

The Implementation of the ISMUBA Curriculum in Al-Islam and Muhammadiyah Studies: A Qualitative Case Study at SMA Muhammadiyah PK Kottabarat Surakarta

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Abstract: This study aims to analyze the implementation of the ISMUBA curriculum (Al-Islam, Kemuhammadiyahan, and Arabic Language) in Al-Islam and Kemuhammadiyahan learning at SMA Muhammadiyah Program Khusus Kottabarat Surakarta and its impact on the formation of students' Islamic character. This study employs a qualitative approach with a case study design. Data collection techniques include observation, in-depth interviews, and document analysis. Data validity is tested through triangulation of sources and methods. The research findings indicate that implementing the ISMUBA curriculum has been effective, marked by integrating Islamic and Muhammadiyah values into the learning process. Active and contextual learning methods, such as group discussions, case studies, and role-playing, encourage students' full engagement in cognitive, affective, and psychomotor aspects. However, challenges remain in the limitations of learning media and the need to enhance teachers' competencies. The original contribution of this research lies in its in-depth exploration of the implementation of the ISMUBA curriculum in the context of Muhammadiyah-based secondary schools, which has rarely been comprehensively studied. These findings enrich the body of knowledge in developing an integrative curriculum based on Islamic values and provide practical recommendations for Muhammadiyah educational institutions to improve the curriculum implementation sustainably.

Keywords: Learning Evaluation, ISMUBA, Islamic Character, Integrated Curriculum, Active Learning.

Introduction

Education shapes an excellent cognitive, affective, and psychomotor generation. In Indonesia's education context, the curriculum is one of the key elements that determine the direction and objectives of learning at every level of education. A well-structured curriculum provides clear guidance in the educational process, ensuring the achievement of desired learning outcomes. The curriculum plays a vital role in education as it establishes the direction, content, and learning process, ultimately shaping students' qualifications and quality.

Educational institutions will struggle to achieve their vision and mission without a clear and consistent curriculum.

The ISMUBA curriculum (Islam, Muhammadiyah Studies, and Arabic) is a distinctive curriculum within Muhammadiyah educational institutions, playing a significant role in shaping students' Islamic character¹. This curriculum teaches general knowledge and instills strong religious education and Muhammadiyah values². Implementing the ISMUBA curriculum enhances the quality of Al-Islam and Muhammadiyah Studies education while fostering students' character development³.

SMA Muhammadiyah Special Program Kota Barat Surakarta, as part of the Muhammadiyah school network, also implements the ISMUBA curriculum in its learning activities⁴. This school is recognized for its vision and mission of developing intellectually excellent students with a strong Islamic character. Parents of students in this school hope their children receive in-depth religious knowledge and strong academic skills and expertise.

According to Law No. 20 of 2003 on the National Education System, the curriculum has two dimensions. The first dimension is a set of plans and arrangements regarding objectives, content, learning materials, and the methods used as guidelines for organizing learning activities to achieve specific educational goals. The second dimension refers to the methods used in the learning process. Thus, the curriculum is not merely a written document but also a reference for classroom learning⁵.

¹ Amrullah Amrullah, "Integration of Islamic Moderation Values on Islamic Education Learning Material at Madrasah Aliyah Level," *AJIS: Academic Journal of Islamic Studies* 7, no. 1 (2022): 27–44, <https://doi.org/10.29240/ajis.v7i1.4284>.

² Zainal Efendi Hasibuan, "The Portrait of Surau as a Forerunner of Madrasah: The Dynamics of Islamic Institutions in Minangkabau Toward Modernization," *AJIS: Academic Journal of Islamic Studies* 1, no. 1 (2016): 1–28, <http://journal.iaincurup.ac.id/index.php/AJIS/article/view/90>.

³ Evan Bastian, "Implementasi Kurikulum Ismuba Pada Materi Pembelajaran Al-Islam Dan Kemuhammadiyahan Di SMA Muhammadiyah 1 Palangka Raya," *Neraca: Jurnal Pendidikan Ekonomi* 7, no. 2 (2022): 40–48, <https://doi.org/10.33084/neraca.v7i2.3561>.

⁴ Nila Ika Sari, Rosalina Br Ginting, and Muhammad Prayito, "The Implementation Of School-Based Management (MBS) At Arrohmah Islamic Elementary School Ambarawa District, Semarang Regency," *AJIS: Academic Journal of Islamic Studies* 10, no. 1 (2025): 117–32, <https://doi.org/10.29240/ajis.v10i1.12992>.

