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## Human Values in Ismuba-Based Rahmatan Lil-Alamin Education

Haringun Nur Adha<sup>1\*</sup>, Djamaluddin Prawironegoro<sup>2</sup>  
Master of Islamic Religious Education, Universitas Ahmad Dahlan, Indonesia<sup>1,2</sup>  
Email: [2207052014@webmail.uad.ac.id](mailto:2207052014@webmail.uad.ac.id)<sup>1</sup>,  
[djamaluddin@mpai.uad.ac.id](mailto:djamaluddin@mpai.uad.ac.id)<sup>2</sup>

**ABSTRACT:** The aim of this research is to examine whether Ismuba's learning aligns with Rahmatan Lil Alamin's education in the humanitarian aspect. Due to the insufficient emphasis on human values at the educational level, exacerbated by an overwhelming focus on learning rather than holistic education, there is a need for an educational platform capable of instilling human values as a comprehensive solution to societal issues. Like Ismuba's approach, which emphasizes the integration of human values, this research adopts a qualitative methodology with a library-based approach to analyze the Ismuba curriculum through the lens of Rahmatan Lil Alamin's educational theory. The research findings demonstrate that the Ismuba curriculum design incorporates the concept of human values advocated in Rahmatan Lil Alamin's education, emphasizing justice, compassion, care, tolerance, harmony, human dignity, equal rights, and utility. As part of Islamic education, Ismuba offers a comprehensive approach to fostering the internalization of human values and rebalancing the educational landscape to encompass more than just academics.

**Keyword:** Human Values, Ismuba, Rahmatan Lil Alamin Education

**ABSTRAK:** Tujuan dari penelitian ini adalah untuk meneliti apakah pembelajaran Ismuba sesuai dengan pendidikan Rahmatan Lil Alamin dalam aspek kemanusiaan. Karena nilai-nilai kemanusiaan belum sepenuhnya dioptimalkan di tingkat pendidikan, hal ini diperparah oleh fokus yang berlebihan pada pembelajaran daripada esensi pendidikan secara menyeluruh. Diperlukan platform pendidikan yang dapat menanamkan nilai-nilai kemanusiaan sebagai solusi komprehensif terhadap masalah-masalah masyarakat. Seperti pembelajaran Ismuba, yang membawa konsep integrasi holistik nilai-nilai kemanusiaan. Penelitian ini bersifat kualitatif, dengan pendekatan perpustakaan, untuk meneliti aspek-aspek kurikulum Ismuba menggunakan teori nilai-nilai kemanusiaan dalam pendidikan Rahmatan Lil Alamin. Hasil penelitian menunjukkan bahwa desain kurikulum Ismuba mengusung konsep nilai-nilai kemanusiaan dalam pendidikan Rahmatan Lil Alamin, dengan orientasinya pada mendidik aspek-aspek keadilan, belas kasih, perhatian, toleransi, harmoni, keagungan kehidupan manusia, hak-hak yang sama, dan memberikan manfaat. Sebagai bagian dari pendidikan Islam, Ismuba cukup komprehensif untuk mengatasi internalisasi nilai-nilai kemanusiaan dan mengembalikan proporsi keseluruhan pendidikan, bukan hanya akademis.

**Kata kunci:** Nilai-nilai Kemanusiaan, Ismuba, Pendidikan Rahmatan Lil Alamin

## INTRODUCTION

This research is motivated by the practice of human values which have not been effectively embedded in the educational environment (Sutarman et al., 2022). The current educational landscape is more inclined towards learning, rather than the essence of education itself (Sutarman, 2020) (Widodo, 2018). System errors are also rooted in the problem of an excessive portion of learning by emphasizing only students' skills and intelligence (Nguyen, 2019), resulting in a lack of formation of students with character, excellence and culture, so the existing problems urge education to improve its level in order to at least reach teaching standards (Alawi et al., 2022). Furthermore, Rahmatan Lil Alamin's inclusive education teaches to emphasize aspects of justice, equality, and concern for all mankind. Therefore, the urgency in the world of education regarding the crisis of education that is less integral to all types of intelligence, can be overcome with a human values approach to Rahmatan Lil Alamin's education, to form a stable and comprehensive personality, not only to form students who are intelligent in skills and academics. only, but also of character, excellence, culture, and always upholds justice, equality, and concern for all mankind. Rahmatan Lil Alamin's education-based manifestation of human values requires a study that examines how the concept can be embedded in students, which includes an agency and educational curriculum that facilitates it. Reviewing one of the education systems in Muhammadiyah, in the form of learning Al Islam, Kemuhammadiyah, and Arabic or what is usually called (ISMUBA), it turns out that it has adopted the internalization of Rahmatan Lil Alamin's Islamic values in its learning curriculum (Tamrin, 2020). Therefore, the detailed form of human values contained in Ismuba's Rahmatan Lil Alamin learning needs to be studied in order to optimize the formation of holistic students.

