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Integration of Prismatic Science and Development of Arabic Education Master Curriculum

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Abstract

This article described the curriculum development of the Arabic Education (AE) Master's program in accordance with the university's vision through research and development of the Borg and Gall's model with a qualitative approach, data collection through documentation, literature review, and questionnaires for expert validation. The performance of education personnel's who are less adaptive to the advancement of science and technology is one of the problems faced by the world of education. The cause of this problem is that the education curriculum for education personnel's is not relevant to the users' changing needs. Hence, the higher education curriculum needs to be developed according to the demands of social change and the progress of today's science to realize a relevant curriculum. Data analysis was done through the stages of data reduction, data display, and conclusion. The results of the study resulted in a curriculum model which refers to the Indonesian National Qualifications Framework (IQF) based on prismatic science integration. This curriculum model is expected to produce master's graduates who are able to act as Arabic language teachers at the undergraduate level who are professional, innovative, and creative in developing Arabic language education through research and scientific publications and *have Ulul Albab, Ulil Abshor, and Ulin Nuha* characters that radiate in thought and activity.

Keywords: Curriculum; integration of science; integration of prismatic science ark

Abstrak

Artikel ini mendeskripsikan pengembangan kurikulum program Magister Pendidikan Bahasa Arab yang sesuai dengan visi universitas melalui penelitian dan pengembangan model Borg and Gall dengan pendekatan kualitatif, pengumpulan data melalui

dokumentasi, studi pustaka, dan angket untuk validasi ahli. Kinerja tenaga kependidikan yang kurang adaptif terhadap kemajuan ilmu pengetahuan dan teknologi merupakan salah satu permasalahan yang dihadapi dunia pendidikan. Penyebab masalah ini diantaranya kurikulum pendidikan tenaga kependidikan tidak relevan dengan perubahan kebutuhan pengguna. Oleh karena itu kurikulum pendidikan tinggi perlu dikembangkan sesuai dengan perubahan sosial dan kemajuan ilmu pengetahuan untuk mewujudkan kurikulum yang relevan. Analisis data dilakukan melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Penelitian menghasilkan model kurikulum yang mengacu pada Kerangka Kualifikasi Nasional Indonesia (KKNI), berbasis integrasi ilmu prismatik. Model kurikulum ini diharapkan dapat menghasilkan lulusan magister yang mampu berperan sebagai guru bahasa Arab pada jenjang sarjana yang profesional, inovatif, dan kreatif dalam mengembangkan pendidikan bahasa Arab melalui penelitian dan publikasi ilmiah serta memiliki karakter *Ulul Albab, Ulil Abshor, dan Ulin Nuha* yang terpancar dalam pikiran dan aktivitas.

Keywords: Kurikulum; integrasi ilmu; integrasi bahtera ilmu prismatik

Introduction

According to Caswel and Campbell in Nurjannah, the curriculum is a plan for changing the student experience under the guidance of educators.[1] Ideally the Islamic higher education curriculum describes the educational process that contains goals, materials, and learning activities to achieve complete learning outcomes, both cognitive, affective, psychomotor, and spiritual are summarized in the person of Insan Kamil.[2] But often the output of education does not have the competence according to the expectations of the world of work and society.

Therefore, curriculum development pays attention to the internal relevance of curriculum elements[3] and external relevance, including the needs of stakeholders. The curriculum foundations in question are philosophical, sociological, organizational, and psychological foundations, the development of

[1] Nurjannah Nurjannah, "Analisa Kebutuhan Sebagai Konsep Dasar Dalam Pengembangan Kurikulum Bahasa Arab Di MAN Curup," *Arabiyatuna : Jurnal Bahasa Arab* 2, no. 1 (2018): 49, https://doi.org/10.29240/jba.v2i1.409.

[2] Nurti Budiyanti et al., "The Formulation of the Goal of Insan Kamil as a Basis for the Development of Islamic Education Curriculum," *IJECA (International Journal of Education and Curriculum Application)* 3, no. 2 (2020): 1–10.

