

## Study of Ismuba Subjects on the Implementation of Religious Students

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### Article Info

#### Article history:

Received 17 December 2024

Received in revised form 19

January 2025

Accepted 10 February 2025

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#### Keywords:

ISMUBA

Religious Behavior

Muhammadiyah Education

Character Building

Islamic Education

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### Abstract

*This study explores the implementation of ISMUBA (Islamic Religious Sciences, Muhammadiyah Ideology, and Arabic) subjects at SMK Muhammadiyah Bumiayu and its role in shaping students' religious behavior. Using a qualitative descriptive approach, the research examines the methods, effectiveness, and challenges of the ISMUBA program through in-depth interviews, direct observations, and documentation analysis. The results indicate that ISMUBA subjects significantly contribute to enhancing students' religious understanding and behavior, including improved discipline, moral attitudes, and engagement in worship practices. Teachers employ educational, social, and amaliah approaches to instill Islamic values, emphasizing both theoretical learning and practical application. Key supporting factors include an exemplary educational system, adequate facilities such as mosques and libraries, qualified teachers, and a supportive environment. However, challenges remain, including the heterogeneity of students' religious backgrounds and daily practices. This study concludes that the ISMUBA program effectively fosters moral development and religious consciousness among students, making it a vital component of Muhammadiyah's educational mission to produce well-rounded individuals with strong religious and moral value.*

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### Introduction

Education plays a very important role in ensuring the development and survival of humans and nations. Education is also a mirror of the personality of society (Yusnan, 2022). The above is emphasized in Law No. 20 of 2003, concerning the National Education System Chapter 2 Article 3 with dictum: National education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens (Habe & Ahiruddin, 2017; Hadi, 2019; Saepuddin, 2023).

The value contained in the above Law is the existence of a transcendental dimension in the National Education system, namely forming human beings who believe and have faith in God Almighty and have noble character. This value is in line with education in Islam. Mohammad Natsir as quoted by Muthoifin stated that Islamic Education is an effort to guide the body and spirit in order to achieve the perfection of spiritual nature and human nature in the true sense (Muthoifin & Jinan, 2015). Islamic education in Indonesia is understood as a civilization heritage and at the same time an asset for the development of national education towards perfection (Fadlillah et al., 2020; Eka, 2017).

Islamic education in Indonesia is a forum for Muslim devotion and is also part of the national education system. This is because Islam is a religion that places education in a very vital position (Sudaryo, 2024). Education for Muhammadiyah is very important and makes educational institutions a forum for preaching amar ma'ruf nahi munkar. In fact, one of the

backgrounds of the establishment of Muhammadiyah was because educational institutions at that time had not been effective in implementing true Islamic values. Efforts to reformulate Islamic teachings and education have shown that Muhammadiyah's work in the field of Islamic propagation and education (Baidarus et al., 2020; Fuad, 2004; Khoirudin et al., 2020).

Muhammadiyah as one of the assets of the ummah and the nation, the educational institutions established by Muhammadiyah are growing rapidly with all its successes, but behind the growing movement, the problems and challenges are no less severe. In many ways, even the educational institutions established by Muhammadiyah are criticized and unable to compete with other educational institutions. The subjects of Al Islam, Kemuhammadiyah and Arabic, which are the hallmark of Muhammadiyah educational institutions, are seen as not touching the substance that educates and enlightens. In fact, Muhammadiyah education is considered to have lost its spirit, its religious education is less competitive, as well as general education (Zulfarno et al., 2019; Datuk & Arifin, 2024; Badriah et al., 2023). In a historical context, through its pioneering work in the field of education, Muhammadiyah has made valuable contributions to the nation with the ability to produce national cadres who are faithful, intelligent, have personality, and are advanced in their minds and are able to face the challenges and problems of life in various aspects of life.

When viewed historically before the Republic of Indonesia became independent, Muhammadiyah had taken part precisely in 1911 when Muhammadiyah madrasah was first established to take part in educating the people and the nation, especially at the grassroots level of education recognized by the wider community and the government in every period of time, even when Indonesia was still under colonialism (Wakit, 2016). Throughout the country to remote areas, Muhammadiyah pioneered and expanded the implementation of education as a form of service to the people and nation (Saswandi & Sari, 2019; Nashir, 2015; Alfian & Haikal, 2023).

