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Dynamics Of The Development Of The Islamic Education Curriculum In Islamic Boarding Schools, Madrassas And Schools From Time To Time (Before Independence And After Independence)

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Abstract

The development of the Islamic Religious Education (PAI) curriculum in Indonesia shows the dynamics influenced by social, political, and national education policy changes. This study aims to analyze the development of the Islamic education curriculum in Islamic boarding schools, madrasas, and schools from the pre-independence period to the era of the Independent Curriculum. The method used is a literature study by examining various relevant scientific sources. The results of the study show that the Islamic education curriculum has developed from a traditional system based on the yellow book in pesantren to a curriculum that is more integrated with the national education system. In the era of Reform to the Independent Curriculum, the PAI curriculum is not only oriented towards mastering religious knowledge, but also on strengthening character, competence, religious moderation, and skills for the 21st century. Although Islamic boarding schools, madrasas, and schools have different curriculum characteristics, all three show a tendency towards a more integrative, contextual, and adaptive Islamic education model to the times. Thus, the development of the Islamic religious education curriculum needs to continue to maintain a balance between Islamic values and the demands of modern society.

Keywords: Islamic Education Curriculum, Islamic Religious Education, Curriculum Development.

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INTRODUCTION

The Islamic education curriculum in Indonesia from its early development to the contemporary period has always been in a dynamic between theological, pedagogical, and political interests. The curriculum is an important component in educational institutions, both formal and non-formal (Mufti u,2020). A well-designed curriculum not only emphasizes the cognitive aspect but also encourages exploration, innovation, and self-expression through active learning methods, collaborative projects, and spaces for experimentation (Trianita et al,2025). On the one hand, the Islamic Religious Education curriculum functions as the main means to transmit Islamic teachings, form individuals who believe and are pious, and instill noble moral values in students. But on the other hand, this curriculum must also be adaptive to the development of science, technology,

and social demands that continue to change, especially since Indonesia has entered the modern and global era. The interaction between the normative ideals of Islamic teachings and social reality creates a "creative tension" that makes the Islamic education curriculum especially in Islamic boarding schools, madrasas, and schools a complex and ever-evolving field of study (Richmond,2022).

Historically, the development of the Islamic education curriculum in Indonesia cannot be separated from the socio-political context that surrounds it, starting from the colonial period, the struggle for independence, the formation of the nation-state, to the era of education policy reform. In the pre-independence period, Islamic education developed through Islamic boarding schools and madrassas with a curriculum based on classical books, while colonial education tended to be secular and had minimal Islamic content. After independence, the state began to take a role in the standardization of education, including establishing the position of PAI in the school system and recognizing madrassas as part of the National Education System. Changes in political regimes ranging from the Old Order, New Order, to Reformasi are always followed by curriculum adjustments that have a direct impact on the direction, goals, and substance of the PAI curriculum (Mawardi, 2016).

In institutional practice, Islamic boarding schools, madrasas, and public schools that organize PAI reflect three different but intersecting curriculum models. Islamic boarding schools tend to maintain a theocentric approach with a focus on mastering the yellow book and fostering spirituality. Madrassas develop an integrative model by combining religious and general education within the framework of national policies. Meanwhile, public schools place PAI as one of the subjects in the curriculum structure which is dominated by general subjects. These differences in historical and structural character make the study of the dynamics of the PAI curriculum in the three institutions important to understand how Islamic education adapts to change without losing its basic identity (Mustofa K et al.,2025).

Based on this background, this paper aims to examine the dynamics of the development of the Islamic education curriculum in Indonesia more comprehensively. The focus of the discussion includes: (1) the conceptual foundation of the Islamic education curriculum, (2) the periodization and character of changes in the PAI curriculum from pre-independence to the era of Reform and Independent Curriculum, and (3) a comparative analysis of the curriculum in Islamic boarding schools, madrasas, and schools. This study was prepared through a literature study method by referring to the main literature related to Islamic education curriculum thinking as well as journal articles that discuss the historical aspects and development of the contemporary PAI curriculum.

METHOD

In the Method The method used in this study is a library research with a qualitative approach. Research is carried out through searching, collecting, and analyzing various relevant scientific sources, both in the form of books, national and international journals, scientific articles, and other supporting documents. The data obtained are then analyzed descriptively to identify, interpret, and synthesize various concepts and theories related to the focus of the research.

