

## Integrating Madrasah Diniyah into Secondary Schools: A Case Study of Local Religious Curriculum in Indonesia

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### Abstrak

Penelitian ini bertujuan menganalisis implementasi historis kurikulum muatan lokal Agama dan Pendidikan Diniyah di sekolah menengah Jombang serta dampaknya terhadap kualitas pendidikan Islam. Dengan pendekatan kualitatif dan metode studi kasus, data dikumpulkan melalui studi dokumen, observasi, dan wawancara dengan guru, kepala sekolah, serta tokoh masyarakat. Hasil penelitian menunjukkan bahwa pendidikan Islam di Jombang berkembang secara dinamis mengikuti perubahan sosial budaya. Integrasi Pendidikan Diniyah ke dalam kurikulum sekolah menengah merupakan bentuk adaptasi terhadap kebutuhan lokal dan kompleksitas praktik keagamaan masyarakat. Implementasi ini berdampak positif dalam memperkuat karakter religius, meningkatkan kompetensi ibadah, dan memperdalam pemahaman keagamaan siswa. Penelitian ini menyimpulkan bahwa adaptasi kurikulum berbasis budaya lokal merupakan strategi efektif dalam meningkatkan kualitas pendidikan Islam, khususnya di wilayah dengan keragaman sosial dan religius. Temuan ini menegaskan pentingnya potensi lokal sebagai dasar dalam perumusan kebijakan pendidikan Islam yang kontekstual dan responsif.

**Kata Kunci:** kurikulum muatan lokal, sejarah pendidikan Diniyah, pendidikan islam, budaya lokal Jombang

### Abstract

This study aims to analyze the historical implementation of local content curriculum on Religion and Diniyah Education in secondary schools in Jombang, and its impact on the quality of Islamic education. Using a qualitative approach and case study method, data were collected through document analysis, observation, and in-depth interviews with teachers, school principals, and community leaders. The findings show that Islamic education in Jombang has developed dynamically in response to

socio-cultural changes. Integrating Diniyah Education into the school curriculum represents an adaptation to diverse local needs and the complexity of religious practices in the region. This implementation has positively impacted students' religious character, enhancing worship competencies and deepening religious understanding. The study concludes that adapting the Diniyah madrasah curriculum to local cultural contexts is an effective strategy to improve the quality of Islamic education, especially in socially and religiously plural communities. It highlights the importance of local potential in formulating responsive and contextual Islamic education policies.

**Keywords:** *local content curriculum, history of Diniyah education, Islamic education, Jombang local culture*

## **Introduction**

The development of Islamic education in schools can be achieved optimally if it looks at the potential of the social environment and involves government support. In this case, the potential of the social environment can be a significant capital so that the government can formulate policies that can support improving the quality of Islamic education in schools (Kiptiyah et al., 2021). The adaptation of Madrasah *Diniyah* to secondary schools in Jombang through the implementation of the local content curriculum of Religious and *Diniyah* Education is an effort by the Jombang Regency government to strengthen Islamic religious education in the school environment, represent the distinctiveness of Jombang as a Santri city and realize the "Jombang Agamis" program launched by the Regent of Jombang at that time, Mrs. Nyai Mundjidah Wahab. There are several basic reasons why Jombang is nicknamed the city of Santri, namely: first, because of the fact and assumption of the community that Jombang has many Islamic boarding schools; second, because Jombang is the birthplace of several significant national figures and prominent scholars, such as KH. Hasyim Asy'ari and Gus Dur (Pertiwi, 2021). By looking at the potential of the existing social environment, schools can integrate religious values into their local curriculum. This government support is critical because supportive policies will help improve the overall quality of Islamic education in schools (Fadhli, 2020). Thus, optimizing the development of Islamic education in schools can be achieved through collaboration between the social environment, schools, and the government.

The method of optimizing the development of Islamic education in schools can vary depending on the needs and characteristics of each educational institution and the social potential that exists in the local area. Regarding the education curriculum, curriculum development must always study the situation and conditions of society, so that what is

learned at school can align with what is experienced in the daily environment (Alfi, 2021). The local content curriculum is a study material or subject in an educational unit that contains content and learning processes about local potential and uniqueness, which are intended to form students' understanding of the advantages and wisdom in the area where they live. Through the local content curriculum, students can better understand and appreciate the cultural diversity and social potential around them (Basari, 2014). Students can develop abilities according to community needs by learning things relevant to the surrounding environment. Thus, the local content curriculum can help create a more sensitive generation to the social and environmental realities around them.

