

Al Islam and Kemuhammadiyah as Driving Force for Lecturer Performance at Universitas Muhammadiyah Jember

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Abstract: Al Islam and Kemuhammadiyah (AIK) are characteristic of all Muhamadiyah Universities. AIK is implemented in all lecturer performances written in the chess dharma of higher education: education, research, service, and AIK. Of the 286 lecturers, not all of them necessarily have a Muhammadiyah background. Even though universities require all academic activities to incorporate Islamic values, not all academics can implement AIK as a driving force for lecturer performance. Therefore, lecturers must have a strategy to understand and enforce AIK in their performance. This research aims to explore lecturers' understanding of AIK and how to implement AIK as a driving force for lecturers' performance. This research uses a qualitative phenomenological approach. To obtain data in the field using interview, observation, and documentation techniques. Data analysis uses source triangulation. This research shows that AIK is implemented in all lecturer performance, such as teaching, research, service, behavior, and interaction with the broader community. The strategy implemented is that lecturers are encouraged to actively participate in activities to increase understanding of AIK through recitations at branches, branches, and regional centers and taking part in Baitul Arqom Lecturers. Lecturer performance evaluation is carried out every semester. AIK is the primary determinant and includes the highest score for lecturer performance achievements besides education, research, and service.

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1. Introduction

The Muhammadiyah administration implements individual and language-based Islamic law, technology, and human rights (IPTEKS). Personal and spiritual values and IPTEKS are the foundation of individual human rights and human rights. The Muslim faith is a modern Islamic faith that is ethically integrated into society. After all, Muslims are perceived as having little or no respect for others, and this is the root cause of their sins.

Al Islam and Kemuhammadiyah are called AIK is Vision Universitas Muhamadiyah Jember after the death of a student (Aanardianto, 2022). AIK education at Muhammadiyah Higher Education has a strategic position, being the driving force and primary mission for lecturers, students, and all activities on campus because AIK is a spiritual, moral, and intellectual force and a driving force for the entire academic

community (Muhammadiyah, 2013) and have implications for the general public (Achmad, 2021). The achievements achieved by students cannot be separated from the successes of lecturers (Pahri, 2023). In this research, educators are all those who influence a person's development (Nursyamsiyah, 2021) To become a Muslim person who has good character is pious, has a noble character, and has a broad understanding of science to advance the religion and nation (Sandi, 2020). Apart from that, he plays a role as a parent of students in educational institutions (Anwar HM et al., 2023). In the hadith, it is mentioned meaning: *"Abu Hurairah narrated that Rosullulloh SAW. said, "Indeed, I occupy the position of your parents.*

In the National Education System Law No. 20 of 2003, educators are educational staff who are qualified as lecturers, counselors, tutors, lecturers, tutors, facilitators, and other titles that are appropriate to their particular use and participate in the implementation of education (Indonesia Redaksi Sinar Grafika, 2005).

Lecturers' understanding of AIK is fundamental as a reflection of lecturers working to implement the Tridharma of Higher Education. The strategies that the campus has implemented include learning. Lecturers are not just transferring knowledge but must understand student behavior regarding appearance, attitude, and ethics. In research, there is a roadmap that supports AIK, namely the development of Islamic civilization. In community service, lecturers are directed to conduct community service in the Muhamamdiyah charity business environment. In social life, lecturers must actively participate in Muhammadiyah and Aisyiyah recitations at regional, branch, and branch levels. AIK is the driving force for lecturers working on campus and in the community. Abdul Kholid, in his research, states that lecturers are the driving force for internalizing AIK values in students, considering the students' diverse backgrounds (Achmad, 2021)Asni et al. said that Al Islam and Kemuhammadiyah can encourage the performance of teachers at the Muhamamdiyah DKI Jakarta to be very high, 78% and 22% (Asni et al., 2022). AIK in learning places more emphasis on the cognitive aspect and does not develop an understanding of Islamic values in students (Faridi, 2021). Lecturers and staff pay more attention to students' mental health, and Baitul Arqom's activities are more formal and humanistic. The concepts of Al Islam and Muhammadiyah are not just learning but can implement religion in the world of work (UMS, 2024).

