

Comparative Study of Lp Ma'arif Nu Curriculum Development And Ismuba Curriculum

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ABSTRACT

Islamic education is part of national education, so whenever the national curriculum is changed, Islamic education automatically follows the new curriculum. Many Muslims support curriculum reform for Islamic education as a whole because of the importance of curriculum development and education reform. The goal of national education is the result of a curriculum revolution that is relevant in the face of the times and science. This research aims to analyze the comparative curriculum development in LP Ma'arif and Ismuba curriculum. This research design uses a qualitative research type with a library research approach. To collect information, primary and secondary data sources are used. Primary sources refer to the curriculum issued by Nahdlatul Ulama and Muhammadiyah. Furthermore, secondary sources, namely from books, journal articles related to the subject matter. Meanwhile, to analyze the data, the author uses Milles and Huberman's guidelines which include data collection, data reduction, and conclusion making. Based on the findings of this research include. Ma'arif NU educational institution with its own characteristics. Based on the basic foundation and set the objectives of curriculum development which will form the PAI curriculum structure with definitions, objectives, methodology, content and evaluation in accordance with the provisions of the local area and the demands of the times. Then the Ismuba curriculum is a critical aspect in creating quality education that is relevant to religious values. Ismuba as a manifestation of the distinctive characteristics of education in Muhammadiyah institutions. Ismuba is not just an abbreviation, but reflects a commitment to formulating a curriculum that integrates Islamic values, Muhammadiyah, and language as a holistic unit. This curriculum is designed to build strong character, good ethics, and language skills that support the development of students in a global context.

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INTRODUCTION

Education is the main milestone in shaping civilization and individual character. In facing the dynamic demands of the times, it is important for educational institutions to continue to develop curricula that are relevant, holistic, and in accordance with the values upheld.¹ Education has a central role in shaping individuals who are competitive, have integrity, and are committed to values that elevate humanity.² Nahdlatul Ulama (NU) as one of the leading Islamic organizations in Indonesia, carries a great responsibility in spreading Islamic values through a solid education system.³ Through the Maarif NU Curriculum, this organization is committed to making a real

¹ A. D Wahyuni, B Sudiyana, and A Walidi, *Pendidikan Karakter: Strategi Menghadapi Globalisasi* (Sukoharjo: Tahta Media, 2023).

² H. M Duryat, *Paradigma Pendidikan Islam: Upaya Penguatan Pendidikan Agama Islam Di Institusi Yang Bermutu Dan Berdaya Saing* (Indramayu: Alfabeta, 2015).

³ J. Arroisi, M. P Perdana, and A. R. H Al Faruqi, "Pembaharuan Pemikiran Islam Model Muhammadiyah Dan Nahdlatul Ulama," *Jurnal Islam Nusantara* 4, no. 2 (2020).

contribution in producing a generation that is intelligent, moral, and able to contribute to society.⁴ In an effort to provide a well-rounded education, the Nahdlatul Ulama (NU) educational organization through the Ma'arif NU curriculum has presented a solid foundation for learning encapsulated in Islamic values, general knowledge, and character development.⁵

Muhammadiyah, as an Islamic education organization that has a long history and a major contribution to the development of education in Indonesia, considers the curriculum as a major milestone in shaping the identity and character of its students.⁶ Through the ISMUBA curriculum, it becomes the central field for the transformation of Islamic education, accommodating the development of the times and society, while maintaining the authenticity and robustness of Islamic teachings.⁷ Muhammadiyah educational institutions emphasize education as a vehicle to form individuals who are competitive, noble, and able to make a real contribution to social life.⁸ Therefore, the ISMUBA curriculum does not only focus on the cognitive aspect, but also emphasizes the affective and psychomotor dimensions. In the view of Muhammadiyah educational institutions, Islamic education is not only about understanding religious teachings, but also about how to apply them practically in everyday life.⁹

At the development stage, these two organizations always involve education experts, scholars, and community leaders to ensure that the curriculum is in line with the needs of the times and integrates Islamic values with the diversity of social contexts.¹⁰ Curriculum development is a crucial step in building a solid and relevant educational foundation.¹¹ Every curriculum has elements that help run the curriculum at the education unit level and serve as a way to deliver material in the learning process in all aspects of education.¹² Taking into account the existing interests, talents and abilities of students, this type of curriculum organization will give an idea of the best way to implement the curriculum pattern in educational institutions.¹³ Choosing the right organization will make the learning process easier and achieve the desired results.¹⁴

Because the world of education is always dynamic, continuously undergoing changes towards perfection, both in adapting to the surrounding space and time and in preparing for the future.¹⁵ Education that adapts to the needs of society and the world is a progressive understanding. They understand that learners have a desire to learn and understand the world and their environment.¹⁶ On the one hand, they are futuristic and use education as a tool to examine the past. In other words, ensuring that the education process continues to run smoothly and is conducted in an ethical manner to foster a sense of security for future generations.¹⁷

Based on previous research conducted by Tugastono Taufiq et al entitled Modernization of PAI Curriculum Development in Muhammadiyah and Nahdlatul Ulama, it shows that the

⁴ I. P Pratama and A Firdaus, "Penerapan Kurikulum Terpadu Sebagai Model Pembinaan Karakter Siswa (Studi Di Smp It Raudhatul Ulum Sakatiga Inderalaya)," *Tadrib: Jurnal Pendidikan Agama Islam* 5, no. 2 (2019).