RESULT AND DISCUSSION

Essence and Scope of Islamic Education Curriculum

The curriculum is basically understood as a set of plans that include objectives, content, teaching materials, and learning methods that are used as guidelines in the implementation of education. In the context of Islamic education, this understanding does not only stop at the technical aspects of learning, but is expanded into a structured effort

to instill the values of faith, piety, and noble morals in order to form kamil people. In line with that, Muhaimin emphasized that the Islamic education curriculum is not just a collection of subject matter, but a comprehensive design of learning experiences that relate Islamic teachings to the reality of students' lives. Therefore, the scope of the Islamic Religious Education (PAI) curriculum is not limited to the cognitive realm, but also includes the habituation of worship, the internalization of manners, and the strengthening of social and moral sensitivity (Munir et al.,2025).

The findings of the latest research show that the effectiveness of the PAI curriculum is highly determined by its ability to integrate the normative dimension of Islamic teachings with the needs of 21st century character and competency development. A curriculum that focuses solely on memorization tends to result in a rigid understanding of religion that is less responsive to the dynamics of the times, especially when it is not accompanied by space for reflection, critical dialogue, and real practice. On that basis, the development of the Islamic education curriculum needs to be designed in a balanced manner by considering the textual (nas) and contextual (waqi') dimensions, so that PAI learning remains relevant to the social problems faced by students in their daily lives.

Curriculum Components and Implications

The curriculum is an educational program in which there are educational objectives, content, methods and evaluation of learning (Jauhari M I,2020). Muhaimin classifies the Islamic education curriculum into four main components, namely objectives, content, strategy, and evaluation. The formulation of curriculum objectives refers to the orientation of Islamic education which focuses on the formation of human beings who have faith, piety, knowledge, and noble character, and have the capacity to manage world life responsibly. The content of the curriculum includes essential materials of Islamic teachings, such as faith, worship, morals, and history, which are compiled based on the principles of relevance, continuity, and integration. In the strategic aspect, learning is directed at a participatory and contextual approach, which goes beyond the one-way lecture method through the application of dialogue, case studies, and experiential learning. Meanwhile, evaluation is not only oriented towards cognitive achievement, but also includes changes in attitudes, habits, and behaviors as indicators of internalization of Islamic values (Hanaf,2014).

A number of studies show that the four-component framework is used as a foundation in the development of the Islamic Religious Education (PAI) curriculum in madrassas and schools. Its application is considered to be able to maintain harmony with national education standards while maintaining the distinctive characteristics of Islamic education. Empirical studies in several madrassas also indicate that Muhaimin's approach contributes to balancing the proportion of religious and general subjects, and directs PAI learning to strengthen competencies comprehensively which includes intellectual (IQ), emotional (EQ), and spiritual (SQ) aspects.

Dynamics of the Pre- and Post-Independence PAI Curriculum

Dynamics of the Pre-Independence PAI Curriculum

Historical studies show that the education system in the archipelago in the pre-independence period was greatly influenced by colonial education policies that were secular and utilitarian. This policy was reflected in the preparation of the colonial school curriculum which was more directed to produce administrative and technical personnel to support the interests of the colonial government. The subjects taught are dominated by Dutch, arithmetic, geography, and various other practical skills. Within this framework, religious education, especially Islam, does not receive a significant portion in the formal education system. As a result, the Muslim community responded to this condition by maintaining and developing the Islamic education system independently through

traditional institutions such as pesantren, surau, and madrasah diniyah that focused on deepening religious sciences (Ritonga,2022). Furthermore, various studies on Islamic boarding schools show that the educational curriculum at that time was centered on the study of the yellow book as the main source of learning. The material taught includes fiqh, monotheism, Sufism, as well as the science of tools such as nahwu and sharaf. In contrast to the modern education system, the pesantren curriculum is not prepared in the form of systematic written documents, but develops through scientific traditions that are passed down from scholars to students. This pattern reflects the distinctive character of traditional Islamic education which emphasizes scientific authority and the continuity of scientific sanad.

Along with the emergence of madrassas in the early 20th century, there began to be an effort to integrate religious education and general knowledge. Some madrasas began to incorporate subjects such as Indonesian and numeracy into their curriculum. However, the integration is still limited and not comprehensively structured as developed in the later period. This effort can be understood as the initial stage of the process of modernizing Islamic education in Indonesia that seeks to bridge religious needs and the demands of the times.

The Old Order Period: the initial National curriculum and the position of the PAI

Entering the Old Order period, the newly independent Indonesian government was faced with an urgent need to design a national curriculum that reflected the nation's identity. The 1947 curriculum is seen as the first national curriculum to explicitly incorporate religious education into the education system. However, its implementation has not been optimally carried out and was only relatively effective around 1950. At this stage, Islamic Religious Education (PAI) functions as a means of moral and spiritual development for the younger generation. However, the implementation is not even because it depends on the availability of educators and social conditions in each region (Mawardi, A,2016).

