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IMPLEMENTATION OF THE AL-ISLAM AND KEMUHAMMADIYAHAN EDUCATION CURRICULUM AT MUHAMMADIYAH HIGH SCHOOL IN SORONG CITY

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Abstract: *Islamic religious education in Muhammadiyah schools has a distinct characteristic known as Al-Islam Kemuhammadiyahan, which is not present in other public schools. This study aims to describe the implementation of the ISMUBA curriculum, which is a hallmark of Muhammadiyah Al-Amin High School in Sorong City. In this research, a qualitative method was employed, involving the collection of data through document analysis and interviews with ISMUBA teachers, the vice principal in charge of the curriculum, and the school principal. The results of the research conducted at Muhammadiyah Al-Amin High School in Sorong City indicate that the implementation of the ISMUBA curriculum is carried out by integrating the curriculum published by the Ministry of Education and Culture (Kemendikbud) with the central leadership of Muhammadiyah's basic and secondary education council. The subjects covered include Aqidah (Theology) and Morality, Fiqih (Islamic Jurisprudence), Tarikh (Islamic History), Quran and Hadith, Kemuhammadiyahan (Muhammadiyah Studies), and the Arabic language. To support the achievement of the ISMUBA curriculum, integration with school extracurricular activities such as Hizbul Whaton, Tapak Suci (a martial art), Ikatan Pelajar Muhammadiyah (Muhammadiyah Student Association), and Qiroah Al-Quran (Quranic Recitation) is also carried out. These activities are enriched with values and meanings related to Al-Islam Kemuhammadiyahan.*

Keywords: *Curriculum, Islamic Religious Education, Al-Islam Kemuhammadiyahan*

INTRODUCTION

Curriculum is an integral part of education within schools. It can be likened to the heart of the educational system; if the curriculum is problematic, it can have implications for the functioning of other components of the system, which may not operate to their full potential. Curriculum is a component of planning and regulation in determining educational standards, including objectives, standard content, basic competencies, and the final learning process used as a benchmark for the teaching and learning activities, ensuring the realization of educational goals to their fullest extent (Hatim, 2018). Furthermore, this is also outlined in Law No. 20 of 2003, Article 36, which relates to education, explaining that the existence of a curriculum is a mandate to be implemented by educational institutions in their respective schools.

Religious education is a mandatory subject to be conducted at all levels of educational institutions, ranging from primary education to higher education. Furthermore, each student from all levels is entitled to receive religious education in accordance with their respective beliefs. This is stated in Government Regulation No. 55 of 2007 concerning religious education and religious affairs (Web & Jabar, 2007). The implementation of religious education is an absolute requirement that must be carried out in accordance with the mandate of the laws established by the government, and the provision of education should be supported by the necessary facilities and infrastructure to facilitate educational institutions at schools.

As Rasi'in stated in the book titled "Kapita Selekta Pendidikan Islam," Islamic education is a process of physical and spiritual guidance for each individual that is based on the principles of Islamic religious law (sharia). This process aims to develop individuals with strong faith, piety, the ability to practice Islamic teachings, possess noble character, and maintain a high level of Islamic morality (Abuddin Nata, 2003 hal-59). The implementation of Islamic education has become a challenge for educators and education providers in today's era. The delivery of Islamic education must be relevant to the students' circumstances and aligned with the challenges of the times.

In the teaching of Islamic religious education, the curriculum often includes a range of topics related to faith and belief. This curriculum is typically structured to cover subjects such as Akhlak (morality and ethics), Aqidah (theology and beliefs), Islamic history encompassing Islamic culture, Fiqh (Islamic jurisprudence) concerning Islamic laws, the recitation of the Quran, and Hadith (Prophet Muhammad's sayings and actions). In Muhammadiyah educational institutions, from primary to secondary schools, there is a distinct feature that sets them apart from other schools in the implementation of the Islamic religious education curriculum. This feature is commonly referred to as ISMUBA, which is an abbreviation for Al-Islam and Kemuhammadiyahan as well as the Arabic language. In Muhammadiyah's charitable and educational institutions, often referred to as AUM, there is a responsibility to provide education in Al-Islam and Kemuhammadiyahan as well as the Arabic language (ISMUBA).

