

## A SURVEY OF THE CHARACTER OF BUNG HATTA UNIVERSITY BASED ON ITS ISLAMIC EDUCATION LEARNING PROGRAM IN THE DIGITAL AGE

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### Abstract

Education throughout its history has always been intended as a vehicle to prepare the regeneration of students, so that they can carry out their life in a wise and fulfilling way. The demoralization and dehumanization that occurs in student life is attributed, among other things, to lack of honesty, distrust, lack of sense of responsibility, lack of discipline, and lack of self-integrity. This study aims to describe the PAI (Pendidikan Agama Islam - Islamic Education) learning process in the PPKn (Pendidikan Pancasila dan Kewarganegaraan - Pancasila and Civics Education) Study Program at the Bung Hatta University. This study uses a qualitative case study approach. The research subjects are PAI lecturers, Kebunghataan (Bung Hatta inspired ideals) lecturers and all of the students in the PPKn study program. Techniques of data collection used include observation, interviews and documentation studies. Data analysis includes data collection, data reduction, data presentation, and drawing conclusions. The results of the study showed that the PAI learning process in the PPKn Study Program at Bung Hatta University was carried out by referring to the curriculum that applies at Bung Hatta University and the study program. In writing, it has not been integrated with the idea of Kebunghataan. The implications of the above is that students who graduate from this program embody the qualities of Bung Hatta University's ideals, namely, politeness, honesty, thrifty, and dignity.

**Keywords:** PAI Learning, Character-Based, Bung Hatta, Digital Age

### Abstrak

Pendidikan sepanjang sejarahnya selalu dimaksudkan sebagai wahana untuk mempersiapkan regenerasi peserta didik agar dapat melaksanakan alur kehidupannya dengan arif dan bijak. Demoralisasi dan dehumanisasi yang terjadi dalam kehidupan mahasiswa, antara lain: kurang adanya kejujuran, tidak amanah, kurang rasa tanggung jawab, kurang disiplin, serta kurangnya integritas diri. Penelitian ini bertujuan untuk mendeskripsikan proses pembelajaran PAI di Prodi PPKn Universitas Bung Hatta. Penelitian ini menggunakan metode kualitatif pendekatan studi kasus. Objek penelitian ini di prodi PPKn Universitas Bung Hatta. Subjek penelitian adalah dosen PAI, dosen Kebunghataan dan seluruh mahasiswa prodi PPKn. Teknik pengumpulan data yang digunakan adalah observasi, wawancara dan studi dokumentasi. Analisis data meliputi pengumpulan data, reduksi data, penyajian data, dan menarik kesimpulan. Hasil penelitian menunjukkan bahwa proses pembelajaran PAI di Prodi PPKn Universitas Bung Hatta dilakukan dengan mengacu kepada kurikulum yang berlaku di Universitas Bung Hatta dan program studi. Secara tertulis belum terintegrasi dengan pemikiran kebunghataan. Implikasi dari hal tersebut di atas mampu membentuk sosok mahasiswa yang memiliki karakter kebunghataan yakni santun, jujur, hemat, selalu unggul dan bermatahat dalam kehidupannya.

**Kata Kunci:** Pembelajaran PAI, Berbasis Karakter, Bung Hatta, Era Digital

## Introduction

Education throughout its history has always been intended as a vehicle to prepare the regeneration of students, so that, they can live a life of dignity and wisdom. In the journey of mankind, narratives about education have become a source of expression and inspiration that continues to grow along with the development of human civilization<sup>1</sup>. Islamic education is an effort to foster and develop human potential, so that the purpose of his presence in this world as a servant of Allah and at the same time as the caliph of Allah is achieved as best as possible<sup>2</sup>. From the aspect of its benefits, Islamic Religious Education in Public Higher Education (PTU) is very important for the formation of the student's personality and character, especially if it is associated with religious behavior. It is therefore expected that the main goal of PAI (Islamic Religious Education) in PTU is not only focused teaching students who the different elements of religion, but also to enable students to practice and implement these teachings, in a faithful and dedicated way. More than that, PAI is the cultivation of the complete and universal Islamic values in students<sup>3</sup>.

Furthermore, PAI also has a role in inculcating good character which is expressed in students' inherent behavior so that they become guidelines in all areas of their life. The problem of the morality and character of students today is still an endless homework. This is related to the phenomenon of increasing moral decadence that occurs amid society and in the government environment. Crime, injustice, corruption, violence against children, human rights violations are all evidence that there has been a crisis of identity and characteristics in the Indonesian

nation. Noble character, politeness, and religiosity which have become the culture of the Indonesian people up until now seem to feel foreign and are rarely found in society. The exemplary character is also rarely internalized. This condition will be even worse if educational institutions and universities do not attempt to address it or are influenced by it. Universities have a great responsibility in inculcating morality and character in its students. The results of observations made on May 2<sup>nd</sup> and 3<sup>rd</sup>, 2022, regarding four lecturers of Islamic Studies, when viewed from the principles and objectives of teaching Islamic Religious Education have not been fully *realized the ideals and examples* of national figures. In the world of education, there are many leading thinkers who can be used as inspiration to determine the appropriate way of learning Islam, one of whom is Mohammad Hatta. Bung Hatta (1902-1980) was known as a prolific thinker, having three virtues of moral attitude, namely being polite, honest, and thrifty. Religion and religious life are also very close to Mohammad Hatta. Religion becomes a practice that accompanies daily life<sup>4</sup>.

