

Dynamics of Islamic Education Movement and Reform: Character Education at the Universitas Muhammadiyah Malang

Moh. Nurhakim^{1*}, Aslamiyah Rambe²

¹ Universitas Muhammadiyah of Malang, Indonesia

² Universitas Muhammadiyah South Tapanuli, Indonesia

*Corresponding author: aslamiyah@um-tapsel.ac.id

Abstract: This research analyzes the experience of providing character education for new students at UMM. The aim is to find a paradigm model for forming student characters with multicultural characteristics in an educational environment with a religious background. Two things were found in qualitative research on special programs. First, the construction of character education aims to form student personalities capable of leading at the initial level and have insight into Islamic values. For this purpose, an integrative curriculum consists of four components: personality formation, leadership, academic skills, and Islam. Islamic values are used here as the cultural and moral basis for building student character. Second, an experiential learning approach is used in the learning process. A learning process that emphasizes experience starts with experiencing, reflecting on experiences through meaning, forming abstract concepts, and then applying them to situations. This approach is further strengthened by several learning methods: lectures, simulations, discussions, role plays, self-assessments, case studies, and outbound.

Keywords: Character Education, Paradigm, Student Personality

1 Introduction

Among the national issues that have become a hot topic of discussion among educators, observers and the Indonesian government in recent years is the importance of character education. Educators feel accused that schools cannot answer the nation's moral decadence problem. The Ministry of Religion and Education and Culture has paid more attention to character education efforts, especially in schools and colleges.

National Education System Law no. 20 of 2003, article 36, paragraph (3) has also emphasized the direction of character education. This matter is reflected in the goal formulation: increasing faith, piety, and noble morals. In fact, on 6 September 2017, the President of the Republic of Indonesia issued Presidential Decree Number 87 of 2017 concerning strengthening character education. Of course, this strengthens the critical position and urgency of character education in

the country.

In connection with the problem, one of the sharp criticisms of the public towards universities is that they are considered to have failed to provide character education for students. In this case, Islamic education in tertiary institutions is considered to have not performed optimally in forming students' morals or character. What students have received on campus so far is not related to the need for students to behave ethically outside campus. In other words, religious and character education have not overcome students' ethical behaviour deviations in the tertiary environment. How is it possible to expect students to behave ethically outside campus or in the broader community if their education on campus does not meet the ideal?

Amid criticism and concerns like this, the Universitas Muhammadiyah Malang (UMM), 2004, has tried to organize a unique character-strengthening program as a specialty in the student character learning process. This program is called the Personality and Lead-

ership Formation Program (P2KK). Besides this program, many other educational programs and activities also carry out student character education, such as Islamic religious lectures (Tim P2KK, 2017-a).

In the P2KK, all new UMM students must participate in this program. Around 300 students attended one wave. Students live in a community in a dormitory system (read: boarding system). In this program, students fully participate in various programmed activities 24 hours a day for one week each. While in the dormitory, hectic activities are provided in the form of leadership, Islamic, and social and personality skills training. Life in a dormitory is a unique education system for all students to experience living together, and it is called the campus boarding system (Tim P2KK, 2017-b).

Based on institutional evaluations, the most recent one was at the end of 2016 and supported by interviews with several students who graduated from this program. It turns out that the P2KK has been proven to be a medium for forming compelling student personalities and leadership. One indicator is that many UMM students have succeeded in changing bad habits, becoming more diligent in studying, working and praying; dare to lead and speak in public, and often write in the mass media, and have a certain level of readiness to lead organizations both intra and extra campus. Another indicator is that every year, especially in the last five years, student participation in organizations and part-time work provided by UMM is always in demand among P2KK graduate students, who feel they receive a unique character education process (Interview, 29 November 2017).

This study will answer the following two questions to respond to the thoughts above. First, what character formation construction is designed in the P2KK at the Universitas Muhammadiyah Malang? Second, what is the approach to character formation based on Islamic values in the P2KK at the Universitas Muhammadiyah Malang?

