

**IMPLEMENTATION OF SMART (CERDAS) SCHOOL
PROGRAM OF MUHAMMADIYAH DISASTER
MANAGEMENT CENTER (MDMC): THE CASE STUDY OF
THE SMP MUHAMMADIYAH 1 SURAKARTA 2017/2018**

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Abstract-*CERDAS School is one of new programs implemented in school learning. This program is important and very useful to be implemented in schools considering its excellent orientation and output for students and teachers of Islamic Religious Education and Counseling Guidance. The purpose of the CERDAS School Program is that the schools will have knowledge, skills and policies to respond to the risks of natural disasters or human-induced disasters (bullying/violence at school) and becoming agent of peace and reconciliation. The program was implemented and delivered through learning and training that were set as game in each of material delivery. In learning, CERDAS school materials were inserted in Akhlaq subject and counseling guide, while the training was held to equip and train representatives of school p . This research was of field research and data was collected by using observational data record, interview and documentation that can support the research study. The data was analyzed by using deductive model. Findings of the research indicated that 1) Implementation of CERDAS School Program of Muhammadiyah Disaster Management Center (MDMC) in SMP Muhammadiyah 1 Surakarta was quite successful in changing the way and attitude of learners to become agents of peace for themselves and others at the school. It was seen since the implementation of CERDAS School Program that learners with advantages were not showing arrogant attitude, but they can be humble. Likewise, those who had some inferiority were not feeling inferior with their shortcomings. In fact, the shortcoming was a whip to be more eager to appreciate God's blessings. With the CERDAS School Program, learners know how to make peace with themselves, barriers to the peace, and find a way to the peace. 2) Implementation of TANDUR method in Smart School Program of SMP Muhammadiyah 1 Surakarta can be conducted during Training of CERDAS School Representatives*

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through Wisdom Word, introduction to and core of learning, model and practice and action. While, the TANDUR method was delivered duringschool hours in core of learning only.

Keywords: *Cerdas School, MDMC, SMP Muhammadiyah 1 Surakarta*

Abstrak-*Sekolah CERDAS adalah salah satu program baru yang diterapkan dalam pembelajaran sekolah. Program ini penting dan sangat berguna untuk diimplementasikan di sekolah mengingat orientasi dan hasil yang sangat baik bagi siswa dan guru dari Pendidikan Agama Islam dan Pedoman Konseling. Tujuan Program Sekolah CERDAS adalah sekolah-sekolah akan memiliki pengetahuan, keterampilan dan kebijakan untuk menanggapi risiko bencana alam atau bencana yang disebabkan manusia (bullying / kekerasan di sekolah) dan menjadi agen perdamaian dan rekonsiliasi. Program ini dilaksanakan dan disampaikan melalui pembelajaran dan pelatihan yang ditetapkan sebagai permainan di setiap pengiriman material. Dalam pembelajaran, materi sekolah CERDAS dimasukkan dalam panduan subjek dan konseling Akhlaq, sementara pelatihan diadakan untuk melengkapi dan melatih perwakilan perdamaian sekolah. Penelitian ini adalah penelitian lapangan dan data dikumpulkan dengan menggunakan catatan data observasi, wawancara dan dokumentasi yang dapat mendukung penelitian penelitian. Data dianalisis dengan menggunakan model deduktif. Temuan penelitian menunjukkan bahwa 1) Pelaksanaan Program Sekolah CERDAS Pusat Manajemen Bencana Muhammadiyah (MDMC) di SMP Muhammadiyah 1 Surakarta cukup berhasil dalam mengubah cara dan sikap peserta didik untuk menjadi agen perdamaian bagi diri mereka sendiri dan orang lain di sekolah. Itu terlihat sejak pelaksanaan Program Sekolah CERDAS bahwa peserta didik dengan kelebihan tidak menunjukkan sikap arogan, tetapi mereka bisa rendah hati. Demikian juga, mereka yang merasa rendah diri tidak merasa rendah diri dengan kekurangan mereka. Bahkan, kekurangan itu adalah cambuk untuk lebih bersemangat menghargai berkat Tuhan. Dengan Program Sekolah CERDAS, para pelajar tahu bagaimana berdamai dengan diri mereka sendiri, halangan untuk perdamaian, dan menemukan jalan menuju kedamaian. 2) Implementasi metode TANDUR dalam Program Smart School SMP Muhammadiyah 1 Surakarta dapat dilakukan selama Pelatihan Perwakilan Sekolah CERDAS melalui*

Kata-Kata Bijak, pengantar dan inti pembelajaran, model dan praktik dan tindakan. Sementara, metode TANDUR diberikan jam duringschool di inti pembelajaran saja.

