



## Character values in the Ismuba curriculum in the era of independent learning in grade 4 Elementary School Muhammadiyah 5 Malang

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### ABSTRACT

The ISMUBA curriculum at in Muhammadiyah 5 Malang has undergone reforms in line with the implementation of the Merdeka Curriculum. One of them is the adjustment of character values. This study aims to describe: (1) the implementation of the ISMUBA curriculum in the Merdeka Belajar era in grade 4 of Elementary School Muhammadiyah 5 Malang, (2) character values in the implementation of the ISMUBA curriculum in the Merdeka Belajar era in grade 4 of Muhammadiyah 5 Malang and (3) problems and efforts for teachers in implementing the ISMUBA curriculum in the Merdeka Belajar era in grade 4 of Muhammadiyah 5 Malang. This research uses a descriptive qualitative research approach and type. As data sources, namely the principal, ISMUBA teacher, and fourth grade students totaling 3 students. This research was conducted in the even semester of the 2023/2024 school year. The research techniques used were observation, interviews, and documentation. The data analysis used was content analysis. The results showed that the implementation of the ISMUBA curriculum in the Merdeka learning era included planning, implementation, and evaluation stages. Character values based on the Merdeka Curriculum that appear in the implementation of the ISMUBA curriculum at Muhammadiyah 5 Malang are the Elementary School six dimensions of the Pancasila student profile. Obstacles that hinder implementation include students who do not obey school rules, the environment, time and teaching methods. Teachers and principals make efforts to solve these problems. constraints character in the implementation of the ISMUBA curriculum in the era of Merdeka Belajar. This research is expected to be used as a reference by further researchers and add insight for school principals, teachers, and students regarding values.



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## INTRODUCTION

Technological developments have positive and negative impacts on human life. The utilisation of technological developments by the millennial generation to commit a crime known as *cybercrime*. Therefore, in fortifying oneself from moral degradation, a good character of the individual is needed (Ma'rufah, et al.,2020). The onset of moral degradation in children is not only solely on the technology but the use of time because it is busy with broadcasts that are not useful for their lives as children and coupled with broadcasts that can damage other morals, so that it can be said that technology can lead to moral in children on that sidedegradation (Rusli, 2021). According to Mukhlishina (2019) the value of character education must be instilled in children from an early age so that it can be implemented in everyday life. Character education can be interpreted character as value education, education, moral education, educationcharacter (Arifudin, 2022). Character education itself basically aims to encourage the birth of good human beings, who have attractive personalities, ethical, unpretentious, honest, intelligent, caring, and resilient (Fardiansyah, 2022).

The concept of character in Kemdikbud (2019) is a person's way of thinking, perspective, attitude and action based on character, character, morals, and personality from the results of goodness. Goodness can be in the form of values, morals and norms. Character needs to be instilled early on through knowledge, living the value through attitude, and practising the value of character through real action. Character is also often called operative value or values that are operationalised in action (behaviour) (Irwansyah, 2021) . Character development through education cannot be separated from the social and cultural environment that exists in society. Indonesia's social and cultural environment is Pancasila, so to educate character to students is to be based on the values of Pancasila. The values of character based on the precepts of Pancasila according to Muchtar & Suryani (2019) there are four, namely character that comes from the heart or self, character that comes from the mind, character that comes from the body, and character that comes from feelings. The background of the emergence of the Pancasila Student Profile according to Kahfi (2022) Habibullah (2023) is the rapid advancement of technology, socio-cultural shifts, environmental changes, and differences in the future world of work in the field of education at every level and cultural field.

