

DOI: <https://doi.org/10.31933/dijemss.v5i5>

Received: 27 May 2024, Revised: 9 June 2024, Publish: 10 June 2024

<https://creativecommons.org/licenses/by/4.0/>

## Efforts to Promote Moral Education in The Tapak Suci Student Activity Unit 003 at Muhammadiyah University of Surakarta

Ahmad Muzaki<sup>1</sup>, Mohamad Ali<sup>2</sup>

<sup>1</sup> Universitas Muhammadiyah Surakarta, Jawa Tengah, Indonesia, [g000200062@student.ums.ac.id](mailto:g000200062@student.ums.ac.id)

<sup>2</sup> Universitas Muhammadiyah Surakarta, Jawa Tengah, Indonesia, [ma122@ums.ac.id](mailto:ma122@ums.ac.id)

Corresponding Author: [g000200062@student.ums.ac.id](mailto:g000200062@student.ums.ac.id)

**Abstract:** Morality is a crucial aspect of contemporary society. The inculcation of moral values can be achieved not only through formal education but also through non-formal education, such as participation in organizations. Organizations serve as a platform for individuals to achieve common goals. The efforts of the Tapak Suci organization in promoting moral education are the main focus of this research. This study employs a qualitative approach, utilizing data collection techniques such as documentation, observation, and interviews. The findings indicate that trainers play a significant role in guiding students or members in instilling moral values. The methods employed include advice, habituation, and role modeling. To effectively implement these methods, appropriate media are needed, which are realized through programs such as short religious talks (kultum), Quran recitation sessions (tadarus), discussions, religious messages (tausiyah), monthly studies, and overnight stays (mabit). These are some efforts in imparting moral education through non-formal education.

**Keywords:** Education, Morals, Tapak Suci.

## INTRODUCTION

Education brings about significant changes in various dimensions of human existence and behavior, aiming to guide individuals toward crucial goals and determine their destiny. All improvements and developments in individuals and society must come through education. Education is immensely valuable to humans. It can transform a child, who knows nothing about creation, into an intelligent and smart individual willing to sacrifice everything, including life, body, and possessions, for a worthy cause (Wahid et al., 2018). Based on the above discussion, it can be said that education plays a vital role for humans, as it has the ability to create change from inability to capability. Therefore, education is an inseparable part of human life.

The advancement of science and technology has brought changes in various aspects of life, especially in education, where moral degradation has recently affected the younger generation. The invention of television, computers, and smartphones has led some people, especially teenagers and children, to become engrossed in screen-based activities, neglecting other activities. Many teenagers today start their day by looking at their smartphones,

neglecting other activities. As a result, family relationships become strained. This shows that screen technology can mesmerize a large number of teenagers and children, making them subservient to screens while ignoring other aspects of life. The deteriorating morals of the younger generation are marked by the prevalence of free sex among teenagers, drug circulation, student brawls, and the spread of pornographic videos and photos among students. The rampant moral decay in society, including corruption, crime, and criminal activities in all sectors of development, has become increasingly widespread.

These phenomena highlight the need for an effective solution to address these issues, which is the inculcation and nurturing of personality and character from an early age through a comprehensive approach involving family, school, university, and society. Education should not only focus on intellectual intelligence but also on ethics, morals, and good character (akhlaq). Education is crucial and urgent in human life as it aims to develop all the potential within humans, such as physical, intellectual, and attitudinal potentials.

Akhlaq, derived from Arabic, is the plural form of khuluq. Etymologically, khuluq means "ath-thab'u" (character) and "as-sajjiyyah" (behavior). Terminologically, scholars have provided various definitions of morality. Al-Ghazali defines akhlaq as the intellect firmly rooted in the soul, from which actions emerge easily and spontaneously without premeditation or reflection. Others define morality as a set of values and qualities ingrained in the soul, which serve as guidelines and standards for judging actions as good or bad, thus leading to their performance or avoidance (Bafadhol, 2017). Moral education emphasizes good conduct, manners, and behavior reflecting positive values that students should embody and practice in daily life. The aim is to produce individuals with an Islamic personality who can easily adhere to legal and sharia provisions. In other words, the goal of moral education is to shape the character of devout and morally upright Muslims (Nasution, 2019). The primary target of moral education in Islam is to ensure that individuals adhere to the truth and always follow the righteous path as prescribed by Allah Ta'ala. Noble character is the ultimate goal of Islamic moral education, where a person's actions reflect the messages contained in the Quran, leading them to worldly and eternal happiness. Recognition, modeling, and training are adjusted to the development of the soul (Mansyuriadi, 2022). In summary, character education can be understood as a conscious and planned effort to instill and teach good values so that these values are easily understood, internalized, and practiced by children (Ali, 2019).