Curriculum development in Indonesia should improve the level of knowledge by creating learning outcomes, such as Outcome Based Education (Wibawa et al., 2022). The direction of dynamic and progressive curriculum development is part of the goals of national education, as stated in (*Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional*, 2003). Ismuba itself is part of progressive Islamic education, because its main forum in Muhammadiyah is intensively revitalizing education, which is oriented towards forming superior human resources like the direction of modern civilization (Nasir, 2018). Muhammadiyah is making progress in responding to various problems of the people that continue to arise (Qodir et al., 2020). Dynamically updating the needs of the people (PP Muhammadiyah, 2023). It is proven that the Muhammadiyah education system does not only look at one side, such as academics and skills, but also covers various sectors of human resource development. The educational movement in various comprehensive sectors within Muhammadiyah which reflects Rahmatan Lil Alamin's education is usually implemented by the institution in its school cultures, in order to construct superior human beings with character from an early age (Zainab, 2020). Understanding the value of Rahmatan Lil Alamin's education is also part of strengthening the character of students (Arif, 2021). One part of Rahmatan Lil Alamin's education is

human values, consisting of the component of upholding human dignity, equal rights in respect, justice and all rights to life. Human values in Rahmatan Lil Alamin teach more than simple rights, they provide more complex rights to freedom of religion, freedom of opinion and socio-economic rights (Putri & Arsika, 2022). As in several previous studies, *first* about Rahmatan Lil Alamin's views from a socio-cultural perspective (Arif, 2021), *second* about the instillation of Rahmatan Lil Alamin's Islamic teachings in Ismuba learning in minority areas (Tamrin, 2020), *third* regarding the development of the Islamic Religious Education curriculum in Rahmatan Lil Alamin Education (Zainab, 2020). So the study of human values in Rahmatan Lil Alamin's education needs to find an appropriate container and concept of application, such as learning Al-Islam, Muhammadiyah and Arabic in Muhammadiyah, whether it has implemented and developed human values as found in Rahmatan Lil Alamin's Islamic Education.

The aim of this research is to identify the human values contained in the Ismuba environment, examining aspects of the curriculum and various policies within it, such as institutional culture. The approach of this research is expected to provide a clear conception of Rahmatan Lil Alamin's education, especially aspects of human values contained in Al Islam, Kemuhammadiyah and Arabic. Examining the extent of Muhammadiyah role in implementing Rahmatan Lil Alamin education, whether it has launched a program to instill human values in it. It is hoped that the results of this research will provide in-depth benefits to Muhammadiyah scientific insight in developing and actualizing the human values reflecting Rahmatan Lil Alamin's Islam in a holistic educational environment.

Human values are considered important in education (Eliandy et al., 2023), because they are useful in constructing an institution that prioritizes character education for students. Considering the dynamic nature of global demands, education is an important image of revitalizing moral degradation, building a generation full of empathy, upholding justice and providing a positive influence on the social order. Looking at the scope of human values that can be instilled in education based on Rahmatan Lil Alamin. Critically examine how Ismuba can carry out its mandate to face complex challenges, reconstruct character, stimulate kindness, tolerance, and uphold human values.

## RESEARCH METHOD

The research method used is qualitative, to describe, examine and narratively examine data from various sources relevant to the research (Creswell, 2015). The practice in this research means that the researcher identifies the human values contained in the Ismuba environment, examines aspects of the curriculum and various policies within it, such as institutional culture. Examining the extent of Muhammadiyah's role in implementing Rahmatan Lil Alamin education, whether it has launched a program to instill human values in it, to then narrate as research findings.

