vary by implementation and assessment (Dochy et al., 2003; Walker & Leary, 2009). A recent second-order meta-analysis likewise reports substantial variation across outcomes and contexts, indicating that implementation quality matters (Erdem et al., 2026).

For AIK, this means that student-centered pedagogy should not be treated as a generic instructional technique. Its value lies in how it is connected to the content and purposes of AIK. A case concerning academic integrity, social responsibility, religious diversity, community service, or ethical leadership can require students to interpret Islamic principles, evaluate evidence, discuss competing considerations, and formulate practical responses. Such learning processes make the relationship between knowing and doing visible. Project-based learning can similarly provide a bridge between academic concepts and concrete products or activities. Meta-analytic evidence has found positive effects of project-based learning on academic achievement, although effects vary by discipline, context, and implementation conditions (Chen & Yang, 2019; Zhang & Ma, 2023).

The affective dimension is strengthened by reflection and repeated practice. The results show that students encounter values through religious practice, mentoring, academic culture, and lecturer example. Reflection is particularly important because experience alone does not guarantee learning or internalization. A meta-analysis of reflection interventions in higher education found positive effects on learning outcomes and identified intervention duration, peer interaction, and reflective activities as relevant moderators (Guo, 2022). This supports the interpretation that AIK activities should be accompanied by structured opportunities for students to articulate what they learned, why a value matters, how it relates to their identity, and how it should influence subsequent action.

Organizational Socialization and the Campus Ecosystem

The second theoretical interpretation concerns organizational socialization. Tierney (1997) conceptualizes organizational socialization in higher education as a process through which participants make meaning of organizational culture and develop an understanding of institutional expectations. Applied to the present case, students learn Muhammadiyah identity not only from explicit statements but also from observing how lecturers interact, how organizations operate, how religious practices are conducted, and how institutional policies embody stated values. This provides a plausible explanation for why the campus ecosystem is central to the model.

The results are also consistent with research on organizational culture and student behavior. Burhanuddin et al. (2024) found that university organizational culture is related to students' academic behavior in Indonesian higher education. Wilkins et al. (2016) likewise reported relationships between social/organizational identification and student commitment, achievement, and satisfaction. These studies do not establish that organizational culture alone causes the outcomes identified in the present study. However, they support the analytical proposition that institutional context is relevant to how students experience higher education.

The campus ecosystem therefore should be understood as a socialization environment. Curriculum documents communicate formal expectations; lecturers interpret those expectations through pedagogy and behavior; peers reinforce or challenge norms; student organizations provide

opportunities to enact roles; and institutional programs provide repeated rituals and experiences. In this sense, cadre formation is a process of participation in an institutional culture. The model extends the course-centered understanding of AIK by locating value internalization within repeated social interaction.

The role of organizational identification is also relevant. Myers et al. (2016) show that students' identification with their university is associated with value congruence, trust, satisfaction, and future involvement. This suggests that institutional identity is not merely an abstract label. When students perceive consistency between institutional values and everyday experiences, identification can become part of how they understand their own membership. For Muhammadiyah and 'Aisyiyah institutions, the implication is that organizational identity should be visible in the consistency between AIK curriculum, institutional culture, student activities, and leadership practices.

Student Organizations, Mentoring, and Leadership Development

The findings concerning IMM, HMPS, DEMA, UKM, Darul Arqam, the Tabligh Council, and community service are also consistent with the literature on student leadership development. Student organizations can create authentic situations in which students manage tasks, communicate with peers, negotiate responsibilities, solve problems, and experience the consequences of decisions. Rosch and Collins (2017) emphasize the significance of student organizations as environments for leadership learning, while Mainella (2017) highlights the importance of intentional organizational design in creating opportunities for leadership development. These perspectives support the present study's finding that organizations are not merely extracurricular additions but can function as educational spaces.

Leadership development, however, requires more than participation. The design of roles, feedback, mentoring, reflection, and responsibility influences what students learn from organizational experiences. Crisp and Alvarado-Young (2018) identify mentoring as an important mechanism in leadership development, while Reyes et al. (2019) demonstrate the importance of program design and evaluation in higher-education leadership-development initiatives. The present findings therefore suggest that student organizations should be integrated with the educational objectives of AIK rather than operating entirely outside the academic system.

