



Implementation of Melati 1 Taruna Cadre Training of Muhammadiyah Student Association through Islamic Education Learning in Forming the Character of Grade VII Students at Muhammadiyah Al-Amin Junior High School, Sorong City

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Abstract

This study examines the implementation and impact of Taruna Melati 1 cadre training through Islamic Religious Education in shaping the character of grade VII students at Muhammadiyah Al-Amin Junior High School, Sorong City. Using a qualitative approach and Interpretative Phenomenological Analysis (IPA), data were collected through interviews with students, teachers, and IPM mentors. The results show that the training integrated Islamic values, leadership, and interactive activities, contributing to students' discipline, responsibility, self-confidence, cooperation, and social awareness. Despite challenges related to time, facilities, motivation, and parental support, the program contributed to strengthening students' Islamic character and Muhammadiyah identity.

Keywords: *Islamic Religious Education; Student Character; Taruna Melati 1.*

Abstrak

Penelitian ini mengkaji pelaksanaan dan dampak pelatihan kader Taruna Melati 1 melalui pembelajaran Pendidikan Agama Islam dalam membentuk karakter siswa kelas VII SMP Muhammadiyah Al-Amin Kota Sorong. Penelitian menggunakan pendekatan kualitatif dengan metode Interpretative Phenomenological Analysis (IPA). Data dikumpulkan melalui wawancara dengan siswa, guru, dan pembimbing IPM. Hasil penelitian menunjukkan bahwa pelatihan mengintegrasikan nilai-nilai Islam, kepemimpinan, dan kegiatan interaktif yang berkontribusi terhadap kedisiplinan, tanggung jawab, rasa percaya diri, kerja sama, dan kepedulian sosial siswa. Kendala berupa keterbatasan waktu, fasilitas, motivasi, dan dukungan orang tua diatasi melalui penyesuaian jadwal dan pendekatan fasilitator.

Kata kunci: Pendidikan Agama Islam; Karakter Siswa; Taruna Melati 1.

INTRODUCTION

Education is a fundamental aspect of human life that plays a role in improving the quality of individuals and society. According to Ki Hadjar Dewantara, education is an effort to guide all the natural forces that exist in children so that they as humans and members of society can achieve the highest safety and happiness (Dewantara, 2004). Education is also the main instrument in the social process that allows individuals to develop their potential and contribute to national development (Tilaar, 2012).

Character building continues to be pursued in order to equip the next generation with good personalities, high literacy skills, and superior competencies in facing the era of the industrial revolution 4.0, including in aspects of critical and analytical thinking, creativity, communication, and cooperation (Muhammad Zul Ahmadi, 2020). The characters that must be possessed by junior high school students include discipline, hard work, independence, a democratic spirit, a spirit of nationalism, appreciation for achievement, love of peace, concern for the environment and society, and a sense of responsibility (Dharmayana & Wiguna, 2021).

In this context, Islamic Religious Education plays an important role in strengthening character development through the internalization of Islamic values, morals, discipline, responsibility, and social awareness in students' daily lives. Islamic Religious Education also guides students to develop faith, good manners (akhlak), honesty, tolerance, empathy, and respect for others. Through learning and habituation, these values can be applied consistently both at school and in the community. Therefore, Islamic Religious Education is not only oriented toward religious knowledge but also serves as an important foundation for forming students who are morally responsible, confident, and socially aware.

