



Learning Approach in Madrasah Institutions in Indonesia

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ABSTRACT

Madrasahs have a strategic role in nation building. Madrasah is still considered number two because the implementation of madrasah still faces major problems such as management problems and low quality of madrasah education. In its development, there were two momentums for the existence of madrasahs, namely SKB 3 ministers 1975 which became the beginning of a recognition of madrasah as an Islamic educational institution equivalent to general education. National Education System Law Number 2/1989 which makes madrasah not only an educational institution equivalent to the public, but also madrasah is recognized as a public school. The emergence of SKB 3 ministers is considered a positive step for improving the quality of madrasahs. the value of the diploma and the curriculum. The development of the madrasah curriculum is inseparable from the beginning of converting to Islam and its development since the pre-independence era until now. Broadly speaking, the madrasah curriculum is divided into three periods, namely: the madrasah curriculum before independence, the madrasah curriculum after independence, the madrasah curriculum after independence. The curriculum in its transformation undergoes changes for education in the future and develops in accordance with the needs and developments of the times until it can become the curriculum it is today. With the curriculum, learning is more structured and directed.

INTRODUCTION

Islamic educational institutions have existed since Islam developed in Indonesia. The role of Islamic education among Muslims as the religion of the majority of the Indonesian population is a manifestation of the Islamic ideals of life to preserve, transfer, instill and transform Islamic values to the next generation. The madrasa grew and developed based on the responsibility to pass on the teachings of Islam to the next generation. Therefore the madrasa at that time was more emphasized on deepening the Islamic sciences, and it was one that became the hallmark of the madrasa.

The word 'madrasah' comes from the Arabic 'madrasah' which means 'place of learning'. As a place of learning, the word 'madrasah' can be equated with the word 'school'. However, within the framework of the national education system the two are different. The school is known as a primary and secondary level educational institution whose curriculum focuses on general subjects, and its management is under the auspices of the Ministry of National Education. Along with changes in government policy in the world of education, the meaning of madrasah (especially in non-diniyah madrasahs) has changed. Originally, madrasahs were seen as religious educational institutions.

Then, especially after the passage of the National Education System Law Number 2/1989, madrasahs were seen as public schools with Islamic characteristics, or can be said to be "plus schools". The change in definition has implications for changes in the curriculum, status, and function of madrasah in the national education system. Curriculum is an important element in every form and model of education. In line with the development of education that continues to increase at all types and levels of education in Indonesia. Formally, the curriculum since Dutch times has been implemented in schools, meaning that the curriculum also exists. In the Dutch era, the implementation of education and had its own distinctive educational curriculum and of course was colored by the Dutch colonial mission.

Likewise with the curriculum of the Japanese era, so it can be said that the existence or purpose of education in this era is to create human resources that can help colonial missions in the country. The Netherlands, for example, used the natives to extract natural wealth as optimally as possible, while Japan was known as Greater East Asia in assisting its mission in warfare. After Indonesia proclaimed its independence on August 17, 1945, education in the country continued to grow, including government attention in terms of curriculum development.

In connection with that, the development of the curriculum in Indonesia there are 2 periods (1) The period before independence / colonialism, (2) The period after independence. In the course of history since 1945, the national education curriculum has undergone changes, namely in 1947, 1952, 1964, 1968, 1975, 1984, 1994, 2004, 2006, 2013 and now 2023 optionally in some schools have used the Merdeka curriculum and will be implemented in all schools in Indonesia in 2024. These changes are a logical consequence of changes in political, socio-cultural, economic, and science and technology systems in the society of

the nation and state. Because, the curriculum as a set of educational plans needs to be developed dynamically in accordance with the demands and changes that occur in society. All national curricula are designed based on the same foundation, namely Pancasila and the 1945 Constitution. The difference is in the main emphasis of educational goals and approaches in realizing them.

METHODOLOGY

This research is *library research* using qualitative methods and socio-historical approaches that focus on information on crucial issues surrounding Madrasah education in Indonesia. Through this socio-historical approach, the author not only wants to present this research using factual descriptive, but also tries to express information through the perspective of critical analysis. Data analysis uses two techniques, namely: (1) narrative analysis, which is an effort to collect and compile data, then analyze it; and (2) substance content analysis, which is aimed at the process of content analysis in descriptive data. While the data analysis technique uses literature studies, compiles and summarizes all articles and reference books related to Madrasah education in Indonesia and reviews books and articles related to other source data.

