

Muhammadiyah Student Association Program Faculty Of Islamic Religion In Building Responsible Characters In Its Cadres

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ARTICLE INFORMATION	ABSTRACT
Article History: Received, 25-08-2024 Accepted, 09-10-2024 Published, 07-12-2024	<i>This research was conducted to find out the role of the Muhammadiyah Student Association in building Responsibility Character in the Faculty of Islamic Religion, Muhammadiyah University Jakarta. Due to the character of responsibility that has not been maximized in the FAI UMJ environment, therefore a forum is needed for students to foster the character of responsibility, namely through a student organization, namely IMM (Muhammadiyah Student Association) which has three basic competencies, one of which is humanity. This research is a descriptive qualitative study that aims to find out how the Muhammadiyah Student Association program at the Faculty of Islamic Religion builds the character of responsibility in its cadres. This research uses data collection instruments in the form of interviews, observation and documentation. The data analysis technique in this study uses the technique of tabulating the answers of the interviewees, calculating the results of the frequency calculation of each question and response, analyzing the data obtained and drawing conclusions from 15 questions in the interview process. Subjects in this research data collection by interviewing 4 sources. Based on the results of the study, it can be concluded that the learning program in cadre includes 3 aspects, namely religiosity, humanity and intellectuality, which are ultimately manifested through social activities, general/Islamic scientific studies.</i>
Keywords: <i>IMM; Character; Responsibility</i>	

INTRODUCTION

Character has a strong influence on the attitude that will be realized by individuals in the environment where they exist in society. In the process of character formation, many internal and external factors influence the individual. As in today's world, there are many cases around the community related to juvenile delinquency, such as brawls, motorcycle racing, *bullying*, stealing, free sex and so on. These events are a reflection of life in today's society (Nurcholis Arifin Handoyo Dianna Ratnawati, Bayu Rahmat, 2015). Events in life certainly require individual akhlak.

The word morals is connoted as a word that has religious nuances, the word personality is included in the realm of psychology, while the word character is often attached to an individual figure so that there is often a designation of someone having a strong character or having a weak character (Indah Asykari Saputri, 2016). The portrait of social life is now very different. Gaps occur everywhere. As seen in life around the community, it is now filled with various problems, one of which is the erosion of the attitude of responsibility in a teenager. Quoted from *ANTARA* digital media, that during 2022 there were 323 cases of juvenile delinquency in South Jakarta. This figure looks large in the span of 1 year.

Based on previous research, it shows that during the Covid-19 pandemic, there are several problems that seem to arise frequently, such as parents who impose cellphones as their children's best friend when their children feel bored, lack of parental control efforts in the world of children, parents' problems in dealing with children's boredom during this pandemic. Analysis of responsibility to children is needed to be able to find out the factors that cause children to experience a decline and know the solution in handling it to create a disciplined character and responsible character. Character is the most important aspect to determine who a person will be in the future (Ulya Zainus Syifa, Sekar Dwi Ardianti, & Siti Masfuah, 2022). This is important for someone who is in adolescence.

Adolescence is indeed a time when a person is looking for identity, building trust and needs recognition from the surrounding environment. Adolescence is considered an unstable period or one that does not yet have a stand, namely where individuals try to find their identity and easily accept information from outside themselves without further filtering, which sometimes causes problems. Adolescence is a transitional period or transition from children to early adulthood, which is characterized by changes in physical form, unstable emotional conditions, and patterns of thinking that have not fully changed. Students are part of one of the elements of adolescence (Titik Triwulan Tutik, 2020). This adolescence can be viewed based on age and physical form.

By age and physical form, adolescents and students are related to each other. If the author reviews in terms of moral responsibility, adolescents and students have similar duties. The Arabic proverb says *"Syubbanul Yaum, Rijalul Ghad"* means the youth of today, the leader of tomorrow. The meaning is, every young generation is regeneration, therefore students and youth become important actors for future developments. The campus world is a vehicle for self-development for teenagers (Titik Triwulan Tutik, 2020).

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Campus is one of the means to improve the quality of youth. Students are given the freedom to learn to improve their capacity and seek experience as a provision for entering a new phase in life. In addition to getting theoretical scientific nutrition in class, students must also apply it to everyday life. One of them is building character or an attitude of responsibility towards students which is regulated in government regulations (Ryan, Cooper & Tauer, 2013).

