

# Development Model of Islamic Education Learning Through the Curriculum Transformation of Al-Islam and Kemuhammadiyah (AIK) in the Arabic Education Department, Universitas Muhammadiyah Yogyakarta

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## ABSTRACT

The purpose of the study is to describe deeply and systematically about the development model of Islamic education learning through curriculum transformation of Al-Islam and Kemuhammadiyah (AIK) in the Departement of Arabic Education (PBA) of Universitas Muhammadiyah Yogyakarta (UMY). The research method is descriptive-qualitative by library research approach, documents study, observation and interview. The main literature of this research literature are AIK textbook, and AIK journal. The research object is The Arabic Education Departement, Universitas Muhammadiyah Yogyakarta. There were two main conclusions the first, there was a development of Islamic learning models through the transformation of AIK Curriculum. The second, AIK learning process was potential to develop the student character. The lecturers of al-Islam Kemuhammadiyah of the Arabic Education Department used various method in developing learning activity through habit, recitation, practice, dicussion, visit, and worship practice based on Tarjih Muhammadiyah.

**Keywords:** *Learning Development of Islamic Education, AIK Curriculum Transformation, Arabic Education*

## 1. INTRODUCTION

The results of learning in the world of education in Indonesia, allegedly by experts in education are still not encouraging. According to Sumarna [2004] most students have difficulty in applying knowledge in real life. Zamroni [2000] states, the reason due to the tendency of classroom learning that does not try to link learning content with daily life. A similar statement was conveyed by Conny Setiawan [2000], that learning exposes more facts, knowledge, and laws for then memorized, not linking them with empirical experiences in the real life.

Another thing also important to note, is the learning process or learning practices that exist in Islamic education institutions today. In the context of learning, the Islamic world today still uses figurative systems

rather than operatives. The impact of figurative system in the learning process is the occurrence of indoctrination in each subject matters. Learning activities memorizing more than analyzing, teachers teaching more than discussing with students. This kind of educational practice is called recording, where the student is only asked to memorize a certain material which he has to repeat in front of his teacher another time.

In context of the development of learning, through the transformation of the Al-Islam and Kemuhammadiyah curriculum in Muhammadiyah Universities, it has not yet been placed in a strategic position and has not even become the main driving force and mission for the organization of Muhammadiyah Universities. The transformation of Al-Islam and Kemuhammadiyah education should be the strength of Muhammadiyah Higher Education, because it can be a character and a

spiritual, moral and intellectual power base for the entire academic community.

The vision of Muhammadiyah education, as stipulated in the 46th Muhammadiyah Congress Decree on the Revitalization of Muhammadiyah Education, is "The formation of learners who are devoted, noble, progressive and superior in science, technology and art, as an embodiment of the da'wah mission amar ma'ruf nahi munkar". Whereas the vision of Muhammadiyah Higher Education (PTM), as formulated by the Muhammadiyah Higher Education Board of the Muhammadiyah, is "The establishment of good governance of PTM (good governance) towards sustainable quality improvement" [AIK PTM Education Guidelines, Dikti, 2013]

The transformation of the teachings of al-Islam and Kemuhammadiyah (AIK) is a necessity in forming a cadre. Along with the times of transformation, education plays very fundamental role to improve the quality of life and human dignity. The world of global education continues to grow along with the needs of a dynamic society. Therefore, various innovations in improving the quality of education continue to emerge, various efforts are made to further improve the existing education system. It happens because education is a necessity for a nation to be able to compete in global community. Education is not just a formality, but is an instrument in shaping the character of a generation, and is expected to be a container that can give birth to competent individuals.

The transformation of AIK as envisioned in the Vision, Mission makes AIK the identity of the Muhammadiyah Higher Education academic community, namely, as a Muslim who has the virtues of mercy, intelligent, progressive, has a leadership spirit and cares for personal, community, and nation issues. If the learning of Al-Islam and Kemuhammadiyah can take place effectively and can achieve the objectives, then the main mission of Muhammadiyah Higher Education and the others will succeed. Therefore, improving the quality of learning al-Islam and Muhammadiyah, which includes material, methodology, lecturer resources, learning resources and supporting regulations also policies is a necessity.

Based on the description, this study was conducted to answer the main question, of how to model the development of Islamic education learning, through the transformation of the Al-Islam and Kemuhammadiyah curriculum in Arabic Language Education (PBA) Muhammadiyah University Yogyakarta. One of the failure cause from the implementation of a learning approach is the limitations of books and other learning tools, that make it easy for educators to apply. The

transformation of the al-Islam and Muhammadiyah curriculum (AIK) in Arabic Language Education is first, Understanding and Living AIK I: (Humanity and Faith), second, Understanding and Living AIK II: (Worship and Muamalah), third, Understanding and Living AIK III: (Kemuhammadiyah), and fourth, Understanding and living AIK IV: (Islam and Science). As for the next process, the learning transformation is carried out using a minor curriculum across study programs as a response to independent learning.

