



**THE IMPACT OF MADRASAH INTEGRATION  
IN THE NATIONAL EDUCATION SYSTEM  
ON THE ACADEMIC QUALITY OF MADRASAH  
ALIYAH ALUMNI IN SOUTH SULAWESI**

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**Abstract:** Madrasah has been integrated into the national education system. This policy pushed the reconstruction of the curriculum regarding the components of religious and general subjects and its implications for madrasah alums. This research aims to examine the impact of the Ministerial Joint Decree on the academic quality of madrasah aliyah alums in South Sulawesi. This qualitative research gathered the data through interviews with the madrasah principals, teachers, and the head of the education division at the Ministry of Religious Affairs of South Sulawesi. This study shows that both state and private Islamic senior high schools in the province applied various strategies to overcome curriculum overload through maximizing learning hours, improving the quality of teachers, and applying boarding school system where learning activities adopt a fullday system. Through such mechanism, that madrasahs produced competitive alums. A further implication for Islamic public and private schools' alums is concerned with the increase in the number of their alums in pursuing education at prominent state universities in Indonesia.

**Keywords:** Madrasah, National Education System, Madrasah Curriculum, Academic Quality, Three Ministerial Policy of 1975

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## **Introduction**

EDUCATION is a basic need for humans because it differentiates humans from other creatures, and it is necessary for humans to

maintain and develop social life.<sup>1</sup> Education always develops in response to changing times. As an important educational institution in Muslim society, madrasah cannot avoid from such changes.<sup>2</sup> Ideas for educational reform emerge all the time following human needs for education. The reform referred to is in the form of improving the quality of education, which includes materials, methodology, and management education management. Historically, the educational institution's embryo is considered a colonial legacy.<sup>3</sup> Even though empirically madrasah educational institutions were discovered prior the colonial period, they received little attention.<sup>4</sup> Public schools receive both regulation and financial support, while madrasahs receive different attention. The regulations governing educational institutions during the old order were Laws Number 4/1950 and Number 12/1954 concerning the Basics of Education and Teaching in Schools, which became the starting point for implementing education in Indonesia. This law specifies that the Ministry of Education manages secondary (public) schools, while madrasahs are the responsibility of the Ministry of Religion.<sup>5</sup> Apart from separating management, the learning curriculum is also differentiated. Until the end of 1970, 90% of the madrasah curriculum was in the Religious Education category, while in public schools, the learning curriculum was in the general sciences category; religious education was optional.<sup>6</sup>

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<sup>1</sup> Muhammad Alqadri Burga, "Hakikat Manusia Sebagai Makhluk Pedagogik," *Al-Musannif* 1, no. 1 (2019): 19–31.

<sup>2</sup> Henry Alexis Rudolf Tilaar, *Beberapa Agenda Reformasi Pendidikan Nasional Dalam Perspektif Abad 21* (IndonesiaTera, 1998).

<sup>3</sup> Eva Tri Cahyanti, "Kebijakan Pendidikan Islam Di Indonesia: Masa Kolonial Hingga Masa Reformasi," *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran* 2, no. 2 (2021): 181–97.

<sup>4</sup> Choirul Fuad Yusuf, *Potret Madrasah Dalam Media Massa* (Puslitbang Pendidikan Agama dan Keagamaan, Badan Litbang dan Diklat ..., 2006).

<sup>5</sup> M Nafiur Rofiq, *Potret Kebijakan Pendidikan Diniyah: Eksistensi Kebijakan Pemerintah Provinsi Jawa Timur, Peningkatan Kualifikasi Akademik Guru Madrasah Diniyah* (Absolute Media, 2011).

<sup>6</sup> Ainun Hakiemah and Siswoyo Aris Munandar Sudirman, "Distingsi Dan Identitas Islam Pada Madrasah: Tinjauan Kebijakan Kurikulum Madrasah," *MANAGERIA: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2021): 19–40.

In 1972, Suharto enacted Presidential Decree No. 34 of 1972, which outlined the specific duties and responsibilities related to education and training; this regulation was deemed not to accommodate madrasah education. Presidential Instruction (Inpres) Number 15 of 1974 emphasizes that all educational institutions managed by the government (public schools) or private schools are required for students to receive general subjects. This regulation also gives the authority for the ministry to manage education. For example, the Ministry of Education and Culture is obliged to regulate learning in every school, whether managed by the government or organized by the community, and the Ministry of Religion prepares guidelines for religious learning materials for primary educational institutions. Although technically, the presidential decree regulates education management in Indonesia, the policy remains problematic for Muslims because they believe that it has not sufficiently strengthened the position of madrasahs within national education.<sup>7</sup>

The separation of management and marginalization of madrasah education is seen as unfair and does not favor most Indonesian people. This presidential instruction is said to be the starting point for secularization and eliminating madrasahs as part of National Education. To respond to such claims, the government strategically regulated a policy that was seen as the starting point for the revival of Madrasahs, namely 3 Joint Decision Letters (JDL), the Minister of Religion, the Minister of Education and Culture, and the Minister of Home Affairs in 1975. Three representatives of the ministries signed the document, namely Prof. Dr. Mukti Ali (the Minister of Religion), Lt. Gen. TNI Dr. Teuku Syarif Thayeb (the Minister of Education and Culture), and Gen. TNI Ret—Amir Machmud (the Minister of Home Affairs).<sup>8</sup>

The Joint Decree of the Three Ministerial Policy acknowledged equity and equality of rights between public schools and

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<sup>7</sup> Muhammad Darwinsyah and Riant Nugroho, "JALAN PANJANG REGULASI PENDIDIKAN ISLAM DI INDONESIA," *Jurnal Tahdzibi: Manajemen Pendidikan Islam* 6, no. 1 (2021): 1–10.

<sup>8</sup> Tiroilan Siregar, "MODERNISASI PENDIDIKAN ISLAM; PESANTREN," *Ihya Al-Arabiyyah: Jurnal Pendidikan Bahasa Dan Sastra Arab* 6, no. 2 (2020): 28–43.

madrasahs, mainly related to access to transfer to public schools and certificates. For example, Madrasah graduates or alums can continue their education at public schools within similar or higher levels. Similarly, madrasah students can transfer to equivalent public schools as well, and more importantly, madrasahs' certificates are similar to public schools so that they are equal and have equal rights to access public schools or universities.<sup>9</sup> Therefore, the Joint Decree of Three Ministerial Policy shows an initiation of integrating and recognizing madrasahs within national education. This became strong and legitimated since Law No. 20 of 2003 endorsed madrasahs as part of the national education system. The impact of the JDL is that the learning curriculum is no longer dominated by religious learning. However, the curriculum integrates general lessons up to 30% of the main learning subjects, even though the management is still in the ministry of religion.<sup>10</sup>

The JDL of Three Ministerial Policy and Law No. 20 of 2003 triggered the development of schools and madrasahs throughout Indonesia. In 2023, the Central Statistics Agency issued a report on the number of schools in Indonesia as many as 399,376, a slight increase of 1.18% from the previous year, namely 394,708 school units. This amount can be detailed as follows:

1. Kindergarten (TK) 93,385 units, 94.67% private kindergartens, 31,049 raudatul athfal (RA) units managed by the Ministry of Religion.
2. There are 148,975 elementary schools, 26,503 madrasah ibtidaiyah (MI), and 93.54% are managed by community and private organizations.
3. There are 41,986 junior secondary schools (SLTP), 56.83% of which are state junior high schools, 19,150 MTs, and 92.03% private.

