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## **Family Empowerment Through the Muhammadiyah Learning Program: A Case Study at the Private University in Jakarta**

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**Abstract.** The purpose of this evaluative research is to assess the implementation of the Muhammadiyah learning program which is a compulsory subject in all Muhammadiyah and Aisyiah Universities (PTMA). The research was conducted at the University of Muhammadiyah Prof. Dr. Hamka (Uhamka) from January to April 2020. This research is qualitative. The informants were selected using a purposive technique, consisting of students, lecturers, Uhamka leaders, and the leadership of the Muhammadiyah Higher Education and Research Council. Data were collected by using interview techniques, Focused Group Discussion (FGD), and documentation. The data were analyzed by evaluating the CIPP model. The results of the study show that there are still several obstacles in the learning of Muhammadiyah, among others, in terms of context, there are still debates about the content of the curriculum. Renewal efforts have been made with the publication of new textbooks. From the input side, there were obstacles regarding the availability, qualifications, and certification of Kemuhammadiyah lecturers. In terms of process, the duration of learning which is only 2 credits is felt to be insufficient to implement learning with empowerment strategies. Finally, in terms of products, despite the development of student views about Muhammadiyah, these developments have not significantly changed the religious traditions they believe in so far.

**Keywords.** Program Evaluation, Family Education, Islam, Muhammadiyah

### **Introduction**

*Al Islam* and *Kemuhammadiyah* (AIK) is a compulsory subject that must be followed by students studying at *Muhammadiyah* and *Aisyiah* Colleges (PTMA). By studying AIK students are expected to have competencies that are not only in the fields of science and technology but also have *Islamic* character. To achieve this goal, of course, an adequate learning program design is needed. In the practice of AIK learning, many weaknesses and obstacles were found that hinder the achievement of these goals. Based on observations in several PTMAs, the following findings can be stated. Judging from the curriculum and syllabus, it is known that (a) the curriculum has not been designed adequately by following the principles of systematic learning design so that it does not appear to be related to the institution's vision and mission, (b) learning is limited to the knowledge area, almost no learning is found in the attitude area. (affective) and Behavior (psychomotor), (c) learning materials are often repeated, (d) there is no apparent relevance between objectives, methods, teaching materials, and evaluation. Judging

from the qualifications and competencies of the supporting lecturers, it is known (a) not planned according to learning needs and the demands of the times, (b) not yet found certification of AIK supporting lecturers, (c) not all study programs have permanent AIK lecturers, (d) in the learning process the use of multimedia is not optimal. Furthermore, judging from the learning resources, it can be stated (a) very limited references and adequate textbooks, (b) no multimedia learning media is available. Viewed from a policy perspective, it can be stated that (a) strong support from PTMA leaders is needed, and (b) written rules regarding AIK policies are needed for non-Muslim students.

Article I. According to Zamah Sari, the leader of Uhamka and the Head of the Team for Compiling the New *Kemuhammadiyah* Textbook at the upgrading event for UMJ *Kemuhammadiyah* lecturers on Friday, February 22, 2019, at Uhamka, *Kemuhammadiyah* learning was not attractive to students. It is caused by at least two things, namely (a) the monotonous learning materials surrounding the history of *Muhammadiyah*, its autonomous organization, and ideology, and (b) Most Uhamka students are millennials and do not come from *Muhammadiyah* families. Taking into account the reality of learning as stated above, 10 PTMs designed a new model of *Muhammadiyah* learning and its learning materials. In the new design, the learning materials cover three domains of *Muhammadiyah* learning, namely the domains of knowledge, attitudes, and behavior contained in 11 topics of *Muhammadiyah*, namely: (1) *Muhammadiyah* Learning: Empowering people with generosity, (2) *Tawhid Al-Ma'un* in social life, (3) Enlightening invitations and family development, (4) Long-term ways to find families living with poverty, (5) Guidelines for preparing proposals for *da'wah* with the target group of disadvantaged groups, (6) Fundraising for the empowerment of poor families, (7) Distributing empowerment funds for underprivileged families, (8) Progressing *Islam* towards a progressive Indonesia, (9) *Muhammadiyah* ideology, (10) Three pillars of *Muhammadiyah's da'wah*; education, health and economy, and (11) the strategic role and challenges of *Muhammadiyah* (AIK Lecturer Team, 2018). After the book was launched by the Chairman of the *Muhammadiyah* Central Executive on December 10, 2018, Uhamka was the first PTM to practice *Muhammadiyah* learning with new designs and approaches that were deemed appropriate to the needs of the organization and the demands of the times. At the University of *Muhammadiyah* Jakarta (UMJ), the home base of researchers, there was also a need to renew the AIK learning program. For this reason, evaluative research was carried out on the implementation of the *Muhammadiyah* learning program at Uhamka as input in the renewal plan.

