THE PAI PRODUCT AIK CURRICULUM'S RELEVANCE TO THE ISMUBA CURRICULUM NEEDS FOR MIDDLE SCHOOLS IN MEDAN CITY

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Keywords:	ABSTRACTS
Al-Islam and Muhammadiyah, Islamic Materials, Curriculum Content, Muhammadiyah Universities	The purpose of this study is to ascertain the following: the content of the ISMUBA curriculum for Muhammadiyah Middle Schools in Medan City, the content of the AIK curriculum utilized in the UMSU PAI study program, and the relevance of the AIK curriculum content of the PAI UMSU study program to the requirements of the ISMUBA SMP Muhammadiyah school in Medan City. This kind of study is qualitative and employs focus groups, content analysis, and interview techniques. The study's findings indicate that the first four courses in the AIK PAI UMSU curriculum are Islamic Science and Technology, Muhammadiyahan; Worship and Mu'amalah; and Religious Education (al-Islam). Second, there is a wide range of subjects in the ISMUBA curriculum for Muhammadiyah Middle Schools in Medan City, including both Al-Islamic and Muhammadiyah instruction. Meanwhile, the 2013 SMP/MT curriculum is used in Arabic language instruction; however, the learning materials used vary throughout schools. Third, on average, 65.5% of the material of the Ismuba curriculum (Al-Islam et al.) for Muhammadiyah Middle Schools in Medan City is relevant to the AIK subject of the PAI Study Program. Other courses provided to UMSU PAI Study Program students, such as Tahsin Al-Quran courses, History of Islamic Civilization, Insya' Muhadatsah, Tarbawi Tafsir, Tarbawi Hadith, Ushul Fiqh, and Contemporary Fiqh, augment the questionable relevance of the AIK content.

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A. INTRODUCTION

One essential component of education is the curriculum. (Kemal, *et.al.,* 2023). If the curriculum is a person's soul, then education is that person. The activities will encounter disruptions if the human spirit or soul is not aligned with the desired goals. The contents and comprehensiveness of all educational resources that can be utilized to accomplish objectives make up the curriculum. Its engine must be in good working order for the vehicle to be driven and travel without issues. The curriculum also establishes the direction and aims of education, as well as its roles and outcomes. It also explains the values and needs of the larger community. Everything is contingent upon the curriculum. (Muhaimin, 2019).

According to the declaration above, the course material presented in a study program should align with the intended graduation competencies. A typical career path for PAI FAI UMSU Study Program graduates is teaching Islamic Religious Education at madrasas and schools. (UMSU, n.d.)Therefore, every subject covered in the curriculum must help students meet a set profile, Especially for the Ismuba Competencies required to become an Ismuba instructor in SMPs or MTs. Students at Muhammadiyah, PAI UMSU, are also taught Arabic and AIK curriculums independently. Though its alums are becoming AIK (Ismuba) instructors at Muhammadiyah schools/madrasahs, it is not a specialty of the PAI FAI UMSU profile. Specifically, many UMSU study program alums from PAI FAI teach Al-Islam courses in Muhammadiyah schools, particularly in Medan. Meanwhile, there are still generally not many people teaching Arabic and Muhammadiyah. This could be the result of graduates of the UMSU PAI Study Program's Arabic language competencies and Muhammadiyah programs not being relevant to the demands of users—in this example, the Muhammadiyah program's Ismuba SMP curriculum.

All students enrolled in any Muhammadiyah postsecondary institution are required to complete the AIK curriculum (PTM) (Arifin, 2015; Amini, *et.al.,* 2019), dispersed around Indonesia. AIK instruction begins during the first semester (Thamrin, 2020), until semester 4, totaling eight credits (Baidarus, *et.al.,* 2020)To reaffirm the teachings of "Amar makruf nahi munkar," the AIK curriculum generally strives to produce human learners who are devout, possess noble and progressive values, and thrive in science and technology. Aside from this overarching goal, the PAI Study Program's AIK curriculum aims to guarantee that graduates are proficient in both AIK and Arabic language instruction, enabling them to instruct pupils in both subjects should they teach in junior high schools located inside the Muhammadiyah circle.

The acronym for Al-Islam, Muhammadiyah, and Arabic courses is the Ismuba Curriculum. Muhammadiyah Middle School's Ismuba is one of its unique selling points. In addition, Ismuba is a benefit taught through a package system. All pupils must follow the Ismuba curriculum in every class according to the decided curriculum organization and the package system. Consequently, it is mandatory for all educational establishments affiliated with Muhammadiyah to incorporate Al-Islam and Muhammadiyah education. (Setyawan & Wantini, 2018; Mufti, 2020; Handayani & Faizah, 2020). Similarly, Muhammadiyah universities have made the AIK curriculum a symbol of character development for their students. The general goal of the Ismuba and AIK curriculum is to enrich the spirituality of all Muhammadiyah students enrolled in educational institutions, ranging from the lowest grades to the universities.

