
Integration of Multicultural Education in the ISMUBA Curriculum and Its Implementation in Learning

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Abstract: *This study aims to explore the Multicultural education content in the ISMUBA curriculum and its implementation in learning at SMA Muhammadiyah 4 Bandung City. Using a qualitative descriptive method, the research describes conditions in curriculum documents and field observations related to learning. Data were collected through observation, interviews, and documentation, and analyzed using data triangulation by reducing, presenting, and concluding the data. The findings reveal that the ISMUBA curriculum, which is unique to educational institutions under Muhammadiyah, is an integrative-holistic modern Islamic education system developed to meet community needs. Based on decree 98/KEP/I.4/F/2017, the curriculum focuses on instilling faith, piety, and strong Islamic values, rooted in the Qur'an and Hadith. Multicultural education is embedded in the curriculum's structure, process, teachers, and assessments. Implementation at SMA Muhammadiyah 4 involves face-to-face learning, habituation, structured and unstructured independent activities, fostering Islamic character, honesty, care, politeness, and responsibility.*

Keywords:

ISMUBA Curriculum; Learning; Multicultural

Abstrak: Penelitian ini bertujuan untuk mengkaji pendidikan multikultural dalam kurikulum ISMUBA serta penerapannya dalam pembelajaran di SMA Muhammadiyah 4 Kota Bandung. Penelitian ini menggunakan metode deskriptif kualitatif, penelitian ini menggambarkan kondisi dalam dokumen kurikulum dan hasil observasi di lapangan terkait pembelajaran. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, serta dianalisis menggunakan triangulasi data dengan mereduksi, menyajikan, dan menarik kesimpulan. Temuan menunjukkan bahwa kurikulum ISMUBA, yang merupakan kekhasan lembaga pendidikan di bawah naungan Muhammadiyah, adalah sistem pendidikan Islam modern yang integratif-holistik yang dikembangkan untuk memenuhi kebutuhan masyarakat. Berdasarkan SK 98/KEP/I.4/F/2017, kurikulum ini berfokus pada penanaman keimanan, ketakwaan, dan nilai-nilai Islam yang kuat, yang berakar pada Al-Qur'an dan Hadits. Pendidikan multikultural tercermin dalam struktur, proses, tenaga pengajar, dan penilaian dalam kurikulum tersebut. Penerapan di SMA Muhammadiyah 4 mencakup pembelajaran tatap muka, pembiasaan, tugas terstruktur, dan aktivitas mandiri yang tidak terstruktur, yang bertujuan membentuk karakter Islam, kejujuran, kepedulian, kesantunan, dan tanggung jawab.

Kata kunci:

Kurikulum ISMUBA; Multikultural; Pembelajaran

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INTRODUCTION

A serious issue facing Indonesia today is the challenge of multiculturalism and pluralism. Indonesia is a vast, diverse country rich in ethnic groups, cultures, races, religions, and languages (Raihani, 2018). Socio-culturally and geographically, Indonesia spans a wide area, encompassing approximately 17,667 islands of various sizes (Alamsyah et al., 2023). The Indonesian population, as recorded by the Central Statistics Agency (BPS) from the 2022 Census, stands at approximately 275 million (BPS, 2023). Given such a large population, it is natural that Indonesia is one of the world's multicultural nations. The multicultural reality in Indonesia is an undeniable fact, with a rich mix of ethnicities, cultures, languages, religions, genders, races, and social classes. As a country with a substantial population, Indonesia has the potential for significant social strength and a beautiful diversity, provided mutual understanding is upheld (Fatmawati, 2021). However, if not properly maintained and managed, this diversity could also become a trigger for division and conflict (Naim & Sauqi, 2008). To sustain and nurture Indonesia's multiculturalism, multicultural education serves as an effective approach.