⁵ Juriyati, "Strategi Benchmarking Program Tahfidz Dalam Meningkatkan Mutu Pendidikan Di Mi Muhammadiyah Ajibarang Kulon Dan Mi Ma'arif Nu 01 Pancurendang Kecamatan Ajibarang Kabupaten Banyumas" (Universitas Islam Negeri Prof. Kh Saifuddin Zuhri Purwokerto, 2022).

⁶ T Waskito, "Institusionalisasi Pemikiran Pendidikan Mohammad Natsir Ke Dalam Lembaga Pendidikan Tinggi Islam Di Indonesia," *Jurnal Pendidikan Islam Ta'dibuna* 12, no. 3 (2023).

⁷ A. J Firman, "Model Pengembangan Dan Implementasi Kurikulum PAI Di SMP Muhammadiyah 1 Depok Yogyakarta," *Journal of Research and Thought of Islamic Education* 3, no. 1 (2020).

⁸ M Mustakim, "Kurikulum Pendidikan Humanis Religius," *Online Journal of At-Tajdid* 3, no. 1 (2014).

⁹ T. A Rafsanjani and M. A Razaq, "Internalisasi Nilai-Nilai Keislaman Terhadap Perkembangan Anak Di Sekolah Dasar Muhammadiyah Kriyan Jepara," *Jurnal Studi Islam Profetika* 20, no. 1 (2018).

¹⁰ M. Z. H Syarif, *Dinamika Pendidikan Islam Minoritas: Eksistensi, Kontestasi Dan Konvergensi* (Jakarta: Publica Indonesia Utama., 2021).

¹¹ Alimron Alimron, Syarnubi Syarnubi, and Maryamah Maryamah, "Character Education Model in Islamic Higher Education," *AL-ISHLAH: Jurnal Pendidikan Islam* 15, no. 3 (2023).

¹² M. S Rahayu et al., "Relevansi Kurikulum Dan Pembelajaran Dalam Pendidikan," (*Dharmas Education Journa*) 4, no. 1 (2023).

¹³ Lestari Arisca et al., "Pengaruh Kompetensi Kepribadian Guru Pai Terhadap Kecerdasan Emosional Siswa Di Smp Negeri 06 Palembang," *Jurnal PAI Raden Fatah* 2, no. 3 (2020).

¹⁴ M Rofie, "Manajemen Kurikulum Pendidikan Agama Islam Berbasis Pesantren (Studi Kasus Di Tarbiyatul Muallimien Al-Islamiyah Al-Amien Prenduan)," *Reflektika* 12, no. 2 (2017).

¹⁵ M Huda, "Peran Pendidikan Islam Terhadap Perubahan Zaman," *Jurnal Penelitian Pendidikan Islam Edukasia* 10, no. 1 (2015).

¹⁶ I. A Hadi, "Analisis Kritis Pemikiran Pendidikan Progresif Muhammad Â€athiyah Al-Abrasyi," *Jurnal Kajian Dan Penelitian Pendidikan Islam Inspirasi* 2, no. 2 (2018).

¹⁷ R Azmy, Haryono, and Y Utanto, "Legitimasi Budaya Lokal Islam Dalam Pengembangan Kurikulum Pendidikan Agama," *Indonesian Journal of Curriculum and Educational Technology Studies* 5, no. 2 (2017).

curriculum in ma'arif schools, namely the curriculum as the implementation of strategies using the Mutual Adaptive model while still paying attention to the conditions, situations, and needs of individuals who are using the subject.¹⁸ Teachers in presenting changes or clarifications according to the conditions and circumstances of the school and the needs of students who are learning.¹⁹ Meanwhile, Muhammadiyah uses a contemporary curriculum in the field of curriculum modernization, including teaching religious and secular subjects such as tarikh islamiyah, physics, biology.²⁰ Therefore, research on curriculum comparative studies is very important.²¹ This is to see the guidance and development of the curriculum in responding to the times that are closely related to the objectives of the Education program.²² Because the form of the curriculum determines the subject matter, the order of the subject matter, and how to present the subject matter to students.²³ The curriculum is designed to help teachers and students learn so that learning objectives can be achieved²⁴

In order to find out this, more specifically the author conducts a comparative analysis of the curriculum in LP Ma'arif and the ISMUBA curriculum in responding to the dynamics of society which will make an important contribution in optimizing the development of Islamic education in the two organizations.²⁵ In addition, the results of this study are expected to provide insight for education managers in Nahdlatul Ulama and Muhammadiyah in order to improve the quality of Islamic education and can direct curriculum development towards a more adaptive, responsive to the needs of the times, and can provide valuable input in curriculum development in LP Ma'arif and ISMUBA curriculum.²⁶

RESEARCH METHOD

The method used in this research is qualitative using a library research approach, which is an investigation that uses data from books, journal articles, magazines as a source of information.²⁷ Data sources consist of two types, namely primary sources and secondary sources. Primary sources in this research refer to the curriculum issued by Muhammadiyah and integrated Islamic schools. Meanwhile, secondary sources come from books, journal articles, or national and international scientific publications relevant to the research topic.²⁸ Meanwhile, to analyze the data, the author uses Milles and Huberman's guidelines, including data collection, data reduction, and conclusion drawing.²⁹ Then the data is arranged based on problem categories, and then analyzed to be interpreted as research findings. Conclusions can be drawn when a number of data collected have met the criteria for data validity.³⁰ The validity of this data was checked using the content check

¹⁸ Novia Ballanie, Mutia Dewi, and Syarnubi Syarnubi, "Internalisasi Pendidikan Karakter Pada Anak Dalam Bingkai Moderasi Beragama," *Prosiding Seminar Nasional* 1, no. 1 (2023).