In schools, there are various organizations that accommodate the interests and talents of students, such as the Intra-School Student Organization (OSIS) which is commonly found in junior high and high schools, and the Intra-Madrasah Student Organization (OSIM) at the Madrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA) levels. In addition, the Muhammadiyah Student Association (IPM) is an autonomous organization under Muhammadiyah and is present at the junior high and high school levels. Muhammadiyah itself has seven autonomous organizations, namely Aisyiyah, Nasyiatul Aisyiyah (NA), Muhammadiyah Youth (PM), Muhammadiyah Student Association (IMM),

Muhammadiyah Student Association (IPM), Hizbul Wathan (HW), and Tapak Suci (TS) (Mukhlis, Purnomo, & Naâ, 2022). Muhammadiyah is one of the Islamic movements that is growing in Indonesia. This organization was founded by K.H. Ahmad Dahlan in Yogyakarta on November 18, 1912 (Duriani, 2022). The main purpose of its establishment is to build a society based on Islamic teachings, increase faith and devotion to Allah, and deepen religious understanding through the principle of *amar ma'ruf nahi munkar*. In addition, Muhammadiyah also plays a role in improving the quality of education.

One of the autonomous Muhammadiyah organizations that plays a role in student development is the Muhammadiyah Student Association (IPM), which was founded in 1961 ('Iffatuzzahroo' & Suripto, 2024). This organization aims to form Muslim students who are knowledgeable, have noble morals, and have skills that support them in practicing Islamic values (Khoirudin, 2014). To achieve this goal, IPM applies various character education values in all its activities, including discipline, hard work, independence, appreciation for achievement, good communication, responsibility, social and environmental concern, love of peace, nationalism, democracy, creativity, honesty, and religiosity.

One effective method in instilling character values for IPM members is through basic leadership training. This training aims to provide a basic understanding of the concept of good, appropriate, and appropriate leadership, so as to form a strong leadership character. With continuous coaching, members are expected to appear as skilled leaders in various situations (Situmorang et al., 2022). Strengthening character in the IPM organization is an important aspect, especially in dealing with the increasingly obvious degradation of national and state values (Fauziah et al., 2021).

Various training programs have been implemented to improve skills, leadership, and character building for students who are members of school organizations. As expressed by Effendi & Imani (2022), the educational approach and interactive discussions in training activities have been proven to be able to strengthen the leadership spirit of IPM members at SMK Muhammadiyah 1 Pematang. In addition, the seminar, discussion, and experience sharing methods also provide a deeper understanding to IPM members in developing organizations through literacy movements (Makhrus & Cahyani, 2017).

IPM supports the formation of a civilized society through various efforts, such

as strengthening student communities by developing ideological, intellectual, and political potential. This aims to ensure that students can act as agents of change in the social order and become a critical force in overseeing government policies. IPM also realizes the importance of instilling social and political awareness in students from an early age, considering that they are still in the stage of finding the direction of their interests.

Character education is a system that aims to instill fundamental values that include aspects of knowledge, awareness, and actions in implementing these values. These values include the relationship between individuals and God Almighty, themselves, fellow human beings, the surrounding environment, and the country. Strengthening national character can be achieved through the formation of individual character. However, because humans live in a certain social and cultural environment, the development of individual character must be carried out in a relevant social and cultural context. In other words, the process of character education cannot be separated from the influence of the social environment, community culture, and national culture.

Character education plays an important role in forming citizens who are ethical, moral, and behave in accordance with the norms and values that apply in society. In addition, character education is an effective means of preparing the younger generation as the main pillars of the nation's success in the future (Mustofa & Setiyowati, 2021). Character cannot be formed instantly, but must be developed through training, habituation, and a continuous process (Kurniawan, 2018).

This study fills the gap from previous studies that focused more on Character Education through the selection of different organizations (Anshori et al. 2024; Uyun 2020; Tito & Azhar 2023; Pramesti & Paksi 2023; Yuliana & Jinan 2019; Faatihaturun & Jinan 2021; Hansyah 2022). The novelty or renewal in this study lies in the focus on exploring the implementation process and impact of training for cadet cadres in the Muhammadiyah Student Association to shape student character. In accordance with the objectives of the study, namely to determine the implementation and impact of training for cadet cadres of the Melati 1 Muhammadiyah Student Association in shaping student character, analyzing the obstacles faced in the implementation of Taruna Melati 1 Muhammadiyah Student Association on students, knowing the impact of Taruna Melati 1 Muhammadiyah Student Association in shaping student character, knowing the factors that influence success and failure in training cadet cadres of the Melati 1 Muhammadiyah Student Association in

shaping student character.

