

Increasing of Preaching Interest Through Historic Field Trip Learning

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Abstract— One of the Muhammadiyah education functions known as the preaching of “*amar makruf nahi nungkar*” (invite to the goodness and avoid to the meanness). This spirit is internalized at all levels of education in the Muhammadiyah School, especially through compulsory subjects called “Al Islam dan Kemuhammadiyah (AIK)” (Islamic and Muhammadiyah studies). One of the method used in educating AIK is field trip in the kampong where Muhammadiyah established by its founder KH Ahmad Dahlan at 1912, Kauman of Yogyakarta. Field Trip learning method is used in this study in an effort to increase the interest in preaching for students inspired by KH Ahmad Dahlan. The aim of the study is to analyze differences in the interests of preaching to participants before and after participating in field trip learning. This study used the experimental method with pre-test and post-test method. The variables of this study are field trip learning method and the interest in preaching. Data retrieval method used an open questionnaire. The participants of this study were students of Islamic Education at the Muhammadiyah University of Yogyakarta. The results of this study are two. First, factors of experience and education affected the interest in Islamic preaching to another. Second, the modification method of the learning method used the field trip method in order to increase the interest in preaching is very effective. The participants experienced increased knowledge about the preaching method that had been carried out by KH Ahmad Dahlan that they got from the field trip.

Keywords— *Islamic education method, fieldtrip learning, preaching interest, Muhammadiyah studies*

I. INTRODUCTION

Muhammadiyah is one of the big Islamic movements in Indonesia that focused on social and education activities. Muhammadiyah's educational goals have four functions: educational facility; community service; da'wah of amar ma'ruf nahi munkar; and regeneration [1]. Muhammadiyah has the special characteristics of education on the course called Al Islam and Kemuhammadiyah (AIK) which thought at every level of Muhammadiyah schools. Especially in universities owned by Muhammadiyah and 'Aisyiyah, every Muhammadiyah and 'Aisyiyah university have AIK course as the compulsory course for all students that is usually given in the first semester. The aim of AIK courses to students is to achieve of four pillars, one of which is the spirit of “*amar ma'ruf nahi munkar*” (invite to the goodness and avoid to the meanness) in preaching.

In the process of forming and increasing interest in preaching for Muhammadiyah and Aisyiyah Universities's students, interesting learning method in the AIK course learning process is necessary. Through an interesting method, it is expected that students will be interested in learning and then apply the knowledge from AIK course to their daily life. The reality is different from what is expected. Based on the results of the preliminary study conducted by the researcher, the methods used in the AIK learning process are classic lecture and discussion methods. The researcher interviewed five students who had received AIK course. The conclusion from the interviews of the five students is the same. Knowledge gained from the AIK learning process is only the history of Muhammadiyah and its organizational structure that delivered by classic lecture and discussion method.

The researcher offered a field trip method in this study with the aim of increasing the interest in preaching to the participants. This method was chosen because it was based on a preliminary study through interviews with teachers and analyzing the results of research related to field trips. Field trip learning method successfully increases activeness, creativity and several other variables [2]. Based on interviews with teachers who have participated in the historic trip program at Kauman, field trip learning programs are very interesting to improve the goals of Muhammadiyah education, amar ma'ruf nahi munkar preaching. Students become more active during the learning of history of Muhammadiyah after participating in field trip methods. Students associate what has been visited with what is explained by the lecturer in the class.

In some previous studies, it has been proven that field trip learning methods have succeeded in increasing several variables such as student achievement, motivation and creativity. The following will explain the conclusions of several research journals about the field trip learning method. The first journal analysis is the Madrasah Ibtidaiyyah Journal as in [3]. This journal used the method of class action research (PTK). The purpose of the research in this journal is to increase the learning motivation of PGMI students. The result is an increase in the motivation to learn PGMI students in the study participants.

Other studies that precede this research is the use of field trip methods on cognitive learning achievement in social science or social studies subject [4]. There is the influence of

tourism methods on social science course (IPS) cognitive learning achievement. There was a significant increase in scores in the experimental group before being given a tourist learning method. Almost the same research was carried out by Oktaviana in 2012 [5]. The results of Oktaviana's research, student achievement in social studies subjects in the experimental class given the field trip method were significantly higher compared to the control class using conventional methods. In another article, Permatasari [6] and Yani [7] writes that field trips can improve the ability to write poetry texts for students in high schools.