¹⁹ Akmal Hawi and Syarnubi Syarnubi, "Remaja Pecandu Narkoba: Studi Tentang Rehabilitasi Integratif Di Pantan Rehabilitasi Narkoba Pondok Pesantren Ar-Rahman Palembang," *Tadrib: Jurnal Pendidikan Agama Islam* 4, no. 1 (2018): 99–119.

²⁰ T Taufiq et al., "Modernisasi Pengembangan Kurikulum PAI Di Muhammadiyah Dan Nahdlatul Ulama," *Jurnal Ilmiah Profesi Guru* 4, no. 2 (2023).

²¹ Eka Febrianti, Fajri Ismail, and Syarnubi Syarnubi, "Penanaman Karakter Peduli Sosial Di Smp Negeri 10 Palembang," *Jurnal PAI Raden Fatah* 4, no. 1 (2022): 39–51, <https://doi.org/10.19109/pairf.v4i1.5390>.

²² Fitriyani et al., "Model Pembelajaran Pesantren Dalam Membina Moralitas Santri Di Pondok Pesantren Sabilul Hasanah Banyuasin," *Jurnal PAI Raden Fatah* 2, no. 1 (2020): 103–16.

²³ Syarnubi Syarnubi and Ahmad Syarifuddin Sukirman Sukirman, "Curriculum Design for the Islamic Religious Education Study Program in the Era of the Industrial Revolution 4.0," *AL-ISHLAH: Jurnal Pendidikan Islam* 15, no. 4 (2023).

²⁴ W Astuty and A. W. B Suharto, "Desain Perencanaan Pelaksanaan Pembelajaran Pendidikan Agama Islam Daring Dengan Kurikulum Darurat," *Publication Ethics and Malpractice Statement* 9, no. 1 (2021).

²⁵ Kasinyo Harto and Syarnubi Syarnubi, "Model Pengembangan Pembelajaran PAI Berbasis Living Values Education (LVE)," *Tadrib: Jurnal PAI Raden Fatah* 4, no. 1 (2018): 3.

²⁶ Malta Malta, Syarnubi Syarnubi, and Sukirman Sukirman, "Konsep Pendidikan Anak Dalam Keluarga Menurut Ibrahim Amini," *Jurnal PAI Raden Fatah* 4, no. 2 (2022).

²⁷ Jusmeli Hartati et al., "Hubungan Prokrastinasi Dan Dukungan Sosial Teman Sebaya Pada Mahasiswa Pendidikan Agama Islam FITK UIN Raden Patah Palembang," *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 5, no. 4 (2022): 612.

²⁸ Muhammad Ali and Syarnubi Syarnubi, "Dampak Sertifikasi Terhadap Kompetensi Pedagogik Guru (Studi Pemetaan (PK) GPAL On-Line Tingkat SMA/SMK Provinsi Sumatera Selatan)," *Tadrib* 6, no. 2 (2020): 141–58.

²⁹ Martina Martina, Nyayu Khodijah, and Syarnubi Syarnubi, "Pengaruh Lingkungan Sekolah Terhadap Hasil Belajar Siswa Pada Mata Pelajaran Pendidikan Agama Islam Di SMP Negeri 9 Tulung Selapan Kabupaten OKI," *Jurnal PAI Raden Fatah* 1, no. 2 (2019): 164.

³⁰ Muhammad Fauzi et al., "Budaya Belajar Santri Berprestasi Di Pondok Pesantren," *International Education Conference FITK* 1, no. 1 (2023).

point technique, which is a technique used to verify the truth of each point of information used as the basis for drawing conclusions. If several data sources show similar information, conclusions can be drawn.³¹ However, if there are differences, the information will continue to be clarified, and if there are significant differences, it will be presented as new findings in the research.³²

RESEARCH RESULTS AND DISCUSSION

A. LP Ma'arif Curriculum

The Ma'arif Nahdlatul Ulama Education Institute (LP Ma'arif NU) is one of the departmental apparatus within the Nahdlatul Ulama (NU) organization. The purpose of establishing this institution is to realize the ideals of NU education. For NU, education is the main pillar that must be upheld in order to realize an independent society.³³ The Ma'arif NU curriculum is a strategic program related to strengthening a curriculum with character.³⁴ This curriculum focuses on the transformation process of *Ahlussunnah wal Jama'ah* Islamic values combined with national curriculum standards. In its implementation, LP Ma'arif NU has long adopted the concept of "independent curriculum" in Islamic boarding schools.³⁵ This concept allows students to learn independently and develop character traits that benefit themselves, their families and society.³⁶ The Maarif NU curriculum often emphasizes aspects of character development, leadership, and community service that are in line with the principles of Islamic teachings.³⁷ One of the goals is to form individuals who have a strong understanding of religion and are able to contribute positively to society and their environment.³⁸ However, the details of this curriculum may vary depending on the level of education and the policies of each educational institution using the curriculum.³⁹

