

Implementation of the ISMUBA Curriculum in Shaping Islamic Character in Students at SD Muhammadiyah 1 Surakarta

Devy Ramandhani Dion Putri¹, Muhroji^{1,*}

¹ Faculty of Teacher Training and Education, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia

* Corresponding author: muh231@ums.ac.id

Abstract

Purpose: This study aims to describe how the ISMUBA curriculum is implemented at SD Muhammadiyah 1 Surakarta, to outline the specific indicators of Islamic character embedded within that implementation, and to identify both the challenges encountered and the evaluation processes used in carrying out the curriculum.

Methodology: Employing a descriptive qualitative approach, the research was conducted at SD Muhammadiyah 1 Surakarta with the curriculum itself as the object of study. Participants included the curriculum vice principal, teachers, and students in grades 2 and 5. Data were gathered through interviews with school leaders and educators, classroom and congregational observations, and review of relevant documentation. To ensure validity, the study used source triangulation—drawing on multiple informants—and technique triangulation—using various data-collection methods. Data analysis proceeded through the stages of reduction, presentation, and conclusion drawing.

Results: Implementation began with detailed planning, followed by regular ISMUBA activities such as murojaah, Quran memorization, Quran writing exercises, and congregational dhuha, dhuhr, ashar, and Friday prayers. The curriculum integrates three key indicators of Islamic character: faith and piety, noble morals, and social responsibility. Internally, the program faces challenges related to differing teacher competencies and student abilities; externally, it must adapt to shifting national education policies, notably the flexibility required by the Kurikulum Merdeka.

Applications/Originality/Value: By mapping the full cycle from planning to evaluation, this study provides a replicable model for other primary schools aiming to incorporate faith-based character development into their curricula. It highlights the importance of systematic evaluation and ongoing teacher training as effective strategies for mitigating competency gaps and policy changes, offering practical insights for educators and administrators seeking to enhance Islamic character education.

Introduction

One essential aspect that cannot be separated from the future development of national education is curriculum-related policy (Krissandi, 2018). The curriculum is essentially a set of learning planning systems that includes guidelines on educational objectives, teaching materials, effective teaching methods, and the facilities and infrastructure that support the learning process, ultimately helping to ensure students' success in elementary school (Ghina Fauziah Hazimah, Sekar Ayu Cahyani, Siti Nur Azizah, 2021). The curriculum serves as a reference for teachers in teaching various subjects, as well as a guide for students to acquire the knowledge, skills, and attitudes necessary for life (Mustafa & Dwiyoogo, 2020). The curriculum also reflects the vision and mission of a nation in creating a superior and competent generation. In Indonesia, the curriculum continues to undergo changes and improvements in line with the development of the times and the needs of society. Its aim is to enhance students' competencies not only in academic knowledge but also in character development and positive attitudes that they will carry into the future (Harahap et al., 2023).

There are various components that must be considered in curriculum development, ranging from learning objectives, content or materials, teaching methods, to evaluation (Cholilah & , Anggi Gratia Putri Tatuwo, Komariah, Shinta Prima Rosdiana, 2023). Each of these components must be well integrated to ensure that the learning process can proceed effectively. The curriculum must also be flexible, adapting to the ever-changing social, cultural, and technological conditions. In this digital era, for instance, the curriculum must be able to accommodate the advancements in technology and information so that students are prepared to face future challenges. The role of teachers in curriculum implementation is crucial (Gouëdard et al., 2020). Teachers not only serve as conveyors of material but also as facilitators who assist students in optimally developing their potential. Therefore, a good curriculum must support the professional development of teachers so that they can continuously enhance their competencies. Additionally, the curriculum should encourage students to be active in their learning, not merely as passive recipients of information, but as participants who are actively engaged in the learning process (Hasmawati & Mukhtar, 2023).

The national education curriculum is often adjusted to align with the goals of holistic human development, which encompasses cognitive, affective, and psychomotor aspects (Sharma, 2021). The curriculum currently implemented in

schools is the Merdeka Curriculum, which grants teachers greater freedom to organize the learning process based on students' needs (Ndari et al., 2023). This curriculum emphasizes student-centered learning, 21st-century skills, and character formation in accordance with the values of Pancasila (Amiruddin et al., 2023). Thus, the curriculum is expected to not only enhance students' intellectual abilities but also to foster a strong and moral character (Pike et al., 2020); (Fauzan et al., 2023). However, in schools affiliated with certain organizations, such as Muhammadiyah, there is a specific curriculum implemented alongside the national curriculum. One such curriculum is ISMUBA (Al-Islam, Kemuhammadiyah, and Arabic Language), which is applied in Muhammadiyah schools.