Innovation and curriculum development in every educational institution are common practices among education providers. According to Hatim (2018), the curriculum for Islamic religious education encompasses several aspects, including aspects related to Al-Quran and Hadith, faith or Aqidah, morality (Akhlak), Islamic jurisprudence (Fiqih), and history (Tarikh). Muhammad

Irsad, a lecturer at the Ma'ruf NU Metro Institute of Islamic Religion, states that in the implementation of the Islamic religious education curriculum (PAI), there should be an internalization of Islamic values in all school subjects (Irsad, 2016). In the same study, Azara asserts that the characteristics that should be emphasized in Islamic religious education include: 1) The entire learning process is a form of worship to Allah SWT. 2) In the development of knowledge, it is essential to emphasize good moral values. 3) The knowledge acquired is solely for the responsibility toward Allah SWT. 4) There is a need to recognize the potential for others to grow, emphasizing mutual respect and a respectful attitude toward those seeking knowledge to fully realize their potential. 5) The Islamic religious education curriculum should be adapted to the individual's personal, societal, worldly, and spiritual conditions, encompassing both the physical and intellectual aspects of human life.

Nurmaidah, as discussed in Mufti & Widodo (2021), emphasizes the importance of the Islamic religious education curriculum in shaping the character of students. The Islamic religious education curriculum serves as a reference for designing and conducting religious education. Additionally, the Islamic religious education curriculum should be aligned and integrated with other subjects (Aprilia, 2020). In the implementation of the Islamic religious education curriculum, educators must learn, understand, and implement it in accordance with the learning plan. Teachers, in carrying out this curriculum, should possess good communication skills and interact effectively by structuring student activities. They should also be able to position themselves as facilitators and guides to enable students to learn independently.

In the context described in the background above, this research aims to portray and describe the implementation of the Al-Islam and Kemuhammadiyahan Education Curriculum, along with Arabic Language (ISMUBA), in Muhammadiyah High School in Sorong City. This curriculum is an essential component that cannot be overlooked. The Al-Islam and Kemuhammadiyahan Education Curriculum, along with Arabic Language (ISMUBA), represents a distinctive feature and an effort to enhance the quality of Muhammadiyah education. It takes into account the ever-evolving landscape of knowledge and technology and the expectations of society in order to achieve the desired educational goals.

RESEARCH METHOD

The research, as described in the introduction, aims to describe the implementation of the Al-Islam and Kemuhammadiyahan Education Curriculum, along with Arabic Language (ISMUBA), in Muhammadiyah High School in Sorong City. The method employed in this research is qualitative (Moleong, 2019), involving document analysis and interviews with one of the teachers responsible for the curriculum in the school.

The data collection process involves gathering documents from the school and interview transcripts. Afterward, an analysis is conducted, and the results of this analysis are presented systematically with clear and descriptive explanations.

This research is conducted at Muhammadiyah High School in Sorong City, located on Sungai Street in the Klabulu sub-district of Malaimsimsa district, South West Papua.

RESULTS OF RESEARCH AND DISCUSSION

a. The Implementation of Islamic Education in Muhammadiyah

In the Islamic education system, there are four essential elements to consider: (1) the foundation and goals of education, (2) educators and students, (3) curriculum, and (4) the learning system (Muhammadiyah, 2019). The curriculum is a fundamental part of educational institutions. It serves as a tool to achieve the intended goals in every educational institution. Without a curriculum, the educational process would appear unstructured, leading to imbalances and less directed educational activities, resulting in the incomplete attainment of educational goals (Mansur, 2016). Al-Farabi, as cited in Muhammadiyah (2019), similarly asserts that the curriculum is the foundation of education, determining the nature and content of education. The curriculum is an integral part of the education system, and the formulation of the curriculum is closely tied to educational objectives. The various explanations provided above emphasize the critical role of the curriculum in schools. It is a manifestation of the efforts made by school administrators, educators, class guardians, and all those involved in the educational institution to positively influence students in their learning activities.

