

Factors Shaping the Evolution of the Islamic Cultural History (SKI) Curriculum in Madrasahs (1973-2013)

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ABSTRACT

Purpose – This research undertakes an exploration of the factors shaping the evolution and continuity of the Islamic Cultural History (SKI) curriculum in madrasahs between 1973 and 2013. It zeroes in on five predominant influences: political, economic, social, cultural, and ideological.

Design/methods/approach – A historical research method was the primary tool, with data from various written records—comprising legal documents, regulations, and textbooks. A chronological lens was employed for analysis, with categorizations influenced by pertinent regulations and the prevailing zeitgeist.

Findings – Of the factors, political dimensions, especially government stances and policies, took precedence in curriculum development. Furthermore, aspects like economic strides, prevailing social conditions, and national ideologies such as Pancasila (Indonesian state philosophy) bore significance in shaping the curriculum. The insights gathered suggest a pivotal role of socio-political dynamics and scientific progress in dictating madrasah curriculum changes.

Research implications/limitations – While this investigation furnishes deep insights into a specific period, its temporal scope poses limitations, suggesting a potential exploration post-2013 and scrutiny of other influencing variables.

Practical implications – The study underscores the pressing need for the continual evolution of Islamic education in Indonesia, aiming to cater to societal shifts. There is an evident emphasis on weaving together diverse threads, upholding universal tenets, and championing local sagacity.

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1. Introduction

Islamic education in Indonesia boasts a rich history and has played a pivotal role in shaping the nation's identity (Azra, 2018). Traditional Islamic educational institutions, like the pesantren and madrasah, have emerged as foundational pillars within the national education system (Muhaimin & Mujib, 1993; Nata, 2012). The evolution and shifts in the curriculum for Islamic Cultural History in madrasahs, especially from 1973 to 2013, is a research topic of notable significance. This subject's importance is underscored as the curriculum not only mirrors the progress in the thought processes and practices of Islamic education but is also influenced by many factors, including politics, economics, social structures, culture, and ideology (Susilawati, 2020). This study aims to delve into and analyze these factors.

Previous research has explored specific aspects of the growth of Islamic education in Indonesia (Abasri & Nizar, 2013; Muhaimin & Mujib, 1993; Nata, 2012; Usman & Nizar, 2013). These studies encompass various educational bodies like surau and pesantren, focusing on their roles in teaching and preserving Islamic values. Concurrently, other investigations have considered the differences



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between colonial education systems and traditional Islamic-based education (Steenbrink, 1996), as well as the placement of religious education in mainstream school curricula (Noer, 1983; Suyatno, 2013). Much prior research has also addressed specific aspects of curriculum development within the context of Islamic education (Sabda, 2006; Sukmadinata, 2009). These encompass various stages of curriculum development, including macro-level, institutional, subject matter, and learning program stages (Anonim, 2008). Moreover, some studies have looked explicitly into curriculum development at the learning program stage (Muhaimin, 2008).

Other research emphatically focuses on curriculum development within Islamic educational contexts. Within this framework, curriculum development is perceived as reviewing and restructuring the curriculum or creating written curriculum documents and their subsequent implementation in the learning process (Sabda, 2006; Sukmadinata, 2009). This encapsulates four levels: macro, institutional, subject matter, and learning program (Anonim, 2008). At the learning program level, curriculum development occurs at a more micro classroom level (Muhaimin, 2008; Twining et al., 2021). Additional studies hone in on the specific context of the Islamic Cultural History curriculum in madrasahs. This curriculum, defined by the Ministry of Religion of the Republic of Indonesia, is influenced by diverse facets such as politics, economics, social structures, culture, and ideology (Kementerian et al. Indonesia, 2007). This approach mirrors the philosophy of idealism in Islamic education, emphasizing spiritual aspects, goal formulation, teaching methods, and the position of learners (Suhaimi, 2019). Integrating spiritual awareness and anthropo-cosmological consciousness in Islamic education is also acknowledged (Arif, 2019).

