
**THE EFFECT OF ENGAGING ISLAMIC EDUCATION AND
MUHAMMADIYAHISM IN CHARACTER BUILDING AMONG
MUHAMMADIYAH'S SENIOR HIGH SCHOOL STUDENTS IN
BOGOR**

MADROPI, DIDIN SAEFUDDIN, E. BAHRUDDIN

Abstract

Madropi
Ibn Khaldun University

Didin Saefuddin
Ibn Khaldun University

E. Bahruddin
Ibn Khaldun University

Email
madropii@yahoo.com.c
o.id

Islamic education and Muhammadiyahism is one of the integrated education processes in the form of building human's characters well. This effort is unreachable when those people are not aware the importance of both educational systems. The aim of the research is to recognize the effectiveness of engaging Islamic education in characters building among Muhammadiyah senior high school students. The research method is a survey using a questionnaire based on the variables: Islamic religion science (X1), Muhammadiyah's education (X2), and student's characters building (Y). The respondents are Muhammadiyah Senior High School student.s. The result of the research is only for the internal purpose of Muhammadiyah Senior High School, South Bogor. 56 samples consisting of students of grade X and grade XI followed 2 semesters of religion class. The research was exclusively done among Muhammadiyah Senior High School students, so the result is only for research population to support Islamic education and Muhammadiyahism to become better in the future.

Keywords : *Character Building, Islamic Education, Muhammadiyahism*

A. Introduction

The integration of Islamic education and Muhammadiyahism is one of the education processes which is systematic and aiming at developing a perfect human being (*insankamil*) particularly in building students' noble characters. This effort is impossible to achieve well without realizing the importance of both educational systems and the main objective.

As Allah stated in Al Qur'an: At-Tarhim verse 6:

"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded."¹

The Prophet Muhammad said

"I have only been sent to perfect good moral character" (HR. Ahmad and Baihaqi).²

With the establishment of the moral, a human being would be a whole person, perfect as a servant of Allah and the inheritor of the earth, to the benefit of both, in this world and in the hereafter.

This is in accordance with Law No 20 of 2003 on National Education System CHAPTER II Article 3 that says:

National education serves to develop skills and character development as well as the nation's civilization in order to educate the citizens, aiming at developing students' potentials to become a man who has faith and fear of the One and Only God and who is noble, healthy, knowledgeable, skilled, creative, and independent to become democratic and accountable citizens.³

M. S. KURHADE defines the objective of education and training. Character primarily refers to the assembly of qualities that distinguish one individual from another. 'Be honest, moderate, sincere;' this line from Hamlet tells us that the term 'character' consists of a wide variety of attributes, including the existence or lack of virtues such as

¹A. Hafiz Dasuki, et al, *Al-Quran dan terjemahannya/ diterjemahkan* by Yayasan penyelenggara penterjemah/penafsir Al-Quran, Jakarta: Intermasa 1993, p.951

²Kahar Masyhur, *Membina Moral dan Akhlak*, Jakarta: Kalam Mulia 1987, p. 5

³Anonim, 2003, *Undang- Undang Republik Indonesia Nomor 20 Th.2003 Tentang Sistem Pendidikan Nasional*, Jakarta, Depdiknas.

The Effect of Engaging:...(Madropi)

integrity, courage, fortitude, honesty, humility and loyalty, or of the prevalence of good behaviour or habits. Our character is who we are even when no one is watching. Abraham Lincoln once said, "Character is like a tree and reputation like its shadow. The shadow is what we think of it; the tree is the real thing." Moral character is the bedrock of values on which our thoughts, speech and actions are built. A strong character is developed by what we do for others, but it is not dependent on what others think of us. The greatest test of a man's character is how he takes charge of his own life. Character formation, being the goal of education, deals with the individual and the entire system of his thoughts, beliefs, habits, values and his personality. The wonderful thing about character and integrity, which are intimately related, is that no one can ever forcefully take them from you. Your character is who you are; it defines you and guides your actions. Our character depends on how we behave when faced with challenges and adversities. However, character is not built in a day, but it is forged little by little, day by day.⁴

Islamic education is a legacy of the nation's history as well as an Indonesian national education asset of which existence must be fought in shaping the future character of the nation that has a balance between materialism and spirituality.

