



## Implementing and Improving the Character According to the Contents Contained in Al-Islam and Kemuhammadiyah

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### ABSTRACT

The purpose of this paper is to discuss morality in Al-Islam and Muhammadiyah. Many of us see that the current generation has paid less attention to implementing noble character in daily interactions. Morals are human behavior in everyday life that has been attached to a person. Morals involve matters relating to good, bad, right, and wrong actions in the actions of a human being whose role models are sourced from the Qur'an and the Hadith of the Prophet Muhammad. At the same time, ethics are derived from a place's culture and customs that apply in a society. Morals are one of the three pillars of Islam, namely: faith, law, and morality. In this paper, the author discusses the notion of morality and al-Islam and kemuhammadiyah, human relations with God, human relations with humans, human relations with the natural surroundings.

Keywords: Morals, Islam, Muhammadiyah, AIK

### INTRODUCTION

Muhammadiyah which KH founded. Ahmad Dahlan has a significant role in developing the Indonesian nation, especially in education. Education in Muhammadiyah functions as a means of education and intelligence for the benefit of the homeland and nation. Muhammadiyah education has special characteristics in Al Islam and Kemuhammadiyah (AIK) education.

The vision of Muhammadiyah education is as stated in the 46th

Muhammadiyah Congressional Decision regarding the Revitalization of Muhammadiyah Education: "The formation of human learners who are pious, have noble character, progress and excel in science and technology as the embodiment of tajdid da'wah amar ma'ruf nahi munkar" (Official News: 2010, p. 221)

Muhammadiyah education is a modern Islamic education that integrates religion with life and between faith and holistic progress. From the womb of Muhammadiyah education, it is hoped that

a generation of educated Muslims will be born with solid faith and personality and face and answer the challenges of the times. This is progressive Islamic education. (Guidelines for PTM AIK: 2013)

The position of morality in human life occupies a significant place, both individually and as members of society and nation. Because the morals of its people determine the ups and downs of a country, if he has good morals, he will prosper physically and mentally, but his body and mind will be damaged if his morals are wrong. If a person has a noble character, he will always carry out his obligations, giving rights that must be given to those who are entitled. He will carry out his obligations to himself, he's right, and his God.

The purpose of writing this journal is to describe ways to optimize Al Islam and Kemuhammadiyah (AIK) education to perfect morals by the Qur'an and hadith.

## **METHOD**

This research method is an exploratory qualitative method. Secondary data sources, namely from various sources and references, namely the curriculum of Al Islam and Kemuhammadiyah courses, journal articles, and sources related to the theme. This research aims to dig up data related to the theme from various references. The focus theme of this research is to improve morality following the primary material contained in Al Islam and Kemuhammadiyah courses. Data collection techniques are carried out by concluding with selecting, focusing, simplifying, and transforming the data obtained from references. The presentation of the data is conveyed by describing a collection of information from

references in the form of narrative text. The final stage is concluding and providing suggestions.

## **DISCUSSION**

### **A. Understanding Morals**

Moral comes from Arabic jama' from the mufradat form "*khuluqun*," which means character, temperament, behavior, and character. Meanwhile, the term is the knowledge that explains good and bad (right and wrong), regulates every human association, and determines the ultimate goal of business and work. According to the Islamic view, the purpose of morals is to prevent humans from unethical behavior that can bring disgraceful character to society. To be able to achieve this goal, there is a medium called wisdom that comes and can be brought from the eyes of the heart and mind that are fixed on the signs of the greatness of God that exists in this world (Encyclopedia of Islam, 1994, volume 2: 15).

Morals are inherent in a person, united with behavior or deeds. If the inherent behavior is terrible, it is called bad morals or *mazmumah* morals. On the other hand, if the behavior is good, it is called good morals.

Morals are visible behaviors, both in words and actions, motivated by encouragement because of Allah. However, many aspects are related to mental attitudes or thoughts, such as *akhlaq diniyah*, which is related to various aspects, namely patterns of behavior towards God, fellow human beings, and behavior towards nature.