Based on the preliminary study and the research described above, researchers used the field trip learning method in this study. This field trip method is named after the "Muhammadiyah Heritage Trip" or the historic tour of Muhammadiyah in Kauman of Yogyakarta, kampung where Muhammadiyah established at 1912. Students as research participants explored Kauman to get to know inspirational story of KH Ahmad Dahlan, founder Muhammadiyah. The students as the object of this research guided by the Muhammadiyah Heritage Trip team who have experienced being a tourist guide in Kauman since 2011. The formulation of the problem of this research is whether there are differences in the interests of "amar ma'ruf nahi munkar" preaching to students before and after following the field trip.

II. METHOD

The independent variable is field trip learning called "Muhammadiyah Heritage Trip". It is a field trip learning that deliver Islamic history lessons by bringing students directly to objects outside the classroom or environment related to the learning objectives. The purpose of the field trip in this study was so that students could observe directly where Muhammadiyah founded. The dependent variable is the interest in preaching. The interest in preaching is an attraction for students to carry out preaching activities.

The characteristics of the participants of this study were PAI students of class 2015 - 2018. The study participants had graduated or were attending a Al Islam and Kemuhammadiyah (AIK) course. This type of research is experimental research, using the flow of the pre-test-post-test group design. Pre-test-post-test group design is a study that provides treatment in a group of subjects where participants are given pre-test and post-test before and after treatment [8]. The flow of research is illustrated in the table below

TABLE I. RESEARCH ILLUSTRATION

Pre-test	Experimental Treatment	Post-test
Open Questionnaire, preaching interest	Field Learning "Muhammadiyah Heritage Trip"	Open Questionnaire, preaching interest

This research variable used the field trip learning method. The steps of field trip learning include preparation, planning, implementation and follow-up. The use of field trip methods in this study focused on increasing motivation to preach to students of Islamic Education Study Program. The steps taken by the researchers are:

(1) Preparation

Researchers prepare and plan activities together with senior lecturers as research supervisors. The researcher collaborated with the Muhammadiyah Heritage Trip team. It is a community formed by Muhammadiyah Youth Movement Organization of Yogyakarta City (Pimpinan Daerah Pemuda Muhammadiyah Kota Yogyakarta).

(2) Implementation

The field trip must be conducted in an orderly manner. Each student performs his duty to follow a series of field trips in an orderly manner and fill out the pre-test and post-test evaluations provided by the researcher. The field trip begins with a pre-test on the study participants. Pre-test is an open question about the interest in preaching. The field trip was held in Kauman of Yogyakarta. Participants will be guided by a guide around Kauman, the place where the Muhammadiyah established. At the end of the field trip session, participants were given post-test interest in preaching. Participants then fulfilled in the post-test provided.

(3) Follow-Up

The follow-up session is about reporting research conducted by researchers. The researcher will analyze the pre-test and post-test to see the success of the study.

The data collection method in this study used an open questionnaire and interviews. Questionnaire is a detail that contains various questions. The question must be answered by the respondent. There are two types of questionnaires namely open questionnaires and closed questionnaires. In this study using an open questionnaire. The reason for using an open questionnaire is because it gives freedom for respondents to provide answers or responses. Respondents can write their own answers [9]. Respondents' answers to the open questionnaire were free response. There are six questions in the questionnaire that will be given at the pre-test and post-test. These questions are compiled based on the steps for preparing an open questionnaire as in [10] and [11]. The researcher lowered the variables into questions. The questions in the questionnaire used the theory of variable interest in preaching. What is important in the variable of interest is the attention to the object, the feeling of being happy about the object that attracts attention, the search for the object of interest and the experience gained during individual development [12]. The interview in this study aimed to explore data about the feelings and knowledge gained by participants after participating in the field trip. Interviews in this study used a type of unstructured interview. Unstructured interviews are interviews conducted without using guidelines or questions [13].

Data analysis use qualitative data. This analysis is to analyze differences in participants' answers on the pre-test and post-test questionnaire about the interest in preaching. The stages of processing qualitative data analysis are editing, coding and tabulation [13]. Editing in the form of activities examines the entire list of questions returned by the respondent. Encoding uses symbols or signs on the respondent's answers at the pre-test and post-test. The last stage of analysis is tabulation which is an activity of compiling and analyzing the results of coding, then taxed in table form.

