THE EFFECTIVENESS OF AL-ISLAM KEMUHAMMADIYAHAN LEARNING BASED ON COOPERATIVE LEARNING IN SHAPING STUDENTS' RELIGIOUS AND DEMOCRATIC CHARACTER AT SMK MUHAMMADIYAH 3 KARANGANYAR

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Abstract

This study aims to: 1) Describe the implementation of Al-Islam Kemuhammadiyahan learning in shaping students' religious and democratic character at SMK Muhammadiyah 3 Karanganyar; and 2) Analyze the application of the Cooperative Learning method in strengthening these characters. Using a qualitative descriptive approach, data were collected through observations, interviews, and document analysis to deeply explore the learning process and its impact. Data were then analyzed through data reduction, presentation, and conclusion drawing. The research findings reveal that: 1) The Al-Islam Kemuhammadiyahan learning at SMK Muhammadiyah 3 Karanganyar has not yet fully met the three core competencies—attitude, knowledge, and skills—outlined by the Muhammadiyah Central Leadership's Majelis Dikdasmen; 2) The application of the Cooperative Learning model has proven effective in strengthening students' religious and democratic character; and 3) This model fosters greater student activeness, encourages collaborative learning, and helps students internalize Islamic teachings and democratic principles in their daily behavior. Through Cooperative Learning, students engage more critically and collaboratively, which not only enhances their understanding of religious concepts but also cultivates democratic attitudes such as tolerance, respect, and responsibility. This research contributes to efforts in improving Al-Islam Kemuhammadiyahan learning practices in Muhammadiyah schools.

Keywords: Effectivness learning; Al-Islam; Kemuhammadiyahan; Muhammadiyah.

INTRODUCTION

Character education is the fundamental foundation in shaping a generation that is of high quality and integrity. As stipulated in the National Education System Law No. 20 of 2003, national education plays a crucial role in developing abilities and shaping the character and civilization of the nation. Its objective is to enlighten the nation's life by producing individuals who are not only faithful and pious but also possess noble character, good health, knowledge, competence, creativity, independence, and the ability to be democratic and responsible citizens (Fatoni & Rokhimah, 2024). This principle reflects a commitment to the values of Pancasila and the norms of the 1945 Constitution, which serve as the basis for maintaining diversity and unity in national life.

The formation of students' character as the next generation of the nation is not only intended to create high-quality individuals but also aims to build a better society (Nuryana, 2017). This process is crucial in developing a resilient, competitive, and moral community. Characteristics such as noble character, tolerance, cooperation, and patriotism are key in facing global challenges and achieving national progress. Education plays a vital role in fostering self-awareness in individuals and preparing them to face conflicts and daily challenges wisely (Fatimah, Fatoni, Santoso, & Syarifuddin, 2024).

In practice, character education faces various challenges, one of which is the discrepancy between educational goals and implementation in the field. Globalization and modernization often shift attention away from noble human values towards more pragmatic and materialistic directions. This has resulted in a decline in students' piety, morality, and ethics (Akhyar & Zulmuqim, 2024). Research by Suparlan (2018) indicates that many schools struggle to integrate character education effectively due to a lack of support from families and communities. Therefore, a systemic and holistic approach is needed, involving three main pillars: educational institutions, families, and communities (Fatoni, 2024). Each of these elements plays a role in supporting the formation of students' character to be stronger and more consistent.

Muhammadiyah, as one of the largest educational organizations in Indonesia, has a deep commitment to character education. Since the establishment of Madrasah Ibtidaiyah Diniyah Islamiyah in 1911, Muhammadiyah has actively provided education that focuses not only on knowledge but also on moral and character development (Legani, Juhaeroh, & Ansuhum, 2024). With thousands of educational institutions ranging from kindergarten to university level, Muhammadiyah aims to produce educated, faithful Muslim generations with strong personalities. Research conducted by Anwar (2021) indicates that Islamic education based on Muhammadiyah values has been proven to enhance students' religious awareness and social attitudes. Through a holistic approach, Muhammadiyah strives to integrate religious teachings and scientific knowledge to build a resilient national character. It is expected that this research will provide new insights into the implementation of more effective and relevant learning methods in Al-Islam Kemuhammadiyahan education in Muhammadiyah schools.