Islamic morals can be said to be Islamic morals because morality comes from the teachings of Allah and the Messenger of Allah. This Islamic morality is an open act of

deed to be an indicator of whether a person is a good or bad Muslim. This morality is the fruit of true faith and sharia. This morality is closely related to human events, namely *Khaliq* (creator) and *makhluq* (created).

The word "perfect" means that morality is graded, so it must be perfected. This shows that morals vary from evil, wrong, moderate, sound, and reasonable to perfect. The Messenger of Allah, before perfecting morals, himself had perfect morals.

For the Prophet Muhammad SAW, the Qur'an is a reflection of morality. People who hold fast to the Qur'an and carry it out in daily life it is included to imitate the morals of the Prophet. Therefore, every believer should always read the Qur'an whenever there is time as a guide and be a good guide in daily behavior; God willing, the noble character will be realized for him.

As for the things that need to be accustomed as commendable morals in Islam, among others:

1. Be brave in kindness, speak the truth, and create benefits for yourself and others.
2. Fair in deciding the law without distinction of position, socioeconomic status, or kinship.
3. Wise and wise in making decisions.
4. Generous and likes to spend sustenance both when it is spacious and narrow.
5. Sincere in charity solely for the sake of gaining the pleasure of Allah.
6. Be quick to repent to Allah when you sin.
7. Honest and trustworthy.
8. Don't complain about life's problems.
9. Full of love.
10. Be generous and do not take revenge
11. Shame on doing bad things.

12. Willing to sacrifice for the benefit of the people and in defense of Allah's religion.

There are five divisions of morality, namely:

1. Morals towards Allah SWT.

Good morals to Allah speak and act commendably to Allah. Either from direct worship to Allah, for example, or through certain behaviors that reflect a relationship or communication with Allah outside of worship. Allah SWT has arranged human life with laws, commands, and prohibitions. This law is nothing but to enforce the order and smoothness of human life itself. In every implementation of the law, there are moral values towards Allah SWT.

Here are some morals towards Allah SWT:

- 1) have faith  
have faith, namely believing in the existence and oneness of Allah and believing in what He has said.
- 2) Obey  
Obey obey all His commands and stay away from all His prohibitions.
- 3) Sincere  
Sincere namely carrying out Allah's commands with resignation without expecting anything, except hoping for Allah's pleasure.
- 4) solemn  
Khusyuk is the union of the mind with the inner feeling in his action or carrying out the command seriously.
- 5) Huznudz dzan  
Huznudz dzan, that is, to be kind to God. Whatever He gives is the best choice for humans. Having a favorable opinion of Allah is a picture of one's hope and closeness to Him so that whatever he receives is seen as the best for himself. Therefore, a person who is

huznuzan will not experience excessive feelings of disappointment or despair.

- 6) Tawakal  
Tawakal is trusting in God in carrying out a plan.
- 7) Gratitude  
Gratitude is expressing gratitude to God for the blessings He has given.
- 8) Be patient  
Patience is mental resilience in the face of the reality that befalls us and does not know despair.
- 9) exaltation  
exaltation: purifying Allah with speech, namely by multiplying saying *Subhanallah* (Glory to Allah) and avoiding behavior that can defile the name of Allah, the Most Holy.
- 10) Istighfar  
Istighfar asks Allah for forgiveness for all sins committed by saying "*astaghfirullah 'adzim*" (I ask forgiveness from Allah the Most Great). At the same time, istighfar through deeds is done by not repeating the sins or mistakes that have been made.
- 11) Takbir  
Takbir glorifies God by reading *Allahu Akbar (God is Great)*.
- 12) Prayer  
Prayer is asking Allah for whatever he wants in a good way, as exemplified by the Prophet.

## 2. Morals towards the Messenger of Allah

The Messenger of Allah is the noblest of people in morals. He is very generous and the most generous of people. He avoids sin, is very patient, very shy than a secluded girl, speaks very eloquently and is very giving, honest and trustworthy, humble, not arrogant, keeps his promises, compassionate, gentle, and gentle,

forgiving airy. Chest. He loved the poor and sat with them, he was silent a lot, and his laughter was a smile.

Therefore, we should imitate the character of the Messenger of Allah.