⁵ Ika Febrian Kritiana, "Online Student Engagement: The Overview of HE in

Learning in the ISMUBA curriculum focuses on developing three educational domains: cognitive, affective, and psychomotor. Rifki states that the development of one domain cannot be separated from the others⁶. The ISMUBA curriculum also considers various essential elements, including learning design, lesson planning, implementation, and assessment of learning outcomes and processes. A study by Kiswanto found that the development and implementation of the ISMUBA curriculum in various Muhammadiyah schools positively impacted learning quality⁷. Similarly, Antoro confirmed that the ISMUBA curriculum implementation at SMP Muhammadiyah Al Mujahidin Gunungkidul contributed to shaping students' Islamic character⁸.

In the context of SMA Muhammadiyah Special Program Kota Barat Surakarta, implementing the ISMUBA curriculum presents challenges, particularly in maintaining the consistency of curriculum execution. According to Yuliansyah, implementing the ISMUBA curriculum for character development requires support from various stakeholders, including teachers, educational staff, and the school environment⁹. Ridlo found that the Al-Islam and Muhammadiyah curriculum in Muhammadiyah schools in Sorong had successfully built students' religious and moral character¹⁰. This indicates that the success of ISMUBA curriculum implementation depends on its content and the teaching methods applied.

Iwan further highlights that integrating Al-Islam and

Indonesia" 24, no. 3 (2023).

⁶ Akh.Bayu Rifki et al., "Rekonstruksi Evaluasi Pembelajaran Perspektif Islam Berbasis Afektif," *Qolamuna: Jurnal Studi Islam* 10, no. 01 (2024): 117–41, <https://doi.org/10.55120/qolamuna.v10i01.1819>.

⁷ Ardi Kiswanto et al., "EL-DARISA : Jurnal Pendidikan Islam Pengembangan Dan Implementasi Kurikulum ISMUBA Di SMK Muhammadiyah Imogiri Bantul Yogyakarta" 2 (2023): 16–27.

⁸ Wisnu Giri Antoro, Anita Aprilia, and Hendro Widodo, "Penerapan Dan Implementasi Kurikulum Ismuba Terhadap Pembentukan Karakter Islami Siswa SMP Muhammadiyah Al Mujahidin Gunungkidul," *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya* 8, no. 3 (2022): 1057, <https://doi.org/10.32884/ideas.v8i3.809>.

⁹ Hafidz Yuliansyah, "Policy on the Use of Artificial Intelligence in Muhammadiyah Primary and Secondary Educational Institutions The Education Sector Is Undergoing Massive Disruption Due to the Rapid Advancement of Technology , Particularly Artificial Intelligence (AI). 1 C" 10, no. 1 (2025): 47–66, <https://doi.org/10.29240/belajea.v10i1.11790>.

¹⁰ Muhammad Ridlo and Hafidz, "Al-Islam and Kemuhammadiyah Curriculum in Muhammadiyah Secondary School: An Analysis of Implementation and Development Material," *Ta'dib: Jurnal Pendidikan Islam* 29, no. 1 (2024): 132–48, <https://doi.org/10.19109/td.v29i1.23797>.

Muhammadiyah values into learning helps shape students' social character and leadership skills¹¹. This aligns with the vision and mission of SMA Muhammadiyah Special Program Kota Barat Surakarta, which aims to produce academically successful students with strong moral character. Additionally, Tarso states that the development of the ISMUBA curriculum aims to enhance the overall quality of Muhammadiyah education¹². This aligns with the efforts of SMA Muhammadiyah Special Program Kota Barat Surakarta to improve educational quality through the comprehensive application of the ISMUBA curriculum.

From these various studies, it can be concluded that implementing the ISMUBA curriculum in Muhammadiyah schools significantly influences students' character formation and educational quality. However, further research is needed to examine how this curriculum is implemented at SMA Muhammadiyah Special Program Kota Barat Surakarta to provide a clearer picture of its effectiveness locally. Therefore, this study aims to analyze the implementation of the ISMUBA curriculum in Al-Islam and Muhammadiyah Studies subjects at SMA Muhammadiyah Special Program Kota Barat Surakarta. This research is expected to contribute to developing the ISMUBA curriculum, particularly within Muhammadiyah schools, and serve as a reference for other schools in enhancing.

