MADRASAH CURRICULUM MANAGEMENT TO REALIZE THE INTEGRATION OF SCIENCE AND RELIGION
(A Descriptive Analysis Study of MTsN 3 Bandung and MTsN 1 Sumedang)

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ABSTRACT

This research is based by the existence of extreme (radical) religious views among society, especially teenagers. This extreme religious view is caused by narrow insight, and narrow insight is caused by a lack of integrative knowledge. This research aims to describe and analyze madrasah curriculum management to realize the integration of science and religion. The research was conducted at MTsN 3 Bandung and MTsN 1 Sumedang. This research is based on George Terry's management theory which divides management functions into planning, organizing, actuating, and controlling. This research is also based on the integrated-interconnected theory of M. Amin Abdullah. This research uses a qualitative approach and descriptive methods with observation, interview and documentation study techniques. The research results concluded that the management function had been carried out in the curriculum management of MTsN 3 Bandung and MTsN 1 Sumedang to realize the integration of science and religion. The obstacles are that management functions have not been carried out consistently, lack of facilities and infrastructure, limited human resources, and uneven community participation.

Keywords: Management, madrasah curriculum, integration, science and religion

INTRODUCTION

Currently in life there has been extraordinary differentiation, both in social life and in the area of science. This has led to increasingly complex social life and science. This reality has had a profound impact on humanity. In social life, people increasingly experience anxiety because reality is increasingly difficult for them to understand. In the area of science, scientific fields are increasing in number and becoming more specialized. In this situation, it is increasingly difficult for humans to obtain complete and integrated knowledge. When a person's knowledge becomes more specialized and narrowed, he will easily fall into extreme attitudes. In social life, people like this will easily be suspicious, intolerant, and not open to differences. More broadly, this will cause a lot of anxiety because it will be increasingly difficult for humans to integrate their knowledge to form a worldview. In fact, without a view of life, it becomes difficult for humans to achieve a meaningful and happy life.

The most prominent example of differentiation in science is between science and religion. Today, science and religion seem to be two separate worlds, both studied in different places with different methods. To deal with this, it is necessary to immediately build a new religious worldview

that is holistic, reconciliatory and mediative. The pattern of relationships that is built between scientific fields must be a unified whole of thinking, interconnected, interpenetrating, and integrated-in-connected with one another (Abdullah, 2021: 107). To form this new religious worldview, it is necessary to immediately develop the concept of integralism and reintegration of scientific epistemology. With this concept, it is hoped that it will be able to integrate all fields of knowledge, combining God's revelation and the findings of the human mind and in turn will be able to resolve the conflict between extreme secularism and rigid and radical religions.

Borrowing M. Amin Abdullah's term, this new paradigm is called the integration-interconnection paradigm which includes three dimensions of scientific development, namely *hadharah al-nas* (religion), *hadharah al-falsafah* (philosophy), and *hadharah al-'ilm* (science). By uniting these three dimensions, it is hoped that we will be able to reunite various scientific disciplines, especially to reunite modern sciences with Islamic sciences. To unite the three, a theoanthropocentric-integralistic view is needed which views that there are two sources of knowledge, namely God and humans, and both must be integrated. This new paradigm must be implemented in the world of education, especially in the curriculum. Curriculum is an educational program provided by educational institutions in learning. With this program, students carry out learning activities to encourage their growth and development in accordance with educational goals.

Madrasah is a formal education unit under the guidance of the Ministry of Religion which provides general and vocational education with the characteristics of the Islamic religion which includes: 1) *Raudhatul Athfal (RA)*, namely an early childhood education unit on the formal education route with the characteristics of the Islamic religion for children aged 4 (four) years up to 6 (six) years. 2) *Madrasah Ibtidaiyah (MI)*, a formal educational institution for elementary school age children. 3) *Madrasah Tsanawiyah (MTs)*, a formal educational institution for junior high school (Junior High School) age children. 4) *Madrasah Aliyah*, a formal educational institution for high school (Senior High School) age children. And 5) *Vocational Madrasah Aliyah (MAK)*, namely Madrasah Aliyah with the characteristics of the Islamic religion.