Various efforts to revitalize education have been made by Muhammadiyah, in order to respond to the challenges and criticisms that have been voiced both from within Muhammadiyah itself and from those external to Muhammadiyah. As part of the effort to revitalize Muhammadiyah education which is considered problematic, models (role models) are now starting to grow and develop which are seen as alternatives in the development of Muhammadiyah education (Muhammadiyah, 2010; Arifin & Umiarso, 2024). In some places, alternative schools, plus schools, innovative schools, modern boarding schools, and boarding schools have developed. Boarding School is seen as superior and is the main choice of the community, especially the middle class, which used to be the target or social segment of Muhammadiyah's business charity (Kurniawati & Pinem, 2019). Muhammadiyah's education model is divided into two categories: the public school system from primary to tertiary levels and the madrasah and boarding school system, including the boarding school; in its various manifestations (Asni et al., 2022).

The quality of education is reflected in two levels, the educational process and educational outcomes. (Saputra, 2020). The educational process describes an active and dynamic learning atmosphere that is consistent with learning programs and targets. While the results of education point to the cognitive, affective, and psychomotor qualities of students (Lenggono, 2019).

SMK Muhammadiyah Bumiayu as a Muhammadiyah secondary school by organizing education using Islamic principles. This plays a role in realizing the vision and mission of Muhamamdiyah Bumiayu Vocational High School.

The development program of the Muhammadiyah Primary and Secondary Education Council as stated in the Tanfid Decision of Tanwir Muhammadiyah in Ambon in 2017 is to strengthen

the identity of Muhammadiyah education through intensification of Islamic moral development and Muhammadiyah ideology, first, holistic Muhammadiyah education and integrative curriculum (faith, science and technology, and morals), second, strengthening and strengthening the identity of Muhammadiyah education, third, intensifying the development of Muhammadiyah ideology and emphasizing character education. (Muhammadiyah Central Leadership, 2017).

The focus of the vision is to make Muhammadiyah secondary schools as schools that have good governance and with that can improve quality in various aspects including in the learning of Al Islam, Muhammadiyah and Arabic on an ongoing basis. As a school under the Muhammadiyah Association, SMK Muhammadiyah Bumiayu carries out the mission to organize Islamic and Muhammadiyah education as part of preaching amar makruf nahi munkar in the broadest sense. Learning Al Islam, Kemuhammadiyah and Arabic occupies a strategic position and even becomes the driving spirit and main mission of organizing Muhammadiyah schools. (Zulfarno et al., 2019). Al Islam, Kemuhammadiyah and Arabic education is also the strength of SMK Muhammadiyah Bumiayu because it can be the basis of spiritual, moral, and intellectual strength for all elements in the School.

Islamic Education, Kemuhammadiyah and Arabic Language are also character identities that animates Teachers. Education Personnel and Students of SMK Muhammadiyah Bumiayu, namely, as Muslims who are morally good, intelligent, progressive, have a spirit of leadership and concern for personal, community and national problems. If learning Al Islam, Kemuhammadiyah and Arabic can take place effectively and can achieve goals, then the main mission of organizing Muhammadiyah schools will be successful and vice versa. Therefore, improving the quality of learning Al Islam, Kemuhammadiyah and Arabic which includes material, methodology, educators and teachers, learning resources and supporting regulations and policies is a necessity.

To what extent is the role of Al Islam, Kemuhammadiyah and Arabic education in improving religious behavior. As is known, the reality that exists along with the development of the times and technology greatly affects the principles and order of Islamic life, free life is very rampant, narcotics, alcohol and free sex are penetrating among students and youth of the nation, especially Muslims, which of course is very contrary to the purpose of Islamic education, Kemuhammadiyah and Arabic at SMK Muhammadiyah Bumiayu. Supposedly, this is where the role of Al Islam, Kemuhammadiyah and Arabic as a differentiator between graduates of SMK Muhammadiyah and other secondary schools that do not integrate Al Islam, Kemuhammadiyah and Arabic in their curriculum. Therefore, a comprehensive evaluation is needed to measure the quality of practice-based Al Islam, Kemuhammadiyah and Arabic Education at SMK Muhammadiyah Bumiayu. Is its existence able to provide a positive role to students or is it still a formality that has not touched the learning objectives that have been set.