The local content curriculum of Religious and *Diniyah* Education in Jombang is an adaptation of the madrasah *Diniyah* curriculum into the school curriculum. The historical journey of Madrasah *Diniyah* in Indonesia from time to time is still a relevant topic that needs to be studied. It allows it to be associated with the context of education in the present era, which is full of changes and always experiencing developments (Setiawan & Fahriannor, 2024). Therefore, through this article, the author seeks to further analyze the implementation of the religious local content curriculum and *Diniyah* education as a form of innovation in the local government program to adapt the madrasah *Diniyah* curriculum into public (formal) schools, and review it from a historical perspective, educational curriculum, challenges and impacts on students as the “Z generation” who get the demands of the times to be versatile. In this context, public school students are expected to have equal/religious competence to madrasah students.

The development of Islamic education in schools can be optimized when educational policies are contextualized with the surrounding social environment and are supported by government initiatives. The social environment holds significant potential as cultural and religious capital, enabling policymakers to formulate responsive educational strategies (Kiptiyah et al., 2021). In the context of Jombang—a region renowned as a “Santri city”—the local government has initiated the adaptation of madrasah *Diniyah* into public secondary schools by implementing a local content curriculum in Religious and *Diniyah* Education. This initiative strengthens Islamic education in schools and reflects Jombang’s cultural and religious identity through the “Jombang Agamis” program endorsed by Regent Nyai Mundjidah Wahab (Fadhli, 2020).

Integrating religious values into school curricula, supported by community and local authorities, demonstrates a localized approach to educational reform. The local content curriculum (*muatan lokal*) is designed to reflect regional wisdom and societal needs, creating learning experiences relevant to students' everyday lives. Through this curriculum, students gain a deeper appreciation of local culture and are encouraged to develop religious and social competencies aligned with their environment (Basari, 2014; Alfi, 2021).

Despite these promising initiatives, there is still limited academic analysis on how such curriculum adaptations function within public schools and influence students' religious character. Moreover, the intersection between traditional Islamic educational models and formal schooling remains underexplored, especially in regions with strong Islamic identities like Jombang. Given the increasing need to preserve local religious values amid educational standardization and global influences, this issue is critical. Investigating how Jombang adapts its religious heritage through formal education offers valuable insights for similar regions across Indonesia.

Adapting madrasah Diniyah content into formal schools in Jombang is a form of educational innovation rooted in the historical evolution of Islamic schooling in Indonesia. Historically, Madrasah Diniyah has played a crucial role in students' religious formation, and its integration into the public education system signifies a convergence between traditional Islamic learning and modern schooling (Setiawan & Fahriannor, 2024).

This study analyzes the historical background and current implementation of the local content curriculum for Religious and Diniyah Education in public secondary schools in Jombang. It explores how this initiative impacts the quality of Islamic education, particularly in shaping students' religious character within local culture and social dynamics. The research also examines the curriculum's relevance to the Zillennial generation, who must navigate both religious expectations and the challenges of modern society.

The novelty of this study lies in its interdisciplinary perspective—combining historical, curricular, and socio-cultural analyses—to assess how traditional Islamic education is being institutionalized through local government policy. This research contributes to the academic discourse by presenting a contextual model for integrating local religious content into public education systems to preserve cultural identity and enhance educational relevance.

## Research Methods

This research uses a qualitative descriptive design integrating a literature study and ex post facto research. The qualitative approach enables a rich, contextual analysis of implementing Religious and *Diniyah* Education as local content in public secondary schools. The ex post facto design is applied to explore existing practices and outcomes in the field without direct intervention, allowing the researcher to interpret patterns and impacts of curriculum adaptation based on observable facts.

## Data Collection Techniques

The primary data collection method is literature study, which systematically reviews relevant scholarly works, policy documents, and previous research on *Madrasah Diniyah*, Islamic education, and local content curriculum development. This method provides a solid theoretical and historical foundation to understand the educational policies and cultural context behind integrating *Diniyah* education into formal schooling.

In addition, the research includes semi-structured interviews with selected informants, particularly teachers who are actively involved in implementing the *Diniyah* curriculum in public schools in Jombang. These interviews offer firsthand insights into how the curriculum is practiced, the challenges faced, and the impact on students' religious and moral development.

## Data Analysis

The data are analyzed using descriptive qualitative analysis. This involves organizing the data, identifying recurring themes, and interpreting the findings using theoretical frameworks. The goal is to provide a holistic and comprehensive understanding of the phenomenon under study—namely, adapting the madrasah *Diniyah* curriculum within the formal education system.

## Expected Contribution

This methodological approach combines literature-based insights with field data to bridge historical, policy, and practical perspectives. The study is expected to contribute to ongoing discussions about curriculum innovation, integrating religious education in secular schools, and preserving local religious traditions within national education frameworks.

**Research Finding****History of *Diniyah* Madrasahs in Indonesia**

Islamic education in Indonesia was initially carried out in mosques, which functioned as a place of worship and a learning center (Nasution, 2020). The educational method at that time was still simple, oriented towards motivating Muslims to continue to study. In the context of Indonesian society, the place of education is also adapted to local conditions, such as surau or langgar, which are used with similar functions. Over time, the idea of establishing madrasah as a formal institution to meet religious education needs in a more structured way (Zaelani et al., 2023). In the early stages, the learning model in Surau-surau was carried out without classroom facilities, tables, chairs, or blackboards, with students learning on the floor. However, over time, this education system developed into a more modern one, using a class system equipped with adequate learning facilities.