Kata Kunci: Sekolah Cerdas, MDMC, SMP Muhammadiyah 1 Surakarta

A. Introduction

CERDAS School Program is an important program that should be implemented in schools considering its good orientation for teachers and learners. *CERDAS* stands for *CERIA* (fun), *DAMAI* (peace) and *SIAGA BENCANA* (disaster preparedness). The program combines education of disaster preparedness with school subject of Islamic Religious Education (*Akhlaq*). The program comes with the aim that schools should have knowledge, skills and policies to respond to the risks of natural disasters or human-induced disasters (bullying). The *CERDAS* School Program was initiated by the Muhammadiyah Disaster Management Center (MDMC) of Central Java and the Institute of Amil, Zakat, Infaq and Shodaqoh of Muhammadiyah (LazizMu) and Peace Generation.¹

The Muhammadiyah Disaster Management Center (MDMC) is a Muhammadiyah agency for disaster management established in 2007. Since its establishment, MDMC has been mandated to revive humanitarian works, particularly in field of disasters both in emergency times and in building human resilience.²

Materials of *CERDAS* School Program were prepared by Peace Generation in the form of a book that was compiled as interestingly as possible with details per material consisting of: Introduction (Review, Keywords and Wisdom), Preliminary Lesson, Core Lessons, Models and Practice, Evaluation and Assignment (homework). Material content of *CERDAS* School Program taught peace education by implementing the 12 Basic Values of Peace and Disaster Risk Reduction (DRR) Education oriented toward □ □ □ □ □ □ □ □ □ □³ □ □ □

Details of the 12 Basic Values of Peace as mentioned above include 1) Self-Acceptance, 2) Prejudice, 3) Ethnic Difference, 4) Religious Difference, 5) Sex Difference, 6) Economic Status Difference, 7) Group

¹<http://suryamu.com>, October 2nd 2017, 21.10 p.m

²Syamsul Hidayat, Mahasri Shobahiya, dkk, *Studi Kemuhammadiyah*, (Surakarta: LPIK, 2014), p. 147

³Erik Lincoln and Irfan Ama Lee, *12 Nilai Dasar Perdamaian*, (Bandung: Pelangi Mizan, 2017), p. viii

or Gang Difference, 8) Diversity, 9) Conflict, 10) Violence Rejection, 11) Admit the mistake, 12) Forgiveness, and materials of disaster preparedness.

In order to achieve a peaceful relationship, the material presents paths of learning as output of the taught material. The output consisting of three categories will be expected: first is a proper view of self. Learners are taught with learning material of Self-acceptance and Prejudice, and output of the material is to make peace with oneself. Second, proper view of others, material of tribalism, Religion differences, sex differences, economic status differences and Group or Gang Differences are taught with the output is the learners knows obstacles to achieve the peace relationship. Third category, how learners are able to establish relationships and to resolve conflicts according to material presented, namely understanding diversity, understanding conflict, rejecting violence, admitting mistakes and forgiving. The material is expected to be a path toward a peaceful relationship.⁴ In addition to material of the peace value, material of disaster is also taught. In this material of disaster, learners are introduced to what is disaster, types of disasters, disaster classification and how to cope with the disasters.

The learning materials above are relevant enough to be applied in the school when unexpected earthquake (natural disaster) happens considering location of school is in middle of tall buildings and also many cases of bullying and violence (human-caused disaster) has been found among students.

Cases of bullying and violence at school have been frequently occurring because of social status differences and personal problems among learners. A school as a place to learn and to process for students should be in a healthy criterion, both healthy from natural disasters and human-induced disaster. Therefore, it is very relevant if schools implement this CERDAS School Program with the hope that teachers and learners can take good values contained in this program, both in aspects of quick preparedness in response to natural disasters that might occur at any

After knowing the background of problems described above, then the problems are formulated in this research: 1) how does implementation of CERDAS School Program of Muhammadiyah Disaster Management Center (MDMC) in SMP Muhammadiyah 1 Surakarta of 2017/2018 academic year? 2) How does implementation of TANDUR method

⁴Erik Lincoln and Irfan Ama Lee, *12 Nilai Dasar Perdamaian*, (Bandung: Pelangi Mizan, 2017), p. vii

in CERDAS School Program at SMP Muhammadiyah 1 Surakarta of 2017/2018 academic year?