Every individual inherently possesses a basic personality. However, the environment significantly influences the development of this original personality. The environment can be seen as a factor that strengthens, weakens, or even replaces the original character with a new one. Family influence is also seen as an educational process. Education is not only oriented toward mastering knowledge but also towards instilling values that will shape an individual's character and personality. Education without a foundation in character will not contribute significantly to the community. Education that disregards character development will harm others and injure the sense of humanity. There are many cases in society where knowledge without moral and ethical foundations is used to deceive people, solely for personal gain (Ngamanken, 2014).

Character development in students is not only carried out during lectures but also through organizational activities that aim to develop intellectual values and integrity, which will be highly beneficial when students engage in society. This development aligns with students' interests and talents, providing them with a platform to spend their free time productively and achieve their organizational goals (Pertiwi et al., 2021). Student organizations are an appropriate medium for developing professional attitudes. In organizations, each member is responsible for executing work programs based on the organization's vision and mission. This means that student organizations serve as a training ground for fostering discipline, responsibility, and a strong work ethic. Decision-making

processes through consensus and deliberation train students to develop tolerance, patience, and sincerity in carrying out tasks based on mutual agreements (Azidin et al., 2022). Student organizations can be seen as a system where students act as brainware, essential for the system's operation. However, it is not only the student organizations that require brainware to function; students create the system, meaning students establish the system because they can operate through the student organizations (Susanti, 2020).

The inculcation of moral education is not limited to formal education pathways but can also be implemented through non-formal education pathways, such as the Tapak Suci Student Activity Unit at Muhammadiyah University of Surakarta. In addition to aiming for non-academic achievements, Tapak Suci Unit 003 at Muhammadiyah University of Surakarta also strives to instill moral education in its members. Therefore, this drives the author to further discuss the efforts to instill moral education within the Tapak Suci Student Activity Unit 003 at Muhammadiyah University of Surakarta.

## METHOD

In conducting this research, the researcher used a qualitative descriptive method. As explained by Sugiyono (2018), qualitative research is field research since the data generated consists of written or spoken words from observable subjects and behaviors. The method involves factually describing the efforts to instill moral education in Tapak Suci Unit 003 UMS. The research was conducted at Muhammadiyah University of Surakarta during the Tapak Suci Unit 003 administration period of 2023-2024. Data collection techniques included documentation, observation, and interviews (Lexy J. Moloeng, 2011). The data for this research came from in-depth interviews with the Head of the Islamic and Muhammadiyah Affairs Department of TSPM Unit 003 UMS, accompanied by related documents and notes. Therefore, this study employed qualitative research to ensure that the presented research is accurate, understandable, and free from errors, thus serving as a foundation for future research and improvements.

## RESULTS AND DISCUSSION

Tapak Suci was founded by Muh. Barie Irsyad and functions as a martial arts school. It was named Tapak Suci Putera Muhammadiyah because it operates under the auspices of Muhammadiyah. Tapak Suci was established in Kauman, Yogyakarta, on July 31, 1963. The school, with the motto "With Faith and Morality I Become Strong, Without Faith and Morality I Become Weak," aims primarily to create Muhammadiyah cadres. Therefore, the school must always align with Muhammadiyah's principles. Tapak Suci also focuses on achievements, with many athletes having reached national and international accomplishments. This serves as an important means to propagate Islamic teachings and enhance Muhammadiyah's global reputation. The history of Tapak Suci highlights the significant role of trainers in developing moral education within Tapak Suci as a means of creating committed Muhammadiyah cadres (Mustafa, Faizal Bin dan Hidayat, 2018).