The first step in establishing formal madrasahs began with establishing the Adabiyah School in Padang in 1909 by Sheikh Abdullah Ahmad (Khairuddin & Assingkily, 2021). This school combines a modern education system with Islamic religious teaching. In 1914, Sekolah Adabiyah evolved into H.I.S. Adabiyah (Hollandsch-Inlandsche School) while maintaining a religious curriculum. In the same year, Sheikh H.M. Thaib Umar established a religious school in Sungayang, Batusangkar, called Madras School. This school used the halaqah method and initially had only one class. However, due to limited facilities, Madras School was closed in 1913 (Rojii et al., 2020). Mahmud Yunus rebuilt the school in 1918 and changed its name to Al-Jami'ah Islamiyah in 1923. The school continued to grow until it became known as Al-Diniyah Islamiyah, an important part of Indonesia's Islamic education history.

The development of Islamic education also gained significant momentum in 1915 with the establishment of Diniyah School by Zainuddin Labai el-Yunusy in Padang Panjang (Hasnah et al., 2024). This school became the center of attention of the Minangkabau community and pioneered the establishment of similar madrasahs in other regions. In 1922, the organization Persatuan Murid-Murid Diniyah School (PMDS) was formed to support the development of this school. In 1923, Rahmah el-Yunusiyah established Madrasah Diniyah Putri, a special educational institution for women (Dermawan et al., 2024). With a curriculum that included religious knowledge, Arabic language, and practical skills, the madrasah attracted widespread attention and became a leading Islamic educational

institution. Such initiatives demonstrate the important role of madrasahs in Minangkabau in shaping an Islamic education system that is sustainable and relevant to the needs of society.

The learning system in Madrasah Diniyah continues the model applied in Salafiyah Pesantren, which initially used traditional methods. One of the characteristics maintained in Madrasah Diniyah is the mastery of the "yellow book," which is part of the long-standing tradition of pesantren (Karim, 2020). Initially, the learning process in pesantren was carried out using the halaqoh method, a model in which the teacher sits on the floor and is surrounded by santri (students), while religious knowledge is delivered orally. However, along with the changing times, this halaqoh method began to be replaced with a classical system. This shift from the halaqoh method to the classical system significantly impacted the development of Islamic education in Indonesia, including how the Islamic community responded to these changes. With this change in system, the Diniyah madrasah began to adopt a more formal and organized learning structure, although it still focused on teaching religion without integrating much general knowledge. Hence, these institutions are often called 'religious schools' or 'Diniyah schools'.

Along with the development of Diniyah Madrasahs in the community, the government, through the Ministry of Religious Affairs of the Republic of Indonesia (Depag RI, 2000, p. 10), established regulations to facilitate the guidance and supervision of these institutions. One of the regulations issued was Regulation of the Minister of Religious Affairs of the Republic of Indonesia No. 13/1964, which regulates the types of Diniyah Madrasahs. Then, with the enactment of Law Number 20 of 1989 concerning the National Education System, the government also issued a regulation stipulating that the results of non-formal education, such as education in madrasah Diniyah, can be equalized with formal education after going through an equalization process conducted by an institution appointed by the government or local government, by national education standards (Afifuddin, 2020). In the National Education System context, Diniyah Klasikal and Takmiliah education are included in the non-formal education category. All forms of education, including Diniyah education, are part of a sub-system within the national education system.

Since its inception in the development of Islamic education in Indonesia, the Diniyah Madrasah has always experienced a shift. The shift in question is that in the Indonesian national education paradigm, the Salafiyah (Diniyah) Madrasah system has not received recognition from the government, especially regarding the recognition of student graduation.

This certainly hurts graduates who want to continue to the equivalent of general education. To overcome this problem, on March 24, 1975, madrasahs obtained a strong legal basis with the issuance of a Joint Decree of Three Ministers (SKB), namely the Minister of Religion, the Minister of Education and Culture, and the Minister of Home Affairs, which aims to improve the quality of education in madrasahs through curriculum changes that divide 30% for religious knowledge and 70% for general knowledge (Sabella & Wahyudi, 2022). Thus, legally and formally, there is recognition from the government that madrasah diplomas and graduates have equal value with diplomas and graduates of public schools of the same level.

With the enactment of the Decree of the Three Ministers, there was a massive shift in the Diniyah Madrasah environment, both inside and outside the boarding school. These changes led to Madrasah Ibtidaiyah, Tsanawiyah, and Aliyah. On the one hand, this change benefited the learners as they were recognized for their graduation. However, this change is detrimental to Islamic boarding schools and Madrasah Diniyah, which focus on deepening Islamic sciences. This is because, in the long run, the characteristics of these two religious education institutions, such as the study of the yellow books, which are the source of Islamic teachings, are no longer in demand by students, and Madrasah Diniyah tends to become a supplementary (takmiliah/secondary) institution.