2 Research Methods

This research was conducted at the Muhammadiyah University of Malang—unit analysis of P2KK activities attended by all first-semester students. Besides students, lecturers and program managers were also used as informants. How many there are and who they are are not specified here. This will be determined after field research is carried out. Data collection will use observation, interview and questionnaire techniques.

Techniques to find out directly how lecturers teach in class, as well as to find out student responses to lecture forms. Meanwhile, in-depth interviews will be used to gather data from leadership elements, religious activity managers, lecturers and students regarding their views on the P2KK. The questionnaire technique is used to obtain student feedback, apart from observation and interviews, regarding the lecturer's learning process, academic atmosphere, and educational environment.

3 Character Education Concept

According to Thomas Lickona, the definition of character education is a deliberate effort to help someone so that he can understand, pay attention to, and carry out core ethical values. Lickona went on to explain that in character education. It is necessary to recognize three main components: moral knowing, moral feeling, and moral acting in the sense that the formation of good character must involve three components: knowledge about goodness, the desire to do good, and doing good deeds. The chart below illustrates the relationship between these three frameworks (Lickona, 2013).

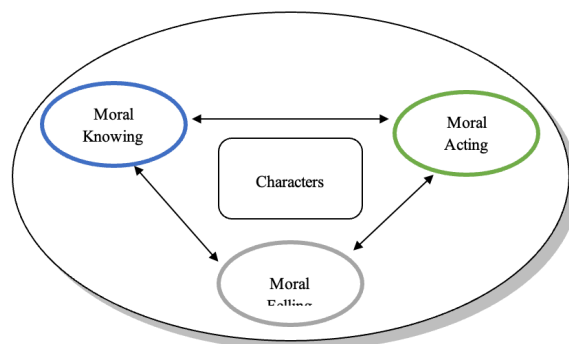


Figure 1. Relationship among Moral Components in Good Character Formation, according to Lickona

Regarding knowledge of good values, as Lickona requires, there are 18 commonly known character education values. Namely, religious values, honesty, tolerance, discipline, hard work, creativity, independence, democratic, curiosity, national spirit, love of the country, respect for achievements, friendly/communication, love of peace, liking to read, caring for the environment, social care, and responsibility the experts in character education refer to these eighteen good values. However, each institution may differ in limiting and emphasizing the implementation of these values. Some of them reduce the value.

4 Approaches and Models

Nowadays, among education experts, a theory has developed regarding teaching approaches specifically for adults. The approach in question is known as andragogy, which means leading or guiding adults. One of the main andragogy theories states that learning occurs from experience, both outside and from the individual. However, humans must choose their experiences as the environment reacts to their thoughts and feelings. Andragogy departs from humanistic views, where behaviour is seen as something that has a purpose, namely reacting to internalizing experiences concerning essential human needs.

Based on this view, the learning process for adults, including students, is more appropriately facilitatory and demands more responsibility and participation from individual students. The role of educators is to create an atmosphere and learning process that allows individuals to develop themselves by absorbing as much knowledge as possible that a person has in terms of needs, experiences and environmental demands, which will cause differences in learning outcomes.

In the context of adult learning, Carl Rogers, a humanist figure, distinguished two types of learning: cognitive and experiential. The first type of learning emphasizes academic knowledge that is considered less meaningful, while the second refers to knowledge that is applicable and considered more meaningful. The critical difference lies in how experiential learning is more directed at individual needs and desires. The quality of experiential learning is demonstrated by personal involvement, initiative from oneself (individual), evaluation from the individual and pervasive influences on the individual (Tim UMM, 2004; De Porter s, Bobbi dan Mike Hernacki, 2003-a).

As a learning approach model, experiential learning is a process in which individual experiences are reflected, and new ideas or knowledge emerge. The experiential learning process is a kind of cycle as follows.