In subsequent developments, the 1952 and 1964 curriculum was designed to improve the direction and substance of national education, including strengthening the position of religious education. PAI is increasingly emphasized in its role in forming individuals who have faith, piety, and social responsibility. In the institutional context, madrassas are beginning to gain more formal recognition from the state, although their status and curriculum standards are still in the process of adjustment. A number of studies show that this phase is an important foundation for the integration of madrassas into the national education system in the next period.

New Order: Standardization, Madrasah Integration, and Curriculum Modernization

During the New Order period, the educational curriculum in Indonesia was characterized by strong standardization and centralization. A number of studies on the development of the Islamic Religious Education (PAI) curriculum show that the curriculum in 1968, 1975, 1984, and 1994 was designed within the framework of national development that focused on political stability and economic growth. In this context, PAI is still designated as a compulsory subject in schools, but with a relatively limited time allocation. PAI's position is more directed as a means of internalizing the moral values of Pancasila and strengthening the state ideology.

In madrasah institutions, the New Order period became an important phase of integration into the National Education System. This can be seen from the policy of determining the proportion between general and religious subjects, as well as the equivalence of madrasah diplomas with public schools. Various studies show that madrassas are required to adapt their curriculum to national standards, especially in general subjects, without abandoning their Islamic characteristics. This condition

encourages madrasas to reposition their institutional identity and develop a curriculum that is not only oriented to religious science, but also pays significant attention to the mastery of science and technology (Alya,2023). Actually, the original goal was to establish a madrasah that presents religious and general lessons at the same time to bridge the gap between pesantren education that tends to be "religion (Islam) centric" and secular education that tends to be "general centric", so that its graduates have the ability to adequately integrate religious and general knowledge (Mulyawan M,2020).

Meanwhile, in the pesantren environment, a number of studies revealed that the New Order policy also encouraged the emergence of modern Islamic boarding schools and integrated Islamic boarding schools. This model is characterized by the implementation of formal education in the form of schools or madrassas in Islamic boarding schools, so that there is an integration between the national curriculum and the tradition of recitation of the yellow book. This development shows a shift in the pattern of the Islamic education curriculum in Islamic boarding schools, from an original exclusive and theocentric approach to a more integrative and adaptive approach, without completely abandoning the classical scientific tradition.

The Reform Era-Independent Curriculum: Competence, Character, and Contextualization

Since the Reform era, the direction of national curriculum development has undergone fundamental changes, namely from a content-based approach to a competency-based approach and character building. A number of studies on the evolution of the Islamic Religious Education (PAI) curriculum show that the implementation of the Competency-Based Curriculum (KBK 2004), KTSP 2006, the 2013 Curriculum, and the Independent Curriculum have significant consequences on the formulation of PAI's learning objectives, materials, and strategies. In this context, PAI is no longer positioned as a transfer of doctrinal knowledge, but as an educational process directed at forming the spiritual, social, and personal competencies of students as a whole (Julya, A. I et al.,2025).

These changes are inseparable from the dynamics of the Reform era which emphasizes the principles of openness, transparency, and accountability in various sectors, including education. This era opens up a wide space for the birth of more innovative and transformative education policies. Normatively, the policy direction aims to realize an advanced, competitive, and prosperous Indonesian society within the framework of the Unitary State of the Republic of Indonesia.

In recent developments, various studies on the transformation of the PAI curriculum confirm that the latest curriculum places PAI as a strategic element in character formation through the framework of the Pancasila Student Profile. Emphasis is placed on internalizing the values of religiosity, tolerance, and social responsibility. In addition, the PAI curriculum began to accommodate contemporary issues such as religious moderation, radicalism, multiculturalism, and digital literacy into the teaching materials. Although conceptually it shows progress, its implementation in the field still faces a number of obstacles, especially related to teacher competence, the limitations of contextual teaching materials, and the learning culture in the classroom that is not fully adaptive to these changes.

Islamic Education Curriculum in Islamic Boarding Schools, Madrasas, and Schools

Islamic boarding school curriculum: tradition, integration, and innovation

The study of the pesantren curriculum shows that there are three main tendencies: salafiyah pesantren with a traditional curriculum based on the yellow book, khalafiyah or modern pesantren that adopt a school/madrasah curriculum, and integrated pesantren that combine the two. In traditional Islamic boarding schools, the curriculum is dominated

by the recitation of the turats book with a focus on mastering sharia sciences and the formation of morals, through a learning approach that is talaqqi and centered on kiai (Julya, A. I et al.,2025).

