Development of Competency-Based Arabic Language Curriculum in Traditional Islamic Boarding Schools

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Abstract

This study aims to determine the development of Maharoh-based Arabic language curriculum (competence) in Traditional Islamic Boarding Schools. The rapid development of today's times makes people want that even though a student is in a pesantren, his Arabic language skills must also develop, namely being able to speak Arabic passively and actively. Based on this, the reform of the Arabic learning system and curriculum in Islamic boarding schools is an urgent need, so that Islamic boarding schools can keep pace with the rapid development of science, technology, and information. This research uses a qualitative approach in the form of a case study. With a qualitative approach in the form of a case study, the important findings in this study are the results of curriculum development in curriculum components consisting of; The components of the objectives and development are contained in the objectives of learning Arabic which include the abilities that must be possessed by students in Arabic language skills, namely *maharoh* (competence) *istima*, *maharoh* (competence) *kalam,* maharoh (competence) *qiroah* and *maharoh* (competence) *kitabah.* The development of content/material components is found in materials related to daily activities. At the same time, the development of process components is found in the use of various strategies and methods by adapting to the material being studied. Developing an evaluation component involves conducting varied evaluations and adjusting the character of the material being taught.

Keywords: Development; Arabic curriculum; Islamic Boarding School

Introduction

Islamic boarding schools in Indonesia are growing rapidly, and there are various systems and types of learning. Pesantren is a center of learning and da'wah that has played an important role because it is the oldest learning and education system in Indonesia.[1] Islamic boarding schools develop in line with the development of Indonesia while supporting inclusive religious understanding. On the other hand, pesantren also maintains and maintains the traditions of the local community to support its sustainability. The challenge of pesantren is that along with the development of modernity, of course it cannot be separated from these dynamics. On the contrary, pesantren must improve, adjust, and synergize with all the basics and traditions of pesantren, which are good and always relevant to current conditions.[2]

Generally, Islamic religious sciences are taught in Islamic boarding schools, including Arabic which focuses on nahwu sharaf; even some Islamic boarding schools make it the main material to be mastered to read and study the yellow book containing Islam.[3] The Arabic language curriculum in traditional Islamic boarding schools focuses on language elements, namely nahwu, and sharaf, while language skills are not studied. Based on the results of interviews with several administrators or leaders of Islamic boarding schools, information was obtained that the majority of Arabic language learning in Islamic boarding schools, especially traditional Islamic boarding schools (not modern Islamic boarding schools), has the same goal, namely for students to learn grammar or sentence structure in Arabic which then with this ability students can read classic books or those that are famous for yellow books in Arabic and contain Islamic sciences.[4] As for the learning system, each pesantren organizes classical learning, which is then called early education, by grouping students according to their level and ability, starting from *ula* or *ibtida'* (early class) *wustho/tsanawiyah* (intermediate) and Ulya/aliyah (high level).[5]

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[1] Riadul Muslim Hasibuan, "The Education System of Salafiyah Islamic Boarding Schools in the Modern Era (The Struggle between Traditionalism and Modernization in the Education System of the Sheikh Muhammad Dahlan Aek Hayuara Islamic Boarding School, Sibuhuan, Padang Lawas Regency, North Sumatra Province)" (Sultan Syarif Kasim State Islamic University, Riau, 2013).

[2] Ismail Suardi Wekke, "Arabic Language Curriculum in Educational Institutions," *Karsa* 22, No. 1 (2014): 21–39.

[3] Amirudin Amirudin et al., "Management of Arabic Language Learning in Islamic Boarding Schools in Lampung," *Tadris: Journal of Teacher Training and Tarbiyah Science* 5, no. 1 (June 30, 2020): 97–109, https://doi.org/10.24042/tadris.v5i1.5874.

[4] Miftahul Huda Nurul Hana Mustofa, Mamluatul Hasanah, "Development of Teaching Materials for Nahwu Muyassar Science by Syauqi Dhoif Using a Constructivist Approach for Beginners in Islamic Boarding Schools," *Arobiyatuna: Arabic Journal* 8, no. 1 (2024).

[5] Julianti Julianti, Susilawati Susilawati, and Dede Rizal Munir, "The Use of the Dialogue Method (Muhawaroh) in Class VII Arabic Speaking Skills at MTs Daarul Ma'arif

Pesantren are currently required to have a curriculum with a more integrative and comprehensive scientific perspective between the fields of religious science and world science that can develop Skills, Knowledge, and Ability (SKA) competencies. Students must be equipped with various abilities to follow the demands of the times and ongoing reforms to answer the challenges of globalization, contribute to community development and social welfare, and be flexible and adaptive to various changes. The failure of pesantren education to produce student resources who have skills in the field of Islamic science and mastery of technology synergistically has implications for the congestion of the potential capacity of pesantren as one of the agents of social change in supporting the nation's social transformation process.[6]

Education requires development for the progress and smooth process of activities. The curriculum, one of the most important parts of education, must be prepared and implemented correctly to achieve satisfactory results according to the expectations of all parties. This is where curriculum development is indispensable in education, especially Islamic boarding schools. Development here is defined as an activity or series of activities in managing the cooperative business of human groups that are members of educational organizations to achieve predetermined academic goals so that they are practical and efficient.

Several researchers conducted research on the development of the Arabic curriculum, such as Ahmad Muchlis, who researched the development of the Arabic curriculum in MTs and described the development of the Arabic Curriculum based on subject classes, which was then called the Arabic subject class curriculum, by developing the existing curriculum with the addition of lesson hours and teaching materials for PAI and Arabic.[7] This means that the original 11 hours of lessons become 24 hours of lessons. These additions are used to study nahwu, sharaf, tafsir, and other classical books.[8] Research related to the development of the curriculum in Islamic boarding schools was also carried out by Amir Mahmud in 2014, namely on the Dynamics of Educational Curriculum Development in Rifaiyah Islamic Boarding School, with the results of the research explaining that the Islamic boarding school curriculum was

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Purwakarta," *Kalamuna: Journal of Arabic Language and Arabic Language Education* 3, no. 2 (July 30, 2022): 197–212, https://doi.org/10.52593/klm.03.2.06.