Based on the data obtained from observations, interviews, and documentation regarding the role of trainers, methods of instilling morals, media, challenges, and solutions, the following descriptions are provided:

### 1. Role of Trainers

Trainers play a crucial role in instilling morals in Tapak Suci Putera Muhammadiyah students. This is based on the sixth Tapak Suci pledge, which states, "With faith and morality I become strong, without faith and morality I become weak," making it a fundamental duty for trainers to nurture Tapak Suci. Thus, moral values are instilled before, during, and after training sessions. Additionally, during rank advancement exams, aspects of Islamic values, including students' morality, are assessed. Therefore, it is

essential for cadres or trainers to educate students' character to uphold the integrity of the school and the broader Muhammadiyah organization.

Trainers also play a significant role in educating students' morals to ensure they remain on the right path. This influences the regeneration and cadre formation process, which must align with Islamic teachings and not deviate from them. This can be observed in Tapak Suci's track record of not causing disturbances or conflicts within the community.

What distinguishes Tapak Suci from other martial arts schools is the emphasis on moral education. Tapak Suci, based on Islam and sourced from the Quran, ensures harmony with other schools and gains respect from them.

As one of Muhammadiyah's autonomous organizations in the field of movement preaching, Tapak Suci aims not only to produce talented athletes but also to educate and train members to become Muhammadiyah cadres. As an autonomous Muhammadiyah organization, Tapak Suci upholds the purity of pencak silat as a noble and moral national culture, consistent with and not deviating from Islamic teachings.

## 2. Methods of Instilling Morality

### a. Habituation Method

To foster students' morals, trainers use the habituation method, which involves encouraging students to think, behave, and act according to Islamic teachings. For example, students are encouraged to clean the training area and prepare training facilities. Students also pray together before and after training, followed by Quran recitation (tadarus) after the training session. This is an implementation of the habituation method in fostering the morals of Tapak Suci UMS members.

### b. Advice Method

The advice method is used to guide students or members regarding behavior and ethics. This involves providing advice containing noble moral values to help members understand their daily actions and behaviors, especially during training. Trainers consistently remind Tapak Suci members to uphold the preaching of "amar ma'ruf nahi munkar" (enjoining good and forbidding wrong) wherever they are, both during training and in the broader community. Based on observations, the Islamic and Muhammadiyah Affairs Department organizes a work program called pesan tausiyah, which includes Islamic advice and moral education.

### c. Role Modeling Method

Based on interviews, the role modeling method is considered the most important in fostering morals. When trainers set a good example, it leaves a lasting impression on students, who then emulate the trainers' behavior. For instance, if trainers arrive on time for training, students will also arrive on time or even earlier to welcome the trainers, demonstrating discipline as a moral value.

The trainers' discipline, such as pausing all activities for congregational prayers and inviting other members to join in prayer, serves as a role model for students and members. This practice aims to provide a good example for them.

## 3. Media

The media used to instill moral education in Tapak Suci Unit 003 UMS include various work programs implemented, particularly those from the Department of Islamic and Muhammadiyah Affairs TSPM Unit 003 UMS, such as:

### a. Short Lectures (Kultum) After Training

Short lectures after training aim to enhance public speaking skills among the management and members of Tapak Suci UMS, as well as to increase knowledge, provide motivation, and strengthen the faith among members. These short lectures are conducted by the management of Tapak Suci Unit 003 UMS on a rotating basis according to a set schedule, which is after regular training sessions. Members are

asked to deliver their lectures based on their abilities, focusing on moral topics, enabling them to practice and apply these lessons in their daily lives and share them with others.

b. Islamic and Muhammadiyah Recitation (Tadarus)

The Islamic and Muhammadiyah recitation program aims to improve Quran reading skills and fluency among Tapak Suci members, along with enhancing their understanding of Islamic and Muhammadiyah teachings through group recitation and discussions. This program involves reading the Quran together, followed by discussions led by the Department of Islamic and Muhammadiyah Affairs members. It takes place after Maghrib prayers following regular training sessions. Members read 1 to 2 pages of the Quran together, and Islamic and Muhammadiyah materials are presented by department members on a rotating basis. Discussions are held on specific themes related to Islam and Muhammadiyah, including moral education.

