The Implementation of Project Based-Learning as ISMUBA Curriculum Development in Muhammadiyah Schools

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Abstract

Keywords:
ISMUBA
Curriculum;
Project Based
Learning.

The ISMUBA curriculum is a unique curriculum which used holistic-integrative matters. In a student-centered learning era, the existence of such curriculum is important and meaningful especially combine with project-based learning. Therefore, this study aims to explore project-based learning, as a development of the holistic-integrative ISMUBA curriculum. This research was conducted at SD Muhammadiyah Sapen Yogyakarta. This research approach is qualitative research based on field studies. The subjects of this study consisted of teachers and students. Data were obtained by interview, observation, and documentation methods. Data analysis was carried out using three steps namely display, reduction, and verification techniques. The results of the study were obtained. Project-based learning is an important component in developing the ISMUBA curriculum at SD Muhammadiyah Sapen Yogyakarta. The concepts built in project-based learning encourage students to think critically, creatively, and innovatively to support 21st-century learning skills that are relevant to UNESCO concepts. Learning to know and learning to do are teaching developments that improve students' critical thinking, creativity, innovation, and problem-solving. This research implies that the development of the ISMUBA curriculum is the answer to the four-pillar learning targets issued by UNESCO.

Abstrak:

Kata Kunci:
ISMUBA; Kurikulum;
Pembelajaran Berbasis
Proyek.

Kurikulum ISMUBA merupakan kurikulum unik yang menggunakan hal-hal holistik-integratif. Di era pembelajaran yang berpusat pada siswa, keberadaan kurikulum seperti ini menjadi penting dan bermakna apalagi dipadukan dengan pembelajaran berbasis proyek. Penelitian ini bertujuan untuk mengeksplorasi pembelajaran berbasis proyek sebagai pengembangan dari kurikulum ISMUBA yang holistik-

integratif. Penelitian ini dilakukan di SD Muhammadiyah Sapen Yogyakarta dengan pendekatan penelitian kualitatif berbasis studi lapangan. Subjek penelitian meliputi guru dan siswa. Data diperoleh melalui metode wawancara, observasi, dan dokumentasi. Analisis data dilakukan dengan menggunakan tiga teknik, yaitu teknik display, reduksi, dan verifikasi. Hasil penelitian menunjukkan bahwa pembelajaran berbasis proyek menjadi komponen penting dalam mengembangkan kurikulum ISMUBA di SD Muhammadiyah Sapen Yogyakarta. Konsep-konsep yang dibangun dalam pembelajaran berbasis proyek mendorong siswa untuk berpikir kritis, kreatif, dan inovatif sesuai dengan keterampilan pembelajaran abad ke-21 yang relevan dengan konsep UNESCO. Pembelajaran untuk tahu dan pembelajaran untuk berbuat merupakan perkembangan pembelajaran yang meningkatkan kemampuan berpikir kritis, kreativitas, inovasi, dan pemecahan masalah siswa. Penelitian ini menyiratkan bahwa pengembangan kurikulum ISMUBA merupakan jawaban terhadap empat target pembelajaran pilar yang dikeluarkan oleh UNESCO.

1. Introduction

The main issues in this research are the shift paradigm from teacher-centered learning to student-centered learning which affects the sub-systems of Islamic education.[1] The ISMUBA curriculum which is implemented in Muhammadiyah schools adopts the 2013 curriculum framework as a response to developing a conceptual framework for a dynamic and relevant education system to various kinds of changes. The process of internalizing the 2013 curriculum in the ISMUBA curriculum is contextualized through a certain hierarchy which is content standards, process standards, and graduation standards. The purpose of developing the ISMUBA curriculum is to transform the education system and strategic roles to produce a holistic, integrative, and progressive education system.

The urgency of developing the ISMUBA curriculum in Muhammadiyah schools is in line with the regulations contained in the 2013 curriculum, namely Law Number 20 of 2003 concerning the National Education System. This states that the curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials as well as the methods used as a guideline for organizing learning activities to achieve certain educational goals. Based on this understanding, there are two dimensions of the curriculum. The first is the plan and arrangement of the objectives, content, and learning materials, while the second is the method used for learning activities.[2]

The 2013 Curriculum in Law of the National Education System No. 20 of 2013 Article 35 supports the creation of the outputs that has attitude competence,

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[1] Agus Aditoni and Zuliati Rohmah, "Campus-Based Millennials' Learning Preferences Toward Da'Wah in Urban City of Surabaya," *Journal of Indonesian Islam* 16, no. 1 (2022): 27–48, doi:10.15642/JIIS.2022.16.1.27-48; Zuli Qodir et al., "A Progressive Islamic Movement and Its Response to the Issues of the Ummah," *Indonesian Journal of Islam and Muslim Societies* 10, no. 2 (2020): 323–52, doi:10.18326/IJIMS.V10I2.323-352.

[2] Kemendikbud, *Pedoman Pelatihan Implementasi Kurikulum 2013 Ke-1.* (Jakarta: Pengembangan SDM Pendidikan dan Kebudayaan dan Penjamina Mutu Pendidikan, 2013).

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knowledge competence, and skill competence.[3] The 2013 curriculum paradigm requires students to master HOTS such as the ability to solve problems and think critically, creatively, and innovatively. It relates with the establishment of the revised 2013 curriculum which emphasizes strengthening character education (PPK), Literacy, Creative, Critical Thinking, Communicative, Collaborative, and Higher Thinking Skills.[4] Therefore, the 2013 curriculum can support the creation of a student-centered learning atmosphere. Students-centered learning allows students to become the subject of education and the teacher as a facilitator.[5] The contribution of students will run optimally in the learning process when it is supported by innovations from sustainable learning strategies.[6]

In general, the principles in curriculum development include the principles of relevance, flexibility, continuity, practicality or efficiency, and effectiveness. This principle of relevance will cover both internal and external relevance. Internally, curriculum development concerns the relevance among curriculum components such as objectives, content/materials, strategies, and evaluations. The concept of "external relevance" refers to how the curriculum's elements relate to the needs, demands, and societal developments.[7] Experts in curriculum development clarify that the process of developing a curriculum involves a cycle of intricate connections between its various components, specifically the objectives, resources, activities, and assessments. The four parts of a cycle are not isolated from one another; rather, they interact with one another.[8] The correlation between internal and external relevance can have a general effect, allowing curriculum creation to follow the demands based on several indicators and have an impact on the curriculum both internally and externally.[9]

According to Sukmadinata, the educational program needs to incorporate both internal and external relevance in order to adhere to the notion of relevance. The external relevance consists of (1) compatibility between education and the student's environment, (2) compatibility between education and the lives of students now and in the future, (3) compatibility between education and the world

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[3] Muhammad Alpin Hascan and Tasman Hamami, "Identifikasi Kesulitan Guru PAI Kota Medan dalam Implementasi Kurikulum 2013," *At-Tafkir* 14, no. 2 (December 14, 2021): 190–203, https://doi.org/10.32505/at.v14i2.2456.