Having a character to the Messenger of Allah can be interpreted as an attitude that humans must do to the Prophet Muhammad SAW. in gratitude for his struggle to bring humanity to the right path.

We need to have the character to Rasulullah based on:

- a. Rasulullah SAW. Very excellent service in saving humans from destruction. He experienced a lot of inner and outer suffering, but all of it was accepted with pleasure.
- b. The Prophet was very instrumental in fostering noble character. This guidance is done by setting a good example for humanity.
- c. The Prophet was instrumental in explaining the Qur'an to humans so that it was straightforward and easy to implement.
- d. Rasulullah has bequeathed a hadith full of very noble teachings in various fields of life.

## 3. Morals Towards

Islam teaches that humans take care of themselves, including physically and spiritually. Our organs must be maintained by providing consumption of halal and good food. If we eat food that is not halal and not good, it means we have damaged ourselves. Our minds also need to be nurtured and guarded, so that dirty thoughts cover them.

It is challenging to wear suitable Muslim clothing according to Islamic teachings. Because maybe good Muslim clothing is like mothers, not fashionable, not sexy, and so on, but that is the truth. Furthermore, there are many good Muslim clothes at this time that still look

fashionable and elegant. However, it must also be remembered not to overdo it.

Islamic teachings about maintaining self-respect for both men and women are genuinely sacred and noble. There is no other religious teaching that regulates so carefully. There can be no adultery, prostitution, and husband and wife infidelity if this is implemented. Muslims should not be disgraced but, on the contrary, must be holy and noble. Behave with yourself, among others:

1) Faithful (*al-Amanah*)

Loyal, namely a personal attitude that is loyal, sincere, and honest in carrying out something entrusted to him, whether in the form of assets, secrets, obligations, or other beliefs.

2) True (*as-Shidqatu*)

Right, that is to be trustworthy and honest both in word and deed.

3) Fair (*al- 'adlu*)

Fair that is to put something in its place.

4) Maintaining chastity (*al-Ifafah*)

Maintaining chastity is maintaining and maintaining the sanctity and honor of oneself from disgraceful acts, slander, and actions that can pollute him.

5) Save (*al-iqtishad*)

Saving is not wasteful of wealth, saving energy and time.

6) Shame (*al-Haya*)

Shy i.e., ashamed of Allah and oneself from violating Allah's commands

7) Courage (*as-Sharjah*)

Courage is a mental attitude that controls the passions and does what they should.

8) Patience (*ash-Shabrul*)

Patience is Patience when disaster strikes and in doing something.

9) Love (*ar-Rahman*)

Compassion is the nature of loving oneself, others, and fellow creatures.

#### 4. Morals towards family

Morals towards the family include the father, mother, children, and their descendants. We must do good to family members, especially parents. Mothers who have conceived us in a weak state, breastfeed and nurture us provide incomparable love. When we are hungry, the mother's hand feeds; the mother's hand gives us water when we are thirsty. When we cry, the mother's hand wipes the tears. When we are happy, the hands of grateful mothers hug us tightly with happy tears. When we take a bath, the mother's hands distribute the water throughout the body, cleaning all the dirt. The mother's hand, the magic hand, the mother's touch, the touch of love can lead to Paradise.

Likewise, father, he is the figure of a great man in life who has provided for us regardless of the hot sun, death that will confront for the sake of any child will be done, educates us tirelessly even though sometimes we go against his orders he never gets tired of giving the best so that his child is the safe world and the hereafter, send their children to success. Never forget in their prayers for us. That is the struggle of parents, so have we been devoted, praying for them after every prayer, remembering them at all times, then we should obey them in our lives.

Morals towards Parents include:

- 1) Love them more than our love for other relatives.
- 2) Gentle in word and deed
- 3) Humble yourself in front of him.
- 4) Pray to them and ask them for prayers.

The steps to improve morals are as follows:

- 1) Have faith in Allah

Believing in Allah is that morality is the fruit of faith. When a person's faith gets more robust, his morals improve.

- 2) Knowledgeable

Knowing means that everyone should know and understand what good morals mean, what consequences will be accepted, and what benefits will be gained from good morals. On the other hand, everyone must also know and understand what bad morals are and the consequences that can result from them.

