



## Madrasah According to SKB 3 Ministers

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### ABSTRACT

The word madrasah is synonymous with the level of formal education in the religious sphere in Indonesia, regardless of whether it is under the auspices of the government (State) or under the auspices of a foundation (Private). The aim of this research is to see the background to the birth of the 3 ministerial SKB, the objectives of the 3 ministerial SKB, the civil effect on diplomas, and the weight of religious and general subjects in the madrasah. This type of research is library research (library research using a qualitative approach). The conclusions in this research are: (1) The Minister of Education and Culture (Mendikbud), outlined three important things that were taken into consideration in preparing the SKB for the three Ministers. First, that schools have a role important and responsible in maintaining the existence of ideology and basic national consensus. Second, schools function to build insight, attitudes and character of students, educators and educational staff to maintain national unity and unity. Third, uniforms and attributes for students, educators, and educational staff at primary and secondary education levels in schools organized by regional governments (2) with the implementation of the three Ministerial Decrees, it means a) The existence of madrasahs as Islamic educational institutions is more stable and stronger; b) General knowledge in madrasahs is increasing; c) Physical facilities and equipment are more refined; d) There is a civil effect on madrasah diplomas. The physical facilities and improvements in madrasah equipment are an illustration that the New Order government played a very important role in the development and progress of madrasahs. (3) In 1976, the decision to implement the Madrasah Curriculum was issued by the Minister of Religion, said to be a follow-up to the SKB 3 Ministers the previous year. The contents of this policy: 1. Religious subjects in madrasahs 30% 2. General subjects 70% without reduction. Meanwhile, Madrasah Aliyah elective program A1 (Religious Sciences) does not apply this curriculum, because religious and general subjects have balanced percentages, namely: 47% general and 53% religion (semesters I and II); 55% general and 45% religious (semesters III and IV); 65% general and 35% religious (semester V), and 60% general and 40% religious (semester VI).

**Keyword:** Madrasah, SKB 3 Ministers

### INTRODUCTION

The word madrasah is synonymous with the level of formal education in the

religious sphere in Indonesia, regardless of whether it is under the auspices of the government (State) or under the auspices of a

foundation (Private). If you look at the root of the word, madrasah comes from the word *darasa* which means learning, so it can be said to be a place for teaching people or the term is generally known as "School" (Ali Musa Lubis). Reflecting on Indonesian history, the introduction of reform ideas from the 20th century became the starting point for the existence of madrasas as a form of reform of educational institutions with modern Islamic nuances. Meanwhile, Islamic boarding schools are included in educational institutions with traditional Islamic nuances (Anin Nurhayati, 2013). Not much different from history, according to Maksum, the emergence of madrasas was based on 2 factors: first, because of Islamic reform, and second, namely a response to the education politics of the Dutch East Indies. On the other hand, Muhaimin added that the existence of madrasas is a form of thinking that desires the renewal of the Islamic education system, as well as the improvement of Islamic boarding schools through combining two systems of teaching mechanisms between Islamic boarding schools and the West (Khozin, 2006).

Early in 1909, Sheikh Abdullah Ahmad founded Madrasah Adabiyah located in Padang, West Sumatra. One year later, namely in 1910, a madrasah school was established, then the name changed to Diniyah School (Madrasah Diniyah). The existence of these 2 madrasas became the forerunner to the growth and development of other madrasas in Indonesia, such as the Salafiyah Madrasah in the Tebuireng Islamic boarding school environment in Jombang (East Java) founded by K.H. Hasyim Asy'ari in 1916 and the

Yogyakarta Muhammadiyah (Kweekchool Muhammadiyah) madrasa in 1918 then changed its name to Madrasah Mu'allimin Muhammadiyah (Hasbullah, 1996). There are 2 types of madrasas: 1. Diniyah Madrasas, which are religious educational institutions implementing 100% religious material curriculum and 2. Non-Diniyah Madrasas, which are religious institutions implementing religious and general curricula with varying percentages (Muhammad Kosim, 2007).