The results of Fuady's research, "The Relevance of Mohammad Hatta's Educational Thoughts to Islamic Education in Indonesia," is the following. Testimonials from close friends, comrades in arms, and even his political opponents acknowledged Bung Hatta's personal integrity and morals. His obedience in carrying out his religious duty is held firmly and intact. Hatta never missed any prayers and fasts. While studying in the Netherlands, fellow students said that Hatta always prayed, and never once hung out with women, went out at night, and or drank liquor<sup>5</sup>.

<sup>1</sup> Abdul Khobir, 'Edukasia Islamika', *Edukasia Islamika*, 2.2 (2017), 172–90.

<sup>2</sup> Ahmad Aly, Syukron Aziz, and Al Mubarak, 'Metode Keteladanan Dalam Pendidikan Islam Terhadap Anak Di Pondok Pesantren Pendidikan Islam Pada Dasarnya Merupakan Upaya Pembinaan Dan Pengembangan Potensi Manusia, Agar Tujuan Kehadirannya Di Dunia Ini Sebagai Hamba Allah Dan Sekaligus Tugas Khalifah ', 12.2 (2019), 306–21.

<sup>3</sup> Ahmad Syauqi Fuady, 'Relevansi Pemikiran Pendidikan Mohammad Hatta Terhadap Pendidikan Islam Di Indonesia', *Uhamka: Jurnal Pendidikan Agama Islam*, Volume 11.2 (2020), 101–18.

<sup>4</sup> Ahmad Syauqi Fuady, 'Ahmad Syauqi Fuady', 7.1, 1–11.

<sup>5</sup> Fuady, 'Relevansi Pemikiran Pendidikan Mohammad Hatta Terhadap Pendidikan Islam Di Indonesia'.

Islamic values are at the foundation of Mohammad Hatta's words, attitudes, and especially behavior. Zed in a book with the title "The good way of Bung Hatta" is not praising Hatta to glorify him, rather he writes with the hope of reviving Bung Hatta's legacy which is increasingly being abandoned by the nation for which he once fought<sup>6</sup>.

Wahyuni's research results, (2017), "Analysis of Character Education Values in the Figure of Mohammad Hatta in Learning History," has demonstrated that Bung Hatta embodied many values, namely patriotism, love for the motherland, willingness to sacrifice for a good cause, nationalism and social concern. These values can be applied in learning in a student-centered approach so that students can practice them in everyday life<sup>7</sup>.

Education that emphasizes efforts to liberate humans is the focus of Mohammad Hatta. So that every human being has the will and ability to determine his own destiny. Within the scope of Islamic education, Mohammad Hatta hoped that Islamic education would be able to produce free human beings who are guided by religious values supported by the mastery of modern science. There is a relationship between religious knowledge and general science (Utomo, 2018; Amelia, Firman and Rusdinal, 2019; Marisyah, Firman and Rusdinal, 2019).

Bung Hatta University is the starting point for building, developing and grounding *Kebunghataan* (Bung Hatta inspired ideals) educational thinking in student life. The application of these pillars takes place through models, strategies, approaches and learning methods.

An analysis from an educational observer confirms that Islamic Education is experiencing an intellectual deadlock. These indications can be seen from the lack of renewal efforts (innovation

of Islamic school management and learning strategies). Social change is faster while Islamic education is less responsive to actual issues; it is lack of attention to affective and psychomotor skills and too concerned with the position of Abdullah rather than the caliph<sup>8</sup>.

Islamic religious education at PTU still has a number of problems in terms of course position, objectives, materials, methodology, lecturers, teaching materials, students, campus, curriculum continuity and perspectives. The problems above require an in-depth study in order to increase the benefits and quality of Islamic religious courses at PTU Nizar, Samsul & Muhammad Syaifuddin. (2010). The main principle built in this study is the integration of Islamic Religious courses, objectives, materials, methodology, lecturers, and teaching materials. Based on the illustration above, the authors formulated this study with the title "Bung Hatta's Character as the Basis of Islamic Education and Learning in the Digital Age".

## Methods

This study uses a qualitative approach with a case study research design<sup>9</sup>. The location of this research was carried out at the Pancasila and Citizenship Education Study Program, Bung Hatta University, Padang. As for the primary sources of this research, it consists of the observation of the Lecturers of Islamic Religious Education, *Kebunghataan* Lecturers and the students of the PPKn study program. The analysis steps carried out were data collection, data presentation, data reduction, and drawing conclusions.

Data collection was carried out by direct observation and documentation, distributing questionnaires, and interviews. Furthermore, the data obtained is reduced. Data reduction is done

<sup>6</sup> Heri Effendi and others, 'Analisis Kebutuhan Pengembangan Buku Ajar Dalam Model Pembelajaran Sejarah Islam Berbasis Kebhinnekaan (PSI-BK) Sebagai Daya Tangkal Radikalisme Di Perguruan Tinggi', *Jurnal Education and Development Institut*, 8.3 (2020), 330–34.

<sup>7</sup> Wahyuni, 2019, 9–25 < repository.unp.ac.id >.

<sup>8</sup> Muhaemin, 'Edukasia Islamika', *Edukasia Islamika*, 2.2 (2017), 172–90.