According to Banks, multicultural education is an idea, movement, educational reform, and educational process with the primary goal of transforming the structure of educational institutions. This aims to ensure that all students—male and female, students with special needs, and students from diverse racial, ethnic, and cultural groups—have equal opportunities to achieve academic success in school. The main objective of multicultural education is to shift the approach to teaching and learning towards providing equal opportunities for every Child (Arsal, 2019).

Currently, multicultural education plays a crucial role for the Indonesian nation. In addition to strengthening unity and cohesion, multicultural education serves as a medium for instilling attitudes of tolerance, fairness, and respect in students. It is hoped that through multicultural education, Indonesia's diverse and multicultural society can be maintained, reducing conflicts, discriminatory actions, and all forms of hostility (Dewantara et al., 2024).

The implementation of multicultural education within educational institutions can be achieved through curriculum reinforcement (Suri & Chandra, 2021). The curriculum is expected to strengthen students' understanding of the importance of mutual respect among individuals. This respect may be reflected in an appreciation of cultural, ethnic, religious, tribal, racial diversity, as well as differences in economic status, educational background, and socio-cultural contexts (MacPherson, 2018). By instilling multicultural awareness, education strengthens the character and personality of students, enabling them to coexist harmoniously with diverse social groups. The curriculum is a crucial component in the educational process, serving as a reflection of societal ideals, aspirations, demands, and specific needs (Mpuangnan & Ntombela, 2024). By embedding multicultural values, the curriculum fosters an inclusive learning environment that promotes a sense of unity amid diversity, encouraging students to develop as empathetic, tolerant individuals who appreciate and engage constructively with the variety of perspectives they encounter in society. Through this

approach, the curriculum plays a significant role in preparing students to become citizens who contribute positively to a multicultural nation (Barton & Ho, 2020).

Muhammadiyah 4 Senior High School in Bandung City is a formal educational institution under the Muhammadiyah organization that implements the Al-Islam, Kemuhammadiyah, and Arabic Language (ISMUBA) curriculum. The ISMUBA curriculum is a distinctive feature and strength of educational institutions under the Muhammadiyah association, reflecting the organization's dedication to integrating Islamic values, Muhammadiyah principles, and Arabic language skills. This curriculum sets Muhammadiyah schools apart by emphasizing religious and moral education alongside general academic subjects, aiming to foster a well-rounded development in students that aligns with Muhammadiyah's vision and mission.

The Muhammadiyah organization, one of the oldest Islamic organizations in Indonesia, was founded by K.H. Ahmad Dahlan in 1911 CE. Muhammadiyah envisions progressive change and has initiated three reform movements, one of which is in the field of education. This article will examine and analyze one aspect of this reform, specifically the curriculum renewal. The curriculum in focus here is the Al-Islam, Kemuhammadiyah, and Arabic Language curriculum, commonly referred to as ISMUBA. The ISMUBA education curriculum encompasses essential concepts and principles of learning, educational assessment, graduate competency standards, content standards, curriculum structure, and study load. Additionally, in its development, the ISMUBA curriculum takes into account the principles of national unity, national values, and the socio-cultural conditions of local communities (Putra et al., 2023).

Research on the ISMUBA curriculum has been conducted by (Mufti, 2020), who noted that the ISMUBA curriculum implementation has been successful in planning, process, and evaluation. However, a significant obstacle remains: a low teacher work ethic, indicating a lack of motivation or commitment among teachers, which presents a challenge in optimizing the curriculum's effectiveness. Another study by (Mufti & Widodo, 2021) highlighted that the ISMUBA curriculum at SD Muhammadiyah Banguntapan integrates the curricula of the Ministry of Education and Culture, the Ministry of Religious Affairs, and the PP Muhammadiyah Dikdasmen Council, creating a comprehensive and inclusive educational framework.

Based on the background of the issue, the researcher will explore whether the ISMUBA curriculum incorporates elements of multicultural education and how its implementation in the learning process can foster inclusive and tolerant attitudes among students of SMA Muhammadiyah 4 Bandung.