The identity of madrasas as Islamic educational institutions in Indonesia is maintained even though they have to face various challenges and obstacles that are not small, especially during the colonial period. According to Maksum, there were two important factors behind the emergence of madrasas in Indonesia, first, because of Islamic reform, second, as a response to the education politics of the Dutch East Indies. Meanwhile, according to Muhaimin, the presence of madrasas as Islamic educational institutions is at least for several reasons: namely as a manifestation of the renewal of the Islamic education system, improvement of the Islamic boarding school system, the desire of some Islamic boarding school students for the Western education model, and as a synthesis of the Islamic boarding school education system and the Western education system.

After independence, a religious department was formed on January 3 1946 which would deal with religious issues in Indonesia, including education, especially madrasas. However, in subsequent developments, even though madrasas were under the auspices of the Ministry of Religion,

they were only limited to guidance and supervision. This continued until the end of the Old Order. Even in the early days of the New Order, the policy regarding madrasas continued and improved the old order policy. At this stage, madrasas are not yet seen as part of the national education system, but are only autonomous educational institutions under the supervision of the Minister of Religion. This is because madrasa education is not yet dominated by religious content, uses a curriculum that is not standardized, has a non-uniform structure, and lacks monitoring of madrasa management by the government.

Facing this reality, the first step in carrying out reform was the issuance of a policy by the Minister of Religion by formalizing and structuring madrasas (Samsul Nizar, 2007). One of them is as stated in Article 1 TAP MPRS No. XXVII in 1966 determined religious education to be a subject in schools from elementary schools to state universities. 5 This shows that efforts to formalize and structurize madrasas were the initial agenda of the government during the New Order era.

This policy, which was deemed not to benefit Muslims, caused a response and anxiety among Islamic figures and organizations working in the education sector, because this policy would eliminate the authority of the Minister of Religion in the education sector. This response was expressed, among others, by MP3A7 who was of the opinion that the most appropriate person to be entrusted with responsibility for administering madrasa education was the Ministry of Religion, because the Minister of Religion is the one who knows more about the

constellation of Islamic education, not the Minister of Education and Culture or other ministers.

Seeing the aspirations of Muslims who objected to the policies issued by the government, the government actively responded to the demands of Muslims, so that on November 26 1974 a limited cabinet meeting was held, one of the results of which was an agreement issued by three ministers (Minister of Religion, Minister of Education and Culture, and Minister of Home Affairs) known as "SKB 3 Ministers" in 1975 concerning "Improving the Quality of Madrasah Education"

Based on the background above, the author is interested in further research related to "Madrasahs According to the SKB 3 Ministers" with the aim of seeing the background to the birth of the SKB 3 ministers, the objectives of the SKB 3 ministers, the civil effect on diplomas, and the weight of Religion and common in the madrasah.

## **RESEARCH METHODS**

This type of research is library research by conducting a study or careful review of literature related to the subject of the research. Using a qualitative approach. This kind of research method has its own characteristics as stated by H. Muhammad Ali: First, data is taken directly from a natural setting and the research itself is the key instrument. Second, it is descriptive, that is, it only describes the meaning of the data or not the results or products. Third, prioritizing the meaning behind the data and fourth, the data analysis is inductive, namely a method of

thinking that starts from specific rules to determine general rules (Ali, 2002).

The data collection technique is carried out using the decommentation method and uses data sources in the form of secondary data, namely data obtained in the form of reading or references related to research topics in the form of journals, books, online reading and other literature references. Meanwhile, the analysis method carried out through qualitative analysis is content analysis, which is a technique that involves investigating the data obtained systematically, objectively and generalizing to obtain descriptive data results. This analysis method was carried out to understand the background to the birth of the 3 ministerial SKB, the objectives of the 3 ministerial SKB, the civil effect on diplomas, and the weight of religious and general subjects in the madrasah.