<sup>9</sup> Heri Effendi, 'Muslim Heri Effendi', 2020, 1–14.

by selecting data, grouping data, selecting data and summarizing data<sup>10</sup>.

Furthermore, data triangulation was carried out through interviews with the lecturers of Islamic studies and *Kebunghataan*. Researchers also used participant observation, written documents, archives, historical documents, official records, personal notes or writings and photos about Mohammad Hatta. After the data is reduced, the data is ready to be presented. The last step is data verification which is done by drawing conclusions based on the data obtained. To test the validity or credibility of the data, the method used by researchers in this study is the data triangulation technique. Data analysis techniques use data reduction techniques, data presentation and conclusion drawing<sup>11</sup>.

## Results and Discussion

### Results

#### a. History of Bung Hatta University

Bung Hatta University is one of the most renowned and largest private universities in West Sumatera, supported by reliable human resources. The development of Bung Hatta University was quite rapid, as can be seen from the construction of new facilities and buildings to facilitate campus activities. Bung Hatta University now has seven faculties and several postgraduate courses. In the 2003/2004 academic year, Bung Hatta University also opened a Postgraduate Program in Management of Aquatic, Coastal and Marine Resources (PSP2K), a Masters Program in Management (M.M and M.Sc) and a Masters in Construction Management (M.T). In 2004-2005, the Faculty of Fisheries changed its name to the Faculty of Fisheries and Marine Sciences and the Faculty of Letters became the Faculty of Cultural Sciences<sup>12</sup>.

Along with the growth and development of the University, activities of the campus community which are increasingly diverse

requires that a large university such as Bung Hatta University have a facility that can accommodate various community activities such as seminars, graduation ceremonies, guest lectures and so on. Bung Hatta University was founded on April 20, 1981 under the auspices of the Wawasan Nusantara Education Foundation. In 1996, it changed its name to the Bung Hatta Education Foundation with the main campus located on Jalan Sumatra, Padang City. Since it was inaugurated on April 20, 1981 by the Director General of Higher Education of the Ministry of Education and Culture, Bung Hatta University has obtained Higher Education Institution Accreditation (AIPT) with an accreditation score of B.

Bung Hatta University has been led by eleven rectors, namely: (1) Prof. Dr. H. Agustiar Syah Nur, M.A. (1981 - 1985), (2) Drs. Adrin Kahar, Ph.D (Hon) (1985 - 1990), (3) Prof. Dr. Ir. Sjoefjan Asnawi, M.A.D.E. (1990 - 1998), (4) Prof. Dr. Ir. Fachri Ahmad, M.Sc. (1998 - 2000), (5) Prof. Dr. Alfian Lains, S.E., M.A. (2000 - 2004), (6) Prof. Dr. Yunazar Manjang (2004 - 2008), (7) Prof. Dr. Hafrijal Syandri, M.S. (2008 - 2012), (8) Prof. Dr. Niki Lukviarman, S.E., Akt., MBA. (2013-2017), (9) Prof. Dr. Azwar Ananda, M.A. (2017-2019), (10) Prof. Dr. Hendra Suherman, S.T., M.T. (Act, 2019-2020), and (11) Prof. Dr. Tafdil Husni, S.E., MBA. (2020-2024).

The vision of Bung Hatta University is to "Become a Superior and Dignified University Towards a World Class University". Bung Hatta University is "the starting point" for carrying out a renewal in building, developing and grounding Mohammad Hatta's educational thinking in student life through Education/Learning, Research and PKM (*Program Kreativitas Mahasiswa - Student Creativity Programmes*). Its vision and mission since its establishment until today, is for

<sup>10</sup> Tutik Rachmawati, 'Metode Pengumpulan Data Dalam Penelitian Kualitatif', *UNPAR Press*, 1, 2017, 1–29.

<sup>11</sup> Yoki Yusanto, 'Ragam Pendekatan Penelitian Kualitatif', *Journal of Scientific Communication (Jsc)*,

1.1 (2020), 1–13 <<https://doi.org/10.31506/jsc.v1i1.7764>>.

<sup>12</sup> Tim Penyusun, 'UNIVERSITAS BUNG HATTA TAHUN 2018 - 2022', 2022.

Bung Hatta University to continue to improve to be able to compete on the national stage<sup>13</sup>.

The goals of the university to achieve the vision and mission mentioned above, are: (1) to produce qualified and professional graduates to meet global demands, to think critically and analytically, and to have high self-confidence; (2) to produce graduates who are good at and developing science and technology, arts and culture, and disseminating them to improve the welfare of the community; 3) to produce students who have a high social sensitivity; (4) to produce science and technology through research that considers and applies the values of the humanities so that it is beneficial for the progress of the nation, as well as the progress of civilization, and the welfare of mankind; and, (5) to carry out reason-based community service and research works that are beneficial in advancing the development of public welfare and the intellectual life of the nation<sup>14</sup>.

### b. Description of PAI Learning at Bung Hatta University

At this stage, a thorough observation was made of the Islamic Religious Education Learning students of the PPKn Study Program at Bung Hatta University. Based on the results of repeated observations about PAI learning that took place from February 3 to 10, 2022, several remarks can be made: 1) in general, learning activities that take place are conducive to learning, where lecturers and students have reciprocal interactions, a comfortable campus environment puts students at ease to participate in learning. These activities are also supported by the availability of adequate facilities and infrastructure to make learning run smoothly and under control; 2) the Lecturers and Students come from many other regions, and from different ethnicities, namely: Minangnese, Javanese, Bataknese, Mandailingnese, Niasnese, East Nusa Tenggara ethnic groups, Malays, and a few from Papua.