The character building in Islam means to learn value and follow all those moral values which Islam has focused on and to avoid all those traits which Islam determines as unpleasant. The moral system of Islam enables an individual to distinguish between right and wrong and live his life accordingly. Following the Islamic moral system determines the character of an individual which ultimately lays the foundations of the character of a society. Character building or character development is one of the most vital aspects of Islamic education. In order to achieve this fundamental goal, Islamic schools are established all over the world. These schools focus and strive to shape the lives of their students in the light of the teachings of Islam and make them good and responsible citizens. The moral system of Islam has a close bond with the practical life of a human and it has got far reaching effects on the social

⁴ <https://www.speakingtree.in/article>.

character of a society. Islam has urged a great extent on basic rights of all human beings which other humans are bound to respect and observe in all circumstances. In order to ensure the fulfillment of these basic rights Islam has devised a complete moral system.⁵

Along with the development of Indonesia, 1912 KH. Ahmad Dahlan established the organization known as the modern Islamic movement in Indonesia, making education as one of the most important missions.

As an asset of the people and nation, Islamic religious education and Muhammadiyahism education, particularly those established by Muhammadiyah, has grown rapidly throughout the Muhammadiyah educational institutions in Indonesia. However, the problems and the challenges are also weighty.

On the one hand, the life of the nation and the citizens of Indonesia reveals symptoms of declining; this can be viewed on the education of the Indonesian people today who prefer general education and ignore the religious education. This indicator can be

seen as a result of the pursuit of earthly life. The development of society continue to be developed; science and technology are growing rapidly and incessantly presenting surprising and astonishing results and make the world becomes more transparent and feels cramped. Cultural influences, both positive and negative, reciprocally occur among countries inevitably, and this also hit Indonesia.

The efforts of empowerment have been made by Muhammadiyah since the early days of its existence. The real efforts that have been made by the founder of this organization were to create help center for people who suffer hardships because of poverty and disease. He established a center for Misery People Help, which later became rehabilitation centers, health clinics, hospitals, orphanages, and other social service institutions. Of course, the priority in the efforts is to establish educational institutions. The establishment of educational institutions became the main program of Muhammadiyah since the beginning, and this has been the fact that most private institutions manage educational institutions in Indonesia until today is

⁵ Abdul Muhaimin, Character Building through Islamic Schools: An Analytical Study. Journal Tahdib Al-Afkar, Jan-Jun 2014.

Muhammadiyah, because education is the most comprehensive way to empower the people. As the education in Indonesia was characterized with a dichotomy between religious education and secular education, which the religious education organized in Islamic schools (namely madrasah and pesantren) and public education held in schools (sekolah), it indicated that there was not integrated. It was shown that the Islamic schools taught only Islamic subjects without secular ones, and the public schools taught only secular subjects without religious ones. This was a challenge to Ahmad Dahlan, where he had to introduce a new type of education, a strange type at that time. He tried to insert secular subject into the Islamic education curriculum, as well as he tried to be an Islamic teacher for Kweekschool, a secular education institution.⁶

We can say that the changing times and changing world mostly lead to the earthly life and only some do lead to increased spiritual happiness. This causes Indonesian people, including the

followers of Muhammadiyah, to have values shift from upholding spiritual values to favoring worldly life and prioritizing material pursuits.⁷

On the other hand, the influence from the outside world, directly or indirectly, gets stronger in dealing with Indonesian principles and Muhamadiyahism. Along with the changing times, which lead to changes in society, there are changes in the ways of thinking, attitude towards life, the philosophy of life that exist into the midst of the people of Indonesia. Those various external influences, in addition to the positive values that are beneficial to the development of Indonesian society, were followed by the negative values which would damage the joints of the diversity of Indonesian society.⁸

Those dangerous values include pluralism, socialism, and liberalism, which have been infiltrated into both the Islamic Religious Education in state-owned or private schools, including schools run by Muhammadiyah through the existence of JIL (Liberal Islam

⁶ Aminullah Elhady, *Islamic Reform Movement In Indonesia: Role Of Muhammadiyah In Social Empowerment*, International Journal Of Academic Research In Business and Social Science, Vol. 7 No. 8, 2017.

