



## **Integrated Curriculum Management in Religious and Science Education at Madrasah Aliyah**

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### **ABSTRACT**

This research focuses on integrated curriculum management at Madrasah Aliyah (MA) Al Baqiyatusholihat Bekasi, with the aim of overcoming the gap between religious and science education. This research aims to analyze the process of planning, organizing, implementing, and evaluating the integrated curriculum at MA Al Baqiyatusholihat, as well as identifying effective curriculum integration models between religious and science education. This research uses a descriptive qualitative approach with data collection methods through interviews, documentation, and observation. The resource persons consisted of the head of madrasah, deputy head of madrasah, teachers, and students. The results showed that integrated curriculum management at MA Al Baqiyatusholihat involves planning which includes integration of curriculum objectives and content, organization of intracurricular and extracurricular curriculum, and implementation which involves religious habituation. Curriculum evaluation is carried out using the CIPP (context-input-process-product) model. The curriculum integration model implemented at MA Al Baqiyatusholihat shows effectiveness in creating knowledgeable and moral students. However, there are still challenges in implementation that need to be overcome to achieve more holistic educational goals. This research contributes significantly to the development of an integrated curriculum model that can be adopted by other madrasahs, and recommends the need for a more systematic approach to curriculum management to improve the relevance of education in Indonesia.

**Keywords: management, curriculum, integration**

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### **INTRODUCTION**

The concept of education in Islam includes not only mastery of religious sciences, but also other sciences that are beneficial to human life (Hendawi et al., 2024; Ismail, 2016; Sahin, 2018). This is reflected in the glorious history of Islamic civilization, where Muslim scientists made significant contributions in various fields such as mathematics, astronomy, medicine, and philosophy. This spirit of seeking knowledge continues to be inherited today, with many Islamic educational institutions, both formal and non-formal around the world. In the words of Allah SWT:

وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَا إِلَّا الْعُلَمَاءُ

Meaning: "And these parables We have made for mankind, and no one understands them except those who are knowledgeable (Q.S Al- Ankabut: 43)."

The Prophet Muhammad (SAW) has laid down the basic rules about the spirit of learning and seeking knowledge since childhood which is known from one generation to the next. Seeking knowledge is the most important act of worship that brings one closer to his Lord. Without distinction, Islam encourages every man and woman to learn and use the knowledge they have and to strive to spread that knowledge. Islam does not only suffice in the suggestion to learn, but even wants someone to constantly seek and deepen knowledge (Athiyah, 1987: 35) The Prophet Muhammad SAW said:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

It means: "*Learning and studying is an obligation for every Muslim male and female.*"

The curriculum is an important component in the education system that contains structured and written plans regarding ideas or ideas formulated by curriculum developers. The written plan then becomes a curriculum document that forms a curriculum system consisting of components that are interrelated and influence each other, such as the goal component which is the direction of education (Arafeh, 2016; Hendawi et al., 2024). The components that make up this curriculum system will give birth to a teaching system that guides teachers in managing the teaching and learning process (Abbasi et al., 2023; Silahuddin, 2016). Therefore, a well-designed and comprehensive curriculum is very important to achieve the expected educational goals.

In today's era of globalization, effectiveness and efficiency are key in achieving goals (Ushakov et al., 2019). Intense competition encourages us to always give our best and also look for the best, both for the present and the future. Therefore, education must evolve quickly. One indicator of this progress is the emergence of new schools that offer various advantages in equipping students, whether it is a school run by the government or run by the private sector under the auspices of a foundation or other institution (Rozikin et al., 2020). Every educational institution strives to make improvements to attract the interest of the community, in the hope that the community will have more confidence in the school or institution to educate their children. Parents are very happy to see their children have talents and expertise in certain fields. Every individual has a positive potential or nature that has existed since birth, but this potential will develop and increase depending on the stimuli provided by parents or educators.

The dichotomy between the national curriculum and the Islamic education curriculum has become an issue that is often debated in the context of education in Indonesia. The national curriculum tends to use modern methods, is individualistic and materialistic, while the Islamic education curriculum tends to use traditional methods, is religious and theocentric. This is in line with research conducted by Azyumardi Azra which states that the education system in Indonesia is still polarized between the national curriculum which emphasizes more on cognitive aspects and the Islamic education curriculum which emphasizes more on spiritual and moral aspects (Marpaung et al., 2024; Rofiqi et al., 2023; Sharif, 2023). This polarization has the potential to cause gaps in the formation of the character of students and can have an impact on the dichotomy in society. Therefore, efforts to bridge this gap are important, for example by formulating a curriculum that integrates cognitive, spiritual and moral aspects in a balanced manner. In order to avoid the dichotomy of education, it is necessary to integrate the national curriculum and the Islamic education curriculum into a new curriculum formulation

that is unique and complex. Although, there are differences in curriculum subjects, national education and Islamic education essentially have similar goals.