RESEARCH METHOD

The approach used in this study is qualitative with a descriptive method, which involves describing and presenting various conditions found in both curriculum documents and observations in the field regarding matters related to the learning process at SMA Muhammadiyah 4 (Peterson, 2019). Two sources of data are used in this study, namely primary and secondary data. Primary data is obtained by the researcher using three data collection techniques: observation, interviews,

and documentation. Meanwhile, secondary data is gathered through literature review, by collecting references related to the research topic. The data analysis technique employed by the researcher is data triangulation, involving data reduction, data presentation, and drawing conclusions (Richards & Hemphill, 2018).

RESEARCH RESULTS AND DISCUSSION

Multicultural Education Content in the Al-Islam, Muhammadiyah and Arabic Language Curriculum (ISMUBA)

The ISMUBA Curriculum (Al-Islam, Kemuhammadiyah, and Arabic) is a distinctive feature and advantage for educational institutions under the Muhammadiyah organization. The ISMUBA curriculum is established and implemented by the Muhammadiyah Elementary Education Council through Decree Number 98/KEP/I.4/F/2017 (Hidayat et al., 2022). This curriculum is designed to address societal needs by creating a modern, integrative-holistic Islamic education system, where public schools incorporate Islamic religious sciences, and madrasas integrate general sciences. The following are elements of multicultural education present in the ISMUBA curriculum:

Principles of Preparation and Management

The ISMUBA curriculum is structured around the following principles: 1) Strengthening faith, piety, and noble character; 2) Future competency needs; 3) Enhancing potential, intelligence, and interests aligned with students' developmental stages and abilities; 4) Diversity of regional and environmental potential and characteristics; 5) Regional and national development demands; 6) Workforce requirements; 7) Advancements in science, technology, and the arts; 8) Religion; 9) Global development dynamics; 10) National unity and values; 11) Local socio-cultural conditions; 12) Gender equality; and 13) Characteristics of the educational institution.

In its management aspect, the Al-Islam, Kemuhammadiyah, and Arabic Language (ISMUBA) Curriculum is developed based on the Content Standards and Graduate Competency Standards, as well as the curriculum guidelines set by BSNP and the Guidelines of the Primary and Secondary Education Council of Muhammadiyah's Central Leadership. This curriculum development aligns with curriculum development principles for each subject area, which include: 1) Centering on the potential, development, needs, and interests of students and their environment; 2) Diversity and integration; 3) Responsiveness to the advancement of science, technology, and the arts; 4) Relevance to life's needs; 5) Comprehensive and continuous learning; lifelong learning; and 6) A balance between national and regional interests.

From the perspective of its design and management principles, the ISMUBA curriculum is crafted to cultivate a generation with a faithful and devout character, upholding mutual respect and openness toward all groups without distinction of religion, race, ethnicity, or religious beliefs. This inclusive approach aims to strengthen unity, cohesion, and national integrity among students.

ISMUBA Graduate Competency Standards

In terms of Graduate Competency Standards, the ISMUBA curriculum has three main dimensions, namely the dimensions of attitude, knowledge, and skills.

Attitude Dimension

The ISMUBA curriculum aims to instill behaviors that reflect key values, such as: 1) faith and devotion to Allah, with a committed and consistent adherence to Islamic beliefs, guided by the Qur'an and Hadith as life references, and dedicated to sharing these values; 2) noble character, showing honesty, empathy, and respect in daily interactions; 3) responsibility, steadfastness, and a forward-thinking mindset; 4) being a lifelong learner, critically reflective in gaining lessons from life; 5) physical and mental health aligned with the developmental needs of students within family, school, community, and the surrounding environment, including national, regional, and international contexts.