[4] Rizka Utami, "INTEGRASI KURIKULUM DI INDONESIA DALAM MENGHADAPI ERA SOCIETY 5.0," 2019, 6.

[5] Mahyudin Ritonga et al., "Arabic Language Learning Reconstruction as a Response to Strengthen Al-Islam Studies at Higher Education," *International Journal of Evaluation and Research in Education* 10, no. 1 (2021): 355–63, doi:10.11591/ijere.v10i1.20747.

[6] Yusmaliana Desfa et al., "Creative Imagination Base on Neuroscience : A Development and Validation of Teacher ' s Module in Covid-19 Affected Schools," *Universal Journal of Educational Research* 8, no. 1 (2020): 5849–58, doi:10.13189/ujer.2020.082218; Hendro Widodo and Etyk Nurhayati, *Manajemen Pendidikan Sekolah, Madrasah, Dan Pesantren*, 1st ed. (Bandung: PT Remaja Rosdakarya, 2020).

[7] E Mulyasa, *Pengembangan Dan Implementasi Kurikulum 2013* (Bandung: PT Remaja Rosdakarya., 2013).

[8] Hamalik, Oemar, *Dasar-Dasar Pengembangan Kurikulum* (Bandung: PT Remaja Rosdakarya, 2007).

[9] Hendro Widodo, "Pengembangan Respect Education Melalui Pendidikan Humanis Religius Di Sekolah," *Lentera Pendidikan : Jurnal Ilmu Tarbiyah Dan Keguruan* 21, no. 1 (2018): 110–22, doi:10.24252/lp.2018v21n1i10; Hendro Widodo, *Pendidikan Holistik Berbasis Budaya Sekolah*, ed. Hatib Rahmawan, Pertama (Yogyakarta: UAD Press, 2019); Wikanti iffah Juliani and Hendro Widodo, "Integrasi Empat Pilar Pendidikan (Unesco) Melalui Pendidikan Holistik Berbasis Karakter Di Smp Muhammadiyah 1 Prambanan," *Jurnal Pendidikan Islam* 10, no. 2 (2019): 65–74, doi:10.22236/jpi.v10i2.3678.

of work for students, and (4) compatibility between education and the development of science and technology. Furthermore, he states that the curriculum is evaluated for internal relevance, meaning that the goals, the content, the delivery method, and the assessment procedures all lineup. Internal relevance demonstrates a curriculum that is integrated.[10]

To ensure that the curriculum development process is carried out successfully and efficiently, the identification, synthesis, analysis, assessment, decision-making, and creation of curricular elements constitute the essence of curriculum development. In order for their work to be directed, impactful, and accountable for the outcomes, curriculum creators should be able to take these concepts into account. The curriculum's final output will take into account the demands of the modern world, society, and the advancement of science and technology.[11]

The National Education Standards Agency (BNSP) curriculum guide and the Muhammadiyah Central Executive Board of Primary and Secondary Education guidelines serve as the foundation for the ISMUBA curriculum, which was created by the latter. It also includes graduation competency standards and content standards. The process of building curricula encompasses multiple elements, which include: 1) centralizing the potential, development, needs, and interests of students and their environment, 2) developing a diverse and integrated curriculum, 3) a curriculum that is responsive to the development of science, technology and art. culture, 4) curriculum that is relevant to the needs of life, 5) contextualization of a holistic and sustainable curriculum, 6) applying the principles of lifelong learning and 7) a curriculum that is balanced between national interests and regional interests.[12]

Referring to the ISMUBA curriculum reference developed by the Muhammadiyah Central Executive Board of Primary and Secondary Education, there are four criteria for implementing curriculum development, namely 1) objectives, 2) strategy, 3) content, and 4) evaluation.[13] The implementation can also be interpreted as a process of applying, ideas, concepts, policies, or innovations in a practical action so as to have a good impact on changes in knowledge, skills, as well as values and attitudes. The curriculum implementation can also be interpreted as the actualization of a written curriculum or in the form of learning.[14] Based on these four criteria, it is necessary to have a breakthrough in developing systems and methods as an instrument in curriculum development so that it has an impact on the development of a relevant, dynamic, and sustainable ISMUBA curriculum.[15]

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[10] Nana Syaodih Sukmadinata, *Pengembangan Kurikulum: Teori Dan Praktik* (Bandung: PT. Remaja Rosdakarya, 1997).

[11] Ikwan Efendi, "DESAIN PENGEMBANGAN KURIKULUM PAI BERBASIS TEACHER AND STUDENT-CENTER," *EDURELIGIA; JURNAL PENDIDIKAN AGAMA ISLAM* 1, no. 2 (April 4, 2018): 25–44, https://doi.org/10.33650/edureligia.v1i2.44.

[12] Majelis Pendidikan Dasar Dan Menengah Pimpinan Pusat Muhammadiyah, *Kurikulum Pendidikan Al-Islam, Kemuhammadiyahan Dan Bahasa Arab Tahun 2017* (Jakarta: Majelis Pendidikan Dasar Dan Menengah Pimpinan Pusat Muhammadiyah, 2019).

[13] Rosmiaty Azis, "IMPLEMENTASI PENGEMBANGAN KURIKULUM," *Inspiratif Pendidikan* 7, no. 1 (June 1, 2018): 44, https://doi.org/10.24252/ip.v7i1.4932.

[14] Arham Junaidi Firman, "MODEL PENGEMBANGAN DAN IMPLEMENTASI KURIKULUM PAI DI SMP MUHAMMADIYAH 1 DEPOK YOGYAKARTA," *Journal of Research and Thought on Islamic Education (JRTIE)* 3, no. 1 (April 30, 2020): 1–18, https://doi.org/10.24260/jrtie.v3i1.1582.