Integrated curriculum management is a systemic and comprehensive approach to curriculum management that involves good cooperation and coordination from various related parties. This approach aims to realize effectiveness and efficiency in achieving curriculum goals. One implementation of integrated curriculum management is through the concept of School-Based Management (SBM), where educational institutions are given autonomy in managing the curriculum independently, while still referring to national education goals and prioritizing the achievement of the vision and mission goals of the educational institution (Amon & Bustami, 2021; Berhanu, 2023). With autonomy in curriculum management, educational institutions can be more flexible in adapting and developing the curriculum according to the needs and characteristics of students and the local environment.

The delegation of autonomy rights in curriculum management is a form of decentralization of education that aims to improve the quality and relevance of education in each educational institution. With this autonomy, educational institutions have the authority to understand, assist and control the implementation of the curriculum according to their respective needs and characteristics. Educational institutions are required to play a cooperative role with related parties, and are able to independently identify curriculum needs, design an appropriate curriculum, control its implementation, and report curriculum resources and results to the community and government. This is in line with the concept of *School-Based Curriculum Development* (SBCD) which emphasizes the active role of schools in developing the curriculum according to local needs and conditions (L.-Y. Wang et al., 2019; N. Wang, 2021). The implementation of curriculum autonomy is expected to increase the relevance, effectiveness and accountability of education in each educational institution.

The scope of curriculum management at the education unit level includes planning, organizing, implementing and evaluating the curriculum. At the education unit level, curriculum management activities prioritize realizing and releasing the national curriculum with regional needs and school conditions. So that the curriculum is a curriculum that is integrated with students and with the environment in which the school is located (Nasbi, 2017: 319). Nowadays, many schools are emerging with the concept of curriculum integration which includes the curriculum of Islamic religious education and science. The problem is, whether the implementation of curriculum integration management is appropriate so that the expectations of curriculum integration are met.

Madrasah Aliyah (MA) Al Baqiyatusholihat Cibusah is one of the schools that conducts integrated curriculum management. Madrasah Aliyah Al Baqiyatusholihat (MA) is a formal education institution under the Al Baqiyatusholihat Islamic Boarding School foundation. Madrasah Aliyah (MA) Al Baqiyatusholihat exercises its autonomy in carrying out curriculum management, namely by integrating the curriculum of Islamic religious education and science.

This research aims to provide a better understanding of how integrated curriculum management can be effectively implemented in Islamic educational institutions. With a focus on MA Al Baqiyatusholihat, this research is expected to provide a model that can be adopted by other madrasahs in their efforts to integrate religious and science education.

## **RESEARCH METHOD**

### **Research Approach**

This research uses a qualitative approach with a case study design at MA Al Baqiyatusholihat to understand integrated curriculum management in religion and science learning.

### **Location**

The location in this research is at MA Al Baqiyatusholihat, precisely located on KHR Makmun Nawawi Cibogo Cibusah Bekasi road. This location was chosen based on the consideration that this Madrasah has implemented an integrated curriculum in Religion and science learning precisely at Madrasah Aliyah (MA) where the formal education institution designs its curriculum independently. Researchers in qualitative research are absolutely necessary as the main instrument.

### **Research subject**

Researchers determine research subjects based on the problems to be studied about integrated curriculum management in religion and science learning. So, the research subjects are:

1. Head of Madrasah
2. Head of
3. Teacher
4. Students

### **Research Data and Data Sources**

In this study the authors took secondary data from books related to curriculum development, encyclopedias, dictionaries, magazines, papers and web sites. But the most prominent are madrasah archives in the form of, books, special reports, newspapers, encyclopedias, madrasah calendars, brochures, madrasah web sites and so on.

The research instrument is the researcher himself who directly deals with the subjects under study. The selection of further research informants was carried out using a *snowball* sample technique, which was based on data and information that developed from informants taken based on purposive techniques. This snowball sample technique is used by capturing as much information as possible from various sources.

## **RESULT AND DISCUSSION**

Based on the research that has been conducted. Researchers will present the data that has been obtained from MA Al Baqiyatusholihat Bekasi as well as analyze it with the theory that has been presented in the previous chapter, as follows;

1. Integrated Curriculum Planning at MA Al Baqiyatusholihat
  - a. Foundations of Curriculum Planning

Curriculum integration in Religion and science learning will be a unique new curriculum, but it is not too difficult to apply because the environment and students are very supportive. In carrying out integrated curriculum planning at MA Al Baqiyatusholihat Bekasi, it has paid attention to aspects of the curriculum foundation. According to Rusman, the foundation of curriculum planning includes social forces, knowledge and human growth and development.

b. Formulation of Curriculum Objectives

Based on the data findings above, it can be understood that MA Al Baqiyatusholihat is primarily about realizing knowledgeable and moral students. As stated by Mr. Hasan Basri, the knowledge in question is complete knowledge. That is, students can master general sciences and religious sciences. So that it is expected to realize an integrated educational output between cognitive, affective and psychomotor aspects. In addition, students are also expected to behave well in society, so that a generation of civil society can be realized. This has also been described in the mission of MA Albaqiyatusholihat in the third point.