In terms of typology, the birth of Madrasah Diniyah was a continuation of the old-style pesantren education system, which was modified according to the model of classical public schools. At the beginning of its establishment (around the 19th to early 20th century), Madrasah Diniyah provided religious and general knowledge. This was in line with the philosophy of the Indonesian state, which requires education in madrasahs to include the teachings of Islam, by the values of Pancasila and the 1945 Constitution.

The relationship between pesantren and Madrasah Diniyah is very close when viewed from learning activities. In Indonesia's religious education history, there are three national educational institutions, namely pesantren and madrasah. These religious education institutions have experienced significant dynamics. Islamic boarding schools still exist today with various models, while madrasahs, especially the Diniyah Madrasah, have experienced ups and downs in their development. Madrasah Diniyah is a religious education institution different from pesantren, surau, or halaqoh. The education system in Madrasah Diniyah is integrated with the education model in pesantren. Hence, the values of Islamic religious education remain in the learning process, although the learning patterns are sometimes very different between pesantren and Madrasah Diniyah (Andiyan et al., 2022). This phenomenon

is why many pesantren have begun integrating the madrasah learning model. For example, Pesantren Tebu Ireng Jombang (KH. Hasyim Asy'ari), Pesantren Al-Munawir Yogyakarta, Modern Pesantren Gontor Ponorogo, and others. Over time, many pesantren in Indonesia began collaborating with the pesantren and madrasah education systems (Nizah, 2016).

The curriculum of Madrasah Diniyah is flexible and can be adapted to the needs. Its development can be carried out by the Ministry of Religious Affairs at various levels, from the center to the regions, or by the education managers themselves. However, this development must still refer to applicable regulations, including legislation, government regulations, and policies from the Minister of Religious Affairs. In general, Madrasah Diniyah is an organized out-of-school religious education that aims to teach Islamic religious knowledge and is managed by the Ministry of Religious Affairs. Over time, Madrasah Diniyah has undergone dynamic changes, with challenges and progress influencing its development.

Historically, the following are the development phases of Madrasah *Diniyah* in Indonesia from time to time:

**a. 7th century to 19th century**

Islamic education in Indonesia initially took place in mosques and surau (langar). Learning was done traditionally with the *halaqah* system, without classes, desks, or blackboards. Santri learned on the "*lesehan*," listening to the teacher's delivery.

**b. 1909 - Madrasah *Adabiyah* in Padang**

Sheikh Abdullah Ahmad founded Madrasah *Adabiyah* (*Adabiyah School*) in Padang, West Sumatra, the first classical model madrasah in Indonesia. This madrasah focused on religious education until 1915, when it was transformed into *Hollandsch-Inlandsche School* (H.I.S.) *Adabiyah*, combining religious and general studies.

**c. 1910 - *Madras School* in Sungayang**

Sheikh H.M. Thaib Umar founded the *Madras School* in Sungayang, Batu Sangkar, West Sumatra. Initially, there was only one class to prepare for studying the major books. 1913 the madrasa was closed due to a lack of space, but in 1918, Mahmud Yunus rebuilt it and changed its name to Al-Jami'ah Islamiyah in 1923. To this day, it still operates under the name Al-Didayah Islamiyah.

**d. 1915 - Diniyah School in Padang Panjang**

Zainuddin Labai al-Yunusi founded the *Diniyah* School in Padang Panjang, West Sumatra. This madrasah became the forerunner of the development of madrasahs in various regions of Minangkabau. In 1922, an association of *Diniyah* School students (PMDS) was established to support the management of this madrasah (Hasnah et al., 2024).

**e. 1923 - Madrasah Diniyah Putri**

Rangkayo Rahmah El-Yunusiah founded Madrasah *Diniyah* Putri in Padang Panjang. This institution became the first madrasa specifically for women and attracted the attention of the Minangkabau community and other regions.

**f. March 24, 1975 - Three Ministerial Decrees**

The Indonesian government, through a Joint Decree (SKB) of Three Ministers (Minister of Religious Affairs, Minister of Education and Culture, and Minister of Home Affairs), established a madrasa curriculum composed of 30% religious studies and 70% general studies. This policy formally recognizes madrasa certificates as being on par with equivalent public schools.

**g. Post 1975 - Modernization of Madrasah Diniyah**

With the enactment of the Three Ministerial Decree, the madrasah education system underwent a major modernization. New education levels such as Madrasah *Ibtidaiyah*, Madrasah *Tsanawiyah*, and Madrasah *Aliyah* emerged. Meanwhile, some Islamic boarding schools began to open madrasah *Diniyah* to integrate the pesantren and madrasah systems.