B. Characteristics of the Ma'arif NU Curriculum

Ma'arif schools/madrasas are cultural development centers that are able to provide physical, social and exemplary values and attitudes in practicing Islamic teachings with the *Ahlussunnah wal Jama'ah* direction, both in the madrasah/school environment and in the context of life in society, nation and state.⁴⁰ With such an identity, the school/madrasah under LP. Ma'arif NU has the following characteristics:

1. Making *Ahlussunnah wal Jama'ah* an understanding of distinctiveness and excellence;
2. Maintaining and maintaining a religious atmosphere in schools/madrasas in terms of worship practice, socialization, and *akhlakul karimah* in daily behavior in accordance with Aswaja teachings;
3. Emphasizing the spirit of mastery of science and technology that is beneficial for the development of the nation and state to achieve prosperity in the world and the hereafter;
4. Making Mabadi Khaira Ummah as a management foundation that reflects the values of truth / honesty, trust, justice, mutual cooperation, consistency with the truth, hard work, and upholding the value of work and achievement as part of worship to Allah SWT.⁴¹

The value contained in the identity and characteristics above is the basis for the formulation of Ma'arif NU Education Standards which includes 12 elements in Ma'arif schools/madrasas. The

³¹ Misyuraidah, Misyuraidah, and Syarnubi Syarnubi, "Gelar Adat Dalam Upacara Perkawinan Adat Masyarakat Komerling Di Sukarami Ogan Komerling Ilir Sumatera Selatan," *Intizar* 23, no. 2 (2017).

³² Sugiyono, *Metode Penelitian Kuantitatif* (Bandung: Alfabeta, 2009).

³³ A Rahim, "Nahdlatul Ulama (Peranan Dan Sistem Pendidikannya)," *Jurnal Al Hikmah* 14, no. 2 (2013).

³⁴ Sukirman Sukirman, Baiti Masnun, and Syarnubi Syarnubi, "Pendidikan Agama Islam Dan Isu Kekerasan Dalam Hak Asasi Manusia," *Jurnal PAI Raden Fatah* 5, no. 2 (2023): 433-48.

³⁵ M Farouk, "Internalisasi Nilai-Nilai Ahlus Sunnah Wal Jamaah Dalam Mencegah Sikap Ekstrimisme Pada Anak Di Madrasah Ibtidaiyah Maarif Ainul Yaqin Jatiroto Lumajang," *Indonesian Journal of Islamic Teaching* 4, no. 1 (2021).

³⁶ Nurrahman Nurrahman, Fitri Oviyanti, and Syarnubi Syarnubi, "Hubungan Antara Kegiatan Ekstrakurikuler Dengan Keaktifan Siswa Dalam Berdiskusi Di Sekolah Menengah Pertama Muhammadiyah 4 Palembang," *Jurnal PAI Raden Fatah* 3, no. 2 (2021): 166-75.

³⁷ Ema Indira Sari, Ismail Sukardi, and Syarnubi Syarnubi, "Hubungan Antara Pemanfaatan Internet Sebagai Media Pembelajaran Dengan Motivasi Belajar Siswa Pada Mata Pelajaran Akidah Akhlak Di Madrasah Tsanawiyah Negeri 1 Palembang," *Jurnal PAI Raden Fatah* 2, no. 2 (2020): 202-16.

³⁸ L Marinda, "Internalisasi Nilai-Nilai Ahlus Sunnah Wal Jamaah Dalam Mencegah Sikap Ekstrimisme Pada Anak Di Madrasah Ibtidaiyah Maarif Kh. Shiddiq 01 Jember Dan Sekolah Dasar Darus Sholah Jember," *Indonesian Journal of Islamic Teaching* 3, no. 1 (2020).

³⁹ Sukirman, Masnun Baiti, and Syarnubi, "Konsep Pendidikan Menurut Al-Ghazali," *Jurnal PAI Raden Fatah* vol 5, no. 3 (2023): 451-69.

⁴⁰ Muhammedi, "Modernisasi Pendidikan Islam Indonesia Pengalaman Nahdlatul Ulama," *Jurnal Tarbiyah* 23, no. 2 (2016).

