

The Development Technological Research Model Of Quality Muhammadiyah Schools Through Religious And “*Kemuhammadiyah*” Curriculum Transformation

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Abstract: This study aims to describe the development technological research model of quality Muhammadiyah schools through the transformation of the religious and *Kemuhammadiyah* (or towards to *Muhamadiyah*) curriculum. The research method used are descriptive qualitative with library research approach and field research, with document studies, observations and interviews as a method of data collection. The material object of this research are First Muhammadiyah Junior High School in Surakarta and Muhammadiyah Junior High School Plus in Klaten. The study produced two main conclusions. First, the efforts to develop quality of First Muhammadiyah Junior High School in Surakarta and Muhammadiyah Junior High School Plus in Klaten are carried out by means of religious and *Kemuhammadiyah* curriculum transformation. This method focuses on developing two standards, namely: standard content and standard process. In the context of standard content and standard process, both schools transform religious and *Kemuhammadiyah* curriculum by adding material on Islamic Religion that has been established by government regulations, and adding activities through strengthening religious and *Kemuhammadiyah* learning in the classroom, and increasing religious co-curricular and extra-curricular activities. Second, the religious and *Kemuhammadiyah* learning process has the potential to develop quality Muhammadiyah schools. Both schools use various methods in developing classroom learning activities.

Index Terms: Religious, Al-Islam and *Kemuhammadiyah*, Curriculum Transformation, Quality Schools, Standard Content, Standards Process.

1 INTRODUCTION

AS a socio-religious organization in Indonesia, Muhammadiyah has been known as a phenomenal education manager in Indonesia, from PAUD (Early Childhood Education) and ABA Kindergarten (Aisyiyah Bustanul Athfal Kindergarten), Islamic boarding schools to universities. At the national level, Muhammadiyah has thousands of schools and hundreds of universities spread across provinces, districts and cities in Indonesia. Especially for schools, madrasas and Islamic boarding schools at the primary and secondary school level, Muhammadiyah manages as many as 5,264 schools/madrasas/ Islamic boarding schools. In detail, the 2015 data showed that the number of Elementary Schools managed by Muhammadiyah is 1,064 schools, the number of Muhammadiyah Middle Schools is 1,111 schools, the number of Senior High Schools is 567 schools and the number of Vocational High Schools as many as 564 schools. Furthermore, Madrasah *Ibtidaiyah* managed by Muhammadiyah is 1,188 madrasas, the number of Madrasah *Tsanawiyah* is 521 madrasas, the number of Madrasah *Aliyah* is 178 madrasas, and the number of Muhammadiyah Islamic boarding schools is 89 boarding schools [1], [22], [23].

From the 5,264 data above, there are 1,488 schools, madrasa and Islamic boarding schools managed by the Primary and Secondary Education Council of Muhammadiyah Regional Leaders in Central Java. Specifically, the 2016 data showed that elementary school managed by Muhammadiyah of Central Java is 217 schools, middle school is 291 schools, high school is 114 schools, vocational high school is 181 schools, and the extraordinary school is 6 schools. Additionally, Madrasah *Ibtidaiyah* managed by Muhammadiyah of Central Java is 521 madrasas, the number of Madrasah *Tsanawiyah* is 115 madrasas, Madrasah *Aliyah* is 18 madrasas, and the number of Islamic boarding school is 25 boarding schools [2], [24]. Exposure to the previous data by both foreign and Indonesian researchers has been noted as empirical evidence that Muhammadiyah has an important role in the development of Islamic education in Indonesia. As an example is Elizabeth Fuller Collin in her 2004 research stating that Muhammadiyah played an important role in developing the values of Islamic based democracy in Indonesia [3], [30]. Other researchers also stressed that Muhammadiyah's role in developing Islamic education in Indonesia is undeniable. For example, Asna Husin in her research concluded that education developed by Muhammadiyah was able to develop awareness of Islamic-based pluralism among students [4], [31]. Meanwhile, Indonesian researchers strengthen the conclusion that Muhammadiyah had an important role in the development of education in Indonesia. In his research in 2012, Nurwanto concluded that Muhammadiyah had played an important role in instilling the values of gender justice through learning and textbooks on Al-Islam and *Kemuhammadiyah* [5], [25]. Furthermore, Mohamad Ali in his 2016 study concluded that Muhammadiyah education was developed with the aim of directing social changes that occur in society and to play a role in the development of science and technology in Indonesia [6], [32]. The description of Muhammadiyah role in Islamic education in Indonesia above shows that there are still interesting gaps which need to be studied from Muhammadiyah's educational practices. One of them is the effort to develop the quality of Muhammadiyah schools

