



Development of Madrasah Curriculum in Indonesia

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Article Info

Article history:

Received 24 May, 2024

Revised 07 Jul, 2024

Accepted 25 Jul, 2025

Keywords:

Development, Madrasah
Curriculum, Indonesia

ABSTRACT

National education and is considered a newcomer who is considered to have many problems in terms of quality, management and curriculum. The madrasah curriculum continues to be perfected by referring to the development of the times and the needs of the community. Decree of the Minister of Religion No. 184 of 2019 emphasizes the importance of religious moderation, character education, and local content in the madrasah curriculum. With this policy, it is hoped that madrasahs can innovate in the implementation of the curriculum, so that graduates have strong religious knowledge and good skills and character to face global challenges.

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INTRODUCTION

Madrasah in the Indonesian context, is basically a modern phenomenon that only emerged in the 20th century AD, because in the early days of the entry and development of Islam, the Islamic community still used houses, langgars, suraus, mosques and then developed into pesantren as a place of study. In subsequent developments, madrassas in Indonesia were born as a result of an interesting attraction between pesantren as Islamic educational institutions in the early days that already existed on the one hand and modern (general) education on the other.

Madrasah as an educational institution with Islamic characteristics has attracted a lot of attention from various circles, especially education observers. The interest of education observers is caused by many things, including; 1) the position of madrasahs is very strategic and vital in fostering the nation's generation whose number of students is very significant; 2) In terms of quantity, madrassas in Indonesia, both public and private, have experienced a significant increase and spread throughout the territory of the Republic of Indonesia and 3) There is an assumption that madrassas seem to be excluded and marginalized from the mainstream.

On the other hand, big changes have occurred around Islamic education, which inevitably madrassas must face and require changes so that Islamic education, including madrasahs, becomes one of the alternative choices or even the main choice by the Indonesian people. Madrasah as an educational institution born from and for the community must improve themselves as quickly as possible in responding to the demands of society and the world.

Because Islamic education is a subsystem of national education, when national education undergoes curriculum development, Islamic education will automatically adjust to the latest curriculum. In the spirit of renewal and curriculum development, there are many Islamic thinkers who offer the concept of developing an Islamic education curriculum.

RESULTS AND DISCUSSION

Islamic Religious Education Curriculum Before Independence

Islamic Religious Education has experienced a phase of such a long journey until it reaches the current phase where Islamic Education is integrated into the National education system. Educational learning based on Islam began in the 13th century AD, as seen from the presence of traders from Gujarat (India) to the country. Islam is growing in the coastal areas which became a route of trade and interaction between Gujarati

traders and the indigenous population. The colonization carried out by the Dutch colonialists marked the end of the glory days of the Islamic kingdom in the archipelago. Islamic education in the pre-independence period can be said to have received less attention from the colonial government where education in the pre-independence era focused on preparing a workforce that was able to meet the needs of the colonizers, that is, later the workers would also become workers for the benefit of the colonizers at that time.

The educational curriculum during the Dutch-Japanese colonial period was centralized on fulfilling the mission and goals of the colonizers, namely producing human resources who were able to meet the needs and help the colonial mission. At first, the colonization they carried out was purely to find spices. However, it turns out that the Dutch colonials also carried out a mission to spread the religion of the colonizers, namely Christianity. Therefore, in the 16th and 17th centuries, they established an educational institution in an effort to spread Christianity in the archipelago. The spread of religion was not only intended for the colonizers, but also for the indigenous peoples.

In addition to the mission of spreading religion, Europeans also needed lowly employees who could read and write to help with business development missions, such as forced planting. Therefore, educational institutions were established. However, the institution is only intended for special groups, namely the priyai group. Islamic education at that time was managed directly by the indigenous people with several educational models, such as pesantren, langgar, schools, and in various places where it was possible to carry out the process of teaching Islamic religion.