### **Literature Review**

Education according to Suradika (2019: 17) is a conscious effort made by a person or group of people to prepare students through guidance, teaching, and/or training activities for their future needs. Concerning Religious Education, according to Suradika, et al (2020: 1030), students' attitudes and behavior are abilities that must also be mastered in addition to mastery in the cognitive realm. Amie Primani and Khairunnas (2013: 223-225) suggest seven values that underlie *Islamic* Religious Education, namely the value of worship, the value of *Ihsan*, the value of the future, the value of mercy, the value of trust, the value of *da'wah*, and the value of *tabsyir*. The concept of education according to Suradika above can be said to be in line with the concept of education formulated in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System and Number 12 of 2012 concerning Higher Education, where it is formulated that education is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to have religious-spiritual strength, self-control, personality, intelligence, noble character, and

skills needed by themselves, society, nation, and state. In-Law Number 12 of 2012 there is also a formulation about learning where it is formulated that learning is a process of student interaction with lecturers and learning resources in a learning environment.

Meanwhile, the curriculum formulation in Law Number 20 of 2003 concerning the National Education System Chapter I General Provisions Article 1 paragraph 19 is a set of plans and arrangements regarding the objectives, content, and learning materials as well as the methods used as guidelines for the implementation of education. Learning activities to achieve certain educational goals. Among the keywords in the definition of education above is the importance of religious spiritual strength, intelligence, noble character, skills in dealing with this life. Some of these keywords must be obtained through education. Meanwhile, in the learning process, learning resources are needed, in addition to student and lecturer interactions.

Regarding noble character, from the *Islamic* perspective, an example is the Prophet, *Muhammad*. Once the moral issue is so important, *Muhammadiyah*, which has ideology or ideals, includes this morality in the statement of its ideology or ideals. In the eyes (statement) of beliefs and ideals of life. The statement reads: *Muhammadiyah* works for the implementation of *Islamic* teachings which include the following areas: a) *aqidah*, b) morals, c) worship, d) *muamalah*. For morals, the explanation is that *Muhammadiyah* works to uphold noble moral values by referring to the teachings of the *Qur'an* and the *Sunnah* of the Prophet; not based on values created by humans (Musthafa Kamal Pasha and Ahmad Adabi (2002:228). Based on the above statement, the source of noble character in *Islam* is the *Qur'an* and the *Sunnah* of the Prophet. *Al-Qur'an* is the book of *Allah* which was revealed to the prophet *Muhammad* as the messenger of *Allah* and is a life guide for Muslims. Raghil As-Sirjani, (2009 h 64) explains that the *Qur'an* is steadfast values and high examples that improve every human being by taking into account the type, age, place, and others. This is different from the source of morality which is only limited to human theory, which relies on limited reason. Or rely on things that suit humans in a society called *urf* (prevailing habits). This habit will always change and differ from one society to another, from one thought to another

The moral superiority of *Islamic* civilization is its human side. Because humans are hard in their deepest corners. He was ordered to purify to ensure the preservation of the glory and benefit of mankind. He was also burdened as a caliph to build the life and create civilization. Regarding the glory and advantages of humans, the *Qur'an* has confirmed in His words in the letter *Al-Israa* '(17): 170 in Raghil As-Sirjani, 2009 h 65) "And indeed We have honored the children of *Adam*, We have brought them on land and in the seas, We have provided them with good things and We have given them a perfect advantage over most of the creatures We have created. Meanwhile, the *Sunnah* of the Prophet is the explanation and implementation of the teachings of the *Qur'an* given by the prophet *Muhammad* by using the mind under the spirit of *Islamic* teachings.

