



Modernization of Indonesian Islamic Education: Critical Analysis of Madrasa Curriculum Development

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Abstrak

Tujuan dilaksanakan penulisan ini untuk mengetahui modernisasi pendidikan islam indonesia: analisis kritis perkembangan kurikulum madrasah. Metode yang digunakan yaitu penelitian kualitatif dengan pendekatan studi kepustakaan yaitu dengan memanfaatkan kajian-kajian literatur berupa kaidah-kaidah pendukung dalam menganalisis topik penelitian ini. Adapun hasil temuan yaitu 1) Madrasah merupakan lembaga pendidikan yang berciri khas Islam. Madrasah sebenarnya sudah ada pada masa Dinasti Mulk (masih Abbasiyah) yaitu Madrasah Nizhamiyyah. Madrasah tumbuh dan berkembang di Indonesia pada masa kolonial Belanda, sebagai bentuk pergerakan perlawanan penjajahan dan pembaharuan pendidikan Islam yang dipelopori oleh pelajar muslim. Madrasah sebagai lembaga pendidikan mulai diakui negara sejak berdirinya Departemen Menteri Agama tahun 1946 dan regulasi keberadaan madrasah terus mendapat perhatian pemerintah sampai masuk pada UU Sisdiknas No. 20 Tahun 2003. 2) Sebab-sebab pergantian kurikulum madrasah difaktori oleh beragam pengaruh, mulai dari kebijakan politik, regulasi pemerintah, kebutuhan masyarakat, minat dan bakat peserta didik serta kemampuan SDM. 3) Pengaruh perkembangan zaman juga turut mempengaruhi pergantian kurikulum agar madrasah mampu menyesuaikan era modernisasi dan teknologi.

Kata Kunci: Pendidikan Islam, Perkembangan Kurikulum Merdeka

Abstract

The purpose of this writing is to find out the modernization of Indonesian Islamic education: a critical analysis of the development of the madrasa curriculum. The method used is qualitative research with a literature review approach by utilizing literature studies in the form of supporting principles in analyzing this research topic. The findings are 1) Madrasas are educational institutions with Islamic characteristics. Madrasas actually existed during the Mulk Dynasty (still Abbasid) namely the Nizhamiyyah Madrasas. Madrasas grew and developed in Indonesia during the Dutch colonial period, as a form of movement against colonialism and renewal of Islamic education spearheaded by Muslim students. Madrasas as educational institutions began to be recognized by the state since the establishment of the Department of the Minister of Religion in 1946 and regulations for the existence of madrasas continued to receive the government's attention until they were included in the National Education System Law No. 20 of 2003. 2) The reasons for changing the madrasa curriculum were factored in by various influences, ranging from political policies, government regulations, community needs, interests and talents of students and human resource capabilities. 3) The development of the era of development also influences the

change of curriculum so that madrasas are able to adapt to the era of modernization and technology

Keywords: Islamic education, development of independent curriculum.

Introduction

Islamic education has now entered a modernization phase, thus affecting all forms of elements of Islamic education, including changes to Madrasahs. Madrasahs are one of the long-established educational institutions in Indonesia, dating back to before the independence of the Indonesian state in the early 20th century AD. Madrasahs were formed as educational institutions based on Islamic religious teachings. The early history of the establishment of madrasahs, in fact, had the influence of the education system established by the Dutch colonialists, when the archipelago was still colonized.

This educational institution has a uniqueness that is different from other educational institutions. Even pesantren and madrasah, which share the basic teachings of Islamic religious education, also have differences. Islamic boarding schools are educational institutions that focus on discussing the pure teachings of Islam. Meanwhile, madrasah adheres to two patterns of educational institution systems, namely, adheres to the pesantren system and public schools.

The purpose of adhering to the two patterns of the pesantren and public school systems is that madrasahs are institutions that are designed to be almost the same as public schools, both in terms of infrastructure, PBM operational hours, including presenting general education subject matter. In addition, madrasahs also adopt the style of education in Islamic boarding schools, such as the basic teaching is Islamic education materials, some methods also use rote learning, speak Arabic, study the Koran and Hadith, it's just that madrasahs are not required to accommodate their students to live in madrasahs, as in boarding school system.