<sup>13</sup> Penyusun.

The University body is also religiously diverse, religions represented on campus include Islam, Christianity, Catholicism. Contrary to what we might expect, all these differences do not divide the students but strengthens them is their pursuit of excellence; 3) lecturers always try to guide students to behave properly, reminding them if they do something that is not right; 4) lecturers are always trying to set a good example for students so that students also give good feedback in everyday life, 5) lecturers give good examples to emulate when teaching, namely saying greetings first, then reading short verses of the Qur'an, and praying together.

These seemingly small gestures indirectly encourage students to implement them in everyday life. More details can be seen in table 1 below:

**Table 1.** Description of PAI Learning at UBH

No	Name of Lecturer / Subject				
1	Problems Discussed	Thamrin, S.Ag., M.Pd/PAI	Dr. Desmal Fajri, M.Ag / PAI	Dr.M.Sayuti Dt. Rajo/ Kebunghattaan	<i>Yempita Efendi, M.Si/ Kebunghattaan</i>
<b>Time and place</b>					
2		12 June 2022 10.00 WIB- done At Kampus II	13 June 2022 14.30 WIB- done At Kampus II UBH	14 June 2022 14.30 WIB- done At Kampus II UBH	15 June 2022 10.00 WIB- done At Kampus I UBH
<b>Learning Planning</b>					
3	Reference in preparing RPS	The preparation of the RPS refers to the curriculum that applies at Bung Hatta University	Based on the Deliberation of the Team of Lecturers in charge of Islamic Religion Education Learning Subjects	The main reference in preparing the RPS refers to the curriculum that applies at Bung Hatta University, then the results of the Lecturer's Consultation Team	The basis of reference in the preparation of the RPS is: university statutes, then always adjusting to the development of the latest situation
	Material in RPS and its relation	Materials about morality including honesty,	It doesn't exist directly, but the material	Closely related, one is about the formation	Introducing Bung Hatta's religious life since

<sup>14</sup> Penyusun.

No	Name of Lecturer / Subject			
n to <i>Kebung hattan/ PAI course s</i>	courtesy, and thriftiness are materials that are relevant to the two courses	for forming morals and personalit y that exists is important material	of the personalit y of students to have a religious attitude, thriftiness and honesty	childhood, Bung Hatta's life history until he became the nation's proclaimer, simplicity, and honesty and thriftiness
Constr aints in the prepar ation of RPS	Technically there are no obstacles, in principle there is input to the fore so that in PAI learning material, mindfulness is integrated into learning	There are no obstacles; personally I agree if PAI material is integrated directly with the Bunghatt lecture material	The skills aspect directs students to foster students' reading interest and the applicatio n of Bung Hatta's personalit y	a few obstacles, namely students who were not serious about attending lectures, rarely attended, and rarely did assignments
Implementation of Learning				
The strategy used in PAI learning	Memorizing verses, quizzes, lectures, questions- answers	Before the lecture begins, students read verses, then discuss and ask questions, various lectures, and practice worship, recitation s, etc	Read, write, report results, discuss and questions - answer	Learning activities before Covid-19 students were assigned to make papers presented according to the topics that had been previously distributed
Student response in learning	Lack of response	Lack of response	Lack of response	The learning atmosphere is lively, because in general they actively participate in lectures
Obstacles faced in learning	No problems	No problems	No problems	No problems
Learning Evaluation				
Evaluatio n purposes	To find out students' understandi ng in absorbing the material. To improve lecturer performanc e in learning	To find out student constraint s in learning	To be a reference material and improve ment of lectures in the future	To find out the understandi ng of students in absorbing the material
Evaluatio n tool used	Attendance, Assignment	Discipline in class, reading	Student attendanc e, student	UTS, UAS and control each other

No	Name of Lecturer / Subject			
	s, UTS and UAS	short verses every time you start a lesson, there are quizzes, structured assignme nts, UTS and UAS		activity, assignme nts, UTS, and UAS
	Difficultie s in using evaluation tools	No trouble	No trouble	Basically, no problems encounter ed Most of them have no difficulties encountered

## Discussion

### *Learning Islamic Religious Education in the PPKn Study Program, Bung Hatta University*

Learning programs are not just a series of topics or subject matter but are something that must be understood through good education by students, so that they can apply this knowledge in their lives. Difficulties that often appear in learning activities are that most students are unable to make connections between what is learned at school, and how this knowledge can be applied and utilized in their daily life.

Few students have difficulty understanding academic concepts, as they are usually taught, namely by using abstract examples in the lecturing method. Even though what they really need is an understanding of concepts related to the community environment, and the place of work where they will spend most of their time. With the emergence of these abstract learning trends, teachers are required to be able to choose and create learning that can be integrated into real-life contexts, so that students are able to understand what they are learning more concretely and easily. The appropriate learning model for instilling Islamic values in students is a contextual learning model. This model involves students more directly in the teaching process and makes them experience the subjects for themselves<sup>15</sup>.