The doctrine of divine values and morality is closely related to religious education. Islamic religious education is expected to have a significant influence on individuals, leading them towards achieving perfection as insan kamil (Muhammadiyah, 2019 Hal-83). Learning Al-Islam and Kemuhammadiyahan along with the Arabic language is one of the distinctive features and strengths of Muhammadiyah's educational institutions from their inception, designed with a modern, integrative, and holistic system. Al-Islam and Kemuhammadiyahan, along with Arabic (ISMUBA), serve as instruments that provide knowledge, shape morality, and enable the practical application of theoretical knowledge in real life, harmonizing with Islamic values. Therefore, to achieve its goals, the learning process of Al-Islam and Kemuhammadiyahan and Arabic (ISMUBA) requires a clear curriculum to be implemented in Muhammadiyah educational institutions.

In Muhammadiyah educational institutions, Islamic religious education is synonymous with the Al-Islam and Kemuhammadiyahan curriculum along with the Arabic language, abbreviated as ISMUBA. Through ISMUBA, it is expected to achieve the desired goals, which include developing and enhancing students' faith by applying the values of faith and piety towards the Creator, which are actualized in their daily lives through noble character. These values are not only felt by the wider community but also by the students themselves. According to the Decree of the Muhammadiyah Central Leadership's Educational Affairs Department No. 98/KEP/I.4/F/2017, the objectives of Muhammadiyah education are as follows: (1)Achieving a transformation (rapid change towards progress) in the governance of Muhammadiyah schools, madrasahs, and pesantrens at all levels, conducted in a competent, advanced, professional, and modern manner. (2) Developing a system of movement and governance for Muhammadiyah schools, madrasahs, and pesantrens that possess the primary qualities needed to truly support the conditions and factors of the Muslim community. (3) Qualitatively enhancing the strategic role of Muhammadiyah schools, madrasahs, and pesantrens in the lives of the Muslim community, the nation, and the global dynamics (MUHAMMADIYAH, 2017).

The principles to be considered in the development of the Al-Islam and Kemuhammadiyahan along with Arabic (ISMUBA) curriculum are as follows: (1) Enhancement of faith, piety, and noble character: This is a fundamental principle that serves as the foundation for shaping the students' overall personalities, supporting the improvement of their faith, piety, and character. (2) Future competency needs: This second principle focuses on the competencies that students will require in the future, such as effective communication, critical thinking, and creativity while considering the values and morals of Pancasila. (3)Improvement of students' abilities, intelligence, and interests according to their development and capabilities. (4) Diversity of potential and regional and environmental characteristics. (5) Guideline for regional and national development. (6) Guidance for the world of work. (7) Advancements in science, technology, and the arts. (8) Religion: This principle involves curriculum development to support the enhancement of faith, piety, noble character, tolerance, and interfaith harmony. (9) Dynamics of global development. (10) National unity and national values. (11) Social, cultural, and local community conditions. (12) Gender equality: This principle considers attitudes and behaviors that promote justice. (13) Characteristics of educational institutions: The curriculum is developed in line with the conditions and unique characteristics of each educational institution.

The implementation of Al-Islam and Kemuhammadiyahan, along with the Arabic language (ISMUBA), serves as an instrument to instill awareness in students about the importance of Islamic values. In Mufti's research (2020), which focused on the implementation of the ISMUBA curriculum in Muhammadiyah primary schools in Banguntapan, it was found that the application of the ISMUBA curriculum had been maximized. Educators facilitated practices such as obligatory and voluntary prayers, supplications, Friday almsgiving (Infaq), and collective worship according to Islamic teachings. These practices are aimed at reinforcing the importance of Islamic values and rituals among the students.

