

The Evaluation of Implementing the Al-Islam, Kemuhammadiyah and Arabic (ISMUBA) Curriculum: A Subjective Phenomenological Study

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ABSTRACT

The religious education program in the process of implementation based on the ISMUBA Curriculum is a typical curriculum belonging to the Muhammadiyah school, which is oriented towards increasing faith, taqwa, and noble morals. This principle is tried to be implemented and realized by SMA Muhammadiyah 1 Palembang in daily programs and learning activities, which are contained in the Al-Islam, Kemuhammadiyah and Arabic (ISMUBA) curriculum. The focus of the research is on Evaluation of the implementation of the AL-Islam, Kemuhammadiyah and Arabic (ISMUBA) curriculum. This research was conducted at SMA Muhammadiyah 1 Palembang City. The subjects of the study were the principal, vice principal for curriculum, vice principal for ISMUBA (ISMUBA teachers) in Muhammadiyah 1 Palembang as well as the Palembang City Education Council, students were also not spared in data collection. Data collection techniques are carried out by observation, interviews, and documentation. Data analysis techniques are carried out using the triangulation method which aims to describe, describe, explore and describe the implementation of ISMUBA education in Muhammadiyah 1 High School Palembang.

Key words: Curriculum Evaluation, ISMUBA Subjects, Senior High School Students

INTRODUCTION

Indonesia's complete human development is closely related to the need for quality education. Through development in the field of education that is integrated with development in other fields, it is hoped that Indonesian people can realize who are physically and spiritually healthy, so that the Indonesian nation can grow and develop in line with developed nations (Doringin et al., 2020). Thus the importance

of education that upholds the dignity of a nation makes it interesting to study in depth.

This research is motivated by the importance of human needs for religious education, as well as the scope of what has to do with religious education itself, where this is a structured effort in forming human beings with character in accordance with the consequences as a Muslim. So it is hoped that education can develop creeds through giving, fertilizing, and developing knowledge, habituation practices and various experiences of students as skilled and qualified humans.

The problem faced is that not all teachers master information technology, especially in the field of mastering computers and the internet (Nasar et al., 2024), so that smoothness in the implementation of tasks experiences obstacles such as making Learning Implementation Plans (RPP), value management, the use of multimedia learning media and others (Nasar et al., 2023). Then the stage of learning implementation cannot be completed in one meeting or only one day, because of the many activities that must be done by teachers and students. Nuswantoro et al. (2023) explained that in learning, teachers conduct authentic assessments for each aspect, students also complete authentic learning activities for each aspect, and they must also complete dense activities in the learning process. The curriculum as a system and at the same time as a tool to achieve educational goals is very important and absolutely present in an educational program (Umar et al., 2023).

The religious education program in the process of application based on the Ismuba Curriculum is a typical curriculum belonging to the Muhammadiyah school, which is oriented towards increasing faith, taqwa, and noble morals. This principle is tried to be implemented and realized by SMA Muhammadiyah 1 Palembang in daily programs and learning activities, which are contained in the Ismuba curriculum (Al-Islam, Kemuhammadiyah and Arabic) Responding to these problems, researchers are interested in raising about the Ismuba Curriculum at SMA Muhammadiyah 1 Palembang both in its implementation, as well as various supporting activities such as extracurriculars related to the curriculum implementation process Ismuba itself.

LITERATURE REVIEW

Previous Related Study

Nur Huda: (2018), entitled "Evaluation of Al Islam Kemuhammadiyah Curriculum and Arabic Based on Integrative-Holistic at SMA Muhammadiyah 1 Muntilan". This study aims to find out how the planning, implementation and evaluation of the Al Islam, Kemuhammadiyah and Arabic (ISMUBA) curriculum at SMA Muhammadiyah 1 Muntilan. This research is a qualitative evaluation research with context, input, process and product (CIPP) evaluation model from Stufflebeam. Data is obtained by observation, interview and documentation techniques, then the data is analyzed with stages of data reduction, data presentation

and decision making then verified. Data validity tests in this study include credibility tests (internal validity), transferability (external validity), dependability (reliability) and confirmability (objectivity).

