

# The Implementation of the Kulliyatul Muallimin Al Islamiyah (KMI) Curriculum as a Form of Acculturation of the Yemen Education System in the Curriculum of Indonesia Islamic Boarding Schools

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## Keyword

*Muadalah Islamiyah Curriculum, acculturation, Islamic education, pesantren, Yemen, knowledge integration, educational disparity. (3-5 words and/or phrases)*

## Abstract

*The Muadalah Islamiyah Curriculum (KMI) is an integrated curriculum designed to combine Islamic values with modern knowledge, creating graduates from Islamic Boarding Schools (pesantren) who are not only well-versed in religious studies but also equipped with the competencies needed to compete in an increasingly complex job market. This study analyzes the implementation of KMI in Indonesian pesantren, influenced by the Islamic educational traditions of Yemen. Although Yemen has a long history in Islamic education, KMI in Indonesia does not fully adopt the Yemeni educational system but rather undergoes a process of acculturation with Indonesia's social and cultural context. The findings of this study show that the implementation of KMI has significant positive impacts in several aspects, including the integration of religious knowledge and general knowledge, the improvement of educational quality, the development of social skills such as leadership and communication, and the contribution to preserving Islamic values in daily life. However, this study also identifies several challenges in implementing KMI, such as technological, economic, and human resource gaps, which can affect the quality of education in pesantren that apply KMI. Moreover, KMI strives to balance Islamic values with local culture, which poses its own challenges given Indonesia's cultural diversity. The success of KMI implementation heavily depends on the pesantren's ability to adapt to changing times and local contexts, as well as the quality of educators implementing this curriculum.*

## INTRODUCTION

Indonesia, with its rich cultural and ethnic diversity, is demographically dominated by a population that adheres to the Islamic religion. This religion has been an integral part of Indonesia's national identity since centuries ago. Islam has not only become a spiritual foundation for most Indonesian people, but has also shaped the social, cultural, and historical order of the nation. The presence of Islam in Indonesia has given birth to a variety of unique religious traditions and practices, reflecting the acculturation between Islamic teachings and local culture. Islamic boarding schools, as traditional Islamic educational institutions, have a very important role in maintaining and developing Islamic values in Indonesia.

Indonesia has an Islamic education relationship with Yemen which is a deep and complex historical bond. Both have long historical roots in the development of Islam in the Southeast Asian region. The traditional Islamic education system in Indonesia, such as Islamic boarding schools and madrasas, is heavily influenced by the educational model that has developed in Yemen. The curriculum, teaching methods, and religious traditions in many Islamic boarding schools in

Indonesia have similarities with educational institutions in Yemen. Then many Indonesian scholars have a genealogy of ulema that continues to Yemen. This shows that there is a teacher-student relationship that continues to be established between the two countries. Kurikulum Muadalah Islamiyah (KMI) The Mulà Islamiyah (KMI) curriculum is present as an effort to preserve Islamic values while answering the challenges of the times. By continuing to develop and refine, KMI is expected to be a solution to improve the quality of Islamic boarding school education and produce a young generation of Indonesia who are intelligent, noble, and competitive.

In deepening the understanding of the acculturation of the KMI curriculum from the Yemen education system, the author also includes several literature reviews that are relevant to this research, namely the journal owned by Abdul Mufid Setia Budi and Apud (2023) with the title "THE ROLE OF THE KULLIYATUL MUALLIMIN AL ISLAMIYAH (KMI) GONTOR 9 CURRICULUM AND PONDOK DISCIPLINE IN DEVELOPING THE CHARACTER OF STUDENTS". In the journal, Budi and Apud explained that the KMI Curriculum serves as a written guideline that provides directions to carry out the education and teaching process in the totality of pesantren life. With these problems, this phenomenon becomes very interesting to discuss further. Thus, the research from this article is the Application of the Mulà Islamiyah Curriculum (KMI) as a Form of Adoption of the Yemen Education System in the Curriculum of Indonesia Islamic Boarding Schools, which has not been discussed in previous research.