RESULT AND DISCUSSION

History of the Rise and Development of Madrasah in Indonesia. Dutch Colonial Period

During the Dutch colonial government, Madrasah began its growth process based on the spirit of renewal among Muslims. The growth of madrasah shows progress towards improvement. The background of the birth of the madrasa rests on two important factors. First, traditional Islamic education is considered less systematic and less likely to provide adequate pragmatic skills. And second, the pace of development of Dutch-style schools among the community tends to expand and bring the character of secularism so that it must be balanced with an Islamic education system that has a more organized and planned model and organization.

One of the policies of the Dutch East Indies government in supervising Islamic education was the issuance of the Teacher Ordinance. This policy requires religious teachers to have a license from the government. Not everyone, although religious scholars can teach in educational institutions. The background of the Teachers' Ordinance was entirely political in nature to suppress in such a way that religious education did not become a trigger factor for popular resistance against the invaders. The experience of the colonialists who were troubled by popular resistance in Cilegon in 1888 became a serious lesson for the Dutch East Indies government to issue the Teacher Ordinance.

The Teacher Ordinance is considered by Muslims as a policy that not only limits the development of Islamic education, but also removes the important role of Islam in Indonesia. In many cases, religious teachers are often blamed when confronting Christianization movements on grounds of order and security. The reaction of Muslims to the policies of the Dutch East Indies government can be grouped into two complexions: (1) defensive and (2)

progressive. The defensive style was shown by avoiding as far as possible the political influence of the Dutch East Indies on the Islamic education system. This attitude can be seen in the traditional education system of pesantren which is completely, taking distance from the colonial government.

In addition to taking place in remote areas, pesantren also develop their own curriculum which is almost entirely oriented towards religious mental formation. Pesantren in this case positions itself as an educational institution that becomes a bulwark of the ummah against the penetration of colonialists, especially in the field of education. With this defensive position, pesantren were in fact free from interference from the Dutch East Indies government, although at the risk of having to be alienated from the development of modern society. Apart from the two responses above, Muslims generally rejected all forms of ordinances issued by the Dutch East Indies government.

Under the strict supervision and ordinance of the Dutch East Indies government, madrassas began to grow. There are some madrassas that have received government recognition, although they are still half-recognition. But in general, these madrassas exist solely because of the creation of certain figures and organizations without the support and legitimacy of the government. The needs of some people to receive their final education were met through madrassas, while the government imposed restrictions on the schools it established as a manifestation of its discriminatory policy.

Japanese Colonial Period

Unfavorable policies towards Islamic education continued during the Japanese colonial period, despite some modifications. Although it is recognized as providing more freedom from Dutch colonialism, the basic policy of the Japanese colonial government is oriented towards strengthening its power in Indonesia. The Japanese government maintains very strict control over education programs in Indonesia, although in reality it faces the problem of lack of teaching staff who meet the criteria. To break with Dutch rule, Japan abolished Dutch-language schools. Indonesian is even used widely in educational environments. The curriculum and education were changed.

To gain support from Muslims, the Japanese government issued a policy that issued financial assistance to schools and madrassas. Unlike the Dutch government, Japan allowed the reopening of madrassas that had been closed during the previous government. This was done due to the fact that the supervision of the Japanese government itself was unable to reach pesantren and madrassas which were mostly located in remote areas. Nevertheless, the Japanese government remained wary that the madrassas had a potential resistance that was dangerous for the Japanese occupation of Indonesia.

To secure its interests, the Japanese government appointed more priyayi in positions in the Office of Religious Affairs, such officials were certainly more able to cooperate with the Japanese government because they did not have serious attention to the importance of the Islamic education movement in Indonesia. This office is tasked with, among other things, organizing meetings and coaching religious teachers. Although for the reason of building skills, but

the effort basically aims to make the implementation of Islamic education both in madrassas and pesantren remain under government control.

The response of Muslims to the policies of the Japanese government seems to be more progressive. Facing Japanese education politics, scholars in Minangkabau agreed to establish the Minangkabau High Islamic Council. Led by M. Jamil Jambek and Mahmud Yunus, the Council sought to coordinate religious education, both in madrassas and schools. In terms of curriculum, this assembly made a design that guarantees the quality standards of religious education. The Japanese government gives serious consideration to every draft and proposal of the Higher Islamic Council, especially in the field of education.

