

The Role of Transformation in the Curriculum for Sustainability of Schools

Abdullah Aly^a, Moh. Nurhakim^b, ^aDepartement of Islamic Religius Education in Universitas Muhammadiyah Surakarta, Indonesia, ^bFaculty of Islamic Studies in Universitas Muhammadiyah Malang, Indonesia, Email: ^aaa130@ums.ac.id, ^bnurhakimenator@gmail.com,

This study aims to describe the transformation model of curriculum Al-Islam and Kemuhammadiyah (AIK) in Muhammadiyah schools, especially Muhammadiyah Junior High School, located in Surakarta and Klaten. Moreover, the study purposely was done to describe the AIK curriculum transformation's role in the previously mentioned schools. The focus was directed at two aspects, namely: Graduates Competency Standards (GCS) and Content Standards (CS). Data collected through interviews, observations, and document studies were analysed using interactive qualitative analysis and carried out continuously and thoroughly. This study produced two significant findings. Firstly, the transformation of the AIK curriculum at SMPM 01 in Surakarta and SMPM Plus in Klaten were done by developing two standards, namely: GCS and CS. The development was carried out by introducing and adding GCS and CS components set by the Indonesian government, both by the Ministry of Religion and the Ministry of Education and Culture. Secondly, the transformation of the AIK curriculum played an essential role in improving the quality of Muhammadiyah schools to ensure the sustainability of Muhammadiyah schools in the future.

Key words: *Curriculum Transformation, Al-Islam dan Kemuhammadiyah, Graduates Competency Standards, Content Standards, Sustainability Schools.*

Introduction

From a variety of references found, the term transformation means the process of change that occurs in various aspects of human life, both quantitatively and qualitatively, for example: life, community, institutional and school changes. The experts believe that the phenomenon of transformation that takes place in various aspects of life in the world is a necessity (Fiels, 2013).

Furthermore, education experts often put education as a transformation. Ahmed (2010), for example, always associates the term "transformation" with the term "education." For him, education is one of the strategic means to transform the knowledge, attitudes, and behaviour of a person or group of people who live in a society and or country. At a broader level, education can play an essential role in changing society and even the country. In this case, the term transformation is further understood as a change of educational component, either one component or whole, in order to achieve the learning objectives (Arifin, 2011).

The issue of educational transformation in several countries around the world has become an exciting topic for educational researchers. Among the issues of educational transformation that have been studied in depth by researchers so far is the research that has been done by: Maimon (2012) in the United States; Ospennikova et al. (2015) in Russia; Durrania and Halaib (2017) in Pakistan; and Reddy (2018) in South Africa. These four studies link education transformation with issues of information, knowledge, and wisdom; technology and robot; gender justice, conflict and social cohesion; and issues of gender awareness and ethnic, cultural, linguistic and religious diversity. An essential finding of the four studies is that the transformation of education plays an important role and contributes to the development of four things, namely: (1) the awareness of students in terms of information, knowledge and wisdom; (2) knowledge and skills of students in terms of technology and robots; (3) knowledge and skills of students in terms of gender justice, conflict resolution and social cohesion; and (4) students' awareness about gender and ethnic, cultural, linguistic and religious diversity.

Furthermore, more specific research has been done by: Parashara and Parasharb (2012) in India; Arduinia (2013) in Italy; as well as by Fomunyam and Teferra (2017) in South Africa. These three studies focused on curriculum transformation in India, Italy and South Africa. Research in India yields significant findings that curriculum transformation plays a role and contributes to the development of research engineering among students. Meanwhile, research in Italy produced findings that curriculum transformation played a role and contributed to the sustainability of education at the tertiary level. Finally, research in South Africa found an essential point that curriculum transformation was instrumental in decolonisation efforts carried out by educational experts in various universities there.

In Indonesia itself, the discourse and practice of Islamic education transformation have been introduced by the researchers. Some of these studies, for example, have been carried out by Zulmuqim, Mohammad Ali and Hasbiyallah. Zulmuqim's research took the case of the transformation of Islamic education in Minangkabau, Padang, West Sumatera, Indonesia. Historically this study provides data that three educational leaders have conducted, the first transformation of Islamic education in Indonesia, namely: Abdul Karim Amrullah, Abdullah Ahmad and Rahmah El-Yunusiyah in the 20th century AD. The transformation of education carried out by Abdul Karim Amrullah is in the form of a change in the status of the Surau Besi

Bridge to the Sumatra Thawalib Islamic School. While Abdullah Ahmad turned HIS Adabiyah into Adabiyah School with a modern system; Rahmah El-Yunusiyah transformed the opportunity for women who did not have the rights to go to school, to become Muslim women who were entitled to study at school. On this basis, he subsequently established a school for Muslim women (Zulmuqim, 2015; Hojati et al., 2014).