Al-Islam Kemuhammadiyahan education in Muhammadiyah educational institutions plays a strategic role in shaping students' religious and democratic character. The decision of the 47th Muhammadiyah Congress emphasizes the importance of developing lifelong learners who are pious, possess noble character, and excel in knowledge and technology. This aligns with the teachings of the Qur'an, which encourage believers to be mindful of Allah and prevent wrongdoing. However, research by Hidayat (2023) shows that the teaching methods of Al-Islam Kemuhammadiyahan in some Muhammadiyah schools remain less innovative, with an approach that tends to focus on memorization and lacks space for students' critical thinking. At SMK Muhammadiyah 3 Karanganyar, AIK education faces similar challenges, such as low student motivation and teaching methods that are not yet fully interactive.

This study aims to: 1) Describe the implementation of Al-Islam Kemuhammadiyahan education in shaping students' religious and democratic character at SMK Muhammadiyah 3 Karanganyar. 2) Analyze how the implementation of Cooperative Learning-based teaching in Al-Islam Kemuhammadiyahan subjects can enhance the formation of students' religious and democratic character at SMK Muhammadiyah 3 Karanganyar. 3) Assess the effectiveness of this method by considering aspects of validity, practicality, and its impact on students' character.

RESEARCH METHOD

This study employs the Research and Development (R&D) method, aiming to develop innovations in Al-Islam Kemuhammadiyahan education. This approach is based on the ADDIE development model, which consists of five main stages: Analysis, Design, Development, Implementation, and Evaluation (Sugiyono, 2013). The Analysis stage serves to identify the needs and challenges in Al-Islam Kemuhammadiyahan education. Next, the Design stage involves structuring and developing the learning content. In the Development stage, the learning product is created based on the established plan. Following this, the Implementation stage is carried out by applying the learning product in an educational setting to assess its effectiveness. Finally, the Evaluation stage aims to review the implementation results, ensure that the product meets the predetermined objectives, and make necessary improvements. For data analysis, this study employs qualitative methods to understand students' perceptions and experiences, as well as quantitative methods to measure the impact and effectiveness of the learning product statistically. This

approach ensures that the developed product is not only relevant to educational needs but also enhances the quality of Al-Islam Kemuhammadiyahan education in Muhammadiyah institutions.

RESULT AND DISCUSSION

Strategic Development of through Innovative Cooperative Learning Approaches

The teaching of Al-Islam Kemuhammadiyahan at SMK Muhammadiyah 3 Karanganyar integrates ideological, religious, and national values to comprehensively shape students' character. According to the Decree of the Muhammadiyah Central Leadership's Dikdasmen Council No. 98/KEP/I.4/F/2017, this subject is designed to develop three key competency dimensions: attitude, knowledge, and skills. However, the curriculum implementation at this school still faces challenges. Data indicates that although this subject is a mandatory course from grades X to XII, the total allocated learning time is only six hours per week, whereas the standard set by the Dikdasmen Council requires 10 hours for Al-Islam and 2 hours for Kemuhammadiyahan. This limitation arises from the integration of the Al-Islam curriculum with the K13 curriculum from the Ministry of Education and Culture, which affects the full implementation of Al-Islam Kemuhammadiyahan learning.

In addition to time constraints, the teaching of Al-Islam Kemuhammadiyahan at SMK Muhammadiyah 3 Karanganyar also faces challenges related to the competence of educators. Ideally, teachers of this subject should be cadres or activists of Muhammadiyah. However, most of the current teachers have only a background in Islamic religious education without active involvement in the Muhammadiyah organization. To address this issue, the school has made efforts to enhance teachers' competencies through various training programs organized by the Dikdasmen Council at both regional and provincial levels. This initiative aims to bridge the competency gap and ensure that the material taught aligns with Muhammadiyah's ideological values (Rahmah, 2019).

The planning of Al-Islam Kemuhammadiyahan learning at SMK Muhammadiyah 3 Karanganyar involves several crucial aspects that must be considered to achieve optimal educational goals. This planning is systematically prepared based on an analysis of student development to make the learning process more effective and efficient in accordance with students' and society's needs. The planning includes annual programs, semester programs, syllabi, and lesson plans (RPP). However, the implementation of learning in the classroom has not fully aligned with the prepared plans. The teaching methods are still predominantly lecture-based, with low student engagement, making the learning process less interactive and resulting in suboptimal outcomes (Nuryana, 2017).