[6] Masyhud Sulton and Khusnurridho, *Management of Islamic Boarding Schools* (Jakarta: Diva Pustaka, 2003).

[7] Or Holis Bin Nafsah and Muchammad Khoirudin Musthofa, "Optimization of the Muhawaroh Method with Munadzarah Strategy in Increasing Maharoh Kalam for Grade VII Students of Mts Haji Ilyas Puger Jember," *Al-Kafaah : Journal of Arabic Language and Linguistics Education (ALLE)*, December 25, 2023, 1–14, https://doi.org/10.52491/alle.v2i1.81.

[8] Achmad Muhlis, "DEVELOPMENT OF ARABIC LANGUAGE CURRICULUM IN SUBJECT CLASSES AT MTsN SUMBER BUNGUR PAMEKASAN," *OKARA: Journal of Language and Literature* 9, No. 2 (2015): 250.

initially intended for religious learning as a support for worship, religious education was more emphasized on *Tafaquh fi al din* rather than the full relevance of religion and the challenges of modern society. In the development of the times, pesantren develops its learning, not only religious knowledge but general knowledge and skills beyond religious skills; This development is realized by forming formal education or madrasas, vocational schools, and even some Islamic boarding schools have developed their curriculum to universities.

The reformulation of the learning system and curriculum in Islamic boarding schools is an urgent need due to the rapid development of science and technology. Pesantren is required to produce Muslim intellectuals who are capable in the field of religion and are able to keep up with the development of science and technology that continues to develop because in general, the mission of pesantren is to produce students who excel in knowledge, including language and high morals. In line with this, students or alumni of Islamic boarding schools are required not only to be people who understand religion textually, but also understand technology, information, and communication because currently all aspects of life cannot be separated from this.

Arabic is one of the international languages used by several countries to communicate in the world of education and industry or commerce; therefore, learning Arabic is not enough only on the language element, it is better known as nahwu and sharaf. At this time, it is also necessary to learn language skills, namely *istima'* (listening), kalam (speaking), *kitabah* (writing), and *qiraah* (reading); these four skills, if learned and applied correctly, will improve the ability to communicate in Arabic. Santri (students at Islamic boarding schools), as the forerunners of Muslim intellectuals, are expected to have knowledge and also the ability to keep up with the times, as well as the Arabic language; Students are expected to be able to master it as a whole, both language elements and language skills. One of the efforts that can be made is to develop a curriculum. Based on this, the author is motivated to research the development of the Arabic curriculum; The research problem is how to make a Maharoh-Arabic curriculum in traditional Islamic boarding schools, with the purpose of the research is to find out how the steps to develop a Maharoh-based Arabic language curriculum in conventional Islamic boarding schools.

Research on the development of the Arabic language curriculum at the Riyadlatul Ulum Islamic boarding school uses a qualitative approach in the form of a case study. With a qualitative approach in the form of a case study, this research is expected to find the truth in the purest form in the form of actions, phenomena and descriptions of the development of the Arabic language curriculum at the Riyadlatul Ulum Batanghari Islamic boarding school, both in terms of its implementation, to the characteristics of development, as well as obstacles in development and solutions. In accordance with the type of research, namely qualitative research, the data collection techniques used by the

researcher are in-depth interviews, observations, and documentation. The data analysis technique is carried out interactively and lasts continuously until it is completed, so that the data is saturated. As for analyzing the data obtained related to the development of the Arabic language curriculum in Islamic boarding schools, the researcher used an interactive model that includes four interrelated components, namely data collection, data reduction, data presentation, and conclusion or verification. Meanwhile, conceptualization, categorization, and description are developed based on events obtained during their time in the field. Because data collection and data analysis activities are an inseparable entity, they run simultaneously.

Results and Discussion

Arabic in Traditional Islamic Boarding Schools

Some time ago, it was easy to distinguish between traditional Islamic boarding schools and modern Islamic boarding schools, both in terms of buildings and curriculum, in contrast to today because Islamic boarding schools have undergone extraordinary development, so the difference is now very small. Some experts provide different definitions and classifications of Islamic boarding schools. Some classify it as traditional, semi-modern, and modern Islamic boarding schools, but some only consider it traditional and contemporary. The classification of pesantren is based on the building and curriculum they use. According to Abdullah Syukri Zarkasyi, since the establishment of the pesantren until its current development, pesantren can be categorized into three forms, namely: *First*, traditional pesantren that still maintain old traditions, book learning, sleep, eating, and toilet problems, and these books are commonly called yellow books. *Second*, semi-modern pesantren are pesantren that combine traditional pesantren with modern pesantren. The learning system, in addition to the conventional pesantren curriculum in studying classic books, also uses the curriculum of the Ministry of Religion and the Ministry of Education. *Third,* modern Islamic boarding schools, whose curriculum and learning system have been modernly regulated, as well as their management. In addition, according to Zarkasyi, modern Islamic boarding schools have been supported by adequate IT and foreign language institutions (Zarkasyi, 1998). Ma'had 'Aly is categorized as a form of modern Islamic boarding school.[9]

In the Arabic language learning system, most traditional Islamic boarding schools, including the Riyadlatul Ulum Islamic boarding school, do not want to abandon or eliminate the learning of Nahwu and Shoraf; Even the

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[9] Imam Syafe'i, "PONDOK PESANTREN: Character Building Educational Institution," *Al-Tadzkiyyah: Journal of Islamic Education* 8, No. 1 (2017): 61.

learning method used, namely the memorization method, has not changed for a long time. This is because there is a belief in kiayi and students that when they study certain books with full diligence, they will be blessed in their knowledge. The concept of the blessing of knowledge is intended to gain understanding and benefits from the knowledge learned so that without the development or innovation of learning methods, it is considered quite good and can achieve the desired target. However, the existing reality shows that the current curriculum development is urgently needed to meet the needs of the community and face the rapid development of science and technology. So that the development of the Arabic curriculum is carried out by adding the curriculum that has been used previously with the curriculum development steps proposed by Oliva. The focus of its development is on the curriculum component.