In the pre-independence period, education was divided into two patterns, namely traditional traditional education with the model of Islamic boarding schools and new patterns of education marked by the establishment of educational institutions by the Dutch colonials. Education managed by the colonials is very different from education managed by indigenous people where Dutch education mainly in terms of aspects, curriculum and objectives is more oriented towards general sciences, while Islamic educational institutions managed by indigenous people emphasize more emphasis on the teaching and practice of religious knowledge.

Some types and characteristics of Traditional Islamic education are more often termed as Early Indigenous Education. Some types of indigenous education that are still traditional with characteristics without organized management and are still very minimalist, including:

Qur'an Study

This model of Islamic religious education is managed by indigenous people with its implementation still very simple. This pattern of education leads to an initial (basic) level of Islamic education where the entire material and purpose is focused on the study of the Qur'an. The process of recitation of the Qur'an is carried out at home, langgar, mosque, or the foyer of the teacher's house which functions as a means for the community to learn to read the Qur'an, learn the procedure of prayer in accordance with the sharia and guidance of Islamic religious teachings, as well as tawhid or divine material. In its implementation, the students study the hijaiyah letters, the letters contained in the Juz 'amma, read the surah al-Fatihah, followed by memorizing the letters in the Qur'an, as well as the recitation and prayer in prayer.

The recitation of the Qur'an is carried out face-to-face and is individual between teachers and students. The students gathered in one of the langgar/mushola or in the house of the teacher. The students read and sing the holy verses of the Qur'an one by one under the guidance of the teacher for $\pm 1/4$ or $1/2$ hour. When one of the students faces the teacher, the other student in a loud voice repeats yesterday's reading or the continuation of the lesson that the teacher has corrected. In its development, the Qur'an recitation model is classified into educational levels, namely 1) beginners who have just learned hijaiyah letters until they are able to read the verses of the Qur'an, and 2) advanced level where the first point material is added with other sciences, such as al-barjanji, qosidah burdah, tajweed, and the yellow book.

Book Recitation/Islamic Boarding School

The implementation model in book studies tends to be like a pesantren. The pesantren education curriculum refers to the level of ease in the books studied, starting from primary, middle and high level books. Book recitation is carried out in langgar, mosques, prayer rooms, as well as in the house of the Kyai or Ustadz. This system of recitation is not only carried out individually like the recitation of the Qur'an, but also carried out in groups with the halaqah model. In its development, the study of the book has made improvements in all aspects, especially in the field of curriculum where pesantren not only focus on religious knowledge, but also begin to gather general sciences.

The curriculum of book recitation, especially which refers to the pesantren education model, in the learning process, begins with learning and completing grammar (nahwu and sharaf), then it is allowed to study other sciences such as fiqh, tafsir, ushuluddin, mantek, tashawuf, hadith and other sciences. The implementation of the learning activity process where the teacher reads the text one by one per line, followed by translating it, if you need a more in-depth explanation, the teacher will provide an explanation.

The education of the pesantren model in this book study aims to produce graduates who have mastery

in religious sciences. The lesson plan (curriculum) is prepared and determined directly by referring to certain books chosen by a Kyai. In its implementation, the selection of books as study materials starts from the type of book that is low and then continues to one Islamic discipline that has a higher level. The promotion of classes is marked by the change of the books studied which begins with the completion of the previous books that have been studied.

Judging from its development, Islamic boarding schools and several informal Islamic educational institutions have the forerunner of becoming madrasas. At the beginning of the birth of madrasas, the curriculum used was more focused on religious sciences. However, as the times progressed, madrasas began to internalize general subjects, such as economics, geography, history, and others.

Post-Independence Islamic Religious Education Curriculum

After Indonesia's independence, the Government increasingly paid attention to the sustainability of Islamic religious education. Judging from its history, Islamic education in Indonesia has experienced a long process of development starting in the XX century AD until now. These developments are divided into three periods, namely the old order and the new order and post-reform.