## **METHOD**

This type of research is descriptive research. The descriptive method can be interpreted as a problem-solving procedure that is investigated by describing the state of the subject or object in the research can be in the form of people, institutions, society and others which at the present moment are based on facts that appear or are as they are. According to Nazir (1988: 63) in the "Sample Book of Research Methods", the descriptive method is a method in researching the status of a group of people, an object, a set of conditions, a system of thought or a class of events in the present. The purpose of this descriptive research is to make a systematic, factual and accurate description, picture, or painting regarding the facts, properties, and relationships between the phenomena being investigated.

This research is a qualitative approach. Qualitative research method is a research method based on the philosophy of post positivism, used to research on the natural condition of objects, where the researcher is the key instrument, sampling of data sources is carried out purposively, data collection techniques are combined, data analysis is inductive/qualitative and qualitative research results emphasize meaning rather than generalization (Sugiyono, 2010:15). This study emphasizes more on the disclosure of the meaning contained in the description of the data, therefore this study uses a qualitative research approach.

## **RESULTS**

The Mulà Islamiyah (KMI) curriculum is an integrated curriculum that integrates Islamic values with modern science. This curriculum is designed to produce Islamic boarding school graduates who not only master religious science, but also have the competencies needed to compete in an increasingly complex world of work. Indonesia has bilateral relations in terms of Islamic education with the Republic of Yemen, so it has the influence of Yemen's educational style on Islamic boarding schools in Indonesia. It is true that Yemen has a very strong and old tradition of Islamic education. Islamic boarding schools in Yemen, especially in Hadramaut, have become a reference for many Islamic countries, including Indonesia. However, the Islamic education system in Indonesia, including KMI, has not fully adopted the Yemen system. KMI in Indonesia has a long history of development, influenced by various schools of Islamic thought and the socio-cultural context of Indonesia. Yemen's influences include: (1) Teaching Methodology. Some of the teaching methods used at KMI, such as halaqah and deliberation,

are indeed influenced by educational traditions in Yemen. (2) Scientific References. Many of the yellow books used as references in learning at KMI come from Yemen scholars. (3) Cultural. The cultural nuances of Yemen education, such as the emphasis on manners and morals, are also seen in the learning process at KMI. The KMI curriculum in Indonesia is more appropriately said to be the result of acculturation between the tradition of Islamic education in Yemen and the context of education in Indonesia. KMI does not just adopt the Yemen education system rawly, but makes adjustments and developments to be more relevant to the needs of the people of Indonesia.

The Mulà Islamiyah (KMI) curriculum is applied in various Islamic boarding schools in Indonesia. There is no complete and up-to-date list of all Islamic boarding schools that have adopted KMI because the number continues to grow and the data is subject to change at any time. Some of the well-known Islamic boarding schools in Indonesia that implement the curriculum are: (1) Darussalam Gontor Islamic Boarding School, which is one of the pioneers in the implementation of KMI in Indonesia. Gontor has a very structured and modern education system. (2) Al-Amien Prenduan Islamic Boarding School, this Islamic boarding school is also known as one that consistently implements KMI and has a high quality of education. (3) Al-Ihsan Baleendah Islamic Boarding School, which also implements the KMI program is quite complete. In addition to large Islamic boarding schools, many other Islamic boarding schools, both medium and small, have also implemented KMI. This shows that KMI is increasingly accepted and adopted by various Islamic boarding schools in Indonesia. KMI is increasingly popular in Islamic Boarding Schools in Indonesia because: (1) This curriculum provides a balance between religious education and general science, so that graduates are better prepared to face the challenges of the times. (2) This curriculum has clear and measurable standards, so that the quality of education can be guaranteed. (3) KMI is constantly updated and adjusted to the times, so that it remains relevant.