The ISMUBA curriculum is designed to strengthen Islamic education and the values of Muhammadiyah, which are deemed essential for shaping students into individuals of noble character who possess a deep understanding of Islamic teachings (Mundofi, 2024). In this regard, the ISMUBA curriculum serves as a complement to the national curriculum, which is more academically oriented. The ISMUBA curriculum has three main components: Al-Islam, Muhammadiyah, and Arabic language. Al-Islam encompasses comprehensive learning of Islam, ranging from worship, ethics, to theology. Kemuhammadiyah focuses on the teachings and history of Muhammadiyah as the largest Islamic organization in Indonesia, as well as the social values promoted by Muhammadiyah (Mahesa et al., 2023). Meanwhile, Arabic is taught with the aim of enabling students to understand Islamic literature, particularly the Qur'an and Hadith. These three components complement each other in shaping students who are not only intellectually intelligent but also religious and possess Islamic character.

The implementation of the ISMUBA curriculum in Muhammadiyah schools aims to internalize Islamic values into students' daily lives (Rohimah et al., 2020). The importance of cultivating Islamic character in schools, particularly at the elementary school level (SD), cannot be overlooked. Children at the elementary school age are in a golden period of character development, where the values taught during this time will shape their personalities in the future. The Islamic character that the ISMUBA curriculum seeks to foster includes religious obedience, honesty, responsibility, and respect for others (Supriadi & Halpiani, 2020). This character education is crucial as it can help students become better individuals who are prepared to face life's challenges while remaining steadfast in their religious values (Abidin, 2021). In this modern era, the challenges of forming Islamic character in schools have become even greater.

The negative influence of social media and rapid social change can affect students' behavior and moral values (Handayani et al., 2021). Morality, which should play a role in regulating behavior, is increasingly fading, a phenomenon known as moral degradation. Moral degradation has become a serious issue facing the education sector in Indonesia today. Every day, the number of violations continues to rise, ranging from minor infractions to serious offenses related to moral decline. In fact, such phenomena have become commonplace in educational institutions throughout Indonesia (Revalina et al., 2023). Social deviations in Indonesia's educational landscape can be observed through various media, manifesting in behaviors such as wearing inappropriate clothing as students, arriving late, and more serious issues like alcohol consumption, promiscuity, drug abuse, gang fights, violence, and even murder (Almajid, 2019).

Based on this, schools play a crucial role in providing strong character education, especially Islamic values that can serve as a moral foundation for students. Through the ISMUBA curriculum, students are taught to behave in accordance with the teachings of Islam, both at school and outside of it. This education is not only beneficial in the short term but will also help shape a more ethical generation in the future (Primasari et al., 2019). Thus, the implementation of a curriculum that is integrated with religious values is crucial, especially in elementary schools. Education that emphasizes the formation of Islamic character will produce a generation that is not only academically excellent but also possesses good personality, responsibility, and strong morality (Armini, 2024). For Muhammadiyah schools, the ISMUBA curriculum is one way to achieve these goals, with the hope that students educated in Muhammadiyah schools will grow into religious, character-driven individuals who are ready to make positive contributions to society.

Several previous studies have examined the implementation of the ISMUBA curriculum in Muhammadiyah schools. Research conducted by (Mufti & Widodo, 2021), (Srilestari, 2022), (Wasito, 2019), (Aulia & Istikomah, 2024), and on the implementation of the ISMUBA curriculum in SD/MI Muhammadiyah indicates that the ISMUBA curriculum is highly suitable for application at the elementary school level, as it can foster Islamic character in students in the digital era. However, prior research has not addressed the indicators of Islamic character within the implementation of the ISMUBA curriculum. This gap necessitates further investigation to determine the extent to which these indicators can be integrated into the curriculum and how they influence the development of students' character. The objectives of this research are: 1) to describe the implementation of the ISMUBA curriculum at SD Muhammadiyah 1 Surakarta; 2) to describe the indicators of Islamic character in the implementation of the ISMUBA curriculum at SD Muhammadiyah 1 Surakarta; and 3) to describe the challenges and evaluations in the implementation of the ISMUBA curriculum at SD Muhammadiyah 1 Surakarta. This research is expected to provide significant contributions to the development of a more effective and relevant curriculum that meets the educational needs of the modern era, as well as to support efforts to strengthen Islamic values among elementary school students.