The Development of the Islamic Education Curriculum during the Old Order Period

Post-independence, which is often termed as the Old Order, provided a breath of fresh air for the development of Islamic Education along with the establishment of the Ministry of Religion (formerly; The Ministry of Religion was officially established on January 3, 1946). On December 27, 1945 through the Central National Committee Workers' Body (BPKNP) as explained that:

"Madrasas and Islamic boarding schools, which are essentially a source of education and intelligence of the common people that have been rooted in Indonesian society in general, should receive real attention and assistance in the form of guidance and material assistance from the government".

In addition, the birth of policies related to the journey of Religious Education is contained in Law No, 4 of 1950 chapter XII Article 20 which contains; a) in public schools where religious subjects are enforced, parents of students must give their consent to their children whether to take religious lessons or not, b) in the aspect of the implementation of religious education in public schools is regulated in regulations prepared by two ministries (Ministry of Education and Ministry of Religion).

Seeing this, it can be concluded that 1950 as a milestone for madrasas as an educational institution has formally received government recognition. In addition, the development of Islamic education during the old order period was also closely related to the role of the Ministry of Religion which was officially established on January 3, 1946. The Ministry of Religion as an institution at that time, intensively fought for the politics of Islamic education in Indonesia. Islamic education at that time was handled by a special section that took care of religious education issues, namely the Religious Education Section. The duties of the section are in accordance with one of the memorandum on Islamic education in Indonesia prepared by the Education Section of the Ministry of Religion on September 1, 1956, namely:

- a. to provide religious instruction in state and private schools,
- b. to provide general knowledge in the madrasah, and
- c. hold Religious Teacher Education and State Islamic Judge Education.

Regarding the development of the curriculum in madrasas, adjustment efforts are made by including one-third of religious lessons and the rest of general lessons in the curriculum. The formulation of the curriculum answers the concerns of some circles who state that it is not enough for madrasas to only teach religion, but also to teach general education, this policy was taken to respond to the emergence of assumptions inherent in madrasas that general lessons taught in madrasas will not be able to reach the same level when compared to public schools.

The Religious Education curriculum during the Old Order period was divided into two types of curriculum, namely the 1947 curriculum and the 1952-1964 curriculum.

Curriculum 1947

The first curriculum born after Indonesia's independence was the 1947 curriculum. This curriculum is also called lesson plan or in Dutch called leer plan. The 1947 curriculum was only implemented in 1950. This is due to an unstable political system. Formally, the development of the curriculum in Indonesia after independence only began in 1950, so this curriculum is often referred to as the 1950 curriculum. This year the religious education curriculum has not been fully running optimally, the educational curriculum in 1947 tends to still be in the style of the Dutch and Japanese colonial education systems. This is suspected because at that time Indonesia was newly independent and was in the process of structuring and looking for an ideal educational model. Education at this time prioritizes character education, which is emphasized on how to instill a sense of nationalism so that national and state awareness is built among the community.

Curriculum 1952

The presence of the 1952 Curriculum is an effort to improve the previous curriculum. Another term of this curriculum is often called the 1952 Unraveled Lesson Plan. After the emergence of the Decree of the Two Ministers (Minister of PP&K and Minister of Religion) in 1951, the content of which regulates how Islamic religious education is implemented, it is emphasized that the implementation of Islamic religious education materials must be provided in public schools for at least two hours per week. According to Dhaifi, the Ministry of Religion (currently the Ministry of Religion) formed a team to prepare the religious education curriculum in schools led directly by K.H. Imam Zarkasyi from the Gontor Modern Islamic Boarding School. The results of the preparation of the religious education curriculum were ratified directly by the Minister of Religion in 1952. This effort has implications for obtaining a 25% portion for religious education from all subjects taught in schools for one week.

Curriculum 1964

The 1964 curriculum is named the 1964 Education Plan. According to Hamalik, the main feature of this curriculum is that the government aspires for the community to obtain academic knowledge as an initial provision at the elementary level so that in the learning process it is centered on the Pancawardhana program. The development of Pancawardhana includes the development of 1) creation, 2) taste, 3) karsa, 4) work and 5) moral. Especially in the subjects classified into five groups of study areas which include: moral, intelligence, artistic/emotional, skills and physical.