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through the transformation of the religious and *Kemuhammadiyah* curriculum. The significance of Muhammadiyah school development efforts seems to be motivated by the desire of Muhammadiyah to strengthen the role of it in improving the quality of Islamic education in Indonesia. This movement demands systematic efforts from managers of Muhammadiyah schools from various levels to transform their curriculum, especially the religious and *Kemuhammadiyah* curriculum. Based on preliminary findings, it can be affirmed that the quality of Muhammadiyah schools are marked by the courage of management that began to innovate and transform management, curriculum and educational programs. Examples of schools included in this category — especially at the elementary/ Madrasah *Ibtidaiyah* level — are the Muhammadiyah elementary school of Special Program Kottabarat, Muhammadiyah Mutual Elementary School of Magelang, Muhammadiyah Plus Elementary School of Salatiga and Madrasah *Ibtidaiyah* Muhammadiyah Special Program Kartasura also Madrasah *Ibtidaiyah* Muhammadiyah Karanganyar. Furthermore, innovation and management, curriculum and educational programs transformation at Muhammadiyah's Middle School/ Madrasah *Tsanawiyah* level includes Muhammadiyah Middle School of Brebes, Muhammadiyah Special Program Middle School of Pracimantoro Wonogiri, and Muhammadiyah Al-Kausar Middle School of Kartasura Sukoharjo. The examples of innovation and management, curriculum and educational programs transformation at the high school/ Madrasah *Aliyah*/ Muhammadiyah Vocational School level are Muhammadiyah High School of Dimsa Sragen and Muhammadiyah 1 Vocational School of Sukoharjo. A form of innovation and curriculum transformation carried out by managers of Muhammadiyah schools in Central Java generally starts from the development of religious and *Kemuhammadiyah*. This is motivated by two main reasons. First, innovation in the field of religious and *Kemuhammadiyah* will serve as a provider of change direction and spirit for the development of Muhammadiyah schools in other fields. Second, it must be admitted that the innovation in the field of religious and *Kemuhammadiyah* becomes a dimension of excellence that is worthy to be "sold" or becomes an added value for Muhammadiyah schools. The religious and *Kemuhammadiyah* development model that has been carried out sporadically by managers of Muhammadiyah schools either for education units at the elementary school/ Madrasah *Ibtidaiyah*, middle school/ Madrasah *Tsanawiyah* and high school/ Madrasah *Aliyah*/ vocational school levels in Central Java is focused on 2 components of the curriculum, namely: content standard and process standard components. In terms of its approach, this research was a combination of two approaches, namely: library research approach and field research approach. Library research was used to examine the theory of school quality and curriculum transformation, while field research was used to examine the development of Muhammadiyah schools quality and to study the experiences of Muhammadiyah schools in transforming the religious and *Kemuhammadiyah* curriculum. In terms of the method, this study used a document study method to explore data on the theory of school quality and curriculum transformation from various scientific books and journals. Furthermore, this study also used the method of observation and interviews, to explore data about the development of Muhammadiyah schools quality and the experience of Muhammadiyah schools in transforming

the religious and *Kemuhammadiyah* curriculum.