Studies concerning Islamic Cultural History in madrasahs have been subjects of prior research (Kementerian Pendidikan Nasional Indonesia, 2007). The curriculum for this subject, dictated by the Ministry of Religion of the Republic of Indonesia, is shaped by diverse elements such as politics, economics, social factors, culture, and ideology. However, the changes and continuities in this curriculum from 1973 to 2013 have not been comprehensively examined. Furthermore, several studies have discussed Islamic education in philosophical and methodological contexts (Aqool, 2022; Arif, 2019; Stimpson & Calvert, 2021; Suhaimi, 2019), as well as in regional and national contexts (Erdoğan, 2020; Groeninck, 2021; Mail et al., 2019; Mas'ud et al., 2019; Nathie, 2021). However, a gap remains for a more profound exploration into the curricular changes of Islamic Cultural History in madrasahs within these contexts.

Nevertheless, previous research exhibits some limitations, controversies, and gaps, which this study strives to address. For instance, it remains ambiguous how factors such as politics, economics, social structures, culture, and ideology have influenced the continuity and shifts in the Islamic Cultural History curriculum in Madrasahs from 1973 to 2013 (Padil, 2021). Bearing this in mind, this study's emphasis lies in exploring and analyzing the factors influencing continuity and changes in the Islamic Cultural History curriculum in Madrasahs from 1973 to 2013. This research seeks to significantly contribute to understanding the curriculum's evolution and adaptation in a historical context and specific societal needs (Bachtiar, 2020).

2. Methods

This study utilized the historical research method (Berg, 2000), focusing on data collection from various written sources to determine factors influencing the continuity and change in the curriculum of Islamic Cultural History in Madrasahs from 1973 to 2013. The primary data sources are legal documents and regulations, religious ministerial decisions, presidential decisions and instructions, books, research reports, and textbooks of Islamic Cultural History based on the curriculum from 1973 to 2013. This research process involved data collection using documentation techniques, including documents and archives such as notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes,

agendas, and others related to the research object. This data was classified and analyzed to understand the continuity and changes in Islamic Cultural History. Data analysis involved a periodic time approach, dividing data based on specific periods from 1973 to 2013, further classified by regulations underpinning curriculum implementation. The continuity and change during this period were analyzed by considering the characteristics and tendencies of the period, as well as the 'spirit of the times' coloring each period. To maintain reliability and validity, researchers ensured all data sources could be verified and relied upon, offering an objective and careful interpretation of the collected and analyzed data.

3. Results

Overall, the continuity and change in the education curriculum are always influenced by external factors. The factors that became the backdrop for continuity and change in the madrasah curriculum in general and its specific implications for the Islamic Cultural History subject are as follows:

3.1. Political Factor

This study found that the dominant role of government policies and regulations directed the continuity and change in the madrasah curriculum, especially the Islamic Cultural History subject, from 1973-2013. These policies are reflected in various identified periods, each influenced by specific regulations and then reinforced by the Ministry of Religion. The first regulation that directly impacted madrasah education was Law No. 4 of 1950 and Law No. 12 of 1954, although these regulations did not specifically govern madrasahs. However, they acknowledged religious schools recognized by the Minister of Religion as qualified educational institutions (Poerbakawatja, 1970).

With the enactment of Presidential Decree No. 34 of 1972 and Instruction No. 15 of 1974, significant changes occurred in the madrasah curriculum, aiming to bring madrasah education under the supervision and coordination of the Ministry of Education. This marked the New Order government's effort to hegemonize society through a single interpretation of the Pancasila ideology, particularly relevant as madrasahs had previously served as a tool to advance Muslim political interests (Dewi & Utama, 2018). However, Muslim solid resistance to Presidential Decree No. 34 of 1972 and Instruction No. 15 of 1974 pushed the government towards operational measures as political socialization efforts. The SKB 3 Ministers emerged from this step, stipulating that government-recognized madrasahs must teach 30% general and 70% religious subjects, using a curriculum and education guidelines set by the Minister of Religion (Sumardi, 1980). This point illustrated how New Order government policies were understood as a form of political socialization.