Mohammad Ali's study (Ali, 2017) has found that the discourse of educational transformation, that has been carried out by Islamic education experts, has played a role and contributed to the development of the freedom and independence of students during the rapidly growing competition culture in the world in the last decade. On the other hand, the practice of transforming Islamic education in Islamic boarding school *pesantren*, Hasbiyallah (2017) has concluded that the transformation of education has been carried out by managers of Islamic education in several *pesantren* by Nahdhatul Ulama. An essential finding of the study is that the transformation of Islamic education in Indonesia has a vital role in the development of moderate Islamic understanding and middle ground among students.

Meanwhile, research focusing on the transformation of the curriculum in Islamic Education subjects has been carried out by Husniyatus Salamah Zainiyati and Nurwanto. Zainiyati's research (Zainiyati, 2016) focuses on the role of the Islamic education curriculum and the role of teachers in understanding and cultivating tolerant values to learners. This study yields essential findings that Islamic schools in Indonesia have a vital role in understanding tolerant Islam and at the same time cultivating tolerant values to reject radical Islamic ideology. Besides, this study also concluded that teachers in Islamic schools have an essential role in imbedding character values in students. On the other hand, Nurwanto's research focused his study on the curriculum of Islamic Religion Education with an emphasis on Al-Islam and Kemuhammadiyah textbooks in Muhammadiyah schools in Yogyakarta, mainly in high schools. This study produced significant findings that although mainly the contents of official textbooks emphasised gender justice, in some cases, it also promoted gender inequality and prejudice (Nurwanto, 2013; Tavakkol & Fahim Devin, 2017 ; Kozhabergenova et al, 2018).

The studies' results show that the opportunities for researchers to develop and continue the research is still widely open. In this case, this advanced research focused its study on the issue of the transformation of the Al-Islam and Kemuhammadiyah (AIK) curriculum at the first level of Muhammadiyah schools. What is meant by the AIK curriculum is the Islamic religious education curriculum established by the Dikdasmen Council of PP Muhammadiyah, which is described based on the Minister of Religion Decree No. 211 of 2011 and combined with Kemuhammadiyah subjects which are characteristic of Muhammadiyah schools. The issue of AIK curriculum transformation was chosen for two reasons. Firstly, the transformation of education in Muhammadiyah schools has been carried out by several school principals both at the elementary school level and at the secondary school level. Secondly, the transformation of

the AIK curriculum has been carried out by several principals in Muhammadiyah schools. For example, curriculum transformation in Muhammadiyah Junior High School (SMPM) 01 in Surakarta and Muhammadiyah Junior High School (SMPM) Plus in Klaten.

Furthermore, the AIK curriculum transformation research in these two Muhammadiyah schools studied two aspects in-depth. Firstly, the AIK curriculum transformation model in two schools focusing on the development of Graduate Competency Standards (GCS) and Content Standards (CS). Secondly, the role of the transformation of the AIK curriculum in school sustainability in the future. The definition of GCS is a description of the attitudes, knowledge and skills dreamed of by every student who has completed a certain level of education (Minister of Education Regulation number 20 years 2016). Meanwhile, CS means the material scope and competence level criteria to achieve skillful graduates at an individual level and type of education (the Minister of Education and Culture Regulation Number 21 years 2016). In this study, what is meant by GCS and CS is only limited to the GCS and CS curriculum. The reason is that the two standards are two critical elements in the AIK curriculum transformation.

Methods

The sample population that was examined in this study was the middle-level Muhammadiyah secondary school, namely: Muhammadiyah Junior High School (SMPM 01) in Surakarta and Muhammadiyah Junior High School (SMPM Plus) in Klaten. The data sample period studied was two semesters, namely: odd and even semester in the 2017/2018 academic year. This period was chosen because technically, in this period, the data needed in the study was available adequately. Besides, the two schools studied guaranteed the availability of data needed in this study, especially data related to the transformation of the Al-Islam and Kemuhammadiyah curriculum.

This research was conducted with a qualitative research approach because it placed more emphasis on the social processes that occurred at SMPM 01 in Surakarta and SMPM Plus in Klaten, especially the processes related to the transformation program of Al-Islam and Kemuhammadiyah curriculum in the two schools. Because of the focus on the process, this research was also natural and inductive.

According to Bogdan and Biklen (1992), this qualitative research had five unique characteristics, namely: (a) naturalistic; (b) descriptive; (c) attention to process; (d) inductive; and (e) attention to meaning (Kılıçoğlu, 2018). The model used was a ground case study that was carried out on a unified system, in the form of: programs; activities; events; or groups of individuals bound by a particular place, time or bond. What was meant by case studies was the study of the transformation programs of the Al-Islam curriculum and Kemuhammadiyah at SMPM 01 in Surakarta and at SMPM Plus in Klaten.