METHOD

This study uses a qualitative approach. Qualitative methods are used in natural object conditions, data analysis is inductive/qualitative (Sugiyono, 2013). The use of a qualitative approach is based on the questions and objectives of the study where the data obtained is used to describe the experiences of informants, understand patterns and relationships between informant experiences and examine the interpretation of the meaning of the experiences of informants (host community) for the implementation of the impact of the training of cadres of Melati 1 Muhammadiyah Student Association in forming character. Qualitative data collection was carried out through in-depth interviews with informants and the results of field observations. This study uses the Interpretative Phenomenological Analysis (IPA) method to conduct a detailed examination of the experiences of informants in undergoing training of cadres of Melati 1 Muhammadiyah Student Association to be expressed in their own terms and not based on a predetermined category system (Smith et al., 2009). The focus of phenomenology lies in how we give meaning to experience. The methodology underlying phenomenology includes four stages: Bracketing, the process of identifying by suspending any preconceived beliefs and opinions about the phenomenon being studied.

This study uses a phenomenological approach to obtain data on participant experiences. Phenomenology is a study that describes an individual's experience of a phenomenon that culminates in the essence of the individual's experience who has experienced the phenomenon (Cresswell, 2018; Cresswell & Poth, 2018). The data collection technique with a phenomenological approach is carried out using in-depth interviews with a semi-structured interview method. Semi-structured interviews are the most frequently used interviews in interpretive phenomenology research (interpretive phenomenology analysis) to explore how participants understand their experiences (Frost, 2011). Through semi-structured interviews, researchers can engage in dialogue, use modified questions, and follow interesting topics that arise during the interview (Frost, 2011).

Participants in this study were 7th grade junior high school students at Junior High School of Muhammadiyah Al-Amin, Sorong City (host community) who were involved in participating in the training of cadre cadets Melati 1 Muhammadiyah student association. In this study, in order to obtain representative data from the participants, participants were also selected from

various backgrounds, for example from gender, area of residence, socio-economic status and activeness in participating in organizations. The selection of participants was also based on considerations of knowledge about the Muhammadiyah student association organization so as to know the context of the problems needed in the study.

This study uses interpretive phenomenological analysis or what is known as IPA (Interpretative Phenomenological Analysis). According to Kahija (2017) IPA assumes that in order to understand individual experiences in detail, the researcher's conception is needed through interpretive activities carried out through two interpretation activities. First, participants directly interpret their experiences, then the researcher interprets the interpretation through interview transcripts. IPA is a qualitative research approach that explores personal life experiences in detail to find out how individuals understand those experiences (Frost, 2011; Etaugh & Smith, 2008).

RESULT AND DISCUSSION

1. Initial Motivation and Expectation

A seventh grade student at Junior High School of Muhammadiyah Al-Amin, Sorong City who participated in the Taruna Melati 1 cadre training said that they participated in the Taruna Melati 1 training because they wanted to learn to become a better and more disciplined person. When the teacher and IPM senior came to class to explain about this training, I was interested because they said we would learn a lot about leadership, organization, and also how to be a good Muhammadiyah student. In addition, I want to have many friends and new experiences. They said this training can help us be more confident and brave in speaking in public.

Self-Determination (Deci & Ryan, 1985) states that intrinsic motivation arises from basic human needs for competence, relatedness, and autonomy. In this context, students feel that by participating in the training, they will become more competent and able to manage themselves in school and organizational life.

Thus, based on the experience of 7th grade junior high school students at Junior High School of Muhammadiyah Al-Amin, Sorong City, it shows that the Melati 1 Taruna Training not only functions as an IPM organizational agenda, but also becomes a strategic means in forming

student character at the junior high school level. Based on the interviews above, participants showed a high awareness of the importance of the training in forming leadership, responsibility, and Islamic values. According to the theory of character formation in education (Lickona, 1991), student motivation to be involved in activities like this becomes the initial foundation for forming a strong character, especially when the activities are integrated systematically through the role of teachers and school organizations.