The study's findings highlight the critical role of political factors in the continuity and changes in the curriculum of Islamic Cultural History (SKI) in Madrasahs from 1973 to 2013. The research shows that the New Order and Reformation eras exhibited different curriculum approaches. In the New Order era, the politically infused orientation through formal education indicated the government's efforts to retain power. This is reflected in the four centralized curriculums (1973, 1976, 1984, and 1994) prioritizing the government's political agenda. A significant shift occurred in the Reformation era, where the educational approach turned more decentralized and competency-based, contrasting the prior material-focused approach. This change was marked by the emergence of the Competency-Based Curriculum (KBK) and the School-Level Curriculum (KTSP), granting madrasahs more extensive leeway in developing their curricula.

Political shifts also influenced the expansion of madrasah subject matter. Initially, madrasahs focused solely on religious lessons. However, with government policies pushing for

madrasahs to be integrated into the national education system, they began to teach general subjects. The SKI material also changed in line with political shifts. During the New Order era, the material predominantly centered on the role of Muslims in nation-building and the struggle for independence. In contrast, during the Reformation era, the content gravitated towards the history and evolution of knowledge within an Indonesian context. Thus, this study's findings illustrate how political changes and government policies influenced the continuity and changes in the Islamic Cultural History curriculum in Madrasahs from 1973-2013.

3.2. Economic Factor

This research reveals that economic factors played a significant role in the continuity and transformation of the Islamic Cultural History curriculum in madrasahs between 1973 and 2013. In this context, economics refers to students' needs to lead a post-school life and their productivity in the workforce. This study perceives the role of economics in education through the lens of the "education as an investment" concept (Widiansyah, 2017). This concept describes how education can boost productivity and earnings, contributing to economic growth via human capital theory. Thus, education must be nurtured and built within an economic structure and system that endorses educational quality.

Parallel to the economic growth in Asian countries and the shift toward industrial and service sectors, there was a rising demand for high-quality human resources from the business and industrial sectors. This influenced changes in the educational curriculum, including in madrasahs. By 1976, madrasahs began offering skill-based options to students to prepare them for personal life or higher education (Jamil, 1978). This trend continued in the 1984 curriculum, where vocational education in various fields was introduced in madrasahs. The "link and match" concept emerged in 1989 (Disas, 2018) and bolstered this evolution, focusing on bridging the gap between education and employment to decrease mismatches and enhance educational efficiency. This became increasingly critical when Indonesia entered its industrialization phase in 1994 (Luthan, 1994) and faced rising educated unemployment. Education Minister Wardiman Djojonegoro (1993-1998) was pivotal in initiating this "link and match" concept.

The curriculum continuity and changes in Islamic Cultural History (SKI) in madrasahs during 1973-2013 were influenced by several factors, especially within the context of economic needs and improving student skills. A dominant factor driving curriculum change was the increased demand for quality human resources from the business and industrial sectors. Economic shifts in Asia, including the transition to industrial and service nations, sparked the demand for a workforce with more specific knowledge and skills. As educational institutions, Madrasahs aimed to produce graduates ready for the workforce, as seen in the 1976 and 1984 madrasah curriculums. Along these lines, the 'link and match' idea introduced in 1989, championed by Education Minister Wardiman Djojonegoro, reinforced the education-as-investment concept and the interplay of economic forces. This concept emphasizes the symbiosis between the educational realm and the business or industrial sectors, from planning stages to program implementation and evaluation.

Challenges in preparing students for societal work culminated in the launch of the Vocational Madrasah Aliyah in 2013. At this juncture, curriculum changes leaned towards practical and applicative aspects, stressing psychomotor skill development over merely theoretical or cognitive aspects. Moreover, the planned transition from the agricultural sector to the industrial sector under PJP II also influenced the workforce composition and the required education levels. Consequently, education had to equip workers to meet industrial sector requirements, including agricultural processing. This resulted in the introduction of skill-based subjects in madrasah educational institutions.