<sup>15</sup> Koko Adya and others, 'Moderasi Islam Dalam Pembelajaran PAI Melalui Model Pembelajaran Konstekstual Universitas Islam Negeri Sunan Gunung Djati Bandung', Solihin@gmail.Com, Dinamika Dunia Islam

Senantiasa Disuguhi Dengan Berbagai Macam Realitas Moderasi Islam Adalah Sebuah Pa', *Ciencias, Jurnal Pengembangan Pendidikan*, 3.2 (2020), 82–92.

In the implementation theory as put forward by Edward III (1980) and Emerson, Grindle, and Mize, there are four critical variables in the implementation of public policies or programs: 1) communication or clarity of information, consistency of information (communications); 2) availability of resources in quantity and certain qualities (resources); 3) attitude and commitment of program implementers or bureaucratic policies (disposition); and 4) bureaucratic structure or operating standards governing work procedures (bureaucratic structure)<sup>16</sup>.

In one of the interviews with Mr. Tambrin, S.Ag., M.Pd,a Lecturer in Islamic Religious Education, he stated that:

*As a Lecturer in Islamic Religious Education, I understand that character education is very important because that character is synonymous with morality, so that character is a universal human behavior value that covers all human activities, both in the context of relating to God, to himself, to fellow human beings, as well as with the environment. I agree, we will make Bung Hatta as a reference in the formation of student character, through the internalization of Islamic Religion Education learning. I admit that I have not integrated these rights directly<sup>17</sup>.*

Learning and teaching are terms that are closely related and cannot be separated from one another in the educational process. Teaching should be an activity carried out to create an atmosphere or provide specific services with student learning in mind. If an educator can understand the process of acquiring knowledge, then the educator will be able to determine appropriate learning strategies<sup>18</sup>.

The discussion about PAI learning is closely related to one's religious attitude (religiosity). This means that the PAI learning process must give birth to a change in attitude that is directed at religious attitudes. Religious attitude (religiosity) is not only related to knowledge, but also submission and obedience (religious practice). Thus, the learning process includes behavior. It takes behavioral attitudes from a simple level to a complex level, and then influences the change both internally (by oneself) and through external factors<sup>19</sup>.

Learning religious education in tertiary institutions is different from the pattern of learning religious education at the primary and secondary levels. As adults, students already have a lot of experience, knowledge, skills, and ability to deal with life's problems independently due to previous education and experience. Thus, the andragogical learning theory developed by Knowles is the main choice in student learning which encourages independent learning activities and is not based on the activity of a lecturer teaching something (Learner Centered Training/Teaching)<sup>20</sup>.

Advances in technology and science have made the system adopted by every tertiary institution gradually change. Along with these needs and demands, this curriculum change is an effort to develop innovations for these demands. The PAI curriculum in tertiary institutions has undergone several changes from a very simple curriculum to the MKBM curriculum.

In one of the interviews with Dr. Desmal Fajri, M.Ag, he said that:

*In general, the objectives of PAI learning in the Pancasila and Citizenship Study Program at Bung*

<sup>16</sup> Ni'mawati Ni'mawati, Uus Ruswandi, and Bambang Samsul Arifin, 'Implementasi Pembelajaran Pendidikan Agama Islam Di Universitas Islam Bandung', *Al-Mubini: Islamic Scientific Journal*, 4.2 (2021), 1–9 <<https://doi.org/10.51192/almubini.v4i2.131>>.

<sup>17</sup> *Observasi dan Wawancara dengan Tambrin, S.Ag., M. Pd Dosen Pendidikan Agama Islam Universitas Bung Hatta tanggal 12 Juni 2022*

<sup>18</sup> Juju Saepudin, 'Model Pembelajaran Dalam Perspektif Ibnu Khaldun: Resepsi Terhadap Kitab

Muqaddimah', *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 13.2 (2015), 222–38 <<https://doi.org/10.32729/edukasi.v13i2.240>>.

<sup>19</sup> Abd Rahim Mansyur, 'Dampak COVID-19 Terhadap Dinamika Pembelajaran Di Indonesia', *Education and Learning Journal*, 1.2 (2020), 113 <<https://doi.org/10.33096/eljour.v1i2.55>>.

<sup>20</sup> Ni'mawati, Ruswandi, and Samsul Arifin.

*Hatta University are: First, to be able to demonstrate good discipline, morals, ethics, norms and personality while attending lectures. Second, being able to prove the practice of Islamic teachings for students. Third, being able to study independently and use ICT in completing the tasks given. Fourth, being able to increase students' faith in Allah SWT and His Messenger. Among other things, it is marked by the enthusiasm to carry out further Islamic studies outside the campus (affective)*<sup>21</sup>.

Therefore, in essence PAI at UBH is not just a transfer of knowledge or a transfer of values but it is a character build activity. The formation of character building at UBH is carried out through the learning process for PAI courses through several stages. First, through *Kebunghataan* dignity, within the learning process the lecturers integrate the values of the character of modesty such as honesty, thriftiness and courtesy. Second, through the idea of thinking locally and acting globally. The local thinking refers to Minangkabau wisdom (*Mangango ku mangeceke*) which means to think first then act. There is also another similar saying which states "Think like Minangnese people, talk like Bataknese people, and work like Javanese people." Third, by being adaptive, that is, being thirsty for new things, designing and developing new ideas in learning. From the formation of these characters, it is hoped that several more characters will emerge which are the hallmarks of Bung Hatta University lecturers and students. This activity is based on the values that Bung Hatta University is a higher education institution that: (a) inspires, (b) educates, (c) motivates, (d) cares for, and (e) empowers, based on honest, polite, disciplined and thrifty characteristics (effective and efficient), in accordance with the character of Mohammad Hatta himself<sup>22</sup>. Based on the results of observations and interviews with