c. Formulation of Curriculum Content

Some curriculum integration is done by adding religious subjects to general subjects. In addition, it also adds religious habituation into madrasah habituation and into extracurricular activities. While the scope of curriculum content includes the following two things; first, general content that applies to all students in general: second, special content that contains certain programs that have different or special needs compared to other students.

d. Levels of Curriculum Planning

At the classroom level, teachers play a major role in curriculum development, implementation and evaluation. If teachers experience difficulties in implementing the curriculum, they can ask the principal, supervisor or department head for help. At the school level, curriculum planning at MA Al Baqiyatusholihat is carried out by the madrasah head and deputy madrasah head. The initial planning for an integrated curriculum was initiated in 2015 by the Head of MA Al Baqiyatusholihat, Mr. Hasan Basri. Then this proposal was submitted to the board of the Al Baqiyatusholihat Bekasi Foundation.

2. Organizing an Integrated Curriculum for Religion and Science Learning at Al Baqiyatusholihat High School

- a) Intracurricular curriculum is an activity carried out at school with time in accordance with the program structure, namely in the form of subjects.
- b) Extracurricular Activities, Extracurricular activities are activities outside of regular (intracurricular) lessons that are not closely related to school lessons.

3. Implementation of Integrated Curriculum on Religion and Science learning at Al Baqiyatusholihat MA.

a. Implementation of the Madrasah Level Curriculum

At the madrasah level, the madrasah head is responsible for implementing the curriculum in the madrasah environment he leads. The responsibilities of the madrasah head include the madrasah head as a leader and the madrasah head as an administrator. The meaning of the madrasah head as a leader is that the madrasah head is responsible for all regulation of activities in the madrasah. While the madrasah head as an administrator is the madrasah head who is responsible for recording madrasah documents.

b. Grade Level Curriculum Implementation

Curriculum implementation is also carried out at the classroom level. The division of teacher duties must be arranged administratively to ensure the smooth implementation of the classroom curriculum. The division of tasks includes three types of administrative activities, namely: a) division of teaching tasks, b) division of extracurricular coaching tasks and c) division of tutoring tasks.

4. Evaluation of Integrated Curriculum at MA Al Baqiyatusholihat .

Hamid Hasan defines curriculum evaluation as a systematic effort to collect information about a curriculum to be used as a consideration of the value and meaning of the curriculum in a particular context. Curriculum evaluation is a very important thing to do because it aims to find out whether the learning objectives carried out are in accordance with what is determined or not.

Evaluation is expressed as a process of systematically collecting and analyzing data to help educators improve educational methods. Curriculum evaluation provides information about the suitability, effectiveness and efficiency of the curriculum. This information is useful for decision-making materials whether the curriculum needs to be improved or should be replaced. Based on the research data that has been obtained, curriculum evaluation at MA Al Baqiyatusholihat falls into the category of the CIPP model, namely *context-input-process-product*.

## **CONCLUSION**

Integrated curriculum planning at Madrasah Aliyah (MA) Al Baqiyatusholihat involves several important components. First, there is a curriculum planning foundation that includes the integration of the formulation of curriculum objectives and content, focusing on the selection of Religious and Science subjects that can be integrated. The planning level is carried out by the madrasah head in coordination with the Foundation, as well as planning at the classroom level which is handled by educators. Furthermore, the organization of the integrated curriculum at MA Al Baqiyatusholihat includes the organization of the intracurricular curriculum, which consists of compulsory subjects A and B, specialization, local content (mulok), as well as cross-interest and superior elective subjects. Currently, BTQ subjects are organized into mulok subjects, while Qiroah is a featured subject. The organization of extracurricular activities includes tilawah/qiroah and tambourine art, which are coached by ustadz and students. Incidental activities are also held based on certain moments, such as the celebration of Islamic holidays and routine activities in the month of Ramadan.

The implementation of the integrated curriculum at MA Al Baqiyatusholihat includes implementation at the madrasah and classroom levels. At the madrasah level, the making of curriculum documents is carried out according to the instructions of the Ministry of Religious Affairs of the Republic of Indonesia, while the development of religious subject programs includes the elaboration of Core Competencies (KI), Competency Standards (SK), and Basic Competencies (KD). Learning in the classroom is complemented by religious habituation activities, such as reciting asmaul husna and memorizing Juz 'Amma. Evaluation of the integrated curriculum uses the CIPP (context-input-process-product) model, which includes evaluating the context of the curriculum based on factors of advances in science and technology, socio-cultural conditions, demands of student guardians, and the challenges of

Muslims in the future. Input evaluation focuses on learner outcomes and educator human resources, while process evaluation is carried out during the curriculum through learning supervision. Evaluation of curriculum products assesses the level of success of students with methods such as daily tests, Mid-Semester Assessment (PTS), and End of Semester Assessment (PAS).

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