

THE ROLE OF *ISMUBA* SUBJECTS IN STRENGTHENING PROGRESSIVE MUHAMMADIYAH STUDENT PROFILE AT CIKAMPEK'S MUHAMMADIYAH VOCATIONAL SCHOOL OF INFORMATION AND TECHNOLOGY

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ABSTRACT

This study aims to analyze the role of ISMUBA education in the progressive Muhammadiyah student profile at Cikampek. Muhammadiyah vocational school of information and technology. This study involves field research. It is concluded that with the recognition and understanding of ISMUBA in the progressive Muhammadiyah student profile in Cikampek Muhammadiyah vocational school of information and technology children gradually can recognize the vision and mission of Muhammadiyah. Also, they can understand their intentional life in this world and gradually find goals and happiness regarding their involvement in the organization. Therefore, educators should be more understood over the role of Muhammadiyah student profile in the progressive vocational school. Furthermore, with the role of ISMUBA in the educational unit, more optimal recognition is expected to form the true character of children, in which they can establish a better nation over the previous generation in an educational unit.

ABSTRAK

Penelitian ini bertujuan untuk menganalisis peranan pendidikan Ismuba dalam penguatan profil pelajar Muhammadiyah berkemajuan di SMK TI Muhammadiyah Cikampek. Penelitian ini termasuk jenis penelitian kualitatif lapangan (*field research*). Disimpulkan bahwa dengan adanya pengenalan serta pemahaman Ismuba di SMK TI Muhammadiyah Cikampek, anak perlahan dapat mengenali visi misi bermuhamadiyah, mengetahui maksud dari hidupnya di dunia ini dan perlahan dapat menemukan tujuan dan kebahagiaannya dalam berorganisasi. Oleh karena itu, pendidik hendak lebih memahami Ismuba pada peranan Profil khidmat pelajar muhamadiyah yang berkemajuan SMK, sehingga dengan adanya peranan Ismuba dalam satuan Pendidikan, pengenalan yang lebih optimal diharapkan dapat terbentuknya karakter yang sejati pada anak sehingga dapat membangun bangsa yang lebih baik dari generasi sebelumnya di sebuah satuan pendidikan.

1. INTRODUCTION

A human is one of Allah's creations in this world. Human is equipped with two components, namely the body and soul (Rahman, 2022). In which these should have to grow and proliferate. In the component of the body, humans are growing and proliferating if their nutrition is fulfilled, have

enough sleep, and do physical training as well as do well-stress management. In addition, except for the body that is required to be grown and proliferated, the component of the soul is also equally important. For the soul, humans need stimulation, a protected exploration environment, and the presence of their parents. In order for the two components to be productively well-functioned, humans need pieces of training and development through the education (Ansori, 2016). The Cikampek's Muhammadiyah Vocational School of Information and Technology is a place for Muhammadiyah charitable business that has born Muhammadiyah junior high school, Muhammadiyah vocational school 2 of Cikampek, and in 2022 is currently still constructing Muhammadiyah vocational school 3 of Purwasari.

Education is the way to foster humans in showing their existence as servants and leaders in constant (Azmi Mustaqim, 2017). Humans' life tasks as servants can be understood in Q.S Adz-Dzariyat verse 56 which means "and I did not create the Jinn and human beings except to worship me". Human life task as a leader on earth can be understood in Q.S. Al-Baqarah verse 30 "Remember when your lord said to the angels: "I am going to place a successive human authority on earth." They asked Allah: "Will you place in it someone who will spread corruption there and shed blood while we glorify your praises and proclaim Your holiness" Allah responded: "I know what you do not know."

The vision of Muhammadiyah education as stated in the decision of the 46th MUKTAMAR (46th Muhammadiyah Congress) regarding the revitalization of Muhammadiyah education is "the formation of human learners who are pious, have a noble character, progress and excel in science, technology, and art as the embodiment of *Tajdid Da'wah Amar Ma'ruf Nahi Munkar* (Wakit, 2016). In addition, the vision of the Muhammadiyah education council as the integrative and holistic primary educational transformation of Al-Islam and Muhammadiyah results in progressive graduates with an ethos of lifelong learning who are able to answer the needs of the times with superior education governance that is globally competitive and inclusive. Arabic, Muhammadiyah, and Islamic subjects in an educational unit is a dignity given to students of Cikampek's Muhammadiyah vocational school of Information and technology. Because the education produces integrated noble, science, art, and technology education in the school new face of *Merdeka Belajar*.

ISMUBA education at the Cikampek's Muhammadiyah vocational school of Information and technology has a strategic role in the form of the subjects of local contents as the characteristic of Muhammadiyah and becomes a spirit of the entire learning in the education units that must be able to realize four educational pillars, namely *to know, to do, to live together, to be*, and is supported by the spirit of *learning throughout life*. Furthermore, it is able to deliver the community of vocational school education units to have skilled characteristics in his field to be a progressive ideal Muslim

personality. This study discusses ISMUBA subjects which give the role and urgency of forming a progressive Muhammadiyah student profile. With forming Muhammadiyah characteristics in students, it reflects life to love Indonesia as a nation, and religion and produces a progressive soul.