Graduates of the Muhammadiyah University of North Sumatra (UMSU) Faculty of Islamic Religion (FAI) Islamic Religious Education Study Program (Prodi PAI) are human resources whose goal is to become Islamic religious education teachers in junior high and senior high schools or madrassas at the same level, including Muhammadiyah-managed schools. Students are taught various courses or teaching materials that can help their career aspirations as future Islamic religious education instructors. PAI UMSU Study Program students take Al-Islam and Muhammadiyahan courses to meet the Al-Islam and Muhammadiyahan Competency requirements. Research, however, indicates that the UMSU AIK curriculum's material is less pertinent to the requirements of the university's study programs, notably the PAI Study Program. (Nurzannah, *et.al.*, 2021).

Furthermore, the AIK curriculum used in the UMSU PAI Study Program is still less relevant to the requirements of the Ismuba curriculum used in Muhammadiyah Middle Schools, particularly about the Arabic language content, according to the findings of the preliminary analysis of the AIK PAI curriculum documents and the Ismuba Middle School curriculum. At Muhammadiyah Middle Schools, Arabic instruction is themed. In the meanwhile, the AIK PAI UMSU curriculum is exclusively Al-Islam and Muhammadiyah; Arabic is omitted. The PAI study program students are also taught Arabic; however, these classes are not themed.

Not only does the Ismuba curriculum cover Al-Islam, Muhammadiyah, and Arabic, but it also covers several other subjects, including 1) Al-Quran (Tahsin Tilawah, tahfizh); 2) Aqidah Akhlak Education; 3) Fiqh Education; 4) Tarikh Education; 5) Muhammadiyah Education; and 6) Arabic Language Education. In the UMSU Islamic Education Study Program, the four al-Islam subjects—Al-Quran (Tahsin Tilawah, tahfizh), Aqidah Akhlak Education, Fiqh Education, and Tarikh Education—are also taught independently. Nevertheless, the material is still less pertinent to the Al-Islam curriculum offered at Muhammadiyah Junior High School.

According to the findings of preliminary interviews conducted with several Muhammadiyah Middle School heads in Medan City, 57% of graduates of the UMSU PAI Study Program taught Al-Islam, 43% taught Muhammadiyah, and only 14% taught Arabic in Muhammadiyah Middle Schools. This demonstrates how widely recognized PAI UMSU graduates are within Muhammadiyah as Al-Islam instructors at the junior high school level. In the meantime, additional instructors—particularly those teaching Arabic—who have not completed the PAI study program are employed to impart Muhammadiyah knowledge. Graduates of PAI UMSU do not seem to be trusted enough to teach Arabic and Muhammadiyah. The Arabic language taught at Muhammadiyah Middle School still uses very elementary content. Students are also taught Muhammadiyah material. In order for Muhammadiyah junior high school student's studies to be relevant to the Ismuba curriculum, it is essential to study the AIK curriculum and Ismuba supporting courses to grant "qualified competence" to UMSU PAI study program graduates to instruct Ismuba at the Muhammadiyah junior high school level.

The reconstruction of Al-Islam-Kemuhammadiyahan (AIK) at Muhammadiyah universities as a practice of value education has been the subject of numerous research on the application of the AIK curriculum at Muhammadiyah universities (Arifin, 2015), map of the needs of UMSU students on Al-Islam and Muhammadiyah curriculum (Nurzannah *et al.*, 2021), building student character through Al-Islam and

Muhammadiyah (AIK) courses at Muhammadiyah University of Sidoarjo (Handayani & Faizah, 2020), Al-Islam and Muhammadiyah as a basis for character education (Baidarus *et al.*, 2020).

The same is true of studies on the Ismuba curriculum taught in schools. Executing the AIK curriculum and internalizing Islamic principles or character are generally the subjects of inquiry. The research in question discusses, among other things, Muhammadiyah Lemahdadi's Leading MI's Ismuba curriculum implementation. (Widayanti, 2019), ISMUBA curriculum at SD Muhammadiyah Banguntapan (Mufti & Widodo, 2021), application of the Ismuba curriculum to the formation of Islamic character for Muhammadiyah Banguntapan Middle School students (Handayani, *et.al.*, 2020), and implementation of character education in ISMUBA subjects (Mulyono, 2014).

The research on the Ismuba curriculum in Muhammadiyah schools and the AIK curriculum in numerous Muhammadiyah universities above mainly discusses the role of Ismuba and AIK in establishing Islamic values or character. This is not the same as the study that will be done, which is concentrated on going over the content of the Ismuba curriculum at Muhammadiyah Middle School Level and the AIK curriculum (in the UMSU PAI Study Program). Researchers will analyze and amend the curriculum content, which is an addition to the AIK curriculum in the UMSU PAI Study Program, based on the findings of their examination of these two curricula.

This study attempts to 1) ascertain the content of the Ismuba curriculum used in Muhammadiyah Middle Schools in Medan City, 2) ascertain the content of the AIK curriculum in the UMSU PAI Study Program, and 3) ascertain the degree to which the content of the AIK curriculum in the PAI Study Program is relevant to the content of the Ismuba curriculum in Muhammadiyah Middle Schools in Medan. City of Medan. The specific goal is to motivate the PAI UMSU Study Program Leadership to update several courses that can be used to supplement Muhammadiyah Middle School in Medan City's Ismuba curriculum. Among these are classes on the Arabic language, Hadith Tarbawi, Tafsir Tarbawi, and the History of Islamic Culture; these are pertinent to the subjects covered in the Ismuba SMP curriculum at Muhammadiyah of Medan City.