During the Japanese colonial period, the development of the Awaliyah Madrasah was widely encouraged. The Higher Islamic Council became the initiator and at the same time the main mover for the establishment of early madrassas intended for children aged at least 7 years. The educational program at the early madrasahs emphasized religious formation and was held in the afternoon. This is intended to provide balance for children who generally attend folk schools in the morning. The development of these madrassas also colored the pattern of organizing religious education more systematically.

Madrasah in the Post-Independence Period

After Indonesia's independence on August 17, 1945, then on January 3, 1946 the Ministry of Religious Affairs was formed which would take care of diversity issues in Indonesia including education, especially madrasahs. However, in subsequent developments, madrasah was only limited to guidance and supervision. Islamic education in Indonesia has been running for a long time and has a long history, but it is felt that Islamic education is still excluded from the national education system. This situation lasted until the issuance of SKB 3 menteri on March 24, 1975 which tried to restore the lagging behind Islamic education to enter the mainstream of national education.

This policy has a huge influence on madrassas, because firstly diplomas can have the same value as equivalent public schools. Both madrasah school graduates can continue to higher public schools. And the three madrasah students can transfer to public schools of the same level. The third phase, which is madrasah after Law Number 2 of 1989 concerning the National Education System. Madrasah is said to be a school with Islamic characteristics. The understanding is that all programs are the same as schools that are added with Islamic religious subjects as a characteristic of Islam.

During the New Order period, the madrasah curriculum began on August 10-20, 1970 at a meeting in Cibogo, West Java in the context of preparing curricula for all levels which resulted in the decree of the Minister of Religious Affairs Number 52 of 1971 which later gave birth to the 1975 madrasah curriculum. Madrasah as a combination of the hut system education that specifically teaches Islam with an education system that teaches general science. According to a joint decree (SKB) of three ministers in 1975, article 1 madrasah is an educational institution that makes Islamic religious subjects as basic subjects given at least 30% in addition to general subjects.

After the birth of the decree of the three ministers, the Ministry of Religious Affairs prepared the madrasah curriculum with the issuance of the Decree of the Minister of Religious Affairs number 75 dated December 29, 1976 which was enforced nationally starting in 1978.

The legal basis of the existence of madrasahs, the curriculum of madrasahs and their transformation until now

1. Legal Basis of Madrasah Existence

- a. Law Number 22 of 1999 concerning Regional Government. This law was later revised with Law Number 32 of 2004 due to several things that were not relevant to the changes. In this revised autonomy law, local governments have the discretion to regulate and manage their own government affairs except those mentioned in chapter III, Article 10 paragraph (3), namely: foreign policy, defense, security, judicial, national monetary and fiscal, and religion. In terms of education management authority, there are changes, including if in the past the responsibility of the District / City Government was only to manage elementary schools, then after autonomy it became the entire school system from pre-school to high school, both held through formal and non-formal channels.
- b. Law No. 20 of 2003 concerning the national education system discusses formal education. This leaves the problem where religious educational institutions that are in the informal area have not been touched. The position of religious educational institutions and pesantren in the National Education System Law No. 20 of 2003 Article 30 paragraph (4). In the verse, it is explained that religious education is in the form of early education, pesantren and other similar forms. When referring to Article 26 of the National Education Law, the Pesantren category of Non-Formal Education. The juridical basis for the existence of pesantren salaf is not found in the National Education Law.
- c. Law Number 25 of 1999 which was updated by Law Number 33 of 2004 concerning Financial Balance between Central and Regional Governments. This law regulates the funding system to support the delegation of part of the central government's affairs to the regions, including using the principle of "*money follow function*". One of the reaches of this law is the mandate of compulsory education affairs. Detailed with the issuance of UUSPN in 1989 and updated with Law Number 20 of 2003 concerning National Education Systems.
- d. The amended Constitution of the Republic of Indonesia of 1945 is article 31 paragraphs (1) and (3) which states "every citizen has the right to education" and "the government seeks and organizes a National Education System that increases faith and piety and noble morals in order to educate the life of the nation regulated by law. Implementation of the National Education System.
- e. The decree of three ministers, namely the Minister of Home Affairs, the Minister of Religious Affairs and the Minister of Education and Culture in 1975 as the initial basis for the alignment of madrasah educational institutions and other formal (public) institutions. Among the dictums of

this SKB policy include: a. Madrasah diplomas have the same value as public school diplomas of the same level. b. Madrasah graduates can continue to public schools at a higher level. c. Madrasah students can transfer to public schools of the same level. d. The management of madrasahs and the formation of religious subjects are carried out by the Minister of Religious Affairs, while the guidance and supervision of general subjects in madrassas is carried out by the Minister of Education and Culture, together with the Minister of Religious Affairs and the Minister of Home Affairs.

f.