**h. Modern Era - Non-formal Education Institutions**

In the National Education System, Madrasah *Diniyah* is categorized as non-formal education based on Law No. 20/2003. The curriculum is flexible and adapted to government policies, both central and regional (Magfirotul, 2023).

Thus, the development of Madrasah *Diniyah* shows significant dynamics, namely: from traditional methods to modern systems, which reflect adaptation to the needs of the times without leaving its characteristics as an Islamic educational institution.

**Religious and Diniyah Education Local Content Curriculum**

The local content curriculum is an educational program whose delivery media and content are related to the environment, both natural, social, and cultural, as well as regional needs; and must be studied by students in the region (Hubaidi; & Anwar, 2022). Local content curriculum development is carried out to maintain sustainability (especially about Islamic values and regional culture), as well as renewal or modernization efforts (especially

about local skills or vocational (local), or the development of science and technology. In general, the purpose of implementing a local content curriculum is to develop human resources with strong personalities so that they can make the best contribution to the interests of regional development and prevent the depopulation of the region from productive forces.

The foundation of the Local Content Curriculum is juridical; its implementation is based on Law No. 20 of 2003 concerning the National Education System. Article 37, paragraph 2 states that the curriculum at all levels of education is developed with the principle of diversification according to the education unit, regional potential, and students (Desiana et al., 2023). The law is a trigger related to the need for local content curriculum development. In this context, religious local content contains teaching in the form of knowledge of the skills to perform prayers, both fard prayers and sunnah prayers, knowledge and honing the skills of reading and writing the Qur'an or commonly known as BTQ, as well as insights and skills in prayer and worship such as teaching about tahlil recitation, istigotsah, and teaching related to memorization, both in the form of memorizing letters in the Qur'an and daily prayers. Meanwhile, the local content of *Diniyah* Education specifically teaches writing *Pegon* letters, and studying books, such as *Aqidatul Awam*, *Syifa'ul Jinan*, *Mathan Ghoyah wa Taqrib*, *Jawahirul Kalamiyah*, and *'Alala*.

#### a. Religious Local Content Curriculum

Based on the Islamic local content syllabus, the competency standards of junior high school graduates are as follows: first, students can become imams of fardlu prayers with fluent recitation, perform sunnah prayers, and prayers in exceptional circumstances. Second, students can read Qur'an juz 1-10 with tartil, and write short letters using the *imlak* method. Third, students are skilled as *mua'dzin*, *bilal*, *imam* of *Yasin-tahlil*, perform *tayammum*, and care for the dead. Fourth, students memorize 28 letters in *Juz Amma*, *Khos* letters, and daily prayers (Jombang, 2021).

The competency standards for Islamic religious education at the junior secondary school (SMP) level cover various aspects of worship skills, memorization, and a deep understanding of Islamic teachings. These competencies fall into four main categories: prayer, reading and writing the Qur'an (BTQ), prayer and worship skills, and memorization.

- 1) In the aspect of prayer, students are expected to be able to lead fardlu prayers with fluent recitation, perform various sunnah prayers such as *tahiyatul masjid*, *tasbih*, *istikharah*, *hajat*, *Yusuf*, *khusuf*, and *istisqa*, and pray in special conditions such as

when sick or on a trip. These competencies are designed to provide practical skills in daily worship.

- 2) In the BTQ aspect, students are trained to read the Qur'an with *tartil* up to Juz 10 and write short letters in Juz Amma using the *milk* method. These skills aim to improve students' Qur'anic literacy comprehensively.
- 3) In prayer and worship skills, students are honed to be proficient as *muadzin* and *bilal*, perform *tayammum*, lead the recitation of *Yasin* and *tahlil*, and perform funeral care. These competencies emphasize the practice of worship and sensitivity to the community's spiritual needs.
- 4) In the memorization aspect, students are targeted to be able to memorize 28 letters in *Juz Amma*, *Asmaul Husna*, various daily prayers such as prayers after the *adzan*, prayers for *kafaratul majlis*, prayers for visiting the sick, and special prayers such as prayers for safety and prayers for intelligence. In addition, memorization of special letters such as *Yasin*, *Al-Waqi'ah*, and *Ar-Rahman* is also part of the standard.

These competency standards are arranged in stages according to grade level and semester, from basic skills in grade VII to mastery of advanced skills in grade IX. For example, students in grade VII in odd semesters are focused on basic competencies such as being an *imam* for fard prayers, reciting Qur'an Juz 1-2, and memorizing short letters such as *An-Naas* to *Al-Ashr*. These competencies continue to develop until the even semester of grade IX, where students can perform prayers in special conditions, recite Qur'an Juz 10, and memorize extended *surah* (chapters of the Qur'an such as *Al-Waqi'ah* and *Al-A'laa*). These competencies are designed to equip students with comprehensive worship skills, spiritual strengthening, and implementation of Islamic teachings in daily life.

