

Implementation of the Ismubaris Curriculum (Islamic Studies, Muhammadiyah Ideology, Arabic, and English)

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ABSTRACT. This research is motivated by the importance of strengthening students' Islamic and national character through an integrated curriculum, particularly within Muhammadiyah schools. The ISMUBARIS curriculum (Al-Islam, Kemuhimmadiyahan, Arabic, and English) is an educational innovation designed to shape students who are academically excellent, religiously grounded, and proficient in foreign languages. The primary objective of this study is to investigate the implementation of the ISMUBARIS curriculum at Muhammadiyah 1 Private Elementary School in Padangsidimpuan, which began implementing the curriculum in 2023. This research employs a qualitative approach using a case study method. Data were collected through observations, in-depth interviews with school principals, teachers, and students, as well as documentation of curriculum and teaching materials. The data analysis technique comprises four stages: data collection, data reduction, data presentation, and concluding. The findings reveal that the ISMUBARIS curriculum has been implemented across all grade levels, although the depth of material varies according to students' developmental stages. The curriculum is not only taught as standalone subjects but also serves as a core spirit integrated into all areas of learning. Challenges include the absence of specialized teacher training and a lack of formal socialization from the educational board. Overall, student achievement is positive across cognitive, affective, and psychomotor domains. The implications of this research emphasize the need for strong synergy among schools, families, and communities to reinforce students' Islamic character, as well as the importance of supportive policies to sustain and optimize the implementation of the ISMUBARIS curriculum in Muhammadiyah schools.

Keywords: Implementation, ISMUBARIS Curriculum, Foreign languages

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INTRODUCTION

Indonesia is an archipelagic country with cultural and social diversity across its regions. (Arifin, Sutarna, Aryani, Prayitno, & Waston, 2023; Badawi, 2024; Fahmi et al., 2025; Sari, 2022). This diversity implies that varied regional developments can enhance educational quality and contribute to intellectual progress in society (Alwi & Mumtahana, 2023; Amirudin, Supiana, Zaqiah, & Rohimah, 2024; Supriadi, Rokhman, & Kholis, 2024). In terms of educational development, each region requires a curriculum that aligns with its local characteristics (Ishak, 2021). Curriculum development refers to national education standards as a foundation for

achieving national education goals. (*Undang-Undang Republik Indonesia Nomor 20 Tahun 2003, Sistem Pendidikan Nasional*, 2006). A curriculum is expected to provide a foundation, content, and guidance for the optimal development of students' abilities in line with the demands and challenges of societal development (Widodo Winarso, 2016). The position of Islamic education, as outlined in the National Education System, has grown stronger, implicitly indicating national recognition of the significant contribution of Islamic education in efforts to educate the nation (Fauzan, Murtadha, & Azizah, 2024; Halomoan, Moeis, & Yakubu, 2023; Nabila, 2021). Historically, Islamic education has not only contributed to intellectual advancement but also played a pivotal role in Indonesia's struggle for independence. Therefore, Islamic education holds great potential to address current educational challenges (Hariyati & Rofiq, 2024; Indriawati, Buchori, Acip, Sirrulhaq, & Solihutaufa, 2021).

Islamic education plays a strategic role in shaping national character, especially in the context of globalization, which brings with it various moral and cultural challenges. The findings of (Achruah, Rapi, Rusdi, & Idris, 2024; Mufti & Widodo, 2021) indicate that the implementation of Muhammadiyah's distinctive curriculum, such as ISMUBA, makes a significant contribution to fostering students' religious character through integrative learning based on Islamic values. Furthermore, research by (Jannah, Hendra, Al, & Indonesia, 2024) affirms that the ISMUBA curriculum helps create a conducive learning environment for habituating the use of Arabic within a *bi'ah 'arabiyah* (Arabic-speaking environment), although challenges remain in terms of parental understanding and teacher preparedness (Widayanti, 2019). These findings reinforce the importance of implementing Islamic curricula that are grounded in local values and spirituality in primary education, particularly within Muhammadiyah institutions.

