

The Curriculum of Madrasah Aliyah in The National Education System in Indonesia: The Shift Analysis

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Abstract. The conclusion of this study indicates that curriculum shifting is more dominantly influenced by political factors. Although it does not deny the other factors that also play a role in influencing the shift of curriculum such as religious, social, economic, and cultural factors, however, the decision of the curriculum shifting is more dominantly influenced by government policy. There is an elaboration of laws and enactment of legislation due to the requisite of political content. These findings are based on two different opinions: *first*, that the shift in curriculum influenced by ideology, social, political, economic, cultural, and technological factors in the internal factor of the education. This opinion was stated by Larry Cuban in *Hand Book of Research on Curriculum*. *Second*, the planning, changing, and shifting of the curriculum are influenced by politics; even the political structures are included in the educational situation. This opinion was expressed by John I. Goodlad in *The Curriculum Studies Reader*. The findings in this study are that the shift in the curriculum is more influenced by political factors. Therefore, the study was intended to reinforce Goodlad and Kelly's notions, with one revision that political factors are not the only factors that can affect curriculum shifting. The findings in this study are based on primary sources, namely the curriculum document of Madrasah Aliyah (MA) from 1950 to 2006. Besides, three Education Acts, namely the Education Act No. 4 1950 of Law No. 12 In 1954, UUSPN No. 2 of 1989 and UUSPN No. 20 of 2003.

Keywords: curriculum, shifting, madrasah, politic, law.

INTRODUCTION

According to Steenbrink's report in the 1950s, the curriculum [1] implemented by madrasah consisted of religious subjects, while the rest are general studies [2]. It means that the general studies are two-thirds of the whole studies. It was supported by the government statement in Act 1950 section 10, which stated that the study in religious schools that have received recognition of Religious Affairs, has to fulfill the obligation of learning

[2]. The evidence of Madrasah which decreasingly dominates the religious subjects was when KH. Wahid Hasyim served as Minister of Religious Affairs in 1949-1952. He asked the Madrasah to incorporate seven subjects, i.e. reading-writing, numeracy, Indonesian, history, earth science, and sports [3].

After the Decree of Minister of Religion No. 52 in 1971 was issued, a nationally imposed curriculum in Cibogo was formulated. With some repairs and improvements, the curriculum was then known by the Curriculum 1973 [3]. According to Maksum's notes, the material structure offered by the curriculum had already adequately reflected a serious development to drive the madrasah as a part of the National Education System. The components of the curriculum include not only the religious subjects but also general subjects and vocational subjects [4].

This study specifically highlights the curriculum of MA in its position to represent Madrasah in Indonesia, both Madrasah Ibtidaiyah (MI) and Madrasah Tsanawiyah (MTs). The draw of the curriculum lies on reducing the material, which is dominated by religious material into more general materials.

Based on the background of the problems, a triggering idea was formulated, namely "What is the dominant factor influencing the shift of curriculum of MA in the Law of National Education System?" To elaborate the answer, the following questions raised; 1) What are the characteristics of the MA curriculum in the Law of National Education System?; 2) How does the government education policy arrange the curriculum shift of MA in the Law of National Education System.

METHOD

The current study is literature research; therefore, the research method used is library research using the help of existing materials available in the library [5]. Besides the data taken from the library, the information is also reinforced with interviews and observations established in two schools in Serang, namely MAN 1 and MAN 2.

The approach used in this study is historical approach, which is the analysis of curriculum in the period of MA since the occurrence of the National Education Law No. 4

of 1950 JO Law No. 12 of 1954, until the occurrence of UUSPN No. 20 of 2003, by using the theory of comparison to determine the characteristics of each curriculum. To find out the background of the shifting, the shifting indicator uses content analysis.