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Meanwhile, the *Sunnah* of the Prophet is the explanation and implementation of the teachings of the *Qur'an* given by the prophet *Muhammad* by using the mind following the spirit of *Islamic* teachings. According to Sanjaya (2015:196), learning is also said to be a system - cause - learning is an activity that aims to teach students. The learning process is a series of activities that involve various components. That is the importance of every educator to understand the learning system. Through understanding the system, at least every educator will understand the learning objectives or expected results, the learning process that must be carried out, the use of each component in the process to achieve the goals to be achieved, and how to find out these goals. Furthermore, Sanjaya explained that many factors can affect the learning system. Some of these factors are:

#### 1. Educator Factor

Educators are a very decisive component in the implementation of a learning strategy. Without educators, no matter how good and ideal a strategy is, it is impossible to apply that strategy. Like a soldier on the battlefield; The successful implementation of strategies to destroy the enemy will greatly help the quality of the soldiers themselves. According to Dunkin (1974) in Sanjaya (2008:198), several aspects can affect the quality of the learning process seen from the educator factor, namely: teacher formative experience, teacher training experience, and teacher characteristics. Teacher formative experience includes gender as well as all the life experiences of teachers who become their social background. Included in this aspect are the place of origin of the teacher including ethnicity, cultural background, and customs, the family circumstances where the teacher comes from, for example, whether the teacher comes from a family that is classified as capable or not; do they come from a harmonious family or not. Teacher training experience includes experiences related to the activities and educational background of educators. For example, professional training experience, level of education, job experience, and so on. Teacher properties are everything related to the nature of educators. For example, the attitude of educators towards their profession, towards students, the ability or intelligence of educators, their motivation and abilities both in the ability to manage to learn, including the ability to plan and evaluate learning as well as the ability to master the subject matter.

#### 2. Student factor

Learners are unique organisms that develop according to their stages of development. The development of students in the development of all aspects of their personality, but the tempo and rhythm of the development of each student in each aspect is not always the same. The learning process can be influenced by the development of students who are not the same, in addition to other characteristics inherent in students. Like educators, factors that can affect the learning process seen from the aspect of students include aspects of the background of students which according to Dunkin Dunkin are called pupil formative experiences as well as student properties. Background aspects include gender, place of birth and place of residence of students, socio-economic level of students; from which family the student comes from, and so on. Meanwhile, the characteristics possessed by students include basic abilities, knowledge, and attitudes. It is undeniable that each student has different abilities which can be grouped into

students with high, medium, and low abilities. High-ability students are usually shown by high motivation in learning, attention, and seriousness in following lessons and so on. On the other hand, students who are classified as low-ability are characterized by a lack of motivation to learn, lack of seriousness in participating in lessons, including completing assignments, and so on.

### 3. Facilities and infrastructure factors

Facilities are everything that directly supports the smooth learning process, for example learning media, learning tools, school supplies, and so on. Meanwhile, infrastructure is everything that can indirectly support the success of the learning process, for example, the road to school, school lighting, restrooms, and so on. Completeness of facilities and infrastructure will help educators in the implementation of the learning process. Thus, facilities and infrastructure are important components that can affect the learning process.

