

## EVALUATION OF AL ISLAM KEMUHAMMADIYAHAN CURRICULUM IN UNIVERSITY OF MUHAMMADIYAH GRESIK

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**Abstract:** Evaluating the curriculum in higher education is a complex and multifaceted process. Changes in the curriculum of the al-Islam Kemuhammadiyah course at the Universitas Muhammadiyah Gresik became a challenge for lecturers in preparing semester learning plans and implementation of learning to adjust to the National Standards of Higher Education because in addition to being a national compulsory subject known as Islamic Religious Education with the number 2 credits are also compulsory courses at the Universitas Muhammadiyah Gresik. This study uses the Countenance evaluation model with two main matrices in describing descriptions and judgments. As for the results of this research, the documents in the al-Islam Kemuhammadiyah semester learning plan have met the National Standards of Higher Education criteria, but the learning methods section and assessment indicators do not meet the National Standards of Higher Education criteria. The learning process of the al-Islam kemuhammadiyah shows a discrepancy with the semester learning plan of the Kemuhammadiyah al-Islamic course due to ineffective use of time in the learning process. Students can understand and try to practice the basics of the Islamic religion well.

**Keywords:** Evaluation, Curriculum, Al-Islam Kemuhammadiyah

## **INTRODUCTION**

Educational institutions in Indonesia are an important aspect of supporting national development, which is responsible for creating quality humans and society (Dawam, 2004). It is acknowledged that Indonesia is not a religious country. However, religious values dominate in animating its people in their personal, family, community, national, and state lives. However, in social reality, many higher education institutions, both public and private, experience various problems in the implementation of higher education (Akalu, 2016; Pucciarelli & Kaplan, 2016). In this case, it is necessary to evaluate the field of education and teaching.

Evaluation is part of the management system: planning. The curriculum is also designed from the planning, organization, implementation, monitoring, and evaluation stages. Without evaluation, you will not know the curriculum's condition in terms of design, implementation, and results. Every program, a planned event, always ends with an evaluation. Evaluation is intended to review whether a program or activity is by planning or not.

The evaluation activities will reveal the strengths, weaknesses, and shortcomings. In this framework, it must also be seen that the success of an educational institution lies in the extent to which evaluation is carried out, as is also the case in Islamic education. Curriculum evaluation is crucial to determine how much implementation and teaching are carried out in Islamic educational institutions (Fathurrochman et al., 2021; Supriani et al., 2022). Islamic educational institutions are run. In 2016, the government, through the Ministry of Research, Technology and Higher Education, again launched the implementation of the Indonesian National Qualifications Framework in higher education, which refers to Article 15 of Permenristekdikti No. 100 of 2016 to strengthen accountability in the implementation of education while ensuring the quality of graduates at higher education institutions. One of the Islamic social organizations that had the most important higher education institutions in Indonesia before World War II and perhaps even today, emphasized Deliar, was Muhammadiyah.

For Muhammadiyah members, education has a very strategic position in achieving the aims and objectives of Muhammadiyah (Nasution & Rahman, 2023), namely upholding and upholding the Islamic religion so that a truly Islamic society can be realized (Decision of the 45th Muhammadiyah Congress of 2005). According to Muhammadiyah, this goal can be achieved by implementing da'wah, one of which is through education. Thus, the vision and mission of Muhammadiyah education are always consistent and oriented towards the aims and objectives of Muhammadiyah education itself. In this context, it is interesting to pay attention to the statement by the former Chairman of the West Java Muhammadiyah Regional Leadership, Hidayat Salim, who said that Muhammadiyah is a tajwid