In general, there are two forms of data sources referenced in this research, namely primary data and secondary data. Primary data was taken from curriculum materials since the emergence of Madrasah Aliyah Education Act No. 4 Year 1950 JO Laws No. 12 of 1954 until the emergence of UUSPN No. 20 of 2003 authentically. The primary data are the curricula of MA in areas that are still not nationally uniformed until the emergence of the nationally curriculum of madrasah, i.e. the Curriculum of MA in 1973, the Curriculum of MA 1976, [6] the Curriculum of MA 1984, [7] the Curriculum of MA 1994, the Curriculum of MA 2004, and the Curriculum of MA 2006. Then, the Education Act No. 4 In 1950 Jo Law No. 12 of 1954, UUSPN No. 2 of 1989, and UUSPN No. 20 of 2003. The secondary sources are the article written by John I. Goodlad in *The Curriculum Studies Reader* edited by David J. Flinders and Stephen J. Thornton (2004) [8].

RESULT

There are two different major opinions in discovering the theory of this study: *first*, the curriculum shifts was influenced by ideological, political, economic, social, cultural, and religious factors. Anwar Jasin has reported that there are many factors driving the changes in the curriculum, such as the ideology, political, economic, social, cultural, religious, educational technology, and the internal factors [9] - [10].

Second, the curriculum shifts were influenced by political factors; even the political situation entered into the education situation. John I. Goodlad argued that the planning, development, shifts, and changes in the curriculum [11] are a political process [12]. The political process is an ideology process that determines the ending and the value of education [8].

Each curriculum has different characteristics, from each of the education law in Indonesia, namely: The Period of Education Law No. 4 of 1950 Jo Laws No. 12 of 1954, at the period of this Law, there were several curricula of madrasah as follows; *first*, the curriculum of MA before 1973 where the political indicators were the domination of religious teaching. *Second*, the political indicator of the curriculum MA in 1973 was the dominance of general subjects. *Third*, the curriculum of MA in 1975 which shows the political indicator behind the domination of general subjects that politically strengthen the government's recognition towards the existence of madrasah institutions. *Fourth*, The curriculum MA 1984, in which the political indicator is the domination of general content based on the Three Ministries Decree (SKB) that

lead Madrasah into a part of the National Education System.

The Period of National Education Law No. 2 of 1989; there was only one curriculum at the time; The Curriculum of MA1994. Although there was a supplement curriculum in 1999, the curriculum was not well known. The political indicator of MA curriculum 1994 was the term "Islamic public school."

The Period of National Education Law No. 20 of 2003; at this period, there were several curriculums offered; *First*, the curriculum of MA 2004 with political indicator is maintaining the basic Islamic characteristics as the original characteristics of the madrasah. *Second*, the curriculum of MA 2006 with the political indicator is the modification of Islamic characteristic with the creation of a religious atmosphere at the madrasah.

Educational policies produced by the government greatly influence the curriculum shifts, specifically the curriculum of MA. The discussion is as follows; tug in the interest of political parties in education, when the country was a newly independence, a debate on the state philosophy became a hot discussion. There were two leading groups in this debate, namely the Muslims and the secular nationalists and Christians. Indirectly, the secular nationalists politically prevailed in this case, and they were more powerful politically, thus resulted in the public school to be firstly positioned while the madrasah curriculum along with the second.

According to Malik Fajar, not all policies were easily born. It must have the bargaining power of culture, and to some extent, can also be political [13]. To produce madrasah policies (curriculum), a number of social interests need to be accommodated [14], particularly the interest of Muslims.

Three Minister Decree (SKB) which contains pros and cons relating to general subjects' inclusion into madrasah is considered as a part of politic because the portion of the religious subject was decreasing at the madrasah. For clarification, the Decree of Minister of Religion Affairs (KMA) Republic of Indonesia Number 17 of 1978 concerning Organizational Structure and Work Procedure of Public Madrasah Aliyah (MAN), Article 2, states that MA has tasks in the field of education and teaching Islamic values to at least 30% as the basic subjects in addition to general subjects (KMA, 1978, 2) means that 70% are the common subjects.

