Al-Islam and Kemuhammadiyahan Competency Exam Model at Universitas Muhammadiyah Parepare

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Abstrak

Tolak ukur keberhasilan mata kuliah Al-Islam Kemuhammadiyahan di Universitas Muhammadiyah Parepare yang paling utama adalah terletak pada perubahan tingkah laku mahasiswa, sikap, dan mental. Model ujian AIK yang dikembangkan tidak hanya sebatas ujian tetapi juga sebagai stimulus agar mahasiswa mampu untuk mencontoh perilaku yang baik di kalangan masyarakat. Penelitian ini bertujuan untuk mengkaji peningkatan pengalaman ibadah mahasiswa melalui Ujian Kompotensi Al-Islam dan Kemuhammadiyahan. Penelitian ini adalah penelitian kualitatif (qualitative research) dan pendekatan yang digunakan adalah pendekatan fenomenologis. Penelitian ini dilaksanakan dalam kurun waktu kurang lebih 2 (dua) bulan dengan melakukan observasi, wawancara, dan tes tulis. Hasil penelitian ini menunjukkan bahwa model ujian AIK di Universitas Muhammadiyah Parepare meliputi 3 tahapan ujian yang harus dilalui oleh mahasiswa yakni taharah, ibadah praktis dan ke-muhammadiyah-an. Apabila ada peserta yang dinyatakan Tidak Lulus maka peserta tersebut wajib mengikuti bimbingan di Lab AIK didampingi oleh dosen/instruktur yang telah ditentukan. Siklus ini berulang hingga mahasiswa dinyatakan telah melulusi 3 tahapan ujian yang dibuktikan dengan sertifikat kelulusan.

Kata Kunci: *Model Ujian AIK, Perubahan sikap, Taharah, ibadah praktis, kemuhammadiyahan.*

Abstract (English-Indonesia)

The most significant criterion for the success of the Al-Islam Kemuhammadiyahan course at Universitas Muhammadiyah Parepare is improvements in student behavior, attitudes, and mentality. The AIK test model created is not just for exams, but also as a motivator for pupils to replicate exemplary behavior in society. The purpose of this research is to look into the rise in student worship experience using the Al-Islam and Kemuhammadiyahan Competency Tests. This is a qualitative study, and the method employed is a phenomenological approach. This study took about 2 (two) months to complete, and it included observations, interviews, and written tests. According to the findings of this study, the AIK exam model at Universitas Muhammadiyah Parepare involves three levels of exams that students must pass: taharah, practical worship, and Muhammadiyah. If a participant is disqualified, he or she must attend guidance in the AIK Lab with a designated lecturer/instructor. This cycle is repeated until the student is declared to have passed all three phases of the exam and is awarded a graduation certificate.

Keywords: *AIK Exam Model, Taharah, Practical Worship, Muhammadiyah.*

Introduction

According to Zuhairini et al., religious education in Higher Education (PT), in this instance Islamic religious education, is supposed to be able to: 1. create Muslim scholars who are committed to Allah SWT (Muksin, 2016); 2. infuse Islamic beliefs in every student (Mannan, 2016). 3. Educating students to be worshipful (Kosim, 2019) and moral (Setiyaningsih, 2020).

Muhammadiyah education teaches religious subjects and general studies concurrently, secondly, updating learning methodologies from classical to modern paradigms, and thirdly, institutional renewal, namely a blend of Islamic boarding schools and school systems. This renewal will, of course, be dynamic in response to the fast-paced changes in the times. Education is significant for Muhammadiyah because it is through education that an understanding of the principles of the Islamic religion may be instilled and passed down from generation to generation (Faridi, 2014).

Al-Islam and Kemuhammadiyahan, abbreviated AIK, is a required course for students at Muhammadiyah Higher Education. The AIK course in Muhammadiyah Higher Education (PT) has a bigger and tiered number of Semester Credit Systems (SKS) than the Islamic Religious Education course in Higher Education, making the educational content more numerous and methodical. It's only that AIK has at least three execution flaws, including credentials, competence, and content. Qualifications are related to the minimum standards of AIK supporting lecturers that have not been met.