However, these shifts did not significantly affect the SKI subject content, except for a reduction to one lesson hour due to the addition of denser content. In this context, the Religious Madrasah Aliyah (MAK) endeavored to retain its Islamic identity while meeting students' needs for employment or creating new job opportunities. The 1994 and 2013 MAK curriculums accommodated skill areas students could choose, aligning with their economic necessities.

3.3. Social Factor

This study examines the Islamic Cultural History (SKI) curriculum in Indonesian madrasahs from 1973 to 2013, focusing on the factors influencing curriculum continuity and changes. One key finding is the importance of education in mirroring and adapting to social realities, a concept emphasized by Freire (Husni, 2020). Within the madrasah setting, societal conditions were pivotal in directing curriculum changes and advancements. The post-independence era in Indonesia saw an increase in Muslims accessing better education, with madrasahs being a vital institution in this transformation. Aligned with the emphasis on enhancing students' economic and social status, continuity and changes in the madrasah curriculum became increasingly crucial. This is reflected in the curriculum composition shift—initially, madrasahs centered on Islamic religious teachings. However, the demand for general knowledge and advancements in science and technology led madrasahs to incorporate general subjects while retaining a focus on religious education.

Furthermore, the study detected significant changes in the SKI learning objectives. In 1973, learning objectives centered on the cognitive or knowledge domain. Over time, the curriculum started encompassing the affective/attitude and psychomotor/skill domains, underlining the significance of social responsibility in education. SKI learning materials evolved from merely Islamic history to include biographies of scholars, intellectuals, and philosophers and the advancement of Islamic religious sciences and technology during Islamic rule. This material also began covering sociological studies in Indonesia and the role of Muslims in development.

The study highlights the pivotal role of recognizing madrasahs as equivalent to public schools in influencing curriculum changes. The community's desire for madrasah diplomas equivalent to public school diplomas and acknowledging madrasah education as on par with public education brought about significant changes in the curriculum, though retaining certain unique features. Hence, this study demonstrates that multiple factors - including societal changes and community needs, emphasizing elevating students' economic and social status - have impacted the continuity and transformation of the madrasah curriculum in Indonesia from 1973 to 2013.

3.4. Cultural Factor

This research has successfully identified various factors influencing the continuity and change of the Islamic Cultural History curriculum in Madrasahs from 1973 to 2013. These factors are categorized into two major groups: internal and external.

The most influential internal factor is the role of religion in Indonesian society. The social and political life in Indonesia is often rooted in religious teachings. This subsequently impacts the cultural values and character developed in governance, including the education system. Furthermore, the values contained in Pancasila, the state's philosophical foundation, also serve as references in governance and have implications for cultural and character education. The national education objective, a formulation of the quality of human resources to be achieved, becomes another essential source in developing cultural and character education.

The identified external factor is the shift in social values with the societal transition from agrarian to industrial. This shift changed perceptions about farm labor, subsequently affecting the

education system. As educational institutions, Madrasahs began adjusting to the industrial world's needs by emphasizing skill-based education.

On a broader scale, this research confirms education's pivotal role in transmitting cultural values from generation to generation. Primarily through the Islamic Cultural History subject, education becomes an effective medium in sharpening students' understanding of concepts and principles related to history and culture. This study recommends adjusting the Islamic Cultural History curriculum in madrasahs to meet the challenges of changing times and evolving societal needs, including the job market needs in the industrial era. Nevertheless, curriculum changes should be approached cautiously while preserving cultural and historical values in the learning process.

This study focuses on the factors influencing the continuity and change of Madrasah's Islamic Cultural History curriculum from 1973 to 2013. A significant finding is how Indonesia's socio-political and economic contexts played a crucial role in the curriculum's evolution. During the 1984 curriculum period, additional skills focused on agriculture, industry, crafts, services, and family welfare education. This addition mirrored the New Order government's First to Third Five-Year Development Plans, aiming to meet basic needs and infrastructure and establish labor-intensive industries. It indicates a shift in Madrasah education from theoretical knowledge to practical skills relevant to Indonesia's economic context.

