
Developing Morals in Non-Formal Education for Semester IV Students of Sharia Economics at PUTM Muhammadiyah University Mataram

Abdul Wahab¹, Ahadiyah Agustina²

Universitas Muhammadiyah Mataram, Indonesia^{1,2}

abdul.wahab822@gmail.com¹, ahadiyah.agustina92@gmail.com²

Keywords

Coaching,
Morals, Islamic
Ethic

Abstract

The existence of education that has the nuances of noble morals is very important not only to equip students to practice the religious values they adhere to, but the most important thing is to enable students to become human beings with noble character (noble morals). Based on this, I wrote a service about "Moral Development in Non-Formal Education for Semester IV Students". The problems of this research are: 1 How is moral coaching implemented in non-formal education for Semester students, so the aim of this service is to describe the implementation of moral coaching for fourth semester students of the Sharia Economics Study Program including the coaching context, coaching input, coaching process and coaching results. This service is field service (field research) with a direct approach to students. The samples in this service are all elements involved in the moral development process of fourth semester students including the lecturer team, TU, fourth semester students of the Sharia Economics Study Program. Based on the results of the service, it is known that the context of moral development for fourth semester students of the sharia economics study program is in accordance with the concepts of Islamic and Muhammadiyah education. The educational input consisting of students, teachers, facilities and infrastructure is overall quite good. The moral development process is generally considered to be going quite well, including: the 2-1 coaching pattern gives students space to study, do good deeds and preach at the same time, varied coaching methods using all possible methods such as teaching, refraction, calmness, forgiveness and advice. The results of coaching generally show positive results and meet the minimum standards of morals for a Muslim, including morals towards Allah, morals towards others and morals towards oneself.

INTRODUCTION

Muhammadiyah University of Mataram is located between Pegesangan and Mataram, which does not rule out the possibility of being impacted and influenced by the lifestyle of students in that city. Symptoms that lead to the deterioration of student morals are not difficult to find in the environment around campus. Dating among female students has become a culture that is difficult to eradicate. Students even consume pornographic videos and smoke on campus without any shame. In Islam, this kind of behavior is absolutely not permissible. It is possible that in a place like a quiet boarding house, students will do something more reckless than that. Inesri, Afrinaldi, Wati, S., & Dewi, Y. (2023)

It turns out that the decline in morals does not only occur in individual morals, but morals in the social sphere of society are also starting to occur, such as the loss of respect for parents, friendliness and a sense of caring for the social environment in which they live, starting to fade, making students seem to live in an Ivory Tower separated from the environment. social. Students tend to live more individually than actively in communities that have positive activities such as organizations, leadership and so on. Jepri. P., Faizin, & Ravico (2021).

This kind of lifestyle that ignores Islamic values and eastern culture occurs due to the dha'fu al-Iman (weakness of faith) of the younger generation so that they easily fall into disobedience and sin. If the faith of the younger generation of Muslims is stable, they will always be bound by Allah's provisions and will not dare to deviate from His path. Other causal factors that are no less important are dha'fu al-mutaba'ah (weak control) and bi'ah sayyiah (bad environment). Some students come from outside the area so they are no longer among their families and far from parental supervision. Even though they are old enough, some students are psychologically mature and cannot yet be trusted, so being away from their parents is interpreted as living freely without

supervision. The situation gets worse when students find a living environment that is not conducive to maintaining their faith and tends to have a bad influence.

When viewed from the perspective of Islamic education, the above phenomenon is a form of failure that cannot be tolerated. Prevention and improvement efforts were carried out massively and intensively involving all components of the Muslim community. Islamic education has more responsibility than other education because it prioritizes values and the formation of morals, while the priority of other education is simply fulfilling sensory needs. Herein lies the essence of Islamic education as a means or *furshoh* to prepare a Muslim society that truly understands Islam, forming people who have good morals and are obedient and submissive to Allah alone. Munawaroh, N., & Ijudin. (2022).

Ibn Miskawih, an Islamic philosopher who is an expert in Islamic character education, stated that educating morals is something that is very important in Islamic education. Instilling morals is the first step towards perfection and thinking. Even if Islamic laws are understood in their true sense, they are a school of ethics. Worship ceremonies such as prayer, Hajj and others are essentially not just *ubudiyah* but also moral training for the soul and teach how to have morals and love humans in a broad sense (Azra, 1998: 84).

