Learning Strategies and Competency of AIKA Lecturers in Improving Students' Religious Insights at the University of Muhammadiyah Tangerang

Masrizal
Universitas Muhammadiyah Tangerang
rzlgabiak@gmail.com

Abstract: The purpose of this study was to find out how far the results of the achievement of religious insight produced by the University of Muhammadiyah Tangerang to its students. This research was conducted using a qualitative method, namely by collecting data through library studies or Library research and AIKA Learning Strategies and Lecturer Competencies as research objects. The AIKA’s Learning Strategy and Lecturer Competence are strategic factors as the driving force, and the main mission of organizing the University of Muhammadiyah Tangerang. The AIKA Education Strategy and Lecturer Competence are also the strengths of Universitas Muhammadiyah Tangerang because they can be the basis of spiritual, moral, and intellectual strength as well as the driving force for the entire academic community. and excel in science and technology as the embodiment of tajdid da‘wah amar ma‘ruf nahi munkar. This is one indicator of the achievement of the mission of organizing and managing the University of Muhammadiyah Tangerang. Improving the quality of processes and outcomes (outcomes) of AIKA's Education Strategy and Lecturer Competencies must be implemented continuously and systematically.

keywords: Learning Strategy, Lecturer Competence, Religious Insights, Muhammadiyah, AIKA
INTRODUCTION

The main purpose of education and teaching is how to make changes towards a sustainable process (Hidayat, 2002). In the context of complete human development which has been outlined in the 1945 Constitution of the people so that the State guarantees the rights of its people in welfare, both material welfare and educational welfare and the intelligence of the nation, and this is carried out by the world of education as the custodian of that task, so that the world education prepares the operational equipment and infrastructure as professionally as possible, especially preparing teachers and lecturers as spearheads in human development. This is in accordance with the opening statement of the 1945 Constitution. Article I of the 2003 National Education System Law states that one of the goals of national education is to develop the potential of students to have intelligence, personality and noble character (Law No. 20 of 2003, article 3). From pesantren, community leaders, scholars, intellectuals, and leaders of the nation were born.

Muhammadiyah Higher Education also has a legal basis as a foothold in providing education so that there is an alignment so that what Muhammadiyah aspires to achieves. And that is stated in the Muhammadiyah Leadership Guidelines Number: 02/PEDI/I.0/B/2012 concerning Muhammadiyah universities as follows: "Muhammadiyah Colleges must have the characteristics of the AL-Islam Kemuhammadiyahan curriculum which is further regulated by the provisions of the Higher Education Council". The guidelines were born out of Muhammadiyah's concern at the 46th Congress in 2010 in Yogyakarta on the dynamics of education with the theme "Revitalization of Muhammadiyah Education". As the spearhead in the follow-up to the decision, all Muhammadiyah Universities are required to organize Al-Islam and Kemuhammadiyahan Education since the first semester. Education as a Muhammadiyah charity with its various components can be a tool for character strengthening, including: input, process, culture, environment and educational resources which in turn provides a pattern/characteristic of the output and outcome of education itself, namely the generation of character (Kholid, Abdul Achmad. 2015) Islam that is expected.

Al-Islam and Kemuhammadiyahan are also part of a series of human formations who are pious, have noble character, progress and excel in science and technology as
the embodiment of tajdid da’wah amar makruf nahi munkar (Wakit, Saipul. 2016). Which has become the hallmark of the Muhammadiyah College in carrying out its mission as a driving force in the development of this nation, especially in determining the education of the nation’s children as the next generation in the journey of this nation.

Al-Islam kemuhammadiyahan has a function and role as a Da’wah movement for Amar Ma’ruf Nahi Munkar and provides ethical and moral guidelines. So that this course on Al-Islam and Kemuhammadiyah is a course that has a strategic position, as a driving spirit, and the main force in organizing Muhammadiyah Higher Education Lectures, Al-Islam and Kemuhammadiyahan courses are also role designs for Muhammadiyah Higher Education because they can be the basis for Spiritual strength, and Intellectual strength towards government and community policies (Rajiah, ST Rusydi, 2016), as well as the power of movement for the entire academic community at Muhammadiyah University of Tangerang, the desired achievement of the Al-Islam and Kemuhammadiyahan Lectures is one of the indicators of goals. In realizing the achievement of efforts to organize and manage Muhammadiyah Higher Education, in improving the quality and outcomes of Al-Islam Kemuhammadiyahan education, it must be realized and implemented continuously and systematically, so as to give birth to a generation of educated Muslims who have character and have the power of Faith.

Problems in increasing students’ religious insight with the subject of Al-Islam Kemuhammadiyahan as a driving force and improvement of morality and aqidah at Muhammadiyah University of Tangerang become material, so that Al-Islam and Kemuhammadiyahan are required learning units in Muhammadiyah Universities throughout Indonesia which are private universities. with a commitment to educate the lives of the children of this nation, because Islam as an enlightening religion offers a way of change from a life that is left behind or backward to progress in life in all areas of life that are imbued with universal Islamic values (Haedar, 2018: 164).

