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# Analysis of the Application of Muhammadiyah Values to Islamic Religious Education Students at Universitas Muhammadiyah Sumatera Utara

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**ABSTRACT**

The purpose of this study was to find out how far the application of Muhammadiyah values to Islamic Religious Education students at Universitas Muhammadiyah Sumatera Utara as a form of embodiment of the vision of the Islamic Religious Education study program in everyday life and the factors that influence it. Data collection techniques are in the form of observation, direct interviews and interviews in the form of questionnaires. The data analysis technique that was used is qualitative method. As for the values of Muhammadiyah are Aqidah, Akhlak, Ibadah and Muamalah Dunyawiyah. The implementation of Muhammadiyah values of UMSU Islamic Religious Education students is included in the category whether in the percentage of implementing the four Muhammadiyah values amounting to 68%. The factors that often become obstacles in the application of Muhammadiyah values in life are: 1. Internal factors, namely those related to determination, 2. External factors, which can be in the form of the community environment, association and family.

**Keywords: values of muhammadiyah Islamic education**

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## 1. INTRODUCTION

Muhammadiyah was founded by KH Ahmad Dahlan on 8 Dzulhijah 1330 H coinciding with 18 November 1912 AD in Yogyakarta. Muhammadiyah is known as an organization that has inspired the spirit of reforming Islamic thought in Indonesia and is active in various fields of people's lives. Muhammadiyah's main ideas are applied in business and charity life, both in the fields of religious, educational, and social work. Muhammadiyah's efforts that have stood out since the beginning of its presence in Nusantara are Da'wah activities that directly touch the real interests of the community, consisting of educational, social, economic and health activities.

Muhammadiyah University is a Muhammadiyah charity effort in the field of education as a place of da'wah, one of which is Universitas Muhammadiyah Sumatera Utara (UMSU). The targets of its da'wah include students, especially students of the Islamic Studies Education study program through Al-Islam and Muhammadiyah values learning which are one of the characteristics of Universitas Muhammadiyah Sumatera Utara. The achievement of Muhammadiyah da'wah at UMSU can be seen from the application of Muhammadiyah values in every aspect of the student's life.

The word “value” has the meaning of degree or price when viewed from an etymological point of view, whereas when viewed from a terminological perspective, value means an empirical quality that is difficult to define but can still be understood in substance (Setyaningsih, R. 2017: 66). Alport stated further (in Muhammad Faturrohman, 2015: 54) values are beliefs that make a person act on the basis of his choice. In line with that, Fraenkel (in Setyaningsih, R. 2017: 67) explains that value can be interpreted as a thought (idea) or concept about what is considered important for a person in his life. The truth of a value does not require empirical evidence but is more related to appreciation and what a person wants or does not want, likes or dislikes. Based on the opinion of experts on the meaning of value, it can be concluded that value is

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something that is abstract in nature which becomes a belief held by someone, which becomes a reference for someone in behaving.

As for the values of Muhammadiyah are Aqidah, Akhlak, Ibadah and Muamalah Dunyawiyah. Starting from the Aqidah value, Muhammadiyah works for the upholding of a pure Islamic faith, free from signs of polytheism, bid'ah and superstition, without neglecting the principle of tolerance according to Islamic principle. Central Executive of Muhammadiyah (2000) states that every member of Muhammadiyah must have the principle of life and awareness of faith, in the form of monotheism to Allah SWT truly, sincerely, and full of submission so that they radiate as Ibad Ar-Rahman who lives life by truly being a Mukmin and Muslim. . Every member of Muhammadiyah is obliged to make faith and monotheism the source of all life activities, must not deny faith based on monotheism, and keep away from and reject shirk, superstition, heresy, and superstition which tarnish faith and monotheism in Allah SWT.

Moral Value is Muhammadiyah works to uphold noble moral values by referring to the teachings of the Al-Qur'an and the Sunnah of the Prophet, not based on human-created values. Central Executive of Muhammadiyah (2000) states that every member of Muhammadiyah is required to emulate the Prophet's behavior in practicing noble character, so that they become uswah hasanah who are imitated by others in the form of sidiq, amanah, tabliqh, and fathanah. Every member of Muhammadiyah in carrying out charity and life activities must always be based on sincere intentions in the form of good and human deeds, and keep away from riya, arrogant, ishraf, fasaad, fahsya, and munkar behavior.

Value of Worship is Muhammadiyah works for the upholding of worship as guided by Rasulullah SAW, without additions and changes from humans. Central Executive of Muhammadiyah (2000) states that every member of Muhammadiyah is required to always cleanse the soul/heart towards the formation of a mutaqqin personality by worshiping diligently and keeping away from bad souls/passions, so that a pious personality radiates that brings peace and benefit to oneself and others. each other. Every member of Muhammadiyah carries out Mahdhah Worship as well as possible and promotes nawafil (Sunnah Worship) in accordance with the guidance of the Prophet and adorns themself with solid faith, extensive knowledge, and sincere good deeds so that it is reflected in personality and commendable behavior.