This is related to Government Regulation No. 17 of 2010 article 84 paragraph 2, which states that universities have the aim of forming people who have faith and devotion to God Almighty, noble character, and noble personality, healthy, knowledgeable and capable, critical, creative, innovative, independent, confident, and entrepreneurial, as well as tolerant, socially

and environmentally sensitive, democratic and responsible. Based on the 2003 National Education System Law and PP No. 17 of 2010 above, it is clear that the Indonesian government provides concrete support for character education. Ormawa is one of the means to support the government and educators to improve the quality of students (Ana Mentari, 2021).

Student organizations have a very large role in developing student skills so that they are ready to enter society. One of the functions of student organizations is as a means of supporting education and a means of developing personal abilities (*soft skills*). *Soft skills* are important for every student to be able to mingle and plunge directly into community life (Kosasih, 2016).

Planting and developing character in students can be done in formal and non-formal education. Building character in non-formal education is carried out in the family and community environment, while in formal education it can be done on campus. One of the student activities is by participating in activities in the Muhammadiyah Student Association (IMM) (Mentari, 2019).

But in reality, students in general and IMM cadres in particular, are only able to understand the concepts theoretically, but not maximally in implementing them in everyday life. At first glance, lecture activities may run normally as they should. But in fact, IMM students who are commonly called "activists" or "organizers" are several times seen leaving lecture responsibilities with certain factors. The impact is, courses that are not passed due to a crisis of responsibility for their duties as students have not been carried out optimally.

Therefore, researchers are interested in researching "The Role of the Muhammadiyah Student Association in Building Responsibility Character in the Faculty of Islamic Religion, Muhammadiyah University Jakarta" This research was conducted with the aim of knowing the role of the Muhammadiyah Student Association in forming students with responsibility character.

METHOD

This research was conducted to find out the extent of IMM's role in building the character of responsibility, after the research was carried out describing the results of research findings with a qualitative approach to reveal existing data in the field, and connecting the causes and effects that occurred during the research with the aim of obtaining a picture of the reality of the character of responsibility carried out. Researchers made initial observations to ask about licensing and get a positive response.

This research uses qualitative research methods that produce descriptive and written data with information from institutions involved in the object of research. The type of reporting used is descriptive analysis method, namely the author describes the problem based on existing data and then analyzes it further to then draw a conclusion. The analysis process starts from reading, studying and examining the data obtained carefully, then from the analysis process the author draws conclusions from general problems to specific problems.

RESULTS AND DISCUSSION

After being taken from some of the desired data both from observation research results, and interviews, the researcher will describe and analyze the existing findings. This description describes the situation carried out by the Cadre and the Daily Leadership Board of the Muhammadiyah Student Association, Faculty of Islamic Religion, Muhammadiyah University Jakarta. In qualitative research, data analysis is the process of arranging the order of data, organizing it into patterns, categories and one description.

In this finding, data obtained from various sources, namely interviews, observations, field notes, documents, and other supporting data are collected, clarified and analyzed with interpretative analysis. Based on the results of interviews during the research, the data obtained will be explained below.

From the results of the interviews, the researchers found that the program implemented by IMM FAI to build the character of responsibility was through formal or non-formal based activities. Almost all activities carried out by IMM FAI contain elements of student character building as explained by Syifa Jihadianti as Secretary of the Organization Division of IMM FAI UMJ:

"All IMM FAI activities are aimed at building the character of responsible cadres"

From the results of the interview above, the researcher concluded that to build the character of responsibility, IMM FAI carries out various cadre activities in the form of formal and non-formal to support the quality and capacity of cadres with the aim of forming the character of responsibility in individual cadres. In planning and designing activities, factual data is also needed objectively to identify the capacity and ability of students so that they can participate in activities smoothly. This identification is in the form of looking at hobbies or likes, habits, dislikes and the like. This kind of thing will later be taken into consideration for the implementation of activities so that they are strategic and right on target, as stated by Cika Auliya Nurrohmah as Secretary of Immawati IMM FAI UMJ:

"By holding a Daily Leadership Board Meeting to discuss and design activities for cadres. BPH (Daily Leadership Board) first evaluates each program in each field. Then direct BPH to carry out special programs oriented towards building the character of responsibility. This evaluation is also useful to see the development of cadres individually and collectively. Then later it will be classified into several groups, progressive and declining cadres."