In practice, Al-Islam Kemuhammadiyahan learning at SMK Muhammadiyah 3 Karanganyar consists of three main components: preliminary activities, core activities, and closing activities. Although these three components have been applied in teaching, the methods used have not fully encouraged active student participation. The dominant use of lectures and demonstrations has not been effective in creating an engaging and motivating learning experience for students. Additionally, the learning evaluation system focuses more on cognitive aspects while neglecting the assessment of students' attitudes and psychomotor skills. This affects the achievement of the primary learning objectives, which are the formation of religious and democratic character (Baidarus & Hamami, 2019).

The development of religious and democratic character in Al-Islam Kemuhammadiyahan learning is conducted through various habituation activities, such as congregational prayers, Quran recitation, and Islamic competitions. However, these activities are not yet fully integrated into the classroom learning process, making the inculcation of character values fragmented and not systematically aligned with the subject matter. Although the curriculum includes religious and democratic character values as part of the learning objectives, their implementation in the learning process still needs to be strengthened to maximize their impact.

To achieve more optimal character development, it is necessary to integrate habituation activities with the classroom learning process. Additionally, teaching methods should be updated to be more participatory, innovative, and suited to students' characteristics. Continuous evaluation of the learning system is also essential to ensure the effectiveness of the applied methods and the achievement of educational goals. By improving the planning, implementation, and evaluation of learning, it is expected that Al-Islam Kemuhammadiyahan education at SMK Muhammadiyah 3 Karanganyar can be more effective in shaping students' religious, nationalist, and democratic character (Kurniavi & Havidz, 2024).

Learning development is an effort to improve the quality of the learning process by refining aspects such as material, methods, and substance (Akhyar & Zulmuqim, 2024). This study focuses on developing learning methods that align with students' needs and advancements in knowledge, both theoretically and practically, through the Cooperative Learning approach. This approach enables Al-Islam Kemuhammadiyahan education to shape students' religious and democratic character interactively and collaboratively. Through group-based learning, students can work together, leading to increased motivation, productivity, and learning quality. This method also helps students gain a deeper understanding of the subject matter and explore alternative problem-solving approaches. Cooperative Learning is expected to enhance students' learning interest, foster curiosity, and provide space for them to express their creativity (Zukdi & Trinova, 2022). Additionally, this method supports independent and collaborative learning, allowing students to face real-life challenges while instilling essential character values.

The implementation of Al-Islam Kemuhammadiyahan education at SMK Muhammadiyah 3 Karanganyar needs to be optimized, both in terms of time allocation and applied methods. Development based on Cooperative Learning is carried out by forming small groups to increase learning effectiveness. This approach emphasizes five key elements: positive interdependence, face-to-face interaction, individual accountability, social skills, and group interaction. By implementing this method, it is expected to improve learning outcomes, social relationships, and students' ability to understand and accept differences. Furthermore, time management for each subject needs to be structured strategically to maximize this collaborative learning approach. In the planning stage, various aspects must be considered, including student needs analysis, goal formulation, and the selection of teaching strategies and methods. The syllabus and Lesson Plan (RPP) must adhere to the applicable content standards and be designed to actively engage students through the effective use of information technology (Kusuma & Nurmawanti, 2023).

The evaluation of learning outcomes assesses three main aspects: attitude, knowledge, and skills. Attitude assessment is conducted through observation, self-assessment, peer assessment, and journal entries. Meanwhile, knowledge assessment employs various methods such as written tests, oral tests, individual assignments, and group discussions. Skill assessment involves direct practice in different learning contexts. Students who have not met the learning mastery standard receive remedial instruction, while those who have mastered the material more quickly receive enrichment programs (Fatoni & Subando, 2024b). Through this approach, Al-Islam Kemuhammadiyahan learning is expected to be more effective in shaping students' religious and democratic character at SMK Muhammadiyah 3 Karanganyar.

Based on an analysis of learning planning, although the general structure of the plan remains the same, significant changes occur in its content following the development of the Cooperative Learning method. These changes are evident in aspects such as basic competencies, achievement indicators, objectives, materials, and learning implementation, which positively impact learning quality. During the introductory phase, students are prepared physically and mentally before starting the lesson through prayers and memorization, as well as receiving motivation relevant to their lives. In the core activities, Cooperative Learning encourages students to actively participate through group discussions and various interactive steps that develop religious and democratic character. This learning process emphasizes observation, questioning, experimentation, reasoning, and communication as the main steps in understanding the subject matter. Meanwhile, during the closing phase, reflection, feedback, and preparation for the next

meeting are conducted. The implementation of this method has been proven to enhance student interaction and improve learning outcomes compared to previous methods (Fatoni & Subando, 2024a).