The role of madrasahs in society has an important role to face the modernization of the

times, including education. Therefore, madrasahs need to adapt the learning curriculum to the needs of the community in dealing with today's developments in science and technology. If madrasahs do not modernize their curriculum and learning, then madrasahs will only produce graduates with minimal human resources, making it difficult to compete in this modern era. On this basis, this paper will discuss the modernization of Indonesian Islamic education which focuses on critical analysis of the curriculum in madrasahs

Method

This research was conducted using qualitative research with a literature study approach, namely by utilizing literature studies in the form of supporting principles in analyzing this research topic. The research approach used in this study is a qualitative research approach with descriptive methods. Arikunto (2002) states that descriptive research is research that is intended to collect information about existing status or symptoms, namely symptoms according to what they were at the time the research was conducted. In this study a qualitative descriptive approach aims to make careful observations of educational phenomena which are then explored and interpreted in accordance with the phenomena that occur in the field. It can be concluded that this study seeks to describe a phenomenon related to educational needs in dealing with the times. Primary data collection in this study is related to Islamic education in Indonesia and the development of the madrasah curriculum. Data sources are then reduced related to the topic of discussion. In this study, researchers try to explore and provide arguments related to the Modernization of Indonesian Islamic Education: Critical Analysis of Madrasah Curriculum Development

Results and Discussion

A. Description of the Madrasah Curriculum and Analysis of the Causes of Frequent Changes

1. Description of Curriculum and Madrasah

The discussion regarding the description of the madrasa curriculum will be preceded by explaining the definition of the madrasa curriculum. The curriculum is simply interpreted as a learning guide that contains PBM programs and teaching materials that are in accordance with the vision and mission of education.

On the other hand, when it is associated with Islamic education, the origin of the curriculum is manhaj, namely the bright path (Al-Syaibani, 2002). The point is that the curriculum is defined as a path that leads to light from darkness, which a teacher must go through and bring his students. That is, the bright path means that the teacher educates his students in honing the abilities of students both in terms of attitude, knowledge and skills in accordance with the instructions of educational science and the needs of their talents. Darkness means the student's ignorance before being taught by the teacher.

According to Zakiyah Daradjat (2010), the curriculum is a series of educational programs that are prepared, planned, then implemented with the aim of achieving the vision and mission of education. that have been made can be carried out through the teaching and learning process and in the end will get the results of the educational process, namely qualified human resource graduates.

Discussing the curriculum, it turns out to be a serious material in education in Indonesia. The curriculum has a definition contained in the National Education System Law no. 20 of 2003 are:

"A set of plans and arrangements regarding objectives, content, and learning materials as well as methods used as guidelines for organizing learning activities to achieve certain educational goals."

The explanation of the curriculum based on the National Education System Law can be concluded that, the curriculum is an educational tool that contains educational plans and rules

regarding objectives, content, teaching materials, teaching methods, and other teaching elements, so that these rules can be used as guidelines for implementing activities teaching and learning in an educational institution as a manifestation of Indonesia's national education goals.

Based on some of the opinions that have been written, the curriculum plays an important role in determining rules, teaching materials, media, methods, evaluation and assessment of student achievement expected by Islamic education and society. With the existence of rules in the implementation of education, it will facilitate the process of running teaching and learning activities that are more focused. The curriculum can be analogized as a guide for human life. If humans live life without guidance, then the direction of the path of human life will be chaotic and chaotic.

Through the curriculum, it will guide an educational institution in determining subject matter that is in accordance with the needs, interests and talents of students and stakeholders of Islamic education. The curriculum aims to direct the course of a systematic educational path, so that the implementation of education does not make students random.

