Madrasah Curriculum Development 2002-2013
(Study at Madrasah Aliyah Mutmainah-Bogor)

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Abstract
The curriculum is a tool to achieve educational goals. Hamalik (2017) states that curriculum objectives are goals to be achieved by a study program, field of study, and a subject, which is compiled based on institutional objectives. As an important tool to achieve goals, the curriculum must be adaptive to changing times and advances in science and technology. In addition, the curriculum must also develop in accordance with the development of educational theory and practice. The writing of this article is the result of sebelumnya research which aims to find out the development of the madrasah curriculum in 2002-2013 in its implementation at Madrasah Aliyah Mutmainah-Bogor. The method used from this study is a qualitative method with a descriptive approach, which is a way of collecting data and information and symptoms that exist according to what they are at the time the study is carried out. The madrasa's efforts to adapt were not easy, even in the process of adaptation it resulted in an Educational Dualism between public schools and religious schools. This dualism is inherited from the Dutch colonial period since the colonial period, where the Dutch colonials were indebted to Indonesia which was an ethical politics.

Keywords: development, curriculum, madrasah

INTRODUCTION

The curriculum is a tool used in the educational process to achieve the goals of education. Hamalik (2017) stated that curriculum objectives are goals achieved by educational programs, departments and majors organized on the basis of institutional goals. As an important instrument to achieve goals, the curriculum must adapt to the changing times and the development of science and technology. In addition, the curriculum must also develop in accordance with the development of educational theory and practice. The Ministry of Education and Culture (Prof. Mohammad Nuh, DEA) stated: "No curriculum is eternal. The curriculum changed because of the changing times, not because the curriculum is now ugly or wrong. It was true in its time. But times have changed and we have to change with them." (Compass, in Maghfiroh 2015).

As stated by Suryadi regarding the development of the curriculum: Post-independence, in 1947, 1952, 1964, 1968, 1975, 1984, 1994, 2002, 2004, 2006 and 2013 there were changes to the national education curriculum. Lesson plans, goal-based curricula, and competency-oriented curricula are the three groups of development curricula in Indonesia (Suryadi, 2020:5). There must be efforts to improve the quality of education, both traditional and innovative. The success of education is influenced by changes and updates in all areas of education, one of which is the curriculum component. Curriculum and education are two things that are interrelated and inseparable. The current education system is impossible without a curriculum because it contains everything that needs to be used as a guideline for the implementation of education.

The curriculum is an absolute requirement and the main characteristic of school teaching or formal education, therefore the curriculum is an integral part of the educational and learning process, each teaching practice aims to achieve certain goals, both areas of knowledge (cognitive) attitudes (affective) and skills (psychomotor). The development of these competencies requires material or materials provided by the learning process through methods and tools that are in accordance with the characteristics of the subject. A curriculum is an educational program designed for students. With the help of this program, students carry out various learning activities to
bring about changes and developments in student behavior in accordance with educational and learning objectives. The school provides students with an environment that offers learning opportunities. Therefore, the curriculum must be designed in such a way that these goals can be achieved (Hamalik 2017).

One of the educational institutions that has a connection with curriculum development is not only schools under the auspices of the Ministry of Education, but also schools under the auspices of the Ministry of Religion, one of which is Madrasah Aliyah. The word "Madrasah" comes from the Arabic origin of the word from "darasa, yadrusu, darsan, and madrasatan". This means the place where students study. Some experts argue that the concept of madrasa is equated with school because technically madrasah describes formal learning as no different from school. Culturally, in Indonesia, madrasas are understood to have a more specific connotation where students get more in-depth religious and religious lessons compared to schools in general. In society, madrasas are better known as religious schools because there are more religious subjects. Madrasah has several functions based on the National Education System (Sisdiknas) Law 20 of 2003. Kompas en Maghfiroh (2015) says: (As mentioned in paragraphs (2) and (3) of article 17, Madrasah is a type of general education, in articles 36 and 38 the curriculum is developed in accordance with the national standards of education to carry out the state. compulsory primary and secondary education).

