Madrasah curriculum development

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Article Info	ABSTRACT
	The development of madrasah curriculum in Indonesia has undergone various transformations since the colonial period until now. The purpose of this research is to find out the development of madrasah curriculum in Indonesia. The research method used by researchers is library research. Based on the analysis, it can be concluded that the development of madrasah curriculum in Indonesia has undergone significant changes, especially after Indonesia's independence. The Indonesian government issued various policies to advance education in Indonesia, including Islamic religious education and madrasah. One of the policies issued is the integration between the general education curriculum and Islamic religious education in madrasas. The government can provide adequate financial support and experts for madrasah curriculum development. The community can support through active participation in educational activities, such as providing educational facilities and infrastructure. The industrial world can provide support in the form of internship programs and cooperation with madrasah to improve student skills. In the development of madrasah curriculum in Indonesia, there have been significant changes and developments since the establishment of Madrasah Aliyah in 1945. The currently implemented madrasah curriculum, the 2013 curriculum, has integrated general and religious education in a more balanced manner.

INTRODUCTION

The madrasa curriculum in Indonesia has undergone various transformations since the colonial period to the present. The madrasa curriculum initially focused on Islamic religious education, but over time, the madrasa curriculum also included general education which was integrated with Islamic religious education. The development of the madrasa curriculum in Indonesia is influenced by various factors, such as changes in government policies, technological developments, and the community's need for a more inclusive education.

According to Siti Masfufah, et al. One of the factors influencing the development of the madrasah curriculum in Indonesia is changes in government policy in the field of education. The Indonesian government has issued various policies to advance education in Indonesia, including Islamic religious education and madrasas. One of the policies issued was the integration between the general education curriculum and Islamic religious education in madrasas. This can be seen from the issuance of Minister of Religion Regulation No. 23 of 2017 concerning the Madrasah Curriculum which regulates the integration of general education and Islamic religious education in madrasas (Winarsih & Kadarisma, 2018).

Another opinion was conveyed by Thoyyib (2019) which emphasizes the importance of the role of the clergy and the community in developing the madrasah curriculum. Scholars and the community have an important role in understanding the needs of the community and adapting the madrasah curriculum to these needs. In addition, scholars and the community also have a role in promoting the importance of madrasah education for the development of Islam in Indonesia.

Based on this background, it can be concluded that the development of the madrasa curriculum in Indonesia is influenced by various factors such as changes in government policy, the role of the community and the clergy, and the community's need for a more inclusive education. Therefore, it is important for the government, community and scholars to continue to play an active role in developing

the madrasah curriculum so that it can meet the needs of the community and produce quality graduates. So it is necessary to examine how Religious Education Was Before Independence? How is the Post-Independence Religious Education? How are Madrasas in the SKB Era of 3 Ministers? And what is the shape of the structure of the Madrasah Curriculum?

RESEARCH METHODS

The research method used by researchers is library research. Literature study is the activity of collecting library data, reading, and recording and processing research materials (Yanti & Syahrani, 2022). The research uses the library study method, meaning that researchers are dealing directly with existing text or data and not conducting field research. In addition, researchers use ready-to-use library data so that they can be used immediately and are not limited by space and time (Hidayat et al., 2017). In compiling articles, researchers use library data from various sources such as books, journals, articles, official websites, and other internet sources in the form of basic material to the main material regarding Development of Madrasah Curriculum in Indonesia.