Based on previous research, Al Islam and Muhammadiyah are mandatory subjects that students must understand. Apart from that, lecturers are the driving force that can internalize the values of Islam and

Muhammadiyah. However, in this research, Al Islam and Kemuhamamdiyahan, as the driving force of the lecturers in their work, tried to improve on previous research. As an object of strengthening AIK, not only students but also lecturers as educators, mentors, and driving forces, it is essential to provide reinforcement. Strengthening can be done in education, research, community service, and lecturers' understanding of AIK. In this research, we try to find strategies the campus has implemented to strengthen AIK for lecturers.

2. Materials and Methods

This type of research is a qualitative descriptive type. Data is collected through images and words rather than numbers. Qualitative research has several characteristics, including a natural setting, where many human behaviors and events occur, and humans as tools (instruments) (Miles, Mettew B., Huberman, 2014). In qualitative research, researchers carried out data collection techniques by observing the performance of lecturers in higher education chess dharma; interviews were conducted at civil service bureaus, the Institute for Human Resources and Legal Management (LPSH), the Institute for Al-Islam and Muhammadiyah Studies (LPAIK) and lecturers. Documentation related to lecturer performance regulations and policies. This research uses qualitative methods because researchers determine and explore data in depth through observation, interviews, and documentation. This research was conducted on the Jember Muhamamdiyah University campus. The subjects in this research were all lecturers who worked on campus, both in the social humanities and exact sciences fields.

Research data was obtained in two ways, namely primary data and secondary data. Primary data can be obtained through direct interviews with lecturers, LPSH, the personnel bureau, and LPAIK. Meanwhile, secondary data was obtained through literature on Al Islam and Muhammadiyah, Islamic guidelines for campus life, lecturer policies, and the results of lecturer performance assessments every semester.

Data collection techniques are conducted through interviews, observation, and documentation. Data analysis was carried out through three channels, namely: (1) data reduction, (2) data presentation, and (3) conclusion (Miles, Mettew B., Huberman, 2014). I checked the validity of the data through a triangulation of sources, namely LPSH, the Civil Service

Bureau, and LPAIK, which are the persons responsible for lecturer performance.

3. Results and Discussion

A. Lecturers' understanding of Al-Islam and Muhammadiyah

The Muhammadiyah University of Jember consistently carries out the *catur dharma* of higher education as stated in the motto: "Knowledge, morality, and civilization." This motto means that Jember Muhammadiyah University exists to develop science, technology, and art based on Islamic values to build an advanced and noble human civilization. The Muhammadiyah University of Jember's strategic plan for 2018-2024 is part of the long-term plan of the Muhammadiyah University of Jember until 2030, which leads to a Research University.

Based on this strategic plan, all lecturers are required to understand AIK. Based on data obtained from 286 lecturers at Muhammadiyah University Jember, not all lecturers are from Muhammadiyah backgrounds. However, LPSH, the Civil Service Bureau, and LPAIK said that although not all lecturers are from Muhammadiyah cadres, all lecturers must try to merge with the Muhammadiyah organization. At least try to be active in Muhammadiyah studies at branch, branch, regional, and campus levels. According to Tobroni in Afifa, an Islamic character will be formed when Islamic AIK and Aqidah education penetrates deeply into the heart (Afifa & Elihami, 2020; Gustilayli, 2022) which has characteristics based on the Koran and hadith (Abidin Bagir, 2005) And achieve the spirit of sincerity by attaining Allah's pleasure. Character is a habit carried out to become a driving force and a differentiator from other individuals (Furqon, 2010). The character can be obtained through education, training, educational background, and by reading books about the character (Ulger et al., 2014).

As lecturers who work in the Muhammadiyah environment, not all lecturers follow the applicable regulations, such as having to be active in recitation, teaching morality in learning, and AIK is attached to the *tri dharma* of higher education, research, and service as a lecturer's responsibility in their work. From these regulations, lecturers try to learn to understand. They are fully committed to Al-Islam and Muhammadiyah, not only as a duty and function but also to change to become part of the Muhammadiyah organization. As a lecturer, Ilham said that he is required to develop and strengthen AIK in the campus environment and the wider community (Ilham, 2023). Instilling AIK ideology in all lecturers in the Muhammadiyah environment is considered very important. To be a