2 SCHOOL QUALITY AND CURRICULUM TRANSFORMATION

Quality issues first emerge in the industrial world and especially in the service industry. This trend further affects education services, therefore schools in various countries in the world compete to become a quality schools. In several references it was found an explanation that the quality of the school means that the criteria used to measure school quality are based on three essential factors, namely: the ratio of teachers and students, the number of students in the class, and the education, experience and training of staffs, both teachers and the staff education [7], [26], [27]. Based on these three criteria, a quality school is a school that has a teacher and student ratio of 1:20, a school that is attended by 20 students in each class. On the other hand, Cynthia Guttman mentioning three indicators for measuring the quality of a school. The three indicators are: teachers, students, and learning facilities. According to her, quality schools are schools that have a sufficient number of teachers, who are broad-minded, highly skilled, and interactive in the learning process. In terms of students, quality schools are schools where students have sufficient time to study, have a strong reading culture, and use national language in the learning process. As for the learning facilities, quality schools are schools that are supported by good quality of teaching materials and the availability of sufficient textbooks [8], [28], [29]. Based on the criteria and indicators above, Cynthia Guttman emphasizes that the quality of schools cannot be achieved instantly, but through hard work and a long process. First of all the school must improve the competence and professionalism of its teachers. In terms of students, schools must develop high curiosity and a culture of reading among them. Another factor is the school must prepare a relevant curriculum and challenge the students to compete at the global level. In line with Guttman, Marco Giannini added that in order to reach a quality school several clear steps are needed. According to him, there are at least 3 stages that must be taken by the school, namely: increasing the teacher competency through various trainings; strengthen the relations between schools and graduate users; and promoting specific learning models with good quality of teaching materials [9], [33]. What's interesting is, both Guttman and Giannini, acknowledged that the curriculum which is interpreted as teaching material in the learning process and teaching books used as a reference by students, could later being functioned as one of the strategic facilities to improve school quality. Meanwhile, the term transformation in several references is interpreted as "the process of change that occurs in various aspects of human life both quantitatively and qualitatively" [10]. This meaning can be related to life change, community change, institutional change, and school change. These changes by experts are believed as a necessity in this life. In the context of education, the term transformation by Manzoor Ahmed is placed as the output of the educational process. For him, education is one of the strategic facilities for transforming the knowledge, attitudes and behaviour of a person or group of people living in a particular community or country [11], [35]. At a broader level, education can play an important role in changing society and even a country. In other words, the term transformation can be understood as a change of education component both the curriculum component and all components of school as a

whole, in order to achieve the learning objectives [12], [34]. As one of educational components, the school curriculum is often transformed. When people face the problem of colonialism by other countries, for example, the curriculum is transformed to build awareness of decolonization among students in schools. This curriculum transformation model has been carried out by Kehdinga George Fomunyan & Damtew Teferra in South Africa [13], [38]. This type of curriculum transformation has also been carried out by Giovanni Arduinia in Italy [14], that curriculum transformation was functioned as one of the strategic facilities to develop the future and sustainability of universities in Italy. In Indonesian context, the transformation of the Islamic Education curriculum turned out to function as an important means to embed the values of tolerance and awareness of gender justice among students. This research was conducted by Husniyatus Salamah Zainiyati and Nurwanto. If Zainiyati focusing her research on curriculum and the understanding of radical Islam [15], [36], Nurwanto's research focuses his research on textbooks and gender justice [16], [37]. Theoretically, curriculum transformation can be done by functional models. This model was introduced by Diane Browder et al., researchers at The University of North Carolina in Charlotte. According to them, the transformation of functional model curriculum is the process of selecting learning material in the form of concepts, attitudes and life skills of a person or group of people that functioned as strategic means to change schools, the environment, and students in the future [17], [40], [41]. Browder's model for transforming the curriculum is used to provide educational access for students who are in the category of special needs. In this case, curriculum transformation requires certain priorities and is limited to students with special needs. For example, curriculum transformation of this model makes the life skills needed by groups of students with special needs used as new learning material in the curriculum. Among what is needed by students is life skills in four environments, namely: community, recreation, domestic, and vocational.