This study aims to describe the results of the evaluation of the implementation of the ISMUBA program at SMK Muhammadiyah Bumiayu on students' religious behavior, assess the effectiveness of the implementation of the ISMUBA program in shaping students' religious behavior, and examine responses from students, teachers, and managers related to the ISMUBA program in the 2024/2025 academic year. The benefits of this research are divided into two categories, namely theoretical and practical benefits. Theoretically, this research contributes to the development of knowledge related to program evaluation and education management, including the planning, organizing, implementing, and controlling stages. While practically, this research is useful for educators as an enrichment of teaching materials in program evaluation and character education subjects, for institutional leaders as material for evaluating existing programs, and for other researchers as a reference for further research. For the

leadership of SMK Muhammadiyah Bumiayu, this research can be used as input to improve the quality of the ISMUBA learning program.

## Methods

This research uses a qualitative approach with a descriptive research type that aims to describe and analyze the implementation of ISMUBA (Islamic Religious Sciences and Arabic Language) subjects on students' religious behavior at SMK Muhammadiyah Bumiayu. The location of this research is SMK Muhammadiyah Bumiayu, with the research subjects consisting of students, teachers, and ISMUBA program managers. The data collection techniques used include in-depth interviews, direct observation of the learning process, and documentation related to the implementation of the ISMUBA program. The collected data will be analyzed using qualitative data analysis with an interactive model that includes data reduction, data presentation, and conclusion drawing. To ensure the validity of the data, this research uses triangulation techniques, namely by combining various data sources from interviews, observations, and documentation. It is hoped that through this research, an in-depth understanding of the influence of the implementation of ISMUBA subjects on students' religious behavior can be obtained.

## Results and Discussion

### Implementation of Al Islam and Kemuhammadiyan Education.

Al Islam, Kemuhammadiyan and Arabic Education as a learning instrument with expected achievements, namely being able to form students who understand Islam and practice Islamic values, producing students who master science and technology. In addition, there is also the hope that Islamic Education, Kemuhammadiyan and Arabic can change attitudes for the better after actually plunging into society and can become uswah hasanah. These directions and goals are in line with the vision of Muhammadiyah schools as stated in the blue print of the Decision of the 46th Muhammadiyah Congress in 2010 in Yogyakarta, regarding the Revitalization of Muhammadiyah Education: "The formation of human learners who are devoted, noble, progressive and superior in science and technology as a manifestation of tajdid da'wah Amar Makruf Nahi Munkar (Suara Muhammadiyah, 2010).

The focus of the vision is to make Muhammadiyah schools a school that has good governance and with that can improve quality in its various aspects including in learning Al Islam, Muhammadiyah and Arabic on an ongoing basis. As a school under the Muhammadiyah Association, AUM carries out the mission to realize Muhammadiyah's mission of organizing Al- Islam and Kemuhammadiyan education as part of preaching amar makruf nahi munkar in the broadest sense.

There are several approaches applied by ISMUBA teachers in implementing Al Islam, Kemuhammadiyan and Arabic language learning as follows:

#### *Education*

In this case, it is done by learning and discussion in class. Because in classroom learning a teacher provides material, soft skill assignments and practical tests related to Al-islam and Kemuhammadiyan.

It should be noted that the concept of amaliyah if it is not based on knowledge then the charity is rejected by Allah SWT. Thus, in addition to providing students with understanding and Islamic lessons, it also trains students to be able to practice them. What's more, al- Islam is material that is included in the category of priority material as a basis and basicof power in educating students who have an Islamic soul but have a local paradigm.

Regarding the evaluation, it includes theoretical exams conducted in the midterm and semester as well as practical exams. Other subjects such as morals, which include morals to God, self, family, and society. Akhlah to Allah provides guidance to students on how students can get used to good moral behavior in dealing with Allah SWT. Meanwhile, morals to oneself provide guidance on how each student can achieve success in his life and avoid all kinds of failures. Morals to the family provide guidance to students to be able to do good to both parents to parents how he lives well as a neighbor, can receive and be a good guest, and communicate to fellow humans in a ma'ruf way. This is important, associated with the profession of students who sell educational services to the public.