⁷Nurchayani, *Pendidikan Kemuhmadiyah* SMA/SMK/MA Muhammadiyah, Majelis Pendidikan Dasar Dan Menengah Pimpinan Wilayah Muhammadiyah Daerah Istimewa Yogyakarta 2015, p. 54

⁸Ibid p.54

Network). This all has become a problem of the nation's character.⁹

Another issue faced is the critic stating that Muhammadiyah educational institutions are less competitive than other mushrooming educational institutions. The subjects of Islamic Religious Education and Muhammadiyahism, which are the hallmark of Muhammadiyah educational institutions, are considered unable to touch the substantial teachings of the true Islam. Muhammadiyah education is said to have lost its soul; the religious as well as the general education is less competitive.

Such a mindset is also advocated by Sheikh Muhammad al-Abbasy, he stated that 'the main aim in the secondary schools, and in the University, is to qualify the student to be good da'iah; a good caller to Allah', adding that 'knowledge is not just for passing exams, it is to develop the person to be a good man, a good Muslim, so that after that, they can pass the message to the others'. Clearly, just as we are arguing, al-Abbasy too espouses the view that an Islamic

education needs to involve a process of shaping the personality of the student to that of the Prophet (prayers and peace of Allah be upon him). Indeed, later on in my discussion with him, Abbasy championed the personality of the noblest of 'callers' to Islam: Muhammad (prayers and peace of Allah be upon him). He stated that 'you have to make Muhammad (prayers and peace of Allah be upon him) your leader and example if you want the success in your life'. He added that 'in every action, you have to follow the example of Sayyidina Muhammad (prayers and peace of Allah be upon him)' because Islam 'does not only belong in the Masjid' but 'wherever a person is should be looking to Islam, the Message, for answers'.¹⁰

The Islamic concept of Tarbiyya is more inclusive of the more important aspects of nurturing, such as teaching the students the differences between what is right, and wrong from both the legal sense, as well as the Islamic sense. Students will be told of those things which stain the heart, which put a person's Akhirah at risk, and they will be told that ultimately, Allah is Ever-Watchful of what they do and that if He

⁹Husein Umar, *Riset Sumber Daya Manusia*, Jakarta: PT Gramedia Pustaka Utama, 2005 p.108

¹⁰ <http://iswy.co/eurnb>

Wills, He can punish them for that which they do in the darkest room on the blackest of nights if it is something He has forbidden. In reference to this, Sheikh al-Abbasy stated that in Madinah, 'the teachers teach, and give Taribyya [nurturing and edification] too. This is done through the good example [of the teacher] and the good books of Tarbiyya'. Indeed, Green and Leask state that 'above all, pupils respond to individuals one of the first things your pupils pick up on is you as a person; how you present yourself as an individual and as a practitioner'.^[3]This concept is widely accepted among those involved in teaching pedagogy and clearly shows that Muslim teachers aiming to 'educate' young Muslims need to first themselves be the embodiment of the personality of our beloved Prophet (prayers and peace of Allah be upon him), and then work to 'educate' the students so they too embody the mannerisms and conduct of the Prophet (prayers and peace of Allah be upon him) before they leave school.¹¹

The efforts of empowerment have been made by Muhammadiyah since the early days of its existence. The

real efforts that have been made by the founder of this organization were to create help center for people who suffer hardships because of poverty and disease. He established a center for Misery People Help, which later became rehabilitation centers, health clinics, hospitals, orphanages, and other social service institutions. Of course, the priority in the efforts is to establish educational institutions. The establishment of educational institutions became the main program of Muhammadiyah since the beginning, and this has been the fact that most private institutions manage educational institutions in Indonesia until today is Muhammadiyah, because education is the most comprehensive way to empower the people. As the education in Indonesia was characterized with a dichotomy between religious education and secular education, which the religious education organized in Islamic schools (namely madrasah and pesantren) and public education held in schools (sekolah), it indicated that there was not integrated. It was shown that the Islamic schools taught only Islamic subjects without secular ones, and the public schools taught only secular subjects without religious ones. This was

¹¹ <http://iswy.co/eurnb>

a challenge to Ahmad Dahlan, where he had to introduce a new type of education, a strange type at that time. He tried to insert secular subject into the Islamic education curriculum, as well as he tried to be an Islamic teacher for Kweekschool, a secular education institution.¹²

Based on these thoughts, Islamic education and Muhammadiyahism support the development of the people and nation, especially in developing students characters to realize Indonesian aspiration in shaping the character and personality of a man of faith and piety to Allah SWT.