Rahman: (2019), with the title Development of Al-Islam Kemuhammadiyah Curriculum and Arabic Language (Ismuba) oriented towards Religious Character at SMP Muhammadiyah 3 Depok. This research is motivated by Islamic Religious Education in schools so far which tends to focus on knowledge and pay less attention to the development of religious character. This makes students less religious awareness in life because it is only emphasized to understand religious knowledge. Even though the Islamic Religious Education curriculum should be the main means to develop character. Thus, schools need to develop their Islamic Religious Education curriculum with 54 oriented towards character development, one of which is religious character. "Religious is an attitude and behavior that is obedient in carrying out the teachings of the religion adopted". (Suparlan:2010).

Evaluation

Evaluation is the process of assessing, measuring, correcting and improving an activity carried out with a comparison of the process of plans and achievements (Hamidah & Yanuarmawan, 2019). Also, the evaluation can be interpreted as an activity in collecting information about the mechanism of work (methods, humans and facilities), and the information will be used to determine the best alternative options in making decisions (Diantari et al., 2015; Irawan, 2016; Suparmi, 2019), as the following opinion: Evaluation is a continuous process of collecting and interpreting information to assess decisions made in designing a teaching system (Arikunto & Safrudin, 2014).

So, evaluation is more likely to look ahead than look at past mistakes, aimed at increasing opportunities for the success of a program. That means the evaluation mission as an improvement or completion program in the future (Anggraini, 2021; Wijaya et al., 2020). The evaluation has a lot of benefits, because from there we can know the level of something as an assessment of what has been done and also what will be done.

Curriculum Guidelines ISMUBA

ISMUBA is an acronym of the words Al-Islam, Kemuhammadiyah, and Arabic, is a subject that has special characteristics that exist in Muhammadiyah schools. Bastian (2022) explained that starting from Quran Education, Aqidah Akhlaq Education, Fiqh Education, Arabic Language and Muhammadiyah are characteristic subjects in schools from elementary to secondary levels and even to the university level whose existence is under the auspices of the Muhammadiyah Association Foundation (Handayani et al., 2019), everything has been summarized in the term ISMUBA.

In an effort to improve the quality of education, Muhammadiyah Education always pays attention to the development of technological knowledge and community expectations (Mufti, 2020), therefore Ismuba education in Muhammadiyah schools is considered necessary to develop the Ismuba curriculum (Mufti & Widodo, 2021), which includes the concepts and principles of Ismuba's learning and education principles, which include several standards such as graduate competency standards, content standards, curriculum structure, and the learning load that must be met (Mulyanto, 2020; Tantowi & Widodo, 2019), so that the ismuba curriculum can be implemented properly.

Curriculum Material ISMUBA

Al-Islam, Kemuhammadiyah and Arabic Language Education in Senior High Schools (SMA) aims to grow and improve faith through giving and nurturing, appreciation, practice and experience of students as the expected generation of Islam. Hikmah et al. (2020) explained the implementation of the ISMUBA curriculum based on Integrative Holistic held in Muhammadiyah schools including planting, forming attitudes, personalities, knowledge, and skills in an integrated and comprehensive manner.

Belief in the process of good Islamic religious education and used as a guide or strong handle in life is expected to be able to foster a good lifestyle (Widayanti, 2019) so that it is expected to become a person who believes, has piety, courtesy, honesty, responsibility (Widodo, 2018). In other words, being able to move vertically (*hablumminallah*) and Harizontal (*hablumminannas*) (Wibisono, 2020; Wibowo, 2017). The conclusion is that Islam creates a balance of physical and spiritual life, both as individual beings and social beings who are active for life in the world and the end that will lead to the essence of happiness in life in the world and the hereafter.