RESULTS AND DISCUSSION
Religious Education Before Independence

Religious education has an important role in shaping the character and morality of society. In Indonesia, religious education has been instilled since before independence. Religious education before independence had different characteristics from religious education today, both in terms of curriculum, methods and objectives. Therefore, an understanding of the history of religious education in Indonesia is very important to learn and understand. The origins of pesantren, both words and systems, have been widely debated. However, it seems agreed that pesantren were once part of the archipelago's education system. At that time, this pesantren system existed in all corners of the archipelago, even though under different names. Therefore, It is understandable when Fort Van der Capellen (1819 M) in order to realize the idea of providing education for the natives paid attention to pesantren as local educational institutions. Its wide distribution and the tradition of its implementation which is financed by the community itself causes pesantren to be considered as having a people's basis so that it is in accordance with the objectives of providing indigenous education. Apart from that, the suggestion for choosing a pesantren is that this education is self-financed by the people so that it will not use much of the state's finances. Its wide distribution and the tradition of its implementation which is financed by the community itself causes pesantren to be considered as having a people's basis so that it is in accordance with the objectives of providing indigenous education. Apart from that, the suggestion for choosing a pesantren is that this education is self-financed by the people so that it will not use much of the state's finances. Its wide distribution and the tradition of its implementation which is financed by the community itself causes pesantren to be considered as having a people's basis so that it is in accordance with the objectives of providing indigenous education. Apart from that, the suggestion for choosing a pesantren is that this education is self-financed by the people so that it will not use much of the state's finances (Budianti, 2018). However, at that time there was already a school system, namely an education system that was deliberately established for teaching and spreading Protestantism. This school was the first time that 33 similar schools had been established. What the missionary schools implemented was in accordance with the schooling system that had developed in the Western world at that time, but with an emphasis on religious (Christian) educational content(Yunus, 2017).The existence of this school turned out to be a competitor for the pesantren or mosque system when the colonial government tried to determine the starting point for the education system for native sons. The choice then fell on a school system like that developed by missionary schools. Several sources stated that the legalization of the local Islamic education system as an alternative was because it was considered bad, both in terms of institutions, curriculum and learning methods. It was Van der Chijs who adopted the missionary schooling system for the basis of the village school's education by starting to reduce his religious studies and add general subjects. So the village school was free from religious lessons and became secular. Indeed, there are differences in objectives between education in the mosque, pesantren or missionary schools, with schools organized by the colonial government. For the latter, education is held to meet the needs of the workforce. education in the first group is to prepare teachers or religious experts with morals. Viewed from that perspective, it was understandable if the colonial government at that time was more interested in the missionary school system. If taken forward, what the Indonesian government did

after independence was also more or less the same as what had been done by the colonial government. After independence, pesantren were not recognized as part of the national education system. One of the indicators is that a pesantren diploma is not valid for applying for a job. At the beginning of the 20th century, close to Indonesian independence, The establishment of madrasas in this form is of course for different reasons and motives. Apart from that, at the same time (1922 AD) the Taman Siswa school was established which apparently, in addition to trying to produce skilled native workers, was also to foster a spirit of patriotism against the colonialists. In terms of thought, Taman Siswa is considered to be based on nationalist thinking, which is in several ways different from the thinking of Islamic groups. This means increasing the number of alternative choices for determining the education system after Indonesia's independence (Nizar, 2013).

Religious Education After Independence

In the run up to independence, a national education discourse emerged which was not only limited to choosing a system or model, but also at the ideological level. At the ideological level, the discourses that develop can be categorized into three groups of thought, namely social-secular humanism, secular nationalism, and religious humanism. The highest intolerance towards Islamic education actually comes from secular-social humanist thinking which shows the supremacy of philosophy and science over religion. The nationalist group, even though they recognize religion, considers religion to be mere culture. The positive side of this group is that they still consider the method developed by the pesantren with the among method to be relevant for adoption in the administration of national education. There are articles 29 (religion), 31 (culture), At first there was indeed a sign of pro-Islamic education, thanks to the reforms in it which juxtaposed the general sciences and religion together.