Curriculum Development Steps

The development model used in curriculum development at the Riyadlatul Ulum Islamic Boarding School is a descriptive procedural model developed by Borg and Gall, namely with the following steps: Research and information collection, planning, product development, initial field tests, initial product revisions, advanced field tests, operational product revisions, operational field tests, final product revisions, dissemination and implementation. The steps in this study are divided into three stages: preliminary study, model development, and model validation. The steps in this development research do not reach the final stage, only the steps of model development.

The development of the model is based on a contextual approach emphasizing the use of language in situations and contexts that are relevant to the students' daily lives. This approach aims to make learning Arabic not only limited to memorizing grammar and vocabulary, but also to its application in real communication. For example, students are invited to understand Arabic texts related to everyday situations, such as conversations in the market, travel, or worship activities. They are also given the opportunity to speak, write, and listen to Arabic in a meaningful context.

As stated at the beginning, experts put forward many steps or models to develop the curriculum. On the contrary, in the development of the Arabic language curriculum in Islamic boarding schools. The curriculum development model used in the development of the Arabic curriculum in Islamic boarding schools was created by Olivia, a curriculum expert among several curriculum experts who created the curriculum development model. The steps developed in Olivia's curriculum development model consist of 12 components that are interrelated with each other, namely, Building the philosophical basis used and the view of the nature of learning by taking into account the results of the analysis of the general needs of students and the needs of the community, analyzing the needs of the community where the school is located, formulating

the general objectives of the curriculum based on needs, formulating the specific objectives of the curriculum which is an elaboration of the objectives curriculum, developing curriculum implementation designs, describing the curriculum in the form of formulating general learning objectives, formulating specific learning objectives, determining and selecting learning strategies that enable to achieve learning objectives, selecting and refining assessment techniques that will be used to implement learning strategies, evaluating learning and evaluating the curriculum.

Establishing the Basis for Curriculum Development

In the development of the Arabic language curriculum in Islamic boarding schools, it is determined by considering four basics, namely:

The Philosophical Foundation, one of the schools of philosophy, states that the philosophy of constructivism is very influential in the world of education today. Constructivism argues that knowledge is a human construct through interaction with objects, phenomena, experiences, and the environment. Knowledge is considered correct if it can be useful to face and solve appropriate problems or phenomena. In the view of constructivism, knowledge cannot be transferred from one person to another; It must be interpreted by each person himself, and each person must build their knowledge. Knowledge is not something that has been created but a process that is constantly evolving. In that process, the activeness of the curious person plays a very important role in developing his knowledge.[10]

Arabic has two functions: first, as a means of communication and second, as a means of learning Islamic teachings contained in the Qur'an and Hadith as well as other books. According to this view, learning Arabic is directed to encourage, guide, develop, and cultivate positive abilities and attitudes towards the receptive and productive Arabic language. This ability is crucial in helping students understand the teachings of Islam from its sources, namely the Qur'an and Hadith, through authentic Arabic classics. Thus, it is hoped that students can understand Islam precisely, correctly, and deeply and communicate this understanding in Arabic orally and in writing. In developing the Arabic language curriculum in Islamic boarding schools, the philosophical foundation is the ability of students to master the Arabic language actively.[11]

The socio-cultural foundation, socio-cultural and religious reality in community life is the basic material in the study of curriculum development. The pesantren environment is good for developing students' potential because

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[10] Syafe'i.

[11] Norhidayah Norhidayah et al., "The Problem of Learning Arabic at Madrasah Ibtidayyah," *Naskhi: Journal of Arabic Education and Language Studies* 5, no. 1 (April 28, 2023): 43–48, https://doi.org/10.47435/naskhi.v5i1.1195.

all the material studied is oriented to the yellow book. So that students are required to be able to master yellow books, all of which are in Arabic. However, Arabic is not only a medium for understanding books that are the source of Islamic law but also has a social aspect. Arabic has many meanings *(good language)* representing aspects of Arab culture. The development of the Arabic language curriculum is urgently needed to prepare students to communicate competently with the international community.

The foundation of science, the rapid development of science, information, and technology must be used as the basis for curriculum development. With the rapid development of technology and information today, Islamic boarding schools must be able to take advantage of it to develop an Arabic language curriculum. Technology can be used to the maximum so that students can master Arabic quickly and easily.

The foundation of community needs in curriculum development must emphasize individual development, which includes its relationship with the local social environment, especially the current and future needs of the community, in line with the demands of the community's situation and conditions. Based on this, the mastery of Arabic in Islamic boarding schools must be able to be in harmony with the needs of today's society, which demands the ability of students to speak Arabic communicatively.

Analyzing Community Needs

After solidifying the foundation in curriculum development, the next step is to explore information and analyze the community's need for the urgency of students' ability to master Arabic. Based on the phenomenon that has occurred recently, in choosing an educational institution for their children, many people make pesantren as a foundation and hope; This is because the community considers pesantren to be the right educational institution to form a reliable generation of Muslims as the successor of the Islamic struggle both in terms of knowledge and teaching. In addition, other abilities as support, such as the ability to master technology, information, and communication, are also expected to be possessed by students. This is inevitable, along with the rapid advancement of technology, information, and communication.[12] The development of Arabic language skills for students arises because of the need to meet various needs, both the need for students to improve their abilities and the ability of pesantren to increase their competitiveness with other developed institutions. Teaching Arabic language skills also emerged to meet the individual needs of students, institutions, and society.