Thus, the curriculum helps educational institutions including teachers in directing the development of the potential of students to become qualified, intelligent, healthy, religious, creative and innovative human resources, so that when madrasas release their graduates, alumni students will become human beings who are useful for themselves, their families, society, religion and state (Nunzairina et al., 2021).

After discussing the curriculum, then explained about the madrasah. Madrasah comes from Arabic, the origin of the word is darasa, which is a seat that functions as a place of study (Drajat, 2018). This simple meaning, it can be concluded that madrasas in Arabic countries are pronunciation for public schools.

This statement is supported by the opinion of Haidar Putra Daulay, that madrasas are basically used to refer to ordinary public schools in Arabic, in contrast to the term madrasas in

Indonesia, which state that madrasas are schools based on the teachings of Islam (Dulay, 2018). Madrasas in Indonesia are basically the same as other public schools, it's just that the subjects differ. Public schools contain a lot of science and social science subject matter compared to religious education. Madrasah, 30% of the subjects contain Islamic education, and the rest are general subjects (H. Imam Efendi, 2003).

Another opinion about madrasah is an Islamic educational institution that focuses on educating students from their ignorance and ignorance to knowing, and developing their potentials to have abilities and skills according to the interests and talents of students based on Islamic law (Hadi, 2016). As with the functions of other educational institutions, madrasas also have the same role in developing the potential of students, but based on Islamic values.

There are also those who explain about madrasas as educational institutions whose formation is in the form of a classical class system, with tables, benches and other infrastructure facilities, which are the same as public schools, but what distinguishes them is tradition and a curriculum that is rooted in Islamic teachings, as a characteristic of their identity. Nasir, 2009). This definition explains that madrasas and schools are basically the same, but the contents of the curriculum and educational culture are different, while some argue that madrasas are essentially Islamic educational institutions that adopt the education system of Islamic boarding schools and public schools (Mawardi, 2020).

Thus it can be concluded that madrasas are educational institutions that are equivalent to the general school level, but the contents of the curriculum, teaching materials, and learning culture are based on Islamic values. Even though madrasas are characterized by Islamic teachings, madrasas also study other general subjects such as science, social studies, PJOK and others. This is a plus point for madrasas compared to other educational institutions.

Understanding the definition of curriculum and madrasah is also inseparable from the

history of madrasah development. Madrasas during the friendship and tabi'in era were not as well known as they are today, because education and teaching at that time were still carried out in mosques (Nasir, 2009). As for madrasas in the 11th century AD, they definitively used the term madrasa as an educational institution (Syalabi, n.d.). At this time there has been a transition of educational institutions that started from mosques transformed into madrasas. Another opinion says that the growth of madrasas is a third generation of Islamic educational institutions, if sorted into: mosques, mosques and transformed into madrasas (Asari, 1994).

Madrasas are said to be official as formal educational institutions that occurred during the Seljuq dynasty in the 11-12 centuries AD, under the name Madrasah Nidzamiyyah, which was built by Nidzam al-Mulk (Dawam, 2005). The term madrasa at this time was not only intended for religious schools, but the term madrasa could be used to refer to public schools. The term madrasa in Indonesia has a different understanding from Islamic educational institutions in the Middle Ages. In Indonesia, madrasas are better known as educational institutions based on the religious sciences of Islamic education, although madrasas also have the same general subjects as other public schools.

In the history of the development of madrasas in Indonesia, it is explained that madrasas have existed since the 20th century AD in line with the establishment of other Islamic organizations, such as Muhammadiyah, Nahdatul Ulama, and others (Drajat, 2018). This movement arose because of the awareness of Indonesian Muslim students after they conducted educational studies at Haramayn (Azra, 1998). It was this awareness that made Indonesian Muslim students establish Islamic organizations and madrasas by adopting the style of education established by the Dutch East Indies colonialists.

The existence of Indonesian madrasas has also received recognition at the Indonesian National Education level. Recognition of madrasas as official educational institutions is

regulated in the Regulation of the Ministry of Religion of the Republic of Indonesia Number 1 of 1946, Number 7 of 1950, Joint Decree (SKB) of 3 Ministers in 1975 (Regulation of the Minister of Home Affairs Number 36 of 1975, Regulation of the Minister of Education and Culture Number 37/ U/1975, and Regulation of the Minister of Religion Number 6 of 1975), and National Education System Law Number 20 of 2003 (Azra, 1998).