⁴¹ G. M Soleh, "Moderasi Beragama Ahlus Sunnah Waljama'ah Solusi Terbaik Menghadapi Perbedaan Pandangan Keagamaan" (IAIN Pontianak, 2023).

curriculum in Ma'arif schools refers to Islamic principles and values, and reflects the vision and mission of the Nahdlatul Ulama organization that manages it. Here are some general characteristics of the Ma'arif curriculum, namely:

1. Based on Islamic teachings: The Ma'arif curriculum is based on the values of Islamic teachings. Islamic subjects (Pendidikan Agama Islam/PAI) are an integral part of the curriculum, and Islamic teachings are reflected in various aspects of learning.
2. Holistic: The Ma'arif curriculum is designed to be holistic, covering the development of students' spiritual, academic, social, and emotional aspects.
3. Integration of Islamic Values: Islamic values are integrated into all subjects, so that students can see the connection between Islamic teachings and academic learning.
4. Character Development: Focus on character building by emphasizing Islamic moral and ethical values, such as honesty, responsibility, patience, and compassion.
5. Student Empowerment: The Ma'arif curriculum encourages student empowerment, both in academic and non-academic aspects. Students are encouraged to actively participate in extracurricular activities and community social activities.
6. Parent and Community Involvement: Involving parents and the community in the education process. A good relationship between the school, parents and the community is considered important to support student development.
7. Diversity of Extracurricular Activities: Providing a variety of extracurricular activities that not only develop academic skills but also social, artistic and sporting skills.
8. Use of Technology: Integration of information and communication technology in learning to enhance the effectiveness and relevance of the curriculum.
9. Emphasis on Active Learning: Emphasizes active learning methods that involve students directly in the learning process, such as discussions, projects, and experiments.
10. Critical and Creative Thinking Skills: Encourages the development of critical and creative thinking skills, so that students can develop analytical and problem-solving abilities.
11. Formative Assessment: Use formative assessment to help understand student progress on an ongoing basis and provide constructive feedback.
12. Current Curriculum: Adapts the curriculum to the latest developments in education and the demanding needs of society.⁴²

These characteristics reflect Ma'arif's commitment in providing education that is not only of academic quality, but also pays attention to aspects of morals, ethics, and spirituality in accordance with Islamic principles.⁴³ It shows that the curriculum is strongly oriented towards Islamic values, character building, student participation, and holistic skill development.⁴⁴ The integration of Islamic values into all aspects of learning, as well as the emphasis on extracurricular activities, technology, and active learning, demonstrate a comprehensive approach to providing education centered on Islamic teachings and holistic student development.⁴⁵

C. Curriculum Structure of LP Ma'arif NU

In general, the structure of the Islamic Religious Education (PAI) curriculum in Maarif NU schools follows the principles of Islamic teachings while covering various aspects of holistic education.⁴⁶ Among these are 1) aligned with the abilities of students; 2) utilizing Islamic and social resources in the surrounding environment; 3) in line with the development of science and technology; 4) encouraging the development of the spirit and ability to learn continuously; 5) adjusting the conditions and needs of life; and 6) balanced between local content and social interests. However, the

⁴² LP Ma'arif NU, "Standar Pendidikan Ma'arif Nahdlatul Ulama," 2014.

⁴³ Lailaturrohmaniah, "Implementasi Budaya Sekolah Untuk Penguatan Rumpun Pembelajaran Pendidikan Agama Islam Di MA NU Ibtidaul Falah Samirejo Dawe Kudus" (IAIN Kudus, 2023).

⁴⁴ Sutarmizi Sutarmizi and Syarnubi Syarnubi, "Strategi Pengembangan Kompetensi Pedagogik Guru Rumpun PAI Di MTs Mu'alimunislamiah Kabupaten Musi Banyuasin," *Tadrib* 8, no. 1 (2022): 56–74.

⁴⁵ Syarnubi Syarnubi, Alimron Alimron, and Fauzi Muhammad, *Model Pendidikan Karakter Di Perguruan Tinggi* (Palembang: CV. Insan Cendekia, 2022).

⁴⁶ Subaidi, "Pendampingan Peninjauan Kurikulum Madrasah Diniyah LP. Ma'arif NU Kabupaten Jepara," *Jurnal Pengabdian Kepada Masyarakat* 10, no. 2 (2020).

details of the PAI curriculum structure may vary between educational levels such as elementary, junior high, high school and university which are inseparable from the national education system as well as the material of *Ahlussunnah wal Jama'ah* (Aswaja), ke-NU-an and local wisdom.⁴⁷

D. Ismuba Curriculum

Indonesia, as an archipelago, has a diversity found in each region. This diversity creates different development needs and challenges among regions, with the aim of improving the quality and intellectual life of the people.⁴⁸ In relation to education development, each region needs education in accordance with its characteristics.⁴⁹ Likewise, the curriculum as the heart of education needs to be developed and implemented contextually to respond to the needs of regions, education units and learners.⁵⁰

As a sub in the national education system, Muhammadiyah Education, founded by K.H Ahmad Dahlan in 1911 in the form of a modern educational institution, is a "synthesis" of the existence of a dichotomous education system. At that time, there was Islamic education with a traditional boarding school system that only taught religious knowledge, and on the other hand, a modern secular colonial-style education system was organized.⁵¹ Seeing the dichotomous education system, K.H. Ahmad Dahlan creatively made *ijtihad* to build an integrative-holistic modern Islamic education system, in the form of public schools that integrate Islamic religious sciences, and madrasas that integrate general sciences.⁵² In this context, the concept of ISMUBA, which stands for al-Islam, Kemuhammadiyah, and Language, was born. ISMUBA embodies Muhammadiyah's commitment to creating a holistic and comprehensive learning environment.