The writer feels compelled to conduct a research on “The Effect of Engaging Islamic Education and Muhammadiyah-ism in Character Building among Muhammadiyah’s Senior High School Students in Bogor”.

This paper is not intended to align the Islamic Education and Kemuhammadiyahhan, but it only see the advantage in particular whether there is an effect of Islamic Education and

Muhammadiyahism in SMA Muhammadiyah in Bogor.

B. Research Methodologies

1. Population and Sample Research

The population in this study were 130 students of classes X and XI of SMA Muhammadiyah Bogor or in this case, students who have attended lessons on Islamic Education and Muhammadiyahism for at least 2 semesters.

Samples of the reasearch are some of the units in the population tof which features or characteristics were investigated thoroughly. The determination of the sample is calculated using Slovin formula (Umar, 2005: 108).

According to Slovin, minimum sample size can be obtained using the following formula:

$$n = \frac{N}{1+Ne^2} \quad n = \frac{130}{1+130 \cdot 0,10^2}$$
$$n = 56,52$$

where:

n=number of samples

N=total population

E=the percentage of error tolerance caused by sampling error that can be tolerated

¹² Aminullah Elhady, *Islamic Reform Movement In Indonesia: Role Of Muhammadiyah In Social Empowerment*, International Jouenal Of Academic Research In Business and Social Science, Vol. 7 No. 8, 2017.

The minimum number of samples to take from a population of 130 is determined by Slovin formula with significance level of $\alpha = 0.10$ is 56.52 rounded off to be 56. The number of students selected as the samples is 56 from grade XI.

2. Data Collection Instrument

To obtain the necessary data on the Effect of Engaging Islamic Education and Muhammadiyahism in Character Building among Muhammadiyah's Senior High School Students in Bogor classes XIA and XI B, the data collection technique is by giving a set of written questions or statements in a questionnaire. The questionnaire was developed in a form of a set of statements answered using the rating scale system with likert scale with a 5 point scale. This questionnaire was given to the students of classes XIA and XI B to obtain empirical data on the implementation of Islamic education, the education of the moral building of Muhammadiyahism.

The statements were given in the form of alternative answers to the statement with: (1) SS / Strongly Agree = 5; (2) S / Agree = 4; (3) CS / Just

Disagree = 3; (4) TS / Disagree = 2; and (5) STS / Strongly Disagree = 1

A) Variable: the instrument of the implementation of Islamic education

The instrument of the implementation of Islamic education is measured using the indicators:

- 1) Students, who are in the process of education, is the main target of the duties and functions of education.
- 2) Educators are the pedagogical potential in directing the development of of students.
- 3) An educational tool is a tool that can facilitate the process of education in order to carry out its duties and functions.
- 4) Educational environment is the place that has the atmosphere that mostly affect the educational process taking place at a certain venue.
- 5) Ambition or purpose is the education process that has to be implemented and achieved through the process.

The instruments used in the questionnaire were developed in accordance with the content outline shown in the following table:

The instrument of Islamic education content outline

No	Indicator	Number of Questions		Total
		+	-	
1	Student	1,2,3,5,6	4	6
2	Educator	7,8,9,11,12	10	6
3	Educational tool	13,14,15,17,18	16	6
4	Educational environment	19,20,21,22,23	24	6
5	Cita-cita/tujuan	26,27,28,29,30	25	6
	Total	25	5	30

B) Variable: the instrument of the implementation of Muhammadiyah education

The variable of the implementation of Muhammadiyah education is measured using the indicators:

- 1) Applying the attitude as a servant of God.
- 2) Applying the attitude as *khalifahfilardhi*.
- 3) Applying the missionary practice of commanding the good and forbidding the evil.
- 4) Avoiding violence and prioritizing peace.