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[12] Taufiq Nur et al., "Implementation of Arabic Language Learning with School-Based Management," *Nidhomul Haq : Journal of Islamic Education Management* 9, no. 1 (February 6, 2024): 1–15, https://doi.org/10.31538/ndh.v9i1.4344.

The community, in this case, is currently a stakeholder and user of Islamic boarding school graduates; Many hope that pesantren graduates will not only master religious knowledge but also technology and other skills. Likewise, by mastering Arabic, people have assumptions and hopes that students can communicate using good Arabic so that they can communicate with tourists and investors from the Middle East or the Arab community.

The government, through the Ministry of Religious Affairs, also pays full attention to the importance of the development of the Arabic language through the Regulation of the Minister of Religion of the Republic of Indonesia Number 2 of 2008 concerning Competency Standards and Content Standards for Islamic Religious Education and Arabic Language which states that the objectives of Arabic subjects are: developing the ability to communicate in Arabic, both oral and written, which includes four language skills, namely listening (*istimâ'*), speaking (*kalâm*), reading (*qirâ'ah*), and writing (*kitâbah*) as well as fostering awareness of the importance of Arabic as one of the foreign languages to be the main tool of learning, especially in studying the sources of Islamic religious teachings. Develop an understanding of the interconnection between language and culture and broaden cultural horizons.

Formulation of General Objectives of the Arabic Language Curriculum in Islamic Boarding Schools

Arabic is a subject that is directed to encourage, guide, develop, and cultivate positive abilities and attitudes towards the receptive and productive Arabic language. Arabic language skills and a positive attitude towards the Arabic language are very important in helping students communicate with Arabic in daily life and understand the sources of Islamic teachings, namely the Qur'an and hadith, as well as Arabic books related to Islam. In terms of rules and sentence structure in Arabic, there is a study of the basics of Nahwu and Sharf, which aims to make students familiar with the structure of words and sentences and be able to identify the syntactic function of words (*mawaqi'ul kalimah minal i'rab*) contained in Arabic sentences, so that they can apply it in understanding simple Arabic texts. Another goal in learning Arabic is that students are expected not only to know and identify but also to understand, dive, and apply the knowledge of nahwu and sharf to be used in accessing various Arabic Islamic books that are their study references.

Arabic language subjects in pesantren also aim for students to have linguistic, communicative, and cultural competencies, which are necessary to communicate actively in Arabic, both oral and written, interpretive, presentation, and interpersonal.

Formulation of Special Objectives for the Arabic Language Curriculum in Islamic Boarding Schools.

The purpose of learning Arabic in salaf Islamic boarding schools or traditional Islamic boarding schools, the majority is to maximize students' understanding of the structure of the Arabic language or Nahwu and Sharaf, with the ultimate goal is expected to be students' ability to read turat or yellow books in Arabic and contain Islamic religious knowledge. Meanwhile, in the development of this Arabic curriculum, in addition to being able to read turats books, the ability expected to be obtained by students is to communicate with Arabic actively. In particular, Arabic in pesantren aims to equip students with the ability to master language components related to sounds, vocabulary (*mufradat*, *like ishtilahiyyah),* and practical and functional tarkib. Equipping students with four Arabic language skills, especially speaking and writing skills, which can be actively applied in carrying out communication in Arabic in Islamic boarding schools. Develop oral and written communication skills with native Arabic speakers in everyday life.[13] Understand the analysis of word forms and patterns of relationships between words in Arabic to explain the grammatical meaning of speech. Understand and produce Islamic texts in oral and written Arabic through the application of grammatical knowledge. Fostering students' awareness of the importance of mastering Arabic as a tool in exploring Islamic religious sciences and in carrying out their duties as candidates for *mutaffaqqihun fi al-din* scholars, as well as developing an understanding of Islamic Arabic culture and being involved in cultural diversity.

Organizing curriculum implementation design.

Curriculum implementation is the process of realizing or implementing curriculum development. The process of curriculum change starting from the pesantren leader or pesantren management is then followed by individual and group interaction to convince the ustadz to have an understanding of the change, such as the goals, missions and strategies that will be carried out to get results that are close to achieving ideal educational goals. Implementation is an important part of curriculum development in Islamic boarding schools, namely as a process to realize the desired changes. Innovation initiators or curriculum developers need to interact intensely with ustadz as educators and leaders of Islamic boarding schools until they understand the benefits of change if changes are made, or disadvantages if changes are not made. This step is the implementation of a curriculum that is not simple, because it requires comprehensive readiness, both the readiness of ustadz, students, facilities,

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[13] Semaun Al Usman et al., "Arabic Language Learning Strategies with a Formal Approach in the 21st Era Disruption," *Ta'lim al-'Arabiyyah: Journal of Arabic Language & Arabic Language Education* 7, no. 2 (December 1, 2023): 175–90, https://doi.org/10.15575/jpba.v7i2.22667.

materials and costs, as well as the managerial readiness of pesantren leaders or local administrators.[14]

There are three stages in the learning process or curriculum implementation, namely; The learning process planning stage, at this stage a teacher must make preparations, namely in the form of planning which includes: studying the structure and distribution of discussions in the syllabus, compiling special learning objectives (indicators); arranging materials, preparing lesson plans (RPP); establish methods, and media, and prepare evaluation procedures and tools. The learning implementation stage, at this stage is the delivery of curriculum content to students using approaches, methods and media so that the learning content can achieve the learning objectives outlined in the preparation (RPP). Generally, this stage is divided into three activities: the beginning (preliminary), core, and final (closing) activities. This will all be formulated in the design of the Arabic curriculum development on the process standards. Learning Evaluation Stage, Evaluation is feedback from the entire learning program starting from planning, implementation to evaluation itself. In addition, the evaluation of knowing the learning outcomes of students in the context of remedial or acceleration So that at this stage the evaluation is carried out in two dimensions, namely: evaluation of learning outcomes (products) and evaluation of learning programs (processes).