Typical Islamic subjects in madrasas are the *Koran-Hadith*, History of Islamic Culture, *Fiqh, Aqidah Akhlaq*, and Arabic. According to the author, the combination of the general subjects curriculum with religious subjects has two implications, namely: *first*, the burden of the madrasah curriculum is heavier than that of general schools. This heavy task and burden should ideally be supported by various good supporting factors. Ideally, the various supporting factors in madrasas should be better than in schools under the Ministry of Education and Culture because the task is more difficult. *Second*, madrasas have a more complete and balanced curriculum compared to public schools. This causes madrasas to have a better opportunity than public schools to provide integrative scientific insights. Currently, integrative scientific insights are increasingly needed in a society and reality that is increasingly differentiated and fragmented. In a society and reality like this, it is increasingly difficult for humans to have integrative knowledge. Meanwhile, integrative knowledge is really needed by humans to form a view of life.

In order for curriculum implementation, especially in efforts to integrate religion with science, to run well, it must be managed with good curriculum management. In general, management is the process of managing the activities of people or groups of people to achieve goals by optimizing existing resources. A definition of management that emphasizes function more was put forward by George R. Terry. According to Terry, management is a process consisting of planning, organizing, actuating and monitoring/evaluation activities which are carried out to determine and

achieve goals using human and other resources. Planning activities are determining goals and a series of actions that must be carried out. Organizing activities are distributing tasks to build and recognize organizational relationships. Mobilization activities are moving members of the organization to carry out predetermined tasks sincerely and enthusiastically. Supervision activities are an effort to ensure whether implementation is in accordance with plan or not.

The author is interested in researching at MTs based on several reasons, including: *First*, MTs students are teenagers. At this age, humans generally experience a period of identity crisis, mental instability, increased verbal ability for self-expression, the importance of close friends/friends, reduced respect for parents, and so on. So, at this age it is actually very important to instill the basics of integrative knowledge. *Second,* the results of survey research conducted by the Jakarta Institute for Islamic and Peace Studies (LaKIP) in 2010 were truly surprising, as many as 48.9% of students in Jabodetabek expressed their approval of radical actions. The results of the survey above can also make teachers aware, especially Islamic Religious Education teachers, that there is a danger threatening their students. This means, if students' approval of radical actions is allowed, it could result in them having personalities who like to use violence as a means to achieve their goals. The results of this survey show that there are problems at the teacher level, especially religious teachers, in providing an understanding of the meaning of tolerance or diversity. In other words, teachers are not optimal in transmitting plural religious knowledge and are unable to make civics education an effective means of strengthening tolerance. These findings only illustrate one issue of the lack of conducive learning of tolerance in the educational environment (Setara Institute, 2015, p. 2).

Psychosocial changes in adolescents are divided into three stages, namely early adolescence, middle adolescence and late adolescence. Early adolescence occurs at the age of 12-14 years. The characteristics of this period are marked by the occurrence of psychological changes such as: identity crisis, unstable soul, increased verbal ability for self-expression, importance of close friends/friends, reduced respect for parents who sometimes act harshly, pointing out parents' mistakes, looking for someone else. others who are loved other than parents, a tendency to act childishly, and the influence of peers (peer group) on hobbies and how to dress. In the early stages of adolescence, they are only interested in the present situation, not the future. The role of the peer group is very dominant, they try to form a group, act the same, look the same, have the same language and sign code. Middle adolescence occurs between the ages of 15-17 years, which is characterized by the following changes: complaining that parents are too involved in their lives, paying too much attention to their appearance, trying to make new friends, not or not respecting their parents' opinions, often feeling sad. , started writing a diary, paid close attention to playgroups selectively and competitively, and began experiencing periods of sadness because he wanted to be separated from his parents. In this phase, they begin to be interested in intelligence and careers, and begin to have the concept of a role model and begin to be consistent with their ideals. The late adolescent period begins at the age of 18 years with psychosocial changes encountered, including: self-identity becomes stronger, able to think of ideas, able to express feelings with words, more respect for others, more consistent with one's interests, proud of the results achieved, a more developed sense of humor and more stable emotions. In this final phase, teenagers pay more attention to the future, including the roles they want to play in the future. In this phase, teenagers also begin to accept environmental traditions and habits (Setara Institute, 2015, p. 3)

The characteristics of teenagers as mentioned above make it easier for extreme views to emerge among them. For this reason, education during adolescence is very important in overcoming the emergence of extreme views. The opposite of extreme or radical is moderate. So,

in other words, education during adolescence is very important in forming moderate religious views. In this case, this includes integrating science and religion. From the explanation above, it can be concluded that the integration of science and religion is very important, especially for teenagers. So in this research, the author will examine the Management of Islamic Religious Education at Madrasah Tsanawiyah in realizing the integration of science and religion.