After applying the Cooperative Learning-based method, significant changes occurred in the Al-Islam Kemuhammadiyahan learning process at SMK Muhammadiyah 3 Karanganyar. These changes cover all stages of learning, including the introduction, core activities, and conclusion, with the primary goal of fostering religious and democratic character among students. The assessment system in this method adopts an authentic assessment approach that comprehensively evaluates attitude, knowledge, and skills. The evaluation follows key principles such as validity, objectivity, fairness, integration, and transparency. Additionally, this approach incorporates principles of coherence, systematic assessment, criteria-based evaluation, and accountability (Legani et al., 2024).

Attitude assessment differs from other aspects as it aims to observe students' behavioral tendencies both inside and outside the classroom. The methods used for attitude assessment include direct observation, self-assessment, and peer assessment to measure students' spiritual and social attitudes, such as honesty, discipline, and tolerance. This assessment technique uses scales to ensure objectivity in evaluating student behavior (Baidarus & Hamami, 2019). Meanwhile, knowledge assessment measures students' ability to comprehend factual, conceptual, procedural, and metacognitive concepts. Evaluations are conducted through written tests, oral tests, and individual assignments designed with question grids based on basic competencies. On the other hand, skills assessment is conducted through performance tasks, projects, and portfolios to measure the application of knowledge in real-world practice. The use of portfolios allows teachers to observe students' progress over time and provide feedback that enhances their learning experience (Nuryana, 2017).

The management of assessment results in Al-Islam Kemuhammadiyahan learning begins with the formulation of achievement indicators derived from basic competencies (KD). These indicators reflect observable and measurable behaviors, requiring effective assessment instruments. These instruments must meet various criteria, such as substance, construction, and language feasibility, and be adapted to students' development. The assessment consists of three main aspects: attitude, knowledge, and skills. In assessing attitudes, observation methods and documentation of student behavior are used and summarized in brief descriptions. Knowledge assessment is conducted through various forms of tests and assignments, with the final score obtained through averaging. Meanwhile, skills assessment evaluates students' performance in projects and portfolios. To enhance learning effectiveness, students who have not achieved mastery receive remedial instruction, while those who have met the standard participate in enrichment programs. Remedial measures may include special guidance, additional assignments, or peer tutoring, while enrichment activities may involve independent study, group discussions, or theme-based learning (Ekowijayanto, 2020)

The development of religious and democratic character at SMK Muhammadiyah 3 Karanganyar is carried out by implementing Cooperative Learning in Al-Islam Kemuhammadiyahan education. The religious values instilled include faith (aqidah), worship (ibadah), and moral conduct (akhlaq). In the aspect of faith, students are taught to have strong beliefs in God's decrees, understand their obligations as His servants, and distinguish between what is lawful and unlawful. In terms of worship, students are encouraged to fulfill religious obligations and comprehend the contents of the Qur'an. Meanwhile, moral conduct emphasizes the importance of exemplary behavior and maintaining good relationships with others. Democratic character is developed through education that teaches respect for human rights, freedom of speech, and appreciation of diversity. The success of character formation requires collaboration between teachers, parents, and the community to create an environment conducive to the growth of religious and democratic values in students. Continuous evaluation and improvement of Muhammadiyah's educational programs are key to achieving holistic and effective character formation.

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Assessing the Validity, Practicality, and Effectiveness of Cooperative Learning Implementation

To assess the quality of the development of Al-Islam Kemuhammadiyahan learning based on Cooperative Learning, a series of evaluations were conducted, including validity, practicality, and effectiveness. This evaluation aims to ensure the standards and quality of the resulting learning process. The developed product was then refined through a Forum Group Discussion (FGD) held on November 23, 2023. This FGD involved experts in education, learning, and methodology, as well as teaching practitioners, to provide input for the refinement of the product, covering aspects of planning, implementation, and learning evaluation.

Several key recommendations were provided by experts during the FGD. First, the research background needs to be strengthened with data demonstrating the effectiveness of the Cooperative Learning method. Second, the religious and democratic character focus of the study must be specified in more detail, including the types and forms of character being targeted and the priority of their development in Al-Islam Kemuhammadiyahan learning. Third, the theoretical foundation should be more specific, emphasizing the Cooperative Learning model and strengthening character development theories supported by Quranic verses and Hadith. Fourth, the research method should focus on research and development (R&D) using the ADDIE model and explain its methodological stages in detail.