Regarding the moral damage of the younger generation, Ibn Miskawih's theory above suggests that the duties and responsibilities in educating morals carried out by Islamic educational institutions from primary education to higher education are increasingly difficult. Moral education or in popular general terms character education is starting to be echoed to inspire the vision and mission of educational institutions. Muhammadiyah University of Mataram, for example, with the vision of becoming a center for Islamic education and science and technology development that provides direction for change, formulates among

its missions, namely developing human resources based on Islamic values and providing direction for change in order to create a mainstream society (Muhammad, 2016).

Efforts to educate morals launched and carried out by such formal educational institutions are not enough. Synergy needs to be built with other educational institutions as supporters, including non-formal education which is more oriented towards real training and practice. Interesting phenomena on campuses recently show the development of religious life which needs to be appreciated. From general observations, it can be seen that Islamic study groups emerged, incidental religious activities entitled "Ramadan on Campus", social and humanitarian service actions and others. Activities like this are usually centered at the campus mosque, but some move from outside the campus independently through student Islamic boarding schools (Mihardja, M., & dkk. 2021).

Around the Mataram Muhammadiyah University campus, non-formal Islamic educational institutions have developed which educate students by creating Islamic bi'ah. Among these institutions is Ma'had Muhmahamdiyah. The Management of the Student Islamic Boarding School (hereinafter abbreviated as PUTM) sees students as a part of the Muslim community who need to be protected and saved from moral decay. Students who are looking for maturity in thinking are faced with the tangled spread of various ideologies and thoughts as well as the temptation of lust and need a bi'ah (environment) that protects and directs them to find their identity and achieve their dreams (Mesiono, Wijaya, C., & Siregar, I. A., 2019).

Managing student ma'had in pre-survey interviews is not the same as managing Islamic boarding schools in general. This is because the student subjects, namely students, are not full-time students at Islamic boarding schools

but rather students at Mataram Muhammadiyah University and others who have duties and responsibilities in lectures that are not light. Apart from that, psychological conditions that indicate maturity require special treatment and interactions so that they are not depressed, rebellious and leave coaching. Educational programs are designed in such a way that they place more emphasis on developing morals and syakhsiyah without disturbing the lecture process they undergo on their respective campuses, especially the sharia economics study program (Maghfir, O. F., 2022).

One of the efforts to realize education like the one above is that students must be provided with special education that carries the main mission of fostering noble morals. Education like this can provide direction to students after receiving various knowledge and knowledge in their respective fields (majors), so that they can practice knowledge in the midst of society while remaining based on universal values of truth and goodness. For this reason, the existence of education with a nuance of noble morals is very important not only to equip students to practice the religious values they adhere to, but the most important thing is to enable students to become human beings with noble character (noble morals). Moral education carries the main mission of creating humans (students and graduates) who have noble morals and are able to practice the knowledge and skills they acquire in the form of attitudes and behavior without abandoning these noble moral values (Kususi, 2023).

RESEARCH METHODE

The method used to realize this Community Service activity is by coaching for two days with the following description. Kurnianingsih, F., & dkk. (2022):

Day One

Session one: Coaching on morals

- a) Introduction to morals.
- b) Interactive discussion about how morals are in everyday life.

Session 2: coaching on Muhammadiyah

Day two: Practice moral development. (Mekarisce, A. A. 2020).

RESULTS AND DISCUSSION

Moral Development Process for Fourth Semester Students of Sharia Economics Study Program 1. Coaching Pattern From the data it is known that the coaching pattern developed is a 2-1 pattern, namely 2 years of intensive study program and 1 year of service. From the perspective of moral education, this pattern provides space for students to study, practice charity and preach. Meanwhile, from the perspective of non-formal education, it is quite common to know the term internship. As for the approach used, namely the adult learning approach, it indicates that the coaching carried out at Al-Ausath Pesma is not rigid and adapts to circumstances. This kind of approach has psychological advantages, namely that students do not feel pressured and their lecture activities do not feel disadvantaged. Students are also treated as adults who are given extensive responsibility for themselves so it is good to foster awareness. However, this kind of approach also has administrative shortcomings, namely if it is not supported by good communication and openness, it will disrupt the coaching system (Kumalasari, 2019).