This research will be conducted at MTsN 3 Bandung and MTsN 1 Sumedang, for the following reasons: *First*, unlike private MTs which have dual superiors (the foundation and the Ministry of Religion), State MTs have a single superior, namely the Ministry of Religion, so policies from the government must be accepted and not necessarily consider foundation policies. Including policies in relation to madrasa curriculum management to realize the integration of science and religion. *Second*, these two State MTs are the most established State MTs in their district areas so they are expected to have better programs in relation to madrasa curriculum management to realize the integration of science and religion. For this reason, the author is interested in researching madrasa curriculum management to realize the integration of science and religion at MTsN 3 Bandung and MTsN 1 Sumedang.

METODOLOGY

Approach and Methods

This research uses a qualitative research approach that examines and understands individual or group behavior and social phenomena in natural conditions, so that descriptive (non-quantitative) data is obtained in oral and/or written form, which is then also interpreted descriptively. Or in other words, qualitative research aims to reveal symptoms holistically and contextually through collecting data from natural settings using the researcher himself as the key instrument. The reason for using a qualitative approach is because the problem to be researched is relatively unclear. In addition, the problem to be researched is very complex and requires intensive in-depth study. What also needs to be considered is that the problem to be researched is holistic and dynamic, so it will be difficult to capture with quantitative instruments such as tests, questionnaires, etc.

In qualitative research, the presence of the researcher is very important in the research. There are three assumptions that underlie the presence of researchers in qualitative research: a) The act of observation influences what is seen and researched. Therefore, researchers must take a position on integrity in the context of the need for understanding, b) context is very determining in determining whether a discovery has meaning for other contexts, which means a phenomenon must be researched within the overall influence of the field, and c) some contextual value structures are determinative of what we will look for. In qualitative research, researchers must also enter the social reality of the object being studied in depth. If he researches about schools, he must enter the world of that school. If he researches Islamic boarding schools, he is required to enter the reality of Islamic boarding school life. If he wants to research the behavior of a character, he must participate in the social reality of the life of the character being studied, and so on. This is intended so that researchers can make direct, complete and comprehensive observations of the research object.

This qualitative approach aims to identify madrasah curriculum management to realize the integration of science and religion. This research was conducted because as a formal educational institution, Madrasah Tsanawiyah has a value and culture system that is interesting to research. Researchers seek to understand more deeply madrasah residents in interacting with their

environment, interpreting and interpreting events and phenomena, especially in the problems studied. With a qualitative approach, it is possible to ask broad and in-depth questions about the informants' views. We will be able to understand social phenomena from the participant's perspective through direct face-to-face interaction.

This research uses a descriptive research method which attempts to describe symptoms, and events at the present time where the researcher tries to photograph events and occurrences that are the center of attention and then describe them as they really are. The descriptive method is a form of research where the researcher collects and analyzes data and becomes part of the research process as a participant with the informant who provides the data. It is said to be descriptive because the data extracted is in the form of information, comments, opinions and sentences related to the problem being studied. This research describes the characteristics of the population or phenomenon being studied so that the main focus is explaining the object of the research. The descriptive research method is different from other methods which tend to focus more on discussing why an event or phenomenon occurs. Using a descriptive method, this dissertation will describe the reality that occurs in the field regarding Madrasah Curriculum Management to Realize the Integration of Science and Religion.

Data collection

The first technique used is participatory observation. In this participatory observation there is a balance between the researcher being an insider and an outsider. Researchers in collecting data took part in several activities. The activity carried out in the field was to observe the general conditions regarding madrasa curriculum management in realizing the integration of science and religion at MTsN 3 Bandung and MTsN 1. The observations went through three stages, namely: First, the descriptive observation stage. At this stage the researcher has not brought up the problem and has carried out a thorough general exploration. Second, the focused observation stage. At this stage the researcher carries out a taxonomic analysis so that he can find the focus. Third, the selected observation stage. At this stage the researcher tries to find characteristics, similarities and differences between categories, as well as finding relationships between one category and other categories. The aspects that will be observed in this research are matters relating to madrasah curriculum management to realize the integration of science and religion at MTsN 3 Bandung and MTsN 1 Sumedang which include: 1) Facilities and infrastructure, 2) learning activities, 3) madrasa head, 4) teachers, 5) students, 6) Administration, and 7) Committee.

The second technique is a semi-structured interview. Interviews were conducted verbally and face to face. Semi-structured interviews aim to find problems openly, where those interviewed are asked for their opinions and ideas. So, there is a balance between the need for researchers to follow interview guidelines that have been prepared and innovation according to the situation and conditions in the field. Interview activities were carried out on: a) Head of Madrasah (Kamad) or Deputy Head of Madrasah for Curriculum, b) Teachers according to their main duties c) Administration Section (TU) d) Madrasah Committee.

