

The Formation of Students' *Akhlakul Karimah* and Al-Islam and Muhammadiyah Studies at The University of Muhammadiyah Sumatera Utara

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Abstract. The purpose of this study was to form students' morality through Al-Islam and Muhammadiyah Studies at the University of Muhammadiyah Sumatera Utara. This research is qualitative research with data collection techniques by means of interviews, observation, literature studies, and documentation of activities. The results of this study are (1) the efforts to improve the students' understanding of *akhlakul karimah*, (2) that the aim of the Al-Islam and Muhammadiyah Studies program is to introduce students to instill moral values in everyday life, (3) that the activities of Al-Islam and Muhammadiyah Studies have a follow-up in shaping *akhlakul karimah* at the University of Muhammadiyah Sumatera Utara, including comprehensive mentoring and examinations.

Keywords: *akhlakul karimah, al-islam and muhammadiyah studies*

INTRODUCTION

Islam is very concerned about morals and education because morals cannot be separated from Islam itself. Even the main mission of Islamic teachings is to establish good human beings. We can see that the main task of the apostleship of the Prophet Muhammad was to improve human morals [1]. Islamic education is an important role in development and society as the key to sustainability in society. Islamic education is required in various problems, both internally and externally, to be able to answer different challenges [2]. Morals and ethics are human behavior in everyday life that has been attached to someone. Morals concern matters relating to good, bad, right, and wrong actions of a human being whose role models come from the Qur'an and the Hadith of the Prophet. Whereas ethics originate from cultural results and customs in a place that applies in a society [3].

In this 4.0 era, *akhlakul karimah* is needed by people with morality because they will provide a sense of comfort and peace. It can be imagined if 4.0 was used by people who did not have moral virtue, it would certainly be counterproductive. Students of the University of Muhammadiyah Sumatera Utara were not only prepared for their monotheistic and intellectual intelligence but also taught matters related to *akhlakul karimah*.

The University of Muhammadiyah Sumatra Utara is a university that is managed by the Muhammadiyah organization. Al-Islam and Muhammadiyah Studies education is also an identity character of the Muhammadiyah academic community, namely as a progressing Muslim, *akhlakul karimah*, philanthropic spirit, having a leadership spirit, and concern on problems of the people and the nation. If Al-Islam and Muhammadiyah Studies education can be carried out effectively and can achieve the expected goals, then one of the main missions of Muhammadiyah university is achieved, and vice versa [4].

Students who are at the Muhammadiyah University of Sumatra Utara must take part in a series of activities on the *akhlakul karimah* coaching program [3] [5] run by the Office of Al-Islam and Muhammadiyah Studies. In addition to students participating in the Al-Islam and Kemuhammadiahan courses from the first semester to the next, students also take part in a program run by the Intensive Islamic and Muhammadiyah Studies for two days, as well as mentoring and comprehensive examinations. This effort is done to improve the morality of the students.

The targets to be achieved in the intensive study program of Al-Islam and Muhammadiyah Studies include: 1) Students have a comprehensive and integrative understanding of Islam according to the Qur'an and the Sunnah; 2) Students can practice Islamic worship properly, correctly, and orderly in accordance with Quran and Sunnah in daily life and avoid the practice of *bid'ah*; 3) Students have a steady and clean *aqeedah* from all practices of polytheism, including the practice of superstition; 4) Students have the morality of *akhlakul karimah* and dressed in Muslim ways according to the guidelines of Islamic law, accustomed to greetings if they meet each other, help each other, etc. by adjusting all words and actions according to Islamic guidance, and 5) Students can become agents of change and be able to carry out *amar makruf nahi munkar* preaching for themselves and others, especially their fellow students.

The educational process of the boarding school model under the name of '*Kajian Intensif Al-Islam Kemuhammadiyah*' (the Intensive Study of Al-Islam and Muhammadiyah) organized by the University of Muhammadiyah Sumatera Utara attempts to manage social input, so the system and parenting patterns are the keys to success that is expected to bring changes in the students' lives both inside and outside campus.

METHOD

The methodology in this study is a qualitative descriptive approach. The type of research is qualitative research, meaning that the author will describe clearly, systematically, factually, and accurately about the issues discussed according to the data found in the field. Qualitative research is methods for exploring and understanding the meaning that by a number of individuals or groups of people are ascribed to social or humanitarian problems [6].

The source of data in this study is the office of Al-Islam and Muhammadiyah Studies and Al-Islam and Muhammadiyah Studies Lecturers and students. Data collected is divided into two types, namely primary data and secondary data. The primary data is the data related to Islamic concepts or programs on campus, while the secondary data is documentation data such as campus data, lecturer data, student data, educational infrastructure, and learning implementation plans, and others that are considered to support the results of this study.