Based on the opinions of the participants, it was stated that there were hopes in participating in the Taruna Melati 1 training, namely (1) strengthening self-confidence so that students hope that the training can help them be more confident, especially in communication and social interaction. In addition, there was (2) increasing discipline and responsibility because participants wanted to be more disciplined in living school life and organizational activities. It can form a leadership spirit where participants hope to learn to lead and become individuals who can set an example for their friends. Having (3) active involvement in organizations where grade VII students want to be part of IPM actively and make real contributions to the school environment. There is hope that it can (4) form Islamic character even though it is not explicit, but because the context of IPM and Taruna Melati 1 activities are based on Muhammadiyah values, there is an implied hope for the development of Islamic character such as honesty, trustworthiness, and helping each other.

Thus, based on the results of interviews with grade VII students participating in the training of Taruna Melati 1 Muhammadiyah Student Association cadres, it was found that most students had hopes of experiencing positive changes in personality and social aspects. The hopes that emerged included the desire to increase self-confidence, discipline, leadership, and active involvement in the IPM organization. This finding is in line with the theory of character development according to Lickona (1991) which states that character consists of three main components, namely moral knowing, moral feeling, and moral action.

2. Experiences during Training

Grade VII students at Junior High School of Muhammadiyah Al-Amin, Sorong City who participated in the training of Taruna Melati 1 cadres

stated that their experience during the training could be seen from the training atmosphere, activities and materials explained, active involvement during the training, and the differences between the Taruna Melati 1 training and other school activities. Most students stated that their experience during the training of Taruna Melati 1 was very memorable. Students felt that they had gained many new things that they had never experienced in a regular school environment. This training not only instills Islamic and Muhammadiyah values, but also provides space for students to explore their potential, learn to work together, and increase their self-confidence.

When viewed from the training atmosphere, it shows that the majority of participants described the training atmosphere as fun and full of challenges. Although there were some tiring sessions, students still felt motivated because of the trainer's communicative approach and interactive activities. Several students added that the family atmosphere was very pronounced, especially during group discussion sessions and educational games. They felt heard and appreciated. "Sometimes I'm tired, especially when the material is about organizations, but I get excited again because there are exciting games and cheers. The IPM seniors are also nice and make the atmosphere lively." Thus, the training atmosphere is conducive to forming a meaningful learning experience, and the combination of challenges and fun supports character building. The training atmosphere is considered fun, full of challenges, and different from regular school activities. Participants feel more motivated to learn because the activities are interactive and applicable.

Activities or materials preferred by grade VII students are quite varied but generally include Leadership Values, History and Ideology of Muhammadiyah, Organizational and Public Speaking Training, Collaborative Games and Ice Breaking. Thus, the training materials effectively form aspects of character such as leadership, courage, and self-confidence. In addition, learning is not only theoretical, but also applicable. According to Lickona's Character Education Theory, character education must include three main components: moral knowing, moral feeling, and moral action (Lickona, 1991).

Comparison of Taruna Melati 1 training with other school activities according to grade VII students at Junior High School of Muhammadiyah Al-Amin, Sorong City, namely Taruna Melati 1 training is significantly different from regular school activities. They consider

that this training focuses more on character building, moral values, and life skills. According to participants "In regular schools there are more academic lessons. But here we learn to be leaders, work together, and be closer to friends and teachers.". Thus, the training provides a holistic approach that not only emphasizes cognitive aspects, but also affective and psychomotor. In addition, it can encourage character strengthening that is not fully covered by the formal curriculum.

