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THE MU'ADALAH CURRICULUM'S RELEVANCE IN THE CONTEMPORARY SOCIETY

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THE MU'ADALAH CURRICULUM'S RELEVANCE IN THE CONTEMPORARY SOCIETY

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Abstract

The purpose of this study is to ascertain whether the Muadalah curriculum still exists in the modern world and what obstacles lie in the way of its implementation following the release of Minister of Religious Affairs Regulation (PMA) number 18 of 2014. The foundation for changes in the educational system, namely the curriculum, is the evolution of art and culture, scientific and technical advancements, and global changes. This is done in order to enable educational establishments, particularly Pesantrens, to adjust and remain competitive in the face of current advancements. In order to gather information and data pertinent to the study topic from a variety of literature sources, including textbooks, scientific journals, theses, and other research reports, this research method employs a qualitative approach with the kind of library research. According to the study's findings, there hasn't been any regression in the existence of Pesantrens to this point. This is due to the government's recognition of Pesantrens through the Muadalah policy, which was reinforced with the enactment of the Minister of Religious Affairs Regulation (PMA) Number 18 of 2014, enabling Pesantrens to compete on an equal footing with other educational institutions. Of course, there will inevitably be difficulties because of it. Among these, some doubt the calibre of graduates from Muadalah Pesantren who choose not to sit for the national exam. Additionally, graduates of the Muadalah Pesantren occasionally face difficulties showing their diplomas, which can hinder their prospects of getting into college.

KATA KUNCI:
Kurikulum Islam, Pondok Pesantren Mu'adalah

Abstrak

Tujuan dari penelitian ini adalah untuk mengetahui apakah kurikulum Muadalah masih eksis di dunia modern dan apa kendala penerapannya pasca keluarnya Peraturan Menteri Agama (PMA) nomor 18 tahun 2014. Landasan perubahan sistem pendidikan, yaitu kurikulum, merupakan evolusi seni dan budaya, kemajuan ilmu pengetahuan dan teknologi, serta perubahan global. Hal ini dilakukan agar lembaga pendidikan, khususnya Pesantren, dapat menyesuaikan diri dan tetap kompetitif dalam menghadapi kemajuan saat ini. Untuk mengumpulkan informasi dan data yang berkaitan dengan topik kajian dari berbagai sumber literatur, antara lain buku teks, jurnal ilmiah, tesis, dan laporan penelitian lainnya, metode penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan. Berdasarkan temuan penelitian, hingga saat ini belum ada kemunduran dalam keberadaan Pesantren. Hal ini disebabkan adanya pengakuan pemerintah terhadap Pesantren melalui kebijakan Muadalah yang diperkuat dengan berlakunya Peraturan Menteri Agama (PMA) Nomor 18 Tahun 2014, sehingga Pesantren dapat bersaing secara setara dengan lembaga pendidikan lainnya. Tentu saja kesulitan pasti akan timbul karenanya. Diantaranya, ada yang meragukan kualitas lulusan Pesantren Muadalah yang memilih tidak mengikuti ujian nasional. Selain itu, lulusan Pesantren Muadalah terkadang mengalami kesulitan dalam menunjukkan ijazahnya, sehingga dapat menghambat prospek mereka untuk masuk perguruan tinggi.

INTRODUCTION

The fact that pesantrens have always had an Islamic significance and have been authentically Indonesian supports the argument that they have always been a "platform" for the spread of Islam throughout Indonesian history. From a pedagogical perspective, pesantrens are Islamic educational establishments that emphasize the value of Islamic morality as a guide for daily living in order to foster comprehension, awareness, and application of Islamic teachings (Ningsih, Basri, & Suhartini, 2023). Considering their current function, pesantrens were founded to uphold religious principles and jihad in order to apply the lessons learned to the process of societal advancement. The goal is for worldly and ukhrawi parts of people's lives to coexist in harmony. There are two Pesantren variants in Indonesia: traditional pesantren *(salafiyah)* and the modern one *(asyiah)* (Khasanah, Hamzani, & Aravik, 2023).

Amid the New Order, the government released Government Regulation No. 73 of 1991 regarding Out-of-School Education (PLS). According to this regulation, pesantrens are not formal educational establishments on par with other establishments of that type in Indonesia. Because Pesantrens lacks a quality assurance and management framework that the government can oversee, the government feels that they do not adhere to government requirements (Kosim, Muqoddam, Mubarok, & Laila, 2023). This approach separates parents from the national education system. Therefore, Pesantrens may quickly transition into educational institutions with strong systems, standards, administration, and curricula that can keep up with the times without the coaching, work, attention, funding, or system support that would otherwise be required (Hermanto, 2023).