[3] Fatwiah Noor, "Kurikulum Pembelajaran Bahasa Arab Di Perguruan Tinggi," *Arabiyatuna : Jurnal Bahasa Arab* 2, no. 1 (2018): 1, https://doi.org/10.29240/jba.v2i1.305.

science and technology, the needs of graduate users and the future needs of graduates, and the vision of the institution.[4] The philosophical foundation in curriculum development requires that educational goals be adjusted to the philosophical values that become the community's life view where educational institutions are located. The philosophical value that underlies the curriculum of Islamic higher education institutions is the Muslim philosophy of life based on Islamic teachings. This means that the goals of education and curriculum, teaching materials, and educational processes are in accordance with the spirit of Islamic teachings. The sociocultural foundation in curriculum development provides inspiration so that learning materials are appropriate to the context of social,[5] economic, socio-political, traditional, and actual phenomena in society to optimize the function of learning outcomes as a tool to achieve a good life. This is in line with Tyler's opinion that the source of educational goals is students, contemporary life, teaching materials, academic knowledge, philosophy, and psychology of learning.[6] While the cognitive foundation, related to the ability of reasoning, sources and values of science provides direction in curriculum implementation to stimulate the brain's role in gaining knowledge.[7]

In the development of knowledge in Indonesia today, there is still a problem of the dichotomy of knowledge, that is, when the general sciences that are developed in Public Universities are considered free from religious values; while the religious sciences that are studied in pesantren and Islamic Religious Universities are judged to be sufficient and do not require general sciences as a methodological framework or only as a dialogue 'companion' between scientific groups. The case of knowledge dichotomy in learning Arabic is the separation of the learning process of language skills and language elements so that it does not result in the achievement of acquiring language skills and language knowledge that are mutually synergistic to make the language function as a communication tool. To overcome this problem, a paradigm of knowledge and curriculum development is needed that unites the view that the process of Education and Language learning leads to the achievement of functional Language skills to achieve a better life and become a tool for the advancement of civilization and science.

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[4] Ahmad Syarifuddin, "Curriculum Development of Islamic Higher Education Institutions Based on KKNI," *Journal of Islamic Education* 5, no. 1 (2015): 50–68.

[5] Charles Kivunja, "Teaching Students to Learn and to Work Well with 21st Century Skills: Unpacking the Career and Life Skills Domain of the New Learning Paradigm," *International Journal of Higher Education* 4, no. 1 (2014): 1–11, https://doi.org/10.5430/ijhe.v4n1p1.

[6] Deni Kurniawan, "Model Dan Organisasi Kurikulum," in *Kurikulum Pembelajaran*, 2014, 1–45.

[7] Muhammad Ilfan Fauzi, "Pemanfaan Neurosains Dalam Desain Pengembangan Kurikulum Bahasa Arab," *Arabiyatuna : Jurnal Bahasa Arab* 4, no. 1 (2020): 1, https://doi.org/10.29240/jba.v4i1.1095.

Therefore, curriculum development needs to be planned, directed, progressive and systematic to create a good and superior quality education system.[8] The higher education curriculum in Indonesia also needs to pay attention to the Law on Higher Education Number 12 of 2012 article 29, Presidential Regulation Number 8 of 2012 concerning the Indonesian Qualifications Framework (IQF) and Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 73 of 2013 concerning the Implementation of the IQF in institutions Higher education.

The progress of science is currently at the end of the industrial era 4.0 and entering the industrial era 5.0 which has an impact on the rapid dissemination of information to all parts of the world through information technology and the internet, digitizing daily life activities, including the learning process. The needs of the digital era community also need to be the basis for developing higher education curriculum,[9] education graduates will return to the community. The higher education curriculum is not in accordance with the needs of the community if it is not developed periodically so that graduates remain in accordance with the needs of the labor market. For this reason, curriculum development research is important. Similar research is also carried out by various educational institutions everywhere. For example, according to Mohan Sundaram, the curriculum should be evaluated and developed from time to time and ensured that it is valuable and appropriate for users and remains current[10]. On the other hand, there are problems in the development of science and our educational curriculum still tends to be a dichotomy of science, has not connected between disciplines, and has not adopted the values held by society, progress, and social change. The right curriculum model to overcome the problem of the dichotomy of science and the dichotomy of learning Arabic as a foreign language is an integrated curriculum model that provides a space for interaction and interconnection of language learning processes and materials and language acquisition in synergy so that students have functional language skills both as a communication tool and as a tool knowledge development.

