

Basic Baitul Arqam Training in Developing Moral Values and Al-Islam Kemuhammadiyah

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ABSTRACT

Baitul Arqam Pemuda Muhammadiyah is the main cadreization activity organized to unite the vision and build an understanding of the values of ideology, system, and movement action for youth in Central Buton. Baitul Arqam activities held by the Regional Leader of Muhammadiyah Buton Central Youth (PDPM Buton Tengah) is in the framework of planting about the ideology of Al-Islam Kemuhammadiyah, strengthening identity as a youth in Central Buton, increasing commitment and integrity. in developing the potential of youth, and shaping the moral values of superior and Islamic youth. Baitul Arqam participants are the youth of Central Buton numbering 15 people. The methods used in these devotional activities are lectures, demonstrations, simulations, and varied discussions. Assessment of participants' conditions using context, input, process and product (CIPP) models on cognitive, affective, and psychomotor aspects. Based on the results of the analysis, the average score of participants on cognitive aspects was 72.47, affective 74.47 and psychomotor 73.27. Thus, the level of youth understanding of the value of Akhlak and Al Islam and Muhammadiyah is at a good level. This means that the application of Baitul Arqam has an effect on improving the understanding of the values of Akhlak and Al Islam and Kemuhammadiyah for the Central Buton Youth.

Keywords: *Al-Islam Kemuhammadiyah; Baitul Arqam, Morals; Youth*

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1. Introduction

The plurality that occurs in Indonesian society is a social phenomenon. Social phenomena in society will lead to social problems if there is an imbalance. Social problems arise as a result of a striking difference between values in society and the existing reality and a situation that is considered by influential community members as undesirable, intolerable, or as a threat to the basic values of society, and requires group action to finish it (Nurjannah et al., 2019).

Cadreization within Muhammadiyah and its autonomous organizations has been used as a door for cadre recruitment, as well as the internalization of ideology. The cadre in its journey is considered to be the heart of the organization which must continue to beat, in tune with the movement of the organization. So in this case that the regeneration is not running, it is almost certain that there will be stagnation in the organization. Muhammadiyah Youth is indeed designed to be a socio-religious movement that is oriented towards participation in the realization of the nation's ideals and at the same time as a forum for nurturing cadres, the

next generation and the seeds of religious fighters who always practice tafaquh fiddien and rasihun fil ilmiy (Pasaribu et al. ., 2022) .

The existence of Muhammadiyah Youth cadres is the hope of Muhammadiyah's sustainability as the successor of the organization's regeneration in the future. This organization was founded with the aim and purpose of gathering, fostering, and mobilizing the potential of Islamic youth and increasing their role as cadres to achieve Muhammadiyah goals. (Wulaningrum et al., 2020) . The implementation of this Baitul Arqam activity is in the context of instilling an understanding of Muhammadiyah ideology, strengthening self-identity as a member of the Muhammadiyah organization, increasing commitment and integrity in developing business charities and Muhammadiyah organizations, and forming superior and Islamic teaching staff of Muhammadiyah universities.

There needs to be a habit of applying the attitude of religious characters in daily life, because it is very difficult to carry out and to maintain istiqomah in everything, as is the case with things that are considered simple, for example by respecting the surrounding environment, getting used to giving alms, helping people in need, and to Creating a religious attitude in a person must be supported by several factors including sufficient basic religious knowledge, and studying social science related to how to tolerate friends, neighbors and fellow human beings (Tamami et al., 2021) . Muhammadiyah education as initiated by KH. Ahmad Dahlan, able to integrate faith and progress that reflects a holistic or integralistic modern Islamic education (Azmi & Irsyad, 2021) .

The importance of cadre is not only as an internalization of Muhammadiyah ideology, but also to reconstruct thoughts about Islam, nationality, and ummah. Besides that, it also sharpens skills in order to maintain the wheels of the Muhammadiyah Youth movement. In addition, our nation is hit by a never -ending storm . There are disasters that increase in quantity and intensity every year. On the other hand, our nation has not been able to recover from the puddle of the Corona Virus Diseases international pandemic since 2019, otherwise known as Covid-19 (Riadi et al., 2021) . Character is a psychological, moral or character trait that characterizes a person or group of people. In terms of terms, character is defined as human nature in general where humans have many characteristics that depend on their own life factors. Character is the values of human behavior related to God Almighty, oneself, fellow human beings, the environment, and nationality which are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture. , and customs (Susetyo, 2020) .

Morals are everything that has been firmly planted or engraved in a person, which will give birth to actions that are not thought or contemplated first. Noble character (Akhlaq al-karimah) is a form of success in studying, especially in taking Islamic education (Mashuri & Fanani, 2021) .

Muhammadiyah youth in historical records, have made many contributions for this nation. Since its inception, both when this nation was undermined by the communist separatist movement, until now when the nation is experiencing various kinds of tests. Recently, our national consensus has been tested again. Pancasila which has been used as the agreement of the founding fathers of the nation in the early days of independence, is now being stretched back. Pancasila was again tested in the so -called right of Islamization, and the left of communism. From a political and government perspective, this nation is tested by haphazardly enacting various legislative products at the national level, without further paying attention to the aspirations of various groups, community organizations, and grassroots. This is certainly not good , especially since we have promoted democracy as a system to realize sovereignty. From an economic perspective, our nation is also not left behind. An increasingly threatening economic recession due to weakening economic growth,

increasing foreign debt, exacerbated by the impact of the pandemic which is still unstoppable (Widyanto, 2019) .