Explain the curriculum in the form of a general purpose formulation

In the curriculum, there must be a general purpose of learning, which is a general reference in the learning target. The general purpose of learning Arabic in Islamic boarding schools is to encourage, guide, develop and foster positive abilities and attitudes towards the receptive and productive Arabic language.[15] Receptive active ability is the ability to understand the speech of others and understand reading. Active productive ability is to use language to communicate orally and in writing. Arabic language skills and a positive attitude towards the Arabic language are very important in helping students understand the sources of Islamic teachings, namely the Qur'an and Hadith as well as Arabic books related to Islam for students. For this reason, Arabic in madrasas is prepared for the achievement of basic language competencies which include four language skills that are taught integrally, namely listening *(maharatu al-istima'), speaking (maharatu al-kalam),* reading *(maharatu al-qira'ah)* and writing *(maharatu al-kitabah).*

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[14] Mahyudin Ritonga et al., "Improving Arabic Language Learning in Higher Education: Utilizing E-Campus as an Online Learning and Evaluation Platform," *Peuradeun Scientific Journal* 12, no. 2 (May 30, 2024): 491–516, https://doi.org/10.26811/peuradeun.v12i2.1103.

[15] I Susiawati, Raswan Raswan, and Dadan Mardani, "Objectives and Functions of Evaluation of Arabic Language Learning in Educational Administration Review," *TARLIM : JOURNAL OF ISLAMIC RELIGIOUS EDUCATION* 5, no. 2 (28 November 2022): 115–26, https://doi.org/10.32528/tarlim.v5i2.7613.

The elements of language (sounds, words, meanings and grammar) are taught implicitly in teaching the four language skills.

Describe the curriculum in the form of the formulation of specific learning objectives

General and specific objectives of a subject are needed in the learning process by adjusting the general objectives and existing competency standards. The specific objectives of learning Arabic in Islamic boarding schools are: Developing the ability to communicate with Arabic, both oral and written, which includes four language skills, namely listening *(istima'), speaking (kalam), reading (qira'ah),* and writing *(kitabah)* and *fostering awareness of the importance of Arabic as one of the foreign languages to be the main tool of learning, especially in examining the sources of Islamic teachings and tools communication in international relations. Develop an understanding of the interconnectedness between language and culture and broaden cultural horizons. Thus, students* must have language competencies that include grammar, discourse, strategy, sociology and culture. Develop the ability to understand, learn and contextualize turats through mastery of aspects of Arabic forms, meanings, functions and grammatical arrangements.

Establish and choose learning strategies

According to Mustofa, the learning strategy includes five components: preliminary learning activities, information delivery, student participation, evaluation, and follow-up activities.[16] These components will be broken down as follows:

Introductory Learning ActivitiesIntroductory learning activities are the methods and efforts of teachers chosen in explaining learning objectives and making perceptions. In this preliminary activity, teachers are expected to attract students' interest in the material that will be delivered in a certain period of time, this part plays an important role because it explains the entire learning process. Preliminary activities can be carried out with several techniques, including explaining the specific learning goals that students will achieve and their perceptions to develop students' old knowledge and associate it with the new knowledge to be learned.

Submission of Information, This activity is carried out outside the classroom in a series of teaching and learning processes. In conveying this information, it takes the expertise of a teacher to use it into interesting and fun activities to create a conducive situation in transferring knowledge. This can increase students' motivation to learn. Things that must be considered when carrying out information delivery activities are: The order of material delivery

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[16] Syaiful Mustofa, *Innovation of Arabic Language Learning Strategies* (UIN Maliki Press, 2011).

must be sequential, from theory to practice or vice versa, starting from easy to more difficult, as well as from concrete to abstract. The scope of the material depends on the characteristics of the students and the type of material that has been drawn at the time of determining the learning objectives, and the material presented includes material in the form of knowledge (in the form of detailed facts and information), skills (in the form of steps, procedures, circumstances, and certain conditions), and attitudes (in the form of opinions, ideas, suggestions, responses).

Student Participation, the current student learning process must have a more important role. This means that students must be more active in the learning process. To keep these students active, the right strategy design is needed. Student participation can be done in hands-on practice or provide exercises that shape the student's attitude and mentality.[17] Evaluation, Evaluation needs to be carried out to measure the success of the learning process that has been carried out, evaluation can be in the form of feedback made by the teacher at the end of the learning process that takes place, or in the form of a pretest, or in the form of giving test questions. Evaluation can be an oral or written test. Follow-up activities. This follow-up activity needs to be carried out by teachers to create sustainable learning.[18] This form of follow-up activities can be in the form of giving homework assignments, positive activities, joint or group assignments, and so on. However, this follow-up activity should not be forced, teachers must pay attention to the physical and psychological condition of students and existing materials, so that there is a counterproductive learning process.[19]s

According to Mager, several criteria can be used in choosing a learning strategy: Oriented to learning goals, which are related to what type of behavior students are expected to achieve, for example compiling a learning analysis chart. This means that the closest and most appropriate method that a particular teaching purpose wants is hands-on practice or practice. Then choose a learning technique according to the skills that are expected to be possessed during work, students are required to be good at programming computer data (programmer).

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[17] Mohammad Jailani, "Development of Arabic Language Learning Media Innovation from the Perspective of Neuroscience for Students: Implications in the Development of Intellectual Property Rights in Islamic Boarding Schools," *Al-Ta Lim Journal* 29, no. 2 (July 31, 2022): 150–63, https://doi.org/10.15548/jt.v29i2.734.

[18] Susanto et al., "21st Century Skill-Based Arabic Language Learning Design during the Covid-19 Pandemic in Indonesia," *Iqra' Journal: A Study of Education* 7, no. 2 (September 23, 2022): 1–14, https://doi.org/10.25217/ji.v7i2.2235.

[19] Mukhtar I. Miolo et al., "The Application of E-Learning Arabic Language Subjects during the Covid 19 Pandemic at Madrasah Aliyah Negeri 1 Boalemo," *'A Jamiy: Journal of Arabic Language and Literature* 11, no. 1 (July 1, 2022): 192–205, https://doi.org/10.31314/ajamiy.11.1.192-205.2022.