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<sup>9</sup> Abdul Rachman Shaleh, *Madrasah Dan Pendidikan Anak Bangsa: Visi, Misi, Dan Aksi* (RajaGrafindo Persada, 2004).

<sup>10</sup> Sudarsono Sudarsono, "Kebijakan Pendidikan Islam Di Madrasah (Pra Dan Pasca SKB 3 Menteri Tahun 1975 Dan Dalam UU Sisdiknas No 20 Tahun 2003)," *Widya Balina* 3, no. 2 (2018): 10–24.

4. There are 14,236 high-level secondary schools (SLTAs), 14,265 vocational schools (SMKs), and 9,827 Madrasah aliyah (MAs), with 91.75% of them being private.

The JDL has significant implications in madrasahs, mainly related to the increase in learning materials, leading to madrasahs having more learning burden than public schools. Apart from the general learning curriculum, which is the same as general education institutions, madrasahs are obligated to take religious studies, including Arabic, Qur'anic and Hadith studies, ethics (*Aqidah Akhlaq*), history of Islamic culture, *tajwid*, while public schools offer a religious subject merely regarded to character building which is only two hours a week.

Based on the abovementioned problems, the authors formulated the research questions: 1) What does the Madrasah adopt the evaluation techniques, curriculums, and learning models to overcome the 1975 Three Ministerial Policy? 2) What are the impacts of the 1975 Three Ministerial Policy on community expectations regarding Madrasah alums, the quality of Madrasah alumni, and the positive impact of Madrasah integration in the National Education System? Therefore, this study aims to elaborate on the impacts of the 1975 Three Ministerial Policy on the academic quality of Madrasahs' alumni (Islamic senior high schools) in South Sulawesi.

The development and similarities in the stratification of madrasahs and public schools based on the 1975 JDL of the Three Ministerial Policy is a fascinating problem to research. Several aspects related to these two focuses have attracted researchers' interest. The aspects included the religious education curriculum in public schools and learning general teaching materials in Madrasahs and management.

Institutions, integration of Madrasahs into the national education system, and comparison of the quality of madrasah alums and public schools. Throughout the researcher's observations, several journals or writings related to the 1975 JDL of the Three Ministerial Policy were found related to madrasahs.

Some previous studies are relevant to this present study. A study by Samsudin and Haniefah presents a long history of the development of madrasahs, starting from the mosque, Kuttah,

until finally the establishment of madrasahs as educational institutions whose existence is recognized in Indonesia. The results of this research show that in the history of madrasahs in Indonesia, two moments determined the existence of madrasahs, namely: (1) the Joint Decree of Three Ministerial Policy (SKB 3 Ministers) 1975 which was the starting point for the accommodation of madrasahs in the education system in Indonesia and on a par with public schools; (2) National Education System Law Number 2 of 1989 in this Law Madrasahs are recognized as public schools with Islamic characteristics.<sup>11</sup>

The other study was conducted by Sudarsono also examines the history of madrasahs in Indonesia. This research found at least two things that sparked the establishment of madrasahs in Indonesia: (1) Madrasah education with the traditional system is deemed unable to meet the educational needs of the Islamic community, both from the legal aspect and the curriculum. (2) The colonialists carried out the Indonesian people's concern about secularization through educational institutions. The discrimination in education carried out by the Dutch colonialists against Muslims in education gave rise to ripples and turmoil among Muslims. The Indonesian people carried out resistance by establishing madrasahs/Islamic boarding schools in remote areas as an effort to avoid friction with the colonialists. Then, they slowly established madrasahs with a moderate pattern by adding religious subjects, while public schools were also given religious education material.<sup>12</sup>

Huda, for example, examines the development of Islamic education in Indonesia and integration efforts in the national education system. After Indonesia's independence, the presence of madrasahs and other educational institutions was not a concern of the new Indonesian government. The New Order government

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<sup>11</sup> Mohamad Samsudin et al., "SEJARAH DAN PERKEMBANGAN MADRASAH DI INDONESIA," vol. 15, 2022. See also Cecep Wahyudin et al., "Dynamics of Madrasah Aliyah in Indonesia: Insights from Schools, Educators and Students," *Jurnal Pendidikan Islam* 10, no. 2 (December 1, 2024): 248–59, <https://doi.org/10.15575/jpi.v10i2.39153>.

<sup>12</sup> Sudarsono, "Kebijakan Pendidikan Islam Di Madrasah (Pra Dan Pasca SKB 3 Menteri Tahun 1975 Dan Dalam UU Sisdiknas No 20 Tahun 2003)."

cared about madrasahs by issuing a Joint Decree (SKB) by Three Ministerial Policy regarding Improving the Quality of Education in Madrasah in 1975. To realize the SKB in question, the government established an alternative Madrasah Aliyah, named the Madrasah Aliyah Special Program (MAPK). Subsequently, MAPK was changed to Madrasah Aliyah Agama (MAK), which focuses on learning about religion. Furthermore, it strengthened the existence of madrasah occupations in the national education system and made religious education mandatory in public schools.<sup>13</sup>

According to Mariana & Helmi, madrasahs were first seen as second-class educational institutions, marginalized, and became alternative education after general education. Madrasahs face significant problems such as management, limited funds, and educational personnel, which impact the low quality of madrasah education. The birth of the SKB 3 ministers in 1975 was the starting point for the revival of madrasah education, which equalized madrasahs and public schools. National Education System Law Number 2/1989 makes madrasahs not only educational institutions equivalent to the general public but also recognized as public schools. The emergence of the three ministerial SKBs is considered a positive step in improving the quality of madrasahs in terms of status, diploma grades, and curriculum.<sup>14</sup> The difference between previous research and the present research is that the latter focuses

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<sup>13</sup> Miftahul Huda, "Perkembangan Pendidikan Islam Di Indonesia Dan Upaya Penguatannya Dalam Sistem Pendidikan Nasional," *Journal of Islamic Education Research* 1, no. 02 (2020): 39–53. For a more contemporary study, see Hilda Ainissyifa, Yufi Mohammad Nasrullah, and Nurul Fatonah, "Empowering Educational Autonomy to Implement Kurikulum Merdeka in Madrasah," *Jurnal Pendidikan Islam* 10, no. 1 (June 18, 2024): 25–40, <https://doi.org/10.15575/jpi.v10i1.35133>; and Moh Wardi et al., "Implementation of Religious Moderation Values through Strengthening Diversity Tolerance in Madrasah," *Jurnal Pendidikan Islam* 9, no. 2 (December 28, 2023): 241–54, <https://doi.org/10.15575/jpi.v9i2.27952>.