Method

This study employs a qualitative descriptive research design. The research was conducted at SD Muhammadiyah 1 Surakarta. The subjects of this study include the curriculum deputy, teachers of grades 2 and 5, as well as students from

grades 2 and 5. The object of the research is the habituation activities and learning in the implementation of the ISMUBA curriculum in shaping students' Islamic character. The data collection techniques used in this study include interviews, observations, and documentation. The researchers conducted interviews to gather in-depth and relevant information. The interviews were held with the curriculum coordinator and teachers of grades 2 and 5 regarding the implementation of the ISMUBA curriculum. Meanwhile, observations were made in grades 2 and 5 during the habituation and learning activities of the ISMUBA curriculum. The data for this study utilized both primary and secondary data. Primary data was obtained from interviews and observations, while secondary data was sourced from documentation of learning materials that support the habituation and learning of the ISMUBA curriculum.

The data validity test in this study employed source triangulation and technique triangulation. Source triangulation was conducted through interviews with various sources, namely the curriculum deputy, teachers of grades 2 and 5, and students of grades 2 and 5 to obtain data on the implementation, indicators of Islamic character, and obstacles in the ISMUBA curriculum. Technique triangulation was performed using various methods, including interviews, observations, and documentation. The data analysis technique used in this research followed the framework of Miles & Huberman, which includes data reduction, data presentation, and conclusion drawing/data verification (Miles et al., 2014). Data reduction in this study was carried out by sorting information related to how the ISMUBA curriculum shapes the Islamic character of students. Data presentation is provided in the form of narratives that explain how the ISMUBA curriculum influences the development of students' Islamic character. Conclusions are drawn based on the data that has been analyzed and organized. These conclusions are then verified with additional data or through triangulation methods, for example, by comparing interview results with observations to ensure accuracy.

Results and Discussion

Results

The ISMUBA curriculum is a curriculum in Muhammadiyah schools designed to strengthen Islamic values and the principles of Muhammadiyah, as well as to teach Arabic as an essential component in understanding religion. The ISMUBA curriculum aims to develop students' character to be virtuous, socially aware, and capable of facing the challenges of the times, while adhering to Islamic teachings based on the Qur'an and Sunnah. SD Muhammadiyah 1 Surakarta is one of the schools implementing the ISMUBA curriculum. Based on interviews and observations conducted by the researcher at SD Muhammadiyah 1 Surakarta, the research findings include: 1) Implementation of the ISMUBA Curriculum; 2) Indicators of Islamic Character; and 3) Challenges and Evaluation of the ISMUBA Curriculum Implementation.

Implementation of the ISMUBA Curriculum

The implementation of the ISMUBA curriculum at SD Muhammadiyah 1 Surakarta begins with planning. The planning of the ISMUBA curriculum at SD Muhammadiyah 1 Surakarta is based on the curriculum developed by the central Muhammadiyah curriculum development institution. From this central curriculum, SD Muhammadiyah 1 Surakarta restructures the ISMUBA curriculum to align with the school's characteristics. The process of developing the ISMUBA curriculum is discussed during the school program meeting for the upcoming academic year, held at the beginning of the new school year. This curriculum development involves all teachers and educational staff at SD Muhammadiyah 1 Surakarta to formulate a program that meets the needs of the students. In this working meeting, the learning concepts, learning targets, teaching methods, and evaluation of the ISMUBA curriculum to be implemented in the upcoming academic year are established.

The implementation of the ISMUBA curriculum at SD Muhammadiyah 1 Surakarta includes activities such as regular Quran recitation (murojaah), memorization sessions, learning to write the Quran (juz 30), performing Dhuha, Dhuhr, Asr, and Friday prayers in congregation, Islamic Education (PAI), extracurricular activities such as Hizbul Wathan and Tapak Suci, as well as Friday donations (infaq). The Quran recitation (murojaah) activities for juz 30 are conducted every morning in each class before the teaching and learning activities begin. The memorization activities for the Qur'an, specifically Juz 30, are conducted every Friday in each classroom. The habit of writing the Qur'an takes place in every class on Wednesdays. Dhuha prayer is held on Fridays in congregation in the schoolyard. Dhuhr prayer is performed in the school mosque in congregation. Asr prayer is conducted in the schoolyard in congregation. Friday prayer is held in the mosque for male students, while female students perform Dhuhr prayer in their respective classrooms.