The Development of the Islamic Education Curriculum in the New Order Era

The development of the PAI curriculum in Indonesia continues to be pursued over time, leadership and political changes have colored the changes in the curriculum. In the new order era, all forms of policies related to the madrasah education system were more likely to continue and improve education policies during the old order period. According to Nurhayati, in the new order era, madrasahs in that era were more autonomous educational institutions where their supervision was under the Ministry of Religious Affairs, not yet part of the National Education System. This problem when viewed in terms of the content of the madrasah curriculum is because it is more dominated by the content of religion, in addition to the inconsistency of the curriculum structure used so that the image of the madrasah curriculum does not have a standard and the madrasah management system has not been consistently monitored by the government.

Seeing these conditions, the Minister of Religion at that time tried to make improvements and developments, which then resulted in the policy as outlined in the MPRS Regulation Number XXVII of 1966 article 1 which explained that PAI was included in the curriculum as a subject taught in public schools from elementary to university levels.

During the New Order period, the development of the religious education curriculum was more of a refinement of the previous curriculum, namely the continuous development of the curriculum of the Old Order period, namely 1947 and 1952, which then during the New Order period was perfected with the birth of the 1964, 1968, 1975, 1984 (CBSA curriculum), 1994 and the 1999 curriculum supplement. Over time, the development of the PAI curriculum from all types of curriculum runs continuously. There are several curriculum models that take place in the New Order era, including:

Curriculum 1968

This curriculum was born as a change in the development of the previous curriculum, namely the 1964 curriculum which was greatly influenced by the change in the political system from the old order regime to the new order regime. In the process, the 1968 curriculum replaced the 1964 curriculum. According to Hidayat, the 1968 curriculum underwent a change in the curriculum structure from the emphasis of Pancawardhana to the emphasis on the organizational approach of subject matter to a group of fostering the spirit of Pancasila, basic knowledge, and special skills.

In this curriculum there are 9 subjects taught which are directed at efforts to form true Pancasilaist human beings, strong, physically healthy, have high intelligence and skills in the physical, moral, ethical aspects and strong religious beliefs. Especially for religious education subjects, it still has similarities with the previous curriculum.

Curriculum 1975

In the 1975 curriculum, the teaching orientation focused more on the effectiveness and efficiency of the teaching and learning process. The 1975 curriculum was implemented starting from the elementary-junior high school and junior high school levels, while in 1976 it was only prepared and applied to teacher training schools or what is often called SPG, STM and or SMEA (Vocational High School). In this curriculum model, the term unit of study is beginning to be known as the lesson plan in each language. The purpose of education and teaching is divided into three domains; a) institutional objectives, b) curricular objectives, c) general and specific instructional objectives.

In particular, the subject of Islam in the 1975 curriculum underwent significant changes after the birth

of the SKB of 3 ministers (Minister of Religion, Minister of Home Affairs and Minister of P&K). The significant change is the change in the portion of religious education to 30% and general education to 70%, the diploma of madrasah institutions is equivalent to a public school diploma and in the process of mutation/transfer between madrasah institutions to public schools (different ministries) is recognized/allowed.

Curriculum 1984 (Active Student Rapid Learning Curriculum/CBSA)

The 1984 curriculum placed more emphasis on the process skill approach, although the main emphasis was on the process approach, but the goal remained important. In other terms this curriculum is often called the "enhanced 1975 curriculum", there are also often referred to as the CBSA curriculum. The 1984 curriculum was born as an improvement on the 1975 curriculum.