The third technique is documentation review. Documents are records of past events which can be in the form of writing, images, videos, audio, or someone's works. From this documentation study, data will be obtained in the form of regulations, decrees and policies related to madrasah curriculum management to realize the integration of science and religion. Documentation review techniques in this research were used to complement data originating from various sources. The documents studied are only those that are relevant to the research and in accordance with the research grid. Documents to be reviewed can be categorized as follows: a) legislative documents,

b) managerial documents, c) learning tool documents, d) financial documents, and e) documents of someone's work. These types of documents will be extracted from research sites related to madrasah curriculum management to realize the integration of science and religion. What documents will be examined will be included in the documentation review guidelines.

The fourth technique is data triangulation. Data triangulation is carried out by cross-checking the data that has been obtained using other data sources. In this way, data obtained from informants can increase the depth of the researcher's understanding. In this research, triangulation was carried out using source triangulation, technique triangulation and time triangulation

Data analysis

Data analysis is working with data, organizing data, breaking it down into manageable units, synthesizing it, looking for and finding patterns, discovering what is important and what is learned, and deciding what can be told to others. Data analysis techniques in Qualitative Descriptive research include: 1) Data Collection. This step includes interview transcripts, scanning documentation, typing data or sorting the data into different types depending on the source of the information. 2) Data reduction. This step is a form of analysis that categorizes, directs, removes unnecessary data and organizes the data that has been reduced to provide a sharper picture of the observation results into themes. 3) Data Presentation. This step is an analysis in the form of a matrix, network, cart, or graphic. In Descriptive Qualitative research, data presentation is carried out in the form of short descriptions, tables, charts and relationships between categories. By presenting this data, the data is organized and structured so that it is easier to understand. 4) Conclusion and verification. The initial conclusions put forward are still temporary, and will change if strong evidence is not found to support the next stage of collection. Conclusions in qualitative descriptive research can answer the problem formulation that was formulated from the start.

RESULTS AND DISCUSSION

Planning Stage

The curriculum management planning stage at MTsN 3 Bandung and MTsN 1 Sumedang has been normatively implemented. Planning starts from studying the Madrasah Self Evaluation (EDM). The EDM contains madrasah evaluations for all aspects, including curriculum aspects. Based on the EDM, a Madrasah Work Plan and Budget (RKAM) and Madrasah Operational Curriculum (KOM) are then prepared. Based on this KOM, all curriculum planning was developed more technically. Teachers make their own learning administration by referring to KOM.

At MTsN 3 Bandung, the EDM preparation process begins with a meeting to form the Madrasah Development Team (TPM). The TPM team consists of the Madrasah Head, deputy heads, several teachers and representatives from the committee. In carrying out their work, representatives from the committee only agreed, and were not actively involved in team work meetings. At MTsN 1 Sumedang, the TPM formation meeting was attended by the head of the madrasah, deputy head of the madrasah for curriculum, several teachers, and the committee. In carrying out its work, this team worked in three meetings, with the committee only present during the ratification.

At MTsN 3 Bandung, the RKAM is prepared by a team formed by the head of the madrasah. This team is structurally led by the Principal of the Madrasah, and in its implementation in the field, the Principal of the Madrasah leads directly. This team consists of the madrasa treasurer who

acts as the team secretary, and is assisted by the madrasa operator (IT team). At MTsN 1 Sumedang, this team is chaired by the head of the madrasah, but in the field the most decisive person is the madrasah treasurer, the head of the madrasah only validates it.

The preparation of the KOM at MTsN 3 Bandung began with the formation of a Curriculum Development Team (TPM). This team was formed through a teacher meeting. This team is chaired by the head of the madrasah and the deputy head of curriculum acts as the team secretary. This team consists of senior teachers. In his work, the madrasa head leads directly in the field. At MTsN 1 Sumedang, team formation was also formed through teacher meetings. This team is indeed chaired by the head of the madrasah, but in the field the person who leads the work is the deputy head of curriculum. This team worked through several work meetings, then the head of the madrasah approved it. Based on the KOM, various technical curriculum tools were then prepared. Teachers make their learning administration by referring to KOM. Because the Independent Curriculum is still relatively new, many teachers still make mistakes in making teacher administration. This happened, both at MTsN 3 Bandung and at MTsN 1 Sumedang. At MTsN 3 Bandung teacher administration is relatively better compared to MTsN 1 Sumedang because teacher development is carried out more intensively.