Knowledge Dimension

1. Possesses factual, conceptual, procedural, metacognitive, and suprarational knowledge at a technical, specific, detailed, and complex level, covering: science, technology, arts, culture, humanities, Islamic studies, Muhammadiyah studies, and Arabic language.
 - a. Factual Knowledge: In-depth, technical, and specific knowledge related to science, technology, arts, culture, humanities, Islamic studies, Muhammadiyah studies, and Arabic language in the context of society, the natural environment, the nation, state, regional, and international arenas.
 - b. Conceptual Knowledge: Understanding of terms, classifications, categories, principles, generalizations, theories, models, and structures used within the specialized, detailed knowledge of science, technology, arts, culture, humanities, Islamic studies, Muhammadiyah studies, and Arabic language in relation to society, the natural environment, the nation, state, regional, and international contexts.
 - c. Procedural Knowledge: Knowledge of how to carry out specific activities, including algorithms, methods, and criteria for selecting appropriate procedures in science, technology, arts, culture, humanities, Islamic studies, Muhammadiyah studies, and Arabic language as they relate to society, the natural environment, the nation, state, regional, and international settings.
 - d. Metacognitive Knowledge: Awareness of personal strengths and weaknesses, and applying this self-awareness in learning complex, detailed, and context-specific knowledge in science, technology, arts, culture, humanities, Islamic studies, Muhammadiyah studies, and Arabic language within societal, national, regional, and international contexts.
 - e. Suprarational Knowledge: Understanding of faith-based knowledge concerning the unseen, applying it in the study of Islamic sciences.
2. Able to connect the knowledge outlined above within personal, family, school, community, natural environment, national, regional, and international contexts.

Skill Dimensions

In this dimension students have the skills to think and act: creative, productive, critical, independent, collaborative, and communicative through diverse approaches; normative, scientific, and other approaches as development from those studied in educational units and other sources independently.

ISMUBA content standards

The content standard serves as a criterion for the scope of material and competency levels required to achieve graduate competencies at specific levels and types of education. The ISMUBA curriculum's content standard is aligned with the substance of national educational goals in the domains of spiritual and social attitudes, knowledge, and skills. Therefore, the characteristics, relevance, sufficiency, breadth, and depth of the material are determined based on the nature of each competency and the process for acquiring it. Each of the three competencies has a distinct acquisition process: Attitude Competency: Formed through activities such as accepting, practicing, appreciating, internalizing, and applying values. Knowledge Competency: Acquired through activities such as knowing, understanding, applying, analyzing, evaluating, and creating. Skills Competency: Developed through activities such as observing, questioning, experimenting, reasoning, presenting, and creating. These structured activities ensure that each competency is acquired comprehensively and appropriately, in line with national education standards.

ISMUBA Process Standards

In the integrative-holistic education system, the existence of ISMUBA is a stand-alone subject, but in the educational process it is integrated into other subjects, and even the entire school or madrasah program. Likewise, general science is also a subject that is inseparable from the values of Islam and Muhammadiyah. In detail, the concept of integrative-holistic ISMUBA education can be formulated in the following aspects:

First: Curriculum content integrates the general knowledge education curriculum with ISMUBA education. Between general knowledge education and ISMUBA education, there is a balanced portion, and each strengthens and complements each other. General knowledge education is based on and enriched with the perspective of Islam and Muhammadiyah contained in ISMUBA education. Similarly, ISMUBA education is enriched with knowledge contained in general subjects. By integrating the entire curriculum in a network of teaching and learning activities, it is hoped that students can understand the essence of knowledge with Islam, and understand and practice the teachings of Islam with a broad foundation of knowledge.

Second: The learning process develops all student potentials; covering intellectual, emotional, social and spiritual intelligence and integrating the entire realm of learning outcomes, namely the cognitive, affective and psychomotor realms in all ISMUBA learning activities. In the learning process, various approaches and methods are used that can develop all the potential of students to produce a comprehensive and

complete ability to form a complete personality, namely students who are faithful and devout and obedient to worship.

Third: Knowledge and deeds, namely developing Islamic religious knowledge through ISMUBA education subjects to be practiced in daily life which is carried out with a learning process that prioritizes the existence of good role models (*uswah hasanah*) for all school residents.