### Research Approach

The approach in this research is literature, which collects various relevant literature in research, sourced from various books, journal articles, policies, and so on, to then be processed using certain analytical techniques, in order to answer the research problem formulation (Creswell, 2015). The practice in this research means that the researcher collects various literature on a collection of theories about Rahmatan Lil Alamin Education in the humanitarian aspect, and the educational curriculum at Ismuba, including the content/structure of the Ismuba curriculum, the principles of preparing the Ismuba curriculum, the principles of managing the Ismuba curriculum, and the competency standards of its graduates. All aspects obtained in the existing literature are then analyzed in depth regarding the human values of Rahmatan Lil Alamin's education in Ismuba, whether they have reached the level of holistic educational goals.

### Data source

The data sources in this research are divided into two parts, namely primary and secondary. The primary data source in this research was obtained from (Al Islam, Muhammadiyah and Arabic Education Curriculum 2017). The Ismuba curriculum revolves around the content/structure of the Ismuba curriculum, the principles of preparing the Ismuba curriculum, the principles of managing the Ismuba curriculum, and the competency standards of its graduates. Other primary data was obtained from various theories regarding human values in Rahmatan Lil Alamin's education, specifically aspects of justice, compassion, care, tolerance, harmony, nobility of human life, equal rights and the provision of benefits. Then secondary data comes from various supporting literature that is relevant to the research, such as expert opinions, news, and data on the current conditions of Ismuba education.

### Research procedure

To systematize the flow of research, several scientific stages need to be carried out, as follows:

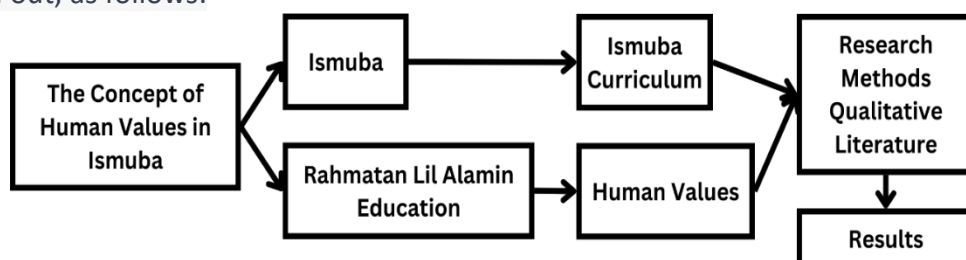


Figure 1. Framework of thinking

The stages in carrying out scientific guidance in this research consist of: (1) identifying relevant literature sources, theories surrounding human values in Rahmatan Lil Alamin's education, and aspects contained in the Ismuba curriculum; (2) sorting literature based on the themes studied, including human values, Rahmatan Lil Alamin education, and Ismuba; (3) analyzing the literature content in depth to examine the manifestation of human values in Rahmatan Lil Alamin's education in the educational context at Ismuba; (4) analyzing the Ismuba

curriculum with details regarding the content/structure of the Ismuba curriculum, the principles of preparing the Ismuba curriculum, the principles of managing the Ismuba curriculum, and the competency standards of its graduates; (5) contextualization of Rahmatan Lil Alamin's educational framework regarding human values against its benchmarks in the analysis of the interpretation of the Ismuba curriculum, covering aspects of justice, compassion, care, tolerance, harmony, nobility of human life, equal rights, and provision of benefits.

## RESULT AND DISCUSSION

### Result

One of the largest Islamic organizations in Indonesia today is Muhammadiyah. Muhammadiyah's activities as a whole are not only engaged in the fields of da'wah, social and community affairs, but are also very conservative towards education (Bram, 2022). In the field of education, Muhammadiyah has products in delivering its learning, namely Al Islam, Kemuhammadiyahan, and Arabic (Ismuba). The orientation of Ismuba itself is to construct a personality with noble character, global insight, and a deep understanding of Islam and Muhammadiyah traditions. Exactly in 1912 in Yogyakarta Muhammadiyah was founded by a reform figure, namely KH Ahmad Dahlan. Muhammadiyah moves to purify the *aqidah* according to the guidance of the Prophet Muhammad SAW. Because of these things, Muhammadiyah operates in the field of comprehensive education, not only in the academic sphere but also in the spiritual and moral sphere (Juniawandahlan, 2017).