Recent studies show that in many Islamic boarding schools there has been a process of integration between the classical scientific tradition and the competency needs of the 21st century. An article that reviews the integration of tradition and innovation in the development of the pesantren curriculum notes that pesantren have begun to include digital literacy materials, strengthening foreign languages, and life skills in the curriculum, without reducing the portion of book recitation. The curriculum of Islamic boarding schools also tends to integrate religious habits, character development, and social activities as part of a strong hidden curriculum.

Madrasah curriculum: religious–general integration and national policy

Madrasah was originally designed as an Islamic educational institution that combines religious and general lessons in one formal curriculum package. Articles on the development of madrassas emphasize that the policy of integrating madrasas into the National Education System makes the madrasah curriculum must follow national content standards for general subjects, in addition to strengthening religious subjects that are its hallmarks (kasturi et al.,2025).

Studies that examine Muhaimin's thought and its implementation in madrassas show that the development of the ideal madrasah curriculum is directed at the integration of various approaches: academic, humanistic, technological, and social reconstruction. The madrasah curriculum is expected not only to produce graduates who master religious and general sciences, but also have social sensitivity, critical thinking skills, and readiness to face the challenges of modernity. Research on education policy in aliyah madrassas shows concrete examples of contextual integration of the national curriculum and pesantren with character building programs and strengthening spirituality.

PAI in public schools: Strategic positions and challenges

PAI in public schools formally has a position as a compulsory subject that functions to shape the religious and moral dimensions of students in the midst of a predominantly academically oriented curriculum. Studies of the PAI curriculum in schools have found that national curriculum structures always include PAI, but portions of hours and approaches to learning are often not ideal to produce the expected change in attitudes and behaviors (Kiptiyah et al.,2021).

Research in Islamic education journals highlights that the implementation of the PAI curriculum in public schools faces challenges in the form of academic curriculum pressure, less supportive school culture, and the limited pedagogic and methodological competence of some PAI teachers. Therefore, several articles recommend the development of a PAI curriculum that is more responsive to the realities of students' lives, by incorporating actual issues, utilizing active and collaborative learning approaches, and integrating Islamic values into school activities more broadly. PAI in public schools has a strategic position because it is a compulsory subject that plays a role in shaping the character, morals, and spirituality of students. Its presence shows that national education is not only oriented to the academic aspect, but also to the development of religious values and morals.

However, the effectiveness of PAI still faces a number of challenges. Limited time allocation often makes learning more focused on delivering material rather than internalizing values and shaping behavior. In addition, the dominance of academic targets in schools causes the role of PAI in character development to be not optimal. School culture that does not support religious values and the limited pedagogic competence of

some teachers are also factors that affect the success of the implementation of the PAI curriculum.

Therefore, the development of PAI needs to be directed to a more contextual approach and relevant to the lives of students. The integration of actual issues, the use of active and collaborative learning methods, and the strengthening of religious culture in the school environment can increase the effectiveness of learning. Thus, PAI not only functions as a formal subject, but also as a means of forming students' character and morals more comprehensively.

CONCLUSION

The From the discussion, it can be concluded that the dynamics of the Islamic education curriculum in Indonesia are a historical process that is greatly influenced by changes in the political, social, and intellectual context. Islamic education, which in the pre-independence period ran independently through Islamic boarding schools with a traditional curriculum based on the yellow book, after independence began to enter the formal realm through a national curriculum policy that recognized PAI in schools and integrated madrassas into the National Education System. In the Reform era, the policy direction shifted to a competency-based and character-based curriculum, so that PAI was no longer only cognitively oriented, but also on the formation of spiritual, social, and personal competencies.

A comparison of the curriculum in Islamic boarding schools, madrasas, and schools shows that each institution has distinctive strengths: Islamic boarding schools excel in deepening religious knowledge and character formation through classical scientific traditions, madrasas become a vehicle for the integration of religious and general sciences in the framework of national policy, while public schools provide space for PAI as a pillar of moral and spiritual development in the midst of an academic curriculum. Recent trends show a convergence trend, with the three institutions moving towards a curriculum model that is more integrative, contextual, and responsive to the demands of the 21st century.

Theoretically, the thoughts of figures such as Muhaimin provide an important framework for the development of the PAI curriculum, through an emphasis on the integration of curriculum components, the integration of various development approaches, and the strengthening of intellectual, emotional, creative, and spiritual intelligence. The challenge ahead for curriculum developers in Islamic boarding schools, madrasas, and schools is to ensure that PAI remains rooted in Islamic values while being relevant to national standards and global needs, able to encourage religious moderation, and forming a generation of Muslims with noble, critical, and adaptive character.

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