Research Methods

This study employs a qualitative descriptive research method with a case study approach. This method was chosen to gain an in-depth understanding of implementing the ISMUBA curriculum in the Al-Islam and Muhammadiyah Studies subjects at SMA Muhammadiyah Special Program Kota Barat Surakarta. Data were collected through observation techniques, in-depth interviews, and document analysis. Observations were conducted to observe the learning process in the classroom directly. At the same time, interviews were carried out with teachers, the principal, and students to gather insights into their experiences and perspectives regarding the ISMUBA curriculum implementation. Document analysis involved examining learning documents such as the ATP (Alur Tujuan Pembelajaran), teaching modules, and learning evaluations. The collected data were then analyzed using a thematic

¹¹ Lalu Iwan et al., "Integration of Religious Values in Character Education : Building the Morals of the Golden Generation," n.d.

¹² Tarso Tarso and Deny Hadi Siswanto, "Curricula :," no. February (2025), <https://doi.org/10.17509/curricula.v4i1.76836>.

analysis technique, starting from data reduction, data presentation, and concluding with concluding. To ensure the validity of the data, this study applied source and method triangulation techniques, enhancing the reliability and credibility of the research findings.

Results and Discussions

The results of this study show that the implementation of the ISMUBA curriculum (Al-Islam, Muhammadiyah Studies, and Arabic) in the Al-Islam and Muhammadiyah Studies subjects at SMA Muhammadiyah Special Program Kota Barat Surakarta has been carried out effectively. The learning process reflects the achievement of the ISMUBA curriculum's goals, which aim to integrate Islamic and Muhammadiyah values into daily learning activities while shaping students' Islamic character. Active and contextual learning methods, such as group discussions, case studies, and role-playing, have increased student engagement and helped them understand the material more deeply.

Based on observations and interviews with teachers and students, classroom learning encompasses a balanced cognitive, affective, and psychomotor development. Students not only understand the theoretical aspects of Islamic and Muhammadiyah values but can also apply them in their daily attitudes and behaviors. The development of the psychomotor aspect is evident in students' ability to practice religious rituals at school, such as participating in Dhuha prayers and congregational obligatory prayers. Additionally, students are actively involved in social activities like community service and the Friday Blessing charity program. The integration of Islamic values in school life is measured through honesty, discipline, responsibility, courtesy, faith and piety, and trustworthiness.

Regarding lesson planning, documents such as the ATP (Alur Tujuan Pembelajaran) and Teaching Modules have aligned with the school's vision and mission of producing students who excel spiritually and intellectually. These planning documents also meet ISMUBA curriculum standards regarding learning objectives, teaching materials, methods, and assessment techniques. However, despite the well-prepared lesson plans, some challenges were identified during implementation¹³.

The main challenge lies in the limited media and learning

¹³ Hadi Candra, Pristian Hadi Putra, and Yelni Erniyati, "A Habituation Method in Education Character : An Ibn Miskawaih Thought" 3190 (2021): 245–62.

resources to support more varied and interactive learning. Some teachers reported that learning media are still dominated by printed materials, while access to digital media and modern educational technology is limited. This condition occasionally makes the learning process less engaging and less optimal in accommodating students' learning styles.

Another challenge is enhancing teachers' competence in applying more innovative teaching methods. Some teachers expressed the need for additional training on incorporating technology into lessons, developing digital learning media, and implementing project-based learning techniques. This aligns with students' expectations, who expressed a desire for more diverse teaching methods, including the use of technology and more hands-on activities involving real-life projects.

Students responded positively to the Al-Islam and Muhammadiyah Studies subjects, especially regarding the reinforcement of Islamic character and their understanding of Muhammadiyah values. They felt more motivated to apply these values in their daily lives at school and at home. Nevertheless, students hoped that the lessons would not only focus on lectures and discussions but also offer more opportunities for direct practice and material exploration through creative activities.

The document analysis revealed that the assessment of learning outcomes at SMA Muhammadiyah Special Program Kota Barat Surakarta covers the cognitive, affective, and psychomotor aspects. Assessments are conducted using various instruments, such as summative assessments, formative assessments, diagnostic assessments, and student portfolios. This comprehensive evaluation approach supports the concept of holistic education, which forms the foundation of the ISMUBA curriculum, aiming to produce students who are not only intellectually capable but also morally upright and socially skilled.

Implementing the ISMUBA curriculum at this school has successfully achieved its primary goal of creating an integrative learning process and fostering character building. This success is closely linked to the teachers' consistency in applying active learning methods and the supportive school environment. However, continuous efforts are needed to improve learning media and resources and develop teachers' competencies to enhance learning effectiveness.