The validity testing of this learning product was conducted through two main aspects: content validity and construct validity. The instrument for content validity was developed based on relevant theories related to learning planning, implementation, and evaluation. Meanwhile, the construct validity instrument was adjusted to various components influencing these three aspects. The validation process covered several aspects, such as supporting theories, learning syntax, the social system in learning, support systems, and both instructional and accompanying impacts.

The validation results indicate that the Cooperative Learning-based learning model has a very high level of validity. The average validation score was 125.25 or 89.46%, which falls into the "highly valid" category. In terms of model development, the average score obtained was 63.5, with a percentage of 90.7%. Meanwhile, for language and writing aspects, the validation scores were 91.7% and 93%, respectively. With these results, this learning product is deemed highly feasible for implementation in Al-Islam Kemuhammadiyahan learning to develop students' religious and democratic character.

In addition to validity, a practicality test was conducted to assess the extent to which this learning model can be effectively implemented in a school setting. Five teachers evaluated the model using a questionnaire with a scoring range of 49 to 245. The results showed that this model achieved a score of 220, which falls into the "highly practical" category. The evaluated aspects included preliminary activities, competency delivery, core activities, application of learning methods, implementation of authentic assessment, student engagement, utilization of learning resources, language use, and lesson closure. All aspects received very high scores, indicating that this model can be well applied in schools.

An effectiveness test was conducted to determine whether the Cooperative Learning method is more effective than conventional methods in Al-Islam Kemuhammadiyahan learning. This trial was carried out over six months, comparing learning outcomes before and after the implementation of this method. Indicators of learning effectiveness included students' spiritual and social piety, understanding of knowledge based on religious evidence, and awareness in practicing religious teachings. Indicators of democratic character included a moderate attitude, openness, social support, and polite interaction in dealing with diversity.

The results of the effectiveness test showed a significant improvement after implementing the Cooperative Learning method. Before implementation, the effectiveness of learning was in the "moderately effective" category, with an average of 68.43%. After implementing this method, the score increased to 80%, indicating that this approach is more effective in developing students' religious and democratic character. Based on these findings, this learning model is recommended

for widespread implementation to enhance the quality of Al-Islam Kemuhammadiyahan learning at SMK Muhammadiyah 3 Karanganyar.

The findings of this study align with various previous studies that highlight the effectiveness of Cooperative Learning in enhancing students' learning outcomes and character development. Research conducted by Slavin (1996) demonstrated that Cooperative Learning improves students' conceptual understanding and social skills through active and collaborative interactions. Similar findings were presented by Johnson & Johnson who emphasized that this learning method significantly contributes to the development of democratic attitudes, openness, and cooperation within groups. In the context of Al-Islam Kemuhammadiyahan education, Rahman (2023) found that a cooperative-based approach strengthens students' understanding of Islamic values and enhances their social piety. Additionally, research by Azizah (2024) indicated that integrating Cooperative Learning into religious education fosters a stronger religious character compared to conventional methods. Although the findings of this study support previous research, several limitations must be considered. First, this study was conducted in a single educational institution, SMK Muhammadiyah 3 Karanganyar, making it difficult to generalize the results to other schools with different characteristics. Second, this study primarily focuses on the effectiveness of learning methods and does not explore external factors such as the role of family and community in supporting students' character development. Therefore, further research involving various schools with different backgrounds and a longer study duration is necessary to provide a more comprehensive understanding of the effectiveness of Cooperative Learning in Al-Islam Kemuhammadiyahan education.

CONCLUSION

Based on the research findings, it can be concluded that the teaching of Al-Islam Kemuhammadiyahan at SMK Muhammadiyah 3 Karanganyar has been implemented with the aim of developing students' religious and democratic character. However, it has not yet fully adhered to the three main competency aspects set by the Majelis Dikdasmen Pimpinan Pusat Muhammadiyah, namely attitude, knowledge, and skills. The implementation of Cooperative Learning in this subject has been proven to enhance the development of students' religious and democratic character through active interaction, effective collaboration, and a deeper understanding of Islamic values and democratic principles. An analysis of the effectiveness of this method indicates that the Cooperative Learning-based instructional model has a very high level of validity (89.46%), strong practicality (a score of 220, categorized as highly practical), and significant effectiveness, with students' learning outcomes improving from 68.43% to 80% after the implementation of this method. Therefore, this model is recommended for broader application in Al-Islam Kemuhammadiyahan instruction to improve the quality of learning and optimally shape students' religious and democratic character.

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