Based on the efforts of Muslim intellectuals and leaders, particularly Mu'adalah curricula get the position in the ranks of the bureaucracy, Pesantrens started to receive acknowledgment from the government with the mu'adalah. Decree Number: E. IV / PP.032 / KEP / 80 / 98, issued by the Director General of Islamic Religious Institutions, on December 9, 1998, addressed the equality of Pondok Modern Darussalam Gontor Ponorogo graduates. By releasing directive number 106/0/2000 on June 29, 2000, the Minister of National Education acknowledged equality gor graduates at those pesantren (Ghozali, Nofiratullah, & Najah, 2022).

A circular titled Dj.II/PPO1. I / AZ / 9/02, dated November 26, 2002, was released by the Director General of Islamic Religious Institutions two years later. It contained guidelines for the implementation of awarding equality status for pesantren education with Madrasah Aliyah. After Law Number 20 of 2003 was passed and reinforced by Government Regulation Number 32 of 2013 concerning Amendments to Government Regulation Number 19 of 2005 concerning National Education Standards and Government Regulation Number 55 of 2007 concerning Religious and Religious Education, Pesantrens were finally included in the national education subsystem (Mansir, 2022). Therefore, as long as Pesantrens adheres to established government norms, education there is recognized and provided with the same facilities as those of other educational institutions.

According to (Nur Hidayah, 2023), the word mu'adalah derives its etymology from the Arabic words *"adala"*, *"yu'adilu"*, and *"mu'adalatan"*, which signify equality or equality accordingly. In terms of nomenclature, mu'adalah is defined as the process of achieving parity between educational establishments inside and outside the Pesantren through the use of transparently and fairly established norms and qualities. The outcomes of this procedure can be applied to enhance

Pesantrens' services and educational offerings (Khoirunnisak, Abdullah, Mudarris, & Maiyeenah Pochiseng, 2023).

The government and society in Indonesia have acknowledged advancements in the education system, such as the Pesantren mu'adalah curriculum (Asari, Kenny Agusto Arie Wibowo, Ahyar, Zainal Abidin, & Aswan, 2023). Pesantrens are required by law to incorporate specific subjects into their curricula. Pesantren graduates do not need to worry about transferring to public or private colleges because their graduate credentials are comparable to *Madrasah Tsanawiyah* (MTs) and *Madrasah Aliyah* (MA).

Based on the awareness that developments and changes that occur are inseparable from global changes, technological and scientific developments, and the development of art and culture, therefore curriculum changes are made (Asari et al., 2023). To become a society capable of competing and adapting to these changes, the national education system must be updated, including curriculum refinement (Nursyamsiyah & Huda, 2023). Based on this, interesting things were found that will be studied more deeply through literary studies, namely about the existence of the *Mu'adalah* Curriculum in the global era while knowing the challenges related to it.

RESEARCH METHODS

This research uses a qualitative approach with the type of library research to obtain relevant information and data related to the existence of *mu'adalah* curriculum in the global era and its challenges. In this literature method, some stages can be used to answer this research question as follows:

1. First, literature identification begins with identifying relevant literature sources in textbooks, newspapers, magazines, scientific journals, online articles, theses, theses, and other research reports related to the mu'adalah curriculum and pesantren curriculum.
2. Second, literature selection is carried out using certain criteria, such as relevance to the research topic, year of publication, quality, and novelty.
3. Third, the collection of data obtained from the literature that has been carefully sorted in the form of quotations, summaries, and other relevant data related to the mu'adalah curriculum and the challenges in its application.
4. Fourth, the literature analysis is carried out using a systematic and structured approach, namely content analysis and text analysis by paying attention to arguments, approaches, and findings relevant to the research topic of the mu'adalah curriculum.
5. Fifth, the synthesis of literature is carried out through the process of summarizing all findings from relevant literature related to the existence of the mu'adalah curriculum, comparing research results, and identifying conclusions from the literature.
6. Sixth, Report writing is carried out with preliminary coverage, theoretical studies, research methodology, findings, and conclusions. The research report must adjust the format and writing rules applicable to publication in academic journals.
7. Seventh, Conclusions are made based on literature analysis and data synthesis and describe their relevance to research topics related to the existence of the mu'adalah curriculum.