Despite this reality, the Ministry of Religious Affairs still maintains its Islamic characteristics. A very visible curriculum development is the development of the New Order pacsa curriculum. Because the development of the post-New Order curriculum is political, Education as a tool of state control, the state provides intervention in Education. So that the topic of discussion in this study will focus on the development of the 2002 curriculum, KBK, KTSP, and the 2013 curriculum. This is not spared for educational institutions under the auspices of other ministries such as Madrasah Aliyah (MA). The madrasa curriculum changed towards modernism, making the madrasa balanced with the education system and other benefits without losing its Islamic color as a characteristic of the madrasa. However, there are advantages and disadvantages among Islamic educators due to the minimization of religious subjects and the maximization of general subjects. Proponents say that this is a process of modernization of madrasas, while opponents say that this is a process of secularization of madrasas.

**Madrasah Adaptation in the National Curriculum**

Along with changes in Indonesia's national education policy and driven by the pace of modernization and globalization, madrasahs in various regions have increased, but in many regions they have actually decreased, both in quantity and quality. Based on data from the Ministry of Religion in 2015, it shows that the number of Madrasah Aliyah is 7,582 compared to previous data (Directorate General of Madrasah of the Ministry of Religion of the Republic of Indonesia, 2015). This development is because madrasah is a model of ideal educational institutions that provide balance in life, namely Iman Taqwa (IMTAQ) and Science and Technology (IPTEK). In addition, madrasas are also religious educational institutions that have strong cultural roots in society and clear social foundations. The application of the curriculum at every level of education, including in the Madrasah environment, requires adjustments, because, every curriculum change is always accompanied by a change in the mindset of educators and education staff. Regulation of curriculum changes starting from KBK, KTSP to the 2013 Curriculum is needed, because the development of the world of education continues to undergo changes. So that the new curriculum is intended to improve student competence in accordance with the dynamics of national and global education.

In addition to changes The curriculum changes technology as it changes. Many business processes are shifting to digital tools and computers, and much of the work that was originally done by humans is now replaced by machines and computers. This happens in different areas of life. Starting from the financial sector, banking, agriculture, industry and the education sector. One of the changes that occurs in the world of education today is the existence of UNBK which stands for Computer-Based National
Examination which can be held in SMA and SMK and equivalent by using certain software as a substitute for written national examinations.

The implementation of UNBKY into the national education system began in 2013 in schools in Indonesia, Singapore, and Malaysia. The school is selected based on the will of the school and the availability of computers used in the exam. The school is a pilot school in the implementation of UNBKY as well as an answer to the request of the Minister of National Education who wants improvements in the implementation of national examinations that were previously conducted in writing. However, in the implementation of UNBKY, there are still many obstacles and obstacles experienced by students, especially those who live in various remote villages, namely lack of understanding and lack of use of information technology such as computers.

**Dualism of Education in Indonesia**

In Indonesia, education is organized by 2 institutions, namely the Ministry of Education and Culture (Kemendikbud) and the Ministry of Religion (Kemenag) which have the same goal of educating the nation's life. However, the two institutions differ in the way education is provided in Indonesia. The dualism and dichotomy of education is the division of the educational system between Islamic education and general education, separating religious consciousness and science or general knowledge. The phenomenon of educational dualism can be traced back to colonial times. The word "dualism" is a combination of two words of Latin origin, namely "dualist" or "duo" and "ism" or "ism", "duo" indicates the meaning of two words, while "ism" has the function of forming a verbal noun for one verb. Dualism is two opposing principles. Terminologically, dualism can be interpreted as two separate and conflicting principles or notions. Therefore, dualism is the state of two beings, and it is a system or theory based on two principles that state that there are two substances. (Mukhlasin in Bakar and Surohim, 2005).