The curriculum is a means to instil character values in schools. The curriculum can be interpreted as a subject and a collection of educational programs that must be implemented in each educational environment (Usman, Dkk., 2022). The success of a learning process is one of the influences of using the right curriculum in its application (Lathifah & Mustofa, 2024). The latest curriculum in 2021, namely the Merdeka Curriculum. This policy is used to create pleasant learning conditions and instil character values in students. Explained in Jannah, et al. (2022) that the Merdeka Curriculum is divided into 3, namely learning activities using K-13 with a new paradigm, teaching methods using a learner-based paradigm, and in the learning process not demanding students to be complete but adjusted to interests and talents. The difference between the implementation of character education in the 2013 curriculum and the Merdeka Curriculum is that in the 2013 curriculum, character cultivation is carried out through the

Strengthening Character Education Programme (PPK), while in the Merdeka Curriculum it is in the Pancasila Student Profile Strengthening Project (P5). 6 dimensions of the Pancasila student profile, namely faith and devotion to God Almighty, global diversity, independence, mutual cooperation, critical reasoning, and creativity (Irawati et al., 2022). In Merdeka Belajar, teachers and students are given full trust in the learning process (Mulyasa, 2021). Merdeka Curriculum aims strengthen the achievement of the Pancasila Student Profile and create enjoyable education for students and teachers through the development of skills and character aspects in accordance with the nation's cultural values (Aulia, Dkk, 2023) (Marsela Yulianti et al., 2022).

With the increasingly complex context of Indonesia in the 21st century, a deep understanding of religion is needed, especially in respecting and appreciating differences (Furoida, 2023). Muhammadiyah schools have experienced renewal in the development of the ISMUBA curriculum in line with the implementation of the Merdeka Curriculum. The ISMUBA curriculum is a compulsory curriculum that is enforced in Muhammadiyah schools. Schools under Muhammadiyah have their own curriculum, namely the ISMUBA curriculum (Al Islam, Kemuhammadiyah, and Arabic). In line with the Merdeka Curriculum, there is also a renewal in the ISMUBA curriculum, namely the holistic-integrative ISMUBA curriculum patterned after the Merdeka Curriculum.

The ISMUBA curriculum patterned after the Merdeka Curriculum is the development of the ISMUBA curriculum in 2022 which is characteristic of Muhammadiyah schools adjusted to the Merdeka Curriculum to be in line with achieving learning objectives. One of the lessons in the ISMUBA curriculum related to character education is Al - Islam in the material of faith and morals. Warasto (2018) argues that morals are an attitude accompanied by intentions in the human soul based on the Qur'an and Hadith which creates habits based on personal will. Morals are related to character education because both are attitudes based on one's own will without orders from others.

The results of previous research with the title "The Role of ISMUBA Teachers in Developing Morals in the Pancasila Student Profile Element of Independent Curriculum Implementation" by Nashir & Pratama (2022) obtained data that ISMUBA education is the main educational content in the Muhammadiyah education system. Al-Islam, Kemuhammadiyah and Arabic Language (ISMUBA) subjects have the main function of fostering and delivering students to become people who believe and fear Allah SWT, noble character, practising Islam in daily life, in accordance with the guidance of the Qur'an and Sunnah. In the Merdeka Curriculum, there are six elements of the Pancasila learner profile that must be achieved according to the curriculum target.

Based on the results of observations on 4 October 2023 with one of the Islamic schools under the auspices of the Muhammadiyah association, namely Muhammadiyah 5 Elementary School in Malang City, that the curriculum used is the ISMUBA curriculum, the K-13 curriculum, and the Merdeka Curriculum. The ISMUBA curriculum is a curriculum that is characteristic of Muhammadiyah schools. Meanwhile, the Merdeka Curriculum was first implemented in grades 1 and 4. The characteristics of grade 1 students are a transition period from kindergarten to Elementary School, so the researcher decided to conduct research in grade 4.

Furthermore, based on the results of an interview on 4 October 2023 with a grade 4 teacher at used in grade 4 is the ISMUBA curriculum and the Merdeka Curriculum. The characteristics of grade 4 students are very diverse based on the background of each student. Grade 4 teachers make efforts to improve the character of students so that there is no gap between students. Therefore, researchers want to examine what character values

are contained in the ISMUBA curriculum in the Merdeka Belajar era, especially in grade 4 of Muhammadiyah 5 Malang, the curriculum Elementary School Muhammadiyah 5 Malang. Elementary School So that the novelty of this research is to discuss the value of P5 character in the independent curriculum which is integrated with the ISMUBA curriculum in grade 4 of Muhammadiyah 5 Malang Elementary School.