Purposes of the research are: a) to identify CERDAS School Program of Muhammadiyah Disaster Management Center in SMP Muhammadiyah 1 Surakarta, b) to identify TANDUR Method in the CERDAS School Program of Muhammadiyah Disaster Management Center of SMP Muhammadiyah 1 Surakarta of 2017/2018 academic year.

As for the benefits of this research, it can provide both theoretical and practical benefits. Theoretical benefit of the research is to add knowledge in the world of Islamic education, especially about innovation development of school programs in education world. While practical benefits are: 1) it is an alternative reference materials for the researcher to develop similar research and it can provide motivation, advice and references to develop a competitive school program; 2) for school, the research is useful in responding and taking action in overcoming na

This research is field research if it is viewed from location of research. The research used descriptive qualitative approach, namely identifying and explaining implementation of CERDAS School Program of Muhammadiyah Disaster Management Center (MDMC) in the schools researched.

In accordance with the Title of Mini thesis, then the research used observation method to collect data. Observational record method is observation by listening and paying carefully and cautiously to data observed. In addition, it also used method of documentation⁵ and interview.⁶ Observational record method was applied to obtain personal records of researcher on implementation of CERDAS School Program in SMP Muhammadiyah 1 Surakarta. Documentation method was used to collect data related to general picture, short history, vision and mission, school organizational structure, educational staff and learners, teaching and learning process, school development strategy and innovation of SMP Muhammadiyah 1 Surakarta and development of CERDAS School Program of SMP Muhammadiyah 1 Surakarta. Interview method was

⁵Documentation method is a method used to obtain data with variables of records, transcripts, books, newspapers, magazines, minutes and so forth. See in Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktis* (Jakarta: Rineka Cipta, 2007), p. 231.

⁶Interview is a means of collecting data by using face-to-face encounter between person who is collecting data and informants or object of research. See in Ahmad Tanzah, *Metodologi Penelitian Praktis* (Yogyakarta: 2011), p. 89

used to collect data on Implementation of CERDAS School Program from coaches and students of SMP Muhammadiyah 1 Surakarta in the CERDAS School Program.

Primary data source of the research was coaches and school representatives (participants) of CERDAS School Program of SMP Muhammadiyah 1 Surakarta. Secondary data was obtained from the Student Handbook, namely 1) Twelve Basic Values of Peace, (Erik Lincoln & Irfan Ama Lee, Bandung: Pelangi Mizan, 2017), 2). Training Manual of Peace Generation, (Peace Generation, Bandung: Pelangi Mizan, 2017) and 3) Fikih Kebencanaan, (Majelis Tarjih and Tajdid PP Muhammadiyah, Yogyakarta: 2015) became supplement of the main material of this

Data analysis is a process of organizing and sorting data into patterns, categories and units of basic description so that a theme can be found and formulated into a working hypothesis as suggested by the data.⁷ According to Miles and Huberman as quoted by Muhammad Idrus, the data analysis consists of three activities occurring simultaneously, namely data reduction, data presentation, and conclusion drawing/verification.⁸ The process of data analysis begins by reviewing and studying entire data from various sources, i.e. from observation of problems in schools and books related to the research. The next step is to reduce the research data by using abstraction.⁹ Then, data presentation (data display) is conducted and conclusion or verification is drawn according to the data. Tool of the data analysis is deductive method.¹⁰ Application of deductive method in the mini thesis was first, based on theory built as a foundation of thinking and then, it was followed by description of research data and ended with conclusion.

⁷Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung, PT. Remaja Rosdakarya, 1999), p. 103

⁸Muhammad Idrus, *Metodologi Penelitian Ilmu Sosial Pendekatan Kualitatif dan Kuantitatif*, (Jakarta: Erlangga, 2009), p. 151

⁹Abstraction is an effort of compiling summary with core, process and statements need to maintain so that they are still in scope of data of research. Therefore, the process of data reduction was conducted continuously during the research in order to produce main records from observational data that had been collected. See Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT. Remaja Rosdakarya, 2004), p.247

¹⁰Deductive method according to Winardi in his book *Metodologi Riset* is a process of extraction from general things to particular things and from universal matters to individual ones. See Winardi, *Pengantar Metodologi Research*, (Bandung: Alumni, 1999), p. 94

B. Theoretical Framework

1. Definition of CERDAS School Program Implementation

According to Main Indonesian Dictionary, implementation means *pelaksanaan, penerapan*.¹¹ CERDAS School is acronym of words *Ceria* (fun), *Damai* (peace) and *Siaga Bencana* (disaster preparedness). The program combined disaster preparedness education with school subject of Islamic Religious Education (*Akhlaq* o moral). Objectives of program were teachers (*Akhlaq* subject and counseling teachers) and learners (representative of CERDAS School) have knowledge, skills and policies to respond to disaster risks, both natural disasters or human-induced disasters (bullying/violence at school).