- 3) I was trying to take the opposite action.

Trying to take the opposite action means that everyone should be able to combat the lousy potential within him. The devil will undoubtedly hate the action, but it can prevent the growth of bad morals.

- 4) Do your best to do good.

Trying as hard as possible to do good is forcing yourself to do good for some time so that this trait can grow and develop naturally, then it will become a habit.

- 5) Hang out with pious people

Associating with pious people is developing a relationship with pious people to motivate someone to imitate their noble character.

- 6) I was trying to stay away from people who do wrong.

Trying to stay away from people who do bad things is to distance yourself from different people in a broken community. Even though we feel we have a strong mentality and morals not to be affected, it is still advisable to distance ourselves.

The six steps above can be said to be a method for cleansing the soul or heart, as exemplified by the Messenger of Allah.

## B. Definition of AIK

Muhammadiyah has so many roles for the Indonesian people. Pioneered by KH Ahmad Dahlan, whose vision was to realize a progressive change. Muhammadiyah is an Islamic reform movement engaged in education, health, economy, and community empowerment. Muhammadiyah has carried out reforms in the field of education through three things, namely:

- 1) curriculum. Muhammadiyah education teaches religious studies and general studies simultaneously,
- 2) renewal of learning methods from the classical-modern paradigm,
- 3) institutional reform, namely a combination of the pesantren and school systems.

This update will undoubtedly continue to be dynamic following the fast-paced changing times.

Education for Muhammadiyah has essential meaning because through education, understanding the teachings of Islam can be realized and passed down from generation to generation by carrying out real programs by developing education.

Muhammadiyah education has four essential functions, namely:

- 1) as a means of education and intelligence,
- 2) society service,
- 3) Da'wah amar ma'ruf nahi evil
- 4) regeneration material.

Al-Islam and Kemuhammadiyah an or known by the abbreviation AIK at Muhammadiyah Higher Education, is a

subject that must be studied by students studying at Muhammadiyah universities.

The advantage of AIK courses at Muhammadiyah Higher Education compared to Islamic Religious Education courses at other universities is that AIK has a higher number of semester credits (SKS) and is also tiered so that the educational content is more and more systematic. It is just that there are at least three weaknesses of AIK in its implementation, namely qualifications, competence, and content. Qualification is related to the minimum standards of lecturers who support AIK that have not been met. Competencies related to pedagogic, personality, professional, and social competencies that AIK lecturers have not fulfilled. As for the content related to the AIK material, which is still centered on the cognitive aspect, it has not been centered on religious, moral values. (Arifin, 2015)

The hallmark of Muhammadiyah is that Muhammadiyah is an Islamic organization whose movement is increasingly dominant in Islamic da'wah in the archipelago and the world. Now people use the term as Islam Nusantara, which is an imitation of Muhammadiyah's da'wah work in the early days of the history of the struggle.

Muhammadiyah, since its establishment on November 18, 1912, AD/8 Dzulhijjah 1330 H, has continued to realize its actions in spreading pure and modern Islam. Pure means that all Islamic proselytizing movements must be thoroughly based on "kaffah" to the Qur'an and Sunnah al-Shahihah. Modern means that the Muhammadiyah da'wah movement continues to adapt to the dynamics and developments of human life but still relies on the Qur'an and follows

the guidance of the Prophet Muhammad. Media purification of Islamic understanding, Islamic purification movement has been carried out since one century ago when Kyai Haji Ahmad Dahlan founded Muhammadiyah.

Muhammadiyah is engaged in fostering and building a society based on sincerity, worship, and devotion to the community. Therefore, what Muhammadiyah is doing is educating the wider community to become Muslims (Muslims), mu'min (believers), and Muhsin (sincere people) who are ilmiah amaliyah (which are based on knowledge in doing) and amaliyah who ilmiah (who act based on knowledge). In addition, Muhammadiyah was established as a means to produce Islamic intellectuals. The ideals of Muhammadiyah education are none other than to show the dark path of life to the bright path, namely the path of the light of Islamic truth. The Islamic enlightenment movement for intellectuals, especially for those who received higher education at Muhammadiyah, is a mandatory thing that must be done. Muhammadiyah's great responsibility is to produce intellectuals who can speak ma'ruf and nahi evil and become the successor of the Islamic da'wah movement throughout the nation and society of Indonesia.