Understanding the goals of Muhammadiyah education is very complex, as Al Islam is the heart of Muhammadiyah education, which from there forms holistic and comprehensive students. The second point after Al Islam in Muhammadiyah education is Muhammadiyah, which is useful as a stimulation of national spirit, independence, and social concern for students, thereby balancing academics and devotion. The final part is Arabic in Ismuba which is used to open deeper insight into the language of the holy book, which has implications for creating a global language bridge for the Muslim community (Wibisono, 2019).

Islamic education promoted by Muhammadiyah tends to have unique characteristics in carrying out its duties. According to Din Syamsudin, aspects of education at Muhammadiyah must include spiritual, intellectual and practical dimensions (Nufus, 2022). Azyumardi Azra also said that the essence of education at Muhammadiyah is Muhammadiyah education, in order to produce a generation with character and excellence (Aisyiyah, 2021). On the other hand, Hamid Fahmy Zarkasyi said that because Muhammadiyah contains Arabic, it opens up deeper access for students to explore the sources of Islamic law more deeply, in order to sharpen their understanding of religion (Nasrul, 2022).

One of the educational models adapted by Ismuba carries the concept of Rahmatan Lil Alamin. Based on the definition of Rahmatan Lil Alamin itself, it means an understanding that states that the teachings of the Islamic religion by the Prophet Muhammad SAW were sent by Allah SWT as a form of mercy for all of nature. This concept is very strong in its representation of Islamic teachings

which are humanist, peaceful and inclusive. So there are relationships that cannot be separated, including the relationship between humans and their Lord, the relationship between humans and each other, and the relationship between humans and nature. If the harmony of the overall relationship is maintained, prosperity, harmony and love will definitely be created. The form of education under Muhammadiyah carries a concept that is in line with the teachings of Rahmatan Lil Alamin, such as Holistic education, the idea of Muhammadiyah, which thoroughly touches aspects of the formation of morals, personality and social attitudes, and is of course accompanied by solid academics (Sutarman et al., 2017)

Human values in the concept of Rahmatan Lil Alamin convey the idea that Islam promotes good horizontal relationships between humans, without the dichotomy of ethnicity, religion, race and culture. Good relations between humans are called *Habluminannas*, where the mandatory consequence is upholding justice and loving others. Therefore, the study of *Ismuba* learning concepts and human values in the Rahmatan Lil Alamin concept can be studied as follows:

### **Ismuba Curriculum**

Linguistically, curriculum has the root word "Curricula" which means an individual moves towards the final goal (Zarkasyi, 2005). Meanwhile, in Latin it is called "*Curiculum*" which means running (Arifin, 1987). Then, in terms of curriculum, it is interpreted as the driving force of the education system (Santika et al., 2022). *Ismuba* itself is within the scope of Islamic Education. This means that the study of the Islamic Education curriculum is a set of programs from Islamic Education, such as activities, knowledge, skills, and so on, aimed at achieving educational goals (Syam, 2019). The concentration of the Islamic Education curriculum should also have mandatory components, including the presence of teachers and students, curriculum, learning objectives, and evaluation. Seriousness in adapting the Islamic Education curriculum will lead to the revitalization of students' character (Suyadi, 2014; Sutarman et al., 2022). And in implementing the curriculum, there needs to be continuous development in order to develop knowledge (Suyadi & Widodo, 2019; Suyadi, 2019).