The data collection methods used were interviews, observations and document studies. The interviews were conducted with: Principals and Deputy Principals in Al-Islam and Kemuhammadiyah; Al-Islam and Kemuhammadiyah teachers; and students at SMPM 1 in Surakarta and at SMPM Plus in Klaten. The data obtained was: the Al-Islam and Kemuhammadiyah curriculum transformation background; the Al-Islam and Kemuhammadiyah curriculum transformation model, GCS and CS development; and the obstacles in its implementation.

The method of observation carried out in this study was direct observation of the sources of information, namely through data and also activities regarding Al-Islam and Kemuhammadiyah at SMPM 01 in Surakarta and SMPM Plus in Klaten. Observations were made by observing directly when the Al-Islam and Kemuhammadiyah teachers carried out the learning process and also made through observations of students during learning Al-Islam and Kemuhammadiyah. The document study method was a research method for obtaining document data in the form of GCS and CS in the transformation of the Al-Islam curriculum and Kemuhammadiyah at SMPM 01 in Surakarta and SMPM Plus in Klaten including the applied curriculum components.

The collected data were analysed with qualitative analysis interactively and carried out continuously as well as thoroughly. The analysis was carried out in three stages: (1) data reduction; (2) data display and (3) conclusion drawing. Data reduction referred to the process of selecting, focusing, simplifying, abstraction and transforming raw data obtained in the field. Display data was a structured collection of information that allowed the description of conclusions and action-taking. Conclusion verification was a brief conclusion that emerged from the data that was tested for its surety, validity and strength. Then in concluding the deductive method of theory was used for analysing the data. Finally the data was discussed with the theory.

Results and Discussion

Transformation Model of GCS for AIK Curriculum in Two Schools

SMPM 01 in Surakarta determined that GCS for the AIK curriculum was transformed by two government regulations. Firstly, the Decree of the Minister of Religion of the Republic of Indonesia Number 211, in 2011 concerning the National Standard for Islamic Religious Education, was used as a basis for transforming GCS for the AIK curriculum. Secondly, the Minister of Education and Culture Regulation (*Permendikbud*) numbers 20, 21, 22, 23 in 2016 and based on core competencies and necessary competencies regulated in *Permendikbud* number 24 in 2016 were used as the basis for transforming GCS of AIK curriculum.

Based on these two regulations, it is stipulated that GCS for regular programs exceed those set by the government. Matrix 1 describes the transformation of the AIK curriculum for class VII, VIII, and IX at SMPM 01 in Surakarta. Especially for specific classes in class IX, the existing GCS is added with the ability to memorise the Koran. In this case, it is expected that grade IX students, when they graduate, can memorise one Juz of the Koran, namely Juz 30, 15 hadith, 14 prayers daily, and all material from class VII to class IX. Thus, there is a difference in GCS between regular classes and special program classes. If the regular class only has 1 Juz Koran memorisation standard, then the particular class has 4 Juz graduate standards to memorise the Koran. Juz 30 is considered to have been mastered by particular class students, Juz 29 for class VII, Juz 28 for class VIII and Juz 27 for class IX.

Table 1: The Transformation of the AIK curriculum at SMPM 01 in Surakarta.

Classes	Transformation of GCS	Notes
VII	Adding eight competencies, namely: prayer, reading the Koran, memorising Juz 30 as many as 23 letters, memorising hadith about filial piety, praying together, studying, brotherhood, and hypocritical characteristics.	-
	Adding dhikr and prayer after obligatory Prayers and memorisation seven types of daily prayers.	Praying before and after: meals; sleeping and waking up; going to the toilet; moving in and out of the mosque; and when it rains.
	Adding ablution and tayammum as well as call to prayer for male students and selected verses for female students.	-
VIII	Adding five types of GCS, namely: prayer, calculating zakat, memorising Juz 30 as many as 31 letters, memorising hadith about fasting, Sadaqah, charity, leaders, and studying; and seven types of prayer daily prayers.	Praying when out of the house going for the majlis; after the call to prayer; on a vehicle visiting sick people; when wearing clothes; and when in reflection.
IX	Adding six types of GCS, namely: prayer, counting zakat, memorising Juz 30 as many as 37 letters, five types of hadith memoriation, namely: two cases of salvation, the reward of unbroken charity, brotherhood, and honesty; manasik hajj, and funeral prayer.	-

Source: Processed from interviews and document review.