Implementation of the CERDAS School Program is application of *sekolah ceria, damai dan siaga bencana* with the hope to change mindset and attitude of learners in order to be peace agents for yourself and others.

2. Lesson Materials of CERDAS School Program

Basically, CERDAS School Program teaches 12 basic values of peace and disaster management. Materials of learning are as follow:

Self-acceptance. Every human being is invaluable creation of Allah, with respective *advantages* and disadvantages. This is said by Allah in Qs. At-Tiin: 4 from which core of the lesson can be drawn, namely a) Each person is created with some characteristics both negative and positive characteristics. Some characteristics can be changed and others cannot; b) every person should learn to change things that can be changed, and learn to accept things that cannot be changed; c) we were created by Allah for a purpose. Therefore, we should be grateful; d) do not assume that we are higher than the others because it will make us arrogant person. Surely, people will not like us; e) but also, do not look down on yourself because it makes us difficult to get a lot of friends or as known as inferior.

Prejudice. It comes from the Latin, *pre-judice*, then it changes to *pre-judge*. *Pre* means before and *judge* means to decide or to punish. Thus, prejudice means that someone decides or punishes other before he or she knows the truth fact.¹² Allah says in Qs. Al Hujurat: 12 about two dangers of prejudice: 1) narrowing the scope of social relationship. The prejudice will frequently make a person to be suspicious, *su'udzanor*

¹¹Department of National Education, *Kamus Besar Bahasa Indonesia*, p. 566

¹²Erik Lincoln and Irfan Ama Lee, *12 Nilai Dasar Perdamaian*, (Bandung: Pelangi Mizan, 2017), p. 4

to have bad feeling against others. 2) prejudice is trait of narrow-mindedness. A person who is prone to prejudice means that he or she never confirms for or make crosschecks about information. He or she is trapped in his/her own mind.¹³

Ethnic differences. As fellow creatures of Allah SWT, difference between tribes should be not a matter of dispute, but they should learn to understand each other. Every tribe has its own uniqueness. In every custom and habit, there must be favorable and unfavorable things. Allah creates *the* differences with aim that human beings should get to know to each other. As the words of Allah in Qs. Al Hujurat (49): 13. 5 on important things to know about ethnic differences, namely 1) differences between tribes is not a matter of dispute, but they should to learn to understand each other; 2) each tribe has its own uniqueness. In every custom and tradition, there must be some favorable and some unfavorable things; 3) all human beings are equal before Allah. There is no man created by Allah is the best or the worst than the others. Accordingly, it means no tribe is the most superior or less superior; 4) sometimes, we “brands” a tribe ;5) try to make friends with people from various tribes. In that way, our prejudices will gradually vanish about other tribes. It ju□ □ □ ke the saying “unknown, then unfloved.”

Religious Difference. Allah explains the principle of religious difference in Qs. Al Baqoroh: 256 from which six principles can be drawn about relationship among religious people: 1) no religion teaches its followers to become evil, 2) try to see similarities that religions have. For example the precept of doing goodness to others. 3) Undeniably, there is a fundamental difference taught by the religions such as the scriptures, prophets and ordinances of worship. 4) Let we *prove* the truth of our religion through our daily behavior and polite words. It is better than spending time by blaming, blaspheming and disputing. 5) We must not force anyone to follow a religion. 6) It is important to respect differences of opinions/schools within one religion.¹⁵

Gender Differences. Allah explains how we should treat creatures of opposite sex in Qs. An-Nisa ‘(4): 1 from which core lesson can be drawn from that verse: Allah creates man and woman *with* equal values. So we must treat each other fairly. Respect and appreciate the rights of person from different sex. Men should not harass, discriminate or

¹³*Ibid*, 12

¹⁴Erik Lincoln and Irfan Ama Lee, *12 Nilai Dasar Perdamaian*, (Bandung: Pelangi Mizan, 2017), p.28-30