RESULTS AND DISCUSSION

Results

The Concept of Mu'adalah Curriculum

The word "curriculum" originated in Greek, where it was originally used to refer to sports. The word "currere" means "running distance" (Coşkun Yaşar & Aslan, 2021).). Hilda Taba defines curriculum as anything created specifically for a child's lessons. John Kerr defines learning more broadly to include any form of instruction created and overseen by educational establishments, whether it be done in a group setting or alone, inside or outside of them (Nehal & Saeed, 2023). The many definitions of curriculum given above simply highlight the significance of particular components of the philosophies they espouse. The foundation of education created and overseen by a school or other educational establishment is the curriculum.

The transition from salaf Pesantrens (*bandongan* and *sorogan*) to modern Pesantrens, which are still expanding quickly today, was made possible by a well-designed curriculum and an explicit educational structure (Suparji, Utami, & Asiyah3, 2021). Research indicates that Pesantrens are the only ones with the power to design and build curricula. The pesantren curriculum normally falls into four categories, according to Lukens-Bull's research in Abdullah Aly's book: skills and courses, schooling and general education, moral and experiential education, and religious instruction (M. B. N. Wajdi, Dewi, & Kurniawan, 2022). Pesantrens' curriculum has undergone modifications. It now includes the polar studies of al-ashriyah (modern literature) as well as the polar studies of al-qadimah (classical books), which it alone featured in the past. As a result, while traditions must be upheld, Pesantrens can accept and employ literature that is acceptable for current developments (Nurkholis & Santosa, 2022). In this sense, in addition to the formal and informal curricula that have been accepted, Pesantrens also have an unwritten curriculum. The curriculum seeks to inculcate Islamic principles, which play a crucial role in molding students' personalities. These principles, which include sincerity, modesty, independence, fraternity, and the freedom to pursue a disciplined life, serve as the foundation for all activities in pesantren (Purwanto, Mukharrom, Supriadi, & Rahmah, 2021).

Pesantren education is impacted by the onset of industrialization and globalization in several disciplines. Some Pesantrens teach both general and religious education (Hamdi, Rizal, & Hikmah, 2023). Thus, the Ministry of Religious Affairs separates madrassas into two categories to make construction easier. The first is a madrasah, which offers general topics together with religion as the primary subject. All of the subjects (religion and general subject) taught in the second one, that is Madrasah Diniyah (Dasopang & Rambe, 2023). Certain madrasah diniyah continue to use the outdated Madrasah Salafiyah pattern as their learning system. Madrasah Diniyah continues to be the name of the madrasah that updates its educational program. Following these modifications, there was a conflict between two factions over the need for madrasah diniyah. Madrasah diniyah graduates should be acknowledged for equality (mu'adalah), according to some, while others contend that the madrasah should remain an institution of tafaqquh fi al-din (Bustari & Bashori, 2019). Pesantrens play a part in the Ministry of Religious Affairs' nine-year Basic Education Compulsory Education Program (Wajar Dikdas) by helping people lead balanced lives that combine worldly and ukhrawi aspects. Indonesia's large geographic areas and regions, together with its varied social, cultural, and economic educational backgrounds, are the reasons behind this.

Salafiyah Pesantren and Equality Education (Packages A and B) (Saiin, 2021) are used to carry out the nine-year mandatory basic education program in addition to the formal education units of *Madrasah Ibtidaiyah* (MI) and *Madrasah Tsanawiyah* (MTs). The term "mu'adalah" refers to an Islamic educational institution's ability to comply with the terms and circumstances that govern

the institution's renewal. Submissions of Mu'adalah can be made domestically through the Republic of Indonesia's Ministry of Religious Affairs, while submissions from abroad can be made through collaboration in the Mu'adalah Pesantrens communication forum (FKPM) with nations including Yemen, Egypt, Saudi Arabia, Morocco, and others. The religious department prepares the curriculum for Pesantrens, which includes broad information that is determined by the religious department. The cooperation agreement (MOU) between Pesantrens and foreign universities prepares the curriculum overseas (Surip, 2022).

The regulatory framework for Mu'adalah Education in Pesantrens in 2014 is outlined in Regulation of the Minister of Religious Affairs (PMA) Number 18 of 2014. The PMA's Article 1 defines the "Mu'adalah education unit in Pesantrens, herein referred to as mu'adalah education unit, as an Islamic religious education unit organized by and within the Pesantrens by developing a curriculum according to the Pesantrens' peculiarities based on the yellow book or dirasah Islamiyah with a mu'allimin education pattern in a tiered and structured manner that can be equivalent to the primary and secondary education levels located within the Ministry of Religious Affairs". The position of mu'adalah education is strengthening as a result of the Minister of Religious Affairs Regulation, and a new face without a name now has the status of the Mu'adalah Education Unit or SPM.