In short, the characteristics of the Education Unit Level Curriculum (KTSP) have similarities with the Competency-Based Curriculum (KBK). The most visible difference between KTSP and KBK lies in the authority in terms of its preparation, which refers to the decentralization of the education system. The decentralized system is an education system where the government, in this case the Ministry of Education, only prepares competency standards and basic competencies. The task of the school/madrasah is to develop by compiling the syllabus and the assessment according to the setting of the school conditions and the area where the school is located.

In the National Education Standards (SNP Article 1 Paragraph 15) it is explained that the Education Unit Level (KTSP) curriculum is an operational curriculum where the preparation and implementation is carried out by each educational unit by paying attention to the competency standards and basic competencies that have been developed by the National Education Standards Agency (BSNP).

Curriculum 2013

The 2013 curriculum was prepared as an effort to improve the previous curriculum, namely the 2006 curriculum or KTSP. In order to control the quality of educational outcomes in accordance with national education standards, the government stipulated a regulation of the Minister of Religion of the Republic of Indonesia regarding the 2013 madrasah curriculum for PAI and Arabic subjects.

The purpose of the 2013 curriculum is to prepare Indonesian people who have the ability to live as individuals and citizens who are faithful, productive, creative, innovative and affective and able to contribute to the life of society, nation, state and world civilization. This is in line with Government Regulation (PP) No. 19 of 2005 concerning National Education Standards (SNP). In the 2013 curriculum, the emphasis on religious values is very strong, even not only specifically in PAI subjects, but also integrated in all subjects taught. In this case, what distinguishes PAI in the 2013 Curriculum is the Integrative Thematic. PAI learning in the 2013 Curriculum is more nuanced in strengthening the morals, morals and character of students, in understanding religion and worship practices through PAI subjects rather than just learning that is purely dogmatic textualist.

Madrasah Era of Joint Decree (SKB) of Three Ministers

Initially, before the emergence of the Decree of 3 ministers, the management and development of schools and madrasas was the responsibility of the Ministry of Education and Culture as per Presidential Decree No. 34 of 1972 and Presidential Instruction No. 15 of 1974. The birth of the Presidential Decree triggered the worries and anxieties of Muslims regarding the abolition of the madrasah education system. These concerns and anxiety prompted the government to issue a joint decree (SKB 3 Ministers). In addition to being triggered by these concerns, between the 1970s the government government had also begun to think about how to integrate the madrasah education model in the national education system.

One of the efforts made by the government in this case is to strengthen the existing structure in madrasas in terms of their level and curriculum with the hope that later madrasah graduates will be able to get recognition equivalent to school graduates and can continue to schools managed under the auspices of the Ministry of Education and Culture. For this reason, the first and main door of the integration of madrasas/Islamic education into the national education system was marked by the issuance of the Decree of the Three Ministers in 1974 concerning the improvement of the quality of education in madrasas.

After the issuance of the 3 Ministerial Decrees starting in 1975, more precisely in the 90s the existence of madrasas as educational institutions was increasingly fully recognized as an integral part of the national education system. With one complete system, it is intended that the implementation of national education does not only depend on school education pathways alone but also utilizes out-of-school education pathways. The government's concrete steps in the new order era in this case sought to draft Law No. 2 of 1989 concerning the National Education System which at the same time replaced Law No. 4 of 1950 Jo. No. 2 of 1954. According to Mukhtar, in this context, it provides definitive affirmation to madrasas through policies that are more operational in nature and included in the category of school education without eliminating their religious characteristics. Through this effort, it can be concluded that madrasahs develop in

an integrated and integrated manner in the national education system.

The birth of the Decree of the Three Ministers was mainly to respond to the concern of Muslims about the abolition of the madrasah education system as a consequence of the Presidential Decree of 1972 and the Presidential Instruction of 1974 above. On that basis, the government through the Ministry of Religion at that time led by the Minister of Religion of the Republic of Indonesia, Mukti Ali, held a limited cabinet session on November 26, 1974 which had implications for the birth of the 3 Ministerial Decree. At the next stage, the president responded to the problem by issuing instructions for the implementation of the Presidential Decree and Presidential Instruction above, the content of which emphasized that:

1) the development of general education is the responsibility of the Minister of Education and Culture, while religious education is the responsibility of the Minister of Religion, 2) for the implementation of the Presidential Decree and Presidential Instruction above, there should be cooperation between the Department of P&K, the Ministry of Home Affairs and the Ministry of Religion.