Based on Table 1, it can be said that SMPM 01 in Surakarta 01 has transformed the AIK curriculum by introducing and adding new contents related to the AIK curriculum, that has been established by the government of the Ministry of Religion and the Ministry of Education and Culture of the Republic of Indonesia. This introduction and addition are carried out on the GCS component. In terms of this GCS, SMPM 01 in Surakarta has made policies related to the transformation of the AIK curriculum by introducing and adding nine types of GCS. The nine types of GCS are: (1) the ability of students to pray according to the reading set by the Tarjih Muhammadiyah Assembly; (2) memorise all letters in Juz 30; (3) memorise 15 traditions; (4) memorise dhikr and do'a after prayers; (5) memorising 15 prayers daily; (6) ablution and tayammum; (7) adhan for men and (8) memorising selected verses for women; and (9) funeral prayer. Nine types of CGS could not be found in either the Ministry of Religion nor the Ministry of Education and Culture of the Republic of Indonesia.

On the other hand, SMPM Plus in Klaten followed the steps of SMPM 01 in Surakarta in carrying out the AIK curriculum transformation based on the GCS in the Minister of Religion Decree (KMA) number 211 in 2011, concerning National Standards for Islamic Education, Regulation of the Minister of Education and Culture (*Permendikbud*) of the Republic of Indonesia number 20, 21, 22, 23 in 2016. The GCS transformation that was conducted by SMPM Plus in Klaten focused on six subjects, namely: Al-Qur'an, Hadith, Akidah, Worship, Morals, and Islamic Cultural History (SKI); which were studied for three years in school. Table 2 describes the AIK curriculum of the GCS transformation model at SMPM Plus in Klaten.

Table 2: Transformation of GCS for AIK Curriculum at SMPM Plus in Klaten

Subjects	Transformation of GCS for AIK Curriculum
Al-Qur'an	Paying attention to students' ability to read the Koran fluently, according to Tajweed. Paying attention to students' ability to write one or two verses of the Koran. Listening to students' ability to memorise the Koran Juz 30. Paying attention to students' ability to interpret several verses of the Koran.
Hadith	Paying attention to students' ability to read al-hadith about commendable behaviour. Paying attention to students' writing hadith about commendable behaviour. Listening to students' ability to memorise al-hadith about commendable behaviour. Paying attention to students' interpreting the hadith about commendable behaviour.
Akidah	Watching the students' ability to understand faith in the book of the Koran.
Islamic Morals	Watching students practice good behaviour. Watching students show patriotism. Watching students' ability to avoid anarchic actions.
Worship	Watching students' ability to understand and practice the provisions of prayer and ablution worship.
Islamic Cultural History	Paying attention to students' comprehensive understanding of Prophet Muhammad's mission during the Mecca and Madina event.

Source: Processed from interviews and document review.

The transformation of GCS curriculum AIK above is then placed sequentially in AIK class VII, class VIII and class IX. The transformation of GCS for AIK curriculum for class VII consists of: (1) able to memorise at least 2 Juz, namely Juz 30 and 29; (2) able to memorise 30 traditions with the core content of hadiths and their corresponding marriages; (3) do not leave the obligatory prayers and perform prayers on time; and (4) getting used to preaching in the school and community environment. Furthermore, the transformation of the AIK curriculum for GCS for class IX is in the form of: (1) able to memorise at least 3 Juz, namely Juz 30, 29, and 1; (2) able to memorise 30 traditions with the core content of hadiths and their corresponding marriages; (3) worship according to guidance; and (4) getting used to preaching in the school and community environment.

Transformation Model of CS for AIK Curriculum in Two Schools

The content standard (CS) of the AIK curriculum established by SMPM 01 Surakarta is recognised to have been developed from the two government regulations. Firstly, Minister of



Religion Decree (KMA) Number 211 of 2011 concerning National Standards for Islamic Education. Second, Minister of Education and Culture Regulation (Permendikbud) number 20, 21, 22, 23 of 2016 and based on core competencies and necessary competencies regulated in *Permendikbud* number 24 of 2016. In other words, the transformation model of the AIK curriculum at SMPM 01 in Surakarta was done by developing GCS, which has been determined by the two government regulations and was taken as a consequence of the above AIK curriculum of GCS transformation model. Table 3 describes the transformation model of the AIK curriculum at SMPM 01 in Surakarta, both for class VII, VIII and IX.