[15] Suyadi and Hendro Widodo, "Millennialization of Islamic Education Based on Neuroscience in the Third Generation University in Yogyakarta Indonesia.," *QIJIS : Qudus*

It was explained that the implementation of this curriculum was carried out with two approaches, namely a structural or managerial approach and a functional or academic approach. The two methods are used to align the curriculum at *Madrasah Ibtidaiyah* (Islamic elementary schools), based on the Ministry of Religion of the Republic of Indonesia, with the ISMUBA curriculum based on the Educational Council of Muhammadiyah Central Board.[16] The implementation of ISMUBA curriculum can also be applied to the formation of Islamic characters such as research at SMP Muhammadiyah Banguntapan. In this study, it is explained that the substance of habituation of attitudes supports the formation of character.[17]

The implementation of the character-based ISMUBA curriculum is also described in a study entitled Implementation of Character Education in the ISMUBA Curriculum of SD Muhammadiyah Kalisoka Sentolo Kulonprogo DIY which states that the implementation of the ISMUBA curriculum development can be done by developing components that include objectives, materials, methods, educators, students, media environment, learning resources and others. So that this curriculum will have an impact on shaping the character of students.[18] The further development of the ISMUBA curriculum that can support the character of students is contained in the research on the Development and Implementation of the ISMUBA Curriculum at SMP Muhmammadiyah Pakem Sleman Yogyakarta by maximizing development in the classroom and outside the classroom as an effort to internalize the formation of religious values.[19] As for the technical curriculum development, it is described in research conducted at SD Muhammadiyah Banguntapan Bantul. In this study, it is explained that the ISMUBA curriculum refers to integrative and holistic learning. This study explains the relevance of standard processes, lesson planning, learning implementation, supporting factors, and inhibiting factors in the mechanism of curriculum development. In general, this research analyzes the technical constraints and the lack of teacher ethos as an obstacle in the curriculum development process. [20]

Many earlier studies on research have been written, according to literature data on Google Scholar and reference data in research journals. Ranu Suntoro is one of them, and he talks about how the independent curriculum was

International Journal of Islamic Studies 7, no. 1 (2019): 173–202; Mohammad Jailani et al., "Pengembangan Materi Pembelajaran Pendidikan Agama Islam: Implikasinya Terhadap Pendidikan Islam," *Al-Idarah: Jurnal Kependidikan Islam* 11, no. 1 (2021): 143–55.

[16] Fera Eka Widayanti, "IMPLEMENTASI KURIKULUM ISMUBA DI MI UNGGULAN MUHAMMADIYAH LEMAHDADI," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 10, no. 1 (May 29, 2019): 69–82, https://doi.org/10.24042/atjpi.v10i1.3572.

[17] Astuti Budi Handayani, Hendro Widodo, and Waluyo Erry Wahyudi, "Penerapan Kurikulum ISMUBA Terhadap Pembentukan Karakter Islami Siswa Smp Muhammadiyah Banguntapan," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 10, no. 2 (January 30, 2020): 231–43, https://doi.org/10.24042/atjpi.v10i2.4558.

[18] Tito Restu Tantowi and Hendro Widodo, "Implementasi Pendidikan Karakter Pada Kurikulum ISMUBA Sd Muhammadiyah Kalisoka Sentolo Kulonprogo Diy," *Muaddib : Studi Kependidikan dan Keislaman* 1, no. 1 (April 24, 2019): 54, https://doi.org/10.24269/muaddib.v1i1.1440.

[19] Yogi Wibisono, "PENGEMBANGAN DAN IMPLEMENTASI KURIKULUM ISMUBA DI SMP MUHMAMMADIYAH PAKEM SLEMAN YOGYAKARATA," *At-Tajdid : Jurnal Pendidikan dan Pemikiran Islam* 3, no. 2 (March 19, 2020): 167, https://doi.org/10.24127/att.v3i2.1124.

[20] Umam Mufti and Hendro Widodo, "Kurikulum ISMUBA di SD Muhammadiyah Banguntapan," *Journal of Islamic Education and Innovation* 2, no. 1 (April 29, 2021): 85, https://doi.org/10.26555/jiei.v2i1.906.

implemented throughout the COVID-19 time. One of the benefits of implementing Nadiem Makarim's autonomous curriculum, according to his research findings, was an increase in human resources—teachers and staff—as well as an improvement in learning outcomes during the COVID-19 period.[21]

Relevant research was also written by Astuti Budi Handayani. She researched the application of the ISMUBA curriculum to the formation of Islamic character. This research was conducted at the Muhammadiyah Banguntapan Middle School, the results showed that the formation of character and habituation of students is closely related to the character values in the ISMUBA curriculum. Because in this case, the teachers take part in building good character in students. However, the weakness in this curriculum policy requires cohesiveness between one teacher and another teacher.[22]

In addition, Iswanto examines recent, pertinent research on the application of ISMUBA curriculum ideas to ISMUBA learning. SD Muhammadiyah Kadisoka, Sleman, Yogyakarta is the research location. The study's findings, which include lessons on *Kemumahammadiyahan* (basic knowledge of Muhammadiyah organization), Fiqh, Al-Qur'an Hadith, and Arabic, suggest using the ISMUBA curriculum as an alternative to improve learning outcomes in the ISMUBA topic at Muhamamdiyah Kadisoka Elementary School.[23]

This research deviates from earlier studies. The creation of an integrative holistic curriculum for ISMUBA is the innovative outcome of this research. When developing the autonomous curriculum, the 2013 curriculum, the traditional ISMUBA curriculum, and the stem curriculum, researchers hope to bring variation, change, and originality to the field. This study set out to investigate the creation of an ISMUBA curriculum at SD Muhammadiyah Sapen Yogyakarta that was based on holistic integrative techniques. The ISMUBA curriculum approach's or concept's output is helpful for the curriculum's growth in Yogyakarta's Muhammadiyah schools and madrasas. The collaboration and inventiveness of the ISMUBA DIKDASMEN PWM DIY Team and the DIKDASMEN PP Muhammadiyah Yogyakarta Team essentially served as the model for this curriculum.

