

Strategies for Instilling Muhammadiyah Values within the Faculty of Islamic Religion, University of Muhammadiyah Palu

Eka Firmansyah^{1*}, Nurhakim²

^{1,2}Universitas Muhammadiyah Malang

*Corresponding Author, Email: ekafirmansyah689@gmail.com

ABSTRACT

Instilling the values of kemuhammadiyah to others is certainly not an easy process. Creating a society that recognizes and also practices the values of kemuhammadiyah requires a good way or strategy so that what is given to the community can be understood or understood properly. This article discusses strategies for instilling muhammadiyah values within the Faculty of Islamic Religion, University of Muhammadiyah Palu. As the results of our research, we found several strategies, such as the inclusion of AIK courses in learning, holding monthly recitations that discussed kemuhammadiyah, and incorporating kemuhammadiyah materials into the cadre of organizations of the Faculty of Islamic Religion. And briefly, we convey that the strategy being pursued is very effective and successful. This can be seen from the quality and insight of the Muhammadiyah in each element within the Faculty of Islamic Religion and the birth of many new Muhammadiyah cadres from the cadre process carried out by organizations within the Faculty of Islamic Religion. The author uses a naturalistic paradigm with a qualitative research type and a case study approach in this study.

Keywords – Strategy; Muhammadiyah Values; Faculty of Islamic Religion

INTRODUCTION

In terminology, according to primary sources, it is explained that Muhammadiyah is an Islamic organization founded by K.H. Ahmad Dahlan on the 8th of Dzulhijjah in 1330 H., coinciding with the 18th of November, 1912 AD in Yogyakarta. Muhammadiyah is a social reform movement based on Islamic religious values. Muhammadiyah itself defines itself as an "Islamic Movement, preaching amar makruf nahi munkar and tajdid, sourced from the Qur'an and As-Sunnah, and is based on Islam (1).

The purpose and objective of Muhammadiyah are to uphold and uphold the Islamic Religion so that a truly Islamic society can be realized. (Muhammadiyah, 2005) As stated in the Purpose and Objectives of Muhammadiyah above, the explanation of the true Islamic society is interpreted by the Muhammadiyah Central Executive as a monotheistic society. Moderate, exemplary, inclusive and tolerant, solid and caring for others and have an awareness of carrying out the mandate as God's representative on earth who has the task of creating prosperity, security, comfort, and harmony and quickly realizes mistakes and

mistakes and then apologizes, so that the ummah is protected from harm. Prolonged sin and disobedience as an effort to get happiness in the hereafter (2). The background of the establishment of Muhammadiyah can be explained as follows:

Subjective Factor what is meant this subjective Factor is a personal factor related to Ahmad Dahlan, that as the founder of Muhammadiyah at that time, was considered to have distinctive characteristics, including 1) As a Muslim scholar and intellectual who was relatively intelligent in his time. (RI, n.d.) This was proven, among others, when he went to Lembang Bandung to match the results of his calculations with the meteorological and geophysical technology at that place. 2) Have high social sensitivity, quickly diagnose people's diseases and determine therapy. One of his obsessions is to unite the ulama in Indonesia and improve the education of Muslims because only with adequate education can Muslims be better prepared to face various challenges. Ignorance and backwardness can only be overcome with one word, "education." 3) As a scholar, the type of practical scholar, not a theoretical scholar, this is evident, among other things, from the interpretation studies he conducts using the thematic method, namely starting from the verses that are easiest to understand and easy to understand put into practice.

He was influenced by the thoughts of Islamic reformers, especially those from the Middle East. Some of the figures include Taqiyuddin ibn Taimiyah, Muhammad bin Abd al Wahhab, Jamaluddin al-Afghani, and Muhammad Abduh. From several studies, it is stated that these figures have a significant contribution to awakening the spirit of Izzul Islam Wal Muslimin.

Objective Factor, the objective Factor here is the real facts that happened and happened to the Indonesian people and nation. This objective Factor can be divided into two, namely internal and external. From an internal perspective, it includes: 1) The condition of Indonesian Muslims at that time was generally low in their understanding of Islamic teachings. This is a result of the low quality of education they have. As a result of their common understanding of Islam, distortions often occur, especially when Islam is understood more solely in terms of Fiqhi. Clifford Geertz found variants of the level of religiosity of Muslims in Indonesia in three categories, namely priyayi, abangan, and santri. 2) The backwardness of Muslims and the Indonesian nation due to colonialism. This colonization also resulted in Muslims and the Indonesian people being stupid and poor. 3) Educational institutions, especially Muslims in Indonesia, and being academically unqualified as modern educational institutions, are also not forward-looking, which are problem solvers of the various challenges being faced by Muslims and the Indonesian nation at that time.