3 CURRICULUM TRANSFORMATION AT MUHAMMADIYAH SCHOOLS

In Indonesian context, one of important components of curriculum is the content standard. The definition of content standard is a minimum scope of material and a minimum level of competence to achieve minimum graduate competencies at the level and type of junior high school education [18], [39]. In this section the content standard that will be described is the content standard of the religious and *Kemuhammadiyah* curriculum in two Muhammadiyah schools, namely: First Muhammadiyah Junior High School Surakarta and Muhammadiyah Middle School Plus Klaten. These two schools were chosen for two main reasons. The first reason is that the two schools have important experience in transforming the religious and *Kemuhammadiyah* curriculum, especially related to content standards. Content standards is one of the core components in transforming the curriculum with adequate data availability. In addition, the two schools studied jointly guaranteed the availability of data needed for the study, especially data related to the religious and *Kemuhammadiyah* curriculum transformation model, specifically the content standard component. According to the principal, the religious and *Kemuhammadiyah* curriculum content standards set by First Muhammadiyah Junior High School Surakarta are recognized to have been developed from

two government regulations. First, the Decree of the Minister of Religion No. 211 of 2011 concerning the National Standard for Islamic Education. Second, Minister of Education and Culture, Regulation number 20, 21, 22, 23 in 2016 and based on core competencies and basic competencies regulated in Minister of Education and Culture, number 24 of 2016.

Class	Transformation of Content Standard	Subjects
VII, VIII, and IX	Adding the Islamic Education that has been applied by the government regulations	Al-Qur'an, Hadith, Morals and <i>Fiqh</i> (Islamic jurisprudence)

Fig. 1. Transformation of the Content Standard of religious (Al-Islam) and *Kemuhammadiyah* Curriculum at First Muhammadiyah Junior High School Surakarta.

Fig. 1. explains that the standard transformation model of religious (Al-Islam) and *Kemuhammadiyah* curriculum contents at First Muhammadiyah Junior High School Surakarta is done by adding Islamic Education material that has been determined by the Indonesian government regulations. The addition of the material is then placed on 4 subjects, namely: Al-Qur'an, Hadith, Morals, and *Fiqh*. While the other two subjects, namely: the *Aqeedah* and date have no additional material at all. For Al-Qur'an subjects, there are additional material in the form of selected verses such as Q.S. Al-Baqarah: 255 (The Throne Verse), Q.S. Al-Baqarah: 284-286 (Allah's praise of their Believers and their Dua), Q.S. Ali Imran: 26-27 (Evidence of the Power of Allah SWT), Q.S. Al Mukminun: 1-11 (Victory of Believers), Q.S. Al-Ahzab: 59 and Q.S. An-Nur: 31 concerning (Covering the nakedness for women). Meanwhile, for Hadith subjects, there are additional material in the form of selected hadiths like hadith on devotion to parents; prayer in congregation; studying; brotherhood; hypocritical features; fasting; *shadaqoh*; charity; leader; studying is the same as fight for Allah; two things that save people; unbroken charity reward; brotherhood; honesty; and angels flapping their wings for the knowledge seekers. Furthermore, for Moral subjects there are additional material in the form of dua choices such as dua before going out of the house; dua for closing the event; dua after the adhan; dua while riding a vehicle; dua for someone who is ill; dua while wearing clothes; dua while mirroring; dua before and after meals; dua before and while wake up; dua while entering the restroom; dua while out of the restroom; dua to enter the mosque and leave the mosque; dua when it rains. As for the subject of *Fiqh* there is the addition of material in the form of how to perform ablution and tayammum, prayer with the reading and practice starting from *takbiratul ihram* to *salam* according to what was set by the Muhammadiyah *Tarjih* Council; and the procedure for corpse prayer. Meanwhile, Muhammadiyah Junior High School Plus Klaten transformed the religious and *Kemuhammadiyah* curriculum content standard by adding Islamic Education materials determined by the government regulation, both the Indonesian Ministry of Religion and the Indonesian Ministry of Education and Culture. The addition of the material is placed on 6 subjects, namely: the Qur'an and Hadith, *Aqeedah*, Worship, Morals, and Date,

as shown in Fig. 2.