member of the Muhammadiyah organization, you must be willing to disseminate Islamic teachings based on the Koran and Sunnah. Only in this way can the aims and objectives of Muhammadiyah be realized. Apart from that, Islamic teachings must be implemented meaningfully in personal, family, and community life. (Anshory, 2023). The Muhammadiyah Central Leadership urges that all AUM academics, including leaders, employees/lecturers, and administrators of the Muhammadiyah Business Charity (AUM), apart from carrying out routine work activities which are their obligations, should also be accustomed to carrying out activities that strengthen and increase reverence for Allah and enrich the spirit and moral glory through recitation, Cabarrus and study of the Koran and Sunnah, and other forms of worship and mu'amalah which are firmly embedded and integrated in all Muhammadiyah charity activities. (PP Muhamadiyah, 2003).

Apart from that, some lecturers still found it challenging to integrate Islamic values according to their scientific fields in learning. Some lecturers can determine integrated Islamic values in learning. (Muzakkir et al., 2022; Nursyamsiyah et al., 2022). According to Mulyasa, internalization is divided into three, namely: 1) transformation of good and bad values through verbal communication; 2) value transactions are carried out between educators and students by providing examples of related behavior; and 3) internalization trajectories related to the appearance of educators in front of students (Mulyasa, 2011). Other methods offered for internalization include, for example, habituation, coaching, discipline, and motivation. (Nihayati & Ponandi, 2020). The task of lecturers is to internalize AIK values in the tri dharma of higher education. In student learning as the target of Muhammadiyah da'wah. The research seeks to explore Islamic values from both the Al-Qur'an and Hadith and can be integrated into all scientific fields so that research is not only theoretical. In community service, we provide assistance training to Muhammadiyah charity businesses and develop theoretical knowledge integrated with Islamic values. LPAIK, as an umbrella for the academic community, needs to develop strategies to increase lecturers' knowledge of AIK and find models for how AIK can be implemented in all scientific fields. Not only in the Al Islam IV course but also in how Al Islam values can be integrated well. So that morality at Milliston Research University can be realized. Jember Muhammadiyah University encourages all lecturers to consider Al-Islam and Muhammadiyah as the spirit and foundation of lecturer performance. University policy on the Tridharma of Higher Education as a

driving force for lecturers to make understanding and change in all aspects. The indicators to fulfill the performance aspects of lecturers in AIK are as follows:

- a. Memorizing letters in juz 30.
- b. Routine branch/branch/regional recitation.
- c. Be a resource person for AIK activities in Muhamamdiyah Charity Business (AUM) and Autonomous Organizations.
- d. Become a committee member at AUM Muhamamdiyah.
- e. Become a member of the Muhammadiyah organization.
- f. Refreshing (Darul Arqom and Baitul Arqom) AIK/activities.

B. Campus Strategy Places AIK as the Driving Force for Lecturer Performance

The realization of the higher education vision, mission, and AIK values is the basis for implementing the higher education tri-dharma for the entire academic community, including lecturers, students, and employees. Based on the reality, AIK values are still not well implemented in the Tridharma of Higher Education, both in classroom learning and commitment to Muhammadiyah on and outside campus. This problem is the most crucial matter of changing *Das Sein* into *Das Solen* according to what Muhammadiyah aspires to. As stated by Ahmad, lecturers are the determinants of the campus's Islamic environmental ecosystem. (Achmad, 2021).

A good environment needs to be sought so that it can have a positive influence on learning and building knowledge. (Amri, 2013; Laia & Florina L.Zagoto, 2022; Slameto, 2003). The strategy carried out to strengthen AIK for lecturers was conveyed by LPAIK that it is currently at the conceptual level towards implementation. Meanwhile, the strategy of LPSH and the personnel bureau is in the form of an assessment of Lecturer performance, which has been running for the past year to encourage Lecturers to improve their reading of the Al-Qur'an, increase memorization of the Al-Qur'an from juz to 30, and encourage them to be active in branch recitations, branches, and regions.

To encourage the transformation of Muhamamdiyah University Jember and also in line with government policies stipulated in the 2021 Lecturer Load and Performance Operational guidelines, the Personnel Bureau of Muhamamdiyah University Jember is deemed necessary to establish a Performance Assessment Guide for Unmuh Jember for both lecturers and employees. Considering Unmuh Jember's position as one of

the higher education institutions under the coordination of the Muhammadiyah Persyarikatan, indicators of lecturer performance achievement include:

- a. Formal education and training certificates;
- b. Implementation of education;
- c. Implementation of research;
- d. Implementation of community service;
- e. Supporting implementation; and
- f. Implementation of Al Islam and Kemuhammadiyah.