Muhammadiyah High School in Sorong City has developed the Al-Islam and Kemuhammadiyahan along with Arabic (ISMUBA) curriculum with the hope that students will acquire knowledge, skills, and noble character in accordance with Islamic and Kemuhammadiyahan principles. The development of the Al-Islam and Kemuhammadiyahan, along with Arabic (ISMUBA) curriculum carried out by Muhammadiyah High School in Sorong City involves several teachers who form a specialized team for curriculum development. This team includes teachers responsible for ISMUBA subjects, the vice principal in charge of the curriculum, and the school principal. The curriculum development team is directly supervised and guided by the Sorong City Education Office. Furthermore, the curriculum development team collaborates with educational experts from the Klabulu district education office to incorporate constructive input into the curriculum updates. To enhance the quality of the curriculum, there are several guidelines provided to the development team. These guidelines serve as valuable input for the development of the ISMUBA curriculum. Some of these guidelines include: (1) Focusing on competence, the needs, and the improvement of student quality based on the surrounding conditions. (2) Emphasizing diversity while ensuring curriculum integration. (3) Relevance to the aspirations of the community. (4) Comprehensive and sustainable elements

within the curriculum. (5) Alignment with local and national needs.

The development of the Al-Islam and Kemuhammadiyahan along with Arabic (ISMUBA) curriculum at Muhammadiyah High School in Sorong City is based on the National Education Standards (SNP), which provides a general framework for upper secondary educational institutions. These standards cover various aspects, including standards for educational staff and assessment. The alignment with the SNP demonstrates the commitment of Muhammadiyah High School in Sorong City to meet national educational standards. As mentioned by Irsad (2016), it is essential to consider and take into account the educational needs before curriculum development. This involves translating these needs into ideas and designing the curriculum accordingly. Moreover, Prastowo (2014) recommends adhering to the guidelines for implementing the 2013 curriculum, which is regulated by the Ministry of Education and Culture's Regulation No. 81a, 2013, Article 2. Muhammadiyah High School in Sorong City utilizes textbooks provided by the Ministry of Education and Culture for general education purposes.

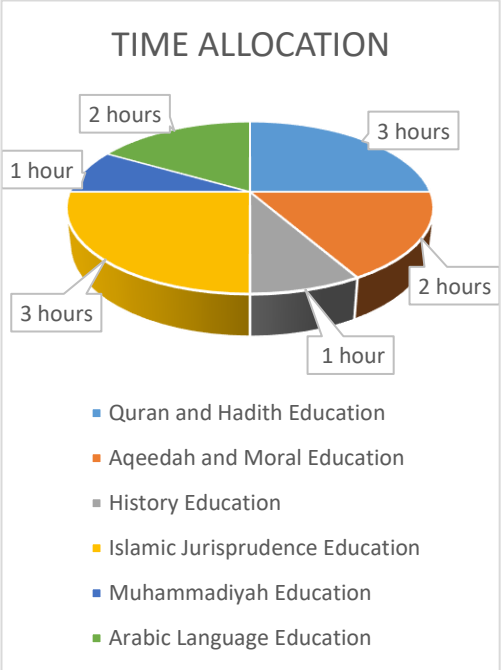
b. The implementation of the Al-Islam and Kemuhammadiyahan along with Arabic (ISMUBA) curriculum at Muhammadiyah High School in Sorong City

Majelis Pendidikan Dasar dan Menengah Pimpinan Pusat Muhammadiyah (Dikdasmen), which focuses on providing holistic and integrative basic and secondary education. Dikdasmen has developed textbooks used by students in Muhammadiyah schools to foster balanced development of intellectual, emotional, and skills-based competencies. These textbooks also serve as references for the creation of the Al-Islam and Kemuhammadiyahan along with Arabic (ISMUBA) curriculum at Muhammadiyah High School in Sorong City . The ISMUBA curriculum comprises six subjects: Ilmu Hadist, Bahasa Arab, Kemuhammadiyahan, Fiqih, Tariq, and Aqidah. Each of these subjects is allocated one hour of learning time per week and is taught at all educational levels from ninth grade to twelfth grade.