Sukarno, who was classified as a nationalist but often described as religious, who later became the first president, showed a positive reaction to A. Hassan's idea to include as much general knowledge as possible in pesantren. However, it turns out that the decision taken after becoming president made Islamic educational institutions or Muslim communities once again isolated as what had previously been done by the Dutch colonial government, the government turned out to totally adopt education that had previously been developed by the Dutch. Of course, there were practical reasons why the Indonesian government adopted the colonial system. Among them, it has something to do with labor issues. However, one thing that is fundamental behind the decision is thought to be related to the relationship between state and religion. The government at that time generally wanted to monopolize the community in the country. Choosing an Islamic education system means giving recognition to the Muslim community and psychologically enhancing its dignity. However, at the same time it will have a negative psychological impact on the secular community that has been fostered by colonial schools, even though they are relatively more educated and skilled at running the wheels of government and fulfilling independence. The establishment of the Ministry of Religion is often described as compensation for Muslims to reducing the disappointment following his defeat in ideological battles, including the marginalization of the Islamic education system. With regard to this Islamic education,

1) Providing religious instruction in public and private schools;
2) Providing general knowledge in madrasas;
3) Conducting religious teacher education (PGA) and Public Islamic Judge Education (PHIN). In its development, the Ministry of Religion manages all Islamic educational institutions, both formal such as madrasas to Islamic tertiary institutions and informal ones which include mosques, majlis ta'lim, Islamic boarding schools, madrasah diniyah, TPA, kindergarten, and PTAI.

When viewed from the background of its birth, it is closely related to Islamic education, the Ministry of Religion has two tasks at once. First, run government programs in the field of education. Second, to become a representative of Muslims in fighting for the implementation of broader Islamic education in Indonesia. In this latter case, it can be seen in his struggle to fulfill the aspirations of Muslims so that religious education is taught in schools and his efforts to increase quantitatively and develop qualitatively Islamic madrasas and tertiary institutions.

Madrasa Era SKB 3 Ministers

At the end of the Old Order, which was marked by the dissolution of the PKI, the participants in the ideological struggle decreased. It even followed after that the TAP MPRS XXVII issued a mandatory religious education at all levels of education. More than that, the appendix indicates the need for more reasonable attention to Islamic education, including Islamic boarding schools. Thus, technically, the competition in the field of education is relatively lighter. The main task of the Ministry of Religion, as stated in the previous paragraph, is to secure education programs in general according to those outlined by the government. In the early days of the New Order, the government succeeded in shifting attention to the field of education from ideological-political concept debates to a practical orientation. Education at that time was placed as part of a cultural strategy, where education is used as a tool to form a modern human being who is independent from the power of his relatives and ethnicity and who loves science and technology. Education within this framework is set to produce man power that can move and guarantee the pace of industry which is a government program. From this, it can be understood that the issuance of the SKB three ministers in 1975. This SKB succeeded in maintaining the existence of madrasas by incorporating them into the national education system, giving them room for mobility of their graduates as a balance to adding general science content to 70% of the curriculum and its implementation which was still handled by the Department. Religion. Judging from the tension that led to the issuance of the Joint Decree, one can see the nuances of the Ministry of Religion's victory as a channel for the aspirations of the people. However, if one remembers that one of the cultural strategies implemented by the New Order was to transform fragments of society into one unit (or in negation also to isolate them), then the SKB was actually a victory for the Ministry of Religion as an element of the government. This always means that the wider Muslim community will be integrated into the nation's society, this Joint Decree will also become a means of control to increase their dominance. Especially if you remember that the SKB was followed by an Presidential Decree which apparently encouraged thousands of madrasas to accept building rehabilitation assistance from the government. Not to mention the provision of subsidies to madrasas and their nationalization which was launched after that. in fact.

Inpres schools are generally the choice because the costs are affordable for rural communities, where madrasas are usually based. Maybe this is also what pushed many madrasas to die or choose to be nationalized. In 1989, Law No. National Education System was enacted. 2 of 1989. Based on this law, national education is no longer based on schools as before. National education thus includes school and non-school pathways, and includes types of academic, professional, vocational and religious education. Based on this, Islamic education itself is divided into two groups, namely pesantren, majlis taklim, and madrasah diniyah which are classified as non-school education. While madrasas are included in the type of religious education as SD, SMP, and Islamic high school. What distinguishes madrasas from other public schools is the number of formal religious subjects between two and four hours per week. What's interesting about this law is:

1) separating the relationship between formal Islamic education and non-formal education;
2) the conversion of madrasas into schools;
3) as a result of the change in the madrasa, Islamic Higher Education (PTI) became separated from the levels below it.