<sup>14</sup> Dielfi Mariana and Achmad Mahrus Helmi, "Madrasah Sebagai Lembaga Pendidikan Di Indonesia," *Jurnal Pendidikan Tambusai* 6, no. 1 (2022): 1907–19. See also Zulfatmi Zulfatmi, "Learning the Values of Religious Moderation in Madrasah Aliyah: Model Analysis," *Jurnal Ilmiah Peuradeun* 11, no. 2 (May 30, 2023): 551–68, <https://doi.org/10.26811/peuradeun.v11i2.1006>.

on the quality of madrasahs and public school alums in South Sulawesi.<sup>15</sup>

This descriptive qualitative research describes data in the form of documented facts, narratives, and expressions of the studied object.<sup>16</sup> The research approach is an educational discipline used to dissect data obtained and then analyze the study of the data and information obtained in the research.

In theory, descriptive qualitative research aims to obtain information about the position and condition of phenomena in social life, described objectively, revealing facts by analyzing the data obtained.<sup>17</sup> So, to obtain primary data, the researchers conducted interviews with various resource persons from different areas, including school/madrasah principals, Madrasah Aliyah teachers, general secondary school teachers, the head of the education service, the head of the education division at the Ministry of Religious Affairs of South Sulawesi. They will be asked about issues not limited to the impact of the Three Ministerial Policy of 1975 on the learning quality of Islamic high school students (*Madrasah Aliyah*) in South Sulawesi and, more specifically, within their districts and locations.

This research was carried out in Islamic high schools or *Madrasah Aliyah*, both public and private schools in South

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<sup>15</sup> On the other, recent studies of madrasah, see for example, Erjati Abas, "The Effect of Madrasah Principal's Leadership and Teachers' Work Motivation on Learning Effectiveness in Bandar Lampung," *Jurnal Ilmiah Peuradeun* 7, no. 2 (May 30, 2019): 305, <https://doi.org/10.26811/peuradeun.v7i2.271>; Zulfatmi Zulfatmi, "Learning the Values of Religious Moderation in Madrasah Aliyah: Model Analysis," *Jurnal Ilmiah Peuradeun* 11, no. 2 (May 30, 2023): 551, <https://doi.org/10.26811/peuradeun.v11i2.1006>; Hilda Ainissyifa, Yufi Mohammad Nasrullah, and Nurul Fatonah, "Empowering Educational Autonomy to Implement Kurikulum Merdeka in Madrasah," *Jurnal Pendidikan Islam* 10, no. 1 (June 18, 2024): 25–40, <https://doi.org/10.15575/jpi.v10i1.35133>; Syamsul Arifin, Miftachul Huda, and Nur Hayati Mufida, "Developing Akhlak Karimah Values through Integrative Learning Model in Madrasah," *Jurnal Pendidikan Islam* 9, no. 1 (June 28, 2023): 41–54, <https://doi.org/10.15575/jpi.v0i0.24443>.

<sup>16</sup> Muhammad Ramdhan, *Metode Penelitian* (Cipta Media Nusantara, 2021).

<sup>17</sup> Khadijah Khadijah and Nurul Amelia, "Asesmen Perkembangan Kognitif Anak Usia 5-6 Tahun," *Al-Athfaal: Jurnal Ilmiah Pendidikan Anak Usia Dini* 3, no. 1 (2020): 69–82.

Sulawesi. Due to the large number of *Madrasah Aliyah*, which is 462 in South Sulawesi, the researchers determined only several districts as samples representing South Sulawesi as follows: the city of Makassar; districts of Gowa, Maros, Bone, and Sinjai. The researchers decided on the mentioned cities and districts based on the ethnic and geological aspects. Makassar, Gowa, and Maros are located in southern South Sulawesi and are from the ethnics of Makassar, whilst Bone and Sinjai are located in the northern part of South Sulawesi and are from the Bugis ethnic. Furthermore, Makassar, Gowa, and Maros are the references to other South Sulawesi cities and districts. The data needed in this research includes the academic quality of madrasah and public school graduates. Observation is intended to know empirically the teaching and learning process and to be present, feel, observe, and even, if possible, be involved in the process of the research object. The data and information expected from observation are (1) the teaching and learning process, (2) class management, (3) learning methods, learning tactics and strategies, learning media and technology, (4) interaction between teaching staff and students, and learning evaluation.

Moreover, data is collected through documentation with specifications that cannot be found through interviews. The document aims to provide epistemic data that can be used to obtain valid information that cannot be found through interviews. After obtaining valuable data for the study, researchers analyze these data by grouping each aspect of the study and what the respondents suggest and comments on the impact of the three Ministerial Policy of 1975 on the learning quality of Islamic high school students (*Madrasah Aliyah*) in South Sulawesi and how it impacted on their alumni's, both in terms of where they were accepted in universities around the world and Indonesia, and where they were accepted in military schools.

## **The Background of the Three Ministerial Joint Decree of 1975**

### *History of the Three Ministerial Policy of 1975*

The emergence of the Three Ministerial Policy of 1975 cannot be separated from the existence of madrasahs in Indonesia, where

the Muslim majority of Indonesian people intended to develop Islamic educational institutions to educate the qualified and religious generation of the nation. Madrasah educational institutions were initially seen as institutions that merely reformed Islamic thought and as institutions to equip Muslim revivals and freedom fighters. Madrasahs are also presumed to be characterized by a modern educational approach using a classical system. They should not be confused with Islamic boarding schools or traditional educational institutions.<sup>18</sup>

The presence of madrasahs in Indonesia impacted not only the emergence of Islamic reform ideas but also a response to colonial education policies, which oriented education towards secularization.<sup>19</sup> As a result, the establishment of the Ministry of Religious Affairs on January 3, 1946,<sup>20</sup> were urged to take responsibility for managing religious issues in Indonesia, including religious education. This was regarded as an initial stage for formal government attention towards religious education, limited to guidance and supervision. Madrasahs have not yet been integrated into the National Education system and remain confined to educational establishments under the oversight of the Ministry of Religion—furthermore, TAP MPRS No. XXVII of 1966 mandated the inclusion of religious education in schools, from elementary schools to state universities. This legislation is considered a statutory requirement for religious education in Indonesia.<sup>21</sup> Then, it was followed by the Ministry of Religion's

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<sup>18</sup> Faisal Kamal, "Transformasi Pendidikan Pesantren Sebagai Lembaga Pendidikan Islam Abad 21," *Paramurobi: Jurnal Pendidikan Agama Islam* 1, no. 2 (2018): 17–30.