c. Message of Tausiyah

The tausiyah message program by the Department of Islamic and Muhammadiyah Affairs aims to deliver Tapak Suci UMS's preaching through easily accessible and widespread media such as WhatsApp and Instagram. The tausiyah messages cover Islamic and Muhammadiyah aspects, motivational life stories, and Muhammadiyah perspectives on specific issues. These messages, in the form of texts, images, or videos, are shared in groups every Tuesday and then disseminated by Tapak Suci UMS members through their social media stories. The department focuses on moral topics, allowing members to gain knowledge and apply it in their lives.

d. Monthly Study Sessions

Monthly study sessions are organized by the Department of Islamic and Muhammadiyah Affairs to increase knowledge about Islam and Muhammadiyah, supporting Tapak Suci's preaching activities. These sessions are open to both internal and external members of Tapak Suci UMS. Unlike short lectures, these sessions feature guest speakers such as ustadz or community leaders and are held once a month.

e. Faith and Piety Night (Mabit)

The Faith and Piety Night program aims to enhance the faith, piety, and knowledge of Tapak Suci UMS members while strengthening the bonds between management, members, and alumni. This program, conducted during Ramadan, includes various positive activities such as pre-breakfast tausiyah, breaking the fast together, group recitation, and post-Tarawih studies. It also features recreational activities like morning exercises and games to foster camaraderie among Tapak Suci Unit 003 UMS members.

4. Challenges

Several challenges were encountered during the implementation of the work programs:

a. From Members

Members sometimes do not attend planned activities, affecting the achievement of program goals. This is often due to their individual schedules, as members come from different academic programs. Additionally, some students are difficult to advise, particularly when the advisors are their peers, necessitating intervention from senior members.

b. From Management

The performance of some management members is hampered by other obligations, leading to inadequate preparation and less effective execution of work programs. This impacts the planned activities' success. Furthermore, there is insufficient emphasis on adhering to Islamic principles and cultural practices both

within and outside Tapak Suci. It is the management's responsibility to review and optimize existing cultural practices in line with Islamic teachings. Additionally, the Department of Islamic and Muhammadiyah Affairs has struggled to fully engage both internal and external members of Tapak Suci UMS in activities, resulting in lower participation rates.

#### 5. Solutions to Challenges

Based on the identified challenges and interviews with the head of the Department of Islamic and Muhammadiyah Affairs TSPM Unit 003 UMS, the following solutions have been proposed:

##### a. Enhance Performance

Maximize the performance of all Department of Islamic and Muhammadiyah Affairs members in implementing and participating in work programs. This can be achieved through effective communication and preparation among members.

##### b. Optimize Regular Programs

Ensure that regular work programs provide significant benefits to both internal and external Tapak Suci members.

##### c. Careful Planning

Plan work programs meticulously to achieve their intended essence and objectives.

##### d. Emphasize Islamic Culture

Maximize the integration of Islamic and Muhammadiyah culture in daily activities.

##### e. Improve Communication and Collaboration

Enhance communication with other student organizations to build relationships and cooperation, thereby maximizing the effectiveness of work programs.

## CONCLUSION

Based on the above explanation, it can be concluded that instilling morals does not necessarily have to be done at the level of formal education, but can also be achieved through non-formal education such as the Tapak Suci Putera Muhammadiyah organization. In instilling moral education, the coach plays a very important role in the realization of moral education for its members. The role of the coach is directly proportional to the methods applied in this moral education, including the habituation method where the coach accustoms members to prepare everything before the start of practice and to pray before and after practice. Then, the advice method, where the coach always provides advice to uphold the preaching of “amar ma’ruf nahi munkar” (enjoining good and forbidding wrong) wherever they are. Lastly, the exemplary method, where the coach becomes a good example for the members, such as being disciplined and arriving on time for practice.

