Implementation of Islamic values in ISMUBA curriculum to form a Rabbani generation at Muhammadiyah Sidareja High School

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ABSTRACT

Indonesia's young generation is currently experiencing moral degradation due to various factors. Muhammadiyah as a large Islamic organization in Indonesia has the responsibility to educate students in Muhammadiyah schools to become a Rabbani generation in accordance with Islamic values. The purpose of this study is to analyze how the implementation of the ISMUBA curriculum at SMA Muhammadiyah Sidareja as an initial reference to form students as a Rabbani generation. This type of research is This research is descriptive qualitative research in the form of field research, collecting primary data through interviews from the principal, the head of the curriculum, the Muhammadiyas subject teacher. the results of this research show ISMUBA as a curriculum in Muhammadiyah schools is one of the breakthroughs to be able to overcome the problem of moral degradation. However, in running ISMUBA, a synergistic relationship between parents and teachers is needed, so that the goal of forming a Rabbani generation with Qur'anic spirit can be achieved.

ABSTRAK

Generasi muda Indonesia saat ini mengalami degradasi moral karena berbagai faktor. Muhammadiyah sebagai organisasi Islam yang besar di Indonesia memiliki tanggung jawab untuk mendidik siswa di sekolah-sekolah Muhammadiyah agar menjadi generasi Rabbani yang sesuai dengan nilai-nilai Islam. Tujuan dari penelitian ini adalah untuk melihat bagaimana implementasi kurikulum ISMUBA di SMA Muhammadiyah Sidareja sebagai acuan awal untuk membentuk siswa sebagai generasi Rabbani. Jenis penelitian ini adalah Penelitian ini merupakan penelitian deskriptif kualitatif dalam bentuk penelitian lapangan (field research), mengumpulkan data primer melalui wawancara dari kepala sekolah, waka kurikulum, guru mata pelajaran ke-Muhammadiyahan. hasil penelitian ini menunjukkan ISMUBA sebagai kurikulum di sekolah Muhammadiyah merupakan salah satu terobosan untuk dapat mengatasi masalah degradasi moral. Namun dalam menjalankan ISMUBA diperlukan hubungan yang sinergis antara orang tua dan guru, sehingga tujuan membentuk generasi Rabbani yang berjiwa Qur'ani dapat tercapai.

1. Pendahuluan

Along with the massive development of technology today, an inevitable phenomenon is the emergence of disruption. In the Indonesian dictionary, the word "disruption" means "things that are uprooted from the roots". Discontinuity as a logical consequence is a situation where the motion of an object is no longer linear. This era of disruption is also known as the turbulent era, which has several characteristics that can be explained, namely large and rapid changes, with patterns that are difficult to predict (volatility), rapid changes that cause instability, uncertainty, complexity of relationships between factors causing change (complex), the direction of change is unclear, causing ambiguity. At present, information technology has become the basis or foundation of human life, including in the field of education in Indonesia.

Indonesia is an archipelago with diversity found in each region. It is a diversity that different development between regions improves quality and can educate people's lives. Related to education development, each region requires education that is in accordance with the characteristics of the region [1]. In Law No. 20 of 2003 article 36 paragraph 1 states that curriculum development is carried out with reference to national education standards to realize national education goals. A curriculum is expected to provide a foundation, content and guidelines for the optimal development of student abilities in accordance with the demands and challenges of community development [2].

The position of Islamic education, as stipulated in Law No. 2/1989 on the National Education System, is becoming stronger, which implicitly shows the nation's recognition of the great contribution of Islamic education in efforts to educate the nation [3]. As history records, Islamic education in addition to playing a role in educating the nation's life also has a contribution in the struggle to liberate the Indonesian nation. So Islamic education is allegedly very potential to fix the current educational problems, as has been proven in history [4].

According to some historical experts, the process of Islam's entry into Indonesia was carried out peacefully, in contrast to the process of Islam's entry into other countries [5][6][7]. There has been a change since 1998 from peaceful to less conducive and the rise of freedom of speech in the community. In this atmosphere of freedom, new Islamic movements such as the Tarbiyah Movement (which later became the Prosperous Justice Party) emerged [8]. Similarly, Hizbut Tahrir Indonesia (HTI) is outside the framework of the dominant Indonesian Islamic mainstream, namely Nahdatul Ulama and Muhammadiyah [9]. The movements of these two groups originated from the activities of mosques in urban areas. This has become a contradiction in society due to the way their da'wah is considered less tolerant. Therefore, community organizations engaged in preaching Islam and education, one of which is Muhammadiyah, must contribute. As a form of contribution to national development, the Muhammadiyah movement aims to create an Islamic and intellectual society. Muhammadiyah is a modern socio-religious movement that aims to adapt the pure teachings of Islam into the life of the modern.