The Entry of Madrasah into National Education System is considered as the merger of the dual system. The emergence of Education Act No. 2 of 1989 on National Education System that madrasah must improve itself, as stated in Article 11 (6) that: "Religious education is an education that prepares students to be able to carry out a role that requires the mastery of specific knowledge about the religious teaching." Based on the views of the policies above, it is clear that the scope of existing teaching at the school is limited to only religious knowledge.

The shift of the MA curriculum is dominantly influenced by politics. It has been described previously that among the four components of the curriculum (the objectives, content, methods, and evaluation), the content of the curriculum shifts politically, while the other

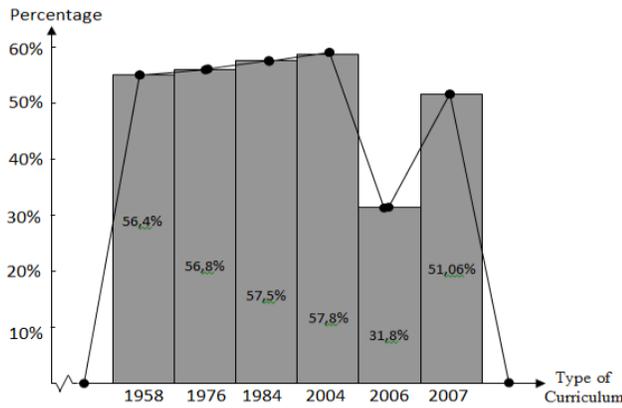
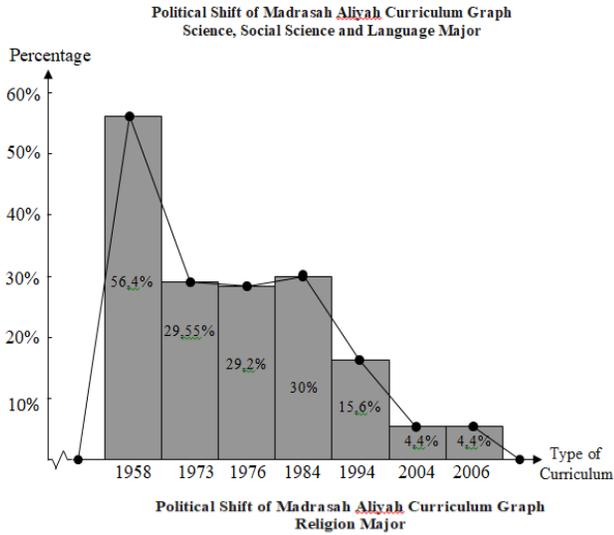
components shift towards the modern.

After tracing the shift of the MA curriculum from 1950 to 2006, tables and graphs for visualizing the political MA curriculum shift are presented. The table and graph are as follows:

Table 1. Political Shift of Madrasah Aliyah Curriculum Table

NO	Type of MA Curriculum	Major/Study Program	Percentage of Shifting		Political aspects		
			The Charge of Religion Subjects	The Charge of General Subjects			
1.	The curriculum of MA before 1973	Gontor Modern Boarding School Lesson Plan (1958)	56,4%	43,6%	The Education Law used at this time is Education Law No. 4 1950 Jo Laws No. 12 1954. The political aspect (sentence 10 section 2) Studying at an Islamic school that has been recognized by the Ministry of Religious Affairs is considered as having the learning obligation. The curriculum of MA is still varied.		
		P.U.I. 6 years of Teacher School Lesson Plan (1958)	52,4%	47,6%			
		Madrasah Mu'allimin Muhammadiyah Yogyakarta Lesson Plan (1959)	50%	50%			
2.	The Curriculum of MA in 1973	Science Major	29,2%	70,8%	The curriculum of MA has been uniformed, but Madrasah hadn't been yet recognized as a part of the national education system because it hadn't fulfilled the percentage of requirement in its general subject's allocation.		
		Social Science Major					
		Language Major					
3.	The Curriculum of MA in 1976	Science Major	29,55%	70,45%	The emergence of three ministries' deal in recognizing the output of madrasah to continue their study in a higher public school and the madrasah students can move to public school.		
		Social Science Major					
		Language Major					
		Syari'ah/Religion Major					
4.	The Curriculum of MA in 1984	Physics Studies Program	30%	70%	The stabilization of Three Ministries Decree (SKB), which emerges the Two Ministries Decree (SKB) that starts to lead madrasah into a part of the national education system.		
		Biology Studies Program					
		Social Studies Program					
		Cultural Studies Program					
5.	The Curriculum of MA in 1994	Religion Studies Program	57,5%	42,5%	There had been UUSPN No. 2 of 1989 which recognized madrasah as a part of the national education system with one requirement that the lessons contained in the MA curriculum are similar to public high school. The addition of religion lessons is due to the effort to maintain the Islamic characteristics of the madrasah. Here, MA was called as a public high school with Islamic characteristics.		
		Science Major				15,6%	84,4%
		Social Science Major Language Major					
		The Religion Studies Major in curriculum 1994 was changed into Religious Madrasah Aliyah (MAK)					

6.	The Curriculum of MA in 2004	Science Studies Program Social Science Studies Program	20% the original was 4,4%, the additional of Islamic characteristics 20%-4,4%=15,6%	80%	The emergence of UUSPN No. 20 of 2003, where the religious subjects in the MA curriculum is exactly similar to the High School curriculum with the additional hours of religion lessons to maintain the Islamic characteristics of the madrasah.
		Language Studies Program	22,2% the original was 4,4%, the additional hours of Islamic characteristics 22,2%-4,4%=17,8%	77,8%	
7.	The Curriculum of MA in 2006	Islamic Studies Program Science Studies Program Social Sciences Studies Program Language Studies Program	57,8% originally 4,4%, the additional of Islamic characteristics 13,3%-4,4%=8,8%	42,2% 86,7%	The allocation for religion subjects in MA was decreasing; it can be seen from the allocation of religion studies which is fewer than the general subjects where it had not been happened in the previous curriculum.
8.	The Curriculum of MA in 2007 (curriculum of MAK after the emergence of UUSPN No. 20 2003 and GL No. 5 of 2005, which opened the opportunity for Department of Religion to develop MAK)	Religion Studies Program The Curriculum of Religious Madrasah Aliyah (MAK).	31,8% 51,06%	68,2% 48,9%	The general content of MA Curriculum has been similar with high school, but the USPN No. 20 of 2003 opened the new opportunity for society or government to raise ulama (scholars)



By looking at the graphs and tables, it can be concluded that there was a shift in the curriculum of Madrasah Aliyah. It means that the allocation of religion subjects in MA curriculum is still reforming politically, yet it could be minimized.

CONCLUSION

Based on the description, it can be concluded that the shift in the curriculum is more dominantly influenced by political factors. This does not mean that other factors such as ideology, social, economic, and cultural do not play any role in influencing the curriculum shift. This conclusion is strengthened by some arguments as follows; *First*, education policy in Indonesia is political as happened to the shift of Madrasah Aliyah curriculum, so that the objectives,

content, approach, and curriculum assessment in Madrasah Aliyah experienced a shift in each period.

Second, the political education policy ushered a dual system in education to become a national education system. This is evidenced by the shifting of the MA curriculum, which initially prioritized religious sciences then gradually adopted general subjects that led the curriculum of MA to be equal with the high school curriculum in general.

Third, the groove of curriculum shifts in MA is quite clear, that before the existence of the 1975 curriculum, the curriculum of MA was diverse while still retain its Islamic characteristic. However, after the emergence of the 1975 curriculum, curriculum of MA became uniform, where it approximately taught religious subjects for 30% and 70% of general subjects; this requirement was absolute if the madrasah wanted to be recognized as a part of the national education system.

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