Dr. Desmal Fajri Lecturer in Islamic Religion Education at Bung Hatta University, he stated that:

*The core material of the PAI course given at the UBH PPKn Study Program includes: 1) The Conception of the Qur'an & Hadith as a source of Islamic teachings and law. 2) Islamic Culture and 3) Islam and technology. In it, it broadly examines (a) the Concept of Man according to the Qur'an & Hadith (b) The Process of Human Creation, (c) The Purpose of Human Creation, (d) The Role of Humans as Khalifah on Earth (e) Sources of Islamic Teachings (Qur'an) definition of the Qur'an's content, its function & role, its miracles, the history of its preservation), (f) Definition of science, technology and art and its classification according to its relationship with Islam, (g) The Islamic view of science, technology and art, and the responsibility of Muslim scientists in relation to science and technology (IPTEKS)*<sup>23</sup>.

In line with that, the results of observations and interviews with Tambrin, a Lecturer in Islamic Religious Education, explained that:

*In general, the material taught in Islamic education is Belief, Shariah and Morality which are explained based on the Faculty's CPMK (Capaian Pembelajaran Mata Kuliah - Course Learning Outcomes) and then elaborated by each study program in the Semester Learning Plan. Implementation of lectures, apart from face-to-face in class lectures, there are also class discussions, structured assignments and papers and the practice of worship which is directly guided by the lecturer concerned. The number of class meetings in one semester is 14 and 2 exams (UTS and UAS). In addition to class meetings, students must follow a mutually agreed schedule*<sup>24</sup>.

Changes and the acceleration of progress in informaton technology with simple, faster, cheaper and accessible characters has brought changes to the meaning of life within the context

<sup>21</sup> Wawancara dengan Dr. Desmal Fajri, M.Ag Dosen Pendidikan Agama Islam Tanggal 13 Juni 2022

<sup>22</sup> Penyusun.

<sup>23</sup> Observasi dan Wawancara dengan Dr. Desmal Fajri Dosen Pendidikan Agama Islam Universitas Bung Hatta tanggal 15 Juni 2022

<sup>24</sup> Observasi dan Wawancara dengan Tabrin, S.Ag., M.Pd Dosen Pendidikan Agama Islam Universitas Bung Hatta tanggal 13 Juni 2022



of Islamic religious education, especially in the use of appropriate learning strategies. Rohayati, T., & Nurohmah, I. S. state that technology can answer challenges in the digital age. The learning strategy is an action plan which includes the use of methods and the utilization of various resources in learning that are structured to achieve the learning objectives.

The PAI learning strategy used by lecturers in the implementation of Islamic Religious Education has not been applied properly, and not all the lecturers have integrated written thinking.

In interviews with Dr. M. Sayuti Dt. Rajo, Lecturer of *Kebunghataan*, explained that:

*In writing, the strategy that I used in RPS has not been linked to the character of obesity. In principle, since I became a Kebunghataan lecturer, I have always motivated and inspired students by telling a brief history of Mohammad Hatta from his childhood until he died. The students were very interested and enthusiastic to hear it. In the future, we must really use one language in building learning that is integrated with Bung Hatta's character, so that there is good interaction between lecturers and students<sup>25</sup>.*

This is in line with the opinion of Imran Siregar, who said that the implementation of PAI lectures in higher education requires a more dynamic atmosphere of interaction between lecturers and students. The figure of an Islamic studies lecturer is not just that of an educator and conveyer of lecture material but of a source of "spiritual" inspiration as well as a guide. If a personal relationship is established between the lecturer and the students, they can give birth to a combination of spiritual and moral guidance with the learning material. The function and role of PAI lecturers is not solely based on professionalism according to the typical rules for teacher and lecturer which includes personal, pedagogic, social and professional competencies, but also needs to be supported by moral ethics<sup>26</sup>.

The approach of PAI at UBH tends to use teaching methods in the form of lectures,

discussions, and practices (worship practices) which are adjusted to the time and class schedule. The description above illustrates that, formally, the policies related to learning PAI courses at UBH have not been implemented in accordance with the previously determined plans and they are not directly synchronized with the thought of death.

### ***Policies and Programs for Islamic Education Courses at Bung Hatta University***

The vision of Bung Hatta University is "Becoming a Superior and Dignified University Towards a World Class University". The vision of Bung Hatta University contains the meaning of superior and dignified, with the following explanation: Excellent and dignified, conveys the meaning of creating excellent graduates in the field of information technology and English which are supported by noble moral values in accordance with the values of Mohammad Hatta which are honesty, politeness, discipline and frugality (effective and efficient). 'Towards a world-class university' gives the understanding of meeting the standards of world-class universities and entrepreneurial universities (university-based entrepreneurs) by 2045. The mission of Bung Hatta University is to carry out quality education and research in a democratic climate by upholding academic freedom and implementing science, technology, art and culture to improve the welfare of mankind<sup>27</sup>.