Materially, intellectually, the raw input of Islamic tertiary institutions can no longer be fulfilled by graduates of high school or Madrasah Aliyah (MA). Those who are more suitable to enter Islamic tertiary institutions that teach Islamic sciences are alumni of pesantren or alumni of other out-of-school education. In addition to overturning concepts and constructions Islamic education that has existed so far, such a position indeed emphasizes that the formal structural orientation or power in education policy is actually more dominant than the cultural orientation that was always slogan at that time. With such an orientation, the space for the community is deliberately narrowed. Non-formal educational institutions that represent community space are narrowed down to enter the state space. Islamic boarding schools, for example, opportunities to continue their education at Islamic tertiary institutions or public tertiary institutions are closed – let alone work for the government by using a formal symbol, certificate or diploma that is only owned by the state – in this case schools or madrasas. Islamic boarding schools as Islamic educational institutions actually have their own journey. Since the beginning, pesantren have been excluded from the national education system. During the New Order era, even formally it had been cut off from formal education. Islamic boarding school diplomas can no longer be used to continue education at the level above, even if the pesantren organizes tiered education in the

form of madrasah diniyah. Law No. 2 of 1989 concerning the National Education System even confirmed and legally strengthened the termination of this relationship. Even though pesantren or madrasah diniyah can be included in the system, their grouping into non-school education has placed them without continuity with school education institutions, in this case madrasas. Moreover, the madrasa itself has turned into a school (Syar'i et al., 2020). Viewed from that, then in the case of this pesantren, the Ministry of Religion seems to be cornered as if it is only carrying out its first function, which is securing the national education program as described above, namely by non-integrating the pesantren community or isolating it. Unfortunately that happened when the decision makers in the department were generally from the community outside the pesantren. As mentioned above, the New Order government had succeeded in changing the struggle for the orientation of national education from political ideology to a practical orientation. So at that time the education system was measured for its relevance to its technical benefits and economic value or how technocratic rationalist it was. This mindset turned out to give rise to two important things which inadvertently diverted or even reversed the educational situation from its initial goal, one of which was to co-opt and control society. The technoratic rationalist orientation has produced, among other things:

1) The emergence of a new educational authority. If previously the authority consisted of the government (dominant) and the community (marginal), now it has been added to the industrial community. The logic that can determine the match or link of education or the benefits of education in industry is that the enterprise-industry community is not only (or longer) the government;

2) Anti-school spirit or de-schooling arises because being accepted into industry no longer depends on a diploma, but on skills that can be accepted by industrial society. If so, then out-of-school education can organize it and can even become a strong competitor for the school system.

Such a situation was coincidentally accompanied by other policies in dealing with the New Order's cultural politics. Several departments – such as the Departments of Cooperatives, Agriculture, Forestry and Health – have actually implemented it with a policy of building together with the community. This creates a new atmosphere in the field of education that benefits pesantren as Islamic educational institutions outside of school. With such a situation, many pesantren cooperate with non-governmental organizations to conduct education that is skilled in nature, both for the benefit of the industrial world and for community development and empowerment, or he explained. for madrasah al-ummah. Furthermore, many Islamic boarding schools have turned into NGOs by making the education aspect one of their divisions.