Fourth: Cooperation between schools, parents and the community in the form of shared responsibility in education. Schools/madrasas empower parents and the community to cooperate with schools/madrasas and actively provide encouragement and assistance to their children in learning, while the community participates as a rich and real learning resource and facilitator in learning.

Fifth: School culture, namely the social environment, relationships, behavior patterns, good habits and all school/madrasah regulations are realized within the framework of Islamic teachings and values that underlie all aspects of behavior and regulations that reflect the morals of *karimah*. The physical environment and environmental arrangement patterns are emphasized on the arrangement of cleanliness, order, effectiveness, convenience, health, logic, harmony, and balance and beauty in the framework of education.

ISMUBA Teacher Standards

A teacher is a professional educator with a Muhammadiyah personality whose main duties include educating, teaching, guiding, directing, training, assessing, and evaluating students. The ISMUBA Teacher Standard aims to establish the quality standards for ISMUBA teachers across schools in Indonesia, covering educational qualifications, competencies, licensing or certification, and commitment to Muhammadiyah. There are several requirements that must be met by an ISMUBA teacher, namely: they must have academic qualifications, competencies, a teaching certificate, be in good physical and mental health, and be capable of achieving Muhammadiyah's educational goals. The minimum academic qualification for an ISMUBA teacher is a bachelor's degree (S1) obtained from an accredited university. The required license for ISMUBA teachers is a teaching certificate, which is acquired through ISMUBA competency training.

Assessment Standards

Assessment standards in the ISMUBA curriculum are set with the aim of educators and educational units in planning and implementing assessments of student learning outcomes in accordance with the competencies to be achieved, both in terms of attitude, knowledge, and skills; The processing of assessment results is carried out objectively, accountably, and informatively.

The assessment of the ISMUBA curriculum is carried out by teachers and by the education council. Assessments carried out by teachers are carried out in an effort to collect information on learning outcomes in aspects of attitudes, knowledge, and skills that are carried out in a planned and systematic manner, to monitor the process, learning progress, and improvement of learning outcomes through assignments and evaluation of learning outcomes.

Meanwhile, the assessment by the education council is carried out at the end of the semester or the end of the year and during school exams.

Implementation of ISMUBA Curriculum in Learning at SMA Muhammadiyah 4 Bandung City

SMA Muhammadiyah 4 Bandung City is one of the educational institutions under the auspices of the Muhammadiyah organization. For educational institutions under its auspices, it is mandatory to implement the ISMUBA curriculum in learning taught by teachers who already have special certificates.

The following is the content of the ISMUBA curriculum at Muhammadiyah 4 Senior High School Bandung City as follows:

No	Subject	Classes, Semesters, and Time Allocation					
		X		XI		XII	
		1	2	1	2	1	2
1	Qur'an Hadith Education	3	3	3	3	3	3
2	Moral Education	2	2	2	2	2	2
3	Fiqh Education	3	3	3	3	3	3
4	tarikh Education	1	1	1	1	1	1
5	Muhammadiyah Education	1	1	1	1	1	1
6	Arabic Language Education	2	2	2	2	2	2
	Number of Hours	12	12	12	12	12	12

The learning system in the ISMUBA Curriculum is held using a package system. The package system is a binding implementation system, that is, all students are required to follow all learning programs and learning loads that have been set for each class in accordance with the curriculum structure that has been set.

There are several learning systems implemented at SMA Muhammadiyah 4 Kota Bandung to implement the ISMUBA curriculum, namely face-to-face learning, habituation, structured assignments, and unstructured independent activities. Face-to-face learning refers to classroom-based learning activities. The learning load for ISMUBA subjects at SMA Muhammadiyah 4 Kota Bandung is 12 hours per week for classes X, XI, and XII. The duration for each lesson is 45 minutes, with a total of 12 hours per week for both face-to-face learning and habituation activities. Structured assignment learning involves deepening the learning material by students that is designed by the teacher to achieve the competency standards. The completion time for structured assignments is determined by the teacher. Meanwhile, unstructured independent learning activities are those in which students deepen the learning material, designed by the teacher to meet competency standards, but the time for completion is determined by the students themselves.