Muhammadiyah is a business charity organization founded by K.H. Ahmad Dahlan as a supporter of Islamic-based life in the civilization of human life. Muhammadiyah provides the impact of reforming output and learning outcomes to the younger generation, students, and humanity.[24]

Contextualization of curriculum development in Islamic education can be realized through several paths including the need identification process, synthesis analysis of a problem and its impact, evaluation, decision-making as strategic steps, and creation based on the sub-elements of the curriculum.[25]

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[21] Hendro Widoro Ranu Suntoro, "Internalisasi Nilai Merdeka Belajar Dalam Pembelajaran PAI Di Masa Pandemi Covid-19," *Mudarrisuna* 10, no. 2 (2020): 143–65.

[22] Astuti Budi Handayani, Hendro Widodo, and Waluyo Erry Wahyudi, "Penerapan Kurikulum ISMUBA Terhadap Pembentukan Karakter Islami Siswa Smp Muhammadiyah Banguntapan," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 10, no. 2 (2020): 231–43, doi:10.24042/atjpi.v10i2.4558.

[23] Iswanto and Hendro Widodo, "Implementasi Prinsip-Prinsip Pengembangan Kurikulum Pada Pendidikan ISMUBA Di Sd Muhammadiyah Kadisoka Kalasan Sleman Diy Iswanto," *Muaddib: Studi Kependidikan dan Keislaman* 09, no. 01 (2020): 54–63.

[24] Tasman Hamami and Zalik Nuryana, "A Holistic – Integrative Approach of the Muhammadiyah Education System in Indonesia," *HTS Teologiese Studies / Theological Studies* 1, no. 1 (2022): 1–10.

[25] Widodo, *Pendidikan Holistik Berbasis Budaya Sekolah*; Hendro Widodo, "Budaya Sekolah Adiwiyata (Studi Kasus Di SD Muhammadiyah Bodon Bantul Yogyakarta),"

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Therefore, in this study, the instrument of the learning process will be placed as one of the paradigms in developing the ISMUBA curriculum at SD Muhammadiyah Sapen Yogyakarta.

The correlation of ISMUBA curriculum development can be done through the development of project-based learning. Project-Based Learning is one of the strategies in learning which involves students work on a project in order to solve problems. Project-based learning is carried out by students by making a work to solve a problem. [26] Project-Based Learning was developed by John Dewey's great idea of "learning by doing" and then developed by William H. Kilpatrich into a project method. This project method is an effort to provide creative space for students to improve their ability to solve a problem.[27] Project-Based Learning is a learning model that emphasizes giving assignments, especially in the form of projects that can lead students to experience the investigation process. Project-Based Learning can also be interpreted as a learning model that uses projects or activities as learning media that involves student activity in solving problems.[28] In its implementation, it can be done in groups or independently through scientific stages with a certain time limit which is contextualized in a product to be further presented to others. Project-based learning can also be interpreted as a process that students will go through to formulate answers to each problem.

One of the methodological frameworks for creating the ISMUBA curriculum, which is centered on the development of student's abilities that refer to spiritual attitudes, social attitudes, knowledge, and skills, is project-based learning, or project-based learning. In response to the paradigm change from teacher-centered learning to student-centered learning, this idea will promote the development of dynamic individual capacities and critical reasoning.

2. Methods

This study was carried out in SD Muhammadiyah Sapen Yogyakarta utilizing a micro-research methodology. Besides, this study employs a qualitative methodology. This study aims to investigate the use of project-based learning as a tool for SD Muhammadiyah Sapen Yogyakarta's ISMUBA curriculum development. To gather detailed and descriptive data, the researcher used the case study method. Primary and secondary data are separated during the data collection process. Interviews with ISMUBA instructors and the head of the school

Tajdidukasi 7, no. 1 (2017): 1–18; Hafid Setiadi, "Worldview, Religion, and Urban Growth: A Geopolitical Perspective on Geography of Power and Conception of Space during Islamization in Java, Indonesia," *Indonesian Journal of Islam and Muslim Societies* 11, no. 1 (2021): 81–113, doi:10.18326/IJIMS.V11I1.81-113.

[26] Arum Ema Juwanti et al., "Project-Based Learning (Pjbl) Untuk Pai Selama Pembelajaran Daring," *JURNAL PENDIDIKAN ISLAM AL-ILMI* 3, no. 2 (November 11, 2020), https://doi.org/10.32529/al-ilmi.v3i2.752.

[27] Ahmad Teguh Purnawanto and M Pd, "Penerapan Metode Proyek Dalam Pembelajaran Pai" 14 (2019): 11.

[28] Suyadi, "Integrasi Pendidikan Islam Dan Neurosains Dan Implikasinya Bagi Pendidikan Dasar (PGMI)," *Al-Bidayah: Jurnal Pendidikan Dasar Islam* 4, no. 1 (2012): 111–30; Irham Nugroho et al., "TEACHER PROFESSIONALISM IN THE COVID 19 PANDEMIC : A LITERATURE REVIEW INTRODUCTION Many Studies Have Examined Teacher Professionalism so Far , but Rely More on Secondary Data than Primary Data . Covid-19 Has Changed the Pace of the World of Education , O," *Al-Bidayah: Jurnal Pendidikan Dasar Islam* 14, no. 1 (2022); Ahmad Tarmizi Hasibuan and Rahmawati Rahmawati, "Sekolah Ramah Anak Era Revolusi Industri 4.0 Di SD Muhammadiyah Pajangan 2 Berbah Yogyakarta," *Al-Bidayah: Jurnal Pendidikan Dasar Islam* 11, no. 01 (2019): 49–76, doi:10.14421/al-bidayah.v11i01.180.

curriculum department provided primary data. Meanwhile, secondary data was obtained by document review techniques in the form of curriculum guides, textbooks, and companion books.[29] The data analysis in this research refers to the popular theory as advocated by Miles and Huberman which consists of display, reduction, and verification steps. To strengthen the data validity, the researcher employed the technique of complexity triangulation.

3. Results and Discussion
Implementation of ISMUBA Curriculum Development at SD Muhammadiyah Sapen Yogyakarta

The concrete steps for implementing the ISMUBA curriculum at SD Muhammadiyah Sapen Yogyakarta involve a series of directed actions toward achieving holistic educational goals. First, the implementation begins with a thorough assessment of the student's needs and potentials, as well as the surrounding environment. Teachers and educational staff collaborate to understand the characteristics of students, assess their potential, and identify educational needs that must be addressed.