Since Pesantrens are recognized as having diplomas, its are exempt from taking equality or equalization exams, as stated in National Education System Law Number 20 of 2003, Article 26, Paragraph 6: "The results of non-formal education can be valued equivalent to the results of formal education programs after going through an equalization assessment process by an institution appointed by the government or government regions concerning national standards of education" (Helda & Syahrani, 2022).

As stated in the consideration of "weighing" PMA No. 18 of 2014 regarding the Mu'adalah Education Unit at Pesantrens in points a and b, there are two primary factors taken into account while awarding mu'adalah status to Pesantrens. First, the boarding school education system, administered by Pesantrens, has had a major positive influence on the nation's development. Foreign educational institutions that recognize Pesantrens' educational standards through an equalization process have acknowledged this approach. This makes it possible for graduates of these kinds of Islamic religious educational institutes to easily continue their studies at higher levels. Second, more stringent laws are required to establish the legal framework necessary to acknowledge that Pesantrens that follow the mu'adalah system are comparable to formal schools (Asari et al., 2023).

In order for Pesantrens to get mu'adalah or reconciliation status, its has to go through a series of legal requirements. This means that only Pesantrens who meet the requirements can be awarded mu'adalah status. Among the primary requirements for this categories are: *first,* pesantrens must first be officially recognized by the appropriate agency as an institution or foundation. *Second*, it is not affiliated with the Ministry of Religion or the Ministry of National Education (Kemendiknas) and is officially recognized as an educational institution by the Ministry of Religious Affairs (Kemenag). *Third*, there are elements of education implementation that have a measured and structured degree of infrastructure and instruction, such as learning rooms, curriculum, textbooks, education professionals, and students.

The curriculum of the mu'adalah education unit consists of both a general education curriculum and an Islamic religious curriculum, as per Article 10 PMA No. 18 of 2014. While the

general curriculum is created using the mu'allimin education pattern, the Islamic religious curriculum is created depending on the unique characteristics of each organizer and is based on the yellow book, or dirasah Islamiyah (Wahyudi, Kurniawan, Dafasyah, & Mulyawan, 2023).

Salafi Pesantrens uses sorogan, wetonan, and bandongan as teaching methods for their yellow book-based curriculum (Nurul Hidayah, Mujiburrohman, & Fatimah, 2023). However, the curriculum in the unit mu'adalah muallimin is primarily based on the Pesantren tradition, which aims to develop people who can both fulfill the duties of the caliphate in this world and serve Allah as His servants, dedicating themselves entirely to Him in the process. Similarly, the curricular method—which arranges competences among subjects—is a significant, all-encompassing, and autonomous method.

Salaf or contemporary huts must adhere to specific standards and specifications found in the mu'adalah (equalization) curriculum (Asari et al., 2023). According to Mu'adalah system, pesantren who get equality (salaf or modern) are required to include four subjects: (1) mathematics *(al-riyadhiyat)*; (2) Indonesian *(al-lughah al-indunisiyah)*; (3) civic education *(al-tarbiyah al-wathaniyah)*; and (4) natural sciences *(al-ulum al-thabi'iyah)*. According to (Mustofa, 2020), this is by the Minister of Religious Affairs' Regulations Numbers 13 and 18 of 2014 regarding Islamic Religious Education and Mu'adalah Education at Pesantrens. With a mission to enhance the quality of the Pesantrens' internal education by fostering the development of fundamental competencies in students' ability to reason, as well as to be able to lead the way in producing excellent and productive cadres of scholars, leaders, and God's servants.

As per the provisions of Article 5 of PMA No. 14 of 2014, Mu'adalah Pesantren is authorized to choose the name of its educational unit. According to this article, "the naming of mu'adalah educational unit can use the following names: Madrasah al-Mu'allimin al-Islamiyah (MMI), Madrasah al-Mu'allimin al-Islamiyah (TMI), Madrasah al-Tarbiyah al-Islamiyah (MTI), or other names proposed by the proposing institution and determined by the Minister" (Hana, 2023). Rather than imposing the same identity or label, the recognition of the status above also seeks to preserve Mu'adalah Pesantren's diversity as a singular, original, and distinctive entity.

A Pesantren's education consists of three units: a three-year MTs education unit, a three-year MA education unit, and a six-year basic education unit. Pesantren can hold its education unit at the MA level by combining MTs and MA education units for a continuous period of six years. There is a distinct formal education unit for every educational level. MTs/SMP/Package B, MI/SD/Package A, or MA/SMA/Package C are a few examples.