Covering such a gaping problem in the youth as part of the nation's future generation must be present and take part. Giving a real role and together guiding this nation towards the vision and ideals of the founding fathers of the nation . Therefore, this Baitul Arqam Basic activity as part of the effort to foster and raise real youth participation carries the theme "Accentuation of the Vision of the Muhammadiyah Youth Movement".

2. Research methods

The methods used during the activity are varied lectures to provide understanding and convey theoretical concepts of the material with a variety of media and learning instruments , demonstrations to help participants find answers on their own or in groups based on facts and correct data, simulation is a competition participants to achieve certain goals through games with certain rules , and discussions as an effort to solve problems, answer questions, increase and understand participants' knowledge, and to make decisions (Ilham et al., 2020) .

The participant's assessment instrument used multiple choice questions, questions about approval statements and attendance attendance during the activity. This multiple-choice question is to determine the level of understanding of the participants, the statement of agreement is to understand the level of awareness and attention of the participants, while the presence of attendance is to test the level of awareness and commitment of the participants in the activity. The analysis method for assessing the state of the participants used the Context, Input, Process and Product (CIPP) model. This assessment consists of cognitive, affective and psychomotor aspects. Assessment of cognitive aspects includes pretest and posttest questions, affective aspects include questions of Islamic competence, insight development, leadership, social humanity and local content, cognitive aspects include knowledge, cultivation and application while psychomotor aspects consist of attendance, discipline, enthusiasm and cooperation (Ilham et al., 2019) .

3. Results

The results of the participants' level of *understanding* of moral values and Al Islam and Kemuhammadiyah at *the* Baitul Arqam activity for the Central Buton Muhammadiyah Youth Regional Leader carried out with activities held on 19-21 November 2021 which took place at the Learning Studio Building, Morikana Village, Central Buton Regency.



Figure 1. Opening of Baitul Arqam . Activities

a. Development of Moral Values

The development of moral values by conducting lectures and practices so that the cultivation of morals can be achieved for the Baitul Arqam participants, the Regional Leaders of the Central Buton Muhammadiyah Youth.



Figure 2. Providing Material for the Application of Moral Values

Instilling the character of Buton Tengan youth is very very important. This is because Baitul Arqam Basic participants will be very easy to accept the cultivation of moral values, meaning that they can be implemented in the Personal and Community.

b. Development of Al-Islam Kemuhammadiyah

The development of Al-Islam Kemuhammadiyah in the Baitul Arqam Basis for the Regional Leadership of Central Buton Muhammadiyah Youth by carrying out theory and practice and being able to present an understanding of Muhammadiyah ideology, strengthen self-identity as a member of the Muhammadiyah organization, increase commitment and integrity in developing Muhammadiyah association.



Figure 3. Providing Material for Al-Islam Kemuhammadiyah

The scope of Al-Islam Kemuhammadiyah in the religious field, Muhammadiyah is consistent in returning the teachings of Islam (reading monotheism) in accordance with the instructions of the Qur'an and as-Sunnah As-Shahihah. Clean from the symptoms of polytheism, bid'ah, superstition. As for the practice on the material of Al-Islam Kemuhammadiyah, it is done by dividing groups and then presenting them.



Figure 4. Practice and Percentage of Participants in Al-Islam Kemuhammadiyah Materi

4. Discussion

Based on the results of the assessment of the condition of the participants in the table above, it shows that the level of understanding of the participants towards the values of Al Islam and Kemuhammadiyah is at a good level with an average value.

Table 1 Assessment of Cognitive, Affective and Psychomotor Aspects

No	Initials	Rating		
		K	A	P
1	LDK	77	68	86
2	LOZ	64	74	82
3	HS	47	73	65
4	IS	79	80	77
5	AW	79	87	74
6	RY	85	78	64
7	ZBR	47	85	75
8	RSM	63	77	85
9	LOA	79	81	80

10	AD	75	78	79
11	KM	87	85	57
12	LBR	76	40	33
13	ABR	72	70	86
14	SFT	79	73	76
15	MKS	78	75	80
Amount		1087	1124	1099
Average value		72.47	74.94	73.27

The result of this Baitul Arqam activity is that the participants of Baitul Arqam Basic Regional Leadership of Muhammadiyah Youth already know and understand the vision and direction of the Muhammadiyah struggle movement, the integrity and commitment of Muhammadiyah members in developing moral values and dedication to the organization and becoming a superior and Islamic person. The average score of participants in the cognitive aspect is 72.47 , while the affective aspect is 74.47, while the psychomotor aspect is 73.27.

5. Conclusion

At first, Baitul Arqam Basic participants only knew Muhammadiyah. This means that they do not understand the essence of the Muhammadiyah movement. Each participant carries out activities that are oriented based on the *cognitive, affective, and psychomotor components* that always lead an Islamic life based on the general habits of society. That is, the implementation of worship and muamalah practices that do not refer to the Qur'an and As Sunnah Ash Shohihah. The ritual of worship of ghairu mahdhah is always grounded as a religious tradition that must be carried out and even there are still pillars of worship of mahdhah that have not been fully understood. Some examples of religious attitudes and morals After attending Baitul Arqam Basis for Regional Leadership of Muhammadiyah Youth in South Buton Regency, participants were able to recognize the vision and direction of the *Muhammadiyah movement. This means that Muhammadiyah is also a da'wah movement and a place of service in order to expect the pleasure of Allah. In addition, participants have understand ideological values, moral values, understanding and practice of Islam, and the Islamic life of Muhammadiyah citizens. Participants already know how views and methods of Muhammadiyah members to understand Islam as a religion. Such as ablution procedures that are in accordance with the message of the Qur'an and Ash sunnah ash shohihah.*

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