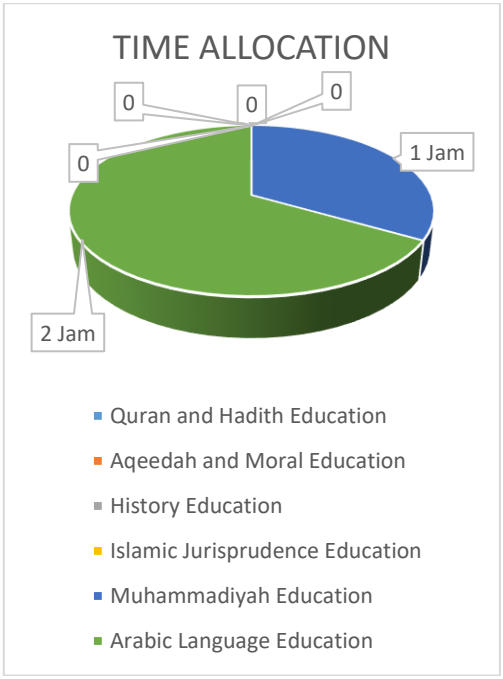
Furthermore, extracurricular activities at the school are integrated with the ISMUBA curriculum. Activities such as Qiroah Al-Quran, conducted every morning for all students, provide 30 minutes of dedicated time for Quran recitation. Other activities include Hizbul Wahton (HW), Tapak Suci (TS), and Ikatan Pelajar Muhammadiyah (IPM), which have been incorporated into the school's extracurricular offerings. These activities are designed to impart Islamic values, Kemuhammadiyahan principles, and self-defense skills to the students. The Qiroah Al-Quran sessions aim to guide students in their Quranic recitation.

Based on the documents and interviews conducted by the researcher with the vice principal in charge of the curriculum and teachers of Al-Islam and Kemuhammadiyahan, as well as Arabic education at Muhammadiyah High School in Sorong City , it is evident that

the implementation of the Al-Islam and Kemuhammadiyahan along with Arabic (ISMUBA) curriculum has been integrated into the school's student programs and the teaching-learning process in the classroom. However, there is room for improvement to align with the guidelines provided by Dikdasmen Pimpinan Pusat Muhammadiyah, which serves as the reference for the ISMUBA curriculum. The availability of teachers specializing in Al-Islam and Kemuhammadiyahan as well as Arabic education is also a key consideration to ensure that the intended objectives are fully achieved.



Tabel 1 : *The curriculum structure of ISMUBA includes time allocation for Muhammadiyah Middle and Vocational Schools published by the Education Council of Muhammadiyah.*



Tabel 2 : *The curriculum structure of ISMUBA includes the allocation of study time at Muhammadiyah High School in Sorong City.*

The findings regarding the SMP (Junior High School) level in Handayani et al. (2019) suggest that the ISMUBA curriculum includes the following subjects: Al-Quran and Hadith, Muhammadiyah Education, Aqidah (Faith) and Akhlak (Morality) Education, Arabic Language, History Education (Tarikh), and Fiqh (Islamic Jurisprudence) Education. The allocation of class time varies for each subject. Specifically, Al-Quran and Fiqh are allocated 3 hours, Aqidah Akhlak and Arabic have 2 hours, and Kemuhammadiyahan and Tarikh each have 1 hour. All these subjects are taught in each grade level. Meanwhile, research conducted by Widayanti at the MI (Madrasah Ibtidaiyah) level in the outstanding Muhammadiyah Lemahdadi schools indicates that subjects such as Al-Quran Hadith, Aqidah Akhlak, Fiqh, and Arabic each receive a 2-hour allocation for each grade level. On the other hand, subjects like Tarikh and

Kemuhammadiyahan are allocated 1 hour for each grade level (Widayanti, 2019).