## **DISCUSSION**

### **a. Background to the Birth of SKB 3 Ministers**

In the 1970s, madrasahs continued to be developed to strengthen their existence, but in the early 1970s, government policy seemed to try to isolate madrasahs from part of the national education system. This can be seen from the steps taken by the government by issuing a policy in the form of Presidential Decree Number 34 of 1972 concerning "Functional Responsibilities for Education and Training". Furthermore, this Presidential Decree was confirmed by Presidential Instruction No. 15 of 1974 which regulates its operations. With this Presidential Decree and Presidential Instruction, the implementation of general and vocational education is fully under

the responsibility of the Minister of Education and Culture. Implicitly, this provision requires that the administration of madrasah education that uses the national curriculum be handed over to the Ministry of Education and Culture (Samsul, 2007).

This policy, which was deemed not to benefit Muslims, caused a response and anxiety among Islamic figures and organizations working in the education sector, because this policy would eliminate the authority of the Minister of Religion in the education sector. This response was shown, among others, by the MP3A, which argued that the most appropriate person to be entrusted with responsibility for administering madrasa education was the Ministry of Religion, because it was the Minister of Religion who knew more about the constellation of Islamic education, not the Minister of Education and Culture or other ministers (Marwan, 2010).

In research conducted by Salman Alfari, et al (2022) regarding "SKB 3 Ministers and their Implications for Islamic Education" it is clear that the emergence of reactions from Muslims was realized by the New Order government, then the government took a more operational policy in relation to madrasahs, namely implementing developing the quality of madrasah education. In line with these efforts to improve the quality of madrasah education, on March 24 1975 a policy was issued in the form of a Joint Decree (SKB) of 3 Ministers signed by the Minister of Religion (Prof. Dr. Mukti Ali), the Minister of Education and Culture (Lt. Gen. TNI Dr. Teuku Syarif Thayeb) and Minister of Home

Affairs (Gen. TNI Ret. Amir Machmud) (Alfarisi & Abu Bakar, 2022).

Seeing the aspirations of Muslims who objected to the policies issued by the government, the government actively responded to the demands of Muslims, so that on November 26 1974 a limited cabinet meeting was held, one of the results of which was an agreement issued by three ministers (Minister of Religion, Minister of Education and Culture, and Minister of Home Affairs) known as "SKB 3 Ministers" in 1975 concerning "Improving the Quality of Madrasah Education" (Anin, 2013).

Substantially, SKB 3 Ministers consists of 7 chapters and 8 articles. The seven chapters discuss: Chapter 1, General Provisions, contains 1 article and 2 paragraphs: Chapter 2, objectives of improvement, contains 1 article and 1 paragraph: Chapter 3, Fields of educational improvement, contains 1 article 3 paragraphs: Chapter 4, coaching contains 1 article 3 paragraphs: Chapter 5, government assistance, contains 1 article 2 paragraphs: Chapter 6, financing, contains 1 article and 1 paragraph, and Chapter 7, Closing provisions, contains 2 articles 2 paragraphs.

Chapter 1, regulates general provisions. In Article 1 paragraph (1) what is meant by madrasah in this joint decision is an educational institution that makes Islamic religious subjects a basic subject which is given at least 30% in addition to general subjects, (2) Madrasah includes three levels, namely Masrasah Ibtidaiyah, at elementary school level, Madrsasah Tsanawiyah, at junior high school level, and Madrasah Aliyah, at senior high school level.

Chapter 2, Regulating the aims and objectives of improving the quality of madrasa education is so that the level of general subjects in madrasas reaches the same level as general subjects in public schools of the same level, so that the madrasa diploma has the same value as a public school diploma of the same level.

Chapter 3, regulates areas of educational improvement. Furthermore, it is emphasized in Article 3 paragraph 1 that improving the quality of education in madrasas includes the areas of curriculum, textbooks, other educational tools and educational facilities in general and teachers.