In particular, since the beginning of the establishment of the department of religion as part of the Indonesian government agency, it is also the beginning of the establishment of madrasas as formal educational institutions. The Ministry of Religion also provides many regulations regarding the existence of madrasas as formal educational institutions in the Minister of Religion Decree of the Republic of Indonesia Number 369 of 1993 and the Regulation of the Minister of Religion of the Republic of Indonesia Number 60 of 2015, but this has been revised again with the Regulation of the Minister of Religion of the Republic of Indonesia Number 90 of 2013.

The results of the decisions and regulations made mention the status of madrasas, roles and educational levels of madrasas such as Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), Madrasah Aliyah (MA), and Madrasah Aliyah Religious (MAK), both with state and private status. . But the management of madrasas is not only the responsibility and supervision of the ministry of religion. Since the issuance of the SKB 3 Ministers in 1975, which was written earlier, the responsibility and supervision of the management of madrasas were jointly supervised by the ministries of religion, the ministries of education and culture, including the minister of home affairs.

2. Analysis of the Causes of Madrasah Curriculum Change

Before analyzing the reasons for changing the curriculum, the author will describe the development of the madrasa curriculum in Indonesia. The madrasah curriculum continues to experience development and change with the

reason of adjusting to the times and the needs of society.

The madrasah curriculum is a set and guidelines for the implementation of education which contains rules and plans systematically governing the procedures and processes for implementing teaching and learning within the madrasah environment.

The following are the stages of development and changes to the madrasa curriculum, as a form of modernizing madrasah education in Indonesia:

a. Madrasa curriculum in 1930

At the time of the establishment of madrasas in the Dutch colonial era, the use of the curriculum at that time was still non-structured curriculum (Fathoni, 2019), in the sense that there was no use of a structured and systematic curriculum in carrying out the learning process. Madrasas this year are still fully studying Islamic religious subjects as a whole. Even between one madrasah and another, the contents of teaching materials, objectives, teaching models, assessments, subjects, and others have differences..

This means that there is no curriculum system that seeks to standardize madrasah Islamic education throughout the archipelago. All subjects, teaching models, learning, and other elements of education are regulated by each madrasah. In addition, general subjects have not been so focused, but the basics and places have begun to follow the classical class system created by educational institutions built by the Dutch colonialists. Even so, there are several madrasas that have started to include general subjects such as the Adabiyah Madrasah in West Sumatra, which has started studying general subjects even though religious studies are more dominant (Gusman, 2021). Meanwhile, other madrasas still fully provide religious education.

b. Madrasa curriculum in 1946

Prior to the issuance of the 3 Ministerial Decrees, the management of madrasas was still under the auspices of the Ministry of Religion, including the curriculum. In 1945, the Working

Committee of the Central National Committee (BPKNIP) provided input to the Ministry of Education and Culture in the form of suggestions to pay attention to religious education institutions such as Islamic boarding schools and madrasas.

The form of advice given by BPKNIP was an attempt to reform the education system in madrasas, unfortunately the form of the curriculum at that time had not received full attention. This year, improving the quality of Islamic boarding schools and madrasas is limited to infrastructure facilities and is still focused on strengthening the position of Islamic religious education in public schools.

Until finally the Regulation of the Department of the Ministry of Religion No. 1 of 1946 was issued, which provided a new rule that madrasas should study general education at least 1/3 of the total number of subjects taught.

As for the content of general subjects taught in madrasas, apart from religious subjects are Indonesian, arithmetic, natural sciences, geography and history. The status of the madrasa curriculum used this year is called the separated subject curriculum (Fathoni, 2019).