The 1994 curriculum period marked another change. Elementary and Middle Madrasahs became more classroom-focused, while High Madrasahs introduced more skill-focused subjects in the service and industry sectors. These changes seemed influenced by shifts in Indonesia's socio-economic development, reflected in the Madrasah curriculum. The Reform Order era marked another significant change in the Madrasah curriculum. Specialized programs in Advanced Madrasahs, for instance, included areas like technology, IT and communication, health, agribusiness and agrotechnology, fisheries and marine sciences, business and management, tourism, visual arts and crafts, and performing arts.

However, despite changes and advancements in the curriculum, this study indicates a pattern of indoctrination in Islamic Cultural History learning. Students have yet to develop psychomotor thinking skills when confronting teaching materials, indicating room for improvement in curriculum implementation and development. It is essential to ensure that education does not solely focus on knowledge transfer but also fosters students' skills and critical thinking development.

This study examines Islamic Cultural History (SKI) curriculum changes in madrasahs in Indonesia from 1973 to 2013. The results show significant changes in line with socio-political dynamics and advances in science and technology. During the New Order era, general education curricula mainly focused on material completion and enhancing students' cognitive capabilities. However, with the reform spirit emphasizing democratic principles, decentralization, and human rights, Indonesian education was significantly shifted. This change led to a more inclusive and holistic educational approach, aiming to comprehensively develop an individual's potential and shape morally upright characters to face future challenges.

Moreover, rapid advances in science and technology significantly impacted the education curriculum, including SKI. Discoveries and innovations across various disciplines necessitated curriculum adjustments, ensuring students have relevant skills to face new-era challenges. This spurred revisions and changes in the existing curriculum. Developments in learning methodologies also influenced the curriculum. Modern learning concepts like active learning, contextual learning, and quantum teaching-learning were adopted, encouraging students to be more active in the learning process. Specifically, this study found a significant shift in curricular objectives for the SKI

subject. Initially, the SKI curriculum focused only on the cognitive domain. However, the 2004 curriculum shifted its learning orientation to competency-based, and in 2013, character development was added. Additionally, SKI learning began emphasizing basic skills like historical analysis, argumentation, and research. This study shows that political changes, advancements in science and technology, and innovations in learning methodologies have contributed significantly to the evolution of the SKI curriculum in madrasahs in Indonesia between 1973 and 2013.

3.5. Ideological Factor

Based on the research, ideological factors influenced the continuity and changes in the curriculum of Islamic Cultural History subjects in Madrasahs between 1973 and 2013. As a framework of thought that influences culture, philosophy, religion, and social values, ideology played a crucial role in these curriculum changes. During the Old Order, the ideology of Pancasila was used in the context of Sukarno's Political Manifesto (*Manipol Usdek*), which promoted Indonesian socialism, guided democracy, guided economy, and Indonesian personality. However, during the New Order, the ideology of Pancasila was interpreted according to the ruling regime, which resulted in a change of approach to education.

During the New Order era, Pancasila was used as a systematic indoctrination tool to maintain national unity and social control. A unique institution, the Agency for the Development of Education for the Implementation of the Guidelines for the Creation and Practice of Pancasila (BP7), was established to ensure the interpretation and implementation of Pancasila by the ruling regime's guidelines. Pancasila education became a compulsory subject in schools. In this context, changes to the curriculum of Islamic Cultural History subjects in Madrasahs occurred to the prevailing ideology.

However, in the Reformation era, there was a return to a more democratic direction by trying to embrace diversity by integrating tolerance into the curriculum. The 2013 curriculum seeks to foster tolerance and respect for diversity in society, including in Islamic Cultural History in Madrasah. Ideology, in this case, serves as the main driver in the changes and continuity of this curriculum. Therefore, it can be concluded that ideology played an essential role in the formation and changes in the curriculum of Islamic Cultural History Subjects in Madrasahs from 1973 to 2013. The changes reflect the interpretation and implementation of the ideology that prevailed during these times in Indonesia.