The direction of this author's research is different from the previous research above. The research above found information on the need for research-based curriculum development, while the author carried out the curriculum development itself with the design and work steps of Borg and Gall's development research. Development research is suitable and very necessary to

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[8] K Mohanasundaram, "Curriculum Design and Development," Tamil Nadu, India.2018, h. 3.

[9] Christine Greenhow, Beth Robelia, and Joan E. Hughes, "Learning, Teaching, and Scholarship in a Digital Age: Web 2.0 and Classroom Research: What Path Should We Take Now?," *Educational Researcher* 38, no. 4 (2009): 246–59, https://doi.org/10.3102/0013189X09336671.

[10] Mohanasundaram, "*Curriculum Design and Development."*

produce appropriate curriculum documents and can be a reference for curriculum implementation in the future.

Therefore, the development of a curriculum in the Arabic Language Education Masters Study Program that is unique and according to the needs of present and future stakeholders is very necessary. There are at least three models of curriculum organization that can be used in curriculum development, namely: 1) a material-based curriculum which includes a separated subject curriculum (curriculum with separate subjects), and a Correlated curriculum (a number of subjects are interconnected with another one). also called a broad-based curriculum by combining several subjects), 2) Integrated curriculum which includes (core curriculum, and social functions).[11]

Indonesian Islamic higher education institutions with diverse socio-cultural backgrounds, with very complex ethnic variations, need to integrate Islamic values, social values, and various other contexts. A curriculum design that fits this context is closer to an integrative curriculum. This integrative curriculum provides flexible space for developing knowledge in Islamic Higher Education which is colored by Islamic values and community needs so that graduates who have plus competencies (Islamic expertise knowledge) will be highly competitive.

On this occasion, the researchers tried to develop a curriculum for the Masters of PBA study program at the Postgraduate Program of the State Islamic University of Raden Intan Lampung with a specific goal, namely the realization of Human Resources who have Intellectuality, Spirituality, and Integrity. The implementation of the university's mission is based on the concept of developing prismatic multidisciplinary science integration. At this point, the question arises, what and how is the development of an educational curriculum within the framework of the integration of prismatic multidisciplinary knowledge?

This study uses a qualitative approach, Research and Development design in the field of education. The data were collected through questionnaires, interviews, literature studies, and data in the form of narratives and documents, and qualitative data analysis with the stages of selection, data presentation, and conclusions. The design of this finding is a standard model of a prismatic multidisciplinary integration curriculum based on the university's vision and IQF level 8 for the Arabic Language Education master's program.

[11] Edward Price et al., "Analyzing a Faculty Online Learning Community as a Mechanism for Supporting Faculty Implementation of a Guided-Inquiry Curriculum," n.d., https://doi.org/10.1186/s40594-020-00268-7.

Results and Discussion

The Prismatic-science Integration Model

The integration of prismatic science developed at the State Islamic University of Raden Intan Lampung was inspired by the expanded screen on the university's logo. This prismatic science integration model includes a multidisciplinary science integration model developed axiologically, epistemologically, and systemically. The ultimate goal of the integration of Prismatic Science is the realization of people who have the characteristics: intellectuality (*Ulil Albab*), spirituality (*Ulil Abshar*), and integrity (*Ulin Nuha*). Raden Intan University has initiated systemic integration which includes integrated units and communities, contributing and supporting in seeking the integration of knowledge consisting of *Ma'had al-Jami'ah*, ITC, Student Center, Library, Language and Culture Centre, Research and Social Service Centers, and other units that all support the learning process in classrooms and virtual classes, to realize the vision and goals of education.[12] The process of integrating the prismatic science ark is as shown in the following picture.

