



Implementation of Darul ‘Ahdi Wa Syahadah Values Among Students

Supriyanto^(✉) and Toto S. Ismail

Universitas Muhammadiyah Semarang, Semarang, Indonesia
supriyanto@unimus.ac.id

Abstract. This study examines the values of darul ‘ahdi wa shahadah among university students. This study aimed to discover students’ understanding, appreciation, practice and constraints regarding the value of darul ‘ahdi wa shahadah. The method used is qualitative. The results showed: that Unimus students have a good understanding and appreciation of the concept of Pancasila as darul ahdi wa shahadah, each student uses their style in practicing darul ahdi wa shahadah. Conclusion: In general, students’ understanding and appreciation of the values of darul ‘ahdi wa shahadah is good. Students understand the concept of Pancasila as darul ahdi wa shahadah as a form of an agreed state based on differences in ethnicity, race and religion in Indonesia. Recommendations: 1) A special policy from the University of Muhammadiyah Semarang is needed to disseminate the values of darul ahdi wa shahadah. 2) Program synergy is needed to socialize the values of darul ahdi wa shahadah within the university environment. 3) Students should consistently apply the values of darul ahdi wa syahadah.

Keywords: Darul ahdi wa syahadah · Pancasila · Tribe · Race · Religion

1 Introduction

The rise of issues related to differences in ethnicity, religion and race is increasing. In addition, some people in our society still oppose the teachings of Pancasila and religion. This problem can potentially divide the unity and unity of the nation. In addition, there is a lack of public understanding which states that the ideology of Pancasila in a multicultural country has the same values as Islamic thought. So that students as part of an educated society are expected to be able to explain the concept of Pancasila as Darul Ahdi Wa Syahadah which is true in society.

Research result Zanette et al., (2020) demonstrated the importance of considering the social context when examining the development of lying in children with behavioral problems. Marinaci et al., (2021) shows that significant transitions occur over time in the main dimensions of meaning identified. Permatasari, (2020) shows that in general the impact of working from home on the formation of children’s moral intelligence is negative and positive. Johansson, (2009) stated that interest in the role of education for sustainable development has increased but little attention has been directed at early childhood education.

Csordas, (2013: 523) explains that crime as an analytical category in the anthropological study of morality and reflection is useful for considering morality as a cultural system. Research result Leal Filho et al., (2018) found that the reflection of academics on their values is critical to developing students' transformative potential as agents of a sustainable future.

Study Putra, (2020) revealed that the process of transforming the value of Islamic education for children carried out by teachers and parents through online communication (whatsapp) experienced obstacles. Meanwhile the research results Winther-Lindqvist, (2020) that the moral imagination has a central role to play also in developing and maintaining collective standards of professional care. Li et al., (2020) found that his research contributes to toddlers' understanding of moral imagination in play and educator intervention practices.

Study Yoo & Smetana, (2019) demonstrates children's ability to incorporate the distinct features of psychological harm into their moral judgments. Fialkowski et al., (2014) argues that there are generally two polar views of moral education - traditionalism and progressivism. (2011) argue that moral and religious education aims not to memorize expressions, words, expressions and sayings. On the other hand, the main goal is to evoke changes in students' emotions, attitudes, and beliefs about themselves and their surroundings. Elbaz, (1992) argues that teaching is paying attention to the acceptable preservation, growth, and formation of children. Rahim & Rahiem, (2013) argues that moral education can be instilled in students by using stories that contain moral messages.

Hwang, (2015: 2) mentioned in the theory of inclusive culture that is obtained representing the synchronic morphostasis of cultural systems, in studying the morphogenesis of diachronic socio-cultural interactions from socio-cultural interactions in a particular culture.

Yönden, (2015) concluded that the common denominator of humanity illuminated by the light of education to experience the good life may be inevitable. Moral education attempts to avoid evil because this is the essence of human goodness. Horn, (2013:117) mentions that "interaction design is built on social and cultural foundations".

Research result (Multazam, 2019) shows that the socialization is not carried out in a structured manner. However, every activity carried out by the media within the Muhammadiyah organization contains elements of developing the state's welfare in various aspects of life, which is part of the concept of the Pancasila State as Darul Ahdi wa Syahadah. Research result (Arif & Aulia, 2017) mentioned that strengthening Civics learning materials at UAD with the Pancasila State concept as Darul Ahdi Wa Syahadah can be added to complement Civics materials as general compulsory courses mandated by law. Further research results (Sinta Utami, 2019) namely: 1) students' understanding of the concept of the state of darul ahdi wa shahadah is not optimal even though there are already Muhammadiyah, Pancasila and Citizenship courses.