The same principle applies to Darul Arqam and the Tabligh Council. Their contribution is most educationally meaningful when ideological, spiritual, and leadership content is connected with opportunities for reflection and practice. This interpretation is also compatible with service-learning research. Meta-analyses have found associations between service-learning and social, personal, civic, and cognitive outcomes, while recent reviews emphasize the importance of reflection and the design of experiential activities (Celio et al., 2011; Yorio & Ye, 2012; Hidayat & Balakrishnan, 2024). Community service within the AIK ecosystem can therefore be understood as an experiential arena in which students translate values into concrete social engagement.

Academic Culture, Role Modeling, and Belonging

The results place Islamic academic culture and faculty role modeling at the center of affective development. This is significant because students continuously observe how institutional values are enacted. A systematic review of teacher role modeling in higher education published in 2026 identifies ethical qualities, pedagogical expertise, and relational mentoring as dimensions through which teacher behavior can influence student development, while also noting methodological limitations in the existing evidence base. The finding is consistent with the present case: lecturer role modeling is not an additional message but part of the environment in which students interpret AIK.

Academic culture also shapes students' experience of belonging. Research on university belonging shows that belonging is associated with motivation, engagement, and other student outcomes, although the strength of relationships varies by context and measurement (Pedler et al.,

2021; van Kessel et al., 2025). A systematic review also found substantial variation in how belonging is defined and measured in higher education, suggesting that institutions should be precise about what they mean by inclusion, membership, and connection (Dias-Broens et al., 2024). In the present model, belonging can be interpreted cautiously as an institutional condition that may support students' willingness to participate in academic, religious, and organizational life. It should not be treated as a direct causal mechanism established by this qualitative study.

This distinction is important for the interpretation of the findings. The present study documents an integrated educational pattern and participants' experiences within it; it does not statistically test whether a particular component produces a measurable change in leadership or character. Therefore, statements about effectiveness should refer to the observed contribution and perceived educational function of the ecosystem, not to causal effect sizes. Future quantitative or mixed-method studies could test the relationship between participation intensity, belonging, organizational identification, and measurable leadership or character outcomes.

Refined Campus Ecosystem-Based Integrative-Holistic Model

Based on the results and the theoretical discussion, the model can be represented as a sequence of mutually reinforcing processes rather than a simple linear input-output chain. The first layer is the institutional foundation, consisting of AIK policy, curriculum, learning outcomes, and institutional values. The second layer is educational transaction, consisting of student-centered learning, problem-based and project-based learning, discussion, reflection, mentoring, and lecturer role modeling. The third layer is experiential participation, consisting of Darul Arqam, student organizations, the Tabligh Council, da'wah, and community service. The fourth layer is internalization, in which students repeatedly connect concepts, values, relationships, and actions. The fifth layer is graduate capability, represented by scientific thinking, Islamic character, collaboration, leadership, da'wah, and social service.

The model is therefore integrative in at least three senses. First, it integrates formal and non-formal educational experiences. Second, it integrates cognitive, affective, and psychomotor/social development. Third, it integrates individual learning with organizational socialization. This threefold integration is the principal conceptual contribution of the study. Rather than presenting AIK as an isolated subject, the model positions AIK as an organizing educational logic that can connect different institutional spaces.

At the same time, the model should be understood as contextually constructed. The study is based on one institution and a qualitative design. Its contribution is therefore conceptual and explanatory rather than statistical. Transfer to other PTMA institutions requires contextual adaptation because organizational structures, student organizations, leadership practices, resources, and local traditions may differ. The model can be used as a framework for comparison and further testing rather than as a fixed institutional template.

Implications for AIK Governance and Quality Assurance

The findings have practical implications for AIK governance. First, institutions can map AIK learning outcomes across curriculum, student affairs, organizational development, religious programs, and community engagement. Such mapping can identify duplication, gaps, and opportunities for integration. Second, institutions can develop indicators that distinguish cognitive achievement from affective and behavioral development. Third, student organizations can be linked to reflective assignments or mentoring so that organizational experience becomes more intentionally educational. Fourth, lecturer development can include role-modeling, mentoring, and facilitation competencies rather than focusing only on subject-matter expertise.

Quality assurance can also use the ecosystem perspective. Instead of evaluating AIK solely through course grades, institutions can examine whether curriculum documents, learning processes, academic culture, student organizations, cadre programs, and community-service activities demonstrate coherent values and learning outcomes. Such an approach is consistent with

the broader movement toward evidence-informed higher-education quality systems while respecting the qualitative character of AIK outcomes. Future research should develop validated instruments for measuring the three domains identified in this study and test the model across multiple PTMA institutions.

