

# Policy Study of Local Content Curriculum in Madrasah

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## Abstract

The local curriculum that is part of the national curriculum has educational programs. One of the elements that must be maintained and maintained through educational activities is the values, traditions, culture, skills, and concepts prevailing in society. In recent years, the government implemented curriculum changes by adding local subjects. Through learning local subjects, it is expected that students will not only have academic knowledge that is global as expected but also have concern for social and cultural values that surround students. Researchers use the literature study method, which is a method of collecting data by understanding and studying theories from various literature related to the research. There are four stages of literature study in this research, namely preparing the necessary equipment, compiling a bibliography, managing time, and reading or recording research material. Conceptually, the locally-based curriculum consists of two forms. The first form is inherent in all subjects, and the second form is a separate activity that is not related to the subject. This paper tries to explain the model and implementation of a locally-based curriculum in Madrasah

*Keywords:* Curriculum, Local Content, Madrasah.

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## 1. Introduction

Education is one of the most important factors in a person's life because through education a person can improve intelligence, and skills, develop self-potential, and can form a responsible, intelligent, and creative person. Today, efforts to improve the quality of education continue to be carried out by various parties. These efforts are based on an awareness of the important role of education in the development of human resources and the development of nation character-building for the progress of society and the nation. The dignity and dignity of a nation is largely determined by the quality of its education. In the context of the Indonesian nation, improving the quality of education is a development target in the field of national education and is an integral part of efforts to improve the quality of Indonesian people as a whole (Diantoro, 2018).

Education is an agenda to change and influence students to be able to adapt to the environment and most importantly can change as well as the potential that exists in individuals (Octavia, 2021). In the Law on the National Education system, number 20 of 2003 chapter II article III explains that national education functions to develop the ability and shape the character and civilization of the nation, aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Indonesia, 2006).

Furthermore, to realize the vision and carry out the mission of national education, a benchmark is needed by each education provider and unit, which among others includes minimum criteria and criteria for various aspects related to the implementation of education (Anshori, 2019). Curriculum development is an intervention in education quality policy because the curriculum is part of the software for effective and efficient learning and teaching activities. The implementation of curriculum development policies will greatly determine how educational planning, implementation, and evaluation are carried out. The curriculum provides a planned and clear direction toward education policy. The right education policy will be seen through the implementation of the curriculum applied because the curriculum is the heart of education that determines the sustainability of education (Maulidayani, Wijaya, & Ritonga, 2023).

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The idea of a state madrasa came from madrasah modernization figures within the Ministry of Religious Affairs. Figures such as Abdullah Sigit, Arifin Tamyang, and Muljadi Soemodikromo had an important role in the process of establishing state madrasahs within the Ministry of Religious Affairs (Muasomah, 2022). Thomas Murray made an interesting statement regarding the policy on Islamic education designed by the Ministry of Religious Affairs. According to him, the Ministry of Religion has also served as an important agent in the Western secularization of Muslim schooling, this statement is based on the Ministry of Religious Affairs policy which is oriented towards two main things. First, the mainstreaming orientation of secular general subjects in madrasahs. Religious education that is currently running is a lot of aloofness and less interaction with other education, so it needs to get a professional touch in its management. Religious education must run and cooperate with other general education programs so that weaknesses and shortcomings can be overcome and be relevant to social changes that occur in society (Baharun & Zulfaizah, 2018).

Various efforts to bridge the formal education of students with their socio-cultural environment have been attempted. Since the late 1980s, to increase the relevance of education, the government has made a series of breakthroughs, including through the implementation of local content curricula. Through the implementation of this curriculum, the demand to realize curriculum diversification to serve students and diverse regional potentials, following the diversification of types of education and adjusting to local conditions becomes very urgent to be developed. However, in the implementation of the local content curriculum, until now it is still faced with several problems. Among the fundamental issues related to how the formulation of this curriculum is implemented, so that it can make a real contribution to students (Nasir, 2013).

Curriculum development is carried out by referring to national standards of education to realize national education goals. The standards referred to in curriculum development are graduate competency standards, content standards, process standards, and educational assessment standards. Local Content is a curricular activity to develop competencies tailored to the characteristics and potential of the region, whose material cannot be grouped into existing subjects. The foundation of the local content curriculum is regulated in the Regulation of the Minister of Education and Culture Number 79 of 2014 concerning the Local Content of the 2013 Curriculum. So it can be concluded that local content can be understood as typical material from an educational unit (Supendi, Wadud, & Hanafiah, 2023).

Local content curriculum that utilizes local wisdom and regional potential has many benefits for regions and students. For the region itself, it can raise the distinctive potential of the region so that it is better known by the outside community (Ma'unah, Ulfa, & Adi, 2020). The focus of the study will be devoted to the context of Policy Studies of Local Content Curriculum in Madrasah. This is based on the assumption that madrasah is a form of formal education that is very close to the culture and characteristics of Indonesian society which is predominantly Muslim.