Education is the fundamental pillar for building a nation's civilization. In Indonesia, the education system faces major challenges due to its vast socio-cultural diversity. As a result, an adaptive and contextual curriculum is needed one that not only aligns with national education standards but also accommodates local needs and religious values (Ahid & Chamid, 2021; Ahmadi, Syukur, Shodiq, & Rahman, 2022; Kartika, Khofifah, Fauziati, & Sumardjoko, 2025). Islamic education has a strategic role in shaping national character, especially in responding to globalization, which brings moral and cultural challenges (Baedhowi, 2017).

One innovation in Islamic education within the Muhammadiyah network is the implementation of the ISMUBARIS curriculum, which consists of Al-Islam, Muhammadiyah Studies, Arabic, and English. This curriculum is designed as a means of character formation and language skill development, enabling students to compete globally without losing their Islamic identity. It functions not only as an academic platform but also as a tool for da'wah (Islamic preaching) and the strengthening of students' spirituality (Rahman, 2022).

The implementation of the ISMUBARIS curriculum offers a comprehensive learning environment covering knowledge, Islamic values, and language proficiency (Wibisono, 2019). This curriculum is reinforced through habitual practices in daily school activities, such as *shalat dhuha* (mid-morning prayer), *tadarus* (Qur'an recitation), and Islamic studies, all of which serve as integral components of character education. It is delivered by specialized educators responsible for each aspect of ISMUBARIS (Mulyasa, 2013).

However, in practice, the implementation of this curriculum faces several challenges. Issues include a lack of teacher readiness, limited facilities, and insufficient integration between the ISMUBARIS and national curricula (Mufti & Umam, 2021). Additional difficulties arise from the uneven understanding among students and parents regarding the objectives and goals of the curriculum, which can lead to resistance and miscommunication. (Jannah, Raudhatul, 2024).

Muhammadiyah 1 Private Elementary School Padangsidempuan is one of the educational institutions that began implementing the ISMUBARIS curriculum in 2023. Although still in its initial stages, the school has already applied several strategies to support its implementation, including active learning, religious habituation methods, and the cultivation of Islamic manners in students. However, the effectiveness of these strategies still requires in-depth evaluation.

Considering the importance of ISMUBARIS as an integrative educational model, this study aims to examine its implementation at Muhammadiyah 1 Private Elementary School Padangsidimpuan. This research is expected to comprehensively describe the implementation process, the challenges encountered, and provide solutions and recommendations for optimizing the ISMUBARIS curriculum in the future.

METHODE

This research was conducted by the researcher at Muhammadiyah 1 Private Elementary School Padangsidimpuan, located at Jln. Merdeka No. 279, Padangsidimpuan Utara District, Padangsidimpuan City, North Sumatra. The reason the researcher chose Muhammadiyah 1 Private Elementary School Padangsidimpuan as the subject is due to the recent implementation of the ISMUBARIS curriculum model at the school. This institution is one of the educational entities that has begun implementing the ISMUBARIS curriculum. The type of research used in this study is qualitative research. Qualitative research methodology is a procedure that produces descriptive data about people, expressed through written or spoken words and observable behavior. Qualitative methods are used when aiming to observe and reveal a situation or object in its context, and to discover deep meaning or understanding regarding an issue, as reflected in qualitative data such as images, words, or events (Sugiyono, 2008). The data sources in this study consist of primary data sources, including the school principal, curriculum teachers, and students at Muhammadiyah 1 Private Elementary School Padangsidimpuan. The secondary data sources include documents, books, journals, articles, websites, and other written works that serve as supplementary and supporting materials for the research. The data collection techniques used are interviews, observations, and documentation. The data analysis techniques employed consist of data collection, data reduction, data presentation, and drawing conclusions.