In general, it can be said that at this planning stage, both MTsN 3 Bandung and MTsN 1 Sumedang are in accordance with applicable regulations. At MTsN 3 Bandung the planning stage feels stronger, the steps and administration related to planning are relatively more complete and neat, while at MTsN 1 Sumedang it is relatively weaker. Because of that, with a stronger planning stage, the ability to predict becomes stronger. This is illustrated by the statement of the madrasa head and his deputy. When I asked about future possibilities, the chief and deputy were better at explaining.

In this planning stage, efforts to integrate science and religion were not described explicitly or verbally, but subjects including science and religion were listed in a relatively balanced manner. Apart from that, at these two MTs, extra-curricular and educational activities are clearly visible as an effort to integrate science and religion. Another thing that is reflected in this planning stage is the lack of involvement of the madrasa committee in these two madrasas. Structurally, the committee organization is quite complete, but their performance in the field is still very lacking.

Using Terry's perspective, the planning stages in madrasa curriculum management to realize the integration of science and religion are as follows: *First*, in terms of activities to clarify, strengthen and determine goals. These activities include determining the vision, mission and goals of the madrasah. The vision, mission and goals are actually in line with the principle of knowledge integration. This activity runs according to procedures, but does not involve all stake holders. When the preparation does not involve stake holders, the burden of socializing it becomes heavier. In substance, the vision, mission and objectives are in accordance with the spirit of knowledge integration, although they are still general in nature. *Second*, in terms of prediction activities. This activity is realized, including in the preparation of the RKAM. Making RKAM is often hampered in the manufacturing process. There is often not enough time so the production is rushed and haphazard. *Third*, in terms of activities to establish policies, procedures, standards and methods to achieve targets. Many madrasa activities are included here, including making SOPs. In these two madrasas, SOPs are available in writing, but socialization is very lacking, in fact most of the various activities do not refer to SOPs.

Organizing Stage

At this stage, both MTsN 3 Bandung and MTsN 1 Sumedang have carried out the organizing stage in accordance with applicable regulations. At this stage the leadership styles of the two MTs became increasingly visible. The leadership style of the head of MTsN 3 Bandung looks more dominant, he gives a lot of direct instructions to his subordinates, even to subordinates in the lowest positions. Meanwhile, the head of MTsN 1 Sumedang delegates more of his authority. For example, in forming the TPM, the head of MTsN 3 Bandung created a concept first, then discussed it at the meeting, while the head of MTsN 1 Sumedang did not create a concept first, he immediately submitted it to the meeting forum.

In terms of explaining the duties and responsibilities of their subordinates, the two heads of madrasas are still lacking. On the ground, incumbents are sometimes confused. At MTsN 3 Bandung, the main duties and SOPs have been made more complete, but the explanation of these main duties and functions is not accompanied by adequate socialization. Moreover, in the process of breaking down work into more operational tasks, both of them have not provided enough.

In the process of dividing structural tasks and dividing teaching tasks, the leadership styles of the two madrasa heads are also reflected. The head of MTsN 3 Bandung tends to make a complete concept first, then he brings the concept to the meeting. Meanwhile, the head of MTsN 1 Sumedang, did not create a complete concept first, he only brought some of his thoughts to the meeting.

In this organizing stage, it is not clear that there are formal efforts related to the integration of science and religion. The organizing process is almost the same as other madrasas/schools. However, verbally, both the head of the madrasa and the deputy head of the madrasa for curriculum often instruct every teacher to integrate religion in the implementation of their learning process.

Using Terry's perspective, the organizational stages in madrasa curriculum management to realize the integration of science and religion are as follows: First, in terms of grouping tasks into positions. Determining positions is actually contained in the technical guidelines (juknis), but implementation in the field is not as simple as what is written in the technical guidelines. Especially for the task of socializing the integration of religion in other subjects, there are no clear and massive instructions. This task is mostly carried out by the Deputy Head of Curriculum, there is no team to work on it yet. Second, in terms of selecting and placing individuals in the right position/job. In selecting and placing individuals, the head does accommodate the opinions of others, but is less effective and less open.

Actuating Stage

This stage is actually the implementation stage in the field, and is the longest, most complicated stage, and is actually integrated into the other stages. The mobilization is not only carried out when the planning and organizing process has been carried out, but even the planning and organizing stages have also been mobilized. But it can be said that mobilization is the process of moving a structure that has been created to carry out whatever has been planned.

