



## IMPELEMENTATION OF KEMUHAMADIYAH EDUCATION IN FORMING STUDENT'S CHARACTERS

*(Penerapan Pendidikan Kemuhadiyah Al Islam dalam Pembentukan Karakter Siswa)*

**Nurmin Aminu**

**Pendidikan Guru Sekolah Dasar, Universitas Muhammadiyah Buton**

**Email: [nurminamimu@gmail.com](mailto:nurminamimu@gmail.com)**

(Received 12 February; Revised 28 February; Accepted 03 March 2021)

### **Abstract**

*The purpose of this study is to determine the implementation of Islamic education in Kemuhadiyah in shaping the character of students at SMA Muhammadiyah 1 Baubau. This research uses a qualitative method. Namely, research that goes to the place of research directly to make observations about a phenomenon in a scientific situation. Following the theme that the researcher discussed and the type of research used was field research. Collecting data using interviews, documentation, and observation. The results showed that: 1) implementation of al-Islamic education Kemuhadiyah in shaping character at SMA Muhammadiyah 1 Baubau is applied in learning with habituation and giving examples and inculcating character values in students through learning materials, methods, and evaluation in learning. 2) There are several character-building implementations, there are several obstacles and solutions offered. The barrier is the lack of intensity in providing direction and habituation which still has weaknesses. The solution offered is the need for collaboration with parents or guardians in intense supervision and habituation. 3) The results of the implementation of al-Islamic Kemuhadiyah education in shaping character, namely building and shaping the attitudes and morals of students. So that students have an attitude of respect and appreciation. Fostering the religious level and motivation to worship students. So that students have the intellectual, emotional, and spiritual intelligence of students to develop properly.*

**Keywords:** Education, Kemuhadiyah, Character

### **Abstrak**

*Tujuan penelitian ini adalah untuk mengetahui implementasi pendidikan Islam di Kemuhadiyah dalam pembentukan karakter siswa di SMA Muhammadiyah 1 Baubau. Penelitian ini menggunakan metode kualitatif. Yakni, penelitian yang menuju ke tempat penelitian secara langsung melakukan observasi terhadap suatu fenomena dalam situasi ilmiah. Mengikuti tema yang dibahas peneliti dan jenis penelitian yang digunakan adalah penelitian lapangan. Pengumpulan data menggunakan wawancara, dokumentasi, dan observasi. Hasil penelitian menunjukkan bahwa: 1) Penerapan pendidikan al-Islam Kemuhadiyah dalam pembentukan karakter di SMA Muhammadiyah 1 Baubau diterapkan dalam pembelajaran dengan pembiasaan serta pemberian contoh dan penanaman nilai karakter pada siswa melalui materi pembelajaran, metode, dan evaluasi dalam pembelajaran. 2) Ada beberapa implementasi character building, ada beberapa kendala dan solusi yang ditawarkan. Hambatan tersebut adalah kurangnya intensitas dalam memberikan arahan dan pembiasaan yang masih memiliki kelemahan. Solusi yang ditawarkan adalah perlunya kolaborasi dengan orang tua atau wali dalam pengawasan dan pembiasaan yang intens. 3) Hasil pelaksanaan pendidikan al-Islam Kemuhadiyah dalam pembentukan karakter yaitu membangun dan membentuk sikap dan akhlak peserta didik. Sehingga siswa memiliki sikap hormat dan penghargaan. Membina tingkat agama dan motivasi beribadah kepada siswa. Sehingga siswa memiliki kecerdasan intelektual, emosional, dan spiritual siswa untuk berkembang dengan baik.*

**Kata Kunci:** Pendidikan, Kemuhadiyah, Karakter

## INTRODUCTION

Education is an organized effort which means that education is carried out by conscious human efforts with clear bases and goals, there are stages and there is a shared commitment in the educational process Sofyan 2019. Humans as creatures are given advantages by Allah SWT with a form of reason in themselves humans who do not have other creatures of God in their lives, that to process their minds requires an educational pattern through a learning process Martini et al, 2019.

whether it is physical, mental, faith, moral, emotional, aesthetic, and social; (2) Islamic education cooks happiness in the world and the hereafter in a balanced and equal manner; (3) Islamic education applies the basic principles of all human activities in interacting with others, by applying the principles of integrity and balance; (4) Islamic education is carried out continuously and continuously indefinitely, starting from the admission process, in the mother's womb to her death; (5) Islamic education which has the principle of wholeness, universalism, and prioritizes the creation of humans who pay attention to their fate in the world and the hereafter. Education is a conscious human effort to pass on everything that will be passed on from one generation to the next. (Nurlatu, at.al, 2020).