III. RESULT

Research results of this study consist of preparation, implementation and pre-test-posttest questionnaire.

A. Preparation

This study uses the Field Trip Learning method. The Preparation of field trip implementation follows the steps of the field trip by Abimanyu [14]. The implementation of the field trip is as follows:

1) *Identifying field trip objects that are suitable with the learning objectives.* Field trip destinations are Great Mosque of Kauman, Kawedanan Pengulon, ABA Kauman, Syuhada Sabili Monument, Pesantren of Aisyiyah Building, Aisyiyah's Musholla, KH Ahmad Dahlan's Langgar, KH Ahmad Dahlan Family Museum, and Nyai Walidah graveyard. All of these places are in kampong Kauman of Yogyakarta.

2) *Making Travel Planning and guides.* The field trip was held on Saturday 9 March 2019. Field trip participants gathered at the Kauman Great Mosque. There were 24 participants who participated in the field trip. The field trip is held at 08.00 - 12.00 WIB. The field trip guide was Ghifari Yuristiadhi, an officer of the "Muhammadiyah Heritage Trip" in Kauman. He works as lecturer in private university in Yogyakarta and professional tour guides. The guide have experience as a tourists guide in Kauman since 2011.

3) *Prepare materials and tools in the field trip.* Material and field trip tools are loudspeakers for tour guides to be heard by field trip participants. Participants were also provided with stationery. Stationery are used to record information obtained during the field trip process.

4) *Facilitating and guiding participants during field trip activities.* The field trip learning in this study was to facilitate research participants to study the history of Muhammadiyah in Kauman. The field trip was held on Saturday, March 9, 2019 at 08.30 - 12.00 WIB that guided by Ghifari Yuristiadhi, a profesional guide who is also a Muhammadiyah historian.

B. Implementation

There were three sessions in the field trip which included opening, core and closing. The explanation will be explained as follows

- 1) *Opening.* The field trip begins with the initial coordination between researchers, guides and research participants. The contents of the opening are the research objectives, rules and flow of field trips. The opening of this field trip was carried out in front of the Kauman Great Mosque, where the first time all participants gathered.
- 2) *Implementation of Field Trip.* Muhammadiyah Heritage Trip program was a form of learning about the history of Muhammadiyah by going around the kampong Kauman of Yogyakarta. The history of

Muhammadiyah in field trip starts from the explanation of the history of the Kauman Great Mosque. Below will be presented the material provided by the field trip guide to participants:

Kauman Great Mosque was founded in 1773. Kauman Great Mosque is fully facing west. The building of the mosque has three piled roofs as a symbol of Islam, Iman, and Ihsan. Islam is symbolized at the lowest level, iman in the middle roof and the top is ihsan. Kauman Great Mosque is one of the witnesses to the struggle of K.H Ahmad Dahlan who was born with the name Muhammad Darwis. After the death of his father in 1896, K.H Ahmad Dahlan replaced his father's position as khatib in a Kauman Great Mosque bearing the title Ketib Amin. The work of a khatib is to deliver khutbah in Friday prayer. When he became khatib, there were several changes made by K.H Ahmad Dahlan to the Kauman Mosque. First is shifting of the Qibla direction. The shift carried out by K.H Ahmad Dahlan was considered to violate the regulations at that time. After a while, K.H Ahmad Dahlan finally decided to resign as Khatib from Kauman Great Mosque and focused on his small mushalla, called Langgar Kidul.

The next place to visit is Kawedanan Pengulon. This place used to led religious activity by a religious leader in Kauman, Kiai Penghulu. In addition, there is also a kindergarten activity called Frobels 'Aisyiyah that founded at 1924. Kawedanan was also a place of dispute between K.H Ahmad Dahlan and the prince in determining the change of Qibla direction. Next, we walked towards the Syuhada fii Sabilillah Kauman Darussalam Monument. This monument was made with the aim to commemorate the mujahid residents of Kauman. There are 24 names of Kauman mujahid written on the monument, one of which is Ahmad Dahlan, who is the grandson of K.H Ahmad Dahlan.