In the context of education states that the terms dualism and dichotomy have the same meaning that is the separation between general education and religious education. With the above meaning, dualism and the dichotomy of education is the separation of the educational system between Islamic education and general education that separates religious consciousness and science or general science. This dualism and dichotomy, not only at the electoral level but in the territory of separation. In its operation, the separation of general subjects from religious subjects, and both from public schools and madrasas whose management has its own policies. Some of the policies of the education office and the office of the ministry of religious affairs are still unbalanced or not aligned, namely:

1) Policy on the quality of distance between school establishment and madrasah
2) New Student Admission schedule policy (PPDB)

The management of education is under two ministries, namely the Ministry of Education and Culture and the Ministry of Religion. This management often causes jealousy, especially in terms of funding, attention, and assistance which often receives different treatment. In the National Education System, madrasas are themselves included in the category of school pathway education. If before this there was a dualism between schools and madrasas, then with this policy it can be said that madrasas are essentially sekolag. That the management of madrasahs remains under the Ministry of Religion of the Republic of Indonesia does not mean that the educational institution maintains its exclusiveness, although it can still maintain its religious characteristics. In a further and stronger measure, this provision further emphasizes the position of madrasahs that had previously been regulated in the Three Ministerial Decree. (Yahya, 2012).

The authority of the Ministry of Religion and the Ministry of Education and Culture in organizing education in Indonesia is in accordance with the policies that have been issued by each ministry. The policy of the Ministry of Religion is only for Madrasahs, while the policy of the Ministry of Education and Culture is only for
schools. However, schools and madrasas both have a vision of educating the nation's life.

METHOD

The research method used in this study is a skinative method with a descriptive approach, which is a way of collecting data and information and symptoms that exist according to what they are at the time the study is carried out. Qualitative research is research that intends to understand the phenomenon of what the research subject experiences, for example behavior, perception, motivation, action and others, holistically and with descriptions in the form of words and language in a special context that is natural by utilizing the scientific method (Moleong, 2018). In this study, researchers also used data analysis techniques from Miles and Huberman with data collection stages: Verbatim has a meaning in the class of adjectives or adjectives so that verbatim can change nouns or pronouns, usually by explaining them or making them more specific.

Verbatim according to the Big Indonesian Dictionary (KBBI) is verbatim which is verbatim, another meaning of verbatim is according to what is stated in the writing or results, both from interview guidelines, observation guidelines, documentation guidelines, and other guidelines. Data reduction, data reduction, which is related to the process of selecting, focusing, simplifying, abstracting, and changing rough data contained in the form of writing as a result of field notes. Data reduction occurs and is carried out continuously in the implementation of research that leads to research design. Data reduction was carried out at the beginning of the study, especially when holding dialogues and interviews with the principal of Madrasah Aliyah Mutmainah Cibinong Bogor.

RESULTS AND DISCUSSION

Over time, when viewed from its history, that curriculum always undergoes changes and undergoes updates from the previous curriculum. Aslan and Wahyudin, (2020) said, After independence, changes to the curriculum consisted of a simple curriculum period (1947-1964), curriculum renewal (1968 and 1975), a process skills-based curriculum (1984 and 1994), and a competency-based curriculum (2004), an education unit-level curriculum (2006), and a 2013 curriculum. The development of the curriculum in MA Mutmainah refers to national education standards, namely by using the 2013 curriculum. As stated by Mr. Zaenal Muttaqin (44), as the Head of Madrasah: Bogor always follows socialization under the Ministry of Religion (KEMENAG) and the Ministry of Education and Culture (Kemendikbud) in the education office, as well as guidance from supervisors or coaches in our school who provide training to teaching board staff and gradually improve the quality of kbm in this school” (Zaenal Muttaqin, interview June 10, 2022).

To find out the extent of students' understanding in learning, each school holds an evaluation in the form of an exam at the national level which is usually held by each school. This exam was held from the government which was originally called UN (National Examination) using paper until it changed its name to UNBK (Computer-Based National Examination). The reason behind the existence of UN / UNBK is the development of the times or increasingly sophisticated technology. As stated by Mr. Zaenal Muttaqin (44), as the Head of Madrasah: “UNBK is motivated by the development of an increasingly sophisticated era to make it easier during the examination process, so that every madrasah usually implements ICT lessons” (Zaenal Muttaqin, interview June 10, 2022).

