Strengthening the Character of the Integrative Moral-Based Muhammadiyah da'wah Movement as a Preventive Design for Student Anarchist Demonstrations

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Abstract. In order to avoid student anarchist demonstrations, a more thorough character-building programme is needed. The study's key issue is the unruly behaviour of the students who always participate in them. A model of Muhammadiyah character reinforcement was created as part of the research with the intention of preventing anarchist student protests at Muhammadiyah University of Makassar. This study employs a variety of research techniques. (Mixed techniques). The first stage employs qualitative research techniques, whereas the second stage combines quantitative and qualitative techniques. Quantitative research tools use validated lifts, whereas qualitative research tools mostly use the researchers themselves. Purposive sampling is used in qualitative research to identify research informants, whereas random sampling is used to choose research samples. Lifting, observation, interviews, and documentation are used as data collection approaches. Quantitative data analysis approaches utilise questionnaire verification, data tabulation, and percentage data questionnaires, whereas qualitative data analysis techniques use data reduction, display, and verification procedures. While quantitative data is validated using dependability (accuracy) and validity tests, qualitative data is validated using source triangulation and triangulation procedures. (benar). The study's findings demonstrated that habitus transmission, habitus reception, and collective habitus are used to strengthen the movement's character among students at Muhammadiyah University Makassar so that they participate in community and Muhammadiyah activities there. Attempts to stop anarchist demonstrations include strengthening the anarchist movement's reputation.

Keywords: Character; Integrative Moral; da'wah Movement; Anarchist Demonstrations

INTRODUCTION

Main Masala Researchers Character Education in the scope of college education units implemented protecting tridharma college-based character (Eva, 2015). The national policy on the development of the character of the nation shapes the student's character to implant values and prevent the shift of values (Alawiyah, 2012), and the revolution of the national character is one of the strategic programmes of university education that corresponds to the nation's culture (Ta'dib, 2016), as cited in (Muhammadiyah, 2021).

Despite this fact, it is still not perfect because there is still bad behaviour by students of the Muhammadiyah University of Makassar that does not correspond to the character of the nation and Islamic values, such as anarchist demonstrations. Student demonstrations in Makassar are considered to be the most anarchist in Indonesia (Guntur et al., 2016). Because demonstrations violated campus and police laws, the public rejected them (Muhajir & Susanti, 2018), which always led to student

demonstrations ending with anarchism as they damaged campus facilities, burned tyres, threw stones, damaged fences, glasses, and campus buildings, despite the fact that the demo initially reached a peaceful deal (Guntur et al., 2016).

This shows that character education at the Muhammadiyah University of Makassar still needs to be improved. The character of Muhammadiyah, that is, the movement of da'wah, must be enhanced in the campus environment (Muhammadiyah, 2021). During this time, the model of planting character values was only used for students with moral knowledge of character (moral knowledge), moral feelings about character (moral feelings), and moral behaviour (moralistic behaviour) (Lickona, 1991). However, this model does not talk about verbal morality, moral habits, or culture at the individual or student level, as well as at the group or university level (Kanji et al., 2019a).

Thus, integrative moral models (moral knowledge, moral feelings, moral conversations, moral acts, moral habits, and moral culture) can be applied in the academic activities of the Muhammadiyah University of Makassar. Thus, the character of Muhammadiyah can be applied collectively by the entire academic community of the Muhammadiyah University of Makassar, especially its students.

There are eight top research areas in the Muhammadiyah University Makassar Research Master Plan for 2021–2025, one of which is research and development of human resources, education, and religion (SDM-KK). The field covers the development of character-based educational models of moral integration from elementary to college levels. In addition, the Muhammadiyah University of Makassar, which is under the shadow of Muhammadiyah, has the responsibility to enhance the character of the da'wah in accordance with Muhammadiyah's character (Muhammadiyah, 2021).

Thus, moral integration (knowledge, feelings, sinverbal, actions, habits, and culture) should be examined as a way to enhance the cult movement as a Muhammadiyah character and prevent anarchist demonstrations at the Muhammadiyah University of Makassar (Muhammadiyah, 2021). The focus of the research was on how to improve the character and education of Muhammadiyah by using moral integration as a strategy to prevent anarchist demonstrations by students at Muhammadiyah University of Makassar.

Research on the strengthening of Muslim character based on moral integration (knowledge, feelings, sinverbal, actions, habits, and culture) is essential to ensuring that students conduct demonstrations in a peaceful and non-anarchist manner. Education and training are research topics that will be discussed.