Efforts to strengthen the position of madrasahs equivalent to schools are outlined in Chapter I article 1 paragraph 2 which contains madrasahs including three levels: a) Madrasah 'Ibtidaiyah (MI) at the elementary school level, b) Madrasah Tsanawiyah (MTs) at the junior high school level and Madrasah 'Aliyah (MA) at the high school level. In chapter II, article 2 also affirms the equivalence of Madrasah with schools, including: 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 and c) madrasah students can move to public schools of the same level.

With the issuance of the Decree of the Three Ministers, it provides positive values and emphasizes the equality of the status of madrasahs with public schools. Various strategic policies were born including regulating the organization and working procedures of madrasahs at all levels, issuing regulations on the equality of private madrasah diplomas with the state through the Decree of the Minister of Religion No. 5 of 1977, reorganizing the curriculum by improving the composition of subjects where madrasahs contain general subjects with the same number of school curricula at each level.

The initial stage as the realization of the 3 ministerial decrees, the 1976 curriculum was prepared, refined again through the 1984 curriculum as a follow-up to the birth of the 2 Ministerial Decree of 1984 which contained the regulation of standardizing the content of the public school curriculum and the madrasah curriculum. At the MI level, the composition of the 1984 curriculum consists of 15 subjects, 30% of which are religious subjects and the rest are general subjects. At the MTs level, the composition of the curriculum is divided into three parts; a) general basic education, b) basic academic education and, c) skills education, of the 16 subjects taught, 5 of which are religious subjects such as the Qur'an Hadith, Akidah Akhlak, Fiqh, Islamic History and Culture (SKI) and Arabic. While at the MA level, the curriculum structure is different between each major, in addition to that at the MA level, the MA-PK/Madrasah Aliyah Special Program program is opened where a special curriculum is applied with the composition of subjects dominated by the field of religious studies. The integration of madrasahs in the national education system found form in the 1989 UUSPN which through the National Education System Law the madrasahs underwent a change in definition from initially a religious school to a public school with Islamic characteristics.

Form of Madrasah Curriculum Structure

As mandated by Law of the Republic of Indonesia No. 20 of 2003 concerning the national education system, national education has the function of developing and shaping the character and civilization of a dignified nation in order to educate the nation's life. On that basis, Madrasah as part of the national education system has a big role in efforts to realize this goal.

In the development of the progress of madrasahs as stated in the Madrasah Development Master Plan for 2010-2030 is to create a superior madrasah and be able to be competitive (competitive), it is necessary to adopt a standardized curriculum. The spirit of Madrasah Based Management (MBM) is the main capital to improve the quality of madrasah while still considering the quantity and quality of madrasahs.

One example of the form of madrasah curriculum structure is the issuance of the Decree of the Minister of Religion (KMA) No. 184 concerning Guidelines for the Implementation of the Curriculum in Madrasah by the Ministry of Religion, the Decree of the Minister of Religion (KMA) which was signed in Jakarta on May 7, 2019. The madrasah curriculum as stated in PMA 184 of 2019 is prepared while still considering the strengthening of religious moderation, character education, anti-corruption education, strengthening literacy culture and the formation of students' noble morals. Some madrasah curricula starting from the level of Madrasah Ibtidaiyah, Madrasah Tsanawiyah, Madrasah Aliyah with several special expertise programs are explained as follows:

In KMA 184 there are changes and updates that will begin to be implemented at all levels at all levels of madrasah education, so it is hoped that policy makers and all Madrasah personnel can adjust their curriculum to the KMA. With this KMA, the implementation of the curriculum in madrasahs is expected to run effectively and efficiently, so that the standardization of the implementation of the Curriculum in Madrasah can be realized and provide opportunities for madrasahs to innovate in implementing the madrasah

curriculum.