The second step involves the development of project-based learning strategies aligned with the ISMUBA curriculum concept. Teachers at SD Muhammadiyah Sapen design learning activities that emphasize active student engagement, collaboration among students, and the application of concepts in real-life contexts. These strategies are designed to enhance students' critical thinking, creativity, and innovation skills.

The third stage involves the implementation of the ISMUBA curriculum by creating integrated learning content. Teachers work together to develop teaching materials that comprehensively cover aspects of science, technology, and culture. The selection of teaching materials and instructional methods is aligned with the principles of the ISMUBA curriculum to achieve a balance between national and regional learning.

The final step is a continuous evaluation to monitor and improve the learning process. Teachers use various evaluation methods, including formative and summative assessments, to measure students' understanding and progress. The evaluation results are used to identify areas that need improvement and optimize students' learning experiences. By implementing these concrete steps, SD Muhammadiyah Sapen Yogyakarta can optimize the implementation of the ISMUBA curriculum in accordance with its principles, creating a dynamic, relevant, and supportive learning environment for the holistic development of students.

The process of implementing ISMUBA curriculum development at SD Muhammadiyah Sapen adopts ISMUBA curriculum development from the Muhammadiyah Central Leadership Council for Education. The ISMUBA curriculum contains elements of learning sub-contents consisting of Al-Islam (Al-Quran, *Aqidah*, Morals, Worship, Dates), Muhammadiyah, and Arabic. In its implementation, the ISMUBA curriculum mapping is divided into groupings based

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[29] Wahyudin Darmalaksana, *Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan*, *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung*, vol. 1 (Bandung: UIN Sunan Gunung Djati Bandung, 2020), http://digilib.uinsgd.ac.id/32855/1/Metode Penelitian Kualitatif.pdf; Suharsimi Arikunto, *Metodologi Penelitian Pendidikan: Teknik Pengumpulan Data Model Moleong*, *Bumi Aksara*, 2013; DKK Hardani, *Buku Metode Penelitian Kualitatif & Kuantitatif*, ed. Husnu Abadi, 1st ed. (Yogyakarta: CV. PUSTAKA ILMU, 2020).

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on grade level. The following is a mapping of ISMUBA learning at SD Muhammadiyah Sapen based on the learning content.

Table 1. ISMUBA Curriculum Structure at SD Muhammadiyah Sapen Yogyakarta Persyarikatan and National

No	Subject	Number of hours per week					
		G1	G2	G3	G4	G5	G6
1	Al-Islam (Budi Pekerti)	5	5	5	5	5	5
2	Kemuhammadiyahan	1	1	1	1	1	1
3	Bahasa Arab			1	1	1	1

Notes: *G1-6 means grade 1 until 6*

Table 1 shows that the ISMUBA curriculum exists in all grades in elementary schools. The regulatory reference set out in curriculum development at SD Muhammadiyah Sapen refers to the Educational Council of Muhammadiyah Central Board which refers to Law No. 20 of 2003 concerning the national education system. ISMUBA education in Muhammadiyah schools and madrasas is deemed necessary to develop an ISMUBA curriculum that includes concepts and principles of learning and assessment of ISMUBA education, graduate competency standards, content standards, curriculum structure, and learning load.[30] This conception supports the four pillars of education described by UNESCO which consist of 1) learning to know, 2) learning to do, 3) learning to be and 4) learning to live together. In line with the needs and challenges in developing the ISMUBA curriculum at SD Muhammadiyah Sapen, in the process of developing the curriculum, it can collaborate with national education guidelines regarding the profile of Pancasila students. The Pancasila Student Profile can be achieved through a project program to strengthen the Pancasila student profile. In practice, this strengthening can be done by means of cross-disciplinary learning that aims to observe and overcome issues in the environment around students. The project to strengthen the profile of Pancasila students can be carried out with a project-based learning approach so that students can get a more active, interactive, and contextual learning experience. Student learning experiences can be obtained through direct interaction with the surrounding environment so that it can strengthen the character values in the profile of Pancasila students. [31] The Pancasila student profile used by SD Muhammadiyah Sapen Yogyakarta in general aims to support the development of character values. The instruments used in developing the profile of Pancasila students are promoting literacy skills, scientific approaches, and increasing affection through habituation of Islamic values in life. Therefore, the conceptual framework for the profile of Pancasila students must be collaborated with the ISMUBA curriculum as part of the basic concept of developing the habituation of Islamic values in life.

Departing from the needs and challenges faced by SD Muhammadiyah Sapen Yogyakarta, this is in line with the conception described by Hilda Taba from the modified Tyler development model. In curriculum development according to Taba, there are seven components of its development, 1) diagnosing needs, 2) formulating goals, 3) selecting content, 4) organizing

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[30] Majelis Pendidikan Dasar Dan Menengah Pimpinan Pusat Muhammadiyah, *Kurikulum Pendidikan Al-Islam, Kemuhammadiyahan Dan Bahasa Arab Tahun 2017*.

[31] Badan Standar, Kurikulum, dan Asesmen Pendidikan and Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi, *"Panduan Pengembangan Project Penguatan Profil Pelajar Pancasila"* (Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi, 2022).
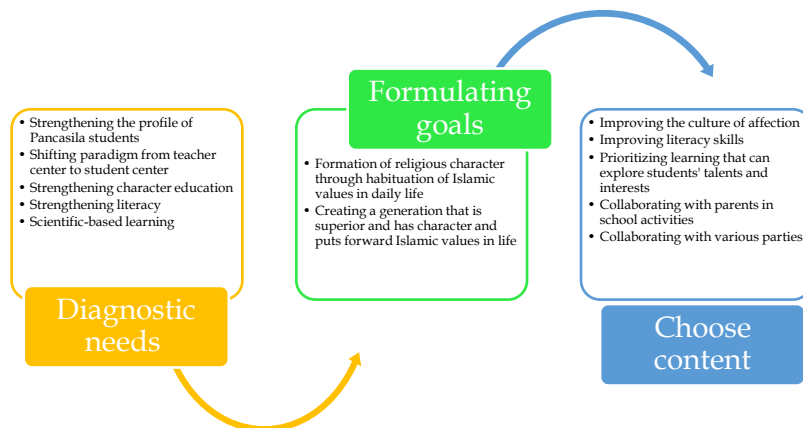
content, 5) selecting learning experiences, 6) organizing learning experiences and 7) determining evaluation tools.[32]

Efforts in developing the ISMUBA curriculum at SD Muhammadiyah Sapen Yogyakarta can be correlated with a set of learning systems that are relevant to the needs by prioritizing a scientific approach. The implementation of the scientific approach-based learning includes five stages, namely observe, question, explore or experiment, associate, and communicate.[33] The strategic step taken by SD Muhammadiyah Sapen Yogyakarta in internalizing this scientific approach is to collaborate with the national curriculum system and the curriculum system of the Educational Council of Muhammadiyah Central Board. The purpose of the collaboration will refer to an agreement on the existence of the SD Muhammadiyah Sapen curriculum which prioritizes character values that can contribute to student creativity and supports scientific-based learning in developing knowledge through various learning methods. The relevant scientific approach in the ISMUBA curriculum will correlate with strengthening Islamic character values in life.