In realizing the above methods, the appropriate medium is needed by designing several work programs that align with these methods. These work programs include brief religious talks after practice, a work program aimed at training the public speaking skills of the Tapak Suci UMS administrators and members as well as enhancing their knowledge, providing motivation, and strengthening the faith among members. Then, Islamic and Muhammadiyah recitation sessions, a work program aimed at improving the quality of Quran reading and the fluency of Tapak Suci members' recitations related to Islam and Muhammadiyah by conducting group recitations followed by discussions. Then there is the tausiyah message, a work program of the Islamic and Muhammadiyah Department aimed at being a means of delivering Tapak Suci UMS's preaching through media to make the conveyed message easy, fast, and widespread. After that, there are monthly studies, a work program of the Islamic and Muhammadiyah Department aimed at increasing knowledge of Al-Islam and Muhammadiyah and supporting the existence of Tapak Suci in its preaching. Finally, there is the Night of

Faith and Piety (Mabit), a work program aimed at increasing the faith, piety, and knowledge of TS UMS members as well as strengthening the bonds of friendship among administrators, members, and Tapak Suci UMS alumni.

In carrying out these work programs, there are certainly obstacles encountered. These obstacles can come from students or members who do not attend activities due to other commitments. Additionally, there is the suboptimal performance of the administrators in carrying out a work program. To minimize these obstacles, the administrators strive to maximize their performance in conducting activities and plan activities well to create effective events. Besides that, the awareness of all members is also needed to ensure the success of all planned activities.

## REFERENCE

- Ali, M. (2019). Pendidikan Karakter Berwawasan Tasawuf. *Suhuf*, 1–12. <http://journals.ums.ac.id/index.php/suhuf/article/view/9002%0Ahttp://journals.ums.ac.id/index.php/suhuf/article/download/9002/4871>
- Azidin, Y., Rahmah, A., Zuraida, D., & Maulana, R. (2022). Pelatihan Kepemimpinan dan Manajemen Organisasi dalam Kegiatan Organisasi Kemahasiswaan. *AMMA : Jurnal Pengabdian Masyarakat*, 1(02), 82–87. <https://journal.mediapublikasi.id/index.php/amma/article/view/79>
- Bafadhol, I. (2017). *PENDIDIKAN AKHLAK DALAM PERSPEKTIF ISLAM Pendidikan Akhlak ... Pendidikan Akhlak ....* 0(12).
- Mansyuriadi, M. I. (2022). Implementasi Pendidikan Akhlak Dalam Membentuk Kepribadian Muslim Peserta Didik. *PANDAWA : Jurnal Pendidikan Dan Dakwah*, 11(1), 14–22. <https://ejournal.stitpn.ac.id/index.php/pandawa>
- Mustafa, Faizal Bin dan Hidayat, M. C. (2018). Pengaruh Ekstrakurikuler Tapak Suci Membentuk Karakter Siswa Di SMP Muhammadiyah 9 Surabaya. *Tadarus: Jurnal Pendidikan Islam*, 7(1), 11.
- Nasution, Z. (2019). Konsep Pendidikan Akhlak Dalam Alquran Untuk Membangun Karakter Peserta Didik. *Jurnal Al-Fatih*, 2(1), 50–66. <http://jurnal.stit-alfatihdiyahlabura.ac.id/index.php/alfatih/article/view/24>
- Ngamanken, S. (2014). Pentingnya Pendidikan Karakter. *Humaniora*, 5(1), 72. <https://doi.org/10.21512/humaniora.v5i1.2983>
- Pertiwi, A. D., Septian, R. N., Ashifa, R., & Prihantini, P. (2021). Peran Organisasi Kemahasiswaan dalam Membangun Karakter: Urgensi Organisasi Kemahasiswaan pada Generasi Digital. *Aulad: Journal on Early Childhood*, 4(3), 107–115. <https://doi.org/10.31004/aulad.v4i3.202>
- Susanti. (2020). Peran Organisasi Kemahasiswaan Dalam Pembentukan Karakter Mahasiswa. *AL-MUNAWWARAH: JURNAL PENDIDIKAN ISLAM*, 12(2), 13–29. <http://ejournal.kopertais4.or.id/sasambo/index.php/munawwarah>
- Wahid, A. H., Muali, C., & Sholehah, B. (2018). Pendidikan Akhlak Perspektif Al Ghazali. *Al - Tajdid*, 7(2), 190–116.