The Dynamics of Religious Education in Higher Education

by Artikel 2

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Faridi¹

¹Universitas Muhammadiyah Malang, Indonesia; faridi@gmail.com

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ABSTRACT

This study aims to identify and understand the dynamics of religious education as indicated by students' attitudes from non-Muhammadiyah backgrounds to the dynamics of spiritual practice at the Faculty of Islamic Religion, University of Muhammadiyah Malang.. This research uses a qualitative approach with the type of case study. The data collection technique is done through observation, interviews, and documentation. At the same time, the data analysis is done through collection, condensation, presentation, followed by concluding. The study results show that religious practices that non-Muhammadiyah students often observe include; *Qunut,* the number of *rakaah* in Tarawih prayer, *Tawassul,* Dhikr together after *fardhu* prayer with a bright voice *(jahr).* Students consider the ordinance of worship as unimportant, and it is a subjective choice that must be respected and should not be disputed. On the one hand, non-Muhammadiyah students remain committed to sticking to the worship traditions that have been practiced since childhood. However, the practice of worship is still based on Fiqh, so it is flexible and dynamic.

Corresponding Author:
Faridi
Universitas Muhammadiyah Malang, Indonesia; faridi@gmial.com

1.   INTRODUCTION

Indonesia is a multicultural country consisting of many islands, tribes, languages, cultures, and religions (Awwaliyah, 2017; Dakir, 2017; Ilyasin & Tohet, 2020). From these religions, several socio-religious organizations were born. These various socio-religious organizations often cause friction and even inevitable conflict, including disputes between mass organizations within the Islamic faith (Ghofur & Subahri, 2020).

So far, the most respected Islamic organizations in Indonesia are Muhammadiyah and Nahdlatul Ulama (NU) (Budiman & Setyahadi, 2019) . These two Islamic organizations have different perspectives and produce various fatwas (Nurhayati et al., 2018; Almuhajir, 2021). However, these differences are limited to problems of understanding and religious practice that are khilafiyah furuiyyah (twigs, details) and not problems that are proposals (roots, principles) or basic core teachings (Fauzanto, 2020).

Minor differences like this are commonplace in various phenomena of religious understanding and practice, as a consequence of the development of culture and community structure of Muslims who continue to experience intellectual and cultural struggles, as well as the creative response of Muslims to the dynamics of internal and external life (Miswanto, 2020).

This shows the existence of multiculturalism in higher education institutions that must be fostered and fostered. Multiculturalism is not an ideology that stands apart from other ideologies (Marzuki et al., 2020). Multiculturalism requires a set of concepts that are the construction of the idea of multiculturalism to be used as a reference to understand and develop it in the nation's life, especially in society. Multiculturalism can be seen as a cultural basis (Cultural Basis) for citizenship and citizenship, and education (Suprapto, 2014). The values of multiculturalism in the context of religious life have the following characteristics, namely; learn to live in differences, mutual trust, respect mutual, mutual understanding, mutual respect, open in thinking, appreciation, and interdependence, conflict resolution, and reconciliation nonviolence(Aprilianto & Arif, 2019).

Muhammadiyah is one of the Islamic organizations engaged in da'wah, social, amar ma'ruf nahi munkar and education (Pusvitasari & Sukur, 2020; Yuliyati, 2020). The contribution of Muhammadiyah in the field of education is unquestionable (Rahmawati, 2019; Thohir et al., 2021). This is evidenced by the number of educational institutions that have been established, from the lowest level to higher education (Ruslan, 2020; Santoso et al., 2021). In education, Muhammadiyah has contributed to building the nation through the development of human resources from elementary to tertiary levels (Kholili & Fajaruddin, 2020). As an Islamic reform organization, Muhammadiyah has no small impact on the nation's progress, especially Muslims in Indonesia (Faruq, 2020).

Muhammadiyah education is based on a combination of faith and progress of thinking (Rohman & Mulyati, 2019; Aristyasari & Faizah, 2020), which means that Muhammadiyah education seeks to integrate faith education as a basic foundation in religion and as a form of an open mind in action (Wahyuni et al., 2018; Syaifuddin et al., 2019; Putri, 2020).