or reform movement aimed at two areas: the field of teaching/education and the field of thinking. Renewal in teaching/education focuses on purifying Islamic teachings by returning to the Quran and Sunnah using a healthy mind (Wilkinson, 2018). Renewal in the field of thought is the development of insight (vision) in implementing teachings related to worldly mu'amalah permitted by syara' or modernization of world management by Islamic teachings, such as state management and aspects related to life in the economic, political, social, culture and security defense so that a mainstream, just and prosperous society will be created that is blessed by Allah SWT. Meanwhile, the main mission of the Muhammadiyah movement is to uphold and uphold the Islamic religion by implementing Islamic teachings through Islamic preaching of amar ma'ruf nahi munkar in various activities (Decision of the 45th Muhammadiyah Congress of 2005). Following Hidayat Salim's thoughts above, it can be emphasized that Muhammadiyah carried out the vision. Education is the development of students' intellectual insight at every type and level of education managed by the Muhammadiyah organization, while the mission carried out by Muhammadiyah Education is to uphold and uphold the Islamic religion through Islamic preaching "amar ma'ruf nahi munkar" in all aspects of life (Chuzaemah et al., 2020; Setiawati et al., 2021; Mohamad et al., 2022; Harahap & Nasution, 2023).

With this regulation, higher education institutions, in this case, the Muhammadiyah University of Gresik, need to adapt to the Ministry of Research, Technology, and Higher Education regulations in the context of equalizing private universities. Like universities in Indonesia according to Nizam (2006), universities in Indonesia are faced with important challenges, namely (a) improving quality, relevance, equity, efficiency, and governance and (b) the position of universities as a moral force intended to direct democracy in society and socio-political reform, and (c) the emergence of increasing economic construction, knowledge, internationalization, and competence between countries. Higher education, including Muhammadiyah Higher Education, must address this, considering that the al-Islam Muhammadiyah course curriculum has been implemented for the last few years and has never been further evaluated. As a private university, Muhammadiyah Gresik University is a human resource development institution with superior Islamic human resources as suppliers to the job market. That is, graduates become outcomes and have learning outcomes to achieve the ideal goals of Muhammadiyah Higher Education. Naturally, Muhammadiyah Higher Education strives to improve the quality of education.

Evaluating the curriculum in higher education is a complex and multifaceted process that involves assessing various components, such as instructional design, teaching methods, student outcomes, and overall effectiveness. The curriculum evaluation has been carried out by many researchers (Nouraey et al., 2020; Japee & Oza, 2021; Arrieta, 2021; Mendoza et al., 2022; Liew et al., 2023).

Curriculum development and evaluation are fundamental in higher education to achieve the above goals (Owens, 2017). The curriculum aims to achieve educational goals (Campbell-Phillips, 2020). Usually, a curriculum is a plan prepared to facilitate the process of teaching and learning activities that are guided and responsible for the school or educational institution and teaching staff. The curriculum is an important aspect to achieve the educational goals set by each educational institution (Weiss et al., 2021). As an important aspect, the curriculum must be anticipatory and adaptive to advances in science and technology (Roco, 2020). The curriculum must also be responsive to any changes that occur, and developments are made based on several principles (Gay, 2018), namely goal-oriented, the relevance of the curriculum to needs, efficiency, and effectiveness in implementation, flexibility, continuity, integration, and quality principles (DeMatthews et al., 2021).

This change becomes evaluation material for Muhammadiyah University of Gresik to adjust the implementation of the curriculum according to the National Higher Education Standards (SNPT). Considering that effective and efficient evaluations are carried out continuously and thoroughly, it is hoped that lecturers will be able to obtain a complete picture of the achievements and progress of the processes and results achieved in the al-Islam Kemuhammadiyah course, indicating that the al-Islam Kemuhammadiyah curriculum needs to be evaluated both in planning documents. Learning, content, and implementation results. So, it is necessary to carry out further evaluation as material for improving and developing the Al Islam Kemuhammadiyah curriculum.