The next route is a place which is specifically for women. First, we go along the Islamic Boarding School 'Aisyiyah (Pesantren Aisyiyah). This building at that time was used by Nyai Walidah as a place of recitation and an association held by Nyai Walidah called Sopo Tresno (means who is loving). This is done to educate women who at that time after growing up or already baligh are not allowed to leave the house. Islamic Boarding School 'Aisyiyah is currently used as an educational facility, namely 'Aisyiyah's Kindergarten or named TK 'Aisyiyah Busthanul Athfal (ABA). The next route is a place which is specifically for women. First, we go along the Islamic Boarding School 'Aisyiyah. This building at that time was used by Nyai Walidah as a place of recitation and an association held by Nyai Walidah called Sopo Tresno. This is done to educate women who at that time after growing up or already baligh are not allowed to leave the house. Islamic Boarding School 'Aisyiyah is currently used as an educational facility, namely Kindergarten 'Aisyiyah or named TK 'Aisyiyah Busthanul Athfal.

Participants then went to other women's special places. The second place is the Musholla 'Aisyiyah. The mosque is specifically used by women, ranging from priests to worshipers, all is women. Related to the adhan, this musholla is based on the Kauman Great Mosque. Until now, the musholla is still being used, there are even chairs used for the elderly.

The third place used specifically for women is a special sanctuary for girls. This special female sanctuary is located not far from the tomb of Nyai Walidah or the back of the Kauman Great Mosque because in ancient times, a woman was not allowed to pray in the main room, especially at the Kauman Great Mosque. So that women pray in the southern part of the mosque, called pawastren. Langgar Kidoel of K.H Ahmad Dahlan is the next destination. Langgar Kidoel is one proof of K.H Ahmad Dahlan's missionary struggle. Langgar Kidoel of K.H Ahmad Dahlan got a dispute from the Kyai Penghulu Kauman Great Mosque because during the congregational prayers, K.H Ahmad Dahlan shifted the direction of the Qibla which was then followed by other his followers. This led to the wrath of the Kyai Penghulu against K.H Ahmad Dahlan. In addition, KH Ahmad Dahlan's open minded though with Dutch Colonialist that he was given the title 'Kyai Kafir'. After conducting negotiations together with other congregations of the mosque, finally the chief cleric decided to rule the congregation of the mosque to burn Langgar Kidoel of K.H Ahmad Dahlan.

In the past, Langgar Kidoel was used as a place to study or called the tabligh pavilion (*pendopo*). In this hall also taught two inspirational verses in Al Qur'an, namely Surat Al-Ma'un and Al-'Asr. At that time, K.H. Ahmad Dahlan taught the Al-Ma'un verse for three months, while the verse of Al-Ashr seven months' length. This letter is the longest verse taught by K.H. Ahmad Dahlan. This is because K.H Ahmad Dahlan wants his congregation to appreciate time and be able to make it a space to advise each other in goodness and truth. Now, the first floor of Langgar Kidoel of K.H Ahmad Dahlan is still used for learning facilities, while the ground floor is used as a museum in which there are documents in the form of photos and items which are evidence of the struggle of Muhammadiyah's journey. In addition, there is a family tree of K.H Ahmad Dahlan in Langgar Kidoel. K.H Ahmad Dahlan residence is located right next to the Langgar Kidoel where his residence's living room was used as a classroom for free school that initiated by K.H. Ahmad Dahlan as the implementation of the teaching of Al Maun verse.

The Last place is the tomb of Nyai Walidah, the wife of K.H. Ahmad Dahlan. Until the end of his life, Nyai Ahmad Dahlan or Nyai Walidah was widowed for 23 years after the death of K.H. Ahma Dahlan. Nyai Walidah is a figure of wife who is prayerful and loyal. He supported the struggle of K.H Ahmad Dahlan. Nyai Walidah also became the first and last wife of K.H Ahmad Dahlan. Narrated, K.H Ahmad

Dahlan has four wives. But his three wives were divorced or parted well. K.H Ahmad Dahlan has seven children from the marriage results with Nyai Walidah. The tomb of Nyai Walidah was previously a public cemetery. However, because the burial place was misused for polytheism, so that the funeral was finally closed. The tomb of Nyai Walidah was the last place visited in a series of Muhammadiyah Heritage Trip activities. After that, the participants returned to the Kauman Great Mosque to close the event.

- 3) *Follow-up dan post-test.* Follow-up and post-test were conducted at the Kauman Great Mosque. Participants evaluate the field trip process. For the most part, participants felt that their knowledge of history was increasing. They feel happy to take part in a field trip and hope that they are usually included in the next field trip. Participants fill in the post-test provided by the researcher. The post-test contains six open questions similar to the pre-test.