2. Madrasah Curriculum

a. Curriculum 1968

The birth of the 1968 curriculum was influenced by the change in the political system from the old order government to the new order government. The 1968 curriculum changed the curriculum structure from pancawardhana. It is called pancawardhana because of the five groups of fields of study, namely moral development, emotional intelligence / skills and physical. The 1968 curriculum was a manifestation of a change in orientation towards the pure and consequent implementation of the 1945 Constitution. In terms of goals, it is directed at efforts to form true pancasila, strong and healthy physically, morally, ethically and religiously.

The content of education is directed at activities to enhance intelligence and skills, and develop a healthy and strong character. The 1968 curriculum was *correlated subject curriculum*, meaning that the subject matter at the lower level had a correlation with the secondary school curriculum.

b. Curriculum 1975

The 1975 curriculum was oriented towards educational goals. In this case the government formulates educational objectives which include: national education objectives, curricular goals, general instructional objectives and specific instructional objectives. The background of its birth was due to a number of changes in national development. Teaching methods, materials, and objectives are detailed in the Instructional System Development Procedure (PPSI), known as lesson units, which are lesson plans of each discussion unit. This is what makes this curriculum get criticism. The reason is, teachers are made too busy writing down what are the details of each learning activity.

There are a number of changes found in this curriculum. The name of the natural and life sciences course was changed to natural sciences. Then, the lessons of algebra and measuring science became mathematics subjects.

c. Curriculum 1984

The 1984 curriculum carried a *process skill approach*. Although prioritizing the process approach, the goal factor is still important. This curriculum is also often called the "Enhanced 1975 Curriculum". The position of the student is placed as a subject of study. From observing something, grouping, discussing, to reporting. This model is called Active Student Learning (CBSA) or Student Active Learning (SAL). The 1984 curriculum was oriented towards instructional goals. Based on the view that providing learning experiences to students in very limited learning time in schools must be truly functional and effective. Therefore, before selecting or determining teaching materials, the first thing to formulate is what goals students should achieve.

d. Competency-Based Curriculum 2004 (KBK)

The government curriculum is the 2004 curriculum, better known as the Competency-Based Curriculum (KBK). KBK is a curriculum concept that emphasizes the development of the ability to perform (competence) tasks with certain performance standards, so that the results can be felt by students, in the form of directed to develop knowledge, understanding, abilities, values, attitudes, and interests of students, in order to be able to do something in the form of proficiency, accuracy, and success with full responsibility.

Competency-based education focuses on developing the ability to perform (competency) certain tasks in accordance with predetermined performance standards. Efforts to prepare individuals who are able to perform the specified competency tools. The implication is that it is necessary to develop a competency-based curriculum as a learning guide. Competency-Based Curriculum is oriented to: 1. The expected outcomes and impacts appear on learners through a series of meaningful learning experiences. 2. Diversity that can be manifested according to their needs.

The goals to be achieved emphasize the achievement of student competencies both individually and classically. This is as revealed by Mulyasa in his book *Zainuddin* that the characteristics of a competency-based curriculum include several important points, including: selection of appropriate competencies, specification of evaluation indicators to determine the success of competency achievement, and development of learning systems. This KBK also has a number of competencies that must be mastered by students, assessment is carried out based on special standards as a result of demonstrations of competence shown by students.

Students must be able to master the required competencies, students can be assessed for competence at any time when they are ready, and in learning students can master learning quickly and their respective abilities. Competency-based curriculum (KBK) has the following characteristics:

1. Emphasizes the achievement of student competencies both individually and classically.
2. Learning outcomes and diversity oriented.
3. Delivery in learning uses varied approaches and methods.
4. Learning resources are not only teachers but also other learning resources that meet educational elements, such as learning resources with modules, field experiences, personal individual strategies.
5. Assessment emphasizes the learning process and outcomes in an effort to master or achieve a competency.