Education in the Islamic sense is specific only to humans, according to Syed Muhammad Al-Naquib Al-Attas. This statement indicates that philosophically Islamic education should have a clear and firm conception of humans. Muhammad Munir Mursi called it *insan Kamil* and Muhammad Qutb with the term *real human*. Meanwhile, Al-Abrasyi argued that the humans who wanted to be formed by Islamic education were those who reached perfect morals. According to Arifin, Islamic education intends to form humans whose behavior is based on and imbued with faith and piety to Allah, namely humans who can realize Islamic ideals, who are fully in

servitude to Allah. (Karim, at.al, 2020) all this, M. Natsir concludes that Islamic education is intended to realize the life goal of Muslims themselves, namely complete servitude to Allah.

The distinctive feature of Muhammadiyah educational institutions that has been maintained to date is the inclusion of AIK / Ismuba subjects in all (formal) educational institutions belonging to Muhammadiyah. This is one of Muhammadiyah's efforts so that each individual is always aware that he was created by Allah solely to serve Him. Allah stated: "We created jinn and humans so that they would serve Me" (Surah Adz. Dzaariyat / 57: 56). (Sofie, at.al. 2020).

SMA Muhammadiyah 1 Bau-Bau is a Muhammadiyah educational institution that was founded in 2000, carrying out a learning process based on an operating license from the Southeast Sulawesi Province Education and Culture Office Number 21 of 2001. The vision of SMA Muhammadiyah 1 Bau-Bau is the realization of quality graduates, have a noble character, be independent and competitive. To realize this vision. Of course, the subjects of Al-Islam and Muhammadiyah play a central role.

Based on the description above, the purpose of this study is to determine the implementation of Islamic education in Kemuhamadiyahan in shaping the character of students at SMA Muhammadiyah 1 Baubau.

## RESEARCH METHOD

This writing is based on field research at SMA 1 Muhammadiyah Baubau with a qualitative approach. Qualitative research is a research procedure that produces descriptive data in the form of words, pictures, and not numbers. Moleong, 2000. This research describes everything related to the implementation of Al-Islam and Muhammadiyah Education at SMA 1 Muhammadiyah Baubau. This research was conducted at the Bau-Bau Muhammadiyah 1

Senior High School which is on Jalan Pahlawan Km 3, Bukit Wolio Indah Village, Wolio District, Bau-Bau City. The data source in the study is the subject from which the data was obtained by Arikunto, 2010. In this study, the data sources were obtained, to determine the extent of the implementation of Al-Islam and Kemuhammadiyah education.

Data analysis is the process of arranging the order of data, organizing it into a pattern, category, and basic description unit, Susiati et al., 2019. The data analysis method used is descriptive analysis, which is a model that examines the status of human groups, an object, a set of conditions, a system of thought, or a class of events in the present. The purpose of this descriptive study is to make a systematic, factual, and accurate description or description or painting of the facts, characteristics, and relationships between the phenomena being investigated (Nazir, 1998).

## **RESULTS AND DISCUSSION**

Based on the findings of research in the field at SMA Muhammadiyah 1 Baubau regarding the implementation of character ordering in learning Al Islam Kemuhammadiyah at the school, several outlines can be drawn as follows:

### ***Implementation of Islamic Education in Kemuhammadiyah in order of character***

Implementing in this school is an education in everyday life by familiarizing students and providing good examples or examples from teachers and employees in the school well. As well as extracurricular and extracurricular activities that support the character building of students. The method used is to familiarize students with direct practice of what Allah and His Messenger commanded through the lectures of the teachers. Practicing directly in the fields of general knowledge of computers and Pamuk and others. In some students, we gave the task of finding material from direct sources

in the community, such as material on hajj, qurban, and zakat. Students did not only receive material on the bench delivered by the teacher (Interview with Adrianto).