Study (Fajar et al., 2020) produced a theory that the concept of the Pancasila State as Darul Ahdi wa Syahadah, as idealized by its formulators, could be a reference for policy choices, state practices, and life in society. Meanwhile the research results (Adzni, 2015) explained that Darul al-Ahdi Wa as-Syahadah is the answer to various problems that exist in society who still question Pancasila as the basis of the state. Based on the literature

review above, according to the researcher, conducting a study on “implementation of the values of darul 'ahdi wa shahadah among students” is very relevant.

2 Method

This research is a research with a qualitative approach. This study uses a qualitative approach with phenomenological analysis methods. The research subjects in this study were students at the University of Muhammadiyah Semarang which consisted of study programs in mathematics, chemistry, statistics, accounting, public health, midwifery and informatics engineering.

Data sources, namely 1) The main data used were obtained from interviews with key informants, especially those related to the implementation of the values of darul 'ahdi wa shahadah among student data at Muhammadiyah University Semarang. Interviews were conducted with key informants consisting of 2nd and 4th semester students.

2) Additional data obtained from library research includes various types of literature and laws and regulations as well as local government policies related to implementing the values of darul 'ahdi wa shahadah among students.

The secondary data was obtained from the Muhammadiyah University of Semarang. Data Collection Techniques through Observation or observations made in this study were used to observe all student activities at the University of Muhammadiyah Semarang. Observation activities were carried out at the beginning of the research to identify problems in the field. After making observations and finding problems in the field, the next step is to conduct research.

Documentation is used as additional data to strengthen the results of observations made. The data is in student activities at the Muhammadiyah University of Semarang. Face-to-face interviews were carried out directly between the researcher and the resource person in a dialogic manner, question and answer, discussion and other means that made it possible to obtain the necessary information. This interview was conducted with informants, namely students at the Muhammadiyah University of Semarang.

3 Result And Discussion

Pancasila ideology in a multicultural country has the same values as Islamic thought. So that students as part of an educated society are expected to be able to explain the concept of Pancasila as the true darul ahdi wa shahadah in society. Therefore, in addition to understanding and appreciating darul ahdi wa shahadah, students must also be able to practice it in society, nation and state.

Based on the results of interviews conducted with Lisa Amalia about the practice of the values of darul 'ahdi wa shahadah among students, information was obtained that:

In your opinion, have you implemented/implemented Darul Ahdi Wa Syahadah? In what fields, for example, can it be explained? I think it's because I've tried to compete for progress and excellence based on the ethics of sportsmanship. What are the challenges in running/implementing Darul Ahdi Wa Syahadah? What are you doing to overcome it? The challenge is that there are still people who have

not implicated the concept. What lessons can you take from the implementation of Darul Ahdi Wa Syahadah in the life of the nation? The lesson that can be taken is that we strive to compete for progress.

Furthermore, Indra, a statistics student at Unimus, conveyed that the practice of the values of darul 'ahdi wa shahadah among students obtained information that:

In your opinion, have you implemented/implemented Darul 'Ahdi Wa Syahadah? In what fields, for example, can it be explained? In the social field, for example, it does not question the relationship between Islam and the state based on Pancasila. What are the challenges in running/implementing Darul 'Ahdi Wa Syahadah? What are you doing to overcome it? Many still question the relationship between Islam and a state based on Pancasila. The way to overcome this is to provide information that the Pancasila concept runs almost identical to the Islamic concept. What lessons can you take from the implementation of Darul 'Ahdi Wa Syahadah in the life of the nation? Deliberation for consensus. This is important so that a dictatorial state does not occur.

Meanwhile, Riski Anisa Pratiwi, a chemistry education student, conveyed her practice of Darul Ahdi Wa Syahadah as follows:

In your opinion, have you implemented/implemented Darul 'Ahdi Wa Syahadah? In what fields, for example, can it be explained? Yes, in education. As one of the young generation of the nation's successor who is obliged to fill independence. One of them is by getting an education to advance the nation. This shows that there is participation in building the Indonesian nation.

Apart from that, Riski Anisa Pratiwi also conveyed the challenges in implementing darul ahdi wa shahadah as follows:

What are the challenges in running/implementing Darul 'Ahdi Wa Syahadah? What are you doing to overcome it? In my opinion the challenge in implementing this concept is the growth of radicalism ideas and the spread of conservative Muslims who grow from within Muhammadiyah. This hindered the development of the darul ahdi wa shahadah concept which held the view that Muslims must take an active role in the nation and state development process.