<sup>19</sup> Sayuti Hamdani, "MODERNISASI PENDIDIKAN ISLAM DI INDONESIA: LAHIRNYA KELAS ELIT DARI UNSUR MUSLIM," *At-Ta'dib Jurnal* 4, no. 2 (2020): 352–70.

<sup>20</sup> Yazida Ichsan, "Implikasi Pendidikan Islam Di Indonesia Pada Zaman Orde Lama, Baru, Dan Reformasi," *Tarbawy: Jurnal Pendidikan Islam* 8, no. 2 (2021): 8–15.

<sup>21</sup> Akil Fitra Sholakodin, "Posisi Tawar Permendikbud Nomor 27 Dan Urgensi Pendidikan Agama Dalam Satuan Pendidikan," *Edukasi: Jurnal Pendidikan* 19, no. 2 (2021): 334–48.

policy of structuring and formalizing Madrasahs.<sup>22</sup> Thus, the history of madrasah education regulations was initially dictated in TAP MPRS no. XXVII of 1966 concerning formalizing and structuring madrasahs during the New Order era.<sup>23</sup>

From the early decades of independence until 1970, Madrasahs consistently contributed to developing education in Indonesia. In response to the presence of madrasahs, the government enacted Presidential Decree Number 34 of 1972, which aimed to regulate the management of educational and training institutions. Moreover, Presidential Instruction No. 15 of 1974 validated the government's decision, which regulates the practical administration of Education and Training. The Ministry of Education and Culture is responsible for overseeing general and vocational education administration. At that time, many madrasah practitioners perceived this policy as an attempt to transfer the authority over madrasahs, which were initially under the jurisdiction of the Ministry of Religion, to the Ministry of Cultural Education. This was to be achieved by implementing the national curriculum under the supervision of the Ministry of Education and Culture.<sup>24</sup> This presidential decree and policies have received challenges and resistance from Muslim communities because they claimed that the authority of the Ministry of Religion in managing Islamic Education would be neglected. In response to the concerns raised by Indonesian Muslims, the government convened a restricted cabinet meeting on November 24, 1974. During this meeting, an agreement was reached among three ministers: the Minister of Religion, the Minister of Education and Culture, and the Minister of Home Affairs. This agreement took the form of the

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<sup>22</sup> Bashori Bashori, "Sejarah Perundang-Undangan Pendidikan Islam Di Indonesia," *INSANIA: Jurnal Pemikiran Alternatif Kependidikan* 23, no. 1 (2018): 92–112.

<sup>23</sup> H Haidar Putra Daulay, *Pendidikan Islam Di Indonesia: Historis Dan Eksistensinya* (Prenada Media, 2019).

<sup>24</sup> Darwinsyah and Nugroho, "JALAN PANJANG REGULASI PENDIDIKAN ISLAM DI INDONESIA."

Three Ministerial Policy 1975, which aimed to enhance the quality of Madrasah education.<sup>25</sup>

*Madrasahs after the Enactment of the Three Ministerial Joint Decree of 1975*

The enactment of the Three Ministerial Policy of 1975 has made significant contributions to the Madrasah, such as the definition of the madrasah, the integration of the madrasah curriculum, and the access of madrasah alumni into secular public universities and others. In Chapter I, Article 1, Paragraph (1) of the JDL 3 Ministers of 1975, the definition of Madrasah is clarified as follows: Madrasah, as referred to in this Joint Decree, is an educational institution that primarily focuses on Islamic religious subjects, which constitutes a minimum of 30% of the curriculum, in addition to general subjects.<sup>26</sup> The second Paragraph delineates the hierarchical structure of the Madrasah: firstly, *Madrasah Ibtidaiyah*, which corresponds to elementary school; followed by *Madrasah Tsanawiah*, which equals junior high school; and finally, *Madrasah Aliyah*, which is parallel to senior high school.

Chapter I, paragraph 1 of the JDL 3 Ministers of 1975, acknowledges the existence of Madrasahs as Educational Institutions. The Joint Declaration of Three Ministerial Policy in 1975 also facilitated the incorporation of Madrasahs into the National Education system,<sup>27</sup> the Ministry of Religion is responsible for administering madrasah, a formal educational institution focusing on religious education. The learning curriculum consists of 70% general subjects and 30% religious subjects. The Minister of Education and Culture, in collaboration with the Minister of Religion and Home Affairs, is responsible for

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<sup>25</sup> Mariana and Helmi, "Madrasah Sebagai Lembaga Pendidikan Di Indonesia."

<sup>26</sup> H Haidar Putra Daulay, *Sejarah Pertumbuhan & Pembaruan Pendidikan Islam Di Indonesia* (Kencana, 2018).

<sup>27</sup> Izzuddin Rijal Fahmi and Muhamad Asvin Abdur Rohman, "Non-Dikotomi Ilmu: Integrasi-Interkoneksi Dalam Pendidikan Islam," *AL-MIKRAJ: Jurnal Studi Islam Dan Humaniora* (E-ISSN: 2745-4584) 1, no. 2 (2021): 46–60, <https://doi.org/10.37680/almikraj.v1i2.750>.

developing and overseeing the standards of general topics taught at madrasahs.

To meet learning standards in Madrasahs, the Ministry of Religion established the 1976 curriculum referring to the Minister of Religion Decree No. 75, dated September 29, 1976, which was implemented in 1978.<sup>28</sup> The curriculum emphasizes various concerns such as learning objectives or outcomes, teachers as the primary source of information and learning, and the curriculum using tests in the form of formative and summative scores. The 1976 curriculum was improved upon by the 1984 curriculum, which was established under the Decree of the Minister of Religion No. 45 of 1987.<sup>29</sup> This leads to the implementation of two madrasah curricula, namely mandatory and unique programs. Mandatory programs aim to fulfill the purpose of general high school education. In contrast, special programs are designed to advance Islamic knowledge and equip Madrasah alums to pursue their studies in public institutions (universities). So, Madrasah graduates have the opportunity to progress to higher levels in public schools, while pupils can also transfer to public schools at the same educational level.<sup>30</sup>

Such implementation of mandatory and special programs creates more burdens for Madrasah students. They cannot afford to advance either religious subjects or general (mandatory) subjects, and more importantly, the extinction of Muslim scholars (*ulama*). To respond to this, the Minister of Religious Affairs, H.A. Mukti Ali, established Islamic Boarding Schools (*Pesantren*) where the education system runs for 24 hours, so the religious curriculum from Religious Affairs is fully implemented (100 %). The Ministry of Education and Culture's general curriculum is similar (100 %).<sup>31</sup> In a similar vein, the following progressive Minister of Religious

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<sup>28</sup> Mariatul Hikmah, "Urgensi Kurikulum Dalam Prespektif Pendidikan Islam," *Madania: Jurnal Ilmu-Ilmu Keislaman* 9, no. 1 (2019): 29–50.