### **Ismuba Curriculum Structure**

In general structural terms, the content of the *Ismuba* curriculum has been confirmed for each level to consist of Al Islam, Muhammadiyah and Arabic (Srilestari, 2022). As a foundation, Muhammadiyah makes this curriculum structure a comprehensive part of its holistic education. So, it is based on the general structure of the *Ismuba* curriculum. So, in general, the general structure of the *Ismuba* curriculum covers important aspects of Islamic education, Muhammadiyah values, as well as Arabic language skills. So that the structure implemented in Muhammadiyah education at each level is comprehensive and integrated. Structure means that it cannot be separated from the curriculum content, where the content of the *Ismuba* curriculum content is the subjects contained in it. Starting from Al-Islam which covers the subjects of aqidah, morals,



worship and muamalat in Islam. Furthermore, the Muhammadiyah subject contains fundamental values and principles in the Muhammadiyah ideology. And Arabic is one of the teachings in understanding the true sources and literature of Islamic teachings. Referring to the structure and content of its curriculum, Ismuba aims not only to provide Islamic scientific teachings, but also to shape character, morality, and personality in accordance with human values. So that every graduate from Ismuba becomes an individual who has moral character, has empathy, and has a positive influence on the people, in line with Rahmatan Lil Alamin's education which is a basic principle in Islamic teachings (Rofayatul & Afifurrahman, 2019) (Sutarman et al., 2024) (Mufti & Widodo, 2021) (Kurikulum Ismuba, 2017).

### **Principles for Preparing the Ismuba Curriculum**

The development of the Ismuba curriculum, as in its structure which consists of Al-Islam, Muhammadiyah, and Arabic, has several principles which become an approach taken by Muhammadiyah in achieving its educational goals. The principles contained therein include: (1) increasing faith, piety and noble morals, with the aim of emphasizing the urgency of education that strengthens students' faith and spiritual intelligence, thus making them individuals who are faithful, devout and have noble morals; (2) a vision of meeting future needs, as its orientation is to prepare students for the dynamic needs of the times, by internalizing relevant knowledge and skills according to needs ; (3) increasing the potential of students' intelligence and scientific fields according to their educational level, where students are given encouragement to develop their intellectual intelligence (IQ), then students achieve the best potential in academic and practical fields; (4) developing social and cultural potential. These terms are intended to enrich students with cultural and social wisdom values, make students members of a cultured society, and have a positive impact on others; (5) always develop the country from regional to national scope. This is intended as a medium for the formation of a superpower generation that is competitive at the national and international levels; (6) preparing for the needs of the world of work, by equipping students with skills that suit the demands of the world of work in the future; (7) Development of Science, Technology and Arts, carefully preparing students for the dynamism of science in various sectors such as technology and art, as a means of understanding the flow and rhythm of science; (8) upholding the development of students' spiritual aspects in religion, so that this aspect emphasizes strengthening sensitivity to values in students' religious life, thus honing students' spiritual intelligence (SQ); (9) following the dynamics of world development. Like the aim of maintaining the dynamic rhythm carried out by Muhammadiyah, so that students have global insight; (10) national unity, cultivating the spirit of nationalism in students to form nationalistic awareness of the spirit of nationalism in the souls of students; (11) conservative towards local culture, with the aim of practicing noble values and maintaining the diversity of ancestral heritage; (12) enforce gender equality. Equality of rights in the field of education without discrimination and differentiation of rights for each student's gender; (13) developing characteristics according to the conditions of the

educational unit, meaning forming a culture that is adapted to the uniqueness of each Muhammadiyah educational institution. From all the principles contained in Ismuba, it is not only oriented towards pragmatic academic achievements, but also develops character, skills, and essential values for students to make them individuals who are able to realize their knowledge and skills in the future, both for themselves, their families and society. society, nation, and even the world (Kurikulum Ismuba, 2017) (Rahmawati et al., 2023).