ISMUBA, in essence, is not just an acronym. More than that, ISMUBA reflects Muhammadiyah's educational philosophy that integrates Islamic values, Muhammadiyah spirit, and language skills as an inseparable unit. Al-Islam includes a deep dimension of Islamic religious teachings, Kemuhammadiyah shows the spirit of Muhammadiyah that is reflected in attitudes, behavior, and actions, while Language becomes a means of communication to convey understanding and ideas effectively.⁵³ The importance of ISMUBA lies in its holistic concept. In this approach, ISMUBA creates a learning atmosphere that brings together spirituality, morality, and intellect. This is in line with Muhammadiyah's vision of education which does not only focus on academic achievement, but also on building the character of students who are noble, modern and progressive.⁵⁴

This education system is characterized by teaching Islamic religious knowledge and Arabic. In its development, Muhammadiyah subjects are also taught. These three subjects, Al-Islam, Kemuhammadiyah, and Arabic, which are commonly referred to as Ismuba for Muhammadiyah schools and madrasas, are the special characteristics and advantages of Muhammadiyah educational institutions.⁵⁵ Since its inception, Muhammadiyah schools and Madrasahs have been designed as an integrative-holistic modern Islamic education system, producing graduates who master general knowledge according to their level, as well as Islam, Kemuhammadiyah, and Arabic.⁵⁶ Therefore,

⁴⁷ I Rosyidi, "Model Kurikulum Pendidikan Agama Islam Berbasis Moderasi Beragama Studi Kasus SMA Di Bawah Lembaga Pendidikan Ma'arif NU Kabupaten Kudus" (IAIN Kudus, 2021).

⁴⁸ Setyaningsih, "Esensi Transformasi Sistem Sentralisasi-Desentralisasi Pendidikan Dalam Pembangunan Masyarakat," *El-Idare* 3, no. 1 (2017).

⁴⁹ Syarnubi Syarnubi, "Hakikat Evaluasi Dalam Pendidikan Islam," *Jurnal PAI Raden Fatah* 5, no. 2 (2023): 468-86.

⁵⁰ A. Mardhatillah et al., "Pengembangan Kurikulum Pendidikan Agama Islam Dalam Meningkatkan Mutu Pembelajaran Disma Muhammadiyah Tanah Grogot," *Jurnal Ilmu Pendidikan Dan Kearifan Lokal (JIPKL)* 2, no. 1 (2022).

⁵¹ "Diknasmen PP Muhammadiyah & Pimpinan Pusat Muhammadiyah," *Kurikulum Pendidikan Al-Islam, Kemuhammadiyah Dan Bahasa Arab (Ismuba)*, 2017.

⁵² L Herlina, "Pendidikan Islam Berkemajuan Muhammadiyah: Peletak Dasar Dan Implementasinya Hingga Akhir Abad Xx," *Widya Balina* 7, no. 1 (2022).

⁵³ S. S. S Wibowo, "Pendidikan Karakter Dalam Pembelajaran Al-Islam, Kemuhammadiyah, Dan Bahasa Arab (Ismuba) Sekolah Menengah Kejuruan Muhammadiyah 1 Purbalingga (Tesis)." (IAIN Purwokerto., 2017).

⁵⁴ M. S Hasan, "Pengembangan Kurikulum Pendidikan Agama Islam Terpadu Di Sekolah," *Al-Ibrah* 2, no. 1 (2017).

⁵⁵ S Khalik, B Rama, and A Achruh, "Organisasi Sosial Keagamaan: Persyarikatan Muhammadiyah, Tokoh, Dan Kegiatannya Di Bidang Pendidikan," *Jurnal Ilmu Pendidikan* 1, no. 1 (2023).

⁵⁶ E Bastian, "Implementasi Kurikulum Ismuba Pada Materi Pembelajaran Al-Islam Dan Kemuhammadiyah Di SMA Muhammadiyah 1 Palangka Raya," *NERACA* 1, no. 1 (2017).

the community values and places great hopes on Muhammadiyah education, especially because of these special characteristics and advantages.

E. Characteristics of the ISMUBA Curriculum

The Al-Islam, Kemuhammadiyah and Arabic Language (ISMUBA) curriculum was developed by the Muhammadiyah Central Leadership Primary and Secondary Education Assembly with reference to the Content Standards and Graduate Competency Standards as well as curriculum preparation guidelines made by BSNP and the Muhammadiyah Central Leadership Primary and Secondary Education Assembly Guidelines. This curriculum development takes into account the principles of curriculum development according to the following subjects.⁵⁷

1. Centered on the potential, development, needs, and interests of learners and their environment.

The curriculum is developed based on the principle that learners have a central position to develop their competencies in order to become human beings who are faithful and devoted to Allah SWT, have noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens, as Muhammadiyah cadres and nation cadres. To support the achievement of these goals, the development of learner competencies is adjusted to the potential, development, needs, and interests of learners and environmental demands. Having a central position means that learning activities must be learner-centered.

2. Diverse and integrated.

The curriculum is developed by taking into account the needs of Muhammadiyah nationally according to educational objectives, the diversity of learner characteristics, regional and local conditions, levels and types of education.

3. Responsive to the development of science, technology and art.

The ISMUBA curriculum is developed on the basis of the realization that science, technology and art develop dynamically. Therefore, the spirit and content of the curriculum provide learning experiences for students to follow and utilize the development of science, technology and art.

