THE PATTERN OF ISLAMIC CHARACTER EDUCATION OF THE MUHAMMADIYAH STUDENT ASSOCIATION (IMM) AND ITS IMPLEMENTATION IN FORMAL EDUCATION

Kadar Risman[1*], *Asman*[2]

[1]Muhammadiyah Buton University, Baubau, Indonesia

[2]Ahmad Dahlan University, Yogyakarta, Indonesia

[1*]rysmanqadha@gmail.com [2]Asman2007052005@webmail.uad.ac.id

Abstract: *Education is not only the task of educational institutions. the duties of all components of the nation's children, including student organizations such as IMM. The purpose of this study was to describe the pattern of character education carried out by IMM for Kendari City students who also helped improve the world of education. This research is afield research using qualitative methods to describe the pattern of IMM character education. Data collection techniques are carried out by observation, interviews, and documentation. Data analysis using data reduction, data presentation, and data lever. The results of this research are that there are three patterns of IMM character education, namely the Formal Cadre (education) pattern, the halaqah or teaching pattern (tarbiyah) and the sustainable development pattern. The three of them can have implications for formal education in school institutions.*

Keywords: *education, pattern, character, IMM, formal education, implementation.*

INTRODUCTION

Character or moral education has always been imposed on formal education only [1]. In a relatively short time, nurturing and educating youth or students in educational institutions is not enough. The number of cases of violence committed by adolescents who are still of school age shows that educational institutions have not been formally able to comprehensively shape the character of youth. Data from the Central Statistics Agency in 2019 released the most cases based on the Provincial Police, where in 2019 the three regions with the highest number of narcotics-related crimes were Metro Jaya with 6,338 incidents, North Sumatra with 6,201 incidents, and East Java with 3,640 incidents [2]. According to Abudin Nata in Sumadi said the current state of human character or morals is very worrying, the amount of honesty, and help, has misappropriated all attitudes of social life [3]. The same opinion was also expressed by Eko Sumadi (2018) that character education has not been able to show such significant results to students or young people who are moral [4]. In another research conducted by Hilda Ainissyifa (2019), in essence, the character is a spirit in the world of education [5]. As stated in the National Education System Law nomo 20 of 2003, at least Education aims to develop the potential of students, one of which is good morals [6].

So far, in the study of character education, many have not paid attention to the involvement of the role of student organizations. Because so far research tends to highlight a lot of the role of formal education institutions that are considered capable of providing character changes to students or youth [7]. But in reality, schools have also not been able to fully

provide significant changes to the character of students [8]. Although formal education is an official institution in education, character education is not only in formal schools to foster. The role of student organizations has similarities with the realities of social life so in the face of that the role of student organizations has been able to form its members with good character [9]. Character education is only for agencies, even though character education can be done in the family environment, community, or other social groups [10]. It is true what John Dewey said in Hilda Ainissyifa that the general purpose of Education is to shape one's disposition to be better [11]. But although character education is the goal of education, it cannot then rule out the role of other institutions in shaping the character of youth. In the campus world, there are known Islamic student organizations, and they also play a lot of roles in determining the character of students. For example, in this case, the Muhammadiyah Student Association (IMM). IMM is one of the elements of the nation that has a function to participate in improving the morale of the nation [12].

The purpose of this study is to straighten out the understanding so far that, Character education that focuses on only formal education cannot be expected. Moreover, the current education is more of an orientation to cognitively educating. Thus, character education should try to combine the potential of the brain to produce good human attitudes and behavior [13]. The potential of this brain in the world of education or academics is tried to be instilled by the Muhammadiyah Student Association (IMM) organization by conducting coaching related to the development of student Islamic character. For example, the character building obtained at school is not able to change a person's behavior pattern outside of school or education, because he gets along a lot with various people. So as an Islamic student organization, IMM, which certainly has many diverse members from various campuses, is fostered in one forum that certainly wants the formation of Islamic academics with noble character as the goal of IMM [14].

Several studies have tried to map out these various problems of character education. Because of the hard work done by the school, many did not produce such significant results. This paper is based on the argument that Character education that has been carried out so far has not found the right solution in its coaching. In a study written by Dumma Karo-Karo (2019) the impact of these various character problems is continuous with the quality of formal education [15]. It is reasonable that, it should be in the development of this character education needs the cooperation of all components in Education. Meanwhile, there is something that has escaped the attention of other researchers, namely how the pattern of parchment carried out by student institutions, especially IMM, in fostering youth or students to have a character that can benefit many people. In this study, we will answer various problems from the inefficiency of character education, and on the other hand, we will see how the pattern of character education in IMM.