3. Perceived changes

Grade VII students at Junior High School of Muhammadiyah Al-Amin, Sorong City who participated in the training of Taruna Melati 1 cadres stated that the changes felt after participating in the training were that most students said that they felt positive changes after participating in the training of Taruna Melati 1. These changes were mainly felt in the aspects of their personality and involvement in the school environment and organizations. There were (1) Increased Discipline and Responsibility Where. Many students stated that they became more disciplined, especially in terms of time and completing school assignments. They began to realize the importance of being responsible for the tasks given both in class and in organizational activities.

(2) Growth in Self-Confidence where the training helped students become more confident in expressing opinions, appearing in public, and daring to take roles in organizational activities. According to Bandura's Self-Efficacy Theory (1997), self-confidence develops from direct experience (enactive mastery), social experience (vicarious experience), and verbal reinforcement (verbal persuasion). The Taruna Melati 1 training facilitated these three aspects through simulation activities, group work, and motivational sessions.

(3) Role Activation in Organizations and Schools where after training, students become more actively involved in school activities, such as becoming class administrators, participating in extracurricular activities, and participating in IPM activities. According to the Theory of Active Participation by John Dewey, effective learning is that which allows students to be actively involved in decision-making and social processes. In this context, training has succeeded in encouraging students to not only become participants, but also active actors in the school environment. (4) Awareness of Islamic and Organizational Values where training strengthens students' understanding of Islamic values, such as

honesty, brotherhood, and trustworthiness. In addition, students become more familiar with the role of IPM as a character-building organization. In the theory of Islamic character education, it emphasizes the integration of spiritual, moral, and social aspects in students.

Thus, the training of Taruna Melati 1 implemented by the Muhammadiyah Student Association (IPM) has a significant impact in shaping the character of grade VII students at Junior High School of Muhammadiyah Al-Amin, Sorong City. Based on the results of the interview, this training not only provides a conceptual understanding of the basic values of the organization and Islam, but also forms real behavior in students' daily lives.

4. Social and Environmental Impact of Schools

Grade VII students at Junior High School of Muhammadiyah Al-Amin, Sorong City who participated in the Taruna Melati 1 cadre training were of the opinion that the social and environmental impacts of the school after participating in the Taruna Melati 1 cadre training, the grade VII students at Junior High School of Muhammadiyah Al-Amin, Sorong City felt a significant change, both in the social environment of the school and in the way they interacted on a daily basis. One participant said that his classmates showed a more positive response and respected him after the training. They saw changes in the way he spoke, behaved, and in terms of the responsibilities he began to take on in the school environment. The teachers also gave similar responses.

Thus, the social and environmental impacts of the school felt by grade VII students during the Taruna Melati 1 training were the Positive Social Response from Friends and Teachers where classmates began to appreciate and support positive changes in the participants, in addition, teachers saw changes in behavior that were more polite, responsible, and active in class. Improved Quality of Social Interaction where participants found it easier to establish healthy and positive relationships with classmates, and communication and empathy skills increased.

5. Challenges or obstacles

A seventh-grade student at Junior High School of Muhammadiyah Al-Amin, Sorong City who participated in the training for Taruna Melati 1 cadres stated that the challenges or obstacles they felt were, "I find it difficult to wake up early and participate in physical activities because I

am not used to such discipline. But I try to get used to it, listen to the guidance of the mentors, and remember my goal in participating in this training.” In the training process for Taruna Melati 1, one of the biggest challenges faced by participants, especially seventh-grade students, is adjusting to the disciplined and dense rhythm of activities.

Based on the results of an interview with one of the participants, the biggest difficulty lies in the aspect of time discipline, especially in getting used to waking up early to participate in the training agenda that starts at dawn. This challenge is quite significant considering that the participants come from junior high school levels who are generally not used to highly structured and intense activity patterns. However, through the guidance of the instructors and the participants' internal motivation, these obstacles can be gradually overcome. Students begin to show a willingness to change and adapt to an environment that demands responsibility and punctuality.