The implementation of the Mulà Islamiyah Curriculum (KMI) in Indonesia's Islamic boarding schools has had a significant positive impact. Here are some of them: (1) Integration of Religious and Legal Sciences, KMI graduates not only master religious science, but also general science. This equips them with the ability to compete in various fields. Then this curriculum has a broader understanding, this integration helps students understand the relationship between religion and daily life more deeply. (2) Improving the Quality of Education, KMI has a clear and systematic curriculum structure, so that the learning process becomes more effective. Many Islamic boarding schools that implement KMI also utilize technology to support the learning process, such as e-learning and the use of social media. (3) Development of Soft Skills, KMI emphasizes the formation of strong character, such as discipline, responsibility, and leadership. Students are also trained to have good social skills, such as communication, cooperation, and problem-solving. (4) Relevance to the World of Work, KMI graduates are better prepared to face the challenges of a dynamic and competitive world of work, and the skills possessed by KMI graduates are needed in various sectors, both in the public and private sectors. (5) Preservation of Islamic Values, KMI helps students practice Islamic values in daily life in the form of a deeper understanding of religion to make the students' faith stronger. (6) Community Contribution, as an Agent of Change, KMI graduates are expected to become agents of change in society by spreading good values.

Although the Mulà Islamiyah (KMI) Curriculum has a lot of positive potential in improving the quality of education in Islamic boarding schools, its application in the field is often faced with various challenges, including social disparities. This gap can appear in various forms and have an impact on the quality of education received by students. Some forms of social disparities in the implementation of KMI include: (1) Gap to Technology, that not all pesantren have the same access to technology such as computers, internet, and digital learning devices. This can hinder the technology-based learning process that is part of KMI. Then not all teachers in Islamic boarding schools have adequate skills in utilizing technology for learning. (2)

Economic Gap, Education costs in Islamic boarding schools that implement KMI vary. Pesantren with high costs tend to have more complete facilities and more qualified teachers. Students who come from families with different economic backgrounds also have different access to learning resources. (3) Human Resources Gap, not all teachers in pesantren have the same academic qualifications and adequate teaching experience. (4) Infrastructure Gap, The condition of buildings, libraries, and laboratories in each pesantren is different, then pesantren located in remote areas may face obstacles in accessing resources and information.

In value acculturation, KMI does not ignore local cultural values. On the contrary, KMI seeks to acculturate Islamic values with local cultural values so as to produce education that is relevant to the context of Indonesia society. The KMI curriculum can also be adjusted to the cultural characteristics of each region. For example, Islamic boarding schools in East Java may place more emphasis on existing Islamic boarding school traditions, while Islamic boarding schools in Aceh may place more emphasis on Islamic traditions that are typical of Aceh. KMI can be said to be an effort to balance between Islamic values and local cultural values. However, the extent of success in achieving this balance depends on several factors such as the vision and mission of the pesantren, cultural background, and the quality of the teachers. Keep in mind that: (1) Islam as Rahmatan Lil Alamin, Islam teaches its people to adapt to the local culture as long as it does not conflict with the basic principles of Islam. (2) Cultural Diversity in Indonesia, Indonesia has a very rich cultural diversity. KMI must be able to accommodate this diversity. So, it can be concluded that KMI is not just about Islamization, but also an effort to develop education that is relevant to the cultural context of Indonesia.

Comparison of KMI with the National Curriculum:

Aspek	KMI	Kurikulum Nasional
Fokus	Pendidikan agama dan karakter	Pendidikan umum dan keterampilan
Fleksibilitas	Tinggi	Rendah
Relevansi dengan dunia kerja	Relatif	Tinggi
Standar	Beragam	Nasional

KMI is more suitable for students who want to delve into Islamic religious studies and have an interest in continuing their studies in the field of religion or working in Islamic institutions. The national curriculum is more suitable for students who want to continue their studies at public universities or work in various industry sectors. There is no curriculum that is absolutely better. The right choice of curriculum depends on the educational goals, the interests and talents of the student, and the environmental conditions. KMI, with its flexibility and emphasis on local values, has a number of potentials to improve access to education for students in remote areas such as: (1) KMI can be adjusted to the specific conditions and needs of remote areas. The curriculum can be adapted to accommodate limited resources, local culture, and issues relevant to the local community. (2) KMI emphasizes the formation of strong character, such as

discipline, responsibility, and independence. These values are very important for students in remote areas to face life's challenges and contribute to the development of their regions. (3) KMI provides a balance between religious education and general science. This allows students in remote areas to have extensive knowledge and skills relevant to the world of work. (4) Many Islamic boarding schools that implement KMI offer relatively affordable education fees, some are even free. This is very helpful for students from underprivileged families to get access to education.