According to this model, learning begins with an observed and reflected experience. From the results of this process, individuals will form abstract concepts, which are then tried out in various new situations. Trying to apply an abstract concept that has been formed to a new situation provides a new experience for the individual, and so the learning process continues, like a cycle.

By using the experiential learning model, the most crucial role of a teacher in a class is to be a facilitator.

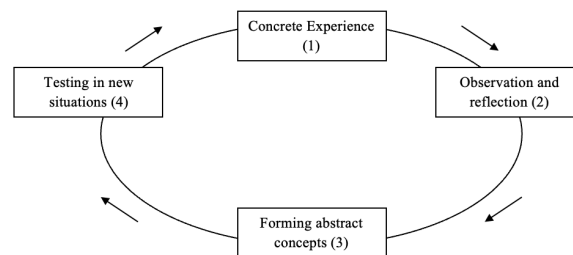


Figure 2. The experiential learning process is a kind of cycle

He serves as a designer of creative learning experiences. As a facilitator, he must create a learning situation that allows all participants to gain new experiences or help participants organize their past experiences in new ways.

Classroom exercises and games are designed to create a particular experience for participants. This learning method has enormous benefits in adult learning, aiming to improve human relations skills, change behaviour, and encourage collaboration in organizations.

5 Results and Discussion

This section will describe the research results and conduct a critical analytical discussion. The description will begin by briefly explaining the research object first. Then, the discussion of the character-building approach in the P2KK includes (a) implementation of learning activities, (b) elements of learning approaches and methods, (c) elements of the educational environment, and (d) evaluation of learning outcomes.

5.1 Character Building Program

Universitas Muhammadiyah Malang (UMM), one of the Muhammadiyah universities based on Islamic and Muhammadiyah principles, is responsible for producing human resources for the nation's needs and the progress of world civilization.

UMM provides students with knowledge related to each field studied and soft skills with an Islamic perspective, noble personality, and leadership spirit to fulfill this need. Furthermore, this provision is held in a unique program called P2KK (Personality and Leadership Formation Program).

This personality and leadership formation program can be briefly described. The program participants are all new students in their first year or students who have not participated in the program the previous year. One batch or batch consists of 300 students divided

into eight classes. The total number of participants each year is approximately 7000 new students. All participating students were boarded for six days in the Rusunawa I UMM building Jl. Karyawiguna No. 370 Tegalondo, Karangploso, Malang City.

The program is organized by a unit called UPT P2KK UMM. It consists of the management of character education activities consisting of the Leadership, AK3S Trainers (10 people), co-trainer (60 people, 16 people every week), and secretarial staff. The leadership consists of a Head, Deputy Head, and Secretary. The trainer consists of ten people, and the co-trainer consists of 60 people, and every week, a batch of 16 people is used. The secretarial staff is drawn from part-time working students. Next, the trainers were divided into six groups according to the training material (AK3S Trainers, Worship Trainers, Islamic Trainers, PT Culture Trainers, Keputrian Trainers, and Fiqh Nisa Trainers). Of course, the program is equipped with infrastructure, security, hygiene and consumption officers.

5.2 Construction of Goals and Curriculum

The P2KK is a character-building activity intended for all new UMM students. This activity is presented to answer the need for the importance of personal qualities that students and graduates must have.

As is known, character education has many kinds of concepts and paradigms. However, the concept used by P2KK UMM is essentially integrating religious values as a basis and pedagogical theories in general along with empirical experience as can be explained through aims and objectives, as well as curriculum design as follows (Tim P2KK, 2017-a).

The main aim of this program is to form the basics of character for new UMM students who are knowledgeable about religious values. In other words, the main goal is to shape students' personalities, to be capable of leading, and to be knowledgeable about Islamic values.

The aim of building student character like this aligns with UMM's vision to become a leading university that implements the Tri Darma of Tinggu College (education, research and community service) based on Islamic values.

From the aim of building student character, as explained above, the program curriculum is designed in such a way that it is updated from time to time according to needs and evaluation results. Based on observations of the latest curriculum in 2017, character education material is divided into four components.