In analyzing the need to develop the ISMUBA curriculum at SD Muhammadiyah Sapen there are several strategic steps taken based on the concept of curriculum development which includes the principles of relevance, flexibility, continuity, practicality or efficiency, and effectiveness. These strategic steps are developed based on a diagnostic of needs, so it is necessary to select a clear and sustainable goal.

Goals and strategic actions are correlated, therefore SD Muhammadiyah Sapen's ISMUBA curriculum development must be bolstered by students' literacy-related abilities, affection, and learning methodologies that promote students' interests and capabilities. Working with parents through a variety of school initiatives, such as Sapen TV, Sapen Podcast, Parents Day, etc., can help achieve this. Additionally, cooperation between outside groups and schools is required.

The following is a concept map of mapping the diagnostic framework of needs and the formulation of objectives in developing the ISMUBA curriculum of SD Muhammadiyah Sapen.

Diagnostic needs
- Strengthening the profile of Pancasila students
- Shifting paradigm from teacher center to student center
- Strengthening character education
- Strengthening literacy
- Scientific-based learning

Formulating goals
- Formation of religious character through habituation of Islamic values in daily life
- Creating a generation that is superior and has character and puts forward Islamic values in life

Choose content
- Improving the culture of affection
- Improving literacy skills
- Prioritizing learning that can explore students' talents and interests
- Collaborating with parents in school activities
- Collaborating with various parties

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[32] Muhammad Nasir, "PENGEMBANGAN KURIKULUM BERBASIS MADRASAH," *HUNAFA: Jurnal Studia Islamika* 6, no. 3 (December 15, 2009): 273, https://doi.org/10.24239/jsi.v6i3.138.273-300.

[33] Imam Machali, "Kebijakan Perubahan Kurikulum 2013 dalam Menyongsong Indonesia Emas Tahun 2045," *Jurnal Pendidikan Islam* 3, no. 1 (January 1, 1970): 71, https://doi.org/10.14421/jpi.2014.31.71-94.

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Fg 1.
Concept Map of Mapping Diagnostic Needs for Curriculum Development at SD
Muhammadiyah Sapen

Mapping diagnostic needs, as seen in Fg 1, in developing the ISMUBA curriculum at SD Muhammadiyah Sapen Yogyakarta supports the formation of an advanced process in Taba curriculum development which includes organizing content, selecting learning experiences, and organizing learning experiences. The framework of the Taba concept, refers to the role of ISMUBA teachers at SD Muhammadiyah Sapen Yogyakarta.

The role of ISMUBA teachers at SD Muhammadiyah Sapen Yogyakarta correlates with the concept of Print (1993) in his book entitled Curriculum Development and Design which explains that the contribution of teachers in curriculum development includes several role components including, 1) implementer, 2) adapter, 3) developer, and 4) researchers. [34]

In developing the ISMUBA curriculum at SD Muhammadiyah Sapen Yogyakarta, the role of the ISMUBA teacher can be implemented with the Print concept (1993) including 1) efforts in curriculum implementation by implementing the ISMUBA curriculum according to its reference, namely the correlation of the national education curriculum that mainstreams the profile of Pancasila students as the formation of values. The character and curriculum of ISMUBA, the DIKDASMEN assembly of the Muhammadiyah Central Board. 2) The role of ISMUBA teachers at SD Muhammadiyah Sapen Yogyakarta in adapting the curriculum by balancing the existing curriculum references and the realities they face. In this case, ISMUBA teachers at SD Muhammadiyah Sapen Yogyakarta must always innovate in order to develop a curriculum that is in accordance with the circumstances that occur. 3) ISMUBA teachers at SD Muhammadiyah Sapen Yogyakarta can develop a curriculum based on needs through analysis of curriculum content, student conditions, and the culture they face so that development this curriculum will continue to develop and be sustainable 4) ISMUBA teachers at SD Muhammadiyah Sapen Yogyakarta can evaluate various curriculum components, such as the curriculum framework, evaluate the effectiveness of components in the curriculum, develop strategies and contextual learning models and even carry out evaluation and monitoring. In this process, the role of ISMUBA teachers can innovate in developing learning strategies.

The role of the ISMUBA teacher at SD Muhammadiyah Sapen in developing the curriculum will be the basis for mapping the role of project-based learning as part of the implementation of ISMUBA curriculum development. Based on the curriculum used, the mapping of project-based learning at SD Muhammadiyah Sapen can cover all components of ISMUBA learning content which includes Al-Islam (Al-Quran, *Aqidah*, Morals, Worship, Date) *Kemuhammadiyahan* and Arabic.

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[34] Dia Hidayati Usman, Sofyan Sauri, and Amir Faishol Fath, "Peran guru dalam pelaksanaan dan pengembangan kurikulum tahfiz Al-Qur'an di masa pandemi COVID-19," *Ta'dibuna: Jurnal Pendidikan Islam* 10, no. 1 (March 6, 2021): 57, https://doi.org/10.32832/tadibuna.v10i1.4248.