The implementation of Islamic Religious Education (PAI) encompasses Islamic studies, Muhammadiyah teachings, and Arabic language. Islamic studies teach students about the principles of faith, ethics, the Quran and Hadith, jurisprudence, and Islamic culture. The material on ethics focuses on the principles of belief in Islam, as well as attitudes and behaviors that reflect noble character. The Quran and Hadith material centers on the introduction and understanding of the verses of the Quran and the sayings of the Prophet as sources of Islamic teachings. In the subject of Fiqh, students learn about Islamic laws that govern various aspects of life, ranging from acts of worship such as prayer, fasting, and almsgiving to muamalah or social relations. The material on Islamic culture discusses the history of the development of Islam, traditions, and Islam's contributions to world civilization. The Muhammadiyah education teaches students about the history

of Muhammadiyah and its teachings. This includes the study of the origins of Muhammadiyah, its founding figures, and the development of the Muhammadiyah organization. The teachings of Muhammadiyah also educate students about Muhammadiyah's perspectives on worship, ethics, and social interactions (muamalah). Students are encouraged to understand the principles of Islamic living that are upheld by Muhammadiyah, such as tolerance, appreciating differences, upholding justice, and fostering social solidarity. Arabic language learning covers the fundamentals of the Arabic language, including vocabulary (mufradat), grammar (nahwu and shorof), as well as skills in reading, writing, listening, and speaking in Arabic.

The Hizbul Wathan extracurricular activities are held every Friday in the school yard. This extracurricular program aims to include activities such as marching, scouting skills training, and the development of national and religious values. The Tapak Suci extracurricular activities are conducted on three different days: Wednesday for grades 1 and 2, Thursday for grades 3 and 4, and Friday for grades 5 and 6. Tapak Suci is usually conducted for approximately one hour in the schoolyard. The Tapak Suci extracurricular program is useful for training physical skills through martial arts, which can be beneficial for self-defense. Friday Infaq is part of the habituation implemented in the ISMUBA curriculum. This Infaq is typically carried out in each class in the morning before the learning activities begin. The habituation of Friday Infaq helps train students in discipline and teaches them the value of giving.

Indicators of Islamic Character

There are 3 indicators of Islamic character in the implementation of the ISMUBA curriculum at SD Muhammadiyah 1 Surakarta, namely:

1. Faith and Piety

The development of the character of Faith and Piety in students is carried out by providing a fundamental understanding of Islamic teachings based on the Quran and Hadith. At SD Muhammadiyah 1 Surakarta, this program is realized through habituation activities such as regular recitation of Juz 30, memorization submissions, and learning to write the Quran from Juz 30, as well as performing Dhuha, Dhuhur, Asr, and Friday prayers in congregation. This habituation aims to fortify students with Islamic values from an early age, ensuring they have a strong religious foundation. Through these activities, students are expected not only to memorize and understand the holy verses but also to apply Islamic values in their daily lives. In addition, the practice of congregational prayers also aims to instill a sense of discipline and community among students, thereby forming an Islamic character that will serve as their asset in the future. This habituation creates a consistent cycle of worship in students' lives, allowing their faith and piety to grow sustainably.

2. Noble Character

Moral education is implemented through the subject of Islamic Religious Education (PAI), which includes teaching about moral values and ethics. In the moral education lessons, teachers instruct students to understand the fundamental concepts of faith and Islamic moral values, such as honesty, responsibility, respect, and concern for others. The teachers at SD Muhammadiyah 1 Surakarta also play an active role in reminding students of the importance of speaking kindly, acting politely, and demonstrating commendable morals in every interaction with others. Through this moral education, it is hoped that students can develop good character and behave in accordance with Islamic teachings in their daily lives.

3. Social Responsibility

Social responsibility is taught through habituation and involvement in social activities, such as Friday donations (infaq) and the Hizbul Wathan extracurricular program. Through the habituation of Friday donations, students are taught the importance of sharing with others and developing empathy for those in need. Meanwhile, the Hizbul Wathan extracurricular activities help students hone their leadership, teamwork, and mutual assistance skills, as well as foster a love for their country. By participating in these activities, it is hoped that students can understand the meaning of social responsibility and become individuals who care about their surroundings and the broader community.