B. METHOD

This qualitative study employs interviewing techniques, focus groups (FGDs), and content analysis. (Sugiyono, 2016). The sixteen Muhammadiyah Middle Schools in Medan City comprised the study's population. Six school samples were taken using nonprobability purposive sampling techniques. The Islamic Religious Education Study Program employed the Al-Islam and Muhammadiyah curriculum documents, while the Muhammadiyah Middle School in Medan City used the Ismuba curriculum. These curriculum materials were analyzed in order to gather data. Conduct interviews with educators and administrators to obtain pertinent data. Focus groups were held to gather opinions, ideas, and criticism to understand the relevance of the AIK curriculum for the UMSU Islamic Education Study Program with the Ismuba curriculum for Muhammadiyah Middle Schools in Medan City.

The following are the steps in the research method. 1) Interview administrators from the Medan City Education and Elementary School Board; gather information about the Ismuba curriculum in multiple Muhammadiyah Middle Schools in Medan City;

Gather information about the AIK curriculum for the PAI UMSU Study Program;3) Talk with administrators and educators about the Ismuba curriculum that they use in the classroom; 4) Examine and contrast the information contained in the documents for the two curriculum types to determine whether or not the AIK and Arabic curricula meet the requirements of the Ismuba curriculum that is being studied. 5) Conduct focus groups with users and other internal and external stakeholders. 6) Present the analysis's findings. 7) Complete reports and publish papers in journals.

C. RESULT AND DISCUSSION

The four courses in the FAI UMSU Islamic Religious Education Study Program are Religious Education, Worship & Muamalah, Muhammadiyah, and Islam and Science and Technology. These findings are based on examining the curriculum (syllabus) for the AIK course. This indicates that there is no Arabic language material in the AIK curriculum. Since the word Ismuba combines Arabic, Kemuhammadiyahan, and al-Islam, the course nomenclature is Al-Islam and Muhammadiyah (AIK), so there are no Arabic elements. The course outline and curriculum for AIK are as follows.
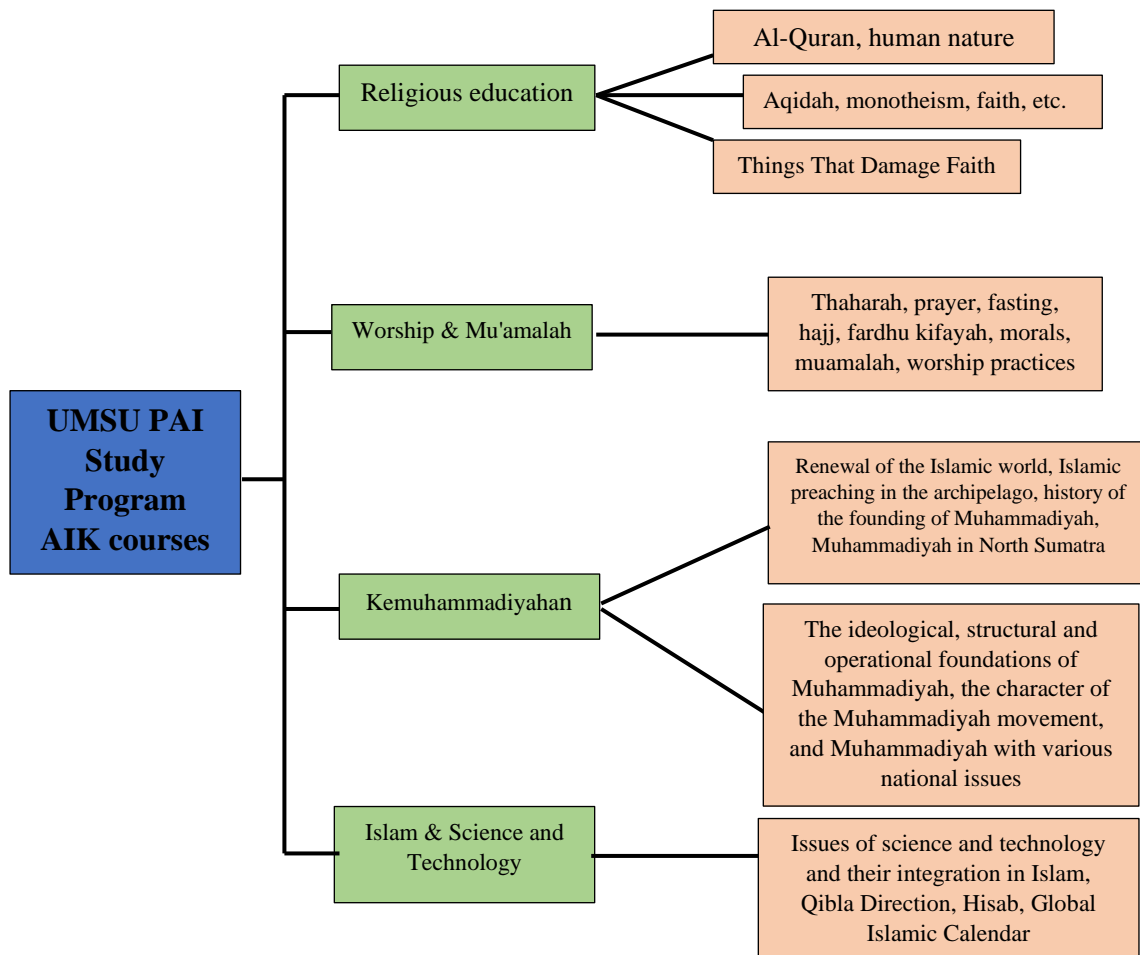