### 4. Environmental factors

One of the environmental dimensions that can affect the learning process in classroom organization. Class organizations that are too large will be less effective in achieving learning objectives and their tendencies: a) group resources will expand according to the number of students so that the available time will be narrower, b) study groups will be less able to utilize and use all available resources, c) the learning satisfaction of each student will tend to decrease, d) there will be more students who are forced to wait to both learn the new subject matter, e) more and more students are reluctant to actively participate in each group activity. Based on Sanjaya's view above, it can be understood that the learning system will run well if the above factors get the main attention of both educators and students as well as about facilities and infrastructure as well as environmental factors. The curriculum can be understood as an important element in education. Without a curriculum, education becomes undirected. Because in the curriculum there is learning to achieve educational goals. The term curriculum was first used in the world of sports in ancient Greece which came from the words *curir* and *curere*. At that time the curriculum was defined as the distance a runner had to travel. People term it a place to race or a place to run from start to finish.

Furthermore, the term curriculum is used in the world of education. Education experts have different interpretations of the curriculum. However, in these different interpretations, there are also similarities. The similarity is that the curriculum is closely related to efforts to develop students following the goals to be achieved. The curriculum is indeed intended for students, as revealed by Murray Print (1993) in Wina Sanjaya (2008) which reveals that the curriculum includes:

1. Planned learning experiences
2. Offered within an educational institution/program
3. Represented as a document; and
4. Includes experiences resulting from implementing that document

Print (1993) views that a curriculum includes planning a learning experience, a program for an educational institution that is embodied in a document as well as the results of the implementation of a document that has been compiled. *Muhammadiyah* – as mentioned above - as an NGO or non-governmental organization that is engaged in *Islamic da'wah* through education, economy, health, and social welfare also has its statement about education. The statement reads that *Muhammadiyah* education is the preparation of an environment that allows

a person to grow as a human being who is aware of the presence of God as Robb and masters science, technology, and art (IPTEKS). With spiritual awareness of *makrifat* (faith/*tawhid*) and mastery of science and technology, a person can fulfill his life needs independently, care for others who suffer from ignorance and poverty, always spread righteousness, prevent evil for the glorification of humanity within the framework of an environmentally friendly shared life in a nation and a just, civilized and prosperous world social order as worship to *Allah*. Furthermore, *Muhammadiyah* Education is a modern education that integrates religion with life and between faith and holistic progress. From the womb of *Muhammadiyah* education, it is hoped that a generation of educated *Muslims* will be born with strong faith and personality, as well as being able to face and answer the challenges of the times. This is progressive *Islamic* education.

Regarding the vision, it reads that the vision of *Muhammadiyah* education as stated in the decision of the 46th *Muhammadiyah* Congress regarding the revitalization of *Muhammadiyah* education: The formation of human learners who are pious, have a noble character, progress, and excel in learning. Science and Technology as the embodiment of *tajdid da'wah amar ma'ruf, nahi mungkar* (Official news, 2010, p. 221 and the vision of *Muhammadiyah* higher education (PTM) as formulated by the DIKTI board of *Muhammadiyah* Central Executive. The word "noble morality" in the paragraph above is in line with the educational objectives contained in the national education system law as quoted above. Therefore, *Muhammadiyah* education according to Amien Rais (1985) in the field takes 3 (processes): a) *taklim* (providing knowledge) b) *tarbiyah* (educating correct behavior) c) *Takdib* (refining politeness)

Learning *Al Islam* and *Kemuhammadiyah* (AIK) at *Muhammadiyah* and *Aisyiah* Higher Education (PTMA) has a strategic position, being the driving spirit and main mission of PTMA implementation (*Muhammadiyah* Higher Education Council, 2013: 10). AIK at PTMA views *Islam* as a guide to the straight path, social capital, the path to God, and the path to happiness in this world and the hereafter. It was further stated by the *Muhammadiyah* Higher Education Council that the purpose of AIK learning is to form human beings with character and educated people who are expected to have integrity and ethical awareness. Still, according to the *Muhammadiyah* Higher Education Council (2010), the AIK learning model has developed with the principle of student-centered learning which places students as learning subjects and as the main actors of learning who discover AIK values for themselves. He becomes an actor and lecturer partner. Furthermore, lecturers become role models and class leaders, who are required to have moral and intellectual integrity so that they can be role models, and as class leaders act as facilitators who provide direction, enlightenment, and motivate students. Concerning the quality of AIK learning, the *Muhammadiyah* Higher Education Council sets AIK quality standards based on the premise that (a) the AIK field is the basis for all academic and non-academic activities at PTMA, (b) the AIK field must appear to be a strong and measurable characteristic for PTMA, (c) the AIK field must come with an interesting and fun approach so that *da'wah* on campus takes place normally.