In the book, AIK presents AIK material which can refer to the Guide to Al-Islam and Kemuhammadiyah Education of Muhammadiyah Higher Education which contains the paradigm, curriculum, and description of AIK lectures.

Muhammadiyah has so many roles for the Indonesian people. It was pioneered by KH Ahmad Dahlan, whose vision is to realize a progressive change. Muhammadiyah is an

Islamic reform movement engaged in education, health, economy, and community empowerment.

Muhammadiyah has carried out reforms in the field of education through three things, namely:

1. curriculum. Muhammadiyah education teaches religious studies and general studies at the same time,
2. renewal of learning methods from the classical-modern paradigm,
3. institutional reform, namely a combination of pesantren and school systems.

This update will undoubtedly continue to be dynamic following the fast-paced changing times.

Education for Muhammadiyah has essential meaning because through education, understanding the teachings of Islam can be realized and passed down from generation to generation by carrying out real programs by developing education.

The ideals of Al-Islamic education are to form Muslim human beings who are good, virtuous, pious in religion, broad in view and understand the problems of worldly and hereafter sciences, and are willing to fight for the advancement of society who are leaders in ways of administering teaching following the rules. - the rules of Al-Islam.

Muhammadiyah, in its journey to build the country, experienced many developments. Since its establishment, the Muhammadiyah Charity Business (AUM) has multiplied. Muhammadiyah is the largest organization with the most charities in the entire country.

A large number of Muhammadiyah's charities, in quantity, are very proud of the country. Besides that, it is a challenge and opportunity for Muhammadiyah to develop more for the country's development. Challenges to improving the quality of Muhammadiyah education and opportunities for Muhammadiyah cadre base.

Muhammadiyah was established to be a means of giving birth to Islamic intellectuals. The ideals of Muhammadiyah education are none other than to show the dark path of life to the bright path, namely the light of Islamic truth. The Islamic enlightenment movement for intellectuals, especially if they receive higher education at Muhammadiyah, is a mandatory thing that must be done. This is the enormous responsibility of Muhammadiyah, namely to produce intellectuals who can speak ma'ruf and nahi evil and become the successor of the Islamic da'wah movement in society and throughout the Indonesian nation.

The content of education in the AIK material is about Islam, both normative and historical aspects.

The main material in AIK Education so far includes five aspects, namely: al-Qur'an-Hadith, Aqidah, Morals, Fiqh, and Kemuhammadiyah (Muhammadiyah, 2013). The subject matter contained in this AIK has advantages and disadvantages. The advantages are that the material is more academic. Its weakness is that it lacks functioning religion as a moral, motivational and spiritual basis in solving life's problems. AIK material is more directed at developing good human character by doing good for the benefit of all humans without seeing Muslims or non-



Muslims as proof of one's Islam. The main content of AIK material needs to be reconstructed from normative and historical Islamic scholarship to the dimensions of everyday life. With this, students can return to the Qur'an and Hadith intelligently and functionally.

## CONCLUSION

Morals are human behavior in everyday life that has been attached to a person. Morals are not just polite manners to fellow human beings but also penetrate three relationships: the relationship between humans and Allah, the relationship between humans and humans, and the relationship between humans and the natural environment. So a person can be said to have good character if he can establish relationships in the three

dimensions of life in harmony following the guidance of the Prophet Muhammad. Good or bad human behavior is controlled by the heart, in which there are three main elements, namely will (lust), feelings, and thoughts.

## SUGGESTION

Hopefully, this journal can be helpful, especially for all readers. It is also hoped that, after reading this journal, both readers and compilers can apply good morals following Islamic teachings in everyday life. Although not as perfect as Prophet Muhammad SAW, at least we are among the people in his clan. A student of knowledge should clean himself from all cheating, dirt, destructive beliefs, envy, envy, and flawed character.

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