Table 2. Development of Project-Based Learning
at SD Muhammadiyah Sapen Yogyakarta

No	Content of Learning	Project-Based Learning Development
1	Al-Quran	Developed through various ways including a. habituation of Tadarus Al-Quran every morning at school based on Tadarus targets at each grade level. b. memorization of the Al-Quran through the BTAQ learning program, c. making calligraphy writing letters or verses in the Al-Quran d. Students create verse compositions and arrange them correctly e. students can make videos of memorizing letters in the Al-Quran f. students can produce works in the form of booklets, wall magazines, concept maps etc.
2	Aqidah	Students can make simple learning media in order to contextualize learning the content of aqidah. Project-based learning in the content of aqidah can be taken, including a. making calligraphy for one of Asmul Husna's b. student reports in the form of the application of characters developed through exemplary attitudes in Asmaul Husna c. students can observe the surrounding environment and compile observations and others.
3	Morals	The purpose of learning moral content is to encourage students to apply Islamic values in everyday life. The ways that can be taken in developing project-based learning in the context of moral learning include a. Students making personal experience stories about one of the commendable attitudes, b. Students can make reports on daily activities that reflect commendable attitudes c. Students show commendable attitudes through self-assessment and assessment among friend d. Teachers make educational media differentiated about one topic, for example with the patient nature material students can choose to make learning videos, students can make educational media in the form of booklets, posters, etc. or

		students can observe family members through interviews with then compiling interview reports. This differentiated educational media aims to develop students' abilities from various perspectives. Students are not limited in making the same educational media but with this differentiated educational media, student can produce various kinds of work on the same learning content. Each student has the opportunity to produce their own innovative work that is different from their peers.
4	Worship	This learning content has been supported by school programs including the habit of praying *dhuhur* in the congregation, *dhuha* prayer activities, Friday prayers, and Friday *infaq*. The development of project-based learning in learning the content of worship can be done through teacher observations of worship habits. Teachers can make observations on student worship activities including a. Students can be given the task of practicing prayer movements properly and correctly b. Students are given the task of organizing class infaq c. Students make reports on Ramadan fasting activities d. Students make reports of activities on the implementation of Eid al-Fitr and Eid al-Adha in the environment around e. Students' observations of the use of the reckoning method as the calculation of the beginning of the month of Ramadan. f. Students make reports on activities following the recitation of Islamic holidays at school and etc.
5	Dates	The date lessons usually relate to exemplary stories of the prophets and apostles. In developing project-based learning in the content of date learning, it can be done in various ways, including a. students are given the task of deepening reading literacy by reading stories of the prophets and apostles on various kinds of references, both printed and electronic, b. students can make learning videos by telling stories about the prophet's example.

		and apostles c. students can report daily activities about the exemplary attitudes of the prophets and apostles that have been carried out in daily life., etc.
6	Kemuhammadiyahan	Learning *kemuhammadiyahan* is one of the special characteristics of Muhammadiyah schools both from elementary to tertiary level. At SD Muhammadiyah Sapen Yogyakarta the implementation of *kemuhammadiyahan* learning has been supported by *Hizbul Wathan* and *Tapak Suci* intra-curricular activities. In addition, to improve the ability of the *Hizbul Wathan* scouting movement, camp activities were held. Project based learning that can be applied to Muhammadiyah content learning can be done in various ways, including a. for example, Muhammadiyah Branch Leaders or Muhammadiyah Branch Managers. b. neighborhoods c. the education about the symbol of Muhammadiyah or Muhammadiyah hymn d. students can practice singing the march of Muhammadiyah, Muhammadiyah Student Association, and others.
7	Arabic Language	The ability is one of the important things in the education system in Muhammadiyah schools which is one component of ISMUBA education in Muhammadiyah schools. Project based learning in Arabic learning can be done in various ways, including a. students can pronounce Arabic vocabulary properly and correctly, b. students can make Arabic learning media through cards, posters, wall magazine, booklets or mini-Arabic dictionaries. c. students can play a role in practicing Arabic conversation d. students can greet friends in Arabic, etc.

The effort to develop the ISMUBA curriculum at SD Muhammadiyah Sapen Yogyakarta is based on the principle of curriculum development as a continuous, dynamic, and contextual process in determining content.[35] This development process can use interesting learning content and use learning strategies that are relevant to change, one of which is project-based learning.[36]

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[35] Machali, "Kebijakan Perubahan Kurikulum 2013 dalam Menyongsong Indonesia Emas Tahun 2045."

[36] Abdullah Aly and Muhammad Thoyibi, "Violence in Online Media and Its Implication to Islamic Education of Indonesia," *Indonesian Journal of Islam and Muslim Societies* 10, no. 1 (2020): 177–98, doi:10.18326/ijims.v10i1.177-198.

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The method developed through project-based learning has implications for directing students to improve learning activities, improve problem-solving skills and strengthen student-centered learning orientation. Learning activities using project-based learning will later contribute to developing students' abilities to find solutions to problems faced in everyday life. With the application of the project-based learning method, it is hoped that it can be an instrument that can accommodate the ability of collaboration between students and solve problems effectively and efficiently. [37]

Organizing in the development of project-based learning in ISMUBA learning will be organized through several standard criteria according to regulatory references contained in the 2013 curriculum which are divided into 1) Graduate Competency Standards (SKL), Content Standards, Process Standards, ISMUBA teacher standards, and assessment standards. [38]The correlation of project-based learning in the ISMUBA curriculum refers to the mapping of core competency standards in the 2013 curriculum which includes spiritual attitudes, social attitudes, knowledge, and skills. The following is a reference concept map in the formulation of core competencies in the ISMUBA curriculum.[39]
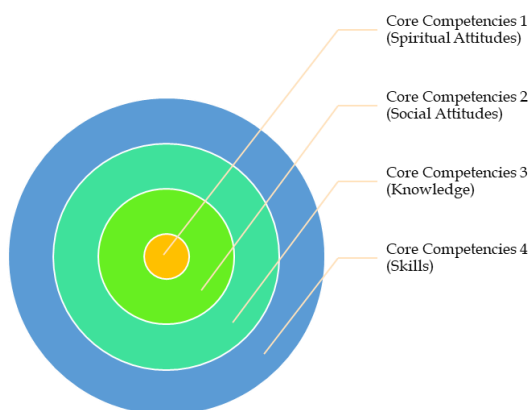
Fg 2.
Concept Map of Core Competency Mapping (KI) in the ISMUBA Syllabus of SD Muhammadiyah

The attitude dimension developed in core competency mapping 1 will correlate with spiritual attitudes in students through the process of inculcating concepts, exemplary and habituation. Core Competency 2 refers to social attitudes built on student interactions with friends, teachers, parents, and the community so as to raise awareness of the importance of building social relationships. Core Competency 3 will be related to knowledge, this aspect is developed through cognitive abilities obtained through relevant learning processes and literacy skills. Lastly, core competency 4 is skill development. This competency is an actualization process in the development of knowledge competencies that encourages efforts to create outputs of students who have

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[37] Purnawanto and Pd, "PENERAPAN METODE PROYEK DALAM PEMBELAJARAN PAI."