Indonesian world. Muhammadiyah's religious stance is about Islamism, pluralism, liberalism. 'Muhammadiyah wants to present a pure yet friendly, advanced and moderate face of Islam as described in the Qur'an, a mercy for all nature. In addition, Muhammadiyah also wants Islam to be the host in this country where Islam is truly integrated and rooted in the culture of Indonesian society. So, one step Muhammadiyah took was to build a *da'wah* that was more humane and easily accepted by the community.

The word value has the meaning of degree or price when viewed in terms of its etymology, while when viewed in terms of terminology value has the meaning of empirical quality that is difficult to define but can still be understood by its substance [10]. Furthermore, Alport (in Muhammad Faturrohman) [11] defines values as beliefs that make a person act on the basis of their choices. In line with that, Fraenkel in Setyaningsih, R. [10] explains that value can be interpreted as an idea or concept about what is considered important for a person in his life. The truth of a value does not require empirical proof but is more related to appreciation and what a person wants or does not want, likes or dislikes. Based on the experts' opinions on the definition of value, it can be concluded that value is an abstract thing that becomes a belief held by a person, which becomes a reference for a person in behavior.

Essentially, religious values are values that have the strongest basis of truth compared to other values. This value comes from the highest truth that comes from God. Rini Setyaningsih explained that religious values are instructions, guidelines and encouragement for humans to solve various life problems such as religious, political, economic, social, cultural and military sciences, so that patterns of motivation, life goals and human behavior are formed towards the pleasure of God [10].

Islamic values can be defined as concepts and beliefs upheld by humans regarding several key issues related to Islam to be used as guidelines in behavior, both values sourced from God and the results of human interaction without contradicting the Sharia. Islamic values include the harmony of all elements of life between what humans do and what God has commanded. Islamic values are essentially a collection of life principles, teachings on how humans should live in this world, which one principle and the other have a complete unity that cannot be separated [12]. The Islamic values in question are summarized in Aqidah Akhlak. Aqidah is the covenant and belief of a servant to God and the truth of his teachings. Sudarno in (Muhammad Afiyanto) [13] states that *aqidah* is some things that must be believed to be true by the heart, bring peace of mind, become a belief that is not mixed with the slightest doubt. While morals according to Ilyas [14] it is a trait that is embedded in the human soul, so that it will emerge by itself when needed, without prior thought and consideration, and there is no external motivation. Moral values have the highest position in the hierarchy of human civilization. Therefore, a society that does not have moral values cannot be considered a good and noble society even though it has progress in the fields of economy, technology and so on.

Several previous studies related to efforts to produce the Rabbani generation have been conducted by researchers. Some of them that researchers can summarize are as follows; an article written by R. Kurniawan entitled, "Integrated Islamic education system in preparing Rabbani generation and educated generation: A study on an integrated Islamic education system under an integrated Islamic school network" [15], this research resulted in the finding that the integrated Islamic school network plays a significant role in producing a Rabbani and educated generation. Moreover, the integrated Islamic school network has fulfilled all school levels, from early childhood education to higher education. Another research was conducted by N. I. N. Rizaldi, et al, which discusses "Technology Adoption in Islamic Boarding Schools Towards a Generation of Rabbani" [16]. This research educates about the importance of technology adoption in the pesantren environment to support learning. Technology does not always have a negative impact on students, if utilized properly, it can help pesantren produce the Rabbani generation. Another research related to efforts to form a Rabbani generation was conducted by N. Maliki, which focused on the theme "Generation Rabbani: Da'wah Through Television" [17]. Similar to the findings in previous research on the utilization of technology, this research also seeks to utilize television media as a means of da'wah whose purpose is to shape the younger generation into a Rabbani generation. This research is supported by other research conducted by Hamzah, who highlighted da'wah conducted through television media with the title "Generasi Rabbani: Da'wah Messages of Ustadz Jefri Al-Bukhari on TV One" [18]. The message of da'wah is very significant if it is delivered through media that many people watch, so that the goal of forming a Rabbani generation can be achieved. Not only preparing the younger generation with knowledge about Islam, the Rabbani generation must also be prepared with other knowledge, as written by S. M. Parti in his article entitled, "Calistung (reading, writing, and counting) Learning Using the Iqro' Method in Children to Build a Rabbani Generation in the Era of Globalization"[19].

Although there have been many studies conducted around the theme of preparing the Rabbani generation, there are significant differences with the research conducted by the researchers, especially in the utilization of the ISMUBA curriculum. The ISMUBA curriculum has been very well designed to introduce Islamic values to students, with the aim that all students in Muhammadiyah schools can understand these values and can automatically develop into a Rabbani generation that has a Quranic spirit.