Class	Transformation of Content Standard	Subjects
VII, VIII, and IX	Adding Islamic Education that has been set by government regulations	Al-Qur'an, Hadith, Aqeedah, Worship, Moral, and <i>Tarikh/SKI</i>

Fig. 2. Transformation of the Content Standard of religious (Al-Islam) and *Kemuhammadiyah* Curriculum at *Muhammadiyah Junior High School Plus Klaten*.

The material studied in class VII of odd semester is the subject of (1) the Qur'an about believers, infidels, and hypocrites (Q.S. Al Baqarah: 1-20); (2) hadith about a. Islam, Faith and Perfection; b. Reward to the believers and infidels deeds; c. Characteristics of hypocrites; (3) aqeedah about the *dinul* of Islam and faith in Allah; (4) Morals about *akhlakul karimah* (*siddiq, amānah, tabligh, and fathānah*), and *akhlāqul qobīhah*; (5) Worship about *thahārah*, fardu prayer, and prayer in congregation; (6) Date and Islamic culture about the Pre-Islamic Arab Society, History of the Prophet Muhammad until appointed as an Apostle, the Da'wah of the Prophet Muhammad; (7) *Kemuhammadiyah* is discussion on *muhammadiyah* education, the establishment of Muhammadiyah, Muhammadiyah from the ideology point of view, the formulation history of the *Matan* Beliefs and the Life Dreams of Muhammadiyah; and (8) Arabic about Lesson 1, lesson 2, lesson 3, and lesson 4. The grade VIII material of odd semester is a subject of: (1) the Qur'an about Jews in Q.S. Al-Baqarah: 83-101; (2) Hadith about faith; (3) Aqeedah about faith in Allah's scripture; (4) Morals about praiseworthy qualities (endeavor and *tawakkul*) and despicable qualities (*anāniyah, namīmah, ghībah, ghaḍab, and ḥasad*); (5) worship about fasting and buying-selling; (6) the date of the history of *khulafur rāsyidīn*; (7) *Kemuhammadiyah* about Muhammadiyah as an Islamic missionary movement *amar ma'rūf nahi munkar*, personality and struggle of Muhammadiyah figures, *Amal Usaha Muhammadiyah*; and (8) Arabic about Lesson 1 Traveling, lesson 2 Going to the Canteen, and lesson 3 Numbers. The material for class IX of odd semester is a subject on: (1) Qur'an about Q.S. At-Tin: 1-8, Q.S. Al-Alaq: 1-19, Q.S. Al-Baqarah: 153-157, Q.S. Al-Baqarah: 172-176, Q.S. Al-Baqarah: 183-86; (2) Hadith about the law of Ramadan fasting; (3) Aqeedah about believing in the Day of Judgment; (4) Morals about a. commendable morals: *qanā'ah, tasāmuḥ, and ḥusnudzan*; b. manners towards fellow beings; (5) Worship about qurban and aqeeqa, hajj and umrah, caring for the corpse; (6) Date of the development history of Islam in Nusantara; (7) *Kemuhammadiyah* about Muhammadiyah Islamic life guidelines, Muhammadiyah organizations, Muhammadiyah autonomous organizations, Muhammadiyah student promises; and (8) Arabic about Library and Playing Football. The religious and *Kemuhammadiyah* curriculum transformation model at Muhammadiyah Junior High School Plus Klaten above is exactly the same as the religious and *Kemuhammadiyah* curriculum transformation model adopted by First Muhammadiyah Junior High School