This means that practicum and case analysis or problem-solving are the most likely methods. Furthermore, use learning media that provide as much stimulation as possible to students' senses.[20]

Select and refine the grading technique.

The next step in curriculum development is to select and improve assessment techniques, namely choosing the right assessment techniques and can be used as a reference to determine the level of students' ability to master the material. In order for the assessment technique to be optimal and in accordance with the learning objectives, it is necessary to pay attention to the following:

Educational Assessment Standards.

In Government Regulation (PP) Number 19 of 2005 concerning National Education Standards, 8 (eight) education, one of which is the assessment standard. The purpose of educational standards is to ensure: Planning student assessments according to the competencies to be achieved and based on the principles of assessment; The implementation of student assessments is professional, open, educational, effective, efficient, and follows the socio-cultural context. Reporting student assessment results in an objective, accountable, and informative manner.

The three objectives above are very likely to be developed and implemented in religious education institutions, because the core characteristics of religious madrasas have been accommodated in goal number 2 (two), which is to follow the social and cultural context, which means the orientation of religious educational institutions that meet the demands of society (social) and respect the Islamic culture that develops in society.[21]

Educational assessment standards are criteria regarding the mechanisms, procedures and instruments of student learning outcomes. Educational assessment as a process of collecting and processing information to measure the achievement of student learning outcomes includes: Authentic assessment is an assessment that is carried out comprehensively to assess starting from inputs, learning processes and outputs. Self-assessment (muhasabah an nafs), is an assessment carried out by students reflectively to compare their relative position with the criteria set by the educational institution.[22] Exams are a process that is

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[20] Sunhaji, "Learning Strategies: Concepts and Applications," *INSANIA : Journal of Alternative Thinking in Education* 13, No. 3 (2008): 474–92.

[21] Hamidah Hamidah, "Arabic: between Learning Needs and Responsibilities (a.r.)," *Al-Ta'rib : Scientific Journal of the Arabic Language Education Study Program IAIN Palangka Raya* 7, no. 1 (June 1, 2019): 35–44, https://doi.org/10.23971/altarib.v7i1.1472.

[22] Anonymous Ilhami and A. Syahid Robbani, "Learning Arabic in a Comprehensive Approach (Theoretical Study)," *Expose: Journal of Legal and Educational Research* 20, no. 2 (March 14, 2022): 1240–49.

carried out to measure the achievement of student competencies in a sustainable manner in the learning process, to monitor and improve student learning outcomes. Daily exams are activities that are carried out periodically to assess students' mastery of competencies after completing one or more subjects. The mid-semester exam (UTS) is an activity carried out by *ustadz/ustadzah* to see the achievement of student competencies after carrying out learning activities for 7-8 weeks. The final semester exam (UAS) is an activity carried out by ustadz/ustadzah to achieve student competence at the end of the semester. The school-level exam is an activity to measure competency achievement that refers to the graduate competency standards (SKL) of religious education institutions.

Principles of Assessment

The assessment of student learning outcomes at all levels in pesantren is based on the principle: Fair, meaning that the assessment is based on standard standards and is not influenced by the subjectivity factor of the assessor. Mutakamilah (integrated), meaning that assessments by ustadz/ustadzah are carried out in a planned manner, integrated with learning activities, and sustainable. Iqtishady, means efficient and effective assessment in planning, implementation and reporting. Shafafy (transparent), meaning that the assessment procedure, assessment criteria, and decision-making basis are accessible to all parties. Shodiq (accountable), meaning that it can be accounted for to internal and external parties of the school for aspects of engineering, procedures and results. Education, means educating and motivating students and ustadz/ustadzah.

Assessment Approach

The approach used is a criterion reference assessment (PAK) and an ethical reference assessment (PAE), PAK is an assessment of competency achievement based on the minimum completeness criteria set by *the PAE madrasah* is an assessment that refers to ethical standards set by educational institutions. The scope of student learning outcome assessment includes the dimensions *of ta'dib wat tazkiyah, ta'lim wat tadrib*, and *tarbiyah wal maharah, these three* dimensions are accommodated in the content components of the Arabic language education curriculum, so that they can be used to determine the minimum or relative position of each student who meets the standards that have been set, while the scope of assessment refers to the scope of subject matter and competencies, programs and processes. The assessment techniques and instruments used for assessment are: Assessment of ta*'dib and tazkiyah* aspects (attitude) Teachers can assess these aspects through direct and indirect daily observations, self-assessment (*muhasabah an nafs*), peer assessment, and student diary. Assessment *of ta'lim and tadris* (knowledge) aspects Teachers can assess this aspect through written tests (instruments in the form of multiple-choice questions, matchmaking, short answers and descriptions (essays), oral tests

(instruments are a list of questions and memorization) and assignments (homework and projects carried out by individuals or groups according to the characteristics of the task. Ustadz-ustadzah get a score on the aspect of worship skills through performance assessment, which is an assessment that requires students to show certain physical skills (worship skills) with a practical test.

According to Chittenden, in Abdul Munip, it is stated that assessment activities in the learning process need to be directed to four things, namely:[23] Search: namely activities carried out to trace whether the learning process has taken place as planned or not. For this purpose, teachers collect various information throughout the semester or school year through various forms of measurement to get an overview of the achievement of children's learning progress. Examination: is to find information on whether there are deficiencies in students during the learning process. By doing various forms of measurement, teachers try to get an idea of their students' abilities, what they have mastered and what they have not. Search: that is, to find and find the causes of shortcomings that arise during the learning process. In this way, teachers can immediately find solutions to overcome obstacles during the learning process. Conclusion: that is, to draw conclusions about the level of student learning achievement. Teachers need to know the level of achievement obtained by students.[24] In addition, the results of this conclusion can be used as a report on student learning progress, both for the students themselves, the school, parents, and other interested parties.