Chapter 4 (Article 4) is as follows: (1) the management of Madrasas is carried out by the Minister of Religion, (2) the guidance of Religion subjects in madrasas is carried out by the Minister of Religion, and (3) the guidance and supervision of the quality of general lessons in madrasas is carried out by the minister of education and Culture, together with the Minister of Religion and the Minister of Home Affairs.

Furthermore, government assistance is regulated in Chapter 5 (Article 5), it is emphasized that (1) in order to improve the quality of education in madrasas, the government provides assistance: in the field of general teaching, in the form of books for basic subjects and other educational tools; in the field of teaching, in the form of upgrading and teaching assistance; in the field of physical facilities, in the form of construction of school buildings; (2) The implementation of the assistance referred to in paragraph (1) above is jointly regulated by the Minister of Religion,

the Minister of Education and Culture and the Minister of Home Affairs.

On the other hand, the presence of madrasas is motivated by the desire to apply religious knowledge and general knowledge in a balanced manner in educational activities among Muslims, or in other words, madrasas are a combination of the Islamic boarding school education system and the colonial education system (Hasbullah, 1999).

### **B. The purpose of the birth of the SKB 3 Menteri**

In launching the SKB, the Minister of Education and Culture (Mendikbud), outlined three important things that were taken into consideration in preparing the SKB for the three Ministers. First, that schools have an important role and responsibility in maintaining the existence of the country's basic ideology and consensus, namely Pancasila, the 1956 Constitution of the Republic of Indonesia, the integrity of the Unitary State of the Republic of Indonesia and *Bhinneka Tunggal Ika* as well as building and strengthening religious moderation and tolerance for diversity of religions adhered to by students, educators and educational staff. Second, schools function to build the insight, attitudes and character of students, educators and education personnel to maintain national unity and unity. As well as fostering and strengthening harmony between religious communities. Third, uniforms and attributes for students, educators and education personnel at the primary and secondary education levels in schools organized by local governments are a form of manifestation of religious moderation and tolerance for

religious diversity (Kementrian Pendidikan dan Kebudayaan, 2021).

This is in line with research conducted by Yusranida Hidayati, et al (2023) regarding "Educational Innovation through SKB 3 Ministers" where in her research it was said that the policies made by the government were aimed at realizing better education. How Educational Innovation through the Three Ministerial Decree is described by the author as follows:(Hidayati et al., 2023)

- 1- Schools play a role and responsibility in maintaining the existence and basic consensus of the state

This point is in line with education as the development of responsible citizens (Tilaar & Nugroho, 2016). Every citizen has their own rights and obligations which are protected by the state. Therefore, education must develop individuals into good citizens who are aware of their rights and responsibilities in religious, community, national and state life for the sake of realizing a civil society. This concept is related to the experience of Pancasila values, where schools play an important role in educating the younger generation.

- 2- Schools have the function of building the potential (insight, attitudes and character) of students, educators and educational staff

The formulation of educational policies must develop personalities and students with noble and religious morals. This has been included in Indonesia's National education goals (Tilaar &

Nugroho, 2016). Personality development is not only in the individual/personal form but must also be in social aspects. Creating students with noble and religious personalities is the task of educational institutions.

Education is seen as a process of transmitting culture that has existed and continues to last from generation to generation. In other words, education is considered as a vehicle for teaching and socializing cultural values (Fattah, 2014). The cultivation of positive cultural values plays a very important role in shaping the nation's character, especially as the threat of globalization has the potential to erase the noble cultures of the Indonesian nation.

With the right policies, educational institutions will be transformed into producers of the next generation of the nation and religion who are competent, have noble character, and have an adequate understanding of religion. In this case, the issue that caused the issuance of the Three Ministerial SKB was the headscarf. The author assesses that the school's rules that implement a policy for students to wear the hijab are a good thing and reflect religions in Indonesia which in fact teach their followers to wear the hijab and apply the principle of equality. In addition, it also fulfills elements of the goal of forming educational policies and national education goals, namely creating students who are devoted to God Almighty.