### **Research methodology**

This research was conducted at the University of *Muhammadiyah* Professor Dr. Hamka (Uhamka), Limau campus, Kebayoran Baru, South Jakarta, and Pasar Rebo campus, East Jakarta. Data collection was carried out in January-April 2020. This research is an evaluative study with a qualitative approach. The evaluation model used is the CIPP Stufflebeam evaluation model (Suradika and Wicaksono, 2019: 213-214). Data collection techniques used are interviews, Focused Group Discussion (FGD), observation, and documentation. Informants were selected using the purposive technique, namely those who were considered to have a close

relationship with the characteristics or characteristics of the population that were previously known (Suradika, 2000: 43), consisting of lecturers, students, Uhamka leaders, and leaders of the Higher Education Council. Research and Development of Muhammadiyah Central Leadership. To test the validity of the data, triangulation was carried out.

As with the evaluation model chosen, data analysis was carried out using the CIPP (Context, Input, Process, and Product) model from Stufflebeam with the following explanations: First, evaluation of the context of the *Kemuhammadiyah* learning program. At this stage, information is collected about the reasons for holding the learning model for the *Kemuhammadiyah* course. How is the institutional support for the *Al Islam Kemuhammadiyah* course? The second, the input evaluation. At this stage, information is collected about students or students with the knowledge gained from the application of new *kemuhammadiyah* learning materials or the characteristics and initial competencies of students in the *Muhammadiyah* course. Third, process evaluation. At this stage, information is collected about the process in the classroom and learning in the field (empowerment of disadvantaged families) through student groups. Primarily in this process information is collected: (1) the readiness of educators/lecturers to teach this course and assistance for empowering disadvantaged families, and (2) learning materials, learning environment, and learning strategies. Finally, the fourth for product evaluation is knowledge and skills as expected outcomes. As is known, the new *Kemuhammadiyah* teaching materials explain the expected outcomes for students, namely: (1) being able to apply the enlightenment *da'wah* model for disadvantaged families, (2) being able to understand the dimensions and results of the *Muhammadiyah* movement, and (3) being able to internalize the values of the *Muhammadiyah* movement. the basic values of a progressive *Muslim*.

## **Results and Discussion**

### *Context evaluation*

Context evaluation is the basis for evaluation to present several rationales related to the program being evaluated. AIK learning, especially *Kemuhammadiyah* from the beginning, has been designed based on previous research where one of the obstacles is the unattractiveness of the existing teaching materials. This is further strengthened by the fact that most of the students studying at UHAMKA are not children who come from *Muhammadiyah* families, which can be seen from their prayer readings, which mostly read "*Kabiira*" or "*wajjahtu*" during the *iftitah* prayer, while the demands for worship areas determined by *Tarjih Muhammadiyah*, reading in *iftitah* prayer is reading "*Allahumma baa'id*".

Previously in the AIK education guidelines published by the DIKTI MAJELIS (Team Guidelines for *Al Islam and Kemuhammadiyah* Educational Council *PP Muhammadiyah*, 2013), it was also explained that AIK learning faces many problems as described in the introductory section of this paper. This is what underlies the renewal of AIK learning, especially *Muhammadiyah*. If sorted based on the problems above, of course not how many updates have been made. But already there; among others, have prepared textbooks that are ready to be used by educators/lecturers. And the educators/lecturers have been assessed by the leadership.