In addition to the above, Riski Anisa Pratiwi also conveyed the following efforts to deal with the challenges above;

Efforts were made to overcome this by spreading information about the concept of darul ahdi wa syahada to the roots. These efforts are carried out through Muhammadiyah educational institutions and health institutions. This is done to accelerate the delivery of information. What lessons can you take from implementation of Darul 'Ahdi Wa Syahadah in the life of the state? Muhammadiyah has been promoting the idea of Sustainable Islam for a long time. This idea holds that Islam is a future-oriented religion. In dealing with today's complex problems, Muhammadiyah implements the idea of Sustainable Islam in a Pancasila concept as darul

ahdi wa shahadah. Muhammadiyah believes that all nations, Muslims, and specifically Muhammadiyah members must be actively involved in developing the nation and state. This concludes that Muhammadiyah is not just a part of Indonesia, but also Indonesia itself.

The results of interviews with Ahmad Amrullah, a student of the statistics study program regarding the practice of darul ahdi wa shahadah, obtained information that:

In my opinion, I have implemented the values of darul ahdi wasyahadah, such as carrying out my obligations as a Muslim and a citizen, instilling an attitude of tolerance and caring for others, when conducting meetings in organizations I do not prioritize personal opinion and always uphold consensus, and so on.

Furthermore, Ahmad Amrullah conveyed the challenge in the practice of darul ahdi wa shahadah as follows:

I think the challenges come from myself because sometimes selfishness and not wanting to understand other people's situations must also arise. Apart from that, challenges from outside are that many young people my age like to make differences in Indonesia such as religion, race, culture, etc. as a joke. Which in my opinion is not good, but if they are properly advised or told they make an alibi with the sentence 'just kidding'. And there are many more challenges in implementing the values of darul ahdi wasyahadah.

Meanwhile, lessons can be drawn from the implementation of Darul 'Ahdī Wa Syahadah in state life according to Ahmad Amrullah as follows:

In the life of the state, there are many meeting points especially in matters of debate and polemics over the nation's ideology in the history of the formulation of Pancasila. With the existence of darul ahdi wasyahadah, a meeting point is found between Islam and state life and can build character to become a Muslim with a state.

The results of an interview with Dimas Chandra Pratama, a student of the Accounting study program regarding the practice of darul ahdi wa shahadah, obtained information that:

In your opinion, have you implemented/implemented Darul 'Ahdī Wa Syahadah? In what fields, for example, can it be explained? Answer: Yes, for example following the Covid-19 Vaccination which is apart from the orders of the State Leader is our endeavor to Allah SWT to prevent the adverse effects of Covid-19, so that group immunity can be achieved.

The results of an interview with Yeni Alfi Hidayah, a student of the S1 public health study program regarding the practice of darul ahdi wa shahadah, obtained information that:

In your opinion, have you implemented/implemented Darul 'Ahdī Wa Syahadah? In what fields, for example, can it be explained? In the field of carrying out tasks,

in the field of carrying out laws or laws and complying with the regulations stipulated by law. What are the challenges in running/implementing Darul 'Ahdi Wa Syahadah? What are you doing to overcome it? According to him, when a country no longer places its state ideology as a guideline in the life of the nation and state, gaps will arise for other ideologies to enter.

The above research results show that each student uses their own style in practicing darul ahdi wa shahadah. In principle, every student has tried to practice it well. There are certainly many challenges, and each student also has a way of dealing with these challenges. This is in line with the results of the 47th Mukatamar Muhammadiyah in Makassar, where in August the main thoughts on national progress were formulated in the form of the Pancasila State concept as Darul Ahdi wa-Syahadah. Its literal meaning: state of agreement and testimony (proof). In national life, Muhammadiyah and Muslims as the majority group have a big and main responsibility to make Indonesia a good country under the protection of Allah SWT.

4 Conclusion

In general, students' understanding and appreciation of the values of darul 'ahdi wa shahadah is good. Students understand the concept of Pancasila as darul ahdi wa shahadah as a form of an agreed state based on differences in ethnicity, race and religion in Indonesia. For this reason, students need to practice it in everyday life, both within the family, community and campus. The practice of the values of darul ahdi wa shahadah certainly experiences various kinds of obstacles and obstacles.

Obstacles experienced by students in implementing the values of darul ahdi wa shahadah include 1) internal factors, namely the level of public awareness is still lacking, and external factors are lack of control, and lack of role models in society. 2) Lack of togetherness because in achieving common goals, one way of one movement must be needed to achieve progress and excellence based on the value of sportsmanship. 3) Very low reading awareness and do not influence the internet network. 4) Not all members of Muhammadiyah understand the concept of darul ahdi wa shahadah. 5) The community has also been distracted by the existence of organizations that question the concept of Pancasila and the concept of Islam. 6) Lack of tools or media, and also the thoughts of someone who is still confused about the concept of darul ahdi wa syahadah.

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