Thus, initially madrasas in general still studied religious education as a whole, in 1946, they began to include general subjects in all madrasah-type Islamic educational institutions. Although the form and content of the curriculum at that time was not as perfect as the madrasa curriculum used now. It's just that efforts to equalize madrasas with public schools as a form of modernizing madrasah education have begun.

c. Madrasa curriculum in 1950

The state of the madrasa curriculum in 1950, has begun to show a picture of its subjects with other madrasas. On the other hand. The government issued Law Number 4 of 1950 concerning Fundamentals of Teaching Education (Gusman, 2021). This law states that every child who studies in any educational institution, whether in public schools or madrasas, has fulfilled the obligation to study.

On this basis, the Ministry of Religion of the Republic of Indonesia has launched a Compulsory

Learning Madrasah (MWB) program with a study period of eight years. Through the MWB program, the Indonesian Ministry of Religion has made efforts to modernize the MWB curriculum (Mawardi, 2020). It seems that the form of the curriculum in 1950 has begun to show good planning and systematics in managing learning in madrasas.

The MWB curriculum that was initiated focuses on developing the potential of students, namely, developing the potential of reason, religion and skills. The content weight of the subjects included in the 1950 MWB model curriculum was around 25% for religious subject education and the remaining 75% for general and skills education (Gusman, 2021). Thus the development of the madrasah curriculum has begun to show its dynamism in following government regulations.

d. Madrasa curriculum in 1976

The renewal of Islamic education that has taken place in Indonesian Islamic education institutions, especially madrasas, has entered the initial enthusiasm for innovation and creativity in learning. This emerged with the 1975 SKB 3 Ministers which was supported by a decree of the President of the Republic of Indonesia

There is a Decree of the President of the Republic of Indonesia Number 34 of 1972 which provides the latest regulations for madrasas. The content of the decision is that all formal educational institutions, both public schools and religious education institutions (including madrasas), and other levels of education are under the supervision and responsibility of the Ministry of Education (Gusman, 2021).

It turned out that the decision made by the president was rejected by the Ministry of Religion of the Republic of Indonesia and put pressure on madrasahs, because religious education and religious education institutions were properly managed by the Ministry of Religion of the Republic of Indonesia with the Religious Education and Teaching Considerations (P3A) program.

Due to the pressure that arose from the Ministry of Religion of the Republic of Indonesia

and administrators of Religious Education institutions, the SKB 3 Ministers were enacted as a solution for the management of Religious education institutions. The Ministry of Religion of the Republic of Indonesia collaborated with the Ministry of Education and Culture of the Republic of Indonesia and the Minister of Home Affairs which was decided in the Joint Decree Number 6 of 1975. The brief contents of the SKB 3 Ministers are (Gusman, 2021):

- 1) Each level of madrasah education is equivalent to the level of public school education, such as Madrasah Ibtidaiyah is equivalent to Elementary School, Madrasah Tsanawiyah is equivalent to Junior High School and Madrasah Aliyah is equivalent to Senior High School.
- 2) Diplomas issued by madrasas have the same legality as diplomas issued by public schools.
- 3) Students from a madrasah can transfer their place of study to a public school, and vice versa.
- 4) And the management of the curriculum with religious education subjects is overseen by the Ministry of Religion, while general subjects are designed by the Minister of Education and Culture and supervised by the Minister of Home Affairs. The Minister of Religion is also responsible for adjusted general subjects.

The existence of the SKB 3 Ministers has a positive impact on madrasas as a form of renewal of education and its curriculum. In addition, madrasas receive the same and equal treatment as other public schools without any discriminatory attitudes within the National Education System. Despite the bad side, the renewal has made all elements of the madrasa work hard to adjust the education programs decided through the 3 Ministerial Decrees, be it curriculum, teaching models, teaching materials, teacher human resources and others.