## **METHODS**

This research uses a qualitative descriptive research approach and type. Descriptive qualitative research is carried out to provide a systematic and accurate description of the facts in the field (GuSekolah Dasarini, Dkk., 2022). Descriptive qualitative research describes all events or events as they are at the time the research is carried out (Setiyaningsih et al., 2020). This research seeks to describe the phenomenon of character values in the implementation of the ISMUBA curriculum in the Merdeka Belajar era by collecting data, compiling, analyzing and interpreting it. In this study, the presence of researchers will be the main tool in data collection. The research was conducted at Muhammadiyah 5 in Malang, which is located at Jl. I.R. Rais, Elementary School Tanjungrejo, Sukun regency, Malang. The research time took place in the even semester of the 2023/2024 school year, precisely in January to February. The subjects of this study were the principal, ISMUBA teacher, and fourth grade students totaling 18 children. The data collection methods used were observation, interview, and documentation. According to Ulfah et al., (2022) that method this is used to collect data from primary and secondary sources. The data analysis used is content analysis obtained from interview transcripts, recordings, videos, and other similar things.

## **RESULT AND DISCUSSION**

The implementation of the ISMUBA curriculum in the Merdeka Belajar era in class 4 of Muhammadiyah 5 Malang ELEMENTARY SCHOOL consists of planning, implementation, and evaluation stages. At the planning stage, the principal has policies that include:

### **a. Curriculum development**

It is based on the decree of the Muhammadiyah Central Board of Primary and Secondary Education and the school's vision and mission. The content contained in the ISMUBA curriculum includes BTQ, Al-Islam and Muhammadiyah, and Arabic. In the curriculum there are goals that must be achieved within 1 year. One of the goals is to form the character of religious students through strengthening faith and piety activities.

### **b. Creating a Learning Plan**

Character, especially noble character, as well as monitoring students' worship activities and recording the progress of students' worship activities. ISMUBA teachers play a role in making lesson plans, teaching ISMUBA material and conducting intense moral guidance in the classroom, as well as coordinating with class teachers ISMUBA teachers become a forum for strengthening.

INFORMASI UMUM	
<b>A. IDENTITAS MODUL</b>	
Penyusun	Muhammad Iqbal Jamaludin, S.Pd.
Instansi	SD Muhammadiyah 5 Kota Malang
Tahun Penyusunan	Tahun 2024
Jenjang Sekolah	SD
Mata Pelajaran	PAI
Fase / Kelas	C / 4
Semester	2
Bab/Tema	Mari Mengaji dan Mengkaji Q.S. Al-Tin dan Hadis tentang Silaturahmi
Materi	Membaca Q.S Al-Tin
Alokasi Waktu	2 x Pertemuan (4 x 35')
<b>B. KOMPETENSI AWAL</b>	
<ul style="list-style-type: none"> <li>Membaca Q.S. Al-Tin dengan tartil dan mempraktikkan hukum bacaan nun sukun atau tanwin</li> </ul>	
<b>C. PROFIL PELAJAR PANCASILA</b>	
<ul style="list-style-type: none"> <li>Mandiri</li> <li>Berakhlak Kritis</li> <li>Bergotong royong</li> </ul>	
<b>D. SARANA DAN PRASARANA</b>	
<ul style="list-style-type: none"> <li>Hand out membaca untuk pembelajaran drill membaca atau al-Qur'an/Juz 'Amma</li> <li>Kartu Potongan Ayat Q.S. Al-Tin untuk pembelajaran Complete Sent Kartunya dapat dibuat dengan potongan tiap ayat atau potongan kata tiap ayat. Kartu dapat dibuat dengan bahan yang mudah didapat dan murah.</li> <li>Lap, Hand out Q.S. Al-Tin untuk pembelajaran detective tajwid</li> <li>Matching Card(Kartu Pasangan) untuk pembelajaran make a match. Kartu pasangan ayat dan artinya dapat dibuat dengan bahan yang mudah didapat dan murah.</li> </ul>	
<b>E. TARGET PESERTA DIDIK</b>	
<ul style="list-style-type: none"> <li>Peserta didik reguler/typikal</li> </ul>	
<b>F. MODEL PEMBELAJARAN</b>	
<ul style="list-style-type: none"> <li>Drill membaca</li> <li>Complete sentence</li> <li>Detective tajwid</li> <li>Make a match</li> </ul>	
<b>KOMPONEN INTI</b>	
<b>A. TUJUAN KEGIATAN PEMBELAJARAN</b>	
<ul style="list-style-type: none"> <li>Peserta didik diharapkan mampu membaca Q.S. Al-Tin dengan tartil</li> <li>Mempraktikkan hukum bacaan nun sukun atau tanwin</li> </ul>	