### *Input Evaluation*

Input evaluation aims to provide information to determine how to use available resources to achieve goals. Evaluation includes personal analysis related to how the use of existing resources, alternative strategies that must be considered to achieve a program. Identify and assess systems, alternative strategies, design procedures for implementation strategies, financing, and scheduling. The benefit of the input evaluation is to guide the selection of

strategies in specifying the procedural design. The information and data collected can be used to determine sources and strategies within existing limitations. The fundamental question is how to plan the use of existing resources to find an effective and efficient program plan.

Based on the input evaluation concept above, several things can be used as analytical tools, such as program financing and strategy selection. Based on field data, the available resources for *Muhammadiyah* educators in terms of *Muhammadiyah* ideology are adequate. Only from functional positions, mostly Expert Assistants – Lectors, no one is Head Lecturer, let alone Professor. While what is expected in the future, the functional position of educators is the head lector and if possible is a professor.

Regarding program financing and strategy selection, based on information from one of the leaders of UHAMKA, there is a plan to propose cooperation with the government and non-government for field da'wah in the form of empowering the family. Because the current Kemuhammadiyah lecture model was learning from *KH Ahmad Dahlan* in implementing *Al Ma'um's* letter in empowerment requires money. There is no harm in trying UHAMKA in proposing cooperation with the government and non-government (companies) in financing poor families, even this helps the government. Even if only 1 family per group is empowered, the determination of the 1 family has been through group agreement. This means that it is more objective and can be said to be right on target. So that the funds given to 1 family per group are also right on target. Unlike the government in determining the target group; the data is statistical data and submitted to village/output officials. Who guarantees that the aid funds are right on target. So the strategy for implementing the program in the future by proposing cooperation is an input in the context of evaluating inputs.

### ***Process Evaluation***

Applied to assess the implementation of activities, whether the program is following the strategy. Also to identify the problem of an incident. Changes that occur need to be monitored objectively. Notes of important activities are carried out because they are useful for taking a stand. The founders of CIPP also explained that this evaluation is for continuous monitoring of the implementation of the plan (Stufflebeam & Shienfield, 1985: 175 in Badrujaman, 2009: 66). Identifying is a goal in the implementation process, such as defects in its implementation (Badrujaman, 2009). a) Weaknesses can be identified throughout the implementation, including those that deserve to be maintained, (b) Obtain information about decisions taken, and (c) field notes on important matters that need to be maintained during implementation.

Starting from these three things, the *Muhammadiyah* learning process as described above found several weaknesses. Some lecturers said about the time or hours provided in the field. If the lecture in the field is empowerment, then the credit time given is not enough 2 credits where the time is only 90 minutes. As is known, borrowing the concept of empowerment management where the first stage carried out by empowerment actors is awareness of empowered candidates. This awareness is important because if the poor families are not aware of the problem, it is difficult for the empowerment program to be continued. The second stage is planning together with families who will be empowered. In this stage, the need assessment becomes very important. The problems and potentials of empowered disadvantaged families need to be explored as deeply as possible. Wrong in doing the assessment will affect the next stage of empowerment. The third stage is organizing empowerment. At this stage, the empowerment group (student group) of 3 people shares the task; who does what with the empowered family. Of course by the problems and potential of the Dhuafa family. The fourth stage is (actuating) or the implementation of empowerment activities. For example, providing motivation or training to poor families. The goal is that these needy families have the spirit to

build independent living in the future or to be independent (to borrow the term of the late President Sukarno). Facts on the ground, because time is limited, the empowerment stage is difficult for students to do; Even in the textbook, there is a guide to empowerment. The last stage is controlling or supervision. In empowerment, the terms monitoring and evaluation are known. How is the sustainability of empowerment after termination? Has there been any change in the *Dhuafa* family, does it need *re-empowerment*? All of these stages in the learning process are the responsibility of the educators if indeed field studies use an empowerment approach. If not, field lectures are simply the provision of social welfare assistance; even though in textbooks it is not allowed for students to give money, it must be in the form of goods such as the concept of classical social work; give fishing rods - which can be used to find fish.