METHODOLOGY

Research on the pattern of character education of the Muhamamdiyah Student Association (IMM) towards students of Kendari City, Southeast Sulawesi Province using a descriptive qualitative approach (case study). The data collection technique from this study is, using observations that according to Nawawi (1991) in Samsu observation is a way to make observations and systematically record the symptoms that appear in the object of study, interviews are a dialogue carried out by the researcher (interviewer) to informants to obtain information related to the object under study and documentation to find data about the object of study in the form of notes, transcripts, books, teaching guide newspapers,

research-related agendas [16].

This is to make it easier to analyze the data found in the field and interpret it in a descriptive form to produce an imbalance that can answer existing problems. The data analysis technique used is the analysis proposed by Miles and Huberman, namely first data reduction, namely selecting data, focusing, and simplifying data. The second is the presentation of data, namely presenting data on the information obtained, so that it can conclude. The third data verification is drawing conclusions based on data found while the study is in progress [17].

RESULTS AND DISCUSSION

Each educational institution certainly has its pattern in the process of character education carried out. Student organizations such as IMM are no exception. In several research results that researchers found, there are at least three main points in the pattern of character education carried out by IMM including the character of diversity, student character (college/school), and community character. In the IMM the three characters are referred to as the tri-basic competencies of the IMM. In actualizing and the process of applying these three basic competencies is done through the IMM parchment as a forum for coaching intellectual cadres [18]. In character building, it is not enough just to be in formal education, because it also has limitations so that the development of character education patterns can be carried out in any environment [19]. Some of the results of the study will be presented as follows:

IMM character education pattern

Changing the nature of a human being is not as easy as turning the palm of a hand. In the process of developing the character of students in Kendari City, Southeast Sulawesi Province, there needs to be a pattern or strategy so that it can be imprinted on the child. As Susanti et al (2020) said that there needs to be a strategy that is used both in schools to improve the results of existing character education [20]. The pattern of IMM character education focuses on

Formal Soldering

IMM training is a leadership training activity for prospective IMM members. In the IMM, the formal education institutions are Darul Arqam Dasar (DAD), Darul Arqam Madya (DAM) and Darul Arqam Plenary (DAP) [21]. All three of them are regeneration schools for freshmen and those who have joined for a long time. Each of these levels has its pattern in the coaching process. At the basic level, students or prospective cadres are taught how to get to know Islam further and emulate the nature of the Prophet in attitude. For the intermediate level, cadres or students are trained to prepare to become future leaders in real social life, while at the plenary level of a cadre who already understands the nature of self, who has good morals, then in his existence can be manifested for the welfare of the people. The three of them are each related because at their respective levels they complement each other and cannot be separated. To achieve a complete value for the character of a good cadre, then every process or step must not be interrupted. This formal sensing is expected to be able to form Islamic academics with noble character to achieve the goals of Muhammadiyah [22]. This is as stated in the purpose of establishing the IMM. In addition, in the soldering, there are three main characteristics that an IMM cadre must have, namely religiosity, intellectuality, and humanity. All three are competencies that must be attached to the identity of the cadre and become a behavior in social life. In addition to formal soldering, there is supporting soldering, namely Instructor Training which is also the same as formal soldering which has three levels[23]. Starting from the basic, intermediate and

plenary levels. This soldering is part of the pattern of cadre development, who hopes to become a person who has good morals and can benefit many people.

Recitation (tarbiyah) or Halaqah

The pattern of recitation (tarbiyah) or halaqah in IMM certainly follows what was done by the Messenger of Allah in his time. Halaqah is the oldest educational system since Islam was passed down. The first time the Messenger of Allah taught Islam was in the house of Al-Arqam with the halaqah system, which until now is still passed down and carried out by some Islamic organizations [24]. One of them is IMM. Halaqah which is carried out every week is part of the process of instilling Islamic-based values into all IMM activities, to produce a generation that cares about others. As said by the head of the IMM Commissariat at the IAIN Kendari Irsan campus, he said that in the recitation activity (halaqah), the material provided was coaching the character of an IMM cadre by the goals and ideals of IMM.