## **METHODS**

The method used in this research is descriptive qualitative with an evaluation research approach using the Countenance Stake model. This approach is very suitable for this research because it reveals the extent of curriculum implementation, especially in preparing semester course learning. The Countenance Model was chosen because, first, this model aims to create a framework for evaluating planning. Second, this model emphasizes evaluating curriculum implementation. Third, this model recommends that evaluators use various standards in evaluating the curriculum so that views on the curriculum can be studied broadly. Fourth, the Stake model emphasizes evaluating the implementation of learning as a whole, not only limited to changes in student behavior but also to all components that influence the implementation of learning (Hasan, 2012). In Hamid Hasan, it is explained that this evaluation model emphasizes two main matrices in its depiction: descriptions and judgments. Delineation is carried out at each stage of antecedents (preliminaries, namely initial conditions that may impact results), transactions (process), and outcomes.

Data from the description is compared with standards to see suitability and then given consideration. The evaluator can work on the new consideration matrix after completing the description matrix. Each matrix consists of two categories and three parts. The description matrix consists of two categories: plan and observation. The consideration matrix consists of standard and consideration categories. In each category, there are three important focuses. Based on Stake's thoughts, a formal evaluation must consider the conditions before and after a class activity and when it occurs and relate it to various learning outcomes. This thought is translated in terms of antecedents, transactions, and outcomes. Antecedents are the conditions before, transactions are the process, and the results are the abilities obtained by students.

In this research, the curriculum evaluation includes three dimensions, namely the document dimension, the process dimension, and the results dimension. First, the dimensions of the documents studied include the objectives of the al-Islam Kemuhammadiyah course, material for the al-Islam Kemuhammadiyah course, learning strategies/methods for the al-Islam Kemuhammadiyah course, and evaluation/assessment of the al-Islam Kemuhammadiyah course. Second, the process dimension studied includes the implementation of learning for the al-Islam Kemuhammadiyah subject by the semester learning plan for the al-Islam Kemuhammadiyah subject between what was prepared and what was implemented. The three dimensions of results studied include students' understanding of the Al-Islam Kemuhammadiyah course by students.

## **RESULTS AND DISCUSSIONS**

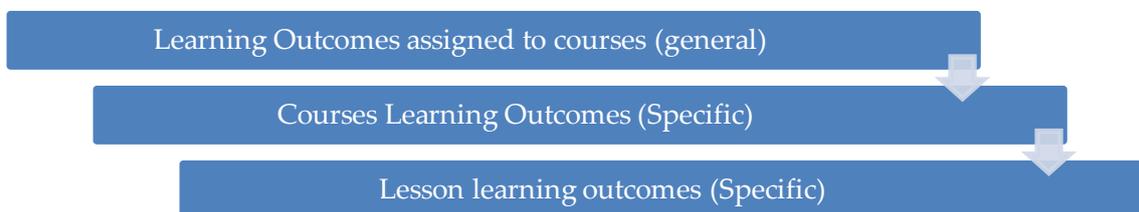
### **Findings**

#### ***The Lesson Plan of Al-Islam Kemuhammadiyah***

From the results of this interview, the Deputy Dean I also conveyed that to continue making efforts to improve the qualifications of tertiary education graduates in Indonesia, the government issued Presidential Regulation number 08 of 2012 concerning the Indonesian National Qualifications Framework (KKNI) and its attachments which serve as a reference in preparing graduate learning outcomes from every level of education nationally, the technical guidelines for this Presidential Decree are Minister of Education and Culture number 73 of 2013. The issuance of Presidential Decree number 08 of 2012 and the Higher Education Law number 12 of 2012, articles 29, paragraphs (1), (2), and (3) have had an impact on the curriculum and management in each program. The curriculum, which initially referred to competency achievement, now refers to learning outcomes. Learning outcomes are the internalization and accumulation of knowledge, skills, attitudes, and competencies

achieved through a structured educational process that covers a particular field of knowledge or expertise or through work experience (Results of interviews on May 20, 2019).