Figure 1. Service activities

Moral Development Methods From the presentation of data regarding coaching methods, it is known that the methods applied by pesma include teaching methods (ta'lim), habituation methods (riyadhoh), improvement methods (islah) and exemplary methods. This shows that this service development implements all possible methods. From the methods that have been carried out, it seems that the islah method which contains targhib and tarhib has not been optimal. This is because giving tarhib (threats, punishment) is relatively difficult compared to others considering that human instincts don't like it, especially since students are students who feel mature and don't deserve to be punished. Here the coaches are required to think about the best way if they are forced to give punishment (Kompri, 2018).

Coaching Pattern

The 2-1 Pattern: An Integrated Approach

The 2-1 coaching pattern, consisting of two years of intensive study followed by one year of service, is a structured yet flexible approach that combines academic learning with practical experience. This model serves to holistically develop students both intellectually and morally.

1. Intensive Study Phase (2 Years):

- **Academic Rigor:** During the first two years, students undergo a rigorous academic program that covers the theoretical foundations of

Sharia economics. This period ensures that students gain a comprehensive understanding of economic principles, legal frameworks, and ethical considerations specific to Islamic finance.

- **Moral Foundations:** The curriculum is designed to incorporate moral and ethical teachings, aligning with the principles of Sharia law. This integration helps students to internalize the importance of ethical behavior in their professional and personal lives.

2. Service Phase (1 Year):

- **Practical Application:** The service year allows students to apply their academic knowledge in real-world settings. Engaging in community service and charitable activities enables students to practice the values they have learned, fostering a sense of social responsibility and ethical conduct.
- **Experiential Learning:** This phase is akin to an internship in non-formal education, where students gain hands-on experience and understand the practical implications of their studies. Such experiential learning is essential for reinforcing theoretical knowledge and developing practical skills.

Adult Learning Approach

The adult learning approach employed in this coaching pattern recognizes the maturity and autonomy of the students, offering a flexible and adaptive learning environment.

1. Psychological Benefits:

- **Reduced Pressure:** By treating students as adults and allowing for a flexible learning environment, students feel less pressured and more engaged in their studies. This approach helps in creating a supportive and conducive learning atmosphere.
-

-
- **Fostering Responsibility:** Students are given significant responsibilities, promoting self-awareness and independence. This responsibility encourages them to take ownership of their learning and moral development.

2. Administrative Challenges:

- **Communication and Transparency:** Effective implementation of the adult learning approach requires robust communication and transparency between educators and students. Without these elements, the flexible structure may lead to administrative challenges and disrupt the coaching process.

Moral Development Methods

Comprehensive Moral Development Framework

Al-Ausath Pesma employs a multifaceted approach to moral development, incorporating various methods to ensure holistic growth.

1. Teaching Methods (Ta'lim):

- **Formal Instruction:** This method involves direct teaching of moral and ethical principles. Formal lessons ensure that students have a clear understanding of the theoretical aspects of morality and ethics in the context of Sharia economics.

2. Habituation Methods (Riyadhoh):

- **Developing Good Habits:** Through repetitive practices and routines, students develop good moral habits. This method is essential for internalizing ethical principles and making them a natural part of daily behavior.

3. Improvement Methods (Islah):

- **Encouragement and Deterrence:** The islah method includes both positive reinforcement (targhib) and deterrence (tarhib). However,
-

implementing tarhib poses challenges as students, who view themselves as mature, are often resistant to punitive measures.

- **Balancing Discipline and Maturity:** Educators must find a balance in disciplining students without undermining their perceived maturity. This requires thoughtful and strategic approaches to ensure that corrective actions are effective without being counterproductive.

4. Exemplary Methods:

- **Role Modeling:** Educators and mentors serve as role models, demonstrating ethical behavior through their actions. This method emphasizes the importance of leading by example, providing students with tangible models of moral conduct.

Challenges in Islah Method

The islah method, particularly the aspect of tarhib, faces significant challenges due to the natural aversion to punishment among students who perceive themselves as mature individuals.

1. Resistance to Punishment:

- **Mature Students' Perception:** Students often resist punitive measures, believing that they are beyond the stage of needing such discipline. This resistance can hinder the effectiveness of the tarhib aspect of the islah method.
- **Finding Effective Solutions:** Coaches and educators need to devise strategies that balance the need for discipline with respect for students' maturity. Creative and sensitive approaches are required to implement tarhib effectively without causing resistance or alienation.