Discussion

Mu'ilah Curriculum: Implementation and Challenges

The establishment of PMA serves as a legal safeguard for Pesantrens to maintain their distinctiveness, exclusivity, and privileges within the system that has been in place for many years, rather than trying to "muzzle" and "force" them to alter it entirely. The implementation of PMA Number 18 will strengthen Pesantrens' position as a subsystem of the national education system and boost community trust in the educational services provided by Pesantrens. However, Pesantrens will face new challenges as a result of this policy.

First, the quality of the mu'adalah curriculum is questionable because it does not mandate that students take national examinations (Musnandar, 2024). Graduates of Mu'adalah Pesantren

are not formally selected if they do not take the national exam, and as a result, they do not take the national competence exam. Some individuals, especially common ones, now distrust this. Second, graduates from Mu'adalah Pesantren are unable to present their diplomas and results from national exams, which keeps them from acceptance at several universities. According to specific college entrance requirements, applicants must be able to provide their transcripts and certificates from national examinations. Third, the leadership of the kyai has a major influence on the management of the mu'adalah education units in Pesantrens (F. Wajdi et al., 2022). In order to improve the efficiency of the teaching and learning process, Pesantrens should in the future provide the educators working under them greater freedom to arrange and assign tasks. Therefore, the educational process itself is not hampered when Pesantrens relies on Kyai's authority. Collegial leadership patterns need to be taken into consideration in order to properly create leadership in mu'adalah Pesantren.

Fourth, Mu'adalah Pesantren needs to implement an institutional management and strengthening process. The foundation for mu'adalah Pesantren's institutional strengthening must be independence (independent), accountability, and credibility. Pesantrens' institutions need to be strengthened and given more authority in light of the nation's education system and the contemporary global challenges. Because of this, mu'adalah Pesantren must be run using modern management techniques in order to facilitate more effective and efficient delivery of education. Mu'adalah Pesantren ought to begin learning about modern management theories, like total quality management (TQM), which has been implemented in several other educational establishments. The fifth is enhancing and fortifying Mu'adalah Pesantrens' human resource base. The findings of a 2017 study conducted by the Research and Development Center for Religious and Religious Education of the Research and Development and Training Agency demonstrate that despite the diversity of their academic backgrounds—graduating from Pesantrens, SMA/MA programs, and universities—teachers in mu'adalah fulfilled their duties by their competence. It is still the case that general subject educators are particularly underqualified. For Mu'adalah Pesantren to exploit this truth as a source of material for its development, it must be prioritized. In the long run, Pesantrens' competitiveness and quality will be enhanced by the availability of sufficient and skilled labor resources. Systematic and ongoing efforts are required to support and enhance Mu'adalah Pesantrens' human resource quality.

The community will be alarmed by the explanation given above since mu'adalah is understood to mean that the government acknowledges the presence of Islamic educational institutions known as pesantren, with all the benefits and drawbacks that go along with it, even though this recognition has been in place for a long time. Additionally, the government has passed several regulations to aid in the procedure. But if people are not careful, the law can harm Pesantrens' identities, particularly those of indigenous people. In this sense, Pesantrens' autonomy and independence are called into question, particularly when considering the institution as a community-based educational setting.

Furthermore, "mu'adalah" denotes the notion that equalization ought not to be standardized. Since Pesantrens' fundamental value is independence, diversity results from it (Shulhan, 2021). If graduates from Mu'adalah Pesantren are turned away by the National University (PTN), then questions have to be raised about the way officials enforce uniformity. Ultimately, there is a need for Mu'adalah Pesantrens to be more socialized at the national level. This is required

in order to fully comprehend the concept of Mu'adalah Pesantren as a national recognition of education, particularly by PTN Nasional.

CONCLUSION

Given that Pesantrens are the oldest educational institutions in Indonesia, the mu'adalah Education Curriculum gives them the freedom to design their curriculum. Conversely, the inclusion of the Mu'adalah education program aims to motivate Pesantrens to enhance the caliber of their human resources, thereby gaining de jure and de facto recognition for the curriculum's implementation in Mu'adalah Pesantrens. When creating and preserving the mu'adalah curriculum and Pesantrens, it is anticipated that the difficulties associated with its construction will be taken into account. In order to increase public trust in Pesantren, these obstacles must be addressed or progressively overcome.

The purpose of research and scientific publications is to provide a deeper comprehension of the curriculum for mu'adalah, as well as to serve as a source of information and discussion materials. While it is true that there are still certain gaps in this article that prevent it from being fully and thoroughly reviewed about the research topic, this article or research is at least able to provide written evidence or an image based on a critical analysis related to the phenomenon of the mu'adalah curriculum in the global era. It is believed that further research will be able to address the limitations of this study, allowing the subject matter of mu'adalah program to expand.

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