Based on the decisions of the three ministries, the 1976 madrasah curriculum was decided. This curriculum is known as integrated curriculum organization (Fathoni, 2019), the point is that the 1976 curriculum in madrasas has begun to be planned, systematic and well organized. The weight of the subjects in the 1976 madrasah curriculum included 30% for religious subjects and 70% for other general subjects

(Mawardi, 2020). The weight of these subjects is slightly different from the 1950 MWB curriculum

The following is a list of Islamic religious subjects in madrasas including the Koran-Hadith, Aqidah Aqhlak, fiqh, Arabic and Islamic Cultural History (SKI). The list of subjects for general education includes Natural Sciences, Social Sciences, Mathematics, Indonesian, Local Content, English, Physical Education, and others.

e. Madrasa curriculum 1984-1994

The government again issued a policy contained in Law Number 2 of 1989 concerning the National Education System. This regulation again affects the renewal of madrasas, including the curriculum. Madrasas are said to be Islamic religious educational institutions that have now been officially and confirmed as public schools with Islamic characteristics (Gusman, 2021). With this regulation, it provides a process of modernization in Islamic education in madrasas that seeks to unite or integrate Islamic religious subjects and general subjects in madrasas.

Previously, in 1984 the government launched the CBSA curriculum (Active Student Learning Method) which was also followed by madrasas (Mawardi, 2020). Then with the emergence of the 1989 National Education System Law, it also made changes to the madrasah curriculum with a weight of 70% religious subjects and 30% general subjects (Mawardi, 2020). However, finally in 1994 the government collaborated between the 1975 and 1984 curricula. This situation again positioned madrasahs to continue to adjust the management of educational learning, with the curriculum and government policies.

The occurrence of uniformity in the religious education curriculum between madrasas and public schools is a form of diversity and eliminates the dichotomy between general education institutions and religious education institutions. The number of religious subjects in public schools is almost included in public schools.

f. Madrasa curriculum in 2004

The curriculum changes experienced by madrasas from year to year continue to change. There is a new policy issued by the government, namely Law Number 22 of 1999 and Law Number 25 of 2000 concerning the division of central government authority and autonomy for local level governments (Gusman, 2021). It turns out that policies for managing the government system also influence the education process throughout Indonesia which also has an impact on education in madrasas.

Update after update continues to occur in the madrasa curriculum, not only factored in by changes in government authority, but also by referring to the Law on the National Education System issued by the government Number 2 of 2003.

With these regulations, a new curriculum emerged in 2004 called the Competency-Based Curriculum (KBK) (Gusman, 2021). The KBK curriculum contains learning outcomes which contain that the process of implementing learning must emphasize student competence. Not only that, the form of learning is starting to innovate, where usually the teacher only uses the lecture method, through the CBC the learning method refers to Active, Innovative, Creative, Effective and Fun Learning (PAIKEM). The weight of madrasah subject matter in 2004 was 30% general subjects and 70% religious subjects.

g. Madrasa curriculum in 2006

The curriculum changes that occurred in 2006 were no stranger to hearing, before the implementation of the 2013 Curriculum. The curriculum was called the Education Unit Level Curriculum (KTSP) which is known as the curriculum that adapts to the characteristics of educational institutions in each regio.

The establishment of the 2006 KTSP also influenced the renewal of the madrasah curriculum. The policy from the establishment of the 2006 KTSP, that the central government has established Competency Standards and Basic Competencies in Learning Competencies, Content Competency Standards and Graduate Competency Standards (Mawardj, 2020). Then, the SK stipulated by the central government was

re-developed by each school including madrasah according to the competency characteristics of students, which are different for each region. The weight of subjects in madrasas remains the same as the KBK.

A great opportunity for madrasas as Islamic educational institutions, through the 2006 KTSP, is to be autonomous in adjusting the syllabus, learning and assessment of students according to the characteristics of the madrasa. Modernization obtained from the existence of the 2006 KTSP for madrasas is that madrasas can develop a syllabus for each religious subject as well as general subjects in accordance with the needs of the interests, potential, skills and talents of students and the needs of the surrounding community.

h. Madrasa curriculum in 2013

In the end, from 2013 to 2022 every educational institution, including madrasas, will start using the 2013 Curriculum, abbreviated as K-13. Until now, K-13 has begun to be implemented evenly in every educational institution, both public and private.