Due to strong planning and leadership, at MTsN 3 Bandung the mobilization process looks more simultaneous. The movement of each line looks more even. This includes especially the curriculum management aspect. For example, instructions for collecting teacher learning administration are clearly stated and the level of compliance is very good. At MTsN 1 Sumedang the level of compliance in this case is also not bad, but the consistency is less visible. Instructions for this matter at MTsN 1 Sumedang are carried out by the Deputy Head of Curriculum so that his authority is not too strong.

Both leadership styles have positive and negative sides. At MTsN 3 Bandung it does appear to be more synchronized and orderly, but this has an impact on the independence of each teacher and people who hold positions. Initiative becomes less visible. Especially, what I saw, in the ranks of the deputy heads of madrasas. At MTsN 3 Bandung, their creative powers are not being explored because the Madrasah Head's leadership style is too strong. In contrast to MTsN 1 Sumedang, by delegating a lot of authority, every teacher and person who holds a certain position has a great opportunity to develop and explore their potential. For example, when I interviewed the deputy head of the madrasa for curriculum at MTsN 1 Sumedang, he had the freedom to carry out his duties and authority, so he was able to come up with many ideas and had the opportunity to realize these ideas.

In terms of the ability of the two leaders to communicate, according to the author, they are almost equal. Both are able to communicate well, and are able to give clear instructions. Able to speak formally and jokingly. The difference is, the joking ability of the head of MTsN 1 Sumedang is better. In terms of motivating abilities, with his communication skills peppered with jokes, the head of MTsN 1 Sumedang feels more relatable. With a communication atmosphere that is built informally and sometimes, although not often, providing verbal motivation, it often has a positive effect on subordinates. The Head of MTsN 3 Bandung actually sometimes provides verbal motivation, but because it is delivered relatively more rigidly, his effectiveness is still less than that of the Head of MTsN 1 Sumedang. Motivation by the head of MTsN 3 Bandung is more often given in general in meetings, while motivation by the head of MTsN 3 Sumedang is more often in personal conversations. One way to provide motivation is by giving awards, whether the awards are in the form of praise or in the form of material things. According to the author, the intensity of award giving at both MTsNs is still lacking.

As per the results of the interview, efforts to integrate science and madrasas were much more visible in this actuating stage, both at MTsN 3 Bandung and at MTsN 1 Sumedang. I started from the figures of the madrasa heads first. Personally, both of them are people with general knowledge (science), especially in the field of education, but both of them are also people who have high religious knowledge. So, integration occurs in the knowledge of both of them. This is reinforced in his daily life. The application of science and religion is both clearly visible, both in behavior and in his words. This has had a positive impact on the institutions they both lead, especially for the realization of the integration of science and religion.

At MTsN 3 Bandung, every teacher is instructed to integrate religion into the subjects they teach. There is a kind of agreement that religious education is not only the task of teachers in religious subjects, but the task of everyone. A Mathematics teacher from MTsN 3 Bandung said that he also tried to integrate religious knowledge or values in his learning. But he said that what he conveyed was only general because of his limited religious knowledge. He further said that indeed, to integrate religion with science requires good religious insight and knowledge. This means that all teachers have a lot to learn to be better. At MTsN 1 Sumedang, instructions for integrating religion with science are less explicit. However, in the form of chats and appeals, it is quite often put forward by madrasa heads and representatives of the curriculum sector using certain terms or expressions.

Both madrasas also provide quite intensive religious training. There are Dhuha prayers and midday prayers in congregation. According to the author, the implementation of the two prayers was well managed. Apart from that, these two madrasas organize extracurricular activities related to religion, including Al-Quran tahfidz, the art of reading the Al-Quran and mosque youth.

According to the author, these various activities can be included in integration activities, or at least support integration.

Using Terry's perspective, the driving stages in madrasa curriculum management to realize the integration of science and religion are as follows: In terms of challenging/inviting people to do their best. The head of MTsN 3 Bandung actually quite often does or says things that challenge/invite people to do their best. The author witnessed this and the teachers also admitted it, but he often conveyed it too formally, so that sometimes his effectiveness was less. The head of MTsN 1 Sumedang doesn't seem to challenge/encourage people to do their best very often, but is quite effective.

Controlling Stage

The formal controlling stage in madrasas is realized in the implementation of Madrasah Self-Evaluation (EDM). It could be said that EDM is designed so that madrasas are able to assess themselves objectively. In the EDM guide, the questions asked are quite formal and relate to various madrasa problems in general. So, it is difficult to provide an assessment regarding madrasah curriculum management towards the integration of science and madrasahs by only looking at the EDM instrument. So, let's just discuss the non-EDM evaluations carried out by these two madrasas, and we will focus on evaluating curriculum management, especially regarding the integration of science and religion.