METHOD

Design and Samples

This research is a study that will reveal, find and explore information about the implementation of Ismuba education (Al-Islam, Kemuhammadiyah and Arabic) in Muhammadiyah 1 High School Palembang. The type of research approach carried out in this study is classified as a qualitative approach. *The key persons* referred to in this study are the principal, and Vice Principal for curriculum, Vice Principal for ISMUBA (ISMUBA teachers) at Muhammadiyah 1 Palembang as well as the Palembang City Education Council. In addition, to check the match of information that has been obtained from key persons, researchers assign students as informants.

Instrument and Procedure

This research procedure includes several findings related to analysis, namely the first step in the form of searching and recording field data using camera and recording tools. The second step is transcribing data into text form, The third step is the context of the narrative, the facts about the information are presented, and the last step is to summarize the results of the study, which is the formulation of the answer to the research conducted.

Data Analysis

The qualitative data analysis technique process runs as follows: 1. Take notes that produce field notes, with it coded so that the data source remains traceable. 2. Collect, sort, classify, synthesize, summarize, and index 3. Think by making the data categories meaningful, looking for and finding relationships and making general findings to describe, describe, explore and describe the implementation of Islamic religious education in Muhammadiyah 1 High School Palembang. As for being able to describe some of these problems, observations were made on what the research informant said.

RESULT AND DISCUSSION

Education is something that cannot be separated from human life, which has been integrated in humans themselves, Everyone must need education, consciously or unconsciously in all aspects of life that are reflected in learning attitudes. The issue of education is a very interesting thing to discuss, especially about quality or not, good or bad, and success or failure.

If we want to see the success of an education carried out by an educational institution, we must understand its purpose, the scope of the institution either from the community or nationally. As well as what is achieved within the Institution. The most important education is success in forming character, therefore religious values in education are very dominant. Agustin & Purwanto (2023) explained religious education for humans in Forming good character must be through habituation (routine), as according to Imam Algazali in Chayaningtyas (2019), to educate must be done two things, the first is by means of *mujahadah* and familiarizing with pious deeds, the second is by doing repeated actions, as desired by good morals (*riyadhah*).

In fostering religious character, it must have methods and strategies applied, so that the overall behavior of students can experience significant changes and developments in achieving maturity. Education requires interaction, not only one-sided but appearing as subjects of each other (Budyanto et al., 2024). As for what can be done in the process of educating in the following ways: Educate through example, habituation and advice. The tendency to imitate is very large in the role of students, the examples they get can affect the personal development and growth

of students. The example of an educator in the activity or delivery process is very necessary. As exemplified by the Prophet (saw) as a role model for humans. So, example in speech and in action needs to be underlined by an educator. The mistake of an educator can have very fatal consequences, not only on his integrity as an educator but also for the people who follow him, in this case students.

Continuous and routine educational activities (regularly and continuously), carried out intentionally and require readiness in a repetitive process, whether done together or individually, it will produce competence (Dacholfany et al., 2024). Habituation can be done with control or spontaneity. With habituation will lead to the tendency of students to do good activities while being trained. Whether orally or in writing, the messages of kindness given are something that has value in the educational process, this is a must that is used in an effort to help provide good inputs in directing students towards maturation in their lives (Ristianey et al., 2021).

Where in the counsel there are suggestions, instructions, warnings and reprimands. In this case, the context of religious education is carried out in a good and wise way. Education conducted with training can help a person's skills (Simamora et al., 2020). In the process of training there can be failures that are done at the beginning, but with intensive sincerity can change to good results. At least a person will learn from the shortcomings or mistakes he has lived. In practice there is a planned process of modifying attitudes or behaviors, a person will tend to forget what he hears but will be more likely to be more strongly influenced by what he sees and understands. Providing real examples and practices in the education process aims to be easily responded by students, which is not only focused on theory alone (Desmaniar et al., 2020). By seeing directly, the work practice in front of the eyes will encourage students. And they can clearly see the process carried out on an event in accordance with the teaching material presented by live demonstration and the language is not monotonous.