At Muhammadiyah University, the learning method associated with Al-Islam Kemuhammadiyahan teachings is an examination of attitudes, knowledge, and abilities in each learning process. Aside from that, this subject is critical in developing students' Muslim character and personality.

This is also a metric for the success of the Al-Islam Kemuhammadiyahan course at Muhammadiyah University, and the most essential thing is that it is based on changes in student behavior, attitudes, and mentality. Students are provided a stimulus in this learning so that they might mimic excellent behavior in society.

Students studying this subject should exhibit good behavior or behavior because it is instilled in Muhammadiyah cadres, namely attitude assessment by looking at benchmarks, namely changes in attitudes and behavior among families and local communities, and the mentality that is formed is mental steel that is prepared to face the truth.

Students who act as juniors are less courteous to their seniors and vice versa, and their behavior is occasionally disrespectful, such as shouting near the lecturer. This is a common occurrence among students.

What causes students to pay less attention to critical concerns related to student social behavior is a lack of full attention from the family and a lack of attention from the lecturers. As a result, kids do things that are harmful in the eyes of society, and they always seek attention by doing things that are bad.

As a result, learning Al-Islam Kemuhammadiyahan is an alternative to altering student behavior from bad to good. By delivering a stimulus to pupils through this learning, students responded, and in a conscious state, students participated in good behavior in accordance with the life norms controlled by each individual's religion.

Evaluation of Al-Islam and Muhammadiyah competency exams is one of the activities carried out by a lecturer to support the achievement of educational goals, and among the evaluations carried out by lecturers is the evaluation of learning outcomes, where this evaluation is carried out to measure the extent of students' knowledge and skills. after getting material and directions from a professor.

Faith, according to the Islamic idea, is a spiritual potential that must be realized via good activities, culminating in spiritual achievements known as taqwa. Pious deeds involve harmony and harmony in the human relationship with Allah SWT, as well as the human relationship with himself, which forms personal piety; human relations with each other, which forms social piety (social solidarity); and human relations with the

natural world, which forms social solidarity. This is the motivation for scholars to pursue a dissertation titled Al-Islam and Muhammadiyah competency exam evaluation system at Universitas Muhammadiyah Parepare.

Several studies were discovered in various scientific publications as literature that were nearly identical to the research the author presented, as follows:

Huda (2018) conducted research on the Evaluation of the Al-Islam Kemuhammadiyahan and Arabic Language Curriculum at SMA Muhammadiyah 1. Muntilan demonstrated the following: 1. ISMUBA curriculum planning at SMA Muhammadiyah 1 Muntilan begins by forming a Curriculum Development Team (TPK), which then develops KTSP documents and decides on strategic planning, programming, and learning. 2. The ISMUBA curriculum is implemented at SMA Muhammadiyah 1 Muntilan in the form of a package system as a stand-alone subject, integrated with other subjects, and in the form of extracurriculars and familiarization. 3. The ISMUBA curriculum evaluation results using the CIPP model reveal that the context is as expected, and the input is good.

Wahyu Nurjaya and colleagues. Assessment of Information Systems Competency in the Information Systems Study Program, Faculty of Engineering and Computer Science, Indonesian Computer University. The world of information technology is continuously evolving and has infiltrated several activities, activities, and human life. Including one in the academic sector that is already owned by the Indonesian Computer University Information Systems Study Program, namely SIMITA (TA Information Systems) (Nurjaya WK & Yudha Saputra, 2013).

The steps that students must complete before they can take the final project or thesis, such as program assessments. This program test was created in 2006 with the goal of measuring students' interest or competence in comprehending programming languages. However, the program test has seen advancements in the implementation of the program test and the evaluation system from year to year.

A good administrative data management system, as well as an objective assessment system, will make it easier to determine students' specialization or proficiency in programming languages before undertaking a thesis or final project. As determined by the compiler, namely Competency Test Assessment Information Systems in the Information Systems Study Program, Faculty of Engineering and Computer Science, Indonesian Computer University.

This study employed an object-oriented information system design analysis method. The PHP programming language and MySql data storage are used to construct this information system. The prototype method was employed in this study to create the system. This includes gathering requirements, creating a prototype, building a prototype, evaluating the prototype, and improving it.