### **Ismuba Curriculum Management Principles**

The management contained in the Ismuba curriculum is responsive to meeting the needs of the educational environment by students. For him, the principles contained in it, apart from being responsive, also have the right quality and relevance to the principles that Ismuba firmly adheres to in carrying out its education. The principles of managing the Ismuba curriculum itself consist of: (1) "Centered on the potential, development, needs and interests of students and their environment", which is intended as curriculum management that takes into account the diversity of its students, accommodates every potential, growth and development, needs attached to it, and the interests of each student themselves, as well as the context in building a learning environment; (2) "Diverse and integrated", with the intention of learning that is integrated and integrated into a holistic educational unit, so that the learning experience obtained by students is in accordance with their needs; (3) "Responsive to developments in science, technology and art", this governance is the principle that Ismuba is responsive to the demands of dynamic developments of the times; (4) "Relevant to life's needs", which has an orientation to oversee educational design that internalizes an education system that emphasizes skills and values that are factually relevant to students' needs; (5) "Comprehensive and sustainable", this is intended as a form of long-term educational goal which Ismuba must always guard holistically; (6) "Learning throughout life", so that Ismuba must be able to equip students with the ability to learn throughout life, by continuing to emphasize self-actualization in changes in their personal and professional lives, their competencies; (7) "Balanced between national interests and regional/regional interests", which intends to create consideration of national to sub-regional and regional level interests, regarding the preparation and implementation of the curriculum (Kurikulum Ismuba, 2017; Machsun et al., 2020).

### **Graduate Competence Standard**

Graduate competency standards or SKL are a form of the expectations of an educational institution regarding its aspirations for students to have competencies in the field they work in with professional competence after students graduate from the institution where they study. The attitude dimension is one of the main focuses of graduate competency standards, to shape the morale of students. So that the attitude dimension can make students have a dignified personality. Also referring to one of the graduate competency standards or SKL in Ismuba learning consists of several aspects attached to it. Like the attitude dimension ("faith and



devotion to Allah SWT, has enthusiasm for Islamic faith by using the Qur'an and Hadith as a guide to life"); ("have good morals; character, honesty, caring, polite in communication and daily interactions"); ("responsible, consistent and progressive"); ("true, lifelong learner, and critical in taking ibrah"); ("physically and spiritually healthy") (Kurikulum Ismuba, 2017).

Considering the curriculum in Ismuba with the concepts promoted by Muhammadiyah, harmony is found in it. The educational style promoted by Ismuba is holistic, as a perfect harmony between academics, Islamic teachings and the Arabic language. Al Islam, Muhammadiyah, and Arabic are important pillars of educational identity within Muhammadiyah. Based on the content/structure of the Ismuba curriculum, the principles of preparing the Ismuba curriculum, the principles of managing the Ismuba curriculum, and the competency standards of its graduates, an analysis can be drawn that the Al Islam aspect in Ismuba channels the essence of Islam in the daily mobility of students, creating a strong foundation for social normative standards, and religion. Then the Muhammadiyah section in Ismuba stimulates fighting spirit for humanity and social matters, as well as culture. Then, Arabic makes the sources of Islamic study treasures fully and in-depth accessible to students. In terms of axiological studies, Ismuba hybridizes Islamic values with practical skills, which can then be useful in the social environment. The development principle in Ismuba also always encourages students to achieve their potential and competency. Actualization in the fields of science, technology and art indicates that Muhammadiyah is an agent of renewal in facing the changing needs of the times.

The ideas in the Ismuba curriculum which are diverse and integrated make Muhammadiyah a forum for national stability, upholding unity over differences. So that Muhammadiyah prepares students to be able to enter a multicultural environment. So, Muhammadiyah is firmly aware of the development of the times, by harmonizing academic, spiritual, moral, and social aspects to form a holistic educational environment.

### **Human Values in Rahmatan Lil Alamin's Education**

Islam as the religion of Rahmatan Lil Alamin means that the scope of this religion is a blessing for all nature, the text of the study of Rahmatan Lil Alamin is stated in the Al-Qur'an surah Al-Anbiya verse 107, which means "And We did not send you (Muhammad), but to (become) a blessing for the universe" (Bachtiar, 2021). The scope of Islam Rahmatan Lil Alamin consists of several aspects, *First*, the Theological Aspect which emphasizes complete submission to Rabb, the creator of all the worlds (Hasanah et al., 2023), meaning full belief in the Oneness of Allah, the Prophets and His Messenger, as well as the afterlife (Abidin, 2014). *Second*, the aspect of carrying out the rules of worship as a whole, both mahdha and muamalah worship (Musthofa, 2021). *Third*, the social aspect of muamalah which emphasizes normative standards in social interaction (Aziz, 2019). *Fourth*, the humanitarian aspect which emphasizes the protection of rights that must be fulfilled for each individual (Putri & Arsika, 2022). So overall, the aspects inherent in the Islamic teachings of Rahmatan Lil Alamin lead humans to a path that upholds

morals, empathy, care, building a nation that is just, peaceful and full of love (Umar, 2020).