Table 3: Transformation of CS for AIK curriculum at SMPM 01 Surakarta

Classes	Transformation of CS for AIK Curriculum	Notes
VII	Ablution, tayammum, prayer, adhan and iqama. The CS above is the development of CS, which has been established by the government.	Following what was stipulated by the tarjih PP Muhammadiyah assembly.
	Selected Hadiths.	Hadiths about filial piety, prayers in congregation, studying, brotherhood and the characteristics of hypocrites.
	Selected verses: Q.S. Al-Baqarah verse 255, Q.S. Al-Baqarah verses 284-286; Q.S. Ali Imran verse 26-27; Q.S. Al-Mukminun verses 1-11; and Q.S. Al-Ahzab verse 59 and Q.S. An-Nur verse 31.	Ayat Kursi, Allah's Praise to the Believers and their Prayers, Evidence of the Power of Allah SWT, Victory of the Believers, Closing the nakedness for women.
VIII	Additional readings and prayer practices are ranging from takbiratul ihram to greetings; calculate zakat; memorizing 31 letters from Juz 30.	Following what was stipulated by the tarjih PP Muhammadiyah assembly.
	Additional memorization of selected traditions.	Hadith about fasting, Sadaqah, charity, leaders and virtue of knowledge.
	Additional memorization of daily prayers.	Prayers when going out of the house, for the assembly; after the call to prayer; riding in a vehicle to visit parents; wearing clothes, riding in a vehicle to visit sick people; when wearing clothes; and when in reflection.
IX	Additional reading and practice of prayer, memorising 37 letters from Juz 30, manasik hajj and funeral prayer.	Following what was stipulated by the tarjih PP Muhammadiyah assembly.
	Additional memorisation of selected traditions.	Hadith about two things that save humanity, the reward of unbroken charity, brotherhood, honesty, and angels flapping their wings are divided for the claimants of science.

Source: Processed from interviews and document review.

Based on Table 3, it can be stated that the 01st Junior High School of Surakarta carried out an AIK curriculum transformation that focused on the aspect of CS by adding material on Islamic Religion, which was established by the Indonesian government regulations. The addition of the material is then placed in four subjects, namely: Al-Qur'an, Hadith, Morals, and Fiqh. While two other subjects, namely: Akidah and the history of Islamic culture (SKI), has no additional material at all.

For the Qur'anic subjects, there is additional material in the form of selected verses such as Q.S. Al-Baqarah: 255 ('āyat al-kursī), Q.S. Al-Baqarah: 284-286 (Praise of Allah to their Believers and their Prayers), Q.S. Ali Imran: 26-27 (Proof of the Power of Allah SWT), Q.S. Al-Mukminun: 1-11 (Victory of the Believers), Q.S. Al-Ahzab: 59 and Q.S. An-Nur: 31 about (Closing the nakedness for women). Meanwhile, for Hadith subjects, there is additional material in the form of selected traditions such as devoted hadith to parents; pray together; studying; brotherhood; hypocritical characteristics; fasting; alms; charity; leader; studying the same as fighting in the way of God; two things that save people; unbroken reward of charity; brotherhood; honesty; and angels flap their wings for the claimants of knowledge.

Furthermore, for moral subjects there is the addition of material in the form of choice prayers such as: prayer outside the house; cover majlis; after the call to prayer; riding in a vehicle; while visiting sick people; when wearing clothes; mirrored; before and after meals; before and when waking up; entering the restroom; exiting the restroom; to enter and exit the mosque; and when it rains. In Fiqh, additional material in the form of ablution and prayer, prayer with reading and practice ranging from takbiratul ihram to greetings under the Muhammadiyah Council of Tarjih; as well as the procedure for the funeral prayer.

On the other hand, the SMPM Plus Klaten transformation of the AIK curriculum is carried out by adding Islamic Religious Education materials that have been established by government regulations, both the Indonesian Ministry of Religion and the Indonesian Ministry of Education and Culture. The addition of the material is placed in the subjects of the Qur'an and Hadith, Aqeedah, Worship, Morals, and the history of Islamic culture (SKI). This model of AIK curriculum transformation is the same as the AIK curriculum transformation model adopted by the SMPM 01 in Surakarta. Table 4 shows the AIK curriculum of the CS transformation model at SMPM Plus in Klaten.

Table 4: Transformation of CS for AIK Curriculum at SMPM Plus in Klaten

Classes	Transformation of CS for AIK Curriculum	Notes
VII	The Qur'an about believers, infidels and hypocrites (Q.S. Al Baqarah: 1-20.	The subject of the Qur'an.
	Hadith about a. Islam, Faith, and Ihsan; b. Replies For the charity of believers and pagans; c. Characteristics of hypocrites.	Hadith Subjects.
	Faith about the religion of Islam and faith in God.	Aqeedah Subject.
	Morals about the noble character (<i>siddīq, amānah, tablīgh, and fathānah</i>), and despicable morals.	Moral Subjects.
	Worship about thaharah, obligatory prayer, and congregational prayer.	Worship Subject.
	History of Islamic culture about the Pre-Islamic Arab Society, the History of the Prophet Muhammad until he was appointed as an Apostle, the Da'wah of the Prophet Muhammad.	SKI Subject.
VIII	The Qur'an about Jews in Q.S. Al-Baqarah: 83-101.	The subject of the Qur'an
	Hadith about faith.	Hadith Subjects
	Aqeedah about faith in the book of God.	Aqeedah Subject
	Morals about praised nature (endeavor and tawakal) and despicable nature (<i>anāniah, namīmah, ghībah, ghaḍab, and ḥasad</i>).	Moral Subjects
	Worship about fasting and buying and selling.	Worship Subject
	History of the <i>khlulafāur Rāsyidīn</i> .	SKI Subject
IX	Al-Qur'an about Q.S. At-Tin: 1-8, Q.S. Al-Alaq: 1-19, Q.S. Al-Baqarah: 153-157, Q.S. Al-Baqarah: 172-176, Q.S. Al-Baqarah: 183-86.	Subject of the Qur'an
	Hadith about the law of Ramadan fasting.	Hadith Subjects
	The faith of believing in the Day of Judgment.	Aqeedah Subject
	Morals about a. laudable morals: qana'ah, tasamuh, and husnudzon; b. adab to fellow beings.	Moral Subjects
	Worship about qurban and aqiqah, hajj and umrah, caring for bodies.	Worship Subject
	History of the development of Islam in the archipelago	SKI Subject