The program testing step begins once the software has been created. If testing has been completed and the program has been made practicable, the program will be implemented as an option for implementing and assessing program tests in the Information Systems Study Program, Faculty of Engineering and Computer Science, Indonesian Computer University. The developed Competency Test Assessment Information System is hoped to make the program test administration process and program test assessments more precise, fast, effective, and efficient, thereby assisting the Final Project and Thesis Committee in carrying out their duties.

Yowoman Dwi Irwanti, Evaluation of Student Competency Tests for Multimedia Skills at Yogyakarta Vocational Schools. Vocational Education Journal. This study intends to assess multimedia skill students at Vocational Schools around Yogyakarta in terms of the following aspects: 1. context; 2. input; 3. process; 4. products; and 5. CIPP cumulatively. This study was carried out at eight SMKs in the city of Yogyakarta. The population consists of 44 assessors. Total

number of saturated samples (Irwanti & Sudira, 2014).

A questionnaire is used for data collecting. Validity testing with expert opinion, concept validity with a limited test, and product moment correlation analysis. Cronbach's Alpha is used in the reliability test. Descriptive analysis is a data analysis technique.

According to the findings of this study, the competency exam of multimedia skills students at Vocational Schools around the City of Yogyakarta is regarded from the following perspectives: 1. context is in the very appropriate category (84.7%); 2. input is in the very appropriate category (87.61%); 3. process is in the very good category (89.94%); 4. product is in the very good category (82.78%); and 5. CIPP is in the very good category (86.62%).

Muhamad Afandi, Elementary School Learning Assessment. This book is a simple book that can be used as reference material, guidance, or guidance for educators (teachers) in carrying out learning evaluations in elementary schools because the author explains the nature of learning in elementary schools, the basic concepts of learning evaluation, assessment standards according to BNSP, evaluation instruments learning, data processing, this book is equipped with, understanding learning, learning outcomes and learning objectives.

BSNP assessment principles, guidelines for assessment by educators, standards for the use of assessment results, types of learning evaluation, learning evaluation techniques, development of test and non-test technique instruments, preparation of test and non-test technical instruments, validity, reliability, level of difficulty, and differentiability Benchmark Reference Assessment (PAP), Norm Reference Assessment (PAN), and Data Processing (Afandi, 2013).

This book's presentation paints a clear image of how to conduct learning evaluations in primary schools, making it simple to understand. As a result, this book deserves to be published in order to meet the educational

community's demands and to contribute to the treasury of knowledge.

Learning evaluation is critical for educators to perform since it is done not only to determine learning outcomes, but also to determine how the assessment might improve students' abilities in the learning process. As a result, Rina Febriana (2019) hopes that this book will be valuable to all prospective students and other readers.

It is intended that the findings of this study will serve as a policy reference for adopting the Al-Islam and Muhammadiyah competency test model in order to improve students' worship practices.

Research methods

This is a qualitative study with a phenomenological methodology. This study took about 2 (two) months to complete, 1 month for data gathering and 1 month for data processing. This study was carried out at Universitas Muhammadiyah Parepare. Taking into account the researcher's knowledge of the conditions of growth of AIK education in that location.

Researchers collect data by observing, interviewing, and developing tests. Field notes are used to record the outcomes of observations. The contents of field notes are ordinary events, temporal interactions, and their interpretations. In terms of interviews, the researcher spoke with members of Universitas Muhammadiyah (UM) Parepare's leadership, the Chair of LP2IK (Lembaga Pengembangan Pondok Al-Islam dan Kemuhammadiyahan), and AIK teachers at the Universitas Muhammadiyah (UM) Parepare Campus. The research material contains the AIK learning process at Universitas Muhammadiyah Parepare as well as all connected learning tools.

Results and Discussion

The following are the results of an interview with one of the AIK teachers when questioned about the history and objectives of Al-Islam and Kemuhammadiyahan education for students:

> "Background may be closely related to student characteristics. In this case,

competence is not just skills or knowledge but attitude. "So with the existence of Al-Islam and Muhammadiyahan, it is hoped that students' attitudes now and later after graduating will become human beings who can truly apply what they learned during the Al-Islam and Muhammadiyahan lessons" (Rosmiati Ramli, 3 October 2022).