## **2. RESEARCH METHODS**

The method in this research is descriptive-qualitative library research, with the study of documents, observations and interviews. The main sources of this research literature are AIK learning textbooks, articles, journals related to AIK. The material object of this research is UMY Arabic Language Study Program.

This study consists of two stages, the first stage is the development of Islamic Education learning with AIK, and the second stage is implementation of AIK learning using tools that have been developed. The development of learning tools in this study, adapted the development model proposed by Thiagarajan and Semmel [1974], including define, design, and develop.

The define stage, curriculum analysis, students and learning are carried out. Then an AIK material substance was identified. At the design stage, prototypes of learning device designs will be developed. The design format refers to AIK curriculum reference standards, but the scope and facilities to support activities are tailored to the context of needs.

At the develop stage, the development of learning tools is carried out, including reference books, assignment models, evaluation sheets and examples of learning scenarios. At this stage, a review of the draft of the device was developed internal and external by the expert.

**Tabel 1.** AIK Curriculum Development

Define & Design	Curriculum Indicator			
	Hard Skills	Credit	Hard Skills	Credit
Beginner 1 <sup>st</sup> - 5 <sup>th</sup> semester	Problem identification	2	Faith	2
	Product Development	6	Humanity	2
	Report Progress	2	Self Integrity	2
			Hard Work	2
			Creativity	2
Develop	Curriculum Indicator			
Researcher Assistant 1 <sup>st</sup> - 5 <sup>th</sup> semester	Hard Skills	Credit	Hard Skills	Credit
	Problem Findings	1	Worship	2
	Problem Solving	6	Morals	2
	Report & Publication	3	Muamalah	2
			Assisting	2
			Contribute	2
<b>TOTAL</b>		20		20

### 3. RESULTS

The results of the summary study can be presented as follows:

1) The occurrence of the development of Islamic education learning models, by means of al-Islam and Kemuhammadiyah (AIK) curriculum transformation, taking into account of indicators below.

- a) Process of developing concepts and theories.
- b) Emphasis on applications to the real world and everyday life.
- c) Support the implementation of the learning process.
- d) Pay attention to the interrelationship of science of science integration.
- e) Develop process, inquiry, critical thinking and creative skills.
- f) Use many methods and multimedia in the learning process.

2) The learning process of AIK is potential, to develop the achievement of norms and ethical life values (character) of students.

Orienting the learning process of views and behaviors, which place learning as a content transmission model, must be abandoned. The learning paradigm must emphasize and create meaningful connections with real life. Learning must provide broad opportunities for students, to engage on both hands-on activities and mind-on activities.

One form of curriculum innovation and transformation carried out by the Arabic Language Education (PBA) University of Muhammadiyah, started

from the development of al-Islam and Kemuhammadiyah (AIK). This is encouraged by two main points. First, innovation in the field of AIK will be functioned as a provider of change and spirit for for learning development. Second, it must be recognized that innovation in the field of AIK is a dimension of excellence, that worth to sell or being an added value for Muhammadiyah and Aisyah Universities (PTMA).

3) AIK PBA lecturers are using various methods in developing learning activities in the classroom, through habituation, rote learning, exercises of questions and answers, discussions, site visits, worship practices according to Tarjih.

### 4. DISCUSSION

Whether advancing or not a nation, depend on the quality of existing human resources. The quality of human resources is formed through a good educational process. A good educational process requires lecturers who are able to carry out their duties professionally. Lecturer profession in Indonesia already has a strong legal foundation, with the existence of Law No.20 of 2003 concerning the National Education System, Law no. 14 of 2005 concerning Teachers and Lecturers, and PP No. 74 of 2008 concerning Teachers. The three legal products, stated that the Lecturer or Teacher is a professional educator with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students. As the main pillar in the education process, all lecturers in Indonesia are required to have pedagogical, professional, social, and personality competencies.

Educational activities, in order to be successful in accordance with the objectives of education, must be able to anticipate what is the life challenge of students in the future. One of the future challenges, associated with accelerating social change, is the challenge of shifting values in society. Changes in the value system as a result of meeting with other cultures which value are different, can lead to crisis values. The concept of Education according to Akbaba [2008] is a deliberate process to change behavior in an individual life. Students become the main priority in shaping character towards better behavioral change.

Important keywords in building quality education are educators, including lecturers, teachers and education staff. Thus, it is very natural for the government to give a high appreciation of the teaching profession and the teaching staff. Recognition and appreciation was realized with the birth of law no. 14 of 2005, concerning Teachers and Lecturers. It has been legally stated that educators and education personnel are required to have a number of competencies. Likewise, academically they are also required to be able to display certain competencies as a logical consequence of a very dynamic change happening in the midst of society today. Moreover, what is happening today in Indonesia is the

decentralization of education, which is the main policy. In the decentralization of education, teachers become a very important foundation [Kelly, 1995]. To ensure the effectiveness of the presence of educators and education staff, especially in the Muhammadiyah University, the interrelation of the development of the competence of educators and education personnel is inseparable.