One form of activity that has a strong evaluation function is supervision carried out by the head or supervisor or senior teacher of teachers and education staff. Because it has been instructed verbally, in supervision at MTsN 3 Bandung, efforts to integrate science and religion also become supervision material. The head of MTsN 3 Bandung and senior teachers who supervise always ask and encourage teachers to integrate religion in the classroom learning process. At MTsN 1 Sumedang, the author did not receive clear information as to whether the integration of religion in general subjects was asked and encouraged by the teachers.

Activities that also contain an evaluation function are student assessment activities, including Daily Assessments, Mid-Semester Assessments, Final Semester Assessments and End-of-Year Assessments. At MTsN 3 Bandung, for example, in the Mid-Semester Assessment questions for Mathematics, the text of the questions is already an integrative question, referring to the form of Madrasah Science Competition (KSM) questions. At MTsN 1 Sumedang I also found the same thing in the science question papers. For other subjects I did not find the data.

Meeting activities are also an activity that is often filled with curriculum evaluation activities. At MTsN 3 Bandung, according to information from the head of MTsN 3 Bandung, at the end of year meeting for the 2022/2023 academic year the integration of religion into other subjects, especially science, was discussed. The instructions are more directed at implementing learning, or at the mobilization stage. At MTsN 1 Sumedang, the final meeting of the 2022/2023 academic year also discussed this matter. The form is more of an appeal, so that teachers in all fields should also instill religious values in the learning process.

Using Terry's perspective, the driving stages in madrasa curriculum management to realize the integration of science and religion are as follows: *First*, in terms of comparing the results with the general plan. This activity is reflected in the creation/implementation of EDM. At MTsN 3 Bandung it has been implemented according to procedures, but its effectiveness is still lacking. EDM has not really become a basis for planning. *Second,* In terms of designing effective measuring instruments. EDM is actually a pretty good measuring tool if implemented well. However, in the

implementation process in these two madrasas, EDM has not been used as it should. The EDM text has not really become a basic reference for madrasas in carrying out the planning stages.

Various Constraints

The various constraints found are:

a. Constraints related to Human Resources (HR). To realize the integration of science and religion, a high quality of human resources is needed. At MTsN 3 Bandung, The Deputy Head of Curriculum herself still finds it difficult because of limited insight. But integration in the learning process has been carried out according to ability. In MTsN 1 Sumedang is also almost the same. Teachers who have a balanced insight into science and religion are very difficult to obtain.

b. Constraints related to Facilities and Infrastructure. In MTsN 3 Bandung, facilities and infrastructure are not too much of an obstacle. The obstacle is only a little, namely the limited capacity of mosques and ablution places. Other facilities, such as laboratories, learning media such as projectors, and others are available. In fact, the obstacle is still the low willingness and ability of teachers to use these facilities and infrastructure. For example, in the use of projectors, there are still few teachers who use them, even though the means are available. In MTsN 1 Sumedang, in addition to the limited capacity of mosques and ablution places, there is also no availability of science laboratories, while other facilities are adequate.

c. Constraints related to Financing. Both in MTsN 3 Bandung, and in MTsN 1 Sumedang, in financing there are no significant obstacles. As state madrassas, both receive sufficient funds, both for operations and for facilities and infrastructure. The problem is the effectiveness of its use. That is, the preparation in the preparation of RKAM must be very careful. The Head of MTsN 3 Bandung admitted that the RKAM preparation process still needs to be improved. Sometimes, the preparation is rushed so that it seems just a little bit.

d. Constraints relating to parents. According to the results of interviews and observations, there are no significant obstacles from the parents of students. The thing that MTsN 3 Bandung and MTsN 1 Sumedang complain about is the lack of parental support. This also does not mean that there is no support at all. Only, the form of support is not well organized, because among the reasons is the lack of organization of the committee. This was clearly said by the head of MTsN 3 Bandung. The same thing was also stated by the Deputy Head of Curriculum MTsN 1 Sumedang. Another obstacle is that there are still many parents who do not understand the world of education, so it is also an obstacle in cooperating with the madrasah.

e. Constraints related to Society. The obstacles faced are related to society, many similarities with obstacles related to parents of students. Another obstacle related to the community is the presence of individuals who come to madrassas for the purpose of personal determination, such as from Non-Governmental Organizations (NGOs).