### **C. Civil Effect on Madrasa Diplomas**

The Islamic education system that applied in Indonesia during the early days of independence was in accordance with what

was mandated in Law no. 4 of 1950. In this law, there is an effort to pay special attention to the government towards madrasa educational institutions which are considered as institutions that have a very important role in increasing knowledge for society in Indonesia. Although the law does not directly require the provision of religious subjects in public schools, it must obtain approval from the student's guardian first. What this means is that parents can choose for their children to provide religious lessons to their children.

Issue of MPRS Decree No. II/MPRS/1960 concerning Outlines of Planned Universal National Development Patterns provides a bright spot regarding the status of religious subjects in general education. Through this MPRS decree, it is stated that religious subjects are one of the subjects that must be taught in every public school in order to achieve the stated national development goals. The Department of Religion was given the mandate to be serious about establishing religious education in schools and universities. In the next stage, during the New Order era, a 3 Ministerial Decree was issued in 1975 between the Ministry of Religion, the Ministry of Education and Culture, and the Ministry of Home Affairs as a manifestation of the government's seriousness in developing the national education system in relation to Islamic educational institutions as a response to Presidential Instruction No. 15 of 1974. Since the issuance of the SKB 3 Ministers, many madrasas in the archipelago have changed their status to state. In this way, the role of the state and society becomes stronger in exercising control over the sustainability and

development of these madrasas (Daulay 2004, 152).

As a result of the agreement between the 3 ministers and to follow up on it, the 2 Ministerial SKB was born. The main essence of this policy is the equality of school and madrasah graduates. Madrasas can continue to higher public schools. As a result, madrasah aliyah graduates can continue to public universities. To equalize this perception, the 1984 curriculum was born. Its implementation in madrasas through Minister of Religion Decree Numbers 99, 100 and 101 of 1984, the madrasa curriculum further emphasized the integration of the curriculum into the national education system, the same as education in public schools. In other words, the madrasa curriculum is the same as school education, but the madrasa curriculum still contains religious education content, even at that time there was more religious curriculum than the general curriculum.

The explanation above is in line with research conducted by Zainuddin (2021) on "Madrasahs: History and Dynamics" which states that in increasing human resources, the role of the old order government, through the extension of the Department of Religion, was to prepare teaching staff who were still considered lacking in madrasa development. The steps taken regarding this issue are: First, Short Term, namely by organizing short education/courses. Second, Long Term, namely opening/establishing special education that prepares prospective religious teachers, namely on May 16 1948 in Solo the School for Islamic Religious Teachers and Judges (SGHA) was established. This school was then

moved to Yogyakarta on 8 December 1948. Due to the second Dutch aggression, this school was stopped and only on 16 January 1950 it was reopened. Apart from that, during the Old Order era, Religious Teacher Education and State Islamic Judge Education were also established and developed. These two madrasas mark a very important development in that madrasas aim to produce religious professionals (Zainuddin, 2021).

After the transition of the Indonesian government on March 11 1966 from President Soekarno to President Soeharto or from the old order to the new order, the consequences were changes in political strategy and national education policy. There were several forms of change during the New Order era, namely a positive mental attitude to stop and correct all forms of deviation from Pancasila and the 1945 Constitution, increasing intelligence and skills, as well as fostering and developing a strong and healthy physique.

This period marked the emergence of the beginning of the new order government which was determined to implement the 1945 Constitution and Pancasila in a pure and consistent manner. In the 1993 GBHN (Outlines of State Policy) it was clearly emphasized that the long-term development target in the field of religion is to build the Indonesian people's faith in God Almighty, in a life that is harmonious, balanced, in harmony between the physical and spiritual, having a soul that is dynamic and a spirit of mutual cooperation so that the Indonesian people are able to continue the struggle to achieve national goals.