3. Methode

Research methodology is an attempt to obtain facts, discover, design and test. Experiments are conducted by recording, collecting, and analyzing information in a structured manner and

following scientific principles to obtain research results. This research is a descriptive qualitative research with a field research approach that is used to describe the conditions observed at SMA Muhammadiyah Sidareja related to the implementation of the ISMUBA curriculum in realizing the Quranic generation. [20]. Field research usually starts with a specific environment, even though the ultimate goal of the research is to observe and analyze the specific behavior of subjects in that environment. However, it is difficult to analyze the cause and effect of a particular behavior because there are many variables in the natural environment. Most data collection is not solely based on cause-and-effect research, but mostly on correlation. This research also utilizes literature sources as secondary data sources.

3. Results and Discussion

3.1. Moral Emergency for Students in the Era of Technology Disruption

Nowadays, moral issues are a fundamental topic that is very important to discuss. This refers to the many social problems that arise as a result of the negative behavior of students. One phenomenon that can be observed is brawls between students. In fact, recently there was a brawl between students that ended with the death of a 16-year-old teenager in the Tangerang area [21]. This phenomenon has infected and spread widely through social media that is easily accessible to anyone, so that, it seems to be a new culture among students. Because, brawls between students have become a habit and trend, even a tradition that has been passed down from generation to generation among students, which is carried out after school while still wearing uniforms [22].

Ironically, the phenomenon of brawls between students, which is a negative action, is thriving. Students seem to be proud of what they do to show their identity. Brawls between students are one of the concrete manifestations of the declining moral quality of students. In addition, there are also other problems that can also indicate the decline in moral quality among students such as the use of illegal drugs and cases of bullying. The phenomenon of moral degradation shows that the portrait of the world of education in this country is still blurry. Based on information from the Indonesian Child Protection Commission (KPAI), the most cases of bullying occur at the elementary school level which is increasingly penetrating into the online realm, besides the National Narcotics Agency (BNN) stated that 24% of students were reported to have used drugs illegally [23]. The moral crisis cannot be separated from the implementation of character education built in schools. In fact, educational institutions should not only focus on the transfer of knowledge, but also value-oriented in the implementation of learning inside and outside the classroom. Intellectual intelligence that is not accompanied by noble morals will only produce damage on earth. In fact, it has been explained in the Koran surah Al-Baqarah verses 11-12 so that humans do not do damage on earth.

Meaning: 11) And when it is said to them, "Do not cause corruption in the earth!" They said, "Indeed, we are the ones who make improvements." 12) Remember, it is indeed they who do the damage, but they do not realize [24]. The verse explains that the hypocrites have been commanded not to do damage on earth, but what they do is the opposite, namely sinning and disobedience based on their own opinion of truth.

The Age of Disruption is an era where major changes are taking place that are transforming the new educational order and system. The disruption itself is mostly caused by new innovations and creations. At this time, education needs to develop new strategies that can keep up with the development of the education system in this era. One of the efforts to prevent the moral decline of students carried out by the Basic and Secondary Education Assembly of the Muhammadiyah Central Leadership is to implement the ISMUBA curriculum in school learning.

All Indonesian people have a role to play in helping to overcome existing problems. The community, especially the younger generation, can act as "Agents of Change", where the role of the generation produces a dynamic, energetic and optimistic character to be able to become agents of change, advocacy and change efforts. Education according to Law Number 20 of 2003 is to develop the potential of students to become human beings who are pious, noble, healthy, knowledgeable, capable, capacity, creativity, independence, and become democratic and responsible citizens.

3.2. Identify the Headings

ISMUBA stands for Al-Islam, Muhammadiyas, and Arabic language which is a special characteristic as well as a solution to foster Islamic values for the spiritual soul of students at school. ISMUBA in Muhammadiyah schools is incorporated in the subject of Islamic Religious Education (PAI). In its development, the ISMUBA curriculum is adjusted to the development of science, technology, and information in the community. According to Nasution, the curriculum is defined as a plan that is prepared to launch the teaching and learning process under the guidance and responsibility of the school or educational institution and its teaching staff [26]. Therefore, the curriculum plays an important role in being a guide for teachers and teaching staff to carry out the learning process. However, in reality it is still often found in the development of the affective and psychomotor domains in the education system based on the ISMUBA curriculum as a professional characteristic that integrates intellectual, moral and spiritual is not reflected in its graduates [27]. This indicates a lack of effective ISMUBA implementation in Muhammadiyah schools.