Assessment evaluation is based on observations of student behavior in the form of records of disciplinary violations and daily behavior observed and recorded by teachers. This Muhammadiyah subject includes the history of the founding of Muhammadiyah, the hierarchy and structure of Muhammadiyah, Muhammadiyah ideology which includes muqodimah of the articles of association, matan beliefs and ideals of Muhammadiyah life, Muhammadiyah personality, twelve steps of Muhammadiyah, and problem five or fisabilillah. Furthermore, this subject teaches students about religious understanding according to Muhammadiyah, especially the issue of five or duniawiyah, and fisabilillah. Muhammadiyah as a modern Islamic movement, which has an identity as an Islamic organization, da'wah organization, and tajdid organization. In addition to the written exam, students are also required to make a paper related to the material as an assignment and evaluation material. More than that, as expected by the Muhammadiyah curriculum, with the subject of Al Islam and Kemuhammadiyah, it is hoped that the alumni of SMK Muhammadiyah will be able to become da'i with the consideration that the position of the educated is highly respected and heard instructions and students to familiarize themselves with dhuha prayers alternately in each class according to the predetermined schedule. Dzuhuh prayer in congregation and mandatory for all employees, students and teachers of SMK Muhammadiyah. Students are trained to give a cultum both before and after the dhuhur prayer as planned in the schedule.

### ***Social***

In the social approach, the practice of Al Islam, Kemuhammadiyah and Arabic is applied through providing compensation to students or families of students if someone experiences a disaster such as death or accident. This method is considered capable of training students' empathy to have a social spirit, help each other and help each other, of course, with their abilities. It also teaches to be willing to sacrifice and build independence. The students are trained to care for each other and care for the environment.

In the concept of Islam, almsgiving is highly recommended because almsgiving is very beneficial for the afterlife and is also very beneficial for the social environment. Almsgiving is recommended to people who really need our help such as the poor, poor and so on.

### ***Action personality (amaliah)***

Teachers' efforts in teaching students to familiarize the practice of Islamic values in learning, namely, starting the lesson with prayer, reading one or two chapters in the Qur'an every time they enter the class at the beginning of the lesson. Teachers direct employees and students.

### ***The role of Al Islam, Kemuhammadiyah and Arabic Education in improving the religious behavior of Muhammadiyah students.***

The role of Al Islam, Kemuhammadiyah and Arabic education at AUM Muhammadiyah on the religious behavior of students, employees, teachers and principals, namely:

### ***An Attitude of Ta'wun (Mutual Aid)***

Based on information obtained through interviews with AlIslam and Kemuhammadiyah teachers of moral subjects, it can be described that AlIslam and Kemuhammadiyah education fosters an attitude of ta'wun between fellow students and students with teachers. This attitude is the result of the actualization of the values contained in Islamic material, namely morals towards fellow human beings. In the subject of Kemuhammadiyah, it has been integrated with the values of the life of KH. Ahmad Dahlan who was very concerned about the poor and orphans, as his appreciation of Surah Al- Ma'un. In the content of surah al Ma'un there is an order to support the poor and orphans. This surah is one of the most important teachings of KH. Ahmad Dahlan to his students to stimulate and mobilize compensation and protection for orphans and the poor.

Al-Ma'un theology has inspired the birth of many Muhammadiyah Charities in the fields of social, educational services, and improving the economy of the people. So it is very natural that Al Ma'un theology has always inspired Muhammadiyah activists from the beginning of its establishment until now and always the spirit of Al-Ma'un theology is taught theoretically and culturally in Muhammadiyah Universities at various levels.

### ***Practicing prayers in carrying out daily activities.***

In starting any activity, whether learning or daily work, Muhammadiyah students always start with the reading of baSMK lah or prayer and give thanks when the activity is over. With the lessons of Al Islam and Kemuhammadiyah, there is psychological pressure on students to get used to Islamic life.

In the subject of Al Islam and Kemuhammadiyah, students are taught practical guidance on how to wash, mandatory prayers, and guidance on prayers which include wudlu and tayamum, kaifiyat and Do'a and dhikr are also taught which include prayers related to education and healing, prayers about spiritual healing, and daily prayers (Tamametal., 2017). The prayers in question include, among others, prayers when facing calamities, prayers to get peace in facing calamities, prayers to get peace of mind, prayers to be protected from various diseases, prayers when suffering from pain, prayers to relieve pain in some limbs that feel pain, prayers when going to take medicine, prayers when finished taking medicine, prayers to be given a sense of patience and calmness, prayers asking for a speedy recovery from the disease suffered, congregational prayers, funeral prayers and tathawwu prayers. prayers for healing and self-education, prayers to get relief from suffering, prayers when visiting the sick before dying, prayers to get healing when seeing others who are afflicted with distress, prayers to eliminate anxiety, prayers to reject if there is concern for the harm that will befall, prayers to repel evil, prayers to avoid themselves from the eight characteristics of danger, namely the nature of gloom and sadness, the nature of weakness and despair, the nature of cowardice and miserliness, debt bondage and labor extortion. These prayers must be memorized from the first semester until the second semester of class XII. According to the records, there are still some students who have not memorized these prayers and their meanings. The expected achievement of worship sub-subjects is that students are able to appreciate the wisdom and philosophy of worship and can carry out worship in accordance with the guidance of the Prophet Muhammad SAW skillfully and their daily lives. On the one hand, students can foster their personality with worship that is solemn and in accordance with the guidance of the Prophet, on the other hand students are skilled at reading prayers every time they will do good activities. It is in this context that the principal of SMK Muhammadiyah becomes a proselytizer both through religious activities and daily activities. Because students are indirectly related to the community, Bharus must set a good example. With the hope that it will reach the general public more. With the