The Competency-Based Curriculum has a curriculum structure for each level of education, which contains:

1. Number and name of subjects, subjects prioritize scheduled and structured instructional activities.
2. Habituation learning activities, prioritizing behavior formation and control activities that are manifested in routine, spontaneous activities, and the introduction of important elements of community life.
3. Time allocation, indicating the unit of time used for face-to-face.

e. Education Unit Level Curriculum 2006 (KTSP)

Since 2001, based on Law Number 22 of 1999 concerning Regional Government, Regional Autonomy in the field of education and culture has been enacted. The main vision of autonomy in the provision of education boils down to empowering local communities to determine for themselves the type and content of curriculum, learning processes and assessment systems, learning outcomes, teachers and principals, learning facilities and facilities for their children and children. The role of the government, both represented by the Technical department and local governments at the subdistrict, district, provincial levels, is to provide support in the form of funds, facilities so that the implementation of educational services that are beneficial for real-life development in the community and carried out by the community itself by referring to academic quality standards nationally and internationally.

Judging from this vision, the keywords of regional autonomy are authority and empowerment. Regional autonomy in the field of education seeks to provide education back to the community that owns it (region) to live from, by and for the people in the area or try to independent an institution or region to take care of itself through the empowerment of human resources in its area. As a consequence, most sources of national financing are delegated to local governments in accordance with the different potentials and capabilities of the regional economy.

The autonomy of education delivery in turn has implications for changing the education management system from a pattern of centralization to decentralization in education management. Among the greater autonomy given to schools or madrasahs is the development of a curriculum which is then called KTSP (Education Unit Level Curriculum), which is an operational curriculum prepared by and implemented in each

educational unit (school / madrasah). The 2006 curriculum is known as the Education Unit Level Curriculum (KTSP).

In early 2006 the KBK trial was stopped, KTSP appeared. Review in terms of content and process of achieving lesson competency targets by students to technical evaluation is not much different from the 2004 Curriculum. The most prominent difference is that teachers are given more freedom to plan learning according to the environment and conditions of students and the conditions of the school. This is because the basic characteristics (KD), graduate competency standards (SKL), competency standards and basic competencies (SKKD) for each subject for each educational unit have been set by the Ministry of National Education.

So the development of learning tools, such as syllabi and assessment systems is the authority of education units (schools) under the coordination and supervision of the District / City government. The main characteristic of KTSP is that this curriculum is a concept that offers autonomy to schools to determine school policies in order to improve the quality and efficiency of education in order to modify the wishes of the local community and establish close cooperation between schools, communities, industry, and government in shaping the personality of students.

In addition, its characteristics require other forms of teaching, and demand cohesion among team members. The objectives of this KTSP include the objectives of national education as well as conformity with the peculiarities, conditions and potentials of regions, educational units and students. Therefore, the curriculum is prepared by the education unit to allow the adjustment of educational programs to the needs and potentials that exist in the region. The purpose of this KTSP Preparation Guide is to be a reference for SD/MI/SDLB education units, SMP/MTS/SMPLB, SMA/MA/SMALB, and SMK/MAK in the preparation and development of curricula to be implemented at the level of the education unit concerned.

f. Curriculum Year 2013

a) Understanding Curriculum 2013

The core of the 2013 Curriculum is in simplification, and thematic-integrative efforts. The 2013 curriculum is prepared to produce a generation that is ready to face the future. Therefore, the curriculum is structured to anticipate future developments. The emphasis is to encourage students or students, able to better observe, ask, reason, and communicate (present), what they obtain or know after receiving learning material. The objects of learning in the arrangement and refinement of the 2013 curriculum emphasize natural, social, artistic, and cultural phenomena. Through this approach, it is expected that our students will have much better attitude competencies, skills, and knowledge. They will be more creative, innovative, and more productive, so that later they can

succeed in facing various problems and challenges in their time, entering a better future.

The 2013 curriculum is a new curriculum implemented in the 2013/2014 academic year. This curriculum is a development of the pre-existing curriculum, either Competency-Based Curriculum or KTSP. It's just that the pressure point in the 2013 curriculum is the improvement and balance of soft skills and hard skills which include aspects of competence, attitudes, skills and knowledge. Then the position of competence that was originally derived from subjects changed to subjects developed from competencies.