To support this data, the researcher also interviewed the Head of the Curriculum Madrasah, Mr. Saepudin (52), who stated that: "MA Mutmainah always takes the Formal Exam, namely UN/UNBK, however, since the Covid-19 pandemic..."
starting from 2020 MA Mutmainah has not held it according to the direction of the Minister of Education, and since starting in 2021 MA Mutmainah has continued to hold Madrasah Examinations to determine graduation" (Saepudin, interview May 25, 2022). To achieve the success of learning, the madrasah collaborates with the government to meet school facilities and infrastructure. However, the facilities and infrastructure in MA Mutmainah have not all been fulfilled 100% or have not been maximized, there is still a lot that needs to be completed. As stated by Mr. Zaenal Muttaqin (44), as the head of the Madrasah: "The facilities and infrastructure in MA Mutmainah are still not 100% fulfilled. However, for this newly developing MA Mutmainah, the existing facilities and infrastructure have only reached about 70% of the meeting" (Zaenal Muttaqin, interview June 10, 2022).

The existing facilities and infrastructure in MA Mutmainah are still insufficient in the implementation of the 2013 curriculum. To support this data, researchers also interviewed the Head of the Curriculum Madrasah, Mr. Saepudin (52), who stated that: "In the implementation of the 2013 curriculum, MA Mutmainah is still in the socialization stage, in the field of facilities it is still not optimal such as, projectors, classrooms, etc. However, if the teaching method used is in accordance with the 2013 curriculum (Saepudin, interview May 25, 2022). According to the author's analysis, the madrasah has tried to improve the quality of education, by trying to meet the facilities and infrastructure even though it is still not optimal. To succeed the curriculum in the field depends on the role and intelligence and creativity of teachers in improving their profession. Based on the results of an interview with Mr. Zaenal Muttaqin (44), as the Head of Madrasah, the way to increase teacher knowledge in implementing the curriculum, especially the 2013 Curriculum, is: "MA Mutmainah always follows the directions of the madrasah coaches, Attending trainings on the development of the 2013 curriculum. Stuktural stakeholders or office holders, whether principals, curriculum, student affairs, or other fields, conduct deliberations to see the assessment of education or each class" (Zaenal Muttaqin, interview June 10, 2022).

To increase student creativity, the madrasah also holds various positive activities. To support this data, the researcher also interviewed the Head of the Curriculum Madrasah, Mr. Saepudin (52), who stated that: "The implementation of the curriculum in developing student creativity is by holding various kinds of positive activities, and can be taken with the progress of this curriculum is the development of children in receiving lessons where this child is much more active not only receiving material from teachers but also diligently asking questions, diligently looking for sources of literacy, thus causing two-way communication between teachers and students" (Saepudin, interview May 25, 2022).

Dissent often occurs, this also occurs in the field of education which allows the dualism of education in Indonesia. As stated by Mr. Zaenal Muttaqin (44), as the Head of Madrasah: "Basically there is no dualism of education in Indonesia because the purpose of education is to educate the lives of the nation's children. But at the implementation level, it does occur in two directions, namely in the general field (Ministry of Education and Culture) and in the field of religion (Kemenag)" (Zaenal Muttaqin, interview June 10, 2022). To strengthen the results of the interview with the principal, the researcher also conducted an interview with Mr. Saepudin (52), as the Head of the Curriculum Madrasah: "The existence of educational dualism in Indonesia is actually a legacy of the Dutch colonial, where he is indebted to Indonesia which is an ethical politics. So, the Dutch gave freedom to Indonesia so that it separated between general education and religious education. This was passed in 1975 resulting in a dualism between religious education (Kemenag) and public schools (Kemdikbud)" (Saepudin, interview May 25, 2022).