Various Solutions

Based on the obstacles described above, the solutions that have been or will be done are:

a. Solutions related to Human Resources (HR). Among the solutions carried out is continuous coaching of educators and education staff. Coaching can be direct on a day-to-day basis by the leadership, through informal chat, or in official supervision activities. In MTsN 3 Bandung, heads and representatives of the curriculum often encourage teachers to integrate general subjects (science) with religion. Coaching is carried out in meetings that are carried out. In

MTsN 3 Bandung, there was also a discussion of integrative KSM questions. This is so that teachers begin to know it and develop it in learning.

b. Solutions related to Facilities and Infrastructure. Both in MTsN 3 Bandung, and in MTsN 1 Sumedang, there are plans to increase the capacity of mosques and ablution places, just waiting for financing. In MTsN 3 Bandung, additional science laboratory equipment will be carried out because the current one is still lacking. While in MTsN 1 Sumedang there is a plan to provide science laboratory space. In addition, MTsn 3 Bandung will take steps to maximize the facilities that are already available. Among them are the use of projectors. It is hoped that this activity will increase the ability and motivation of teachers in utilizing projectors.

c. Solutions related to Financing. It has been mentioned that one of the obstacles in terms of financing is the ineffective use of funds. This means that the preparation of the RKAM is not optimal. It turns out that these two madrasas are almost the same. According to the head of MTsN 3 Bandung, in the future, the RKAM preparation process will be improved, including by: First, the time period for the team to work will be extended, second, a better program and schedule will be created for team work. The solution plan from MTsN 1 Sumedang is to provide more adequate incentives for the RKAM preparation team.

d. Solutions related to parents of students. Among the obstacles that have been mentioned is that support from parents of students is still not well organized, both at MTsN 3 Bandung and at MTsN 1 Sumedang. Because of this, both of them have planned to encourage the committee to be even more active. The Head of MTsN 3 Bandung has scheduled a meeting with the Committee administrators in the near future. The deputy head of MTsN 1 Sumedang plans a meeting with the committee as the new academic year approaches. The step to further activate the committee is very strategic because it is also related to the second obstacle, namely that there are still many people who do not understand the world of education. If the committee is more active, then the committee administrators are the right party to provide explanations to the public about the world of education.

e. Solutions related to Society. Some of the obstacles are almost the same as those related to students' parents, therefore the solutions are the same. Another obstacle is the presence of elements in society who aim for personal interests. Among these individuals are Non-Governmental Organizations (NGOs). There are several NGOs who like to come to madrasas to ask for funds. The solution put forward by the head of MTsN 1 Sumedang includes coordinating with the police and holding an MoU. The MoU text will be shown to guests (such as NGOs) who come only for their personal interests. Meanwhile, MTsN 3 Bandung is tightening guest reception even more. Currently, each guest must fill out a guest register at the security guard's office.

CONCLUSION

At the planning stage, efforts to integrate science and religion were not described explicitly or verbally, but subjects including science and religion were listed in a relatively balanced manner. Then, in these two MTs, extra-curricular activities and educational activities have been clearly reflected in various planning administrations as an effort to integrate science and religion. At the Organizing Stage, in both madrasas it was not clear whether there were formal efforts related to the integration of science and religion. The organizing process is almost the same as other madrasas/ schools. At the Actuating stage, at MTsN 3 Bandung, each teacher is instructed to integrate religion into the subjects they teach. There is a kind of agreement that religious education is not only the task of teachers in religious subjects, but the task of everyone. At MTsN 1

Sumedang, instructions for integrating religion with science are less explicit. However, in the form of conversations and appeals that are often put forward by madrasa heads and representatives of the curriculum field about the importance of integrating religion in every subject. Meanwhile, in the Evaluation (Controlling) Stage, evaluation efforts regarding the integration of science and religion are seen in the supervision activities carried out by the head/senior teacher/supervisor towards teachers, in some of the students' assessment question papers, and verbally in meetings. .

An obstacle related to Human Resources is the lack of teacher insight into integration issues. Obstacles related to facilities and infrastructure are the limited capacity of mosques and the lack of complete laboratories. The obstacle related to financing is the lack of effective use of funds. An obstacle related to students' parents is the lack of organized forms of parental support. Meanwhile, the obstacle related to society is that there are individuals who come to the madrasah for their own interests, such as NGOs.

The solution related to human resources is continuous development, both internal and external. Solutions related to facilities and infrastructure are increasing the capacity of mosques and equipping laboratories. The solution related to financing is the effectiveness of allocating funds by improving the quality of the RKAM. The solution related to student parents is to activate the committee more. Meanwhile, the solution related to the community is to create an MoU with the police and tighten guest reception.

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