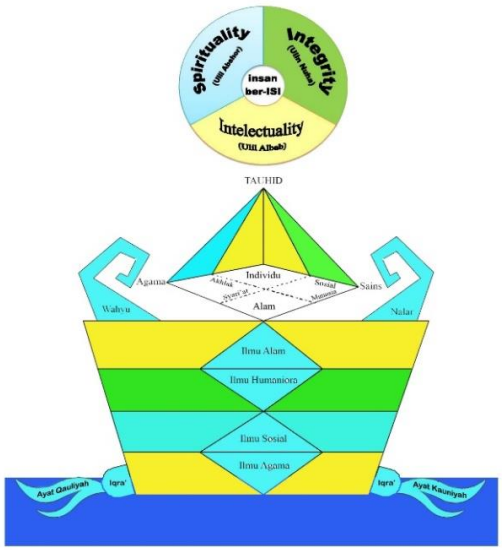

Figure 1: The Prismatic-Integrative Science Ark Model

This "Integration of Prismatic Science" model is a "conceptual framework" and guideline in the development of science where there is no separation between religion and science, and there is no contradiction, both as an inseparable unit and as a non-dichotomous integrated scientific building. This knowledge integration model is full of meaning and is based on normative-

[12] Tim Penyusun proposal transformasi IAIN menjadi UIN, "Bab II Paradigma Integrasi Ilmu UIN Raden Intan Lampung."

theological, and philosophical, with a local basis of Lampung culture where UIN Raden Intan Lampung is located.

The scientific integration paradigm model of the Raden Intan State Islamic University Lampung takes the illustration of an ark consisting of 5 layers of structure (elements), namely: (1) ocean 'verse' as the core layer or essential base (Imre Lakatos) which becomes a world view or a kind of grand narrative. (2) Protective belt (ship safety) which symbolizes the *Iqra'* process; where humans read, interpret, study, and research the expanse of the ocean of Allah's verses. (3) The ship's body is a symbol of the scientific clump structure formed from the dialectical process and reading (*Iqra'*) of various verses. (4) The screen is in the form of a prism *Siger* formed from four triangles as a symbol of the dialectic between religion and science, individual and social, human and nature, and *Shari'ah* and morality; all of which converge on the concept of *Tawhid* (God) and (5) gong. This gong is a symbol of the expected graduates who have Intellectuality *(Ulil Albab*), Spirituality *(Ulil Abshar*), and Integrity (*Ulin Nuha*. Character *Ulil Albab* is mentioned in the Qur'an as intellectually superior humans who have the right understanding. It can be concluded that the *Ulil Albab* characteristics of 1) work by using his intellectual power. 2) earnestly digging for knowledge, investigating, observing all the secrets of revelation and natural phenomena, capturing the laws implied in them, and applying them for the common good in society (Surah 3: 190). 3) Holding fast to goodness and justice, able to separate good from evil, defending good and truth even though alone (5:100). 4) Thorough and critical in receiving information, theories, and arguments from others, and 5) taking lessons from real-life history in the past.

Ulil Abshar is a symbol of spirituality. *Ulil Abshar* means people who are broad-hearted, deep-minded, and broad-minded in practicing the teachings of Islam. *Ulil Abshar* can be interpreted as a dimension of human spirituality. The third concept of Ulin Nuha is a symbol of integrity (morality). Nuha is the plural form of ' nuhyah '. In Tafsir ibn Kastir, *Nuha or Nuhyah* means a sound and righteous mind,[13] which prevents bad deeds and is contrary to reason. U li n Noah is a human being who has morality and preventive reasoning that prevents him from all forms of disobedience and bad deeds.

The formulation of the Scientific Philosophy of the State Islamic University of Raden Intan Lampung includes ontological, epistemological, and axiological aspects. Ontologically, the scientific paradigm of the State Islamic University of Raden Intan Lampung is built from an integral view of human reality which is understood as a complete reality, from the simplest things (physical) to the most complex (soul, spirit); without distinguishing between empirical (physical) and meta-empirical (metaphysical) reality, because empirical (physical) reality is the basis for understanding non-physical (metaphysical)

[13] Shaykh Shafiyyurrahman alMubarakfuri, :733, 790.

reality, and metaphysical reality can only be understood through empirical reality. The epistemological foundation of the integration paradigm of State Islamic University Lampung is based on the concept that knowledge comes from physical/empirical, non-physical, and even revelation. These three sources of knowledge are complementary to achieving a complete and comprehensive understanding.