Figure 1. AIK Curriculum Content Scheme for PAI Study Program

In addition, information about the Ismuba curriculum used in all Muhammadiyah Middle Schools in Medan City was gathered from an interview with the executive secretary of the Medan City Primary Education Council. The

Muhammadiyah Central Leadership Education Council created the Ismuba curriculum. The Ismuba curriculum data, however, was quite varied and connected to Al-Islam (Islamic Religious Education), Muhammadiyah, and Arabic courses after the data was traced to multiple Muhammadiyah junior high schools in Medan City.

The book Religious Education and Character, published by the Indonesian Ministry of Education and Culture in various years, is typically used in learning resources for Al-Islam content. As a result, subject names in different publications vary slightly. Nonetheless, there are still several topics with essentially the same content. Some schools follow the curriculum and learning materials set by the PP Muhammadiyah Education and Basic Education Council, others adapt it based on student needs and local knowledge, and junior high schools use LKS as a curriculum and learning resource for the Muhammadiyah Ministry. All of these schools use the same material content.

This is not the case for Arabic language courses; all junior high schools in the sample follow the 2013 Curriculum for SMP and MTs in Arabic. The learning resources employed also differ; some organizations create their textbooks, while others draw from outside sources. The used syllabus is uniform, however. Nevertheless, none of these junior high schools follow the PP Muhammadiyah Basic Education Council's Arabic curriculum. The Ismuba curriculum plan utilized by Muhammadiyah Middle Schools in Medan City is as follows.
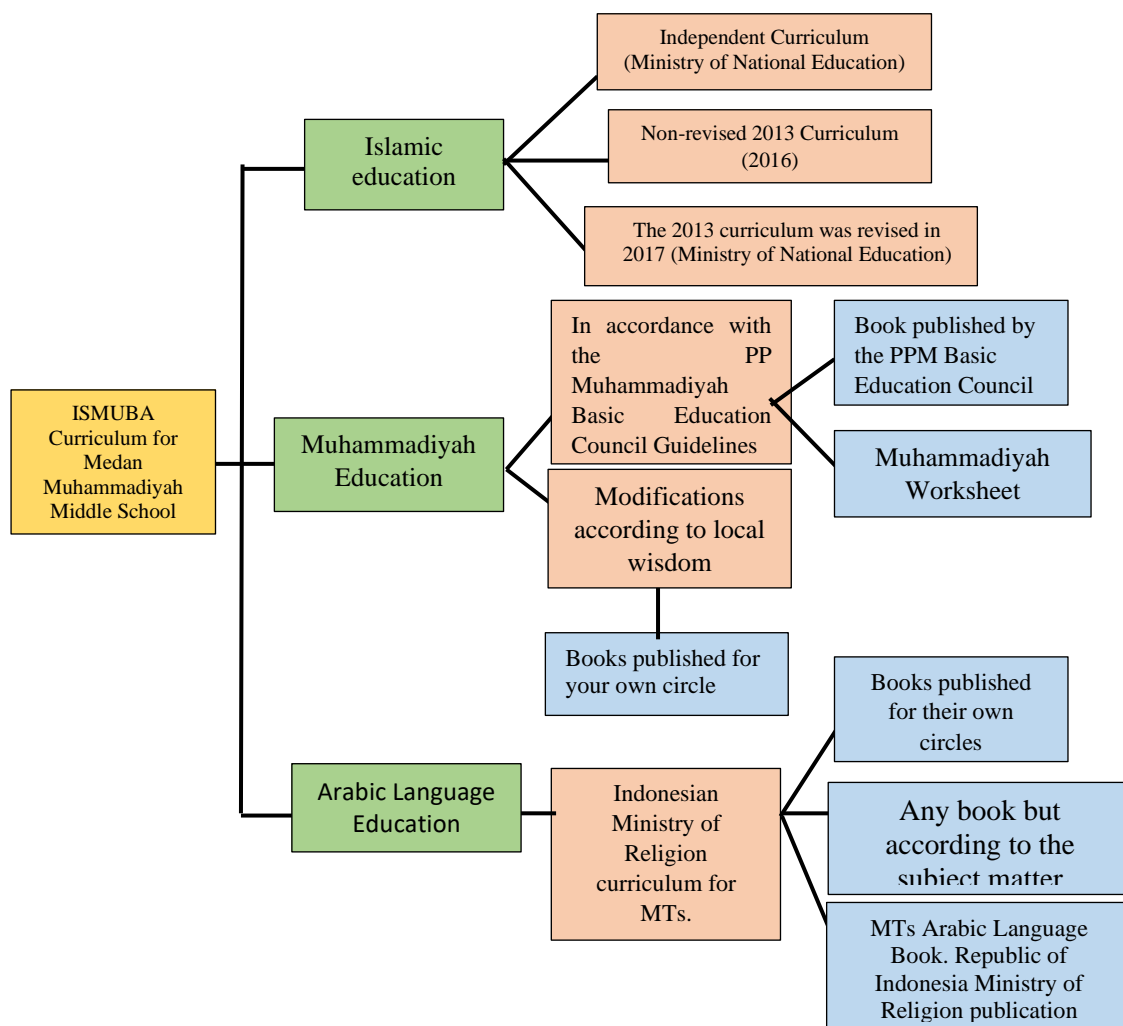
Figure 2. Ismuba Curriculum Scheme used in Muhammadiyah Middle Schools.