Students who are in college to become intellectuals must reflect an ideal personal figure (Sukmawati & Rafni, 2020). The transformation process they undergo is expected to significantly bring about change (Chamadi & Sumantri, 2019). A student will become an agent of change who has several potentials for improving the socio-cultural environment in which they will be in the future (Muhith, 2017; Wulandari, 2020).

The University of Muhammadiyah Malang (UMM), as one of the educational institutions (charities) belonging to the Muhammadiyah organization, which accommodates many students from various mass organizations, certainly faces many obstacles. These obstacles are among others because apart from the lack of public understanding of Muhammadiyah, students who study at the University of Muhammadiyah Malang empirically come from various regions throughout the archipelago, even some of them come from different parts of the country, of course, have differences in culture, social status, values, personal abilities (intellectual, mental and social), including an understanding of religion.

Suriansyah et al., (2021) , in their research, say that students' diversity cannot be separated from their educational background before they enter college. Their ability to understand their religion is a reflection of their diversity (Zulfaizah, 2018). Ainah et al., (2020) said that students' religious activities must be improved so that they understand the spiritual field as a complement to their scientific competence.

Dwi & Sari (2020) said that to strengthen their religious understanding, students look for more dominant religious sources through the internet and social media. They seek spiritual insight through ustadz, who are active in the online world because they think that listening to lectures online is practical, easy to get, and easy to understand the content of the classes.

Prasetia (2020) said that the religious culture of students had an impact on their religious behavior. Elbadiansyah (2017) and Setiani et al., (2020) reveal that the strategy for developing religious diversity through religious culture to improve Islamic character creates a spiritual atmosphere in the university environment. Hafid et al., (2020) said that the people's perception of the Tubbi Taramanu District towards Muhammadiyah was diverse; some people supported it, some felt it was expected, and there were even some people who firmly rejected Muhammadiyah.

In their research, Habibi et al., (2021) explained that Al-Islam and Kemuhammadiyahan are compulsory subjects and courses that characterize Muhammadiyah Universities throughout Indonesia. AIK in Muhammadiyah universities is in line with the goals of religious education in universities. Students' response, mostly Nahdlatul Ulama (NU) backgrounds, is excellent, as evidenced by their acceptance indicators for these courses. They can add new insights about the Muhammadiyah organization and its management and gain a new understanding of religion. A few students give a poor response because they already have a strong knowledge, so AIK is only considered like other subjects and does not affect their ability.

Based on the research above, there are exciting things to study: students studying at Muhammadiyah University with different religious understanding backgrounds. Some students have a spiritual experience of Nahdaltul Ulama', Muhammadiyah, Persis, Al-Irsyad, etc. In other words, the religious understanding of students at the University of Muhammadiyah Malang is very plural and has different multiculturalism.

Students at the Faculty of Islamic Religion are not only limited to the followers of Muhammadiyah but also from non-Muhammadiyah backgrounds, and the number is arguably the majority. These are among other things that often raise questions in the community: how do they practice their worship when they are not from Muhammadiyah circles? Do they (non-Muhammadiyah background) have to become members of Muhammadiyah, or can they perform worship like the implementation of their daily religious practices?. Based on this description, the focus of this research is to understand the dynamics of religious education of students with non-Muhammadiyah backgrounds on spiritual practices at FAI, University of Muhammadiyah Malang; and also the steps taken by students with non-Muhammadiyah backgrounds in responding to differences in religious rituals at FAI, University of Muhammadiyah Malang.

2. METHODS

This study uses a qualitative approach because this causal understands in-depth the phenomena, events, or symptoms related to the attitudes of students from non-Muhammadiyah backgrounds towards religious practices, along with the steps of non-Muhammadiyah students in responding to differences in spiritual practices at the Faculty of Islamic Religion, University of Muhammadiyah Malang. The type of research is a case study, a variety of in-depth analyses on individuals, groups, organizations, program activities, and so on in a specific time. In this study, the researcher uses a single case study that only covers one social environment, namely: the Faculty of Islamic Religion, University of Muhammadiyah Malang, with the consideration that students from non-Muhammadiyah backgrounds in the Faculty of Islamic Religion are the majority.