## **2. Research Method**

The method in this article uses library research, which is a method with data collection by understanding and studying theories from various literature related to the research. There are four stages of literature study in research, namely preparing the necessary equipment, preparing a work bibliography, organizing time, and reading or recording research materials. The data collection uses a way to find sources and construct from various sources such as books, journals, and research that has been done. The library material obtained from these references is critically analyzed and must be in-depth to support its propositions and ideas (Adlini, Dinda, Yulinda, Chotimah, & Merliyana, 2022).

## **3. Results and Discussion**

### *3.1. History of Madrasah Education in Indonesia*

The word "madrasah" comes from Arabic which means place of learning. The word madrasah in Indonesian is equated with the word Islamic school, because if it is said madrasah then it means a school based on Islamic religion, but it is different from Islamic educational institutions such as pesantren even though it is the same as an Islamic school. It should be noted that what makes madrasahs and pesantren different is the curriculum and education system used by each institution, as well as the basic elements owned by each educational institution. The basic elements of a pesantren are kiai, santri, Pondok, mosque, and the teaching of classical books, whereas madrasahs do not require these elements.

The emergence of madrasahs in Indonesia emerged as a reaction to the renewal movement in the world of education and as a response to Islamic education from the education policies of the Dutch colonizers who included a secular

school system and ignored religious education. Therefore, madrasahs have received a lot of welcome among Muslims. According to the Regulation of the Minister of Religious Affairs of the Republic of Indonesia No. 1 of 1946 and the Regulation of the Minister of Religious Affairs of the Republic of Indonesia No. 7 of 1950, a madrasah is a place of education that is regulated as a school and makes Islamic religious education and science the subject of teaching. Meanwhile, in the Joint Decree (SKB) of the Three Ministers of 1975, the madrasah is declared as an educational institution that makes Islamic religious subjects as basic subjects given at least 30% in addition to general subjects. Meanwhile, in Law No. 2 of 1989, PP No. 28 and 29 of 1990, Decree of the Minister of Education and Culture No. 0489 / U / 1992 and Decree of the Minister of Religious Affairs No. 373 of 1993, madrasah is mentioned as a school with Islamic characteristics (Nasir, 2018).

### *3.2. Madrasah Education System*

In 1975 a Joint Decree (SKB) of Three Ministers (Minister of Home Affairs, Minister of Education and Culture, and Minister of Religious Affairs) was born. In the decree, it is stated that madrasah is an educational institution that makes basic subjects at least 30% of general subjects. The decree also states three important things: 1) madrasah diplomas can have the same value as public school diplomas at the same level, 2) madrasah graduates can continue their education to public schools at a higher level, and 3) madrasah students can transfer to public schools at the same level (Basri, 2017).

Progress in the world of madrasah occurred in 1984 with the issuance of the Decree of Two Ministers (Minister of Education and Culture and Minister of Religious Affairs) Number 229 / U / 1984 and Number 45 of 1984 concerning Regulation of Standardization of Public School Curriculum and Madrasah Curriculum. As a follow-up to the decree of the two ministers, the Decrees of the Minister of Religious Affairs were born respectively Number 99 of 1984 (MI curriculum), Number 100 of 1984 (MTs curriculum), and Number 101 of 1984 (MA curriculum). In the decree, it is stated that the madrasah curriculum program consists of curricular, co-curricular, and extra-curricular programs, both core programs and elective programs.

After the issuance of Law Number 2 of 1989 concerning the National Education System, madrasah is considered a public school with Islamic characteristics. As a follow-up to this Law, the Decree of the Minister of Religious Affairs Number 371 of 1994 concerning the MI Curriculum, Number 372 of 1994 concerning the MTs Curriculum, and Number 373 of 1994 concerning the MA Curriculum was born. A new chapter for madrasah was seen with the birth of Law Number 20 of 2003 concerning the National Education System. The law expressly states that the madrasah is part of the national education system. In the Law, educational institutions consist of formal, non-formal, and informal educational institutions. Formal educational institutions consist of basic education: elementary, MI, and equivalent, junior high school, MTs, and equivalent (article 17 paragraph 2), secondary education: SMA, MA, SMK, MAK, and other equivalent forms (article 18 paragraph 3); and higher education: academies, polytechnics, colleges, institutes, universities (Article 20).