Personality, Leadership, Academic Skills, and Islam. Each component consists of several categories, and each category consists of several criteria (indicators). To clarify, the components of P2KK learning materials are in the table below. Furthermore, the objectives, categories, and criteria are explained (Tim P2KK, 2017-b; Tim Trainer P2KK, 2017).

Table 1. P2KK Material Components

No	Material Components and Categories
1.	Personality (Self-awareness, goal setting, time management, stress management)
2.	Leadership (conflict management, class negotiations, decision making)
3.	Academic Skills (Reading, writing, speaking)
4.	Ismalan (Tawhid, worship, morals)

If seen in terms of the amount of each material, it can be explained as follows. Personality 3 sessions; Leadership 4 sessions; Academic Skills 4 sessions; Islamic 4 sessions; Worship 5 sessions; Tadabbur Verse 4 sessions; and College Culture 2 sessions. The average material is 3-4 sessions, except for worship material, which is five sessions and University Culture 2 sessions. Each session is 1.5 hours to 2 hours. So, the total time needed for the character formation process in P2KK is six days.

5.3 Learning process

P2KK activities start every Monday morning and continue until Saturday afternoon. To be precise, the time used for this program is six days or the same as 144 hours (24 hours x 6 days). Every day, students receive theoretical and practical material as scheduled and consistently. The daily activity schedule can be explained as follows.

Based on observations of the daily schedule and activities at P2KK, within six days in the dormitory, students carry out activities that are classified as very busy. No less than six kinds of activities are carried out daily, from providing materials, tutorials, assignments, exercises, sports, breaking, and worship practices in character formation. These activities can be detailed as follows.

On Monday's first day, participants participated in the opening activity, followed by a learning orientation event, and continued with the provision of Personality I to III material. The last activity is providing material for Worship I (Thaharah) until 21.30.

On Tuesday's second day, participants started the activity with Tadabbur Verse 1 at 04 o'clock. This was continued with the presentation of Leadership I-IV material and then closed with Worship 2 material until 21.30.

Meanwhile, on the third day, Rabo, participants continued to start their activities with Tadaabur Verse 2 at 04.30. Continued with the provision of Islamic material I-IV and ended with material for Worship 3 until 21.30.

On Thursday's fourth day, participants received the first material, Tadabbur verse, at 04.30. Unlike the previous days, today, the material was filled with interludes, namely outbound training events, then Studium General material, and ending with Worship 4 material until 21.30.

Friday was the participants' fifth day in the dormitory. The first material at 04.30 is Tadabbur Verse 4, continued with academic skills I-IV material and ended with Worship 5 material and Exam material until 21.30.

Saturday is the last day of training activities, starting with providing material for the Practical Worship Examination and continuing with providing material for Higher Education Culture I-II. The training event's closing was held until 12.00. After closing, students can leave the dormitory, and training is complete.

5.4 Learning Approaches and Methods

In learning, the approach used in P2KK is experiential learning. This learning process is done by providing an experience designed to relate to the topic discussed in a learning session. Learning activities through this approach start from experiencing, reflecting through meanings, forming abstract concepts, expressing generalizations, and applying them to new situations in cycles.

The experience in question can take the form of directly involving participants in a learning experience designed by the facilitator or simply discussing experiences that participants have had, or it can also be other people's actual experiences in the form of narrative stories. As seen in practice, a facilitator starts the class by illustrating an event or experience, either oneself or another person. Sometimes, one of the participants can also be asked to express an experience related to the theme being discussed. Next, the facilitator accompanies them to discuss the theme, asks participants to develop the material and then provides conclusions. If necessary, the facilitator provides reinforcement.

In this approach, the most critical role of a teacher in

a class is to be a facilitator or instructor. The instructor helps participants through the complete cycle, not just providing experience. He also guides the process of analysis and meaning of the experience.