<sup>29</sup> H Kurnali, *Kapita Selekta Pendidikan: Mengurai Benang Kusut Pendidikan Islam* (Deepublish, 2020).

<sup>30</sup> Shaleh, *Madrasah Dan Pendidikan Anak Bangsa: Visi, Misi, Dan Aksi*.

<sup>31</sup> Faisal Zuhri, "A. MUKTI ALI'S THINKING IN INDONESIAN ISLAMIC EDUCATION POLICY," *Journal of Islamic Education and Pesantren* 1, no. 1 (2021): 25–44.

Affairs, Munawir Syadzali, provides innovative and unique Islamic high school education (Madrasah Aliyah Program Khusus) where the religious curriculum is 70 %, and the students are staying in the dormitory which is similar to *Pesantren*. These innovative educational programs likely achieve the presence of Muslim scholars (ulama).

## The Quality of Learning and Curriculum of Madrasahs

### *Understanding Learning Quality*

The quality of learning is demonstrated by using symbols, numbers, letters, and words that represent each student's achievements within a specific phase.<sup>32</sup> Another definition is learning quality, which is the final result of the learning process obtained from evaluation or assessment. According to Oemar Hamalik,<sup>33</sup> learning quality is all evaluation activities, including data and information collection, management, interpretation, and consideration in making students' decisions regarding the quality of learning after the teaching and learning process to achieve the set learning objectives.

Each student's final learning quality differs and may vary in one learning group. Some are very good, good, medium, and even very low. After being assessed and evaluated, the quality obtained from learning outcomes can be low, medium, or high.<sup>34</sup> Various narratives about the quality of learning from several education experts have the same essence, namely the final results of the learning process, which are known through evaluation by teaching staff. Several factors, including internal and external factors, cause students to achieve various achievements in learning quality.<sup>35</sup>

Learning quality is the achievement made by students regarding several teaching materials in the learning curriculum presented by the teaching staff. Students' learning qualities vary

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<sup>32</sup> Rosyid Moh Zaiful, *Prestasi Belajar* (Malang: CV Literasi Nusantara Abadi, 2019).

<sup>33</sup> Oemar Hamalik, "Prestasi Belajar Mengajar," *Bandung: Bumi Aksara*, 2008.

<sup>34</sup> Zaiful, *Prestasi Belajar*.

<sup>35</sup> Ivy lentine Datu Palittin, Wilhelmus Wolo, and Ratna Purwanty, "Hubungan Motivasi Belajar Dengan Hasil Belajar Siswa," *Magistra: Jurnal Keguruan Dan Ilmu Pendidikan* 6, no. 2 (2019): 101–9.

due to many things, including their psychological readiness and physical health, learning environment, learning media, and the ability of educational staff. Cognitive, affective, and psychomotor changes in students can detect the quality of student learning.<sup>36</sup>

### *Madrasah Curriculum*

The curriculum comes from Latin Circulars, which means study material. Another opinion says curriculum is a French word *Courier*, meaning running, used in athletics.<sup>37</sup> The curriculum is the distance that a runner or trainer must cover in a race from start to finish.<sup>38</sup>

From education expert Oemar Hamalik, various definitions of curriculum divide the meaning into two: curriculum in the classical/old meaning and curriculum in the current/modern meaning.<sup>39</sup> According to Hamalik, the old/traditional definition of the curriculum consists of several subjects students/pupils must take to obtain a diploma. In the new definition, Oemar Hamalik quotes Romine's opinion, which states that the curriculum is the entire series of learning processes consisting of subjects and activities that students must go through at school, whether in or outside class.<sup>40</sup> Meanwhile, the curriculum is all potential activities and experiences (content/material) prepared scientifically, whether in the classroom, in the schoolyard, or outside the school, on the school's responsibility to achieve educational goals.<sup>41</sup>

In narrow terms, the curriculum is a set of subjects a student must pass to complete a certain level of education, as evidenced by

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<sup>36</sup> Nana Sudjana, "Penilaian Hasil Proses Belajar Mengajar," 2010.

<sup>37</sup> Tri Wahyudi Ramdhan, "Kurikulum Pendidikan Islam Multikultural (Analisis Tujuan Taksonomi Dan Kompetensi Peserta Didik)," *Piwulang: Jurnal Pendidikan Agama Islam* 1, no. 2 (2019): 121–36.

<sup>38</sup> Noah Webster, "New Twentieth Century Dictionary" (New York: Simon & Schuster, 1983).

<sup>39</sup> Oemar Hamalik, "Dasar-Dasar Pengembangan Kurikulum," 2007.

<sup>40</sup> Satria Kharimul Qolbi and Tasman Hamami, "Impelementasi Asas-Asas Pengembangan Kurikulum Terhadap Pengembangan Kurikulum Pendidikan Agama Islam," *Edukatif: Jurnal Ilmu Pendidikan* 3, no. 4 (2021): 1120–32.

<sup>41</sup> Zainal Arifin, "Konsep Dan Model Pengembangan Kurikulum: Konsep, Teori, Prinsip, Prosedur, Komponen, Pendekatan, Model, Evaluasi Dan Inovasi," 2012.

a diploma. However, the curriculum is viewed more broadly. In that case, it not only contains a series of subjects but also includes activities other than the subjects, which consist of extracurricular activities and activities carried out either in class, outside class, at school, or outside.

### **Evaluation Techniques in Determining Quality Achievements in Madrasahs in South Sulawesi**

This chapter presents the results obtained during the interview process, observations, and documents from several State Madrasah Aliyah or *Madrasah Aliyah Negeri* (MAN) and Private Madrasah Aliyah or *Madrasah Aliyah Swasta* (MAS) in South Sulawesi Province. The discussion of these results will be detailed in several sub-chapters below:

This research indicates that both State Madrasah Aliyah (MAN) and Private Madrasah Aliyah (MAS) in South Sulawesi determine quality achievement using evaluation techniques of BEE (Basic education Examination) not only focused on students but also teachers' skills in transferring knowledge to students.

Two strategies are used to differentiate the qualities or abilities in the form of students' grades in class. The first is based on the best grades in the class, which means any student, either male or female, who achieves the best quality concerning the highest score in the class, then she or he will be called the best quality student even though the score obtained has not yet fulfilled the maximum standard. The second is learning achievement theory, meaning that if the average achievement score only reaches 60% of the total students in a class, then 60% of students will be given the highest score. Furthermore, each MAN school in South Sulawesi Province has different evaluation techniques for determining the best students in the class. One of the schools in Maros Regency applies evaluation techniques that target students and teachers regarding classroom learning outcomes. The following is the response stated by a teacher in MAN Makassar,

"Each class is different; for example, how many passed, how many were free from the quality track test, yesterday's SNBP, we evaluated that one, what actual achievements were lacking, later we will re-evaluate the teachers."