C. *Pre-test Result*

The pre-test was filled by 24 field trip participants consisting of 16 women and 8 men. All participants were students of 2015 - 2018. Background education from 24 participants consisted of 4 students from Muhammadiyah schools, 6 participants from Islamic Boarding School of Muhammadiyah, 8 participants from other Islamic boarding schools and others from public high schools. Another information related with participant activity in Muhammadiyah autonomy organization (such as IMM, IPM, or others), there are 8 out of 24 participants who are active in organization of Muhammadiyah for example IPM (Muhammadiyah School Students Organization) and IMM (Muhammadiyah or Aisyiyah University Students Organization).

The first question is related to the definition of preaching. The participant's answer to the first question with varies answers. But in essence they define preaching as a noble activity. Preaching is an activity of conveying good information to others.

The second question is preaching activities that have been carried out by participants. Partisan answers to the second question vary greatly. The forms of preaching that have been carried out by participants include: teaching; lecturing in a crowded audience of Islamic lecture (*pengajian*), advising others to do good; advise others who have done wrong; do social service; active in religious activities such as youth mosque organizations; inviting families to worship in accordance Islam with the demands of Muhammadiyah, sharing information about Islam on social media; lead a Islamic teaching for children. Preaching activities for participants are in the form of being a good model. They explained the preaching activities, for example, always being patient, regularly praying before doing activities, behaving well and politely, and dressing according to the Shari'a.

The next question is knowledge about the methods of da'wah KH. Ahmad Dahlan. The researcher summarized the answers from 24 participants to 6 answers. The following will be presented a summary of participants' answers

regarding knowledge about KH Ahmad Dahlan's preaching methods, including: preaching must be accompanied by a sense of sincerity and never give up; Dahlan's preaching began with being a teacher at the mosque; preaching must be continually (*istiqomah*), preach through a personal approach; having social spirit; implementing Al-Maun's theology.

Regarding the desire to preach, all participants were willing to preach. The preaching method they will do is almost the same as the method of preaching that has been done. But there are participants who plan their preaching method by creating a blog. Blog that contains religious knowledge, which can be accessed by the public. The last question is the goal of preaching. The target of participant preaching is very diverse. They write the goal of preaching to themselves, their family, friends, community or other Muslim brothers.

D. Post-test Result

The questions in Post-test were the same as the pre-test, namely using an open questionnaire. The number of participants who filled the post-test was the same as the number of participants who filled the pre-test, namely 24 participants. All participants attended the study from beginning to end. The first question regarding the definition of preaching. Participants describe the definition of preaching into various definitions. The definition of preaching includes the delivery of truth based on the Koran; convey something true and justify something wrong; invites and calls on the people to worship Allah.

The second question is the preaching activity that has been carried out. Preaching activities that have been carried out by participants are almost the same as the translation in the pre-test. The next question is knowledge of KH Ahmad Dahlan's preaching method. Participants' answers related to this matter were more diverse compared to the pre-test. Knowledge of the methods of preaching described by participants including Da'wah not only changes reality but also has to change the situation; KH Ahmad Dahlan was able to create progressive Islam; Muhammadiyah preaching through the establishment of autonomous organizations; preaching requires abilities not easily discouraged; Preaching can be done anywhere and anytime; Preaching must be based on sincerity because of Allah; Preaching requires extraordinary patience and discipline; Preaching must be based on knowledge; Preaching can be done by doing social activities; Preaching requires intelligence; The method of discussion is carried out in preaching.

The next question is whether or not there is an interest in preaching to the participants then explaining the reasons. All participants have the desire to preach. The reason for preaching for them includes: So that science can develop and be useful; Preaching is God's demand; Preaching is a means to improve oneself; Preaching can expand the knowledge of Islam; Preaching is a challenging and challenging activity.

The preaching strategies or methods that participants will carry out include: through sharing methods; create a blog; teach the Al-Qur'an; being a guide to tourists when visiting historic Islamic sites; write about Islam; being a disciplined and patient person; close your genitals or dress according to *syar'i*; active in Islamic organizations; teach Al-Quran to children; posting something useful on social media; become

a speaker at mosques and organizations; and open to discuss with others. The goal of preaching that will be carried out by participants is children, family, friends, communities and people in the interior. This answer is almost the same as the participant's explanation at the pre-test session.