Challenges and Evaluation of the Implementation of the ISMUBA Curriculum

The implementation of the ISMUBA curriculum at SD Muhammadiyah 1 Surakarta faces various challenges, both internal and external. Internal challenges in the process of implementing the ISMUBA curriculum relate to the competencies and commitment of teachers in teaching diverse Islamic values, as well as the differing abilities of students in understanding the material. Variations in teachers' competencies in mastering teaching methods often affect the effectiveness of material delivery, resulting in some teachers requiring additional training to teach more optimally. In addition, the diverse abilities of students in absorbing Islamic values require teachers to adopt a more flexible and creative approach, so that the learning can be well received by all students. Meanwhile, external challenges arise from changes in national education policy, such as the Merdeka Curriculum, which demands flexibility in teaching methods. This flexibility may pose a risk to the consistency in achieving religious education goals, thus SD Muhammadiyah 1 Surakarta needs to adapt while still adhering to the fundamental values of ISMUBA and the objectives of Muhammadiyah.

To address these challenges, SD Muhammadiyah 1 Surakarta conducts regular evaluations of the implementation of the ISMUBA curriculum, which includes assessments of teaching methods, student achievements, and the effectiveness of habituation programs. This evaluation involves the school principal, the ISMUBA curriculum coordinator, and teachers to ensure that the teaching approaches used align with the needs of the students. Additionally, routine training for teachers is organized to enhance their competence and commitment to imparting Islamic values. The results of this evaluation then serve as a basis for developing more effective learning strategies and ensuring that the habituation program runs consistently and supports the achievement of ISMUBA curriculum goals. With these measures, it is hoped that students can better understand and practice Islamic values in their daily lives.

Discussion

The implementation of the ISMUBA curriculum at SD Muhammadiyah 1 Surakarta begins with planning activities. This is in line with the research conducted by (Astutik & Nurdin, 2023), which reveals that the development and implementation of Islamic, Muhammadiyah, and Arabic language curricula often start with planning that is tailored based on central guidelines while still considering the local needs of the school. At SD Muhammadiyah 1 Surakarta, this adjustment process is carried out through annual working meetings that involve teachers and educators to develop a curriculum that is more relevant to the characteristics of the students and the school community. This is in line with research conducted by (Hardian & Widodo, 2023), which states that the planning and development of the ISMUBA curriculum at SMP Muhammadiyah Muntilan is directly led by the principal in forming a long-term annual program and conducting benchmarking at schools with outstanding religious programs by observing, imitating, and modifying (ATM). After the benchmarking, the principal organizes a plenary meeting by gathering all teachers competent in religious education, vice principals, and the school committee to plan and formulate the ISMUBA curriculum.

The habituation of Islamic activities at SD Muhammadiyah 1 Surakarta is carried out systematically and structured, such as the daily morning murojaah, regular memorization sessions every Friday, and Quran writing sessions held every Wednesday. This habituation of Islamic activities aligns with the research conducted by (AhsanulKhaq, 2019), which states that the integration of worship practices into school activities can foster a religious attitude in students and strengthen their love for Islamic teachings. The habituation of Dhuha, Dhuhur, Asr, and Friday prayers at SD Muhammadiyah 1 Surakarta is conducted in congregation at the mosque and school yard. According to a study by (Luluk Nur Indah Sari et al., 2022), the practice of congregational prayer serves as a motivation that can instill habits in students, thus developing into values of religious character.

In the aspect of Islamic Education (PAI) learning at SD Muhammadiyah 1 Surakarta, the implementation includes Islamic materials, Muhammadiyah teachings, and Arabic language. The implementation of Islamic materials covers faith, jurisprudence, and Islamic culture, Muhammadiyah teachings, and the Arabic language, aimed at creating students with a broad understanding of Islam, good morals, and the ability to comprehend and apply Muhammadiyah values. This aligns with the research conducted by (Wibowo, 2017), which indicates that local content in Muhammadiyah schools is often used to integrate Islamic character values.