5) Being disciplined in and fond of learning.

The instruments used in the questionnaire were developed in accordance with the content outline shown in the following table

The instrument of Muhammadiyah education content outline

No	Indicator	Number of Questions		Total
		+	-	
1	Applying the attitude as a servant of God	1,2,4,5,6	3	6
2	Applying the attitude as <i>khalifahfilardhi</i>	7,8,9,11,12	10	6
3	Applying the missionary practice of commanding the good and forbidding the evil	13,14,15,17,18	16	6
4	Avoiding violence and prioritizing peace	19,20,21,22,23	24	6
5	Being disciplined in and fond of learning	25,26,27,28,29	30	6
	Total	25	5	30

C) Variable: the instrument of students' character building

The variable of students' character building is measured using the indicators:

- 1) Instinct
- 2) Hereditary
- 3) Environment
- 4) Habits
- 5) Will
- 6) Education

The instruments used in the questionnaire were developed in accordance with the content outline shown in the following table:

The instrument of character building

No	Indicator	Number of Questions		Total
		+	-	
1	Instinct	1,2,4,5	3	5
2	Hereditary	6,7,8,9	10	5
3	Environment	12,13,14,15	11	5
4	Habits	16,17,19,20	18	5
5	Will	21,23,24,25	22	5
6	Education	27,28,29,30	26	5
	Total	25	5	30

C. Result And Discussion

1. Instruments Validity Test

A) The variable of Islamic education

The results of validity test of 30 questions of the variable of Islamic education (X1) showed 22 valid question items ($> 0,361$), i.e. the question item numbers: 1, 2, 3, 5, 6, 7, 8, 9, 11, 12, 13, 14, 15, 17, 18, 19, 21, 22, 23, 24, 26, and 27, while there were 8 invalid question items (<0.361) i.e. the question item numbers: 4, 10, 16, 20, 25, 28, 29, and 30.

B) The variable of Muhammadiyahism education

The results of validity test of 30 questions of the variable of Muhammadiyahism education (X2) showed 28 valid question items ($> 0,361$), i.e. the question item numbers: 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 24, 25, 26, 27, 28, and 29, while there were 2 invalid question items (<0.361) i.e. the question item numbers: 1 and 30.

C) The variable of character building

The results of validity test of 30 questions of the variable of character building (Y) showed 28 valid question items ($> 0,361$), i.e. the question item numbers: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 12,

13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 24, 25, 26, 27, 28, 29, and 30, while there were 2 invalid question items (<0.361) i.e. the question item numbers: 11 and 23.

2. Instruments Reliability Test

The reliability test results based on the responses of 30 respondents to the questionnaire for the variable of Islamic education (X1) showed Cronbach's alpha value of $0.954 > 0.70$. Based on the above, it can be concluded that the questionnaire for the variable of Islamic education (X1) was reliable.

The reliability test results based on the responses of 30 respondents to the questionnaire for the variable of Muhammadiyahism education (X2) showed Cronbach's alpha value of $0.899 > 0.70$. Based on the above, it can be concluded that the questionnaire for the variable of Muhammadiyahism education (X2) was reliable.

The reliability test results based on the responses of 30 respondents to the questionnaire for the variable of character building (Y) showed Cronbach's alpha value of $0.936 > 0.70$. Based on the above it can be concluded that the questionnaire for the variable of character building (Y) was reliable.

3. The Analysis of the Relationship and Influence of the variables of Islamic Education (X1) and Muhammadiyahism education (X2) on the Establishment of Probation (Y)

The visible correlation coefficient (r) between the implementation of Islamic education (X1) with variable of character building (Y) is equal to 0.440. The correlation coefficient (r) shows that the relationship is a positive correlation at a medium level. Furthermore, based on the R-square (coefficient = R^2) that is equal to 0,194 or $0,194 \times 100\% = 19.4\%$, it is shown that the influence of the contribution of Islamic education (X1) to the value change of the variable of character building (Y) by 19, 4%, while the remaining 80.6% is influenced by other variables.