Based on the previous discussion, it can be interpreted and emphasized that the ISMUBA curriculum at Muhammadiyah High School in Sorong City requires students to complete the subjects within the curriculum to finish their senior high school education. This aligns with the explanation by Hamalik in Mufti & Widodo (2021) , and it has the following implications: (1) Every learning experience should be meaningful and logically designed for analysis, sorting, and structured learning. (2) The purpose of learning is to develop students into critical thinkers. (3) It involves the transmission of culture to the younger generation. (4) Learning is intended to complete predefined stages and earn assessments and certificates. (5) Completing required coursework is an obligation. (6) It involves cultivating habits and using specific methods.

Hamalik suggests that various approaches can be used in the ISMUBA curriculum, such as the system approach, integrative approach, and interdisciplinary approach (Sukmadinata & Muchlis, 1997). The interdisciplinary approach is motivated by the complex social issues and challenges in society. These problems cannot be comprehended by solely focusing on one discipline but require consideration from multiple perspectives. In understanding certain events or issues, students may not grasp the whole picture if they focus solely on one area of knowledge. Therefore, the curriculum in Muhammadiyah secondary schools aims to integrate subjects rather than teach them in isolation. The implementation of these methods can be carried out with a functional approach, a structural approach, or a regional approach. The functional approach starts with addressing community problems, the structural approach begins with knowledge, and the regional approach initiates from specific regions as the object of study.

The form of the curriculum designed by teachers will have implications for the daily lives of students. The closeness of the curriculum to students' daily lives makes the learning of Al-Islam and Kemuhamamdiyahan, as well as the Arabic language or ISMUBA, not solely focused on theological-speculative aspects. Consequently, the process of learning Al-Islam and Kemuhammadiyahan, or ISMUBA, will transform into a form of education that is theological-empirical, or theological-implicative. This change will have a positive impact on students' lives, making them more solution-oriented and proactive in addressing the societal situations in their environment.

CONCLUSION

The implementation of the Al-Islam and Kemuhammadiyahan, as well as the Arabic language, or ISMUBA curriculum, serves as a guiding instrument that should be considered as an integral part of education in every Muhammadiyah educational institution. This integration is crucial to achieve the intended educational goals.

The implementation of the Al-Islam and Kemuhammadiyahan, as well as the Arabic language, or ISMUBA curriculum in Muhammadiyah High School in Sorong City has been carried out successfully. This curriculum is a combination of the curriculum determined by the Ministry of Education and Culture and the Majelis Pendidikan Dasar Menengah Pimpinan Pusat Muhammadiyah. The Al-Islam and Kemuhammadiyahan, as well as the Arabic language, or ISMUBA curriculum, covers several subjects, including Aqidah Akhlak, Quran Hadist, Fiqih, Tarikh, Kemuhammadiyahan, and the Arabic language. To support the achievement of

the Al-Islam and Kemuhammadiyahan, as well as the Arabic language, or ISMUBA curriculum in Muhammadiyah High School in Sorong City , the educational institution integrates the values of Al-Islam and Kemuhammadiyahan into extracurricular activities such as Hizbul Whaton (HW) or scouting activities, Tapak Suci (TS), and Ikatan Pelajar Muhammadiyah (IPM). These activities are designed to promote Islamic values and Kemuhammadiyahan. Additionally, there is a daily activity of Qiroah Al-Quran to enhance students' ability to read the Quran correctly.

To enhance the achievement of their goals, Muhammadiyah High School in Sorong City needs to consider several actions. This includes increasing the number of educators who specialize in subjects covered by the curriculum issued by the Majelis Dikdasmen Pimpinan Pusat Muhammadiyah. Furthermore, it's essential to allocate more time for each subject in accordance with the curriculum's requirements. This would allow students to benefit more fully from the learning process in the context of Al-Islam and Kemuhammadiyahan, as well as the Arabic language, or ISMUBA.

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