Figure 1. Teaching module

From the data above, it can be seen that in planning the ISMUBA curriculum there is curriculum development, and making lesson plans. Furthermore, at the implementation stage, ISMUBA subjects are carried out once each meeting 2 lesson hours a week except for Al-Qur'an and Hadith Education or BTQ 3 meetings a week. Especially for Al-Islam in grade 4, it is held every Tuesday for 2 lesson hours. The time in 1 lesson hour is 35 minutes.

Table 1. Distribution of Learning Hours

No.	Subjects	Number of JP per week	Regular Activities Per Year	Pancasila Student Profile Project	Total Per Year
1	Al Islam	2 JP	72	36	144
2	Kemuhammadiyah	2 JP	72	36	144
3	Arabic	2 JP	72	36	144
4	BTQ	6 JP	72	36	144

The method used by ISMUBA teachers, especially Al-Islam, is learner-centered. For example, making posters related to the material. The use of this method makes students focus and participate in learning actively. By using learner-centered learning methods, learners can gain direct experience to obtain the character values that are instilled.

The principal, class teacher and ISMUBA teacher coordinate the targets that must be achieved each year. For example, how to get children to greet and salim, how to get children to pray without being told, both at school and at home. Class teachers and maple teachers work together in instilling these characters to students who are packaged in learning activities. The goal is to create students who are morally good at school, at home, or in the community.

Muhammadiyah 5 Malang implements habituation to support the implementation of the ISMUBA curriculum. The habituation carried out by 4th grade students of Elementary School Muhammadiyah 5 in Malang is the habituation of prayers Elementary

School duha, dhuhur prayers, jum'at, shine, cultums jum'at tahfidz, Asmaul Husna, and Surah Al-Kahfi.

The evaluation used is attitudinal, formative and summative. The principal of Muhammadiyah 5 Malang monitors all activities in the Elementary School, especially the implementation of the curriculum by teachers and students. One of the things the principal does is to evaluate the behavior of the children directly. Attitude assessment is done by observing and recording student behavior. Formative assessment is carried out throughout the lesson through question and answer, discussion, and summarization. While assessment summative is carried out at the end of learning, for example written tests, oral tests, assignments, and projects.

Character values in the implementation of the ISMUBA curriculum in the era of Merdeka Belajar in class 4 of Muhammadiyah 5 Malang Elementary School are as follows:

**a. Dimension of faith and piety to God and noble character**

The material contained in the Al - Islam subject contains the character value of faith and fear of God. For example, in the material exemplifying the attitude of the prophet, students can imitate and apply it in everyday life. In addition, the teacher also gives a direct example of himself so that students can imitate him. For example, how to speak well. With the hope of improving and training children's attitudes such as how to speak well, be polite, respect teachers, and respect friends.

In addition, the application of the dimension of faith and fear of God is carried out through the habituation of dhuha prayers, activities in Friday Shine including reading asmaul husna and surah al-Kahfi, and memorising hadith. Dhuha prayers are held every Tuesday, Wednesday, and Thursday. Students alternately become imams and lead prayers. From this dhuha prayer habit, students practice to be orderly, such as arranging sandals and tidying up the prayer shaf.