The purpose of evaluation in education is to improve the performance of individuals or institutions.[25] Efforts to improve performance must be based on the current conditions obtained through assessment activities or assessments. Data for assessment purposes were obtained using measuring tools. A widely used measuring tool in educational assessment is the test. The test must have proof of its validity and reliability to obtain accurate data. Thus, improving the quality of education requires a valid and reliable measuring tool.

Apply learning strategies

The relationship between strategies, objectives and learning methods is described as a system unity that starts from determining learning objectives, selecting learning strategies, and formulating objectives, which are then

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[23] Sunhaji, "Learning Strategies: Concepts and Applications."

[24] Ahmad Mujaddid, "The Use of the Dialogue Method (Muhawaroh) in Arabic Speaking Skills for Class X (Ten) SMK Negeri 7 Mataram Academic Year 2021/2022," *Indonesian Journal of Educational Research and Technology (IJERT)* 2, no. 1 (January 31, 2022): 12–21.

[25] Mahbub Humaidi Aziz Ahmad Afandi, Muhammad Fadhlan, Ahmad Fikri, "Improving Understanding of Nahwu Through Innovation in the Application of Direct Methods: An Experimental Study on Arabic Language Students," *Arobiyatuna: Arabic Journal* 8, no. 1 (2024).

implemented into various relevant methods and techniques during the learning process. Thus, learning strategies will be selected and used during the interaction between students and teachers and learning resources in the learning environment.[26] In general, Arabic learning strategies are adapted to the language proficiency learned during the learning process.

Evaluating Learning

The next step in curriculum development is to evaluate learning as an effort to see the level of success of the learning system which is the result of curriculum development that has been carried out. Learning evaluation is an important factor that is one of the benchmarks for the success of the learning process. Evaluation is the process of obtaining the data and information necessary to determine the extent and way of learning to make the necessary assessments and improvements to maximize results. According to Law Number 20 of 2003 concerning the National Education System and 57, it is explained that: evaluation is carried out in the context of controlling the quality of education nationally as a form of accountability of education providers to interested parties, including students, institutions and educational programs. The position of educational evaluation includes all components, namely the implementation process and educational products in total. Evaluation of learning outcomes is to assess the success of a student's mastery or the specific goal specified to conduct the evaluation. This evaluation is also called the evaluation of learning outcomes, in this evaluation question it is prepared to measure the achievement of each goal or certain indicator that has been determined. According to the wide scope of nautical and distance learning time is differentiated or formative evaluation and summative evaluation. Formative evaluation aims to assess students' mastery of learning objectives relatively quickly. The main purpose of formative evaluation is aimed at assessing the learning process. Summative evaluation is intended to assess students' mastery of broader goals or competencies due to learning efforts over a long period of time, one semester in a year or during the level of education. Summative evaluation has a broader function than formative evaluation.

One form of evaluation is an oral exam (*muhadatsah*), where students are asked to have a dialogue or deliver a speech in Arabic to assess fluency in speaking and vocabulary comprehension. In addition, written evaluations such as grammar exams (*nahwu* and *sharaf*) are also often used to test students' ability to understand sentence structure and Arabic rules. This evaluation is carried out periodically, both at the end of weekly learning and every semester, to ensure the progress of students in mastering the Arabic language.

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[26] Aisham Mardliyyah, "Implementation of Arabic E-Learning through Arabic-Online.Net," *LISANIA: Journal of Arabic Education and Literature* 4, no. 1 (June 26, 2020): 37–48, https://doi.org/10.18326/lisania.v4i1.37-48.

Evaluation of Learning Implementation includes components that are evaluated in learning, not only learning outcomes but the entire implementation of learning which includes the evaluation of components of learning objectives, subject matter, learning strategies or methods, and the components of learning evaluation itself. Stufflebeam et al. (1967) used the CIPP model. Evaluators most often follow this evaluation model because this evaluation model is more comprehensive when compared to other evaluation models. The CIPP model is a structured, decision-oriented evaluation approach The goal is to assist administrators (principals and teachers) in making decisions. The following will discuss the components or dimensions of the CIPP model, including context, inputs, processes, and products. Context evaluation aims to find the strengths and weaknesses of the evaluator. By knowing these strengths and weaknesses, the evaluator will be able to provide the necessary direction for improvement. Suharsimi Arikunto and Cepi Safrudin explained that context evaluation is an effort to describe and detail the environment of unmet needs, populations and samples served, and project objectives.

Input Evaluation aims to help decision-making, determine existing sources, what alternatives are taken, as well as plans and strategies to achieve goals. and how the work procedure is to achieve it. The input evaluation component includes: human resources, supporting facilities and equipment, funds or budgets, as well as various necessary procedures and rules. According to Stufflebeam (1967), questions related to input lead to problem solving that drives the implementation of the program in question. Process Evaluation is used to detect or predict procedure design or implementation design during the implementation stage, provide information for program decisions and as a record or archive of procedures that have occurred. Process evaluation includes the collection of assessment data that has been determined and applied in program implementation practices. Essentially, an evaluation process to determine how far the plan has been implemented and what components need to be improved. According to Suharsimi Arikunto, the evaluation of the process in the CIPP model refers to what activities are carried out in the program. "who" (WHO) is the person appointed as the person in charge of the program. "when" the activity will be completed. In the CIPP model, the evaluation process is directed at how far the activities carried out in the program have been carried out as planned. Product Evaluation, From the evaluation process, it is hoped that it can help leaders or teachers to make decisions related to the continuation, end, and modification of the program.

Meanwhile, Farida Yusuf (2000) explained that product evaluation is to help make subsequent decisions regarding the results achieved and what is done after the program runs. From the above opinion, it can be concluded that product evaluation is an assessment carried out to see the achievement or success of a program in achieving predetermined goals. At this stage of

evaluation, an evaluator can determine or provide recommendations to the evaluated, whether a program can be continued, developed, modified, or even discontinued.[27]

Curriculum evaluation

After evaluation in the learning process that uses the development curriculum, an evaluation of the curriculum that has been developed is carried out. Evaluation is also used to see the effectiveness of achieving goals, in the context of the curriculum, evaluation can determine whether the set goals have been achieved and used as feedback in improving the set strategy.