¹⁵*Ibid*, 14

intimidate (frighten, threaten a person who are weaker physically). Likewise, for women, you should not fool and discriminate friends and hurt other person with bad words.¹⁶

Economic Status Differences. Allah says in Qs. At-Taghaabun (64): 15 that there are three important things to understand about the rich and the poor. 1) Do not appreciate or disrespect someone according to their wealth, because people's lives do not depend on their wealth. Rich and poor are a combination of hard work, opportunity, and (surely) Allah's discreteness. The rich is not necessarily better or happier than the poor. 2) Both the rich and the poor face temptations. Temptation facing the rich are "arrogance, oppressing, greed, less faith to Allah, whereas *tempH* facing the poor can be envy, fond of making criticism, loss of hope to God. 3) Learn to socialize with people from all economic levels. We can learn from each other and help each other. Kindness, love, and honesty are more valuable than gold.¹⁷

Group or gang difference. Allah says in Qs. Al Hujurat (49): 11 from which the core lesson can be taken. There are five dangers for someone who is belonged to a gang, especially one leading to negative deed, namely: 1) feeling superiority and it can lead to violent behavior like making damage and riot. 2) As having desire to be accepted as a gang member, an adolescent is tempted to join the gang's activities even though it does not fit his or her conscience. 3) The adolescent is likely gaining bad reputation as a naughty teenagers and it may limit his or her relationship with other students who are struggling for a healthy life. 4) The *adolescent* gets rid of and leaves friends who are not belonged to his or her gang or members of other gangs. 5) The adolescents may think that he or she will get freedom by being a member of a gang. Infact, he or she will be a slave of the gang so that lose his or her identity and freedom.¹⁸

Diversity. Allah says in Qs. Hud (11): 118 from which a core lesson can be taken, namely Allah is *the* Most Creative. He created various things including talent to make the world to be more colorful. Differences make us unique and complementary to each other.¹⁹

¹⁶Erik Lincoln and Irfan Ama Lee, *12 Nilai Dasar Perdamaian*, (Bandung: Pelangi Mizan, 2017), p.52-54

¹⁷Erik Lincoln and Irfan Ama Lee, *12 Nilai Dasar Perdamaian*, (Bandung: Pelangi Mizan, 2017), p.64-66

¹⁸If you go with poor actors, you will find yourself in poor films (English saying). See in Erik Lincoln and Irfan Ama Lee, *12 Nilai Dasar Perdamaian*, (Bandung: Pelangi Mizan, 2017) p. 77

¹⁹*Ibid*, 21

Conflict. According to the book 'Peace Education',²⁰ conflict is a result of different views, acceptance and values between a person or a group of people and those of the others. Conflict is an opportunity, a chance to be more mature. Response will determine effect a person will receive, whether he or she falls into conflict or able to find a way toward a peace. The book '12 basic values of peace' suggested three principles of conflict: 1) you must be aware that conflict is bound to happen. Definitely, every person will experience it. 2) Conflict is an opportunity. It is a chance for a person to more mature. However, if they cannot settle it, the conflict can break relationship of them. 3) Response to a conflict will determine effect a person will receive. Whether he falls into conflict, or he is able to find a way of peace.²¹

Rejecting violence. Allah says in Qs. Fushsilat (41): 34 from which the core lesson can be taken, namely violence is an act of coercion and cause harm and pain in a person. Violence cannot settle conflicts, but it always leads to poor results.²²

Recognizing a mistake. Allah says in Qs. Ali Imron: 135 from which the core lesson can be taken that a conflict will not be settled if there is no one would like to admit his or her mistakes and apologize. Recognizing mistake is the first step to resolve your conflict.²³

*Forgiveness means that we give up to Allah our rights to make revenge and punish when we had been hurt. Forgiveness is a decision and a beginning of path toward peace. It is agreeing with message of Allah in Qs. Asy-Syuuraa (42): 40.*²⁴

3. A Brief Introduction to the Muhammadiyah Disaster Management Center (MDMC)

Muhammadiyah Disaster Management Center (MDMC) is an institution of disaster management established by Decree of PP Muhammadiyah No.58/KEP/LO/D/2007 on the 54th Muhammadiyah Congress in Malang. This organization is mandated to revive humanitarian work, especially in the field of disaster, both in emergency times and in building community resilience.²⁵