This research has highlighted three critical phases in the evolution of the Islamic Cultural History subject curriculum in Indonesian madrasahs between 1973 and 2013. Each phase reflects a shift in educational ideology that significantly influenced the structure and content of the curriculum—first, The Education Renewal Phase (the 1950s). A series of educational changes characterized this period reflected through Law No. 4 of 1950 and Law No. 12 of 1954. In this period, conservative ideology dominated, emphasizing improving the quality of education to match established intellectual or spiritual ideals and ideas.

Second Phase of Formalization and Structuralization of Madrasahs (1972-1975). This second phase was identified by Presidential Decree No. 34 of 1972 and Presidential Instruction No. 15 of 1974, as well as the Joint Ministerial Decree that changed the proportion of general and religious education in madrasahs. During this phase, the ideological pattern of intellectualism emerged as the main focus, as seen from the government's efforts to bring madrasah education under the Ministry of Education and Culture coordination. Although this period created challenges in the form of the *ulama* crisis and the lack of students' ability to continue to the State Islamic Higher Education (PTAIN) level, it also gave rise to a solution in the form of Madrasah Aliyah Program Khusus (MAPK) to help the regeneration of *ulama*.

Third Phase of Madrasah Integration with the National Education System. This last phase is characterized by the emergence of theological intellectualism ideology, which supports time-tested educational standards and processes while trying to build constructive social change with an emphasis on the religious side. In this phase, madrasahs were given a role in developing students' personal lives and preparing them for further education.

This study provides insights into the factors that contributed to the continuity and changes in the curriculum of Islamic Cultural History subjects in Madrasahs from 1973 to 2013. First, it was found that the function of madrasahs in this period was generally maintained and continuous with the previous period. This suggests that the ideology and function of madrasahs have been essential determinants in the direction and shape of the curriculum. Furthermore, existing ideological features, including the development of 'Model Madrasahs,' remained strong. These Model Madrasahs focus on improving the institution's quality, curriculum, process, optimal learning outcomes, and having Islamic and populist human resources.

Secondly, the findings of this research also include the development of Madrasah Aliyah Keagamaan (MAK). Based on the Decree of the Minister of Religious Affairs No. 371 of 1993, the Model Madrasah developed into MAK, which has a different curriculum from Madrasah Aliyah (MA), with religious subjects dominating at 70% of the total curriculum. Third, the madrasah also implements three main programs to provide Islamic characteristics. These programs include the Mafikibb program with Islamic nuances, the religious studies program with science and technology nuances, and the program to create a religious atmosphere in the madrasah.

Fourth, this period is also characterized by the ideology of theological intellectualism. Fifth, this study found three significant achievements in Islamic education institutions: explicit recognition of the existence of Islamic education institutions, recognition of Islamic education as a compulsory subject, and recognition of Islamic education as a set of values in the national education system. Sixth, schools/madrasahs began to be seen as objective and rational-scientific things, not only as a centralized institution.

Seventh, UUSPN No. 20 of 2003 launched national education reform, which includes decentralization of education, expansion, and equalization of opportunities to obtain a quality education and form a moral personality. This included curriculum reform and reflected a shift in ideology centered on solving social problems. These findings show how various factors - from the ideology and functions of madrasahs to national education reform - have impacted continuity and change in the curriculum of Islamic Cultural History subjects in Madrasahs from 1973-2013.