Data collection techniques commonly used in qualitative research include: first. Observations were made on religious education activities, student behavior and attitudes, and socio-cultural conditions at the University of Muhammadiyah Malang. Data collection techniques by carefully observing the observed events or behavior of the object under study. Observations were carried out in three stages: starting with descriptive comments broadly by describing the general situation and conditions in the Faculty of Islamic Religion; focused observation; explore in-depth about the various practices of worship in the Faculty of Islamic Religion; and selective observation; After repeated analysis and comment, a narrowing was finally carried out by conducting particular observations to determine the attitudes of students with non-Muhammadiyah backgrounds towards the implementation of religious practices, and the steps taken by students with non-Muhammadiyah backgrounds in responding to differences in religious rituals at the Faculty of Islamic Religion, University of Muhammadiyah Malang.

Second, Interview; data collection technique by conducting conversations between two parties to obtain the research objectives. Or the process of getting information through face-to-face question and answer between the interviewer and the informant or the person being interviewed openly allows the resource persons (respondents) to provide solutions broadly. Interviews were conducted with three lecturers and five students at the University of Muhammadiyah Malang.

Third, Documentation; This technique is used to collect data from non-human sources in documents or archives related to research objectives. The documents obtained by the researchers are related to the Vision and Mission, the curriculum at the Faculty of Islamic Religion, student activities, faculty policies, etc. There are several reasons why documentation techniques are needed, including the data available from this source is relatively cheap; documents are a stable, inexpensive, and accurate source of information and can be re-analyzed; documents are a rich source of information and are contextually relevant/fundamental in their context; this source is a legal statement that can fulfill accountability, and this source is non-corrective, so it's not hard to find (Moleong, 2017).

Data analysis is the process of tracking, organizing, and sorting data into patterns so that data is easy to understand and findings can be shared with others. Data analysis was carried out through an interactive model concerning the data analysis concept of the Miles and Huberman (2014) model, namely, collection, condensation, presenting, and conclusion (temporary conclusion, verification, and conclusion). The flow of data analysis is a unified, interrelated, and repetitive process during and after data collection.

To obtain the validity of the data, the researchers used the following guidelines: First, to extend the observation period so that the degree of confidence in the data collected grew stronger. Second, triangulation or checking the validity of the data by utilizing other data outside the existing data for matching purposes or as a comparison against the data. Triangulation that researchers do is a triangulation of methods and sources. Thus, the data that the researcher has obtained using the same way and source is compared with the data that the researcher has obtained using other methods and sources. Third, member check, confirming data to informants about all data found to be more accurate to avoid bias and researcher subjectivity. And they are fourth, conducting peer checks through Focus Group Discussions (FGD) with several colleagues at the Faculty of Islamic Religion, University of Muhammadiyah Malang.

3.   FINDINGS AND DISCUSSION

Attitudes of Non-Muhammadiyah Students Towards Religious Practices

As one of the groups in society that has received the most comprehensive education, students have a much broader horizon among all their contemporaries. They have been in education for so long, causing them to have better quality and quantity of education and have experienced a very long socialization process with various ethnic groups, languages, and religions, thus forming a unique life for them (Habibi et al., 2021).

Compared to the pattern of life in other institutions, life in higher education facilitates the formation of various social actualizations. It causes students to have a much broader view without being separated by primordial ties and religious ideologies (Suriansyah et al., 2021). It can be emphasized that students have the characteristics of courage in voicing and understanding themselves and their surroundings, are open to any changes, have a strong sense of solidarity or solidarity with others and the surrounding community.

These characteristics have enabled them to know the negative and positive aspects sharply, the weak point of every phenomenon that is and will occur. That is among other things that encourage students not to worry about things that are not urgent for life together, including worship procedures.

Based on interviews with several informants, both Muhammadiyah and NU backgrounds, about the differences in worship practices at the University of Muhammadiyah Malang, the students did not have a problem with this. They consider it a subjective choice that must be respected.

X1 says that Fiqh is a variant of a particularistic pattern of religious understanding. Fiqh is the dominant product of human reason, and its truth can be questioned, peeled off, changed, or even discarded at any time. However, according to X2, claims against the legacy of classical intellectual heritage (turats) are often seen as intellectual arrogance, violating fatten and the roots of Islamic traditions.

When asked the question, did they perform the prostration of *sahwi* in congregation at the Fajr prayer at UMM, while the imam did not recite the *qunut*? They answered they did not do it because even though it was *sunnah ab'adh*, the worship procedures at the University of Muhammadiyah Malang did not make *qunut* tradition. For some adherents of Islam, reading *qunut* in the Fajr prayer is a must to be precise in the second *raka'ah*. If he does not do this, at least the person concerned must perform the prostration of *sahwi* as a mistake/negligence of not reading the *qunut*.