Source: Processed from interviews and document review.

Table 4 shows that the addition of Islamic Religious Education material as a form of AIK curriculum transformation at SMPM Plus in Klaten is placed in six subjects, namely: the Qur'an, Hadith, Aqeedah, Morals, Worship, and SKI. Besides, the transformation of the AIK curriculum was also carried out employing four materials for class VII, namely: memorization Juz 30 and 29, memorizing 30 hadiths, performing congregational prayers, and willingness to preach in the surrounding community. As for the addition of AIK curriculum VIII class is done by adding four materials, namely: memorization Juz 30, 29, and 1; memorizing 30 hadiths; Islamic rules in fasting and buying and selling; as well as preaching in the school and community environment. Furthermore, the addition of the AIK class IX curriculum was done by adding four materials, namely: memorisation Juz 30, 29 and 1; memorising 30 hadiths; worship guidance; and da'wah in the school and community.

The Role of AIK Curriculum Transformation in Two Schools

Based on the description of the GCS and CS for AIK curriculum transformation models in the two schools above, it can be stated that the transformation of the AIK curriculum at SMPM 01 in Surakarta and SMPM Plus in Klaten has a significant role in ensuring the sustainability of both schools in the future. According to the information from the two schools, the transformation of the AIK curriculum played a role in three things. Firstly, it was able to improve the quality of Muhammadiyah education so that it fulfilled eight national education standards, especially the Competency Standards for Graduates and Content Standards. Secondly, with the transformation of the AIK curriculum, both schools gain the trust of people with middle and upper socio-economic status so that they send their children to the schools that pay attention to community education needs. Thirdly, the transformation plays a role and contributes to improving the quality of education so that both schools are believed to be gradually aligned with the quality of education in developed countries.

The role of the transformation of the AIK curriculum in these two schools turned out to confirm the role of curriculum transformation found by researchers in various countries. Research conducted by Ashish Kumar Parashara and Rinku Parasharb in India in 2012, for example, produced significant findings that curriculum transformation played a role and contributed to the development of research engineering among students. A similar study was carried out by Giovanni Arduinia in Italy in 2013, resulting in findings that curriculum transformation plays a role and contributes to the sustainability of education in the higher education level. The research carried out by Kehdinga of George Fomunyam & Damtew Teferra in South Africa in 2017 resulted in significant findings that curriculum transformation played an essential role in the decolonization efforts carried out by educational experts in various universities there.

Researchers in Indonesia also found the role of curriculum transformation in the development of graduate quality. One of them is the research conducted by Husniyatuz Salamah Zainiyati.

This study concludes that the transformation of the Islamic Education curriculum in Islamic schools in Indonesia has an essential role in understanding tolerant Islam and at the same time in cultivating tolerant values to reject radical Islam. Besides, this study also concluded that teachers in Islamic schools have an essential role in imbedding character values in students. On the other hand, Nurwanto's research focused his study on the curriculum of Islamic Religion Education with an emphasis on Al-Islam and Kemuhammadiyah textbooks in Muhammadiyah schools in Yogyakarta, mainly in senior high schools. This study produced significant findings that, although mainly the contents of official textbooks emphasised gender justice, in some cases, it also promoted gender inequality and prejudice. Explanation of the social role of men in the entire Muslim history tends to get broad exposure, while the social role of women lacks attention. On the other hand, some textbooks also explain the importance of democratic attitudes for Muslims within the framework of social relations.

The results of research both in various countries in the world and in Indonesia related to curriculum transformation, turned out to be mutually reinforcing. The point is that curriculum transformation that is done with an applicable design turns out to have a significant contribution and role for schools and colleges. There are at least 5 forms of curriculum transformation in improving the quality of graduates, namely: (1) development of research engineering among students; (2) sustainability of education at the tertiary level; (3) decolonization efforts in a colonized country, (4) understanding of tolerant Islam and the imbedding of tolerant values to reject radical Islam; and (5) strengthening understanding of gender justice.