From an external perspective, among others: 1) The Dutch colonized the condition of the Indonesian nation, and, logically, the colonized nation was a nation with low self-esteem, stupidity, poverty, and loss of its dynamics. 2) The Dutch colonizers not only colonized but also broadcast a religious ideology, namely Christianity. This is natural because the colonizers not only carried out a mission to gain financial benefits but also had a Christianization mission. 3) Globally, there was a trend of Muslim revival echoed by

Islamic leaders in various Islamic countries globally, and the peaking of the spirit of Muslims, especially in Indonesia, to break away from colonialism (3).

Muhammadiyah is currently in a very complex vortex of ideology and dynamics of community life, both at the national and global levels. More specifically, the development of Muslims with all kinds of ideological orientations and movements. In this era of the 21st century, the development of human life is also increasingly showing extraordinary tendencies in various aspects, accompanied by the increasingly widespread ideological power of liberalism, capitalism, and globalism, which permeates the entire structure of life in various nations. Although Daniel Bell stated the end of ideology, that modern times are marked by the death of ideology, the reality of human life, the nation, and society is still inseparable from an ideological perspective (4).

As Muhammadiyah citizens, those who live under the auspices of the Muhammadiyah organization must live the values contained in Muhammadiyah as we know that Muhammadiyah has its point of view in looking at various problems in Islam. Therefore, it attracted our attention as researchers to conduct research with "Strategies for Instilling Muhammadiyah Values in the Faculty of Islamic Religion, University of Muhammadiyah Palu." and with the formulation of the problem as follows: 1) What is the strategy for instilling muhammadiyah values in the Faculty of Islamic Religion, Muhammadiyah University, Palu? 2) What are the implications of the strategy in instilling muhammadiyah values in the Faculty of Islamic Religion, Muhammadiyah University, Palu? 3) What are the inhibiting factors in carrying out the established strategy?

METHOD

In this study, researchers used a naturalistic paradigm. The naturalistic paradigm is also known as the social definition paradigm. The streams included in this paradigm are phenomenology, symbolic interactionism, and ethnomethodology. Social phenomena are not the same as natural phenomena. Therefore, using natural science methods in the social sciences is not appropriate. Social phenomena are understood from an inner perspective based on the subject of the actor. Research using the naturalistic paradigm aims to understand the meaning of behavior, symbols, and phenomena (5). Some of the provisions of naturalistic research are natural context, humans as instruments, and utilization of unspeakable knowledge (6).

Furthermore, the approach used in this research is a case study approach. The research design is found in many fields, specifically evaluation. The researcher develops an in-depth analysis of a case, often a program, event, activity, process, or one more individual. Cases are limited by time and activity, and researchers collect complete information using various data collection procedures based on a predetermined time (7).

While the type of research used in this research is qualitative. Which types of research are methods to explore meaning by several individuals or groups ascribed to social or humanitarian problems. This qualitative research process involves important efforts, such as asking questions and procedures, collecting specific data from participants,

analyzing data inductively from specific themes to general themes, and interpreting the meaning of the data. The final report for this research has a flexible structure or framework. Anyone involved in this form of research must apply a research perspective that is inductive style, focuses on personal meaning and translates the complexity of a problem (7).

In this study, there are several data sources. The data sources in this study are the subjects from which the data can be obtained (8). The data sources used in this study are as follows: primary data and secondary data. Secondary data is not collected by the researcher himself, for example, from statistical bureaus, magazines, information, or other publications (9). In this study, the data collection methods used are observation, interview, and documentation. In this study, the data obtained from the field will be processed based on the following steps: Editing, classifying, verifying, analyzing, and concluding.

RESULTS AND DISCUSSION

The Faculty of Islamic Religion of the University of Muhammadiyah Palu is one of the largest and most advanced faculties of Muhammadiyah Palu. The Faculty of Islamic Religion has received accreditation B, and the Faculty of Islamic Religion has more than 500 active students and 31 lecturers who remain in the foundation. This Faculty already has adequate facilities, ranging from comfortable classes, offices, libraries, and laps to a very well-organized prayer room. The Faculty of Islamic Religion also has three majors: a) Department of Da'wah, Islamic Communication and Broadcasting Study Program, b) Tarbiyah Department; 1) Islamic Religious Education Study Program, 2) Early Childhood Islamic Education Study Program. c) Sharia Department; 1) Sharia Economic Law Study Program, 2) Family Law Study Program (USA).