2. Coaches' Role:

- **Strategic Discipline:** Coaches must employ strategic discipline that is fair, consistent, and perceived as just by the students. This involves
-

clear communication of expectations and consequences, ensuring that students understand the rationale behind disciplinary actions.

- **Support and Guidance:** Beyond discipline, coaches should provide continuous support and guidance, helping students navigate moral dilemmas and reinforcing positive behavior through mentorship and encouragement.

CONCLUSION

The moral development process for fourth-semester students in the Sharia Economics Study Program is a comprehensive endeavor that integrates academic learning with practical service. The 2-1 coaching pattern, supported by an adult learning approach, provides a conducive environment for moral growth. The varied methods of teaching, habituation, improvement, and exemplary conduct collectively contribute to the holistic development of students. However, challenges in implementing punitive measures within the *islah* method highlight the need for sensitive and adaptive strategies to ensure effective moral education. This analysis underscores the importance of flexibility, communication, and role modeling in nurturing ethically grounded future professionals in the field of Sharia economics.

REFERENSI

- Inesri, Afrinaldi, Wati, S., & Dewi, Y. (2023). *Peran Guru Mewujudkan Akhlakul Karimah pada Siswa Dalam Pembelajaran Al-Qur'an di Madrasah Diniyah Takmiyah Azwaliyah Tarok Kota Bukittinggi*. *Jurnal Pendidikan dan Konseling*, 3-6.
- Jepri. P., Faizin, & Ravico. (2021). *Manajemen Pembinaan Santri sebagai Pelopor Da'i di Pondok Pesantren Hataska Kabupaten Kerinci*. *Jurnal Riset Publikasi Mahasiswa*, 119.
- Kompri. (2018). *Manajemen dan Kepemimpinan Pondok Pesantren*. Jakarta: Prenada Media Group.
-

-
- Kumalasari, S. P. (2019). *Fungsi actuating dalam pembinaan karakter santri di pondok pesantren al-qur'an harsallakum*. Doctoral dissertation, IAIN BENGKULU, 30-31.
- Kurnianingsih, F., & dkk. (2022). *Modul Pembinaan Penguatan Kapasitas Kelembagaan Perangkat Desa di Daerah Pesisir*. Tangjung Pinang; Pulau Dompak: Laboratorium Komunikasi dan Sosial (LAB KOMSOS), Fakultas Ilmu Sosial dan Politik.
- Kususi. (2023). *Manajemen Pesantren*. Jawa Tengah: Penerbit Lakeisa.
- Maghfir, O. F. (2022). *Manajemen Pembinaan Akhlak Dalam Pembelajaran Santri Di Pondok Pesantren Nur El-Falah Kubang Petir Serang*. Al Amin: Jurnal Kajian Ilmu dan Budaya Islam, 139.
- Mekarisce, A. A. (2020). *Teknik Pemeriksaan Data pada Penelitian Kualitatif di Bidang Masyarakat*. Jurnal Ilmu Kesehatan Masyarakat, 150-153.
- Mesiono, Wijaya, C., & Siregar, I. A. (2019). *Manajemen Peningkatan Mutu Kreativitas Santri Pondok Pesantren Mawaridussalam Kabupaten Deli Serdang*. Jurnal Pendidikan dan Keislaman, 292.
- Mihardja, M., & dkk. (2021). *Penerapan 5 S dalam Membentuk Peserta Didik Berakhlak Mulia pada SDS Muhammadiyah 4 Jakarta Timur Berdasarkan Sistem Pendidikan Nasional*. Jurnal Hukum Islam dan Pranata Sosial Islam, 4.
- Muhammad, H. (2016). *Studi Pengantar Pendidikan Agama Islam*. Sumatra Barat: Isi Padangpanjang Press.
- Munawaroh, N., & Ijudin. (2022). *Pendidikan Agama Islam dan Budi Pekerti*. Garut: Cahaya Terbit Nusantara.
- Siswanto, H., & Muhammad, A. D. (2024). The Role of Islamic Boarding Schools as Educational Institutions for Forming the Character of Students. *Anjasmoro: Islamic Interdisciplinary Journal*, 2(1), 1–13. Retrieved from <https://e-journal.bustanul-ulum.id/index.php/anjasmoro/article/view/7>
-