The deputy principal for the curriculum of MAN in Maros revealed that student success depends not only on students' abilities but also on how teaching staff deliver lessons that students can understand well. According to Jean-Baptiste's research,<sup>42</sup> The quality of school evaluations in Africa is linked to the performance of schools. The study found that school management practices influence student performance more than factors such as class size or teacher quality. Furthermore, Jean's research suggests that the role of the Principal is essential for school performance. According to the results of this research, MAN and MAS in South Sulawesi have implemented the BEE evaluation technique, but for NASA, schools no longer apply this evaluation technique. In general, there are no differences in different curriculum domains in high schools in South Sulawesi; the differences obtained by researchers lie in private-based Madrasah Aliyah, which is boarded.

Program for International Student Assessment (PISA) does not rely on a country's specific curriculum; Rather, its purpose is to evaluate fundamental information and abilities crucial for engaging in contemporary society and analyse how students can effectively apply their knowledge in various contexts. Finland does not administer high-quality national examinations during or after primary education. Hence, teachers must allocate grades to students, and the National Core Curriculum (NCC) establishes the criteria for numerical grades in each subject.<sup>43</sup> According to NCC, student assessments focus on student learning, job skills, and behavior. Job skills evaluation is integral to evaluating and determining grades in different subjects. Evaluations of behavior are conducted independently and do not impact academic marks. The results obtained by researchers relating to student assessments

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<sup>42</sup> Jean Baptiste M.B. Sanfo, "A Three-Level Hierarchical Linear Model Analysis of the Effect of School Principals' Factors on Primary School Students' Learning Achievements in Burkina Faso," *International Journal of Educational Research* 100 (January 1, 2020), <https://doi.org/10.1016/j.ijer.2020.101531>.

<sup>43</sup> Jonna Pulkkinen and Juhani Rautopuro, "The Correspondence between PISA Performance and School Achievement in Finland," *International Journal of Educational Research* 114 (January 1, 2022), <https://doi.org/10.1016/j.ijer.2022.102000>.

other than score values are found in several private madrasah aliyahs in South Sulawesi. Determining private madrasah aliyah graduation is not only based on subject scores but also assesses students' skills, personality, and manners, which are seen as a bias in learning.

Using PISA 2018 data in Singapore, Yiren's<sup>44</sup> conducted a study to examine the potential correlation between students' reading frequency on digital devices, their frequency of using digital devices, their attitudes towards using digital devices, and the quality of their digital reading. The research findings indicate a good correlation between students' attitudes toward using digital gadgets and the caliber of digital reading. The correlation between the frequency of reading on digital devices and the quality of digital reading is stronger among male students in Singapore. Of the several evaluation techniques in various countries that are references for the quality of education in the world, MAN and MAS, especially in South Sulawesi, only apply the BEE evaluation technique, even though this technique is implemented in all subjects in general.

### *Curriculum and Learning Model*

The researchers studied the learning models currently implemented in MAN and MAS in South Sulawesi. The results show several differences between learning methods in MAN and MAS. As described earlier, the Joint Decree of the Three Ministerial Policy of 1975 has significantly contributed to equalizing equal rights between public schools and madrasahs, madrasa graduates, or alumni. The impact of the JDL is that the learning curriculum is no longer dominated by religious learning as before. However, the curriculum integrates general lessons in up to 30% of the main learning subjects. According to several respondents who teach at public and private madrasahs in South Sulawesi, the Three Ministerial Policy does not influence student

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<sup>44</sup> Yiren Kong, Young Sik Seo, and Ling Zhai, "ICT and Digital Reading Achievement: A Cross-National Comparison Using PISA 2018 Data," *International Journal of Educational Research* 111 (January 1, 2022), <https://doi.org/10.1016/j.ijer.2021.101912>.

outcomes much, with relatively similar learning hours (duration of study). Because the subjects at madrasa exceed compared to public schools, the duration of learning has been reduced from 45 minutes per class hour to 40 minutes. This policy was implemented to accommodate all programmed subjects. Respondent of the state madrasa in Makassar City revealed that enthusiasm and the willingness to learn are key to a student's output quality. Furthermore, the vice principal of MAS Gombara indicated that maximizing the provided lesson hours, including arriving on time and improving the quality of the teachers, was very influential in dealing with a greater quantity of lessons.

One of the MAs in South Sulawesi is implementing the Boarding School system, revealing that time for students to study is not only in class but additional lessons are also provided with day and night lessons so that students can study science and religion simultaneously. The time and number of subjects also differentiate the learning quality for each MA student. Many aspects can influence learning success, including the time spent teaching and the learning process. Time influences the mastery of the material; the more precise and compelling the use of study time, the more mastery of the material can be; thus, learning outcomes can increase.<sup>45</sup> In addition to the time spent studying, the success of the learning process also results from students' learning motivation. The more students have an urgency to learn, the higher their effort, the more learning outcomes can increase.<sup>46</sup> The success of the MAN learning model with the Boarding School system has been proven by its ranking as the best MA in Indonesia in 2024.

Learning methods in Indonesia, in general, and especially in South Sulawesi, were different compared to school models abroad;

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<sup>45</sup> Ridzky Giovanni, "Analisis Pengaruh PDRB, Pengangguran Dan Pendidikan Terhadap Tingkat Kemiskinan Di Pulau Jawa Tahun 2009-2016," *Economics Development Analysis Journal* 7, no. 1 (2018): 23–31, <https://doi.org/10.15294/edaj.v7i1.21922>.

<sup>46</sup> Aniek Irawatie, Iswahyuni, and Marina Eri Setyawati, "Education Learning Development of Character Education-Based State Defense," *International Journal of Multicultural and Multireligious Understanding* 6, no. 2 (2019): 27–42.

for example, Dong *et al.*,<sup>47</sup> researched learning models that integrated with Information and Communication Technology (ICT) could significantly and positively impact student quality. This demonstrates that investing in the connection of computers to the internet and providing ICT software infrastructure is more efficient in enhancing student performance. Moreover, he stated that the economic development of a country and its ICT development are intricately linked. Combined, they are the most influential factor in determining the level of access or utilization of ICT in schools. This approach has been adopted in response to teacher recruitment, retention, and fatigue challenges.<sup>48</sup> In addition, Emily's research offers evidence that supports concerns about the effects of implementing a four-day school week on the academic performance and development of students, especially in urban areas. Research from Ting,<sup>49</sup> Examined class learning models with fewer students. The findings indicate that a class's size will not impact students' quality, provided that professors do not change their teaching methods and practices in classes with fewer students. Moreover, student ability, motivation, and effort may significantly impact academic quality more than class size.