The ISMUBA curriculum, which stands for Al-Islam, Muhammadiyah, and Arabic Language, is a distinctive curriculum implemented in educational institutions under the Muhammadiyah Organization (Mundofi et al., 2024). This

curriculum aims to integrate religious education with general academic subjects to produce graduates who are not only academically proficient but also possess strong Islamic character, high moral standards, and a commitment to the values of Muhammadiyah. This literature review explores various studies and theories that examine the components, development, and implementation of the ISMUBA curriculum, as well as its impact on students' academic performance and character Development (Wibowo, 2023).

The theoretical framework behind the ISMUBA curriculum is rooted in the philosophy of education, particularly in the Islamic educational perspective, which emphasizes both spiritual and intellectual development. According to Tyler's (1949) model of curriculum development, a curriculum should be designed to meet the educational needs of students while ensuring alignment with national educational goals and societal needs (Syomwene, 2020). ISMUBA's approach is centered on fostering students' spiritual values, as well as developing critical thinking, creativity, and social responsibility.

Furthermore, the ISMUBA curriculum is influenced by the theory of integrated learning, which advocates for the blending of different fields of knowledge into a cohesive whole, rather than treating them as separate and isolated entities (Widodo et al., 2024). This is particularly relevant in the ISMUBA curriculum's integration of Islamic studies, Muhammadiyah teachings, and the Arabic language into the broader academic framework. According to Dewey's (1938) concept of experiential learning, knowledge should not only be learned but also actively applied in real-life contexts (Seaman, 2019). The ISMUBA curriculum emphasizes this approach by involving students in both theoretical learning and practical activities, such as community service and religious observance, to foster holistic development.

The ISMUBA curriculum is structured to integrate various components of Islamic education with general academic subjects. A key feature of the curriculum is its inclusion of Islamic teachings, Muhammadiyah values, and the Arabic language as core subjects alongside other subjects like science, mathematics, and social studies. This integration reflects a holistic approach to education, which is in line with the concept of "integrative education" discussed by Noddings (1992), who advocates for an educational framework that develops both the intellectual and moral capacities of students (Vakhovskiy, 2023).

The curriculum's core subjects aim to instill a deep understanding of Islamic principles, the teachings of Muhammadiyah, and proficiency in Arabic, which is essential for understanding Islamic texts. The inclusion of these subjects supports the development of students' spiritual and moral values, which are central to the educational philosophy of Muhammadiyah. Moreover, the emphasis on Arabic is not only for linguistic proficiency but also to connect students with classical Islamic texts such as the Qur'an and Hadith.

CONCLUSION

Based on the explanations above, the ISMUBA curriculum is heavily enriched with multicultural educational content. This is evident in various aspects. From the principles of its design and management, the ISMUBA curriculum is

structured to develop a generation with a personality grounded in faith and devotion, fostering mutual respect and openness to all groups, regardless of religious, racial, ethnic, or doctrinal backgrounds, thereby strengthening national unity and cohesion.

In terms of graduate competencies, processes, teachers, and assessment, the ISMUBA curriculum emphasizes competencies in attitude, knowledge, and skills that prioritize faith and piety to Allah SWT. It fosters a steadfast adherence to Islamic creed, using the Qur'an and Hadith as life guides, promoting virtuous character, honesty, care, respect in daily interactions, responsibility, consistency, and progressiveness. At SMA Muhammadiyah 4 Kota Bandung, the implementation of the Al-Islam, Kemuhammadiyah, and Arabic Language curriculum is conducted through face-to-face instruction, habitual practices, structured assignments, and independent, unstructured activities. Face-to-face learning is scheduled for 12 hours per week across all grades, with each session lasting 45 minutes. The structured assignments have completion times set by the teachers, while the independent, unstructured learning activities, often involving deeper exploration of material, are managed by the students themselves.

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