Researchers planted character values in students were carried out by habituation, such as the habit of shaking hands with teachers before entering the classroom every morning, praying Dhuha in congregation during the first break, and dhuhur prayers in congregation. Every month, students of Ramadan students pay tithe at school which aims to foster a sense of concern for underprivileged Muslim students.

Like what Mr. Muslim Anggo's proposal as Deputy Curriculum states that to shape student character are:

"By getting used to and giving good examples to students with religious activities, extras and teaching, and learning activities as well as existing practices in schools and communities. Then take an active role, work in the arts, protect, protect the meaning of having to build students to have good character, both in the school environment and in the community. As well as providing additional activities of a religious nature, for example in this school there is reading Asmaul Husna before entering the lesson in the morning, Duha prayer before the first break, and Duhur prayer on the second rest. Hopefully, this is already forming the character of students as a character. "(Interview with Anggo Muslim)

Mrs. Rasna also said that character education has indirectly been applied in the learning process:

"Application by inviting students from each lesson or incident experienced by students by taking lessons from the incident. As well as getting used to good things and giving examples to students, for example saying greetings when going into the classroom or the teacher's room. By providing a good example in clothes then by getting students used to actively ask questions about material that has not been

understood so that students have a good attitude in learning in class with confidence". (Interview with Mrs. Rasna).

The use of case studies in the field carried out in several learning processes can foster and instill a confident attitude in the character of students. For example, direct interviews with religious leaders in knowing and understanding about Zakat material. The habit of reading Asmaul Husna, praying dhuha in a congregation, and dhuhur prayer in a congregation can foster a sense of religion or love for the creator (Ibu Rasna)

### ***Character Building in Al Islam Kemuhammadiyah.***

From the results of observations and interviews that have been conducted, there are still several obstacles in its implementation which are still based on the motivation of students in participating in learning at school as well as motivation from parents. Both are important factors in the process of learning good character structures.

According to the Principal of SMA Muhammadiyah 1 Baubau, the constraints that govern the character structure are:

"The obstacles we face are our lack of intensity in providing direction and exemplary as well as habits that still have weaknesses so that students are still easy to socialize from outside of school" (Interview with Adrianto)

Mr. Zainal Loong said that a solution was needed to solve this problem:

Habits and good role models for students. The need for religion is a sign in offering religious education and the habit of worship at home that will motivate students to learn. The need for more attention to religious values in the school environment. is the need for the readiness of students' moral and moral input by the teacher, which will later become material for reports to the parents of students. (Interview with Zainal Long)

This is not much different from what was conveyed by Mrs. Rasna regarding the obstacles she faces at school:

"Children's motivation in learning is still not good, both from outside and from within. So that students sometimes forget about the exams that are studied in school".

Then Mr. Zainal Loong suggested that the solution to the character arrangement of the breeding run is:

"Teachers always try their best with every development that occurs in our students. So that new ideas can emerge that can be applied in shaping the character of students to be better".

What was conveyed by Mr. Zainal Loong from the interview was not much different from his opinion:

"It is still difficult to familiarize students with good things, and with teachers who are not always totally available to students. So that students are less well controlled when there is no traffic jam at school because only supervision can be done at school".

The solutions put forward by Mr. Zainal Loong for the existing obstacles, namely;

"Striving for good control of the school by cooperating with student guardians so that what teachers are trying to do in schools can run well".

From the results of observations made, there were still some teachers who were still smoking in the school environment so that it was seen by the students. Plus some teachers are still late in entering the classroom. On the other hand, with the direction or khultum after duha prayer to students, it is hoped that it can foster learning motivation and motivation of students.

### ***The results of the implementation of Islamic education in Kemuhammadiyah are in order of character***

The results of implementing Al-Islamic Kemuhammadiyah education in a character structure according to Mr. Andrianto are:

"The results of the implementation of character education that are visible are the achievement of discipline and the discharge of good morals in students. Increased level of religion or love for discussion among students" Interview Adrianto

In line with what was conveyed by the Principal Mr. Andrianto, the results of the implementation of character education according to Mr. Muslim Anggo are:

"The character education that has been implemented has yielded results. With our students going to class on time, the duha prayer does not have to be operated as well as the dhuhur prayer so that deep love is embedded in our students ". (Interview with Anggo Muslim)

Meanwhile, according to Mrs. Rasna as the PAI teacher the results of character reporting are:

"With the implementation of this ethical command, students can improve their quality of knowledge on the subjects we convey, the most basic example is students who have not been able to recite the Koran become able to recite the Koran with BTA (read and write Al-Qur'an lessons." Another example is children. -children who obey the teacher and respect those who know better. Besides, students who are aware of their duties and obligations as students, for example when the picket is clean, do not need to remind students that they have consciously carried it out, students are not late to class and carry out the dhuha and dhuhur prayers. congregational prayer ". (Interview with Mrs. Rasna)

From what researchers observed, students have respect for teachers and inner discipline. When there is an empty lesson they look for a teacher by greeting before entering the teacher's room. At the dhuha prayer during the first break and dhuhur prayer, the students have prepared themselves for ablution to immediately pray in congregation.

## **CLOSING**

From the results of the study, the researchers concluded the following important things: Based on the results of observations and interviews that have been conducted related to the implementation of character implementation in Islamic learning at SMA Muhammadiyah 1 Baubau that character reporting is contained in the learning process with the habituation process and giving examples together and innovate in using evaluation methods and systems. So that the results obtained will be following what is expected from all schools, parents, guardians of students, and the community. The implementation of character order has not been able to increase maximally. There are still obstacles in its application, namely the absence of the relevance of the concept of character in the era of transformation, both innovative methods and evaluations used by educators in implementing character ordering. Although there are several obstacles, there are several solutions to these restrictions, namely by doing habituation and offering samples which are done together. The results of the implementation of character orders in learning Al Islam Kemuhammadiyah at SMA Muhammadiyah 1 Baubau include being able to foster a level of religion and self-awareness that will emphasize its stance, respect for students' attitudes, build students' morale and morals, apply values that can develop emotional intellectual and emotional learners as a whole.

## **BIBLIOGRAPHY**

Karim, A. B., & Yusnan, M. (2020). *Aspek Spiritual Dalam Novel Tuhan Izinkan Aku Menjadi Pelacur Karya Muhidin M Dahlan: Spiritual Aspects in the Lovely of God Let Me Become a Property of Muhidin M Dahlan*. Uniqbu Journal of Social Sciences, 1(1), 61-71.

- Nurlatu, J., Bugis, R. K., Karim, K., Azwan, A., & Iye, R. (2020). *Penggunaan Dieksis Sopan Santun Mahasiswa Universitas Iqra Buru*. Jurnal Ilmiah FONEMA: Jurnal Edukasi Bahasa dan Sastra Indonesia, 3(2), 154-164.
- Sofyan Sauri, 2020. *Implementasi Pendidikan Nilai dalam Pedagogik dan Penyusunan Unsur-Unsurnya*. <http://sofyansauri.lecturer.upi.edu/implimentasi-pendidikan-nilai/>. Diakses pada 24 Februari 2020.
- Martini, Normawati, Muh Rizal Masdul. *implementasi pendidikan agama islam dalam meningkatkan nilai-nilai nasionalisme siswa di sd negeri 07 lakea kabupaten buol*. <https://jurnal.unismuhpalu.ac.id/index.php/jom/article/viewFile/742/720>. Diakses pada 03 Agustus 220.
- Toto Suharto, 2014. *Filsafat Pendidikan Islam Menguatkan Epistemologi Islam dalam Pendidikan*, Ar-Ruzz Media, Yogyakarta.
- Saiful Amien dan Pradana Boy. 2017. *Al-Islam dan Kemuhammadiyah 3: Kemuhammadiyah*, Universitas Muhammadiyah Malang Press, Malang.
- Sofie, samsudiin, Iye, R., Tenriawali, A. Y., & Susiati, S. (2021). *IDEOLOGI PRANGGAPAN PAMFLET SOSIALISASI PELESTARIAN LINGKUNGAN DI KABUPATEN BURU*. BAHTERA : Jurnal Pendidikan Bahasa Dan Sastra, 20(1), 72-83. <https://doi.org/10.21009/bahtera.201.07>
- Susiati, Susiati, Risman Iye, and L. O. A. Suherman. "Hot Potatoes Multimedia Applications in Evaluation of Indonesian Learning In SMP Students in Buru District." ELS Journal on Interdisciplinary Studies in Humanities 2, no. 4 (2019): 556-570.
- Moh Nazir. 1988. *Metode Penelitian*, Ghalia Indonesia, Jakarta.