Community involvement in promoting education, both general education and pesantren education, has a very crucial role in improving the quality and accessibility of education for all levels of society. Here are some reasons why community involvement is very important: (1) People who are actively involved in education promotion will be more aware of the importance of education for the future of the nation's children. This awareness will encourage them to support various educational programs and make a positive contribution. (2) Community involvement can encourage active participation in various educational activities, such as volunteering, donors, or even as teachers. This will enrich human resources involved in the educational process. (3) Community involvement can strengthen the network of cooperation between various parties, such as the government, schools, Islamic boarding schools, and communities. A strong network of cooperation will make it easier to coordinate efforts to improve the quality of education. (4) A society that cares about education will create a conducive learning environment for children. They will provide moral support and motivation to students to continue learning and achieve achievements. (5) Community involvement can help bridge social gaps in access to education. More able people can share knowledge and resources with less fortunate people. (6) Through educational promotion activities, the community can strengthen social values such as mutual cooperation, solidarity, and concern for others. Community involvement in promoting education is the key to success in improving the quality and accessibility of education for all levels of society. By actively involving the community, we can create a young generation that is intelligent, characterful, and able to face future challenges.

In the context of the national curriculum, of course, the family has a very important role in the development of the national curriculum, even though it is not directly involved in the curriculum policy-making process. The role of the family is more as a user and evaluator of the curriculum that has been created. The role of the family in the development of the national curriculum includes: (1) As a School Partner. Families can provide input to schools regarding the effectiveness of the curriculum on child development. They can convey the difficulties experienced by children in understanding the material, interests and talents of children who have

not been accommodated, as well as expectations for learning outcomes. Then families can work together with schools in creating a conducive learning environment at home. This can be in the form of providing learning facilities, helping children with assignments, and providing motivation. (2) As a socialization agent. The family plays an important role in instilling moral, ethical, and social values in children. These values will complement the knowledge that children acquire at school and form a complete character. (3) as a learning model. Parents and other family members become learning models for children. By showing an interest in learning and reading, families can inspire children to love science. Although not directly involved in curriculum making, families have a very strategic role in the development of the national curriculum. By actively involving families, schools can create a curriculum that is more relevant, effective, and in accordance with the needs of children.

The role of the family is of course very important in the success of KMI education. By working together, pesantren and families can produce a young generation that is qualified, has noble character, and is able to face future challenges. Parents, Father and Mother. Be a direct role model for children in behaving, worshiping, and interacting with others. In the role of religious values, the family is responsible for instilling good religious values from an early age, such as praying, reading the Qur'an, and doing good. The family teaches good ethics and morals, such as good manners, honesty, and responsibility. The family also teaches good ethics and morals, such as manners, honesty, and responsibility. With the involvement of families, of course, the success of the KMI curriculum such as the educational process in pesantren will be more effective, the development of children's character will be better, and the strengthening of family ties.

The government in the context of the National Curriculum, has roles including: (1) The government has a very central role in formulating, ratifying, and supervising the implementation of the national curriculum. (2) The government sets graduate competency standards, curriculum structures, and learning materials that must be taught in all educational units in Indonesia. (3) The government is responsible for ensuring the quality of education through various evaluation and accreditation mechanisms. (4) The government also determines overall education policies, including budget allocation, human resource development, and educational infrastructure. In the KMI Curriculum, among others: (1) Educational institutions that organize KMI, such as Islamic boarding schools, have wider autonomy in formulating the curriculum. (2) Despite having autonomy, the KMI curriculum still refers to national education standards and pays attention to its relevance to the times. (3) The KMI curriculum has a more specific focus on the development of religious and moral sciences, but also integrates general sciences. (4) Educational institutions that organize KMI usually cooperate with the government in terms of supervision, licensing, and

certification of teachers.