### ***Product Evaluation***

The goal is to measure, interpret and evaluate program achievements (Stufflebeam & Shienfield, 1985:176). Product Evaluation is measuring the achievement of success. Also collecting descriptions and evaluations of outcomes and integrating them to make interpretations of program success. Can be done by compiling operational definitions and making measurement tools that have been achieved (objective), through the collection of values from stakeholders, through performance (performing) using both quantitative and qualitative analysis. As a comparison, product analysis is needed between the objectives, which are used in the design, and the program achievements. Things that are assessed can be test scores, percentages, observation data, data diagrams, sociometry, and others that can be related to goals. Then an analysis is made of why the results are like that.

Measuring the success of achieving goals. Collecting descriptions and assessments of outcomes (outcomes) and building relationships with objectives, contexts, inputs, and information, processes, as well as interpreting the feasibility and worth of the program. Evaluation can be done by making operational definitions and measuring the measurement criteria that have been achieved (objectively), through collecting values from stakeholders, by demonstrating (performing) using either quantitative or qualitative analysis. This is needed as a comparison between the goals, which are set in the design with the program results achieved. The results assessed can be in the form of test scores, percentages, observation data, data diagrams, sociometry and so on which can be traced concerning more detailed objectives. Furthermore, a qualitative analysis was carried out on why the results were like that. Related to product evaluation in this study, where students are the product that must be assessed in this evaluation. The assessment here does not measure achievement, but what changes occur in students' understanding of *Muhammadiyah*. Based on interviews with several student informants, it was found that they finally got to know *Muhammadiyah* from within. Previously, the views on *Muhammadiyah* were different before entering UHAMKA. For example, *Muhammadiyah* does not read *qunut*, does not read *ushalli* in prayer, does not get used to *badriyah* prayers, *nariyah* prayers does not use *sayyidina* readings, and others. After they became students and were given an explanation by the lecturers, they finally understood why *Muhammadiyah* did not use *qunut*, *ushalli*, *sholawat*, and others.

From the experience of empowering needy families, they come to understand that Islam in the *Muhammadiyah* organization is not only worship with a vertical dimension, but also a horizontal dimension in the form of caring for the environment, poor people as exemplified by *KH Ahmad Dahlan* in explaining *Al Maaun's* letter to his recitation congregation. . So in the context of product evaluation, that is the form of product results produced by students, namely an understanding of *Muhammadiyah*.

### Conclusion

The results of the study show, *first*, in terms of context, the obstacles faced in learning *Kemuhammadiyah* have been answered by conducting renewal of *Kemuhammadiyah* learning. This renewal can be seen from at least two things, namely the publication of new textbooks that are ready to be used by educators/lecturers, and the assessment and development of *Al-Islam* and *Kemuhammadiyah* educators/lecturers.

*Second*, from the input side, the problem faced is the low level of lecturers' academic positions. The positions held by lecturers who support *Kemuhammadiyah* courses are Expert Assistant and Lector. There is no Head Lector, let alone a Professor. In addition, there are also obstacles related to financing. With the implementation of a new learning strategy, namely the implementation of *al Maun's* theology in the form of empowering poor families as a reliable learning strategy, no small amount of money is needed.

*Third*, in terms of the process, *Muhammadiyah* learning as described above found several weaknesses, namely related to the duration of learning time. Several lecturers said it was not enough just to manage learning with 2 credits with a community empowerment strategy based on *Al-Maun* Kiyai Dahlan's theology.

*Fourth*, from the product side, they finally know *Muhammadiyah* from within. Previously, the views on *Muhammadiyah* were different before entering UHAMKA. For example, *Muhammadiyah* does not read *qunut*, does not read *ushalli* in prayer, does not get used to *badriyah* prayers, *nariyah* prayers does not use *sayyidina* readings, and others. After they became students and were given an explanation by the lecturers, they finally understood why *Muhammadiyah* did not use *qunut*, *ushalli*, *sholawat*, and others.

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