Therefore, collaboration between the school, teachers, students, and parents is essential to optimize the ISMUBA curriculum. The school

is expected to continue providing teacher training, developing creative learning media, and creating a learning environment that supports the formation of graduates with strong Islamic character and academic excellence.

Discussion

Implementation of the ISMUBA Curriculum at SMA Muhammadiyah Special Program Kota Barat Surakarta

Implementing the ISMUBA curriculum (Al-Islam, Muhammadiyah Studies, and Arabic) at SMA Muhammadiyah Special Program Kota Barat Surakarta has shown positive results in creating learning experiences integrated with Islamic and Muhammadiyah values. This curriculum is designed to enhance students' cognitive aspects and develop their affective and psychomotor domains. Religious value-based learning provides a strong moral foundation for students in their daily lives¹⁴.

The applied teaching methods in the Islamic Religious Education (PAI) include lectures, group discussions, case studies, and hands-on practice. For example, in fiqh lessons, students practice ablution (wudhu) and prayer (shalat) directly. Through this approach, students understand the theoretical aspects of religion and apply Islamic values in their daily lives. PAI also emphasizes the importance of noble character and religious character reinforcement through activities like Qur'an recitation (tadarus) and routine Dhuha prayers¹⁵. This aligns with research by Susanti, which states that hands-on practice methods in PAI effectively build students' religious character¹⁶.

The methods used in the Muhammadiyah Studies element include social projects, role-playing, and community-based learning. Students actively participate in community service activities such as charity drives and community outreach programs. These methods allow students to implement Muhammadiyah values like honesty, independence, and social responsibility in their communities. Additionally, Muhammadiyah Studies often incorporate lessons on the history and development of Muhammadiyah, giving students a deeper understanding of the

¹⁴ Sari Salsabila et al., "Development of Snakes and Ladders Learning Media Based on Joyful Learning in Islamic Religious Education Subjects" 10, no. April (2025).

¹⁵ Reni Pratiwi and M Pd, "Implementation of Islamic Educational Values in Shaping Student Karakter at Madrasah Ibtidaiyah Qur ' Ani Tsamrotul Ma ' Arif Kediri," n.d.

¹⁶ Hendra Susanti et al., "Implementation of Problem-Solving Methods In" 7, no. 4 (2022), <https://doi.org/10.34125/kp.v7i4.881>.

organization's role in society. Research by Kiswanto supports these findings, showing that practicing Muhammadiyah values through social activities positively impacts students' character development¹⁷.

The teaching methods in the Arabic Language include communicative approaches, simulations, and language games. Teachers apply active learning techniques using interactive media such as flashcards, paired dialogues, and daily conversation simulations. Arabic lessons focus not only on grammar but also on practical speaking skills. Students practice simple conversations in daily life, boosting their confidence in using Arabic. According to research by Antoro, using communicative methods in Arabic lessons effectively enhances students' speaking skills¹⁸.

Using active and contextual learning methods such as group discussions, case studies, and role-playing significantly increases student engagement in the learning process. Students are encouraged to understand theoretical concepts and apply them in real-life situations. For instance, in Muhammadiyah Studies lessons, students participate in community service projects to practice Islamic values in society. This aligns with research by Sukardi, which found that contextual learning methods create more meaningful and relevant learning experiences for students¹⁹.

The evaluation process at SMA Muhammadiyah Special Program Kota Barat Surakarta covers three main aspects: cognitive, affective, and psychomotor domains. Cognitive evaluation is conducted through written and oral tests to measure students' understanding of the subject matter. Affective evaluation is carried out by observing students' attitudes and behaviors, particularly in practicing Islamic values in their daily lives. Psychomotor evaluation is assessed by observing students' abilities in performing hands-on practices, such as religious rituals and community service activities. Previous research by Rifki also highlights the importance of holistic evaluation in assessing students'

¹⁷ Kiswanto et al., "EL-DARISA : Jurnal Pendidikan Islam Pengembangan Dan Implementasi Kurikulum ISMUBA Di SMK Muhammadiyah Imogiri Bantul Yogyakarta."

¹⁸ Antoro, Aprilia, and Widodo, "Penerapan Dan Implementasi Kurikulum Ismuba Terhadap Pembentukan Karakter Islami Siswa SMP Muhammadiyah Al Mujahidin Gunungkidul."