RESULT AND DISCUSSION

Result

The implementation of ISMUBARIS learning at Muhammadiyah 1 Private Elementary School Padangsidimpuan is carried out comprehensively across all grade levels. However, the subject of *Kemuhammadiyahan* (Muhammadiyah Studies) is introduced more intensively from Grade III to Grade VI. The focus of instruction at the upper grade levels includes the history of Muhammadiyah, the organization's teachings, and key figures within the movement. This aims to build a stronger and deeper understanding of Muhammadiyah among students, aligned with their age and maturity level.

Meanwhile, for Grades I to III, the subjects taught under the ISMUBARIS program are more limited, focusing mainly on Arabic and English, with vocabulary that is used in daily school activities such as during the morning assembly. This learning approach is designed to be gradual and contextual, integrating Islamic and Muhammadiyah values into school activities to shape students' religious character and noble morals.

In this regard, the principal stated that, so far, there has been no official dissemination of the ISMUBARIS curriculum from the Muhammadiyah Branch Leadership, which oversees education. Additionally, the assignment of ISMUBARIS teachers does not yet follow any established qualification standards, nor has there been any structured training provided.

"There has not been any specific training or formal assignment from the education council for ISMUBARIS teachers. We are still relying on the school's own initiatives and each teacher's experience."

The ISMUBARIS curriculum is understood by the teachers as an integrative curriculum that incorporates Islamic values and Muhammadiyah ideology into all learning activities. This curriculum does not stand alone but complements the national curriculum, aiming to develop students who are intellectually smart and spiritually strong.

Based on this, the ISMUBA teacher stated that the ISMUBARIS curriculum is not only taught as a subject but also serves as a guiding spirit across all other general subjects.

"ISMUBARIS is not just a subject, but a spirit embedded in all learning activities. So, the Islamic character is integrated into every subject,"

The *Al-Islam* subject includes understanding of aqidah (creed), ibadah (worship), akhlaq (ethics), and the Qur'an. The focus is on instilling core Islamic values that can be applied in daily life. Based on this, the Al-Islam teacher explained that the learning process includes fundamental aspects of faith as well as worship practices, which are taught gradually according to the students' age levels.

"In Al-Islam class, I teach aqidah such as belief in Allah, angels, the revealed books, and so on. For ibadah, we teach wudu (ablution), prayer, and fasting. Students also learn tahsin (Qur'anic recitation), memorize short surahs, and understand the meaning of Qur'anic verses,"

In the Kemuhammadiyah subject, students are introduced to the history of the founding of the Muhammadiyah organization and the key figures within it. Based on this, the Kemuhammadiyah teacher stated that the main focus of the learning process is on the values of struggle and the fundamental principles of the organization.

"I start with the history of Kiai Ahmad Dahlan and how Muhammadiyah has contributed in the fields of education and social services. Students are taught the importance of tajdid (renewal) and amar ma'ruf nahi munkar (enjoining good and forbidding evil),"

For the Arabic subject, students are introduced to the Arabic alphabet (huruf hijaiyah), basic vocabulary, and simple sentence structures. Based on this, the Arabic teacher stated that the approach used is practical and adapted to the students' abilities.

"I teach the four basic language skills: listening, speaking, reading, and writing—but all adapted to the students' capabilities. I use simple and understandable materials,"

English lessons are designed to be enjoyable so that students are interested in learning and can use simple sentences in daily life. Based on this, the English teacher stated that the teaching is conducted using interactive methods to make it easier for the children to understand.

"We start with basic vocabulary, such as the names of objects and greetings. The students are invited to play and sing in English to keep the learning atmosphere fun,"

The ISMUBARIS curriculum structure at SD Swasta Muhammadiyah 1 Padangsidempuan is divided into three phases: Phase A (grades I–II), Phase B (grades III–IV), and Phase C (grades V–VI). This curriculum includes intracycle learning and projects to strengthen the profile of Muhammadiyah Pancasila students, designed flexibly both in terms of time and content implementation.