These are the pictures that the researcher found in the field when doing this research. Thus the facilities owned by this FacultyFaculty are indeed very adequate for what he aspires to, namely to create quality and advanced graduates.

We all need to know that at the Faculty of Islamic Religion, Muhammadiyah University of Palu, there are efforts to instill the values of Muhammadiyah in all elements within the FacultyFaculty. Therefore, according to the results of our research, the strategy carried out by the Faculty of Islamic Religion at the University of Muhammadiyah Palu is as follows:

What is the strategy for instilling muhammadiyah values in the Faculty of Islamic Religion, Muhammadiyah University, Palu **Incorporating AIK courses in learning**

As one of the faculties under the auspices of the University of Muhammadiyah, the Faculty of Islamic Religion should then make various efforts to instill the values of muhammadiyah to every student and even to the lecturers. Regarding how the strategy carried out by the Faculty of Islamic Religion, the Muhammadiyah University of Palu instills

the values of muhammadiyah within the faculty, one of them is by including Al-Islam and Kemuhammadiyah courses for students.

As said by Mr. Abdul Mufarik, Deputy Dean of the Three Faculty of Islamic Religion who said that as a faculty under the auspices of the University of Muhammadiyah, it is very necessary for every element in this faculty, from students to lecturers, to recognize and practice the values -Muhammadiyah values in everyday life. Regarding this, to introduce the values of Muhammadiyah, especially to students, the courses that are characteristic of every Muhammadiyah campus are included, namely Al-Islam and Kemuhammadiyah (Abdul Mufarik, n.d.).

Hold monthly recitations

Furthermore, in another strategy, the Faculty of Islamic Religion also holds monthly recitations, which in this monthly recitation are required for all elements of the Faculty of Islamic Religion to attend the recitation. In the study, the topic raised was about muhammadiyah, ranging from history, aqidah, to fiqh, which was based on the view of Muhammadiyah. This recitation is also filled by Muhammadiyah figures from within the city to outside the city so that each recitation activity has its colors.

Regarding this, as said by Mr. Rizal Masdul, the Dean of the Faculty of Islamic Religion, the University of Muhammadiyah Palu, who said that to introduce the values of muhammadiyah to all elements in the Faculty of Islamic Religion, monthly recitation activities were held, in which all elements were required, ranging from students to lecturers to attend the recitation (Muhammad Rizal Masdul, n.d.).

Instilling the values of kemuhammadiyah in every cadre of FAI student organizations

Furthermore, as one of the strategies in instilling muhammadiyah values in every student, the formation or acceptance of new members in student organizations within the Faculty is required to include kemuhammadiyah materials in the cadre. This has become mandatory for every organization—students ranging from BEM FAI, HMJ, IMM, and so on to apply these regulations.

Regarding this, as stated by Mr. Abdul Mufarik, Deputy Dean of Three FAI, who said that to instill the values of muhammadiyah within the Faculty of Islamic Religion, University of Muhammadiyah Palu, all forms of student organizations within the FAI must include materials and values. -Muhammadiyah values the cadre process of the organization (Abdul Mufarik, nd).

What are the implications of the strategy in instilling muhammadiyah values in the Faculty of Islamic Religion, Muhammaduyah University, Palu

Availability of AIK courses in learning

Of the various strategies implemented by the Faculty of Islamic Religion, the University of Muhammadiyah Palu in instilling the values of kemuhammadiyah within

the Faculty, one of which is to include the subject of Al-Islam Kemuhammadiyah, which of these efforts then gives birth to students who are obedient and have good morals as determined by Muhammadiyah itself.

Mayaza, a student of the Faculty of Islamic Religion, said that, at first studying at FAI, Muhammadiyah University of Palu, he did not know clearly what the Muhammadiyah organization was like. However, as time goes by, he can recognize and understand how Muhammadiyah is organized. In this case, there are indeed various sources so that he can understand or know Muhammadiyah as it is today. Still, one of the most important sources is the existence of Al-Islam Kemuhammadiyah courses in classroom learning (Mayaza, n.d.).