²⁰Tata Wulandari, *Menciptakan Perdamaian melalui Pendidikan Perdamaian di Sekolah*, MOZAIK journal, volume V No. I, January 2010. p.70

²¹Erik Lincoln and Irfan Ama Lee, *Op.Cit.*, p.105

²²*Ibid.*, p. 24

²³*Ibid.*, p. 26

²⁴*Ibid.*, p.105

²⁵Syamsul Hidayat, Mahasri Shobahiya, et al, *Studi Kemuhammadiyah*, (Surakarta: LPIK, 2014), p.147

In accordance with its mandate, the MDMC is in charge of serving humanity based on: (1) the basic values of Islamic teachings “*rahmatanlil ‘alamin*”, (2) history of Muhammadiyah struggles, (3) cross-sectoral goal of MDMC organization, and (4) demand of global humanitarian development.

Strategic objectives which are considered to be the top priorities the MDMC should complete within three to five years are: 1) improvement of MDMC institutional capacity for humanitarian work on disaster issues, 2) strengthening network and encouraging community participation in disaster mitigation.²⁶

Disaster is an event or a series of events threatening and disrupting live of people and livelihoods caused by both natural and/or non-natural factors and human factors resulting in the occurrence of human casualties, environmental damage, property loss and psychological impact.²⁷

Natural disaster is catastrophe or incident occurring due to only natural factors that can disturb and threaten survival of individuals and communities because it can cause both material and non-material losses. The natural disasters can be, among the others, earthquake, volcanic eruption, tsunami, landslide, flood, and drought.

Non-natural disaster is an event or disturbance caused by factors other than nature that can threaten and disrupt survival of individuals and community and cause both material and non-material harms. The non-natural disasters can be, among the others, technological failure, epidemic, social conflict of terror and violence (bullying).²⁸

In general, disaster occurs because people are not ready to face it. In more detail, several things associated with causes of disasters are: a)

²⁶*Ibid*, p. 148

²⁷See Act No. 24/2007 on Disaster Management. Disaster according to Muhammadiyah context is defined as “serious disturbance caused by both natural factor and human factor that can hamper societal functions built to support life continuity, environmental protection, environmental sustainability, and to safeguard human dignity as a part of religious order. The function inactivation happens because the extended losses in part of human being such as material, economy and environment are beyond of affected community or society capability to overcome it by their own resources.” See in Keputusan Musyawarah Nasional Tarjih ke-29, *Fikih Kebencanaan*, (Yogyakarta, 2015), p.11

²⁸Generally, disaster is caused by natural factor. Incidents of disasters have been indicated by Allah in Qur’an, 1,400 years before creation of human being. The main source for disaster classification is National Agency for Disaster Management and then, team of Majelis Tarjih and Tajdid adjusted it according to Islamic perspective. See Keputusan Musyawarah Nasional Tarjih ke-29, *Fikih Kebencanaan*, (Yogyakarta, 2015), p.37

a belief system considering science is unimportant so that it does not recognize threats of disasters of natural character and social character, b) limited expertise and knowledge on the natural and social character with potential disaster so that they do not adequately understand how to anticipate it, c) inadequate and less comprehensive ability of community to take lesson and experience learned from past disasters. Prevention measures undertaken by community are less effective against known disasters and d) limited access to economic resources that enable a group of people to take preca

4. Method of TANDUR

In order to apply the 12 Basic Values of Peace and disaster preparedness simulation, CERDAS School Program tried to present lessons packed in the TANDUR method. Purpose of the TANDUR method is **T**: *Tumbuhkan minat* (to grow interest), do not go straight into material, because without the interests of learners, the material will not be understood. The process of growing interest can be by saying a greeting, making yells, energizer, games, reviewing previous learning and so forth. **A**: *Alami prosesnya* (experiencing the process) can be warm-up activities, simulation or direct observation, invite learners to experience directly the message to accomplish. Help them to find lessons through their hands-on experience. **N**: *Namai Pelajaran* (name the lesson), to find and explore core points of instruction as a reinforcement of previous stage. **D**: *Demonstrasikan dengan contoh* (demonstrate with concrete examples), to help learners in understanding better the core lesson by looking at concrete examples such as a figure representing the core lesson, incident or story. **U**: *Ulangi* (Repeat), in order to strengthen understanding, do evaluation or feedback to find out the extent to which the core lesson can be understood by learners. **R**: *Rayakan* (Celebrate), be grateful for all processes that have been passed, make yells, songs, prayers or activities in order to invite learners to appreciate all processes that have been passed.³⁰