This approach is practiced in almost every learning process, including daily teaching and learning activities in student dormitories where character education takes place—comments or comments on participant conclusions.

Furthermore, the involvement and experience approach used by the instructor is strengthened by several learning methods such as lecture methods, simulations, discussions, role plays, self-assessments, case studies, and outbound. Of course, these methods are practiced depending on the type of material, the goals to be achieved, and certain conditions in the learning processes. Methods can also be changed in technique based on the policy or considerations of the facilitator.

Based on field observations, the lecture method was used to provide an introduction to each material given. However, this method is only used briefly, except for activities providing certain materials, such as for a slightly longer time. The use of the lecture method is limited, considering that the approach here is more focused on finding truth based on a process of involvement and experience. This requires reducing the instructor's dominance with lectures so that participants are more active, exploratory and independent.

The discussion method is most often used by facilitators in the learning process. This method is used in almost every material-giving session. The instructor allows participants to discuss a topic and raise essential questions. Then, participants will answer and find solutions to several questions asked. Finally, participants make conclusions, which the instructor confirms.

In the training process, instructors sometimes also use the simulation method as a variation of the learning method. The instructor involves all participants in trying to practice an activity design before actually practicing it further in the field. For example, before students perform congregational prayers, in learning, they are asked to try to perform a form of prayer formation. One participant was asked to become an imam while the other became a makmum, while there was also a muazzin.

Several other methods, such as the role-play method, assessment method, method outbound, case study methods, and ice-breaking methods, are also used where necessary. This shows that in the learning process, this program does not only use one method

adapted to the learning principles.

5.5 Environment and Facilities

The character formation of UMM students is equipped with the provision of an adequate environment and facilities that support learning processes. The environment and facilities referred to are not limited to the learning process in the classroom. They are even provided outside the classroom.

Facilities that help the learning process in the P2KK dormitory consist of a study room, office, bedroom, dining room, prayer room, mosque, exercise area and trainer rest room.

Meanwhile, creating an educational environment conducive to forming student character is necessary. The dormitory system provided, where students spend the night there for six days, certainly helps students socialize with other students from various backgrounds, both cultural, social, economic, educational, and so on.

The dormitory system allows students to actualize their leadership and religious potential in sufficient space and time. Engage with people and be valued and appreciated by other peers.

More than that, the actual systems, rules and regulations to support the process are also considered. For example, electronic and communication devices such as cell phones may not be carried during coaching—prohibition of smoking, carrying charms, drugs, sharp objects, etc. that are inappropriate and dangerous. If there is something urgent, the office will communicate with you. You can only leave things or items with the office, and participants are not allowed to meet guests such as family or friends.

Sanctions are also given to participants who violate the rules and regulations. They can be expelled from the dormitory if they commit an offence and must do it again the following year. The following are the rules and sanctions for P2KK participants.

5.6 Evaluation

Each program requires evaluation, especially for participants. Evaluation of participants was carried out twice: pre-test and test. The pre-test determines the basics of the participant's abilities and readiness before participating in the coaching process. Meanwhile, the second evaluation form is carried out at the end of the training activity to determine learning achievements.

Pre-test with multiple choice 50 questions covering material on leadership, personality, academic skills,

and AIK.

As for the test, after taking part in P2KK, participants are given the same material as the pre-test. The analysis uses an evaluation sheet with ten points assessed. To measure the level of understanding of the evaluation materials using a randomized pre-test instrument. Meanwhile, the ten points were used to measure participants' psychomotor and affective skills.

The final result of the character education process for last year, 2016, was that the best participant from each class was assigned one person, so the total number of weekly types was 8. Of the eight best participants, they were further developed in the form of three-day leadership training, and they were used as co-trainers.

Based on open interviews with three P2KK graduate students, students' deep impressions of the P2KK and qualitative changes in their behaviour were obtained. In terms of impressions and behaviour, students admit that there have been significant changes, especially in discipline, openness of attitude, leadership skills, and ability to adapt to the world of higher education (Interview with Faizah Salsabila, Daniar Candra, and Fajar Cahya Utama, Wed. 29 November 2017 pk. 10.11 in GKB 2 Room 506 UMM).