One of the main challenges faced by the participants of the Taruna Melati 1 training, especially the seventh grade students at Junior High School of Muhammadiyah Al-Amin, Sorong City, is adjusting to the discipline system implemented during the training. Based on the results of an interview with one of the participants, he stated that "the biggest difficulty is waking up early and participating in physical activities because they are not used to such discipline." This shows that in the early stages, students experience obstacles in adapting to activity patterns that prioritize discipline and responsibility.

Regarding the implementation process of Taruna Melati 1 in schools, seventh grade students at Junior High School of Muhammadiyah Al-Amin, Sorong City who participated in the training of Taruna Melati 1 cadres were of the opinion that the implementation of the Taruna Melati 1 IPM Activity at SMP Muhammadiyah Al-Amin based on the results of interviews, the activity has been routinely carried out every year as part of the cadre formation process of the Muhammadiyah Student Association (IPM). This activity is one of the leading programs in shaping the character and leadership of students, especially seventh grade students.

The stages or processes of implementing the training which include planning, implementing, evaluating the planning of TM 1 activities are carried out collaboratively between IPM supervisors, IPM administrators

at the school level, and the school (especially teachers who are student supervisors). In this stage, the training curriculum, activity themes, speakers, schedules, and logistical needs are designed. Adjustment to the academic calendar is also a major consideration. The implementation of the activity usually lasts for 2-3 days in the form of in-house training. The materials provided include insight into IPM, leadership, organization, time management, as well as Islamic and Muhammadiyah values.

School and Teacher Involvement in Supporting Activities, especially teachers and principals, provide full support for the implementation of TM 1. The form of support includes granting permission to use school facilities, time allocation in the student activity calendar, and mentoring by teachers during the training process. Teachers play a role not only as facilitators, but also as models who internalize character values.

Changes in student behavior or character after participating in training, namely an increase in discipline where many students show positive changes in discipline, both in terms of time regularity and in fulfilling school obligations. Changes in social attitudes where students who initially tended to be individualistic, after participating in training, began to show a more caring attitude and cooperate with their friends. Higher responsibility where students who participate in training are more reliable in completing group tasks and individual tasks.

However, there are also major obstacles faced in the Implementation of the Melati 1 Cadet Training at School, namely time constraints. The implementation of the Melati 1 Cadet training is often disrupted by a busy academic schedule, reducing the opportunity for students to participate in training optimally. The lack of adequate facilities to support training activities is also a problem. For example, the absence of a special room or equipment that can be used during activities.

The internal school also faces obstacles in terms of scheduling which sometimes clashes with academic activities. In addition, support from several parties, including parents, is still limited in providing attention to training activities. The facilities available at school do not always support the training to its full potential. The lack of space or equipment for practical activities such as physical exercise or group

CONCLUSION

The implementation of the training for Taruna Melati 1 at Junior High School of Muhammadiyah Al-Amin, Sorong City was carried out systematically and in a planned manner, involving teachers, IPM instructors, and IPM administrators. The training was carried out outside of class hours, combining Islamic material, leadership, and interactive practical activities. The impact was significant on the character formation of grade VII students, especially in terms of discipline, responsibility, self-confidence, cooperation, and social concern. Students became more active in organizations, showed changes in attitude, and began to understand Islamic values and their identity as Muhammadiyah students.

The main obstacles in implementing the training were time constraints due to a tight academic schedule, limited physical facilities to support activities, lack of motivation and discipline from some students, lack of support from parents, and suboptimal internal school coordination. However, these challenges were successfully overcome with various strategies, such as adjusting the schedule, a more interesting approach, and motivation from instructors and facilitators. These obstacles actually became a means of character formation through habituation to discipline and responsibility.

The impact of this training is very positive and real in students' lives, including increased motivation to learn and sense of responsibility, courage to speak and self-confidence, activation of social and organizational roles in schools, awareness and internalization of Islamic values, increased quality of social interaction and concern for friends.

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