The joint analysis shows that the strengths of Bung Hatta University are: (1) its ranking as the best university in Sumatera and ranks 83<sup>rd</sup> out of all PTN and PTS in Indonesia; (2) the Quality Assurance system already has an internal quality assurance standard document that goes beyond SN-DIKTI; (3) The Quality Assurance System has been implemented with the PPEPP cycle, according to Law No. 12 of 2021 concerning Higher Education and *Permenristekdikti* No. 62 of 2016 concerning the Higher Education Quality

<sup>25</sup> Wawancara dengan Dr.M.Sayuti Dt. Rajo Dosen Kebunghataan Tanggal 15 Juni 2022

<sup>26</sup> Ni'mawati, Ruswandi, and Samsul Arifin.

<sup>27</sup> Penyusun.

Assurance System; (4) the system of recruitment and selection of new students already has SOP and is carried out in a structured manner; (5) the total student body of Bung Hatta University in 2020 was 6,936 such that they are able to support the sustainability of the institution; (6) the curriculum is made in conformity with the University's vision and the mission Mohammad Hatta, based on KKNI-OBE and Merdeka Learning which are future-oriented towards world-class universities; (7) Bung Hatta University has adequate information technology-based learning facilities; (8) Bung Hatta University has carried out online academic administration services; (9) in general, study programs at Bung Hatta University have implemented an updated curriculum in accordance with needs analysis and self-evaluation results; (10) Quality assurance processes in education, research and community service have been carried out to the community on a regular and ongoing basis; (11) Internal Quality Audits are carried out periodically once a year; (12) Bung Hatta University facilitated students to develop themselves through the independent learning program; (13) Bung Hatta University has a learning management system; (14) all lecturers have carried out online learning, as a positive impact from the Covid-19 pandemic<sup>28</sup>.

In an interview with Yempita Efendi, M.Sc. Lecturer of Bung Hatta University, stated that:

*The basis of reference in the implementation of PAI learning in the UBH PPKn Study Program is based on university statutes, and the curriculum that applies at Bung Hatta University, then the results of the Lecturer Deliberation Team which are always adjusted to the development of the current situation of UBH29.*

In an interview with Dr. Desmal Fajri, Lecturer in Islamic Religious Education at Bung Hatta University conducted on June 12 at Campus I Air Pacah, explained that:

*Policy for Management of PAI learning at Bung Hatta University directly under the Chancellor, PAI courses are one of 10 general courses at Bung Hatta University. PAI courses at UBH are only given in one semester, namely in semester III, with a weight of 2 credits, but in formal practice face-to-face in class is only 2 credits. All students are required to take PAI courses in the same semester, but if they clash with other course, they are allowed to choose different hours and classes (flexible in nature) only given in one semester<sup>30</sup>.*

### ***The Importance of Integrating Bung Hatta's Character and Values in Islamic Religious Education Learning***

Education and character are two sides of a coin that cannot be separated. In fact, character education is as old as the education itself. Character education means we want our students to be able to judge what is right, care deeply about what is right, and then do what they believe is right. Talking about education, the main topic that cannot be separated from it is about character building. Therefore, the purpose of character education is the goal of education itself. Education is a place for regeneration of future leaders of the nation. Character is primarily important to become a leader. Character education that emphasizes the formation of morals can enhance morale and strengthen the morale of youth and students<sup>31</sup>.

High morale and strong morale are the capital needed by youth and students to be able to take responsibility as a nation's leaders in the future. The future of the nation will be bleak if the youth and students do not have responsibility, high morale and strong morals. Morals and character are an inseparable part of religion. Religion for Mohammad Hatta is a unifying element, not a divider; religion is a builder, not a destroyer. Religion is the foundation of human brotherhood, not the cause of hostility. For

<sup>28</sup> Penyusun.

<sup>29</sup> *Observasi dan Wawancara* dengan Tabrin, S.Ag., M.Pd Dosen Pendidikan Agama Islam Universitas Bung Hatta tanggal 13 Juni 2022

<sup>30</sup> Wawancara dengan Dr. Desmal Fajri, Dosen Pendidikan Agama Islam Universitas Bung Hatta tanggal 12 Juni di Kampus I Air pacah

<sup>31</sup> Fuady, 'Ahmad Syauqi Fuady'.

Mohammad Hatta, a strong and solid joint for the building of Indonesian original culture is the nation's obedience to religion. Mohammad Hatta added that religion is the pillar of Indonesian culture<sup>32</sup>.

Very closely related to the topic of the problem above, is the question 'what is the essence of character education?' Character education is an effort to help develop the inner lives of children, both physically and mentally, from their natural nature towards a better human civilization Fitriana, A. S. (2022). Character education has a higher meaning than moral education, because character education is not only related to the problem of right and wrong, but how to instill habits about the good things in life, so that children and students have high awareness and understanding, and care and commitment to apply virtue in everyday life<sup>33</sup>.

In one of the interviews with Lecturer of Bung Hatta University, Mr. Yenfita Effendi, M.SI stated that:

*One of the benefits of studying PAI which is reintegrating with Bung Hatta's character, namely encouraging the development of students who believe and fear Allah SWT and are able to apply it in everyday life. The importance of integrating the thought of Kebunghataan in PAI learning, first, so that it becomes an important reflection in the movement to revive the thought of Kebunghataan education and second, so that students can ground the thought of death education in everyday life<sup>34</sup>.*

Religion lectures in tertiary institutions have a function besides strengthening students' Islam, as well as building a peaceful, moderate and tolerant religion. Based on the theory of the psychology of religion, mature religious people

are adherents of religions that are peaceful, moderate and tolerant.