6 Conclusion

Based on the description above and the questions in the problem formulation above, the conclusions of this research are focused on two things. First, the problem of character formation construction, and second, the problem of approaches to character formation at P2KK UMM.

As explained above, the four primary goals of this program are forming the character of new UMM students who are knowledgeable about Islamic values. In other words, the main objective of P2KK is to shape students' personalities, capable of leading and knowledgeable about Islamic values.

This is proven in curriculum construction. As depicted in the curriculum design above, the learning material consists of four components: personality, leadership, academic skills and Islam. Each component is broken down into several categories and material criteria. If the components contain four different areas that are expected to become one unit, while the categories contain smaller units of material, then the criteria contain several skills or characteristics that can be achieved in learning.

Apart from each component consisting of cate-

gories and criteria, the character learning objectives of each component are also included. The essence of each goal is to achieve several desired characteristics and skills through the learning process. They are, namely, forming students with superior personalities, leadership skills, success in learning, and religion.

Second, experiential learning is used to form the character of P2KK students. A learning process provides an experience related to the topic discussed in a learning session. Learning activities through this approach start from experiencing, reflecting through meanings, forming abstract concepts, expressing generalizations, and applying them to new situations in cycles.

Furthermore, this approach to providing experience is strengthened by several learning methods: lecture methods, simulations, discussions, role plays, self-assessments, case studies, and outbound. Of course, these methods are practiced depending on the type of material, the goals to be achieved, and certain conditions in the learning processes. Methods can also be changed based on the instructor's policy or considerations.

References

- Akbar, Sa'dun. (2005). Model Kampus Perguruan Tinggi Religius, Pendidikan Nilai, No. 2, Th. 7, Mei, hlm. 18-33.
- Arikunto, Suharsimi. (1998). *Prosedur Penelitian Suatu Pendekatan Praktek*. PT Rineka Cipta. Jakarta.
- De Porter s, Bobbi dan Mike Hernacki. (2003-a). *Quantum Learning Membiasakan Belajar Nyaman dan Menyenangkan*. cet. XVII. Kaifa, Bandung.
- Idrus, Muhammad. (2004). Menggugat Proses Belajar Mengajar di Perguruan Tinggi. *Mukaddimah Jurnal Studi Islam*, No. 6, Th. IV, 2002, hlm. 62-73.
- Jazadi, Iwan. (2000) *Constraints and Resources for Applying Communicative Approaches in Indonesia*. *EA Journal Winter*. Vol. 18 No. 1, hlm. 31-37.
- Lickona, Thomas (2013). *Educating for Character*. terj.. Bumi Aksara, Jakarta.
- Rizal, Syamsul. (2008). Studi Evaluatif terhadap Pembelajaran Al-Islam dan Kemuhammadiyah di UMM. *Ulumuddin*. No. 02/TH.VII/Des. hlm. 7-15.
- Tim P2KK. (2017-a). *Materi Keislaman dan Ibadah*. UMM. Malang.
- Tim P2KK, 2017-b, *Membentuk Pribadi dan Pemimpin Unggul Membangun Peradaban Utama*. UMM. Malang.
- Tim Trainer P2KK. (2017). *Rancangan Pembelajaran Materi AK3S P2KK*. Ppt, UMM.
- Tim UMM. (2004). *Modul Pelatihan Pengembangan Kepribadian dan Kepemimpinan Mahasiswa Baru*. bahan pelatihan Malang.
- Q-Anees, Bambang dan Adang Hambali. (2010) *Pendidikan Karakter Berbasis Al-Qur'an*. Simbiosis Rekatama Media. Jakarta.
- Tim. (2003). *Undang-undang Sistem Pendidikan Nasional*. Bumi Aksara, Jakarta.