The implementation documents for the ISMUBARIS curriculum refer to official guidelines from the Majelis Dikdasmen PP Muhammadiyah, including syllabi and lesson plans (RPP), as well as standardized textbooks that are consistently used in teaching and learning activities. The school also actively participates in training sessions organized by the regional council as a form of capacity building for teachers.

Learning achievements cover cognitive, affective, and psychomotor aspects. In the cognitive domain, students understand the basic concepts of aqidah (faith), worship, Muhammadiyah history, as well as basic proficiency in Arabic and English.

Based on this, the Muhammadiyah teacher stated that although students' achievements are fairly good, there are challenges in maintaining the consistent application of Islamic values outside the school environment.

“Students have memorized daily prayers, participate in congregational prayers, and are starting to greet others in Arabic and English. However, challenges remain, especially outside school, because the environment may not always support these values,”

In the affective domain, students demonstrate good attitudes, such as politeness, caring for others, and consistency in performing religious practices. Meanwhile, in the psychomotor domain, students are able to read the Qur'an with proper recitation (tartil), carry out worship practices, and use basic Arabic and English.

Although the evaluation results show positive achievements, synergy between the school, family, and community is still highly needed to continuously strengthen the students' character.

Discussion

The findings of the researcher regarding the implementation of the ISMUBARIS program comprising Al-Islam, Kemuhammadiyah, Arabic, and English subjects at Muhammadiyah Private Elementary School 1 Padangsidempuan reveal that the program is applied across all grade levels, from Grade I to Grade VI. However, in-depth instruction on Kemuhammadiyah is only introduced starting from Grade III through Grade VI. At this level, the curriculum includes topics such as the history of Muhammadiyah, its core teachings, and key figures within the organization. This strategy is intended to foster a stronger understanding among more cognitively mature students, thereby reinforcing their identity and pride in being part of Muhammadiyah. The instructional approach at this school gradually integrates Islamic teachings and Muhammadiyah values into the curriculum, with the aim of shaping students who are not only knowledgeable but also possess noble character and a strong commitment to the values upheld by Muhammadiyah. (Hidayah, Retansari, & Ulfah, 2018). In Grades I to III, the learning is primarily focused on introducing basic Arabic and English vocabulary used during morning assemblies. Based on interviews with the school principal, it was found that there has been no formal dissemination or socialization of the ISMUBARIS curriculum from the local Muhammadiyah branch leadership, despite their responsibility as part of the basic education council. Furthermore, there are no specific criteria in place for the assignment of ISMUBARIS teachers. Field observations indicate that the school employs four ISMUBARIS teachers, each responsible for different subjects: Al-Islam, which covers creed (aqidah), worship (ibadah), and ethics (akhlaq); Kemuhammadiyah, which emphasizes the organization's history and values of struggle; Arabic, which includes grammar and communication skills; and English.

The ISMUBARIS curriculum at Muhammadiyah Private Elementary School 1 Padangsidempuan is designed as an educational instrument aimed at internalizing Islamic values and Muhammadiyah ideology into students' lives in a comprehensive manner. Curriculum itself is understood as a set of plans and arrangements concerning the objectives, content, learning materials, and methods of instructional delivery. (Aziz, Sormin, Siregar, Napitupulu, & Rosmaimuna, 2021). Therefore, the ISMUBARIS curriculum cannot be separated from the general concept of curriculum; rather, it represents a distinctive model that combines the cognitive, affective, and psychomotor domains of learners with the spirit of Islamic education that emphasizes the development of religious character and intellectual growth. At Muhammadiyah Private Elementary School 1 Padangsidempuan, this curriculum is designed to reflect the values of progressive Islam, focusing on the integration between the national curriculum and the distinctive Muhammadiyah curriculum (ISMUBARIS).