The results of Utomo's research, (2020) entitled "Mohammad Hatta's Thoughts on Modern Islamic Education" shows that this thinking is not just an abstraction, rather it was put into practice through the establishment of the Islamic College in 1945 as a modern Islamic higher educational institution<sup>35</sup>.

Bung Hatta University is "the starting point" for carrying out reconstruction in building, developing and grounding the thoughts of *Kebunghataan* education in student lives through critical-humanist Islamic religious learning using an analytical and contextual approach, such that students have the thought of *Kebunghataan* education and apply it in social life. Students can reflect and revive the thought of deep-rooted education.

Islamic Religious Learning is needed so that students are able to ground the thoughts of Confucian education in everyday life. The legacy of Hatta's thoughts is not only relevant to our time, but also inspires the nation's children who lost leaders with the rare character qualities of Hatta amid the dwarf generation who has never been able to get out of the prolonged crisis to this day. Becoming an "independent" nation was not easy. It was even more difficult to live under the colonial regime<sup>36</sup>.

The current generation finds it hard to imagine how difficult it is to live as a colonized nation. Bung Hatta's thoughts are the heritage of the Indonesian people. The main task is to make Indonesia a big, strong, beneficial, just and prosperous nation, as well as having a high civilization. However, in reality, the heritage has not been successfully passed onto the younger

<sup>32</sup> Fuady, 'Relevansi Pemikiran Pendidikan Mohammad Hatta Terhadap Pendidikan Islam Di Indonesia?'

<sup>33</sup> Nata Abuddin, 'Revitalisasi Pendidikan Karakter Untuk Mencetak Generasi Unggul', *Didaktika Religia*, 1.1 (2013)

<<https://jurnal.iainkediri.ac.id/index.php/didaktika/article/view/114>>.

<sup>34</sup> *Wawancara* dengan Yenpita Effendi, M.Si Dosen Kebunghataan Tanggal 15 Juni 2022

<sup>35</sup> Universitas Diponegoro Semarang, Universitas Sarjanawiyata, and Tamansiswa Yogyakarta, 'Pemikiran Mohammad Hatta Tentang Pendidikan Islam Modern Ilham Nur Utomo, 1 Dwi Wijayanti 2 2 1', 31 (2020), 269–82.

<sup>36</sup> Zed, Mestika. (2011). *Cara Baik Bung Hatta*. UNP Press. Padang

generation. Exposure to the influence of foreign values and culture in the current era of globalization is the culprit. "We should build a moral movement and social movement by preserving the values and character of national figures who are full of inspiration for the nation's revival."

History records Hatta as a national historical figure with all his exemplary and inspiring stories, set forth in various written works. One of them is the book *Bung Hatta's Good Way*, by Prof. Mustika Zed. This book explains in detail how "beautiful" Hatta was as a person. The fragrance of his name did not only smell good in the past, but it smells good in the present and will do so in the future. His calm character indicates the personality of an accomplished thinker who always has the best ideas to solve a problem. This has been proven by Hatta in his struggle for Indonesian independence<sup>37</sup>.

Bung Hatta is an icon of literacy that deserves to be emulated. The seeds of love for books have grown since Bung Hatta was small, his love continued to grow and develop so that he became known as a bookworm. This is not surprising because books are considered a source of insight and knowledge. In line with Paul Hazard's opinion (in Permatasari, Inten, & Mulyani, 2017) by introducing books from the start to children it is like they are given wings to fly as high as possible. Of the many character values that can be emulated from Hatta, some of them are religion, honesty, patience, politeness, eating wholesome, and love of knowledge<sup>38</sup>. This is what lecturers must integrate into learning, so that students can interpret his life and thought in the present context. One approach is through social drama learning about the "*Rengasdengklok* Event", "Hatta when he was a student", "Hatta the Bookworm" and through the performance of Bung Hatta's character-based poems, rhymes, and comic short stories integrated in the lesson.

## Conclusion

Based on the findings and discussion above, the following conclusions can be drawn: First, the learning management of Islamic Religious Education courses in the PPKn Study Program at Bung Hatta University is under FKIP. Islamic Religious Education courses include MKDU (General Basic Courses) courses and are also called MPK or Religious Personality Course. Second, the learning of Islamic Religious Education at UBH institutionally refers to UBH *Statuta* and *Restra* and the latest applicable curriculum and then the results of the deliberation session of the team of lecturers supporting PAI courses at FKIP, UBH. The goal to be achieved in this Islamic Religious Education course is to produce students who have the character of *Kebunghataan* who uphold politeness, honesty and thriftiness, dignity and excellence in science and technology.

The teaching plan is contained in the lesson plans and the material refers to the results of the deliberations of the Team of Lecturers for PAI courses at FKIP, UBH. namely: Belief, Syariah and Morality which are explained based on the curriculum that applies at UBH. The learning method is in the form of lectures, discussions, and customized worship practices. The learning strategy used is more dominant using the lecture method, and group discussions. The learning of Islamic Religious Education has not been fully integrated with Bung Hatta's character.

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<sup>37</sup> Zed, Mestika. (2011). *Cara Baik Bung Hatta*. UNP Press. Padang

<sup>38</sup> Hera Hastuti, Zafri Zafri, and Iqrima Basri, "Literasi Literasi Sejarah Sebagai Upaya Penanaman Character Bagi

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