Based on the results of the study obtained an average score 63.5 for pre-test and 66.25 for post-test. T-test difference test results obtained a significant score of 0,000 <0.05. A significant score of 0,000 means that the post-test score on field trip participants is significantly higher than the pre-test score. This indicates that the field trip method can influence the increasing interest in preaching.

IV. DISCUSSION

Interest has many types. The interest in preaching includes the types of cultural or social interests [15]. The interest in preaching arises because of the learning process. The research participants were Islamic Education Study Program students at Muhammadiyah University of Yogyakarta as the private universities. They have learned how to study religion and methods of preaching. Students are also facilitated to be active in community services (KKN) activities, teaching off-campus and participating in student organizations. The activities facilitated by the campus greatly support the ability of students to preach. In addition, the learning process in the classroom makes students brave enough to dare to convey the material in front of other students. The habit of conveying something in front of the public becomes the basic capital of individuals in conveying religious information or preaching [16]. The results of the study show that all participants are interested in preaching, even preaching.

Participants have preached through various methods. Basically the method of preaching has been explained in the Al-Qur'an. Some methods of preaching that have been described in the Al-Qur'an can be divided into two methods, namely the method of oral preaching and action methods [17]. The method of oral preaching consists of several methods, namely wisdom (*hikmah*), good action (*mau'idhoh hasanah*), and discussion in a good way (*jadil billatij hiya ahsan*). Hikmah is the right words, or convincing arguments. Mau'idhah hasanah is a greeting containing good advice that is beneficial to those who hear it. While the method of action preaching is preaching carried out through real actions. Participants have preached in oral or deed. Orally done through being a lecturer or being an advisor. The preaching method is carried out also through actions which are doing social services and wearing clothes according to the religious law. Participant's hope is to be a good example in the surrounding environment.

This type of interest is divided into two components, including individual interests and interests because of the situation [18]. Interest in the situation is an interest that is largely generated by environmental conditions. It has been explained in the previous paragraph that participants have an interest in preaching and even have preached activities. Interests include interest in the situation because the learning process on campus is directed to being a preacher. Interests based on work choices can be divided into six types of interests [19]. Interest in preaching is a type of social interest. Social interest is like working in a group environment, likes activities to inform, train and teach. All participants have

almost the same activities, namely learning to become religious educators. Basics in Islamic Education majors already know that their work requires social interest. Related to training students in performing worship, teaching the Koran and being able to be a good example in the community. This social interest is influenced by good verbal abilities. Not all participants have an interest in preaching verbally in front of community groups. There are some participants who are very satisfied with their condition to preach through deeds.

Interest arises not suddenly or spontaneously but results from participation, experience, habits at the time of learning. Therefore it is important how to create certain conditions so that students have an interest in preaching. Interest in preaching by someone is influenced by several factors. Field trip learning is a condition created by researchers so that the participants directly see the place of preaching of the founders of Muhammadiyah and receive the knowledge of preaching through the guide. From the results of the study it was found that students were interested in the field trip method. Many new things about the history of Muhammadiyah were obtained while following the field trip method. Environment influences someone's interest in doing something. Environment has a very important role in developing individual interests, both physical and environmental environments that are related to one's soul. Field trip learning method is an effort to modify the environment to increase interest in preaching to participants.

Field trip learning method uses cognitive learning theory approach. Cognitive learning theory emphasizes learning processes rather than learning outcomes [20]. Participants were given the history of Muhammadiyah directly from the birthplace of Muhammadiyah. Through the participation of field trips, the participant does not only involve the relationship between the stimulus, namely the explanation from the guide about the Muhammadiyah, and then the response is to apply the knowledge obtained through preaching activities. This field trip method is expected to increase participants' understanding and positive attitudes towards situations related to their learning goals. The increasing understanding is knowledge about the methods of preaching carried out by KH. Ahmad Dahlan. In the follow-up session, participants were enthusiastic about carrying out preaching methods more broadly and with more varied methods. According to their opinion, KH Ahmad Dahlan's preaching needs to be continued so that people can worship according to the teachings of the Prophet Muhammad.

V. CONCLUSION

This research can be concluded into two conclusions. First, factors of experience and education affect the interest in preaching to another. This study used participants who have been educated to become preachers and facilitated to become preachers. Second, the modification method of the learning method is the field trip method in order to increase the interest in preaching very effective. The participants could increase knowledge about

the methods of preaching that had been carried out by KH Ahmad Dahlan.

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