Examining in more depth one aspect of Islam Rahmatan Lil Alamin, referring to the aspect of human values which consists of several studies: (1) justice, a concept that considers that all have rights and obligations towards fellow humans, with justice humans can create an environment harmonious society; (2) compassion and concern to create a life structure that is caring for each other, mutually helpful, and conservative towards human life; (3) tolerance and harmony to live side by side, putting aside differences, in a multicultural society system; (4) the glory of human life who is upheld as a leader on earth; (5) equal rights for all elements, groups and layers of the social system; (6) providing benefits to oneself and others (Umar, 2020). So, the human values in the Islamic teachings of Rahmatan lil Alamin form a balanced relationship and construct every feeling of affection, care, tolerance, harmony, nobility of human life, and are always beneficial to all elements of life.

## **Discussion**

Ismuba stated that the curriculum design is diverse and integrated, making Muhammadiyah a forum for national stability, upholding unity over differences. So that Muhammadiyah prepares students to be able to enter a multicultural environment. Muhammadiyah is firmly aware of current developments, by harmonizing academic, spiritual, moral, and social aspects to create a holistic educational environment. Furthermore, Rahmatan Lil Alamin's study of Islam in the humanitarian aspect forms balanced relationships and constructs every sense of compassion, care, tolerance, harmony, nobility of human life, and always benefits all elements of life. So, the correlation between the two does not contradict each other, in fact, based on contextualization, the Ismuba curriculum is designed in accordance with aspects of Rahmatan Lil Alamin's education, especially aspects of human values.

Human values in Rahmatan Lil Alamin's studies are reflected through the structure and aspects of the Ismuba curriculum. Al Islam is the idea of Muhammadiyah's consistency in the construction of moral and spiritual values, the pillars of Al Islam are supported by faith, devotion and good morals in pursuing education, so that character is formed that is based on human values. Ismuba's view also emphasizes meeting the needs of students in the future, by educating students who are fully responsive to problems, skilled in the field they are studying, and have high social awareness.

The ideas in the Ismuba curriculum which are diverse and integrated make Muhammadiyah a forum for national stability, upholding unity over differences. So that Muhammadiyah prepares students to be able to enter a multicultural environment. So, Muhammadiyah is firmly aware of the development of the times, by harmonizing academic, spiritual, moral, and social aspects to form a holistic educational environment. In terms of graduate competency standards, it is also stated that Ismuba is very concerned with human values, indications of this are in the attitude dimension, including synergy between faith, noble morals,

responsibility, sharpness in taking lessons, optimizing students in spiritual, emotional, social and intellectual intelligence.

Holistic education in Ismuba contains the teachings of equality which upholds the same rights for everyone. Social welfare is formed from the concept of lifelong learning, with complete academic construction so that it has integrity and has competitiveness in civilization. So, from the structure, principles, and competency standards of Ismuba graduates as well as the human values in Rahmatan lil Alamin education, they will form students who have good morals, are ready to compete from local to global levels, have full responsibility for maintaining the stability of tolerance, are beneficial to others, and uphold high level of justice.

## CONCLUSION

The human values contained in the Ismuba curriculum, as well as in the curriculum and educational policies, carry an institutional culture including the synergy of Islamic values, Muhammadiyah and Arabic. Referring to the aspects in the Ismuba curriculum with Islamic values in Rahmatan Lil Alamin's education, it was found that Ismuba is oriented towards faith, responsibility, and critical behavior, accompanied by aspects of tolerance, justice, and compassion. A progressive curriculum system always stimulates competitiveness at the global level, but still fully upholds normative values. Then, based on these indicators, it can be concluded that Ismuba in its curriculum has brought about the cultivation of human values for its students. Then, with reference to the form of its values, it can become Muhammadiyah's scientific insight in developing and actualizing human values reflecting Rahmatan Lil Alamin's Islam in a holistic educational environment.

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