Every planning of any activity has a sociological, psychological, ethical and normative basis. This basis then makes the activity more innovative and able to become its own attraction so that it has a big *impact* on the participants in the form of experience or adding insight. A little explained by Dessy Indah Fitriani as the Head of Research and Scientific Development IMM FAI UMJ:

"that is, every activity organized by IMM has a grand design in the form of problems, goals, and direction of activity, so these factors are the background of an activity"

Based on the results of the interview above, the researcher argues that in every activity planning in IMM FAI UMJ, first there is an observation from the BPH so that activities can be conceptualized and strategic, in the end the activities will be able to have a significant positive impact on changes for cadres.

The follow-up plan is a means to support the success of the activities that have been carried out. In every agenda that has been implemented by IMM FAI, there will be extra activities to measure the development of each cadre, starting from the aspects of knowledge, skills and emotional.

As explained by Imam Hanafi as Secretary of Cultural Arts and Sports IMM FAI:

"IMM FAI makes RTL (Follow-up Plan) activities that are fully submitted to cadres in terms of concept and technical implementation later. The activity must be in sync with the goals of the organization to build the character of responsibility in cadres"

The process of implementing every activity in IMM that aims to foster a sense of responsibility has its procedures and mechanisms in terms of administration, technical, coordination channels and standardization of the place of implementation. All of these things will be included in the *Grand Design* planned and made by the cadres. The following is a

statement from Syifa Jihadiyanti, Secretary of Organization of IMM FAI:

"Each cadre is given their respective responsibilities in the committee that has been formed which starts running from the preparation of the event to the implementation and post-implementation phases marked by the committee's LPJ (Accountability Report). The responsibility of the committee is characterized by cooperation and real work collectively collegial "

Based on the results of the interview above, the researcher argues that to realize learning objectives, educators need to conceptualize and carry out follow-up plans from the provision of material in class, so that there is implementation and *experience* for students. In this case, cadres as students are given the opportunity to implement their theories in a follow-up activity opportunity.

This is reinforced by the results of Farid Noviard's research, which states that cadre is a means of learning for members, a place where members gain knowledge and experience that is not obtained in formal school benches, this vehicle is used as a process of changing the attitudes and behavior of a person or group of people in the process of maturing through education and training. Education here includes two things, namely character building and development. Character building in regeneration has outputs to be achieved, so that each individual involved in it can be formed in accordance with the expected output....

This is reinforced by Enni Kurniasih's statement which states that in carrying out the process of teaching and learning activities, observation is important as a means to improve themselves in terms of the extent to which lesson planning is carried out in the classroom. 49 From the results of researchers' interviews with informants and strengthened by previous research, it can be concluded that before designing learning concepts, educators first carry out an analysis and observation process in the field to obtain objective data related to student conditions, learning facilities, learning media and learning resources used. This can make the learning concept more strategic and in accordance with the learning objectives that have been agreed upon.

This is reinforced by the results of Yustina's research which suggests that the Follow-up Plan requires careful planning because it is related to the program that will be implemented next Integrated Management and Toddler Sickness, "Follow-up" (2008): 9-11.

Based on the findings and discussion, it can be concluded that cadre is a means of non-formal education that can support the learning process from outside the classroom. Cadre is also a medium for da'wah, especially Muhammadiyah and IMM to students to better understand Islam and be implemented in everyday life. The learning program in the cadre includes 3 aspects, namely Religiosity, Humanity and Intellectuality, which are ultimately manifested through social activities, general scientific / Islamic studies. The follow-up plan (RTL) needs to be planned so that the teacher is able to see the development of students in terms of understanding and action. The follow-up that is designed is conditional depending on the progress of students when participating in learning inside and outside the classroom.

CONCLUSION

It can be concluded that cadre is a means of non-formal education that is able to support the learning process from outside the classroom. Cadre is also a medium for da'wah, especially Muhammadiyah and IMM to students to better understand Islam and be implemented in everyday life. The learning program in cadre includes 3 aspects, namely Religiosity, Humanity and Intellectuality

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