The caption of the Image:
- 🟨 ISMUBA Curriculum
- 🟩 Distribution of the ISMUBA Curriculum
- 🟧 Sources of Teaching Materials
- 🟦 Textbooks used

The Ismuba curriculum published by the PP Muhammadiyah Education and Basic Education Council does not appear to be fully utilized in the description of the curriculum used by Muhammadiyah Middle Schools in Medan City. Since the Ismuba curriculum consists of six topics (Al-Quran (Tahsin, Tilawah, Tahfizh), 2) Aqidah Akhlak Education, 3) Fiqh Education, 4) Tarikh Education, 5) Muhammadiyah Education, and 6) Arabic Language Education—it is genuinely composed of material content (Setyawan & Wantini, 2018).

However, the use of Islamic Education and Character books issued by the Ministry of National Education is seen as typical, according to the findings of interviews conducted with al-Islam teachers at different Muhammadiyah junior high schools, because the book's material substance consists of Tarikh, Aqidah Akhlak, Fiqh, and Hadith from the Quran. However, the analysis's findings indicate that the material's substance differs significantly from the Ismuba curriculum of the PP Muhammadiyah Education and Basic Education Council. On the other hand, the Koran's Hadith, education, and content are more intricate. The PP Muhammadiyah Education and Primary Education Council released the 2017 Ismuba curriculum framework.

DISCUSSION OF RESEARCH RESULTS
Course Materials for the AIK Study Program at UMSU

The content of the AIK curriculum for the Muhammadiyah University of North Sumatra (UMSU) PAI Study Program is comprised of the following: 1) Religious Education Textbook, 2) Worship and Mu'amalah Textbook, 3) Muhammadiyah Textbook, and 4) Islam and Science and Technology Textbook. This information was obtained from the AIK curriculum of the Islamic Religious Education Study Program (Prodi), Faculty of Islamic Religion (FAI), UMSU. As shown in table 3.1 above. The 12 chapters that cover the topics covered in each AIK course are covered in each textbook.

Students in the Religious Education course were required to create learning video presentations at the thirteenth and fourteenth meetings. These movies' storylines touch on broad and specialized information, attitudes, comprehension, and skill sets. One of these involves sharing the knowledge and critical thinking that students have acquired about the range of subjects covered in their first semester of lectures. This is the aim of the learning results that the Outcome-Based Education (OBE)-based Indonesian National Qualifications Framework (KKNI) expects.

The twelve chapters of the primary content for the worship and mu'amalah courses are similarly delivered in twelve sessions. Due to the requirement that lectures be given in a minimum of 14 meetings, students must attend and participate in worship to complete their muamalah and worship courses. As a result, worship rituals (fardhu prayers) were performed at meetings 13 and 14. Muhammadiyah courses covering video

presentations and draft scientific articles were offered during the 13th and 14th meetings. In the meantime, students in the Science and Technology and Islam courses visited the UMSU Astrology Observatory (OIF) at the 14th meeting to gain firsthand knowledge about astronomy in general and Qibla direction determination in particular.

The recently updated AIK curriculum for the PAI Study Program is based on the AIK Guidelines book published by the PP Muhammadiyah Diktilitbang Council. The AIK course is a progressive kind of Islamic ijtihad produced by the Higher Education Council for Research and Development (PP Muhammadiyah). It is intended that this formulation, which is a form of tajdid, da'wah amar ma'ruf, and nahi munkar, can produce academics who are devout, morally upright, progressive, and continue to be excellent in science and technology. (Saleh & Jamil, 2020)This implies that students enrolled in AIK courses at the universities of Muhammadiyah and Aisyiyah will become proficient in knowledge, technology, and religion simultaneously.

The Islamic Education Study Program's AIK course does not include any Arabic language content; the terminology used is limited to AIK (Al-Islam and Muhammadiyah). This does not imply, however, that participants in or graduates from the UMSU PAI Study Program lack proficiency in Arabic, which is a must for junior high school pupils. Because students in the UMSU PAI Study Program also receive independent instruction in Arabic. The fundamental Arabic language curriculum offered to PAI Study Program participants is as follows.