So, in addition to producing students who are competent in their disciplines, AIK instructors hope that Al-Islam and Muhammadiyah education would transform views for the better after they have fully integrated into society. These goals and directions are consistent with Universitas Muhammadiyah Parepare's ambition of being a world-class university in science, technology, and the arts based on Islamic values by 2033.

Muhammadiyah Higher Education, as a tertiary institution under the Muhammadiyah Association, has a mission to accomplish Muhammadiyah's mission, which is to provide Al-Islam and Muhammadiyah education as part of the broadest sense of amar makruf nahi munkar da'wah. Turning to the head of LPPIK, he was asked what subjects the Al-Islam and Muhammadiyahan courses at Universitas Muhammadiyah Parepare covered, how many semesters were held, and how they were allocated.

"In my opinion, Al-Islam and Muhammadiyah education here is a special characteristic of courses at Universitas Muhammadiyah, which really supports students in forming noble individuals. This AIK course is divided into 6 credits consisting of AIK I to AIK VI" (Najib Laady, 1 October 2022).

Initially, Al-Islam and Muhammadiyah education at Universitas Muhammadiyah Parepare was only offered as local material, but it has since been incorporated into the institutional curriculum. It comprises classes on the Koran, Aqidah, Morals, Worship, and Muhammadiyah. The material presented in the first semester is Islamic religious education.

Furthermore, the discussion of this course is enhanced by expanding understanding, application, and practice of reading the Qur'an. By the completion of this lecture, students will be able to read the Al-Qur'an fluently, grasp its contents, and apply and implement it in everyday life for themselves, their families, and society as an embodiment of Islamic preaching. A worship course has been added, specifically for the second semester, that discusses thaharah, prayer, congregational prayers, various types of prostration, fardhu prayers in the shafar, prayer, zakat, infaq, sodaqoh, fasting, hajj, and umrah.

Moral principles are covered in semester III. This course covers an introduction to religion, angels, Allah's literature, prophets and apostles, personal morality, morals in the family, social morals, visiting, neighbors and nation, the last day and destiny.

Universitas Muhammadiyah Parepare strives to establish an environment that fosters the development of its students' religious behavior. Their age is adolescence, which is the time between childhood and adulthood. Although the development of this component of personality began earlier, the climax occurred during adolescence, because adolescents became adults after passing through this age. Various upheavals or crises occur throughout this period due to its position as a transitional period between childhood and adulthood. This upheaval or crisis is mostly tied to affective, social, intellectual, and moral dimensions.

Al-Islam and Kemuhammadiyahan Education at Universitas Muhammadiyah Parepare assisted students in navigating this difficult transition period. Students get a taste of community life while on campus. This would be extremely beneficial to pupils as experience in preparing them to confront actual life in society in the future.

Students encounter a variety of economic, social, and cultural backgrounds that are not always the same as their own. This encourages kids to recognize and change their own attitudes and behavior when dealing with other friends, resulting in a tolerant attitude and behavior.

After receiving Al-Islam and KeMuhammadiyahan education, students are

expected to be able to understand, live up to, and practice Al-Islam and KeMuhammadiyahan values, both in explaining understanding, practicing certain skills, or practicing values both in carrying out the practices that are ordered and in abandoning the actions that are prescribed. forbidden. As a result, the assessment offered by Al-Islam and Kemuhammadiyahan lecturers is an accumulative assessment based on Al-Islam and Kemuhammadiyahan practical exam scores, evidentiary data or records of student infractions, as well as their behavior. As a result, the assessment describes the general behavior of pupils in all facets of life.