2. METHOD

This research belongs to field research, which the reason using this is because the researcher must go into the field, engage with local communities, be involved with community partition which means participating to feel what they feel. “this study is substantially the method to figure things out specifically and the reality of what is happening amidst the community life.”

According to the aforementioned description, qualitative research is considered appropriate due to its nature and integrity conforming to issues formulated by previous authors, which contains the embodiment of the progressive Muhammadiyah student profile at Cikampek’s Muhammadiyah vocational school of information and technology. Aligned with the previous research, qualitative research also aims to gather data that were primarily obtained according to the meaning and facts in fields. The research data were collected through interviews with ISMUBA teachers and the principal of the curriculum. Documentation taken for this research was ISMUBA curriculum documents and lesson plans. Meanwhile, the observation was conducted while the ISMUBA lesson was going in class.

3. RESULT AND DISCUSSION

3.1 Characteristics of the Cikampek’s Muhammadiyah Vocational School of Information and Technology

Muhammadiyah as a social organization has ideology as the identity of organizational understanding. An ideology for Muhammadiyah organization plays a role as the frame of the movement to achieve the mutual goals (Fatah & Rasai, 2021). Ideology is a group of systematic concepts from one’s thought or possessed by a group of people as an understanding, theory, or way to accomplish goals (Krishna, 2021). To run an ideology, learning is developed by the *Hybrid Model Learning System/Blended Learning System* which principally is used to benefit the power of online learning under the *synchronous-asynchronous* and face-to-face patterns.

Muhammadiyah Vocational School of Information and Technology possesses the characteristics to invite the community into Islam as well as command goodness and prevent badness (Q.S. Ali Imran verse 104) (Haerisma, 2016). The Muhammadiyah movement is carried out to uphold and praise Islam in which a truly Islamic society can furthermore be realized (Rusydi, 2016). Muhammadiyah ideology affirms as follows: (1) Muhammadiyah organization is an Islamic

movement that aspires and works to actualize true Islamic societies, (2) Muhammadiyah believes that Islam is Allah's religion revealed to his prophets, since Adam, Ibrahim, Musa, Isa, until Muhammad, as Allah's guidance and mercy for humankind (Syamsurizal, 2021), (3) Muhammadiyah religious understanding practices Islam according to Al-Qur'an and Sunnah and works for Islamic teaching implementation covering *Aqidah*, *Akhlak* (moral), a praying, and *muamalah duniawiyah* (on earth fundamental practice), and (4) Muhammadiyah's nationalism is how to actively fight for and fill the independence of Indonesia, actively maintain the integrity and build the Unitary Republic of Indonesia with the spirit of gratitude in order to get God's blessing, in order to be a beautiful, clean, holy and prosperous country under God Almighty's protection (QS Saba verse 15) (Romadlan, 2020).

Eventually, Muhammadiyah's ideology must be the identity of Muhammadiyah's society under the outline of Muhammadiyah's struggle. Muhammadiyah, in the beginning, encountered passive Islamic diversities, whilst its establishment in the modern era especially in the whole fields faces humanitarian situations and active Islamic diversities. The current Muhammadiyah looks toward a lifestyle that is essentially different from the 20th people's lifestyle.

The Muhammadiyah's goals are to uphold and praise the Islamic religion to realize true Islamic societies (Purba & Ponirin, 2013). Muhammadiyah is an Islamic movement that carries out *da'wah* and *tajdid* for the realization of a truly Islamic society. As *Da'wah* movement, Muhammadiyah invites people to embrace Islam (*da'wah ila al-Khair*), command for the goodness (*al-amr bi al-ma'ruf*), and prevent badness (*al-nahy 'an al-munkar*) {QS. Ali Imran (3) verse 104}. It furthermore creates safety, happiness, and prosperity in this world and the hereafter. Therefore, the whole citizen, leader, and all the components in Muhammadiyah, including charitable businesses and people in it, should understand and actualize it in the real life.

"So be steadfast in faith in all uprightness; (O prophet) the natural way of Allah which He has instilled in all people. Let there be no change in this creation of Allah. That is the straight way; but most people do not know (QS. Al-Rum verse 30)" (Nursalim & Iskandar, 2021). How is the Muhammadiyah's religious understanding?

Muhammadiyah, as a socio-cultural religious movement, in its historical dynamics, it always tries to respond to various life developments which refer to Islamic teaching and are sourced from two primary teachings, Al-Qur'an and *As-sunnah Almaqbulah*. It can be seen from Muhammadiyah's article of association chapter II article 4 paragraph 1 (Usman, 2014). As a matter of fact, *Assunnah Almaqbulah* is used after the inauguration, likewise, the decision of *Majelis Tarjih* in the national congress XXV regarding *Manhaj Tarjih* and the development of Islamic thought in Jakarta in 2000, and previously used in the terminology of *Assunnah Almaqbulah*.