As well as the five forms of the role of curriculum transformation noted above, this study can add one more. This study resulted in the finding that the transformation of the AIK curriculum in two schools turned out to play an essential role in improving the quality of Muhammadiyah schools expected by the user community. Furthermore, improving the quality of Muhammadiyah schools has a positive impact on increasing the public interest in sending their children to Muhammadiyah schools. Which in turn has a positive impact on the sustainability of Muhammadiyah schools in the future.

Conclusion

This study produced two main conclusions. Firstly, the transformation of the AIK curriculum at SMPM 01 in Surakarta and SMPM Plus in Klaten was done by developing two standards, namely: Graduates Competency Standards (GCS) and Content Standards (CS). The transformation of GCS for the AIK curriculum in two schools was carried out by introducing and adding types of GCS, which were not found in the GCS of Islamic Education in the two regulations of the Indonesian government, both the Ministry of Religion and the Ministry of Education and Culture. Meanwhile, the transformation of the AIK curriculum in two schools is done by introducing and adding new materials. For SMPM 01 in Surakarta, the new material



is placed in four subjects, namely: Al-Qur'an, Hadith, Morals, and Fiqh. As for SMPM Plus in Klaten, the new material is added into six subjects, namely: Al-Qur'an, Hadith, Akidah, Akhlak, Fiqh, and the history of Islamic culture/SKI.

Secondly, the transformation of the AIK curriculum in two schools contributes and plays an essential role in improving the quality of Muhammadiyah education so that it meets eight national education standards, especially the Competency Standards for Graduates and Content Standards. Another conclusion is that the transformation of the AIK curriculum in both schools plays a role in increasing the trust of the people with middle and upper socio-economic status and encourages them to send their children to schools that pay attention to community education needs. Furthermore, the transformation of the AIK curriculum in two schools plays a role and contributes in improving the quality of education so that it is believed both schools will gradually align with the quality of education in developed countries. This second conclusion confirms the findings of researchers examining curriculum transformation in various countries in the world and Indonesia.

Finally, the transformation of the AIK curriculum conducted by Muhammadiyah schools needs to be continued by future researchers. The reason is that this research it was limited to two standards, namely: Competency Standards for Graduates and Content Standards. Also, this study was limited to Muhammadiyah schools at the junior high school level. Therefore, it is recommended to researchers that future research will be focused on the AIK curriculum for process standards and evaluation standards, within the context of secondary senior high schools among Muhammadiyah schools.



REFERENCES

- Ahmed, M. (2010). Education as Transformation—Education for transformation. *Development*, 53(4), 511-517.
- Ali, M. (2012). *Menyemai Sekolah Bertaraf Internasional Refleksi Modal Sosial dan Modal Budaya*. Yogyakarta: Suara Muhammadiyah.
- Ali, M. (2017). The Discourse of Transformative-Critical Pedagogy Among Modernist Muslims. *Iseedu: Journal of Islamic Educational Thoughts and Practices*, 1(1), 1-22.
- Arduini, G. (2014). The Relationship between Comprehensive School, the Principle of Educational Continuity and the Research on Vertical Curriculum. *Procedia-Social and Behavioural Sciences*, 116, 2164-2168.
- Bogdan, Robert. C., & Sari Knopp Biklen. (1992). *Qualitative Research for Education (Second Edition); An Introduction to Theory and Methods*. United States of America: Allyn and Bacon.
- Darwis, H. (2016). Pendidikan Islam Memajukan Umat dan Memperkuat Kesadaran Bela Negara. dalam M. Hamdar Arraiyah dan Jejen Musfah (Ed.), *Fenomena Tahfiz dan Implementasinya di Sekolah*, Jakarta: Kencana.
- Denzin, N. K., & Lincoln, Y. S. (2002). *The qualitative inquiry reader*. Sage.
- Durrani, N., & Halai, A. (2018). Dynamics of gender justice, conflict and social cohesion: Analysing educational reforms in Pakistan. *International Journal of Educational Development*, 61, 27-39.
- Fiels, K. M. 2013 (). *Defining Transformation*. *American Library Magazine*, 44(5), 6-7.
- Fomunyan, K. G., & Teferra, D. (2017). Curriculum responsiveness within the context of decolonisation in South African higher education. *Perspectives in Education*, 35(2), 196-207.
- Hasbiyallah, H., Sulhan, M., & Khoiruddin, H. (2017). Transformation of the Education of Moderate Muslim Society: A Thought Study of Nahdlatul Ulama. *Jurnal Pendidikan Islam*, 6(1), 25-50.
- Hidayat, S., & Wardan, A. S. (2013). *Pengembangan kurikulum baru*. Remaja Rosdakarya.