Meanwhile, the results of the interview with the Vice Chancellor for Academic Affairs stated that the al-Islam Kemuhammadiyah course contributes to the Faculty of Economics and Business curriculum. The learning planning stage is carried out systematically, logically, and measurably to guarantee the achievement of graduate learning outcomes. Apart from that, to formulate course learning outcomes, it is divided into several sub-course learning outcomes according to learning stages, often called lesson learning outcomes. Sub-course achievements are observable, measured, assessed, and more specific to the course. The following is the formulation of course learning outcomes:



As previously explained, the formation of courses is based on the learning achievements of graduates, who are assigned courses and study materials that suit the needs of the graduates' achievements. The following are the results of a document study of the learning outcomes of the al-Islam Kemuhammadiyah course:

**Table 1.** Learning outcomes of the al-Islam Kemuhammadiyah course

No	Component	Reference	Information
1	Attitudes and values	accordance with SNPT	attachment SNPT Permenristekdikti Nomor 44 Tahun 2015
2	General Skills	accordance with SNPT	attachment SNPT Permenristekdikti Nomor 44 Tahun 2015
3	Special skill	accordance with the KKNi level and Muhammadiyah Higher Education AIK Guidelines	attachment Pedoman AIK Majelis Dikti Muhammadiyah 2013
4	Knowledge	accordance with the KKNi level and Muhammadiyah Higher Education AIK Guidelines	attachment Pedoman AIK Majelis Dikti Muhammadiyah 2013

The table above outlines several final abilities for students expected to study the Al Islam Kemuhammadiyah 1 (Islamic Religious Education) course. So, the components of preparing

learning plans and formulating learning outcomes for the AIK 1 (Islamic Religious Education) course refer to the guidelines for preparing learning outcomes for the higher education curriculum.

Learning analysis is carried out based on the premise that in a course, there are stages in achieving student abilities that are measurable, systematic, and planned. Learning analysis identifies the final abilities at each stage of the sub-course learning outcomes to explain the graduate learning outcomes assigned to that course. This semester's learning plan also held a workshop. This was implied in the Deputy Dean IV interview results of the Faculty of Economics and Business explaining the contents of the documents in the semester learning plan for the Al Islam Kemuhammadiyah course. This aligns with what is in the semester learning plan for the Al-Islam Kemuhammadiyah course, referring to the Indonesian National Qualifications Framework and Higher Education Standards. For this reason, each lecturer is expected to be able to develop a semester learning plan optimally at the implementation stage.

### ***The learning process for Al Islam Kemuhammadiyah courses***

In the learning process, the choice of learning strategy must be considered according to its suitability in providing graduate learning outcomes, as previously explained. For example, practicing funeral prayers cannot be achieved through lectures and written exams. Thus, learning outcomes must be the basis for selecting learning forms or strategies.

Student-centered learning is the main principle, namely using a learning approach based on Student-Centered Learning (SCL). The learning approach implemented in the learning process is Student-Centered Learning (SCL), which is by learning principles referring to the Indonesian National Qualifications Framework and Higher Education Standards. In the learning process that will be implemented, the role of the lecturer is: a). act as a facilitator and motivator in the learning process, b). reviewing subject competencies that students need to master at the end of learning. c). designing learning strategies and environments by providing various experiences and learning that students need to achieve the competencies assigned to the subject being taught. d). help students access information, organize and process it to solve real problems. e). identify and determine patterns for assessing student learning outcomes whose elements are competency (NPT Curriculum Preparation Guide, 2016: 46).

This is also in line with what was conveyed in an interview with AIK lecturers, namely (interview results on 20 May 2019): "For the learning method, SCL is first implemented, namely student center learning centered on students, lecturers only as facilitators and motivators, we as "Lecturers design strategies on how to provide a learning environment and help students solve problems to find solutions."

***Learning Outcomes for the al-Islam Kehammadiyah Course that students are expected to achieve***

In this dimension, we want to see the extent of students' understanding after attending al-Islam Kemuhammadiyah lectures as learning activities that are carried out realistically. So that students get adequate feedback after following the learning process in class. The results of the interview above illustrate that the al-Islam course can indeed be understood well by students from Islamic boarding schools or madrasas. Still, the burden of the final exam on the Al-Islam Kehammadiyah course for students who come from public schools is certainly an obstacle in itself. In terms of memorization.