Table 1. Primary Arabic Language Material for the PAI Study Program

Meeting	Subject matter	Information
1 and 2	Isim Isyaroh Interrogative Sentences (*adatul istifham*)	
3 and 4	Makrifah and nakirah	
5	Mubtada khobar	
6	Qomariah and Syamsiyah letters	
7	Letter Jar	
8	Taaruf	
9 and 10	Compound Sentences (*idofah*)	
11	Munada sentence (exclamation)	
12	Adjective	
13	*Fiil Madhi, Fiil Mudhorik,* and *Fiil Amar*	
14	Unit numbers, tens, hundreds, and thousands in Arabic	

Source: Arabic Language Curriculum/RPS PAI FAI UMSU Study Program

Ismuba Subject Contents at Muhammadiyah Middle School in Medan City

The results of the analysis of the Ismuba curriculum content taken from 6 Muhammadiyah Middle Schools in Medan City, namely Muhammadiyah Middle School 01, 08, 57, 4, 50, and Muhammadiyah Middle School 3, data was obtained that the content of the Ismuba curriculum used in the 6 Muhammadiyah Middle Schools was different. The following is a summary of the results of the ISMUBA curriculum in question. First, the al-Islam curriculum for SMP Muhammadiyah 01 for class VII semester I uses the Merdeka Curriculum learning system. Nonetheless, the 2013 curriculum is the source of learning resources. As for Classes 8 and 9, students continue to follow the 2013 curriculum exclusively, which was adjusted by the school to meet the

requirements of the learning objectives they established. This is the outcome of document analysis and teacher interviews at SMP Muhammadiyah 01 on Islamic Religious Education.

Second, the updated 2013 Islamic Education and Character curriculum is utilized in Muhammadiyah Middle School curriculum 57 and 8, and the al-Islam curriculum is used in these schools for grades 7, 8, and 9. Third, the 2013 PAI and Ethics curriculum, which has not been updated, is used as the al-Islam curriculum for Muhammadiyah Middle Schools 4, 50, and 3. The 2013 curriculum that has been altered and the one that has not varies slightly in terms of the material content. The content itself has not changed all that much, in any case.

Fourth, the curriculum for Muhammadiyah taught at SMP Muhammadiyah 01 has been adapted from the PP Muhammadiyah Education and Basic Education Council's curriculum. This indicates that most of the curriculum still references current policies. Nonetheless, it has supplied subtleties of regional knowledge by North Sumatra, Medan's necessities. This is an improvement in the curriculum. This is because it is allowed in the Ismuba Curriculum book published by the PP Muhammadiyah Education and Basic Education Council. On the other hand, Muhammadiyah Middle Schools 57 and 8 fully implement the curriculum that the PP Muhammadiyah Basic Education Council released. Similar to Muhammadiyah Middle Schools 57 and 58, it appears that Muhammadiyah Middle Schools 4 50, and these two middle schools follow identical curriculum. The principal of Muhammadiyah Middle School 4 explained this. Nevertheless, they exclusively use the Muhammadiyah Middle School as their teaching resource during the learning process.

Fifth, from class VII to class IX, the Muhammadiyah Middle Schools employed the Arabic language curriculum for Middle Schools and Tsanawiyah Madrasahs. Regretfully, it is unclear by what organization the curriculum was issued. The Madrasah Tsanawiyah Curriculum, by the class level, was the basis for the Arabic language curriculum taught, according to the findings of interviews conducted with all of Muhammadiyah Middle Schools' Arabic language teachers. There are differences between the textbooks utilized by different schools. The primary content taught is comparable, in any case.

The Ismuba curriculum published by the PP Muhammadiyah Education and Basic Education Council does not appear to be fully utilized in the description of the curriculum used by Muhammadiyah Middle Schools in Medan City. The Ismuba curriculum consists of six topics Al-Quran, Tahsin, Tilawah, Tahfizh, 2) Aqidah Akhlak Education, 3) Fiqh Education, 4) Tarikh Education, 5) Muhammadiyah Education, and 6) Arabic Language Education—it is genuinely composed of material content (Setyawan & Wantini, 2018). However, the use of Islamic Education and Character books issued by the Ministry of National Education is seen as typical, according to the findings of interviews conducted with al-Islam teachers at different Muhammadiyah junior high schools, because the book's material substance consists of Tarikh, Aqidah Akhlak, Fiqh, and Hadith from the Quran. However, the analysis's findings indicate that the material's substance differs significantly from the Ismuba curriculum of the PP Muhammadiyah Education and Basic Education Council. On the other hand, the Koran's Hadith, education, and content are more intricate.

The Muhammadiyah Middle School Ismuba Curriculum in Medan City and the AIK Curriculum Content of the UMSU PAI Study Program: A Comparative Analysis

It is required to compare two curricula to discuss their relative relevance. This study will compare the ISMUBA curriculum used by Muhammadiyah Middle Schools in Medan City with the PAI FAI UMSU study program's AIK curriculum to ascertain their relative value. Given the variations in the Ismuba curriculum utilized across Muhammadiyah junior high schools, an attempt is made in this dispute to compare the AIK curriculum for the PAI UMSU study program with the Ismuba curriculum, one by one.

First of all, the Al-Islam (Religious Education) curriculum content from the PAI UMSU Study Program is still thought to be relevant to the Al-Islam curriculum content taught at SMP Muhammadiyah 01 Medan. Since 22 elements (or 78.6% of the total) in the Al-Islam and Muamalah Worship parts of the PAI UMSU Study Program match the Al-Islam material content at SMP 01 Medan. The curriculum's content will remain highly relevant even if the two disciplines' principal discussion topics differ. Furthermore, 22 (68.8%) of the 32 courses that make up the al-Islam curriculum for grades VII through IX are covered by the religious education and Muamalah Worship materials offered by the PAI UMSU Study Program.