[38] Majelis Pendidikan Dasar Dan Menengah Pimpinan Pusat Muhammadiyah, *Kurikulum Pendidikan Al-Islam, Kemuhammadiyahan Dan Bahasa Arab Tahun 2017*.

[39] Mohamad Salik, "Conserving Moderate Islam in Indonesia: An Analysis of Muwafiq's Speech on Online Media," *Journal of Indonesian Islam* 13, no. 2 (2019): 373–94, doi:10.15642/JIIS.2019.13.2.373-394.

proficiency in skills to be able to create new ideas and practice critical and innovative reasoning abilities.[40]

The actualization of the development of core competencies 1 (spiritual attitudes), core competencies 2 (social attitudes), core competencies 3 (knowledge) and core competencies 4 (skills) will be integrated with basic competencies as a basic reference for developing the learning process. The components contained in the developed ISMUBA syllabus are based on basic competencies, minimum indicators, subject matter, learning, assessment, and learning resources. [41] The basic conception in the ISMUBA syllabus is the main basis for developing the ISMUBA curriculum at SD Muhammadiyah Yogyakarta.

The correlation of curriculum development described by Taba is in line with the reality in SD Muhammadiyah Sapen Yogyakarta. This conception of Taba curriculum development can be actualized in various technical frameworks including 1) diagnosing needs based on strengthening the profile of Pancasila students, shifting the teacher center paradigm to the student center, strengthening character education, strengthening literacy and scientific-based learning. 2) formulating the goal in developing the ISMUBA curriculum at SD Muhammadiyah Sapen Yogyakarta is collaborating the curriculum in national education with the ISMUBA curriculum of the Muhammadiyah Central Executive Board of Education so that the curriculum for SD Muhammadiyah Sapen is formulated that is relevant to the characteristics of the school. 3) selecting content can be done by developing one of the learning strategies, one of which is project-based learning 4) organizing content is developed through the development of project-based learning in all aspects of ISMUBA which includes Al-Islam (Al-Quran, *Aqidah*, Morals, Worship), *Kemuhammadiyahan*, and Arabic. 5) in choosing a learning experience, the teacher plays an important role in innovating to create a pleasant learning atmosphere so that the objectives of project-based learning can run optimally 6) in organizing the learning experience through project-based learning, the teacher can analyze the strengths and weaknesses in the project learning process-based learning so that it can eliminate various kinds of challenges faced. Ways that can be taken in organizing project-based learning experiences include :
 a. determines the learning syntax to be achieved
 b. develops implementation procedures
 c. compiles an implementation timeline
 b. determines assessment instruments

Organizing appropriate project-based learning experiences can have implications for concrete learning experiences for students, encourage student motivation, foster interaction among students, train students in managing time, explore student abilities, etc. 7) In determining tools evaluation is guided by the basic reference in the 2013 curriculum as the basis for developing the ISMUBA curriculum, this is authentic assessment. Authentic or authentic assessment means trustworthy, genuine, real, valid, or reliable. While authentic assessment means an assessment that is carried out comprehensively to assess starting from the input (input), process, and output (output) of learning. Authentic assessment

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[40] Mundakir and Aat Hidayat, "Islamic Shari'a Configuration of Buka Luwur Tradition in Kudus," *Qudus International Journal of Islamic Studies* 8, no. 1 (2020): 201–25, doi:10.21043/QIJIS.V8I1.7999; Suyadi and Hendro Widodo, "Millennialization Of Islamic Education Based On Neuroscience In The Third Generation University In Yogyakarta Indonesia," *QIJIS: Qudus International Journal of Islamic Studies* 7, no. 1 (2019): 173–202, doi:DOI : 10.21043/qijis.v7i1.4922.

[41] Majelis Pendidikan Dasar Dan Menengah Pimpinan Pusat Muhammadiyah.

must reflect real-world problems, not school world. Authentic assessment uses various methods and holistic criteria that reflect knowledge, skills, and attitudes. Authentic assessment does not only measure what students know, but emphasizes measuring what students can do. Authentic assessment uses various methods and criteria holistically, namely intact competencies that reflect knowledge, skills, and attitudes.[42]

One way to get an authentic assessment in developing learning is to enter the rubric and criteria in the assessment. In its implementation, it can be collaborated with observations of students during the project-based learning process, and student daily journals. In general, in analyzing the success of the ISMUBA curriculum at SD Muhammadiyah Sapen, it can be seen by the correlational relationship between schools, parents, school committees and alumni through sustainable school programs.[43]

4. Conclusion

Project-based learning is one of the important instruments in developing the ISMUBA curriculum at SD Muhammadiyah Sapen Yogyakarta. The concepts built in project-based learning that encourage students to think critically, creatively, and innovatively can support 21st century learning skills that are relevant to the UNESCO concept of learning to know, learning to do, learning to be, and learning live together. Learning to know is built based on project-based learning collaboration with literacy development and a scientific approach. Learning to do can be implemented with practical activities in project-based learning so that it supports the formation of students who are critical, innovative and able to solve problems. Learning to be can be achieved by implementing a project-based learning process with various approaches so as to form the habituation of Islamic characters in life. Learning to live together is a process of student interaction during project-based learning. This process becomes the most important part of the future because students will be faced with various kinds of complexities that exist. Therefore, the development of this curriculum not only directs students to be able to solve the problems they are currently facing, but students can overcome the problems that they always face in the future. Based on this urgency, it can be concluded that project-based learning is one of the components in developing the ISMUBA curriculum as a response to the challenges of learning the four pillars presented by UNESCO.

Acknowledgements

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[42] Hamami and Nuryana, "A Holistic – Integrative Approach of the Muhammadiyah Education System in Indonesia."

[43] C Hastasari, B Setiawan, and S Aw, "Students' Communication Patterns of Islamic Boarding Schools: The Case of Students in Muallimin Muhammadiyah Yogyakarta," *Heliyon* 8, no. 1 (2022), doi:10.1016/j.heliyon.2022.e08824.

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