4. Discussion

This research was conducted to explore and analyze the factors that influenced the continuity and changes in the curriculum of Islamic Cultural History (IHR) subjects in Madrasahs from 1973 to 2013. The factors of primary focus were political, economic, social, cultural, and ideological. Each of these factors has played a role in shaping the evolution and adaptation of the curriculum in line with historical periods and specific societal needs (Silitonga, 2010). This is important to study, given that curriculum changes can reflect socio-political dynamics, developments in science and technology, and efforts to achieve educational goals that are more inclusive and relevant to the needs of society and the world of work (Treagust, 2022)

The results of this study show the dominant role of government policies and regulations in directing the continuity and changes in the madrasah curriculum, especially in SKI subjects (Lubis et al., 2021). Interestingly, there has been a shift in curriculum approach from the New Order era, which was more centralized and prioritized the government's political agenda, to the Reformation era, which was more decentralized and competency-based (Purwadhi, 2019). Furthermore, economic, social,

cultural, and ideological changes have also influenced the madrasah curriculum, especially in developing students' skills and understanding of cultural and historical concepts (Arjmand, 2017).

The results of this study are consistent with previous research that shows the influence of various aspects, such as political, economic, social, cultural, and ideological, on the curriculum of Islamic Cultural History subjects in madrasahs (Kementerian Pendidikan Nasional Indonesia, 2007). However, this study provides additional knowledge by emphasizing the dominant role of government policies and regulations in the continuity and change of the madrasah curriculum (Iskandar, 2019; Muhlis, 2016).

The results of this study can be explained through a theoretical approach that suggests that education, including educational curriculum, is a reflection and outcome of the social, political, economic, and cultural context in which it takes place (Van Wart et al., 2020). In this context, these factors directly affect changes in the madrasah curriculum (Pahrudin et al., 2021). It should be remembered that although this study shows a significant influence of external factors on curriculum change, internal factors such as institutional policies, teacher competencies, and student characteristics are also likely to influence such changes (Setiawati, 2022). Therefore, these findings should be interpreted cautiously and consider the educational process's complexity and dynamics (Lan & Hew, 2020).

In addition, the results of this study also illustrate how madrasahs have adapted to socio-political and economic changes in Indonesia, as well as how they strive to become more relevant and responsive to the needs of society and the world of work (Sukino & Erwin, 2019). Although Islamic education curricula traditionally tend to be more conservative and resistant to change, this research shows that madrasahs in Indonesia have demonstrated significant capacity and flexibility in responding to external and internal changes (Ilmiyah et al., 2022).

The findings of this study have important implications for curriculum development in madrasahs and Islamic education, more generally in Indonesia. In an ever-changing political and economic context, madrasahs and other Islamic education institutions must continuously adapt and evolve to meet the needs and expectations of society. This adaptation is essential not only in ensuring the relevance of the education provided but also in preparing students to face challenges in this era of globalization. Therefore, the curriculum should reflect Indonesia's cultural diversity, universal values, and local wisdom. This will help students understand their identity as part of the global community while maintaining deep cultural and religious values. In the long run, adaptive and relevant education will empower the younger generation to contribute positively to national and global development.

5. Conclusion

This research delved into the determinants impacting the evolution and continuity of the Islamic Cultural History (SKI) curriculum in madrasahs spanning 1973-2013. The analysis concentrated on five pivotal aspects: political, economic, social, cultural, and ideological dimensions. Key findings underscored the decisive roles of government directives, Indonesia's burgeoning economic landscape, the flux in societal conditions, and the assimilation of cultural and ideological constructs like Pancasila in molding the curriculum. Consequently, for Islamic education in Indonesia to stay relevant, it necessitates adapting to societal metamorphoses, intertwining diversity, global principles, and indigenous insights. Notwithstanding this study's profound perspectives, it remains circumscribed by its temporal scope and emphasis on the chosen quintet of factors. To paint a holistic picture, future endeavors might delve into post-2013 developments and possibly unearth other influential variables shaping the curriculum.

Declarations

Author contribution statement

The author contributed to this work and wrote research reports at each stage.

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Data availability statement

The datasets generated during and analyzed during the current study are available from the corresponding author upon reasonable request.

Declaration of Interest's statement

The authors declare that they have no known competing financial interests or personal relationships that could have influenced the work reported in this paper.

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