habituation of prayers applied in Al Islam and Kemuhammadiyan education, especially worship sub-subjects, students will get used to the application when practicing religious practices. Thus the habit that was initially carried out at the behest of the teacher, as it relates to the assessment of worship subjects will bring an increase in the religious behavior of students of SMK Muhammadiyah.

### ***Akhlikul Kharimah Behavior***

As an Islamic Movement, Muhammadiyah must continue to strive to disseminate its ideas to the people of Indonesia. The spread of Muhammadiyah ideas or understandings does not necessarily have to be contained by organizational formality or labeled as an organization. Efforts to call for and good to humans and all people about the views and goals of life which include amar makruf and nahi munkar, with various media and methods that are allowed by morals and guide their practice in personal, community and state life. Muhammadiyah's form of da'wah is also by inviting and calling people to the teachings of Islam by providing understanding and awareness of the truth of Islamic teachings by being reflected in the attitudes of students of SMK Muhammadiyah Bumiayu District who exemplify commendable morals in everyday life.

Factors supporting the success of the role of Al Islam, Kemuhammadiyan and Arabic education and improving the religious behavior of students is the existence of an educational system that uswah hasanah, so that students can interact between students, students-teachers. In addition, physical facilities in the form of mosques and libraries are representative for worship and learning facilities. Information technology systems that can increase student information. The fourth is the qualified teacher staff because they are activists who have a background in the teaching or teaching profession, supported by comfortable environmental conditions, without any mental and moral tensions of students. The obstacle is the heterogeneity of the background.

The quality of education is reflected in two levels, the educational process and educational outcomes. The educational process describes an active and dynamic learning atmosphere that is consistent with the program and learning targets. This research uses the analytical description method with a qualitative approach. researchers apply observation, interview and documentation techniques. Observations and interviews produce primary data sources, and provide information to researchers about the process of Al- Islam and Kemuhammadiyan education, as well as its role in improving students' religious behavior. Factors supporting the success of the role of Al-Islam, Kemuhammadiyan and Arabic education in improving students' religious behavior are; First, the existence of an educational system that uswah hasanah (exemplary), so that there is interaction between students with teachers, and students with students. Second, physical facilities in the form of a mosque and a representative library can be utilized for worship and learning. Third, teacher staff who meet relevant educational qualifications based on their background as activists who work as teachers or with teaching disciplines, supported by comfortable environmental conditions, without any mental and moral tensions of students. The obstacles are the heterogeneity of students' backgrounds in the skills of reading and writing the Qur'an and worship and the habits of daily religious life.

### **Learning in the Concept of Religiousness of Muhammadiyah students.**

Learning is teaching students using educational principles and learning theory as the main determinant of educational success. Learning is a two-way communication, teaching is done by the teacher as an educator, while learning is done by students. The concept of learning according to Corey (1986: 195) is a process in which a person's environment is deliberately

managed to enable him to participate in certain behaviors under special conditions or produce responses to certain situations, learning is a special subject of education.

There are two characteristics in learning according to Syiful Sagala (2012: 63) first, the learning process involves the maximum student process, not just demanding students to just listen, record, but requires student activity in the thinking process. Second, learning builds a dialogical atmosphere and a continuous question and answer process that is directed at improving and enhancing students' thinking skills, which in turn can help students to gain knowledge that they construct themselves.

According to Knirk & Gustafson (1986) learning is a systematic process through the stages of planning, implementation and evaluation. Thus, learning is any activity designed by educators to help students learn a new ability or value in teaching and learning activities. So the learning process is developed through learning patterns that describe the position and role of educators to make learning more effective and efficient in achieving the learning objectives themselves.

In the PAI curriculum (2003) Islamic Religious Education is a conscious and planned effort in preparing students to recognize, understand, appreciate, and believe in the teachings of Islam, along with guidance to respect adherents of other religions in relation to harmony between religions.