Research on the moral integrative model has been carried out by several researchers from 2014 to 2022 including language learning using moral integrative (moral knowing, moral feeling, moral action) (Hindun, 2014), pedagogic competence, personality competence, social competence and professional competence of teachers using moral integrative (moral knowing, moral feeling, moral action) (Fransisca et al., 2015), male and female characters using moral integrative (moral knowing, moral feeling , moral action) (Izzati et al., 2019), the values of national character in Social Science subjects use moral integrative (moral knowing, moral feeling, moral action) (Kanji et al., 2019a); (Nursalam & Suardi, 2022b), the relationship between the role of parents and the formation of children's character using integrative morals (moral knowing, moral feeling, moral action) (Witro et al., 2020), strengthening religious character based on moral integration (knowing, feeling, sinverbal, action, habitus, culture) at Muhammadiyah Makassar University (Rahmat et al., 2021), strengthening character to prevent value violations based on moral integration (knowing, feeling, sinverbal, action, habitus, culture) at Muhammadiyah Makassar University (R. Nur et al., 2021), strengthening intelligent character based on morals.

The results of previous research have used a moral integrative model at the stages of moral knowledge, moral feelings, and moral actions, as was done in previous studies (Hindun, 2014; Fransisca et al., 2015; Izzati et al., 2019; Wittro et al., 2020). However, they have not yet reached the stage of sinverbal morality, moral habitus, or culture. Integrative morals have long been used in social science research to shape national character (Kanji et al., 2019a), but this research recommends using sinverbal morals, moral habitus, and moral culture. However, this integrative model is only at the student level, such as elementary schools (S. Suardi & Nur, 2022), junior high schools (S. Suardi et al., 2018), and high schools (S. Suardi, Yusnita, et al., 2022); (S. Suardi et al., 2019); it has not yet reached the strengthening of the character of students and universities (S. Suardi & Nursalam, 2020). Research using integrative morals on students at tertiary institutions has been carried out in forming religious characters (Rahmat et al., 2021), to prevent value violations (R. Nur et al., 2021), intelligent characters (S. Suardi, Nursalam, et al., 2022), to form critical reasoning characters (Nursalam & Suardi, 2022a), but have not yet touched on aspects of strengthening Muhammadiyah character based on the integration of moral knowing, moral feeling, moral action (Lickona, 1991), sinverbal morals, moral habitus and moral culture (Kanji et al., 2019a; S. Suardi & Muhajir, 2022; Kanji et al., 2020; S. Suardi, 2023b; Nursalam & Suardi, 2022a; Suardi, Nursalam, et al., 2020), as a preventive design for student anarchist demonstrations.

RESEARCH METHODS

A mixed research method was used in this research (A. Muri, 2017; Samsu, 2017; Made Sudarma Adiputra; Ni Wayan Trisnadewi, 2021). The mixed methods model is embedded in the first stage, where qualitative methods are used, and in the second stage, quantitative methods are used simultaneously or with different weights. The research location is located in Muhammadiyah Makassar University campus. Researchers used qualitative method instruments using observation guidelines, interviews, and documentation (Samsu, 2017; Manab, 2015; W. I. Suardi, 2019). In addition, a questionnaire is used in the quantitative method (Gunawan, 2015; Priadana & Sunarsi, 2021). Researchers who conducted qualitative research used purposive sampling (Rahadi, 2020), which consisted of the leadership of Makassar Muhammadiyah University, vice-chancellor for student affairs and vice-dean for student affairs, heads of student organisations, lecturers in charge of character education courses, chairman of organda, and organdan students who were always present at demonstrations (Gunawan, 2015). Closed model questionnaires, direct observation, documentation, and guided interviews were used to collect data (Samsu, 2017; W. I. Suardi, 2019; Manab, 2015). Qualitative data analysis using tabulation, verification, and questionnaire data percentages. In contrast, the stages of reduction, display, and drawing conclusions are used in qualitative data analysis (Shidiq & Choiri, 2019; Muhajirin & Maya Panorama, 2017; Samsu, 2017). To ensure the validity of qualitative data, triangulation of methods and sources is used (Manab, 2015). On the other hand, for quantitative data, reliability tests (accuracy) and validation tests (correctness) are used.

The research was carried out in three stages: the initial stage, the process stage, and the external stage. In the early stages of the research, the researcher investigated student demonstrations at the University of Muhammadiyah Makassar, conducted an analysis of the Muhammadiyah character, an analysis of the moral integrative development model, and observed demonstrations. Furthermore, in the research process, researchers used interviews, observation, documentation, and questionnaires to collect and analyse qualitative and quantitative data. After the analysis is complete, the data is interpreted and presented in the form of stories, tables, or diagrams. Research on strengthening Muhammadiyah character focuses on moral integration as an approach to preventing student anarchist demonstrations that will reach the output stage.