#### **b. Diniyah Education Local Content Curriculum**

Meanwhile, in the *Diniyah* education curriculum, the graduate competency standards include: first, students can understand the science of *tajweed* and its application in reading the Al-Qur'an. Second, students can understand the legal basis and are skilled in performing worship (*taharah*, prayer, fasting, *jinayat* law, *hudud*). Third, students are able to understand and show the arguments related to *tauhid*, the pillars of faith, and *asma'ul husna*. Fourth, students are able to understand and apply adab (some ethics).

The Graduate Competency Standards (SKL) for Diniyah Education subjects cover four main aspects: Al-Qur'an Tajweed, Fiqh Shari'ah, Aqidah Tauhid, and Akhlak, which aim to provide students with a scientific basis and religious skills.

- 1) In the aspect of Qur'an *Tajweed*, students are taught to understand the basics of *tajweed* science, including the laws of reading such as *nun sukun*, *tanwin*, *ghunnah*, *mim sukun*, *idgham*, *mad*, as well as the laws of reading *al-Qomariyah*, *al-Syamsiyah*, *tafkhim*, *tarqiq*, and *qalqalah*. In addition, they are trained to apply these laws when reading Qur'an Juz 30, Juz 1, and Juz 2, as well as special chapters such as QS. *Yasin* and QS. *Ar-Rahman*. An understanding of the *makharijul huruf* and *waqaf*, *washal*, and *ibtida'* is also a teaching focus at the advanced level.
- 2) In the aspect of *Shari'ah* Fiqh, students understand the *naqli* arguments related to *thaharah*, the classification of water, types of impurities, and how to purify them, as well as prayer procedures, both fard prayers, in congregation, *jama'-qashar*, and sunnah prayers such as *Eid*, *kusuf*, and *istisqa'* prayers. This competency also includes provisions for the care of the body, obligatory and sunnah fasting, and *the Jinayat* law related to the prohibition of killing, adultery, and *khamr*. This aspect aims to provide a comprehensive understanding of Islamic law and its application in daily life.
- 3) In *Aqidah Tauhid*, students explore the meaning of *tawhid*, the basis, purpose, and arguments of Islamic *aqidah*, including the obligatory, *jaiz*, and impossible attributes for Allah SWT. In addition, they also understand the pillars of faith, such as faith in the Messengers, Angels, Books of God, and the Last Day. This aspect forms a solid foundation of faith in students.
- 4) The Akhlak aspect emphasizes Islamic character building through understanding the requirements of seeking knowledge, choosing friends, honoring teachers and parents, and achieving goals. Students are also taught values such as the virtues of religious knowledge, how to maintain themselves as knowledgeable people, and the importance of a noble attitude in dealing with others.

Learning at each grade level, from grade VII to IX, is divided into odd and even semesters, with a gradual increase in competence. For example, in grade VII, students learn the laws of reading *nun sukun*, *tanwin*, and *thaharah* procedures. In grade VIII, they explore the laws of reading *al-Qomariyah* and the laws of sunnah prayers. In grade IX, students

study *makharijul huruf*, fasting laws, *waqaf*, and *washal*. The curriculum is designed to equip students with in-depth religious knowledge and worship skills through Islamic guidance (Syllabus for *Diniyah* Education, Jombang District Education Office, 2024).

### **Challenges of Adapting Madrasah *Diniyah* Curriculum in Secondary Schools for Mentor Teachers**

Adapting the madrasah *Diniyah* curriculum with the implementation of local religious content and *Diniyah* education in secondary schools in Jombang is an outstanding innovation from the local government because it provides many benefits. However, no matter how good a policy is, there will always be challenges that must be faced, especially for the supervising teachers. Among the challenges that must be faced are: First, the competence of teachers in understanding the yellow Islamic classic-based curriculum. Many teachers with formal education backgrounds may not have been thoroughly trained in traditional approaches such as *halaqah* or pesantren methods, requiring specialized training to integrate these approaches into the formal education system. A further challenge is the lack of adequate teaching resources, such as standardized textbooks, digital materials, or curriculum guides integrated with secondary school students' needs. After all, this local content is a new policy, so limited teaching materials are available. Adapting the *Diniyah* curriculum often requires teacher creativity in harmonizing traditional materials with modern methods to make it relevant to the needs of today's students, which is not easy.

The third challenge is the limited teaching time for local religious content amid a busy formal school schedule (main subjects). The time allocation for local religious content often competes with other subjects considered priorities in the national curriculum, so teachers must be able to design effective and efficient learning. Next is the diverse background of students, both in terms of religious understanding and academic ability. This can be said to be a challenge that requires special attention from educators (supervising teachers), because despite the label "Santri City" or "City of Faith" carried by Jombang Regency, the fact is that the religious skills of students in most schools also vary. There are still many students who need more intensive guidance. This requires teachers to apply learning approaches that are inclusive, adaptive, and able to reach the needs of all students without leaving the essence of *Diniyah* education itself.