Al-Islam and Kemuhammadiyahan Learning Strategies are part of the Islamic Education Strategy, the word "Education" which is attached to Islam has been defined differently by various groups, which are heavily influenced by their respective world views (weltanschaung). But basically, all these different views meet in a kind of process of preparing the younger generation to live life and fulfill their life goals more effectively and efficiently. (AIKA Team, 2018: 155)
At the Muhammadiyah University of Tangerang, religious subjects themselves are mandatory courses that must be followed by every student in pursuing an education that is in accordance with the faculties and majors they take under the name of the Al-Islam Kemuhammadiyahan and Arabic Language courses or better known as the AIKA courses. which consists of various lecture materials including: Al-Qur'an, Hadith, Akidah Akhlaq, Fiqh, History of Islamic Culture, Arabic and Kemuhammadiyahan. All of these are connected to each other so that it is hoped that students who will eventually leave Muhammadiyah University of Tangerang will have the provision of religious knowledge which they can later apply in their daily lives as the aim of the education is to create people who believe and fear God Almighty, namely Allah SWT.. Because universities have a big role in instilling life values (Saswandi & Permata, 2019) This success is achieved if the lecturers already have knowledge of the knowledge and experience that students already have (Niasa', Mira'tun, 2018). So that they can be realized later in the community and institutions that they enter or they will live in later in their work.

Muhammadiyah University of Tangerang takes on the role of a private university that creates complete human beings with a balanced program between the development of intellectual intelligence and the development of spiritual intelligence (Hatip, et al, 2018) that exist in students or students. And that is in accordance with the mandate of the 1945 Constitution that every resident or people of Indonesia must get what they deserve, so that they function to develop capabilities and shape the character and civilization of a dignified nation in the context of the intellectual life of the nation. (Syaiful, 2003: 11) so that the University of Muhammadiyah Tangerang has a role and role as a carriage in creating intellectual creativity (Nadilfah, 2016). But it is all inseparable from the form of education for the improvement of Agidah, Akhlaq (Kurniawati Br. Pinem Rasta, 2019) and Tauhid from the students of the Muhammadiyah University of Tangerang, the future life of this nation, although there are still many shortcomings in the implementation of education.

RESEARCH METHOD

The form of research used in writing this thesis is descriptive qualitative. In this study, the qualitative method is used, namely by using the method of finding data with library research and making the guidebook for Al-Islamic Education and
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Muhammadziah Higher Education which was formulated by the Majlis Dikti of Muhammadziah Central Leadership as primary data. As for the writings of intellectuals related to the material of Al-Islam Kemuhammadziah both in the standard, articles in printing media, and internet sources, as well as works in other forms that are used as secondary data sources. The sampling technique used is purposive sample. Sources of data are: Library data, collected through reading literature or scientific books, papers, articles, electronic media and other scientific works related to AIKA's learning strategies and Lecturer Competence in improving students' Religious Insights at UMT; Field Data, collected through searching for information objects such as lecturers and students by means of interviews and distributing questionnaires, which are in accordance with the research conducted.

RESULT AND DISCUSSION

The focus of the first research is on AIKA's teaching strategies, researchers can conclude from the results of interviews with the lecturers concerned that they have different learning strategies but focus on the same goal, namely increasing the religious insight of Tangerang Muhammadziah University students, in order to build the future young generation nation as outlined in the 45 Constitution and adopted by the Muhammadziah College as the builder of this nation.

The focus of the second research is the competence of lecturers which refers to the decision of the Director of AIKA stating that an AIKA lecturer must: Understanding religion in the form of Agidah, Akhlaq, and Shari'ah must be based on the Qur'an and As-Sunnah. Because not all lecturers at the Muhammadziah University of Tangerang have their religious understanding based on the Qur'an and the Sunnah, because some of them have a way of understanding that is added to the customs and culture that have been adopted as part of religion itself, so that their religious understanding is not pure as Muhammadziah wants in carrying out worship activities to Allah SWT. Or better known as lecturers who do not have Muhammadziah ideology, because it is impossible for what Muhammadziah Higher Education wants to achieve if the lecturers do not understand Muhammadziah teaching.

All lecturers in carrying out worship practices must be based on a method that is in accordance with the Qur'an, Hadith and Tarjih Muhammadziah as practiced by the Prophet Muhammad, with the example of the Prophet's way of praying. Because not all
lecturers at Muhammadiyah University of Tangerang practice prayer as practiced by the Prophet Muhammad SAW, and it is not in accordance with the practice of worship carried out by Muhammadiyah.

Reading the Qur’an with the makhroj must be considered. Because not all lecturers whose readings and makhroj are fluent so that it will affect the results of reading the Qur’an and Hadith when they deliver material about AIKA itself. And the provisions set by AIKA to the lecturers on duty in each semester must be based on the syllabus and references, this is a demand for lecturers to be able to work and provide services needed by students (Eka Desayu Surya, ....) so that they can produce what is expected such as determined:

In the first semester, the lecturer must insert tahliz Al-Qur’an material starting from juz amma. In the second semester the practice of praying maktabah such as: janazah prayer, practice of Nafilah prayer (tahajud / taraweh prayer), Duha prayer, and other Sunnah prayers. In the third semester, you have to implement Al-Ma’un theology. In the fourth semester, they practice Arabic and its rules in daily life (Arifn, 2015). In the fifth semester designing Islam and Technology.

From the reference determined by the AIKA director, hopefully it can be a guide for lecturers who have scientific competence, da’wah competence, moral competence and aqidah competence (Saepudin, et al, 2019) in carrying out their duties as tutors for AIKA courses at Muhammadiyah University Tangerang, so that it can be in accordance with what is expected by the goals of education that can be achieved.

CONCLUSION
The AIKA Education Strategy used by each lecturer is different in applying to each course they bring according to the scientific conditions in which the class will be entered by the lecturers, but all of them have only one goal, namely to increase the religious insight of students at the University. Muhammadiyah Tangerang. The competence of each lecturer must be in accordance with what is outlined by the policies of the Muhammadiyah University of Tangeran, because each lecturer has different competencies even though the standards are the same but if it is related to religion there must be a different way of understanding and field practice, for that it is necessary to be equal in implementation or practice in the field. With the strategies
and competencies of the lecturers, it will result in changes that occur in the students related to their knowledge of religion that they have from before that they did not know.

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