¹⁹ Muhammad Basri and Sukardi Weda, "The L Ecturers ' and Students ' Perceptions of Digital Assessments in Teaching English Speaking in Indonesian Islamic Higher Education" 7, no. 3 (2024): 521–36.

competencies²⁰.

However, some challenges remain in the curriculum's implementation. One key challenge is the lack of innovative learning media and limited variation in teaching methods. Teachers need to enhance their creativity in delivering lessons to prevent students from feeling bored. Moreover, there is a need for adequate infrastructure and resources to support effective learning processes. These findings align with research by Antoro, which identifies the need for innovative learning media to boost student engagement²¹.

Implementing the ISMUBA curriculum at SMA Muhammadiyah Special Program Kota Barat Surakarta can be considered adequate. This effectiveness is evident from students' achievements in both academic and non-academic aspects. Support from various parties, including teachers, school staff, parents, and the community, is essential to ensure the curriculum's optimal implementation. Through continuous evaluation and improvement, the ISMUBA curriculum is expected to contribute even more to producing a generation that is intelligent, virtuous, and grounded in Islamic values.

Challenges and Efforts to Improve the Implementation of the ISMUBA Curriculum

Although implementing the ISMUBA curriculum at SMA Muhammadiyah Special Program Kota Barat Surakarta has shown positive progress, several challenges must be addressed to achieve optimal results. These challenges include limited learning media and resources, a lack of variety in teaching methods, and insufficient infrastructure support. Previous research also shows that the quality of learning is significantly influenced by the availability of facilities that support the teaching and learning process²².

One of the main challenges in implementing the ISMUBA curriculum is the limited learning media. Charline explains that monotonous learning media can decrease students' interest and motivation to learn. Varied and engaging media are crucial for creating a

²⁰ Akh.Bayu Rifki et al., "Rekonstruksi Evaluasi Pembelajaran Perspektif Islam Berbasis Afektif."

²¹ Antoro, Aprilia, and Widodo, "Penerapan Dan Implementasi Kurikulum Ismuba Terhadap Pembentukan Karakter Islami Siswa SMP Muhammadiyah Al Mujahidin Gunungkidul."

²² Ahmad Asron Mundofi, "Jurnal Studi Islam Dan Kemuhammadiyah (JASIKA) MENINGKATKAN KUALITAS PENDIDIKAN MUHAMMADIYAH" 4, no. 1 (2024): 65–75.

dynamic classroom atmosphere, especially in value-based learning like ISMUBA²³. Interactive learning media, such as educational videos, digital modules, and technology-based applications, are considered effective in helping students better understand the material²⁴.

In addition to limited learning media, the lack of variation in teaching methods poses a challenge. According to Yuliansyah, active and participatory teaching methods—such as group discussions, simulations, and role-playing—are more effective in developing students' understanding and character²⁵. However, teachers still rely on lectures and Q&A sessions as their primary teaching methods. Although these methods effectively deliver information directly, they provide limited opportunities for students to engage in the learning process actively.

To overcome these challenges, teacher competence development is a crucial step. Kiswanto suggests that teachers receive training and workshops on creative and innovative teaching methods. These professional development activities are beneficial for enhancing teachers' classroom management skills and creating a more enjoyable learning environment. Additionally, training can offer new insights into the use of technology in ISMUBA lessons, making learning more engaging for students²⁶.

Alongside teacher competence development, learning media development is also a priority. Previous studies show that integrating technology-based learning media increases students' learning interest and helps teachers deliver material more effectively²⁷. Schools can expand learning resources in this context by providing printed and digital materials aligned with the ISMUBA curriculum, such as developing Islamic contextual learning modules and interactive

²³ Canti Charline, Servais Jo, and Ehx Frederic, "Use of Learning Media to Increase Student Learning Motivation in Junior High Schools," *World Psychology* 2, no. 3 (2023): 176–89, <https://doi.org/10.55849/wp.v2i3.402>.

²⁴ Antoro, Aprilia, and Widodo, "Penerapan Dan Implementasi Kurikulum Ismuba Terhadap Pembentukan Karakter Islami Siswa SMP Muhammadiyah Al Mubajidin Gunungkidul."

²⁵ Yuliansyah, "Policy on the Use of Artificial Intelligence in Muhammadiyah Primary and Secondary Educational Institutions The Education Sector Is Undergoing Massive Disruption Due to the Rapid Advancement of Technology , Particularly Artificial Intelligence (AI). 1 C."