Reading *qunut* during the Fajr prayer is a *fiqhiyah* phenomenon. However, some Muslim communities, especially Islamic communities in Indonesia, view Fiqh as identical to Islamic law, and Islamic law is similar to God's rules. As a result, Fiqh tends to be considered as the rule of God himself. With that perspective, the books of Fiqh are seen as a collection of God's laws, and because God's law is the most correct and unchangeable, the books of Fiqh are not only seen as religious products but as religious books themselves. As a result, for centuries, Fiqh occupied a highly respected place as part of religion itself and not part of the product of religious thought.

The same thing happens in the activity of dhikr together with a loud voice (*jahr*). According to X3, dhikr is asking for forgiveness and protection from Allah; this is done together with a loud voice (jahr), can also be done individually (*munfarid*). Most importantly, according to X3, we must always do dhikr; in addition to expecting the pleasure of Allah, dhikr also affects inner peace. Among NU circles, dhikr is generally done together (in congregation) and sung in a loud voice (*jahr*); on the other hand, in Muhammadiyah circles, such things are not usually done. Muhammadiyah does it in a low voice (*sir*).

Likewise, with the Tarawih prayer, none of the informants had a problem with it. They did it according to the tradition that was used to be done at Muhammadiyah University. In fact, according to them, the Tarawih prayer, which is carried out using twenty *rakaat* and eight *rakaat*, finishes almost the

same. Because the twenty *rakaat* is carried out quickly, while the eight *rakaat* is even longer. The difference lies in the reading of the letter. Usually, Tarawih prayers with several thirteen *rakaat* reading choices are generally rather long letters. In comparison, Tarawih prayers with several twenty-three *rakaat* letters that he reads are generally short letters.

Regarding *tawassul*, non-Muhammadiyah students still believe that it must be maintained, even though some Muslims do not get used to it. Every time they pray, they continue to do *tawassul* with the guardians or people considered holy because, in their belief, this kind of method speeds up the fulfillment of prayers. However, they will not protest against students who do not believe in prayer because their choice is a human right.

The tradition of performing tawassul, among others, is carried out together/in congregation at certain times, taking place in the campus environment, precisely in gazebos scattered in several places. This activity usually involves several students who share the same ideology and come from other faculties.

From the preceding, it can be seen that the dynamics of religious practice shown by students as a manifestation of the dynamics of spiritual education show maturity in religion, mutual respect, tolerance amid multicultural life, as a manifestation of the success of the religious curriculum developed by the Faculty of Islamic Religion. to achieve its vision and mission.

Attitudes of Non-Muhammadiyah Students Responding to Differences in Religious Practices

Not a few parts of religious practice in Islam are part of the realm of Fiqh (Kusmidi, 2018). However, some Muslim communities, especially the Islamic community in Indonesia, view Fiqh as identical to Islamic law, and Islamic law is seen as equal to God's rules (Amin, 2014). As a result, Fiqh tends to be considered as a rule of God itself.

For non-Muhammadiyah students, this condition is a dilemma. Based on the reality and their reading of several Fiqh literatures, Fiqh is indeed a product of human intellectuals. Still, on the other hand, religious practices which are categorized as part of Fiqh are already attached to their daily worship practices because their social background requires them to do so. So, what they do is adjust the rules of worship where and when it is carried out. The principles they apply are by the code of Islamic law (Fiqh) should adopt and adapt to various circumstances and needs.

Others often forget that Intellectuals always design Fiqh through intellectual activity or thought and several historical backgrounds and social pressures. This means that Fiqh is not present in an empty social space. Fiqh is not pure thought that comes in the void of history but also reflects social, cultural, and even political issues. In other words, Fiqh struggles with sociological, historical facts with their accumulation of meaning and substance.

As a student, X5 said that he would continue to adhere to the worship traditions that have been practiced since childhood, but because his worship practices are based on Fiqh, he will be flexible. X6 said that non-Muhammadiyah students realized that Fiqh, born from human intellectuality, could not be practiced in different places and times. This is a challenging task, that to punish contemporary problems, it is not always possible to apply laws that have been in business since the past. The most significant confusion or error will occur if it continues to use the decision of thought to all tombs and ages, which are fundamentally different.