Comparison Table:

Aspek	Kurikulum Nasional	Kurikulum KMI
Pembuat	Pemerintah	Lembaga Pendidikan
Sifat	Wajib	Opsional
Fokus	Umum dan beragam	Agama dan akhlak
Standar	Nasional	Nasional dan internal
Fleksibilitas	Terbatas	Lebih luas

The national curriculum is mandatory and highly structured, with the government as the most authoritative party. The KMI curriculum provides greater space for educational institutions to be creative, but still refers to national standards. The main difference lies in the degree of autonomy. The government is more dominant in the national curriculum, while educational institutions have greater autonomy in formulating the KMI curriculum. However, both have the same goal, which is to produce qualified graduates who are able to face the challenges of the times.

Evaluating the impact of policies that aim to promote educational equity between the national curriculum and the KMI curriculum requires consideration of various factors and potential outcomes

Faktor	Dampak Positif	Dampak Negatif
Akses pendidikan berkualitas	Peningkatan pendaftaran di kedua kurikulum, terutama di daerah yang kurang terlayani	Sumber daya yang terbatas jika ekspansi melebihi pendanaan
Hasil belajar siswa	Peningkatan prestasi akademik dan keterampilan berpikir kritis	Standarisasi dapat扼殺 (èsāi) kreativitas atau gagal memenuhi kebutuhan individu
Biaya pendidikan	Peningkatan dana pemerintah atau beasiswa untuk pendidikan KMI	Potensi biaya pengguna atau beban keuangan pada keluarga
Pelatihan dan kualifikasi guru	Peningkatan pengembangan profesional guru di kedua sistem	Tantangan dalam menarik dan mempertahankan guru yang berkualitas di daerah terpencil

Standarisasi dan perbandingan	Kemudahan transfer antar kurikulum dan penilaian nasional	Penekanan berlebihan pada tes standar dapat membatasi pengembangan holistik
Akomodasi keberagaman budaya	Kurikulum yang mencerminkan dan menghormati latar belakang budaya siswa	Kesulitan dalam menyeimbangkan sensitivitas budaya dengan kesatuan nasional
Integrasi pendidikan agama	Memberikan landasan yang kuat dalam nilai-nilai agama bagi siswa KMI	Potensi eksklusi siswa dari agama non-dominan
Kesesuaian dengan kebutuhan pasar kerja	membekali lulusan dengan keterampilan yang relevan untuk peluang kerja	Kurikulum mungkin kesulitan untuk mengikuti perubahan yang cepat di pasar kerja

Policies to promote educational equality between the national curriculum and the KMI curriculum have the potential to improve access to quality education, student learning outcomes, and educational standardization. However, these policies can also pose challenges such as limited resources, excessive standardization, and difficulties in accommodating cultural diversity.

## CONCLUSION

The implementation of the *Mulà Islamiyah Curriculum (KMI)* in Islamic boarding schools in Indonesia has proven to make a significant contribution to the development of Islamic education that is more modern and relevant to the needs of the times. KMI not only focuses on religious education, but also pays attention to the mastery of general science, which prepares students to play an active role in various fields of life, including the world of work. Through the acculturation process, KMI is able to integrate the tradition of Islamic education from Yemen with the local culture of Indonesia, resulting in a contextual and relevant curriculum. KMI also emphasizes character development, social skills, and a deep understanding of the relationship between religion and everyday life. However, the successful implementation of KMI is faced with various challenges, such as gaps in access to technology, economic differences between Islamic boarding schools, limited human resources, and uneven infrastructure. This gap can affect the effectiveness of the implementation of KMI and the quality of education received by students. Therefore, collaborative efforts are needed between the government, pesantren, and the community to overcome these challenges and ensure that KMI can be applied evenly and effectively throughout Indonesia. KMI's success in balancing Islamic values with local culture and the development of the times is highly dependent on the vision of the pesantren, the commitment of educators, and the support of various related parties. Thus, KMI has great potential to continue to develop and make a wider contribution to Islamic education in Indonesia.

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