SD Muhammadiyah 1 Surakarta emphasizes the practical learning of worship and the involvement of students in daily worship activities, which are useful for fostering a disciplined lifestyle. This aligns with the findings of (Pertwi & Achadi, 2023), which state that the implementation of a practice-based religious curriculum can cultivate worship discipline and strengthen the Islamic identity of students. Overall, this research reinforces previous findings that highlight the importance of adapting the ISMUBA curriculum to the local needs of the school and the regular implementation of worship practices as part of Islamic character education in Muhammadiyah schools. In addition to practices in worship and habituation, there are also extracurricular activities in schools that can train students' discipline, leadership, cooperation, and the development of national and religious values, such as Hizbul Wathan and Tapak Suci. Both activities are very beneficial for students' futures, in line with the findings of (Mariyadi et al., 2024), which indicate that extracurricular activities can serve as a means to educate students to be disciplined in time management and to support their social skills, such as cooperation.

The implementation of the ISMUBA Curriculum at SD Muhammadiyah 1 Surakarta includes three indicators of Islamic character: faith and piety, noble character, and social responsibility. These indicators aim to cultivate a consistent cycle of worship, develop good character, and understand the meaning of social responsibility in daily life. This aligns with research conducted by (Surahman & Mukminan, 2017), (Hamdan et al., 2021), and (Budi Raharjo, 2010), which states that the indicators of students' faith and piety are essential for fostering a greater love for Allah SWT and guiding an individual's life toward goodness. The presence of noble character in students reflects the entirety of human habits that stem from within, driven by conscious desires and manifested in good deeds. The character of social responsibility emphasizes the importance of social attitudes and responsibilities in community life.

The implementation carried out at SD Muhammadiyah 1 Surakarta is not without challenges faced from both internal and external aspects. Internal challenges in the process of implementing the ISMUBA curriculum relate to the competence and commitment of teachers in teaching varied Islamic values, as well as the different abilities of students in understanding the material. Differences in teachers' competencies in mastering teaching methods often affect the effectiveness of material delivery, so some teachers require additional training to teach more optimally. This statement aligns with (Panji et al.,

2023), who asserted in their re-search findings that encouraging the use of innovative learning strategies can enhance student absorption by designing or recommending additional training for teachers to improve their teaching skills. Meanwhile, the external challenges faced by schools stem from changes in national education policy, one of which is the implementation of the Merdeka Curriculum that demands flexibility in teaching methods and learning approaches. This flexibility provides teachers with the space to be more innovative in delivering material according to the needs and characteristics of students; however, it can also pose a risk to the consistency in achieving the established religious education goals. This is due to the excessive flexibility potentially leading to a lack of focus on the religious aspects that have traditionally guided Muhammadiyah educational institutions. However, this contrasts with previous research conducted by (Santi & Aini, 2022), which stated that a well-designed curriculum is flexible and grants freedom to both teachers and students in choosing programs or learning materials, allowing the learning process to occur without any elements of compulsion.

SD Muhammadiyah 1 Surakarta conducts periodic evaluations of the implementation of the ISMUBA curriculum, which includes reviewing teaching methods, student achievements, and the effectiveness of habituation programs. In addition, regular training sessions are organized for teachers to enhance their skills and commitment to teaching Islamic values. The results of these evaluations serve as a foundation for formulating more effective learning strategies and ensuring the sustainability of habituation programs to achieve the objectives of the ISMUBA curriculum. This aligns with research conducted by (Mahdi et al., 2024) and (Masuri, 2019), which states that the evaluation of the implementation of the ISMUBA curriculum includes revisiting teaching methods, student achievements, the effectiveness of habituation programs, and providing training for teachers to ensure the sustainability of programs that align with the objectives of implementing the ISMUBA curriculum.

Conclusion

The implementation of the ISMUBA curriculum at SD Muhammadiyah 1 Surakarta begins with the planning stage. In practice, the ISMUBA curriculum activities include murojaah (recitation), memorization assignments, learning to write the Quran, Juz 30, as well as conducting Dhuha, Dhuhr, Asr, and Friday congregational prayers. Additionally, there are lessons in Islamic Religious Education (PAI), extracurricular activities such as Hizbul Wathan and Tapak Suci, and Friday infaq (charitable contributions). Three indicators of Islamic character applied in this curriculum are: 1. Faith and Piety, 2. Noble Character, and 3. Social Responsibility. The development of faith and piety character is carried out by providing a basic understanding of Islamic teachings according to the Quran and Hadith. Moral education is integrated into PAI subjects, which includes teaching about moral aqidah. Social responsibility is taught through habits and participation in social activities, such as infaq every Friday and extracurricular activities of Hizbul Wathan.