Form of Madrasah Curriculum Structure

The structure of the madrasa curriculum is a systematic design of the subjects to be taught in madrasas. The structure of the madrasa curriculum is based on the goals and mission of madrasah education and the needs of students. The Madrasah curriculum in Indonesia has the same form and structure as the curriculum in general, which consists of three levels of education, namely primary, secondary and higher education:

1. Basic Education: At the basic education level, the Madrasah Curriculum includes religious education and general education such as mathematics, Indonesian, English, and natural sciences.
2. Secondary Education: At the secondary education level, the Madrasah Curriculum includes religious education and general education such as mathematics, Indonesian, English, natural sciences, and social sciences.
3. Higher Education: At the higher education level, the Madrasah Curriculum includes religious education and general education such as mathematics, Indonesian, English, natural sciences, social sciences, as well as religious sciences such as hadith, interpretation, fiqh, and Islamic history.

Based on Law Number 20 of 2003 concerning the National Education System, the curriculum in madrasas must be prepared by the Ministry of Religion and adjusted to the national education standards set by the government. The madrasah curriculum must contain subjects that cover four components, namely Religion, General, Vocational, and Foreign Languages (Undang-Undang (UU) Tentang Sistem Pendidikan Nasional, 2003). The Ministry of Religion through Permendikbud Number

44 of 2019 concerning National Madrasah Education Standards regulates the structure of the madrasa curriculum which consists of three levels, namely:

1. The Education Unit Level Curriculum (KTSP) for Madrasah Ibtidaiyah (MI) KTSP MI includes Islamic education subjects, Arabic, Indonesian, Mathematics, Natural Sciences, Social Sciences, Cultural Arts, and Physical Education.
2. The Education Unit Level Curriculum (KTSP) for Madrasah Tsanawiyah (MTs) KTSP MTs covers the subjects of Islamic Religion, Arabic, Indonesian, Mathematics, Natural Sciences, Social Sciences, Citizenship Education, Cultural Arts, Physical Education, and Crafts.
3. The Education Unit Level Curriculum (KTSP) for Madrasah Aliyah (MA) KTSP MA includes education subjects of Islam, Arabic, Indonesian, Mathematics, Physics, Chemistry, Biology, History, Sociology, Economics, Geography, English, Arts and Culture, and Physical education.
In the structure of the madrasah curriculum, Islamic religious education subjects are mandatory subjects that must be learned by all students in madrasas. In addition, madrasas can also offer special programs at the MA level with more specific subjects according to the scientific fields taken by students. The following is a form of madrasah curriculum structure that is commonly used in Indonesia:

1. Competency Based Curriculum (CBC)
   Competency-Based Curriculum (CBC) is a curriculum structure that emphasizes developing student competencies. This curriculum focuses on mastering the knowledge, skills, and attitudes of students (Abdul Kholiq & Yusuf, 2020).
2. Skills Based Curriculum (KBK)
   Skills-Based Curriculum (KBK) is a curriculum structure that focuses on developing students' skills. This curriculum refers to practical or applied learning with an emphasis on the development of technical and vocational skills.
3. Memorizing Based Curriculum (KBH)
   Memorization-Based Curriculum (KBH) is a curriculum structure that emphasizes the mastery of memorizing the Al-Quran, hadith, and commentary. This curriculum is generally used in Madrasah Diniyah, Tahfidz, and Islamic Boarding Schools.
4. Expertise Competency Based Curriculum (KKK)
   Expertise Competency-Based Curriculum (KKK) is a curriculum structure that emphasizes the development of student skill competencies. This curriculum focuses on developing skills and knowledge in specific areas such as Arabic, interpretation, hadith, fiqh, and Islamic history.
5. Integrated Curriculum
   The Integrated Curriculum is a curriculum structure that integrates general subjects with religious education. This curriculum aims to build a balance between general and religious education in the context of developing students holistically.(Nafi'ah, 2019)

The madrasah curriculum from pre-independence, post-independence to the era of the Three Ministerial Decree and thereafter developed in accordance with the circumstances that occurred at the time. This makes the system form and curriculum materials vary according to the needs of each era. Among these developments are the following: (Fathoni, 2020)