**Figure 2. Dhuha prayer**

The reading of asmaul husna and surah al-Kahf in the Friday shine activity is carried out by taking turns leading students in front. This activity trains students to be more familiar with the names of God and get used to reading surahs in the Qur'an.



**Picture 3. Asmaul Husna and Al-Kahf**

The hadith memorisation in the Friday Shining activity is carried out by means of students being given one hadith then those who have memorised it can come forward to deposit. For students who dare to come forward to memorise will get a reward.



**Figure 4. Memorisation of hadith**

The impact of the application of the character value of faith and fear of God is that students often find students who throw garbage in its place. When they see garbage scattered around, they also throw it away. In addition, when passing by the teacher, students greet and salute. This is reinforced by the following documentation data:



**Figure 5. Throw rubbish in the trash**



Figure 6. Salim culture

### b. Independent

The value of independent character appears in the implementation of the Friday Shining habit, namely Friday charity. Through this activity, it trains the independence of students to be responsible for themselves to set aside money for Friday charity. This is supported by the following documentation data



Picture 7. Friday charity

Based on the observation, it can be seen that students who do not bring pocket money will think and try to overcome how they can do Friday charity. Some learners borrowed friends' money and there were some who doubled up on the next Friday.



Figure 8. Orderly

The impact of the application of this independence was seen when the researchers observed that students were accustomed to organising their shoes before entering the classroom. The application of independence trains students to be more orderly.

### c. Mutual aid

The character value of mutual cooperation appears in the implementation of the Friday Shine habit, namely when cleaning the environment. Learners together clean the environment around the classroom starting from sweeping, mopping, wiping, disposing of garbage, sorting garbage, and others.



**Figure 9. Cleaning the environment**

Based on the observation, it is evident that all learners clean the environment around class 4. Some learners bring equipment from home such as mops and chamois. They divide the tasks to finish quickly. There are those who sweep the inside, the terah, mopping, arranging benches, cleaning windows, and others. The impact of this habituation is that learners are trained to care as evidenced by some learners helping teachers who are working to move paving as follows.



**Figure 10. Helping the Teacher**

### d. Global diversity

According to the ISMUBA teacher when teaching grade 4, the character of grade 4 learners is different. One of the main factors that influence the character of learners is from their family background and the community around their neighbourhood. The majority of Grade 4 learners come from middle to lower class families. There are some learners who come from orphanages. So that the living environment is very influential on the development of the character of learners.

### e. Critical thinking

Through learning in the classroom, learners perform various activities that improve their thinking skills. When learning the material of the prophet's story, they are asked to find the message contained, learners obtain information through reading from the teacher's explanation then process the information, then analyse the information, and conclude it. Furthermore, they are able to convey it clearly in front of the class. In addition, there are some learners who like to read books and actively ask questions in class.



Figure 11. Classroom Learning

### f. Creative

Creative character value appears in learners when they use their imagination to express themselves. Based on the results of observations through Al-Islam learning activities, students are asked to make posters about the story of the prophet. From here learners try to express and use their imagination to produce a work. After finishing making the poster, students display it in front of the class to make an exhibition and then explain it to people who visit it. This is supported by the following documentation.



Figure 12. Students making a poster

The problems that occur in the implementation of the ISMUBA curriculum in the era of Merdeka learning in class 4 of Muhammadiyah 5 Malang Elementary School include the following:

#### a. Environmental situation and conditions

The unpredictable situation and condition of the surrounding environment can make an activity not go according to plan. For example, the weather changes to heavy rain during an outing class.

### **b. Time constraints**

The limited time makes the implementation of activities less than optimal. For example, during Al-Islam teaching and learning activities only 2 JP in 1 week. Meanwhile, to provide teaching and provide direct experience to students requires quite a lot of time.