DISCUSSION

Strengthening Muhammadiyah character at Makassar Muhammadiyah University is carried out through strengthening

the character of the da'wah movement towards students, which is carried out by University leaders, Faculty leaders, study programme leaders, student actors, and lecturer actors in a collaborative manner (Suardi, Agustang, et al., 2020) so that students join in communities or are active in Muhammadiyah activities at Makassar Muhammadiyah University such as:

1. Students are members of the Muhammadiyah Student Association Community (IMM), which is engaged in cadre training.

2. Students are members of the Hizbul Wathan (HW) UKM da'wah Movement community, which is engaged in scouting.

3. Students are members of the Putera Muhammadiyah UKM Tapak Suci (TS) da'wah Movement community, which is engaged in Martial arts.

4. Students are members of the Unismuh Muhammadiyah Youth Preparedness Command (KOKAM) UKM community, which is engaged in security.

5. Students are involved in Basic Darul Arqam Activities (DAD) to shape student character and personality, Darul Arqam Madya Activities (DAM) to develop the character and personality of student scholars, and Darul Arqam Plenary Activities (DAP) to strengthen the enlightenment movement for students as well as a forum for Muhammadiyah Regeneration for Students.

6. Students are involved in Regional Instructor Training Activities (LID), Middle Instructor Training Activities (LIM), and Plenary Instructor Training Activities (LIP) to create qualified and competent instructors in Muhammadiyah cadre training.

Student involvement in Muhammadiyah ortom communities and Muhammadiyah cadre activities at Muhammadiyah Makassar University makes students active in institutionalising according to the community or activities of each student, so that students have Muhammadiyah character in the aspect of the character of the da'wah movement, which can make students understand the substance of the Makassar Muhammadiyah University Student Movement, which must be in accordance with the Muhammadiyah character, which prohibits student bad behaviour such as student anarchist actions in carrying out demonstrations.

The character of the student da'wah movement at the Muhammadiyah University of Makassar is already in the habitus. Moral habitus is a moral level at level 5 after moral knowing, moral feeling, moral sinverbal, and moral action (Kanji et al., 2020; R. Nur et al., 2021; Nursalam & Suardi, 2022b; Nursalam & Suardi, 2022a; Grace et al., 2021; S. Suardi, 2023b); Kanji et al., 2019b); one more stage reaches level 6, namely moral culture (S. Suardi, 2023a); S. Suardi, 2023a; S. Suardi & Muhajir, 2022; S. Suardi, Yusnita, et al., 2022;

S. Suardi, Nursalam, et al., 2022; (Suardi, Nursalam, et al., 2022; Suardi, Nursalam, et al., 2022). Because the da'wah movement of students from various Muhammadiyah ortom communities and Muhammadiyah cadres activities has become a habit of Muhammadiyah University students that is passed down from generation to generation.

The stages of moral habitus and character strengthening the da'wah movement at Muhammadiyah University Makassar consists of three stages, namely the first stage of habitus dissemination, the second stage of habitus reception, and the third stage of collective habitus (Kanji et al., 2019c).
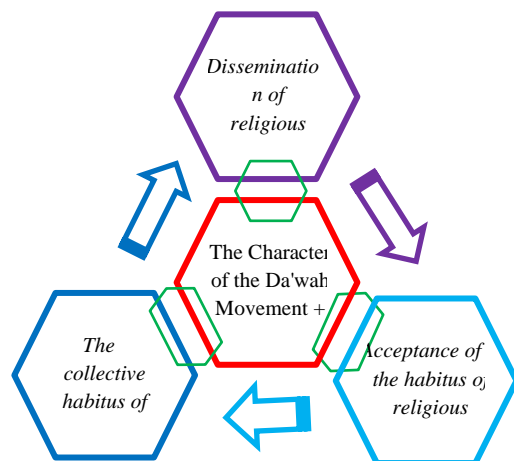

Figure 1: Stages of Strengthening the Character of the Muhammadiyah da'wah Movement Based on Moral Habitus

1. Habitus dissemination of the character of the da'wah movement is the attitudes and actions of spreading moral knowledge, moral feelings, sayings and the use of symbols (Nursalam et al., 2020; Suardi, Nursalam, et al., 2020) the character of the da'wah movement to students carried out by university leaders, faculty leaders and study program leaders, lecturer actors and student actors, so that students join in communities or are active in Muhammadiyah activities, such as students who are members of the da'wah Movement Community socialize or invite other students to be active in various da'wah Movement communities or cadre activities or training at Muhammadiyah University such as joining the Muhammadiyah Student Association (IMM), Hizbul Wathan (HW), Muhammadiyah Youth Preparedness Command (KOKAM), Basic Darul Arqam Activities (DAD), Madya Darul Arqam (DAM), Darul Arqam Plenary (DAP), Regional Instructor Training (LID), Middle Instructor Training Activities (LIM) and Plenary Instructor Training Activities (LIP).