Table 1. Islamic Education in the Pre-Independence Period

Era	Form	Curriculum	Method	Material
Islamic education before Independence: Kingdom Age Islam (13 AD - 16 AD)	Mosques and Islamic Boarding Schools	Non-structured Curriculum (Basic)	1. Memorization 2. Halaqah	1. Introduction Hijaiyah letters Until death Al-Qur'an). 2. The basics of Islam (practice of worship, pillars of faith and pillars of Islam)
		Non-structured Curriculum (Advanced)	1. Sorogan 2. Weton 3. Halaqah	Barzanji reading (brief biography of the Prophet Muhammad),

Era	Form	Curriculum	Method	Material
		Non-structured Curriculum (Specialized)	1. Sorogan 2. Weton 3. Halaqah	Knowledge of Tajwid, and several studies of yellow books such as the book Usul 6 Bis, Matan Taqrib (fiqh), and Bidayatul Hidayah (morals) Jurisprudence (general jurisprudence and religious jurisprudence), Arabic grammar, ushuludin/kalam, tasawwuf, interpretation and Order. Study of yellow books such as the book of Usul 6 Bis, matan Taqrib (fiqh), and Bida>yatul Hida>yah (morals)
Islamic Education before Independence: The Period of the Islamic Empire (17 AD – 19 AD)	Surau and Meunasah (Ibtidaiyah)	*Elementary Curriculum*	1. Rote 2. Halaqah	writing and reading Arabic letters, religious sciences, morals, Islamic history and Malay language
	Frame (Tsanawiyah)	*Separate Subject Curriculum*	1. Rote 2. Halaqah	Arabic, geography, history, arithmetic, morals etc
	Dayah (Aliyah)	*Separate Subject Curriculum*	1. Rote 2. Halaqah	Arabic, Fiqh, Monotheism, Sufism, Geosciences, History, State Administration, Exact Science, and Farid
	Dayah (Jami'ah)	*Separate Subject Curriculum*	1. Rote 2. Halaqah	language materialand literatureArabic, history, logic, state administration, astronomy, and philosophy
period of Dutch and Japanese colonialism (before 1909 in Java)	System Education Bumiputera (Palace and Hermit)	*Non-Structured curriculum*	1. Education Palace (a kind of course for the nobles of the palace). 2. Ascetic Education	reading al-Koran and basic knowledge of Islam

Era	Form	Curriculum	Method	Material
			(students come to the teacher, intended For all people)	
	Surau Education System (break)	*Separate Subject Curriculum*	Lecture method, readin, Andmemorize (halaqah)	1. Read *Al-Qur'an).* 2. The basics of Islam (practice of worship, pillars of faith and harmony Islam)
	SystemIslamic Boarding School Education	*Separate Subject Curriculum*	1. Sorogan 2. Weton 3. Halaqah	Jurisprudence, system Language Arab, ushuludin, tasawwuf and interpretation. Besides the lessons of the congregation in magic form
Islamic education in the period of Dutch and Japanese colonialism (in Sumatra)	Madrasah Diniyah (Ibtidaiyah 4 years)	*Separate Subject Curriculum (Elementary)*	1. Direct method 2. Drills 3. Lecture 4. Inductive 5. Deductive	Knowledge religion, Language Arab And knowledgegeneral knowledge
	Madrasah Diniyah (Tsanawiyah 4 years)	*Separated Subject Curriculum (Secondary)*	1. Direct method 2. Drills 3. Lecture 4. Inductive 5. Deductive	Knowledge religion, Language Arab And knowledgegeneral knowledge
	Madrasah Diniyah (Aliyah 4 years)	*Separate Subject Curriculum (Advanced)*	1. Direct method 2. Drills 3. Lecture 4. Inductive 5. Deductive	Knowledge religion, Language Arab And knowledge general knowledge

After independence, government policies related to Islamic education and madrasas were divided into several periods, namely the old order, new order and reform periods where at the beginning of the new order madrasas received recognition based on Law No. as follows:

Table 2. Islamic Education in the Pre-Independence Period

Time	Form	Curriculum	Method	Material
	Islamic Religion Teacher School (SGAI) for 5 years	*Separate Subject Curriculum*	1. rote 2. Lecture	1. Religion 2. General
	Islamic Religion Judge Teacher School (SGHAI) for 4 years	*Separate Subject Curriculum*	1. rote 2. Lecture	1. Literature 2. Natural Science 3. Religious Sciences 4. Religious Education Science

Time	Form	Curriculum	Method	Material	
Islamic Education in the Old Order Period (1945-1965)	Madrasah Ibtidaiyah (6 years)	*Separated Subject Curriculum*	Memorization Lectures	1. Religion 2. General	
	Madrasah Tsanawiyah (4 years)	*Separate Subject Curriculum*	1. rote 2. Lecture	1. Religion 2. General	
	Madrasah Aliyah (4 years)	*Separate Subject Curriculum*	1. rote 2. Lecture	1. Religion 2. General	
Islamic Education in the New Order Period (1966-1974)	Madrasah Ibtidaiyah (MI)	*Correlated Subject Curriculum*	1. rote 2. Lecture	1. Religion (60%) 2. Public (40%)	
	Madrasah Tsanawiyah (MTs)	*Correlated Subject Curriculum*	Memorizing Lectures	1. Religion (60%) 2. General (40%)	
	Madrasah Aliyah (MA)	*Correlated Subject Curriculum*	Memorization Lectures	1. Religion (60%) 2. General (40%)	
Islamic Education in the New Order Period (SKB 3 Minister1975-1984)	Madrasah Ibtidaiyah (MI)	*Integrated Curriculum Organization*	Memorizing Lectures	1. Religion (30%) 2. General (70%)	
	Madrasah Tsanawiyah (MTs)	*Correlated Subject Curriculum*	Memorizing Lectures	1. Religion (30%) 2. General (70%)	
	Madrasah Aliyah (MA)	*Correlated Subject Curriculum*	Memorizing Lectures	1. Religion (30%) 2. General (70%)	
Islamic Education in the New Order Period (SKB 2 Ministers in 1984)	Madrasah Ibtidaiyah (MI)	*Contentbased curriculum*	Memorizing Lectures CBSA	1. Religion (Core program) 2. General (optional)	
	Madrasah Tsanawiyah (MTs)	*Contentbased curriculum*	Memorizing Lectures CBSA	1. Religion (Core program) 2. General (optional)	
	Madrasah Aliyah (MA)	*Content Based Curriculum*	rote CBSA Lecture	1. Religion (Core program) 2. General (optional)	
Islamic Education in the New Order Period (1987)	MAPK (Madrasah Aliyah Special Program)	*Content Based Curriculum*	Memorization of CBSA Lectures	1. Religion (70%) 2. General (30%)	
Islamic Education in the Reformation Period (1994)	MI, MTs, MA	*Objective Based Curriculum*	CBSA Lecture	1. Religion (70%) 2. General (30%)	
Islamic Education in the Reformation Period (2004)	MI, MTs, MA	*CompetencyBased Curriculum*	PAIKEM CTL	1. Religion (70%) 2. General (30%)	
Islamic Education in the Reformation Period (2006)	MI, MTs, MA	*KTSP*	PAIKEM CTL Inquiry etc	1. Religion (70%) 2. General (30%)	

CONCLUSION

The development of the madrasa curriculum in Indonesia has gone through various stages which are in line with the dynamics of national education development. In the development of the madrasah curriculum in Indonesia, there have been significant changes and developments since the establishment of the Madrasah Aliyah in 1945. The currently implemented madrasah curriculum, namely the 2013 Curriculum, has integrated general and religious education in a more balanced manner. However, there are still a number of challenges that need to be faced in implementing the madrasah curriculum. Therefore, the active role of various parties is needed to support the development of the madrasa curriculum in Indonesia.

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