Mechanisms of Value Internalization

The findings suggest that value internalization in the AIK ecosystem operates through at least four mechanisms: repetition, modeling, participation, and reflection. Repetition occurs when students encounter the same values across different institutional settings. A value introduced in an AIK class may reappear in academic ethics, religious activities, student organizations, and community service. Repetition does not automatically guarantee internalization, but it increases the number of contexts in which students can recognize the practical meaning of a value. The significance of contextual repetition is compatible with organizational socialization perspectives, in which newcomers learn expected patterns through continuing exposure to organizational norms and interactions (Tierney, 1997; Cooper-Thomas & Anderson, 2005).

Modeling occurs when lecturers, institutional leaders, and senior students demonstrate how institutional values are enacted. In the present study, faculty role modeling is connected with academic ethics, religious practice, interpersonal conduct, mentoring, and facilitation. Modeling is especially relevant to AIK because many intended outcomes concern dispositions and conduct that cannot be fully communicated through definitions. Recent scholarship on teacher behavioral role modeling in higher education similarly emphasizes ethical qualities, pedagogical expertise, and relational mentoring as dimensions of role modeling, while cautioning that the evidence base remains methodologically diverse (Teachers as behavioral role models in higher education, 2026).

Participation refers to the opportunity for students to occupy meaningful roles rather than merely attend activities. In student organizations, students manage meetings, coordinate programs, communicate with stakeholders, resolve disagreements, and accept responsibility for outcomes. In community service, students encounter social conditions that may require adaptation of classroom knowledge. In da'wah activities, students practice communication and public engagement. In Darul Arqam, students experience structured ideological, spiritual, and leadership activities. The educational value of these experiences depends on whether students have genuine responsibility and receive feedback. This interpretation is consistent with leadership-development literature emphasizing intentional program design, mentoring, and opportunities for authentic practice (Mainella, 2017; Crisp & Alvarado-Young, 2018; Reyes et al., 2019).

Reflection provides the fourth mechanism. Students need opportunities to interpret experiences, identify tensions between values and practice, and formulate commitments for future behavior. Reflection may take the form of journals, guided discussions, post-activity evaluations, case analysis, or mentoring conversations. The literature on reflective interventions indicates that structured reflection can contribute to learning outcomes and that peer interaction and the design of reflective activities can moderate its effects (Guo, 2022). Thus, the model proposed here should not equate activity participation with automatic character formation. Experience becomes educationally stronger when students are supported in making meaning from that experience.

Conditions Required for Institutional Coherence

An ecosystem approach also creates a governance challenge: integration requires coherence among institutional actors. If the curriculum promotes responsibility but organizational practices do not provide meaningful responsibility, students may experience a gap between stated and enacted values. Similarly, if AIK learning emphasizes critical inquiry while classroom practice remains predominantly one-way transmission, the intended pedagogical transformation will be incomplete. Organizational culture research in Indonesian higher education demonstrates the relevance of institutional culture to student academic behavior (Burhanuddin et al., 2024). The

implication is that AIK quality should be considered partly as a question of institutional consistency.

Coherence can be strengthened through an explicit mapping of learning outcomes and educational experiences. For example, the cognitive outcome of critical and scientific thinking can be mapped to AIK courses, scholarly discussions, research assignments, and problem-based cases. The affective outcome of trustworthiness can be mapped to academic integrity, mentoring, worship habits, organizational accountability, and lecturer modeling. The psychomotor/social outcome of leadership can be mapped to student-organization roles, Darul Arqam, da'wah, and community service. Such mapping makes the ecosystem visible and allows institutions to identify whether multiple experiences support an outcome or depend on a single program.

Coherence also requires coordination between academic and student-affairs structures. Student organizations should not be treated as completely separate from educational quality systems when they are explicitly used for leadership formation. Their activities can be supported by mentoring, clear role descriptions, ethical guidelines, and reflective evaluation. The literature on student organizations emphasizes that organizational design affects the opportunities available for leadership learning (Rosch & Collins, 2017; Mainella, 2017). Accordingly, the educational function of IMM, HMPS, DEMA, UKM, and similar organizations should be articulated in institutional planning without eliminating their student-led character.