4. Relevant to the needs of life.

Curriculum development pays attention to stakeholders to ensure the relevance of education to the needs of life, including community life. Therefore, curriculum development pays attention to the balance between hard skills and soft skills.

5. Comprehensive and sustainable.

The substance of the curriculum covers all dimensions of competence (attitudes, spiritual, social, knowledge and skills), scientific fields of study and subjects that are planned and presented continuously between levels of education.

6. Lifelong learning.

The curriculum is directed at the process of developing, civilizing, and empowering the ability of students to learn throughout life. The curriculum reflects the relationship between elements of formal, non-formal and informal education with due regard to the conditions and demands of an ever-evolving environment and the direction of whole human development.⁵⁸

7. Balanced between national and regional interests.

The curriculum is developed by taking into account national and regional / regional interests to build the life of society, nation and state in accordance with the teachings of progressive Islam.

The Muhammadiyah curriculum reflects a dedication to the unification of Islamic values with general knowledge, creating a balanced and holistic educational foundation. From its origins focusing on morality and religion, to its evolution integrating general knowledge, the curriculum continues to adapt to the changing times.⁵⁹ By instilling religious values, developing character, and

⁵⁷ U Mufti, "Implementasi Kurikulum Ismuba Di Sekolah Muhammadiyah," *AL-MANAR: Jurnal Komunikasi Dan Pendidikan Islam* 9, no. 2 (2020).

⁵⁸ Santi Hajri Yanti, Akmal Hawi, and Syarnubi Syarnubi, "Pengaruh Penerapan Strategi Firing Line Terhadap Pemahaman Siswa Pada Mata Pelajaran Pendidikan Agama Islam Kelas VII Di SMP N Sukaraya Kecamatan Karang Jaya Kabupaten Musi Rawas," *Jurnal PAI Raden Fatah* vol 3, no. 1 (2021): 55-65.

⁵⁹ R. N Qomariah, Wa Muna, and M. Awaliyah, "Istem Pendidikan Islam Pondok Pesantren Al-Falah Banjarbaru Kalimantan Selatan (Integrasi Sekolah Dan Pesantren)," *Jurnal Tarbawi* 9, no. 2 (2021).

introducing general knowledge, the Muhammadiyah curriculum seeks to produce individuals who are not only academically intelligent, but also responsible, moral, and ready to face the complexities of the modern world.⁶⁰

F. ISMUBA Curriculum Structure

The ISMUBA curriculum structure in Muhammadiyah schools reflects efforts to harmonize Islamic religious learning with the needs of modern education.⁶¹ The ISMUBA curriculum in Muhammadiyah is designed to cover both academic and practical dimensions, integrating the theory and application of Islamic teachings. Core subjects such as Aqidah (Belief), Fiqh (Islamic Law), Tafsir and Hadith, and Akhlak become the main focus in shaping students' comprehensive understanding of Islam.⁶² In addition, Arabic learning is also given to improve students' ability to understand religious texts, such as the Qur'an and Hadith, so that they can penetrate their meaning more deeply.

The ISMUBA curriculum structure in Muhammadiyah schools also emphasizes the practical aspects of Islamic education. Students are invited to participate in *amaliyah* simulations, hands-on activities of worship and daily practices, such as congregational prayer, fasting, and zakat.⁶³ The curriculum creates a balance between theory and practice, ensuring that students not only understand religious concepts intellectually but are also able to apply them in their daily lives.⁶⁴ Thus, the ISMUBA curriculum structure in Muhammadiyah schools illustrates a deep commitment to holistic education that not only develops academic intelligence but also shapes students' Islamic character and personality. Based on the above understanding, it is known that the ISMUBA curriculum structure in Muhammadiyah schools can vary based on the level of education (SD, SMP, SMA, MI, MTs, MA) and the policies of each institution.

G. Comparison of LP Ma'arif Curriculum Development and ISMUBA Curriculum in Improving Islamic Education.

Muhammadiyah and Nahdlatul Ulama (NU) adopt different approaches in the development of their educational curricula, reflecting strategies of modernization and renewal in Islamic education in Indonesia. Muhammadiyah implements a contemporary curriculum that includes both religious and secular subjects, such as *tarikh islamiyah*, physics, biology, and geography, among other subjects. This approach emphasizes the relevance of education to the demands of the times and provides students with a wide range of knowledge and skills to face future challenges.⁶⁵ On the other hand, NU initially focused on religious studies, hoping to produce a generation of future scholars. However, with the passage of time and the adoption of the Joint Decree of three Ministers, NU underwent changes in its curriculum. This involved combining religious knowledge with other sciences and skills, making it more relevant to the socio-historical context. LP Ma'arif NU, as part of NU, adopts the *Ahlussunnah wal Jama'ah* and Ke-Nahdlatul Ulama-an (Aswaja and Ke-NU-an) curriculum as its distinctive style.⁶⁶ This curriculum is designed to equip students with knowledge, skills, and attitudes that are in accordance with the values and identity of *Ahlussunnah wal Jama'ah Annahdliyah*. The material coverage in the LP Ma'arif NU curriculum covers various topics, including *Ahlussunnah wal Jama'ah*, the history and development of Islam in Indonesia, and the role of Nahdlatul Ulama in the development of Islamic society in Indonesia.⁶⁷

Changes and updates in educational methods are also continuously made by Muhammadiyah and NU, demonstrating their commitment to ensuring their education remains relevant and effective in the face of changing times. As such, both organizations are constantly

⁶⁰ N. R. Amini, N Naimi, and S. A. S Lubis, "Implementasi Kurikulum Al-Islam Dan Kemuhmadiyah Dalam Meningkatkan Sikap Religiusitas Mahasiswa Di Universitas Muhammadiyah Sumatera Utara," *Intiqad: Jurnal Agama Dan Pendidikan Islam* 11, no. 2 (2019).