RESULT

Based on the results of research conducted by the author on the improvement of good morality, 87% of respondents said that they had a good impact on the subjects of Al-Islam and Muhammadiyah Studies which had been followed since semester one to semester four. It could increase the Islamic understanding, such as *aqidah*, morals, social, and make students more devout in their religious understanding. While 13% have not provided any responses, whether it increased their piety. It seems that the right strategy is needed in providing materials or messages to students to make it easier and receive it well.

Related to the personal piety of students, one of the indicators is performing prayer service in the congregation (*jamaah*) or alone. Then the attitude of the values of piety in everyday life such as diligently carrying out *fard* prayer or *sunnah* prayers both in the mosque in the congregation or alone seemed to increase well with an increase of 77.4%. This also shows a good increase in how to easily adapt to the community environment. It is also important to pay attention to students who have not increased their piety even though they have participated in a series of programs made by the university.

The level of the piety of students towards their social life in the midst of society or peers still shows a figure of 54.3%. This is because there are students who hang out with their friends and also use harsh words. Also, some students choose friends on the basis of personal interests, and some try not to get along or socialize. So when such student helps a friend, he thinks first, whether his friend has helped him during his hard times or not. If his friend ever helped him, he then would do the same. But if his friend had never helped him, then he would consider helping his friend only if there were difficulties.

This means that in helping friends, they still have the presumption of reciprocation for what was once done. In improving the quality of learning disciplines and completing lecture assignments at the campus, students have a significant number of 69%. It shows that there is a need to improve learning and create disciplined students. This is so that students have the principle to be the best in following the lecture process and do not feel satisfied with what has been achieved.

Some characteristics of professional students include trying to prove discipline by being on time at lectures, completing assignments given from lecturers, cooperative to assignments from lecturers, creative in each lecture, etc. Then, it takes an example from the lecturer to show students the models of such good behavior. Students are encouraged and obliged to take part in the intensive study process of Al-Islam and for two days to guide and be trained in Islamic values. The series of activities that students go through are getting the material from the experts, practicing worship, reading newspaper, praying in congregation, seven-minute lectures by students, *tahajud*, out bonds, etc. The figure of 65.4% shows that Al-Islam and Muhammadiyah Studies activities have been significantly improving the quality of the student's piety.

However, it is important to note that not all students improve significantly because there are still some students who state that this activity does not make them more diligent in praying in the congregation or on their own. Even the materials related to *aqeedah* and morals are not showing good impact. Of course, the activities for two days have not been able to give a good impact, so the mentoring program continues to be pursued so that students can continue to be monitored, such as memorizing the Qur'an letters, congregational prayers, Quranic *tadarus*, and so forth.

Doing extensive work is the main requirement in completing the given tasks. What is meant by work discipline is the prevailing attitude based on the intention to obey the rules of the organization based on self-awareness [7] [8].

Then, 77, 6% of students can manage their learning effectively so that they are on time, able to complete assignments from the lecturers, have high initiative, enthusiasm to read books, and can direct themselves as well as other students to understand the purpose of the lecture. Besides, there was anxiety among students in improving their ability to learn independently, so that there was a doubt in their ability to completing assignments from campus. By continuing to give them motivation to learn from lecturers and looking for friends who are at a higher level with them can provide an opportunity to improve the way of learning independently.

The involvement of universities in managing Islamic life behavior in the campus area greatly determines students' piety. The mosque is located in the campus area, and it provides space for students in various discussion activities, reciting and carrying out missionary activities. Then, the university always provides

information about Islamic campuses through several media such as online social media, on-air media such as radio, a smart newspaper printed media, existing advertising media, and making stickers related to Islamic life. Of course, with the involvement of the university, it is easy to create an Islamic campus atmosphere. 76.9% of students felt that what the university did have a good impact in making Islamic atmosphere on the campus.

Before studying at the University of Muhammadiyah Sumatra Utara, students had received information related to maintaining morality. It made it easier for the campus to improve the students' morality. 77.6 students can increase piety even though only through book literature. Then students can also increase their piety through some of the more pious people among the students. By continuing to be nurtured and guided by several people, students are easier to increase their piety.

CONCLUSION

Students who have good morality will be easily given guidance and direction to be better. The process carried out by students in enhancing morality among them was by participating in the activities of Al-Islam and Muhammadiyah Studies, a program organized by the office of Al-Islam and Muhammadiyah Studies such as intensive study. Thus, there are three intelligences that

must be integrated and internalized in the students' life, namely SQ (Spiritual Quotient), IQ (Intellectual Quotient), and EQ (Emotional Quotient). The three are not separated areas but are synergized each other.

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