In this context, the 2013 curriculum seeks to further instill values that are reflected in attitudes that can be directly proportional to the skills obtained by students through knowledge at school, in other words, between soft skills and hard skills can be embedded in a balanced, side by side and able to be applied in everyday life. With the 2013 curriculum, it is hoped that students can have competence, attitudes, skills and knowledge that improve and develop in accordance with the level of education they have taken so that they will be able to influence and determine success in the next life.

b) Objectives and functions of the 2013 curriculum

Specifically referring to Law No. 20 of 2003 concerning the National Education System. In this national education law, it is stated that the function of the curriculum is to develop abilities and shape the character and civilization of a dignified nation in educating the nation's life. While the goal is to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, healthy, knowledgeable, creatively capable, independent and become democratic and responsible citizens.

c) Curriculum Development Principles 2013

The principles that are used as guidelines in the development of the 2013 Curriculum are the same as the principles for the preparation of the Education Unit Level Curriculum. As mentioned in the regulation of the Minister of Education and Culture (Permendikbud) Number 81A of 2013 concerning the implementation of the 2013 Curriculum, the following:

1. Increased faith, piety and noble morals.

Faith, piety and noble morals become the basis for forming the personality of students as a whole.

2. Future Competency Needs.

A curriculum that is able to answer challenges so that the development of this ability in the learning process.

3. Increase the potential of intelligence and interest in accordance with the level of development and ability of students.
 4. Diversity of potential and characteristics of regions and environments. Regions have a diversity of potentials, needs, challenges and environmental characteristics.
 5. Regional and national development demands.
 6. The demands of the world of work.
- g. The character of madrasah in Indonesia.

Madrasah has its own curriculum, methods and teaching methods that are different from schools. Although teaching general science as taught in schools, madrasah has its own character, which greatly emphasizes the religious values of its community. Meanwhile, the school was a general educational institution with universal lessons and was influenced by the climate of the western enlightenment. The difference in character between madrasah and school is influenced by the difference in goals between the two historically.

The purpose of establishing madrasah when it was first adopted in Indonesia was to transmit Islamic values, in addition to meeting the needs of modernization of education as an answer or response in the face of colonialism and Christianity, as well as to prevent the waning of religious fervor of the population due to the expansion of Dutch educational institutions. Now madrasah is understood as an Islamic educational institution under the National Education System.

And being under the guidance of the Ministry of Religious Affairs has grown and developed so that it is part of Indonesian culture, because it grows along with the whole process of change and development that occurs in society. The long period of time it has passed, which is approximately one century, proves that madrasah educational institutions have been able to survive with their own character, namely as educational institutions to foster the religious spirit and morals of students. That character is what distinguishes madrassas from public schools.

The subjects are about religion, which is described into several subjects, namely the Qur'an, Hadith, Aqidah Akhlak, Fiqh, Islamic Cultural History, Arabic, so that there are more Islamic education subjects. The religious atmosphere is in the form of a religious atmosphere of madrasah life in the presentation of learning materials for every possible subject and the qualifications of teachers must be Muslim and have noble morals. The type of madrasah is basic education in the form of Madrasah Ibtidaiyah.

Madrasah ibtidaiah is an educational institution that provides low teaching and makes Islamic religious subjects as basic subjects. The general purpose of madrasah ibtidaiah is that students: a. Have a basic attitude as a Muslim who is pious and has noble morals. b. Have the basic ability to carry out his life duties in society and be devoted to God

Almighty. Junior secondary education is in the form of Madrasah Tsanawiyah (MTS) which is equivalent to Junior High School (SMP).

General objectives of Madrasah Tsanawiyah: a) To become a devout and noble Muslim, living and practicing the teachings of his religion. b) Have broader knowledge, experience and skills and attitudes needed to continue studies to Madrasah Aliyah or other high schools, or to be able to serve in society while developing themselves in order to achieve happiness in the hereafter. Madrasah aliyah is an educational institution that provides education and teaching at the upper secondary level, secondary education consists of general secondary education and vocational secondary education, secondary education in the form of Madrasah Aliyah (MA), Madrasah Aliyah Vocational (MAK), High School (SMA), Vocational High School (SMK) and other equivalent forms.

General objectives of Madrasah Aliyah: a. Become a devout Muslim, have noble morals, live and practice the true teachings of Islam. b. Have a broader and deeper religious and general knowledge as well as the experience, skills and abilities needed to continue to university. The equality of the formal Madrasah education system between elementary schools and ibtidaiyah madrasahs, junior high schools with tsanawiyah madrasahs, high schools with aliyah madrasahs and the existence of Islamic religious universities, shows the development of an extraordinary Islamic religious education system.