The fifth challenge is administrative and policy support, which has not been maximized and is not uniform. This means that although the local government of Jombang has encouraged the implementation of this curriculum, its implementation at the school level is

sometimes constrained by the lack of supervision or periodic evaluations. Teachers also often have to deal with administrative challenges such as reporting, evaluating learning outcomes, or adjusting the curriculum without clear and structured practical guidelines. Thus, to overcome these challenges, strategic measures such as intensive training for teachers, development of appropriate teaching materials, provision of adequate learning time, and strengthening policy support and coordination between relevant parties are needed. This is expected to ensure the sustainability and effectiveness of adapting the Madrasah Diniyah curriculum in secondary schools in Jombang. After conducting observations in the field, one of the realizations that, in the author's opinion, is part of the efforts to solve this fifth challenge is the optimization of the MPMP (Musyawarah Pembimbing Mata Pelajaran) work program in each regional office in Jombang.

### **Impact of Implementation of Religious Local Content and *Diniyah* Education for Students**

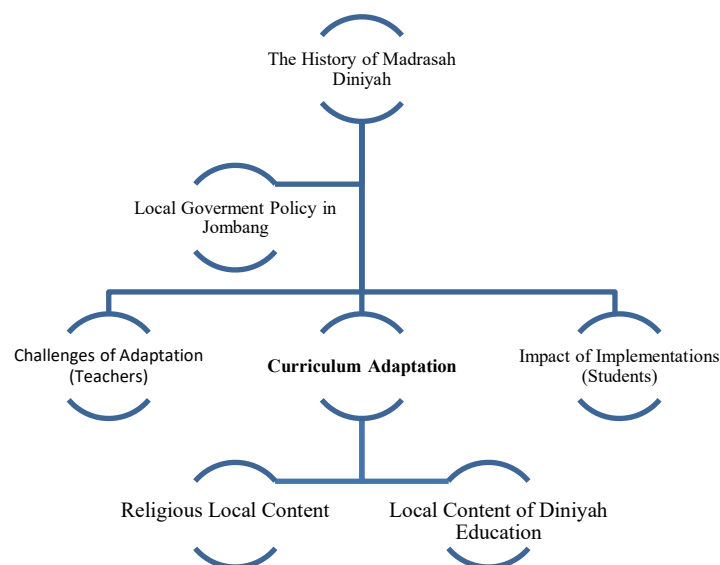
Based on the analysis of the discussion and observations in the field, some of the impacts of implementing the local content of Religious and Diniyah Education for students include the following: First, there is an increase in worship skills. Through learning that focuses on the practice of worship, such as obligatory and sunnah prayers, thaharah, and memorization of surahs and prayers, students can practice and deepen the correct procedures for worship according to Islamic teachings. Accompanied by teachers who are competent in Diniyah education, students not only learn about the theory of worship, but also carry out worship more solemnly and appropriately per religious guidance. Second, the achievement of a deeper understanding of religious knowledge also increases. Learning in Madrasah Diniyah not only stops at the ritual aspect of religion, but also includes the study of the yellow book and Islamic religious science at large, including tafsir, fiqh, hadith, and akidah. This allows students to gain a more comprehensive understanding of Islamic teachings and their application in daily life. In this context, students are expected to be able to integrate religious values in their attitudes and behaviors, both at school and outside of school.

The third impact is that students' religious and moral character also shows improvement. Through Diniyah learning, students are taught to live by religious teachings, which focus on cognitive aspects and the formation of morals and ethics. Students learn to appreciate values such as honesty, discipline, and tolerance acquired through religious learning based on noble character. Furthermore, the influence on the diversity of religious

understanding in society can also occur. With Diniyah education tailored to local needs, students who are serious about this curriculum have the potential to become agents of change in their environment. This can be proven by information obtained from communication between supervising teachers and student guardians whose sons/daughters become more confident to become religious activists in the community, such as being skilled at being mu'adzin in mushola, being administrators of mosque youth (remas) and organizations such as IPNU-IPPNU, as well as badal Ustadz/Ustadzah in TPQ for beginner levels. They can spread more inclusive and moderate religious knowledge, which can help reduce the potential for radicalization or narrow religious understanding.

Another important impact is preparation for social life. Diniyah Education provides students with an understanding of their responsibilities as Muslims in a social and community context. With a more holistic approach to religious education, students are skilled in worship and better prepared to face the challenges of social life with solid religious foundations. This is undoubtedly a good provision in social life. Thus, implementing local religious content and Diniyah education in Jombang significantly strengthens students' spirituality, improves their understanding of Islamic teachings, and forms better characters. This process not only enriches students' religious knowledge but also prepares them to become individuals who are not only noble but also ready to contribute to society.