According to Mudzhar (2003) , at least two things underlie why Fiqh books inherited from the past remain an essential part of people's daily worship. First; The books are used not because their contents are entirely compatible with the socio-cultural conditions of Indonesia, but because Indonesia does not yet have ulama' or jurists' who can develop its Fiqh. Even if some have the ability, they usually do not dare to step outside the standards and provisions of the school of Fiqh they choose (especially

the Shafi'i school). Second; Since the beginning of its growth, there have been orthodox religious groups who believe that Islamic law rules should not be affected by interference by human reason because Islamic law is an absolute truth that is only regulated by revelation. This view is utopian because, in reality, the number of verses of the Qur'an regarding the law is only minimal, compared to the number of life problems that Islamic Fiqh must determine.

To understand the teachings of Islam, Muslims should understand two things, normative Islam and historical Islam (Mundiri, 2011; Syahputra, 2018; Amir & Nur Aini, 2020). This thought was practiced by Fiqh scholars long ago. The proof is that even though they are madhhabs, they can also present a contextual framework of Fiqh for their time in the form of *syarh, mushhtasar,* and *hasyiyah.*

4. CONCLUSION

Based on this description, this research can conclude that the dynamics of religious education depicted in student behavior indicate that the Faculty of Islamic Religion has succeeded in achieving the desired curriculum targets in creating a harmonious, dynamic, and tolerant life amid multiculturalism. Non-Muhammadiyah students remain committed to sticking to the tradition of worship that has been practiced since childhood. Still, because the practice of prayer is based on Fiqh, it will be flexible. For them, Fiqh is the dominant product of human reason; it is particularistic, its truth can be questioned, peeled off, changed, or even abandoned at any time.

Therefore, the portion of the discussion in subjects related to engagement needs to be oriented to social aspects so that students understand the importance of brotherhood among Muslims. Moreover, every lecturer in the FAI environment should embrace and avoid efforts to corner, marginalize students from non-Muhammadiyah backgrounds.

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The Dynamics of Religious Education in Higher Education

Faridi[1]

[1]Universitas Muhammadiyah Malang, Indonesia; faridi@gmail.com

ARTICLE INFO	ABSTRACT
Keywords: *Religious Attitude;* *Religious Practices;* *Students* *Article history:* Received 2022-02-11 Revised 2022-04-19 Accepted 2022-05-21	This study aims to identify and understand the dynamics of religious education as indicated by students' attitudes from non-Muhammadiyah backgrounds to the dynamics of spiritual practice at the Faculty of Islamic Religion, University of Muhammadiyah Malang.. This research uses a qualitative approach with the type of case study. The data collection technique is done through observation, interviews, and documentation. At the same time, the data analysis is done through collection, condensation, presentation, followed by concluding. The study results show that religious practices that non-Muhammadiyah students often observe include; *Qunut*, the number of *rakaah* in Tarawih prayer, *Tawassul*, Dhikr together after *fardhu* prayer with a bright voice *(jahr)*. Students consider the ordinance of worship as unimportant, and it is a subjective choice that must be respected and should not be disputed. On the one hand, non-Muhammadiyah students remain committed to sticking to the worship traditions that have been practiced since childhood. However, the practice of worship is still based on Fiqh, so it is flexible and dynamic.

Corresponding Author:
Faridi
Universitas Muhammadiyah Malang, Indonesia; faridi@gmial.com

1. INTRODUCTION

Indonesia is a multicultural country consisting of many islands, tribes, languages, cultures, and religions (Awwaliyah, 2017; Dakir, 2017; Ilyasin & Tohet, 2020). From these religions, several socio-religious organizations were born. These various socio-religious organizations often cause friction and even inevitable conflict, including disputes between mass organizations within the Islamic faith (Ghofur & Subahri, 2020).

So far, the most respected Islamic organizations in Indonesia are Muhammadiyah and Nahdlatul Ulama (NU) (Budiman & Setyahadi, 2019) . These two Islamic organizations have different perspectives and produce various fatwas (Nurhayati et al., 2018; Almuhajir, 2021). However, these differences are limited to problems of understanding and religious practice that are khilafiyah furuiyyah (twigs, details) and not problems that are proposals (roots, principles) or basic core teachings (Fauzanto, 2020).

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