To achieve the desired results, in accordance with the objectives and interview questions, the researcher interviewed several informants related to the role of Al-Islam and Muhammadiyah education at Universitas Muhammadiyah Parepare, namely students, Al-Islam and Universitas Muhammadiyah lecturers, and LPPIK administrators at Universitas Muhammadiyah Parepare regarding religious behavior, namely:

According to information received from lecturers in the Al-Islam and Kemuhammadiyahan sub-subject of morality, Al-Islam and Kemuhammadiyahan education develops the following attitude among ta'awun students at Universitas Muhammadiyah Parepare

> "Because most students have worked and served the community, when I'm in class I sometimes ask, what was the impression of their experience? yes, alhamdulillah sir, we are studying here not in vain even though we face various challenges, especially when it comes to money. We help each other to our friends" (Syakilah, October 1, 2022)

According to the findings of the foregoing interviews, Universitas Muhammadiyah Parepare students were already at the level of carrying out moral behavior from within, without expecting anything in return. The role of Al-Islam and Kemuhammadiyahan education can promote the religious behavior of Universitas

Muhammadiyah Parepare students by assisting economically underprivileged individuals. The ta'awun attitude is the actualization of morality lecture material values, specifically morals towards fellow human beings (khablum minan nas). KH. Ahmad Dahlan's life principles have also been absorbed in the Kemuhammadiyahan topic, who is highly worried about the impoverished and orphans as his appreciation from QS. Al-Maa'uun/107:1-7;

From its origin till now, Al-Ma'un's theology has always inspired Muhammadiyah activists, and the spirit of Al-Ma'un's theology has always been taught theoretically and culturally in Muhammadiyah Universities at various levels, including at Universitas Muhammadiyah Parepare. In carrying out their tasks, they acknowledge the need of daily prayers, namely:

> "When I go to college and want to go home, I don't forget to pray sir, always read prayers, asking Allah SWT" (Muhammad Alwi, October 4, 2022).

This was also recognized by the majority of the other pupils, namely:

> "In carrying out lectures and practicing in the field when I return home, I try to always pray to Allah SWT" (Taufik Rais, 24 October 2022).

Other pupils noticed this as well. The features of students at Universitas Muhammadiyah Parepare are impacted by the study of Al-Islam and Muhammadiyah, particularly the sub-subject of worship and morals, which teaches prayer.

To understand the function of Al-Islam and Kemuhammadiyahan education in the formation of akhlakul karimah. Students must first be indoctrinated with strong aqeedah before they may gain the benefits of an akhlaqul karimah attitude. As a result, the Aqidah and Moral Courses must continue to coexist and be interconnected. Which can determine whether or not Universitas Muhammadiyah Parepare students have good morality.

According to the findings of the interviews, there is a role for Al-Islam and Kemuhammadiyahan education in building

positive student morals. They regard the existence of distinctiveness as an added value, a brand image underlined by students of Universitas Muhammadiyah Parepare that separates it from students of other universities.

Students must be disciplined in carrying out their lectures because they realize the importance of Al-Islam and Kemuhammadiyahan in managing time as much as possible, as described by the informant in the results of his interview, who said:

> "Besides studying at university, we are also studying Al-Islam and Kemuhammadiyahan, so we have to maximize our time, for example there is rest, take a rest before eating and then praying, for example, when it's time to study, we have to follow it well. Yes, in order to make the most of our time, we will use it well" Putri (Nur Aulia, October 22, 2022).

Learning the rules in class during Al-Islam and Muhammadiyah lectures has been shown to develop students who maintain discipline in carrying out their responsibilities as students. Compliance, which began as a compulsion due to the regulations, gradually evolved into a behavior that actually originated from personal awareness, giving rise to a disciplined attitude in carrying out one's job.

Muhammadiyah is an Islamic Da'wah group for amar ma'ruf nahi munkar. Da'wah is carried out through the implementation of various forms of community service, particularly in the sphere of education. Perhaps it is a professional job because it involves actors who are equipped with special knowledge that other members of society do not have, they carry out the job by dedicating themselves completely to it, not just as a hobby, they are specially educated for a long time for this, their work is standardized by knowledge that is developed continuously in that field, and so on.

However, in order to promote professionalism, an Islamic missionary organization for Muhammadiyah health services must develop standards or codes of ethics for Islamic health care. Students will participate in AIK competency examination activities organized by LPPIK at the end of the lecture process, based on various information gathered from research results connected to the implementation of Al-Islam and Muhammadiyah lectures.