In connection with the last point, the implementation of Al Islam and Kemuhammadiyah indicates that all lecturers must meet as a condition for fulfilling lecturer performance, as stated by the civil service bureau, LPSH, and LPAIK. The strategies implemented by LPSH, LPAIK, and the civil service bureau can be depicted in Figure 1. Below:

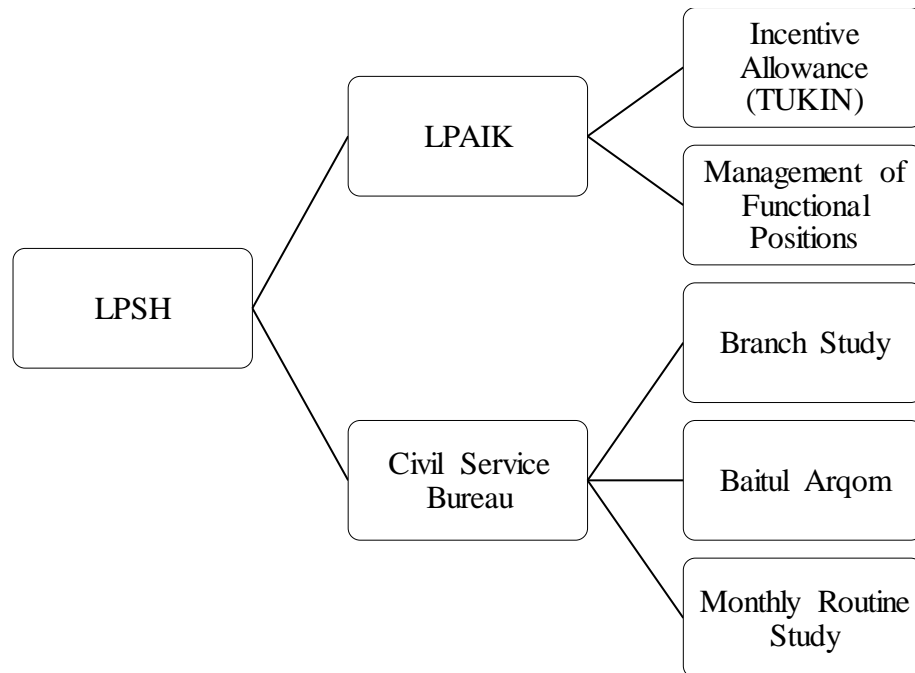


Figure 1. Lecturer Improvement Strategy at AIK

The first strategy is providing TUKIN (Incentive Allowance), which motivates all lecturers and employees to enliven Muhammadiyah's charitable efforts in branches and regions. One of the conditions for getting the Tugin allowance is that the lecturer's performance must be met, including:

- a. Lecturer workload (BKD).

- b. Lecturer presence on campus for a minimum of 5 working hours every day.
- c. Lecturer performance assessment results include achievement of memorizing short letters, contribution as a speaker or committee member in Muhammadiyah activities in branches, branches, and regions, proof of active recitation in the branch at least three attendances in 1 semester.

The following is the link for the lecturer performance assessment <https://forms.gle/6t3rFAa7sVdr7yC6> and the staff performance assessment link: <https://forms.gle/GBUhmdYZmT67WZZF9>. From several of these findings, the provision of allowances can influence educators' work skills and discipline. (Firsda et al., 2020; Ramadanti et al., 2022).

In managing the functional position of Lecturers and promotions, the second strategy must include a letter of Lecturer study activity in the Branch. This has impacted the growth and development of branches, which were initially only attended by 15 to 20 people, but now all Aisyiyah and Muhamamdiyah branches have more than 30 members. Therefore, all lecturers compete and try actively to take part in recitations at the Branch, motivated by the Chancellor's regulations that Muhamamdiyah University of Jember has set.