The elements of the ISMUBARIS curriculum at this school include several key components. First, the educational objectives aim to shape a generation that is faithful and devoted to Allah SWT, possesses noble character, is skilled in science and technology, independent, and responsible. Second, the content of instruction is structured by integrating four core subjects: Al-Islam, Kemuhammadiyah, Arabic, and English. (Ardianto, Usman, Gunawan, & Sholihah, 2023; Muksin & Mudlofir, 2024; Mulyanto, 2020). The Al-Islam subject includes topics on creed

(aqidah), worship (ibadah), ethics (akhlaq), and stories of the Prophets, with the aim of strengthening faith and religious understanding from an early age. The Kemuhammadiyahan subject focuses on introducing the history of Muhammadiyah, its key figures, and the values of struggle and teachings of the organization. Arabic language instruction is directed toward the acquisition of basic vocabulary, the ability to read and write simple sentences, and understanding grammatical structures within an Islamic context. (Mundofi, 2024). Meanwhile, English is taught using a fun and communicative approach, emphasizing routine reading and speaking in everyday sentences to enhance students' global communication skills.

Based on interviews with the school principal and ISMUBARIS teachers, the curriculum is understood as an integration of Islamic and Muhammadiyah values into the learning process, serving as a distinctive feature of Muhammadiyah educational institutions in shaping students who are academically competent and possess strong Islamic character. The ISMUBARIS curriculum consists of three main components Islam, Kemuhammadiyahan, and Arabic which are integrated with the national curriculum. According to information provided by ISMUBA teachers, these three components are not only taught as separate subjects but also serve as the core spirit that underpins cross-curricular instruction.

The ISMUBARIS subjects taught at Muhammadiyah Private Elementary School 1 Padangsidempuan encompass four key components. First, the Al-Islam subject aims to equip students with a deep understanding of Islamic teachings based on the Qur'an and Hadith, fostering religious identity and strengthening moral values. Second, the Kemuhammadiyahan subject is designed to introduce students to the history, principles, and values of Muhammadiyah's struggle as an Islamic organization. Third, the Arabic language component aims to build foundational understanding of the Qur'anic language through the acquisition of the four basic language skills: reading, writing, listening, and speaking. At the elementary level, students are taught the Hijaiyah letters, simple vocabulary, and basic sentence structures using methods that are easy to understand. Fourth, English is introduced as a foundation for communication in an international language, with emphasis on the four basic skills: listening, speaking, reading, and writing. Classroom observations and analysis of lesson plans RPP (Rencana Pelaksanaan Pembelajaran) show that these four subjects are taught thematically and contextually, integrated into literacy activities and Pancasila Student Profile strengthening projects. Teachers also reported that students are assigned to memorize short Qur'anic surahs, daily prayers, and practice acts of worship as part of the learning assessment process.

The findings of the study on the implementation of the ISMUBARIS curriculum at Muhammadiyah Private Elementary School 1 Padangsidempuan align with various previous studies that emphasize the importance of Muhammadiyah's distinctive curriculum in shaping student character and strengthening Islamic values. Research by Mufti & Widodo (2021) highlights that the implementation of the ISMUBA curriculum makes a significant contribution to fostering religious character through integrative learning based on Islamic values. This is reflected in the findings at Muhammadiyah Private Elementary School 1 Padangsidempuan, where the ISMUBARIS curriculum not only integrates cognitive, affective, and psychomotor aspects but also builds student character through a gradual approach that instills Islamic teachings and Muhammadiyah values from an early age.

Furthermore, the findings of Jannah et al. (2024), which emphasize the importance of Arabic language habituation in an *bi'ah 'arabiyah* (Arabic-speaking environment), are also relevant to the implementation of the curriculum at this school. Arabic is taught, although still limited to basic vocabulary at the lower grade levels and foundational language skills in the upper grades. However, challenges identified by (Bashir et al., 2023; Fitriani, Anam, & Maulana, 2024; Gunawan, Musthafa, & Wahyudin, 2022) such as the lack of parental understanding and teacher preparedness are also evident in this study, particularly regarding the absence of formal curriculum dissemination from the local Muhammadiyah leadership and the lack of clear criteria for appointing ISMUBARIS teachers (Hastasari, Setiawan, & Aw, 2022; Waluyo, Harsono, & Suyatmini, 2023). Therefore, this

study reinforces previous findings on the importance of value-based curricula rooted in local culture and Islamic spirituality in Muhammadiyah primary education, while also highlighting that the implementation of such curricula still requires institutional strengthening and capacity building for educators to achieve optimal outcomes.