The following is information gathered from the LPPIK's head, who stated:

> "The final process of coaching Al Islam Kemuhammadiyahan courses which is carried out formally for students at Parepare Muhammadiyah University is a final test in the form of a competency exam" (Najib Laady, Chair of LPPIK, 1 November 2022).

The LPPIK secretary went on to say:

> "The competency test that all students will pass consists of two exam packages, which include the following: Package I: a. Qur'an reading *(tajwid/tahsin)*, b. Memorization of the Qur'an (Short surahs Juz Amma/juz 30). c. Practical worship in the form of obligatory bathing procedures, ablution and tayammum. d. Prayer procedures that are in accordance with the guidance of the Prophet Muhammad SAW as understood by Muhammadiyah as stated in the Association of Tarjih Muhammadiyah Decisions (HPTM). Package II: a. Muhammadiyah principles, and b. Al-Qur'an/Islamic Insights" (*Makki, LPPIK Secretary*, 1 November 2022).

Of course, the AIK exam implementation follows processes. The following information was derived from the findings of study done by interviewing LPPIK secretaries, who explained that:

1. Participants join UKOM AIK by fulfilling the following requirements:
a. Has attended the Kokurikuler (DAD/Baitul Arqam/Tapak Suci/KOKAM/Hizbul Wathan)
b. Have paid for the AIK Competency Exam through
 http://e-cash.umpar.ac.id
2. Participants only take the exam with a predetermined examiner, unless there is coordination between examiners for certain reasons.

3. Participants re-register to be given a test card. Then follow UKOM AIK in stages.

   Stage I:
   Participants→Registration→Examiner I→Passed→Examiner   II.

4. If a participant is declared Failed, the participant is required to take guidance at the AIK Lab accompanied by a designated lecturer/instructor. After being declared Passed, participants then follow the next stage.

   Participant→Examiner   I/II→Not pass→AIK   Labs→Passed→Next examiner.

5. Participants who have followed all the steps above, then submit the test card to the LPPIK to get a Pass Certificate. (Makki, LPPIK Secretary 1 November 2022).

In keeping with the LPPIK secretary's statement, the LPPIK Chairperson underlined the following:

> "Participants in this UKOM exam are students from semester VIII (Eight) or above from all faculties at Universitas Muhammadiyah Parepare with the following conditions: a. Has paid for the AIK Competency Examination; b. Has participated in co-curricular activities (Baitul Arqam Students/Tapak Suci/KOKAM/Hizbul Wathan)" (Najib Laady, Chairman of LPPIK, 1 November 2022).

Based on the information gathered by researchers through observation, interviews, and documentation, it is possible to conclude that the AIK competency exam is based on AIK courses taken by students, and that this exam will be administered when students are in semester VIII and are in the class-free category. Before taking the thesis test, every student must pass the AIK (UKOM) competency exam. Competency exams are also about more than merely performing commitments as one of the requirements for taking the munaqasyah trial exam; most students grasp Muhammadiyah and there are changes in character and engagement in worship.

A person's devotion to worship cannot be forced, but awareness within the student himself, and this is not only the effect of the full competency exam, but during the competency exam, students are invited to recall the learning of Al-Islam and Keuhammadiyah that they have gone through during the lecture process, so that most students can realize for themselves, particularly the issue of worship.

Conclusion

Introduction to Al-Islam and Muhammadiyah Students at Universitas Muhammadiyah Parepare that is; a. Al-Islam and Kemuhammadiyahan learning systems are associated with the social behavior of students at Universitas Muhammadiyah Parepare; b. Learning is not only about religious knowledge, but also combines it with another knowledge; and c. Before learning begins, students accompanied by subject lecturers must begin with taddarus. Attempting to pray dhuhr in a congregation while also being a member of a cult. This curriculum causes pupils to have more positive behavioral changes; it is also related with learning Al-Islam and Kemuhammadiyahan.

The Al-Islam and Muhammadiyah competency exam evaluation methodology at Universitas Muhammadiyah Parepare is made up of several exam packages, including Thaharah, practical worship, and Muhammadiyah comprehension.

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Author Profile

Short profile in the form of birth data narrative; education from undergraduate level to final education containing study programs, and year of graduation as well as work/activities carried out to date.