**Discussion**

The al-Islam Kemuhammadiyah course at the Muhammadiyah University of Gresik is one of the mandatory courses at Muhammadiyah University. However, in 2016, there was an appeal from the Ministry of Research, Technology, and Higher Education regarding the Indonesian National Qualifications Framework and National Higher Education Standards that religious subjects were national compulsory subjects called Islamic religious education.

This theoretical fact makes the al-Islam Kemuhammadiyah course an embodiment of a national compulsory course that conforms to the National Higher Education Standards with the name of the Islamic Religious Education course with a total of 2 credits. However, the term used among the Muhammadiyah University of Gresik community is still al-Islam Kemuhammadiyah. The al-Islam kemuhammadiyah one course discusses the basics of the Islamic religion, sources of Islamic law, aqidah, worship, morals, and muamalah, which aims to form students who have noble morals by understanding Islamic teachings and their application in everyday life based on the Association of Tarjin Muhammadiyah Decisions.

Discussion of the results of the first research, the semester learning planning document for the al-Islam Kemuhammadiyah course shows that the process of preparing semester learning for the al-Islam Kemuhammadiyah course is prepared using several National Higher Education Standard criteria: Name of Study Program, name and code, semester, course credits, Name of the lecturer, graduate learning achievements assigned to the course, final abilities planned at each learning stage, learning materials, learning methods, time, student learning experience, criteria, indicators and assessment weights, reference list and semester learning plan format.

The results of the review of documents for the al-Islam Kemuhammadiyah course show that the preparation in the semester learning plan document for the al-Islam Kemuhammadiyah course meets the National Higher Education Standards criteria. However, the learning methods and

assessment indicators do not conform to the standards. So, the consideration is that the learning method must contain elements in the form of group discussion methods, simulations, case studies, collaborative learning, cooperative learning, project-based learning, and problem-based learning (George, 2019; Radianti et al., 2020). Meanwhile, consideration of assessment indicators shows the quality of student performance.

Second, the learning process for the al-Islam Kemuhammadiyah course shows that the learning process carried out there is a mismatch with the semester learning plan and a lack of time discipline in the learning process from both students and lecturers who teach the al-Islam Kemuhammadiyah course. So, the time planned in the course semester learning plan document does not run effectively, so additional hours are added. To consider this, lecturers must review the timeliness determined in planning and what is being implemented (Bragg et al., 2021; Sari & Prasetyo, 2021). Furthermore, between the learning plan document and the learning process being implemented, there is a mismatch in formulating the learning method plan with what is implemented in the classroom. As written in the document, lectures are conducted in the form of elaboration, not a learning method such as discussion, question and answer.

Third, regarding students' understanding in studying the al-Islam Kemuhammadiyah course, it shows that students can understand the basics of the Islamic religion by the correct guidance exemplified by Rasulullah SAW in everyday life as in the learning outcomes of the al-Islam Kemuhammadiyah course. He carries out his obligations as a Muslim to perform prayers, zakat, fasting, giving alms, behaving siddiq, tabligh, amanah, and fatanah in his daily life for himself, his family, and the community environment.

## **CONCLUSION**

First, the documents in the semester learning plan for the al-Islam Kemuhammadiyah course meet the National Higher Education Standards criteria. However, the learning methods and assessment indicators do not meet the National Higher Education Standards criteria. Second, the learning process for the al-Islam Kemuhammadiyah course shows a discrepancy with the semester learning plan document for the al-Islam Kemuhammadiyah course, namely the ineffective use of time in the learning process in class for both students and lecturers who teach the al-Islam Kemuhammadiyah course. Apart from that, there is a mismatch between the learning plan document and the learning process implemented in formulating the learning method plan and what is used in the classroom. Third, students understand the al-Islam Kemuhammadiyah course taught by the lecturer and the learning achievements of the al-Islam Kemuhammadiyah course about the

basics of the Islamic religion by the guidance exemplified by the Prophet Muhammad in everyday life.

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