The breadth of insight about kemuhammadiyah because of the monthly recitation

Furthermore, the second strategy is holding monthly recitation activities at the Faculty of Islamic Religion. This activity is very important and has a big influence on cultivating Islamic values in all elements in the Faculty of Islamic Religion. As a result of the implementation of these activities, we can see the condition of every student and lecturer at the Faculty of Islamic Religion. They have very broad qualities or insights about the Muhammadiyah organization, which can increase their love and concern for the Muhammadiyah organization.

Mr. Feri, an employee within the Faculty of Islamic Religion, said that the monthly recitation activities helped students and lecturers in the Faculty of Islamic Religion, especially in expanding their insight, love, and concern for them. Muhammadiyah as it is today (Ferri, nd).

Embedded the values of kemuhammadiyah to students

Furthermore, in implementing the strategy to instill the values of Muhammadiyah, one of the efforts is to include kemuhammadiyah material into the cadre of every faculty organization, which is no less important than other efforts or strategies, which these strategies can form students who uphold the values of Muhammadiyah and also form progressive cadres for Muhammadiyah in the future.

Regarding this, as said by Rasidin as the Chairperson of the Student Executive Board of the Faculty of Islamic Religion who said that with the existence of kemuhammadiyah materials in the cadre process in organizations within the Faculty, we can see that there are currently many new cadres who love and respect high values of kemuhammadiyah, where they are students today but become future leaders of Muhammadiyah (Rasidin, n.d.).

What are the inhibiting factors in carrying out the established strategy

The number of students who come from other Islamic organizations

As we know, what is a good dream to achieve something more certainly cannot be separated from obstacles. So this is a challenge for those who want a chance to be strong and patient in facing it. Thus, regarding what we are discussing today, namely the strategy carried out by the Faculty of Islamic Religion, the Muhammadiyah University of Palu in

instilling muhammadiyah values into all elements of the Faculty, it also encountered several obstacles, including the large number of students who had received cadres or had been trained. Active in other Islamic organizations will surely find it more difficult to accept new things that he later encounters in Muhammadiyah.

Regarding this, as was conveyed by Firman as FAI alumni in 2021, who said that in instilling the values of muhammadiyah to all students, the quality could not be equated, considering that many students have previously been active in other Islamic organizations, so for them it requires a little process. a bit longer than the others (Word, nd).

Pandemic period

Meanwhile, the next obstacle is the pandemic period. As we know that recently the world has been attacked by a very dangerous virus, which has spread to all corners of the world, and our beloved country is no exception. Thus, to maintain mutual security, a rule is applied for the public to reduce face-to-face activities because it is considered to cause the spread of the virus. So that the Faculty of Islamic Religion of the Muhammadiyah University of Palu also implements and complies with these regulations, thereby hampering various activities at the Faculty, including Muhammadiyah activities (Bayu, n.d.).

CONCLUSION

Thus, from the research results conducted by researchers in the place concerned, at least the researchers conclude as follows: 1) The strategy for instilling muhammadiyah values in the Faculty of Islamic Religion, Muhammadiyah University, Palu, can be said to be very effective. Several strategies have been carried out so far, including Al-Islam Kemuhammadiyah courses in learning. Monthly recitations are held by Muhammadiyah figures inside and outside the city. In this recitation activity, the roots of the Faculty of Islamic Religion elements must attend it. Because this is monitored directly by the faculty leaders, especially by the Dean, the next step is to include kemuhammadiyah materials into the cadre of organizations within the faculty. 2) The implications of the strategy in instilling muhammadiyah values in the Faculty of Islamic Religion, Muhammadiyah University, Palu. We found several implications from the strategy implemented by the Faculty of Islamic Religion, such as the existence of Al-Islam Kemuhammadiyah courses in learning so that students do not have to bother looking for sources to learn about Muhammadiyah. As we see today, starting from students and lecturers within the Faculty of Islamic Religion have broad insight or knowledge related to Muhammadiyah. Furthermore, the birth of new Muhammadiyah cadres is born from student organizations of the Faculty of Islamic Religion, whose qualities are also not inferior to their predecessors. They are ready to become more advanced cadres to expand Muhammadiyah's wings in the future. 3) The inhibiting factor in carrying out the strategy that has been set is several conditions, such as many students previously owned or were active in other Islamic organizations, so there were few obstacles or introducing Muhammadiyah to them took a bit of time. Then the others. The next obstacle is the

ongoing pandemic period at this time, so it is required to reduce face-to-face activities, which results in many muhammadiyah activities being hampered.

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