Surakarta. Besides the addition of material, the transformation of the religious and *Kemuhammadiyah* curriculum was also carried out by adding 4 materials for class VII, namely: memorizing juz' 30 and 29, memorizing 30 hadiths, performing prayer in congregation, and willingness to preach in the surrounding community. The addition of the content standard of religious and *Kemuhammadiyah* curriculum of class VIII is done by adding 4 materials, namely: memorizing juz' 30, 29, and 1; memorize 30 hadiths; Islamic rules in fasting and buying-selling; and the preaching at school and the community environment. Furthermore, adding the content standards of religious and *Kemuhammadiyah* curriculum class IX was done by adding 4 materials, namely: memorizing juz' 30, 29, and 1; memorize 30 hadiths; guidance of worship; and preaching at school and community environment. Noting the description above, it can be affirmed that the practice of religious and *Kemuhammadiyah* curriculum transformation in two Muhammadiyah schools above has confirmed the results of curriculum transformation conducted by Kehdinga George Fomunyam & Damtew Teferra in South Africa, where curriculum transformation contributes in developing students' awareness of decolonizing efforts in South Africa [19]. This type of curriculum transformation has also been carried out by Giovanni Arduinia in Italy [20], that curriculum transformation plays an important role in the future development and sustainability of universities in Italy. Furthermore, the practice of transforming the religious and *Kemuhammadiyah* curriculum in two Muhammadiyah schools above have strengthened the results of research conducted by Husniyatus Salamah Zainiyati and Nurwanto in Indonesia. The results of the two studies besides strengthening the results of research by researchers in South Africa and Italy, also have implications for the important role of religious and *Kemuhammadiyah* curriculum transformation in the development of quality schools in First Muhammadiyah Junior High School Surakarta and Muhammadiyah Junior High School Plus Klaten. If viewed from the model, the content standards transformation of religious and *Kemuhammadiyah* curriculum in two Muhammadiyah schools above shows that both First Muhammadiyah Junior High School Surakarta and Muhammadiyah Junior High School Plus Klaten have chosen functional models of religious and *Kemuhammadiyah* curriculum transformation activities. This model was chosen with the reason that religious and *Kemuhammadiyah* curriculum transformation activities functioned to develop a quality Muhammadiyah school, with special characteristics in developing the main components of the religious and *Kemuhammadiyah* curriculum, namely the transformation of content standards. The choice of this model is very appropriate if viewed from the theory offered by Diane Browder et al., researchers at The University of North Carolina in Charlotte.

4 QUALITY OF MUHAMMADIYAH SCHOOLS

In the previous section it was explained that one of the important indicators of school quality is the availability of sufficient, knowledgeable, highly educated, expert and skilled teachers in managing active and interactive learning processes. In this sense, the two Muhammadiyah schools studied, namely: First Muhammadiyah Junior High School Surakarta and Muhammadiyah Junior High School Plus Klaten have met the requirements to be included in the category of quality Muhammadiyah schools. In this section, the data used

to construct the argument that the two Muhammadiyah schools mentioned are included in the category of quality schools is the standard process developed by the two schools. The definition of standards process here are guidelines, or steps for teachers while they provide classroom learning, with the hope that the ongoing educational process can be effective, efficient and innovative; so that some targets or criteria regarding graduate competence can be achieved perfectly [21]. Related to the process standard, First Muhammadiyah Junior High School Surakarta has transformed process standards in the religious and *Kemuhammadiyah* curriculum by adding religious co-curricular and extra-curricular activities. Both of these activities aim to shape the personality of students in accordance with what the Qur'an teaches and which has exemplified by the Prophet Muhammad SAW. The included religious co-curricular activities are the formation of groups for the Special Program class and every day *Infāq* which later will be distributed to those entitled to receive, including the disadvantaged students and students or school residents who are sick. Meanwhile, included as religious extra-curricular activities are morning Quran reading, congregational prayers, *iqra'* reading exercises, the Quran, and *tahfidz*, as well as women forum, as shown in Fig. 3. Both activities are applied to all classes, namely: class VII, VIII, and IX. Judging from the process, the above religious co-curricular and extra-curricular activities are carried out by various methods. The method in question is the method of habituation, practice, memorization, and practice and repetition. The habituation method is used in morning Quran reading activities before the intra-curricular learning and congregational prayer, especially Dhuhr and Asr prayers; prayer sunnah rawatib, and dhikr after the congregation prayer. Practical methods are used in adhan activities, the practice of being a prayer priest, and the practice of writing Arabic-based Qur'an with beautiful *khat* models. Furthermore, the memorization method is used in daily prayer and *tahfidz* memorization activities. The methods of exercise and repetition are used in reading *iqra'*, Al-Qur'an and *tahfidz* activities, especially in terms of recitation and *tahsin*.