One of the things that needs to be considered in the effectiveness of ISMUBA implementation at school is also related to the role of parents at home. This refers to the lack of integration between parents and teachers to achieve success in educating children with noble character. Often, the two parties entrust their responsibilities to each other, so that they are not in accordance with the placement of their functions. In fact, both parties are interrelated in providing education to children, both teachers and parents. In practice, one of the two or both parties are negligent in performing their respective duties. Not infrequently what happens is the omission of behavior in children. In conclusion, ISMUBA learning is more directed to an activity intended to make students explore Islamic religious knowledge. This learning activity aims to help and optimize student intelligence.

The ISMUBA curriculum has been implemented well in accordance with the objectives of Muhammadiyah education and can help teachers in the learning process, this is in accordance with what the principal of Muhammadiyah Sidareja High School said; "The ISMUBA curriculum has been implemented well, although not fully and it is very helpful to implement the teachers to understand the indicators of achievement and the subject.

Therefore, in its implementation, a synergistic relationship between parents and teachers is needed to work together to form a generation with noble character. This is because ISMUBA as a means to nourish Islamic values will run as expected if supported by drivers who work together. The drivers referred to in the effort to revitalize Islamic values in students are parents and teachers in order to achieve success in the implementation of ISMUBA. In the school environment, the implementation of ISMUBA can be illustrated in the form of tahfidz (memorization) programs, congregational prayers, and murojaah which can familiarize children's behavior to stay close to the Creator. These programs are carried out with the direction of the teachers while still providing examples to children. In addition, there is also a school curriculum system that includes 4 substances, namely (1) teaching activities, (2) learning activities, (3) learning activities and (4) curriculum, guiding all learning processes that aim to achieve the vision and mission of the school starting from intracurricular and co-curricular activities to support the running of these programs [27]. So, students are not only given examples and directions from teachers at school to carry out the program, but also knowledge related to what they are doing.

However, programs for the implementation of ISMUBA in schools can be carried out optimally if support from families also helps in the implementation of the program. Parents need to supervise, guide, and exemplify children so that they do not fall into negative things. Such as congregational prayer activities, *tahfidz*, and *murajaah* which also need to be carried out in a disciplined manner at home. In addition, parents also need to limit children in accessing social media freely. This aims to reduce, avoid, and prevent children from the negative influence of social media. This is because social media can significantly affect the psychological development of children, which can keep them away from the formation of noble character. So, children are not only accustomed to good behavior at school but also at home while still being directed and

given examples by teachers and parents. Because, habituation and exemplary behavior from both parties is one of the important elements in supporting the success of the expected goals in education. If this is established from both environments, then building a rabbani generation with qur'ani souls can be realized.

After conducting observations and interviews with several parties at Muhammadiyah Sidareja High School directly, the researcher concluded that it is true that Muhammadiyah Sidareja High School uses the 2013 curriculum for general subjects, while for Muhammadiyas subject it uses the ISMUBA curriculum which is organized in an integral-holistic manner, namely by involving parents for the continuity of school learning at home. As previous studies have shown, achieving the realization of the Rabbani generation cannot be imposed on only one party, but good cooperation between several parties, namely schools, parents, and the community. The community's need for the formation of a Rabbani generation and Quranic spirit is very high, this is an expected solution to overcome various problems related to morals that occur among Indonesia's young generation today. With the formation of a Rabbani generation with a Quranic spirit, it is hoped that it can maintain the morals of the younger generation despite the technological advances and freedom of social media that have disrupted social life.

4. Kesimpulan

The phenomenon of moral degradation that occurs among educated people has a significant impact, especially on the social order in the community. This happens because of the lack of guidance and supervision from families and teachers at school regarding the bad things that social media produces. This is because everyone can easily access anything on social media without being limited by age. ISMUBA as a curriculum in Muhammadiyah schools is one of the breakthroughs to be able to overcome these problems. However, in running ISMUBA, a synergistic relationship between parents and teachers is needed, so that the goal of forming a rabbani generation with a qur'ani soul can be achieved. Children need to familiarize themselves with noble attitudes and behaviors, both inside and outside the home. This is because if the task of educating and supervising is only assigned to one party, it will only be a futile lesson. ISMUBA present in educational institutions can be one of the means that is expected to be able to fortify children so that they do not fall into negative actions with the support of habituation from the family. Through the support of all elements, Islamic values that have rarely been considered will be nurtured again in children. That way, children in their daily lives will apply Islamic values, so that a rabbani generation can be formed in the era of technological disruption. The implementation of the ISMUBA curriculum at Muhammadiyah Sidareja High School uses an integral-holistic approach as recommended by the regional dikdasmen and the Muhammadiyah Central Leadership. The implementation delivered in the classroom has adjusted the discussion area of the syllabus that has been provided from the Dikdasmen by using learning techniques that make it easier for students to understand ISMUBA lessons and in improving the quality of education the school conducts educational supervision which is held objectively.

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