At first, regarding the role of the New Order government in madrasas, it could be said that it only continued previous traditions and policies. However, at the next stage, between the late 70s and the late 80s, the government began to think about integrating madrasas into the national education system (Maksum, 1999). Steps taken in this case, the New Order government strengthened the position of madrasas at every level so that they could occupy the same position as education, especially in continuation for madrasah graduates. Previously, madrasas could not continue with general higher education, they were only limited to religious colleges, and also in terms of work, only within religious institutions

Madrasah funding during the new order was initially no different from that during the old order. This period can be said to be a form of continuing previous policies. However, after many madrasas were stateised, the opinion of madrasas was clearly stated to be the responsibility of the new order government. This is as stated in MPRS Decree no. XXVII/1966, in 1967 the Minister of Religion issued a policy to neutralize a number of madrasas at all levels from Ibtidaiyah to Aliyah. Through this effort, as many as 123 Ibtidaiyah Madrasahs have been state-owned, increasing the total number of State Ibtidaiyah Madrasahs (MIN) to 358. At the same time, around 182 State Islamic Religious Madrasahs and 42 State Islamic Religious Madrasahs (MAAIN) have also been established. By granting this state status, the responsibility for management becomes the burden of the government, but the regulation and control

over the madrasas becomes more effective (Maksum 1999, 141). The intended regulation and control is a form of responsibility in the form of financing and equipment for madrasa facilities and infrastructure.

In addition to the provisions above, after the SKB was issued by three Ministers in 1975, the government's role in providing facilities and infrastructure at madrasas became clearer. This, as stated by Haidar Putra Daulay, with the implementation of the three Ministerial Decree means that a) the existence of madrasas as Islamic educational institutions is more stable and stronger; b) General knowledge in madrasas is increasing; c) Physical facilities and equipment are more refined; c) There is a civil effect on madrasa diplomas (Daulay, 2004). The physical facilities and improvements in madrasa equipment are an illustration that the New Order government played a very important role in the development and progress of madrasas.

Apart from that, the SKB of three Ministers also explained the role of the New Order government in developing and formulating the madrasa curriculum. This is because this SKB is seen as a real recognition of the existence of madrasas and at the same time a strategic step towards the stage of complete integration of madrasas into the national education system (Maksum 1999, 151). One part of the strategic stages in question is improving the curriculum at madrasas. The equal status of madrasas with schools is not only visible in the institutional structure, but also in the subject structure that fully accommodates the school curriculum (Departemen Agama RI, 2001).

Regarding the SKB, improving the madrasah curriculum is a strategic and essential step in realizing the SKB. The equal status of madrasas with schools is not only visible in the institutional structure, but also in the subject structure that fully accommodates the school curriculum. The impact is the occurrence of social and vertical mobility for madrasa students which has so far been limited to traditional institutions (madrasahs and Islamic boarding schools) and at the same time; opening opportunities and possibilities for students to enter areas of work in the modern sector (Department of Religion of the Republic of Indonesia 2001, 27). There are quite a lot of advantages to SKB, but that doesn't mean it negates the weaknesses of SKB. Madrasah Aliyah alumni are not ready to enter the world of IAIN education because they only have approximately 30% of religious studies at MA. To anticipate situations like this, the Minister of Religion, Munawir Sjadzali, initiated the Madrasah Aliyah Special Program (MAPK), in order to overcome the ulama crisis. The mention in the SKB that religious subjects in madrasas are approximately 30%, meaning that 70% are general subjects is a form of shift from the dominance of religious content to the dominance of general content in the content of the MA curriculum, which is a requirement with political content. Because this will lead the education system in Indonesia from dualistic to one national education system.