C. Results of Research and Discussion

Result of the research conducted by researcher in relation to the Implementation of CERDAS School Program of Muhammadiyah

²⁹See Keputusan Musyawarah Nasional Tarjih ke-29, *Fikih Kebencanaan*, (Yogyakarta, 2015), p.66-77

³⁰Peace Generation, *Panduan Training Peace Generation*, (Bandung: Pelangi Mizan, 2017), p. 8

Disaster Management Center (MDMC) in SMP Muhammadiyah 1 Surakarta of 2017/2018 academic year is that materials in the CERDAS School were taught by conducting training for CERDAS school representatives and they were taught in *Akhlaq* and Counseling Guidance subject. Overall, it can be implemented by learners in their mindsets and attitudes in school although it was not maximal yet. The Implementation of CERDAS School in the way of mindset and attitude of the learners were:

Self-acceptance. It is found that, after interviewing the learners who were physically flawed and physically perfect found, they were still grateful for what God has created and gave them. Learners still feel confident with their circumstances. Stay humble with the advantages and not feel shameful with the shortcomings it has.

Prejudices were also found in SMP Muhammadiyah 1 Surakarta. Learners also tended to prejudice to new friends in school. Before they knew closely to a new learner, they suspected that the new kid in their school looked arrogant. As a result, after already knowing the new learner, it turned out that the learners had already *su'udzon* attitude toward the new kid. In fact, the new kid at their school was not what they had thought at the beginning when they saw it.

Ethnic difference. In terms of admission, SMP Muhammadiyah 1 Surakarta does not distinguish the origin of learners. Learners from the city and outside the city are all admitted to school. Likewise, learners who were studying in SMP Muhammadiyah 1 Surakarta made friends with learners who came from outside region. Transferred learners also tended to understand language and cultural differences in school. The students of the schools still invited his new friends for chatting even though the new friends cannot speak Javan □ □

Appreciating and accepting religious differences is necessary to be cultivated in the soul of learners, although SMP Muhammadiyah 1 Surakarta has no non-Islamic students. Then, the school also should provide knowledge to learners how to keep Islamic courtesy with people of different religions. Islamic courtesy with people of different religions was taught in morality subject of class VIII.

Sexual Differences. Male students of SMP Muhammadiyah 1 Surakarta generally were disliked when they were treated badly by female students, such as when female students repeatedly said about mistakes of male students. Male students inclined to be non-abusive or even frighten the weaker (female students). Likewise, female students did not like when they were fooled, unpaid attention and gossiped. They

behaved well when men treated them well. This meant female learners were seemingly indiscriminating friends or hurting friends with words.

Economic status difference was not a priority of learners in SMP Muhammadiyah 1 Surakarta. The learners did not see economic status of their friendship. The learners were generally not knowing if their friends were children of the riches or poor. Sometimes, learners with a lot of pocket money treated those with fewer or no pocket money. Usually, they saved their pocket money when they still had it after school.

Groups or gangs difference. The learners saw negatively group or gang because images and habits of gang members seemed useless or even “bullied” juniors. Surprisingly, students of SMP Muhammadiyah 1 Surakarta who were belonged a group or gang still made friends with other friends, but not close friends. They formed groups or gangs to enhance collective spirit for goodness such as in doing *shalat dhuhur* and *ashar* collectively or to do homework not to spend times for useless things.

In addressing diversity, learners of SMP Muhammadiyah 1 Surakarta coming from different schools and areas still respected and made friends to each other. The different backgrounds were, of course, also resulting different talents. Although they were close friends in one group, yet they had different talents. Yet, they addressed the difference as a usual matter. They believed that the difference was useful to complement each other and not to result in inferior feeling.

Sometimes diversity of profiles among learners was also causing conflict among learners. Students, both male and female, who had such conflicts in the past were found to be wiser after they took lessons about what had happened. Learners should be able to control their emotional feeling so that they will not be easily getting angry and provoked. Accordingly, relationship among learners will be resolved again.

In addition to that, conflict also result in violent action among students. Violence will leave a loss and pain to victims. There were also found students who had been treated violently by their friends due to personal conflicts in the school. The victim was usually remembering violence he or she had been experienced. As a result, the victimized learner

Violence can never solve problem if either party is not encouraged to admit mistakes first. It was also found in the school that a student admitted his mistake firstly to his friend after a conflict. They tended to dare to admit it first because they were afraid, worried and anxious

when they had a conflict is conflicting and nobody wanted to go ahead first for apology.