In this regard, the tri-basic competencies of IMM have always been a reference and more discussion. Because the tri basic competencies of IMM are efforts in the process of building the character of these cadres. As said by Abdul Halim Sani, tri basic competencies are a characteristic of IMM cadres and the behavior of IMM cadres must characterize these tri competencies [25]. As said by Chamadi and Sumantri (2019) IMM is an Islamic organization as an academic, community empowerment, which is emphasized in the realm of science and intelligence through Islamic education [26]. This is imprinted in the halaqah activity, which is accompanied by empowerment both to students in particular and the community in general. It is also because, to achieve the goals of IMM, there is a mission to achieve the goal of Muhammadiyah, which is to understand the public about Islam as it is. So IMM tries to nurture students or cadres with the patterns of habituation given to students.

Continuous Coaching

In this process, IMM cadres are given coaching using intense mentoring. In this regard, IMM cadres are given space for their respective self-development. For example, cadres who lean towards proselytizing, research, advocacy, and others, are given classes for coaching. Every week there is a meeting to discuss issues or materials related to the discussion. This is considered as part of how to foster good character for IMM cadre students, to form a good character for IMM cadres. In addition, Abdul Halim Sani emphasized that IMM is part of the scholar who manifests his movement in the world of intellectuality. Furthermore, Sani said that several IMM cadre indoctrinators must be made into the identity of a cadre, namely being aware of social reality, being sensitive to social reality, caring and real action in response to existing social reality [27]. This is also supported by research by Rosita and Nugroho (2019) who also examined the role of IMM in the formation of Islamic character which resulted in a conclusion that to be able to form the character of a student or IMM cadre, mentoring is needed in every activity and becoming a tutor in all IMM activities [28].

With intense coaching every week, IMM believes that good character will be formed in students who are taking the world of education. So it is not only a clear burden on educational institutions but there needs to be cooperation carried out by all groups for the process of improving the world of character education. Because as said by Ramdhani (2014) that to produce good character education, it is necessary to support a good education

environment [29]. So that IMM creates a character education environment that can provide a change for the existing world of education. At least what the IMM cadres did was able to reduce a little of the existing problems.

Implementation of IMM Character Education Pattern towards Education Improvement

IMM realizes that to make a change, good cooperation is needed by all existing components. In the world of education, to improve and reduce existing problems, the cooperation of all components of the nation's children needs to have collaborated. So this pattern is carried out by IMM if it is related to the world of education, then we will get a novelty in the world of character education, including:

In formal education, providing teaching and coaching or attention intensely and suitable strategies will produce a good one as well. In formal education, in this case, educational institutions need to pay attention to coaching each student, or a class that is effective as a homeroom teacher. The teacher, in this case, needs to evaluate every day to ensure the development of learners where. This pattern is carried out by IMM to find out development and provide more coaching to students who are left out of peers. Then it is necessary to develop behavioristic methods, the habituation of which ahrus is carried out by students to get used to something new.

Outside of school sometimes teachers no longer care about their students. This happens because the understanding of education is only in the school environment. Even though it is a wrong Act. As a teacher, paying attention outside of school hours is important for coaching. Students can be invited to discuss according to their needs, or do group work activities and that's where the teacher can pay more attention to students. Because students can't be made halaqah which is the nature of scientific studies such as what IMM does. So group work that can be done at the teacher's home can help the better character building be fulfilled.

Continuous coaching is indispensable. Coaching can be anywhere, teachers can ask parents to control the tasks that teachers give to students at home. Housework also needs to be in the shapeshift. So it is no longer a task that only shapes the cognition of students, but rather a task that can hone the social sensitivity of students. Such as IMM with its basic tri-competencies that emphasize the humanity process that must be carried out by IMM cadres wherever they are. Likewise, the student must be given such a task, so that he can understand the surrounding environment.

CONCLUSION

Based on the explanation above, we can understand that the task of education is not only the task of education and educational institutions. It's our common duty. Likewise, student institutions such as IMM also have their patterns in building the character of students in Kendari City. This can reduce existing problems related to character education which has been considered problematic. The pattern of IMM character education is divided into three, namely formal training (cadre education), the implementation of halaqah (tarbiyah) to IMM cadres, and the existence of continuous development. All three can be implemented in formal education by teachers by paying attention to the pattern of coaching carried out by IMM.

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