²⁶ Kiswanto et al., "EL-DARISA : Jurnal Pendidikan Islam Pengembangan Dan Implementasi Kurikulum ISMUBA Di SMK Muhammadiyah Imogiri Bantul Yogyakarta."

²⁷ Antoro, Aprilia, and Widodo, "Penerapan Dan Implementasi Kurikulum Ismuba Terhadap Pembentukan Karakter Islami Siswa SMP Muhammadiyah Al Mubajidin Gunungkidul."

educational videos.

Parental involvement also plays a key role in enhancing the implementation of the ISMUBA curriculum. Yuliansyah highlights that parents' support is crucial for reinforcing students' Islamic and Muhammadiyah values at home²⁸. Schools can organize parenting programs or joint activities between parents and students to strengthen the family's role as a conducive learning environment.

Regular monitoring and evaluation of the ISMUBA curriculum implementation are also necessary to ensure the learning process aligns with its intended goals. Rifki states that a comprehensive assessment should cover students' cognitive, affective, and psychomotor aspects to provide a clear overview of the curriculum's success in shaping students' Islamic character. These evaluations can serve as a basis for improving the learning process and ensuring learning outcomes align with curriculum targets²⁹.

Support from various parties—including teachers, school staff, parents, and the school environment—is essential for ensuring the successful implementation of the ISMUBA curriculum. Research by Yuliansyah shows that energy among all school components is needed to create a conducive learning environment. This collaboration strengthens students' character development and helps achieve the school's vision and mission of producing students who excel academically and spiritually³⁰.

Overall, while there are various challenges in implementing the ISMUBA curriculum, several efforts have been made to address them. Alifia adds that through teacher competence development, learning media enhancement, parental collaboration, and regular evaluation, the ISMUBA curriculum's implementation is expected to become more effective³¹. These efforts focus on improving students' academic

²⁸ Yuliansyah, "Policy on the Use of Artificial Intelligence in Muhammadiyah Primary and Secondary Educational Institutions The Education Sector Is Undergoing Massive Disruption Due to the Rapid Advancement of Technology , Particularly Artificial Intelligence (AI). 1 C."

²⁹ Akh.Bayu Rifki et al., "Rekonstruksi Evaluasi Pembelajaran Perspektif Islam Berbasis Afektif."

³⁰ Yuliansyah, "Policy on the Use of Artificial Intelligence in Muhammadiyah Primary and Secondary Educational Institutions The Education Sector Is Undergoing Massive Disruption Due to the Rapid Advancement of Technology , Particularly Artificial Intelligence (AI). 1 C."

³¹ Alifia Caesar and Laila Kurniavi, "Implementasi Pembelajaran AI-Islam Dan Kemuhammadiyah Berbasis Kurikulum Merdeka Di SMK Muhammadiyah Bobotsari

performance and shaping their Islamic character, the curriculum's primary objective³².

The ISMUBA curriculum at SMA Muhammadiyah Special Program Kota Barat Surakarta is expected to become a model for other Muhammadiyah schools by continuously innovating and improving. Kiswanto believes these achievements will further strengthen Muhammadiyah's role in education, producing an intellectually capable, virtuous, and spiritually grounded younger generation.³³

Conclusion

Implementing the ISMUBA curriculum at SMA Muhammadiyah Special Program Kota Barat Surakarta has been running well, as evidenced by the integration of Islamic and Muhammadiyah values in the learning process. However, challenges remain regarding limited learning media, various teaching methods, and improving teacher competence. Support from multiple parties, including teachers, parents, and the school environment, is crucial in ensuring that this curriculum aims to shape Islamic character and enhance students' learning quality.

To improve the effectiveness of the ISMUBA curriculum implementation, the school is expected to conduct regular teacher training to enhance their skills in applying creative and innovative teaching methods. Developing technology-based learning media and strengthening collaboration with parents are also necessary to create a more conducive learning environment. Regular evaluations are also required to ensure that the learning process aligns with the curriculum's objectives and provides feedback for improving the quality of education at the school.

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³² Aan Widodo, "AI Dalam Komunikasi Smart City : Transfomasi Komunikasi Masyarakat Dengan Pemerintahan Di ERA," 2023.

³³ Kiswanto et al., "EL-DARISA : Jurnal Pendidikan Islam Pengembangan Dan Implementasi Kurikulum ISMUBA Di SMK Muhammadiyah Imogiri Bantul Yogyakarta."

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