In educational activities, a professional educator is needed. In accordance with the linearity of education it has, able to master the material and innovate so that it is not boring, so that it can apply its scientific values to the maximum. The same is true for most of Ismuba's teachers at SMA Muhammadiyah 1, and always tries to transfer their knowledge to students to the maximum. Most of the Ismuba field of study educators are also able to take advantage of all facilities or facilities prepared by the school, to support the process they run. In this case, the facilities owned by SMA Muhammadiyah 1 have met adequate standards in supporting the process of learning and teaching activities, as evidenced by the accreditation of 98 obtained for several periods with a value of 98 ("A") which can be maintained until now. No matter how strong the efforts and possibilities faced. Of course, there will definitely be obstacles in the way to the success of education that is self-art. Especially when looking at the situation and social conditions that run in this life.

The rise of adolescent social activities outside school is also an important part in grabbing students' attention, so they put aside learning that should be followed and pursued as a step in achieving provisions in the future (Fudiyah & Harapan, 2021;

Hope et al., 2022). The pattern of association is not half-hearted, with various kinds of problems that lead to the principle of violence, from an early age they have been met with various currents of negative globalization. Not to mention the media that burdens students' minds to focus on various game afflictions, which of course diverts their interest in learning to tend to be lazy to study, it could be that they have more fun and fun opinions with games (games) than tired of thinking and learning (Astirini Swarastuti et al., 2024; Bambang & Ariya Agustin, 2022). And if it has been affected by this, if it is not immediately overcome it will make them complacent, it is not uncommon to find children who basically have good intelligence, because they have been trapped in the situation can turn into weak in thinking and acting, especially those whose ability level is weak will get worse (Hanadya et al., 2022; Melinda Puspita Sari Jaya et al., 2023; Purwanto, 2024).

For this reason, there is a need for various parties who can monitor and straighten their activities, namely parents and teachers play a role in it. However, because the scope of association outside is more likely or outside school activities, there should be controls and boundaries that need close attention from both parents and guardians. The school will always try its best to produce good graduates who have reliable abilities or potential, as far as what is done by educators at SMA Muhammadiyah 1. Every problem that arises in students is sought for solution and remains in communication with both guardians and parents.

Regarding the research that the author conducted, its relevance to previous studies from Nurul Huda's Thesis (2018) and Rahman's Thesis (2019) is related to the research that the author is now doing, namely: - Both conduct research on the evaluation of the implementation of the Ismuba Curriculum, the extent to which the curriculum can be applied, bring an impact on religious character on students, have a sense of commitment in religious activities. - The implementation of the curriculum in the schools studied is in accordance with the direction of the Council of Education which must pay attention to a holistic integrative base, where thoughts and sources of ideas are sourced from National Education - Implementation of Ismuba Activities is a subject that is integrated with extracurricular or habituation. - The Ismuba curriculum implemented is used as a strength in the Muhammadiyah education unit, so that it can become a leading icon - There is a continuous school effort in improving religious character, which goes through the stages of planning, implementation and evaluation. - In the research conducted both use the type of qualitative research, through observation, interview and documentation techniques.

CONCLUSION

Regarding the Ismuba Curriculum at SMA Muhammadiyah 1 Palembang. After looking at the description and data analysis, then from this study can be concluded the following: 1. The Ismuba curriculum at SMA Muhammadiyah 1 is oriented

towards programs that focus on the values of student character, through Islamic activities in order to increase the faith and devotion of students. Which consists of three stages, namely planning, implementation and evaluation. In planning that includes the basics of thinking, sources of ideas, principles, foundations, goals and procedures sourced from national education, Muhammadiyah education and school vision and mission. 2. The implementation of learning at SMA Muhammadiyah 1 Palembang, carried out through Curricular and Extracurricular learning programs (religious programs), which include the implementation of *dhuha* prayers, congregational *fardhu* prayers, *tadarus*, cults, Friday prayers, student monthly recitation gealar, *da'wah safari*, *mabit* (night of faith building and *taqwa*), *Romadhon* Islamic Boarding School, Social Service, PHBI, *Tilawah*, *Tahfizh*, *Muhadhoroh* and Arabic Club, *Nasyid* and *Hadroh*.

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