The implementation of the ISMUBA curriculum at SD Muhammadiyah 1 Surakarta faces various challenges, both internal and external. Internal challenges are related to the competence and commitment of teachers in imparting diverse Islamic values, as well as the differences in students' abilities to understand the material. On the other hand, external challenges arise from changes in national education policy, such as the Merdeka Curriculum, which requires flexibility in teaching methods. This flexibility may pose risks to the consistency of achieving religious education goals, thus SD Muhammadiyah 1 Surakarta needs to adapt while still adhering to the fundamental values of ISMUBA and the objectives of Muhammadiyah. To address these challenges, SD Muhammadiyah 1 Surakarta periodically evaluates the implementation of the ISMUBA curriculum, including a review of teaching methods, student achievements, and the effectiveness of habituation programs. In addition, regular training sessions are held for teachers to enhance their skills and commitment to teaching Islamic values. The evaluation results are used as a basis for formulating more effective learning strategies and ensuring the sustainability of habituation programs in order to achieve the objectives of the ISMUBA curriculum. Recommendations for further research include exploring other indicators of Islamic character so that current students can develop Islamic character and become accustomed to positive activities.

References

- Abidin, Z. (2021). Manajemen Peningkatan Mutu Pendidikan Karakter Berbasis Agama, Budaya, Dan Sosiologi. *Al-Fikar: Jurnal For Islamic Studies*, 4(1), 181–202.
- Ahsanulhaq, M. (2019). Membentuk Karakter Religius Peserta Didik Melalui Metode Pembiasaan. *Jurnal Prakarsa Paedagogia*, 2(1). <https://doi.org/10.24176/jpp.v2i1.4312>
- Almajid, A. K. (2019). Analisis faktor-faktor penyebab degradasi moral siswa kelas xi IPS Madrasah aliyah hidayatullah pringgoboyo kec Maduran kab Lamongan Dalam tinjauan teori moralitas emile durkheim. *Skripsi, Universitas Islam Negeri Sunan Ampel Surabaya*.
- Amiruddin, Baharuddin, F. R., Takbir, & Setialaksana, W. (2023). May student-centered principles affect active learning and its counterpart? An empirical study of Indonesian curriculum implementation. *SAGE Open*, 13(4), 1–16. <https://doi.org/10.1177/21582440231214375>