Apart from learning models, parental education is crucial in influencing parental engagement in their children's education, highlighting values and expectations, and offering academic support.<sup>50</sup> In addition, differences in school productivity can also

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<sup>47</sup> Dong Wook Jeong et al., "Digital Capital Accumulation in Schools, Teachers, and Students and Academic Achievement: Cross-Country Evidence from the PISA 2018," *International Journal of Educational Development* 107 (May 1, 2024), <https://doi.org/10.1016/j.ijedudev.2024.103024>.

<sup>48</sup> Emily Morton, Paul N. Thompson, and Megan Kuhfeld, "A Multi-State, Student-Level Analysis of the Effects of the Four-Day School Week on Student Achievement and Growth," *Economics of Education Review* 100 (June 1, 2024), <https://doi.org/10.1016/j.econedurev.2024.102524>.

<sup>49</sup> Ting Shen, "Small-Class Effects on Science Achievement in Secondary Education," *Studies in Educational Evaluation* 82 (September 1, 2024), <https://doi.org/10.1016/j.stueduc.2024.101368>.

<sup>50</sup> Xin Ma et al., "Weakening Achievement Gap and Strengthening School Renewal: A Multivariate Multilevel Approach Incorporating Changes among Both Students and Teachers," *Studies in Educational Evaluation* 81 (June 1, 2024), <https://doi.org/10.1016/j.stueduc.2024.101341>.

be observed in high-income countries and between countries with the same level of development.<sup>51</sup> Apart from the school environment, the government plays a crucial role in improving the educational success of MA students, both public and private, especially in South Sulawesi.

#### *Society's Expectations of Madrasah Alumni*

The majority of the Indonesian Muslim community has great hopes and expectations for the output of both state and private Madrasahs as they have advanced religious subjects and science subjects to meet the community's needs. Madrasah outputs, for example, which are empirically stated in the curriculum, have studied fundamental aspects of Islamic teachings. Ideally, madrasah graduates who have been formally taught Islamic jurisprudence related to community life issues will gain confidence to apply the knowledge received in the madrasah to society because madrasah students have learned and passed the jurisprudence exam, which regulates the management of corpses and other issues. However, some communities in South Sulawesi do not trust madrasah alumni to care for the corpses and others due to the availability of special people like Syara employees (religious community leaders/ Imams). The Tarawih prayer imams are still dominated by madrasah students who are managed using the Islamic boarding school system.

Another important aspect of community expectations on Quality education of madrasahs is the increase of community trust and participation in education because public trust in madrasahs is very much needed and becomes a source of energy that triggers the development and the progress of madrasahs. Public trust in madrasah output is still limited to formal aspects, namely the equal rights of holders of madrasah diplomas with public school diplomas; madrasah alums will continue their education at the same level as the advanced education provided by public school alums. Even though empirically, the competition to penetrate

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<sup>51</sup> Francesco Avvisati and Pauline Givord, "The Learning Gain over One School Year among 15-Year-Olds: An International Comparison Based on PISA," *Labour Economics* 84 (October 1, 2023), <https://doi.org/10.1016/j.labeco.2023.102365>.

further education (PTN) is still dominated by general high schools, even if there are madrasahs that are competitive, they are madrasahs with an educational system Boarding School as applied to the Insan Cendikia State Madrasah Aliyah, the number of which is limited, as of 2024, there will still be 25 campuses throughout Indonesia.

### *The Qualities of MAN and MAS Alumnies*

In order to answer the research question regarding the quality of MAN and MAS calumnies, the author divides the quality based on where the alums got accepted, both universities and careers. After interviewing the vice principal of curriculum in MAS Insan Cendekia, District of Gowa, it was discovered that as of 2024, 34 of their alumnies passed the National Selection Based on Tests (SNBT) and got accepted into various universities around Indonesia, namely, University of Hasanuddin, State University of Makassar, Univesity of Sam Ratulangi, University of Udayana, Institut Pertanian Bogor, UIN Jakarta, UIN Malang, and UIN Makassar. In addition, 29 graduates from MAN Insan Cendekia Gowa of 2022-2023 enrolled in Medical and health sciences (42 %) and other sciences such as psychology, engineering, fishery, and law (48 %) within the University of Indonesia, Hasanuddin University, Gajahmada University, Technology University of Surabaya and the University of Sam Ratulangi. These achievements are primarily selected through national selections. It is therefore, according to the Higher Education Selection Team (*Lembaga Tes Masuk Perguruan Tinggi- LTMPT*), MAN Insan Cendekia Gowa has gained the highest score and is the best high school in South Sulawesi in 2022.<sup>52</sup> Moreover, the vice principal of curriculum from MAS Immim in the District of Maros stated that their alumnies who continued to universities around Indonesia and also in the Middle East reached more than 90%, some of them succeeded in continuing their studies at well-known universities, like University of Hasanuddin, President University, University of

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<sup>52</sup> <https://makassar.tribunnews.com/2024/07/04/profil-9-sma-terbaik-sulsel-versi-ltmpt-man-insan-cendekia-gowa-teratas-disusul-sma-islam-athirah?page=all>, (accessed August,23, 2024)

Pasundan, Holy Qur'an and Islamic Studies University in Yaman, and also University of Al-Azhar in Egypt.

Furthermore, the authors discovered that alumni from MAN in the District of Sinjai successfully continued their education at a sailing school; this was beyond expectations because the curriculum at MAN was very far from that of a sailing school. Lastly, the Principal of MAN in the District of Bone happily stated that four of their calumnies were accepted as police non-commissioned officers. The Principal expressed his pride to the alums and the teachers who had taught them sincerely and wholeheartedly. In addition, 277 graduates from state Islamic high schools (MAN Model 2) Makassar are accepted in various disciplines from different universities, including 13 people in medical schools, and 2 of them are enrolled in Toronto, Canada.<sup>53</sup> They are acknowledged not only by national universities but also by international ones. These discoveries made the authors conclude that calumnies of MAN and MAS, especially in South Sulawesi, can compete with non-MAN and MAS calumnies, even though they have far more subjects with minimal study time. The authors also discovered from these interviews and observations that the Three Ministerial Policy did not burdensome MAN and MAS overall, depending on the learning system of the school and teachers' teaching models described above.

### *Positive Impact of Madrasah Integration in the National Education System*

There are various direct impacts of madrasah integration on the national education system. Firstly, Madrasahs are equal to general education and have the same rights to receive attention, assistance, and treatment as public schools. Secondly, Madrasah is analogous to general education at all levels as Madrasah Ibtidaiyah is parallel to elementary school; Madrasah Tsanawiyah is equivalent to junior high school, and Madrasah Aliyah is similar level to senior high school. Alums can advance to the next level of

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<sup>53</sup> <https://sulsel.kemenag.go.id/wilayah/277-siswa-man-2-kota-makassar-lolos-ptn-13-masuk-fakultas-kedokteran-dan-2-di-toronto-university-GnZQn> (accessed, 23<sup>rd</sup> August, 2024)

education, pursue higher study at public universities, and secure employment based on their current academic qualifications. Thirdly, Madrasah students can transfer to equivalent general education.