### **c. The method used by the teacher**

Often teachers use the lecture method which causes students to be less conducive. This causes learning to be less than optimal. Researchers found some students who still left litter. The principal who knew this immediately reprimanded the students. In addition, there are also those who buy food outside before recess. From the explanation of the results of interviews and observations above, data can be obtained that the problems that can hinder the implementation of the ISMUBA curriculum in an effort to foster the character of students at the Muhammadiyah 5 Malang are influenced by several factors including students who do not obey the rules, teacher methods, environmental situations and conditions, and time constraints. To overcome these problems, principals and teachers together find solutions to overcome them. Based on the results of the interview, there are several efforts made by teachers and principals in dealing with problems in the school environment. First, they record the problems of each learner and then use the right method according to the criteria of the learner when learning in class. In addition, they also provide additional hours specifically for learners who have special needs. Second, teachers and principals actively reprimand learners who still violate the rules, as a form of disciplinary action that is expected to encourage positive behaviour. Third, they try to make the best use of the time available and make careful plans so that the learning process runs effectively and efficiently. Fourth, choosing the right learning method according to the characteristics of the learners is an important step taken to ensure that each learner can understand the subject matter well.

Based on the results of the above research, it can be seen that the ISMUBA curriculum is one of the curricula used at Muhammadiyah 5 Malang. This is in accordance with the definition of the ISMUBA curriculum according to the Muhammadiyah Central Leadership (2022) that the ISMUBA education curriculum is a special feature and excellence in education Muhammadiyah provides opportunities for students in schools and madrasah Muhammadiyah. The components of the curriculum must be developed so that the educational objectives, curriculum ISMUBA can be achieved as it should (Tantowi & Widodo, 2019). In principle, the process standards in the ISMUBA curriculum aim to realize an education integrative-holistic, combining the two sciences, namely religion and general knowledge which leads to the formation of a knowledgeable and generation, the ISMUBA curriculum makes the nuances of all learning processes moral in units Muhammadiyah education valuable in the aspect of religious practice (Wibisono, 2020). Implementation of the ISMUBA curriculum includes the planning stage, implementation stage, and evaluation.

The planning stage includes ISMUBA curriculum development which is guided by the school's vision and mission and central policies, as well as making lesson plans by ISMUBA teachers. The implementation stage of the ISMUBA curriculum includes the number of lesson hours, namely Al Islam 2 JP per week on Tuesdays in class 4 and the methods used by teachers. Teachers use student-centered learning methods so that they make students active. This is in accordance with the concept of the Merdeka Curriculum in Fitriyah & Wardani (2022) which focuses on the competence and character of students, namely by centering learning on students and literacy numeracy. According to

Rahmadayanti & Hartoyo (2022) The Merdeka Curriculum is implemented to support curriculum improvement in Indonesia to create an advanced, sovereign, independent and personality-based Indonesia by creating Pancasila students who are able to reason critically, creatively, independently, believe, fear God Almighty, have noble character, work together, and have diversity global . The focus of independent curriculum learning will be focused on shaping the character of students, in the procedure independent curriculum learning is more emphasized on the skills and abilities of each student assessment (Marisa, 2021). Based on the opinion of Cholilah, Dkk. (2023), schools have the right and responsibility to develop the curriculum according to the needs and characteristics of each school. The evaluation stage is carried out through attitude assessment, summative assessment, and formative assessment. The assessment is carried out whether the character values have been applied properly or not. According to Burhanuddin (2019) evaluation has a function to assist students in developing behavior or morals consciously and teaching how to behave.

Based on Wynne's opinion in Mulyasa (2022) character means marking and focusing on how to apply good values in the form of real actions in daily behavior. Character values can be seen from the results of teaching and learning activities and habituation carried out by 4th grade students of Muhammadiyah 5 Malang Elementary School (Minsih, Dkk., 2023). According to Muhammadiyah Central Leadership (2022) subjects taught in the ISMUBA curriculum include AlQur'an and Al-Hadith Education as the source of Islamic teachings, Al-Islam Education (akidah, akhlak, fiqh and tarikh), Education Kemuhammadiyah, and Arabic language education. Nashir & Pratama (2022) explains that the subjects of Al-Islam, Kemuhammadiyah and Arabic language (ISMUBA) have the main function of fostering and delivering students to become people who believe and fear Allah SWT, have noble, practice character. The application of character values is divided Islam in daily life, in accordance with the guidance of Al-Qur'an and As-Sunnah into six dimensions of the Pancasila student profile. According to satria quoted from Badriyah, et al. (2021) the six dimensions include faith and piety to God and noble character, Almighty global , independence, mutual cooperation, critical reasoning, creativity. diversity School is a place for students to be creative, communicate, and build character. For example, discipline character building can be seen from entering school on time (Mamsaat, 2013).