⁶¹ S. A. Prasetia, S Arif, and S. F Najiyah, "Desain Pembelajaran Pendidikan Agama Islam Berbasis Moodle Di SMA Muhammadiyah 10 GKB Gresik Post-Pandemi," *Belajea: Jurnal Pendidikan Islam* 8, no. 1 (2023).

⁶² Z Arifin, *Manajemen Pengembangan Kurikulum Pendidikan Islam: Teori Dan Praktik* (Yogyakarta: Almuqith Pustaka, 2018).

⁶³ Supradijono, A Alim, and H Indra, "Implementasi Pendidikan Nilai-Nilai Tasawuf Di Sekolah Menengah Atas Muhammadiyah 7 Sawangan Depok," *Risalah: Jurnal Pendidikan Dan Studi Islam* 9, no. 4 (2023).

⁶⁴ Wina Sanjaya, *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan* (Jakarta: Kencana, 2008).

⁶⁵ T Handayani, *Telaah Kritis Konten Kurikulum Pai Madrasah Ibtidaiyah Di Mi MaâCTM Arif Bumiharjo Borobudur Magelang, Proceeding Conference on Islamic Studies* (Semarang: Cois, 2019).

⁶⁶ H Pelani, B Rama, and W Naro, "Kegiatan Keagamaan Sebagai Pilar Perbaikan Perilaku Narapidana Di Lembaga Pemasarakatan Wanita Kelas II A Sungguminasa Gowa," *Jurnal Diskursus Islam* 6, no. 3 (2018).

⁶⁷ A Daifi, "Perkembangan Kurikulum PAI Di Indonesia," *Eduregia: Jurnal Pendidikan Agama Islam* 1, no. 1 (2017).

working to strengthen their education systems to suit the challenges and needs of modern society. Comparing the curriculum between LP Ma'arif and ISMUBA Curriculum in improving Islamic education, we can see two approaches that are different yet aligned in their ultimate goal.

First, LP Ma'arif, as part of Nahdlatul Ulama (NU), has long been one of the major players in Islamic education in Indonesia. The curriculum used by LP Ma'arif reflects NU's Islamic tradition, with a strong focus on understanding Islamic teachings in accordance with NU's traditions and values. LP Ma'arif also places importance on religious knowledge as the main foundation in education, with the hope of producing a generation that understands Islamic teachings and is able to become future religious leaders and scholars.⁶⁸

On the other hand, the ISMUBA curriculum, used by Muhammadiyah educational institutions, reflects a more contemporary and holistic approach to Islamic education. ISMUBA integrates Islamic values, kemuhammadiyah, and language as a holistic unit in the learning process. Thus, ISMUBA not only emphasizes on the understanding of Islamic teachings, but also on character development, ethics, and language skills needed in facing challenges in a global context.

Although both have different approaches, both LP Ma'arif and ISMUBA have the same goal, which is to improve Islamic education and form a generation that is strong, noble, and able to contribute positively to society. Through this comparison, we can understand that there are various approaches that can be taken in improving Islamic education, and it is important for us to explore the strengths and uniqueness of each approach in order to achieve a greater common goal.

CONCLUSION

Muhammadiyah carries a contemporary curriculum that includes both religious and secular subjects, emphasizing the relevance of education to the demands of the times and providing students with a wide range of knowledge and skills to face future challenges. On the other hand, NU initially focused on religious studies in the hope of producing future generations of scholars, but underwent a change by combining religious knowledge with other sciences and skills to make it more relevant to the socio-historical context.

LP Ma'arif NU, as part of NU, adopts the *Ahlussunnah wal Jama'ah* and Ke-Nahdlatul Ulama curriculum as its distinctive style, which is designed to equip students with knowledge, skills and attitude competencies that are in line with *Ahlussunnah wal Jama'ah Annahdliyah* values and identity.

Although they have different approaches, both LP Ma'arif and ISMUBA have the same goal, which is to improve Islamic education and form a generation that is strong, noble, and able to contribute positively to society. Through this comparison, we understand that there are various approaches that can be taken in improving Islamic education, and it is important to explore the strengths and uniqueness of each approach in order to achieve a greater common goal. With a commitment to updating educational methods, both Muhammadiyah and NU continue to strive to strengthen their educational systems to suit the challenges and needs of a modern, competitive society.

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⁶⁸ Yuniar Wulandari, Muh Misdar, and Syarnubi Syarnubi, "Efektifitas Peningkatan Kesadaran Beribadah Siswa Mts 1 Al-Furqon Pampangan Kecamatan Pampangan Kabupaten Ogan Komering Ilir," *Jurnal PAI Raden Fatah* 3, no. 4 (2021).

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