Standard Transformation Process	Activities	Methods
Add two activities, namely: co-curricular and extra-curricular activities	The establishment of special programs, Infaq, morning Quran reading, adhan, prayer in congregation, Sunnah <i>rawatib</i> prayer, dhikr, dua, <i>iqra'</i> , al-Qur'an, <i>tahfidz</i> , and women forum	Habituation, practice, memorization, and exercise and repetition

Fig. 3. Standard Tr Process of the religious (Al-Islam) and Kemuhammadiyah Curriculum at First Muhammadiyah Junior High School Surakarta.

On the other hand, Muhammadiyah Junior High School Plus Klaten has transformed process standards in the religious and *Kemuhammadiyah* curriculum by strengthening it in two ways. First, strengthening through compulsory subjects set by

the Primary and Secondary Education Council, Muhammadiyah Central Leader. Mandatory subjects intended are the subjects of the Qur'an and Hadith, Aqeedah, Worship, Morals, and Date, carried out in formal activities in the classroom within an average of 1x40 minutes. Second, strengthening through religious co-curricular and extra-curricular activities. Included in this are: Islamic mentoring and study activities, memorization of the Qur'an, the practice of preaching, prayers of Duha, and Dhuhr and Asr prayers in congregation. The activities carried out are mandatory and routine for all classes, namely: class VII, VIII, and class IX according to the schedule of subjects, as illustrated in Fig. 4. The process of the above activities was delivered by the teachers using various methods. The method intended is the method of question and answer, discussion, games, memorization, exercise and practice, and habituation. The method of question and answer, discussion and games are used in the activities of the Qur'an and Hadith, Aqeedah, Worship, Morals, and Date which were carried out in formal activities in classroom within an average of 1x40 minutes. In addition, the three types of methods are also used in Islamic mentoring and study activities. Furthermore, the method of memorization, exercise and practice are used in reading the Qur'an and memorizing activities emphasising on *tajwid* and *tahsin*; the preaching activities, the *da'i* for male students and *da'iyah* for female students. The habituation method is used in duha prayer and congregational prayers, especially Dhuhr and Asr prayers.

Standard Transformation Process	Activities	Methods
Strengthen compulsory subjects and add co-curricular and extra-curricular activities	Strengthening formal activities, Islamic mentoring and study activities, memorizing the Qur'an, the practice of da'wah (preaching), duha prayer, and prayer in congregation	Question and answer, discussion, games, memorization, exercise and practice, and habituation

Fig. 4. Standard Transformation Process of religious (Al-Islam) and Kemuhammadiyah Curriculum at Muhammadiyah Junior High School Plus Klaten.