The visible correlation coefficient (r) was 0.570. Values of the correlation coefficient (r) show that the relationship of Muhammadiyahism education (X2) with variable of character building (Y) is a positive correlation at the medium level. Furthermore, based on the R-square (coefficient = R^2) of 0.325 or $0.325 \times 100\% = 32.5\%$, it is shown that the value of the contribution or

influence of Muhammadiyahism education (X2) to the value change of the variable of character building (Y) is equal to 32, 5%, while the remaining 67.5% is influenced by other variables.

The correlation coefficient (r) was 0.652. This suggests that the relationship of Islamic education (X1) and the variable of Muhammadiyahism education (X2) on the dependent variable of character building (Y) is a strong positive correlation with the level. Furthermore, based on the Rsquare (coefficient = R²) of 0,425 or $0,425 \times 100\% = 42.5\%$, it is shown that the value of the contribution or influence of Islamic education (X1) and the variable of Muhammadiyahism education (X2) to the value change of the variable of character building (Y) is 42.5%, while the remaining 57.5% is influenced by other variables.

D. Summary

1. Conclusion

Based on the data analysis and hypothesis testing, the study concluded the following:

A) There is a significant positive relationship between the implementation of Islamic religious

education with character building with a correlation coefficient (r) of 0.440. The influence of Islamic education on character building with the coefficient of determination (r²) is equal to 19.4%, and the equation regression is $\hat{Y}_1 = 63.625 + 0.512 X_1$. Furthermore, based on the significance test value, t is greater than t table (3,602 $t > t_{2,005}$) with a significance level of $0.001 < 0.05$, then the hypothesis H_{01} is rejected and H_{a1} is accepted. It is concluded that there is a significant influence between the variables of the implementation of Islamic education and character building.

B) There is a significant positive relationship between the implementation of the character building and Muhammadiyahism education with a correlation coefficient (r) of 32.5%, and the coefficient of determination (r_{y2}²) with the effect of Muhammadiyahism education on character building was 32,5 and the regression equation is $\hat{Y}_2 = 27,029 + 0,794 X_2$. Based on significance test value t is greater than t table (5,095 $t > t_{2,005}$) with a

significance level of $0.000 < 0.05$ then the hypothesis H_{o2} is rejected and H_{a2} is received, so that it can be concluded that there is a significant influence between the variables of Muhammadiyahism education and character building.

C) There is a significant positive relationship between the implementation of Islamic education and Muhammadiyahism education together with the character building with a correlation coefficient (r_{y12}) of 0.652, with the influence of Islamic education and Muhammadiyahism education together towards the character building by 42.5% shown by the coefficient of determination (r_{y12}^2) of 0.117 and the regression equation of $Y = 5.738 + 0.379 X_1 + 0.689 X_2$. Furthermore, based on the significance test, the calculated F value 19,603 is greater than F table 2.79 with the significance level of 0,000 less than 0.05, then the hypothesis H_{o3} is rejected and H_{a3} is accepted. So that it can be concluded that there is a significant influence of the implementation of Islamic education and of education and Muhammadiyahism education

to the character building of the students at SMA Muhammadiyah Bogor.

2. Sugestion

Based on the conclusions, the following suggestions are put forward:

A) The Government

1) The government should provide the infrastructure and facilities to support the character building at school, especially the books of Islamic education both at state-owned and private schools and Muhammadiyahism to support the character building at school.

2) The active role of government, especially the Department of Education, is in need for students' character building at state-owned and private schools including Muhammadiyah schools.

B) Campus

The role of campus has a strategic advantage in encouraging the character building at schools as well as inspiring and conducting intensive studies both at state-owned and private schools, including Muhammadiyah schools.

C) Community

- 1) The society must be concerned about the availability of facilities and infrastructures to support character building at schools, especially the books of Islamic education and Muhammadiyahism at state-owned and private schools to support character building at schools.
- 2) Active participation between the community and educational institutions especially school committees is crucial to realize the character building both at state-owned and private schools, including Muhammadiyah schools.

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