Table 1. Implementation of the ISMUBARIS Curriculum at Muhammadiyah 1 Private Elementary School Padangsidimpuan

Aspect	Findings	Additional Notes
Curriculum Coverage	ISMUBARIS is applied across all grade levels (Grades 1–6).	Deeper content for Muhammadiyah Studies begins from Grade 3 and up.
Al-Islam Content	Covers aqidah (faith), worship, morals, Qur'an recitation, and memorization of short surahs.	Taught gradually and contextually according to age.
Muhammadiyah Studies Content	Includes the history of Muhammadiyah, values of struggle, and key figures (e.g., Ahmad Dahlan).	Emphasizes the principles of <i>tajdid</i> (renewal) and <i>amar ma'ruf nahi munkar</i> (promoting good, preventing evil).
Arabic Language	Introduction to hijaiyah letters, basic vocabulary, and the four language skills (listening, speaking, reading, writing).	Practical and adapted to students' level.
English Language	Daily vocabulary and simple expressions (e.g., greetings).	Delivered through games and singing to make learning fun.
Islamic Habituation Strategies	Daily dhuha prayer, Qur'an recitation (tadarus), memorization of daily prayers, and Islamic studies.	A key component of character education.
Implementation Challenges	No official teacher training, lack of curriculum socialization, no standard teacher assignment criteria.	Curriculum implementation relies on school initiative.
Cognitive Achievements	Students understand basic concepts of faith, worship, and Muhammadiyah history.	Capable of reciting prayers and short surahs.
Affective Achievements	Display polite, caring, and religious behavior.	Challenges remain in maintaining these values outside of school.
Psychomotor Achievements	Able to perform worship practices, recite the Qur'an, and use basic Arabic and English in communication.	Supported through thematic learning and literacy activities.
Needs for Optimization	Teacher training, stronger parent-school collaboration, and policy support.	Active involvement from Muhammadiyah education authorities is crucial.

CONCLUSION

Based on research findings regarding the implementation of the ISMUBARIS curriculum at Muhammadiyah Private Elementary School 1 Padangsidimpuan, it can be concluded that the

curriculum has been comprehensively applied across all grade levels, although the depth of the material is adjusted to suit students' developmental stages. ISMUBARIS learning which includes Al-Islam, Muhammadiyah Studies, Arabic, and English is not only intended to instill cognitive knowledge, but also to shape students' religious character and Islamic attitudes from an early age.

The implementation of the learning process shows that the habituation of Islamic values and the strengthening of Muhammadiyah identity are beginning to take root through thematic and contextual activities. However, several challenges were found in the field, including the lack of specific socialization and training provided by the Muhammadiyah Branch Leadership regarding the ISMUBARIS curriculum, as well as the absence of standardized criteria for assigning ISMUBARIS subject teachers.

In terms of learning outcomes, the majority of students have met the minimum standards in cognitive, affective, and psychomotor aspects. Students are able to understand the basics of Islamic creed (aqidah), worship practices, and the history of Muhammadiyah; they also demonstrate religious behavior in their daily lives and possess foundational skills in Arabic and English. Nevertheless, maintaining the consistency of Islamic character application outside the school environment remains a challenge that requires synergy among the school, families, and the broader community. In general, the ISMUBARIS curriculum plays a vital role in strengthening students' Islamic and Muhammadiyah identity. Therefore, there is a need for policy reinforcement, teacher training, and more active involvement from Muhammadiyah education stakeholders to ensure the curriculum is implemented more optimally and sustainably.

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