At the beginning of the government, there was still a separation between education in madrasas and education in public schools. The term Religious School and Public School, is a term inherited from the colonial era which is a description of the dualism of education in Indonesia. This dualism concerns not only the issues of
bureaucratic administration, efficiency, effectiveness, and productivity. However, it also concerns historical issues of religion, politics, psychology, and other elements. No one denies, that neither dualism nor the dichotomy of our educational system, that is, "general" education on the one hand and "religious" education on the other are legacies from the Dutch colonial era. Children who could enter Dutch schools at that time (before independence) were only 6% and were limited to the children of the nobility and merchants, so Islamic children chose madrasas or Islamic boarding schools and surau which existed before the emergence of schools established by the Dutch government (Saridjo in Taubany, 2017).

The desire to make madrasas the equivalent of public schools in general knowledge, but still having sufficient religious knowledge does not seem to have materialized until the 70s to early 80s. Only with the issuance of the National Education System Law Number 2 of 1989 which was followed by Government Regulation Number 28 and 29 of 1990 and Decree of the Minister of Education and Culture No. 054 / U / 1/1993 concerning MI, MTs, and MA was obliged to provide study materials at least the same as elementary, junior high, and high schools and provisions stating that MI, MTs, and MA are public schools with Islamic characteristics organized by the Ministry of Religion. At-Taubny (2017), said that the struggle for equalization of the quality of madrasas with public schools does not know discouragement. The year 2003 was a historic year for the existence of the madrasa. This is stated in Law Number 20 of 2003 concerning the National Education System which confirms that the position of madrasas towards public schools is equal and balanced. Through this Law and a number of accompanying regulations the madrasa obtained the title as a school with a distinctive Islamic character. The logical consequence of the new predicate is that institutionally madrasas are no longer called religious schools but public schools so that the madrasa curriculum is required to provide educational study materials at least the same as public schools, the quality of teachers is required to be balanced with the skills and qualifications of teachers in public schools. As well as madrasas under the auspices of the Ministry of Religious Affairs institutions.

However, this has led to the existence of religious schools or madrasas that enter the Ministry of Education and Culture. With this, it states that the school has a specific purpose and intention. As the researcher conducted an interview with Mr. Saepudin (52), as the Head of the Curriculum Madrasah: "Religious schools that enter the Ministry of Education and Culture institutions want to get convenience for the process of disbursing BOS (School Operational Assistance) funds. As well as to facilitate the administration of data collection for teacher certification, because if the MINISTRY of Religion institution is only limited to 8 people. And also the Policy of the founders of the school" (Saepudin, interview May 25, 2022).

Based on the researcher's analysis, there is basically no dualism of education in Indonesia because the purpose of education is to educate the lives of the nation's children. However, the dualism and dichotomy of the education system in Indonesia is a legacy from the Dutch colonial era, so at that time there was a dualism between religious schools and public schools, which could lead to the existence of religious schools or madrasas that entered the Ministry of Education and Culture.

**CONCLUSION**

Based on the results of research conducted by the author at the school on "The Development of the Madrasah Curriculum 2002-2013 (Study on Madrasah Aliyah Mutmainah-Bogor), finally the following conclusions can be drawn:

1) The author sees a gap in the discussion related to the Madrasah Curriculum in Indonesia. There are also madrasa efforts to adapt which is not easy, even in the process of adaptation it produces Educational Dualism between public schools and religious schools. This dualism is inherited from the Dutch colonial period since the
colonial period, where the Dutch colonials were indebted to Indonesia which was an ethical politics. So, the Dutch gave freedom to Indonesia so that it separated between general education and religious education. This was passed in 1975 resulting in a dualism between religious education (Kemenag) and general education (Kemendikbud).

2) Based on the results of interviews with the principal and deputy curriculum, it can be concluded that the curriculum at MA Mutmainah is an integrated school, which combines the government curriculum (Curriculum 2013) with the cottage curriculum. In carrying out learning at MA Mutmainah-Bogor is a package which means that all students are required to follow all learning programs and learning loads that have been set for each class in accordance with the curriculum system applicable at MA Mutmainah-Bogor, namely in the form of general subjects and cottage subjects such as the book of Fiqih, Nahwu, Tafsir, Shorof and so on.

BIBLIOGRAPHY