#### **D. Weight of Religious and General Subjects in Madrasas**

Madrasas at the beginning of their development were independent educational

institutions, without guidance and assistance from the Dutch colonial government. After Indonesia's independence, the government paid attention to madrasas and designated them as a model and source of national education based on the 1945 Constitution (Faisal, 2010)

With the SKB of three ministers, the Department is making efforts to strengthen the madrasa structure in a more comprehensive manner. A number of decisions were issued to regulate the organization and work procedures of madrasas at all levels. The Ministry of Religion also issued regulations regarding the equality of private madrasah diplomas with state madrasahs. In terms of the curriculum, restructuring is carried out by perfecting the composition of general subjects. In line with the Ministerial Decree 3, the curriculum contains the same number of general subjects as the school curriculum at each level. Madrasas can thus be said to be schools plus religious education. With the SKB of three ministers, the Department is making efforts to strengthen the structure of madrasas in a more comprehensive manner. A number of decisions were issued to regulate the organization and work procedures of madrasas at all levels. The Ministry of Religion also issued regulations regarding the equality of private madrasah diplomas with state madrasahs. In terms of the curriculum, restructuring is carried out by perfecting the composition of general subjects. In line with the Ministerial Decree 3, the curriculum contains the same number of general subjects as the school curriculum at each level. Madrasah can thus be said to be a school plus religious education (Maksum, 1999).

Completing the madrasah curriculum is the step that is considered the most essential in realizing the three ministerial decrees. The equal status of madrasas with schools is not only visible in the institutional structure, but in the subject structure which fully accommodates the school curriculum.

As time went by, it turned out that the government's attention was not the same as before, so there began to be turmoil in the scope of Islamic education, which increased since the first law concerning national education (UU No. 4 of 1950 in conjunction with Law No. 12 of 1954), the government took a discriminatory attitude because it did not include madrasas and Islamic boarding schools within it (Marwan Sardjo, 1996). It doesn't stop there, the equalization of the curriculum in Indonesia between the two institutions, namely general and Islamic, is in accordance with Decree of the Minister of Religion No. 52 of 1971 gave birth to a curriculum known as the 1973 Curriculum (Abdul Rahman Saleh, 2008) which apparently sparked further unrest considering that the presence of madrasas was under the auspices of the Ministry of Education and Culture, in contrast to the community's desire for madrasas to be under the auspices of the Ministry of Religion (Sudarsono).

Conditions like this continued until the issuance of Presidential Decree (KepPres) no. 34 of 1972 and Presidential Instruction (InPres) no. 15 of 1974 is proof that the government is indirectly weakening and neglecting madrasas. There is also an opinion that some Muslims are targeting this policy as a weapon to try to forget the role and benefits

of the presence of madrasas in Indonesia (Sudarsono). Seeing this, the Department of Religion is working extra hard to open the way for educational institutions with Islamic nuances that remain in the national education mechanism, through the following steps: 1. Initiating the Madrasah Obligatory Learning (MWB) program, namely an 8-year learning effort by including 25% of lessons religion then 75% of general lessons plus handicrafts received government supervision (Anin Nurhayati, 2013), and 2. Collaborating with the Minister of Education and Culture and the Minister of Home Affairs led to the birth of the 3 Ministerial Decree of 1975 seeking to improve the quality of general education institutions, especially Islamic nuances.

On the other hand, in the research of Sayid Ahmad Ramadhan et al (2023) entitled "Analysis of Islamic Education Policy and its Implications for Past-Present Madrasahs (SKb 3 Minister of 1975, UUSPN No. 2 of 1989 and UU No. 16 of 2001)" it is explained that The Ministerial Joint Decree (SKB) of 1975 was a decree requiring an improvement in madrasas in terms of quality. Made with the agreement of 3 Ministers, namely the Minister of Religion, the Minister of Education and Culture, and the Minister of Home Affairs. The presence of this policy was motivated by perceived disparities, it could also be said to be a form of disappointment and protest against the injustice of the Indonesian government in general towards Islamic educational institutions, especially madrasas and their graduates. So this breakthrough became a breath of fresh air for the development of religious education, because it succeeded in

recognizing the equality of madrasah education with general education institutions (Ramadhan & Hartati, 2023).