- Astutik, Y., & Nurdin, M. N. I. (2023). Aktualisasi Kurikulum Ismuba Dalam Membentuk Karakter Peserta Didik Di SD Muhammadiyah Sapen Yogyakarta. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 8(2), 5588–5602.
- Aulia, F., & Istikomah. (2024). Manajemen Pembelajaran Mata Pelajaran ISMUBA di Sekolah Dasar Muhammadiyah 1 Krian. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 09(02), 5626–5640.
- Budi Raharjo, S. (2010). Pendidikan Karakter Sebagai Upaya Menciptakan Akhlak Mulia. *Jurnal Pendidikan Dan Kebudayaan*, 16, 229–238.
- Cholilah, M., & , Anggi Gratia Putri Tatuwo, Komariah, Shinta Prima Rosdiana, A. N. F. (2023). Metode Penelitian Pengembangan Bidang Pembelajaran (Edisi Khusus Mahasiswa Pendidikan dan Pendidik). *Sanskara Pendidikan Dan Pengajaran*, 1(02), 56–67. <https://doi.org/10.58812/spp.v1.i02>
- Fauzan, F., Ansori, R. A. M., Dannur, M., Pratama, A., & Hairit, A. (2023). The Implementation of the Merdeka Curriculum (Independent Curriculum) in Strengthening Students' Character in Indonesia. *Aqlamuna: Journal of Educational Studies*, 1(1), 136–155. <https://doi.org/10.58223/aqlamuna.v1i1.237>
- Ghina Fauziah Hazimah, Sekar Ayu Cahyani, Siti Nur Azizah, P. U. (2021). Pengelola Kurikulum dan Sarana Prasarana sebagai Penunjang Keberhasilan Pembelajaran Siswa Sekolah Dasar. *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, 6(2), 774–781. <https://doi.org/10.54371/jiip.v6i2.1632>
- Gouëdard, P., Pont, B., Hyttinen, S., & Huang, P. (2020). Curriculum reform: A literature review to support effective implementation. *OECD Education Working Papers*, 239, 5–59.
- Hamdan, Nuzli, M., Rahma, S., Chaniago, F., & Norma Sampoerna, M. (2021). Profesionalitas Guru Pendidikan Agama Islam: Upaya Membangun Karakter Religious Peserta Didik. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 6(2), 244–261. [https://doi.org/10.25299/al-thariqah.2021.vol6\(2\).7309](https://doi.org/10.25299/al-thariqah.2021.vol6(2).7309)
- Handayani, M. D., Rahmawati, L. E., Prastiwi, Y., Supriyanto, E., & Widyasari, C. (2021). Analyzing The Use of The Year Four, Theme Three Student Book of the 2013 Curriculum to Build Environmental Awareness. *Profesi Pendidikan Dasar*, 8(1), 48–62. <https://doi.org/10.23917/ppd.v8i1.11658>
- Harahap, N. F., Pangaribuan, M., Faisal, M. H., Marbun, T., & Ivanna, J. (2023). Peran Pembelajaran IPS Dalam Pembentukan Karakter Siswa SMP 35 Medan. *Journal Ability : Journal of Education and Social Analysis*, 4(2), 157–166.
- Hardian, R. T., & Widodo, H. (2023). Pengembangan Kurikulum Ismuba Di SMP Muhammadiyah Muntilan. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 12(2), 338–351. <https://doi.org/10.54437/urwatulwutsqo.v12i2.1015>
- Hasmawati, H., & Mukhtar, A. (2023). Asesmen dalam Kurikulum Merdeka Perspektif Pendidikan Agama Islam. *Indonesian Journal of Innovation Multidisipliner Research*, 1(3), 197–211. <https://doi.org/10.31004/ijim.v1i3.20>
- Krissandi, A. D. S. (2018). Persepsi Guru Sekolah Dasar Terhadap Keberhasilan Implementasi Kurikulum 2013. *Profesi Pendidikan Dasar*, 5(1), 79–89.
- Luluk Nur Indah Sari, Anisa Dian Andini, Aulia Sari, Sulis, Mochammad Haris, & Eko Nursalim. (2022). Pembiasaan Sholat Berjamaah Sebagai Penguatan Karakter Religius. *An-Nafis: Jurnal Ilmiah Keislaman Dan Kemasyarakatan*, 1(2), 89–98. <https://doi.org/10.62196/nfs.v1i2.30>
- Mahdi, M., Siraj, S., & Marisa, R. (2024). STRATEGI KEPALA SEKOLAH DALAM PEMBINAAN BUDAYA RELIGIUS PADA SEKOLAH DASAR DI KABUPATEN ACEH UTARA. *Jurnal Review Pendidikan Dan Pengajaran (JRPP)*, 7(4), 12686–12695.
- Mahesa, A. B., Faisal Ramadhan, Tri Wirahadi Kusuma, Muhammad Farid Alfian, & Febri Nur Hudanansyah. (2023). Muhammadiyah Sebagai Gerakan Pembaharuan Pendidikan Islam. *JURNAL SOSIAL Jurnal Penelitian Ilmu-Ilmu Sosial*, 24(2), 68–74. <https://doi.org/10.33319/sos.v24i2.133>
- Mariyadi, Sya'roni, & Hilmi. (2024). Eksistensi Kepala Sekolah Dalam Kegiatan Hizbul Wathan Untuk Membentuk Siswa Yang Bertanggung Jawab. *Jurnal IHSAN Jurnal Pendidikan Islam*, 2(2), 236–260. <https://doi.org/10.61104/ihsan.v2i2.300>
- Masruri, A. (2019). Strategi Kepala Sekolah Dalam Meningkatkan Mutu Pendidikan Islam (Studi Kasus Di MAS Jam'iyah Islamiyyah Pondok Aren). *Mumtaz: Jurnal Studi Al-Quran Dan Keislaman*, 3(1), 96–112.
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis*. India: SAGE Publications. <https://books.google.co.id/books?id=3CNrUbTu6CsC>
- Mufti, U., & Widodo, H. (2021). Kurikulum ISMUBA di SD Muhammadiyah Banguntapan. *Journal of Islamic Education and Innovation*, 2(1), 85. <https://doi.org/10.26555/jiei.v2i1.906>
- Mundofi, A. A. (2024). Pengembangan Kurikulum ISMUBA dalam Meningkatkan Kualitas Pendidikan Muhammadiyah. *Jurnal Studi Islam Dan Kemuhammadiyah*, 4(1), 65–75.