To achieve its aims and objectives to realize a truly Islamic society, Muhammadiyah commands Amar *ma'ruf nahi Munkar* and *tajdid* manifested in efforts for the whole areas of life. Moreover, Majelis Tarjih and Tajdid (MTT) as well as Majelis Tabligh and special Dakwah (MT-DK) carried out the matters of the development of Da'wah and religious areas.

3.2. The Role of ISMUBA at the Cikampek's Muhammadiyah Vocational School of Information and Technology

Hasbullah stated that education is a process of guidance, demand, or leadership in which it contains elements such as educators, students, goals, and others (Mansir, Parinduri, & Abas, 2020). Meanwhile, according to Drs. M. Ngalim Purwanto in his book "Practical and Theoretical Educational Science", it is mentioned that education is the effort of adults in children's interaction to lead spiritual and physical development to maturity (Purwanto, 2007). In the learning program outlines (GBPP) of Islamic education in the public school, it is stated that religious education is a conscious effort to prepare students, as well as believe, comprehend, appreciate, and practice Islamic religion through the activities of guidance, instruction, and training following to pay attention to appreciate other beliefs (Hawi, 2016). Islamic education is the same as life purposes set by Allah. In Al-Qur'an, Allah has informed the purposes of why Allah creates humans and gives them life or what the purpose of the human's life is. "*Wa khaluqtul Jinna Wal Insa Illanliya 'buduuni*" (I did not create Jinn and humans except to worship Me) (Q.S. Adz-Dzariat verse 56) (Munir, 2021). Moreover, human life's purpose is being the servants of Allah, followers of Allah, and obeying God's will.

Islamic and Muhammadiyah roles (ISMUBA) have the strategic position among the subjects of the whole majors because among the subjects teachers are obliged to practice the routine customs as forms of *Da'wah* and Indicator success of the instruction along with the practice to make students fully understood and be the spirit of the entire activities under the educational implementation at Cikampek's Muhammadiyah vocational school of information and technology.

Regarding Cikampek's Muhammadiyah vocational school of information and technology, this school has a pivotal role in commanding "*Amar Ma'ruf Nahi Munkar*". In its thought and ideology communicatively, the progressive Muhammadiyah is one which able to answer the need of the time, including organizational life, Islamic understanding, Muhammadiyah understanding, and Arabic language, since Muhammadiyah transforms Muhammadiyah educational institutions, both internally and externally, in the world of works and the educational process, because ISMUBA chain onto the profile of Muhammadiyah's cadre institutions in the educational units.

Students who study ISMUBA are characterized by values described in the following discussion. (1) Child's sensitivity to feeling its existence and something as part of the bigger

composition in ISMUBA. (2) Child's ability to describe some assessment and reaction toward a project of Muhammadiyah student profile, also students can answer the questions from teachers regarding what they feel and think about Muhammadiyah. (3) Relatively controllable child's reaction toward some events they have experienced in the process in their surrounding environment to include in Muhammadiyah and learn to absorb some values from an event under *aqidah* (belief), *akhlak* (moral), and organization where in it ISMUBA also is taught in class. Furthermore, (4) child's bravery to accept what they consider true. Smart children, in form of intelligence, learn ISMUBA comes from their basic thought.

The roles of ISMUBA to strengthen Muhammadiyah's student profile on children are as follows. (1) ISMUBA becomes the prominent base for children (Baidarus, Hamami, Suud, & Rahmatullah, 2020). Making ISMUBA teachers or parents the first who give their children an understanding of the definition and meaning of all that children in the process have encountered. (2) ISMUBA helps students to formulate their mission in life. The main mission for them is to be the pious progressive children in Muhammadiyah. (3) Together reading Al-Qur'an and associating its meaning to life. (4) telling Stories of Muhammadiyah figures. (5) discussing the issues of ISMUBA from all perspectives. (6) involving students in school social activities and fostering the spirit of togetherness associated with social values, students used to peers, and caring for others and their surroundings.

According to the author's observation at the Cikampek's Muhammadiyah vocational school of information and technology, this school has numerous achievements where it builds achievements, in which this school becomes the largest center of excellence Muhammadiyah private vocational school in West Java which reckons 2112 students along with the additional program, namely industrial class and Muhammadiyah student association's *Friday Tanfidz Korb Mubaligh* (conveyors). The activities associated with ISMUBA are implemented inside and outside school learning hours through the study of Cikampek's Muhammadiyah branch leader's strategic plan which considerably produces some roles in the progressive ISMUBA instruction, in the students' contexts, and outside school, especially as Muslim students with good manner.

4. KESIMPULAN

According to the discussion above, introducing and being understood toward ISMUBA is crucial for children. With these, children gradually can understand the vision and mission of Muhammadiyah, know the intention of their life, and can find out the purpose and happiness being included in the organization. Teachers supposedly understand comprehensively ISMUBA on the role of the progressive Muhammadiyah student profile. Furthermore, with the role of ISMUBA in the

educational units, the recognition is optimal and is expected to form the true character of children, so that it can help to build a better nation than the previous generation in an educational unit.

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