The guidelines for the implementation of the curriculum in this madrasah include 5 (five) important points of the curriculum, namely:

Curriculum structure

Curriculum Structure is the arrangement or building of the curriculum in a Madrasah that contains the concept of how a lesson should be carried out in a Madrasah. With this curriculum structure, madrasahs have guidelines on how much allocation is needed for each subject and what content is priority and optional. This also opens up opportunities for each Madrasah to make innovations.

So that the implementation of learning in a Madrasah can be adjusted to the characteristics of the region and the characteristics of the Madrasah itself by including local contents.

The curriculum structure at various levels of Madrasah ranging from MI to Madrasah Specialization and Religious Programs, includes. The Curriculum Structure of Madrasah K13 2019 starts at the MI-MA Specialization level

Development of curriculum implementation;

Through the Decree of the Minister of Religion Number 184, the government establishes the curriculum that must be implemented by each Madrasah and also provides opportunities for Madrasahs to add or reduce (optional) by Madrasahs according to the characteristics of the Madrasah.

The innovation and development of the madrasah curriculum can be carried out on:

- a. curriculum structure (group B);
- b. time allocation;
- c. learning resources and materials;
- d. learning design;
- e. local charges, and;
- f. Extracurricular.

Madrasah can increase the learning load for a maximum of 6 (six) hours of lessons based on consideration of students' needs, academic, social, cultural, and time availability.

Assessment of learning outcomes.

Assessment is the process of collecting data and information about the learning development of students in terms of attitudes, knowledge aspects and skill aspects. The assessment of learning outcomes aims to determine the achievement of competency standards of graduates in aspects of spiritual and social attitudes, knowledge aspects and skill aspects.

The assessment of learning outcomes is carried out in a planned, objective and continuous manner during the learning process and on the learning outcomes of students. The assessment of learning outcomes is carried out by educators, education units and by the government. Provisions regarding the assessment of learning outcomes in madrasahs are regulated through the decree of the Director General of Islamic Education.

With a planned and continuous assessment, it will be easy to know about the development of students during the learning process at the Madrasah, to be able to achieve the competency standards that have been determined beforehand. In addition, it can also measure and see the effectiveness of teachers in providing learning, so that assessments are not only used as evaluation materials for students, but also teachers.

CONCLUSION

The development of the madrasah curriculum in Indonesia has undergone a long and complex journey, starting from Islamic religious education before independence to the present day. In the pre-independence period, Islamic education was more traditional and managed by the community, such as pesantren and langgar, which focused on religious teaching. However, with the entry of modern education, madrasahs began to emerge as educational institutions that integrate religious science and general knowledge, although they still faced challenges in terms of quality and management.

Islamic religious education after independence has become an increasing concern for the government, especially with the establishment of the Ministry of Religion. Various policies issued, such as Law No. 4 of 1950, provide formal recognition of madrasahs as educational institutions. The curriculum implemented during this period began to integrate religious and general lessons, with the aim of improving the quality of madrasah education to be on par with public schools.

In the development of the madrasah curriculum, it brought significant changes, where religious education became part of the national curriculum with the existence of the Three Ministerial Decrees, madrasahs were recognized as part of the national education system, and the curriculum was prepared to ensure equality between madrasahs and public schools. This policy encourages madrasahs to improve the curriculum structure and improve the quality of education, with an emphasis on religious teaching that is

balanced with general education.

The madrasah curriculum continues to be perfected by referring to the development of the times and the needs of the community. Decree of the Minister of Religion No. 184 of 2019 emphasizes the importance of religious moderation, character education, and local content in the madrasah curriculum. With this policy, it is hoped that madrasahs can innovate in the implementation of the curriculum, so that graduates have strong religious knowledge and good skills and character to face global challenges.

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