Relationship Between Belonging, Identity, and Cadre Formation

Cadre development also involves identity. The present study identifies Muhammadiyah identity as one of the outcomes associated with the ecosystem. This identity should be distinguished from simple participation in an activity. Organizational identification refers to the extent to which individuals understand themselves in relation to organizational membership and perceived value congruence. Research among university students has found relationships between organizational identification and student commitment, achievement, satisfaction, and future involvement (Wilkins et al., 2016; Myers et al., 2016). These findings provide a useful interpretive lens for understanding why repeated participation in AIK and Muhammadiyah activities may contribute to students' sense of membership.

Belonging is a related but analytically distinct concept. A student may participate in an organization without experiencing a strong sense of belonging, while a student may feel connected to an institution without holding a formal organizational position. Recent meta-analytic evidence indicates a positive association between university belonging and academic and well-being outcomes, although the strength of relationships varies across outcomes and contexts (van Kessel et al., 2025). A systematic review also demonstrates substantial variation in how belonging is conceptualized and measured (Dias-Broens et al., 2024). In the present study, therefore, belonging should be considered a contextual possibility within the ecosystem rather than an established mediator.

For cadre formation, the practical implication is that institutions need to create meaningful membership experiences. Students should be able to see how AIK values influence real decisions, how organizational responsibilities are distributed, and how community service connects with the institution's Islamic mission. When students perceive consistency between what the institution says and what it does, the process of organizational identification may become more intelligible. However, this proposition requires further empirical testing through longitudinal research rather than being treated as a demonstrated causal mechanism.

Implications for Future Empirical Testing

The qualitative model developed here can generate testable propositions for future studies. First, future research can examine whether greater exposure to integrated AIK experiences is associated with stronger AIK knowledge, Islamic character, organizational identification, and leadership competencies. Second, researchers can test whether reflection and mentoring mediate the

relationship between participation and developmental outcomes. Third, comparative studies can examine whether the model operates similarly across Muhammadiyah and 'Aisyiyah institutions with different sizes, locations, academic profiles, and organizational structures.

A mixed-method design could combine validated scales with qualitative interviews. Quantitative instruments might assess student engagement, organizational identification, belonging, leadership self-efficacy, academic integrity, and selected dimensions of Islamic character, while qualitative data could explain how students interpret those experiences. Longitudinal designs would be particularly useful because cadre development is a process rather than a single-event outcome. Repeated measurement across entry, participation, and graduation stages could clarify developmental trajectories.

Future research should also distinguish between participation intensity and participation quality. Counting the number of activities attended does not reveal whether students had meaningful roles, received mentoring, reflected on experience, or applied values in new situations. A theoretically informed measurement framework should therefore include exposure, role responsibility, mentoring quality, reflection, perceived institutional coherence, and opportunities for application. Such a framework would allow the Campus Ecosystem-Based Integrative-Holistic AIK Education Model to move from a conceptual model toward an empirically testable institutional-development model.

CONCLUSION

This study found that AIK at Institut 'Aisyiyah Sulawesi Selatan is implemented as an integrative-holistic educational ecosystem rather than solely as a formal course. The ecosystem connects AIK curriculum and learning, Islamic academic culture, lecturer role modeling, Darul Arqam, Muhammadiyah student organizations, the INASS Tabligh Council, community service, and institutional policies. The integration enables students to encounter AIK values repeatedly across academic, religious, organizational, and social settings.

The results show three interconnected domains of development. The cognitive domain is represented by conceptual understanding, critical inquiry, academic literacy, problem analysis, and scientific thinking. The affective domain is represented by religious awareness, trustworthiness, courtesy, responsibility, integrity, social concern, and commitment to Islamic values. The psychomotor/social domain is represented by leadership, communication, collaboration, *da'wah*, organizational management, religious practice, and community service. The resulting graduate characteristics identified in the study are scientific, nurturing, trustworthy, courteous, and synergistic.

Theoretically, the findings extend the application of holistic education by placing the institutional ecosystem at the center of value internalization and student development. They also reinforce organizational socialization theory by showing how identity and values can be learned through continuous participation in institutional practices. The proposed Campus Ecosystem-Based Integrative-Holistic AIK Education Model therefore provides a conceptual framework for understanding how formal curriculum and lived campus experience can be connected in Muhammadiyah and 'Aisyiyah higher education.

Because the study is a qualitative case study, the model should not be interpreted as a statistically proven causal model. Further research should test the model across multiple PTMA institutions, develop validated indicators of cognitive, affective, and psychomotor/social outcomes, and investigate how participation in specific ecosystem components relates to students' leadership development over time. Such research would strengthen the empirical basis for institutional AIK policy and quality assurance.

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