The third strategy, the LPAIK program, encourages all lecturers and employees to participate in branch, branch, and regional recitations according to their respective domiciles. With this activity, it is hoped that all lecturers will contribute to Muhamamdiyah's charitable efforts. The recitation attended by the Lecturer is proven by attendance and photos of the activity as valid evidence in assessing the Lecturer's performance. Ali said that strengthening branches and branches was carried out by activating the recitation of Al Islam and Muhammadiyah. (Ali et al., 2023).

The fourth strategy is the Baitul Arqom program for lecturers and employees. So far, at Muhammadiyah University, Baitul Arqom, activities have been carried out for new lecturers and employees to fulfill the appointment of 80% or 100% of prospective lecturers and permanent employees. Leadership Baitul Arqom has been carried out once. So, this fourth strategy needs to be re-evaluated for its effectiveness and usefulness. Regarding PTMA, the Baitul Arqom program has many levels, such as basic Baitul Arqom, advanced, intermediate, and so on. Therefore, it is necessary to reformulate Baitul Arqom activities within the Muhamamdiyah University of Jember to refresh lecturers' and leaders' knowledge of AIK values. The Islamic values in question are a collection of life principles,

teachings about how humans live their lives, and interrelated principles that cannot be separated. These values are moral, religious, and attitude values. (Saswandi, Tri; &Sari, 2019). Baitul Arqom activities can provide a deep understanding of Al-Islam and Muhammadiyah as a guideline for working at Muhammadiyah Institutions. (Saddam et al., 2022).

The fifth strategy is to hold regular monthly recitations attended by lecturers and employees every fourth week. This recitation is done face to face by presenting speakers from Muhamamdiyah figures from within and outside the campus. The presenters presented interesting themes to refresh and increase the lecturers' and employees' knowledge of Muhamamdiyah. This activity has become a routine that cannot be abandoned; in fact, LPAIK has now launched a recitation attendance presence to directly monitor the activity of lecturers and employees on campus, in branches, branches, and regions. The following is proof of a link for study participation in branches, branches, and areas: <https://bit.ly/3w80u0babsensipengajian>. Strengthening lecturers is the spearhead of instilling Muhammadiyah ideology in the Muhammadiyah environment. (Nor, 2022).

In other research, it is stated that allowances are the most critical factor for improving the performance of educators. It is also necessary to consider salary transparency, fairness, and resource limitations (Gomes et al., 2024). Apart from incentives, 5 components need to be carried out by educational institutions: 1) strict evaluation of educators' performance is considered very important for improving performance; 2) compensation needs to be aligned with improving teaching; 3) supporting educators in creating a school environment; 4) autonomous leadership positions attract effective educators in high-needs schools, and 5) school and regional experiences have a significant impact on policy (Eckert, 2013) . In essence, the performance of educators does not only lie in salary, incentives, and allowances. Still, it needs to be supported by competence, motivation, and understanding of educators in Islam and Muhammadiyah as the foundation for carrying out their performance.

Based on the realities in the field, LPSH, the Civil Service Bureau, and LPAIK formulated a process for improving AIK and found strategies to increase lecturers' understanding of AIK even though these regulations were more relaxed than other Muhammadiyah campuses. LPSH, LPAIK, and the Civil Service Bureau must have a common perception to realize joint achievements. In practice, discrepancies are still found between the rules that have been established and implemented. The regulations that

have been agreed upon and established should be the same policy for all lecturers, without exception.

4. Conclusion

Jember Muhammadiyah University lecturers adhere to Al Islam and Kemuhmamdiyahan (AIK) in carrying out the Tridharma of Higher Education. AIK is the lecturers' foundation and driving force in building student character through learning, research, community service, habituation to good behavior, motivation in and outside of learning, and example. Some policies encourage lecturers to understand AIK, which is implemented in lecturers' performance, including: 1) memorizing letters in chapter 30; 2) routine branch/branch/regional recitation; 3) be a resource person for AIK activities in Muhamamdiyah Charity Business (AUM) and Autonomous Organizations; 4) become a committee member at AUM Muhammadiyah; 5) become a member of the Muhammadiyah organization; and 6) Refreshing (Darul Arqom and Baitul Arqom) AIK/activities. The strategy for increasing lecturers' understanding of AIK is providing performance incentive allowances, increasing functional positions, Baitul Arqom, branch recitations, and monthly recitations.

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