Until now there are two types of madrasahs known in the country, namely Madrasah and Madrasah Diniyah Islamiyah (MDI). Madrasah consists of Madrasah Ibtidaiyah (MI) with 6 years of study, madrasah tsanawiyah, (MTs) with 3 years of study, and Madrasah Aliyah (MA) with 3 years of study. Madrasah Aliyah itself consists of two types, namely Madrasah Aliyah (MA) and Madrasah Aliyah Vocational (MAK). While Madrasah Diniyah Islamiyah consists of Madrasah Diniyah Awwaliyah, Madrasah Diniyah Wustha, and Madrasah Diniyah Ulya, each of which has two years of study.

Children who are accepted to study at Madrasah Diniyah Awwaliyah are those who are already in grade 2 elementary school. In Madrasah Wustha those who already have a certificate of Madrasah Diniyah Awwaliyah or have been in grade 1 of junior high school. While in Madrasah Diniyah Ulya those who already have a certificate of Madrasah Diniyah Wustha or have been in grade 1 of high school.

### *3.3. Policy Study of Local Content Curriculum in Madrasah*

Mulyasa in his book entitled *Implementation of the Education Unit Level Curriculum* states that the local Content Curriculum is a curricular activity that develops competencies that are tailored to regional characteristics and potentials, including regional excellence whose material cannot be grouped into existing subjects. This opinion seems to assume that the curriculum of local content can only be accommodated through activities separate from the subject.

Local content is oriented to bridge the needs of families and communities with the aim of national education. It can also be stated, this subject also provides opportunities for students to develop their abilities that are considered necessary by the region concerned. Therefore, local content subjects must contain local cultural characteristics, skills, and noble values of local culture and raise social and environmental problems that ultimately can equip students with basic skills as provisions in life (life skills). Thus, the local content curriculum is a set of plans with the circumstances and needs of each region and the method used as a guideline for the implementation of teaching and learning activities (Rahmawati, 2018).

The implementation of local content curricula in the context of Indonesian education is relatively new. The juridical basis for the implementation of the local content curriculum refers to the Decree of the Minister of Education and Culture Number 0412 / U / 1987. As a description, it is contained in the Decree of the Director General of Secondary Basic Education Number 173/-C/ Kep/M/1987 (Dakir, 2019). In its later development, the existence of local content became stronger with the creation of local content as one of the contents and structure of the curriculum that must be given at the elementary and secondary levels. This is as stated in Article 37 of Law No. 20 of 2003 concerning the National Education System, which states that Primary and Secondary Schools consist of religious education subjects; civic education, languages; mathematics; natural sciences; Social Sciences; Arts and Culture; Physical Education and Sports; Skills/Vocational; and local content (National Education System Law No. 200 of 2003 Article 37 paragraph 1).

Furthermore, the Regulation of the Minister of National Education (Permendiknas) No. 22 of 2006 concerning content standards states that the curriculum at the Education Unit Level (KTSP) in addition to containing several subjects, there are also local content subjects that must be given at all levels of education units. Policies related to the inclusion of local content subjects in content standards are based on the fact that Indonesia which consists of various ethnic groups that have multicultural diversity (customs, procedures, languages, arts, crafts, regional skills) is a characteristic that enriches the values of Indonesian life.

Another foundation for the development of the Local Content curriculum in Madrasah is the policy of decentralization or autonomy of education (Shaleh, 2004). Which is enforced in Indonesia. In theory, Nana Syaodih said that what is meant by decentralized curriculum management is a curriculum compiled and managed by the region, regional curriculum, local, school/madrasah applicable in a particular area or school, objectives, content, learning, evaluation tailored to local needs, conditions, characteristics and developments and different teaching calendars, regional or local examinations (Syaodih, 1997).

#### **4. Conclusion**

The emergence of madrasahs in Indonesia emerged as a reaction to the renewal movement in the world of education and as a response to Islamic education from the education policies of the Dutch colonizers who included a secular school system and ignored religious education. Therefore, madrasahs have received a lot of welcome among Muslims. Madrasah is a place of education that is organized as a school and makes Islamic education and knowledge the subject of teaching. Meanwhile, in the Joint Decree (SKB) of the Three Ministers of 1975, the madrasah is declared as an educational institution that makes Islamic religious subjects basic subjects given at least 30% in addition to general subjects. Meanwhile, in Law No. 2 of 1989, PP No. 28 and 29 of 1990, Decree of the Minister of Education and Culture No. 0489 / U / 1992 and Decree of the Minister of Religious Affairs No. 373 of 1993, madrasah is mentioned as a school with Islamic characteristics

Education as a human effort to improve his life for the better, is required to be able to adapt to changes that occur in society. In this process, the influx of new concepts becomes inevitable. However, keep in mind that in addition to having the goal of transformation, education also serves as a place to maintain high values that are passed down from generation to generation as they exist in the culture in which students reside. In this case, education should not deprive students of their cultural roots. In this context, the existence of a local content curriculum finds its importance.

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