Another implication is that madrasahs have provided innovative efforts by developing a new and prospective system of madrasah called *Madrasah Aliyah Program Khusus* (MAPK) and establishing an excellent education program within Islamic high school (MA) offering a learning curriculum composition of 70% for Islamic Religious Sciences and 30% General Sciences. After running for six years, unfortunately, MAPK changed to *Madrasah Aliyah Kejuruan Negeri* (MAKN) based on the Decree of the Minister of Religion of the Republic of Indonesia Number 371 of 1993. A model madrasah is an excellent madrasah designed as a role model or reference for other madrasahs regarding curriculum, institutional quality and process, and adequate facilities and infrastructure.

Apart from these policies, an essential policy relates to the empowerment of private madrasahs. According to data, the number of private Madrasahs in Indonesia consists of elementary Islamic schools or *Madrasah Ibtidaiyah* (MI) has 26,503 units, of which 93.54% are private; Junior Islamic schools (*Madrasah Tsanawiyah* (MTs) have 19,150 units, with 92.03% of them private. Senior Islamic schools (*Madrasah Aliyah* (MA) total 9,827 units and 91.75% are private. Institutions and the community initiated the establishment of private madrasahs. Initially, assistance and empowerment of private madrasahs was only limited to incidental aid. However, since 2000, the government has increased supportive programs in the form of *Biaya Operasional Sekolah* (BOS), construction of physical facilities, and even financial support.

Regarding those potential and innovative endeavors, both state Islamic schools (MAN and MAN Insan Cendekia) and private Islamic schools (MAS and other private Islamic Boarding schools) of South Sulawesi have achieved the learning quality through the significant increase in the number of alums in enrolling the prestigious universities nationally and internationally where are previously dominated by general high

schools. Al-Juanidi Biru is registered in international Islamic universities in Egypt, Madinah, Turkey, and others. More importantly, another indicator of the academic quality of Islamic high schools due to curriculum integration is the alumni contributions on various aspects nationally and internationally, like religious judges, professors, religious leaders in America (Syamsi Ali), political leaders, and others.

## Conclusions

Since Madrasah integrated into the national education system by referring to the Joint Decree of the Three Ministerial Policy of 1975, it has been significantly acknowledged regarding the equity and the equality of rights between public schools and madrasahs, including outputs and madrasah alumni. The consequence of this policy in terms of curriculum is that madrasahs have more subjects related to religious subjects and science subjects. To resolve this, state Islamic schools (MAN) and private schools (MAS) in South Sulawesi apply various strategies, including maximizing learning hours, improving the quality of teachers, and applying a boarding school system where learning activities related to such subjects are conducted on the day and night activities. Therefore, this study aims to elaborate on the impacts of the 1975 Three Ministerial Policy on the academic quality of Madrasahs' alumni (Islamic senior high schools) in South Sulawesi.

The first research question is: What evaluation techniques, curriculums, and learning models were adopted by Madrasah to overcome the 1975 Three Ministerial Policy? This research indicates that both State Madrasah Aliyah (MAN) and Private Madrasah Aliyah (MAS) in South Sulawesi determine quality achievement using evaluation techniques of BEE (Basic education Examination) not only focused on students but also teachers' skills in transferring knowledge to students. The following is the response stated by a teacher in MAN Makassar,

"Each class is different; for example, how many passed, how many were free from the quality track test, yesterday's SNBP, we evaluated that one, what actual achievements were lacking, later we will re-evaluate the teachers."

As for the learning model, one of the MAS in South Sulawesi implemented the Boarding School system, revealing that time for students to study is not only in class but additional lessons are also provided with day and night lessons so that students can study science and religion simultaneously. The time and number of subjects also differentiate the learning quality for each MA student. Many aspects can influence learning success, including the time spent on teaching and the learning process. The success of the MAN learning model with the Boarding School system has been proven by its ranking as the best MA in Indonesia in 2024.

Furthermore, the second Research Question is: What are the impacts of the 1975 Three Ministerial Policy on community expectations regarding Madrasah alumni, the quality of Madrasah alumni, and the positive impact of Madrasah integration in the National Education System? The vast majority of the Indonesian Muslim community has great hopes and expectations for the output of both state and private Madrasah alumnies, as they have advanced religious subjects and science subjects to meet the community's needs. In addition, a total of twenty-nine graduates from MAN Insan Cendekia Gowa of 2022-2023 enrolled in Medical and health sciences (42 %) and other sciences such as psychology, engineering, fishery, and law (48 %) within the University of Indonesia, Hasanuddin University, Gajahmada University, Technology University of Surabaya and the University of Sam Ratulangi. These achievements are primarily selected through national selections. These discoveries made the authors conclude that calumnies of MAN and MAS, especially in South Sulawesi, can compete with non-MAN and MAS calumnies, even though they have far more subjects with minimal study time. Lastly, there are various direct impacts of madrasah integration on the national education system: First, Madrasahs are equal to general education and have the same rights to receive attention, assistance, and treatment as public schools. Second, Madrasah is analogous to general education at all levels as Madrasah Ibtidaiyah is parallel to elementary school; Madrasah Tsanawiyah is equivalent to junior high school, and Madrasah Aliyah is similar level to senior high school. Alumni can advance to the next level of education, pursue

higher study at public universities, and secure employment based on their current academic qualifications. Third, Madrasah students can transfer to equivalent general education.

### **Suggestions and Limitations**

This research has presented the analysis results regarding the Three Ministers' Joint Decree policy, both in terms of its advantages and disadvantages. The weakness of this research is that the source needs to be more open in providing data on the quality of their learning outcomes, so the researcher looked for the data from online sources from the South Sulawesi Provincial Education Service and the South Sulawesi Ministry of Religion. In the interview session, the information required by researchers was not disclosed transparently, especially regarding the quality of students; the discovery of different evaluation techniques caused this; another factor was the school's policy of giving grades to its externals based on subjectivity to pursue superior school status which was determined by society determines based on value achievement. The researcher recommends further research in this area to examine the JDL policies of the three ministers, which impact the subject load in Madrasahs and exceed the subject load in public schools. Next, research related to strengthening the characteristics of madrasahs in madrasahs by enriching religious subjects and simplifying General subjects while still equalizing diplomas according to the level or level of education. Finally, the management and guidance of teaching and educational staff should be handed over to the Ministry of Religion so that all teaching and academic staff no longer experience the dualism of management and coaching.

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