**Chart 1.**  
**Study Schematic**



**Table 1: Historical Development of Madrasah Diniyah**

Period	Description	Key Characteristics
<b>13th–19th Century</b>	Early Islamic education in Indonesia through mosques, langgar, surau, and pesantren	Informal, oral transmission, focused on Qur'an and basic Islamic teachings
<b>Late 19th – Early 20th</b>	Emergence of structured religious learning in response to colonial secular schools	Community-based, use of classical texts, local initiatives
<b>1920s–1940s</b>	National awakening and expansion of Madrasah Diniyah by ulama and Islamic organizations	Strengthening Islamic identity, still non-formal, grassroots development
<b>1950s–1980s</b>	Post-independence era; beginning of government recognition and regulation	Supervised by Ministry of Religious Affairs (MoRA), categorized as non-formal
<b>1998–Present</b>	Reform era: modernization, standardization, and institutional strengthening	Curriculum levels (Awaliyah, Wustha, Ulya), teacher training, digital tools, state support

**Table 2. Adaptation Challenges and Implementation Impacts**

No.	Adaptation Challenge	Implementation Impact
1.	Competence of <i>the Diniyah</i> teacher	Improved worship skills
2.	Inadequate teaching resources	Religious understanding (scientific attainment) increased.
3.	Limited teaching time	Improved morale and religious character
4.	Diversity of student backgrounds	Increased insight into diversity
5.	Administrative and policy support is not yet optimal	Socio-community life preparation

The modernization of Madrasah Diniyah as a non-formal Islamic educational institution presents both significant adaptation challenges and observable implementation

impacts. These challenges primarily arise from the need to align traditional religious education with contemporary educational standards and local government policies. One of the primary adaptation challenges lies in the readiness of teachers. Many instructors at Madrasah Diniyah come from traditional backgrounds and may lack formal pedagogical training or familiarity with modern instructional methods. Resistance to curriculum change, limited professional development opportunities, and insufficient teaching resources further complicate the adaptation process.

To address these challenges, efforts have been made to implement curriculum adjustments that integrate religious content with broader educational goals, such as character development and contextual learning. Local governments, especially in regions like Jombang, have introduced policies to encourage more structured learning and quality assurance in Madrasah Diniyah programs.

These adaptations have led to several positive impacts on students. Notably, students demonstrate improved religious practice, such as more consistent prayer habits and better Qur'an literacy. Additionally, structured implementation has contributed to enhanced classroom discipline, stronger student-teacher relationships, and greater community trust in the role of Madrasah Diniyah as a complementary educational institution.

In sum, while adaptation requires overcoming institutional and instructional challenges, the impact of implementation—particularly when supported by local policy and community involvement—can significantly strengthen the effectiveness and relevance of Madrasah Diniyah in today's educational landscape.

## **Conclusion**

The adaptation of the madrasah *Diniyah* curriculum to secondary schools in Jombang through the implementation of religious local content and *Diniyah* education reflects a long process in the development of religious education in Indonesia, especially in Jombang, which is known as the "city of santri". Since its inception, Madrasah *Diniyah* was rooted in the tradition of pesantren education with a *halaqoh* system, which, along with the times, then transformed into a more structured classical education model. Adapting the madrasah *Diniyah* curriculum to secondary schools in Jombang is part of a historical continuity that aims to integrate religious values in the formal education system. This process introduces more in-depth religious knowledge and improves students' worship skills, forms religious characters, and strengthens scholarly understanding of religion.

Despite the challenges in adjusting the curriculum and teaching methodology, the adaptation of the madrasah *Diniyah* curriculum to secondary schools in Jombang through the implementation of the local content of Religious and *Diniyah* Education has proven to have a positive impact on students, namely: strengthening moral and spiritual foundations, improving worship practice skills and religious insights, and broadening perspectives in religious life so that they are more moderate and tolerant. Thus, implementing *Diniyah* education in secondary schools in Jombang is not only a continuation of the history of religious education, but also makes a real contribution in forming a virtuous generation, has a depth of religious knowledge, and social sensitivity in social life. Therefore, recommendations for further research are essential to explore the challenges and opportunities in creating an inclusive education system in schools that implement *Diniyah* education. This research could explore several key areas, including:

1. Strategies for adapting the *Diniyah* curriculum more effectively for integration into the formal school system while considering the community's religious and cultural diversity.
2. Challenges faced by educators in teaching religious and *Diniyah* subjects to students with diverse religious and cultural backgrounds.
3. Opportunities to strengthen inclusive education, focusing on Islamic teachings and integrating values of tolerance and interfaith understanding into the curriculum.

Thus, further research on inclusive education can provide deeper insights into how *Diniyah* education in schools can support the development of a tolerant, moderate, and socially skilled generation. Such research can contribute to formulating educational policies that are more inclusive and rooted in cultural and religious diversity.

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