The feature of K-13 is that it emphasizes the affective aspects of students, namely the religious potential, attitudes and morals of students. You could say that K-13 is a form of character education, so K-13 no longer focuses on student competencies, but covers everything. The point is that K-13 tries to unite the potential attitudes, knowledge and skills of its students.

The influence of K-13 for madrasas still does not change the weight of the learning material, but makes madrasas strive to align the development of the three potential students. In 2015, K-13 for religious competency standards and attitudes is only intended for Religion and Citizenship Education subjects and for learning strategies using a scientific approach, both religious subjects and general subjects (Gusman, 2021).

Then in 2017, K-13 revised the learning of educational institutions, both madrasas and public schools by strengthening literacy. Until the period 2020-2021 the Ministry of Religion specifically provided a new curriculum for

madrasas with the terms PAI Curriculum and Arabic (Gusman, 2021). This situation provides a new dynamic for the implementation of madrasas as educational institutions.

These are some brief explanations about the changes in the madrasa curriculum in Indonesia. Throughout the turn of the year, the madrasa curriculum has always experienced changes caused by government policies on the grounds that there are several considerations for the need to change the curriculum in Indonesian educational institutions, including madrasas.

On this basis, the following analysis of the causes of changing the madrasa curriculum as a form of modernization of Indonesian Islamic education is:

- 1) The change of the madrasa curriculum, if analyzed on a legal basis, is influenced by several laws and policies made by the central government, especially policies issued by the Ministry of Religion of the Republic of Indonesia and the Ministry of Education and Culture as government agencies that are directly related to the management of educational institutions, especially madrasas. The author has included many regulations that have contributed to the development and renewal of the madrasah curriculum.
- 2) There is a foundation of empiricism, namely the influence of the times which also influence the community's need for education. The development and growth of the social conditions of the Indonesian people from the pre-independence period to the technological era continued to progress through various changes in every area of people's lives. For this reason, the madrasah curriculum must be able to update and be dynamic in nature to be able to adapt to the needs of today's society, so that it can produce Muslim graduates

who are knowledgeable, technological, religious and modern.

- 3) The existence of innovation and the development of increasingly advanced science and technology, encourages madrasas to be able to deal with this situation by considering a curriculum that is in accordance with developments in science and technology.
- 4) Another reason for the change in the madrasah curriculum is to homogenize education proclaimed by the Indonesian government, namely to strengthen the National Education System and equalize education.
- 5) Efforts to eliminate the scientific dichotomy between religious subjects and general subjects. This reason spurs renewal in Islamic education by modifying the madrasah curriculum which integrates attitudes. Knowledge, skills and religion.
- 6) The replacement of the curriculum in madrasas aims to further improve teaching and learning processes that are oriented towards the goals of national education and Islamic education. Curriculum modernization in madrasas is updating teaching materials, rules, content, teaching methods, learning strategies, assessment systems and others, to become more organized and systematic.

Those are the five points that can be concluded based on the author's analysis by understanding the purpose and causes of changing the madrasa curriculum from time to time. The results of the analysis are based on changes in the curriculum and educational institutions of madrasas since the establishment of madrasas to the position of madrasas in the modern era

B. Positive and Negative Impacts of Renewal caused by Curriculum Change (Teachers, PBM and others)

After briefly discussing the description of the madrasa curriculum and analyzing the causes of changing madrasas, the discussion continues by looking for the influences that arise in the implementation of the educational process in madrasas. The impact that can be caused by efforts to renew the change of the madrasa curriculum can be both positive and negative, on the elements of the madrasah education system.