Based on the description of the two Muhammadiyah schools experiences in carrying out the transformation of process standard in the religious and *Kemuhammadiyah* curriculum above, it shows that the practice of transforming the religious and *Kemuhammadiyah* curriculum is recognized to make it easier for principals and their teachers to develop quality Muhammadiyah schools. This convenience is supported by the availability of sufficient, knowledgeable, highly educated, expert and skilled teachers in managing active and interactive learning processes. This active and participatory learning model is used consistently by teachers in two Muhammadiyah schools, both in the learning process activities in classroom as well as in religious co-curricular and extra-curricular activities. The use of active learning models is observed from the memorization of the Qur'an, the practice of da'wah (preaching), duha prayer, and prayer in congregation. Meanwhile, the

participatory learning model was observed from the activities of the teaching and learning process in classroom, Islamic mentoring and study activities. If viewed from quality school indicators, the transformation of standard process in religious and *Kemuhammadiyah* curriculum of two Muhammadiyah schools above shows that both First Muhammadiyah Junior High School Surakarta and Muhammadiyah Junior High School Plus Klaten have fulfilled one of the main criteria and indicators of quality schools, especially related to teacher competency as curriculum implementers in school. These criteria and indicators were chosen with the reason that religious and *Kemuhammadiyah* curriculum transformation activities functioned to develop a quality Muhammadiyah school, with special characteristics on the competencies of teachers who are broad-minded, trained, and skilled in implementing religious and *Kemuhammadiyah* curriculum through the development of standardized learning processes. The selection of criteria and indicators are very appropriate when viewed from the theory offered by Claude S. Endfield and Cynthia Guttman.

5 CONCLUSION

Efforts to develop a quality Muhammadiyah school by First Muhammadiyah Junior High School Surakarta and Muhammadiyah Junior High School Plus Klaten were carried out by transforming the religious and *Kemuhammadiyah* curriculum. This method is focused on developing two standards, namely: content standard and process standards. In the context of content standards, the two schools develop the content standards by adding Islamic Education materials that has been determined by government regulations, both the Decree of the Minister of Religion No. 211 of 2011 concerning the National Standard on Islamic Education and Minister of Education and Culture Regulation, number 20, 21, 22, 23 in 2016 and based on the core competencies and basic competencies stipulated in Minister of Education and Culture Regulation, number 24 of 2016. The addition of material is placed on the subject of Qur'an, Hadith, Aqeedah, Morals, and Date. This addition applied to classes of VII, VIII, and IX. If viewed from a theoretical perspective, the practice of religious and *Kemuhammadiyah* curriculum transformation uses a functional model. The selection of a transformation model is very appropriate with the reason that this functional model is very practical to be used in developing a quality Muhammadiyah school. The religious and *Kemuhammadiyah* learning process has the potential to develop a quality Muhammadiyah school. This is proven by the two schools, that the development of process standards is made as one of the focuses in implementing the religious and *Kemuhammadiyah* curriculum transformation. The logical consequences of the transformation of religious and *Kemuhammadiyah* curriculum have resulted in an increase of quality Muhammadiyah schools, which in turn had a positive impact on the increase of public interest to send their children to study at Muhammadiyah schools. The form of religious and *Kemuhammadiyah* curriculum transformation in the two schools studied was developing the process standards of religious and *Kemuhammadiyah* curriculum by adding two activities, namely: religious co-curricular and extra-curricular activities. Especially for Muhammadiyah Junior High School Plus Klaten, it also strengthens the classroom learning process. The addition and the strengthen were applied to all classes, namely: class VII, VIII, and IX. If viewed from a

theoretical perspective, the practice of religious and *Kemuhammadiyah* curriculum transformation uses criteria and indicators of teacher competencies, especially those related to the availability of sufficient, knowledgeable, highly educated, trained and skilled teachers in managing the religious and *Kemuhammadiyah* learning process. Furthermore, when viewed from the learning method, the teachers use a variety of learning methods, namely: habituation, memorization, exercise and repetition, question and answer, discussion, games, and practice. Furthermore, it is recommended to the researchers to continue this research with a focus on Muhammadiyah high school and/ or vocational high school level. This recommendation was given remembering that this study only limited to the context of Muhammadiyah schools at the junior high school level located in Surakarta and Klaten.

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