Education is a human effort, to foster and develop the potential of bringing, both physical and spiritual, in accordance with the values that exist in society and culture. In relation to Islamic education, these efforts can be interpreted as systematic and pragmatic efforts in helping students, so that they live according to Islamic teachings. Islamic religious education is an effort to foster and care for students, so that they can always understand the teachings of Islam, as a whole and make Islam a way of life. Therefore, Islamic education is very strategic and very important and fundamental in forming humanity as a whole, human beings who develop their minds, have high scientific insight, are intelligent and skilled, have noble personality, have a spirit of nationalism and cooperative. Religious education has a very important role in human life, as a system of values, guidelines, guidance and encouragement or mobilizer to achieve a more decent quality of life.

Educational institutions and religious institutions are one of the factors that form social attitudes, as a result of the process of social interaction of each individual. Educational institutions as a system have an influence in forming attitudes, by laying the foundations of understanding and moral concepts in individuals. Understanding of good and bad, the dividing line between what is and is not permitted, is obtained from education and from the religious center and its teachings. Because moral concepts and religious teachings determine the belief system, it is not surprising that in turn, the concept also plays a role in determining individual attitudes toward things.

Therefore, educational institutions in the implementation process do not only stop at the cognitive aspect, but also include the affective and physic-motor aspects. To achieve this, UNESCO states that the educational process must meet 4 (four) educational pillars, namely learning to know, learning to do, learning to live together (with others), and learning to be, which is supported by the principle of learning throughout life or popularly named lifelong learning. For this reason, the religious learning process in Higher Education must be directed to the five pillars of the educational process, so that the religious learning process can lead students not only to know moral concepts, but to be able to demonstrate and perform moral concepts in daily life.

This awareness is actually owned by Muhammadiyah Universities (PTM) everywhere. It demonstrated by making the competence of Al-Islam and Kemuhammadiyah (AIK) courses at PTM, not only help to equip students in the field of basic Islamic knowledge (learning to know), but also form academic

individuals who are moral, character and Muslim personality (learning to be). The most important benchmarks for the success of the AIK course are the change in the mindset (paradigm), attitude (attitude) and behavior (character) of students. because AIK education in general is directed to master, live and apply Islamic teachings, so students get a framework to develop scientific discourse, get a moral framework for life, get the basics of religious skills and behave correctly according to the guidance of Islamic teachings.

Among the characteristics of competencies that are considered very important in the context of AIK learning, first, their knowledge and skills are above the ability of people in general. Second, there is control over licensing standards and entry requirements to become lecturers. Third, autonomy in making decisions about the chosen field of work, and fourth, high economic prestige and rewards.

If you pay attention to some of the professional characteristics of a teacher / lecturer profession, it is understandable that teachers / lecturers as a profession must be supported by several competencies. In essence, the competence of AIK planting in students can be achieved either through practical activities (competency training) or through lectures. Competence can also be understood as stated in Law no. 14 of 2005 regarding teachers and lecturers that competence is a set of knowledge, skills, and behaviors that must be possessed, lived in, and controlled by teachers / lecturers in carrying out professional duties. Thus AIK competence essentially consists of cognitive, psychomotor, and affective aspects.

There are two tasks assigned to educators, who responsible for developing their knowledge. Scientific development can be done inductively, deductively and deductively-inductively, if he is dealing with a problem. According to [Frank Robinson, 1969: 116] to answer problems inductively, then he will start observations, from the field he will find facts, which can be then compile new constructs in his brain that will be linked to constructs, that already exist in brain, to form new concept schemes. The obtained concepts can be developed into new theories. The new theory can be used to develop principles, that can be used to arrange laws.

As a teacher, they are responsible for taking his students to follow scientific procedures, to find scientific concepts as practiced by experts. In other words, a lecturer makes a concept discovery, so he must be able to bring his students through the exercises they run to find concepts as they do. It is not only to inform what he has found and inform how the procedure he discovered the concept, but also the duty to turn his findings into a source of student learning.

## 5. CONCLUSION

Based on the above discussion, the following conclusions can be formulated and suggested:

1. Efforts to develop Islamic Education learning in Arabic Language Study Program by transforming AIK curriculum with two Content and Process standards.
2. The learning tools of al-Islam and Kemuhammadiyah (AIK) in the Faculty of Arabic Language Education have special characteristics.
3. The learning process of AIK in Arabic Education Study Program is the main attraction for the development of Islamic Education learning going forward.
4. Values can be placed integrally in the curriculum. The curriculum is implemented flexibly, without ignoring the general framework. Teaching should not only stop at the level of facts and concepts, but should arrive at the value level.
5. Learning methods used by AIK Lecturers in Arabic Education Study Program are quite varied namely through habituation, memorization of juz 28,29 and juz 30, training of Al-Islam Intensive Lecture (KIAI), discussion, questions and answers, games and practice.

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