2. Acceptance of the character habitus of the Muhammadiyah da'wah movement is the attitudes and actions of students receiving moral knowledge, moral feelings, sayings and the use of moral symbols obtained from the results of social interaction (S. Suardi, 2023a; Suardi, Nursalam, et al., 2020) in the da'wah Movement community or cadre or training activities at Muhammadiyah University such as joining the Muhammadiyah Student Association (IMM), Hizbul Wathan (HW), Muhammadiyah Youth Preparedness Command (KOKAM), Basic Darul Arqam

Activities (DAD), Darul Arqam Madya (DAM), Darul Arqam Plenary (DAP), Regional Instructor Training (LID), Mad Instructor Training Activities yes (LIM) and Plenary Instructor Training Activities (LIP).

3. The collective habitus of the character of the da'wah movement is attitudes and actions that are carried out according to custom (Kanji et al., 2020; Nursalam & Suardi, 2022b). Community da'wah movements such as moral knowledge, moral feelings, sayings and the use of moral symbols (Kanji et al., 2020; S. Suardi, 2023a; Nursalam & Suardi, 2022b; Nursalam et al., 2020; Kanji et al., 2019c) Suardi, Nursalam, et al., 2020) related to the da'wah movement community or in cadre or training activities at Muhammadiyah University such as joining the Muhammadiyah Student Association (IMM), Hizbul Wathan (HW), Muhammadiyah Youth Preparedness Command (KOKAM), Basic Darul Arqam Activities (DAD), Darul Arqam Madya (DAM), Darul Arqam Plenary (DAP), Regional Instructor Training (LID), In-training Activities Middle structure (LIM) and Plenary Instructor Training Activities (LIP).

Although the involvement of students in Muhammadiyah communities or being active in Muhammadiyah activities varies in quantity, there are Muhammadiyah communities or being active in Muhammadiyah activities that are dominant among other Muhammadiyah communities or activities. More details can be seen in the following two pictures:
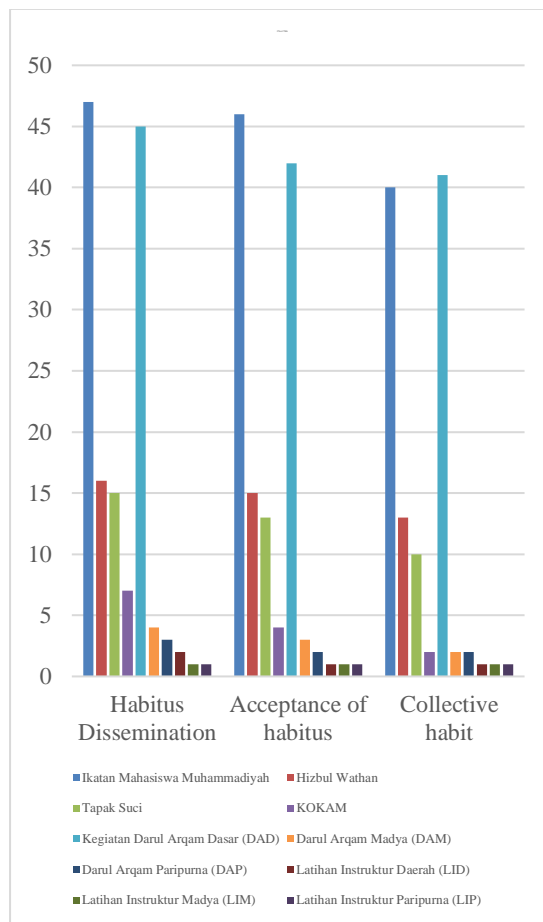
Based on Figure 2, student involvement in the student community is more dominant in the Muhammadiyah Student Association Community and Basic Darul Arqam activities. One of the contributing factors is that involvement in the Muhammadiyah Student Association Community and Basic Darul Arqam activities is an obligation for every student of Muhammadiyah Makassar University.

CONCLUSION

Strengthening the character of Muhammadiyah in the aspect of the da'wah movement is carried out by university leaders, faculty leaders, study programme leaders, student actors, and lecturer actors who are already in the moral habitus (habitus dissemination, habitus reception, collective habitus) so that students are joined in communities or are active in Muhammadiyah activities at Makassar Muhammadiyah University.

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