The value of Muamalah Dunyawiyah is Muhammadiyah works for the implementation of worldly management of Mu'amalat Dunyawiyah and community development based on religious teachings and makes all activities in this field as worship to Allah SWT. Central Executive of Muhammadiyah (2000) states that every member of Muhammadiyah must always be aware of himself as a servant and caliph on earth, so that he views and responds to world life actively and positively and does not distance himself from life's struggles on the basis of faith, Islam and Ihsan in the sense of Akhlak Karimah. Every member of Muhammadiyah must have an Islamic work ethic, such as: hard work, discipline, not wasting time, trying maximally/optimally to achieve a goal.

The aim of this study was to find out how far the application of Muhammadiyah values to Islamic Religious Education students at Muhammadiyah University of Sumatera Utara as a form of embodiment of the vision of the Islamic Religious Education study program in everyday life and the factors that influence it.

## 2. RESEARCH METHOD

This type of research is descriptive-qualitative research. This research was conducted at Muhammadiyah University of Sumatera Utara, Jl. Captain Muchtar Basri No.3, Glugur Darat II, Medan Timur, Medan, North Sumatra, 20238. The research subjects were students of the Islamic Religious Education study program at the Faculty of Islamic Religion in the odd semester of the 2022/2023 academic year. The object of research is the application of Muhammadiyah values. Data collection techniques in the form of observation, direct interviews and interviews in the form of questionnaires. After obtaining data and information, the analysis technique used is qualitative data analysis technique.

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## 3. RESULTS AND DISCUSSION

The application of Muhammadiyah values by Islamic Religious Education students at Muhammadiyah University of Sumatera Utara is viewed from 4 points of view, namely the application of aqidah values, the application of Ibadah values, the application of Muamalah Duniawiyah values and the application of Akhlak values. The results obtained from the questionnaire distributed to UMSU Islamic Religious Education students are as follows.

**Tabel 1.Table of Survey Results**

| No | Point of Views | Number of Questions | Number of Respondents | Application Percentage | Category |
|---|---|---|---|---|---|
| 1 | Aqidah | 4 | 41 | 50.6 % | Good |
| 2 | Akhlak | 4 | 41 | 74.4 % | Good |
| 3 | Ibadah | 4 | 41 | 59.8 % | Good |
| 4 | World Affairs | 4 | 41 | 87.8 % | Very Good |
| | Average | | | 68 % | Good |
| 76% - 100% = Very Good, 51% - 75% = Good, 26% - 50% = Deficient, 0% - 25% = Bad | | | | | |

In the table above, it can be seen that the researcher used 4 statements in the questionnaire for each value applications. The statements attached to the questionnaire are statements relating to the application of the values in life. Researchers managed to collect 41 respondents in data collection which was carried out in five days.

Based on the table, it can be concluded that the implementation of Muhammadiyah values of UMSU Islamic Religious Education students is included in the good category with the percentage of implementing the four Muhammadiyah values amounting to 68%. The Muhammadiyah value that has the highest level of application, namely the Muamalah value with a total percentage of application of 87.7% and the category is very good. Meanwhile, the lowest applied Muhammadiyah value is the Aqidah value with a total percentage of 50.6% and in the good category.

Even though the results obtained show in a good category, the implementation of Muhammadiyah values is still relatively low considering that the research subjects came from the Department of Islamic Religious Education. There are two Muhammadiyah values whose percentage is still around 50 - 60%, namely the values of aqidah and worship.

After direct observation and interviews were conducted with 5 informants by the researchers, it was found that there were several factors that influenced whether good or bad the application of Muhammadiyah values in life. The factors that often become obstacles in the application of Muhammadiyah values in life are:

Internal Factors

This internal factor is related to determination. All interviewees acknowledged that determination in carrying out this truth is a factor that greatly influences the application of Muhammadiyah values in everyday life.

External Factors

External factors can be in the form of the community environment, association and family. Two of the five informants said that their biggest obstacle was families who did not know Muhammadiyah. Two of the five informants said that the biggest obstacle was the environment where adat and religion were still

mixed up. And one in five sources said that the biggest obstacle was worldly association. However, all sources said that these three components had a great influence on the application of Muhammadiyah values in everyday life.

Of the several factors inhibiting the application of Muhammadiyah values above, it is very important to maintain steadfastness in doing good. Avoid laziness, negligence and increase self-discipline. Association has a very large role in implementing Muhammadiyah values, so it is very important to choose associations that always remind us of the hereafter. As for families who do not know Muhammadiyah or oppose Muhammadiyah teachings, in this case it is necessary to improve individual students so that they provide evidence or influence on the family so that families can get to know Muhammadiyah through the actions and attitudes of the students, so that the family will not become an inhibiting factor for students in implementing Muhammadiyah values. As well as in the environment, students really need certain approaches so that the environment can be well educated and not become an obstacle for students in implementing Muhammadiyah values.

## 4. CONCLUSION

Based on research conducted by researchers, it can be concluded:

1. The application of Muhammadiyah values by Islamic Religious Education students at the Muhammadiyah University of Sumatera Utara in everyday life is good. Even though it is included in the good category, in terms of the percentage of implementation it is still relatively low.
2. The factors that hinder the implementation of Muhammadiyah values are internal factors in the form of determination and also external factors in the form of family, environment and association.

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