Forgiveness means giving up to Allah for our rights to avenge and punish after we had been harmed. Forgiveness is a decision and preliminary way to a peace. This is in accordance with findings of SMP Muhammadiyah 1 Surakarta that learners were usually forgiving their friends who apologized. With forgiveness, they will never have enemies. No enemy means a peaceful life.

Materials of CERDAS school program in *Akhlaq* subject followed materials taught in Islamic Religious Education subject as presented by teacher in classroom. Teacher delivered material of *Akhlaq* subject and then, taught relevant materials of CERDAS school program. In class VII, material of CERDAS school program of forgiveness topic was taught along with *akhlaqul karimah* (forgiving) lesson material. Topics of prejudices, forgiveness, gender difference, and economic status difference were taught in class VIII along with *akhlaq mazmumah* lesson of gossiping, to make persons fight to each other, social courtesy between male and female who are no having family tie and relationship with the poor. While topics of diversity, ethnic differences and religion differences were taught in class IX along with *Tasamuh* lesson. Prejudice topic was taught in *su'udzon* lesson. Topic of disaster management was taught in lesson of relationship courtesy with environment.

Topics of group or gang difference, conflict and violence rejection were taught in Counseling and Guidance lesson. If a conflict occurred between students, the Counseling teacher immediately summoned the conflicting students for reconciliation and they were asked to acknowledge their mistakes and to forgive his friend for the mistakes.

In addition to implementation in learning, materials of CERDAS school were implemented through training. In the 12 Basic Values of Peace and disaster preparedness simulation, CERDAS School Program tried to present lessons along with the TANDUR method. Implementation of the TANDUR method in SMP Muhammadiyah 1 Surakarta w □

T: *Tumbuhkan minat* (Grow Interest). Basedon findings of the research in the school, the interest growing among participants of CERDAS school program were conducted by making yells about *sekolah ceria, damai, and siaga bencana* as well as from materials taught. Besides the yells making, facilitators also reviewed material before teaching the next one.

A: *Alami Prosesnya* (experiencing the process). Based on findings of

the research, in the process of implementing this CERDAS school program, facilitator also initiated the class by delivering material with warm-up (game) for each material that will be taught. Thus, here were 12 games during training of CERDAS school program representatives. Because with this warm up, core lesson of CERDAS school material will be taught to learners.

- N:** *Namai inti pelajarannya* (name the core lesson). Based on findings of the research, facilitator tried to extract core of the lesson from learners by asking questions and asking the learners to convey the lesson points they had just learned.
- D:** *Demonstrasikan dengan contoh kongkret* (demonstrate with concrete examples). Finding of the research indicated that learners read stories in the book related to the lesson material of CERDAS school program. Facilitator also helped learners to understand the role model by telling them briefly.
- U:** *Ulangi untuk memperkuat pemahaman* (repeat it to strengthen understanding). Based on involved observation, the research found that school had not maximally conducted evaluation of the core lessons of CERDAS School. However, when researcher interviewed representatives of the CERDAS school program on 1 month after the training, the school representatives still remembered the core lessons taught of the CERDAS School Program. It means that the core lesson can be understood well enough by the learners.
- R:** *Rayakan* (celebrate). Be thankful to Allah because all processes of learning had been passed. According to data obtained during training and learning in the classroom, facilitator invited participants to celebrate by expressing a prayer associated with materials that had been taught. In addition, they celebrated it by echoing yells of CERDAS school.

D. Closing

Implementation of CERDAS school program of Muhammadiyah Disaster Management Center (MDMC) in SMP Muhammadiyah 1 Surakarta was quite successful in changing mindset and attitude of the learners to become peace agents for themselves and others at school. It had been seen since the implementation of CERDAS school program, learners with advantages did not feel arrogant. In fact, they were humble. Likewise, those with deficiencies were not feeling inferior with their limitations. Precisely, the lack was a whip to be more eager

to appreciate Allah's blessings. With the CERDAS School Program, learners knew how to make peace with themselves, barriers toward a peace, and find a way toward it.

Implementation of TANDUR method in the CERDAS School Program of SMP Muhammadiyah 1 Surakarta was conducted during Training of CERDAS School program representatives through Wisdom Word, warming up and core of lesson, model and practice and action. While, at learning hours only used lesson core.

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