Therefore, ISMUBA learning is the process of interaction between educators and students and learning resources in recognizing, understanding, living, and believing in Islamic religious teachings so that every business is based on Islamic religious values. ISMUBA is learning that must be instilled in all students because ISMUBA will be a shield for students in associating in a community environment that is integrated in the principles of Muhammadiyah.

In his book Yusuf (Yusuf, 1997) if we discuss the formation of morals then it is the same as we determine the main objectives in education. Because many experts argue that the purpose of education will not be separated from the formation of morals. As Ahmad D. Marimba argues about the main purpose of Islamic education is identical to the life goal of every Muslim, to become a servant of Allah, namely a servant who believes and surrenders himself to Him by embracing Islam.

As creatures of Allah SWT, we are created in the best form and equipped with reason, mind, and lust. With this perfection, we are required to study to elevate our human status and quality of life. Morals is one of the teachings of Islam that must be owned by every individual Muslim in living his daily life. Therefore, morals are very important for humans in establishing their relationship with the Creator and with fellow humans.

With the description above, Abuddin Nata (2013) argues that moral formation can be interpreted as a serious effort in order to shape the child's personality, using well-programmed educational and coaching facilities, carried out seriously and consistently.

Furthermore, the conception of worship within the scope of Muhammadiyah, worship in language is obeying, submitting, humbling yourself, and serving yourself. According to the Decision of the Tarjih and Tajdid Assembly of PP Muhammadiyah, one of the main purposes of worship in Islam is to get closer to Allah by following His commands and avoiding His prohibitions, as well as carrying out what is permitted by sharia.

Worship can be divided into two main categories. Firstly, there are forms of worship that do not have detailed procedures ('ammah). These are forms of worship that we can perform in a variety of ways to suit our needs and situations, such as prayer, dhikr, and almsgiving. Secondly, there are acts of worship that have been regulated in detail (khashshah), both in terms

of time and place, such as the five obligatory prayers and the Hajj that must be performed in Mecca.

Therefore, worship is not just a ritual act, but also a reflection of the personal relationship between a Muslim and Allah. It is a call to live with full awareness of Allah's existence, be obedient to Him, and be willing to sacrifice oneself for His sake. By performing worship to the best of their ability, Muslims hope to achieve spiritual closeness to the Creator and attain eternal happiness in the hereafter. (SM Magazine Issue 2 Year 2018)

The main principle in Islamic worship is the belief that only Allah has the right to be worshipped (لَا يَعْبُدُ إِلَّا اللَّهُ). This principle is affirmed in the Quran in Surah An-Nisa verses 48 and 116, which state that Allah will not forgive the sin of shirk (associating something other than Allah with worship) and will forgive other sins if He wishes.

Direct guidance from the Quran and Sunnah is also an important part of worship (especially khashshah worship). As the Prophet's hadith narrated by Aisha, "Whoever does a deed for which there is no guidance from us, the deed is rejected." Furthermore, in Islam, there is the principle of maintaining a balance between spiritual and physical elements. This means that worship involves not only spiritual rituals, but also includes aspects of daily life, such as work, education and social relationships. As stated in the Quran in Surah Al-Baqarah verse 185, Allah desires ease for His people.

Finally, worship in Islam is taught to be easy and to ease the burden of the people. Allah does not want difficulty in worship, as expressed in the Quran in Surah Al-Baqarah verse 185, "Allah wants ease for you, not difficulty." By understanding and applying these principles of worship in daily life, Muslims are expected to achieve closeness to Allah and gain blessings in their lives. Worship performed sincerely and in accordance with the correct guidance is one way to achieve this goal.

## Conclusion

The conclusion of this research is that the implementation of ISMUBA subjects at SMK Muhammadiyah Bumiayu has a significant influence on students' religious behavior. Through the implementation of a structured program, both in learning Islamic Religious Sciences (IPAI) and Arabic, students can strengthen their understanding and application of religious teachings in daily life. The evaluation results show that the ISMUBA program has succeeded in increasing students' religious awareness, improving moral behavior, and fostering a sense of responsibility in carrying out the teachings of Islam. Support from teachers and program managers is also very important in the success of this implementation, as it provides consistent guidance and creates an environment that supports the formation of better student characters. Thus, the ISMUBA program can be used as an effective character education model to improve students' religious behavior at SMK Muhammadiyah Bumiayu.

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