The changes resulting from the 3 Ministerial Decree are: First, every Indonesian citizen has the right to equal opportunities to obtain work, a decent living and education. Second, freedom to choose the next level of education for madrasa graduates to general education institutions. Third, madrasah students may move to general education institutions at the same level. Fourth, a madrasa diploma is worth the same as a general education diploma of the same level. Fifth, madrasa governance and development of religious subjects are carried out by the Minister of Religion, while general subjects are supervised and developed by the Minister of Education and Culture together with the Minister of Religion and the Minister of Home Affairs (Windy Dian Sari, and Akhmad Shumhaji, 2020). Apart from that, this step is considered an initial effort to enter madrasas into the full scope of the National Education System. It is proven by not taking it lightly that a madrasa is only a place of compulsory education or is limited to a religious educational institution, but has become an educational institution with at least 30% Islamic religious subjects as a basis in addition to general subjects. As Mukti Ali, Minister of Religion at that time, said that the application of the two subjects is complementary so that the total is 100% (Huda & Rhoni Ridin, 2020).

To be clearer, in 1976 the decision to implement the Madrasah Curriculum was issued by the Minister of Religion, said to be a follow-up to the 3 Ministerial Decree of the

previous year. The contents of this policy: 1. Religious subjects in madrasas 30% (details: Al-Qur'an Hadith, Aqidah Akhlak, Fiqh, History of Islamic Culture and Arabic) and 2. General subjects 70% without reduction. Meanwhile, Madrasah Aliyah elective program A1 (Religious Sciences) does not apply this curriculum, because religious and general subjects have balanced percentages, namely: 47% general and 53% religion (semesters I and II); 55% general and 45% religious (semesters III and IV); 65% general and 35% religious (semester V), and 60% general and 40% religious (semester VI) (Kosim, 2007).

## **CONCLUSION**

Based on the explanation above, the author draws conclusions regarding several things regarding "Madrasahs According to SKB 3 Ministers" as follows: 1) In launching the SKB, the Minister of Education and Culture (Mendikbud), outlined three important things that were taken into consideration in preparing the SKB for the three Ministers. First, that schools have an important role and responsibility in maintaining the existence of the country's basic ideology and consensus, namely Pancasila, the 1956 Constitution of the Republic of Indonesia, the integrity of the Unitary State of the Republic of Indonesia and Bhinneka Tunggal Ika as well as building and strengthening religious moderation and tolerance for diversity of religions adhered to by students, educators and educational staff. Second, schools function to build the insight, attitudes and character of students, educators and education personnel to maintain national unity and unity. As well as fostering and

strengthening harmony between religious communities. Third, uniforms and attributes for students, educators and education staff at primary and secondary education levels in school environments run by regional governments are a form of manifestation of religious moderation and tolerance for religious diversity (Ministry of Education and Culture, 2) Furthermore, after the SKB was issued by three Ministers in 1975, it further clarified the government's role in providing facilities and infrastructure for madrasas. This, as stated by Haidar Putra Daulay, with the implementation of the three Ministerial Decree means that a) the existence of madrasas as Islamic educational institutions is more stable and stronger; b) General knowledge in madrasas is increasing; c) Physical facilities and equipment are more refined; c) There is a civil effect on madrasa diplomas (Dulay 2004, 152). The physical facilities and improvements in madrasa equipment are an illustration that the New Order government played a very important role in the development and progress of madrasas. 3) In 1976, a decision was issued to implement the Madrasah Curriculum by the Minister of Religion, said to be a follow-up to the 3 Ministerial Decree of the previous year. The contents of this policy: 1. Religious subjects in madrasas 30% (details: Al-Qur'an Hadith, Aqidah Akhlak, Fiqh, History of Islamic Culture and Arabic) and 2. General subjects 70% without reduction. Meanwhile, Madrasah Aliyah elective program A1 (Religious Sciences) does not apply this curriculum, because religious and general subjects have balanced percentages, namely: 47% general and 53% religion (semesters I and

II); 55% general and 45% religious (semesters III and IV); 65% general and 35% religious (semester V), and 60% general and 40% religious (semester VI) (Muhammad Kosim, 2007).

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