Now madrasahs in Indonesia have the same position as other formal education, even madrasah education is superior to the subject matter given to their students, namely the combination of two systematic subject matter, between religious subject matter and non-religious lessons (general studies). If religion lessons are 60%, and general studies are 40%. Madrasah Diniyah is an Islamic educational and teaching institution that functions primarily to fulfill the desire of parents so that their children receive more Islamic religious education.

Madrasah Diniyah is in another sense a form of madrasah that only teaches religious sciences. These madrasahs are intended as religious educational institutions provided for students studying in public schools. This madrasah is divided into three levels of education, namely:

- 1) Madrasah Diniyah Awaliyah for elementary school, taken for 4 years.
- 2) Madrasah Diniyah Wustho for junior high school students, taken for 3 years.
- 3) Madrasah Diniyah 'Ulya for high school students, held for 3 years.

h. Curriculum transformation until now.

The curriculum in 2022 needs to be transformed into change. The new curriculum should focus more on essential material and not too dense material. Nadiem Makarim said there would be a more flexible education curriculum in 2022. Learning from the previous curriculum changes, it is better for the Ministry of Education and Culture to review the previous curriculum. There must be a plus and minus analysis first, so that the new

curriculum will be really useful to improve the quality of our education. The school curriculum should be changed more often, improved regularly based on the evaluation of application in the previous year or even semester.

The school curriculum also needs to be *updated* due to changes in student characteristics and the development of contemporary issues, learning must be in accordance with student abilities. So in doing learning teachers are not required to speed up or chase the airing system that is booked. Schools can use the prototype curriculum as a tool to transform learning. The prototype curriculum is only applied to educational units that are interested in using it as a tool to transform learning. Kemendikbudristek is preparing teachers and education personnel in the implementation of the prototype curriculum.

The prototype curriculum is focused on increasing the capacity of teachers and education staff to be ready to implement the prototype curriculum. Developing a learning community aims to share practices in its application and curriculum adoption can be done gradually (*learning Journey*). The curriculum in the future must make children competently and spiritually capable by improving student skills, multi-discipline, and appreciating local wisdom. Furthermore, digitalization needs to be optimized because during this pandemic, students and teachers are increasingly familiar with the digital world.

The learning process is not only in the classroom and only comes from the teacher, students can learn more broadly with technological advances that can allow students to learn through digitalization. The material studied is very diverse, the sources are many and flexible. After PTM, do not return to the conventional learning system. Kemendikbudristek continues to conduct training for school principals and teachers to support learning success and teachers and principals still have a central role as learning mediators.

CONCLUSIONS AND RECOMMENDATIONS

The history of the growth and development of madrasah in Indonesia, there are two moments that greatly determine the existence of madrasah; first, the 1975 Ministerial Decree 3 which became the entrance to the recognition of madrassas as Islamic educational institutions equivalent to public schools; second, by paying the law of the National Education System Law Number 2/1989 which makes madrasah not only an educational institution equivalent to public schools, more than that madrasahs are recognized as public schools with Islamic characteristics. In other words, since the enactment of National Education Law No. 2/1989, madrasah can be said to be a "plus public school". The curriculum in madrassas is general plus religious science.

It seems that this recognition and equality is still being tested in the field, whether madrasah managers are able to carry out double duty, as public schools plus as Islamic educational institutions. National Education System Law No. 20 of 2003 was finally passed on July 8, 2003. This law makes Islamic education

(madrasah) increasingly recognized and plays a role in improving the quality of the nation, besides that the growth and development of Islamic education (madrasah) is better than previous policies. Madrasah in the national education system is positioned equally and equally as an educational institution (persekolahan), that is, as an inseparable part of the national education system.

As an educational institution, both madrasah and school function to develop the ability and shape the character and civilization of a dignified nation in order to educate the nation's life, aiming to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. This curriculum makes education in madrasah less optimal because the student's learning load becomes heavier. These various issues still have not found a meeting point that can make the implementation of madrasah education better.

Even so, madrassas continue to run and have their own opportunities and challenges. The opportunities include: the more widespread the lives of religious people, the stronger the Ministry of Religion in managing madrasah education, better public interest in the implementation of madrasah education, and wider community support. While the challenges of madrasah education are: the development of science and technology, bureaucracy, technology, partnerships, curriculum demands, and funding. However, madrasah has an important role and position for the provision of education in an effort to produce future generations of the nation.

FURTHER STUDY

Every study has limitations; thus, you can explain it here and briefly give suggestions for further investigation.

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