Each activity will provide feedback as well as in achieving learning objectives and the learning implementation process.[28] The feedback is used to make various improvement efforts to determine and formulate learning objectives as well as determine the order of teaching materials, strategies, methods and learning media. Based on the results of the evaluation, decisions can be made on the curriculum, learning, difficulties and necessary guidance.

Arabic in Islamic boarding schools is a mandatory material that must be learned and mastered by students since the establishment of Islamic boarding schools. This is due to several reasons, namely: The Qur'an as a holy book and guideline for Muslims in Arabic, rituals of worship in Islam using Arabic, books or books about Islam written in Arabic. Based on this, learning Arabic in Islamic boarding schools aims to make students master knowledge about the structure of the Arabic language or its Arabic elements, so that what is learned in Islamic boarding schools is focused on Nahwu and Shorof lessons with the aim that students can read the Qur'an and books in Arabic properly and correctly. Most pesantren leaders only follow the existing Arabic curriculum without evaluating or developing.[29]

The current development of science and technology requires development in all fields, including learning Arabic in Islamic boarding schools. This is in accordance with the wishes and needs of the community that Islamic boarding school alumni must also master Arabic language skills to keep up with and adapt to the times.[30] To meet the needs of the community and stakeholders,

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[27] Sholeh Hidayat, *New Curriculum Development* (Bandung: Remaja Rosda Karya, 2013).

[28] Then Ahmad Didik Meiliyadi et al., "Fostering the Improvement of Arabic Language Skills through the Muhawaroh (Dialogue) Method of TPQ Al-Akidah Telage Ngembeng Students, West Lombok Regency," *AL HAYAT: Journal of Community Service* 1, no. 1 (October 31, 2023): 17–24, https://doi.org/10.62588/ahjpm.2023.v1i1.0007.

[29] Boby Ghufron et al., "A Model for the Development of Arabic Language Skills at the Daarul Ukhuwwah Islamic Boarding School Malang," *Insyirah: Journal of Arabic Language and Islamic Studies* 6, no. 1 (June 14, 2023): 81–96, https://doi.org/10.26555/insyirah.v6i1.8017.

[30] Ani Fauzia Ainul Muna and Fajar Nur Syah Alam, "Design of Arabic Teaching Materials to Improve Speaking Skills ",Skills of Nursing Study Program Students*Borneo Journal*

learning Arabic in Islamic boarding schools requires curriculum development so that the goal of learning Arabic is not only on language elements but can include Arabic language proficiency. The development of the Arabic language curriculum has different characteristics from the development of the Arabic language curriculum in other educational institutions, because in Islamic boarding schools there are characteristics of learning Arabic that cannot be left behind, namely Nahwu and Shorof.

In terms of the Arabic learning process in Islamic boarding schools, using a combination of learning processes that have been going on for a long time, adding a new learning system, namely by using a maharah-based Arabic learning system. According to the character of Arabic and other foreign languages, the Arabic language learning system is divided into two: learning Arabic elements and learning Arabic elements. The learning system of Arabic elements in existing Islamic boarding schools uses classical learning methods, while the learning elements of language skills adjust the character of each student. Like *maharah istima',* the learning system uses a system related to listening using audio media and material in the form of good sound. And other *maharah learning* also adjusts each *character of maharah.* This is indeed unprecedented in the learning system at Islamic boarding schools, so it will increase students' ability to master Arabic. The needs of students for speaking skills must also be trained, so that they are not only able to analyze writing but also proficient in oral language skills.

Conclusion

Based on the exposure to the above data, it can be seen that the development of content components or Arabic curriculum development materials in Islamic boarding schools in accordance with their objectives, added materials that contain Arabic language elements, such as: *istima' material,* namely listening to Arabic voices derived from the voices of native speakers using loudspeaker media to practice listening skills. The *kalam* material is to train students to speak Arabic with materials related to daily activities, as well as other related activities such as at school, in the market, in the canteen and other conversations related to activities that are often carried out so that it is easier for students to learn it. *Qiroah* material is to teach Arabic reading that follows the student's ability. The material of the book is to provide Arabic writing materials following the rules of Arabic writing, both the content and the writing technique. The development of process components related to strategies, techniques, methods and learning media applied in learning Arabic. In the Arabic language learning method in Islamic boarding schools that has been

of Language and Education 4, no. 2 (Aug. 1, 2024): 307–23, https://doi.org/10.21093/benjole.v4i2.8476.

applied is the classic method which is often referred to as the sorogan method, the bandungan method and *the qawaid and tarjamah* method. On the contrary, the methods in this development curriculum adjust to the character of the material taught, such as *the samiyyah safawiyah* method, *qiroah method*, direct method and mixed method. In terms of learning media, it is very necessary to have media that can support and facilitate students' understanding of learning Arabic elements and by taking advantage of current technological and information advances. In the development of the evaluation component of Arabic language learning in Islamic boarding schools, it can be by developing the time and also the types of tests that already exist, the time carried out is at the end of each semester in the form of questions related to the Arabic language rules contained in *nahwu and shorof*. In its development, Arabic language learning tests at Islamic *boarding schools* can be carried out at the end of each material and at the end of the semester. The type of evaluation used is a test or question that follows the character of the Arabic language material taught, such as *maharoh istima* using a voice listening test in the form of conversation or text in Arabic, *maharah kalam* using a speaking test both with *muhadatsah* and re-expressing an event, and evaluation related to qiroah using a text reading test following the rules of Arabic and being able to understand reading, and evaluation related to writing using a writing test by following good and correct writing rules, and being able to express their ideas and ideas in Arabic writing.

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