39 Islamic Religious Education materials are taught in Muhammadiyah Middle Schools 57 and 8 (for grades 7-9). Of them, 25 (64.1%) are part of the PAI UMSU study program's Religion and Worship-Mu'amalah education curriculum. The Al-Islam (Religious & Worship Education and Mu'amalah) courses offered by the PAI UMSU Study Program, in the interim, cover 39 Al-Islam materials that are studied at Muhammadiyah Middle Schools 4, 50, and 3, 24 (61.5%).
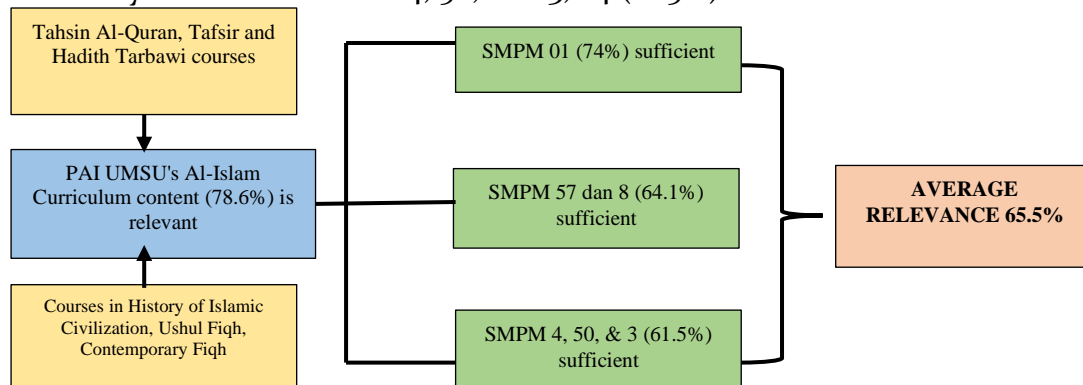

Figure 3. Scheme of the relevance of Al-Islam subjects to Al-Islam subjects at Muhammadiyah Middle School in Medan City

Information:

Arrow ⟶ Indicates courses that can supply the lack of Al-Islam material in the PAI Study Program.

Figure (3) above informs the reader that although the PAI UMSU Study Program's Al-Islam (Religious Education and Worship & Muamalah) curriculum has 78.6% of the same content, only 78.6% of it applies to Muhammadiyah Middle School in Medan City. The relevancy is only 64.8% on average. After further investigation, it was discovered that the UMSU Islamic Education Study Program offered additional

courses, which could be classified as instructional materials that could be used to make up for the gaps in the Al-Islam material.

Courses on Tahsin al-Quran, Ushul Fiqh, Hadith Tarbawi, Tafsir Tarbawi, History of Islamic Civilization, and Contemporary Fiqh are a few examples. Overall, these courses greatly enhance the North Sumatra FAI PAI Study Program graduates' religious competency. Additionally, based on the findings of the FGDs, the participants recommended that themes related to the Al-Islam teaching materials used in Muhammadiyah Middle Schools in Medan City be added to the supplement course content.

Second, the Muhammadiyah Middle School 01 curriculum content is still considered relevant to the Muhammadiyah curriculum content used in the UMSU Islamic Education Study Program. 13 (81.3%) of the 16 language disciplines that make up the Muhammadiyah curriculum are taught at Muhammadiyah Middle School. The Muhammadiyah course, part of the UMSU Islamic Education Study Program, addressed the topic. Eleven (57.9%) of the 19 materials in the Muhammadiyah curriculum at Muhammadiyah Middle Schools, 57 and 8, are covered in the Muhammadiyah courses offered by the UMSU PAI Study Program. As a result of the teacher using worksheets as a learning resource during the teaching process, the substance of the Muhammadiyah material at Muhammadiyah Middle Schools 4, 50, and 3 is incomplete, making it difficult to understand its relevance. The AIK PAI Study Program material is relevant to the Muhammadiyah Middle School Muhammadiyah Material in the city of Medan. Please pay attention to this scheme.
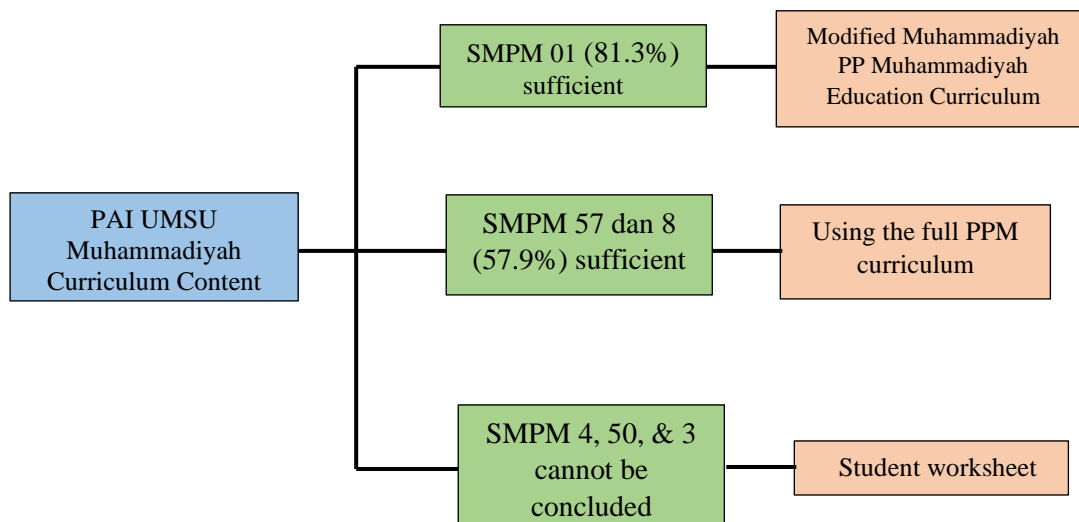