- Hojati, M., Rezaei, F., & Iravani, M. R. (2014). Study the Effects of Teaching Cognitive and Metacognitive Strategies on Enhancement of the Academic Performance of Sama Vocational Schools Probation Students of Najaf Abad Branches in School Year 2013-2014. *UCT Journal of Management and Accounting Studies*, 2(2), 41-45.
- Keputusan Menteri Agama nomer 211 tahun 2011 tentang Standart Nasional Pendidikan Agama di Sekolah bab II Pedoman Pengembangan Standar Kompetensi Lulusan Pendidikan Agama Islam bagian Latar Belakang.
- Kılıçoğlu, A. (2018). Qualitative research for educational science researchers: A review of an introduction to qualitative research. *The Qualitative Report*, 23(4), 949-951.
- Maimon, E. P. (2012). Information, Knowledge, and Wisdom: Transforming Education. *Procedia-Social and Behavioural Sciences*, 55, 94-99.
- Majelis, D. (2015). Laporan Pelaksanaan Program dan Kegiatan Majelis Pendidikan Dasar dan Menengah Pimpinan Pusat Muhammadiyah Periode 2010-2015. hlm. 197-211, dalam Pimpinan Pusat Muhammadiyah, 2015. Laporan Majelis Pimpinan Pusat Muhammadiyah Periode 2010-2015, disampaikan pada Muktamar Muhammadiyah ke-47, Makassar 18-22 Syawal 1436 H/3-7 Agustus 2015.
- Muhammadiyah, M. D., & LPI, P. (2010). *Abad Muhammadiyah, Gagasan Pembaharuan Sosial Keagamaan*. Jakarta: Kompas.
- Nomor, P. P. R. I. (87). *Tahun 2017 Tentang Penguatan Pendidikan Karakter*. Jakarta: Kemdikbud.
- Nurwanto, N. (2013). The portrait of gender justice and injustice in the Islamic teaching textbook and Muhammadiyah teachers' responses. *Indonesian Journal of Islam and Muslim Societies*, 3(1), 149-173.
- Ospennikova, E., Ershov, M., & Iljin, I. (2015). Educational robotics as an inovative educational technology. *Procedia-Social and Behavioural Sciences*, 214, 18-26.
- Parashar, A. K., & Parashar, R. (2012). Innovations and curriculum development for engineering education and research in India. *Procedia-Social and Behavioural Sciences*, 56, 685-690.
- Pendidikan Dasar dan Menengah Pimpinan Pusat Muhammadiyah, Bab III Standart Isi, hlm. 12-35.
- Penyusun, T. (2013). *Peraturan Menteri Pendidikan dan Kebudayaan Nomor 65 Tahun 2013 Standar Proses Pendidikan Dasar dan Menengah*. Jakarta: Kemdikbud.



- Penyusun, T. Al Islam dan Kemuhammadiyah untuk SMP/MTs Muhammadiyah, (Surakarta: Majelis Pendidikan Dasar dan Menengah Pimpinan Daerah Muhammadiyah Kota Surakarta, tanpa tahun), tanpa halaman.
- PP RI No. 19 Tahun 2005 tentang Standar Nasional Pendidikan.
- Reddy, S. (2018). Diversifying the Higher-Education Curriculum: Queering the Design and Pedagogy. *Journal of Feminist Studies in Religion*, 34(1), 161-169.
- Republika.co.id, Tren Menghafal al Qur'an Makin Berkembang, dalam https://www.google.co.id/amp/m.republika.co.id/amp_version/mtaab3 diunggah pada 23 Januari 2018, diakses pada 23 Januari 2018 pukul 21.45 WIB.
- Tavakkol, M., & Devin, H. F. (2017). Structural Equation Modeling of Transformational Leadership Style and Organizational Effectiveness whit Mediating Role of Organizational Commitment in the General Directorate of Youth and Sports of North Khorasan Province. *Journal of Social Sciences and Humanities Research*, 5(02), 28-32.
- Yusuf, M. Y. (2005). *Ensiklopedi Muhammadiyah*. RajaGrafindo Persada.
- Zainal, A. (2011). *Konsep dan Model Pengembangan Kurikulum*. Bandung: PT, Remaja Rosdakarya.
- Kozhabergenova, G. E., Taubaeva, S., Bulatbayeva, A. A., Kabakova, M. P., & Asanov, N. A. (2018). The Stewardship of School Counselor Education in Higher Educational Establishments. *Opción*, 34(85-2), 386-414.
- Zainiyati, H. S. (2016). Curriculum, Islamic understanding and radical Islamic movements in Indonesia. *Journal of Indonesian Islam*, 10(2), 285-308.
- Zulmuqim, Z. (2015). Transformation of the Minangkabau Islamic Education: The Study of Educational thought of Abdul Karim Amrullah, Abdullah Ahmad And Rahmah El-Yunusiyah. *Al-Ta lim Journal*, 22(2), 155-164.