1. The Positive Impact of Renewal from Curriculum Changes in Madrasahs

The positive impact of efforts to modernize the curriculum in madrasas accessed through scientific articles, the authors summarize as follows:

- a. Madrasa teaching staff, especially teachers, with changes in the curriculum will increase their competence as educators. As the curriculum changes, madrasah teachers will learn a lot and receive training that will hone and develop their teaching and administration skills.
- b. The replacement of the curriculum gives the madrasah autonomy to manage the learning process according to the needs of the community, students' interests and talents, and utilizes madrasah resources..
- c. The change in curriculum has an impact on the process of developing children's potential, be it affective, cognitive and psychomotor, to make children more creative, innovative, physically and mentally healthy, religious and knowledgeable as well as mastering technology. In addition, students are also honed *multitalent skill*.
- d. The replacement of the madrasa curriculum is a form of improving the previous curricula. Refine the weaknesses in the previous curriculum and improve it so that the quality of education is achieved.
- e. The replacement of the curriculum aims to show the role of madrasas, that

madrasas are able to compete with other educational institutions and that the subject matter studied will always be relevant to the times.

These are the five points that can be summarized regarding the positive impact of efforts to modernize the madrasah curriculum. The purpose of changing the curriculum that occurs in educational institutions is not solely for the political interests of government policy, but aims to improve the madrasah education system to become more focused, organized and modernist.

2. The Negative Impact of Renewal from Curriculum Changes in Madrasa

Following are the negative impacts of changing the curriculum in madrasas [1] which will be summarized as follows:

- a. Not all madrasas, including administrators, staff, administrators and educators, are able to adapt to the curriculum changes issued by the government. There needs to be support from human resources, time, energy and costs in adapting the new curriculum to the elements of the madrasa.
- b. Changing the curriculum became a pressure and burden for the madrasah, especially the Republic of Indonesia Presidential Decree Number 34 of 1972 which had become a burden for madrasas to be able to adjust the curriculum of public schools which were not *basic* and the fear of losing its trademark as an educational institution with Islamic character.
- c. Difficulties for teachers in adjusting lesson plans and syllabus according to the latest curriculum and lack of mental readiness of students to be able to adapt new teaching.
- d. The aim of changing the curriculum as a form of perfecting existing deficiencies can actually lead to public perceptions that judge the government's inconsistency. The government will also issue and increase the budget in

allocating funds to make changes to the curriculum. In addition, it is necessary to carry out surveys, observations, trials and evaluations of each new curriculum that will be programmed.

- e. Curriculum changes require time, money, and adequate facilities. Not all madrasas are capable of adequate infrastructure and human resources for the new curriculum, while the distribution of education and madrasah facilities throughout Indonesia is inadequate.

These are some of the impacts arising from changes and modernization of the madrasa education curriculum in Indonesia. The existence of a change of madrasa can also get a good response or rejection, both from the community and the madrasa itself. Nevertheless, the goal of modernization is not to want a change towards bad education, but to try to improve the quality of Indonesian Islamic education

Conclusion

The following conclusions can be drawn from the presentation of the findings entitled "Modernization of Indonesian Islamic Education: Critical Analysis of Madrasah Curriculum Development":

1. Madrasah is an educational institution with Islamic characteristics. Madrasas actually existed during the Mulk Dynasty (still Abbasid) namely the Nizhamiyyah Madrasas. Madrasas grew and developed in Indonesia during the Dutch colonial

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period, as a form of movement against colonialism and renewal of Islamic education spearheaded by Muslim students. Madrasas as educational institutions began to be recognized by the state since the establishment of the Ministry of Religion in 1946 and regulations for the existence of madrasas continued to receive the government's attention until they were included in the National Education System Law No. 20 of 2003.

2. The reasons for changing the madrasa curriculum were factored in by a variety of influences, ranging from political policies, government regulations, community needs, students' interests and talents and HR capabilities. The influence of the times has also influenced the change of curriculum so that madrasas are able to adapt to the era of modernization and technology

In every change/replacement of the madrasah curriculum, it certainly has a good goal as an effort to improve the quality of the Islamic education system. But behind the good intentions of efforts to modernize Islamic education in Indonesia, especially in the field of curriculum, it certainly has positive and negative impacts, and has received rejection from several parties. Without ignoring the negative side of changing the curriculum, education must always be dynamic and always relevant in the changing times.

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