Figure 4. Schematic of the relevance of the Muhammadiyah curriculum content in the PAI Study Program at Mummadiyah Middle School in Medan City

Information:

- PAI Curriculum Content
- Level of Relevance to SMP Muhammadiyah Material Content
- Learning Resources

The curriculum of Kemuhammadiyahan Al-Islam (Religious Education and Worship & Muamalah) in the PAI UMSU Study Program is explained in the scheme above; of this, only 78.6% applies to the al-Islam subject matter taught at Muhammadiyah Middle School in Medan City. The relevancy is only 64.8% on average. After further investigation, it was discovered that the UMSU Islamic Education Study Program offered additional courses, which could be classified as instructional materials that could be used to make up for the gaps in the Al-Islam material.

Third, an examination reveals that a large portion of the Arabic language curriculum still applies to the curriculum taught at Muhammadiyah Middle Schools in Medan City despite not being featured in the Al-Islam and Muhammadiyah curricula. As a result, the Arabic language content of the PAI Study Program covers 52.3% of the Arabic language curriculum taught in Muhammadiyah Middle Schools. Take a look at the schematic below.

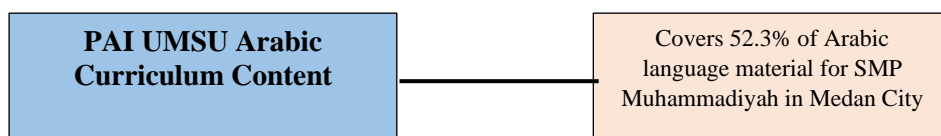| PAI UMSU Arabic Curriculum Content	Covers 52.3% of Arabic language material for SMP Muhammadiyah in Medan City

Figure 5. Scheme of the Relevance of the Content of the B. Arabic Course for the PAI UMSU Study Program with Arabic Language Material at Muhammadiyah Middle School in Medan City

The information gathered through interviews and the outcomes of the completed content analysis are examined and contrasted. After that, a focus group discussion (FGD) was held. The findings lead to the following conclusion: First, while it is possible to enhance the curriculum in light of student needs and local knowledge, it would be ideal for all Muhammadiyah Middle Schools in Medan City to follow the Ismuba curriculum as published by the PP Muhammadiyah Basic Education Council.

Second, the Ministry of National Education's Islamic Religious Education and Character Books should be enhanced with content that aligns with the Al-Islam curriculum in the Ismuba curriculum guidebook for SMP/MTs in Muhammadiyah circles. Examples of this content include Al-Quran Hadith material, Date education, and fiqh education. This recommendation guarantees that junior high school students in Muhammadiyah circles meet Ismuba's core learning objectives in the best possible way. As is well known, muhammadiyah's attempt to raise educational standards while still considering societal expectations and advancements in science and technology is reflected in the ISMUBA (al-Islam, Muhammadiyah, and Arabic) curriculum. (Huda, 2019).

Third, it is advised that the leadership of the UMSU Islamic Education Study Program rewrite several course materials that can be regarded as supplemental material to enhance the requirements of the Ismuba curriculum in Muhammadiyah Middle Schools, as the AIK curriculum is the standard university curriculum. Tafsir, Arabic language, history of Islamic civilization, tahsin courses on the Quran, Tarbawi Hadith, Ushul Fiqh, and Contemporary Fiqh are a few of these courses.

D. CONCLUSION

The study's findings can be summed up as follows: first, the UMSU PAI Study Program's AIK curriculum, which has been tailored to the program's needs and excludes Arabic content, is based on the National AIK curriculum as defined by the PTMA AIK Curriculum Guidelines. Second, the Islamic Religious Education, Muhammadiyah, and Arabic curricula of the Muhammadiyah Middle School in Medan City. The substance of curricula varies greatly. Some use the Al-Islam textbook published by the PP Muhammadiyah Education and Basic Education Council in addition to adhering strictly to the Kemuhammadiyahan lesson plan. Some people also use textbooks within their social networks. Meanwhile, Arabic courses are taught using the SMP and MTs 2013 Curriculum.

Third, the AIK Curriculum for the PAI Study Program was, on average, 64.8% relevant to the requirements of the Ismuba curriculum content for Muhammadiyah Middle Schools in Medan City. The findings of this study suggest that the course material for Tahsin Al-Quran courses, History of Islamic Civilization, Tarbawi Tafsir and Hadith, Ushul Fiqh, and Contemporary Fiqh has been revised. This material is considered an addition to the curriculum at Muhammadiyah Middle School Ismuba.

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