From the application carried out by students as a result of the implementation of the ISMUBA curriculum, it has achieved indicators of faith and fear of God and noble character according to Syukur (2020) which includes morals towards God, morals towards the Prophet, morals towards oneself, morals towards family, morals towards society, and morals towards the environment. Character values in Islam are exemplified through the words, decrees, and behaviour of the Prophet Muhammad SAW, which have moral values tucked in them. Morals are related to morals, as well as character (Nawali, 2018). In addition, it has also reached the indicators of the second to sixth dimensional elements according to Irawati Dkk. (2022) which includes Knowing and appreciating culture, Communication and interaction between cultures, Reflection and responsibility for the experience of diversity, and Social Justice in the dimension of global diversity. Self-understanding and the situation at hand, and Self-regulation in the independent dimension. Collaboration, caring, and sharing in the dimension of mutual cooperation. Acquiring and processing information and ideas, analyzing and evaluating reasoning, and reflecting and evaluating one's own thinking on the critical reasoning dimension. As well as producing original ideas, producing original works and actions, and having flexibility

of thinking in the creative dimension. According to Arifudin et al. (2020) that the purpose of education is not only limited to transferring knowledge, but also in changing or shaping a character and person's character to be better, have qualified skills, be more polite in terms of ethics and aesthetics, and more importantly behavior in everyday life.

Problems or obstacles that often occur during the implementation of the ISMUBA curriculum include students who do not obey school rules, environmental conditions, time constraints, and the methods used by teachers are not suitable. According to Burhanuddin (2019), teachers are important to be able to understand students to provide assistance and guidance services according to their level of development. According to Sherly et al. (2020) independent learning means giving freedom to schools, teachers and students to innovate, learn independently and creatively. In the world of education, the role of an educator is very important and is the main key to the implementation of an education (Hafid, 2019). So that to overcome environmental conditions the uncertain teacher can prepare other plans creatively so that activities continue. As according to Burhanuddin (2019) method is very important in the scope of education because it is used as a tool to achieve educational goals. Therefore, learning methods need to be considered and prepared carefully according to the needs of students.

## CONCLUSION

Based on the research conducted, it can be concluded that the implementation of the ISMUBA curriculum in the Merdeka learning era includes planning, implementation, and evaluation stages. In the planning stage, the policy set by the principal is curriculum development, and making lesson plans. At the implementation stage, Al Islam is carried out on Tuesdays 2 jp per week. The method used by the teacher is learner-centred. In addition, there is the application of character values through the habituation of dhuha prayers and Friday shining. At the evaluation stage, attitude assessment, summative assessment, and formative assessment are carried out. Character values in the implementation of the ISMUBA curriculum in the Merdeka learning era in grade 4 Muhammadiyah 5 Malang are applied through learning activities in the classroom and habituation which includes dhuha prayers and Friday shines. The application of character values is divided into six dimensions of the Pancasila student profile which includes faith and fear of God Almighty and noble character, global diversity, independence, mutual cooperation, critical reasoning, and creativity. Obstacles during the implementation include the factor of students who do not obey school rules, the surrounding environment, time constraints, and unsuitable teaching methods. To prevent and improve these problems, all teachers and principals coordinate. Based on the weaknesses of the study, the follow-up that can be done is by further researchers, it is hoped that they can develop research on the topic of character education in the ISMUBA curriculum in the era of Merdeka Belajar.

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