The process of scientific integration at the State Islamic University of Raden Intan Lampung takes place since the core layer or the essential basis (Imre Lakatos) which is symbolized by the sea of Allah's knowledge as the kauniyah verse and revelation which is a source of knowledge that becomes a world view or a kind of grand narrative. (2) Protective belt (ship safety) which symbolizes the *iqra*' process; where humans read, interpret, study, and research the expanse of the ocean and the verses of Allah in an integrated manner complementary to each other (3) The ship's body as a symbol of the scientific clump structure formed from the dialectical process and reading (*iqra'*) of various verses, both verses of Kauniyah through the process of observation or experimentation as well as the process of reading, studying and interpreting revelation. (4) The screen is in the form of a prism siger formed from four triangles as a symbol of the dialectical process between religion and science, individual and social sciences, human and nature, and shari'ah and morals; all of which converge on the concept of *Tawhid* (God), the ultimate goal of all learning and seeking any knowledge is to know the One God. The term commonly used in the process of integrating religious knowledge and the general sciences is Islamization, which is the process of converting the sciences.[14]

Integration of Islamic knowledge and values at the level of curriculum development and implementation can be carried out at (a) philosophy level, continued at (b) material level, review material, sort and select material, concepts that are in accordance with Islamic teachings and discard those that contradict the teachings Islam and shows the relationship between the material and Islamic teachings from the verses of the Qur'an and Hadith, then continues to integrate the curriculum, (c) integration in the learning process (communication and interaction between educators and students are set to apply Islamic values, habituation, formation of noble character and avoid despicable morals). (d) Strategy Level, the implementation of knowledge integration at this level is carried out through the application of integrative teaching and learning strategies and science interconnection.[15] Integrated learning can also be done using teaching materials and learning media that are integrated with Islamic values

[14] Nuriena Rifai et al., "Integrasi Keilmuan Dalam Pengembangan Kurikulum Di UIN Se-Indonesia:," *Tarbiya* 1, no. 1 (2014): 13–33.

[15] Imam Wahyudi et al., "Model Integrasi Ilmu Pada Silabus Mata Kuliah Psikologi Kepribadian," *Ta'dibuna* 6, no. 1 (2017): 72–95.

sourced from verses of the Qur'an and hadith. This integrated learning has high effectiveness and attractiveness and is meaningful for students.[16]

Prismatic Integrative Curriculum Development

According to Borg and Gall in Sugiyono, the research and development method takes place in 10 stages: (1) finding potential and problems, (2) data collection, (3) product design, (4) design validation, (5) design revision, (6) product trial, (7) product revision, (8) usage trial, (9) product revision, (10) final production. This study only uses the five steps above, only until the product revision stage after design validation by curriculum experts, Arabic learning experts, and R & D experts. Very limited, due to the policy of determining researchers during the pandemic period is not sustainable. In addition, developing curriculum products up to the tenth stage must have resulted in a learning plan for all available courses. The provision of lesson plans for all subjects is the responsibility of all lecturers and is beyond the capacity of researchers. The stages of this research and curriculum development and data collection and analysis are described as follows:

The potentials and problems were found through interviews with several parties (course lecturers and several students). The urgent problem in education includes curriculum documents, it was found that the Arabic education master's curriculum document was not yet concrete which referred to the IQF in accordance with the vision and goals of the university.[17] Data gathering Stage, various information is collected about the values in the university's vision, and the needs of students and graduate users as the basis for planning curriculum development.[18] This initial stage is an important stage for gathering information and the needs analysis. The important information falls into the interests and intelligence of students,[19] the needs of stakeholders (community, graduate users), the needs of the job market,[20] and the skills of the workforce they need,[21] and in

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[16] Upik Yelianti and Syarial, "Integrasi Ilmu Pengetahuan Alam Dan Nilai-Nilai Islam Untuk Pembangunan Karakter Peserta Didik Di Madrasah Aliyah," *Journal of Education in Mathematics, Science, and Technology* 1, no. 1 (2018): 16–19.

[17] Zulhannan, "Lecturer of the PBA Masters Program at UIN Raden Intan, (interview: July 24, 2019).

[18] Erlina, Khairurrijal, Abdul Wahab.Muhbib, Umi Hijriyah, "Perception of Stake Holder About Graduate's Profile and Its Implications for Curriculum Development," Al Bayan Journal of Arabic Language Education Department. 11, no. 1 (2019): 90–110, https://doi.org/10.24042/albayan.v11i1.3678.

[19] Fauzi, "Pemanfaan Neurosains Dalam Desain Pengembangan Kurikulum Bahasa Arab."

[20] Khetsiwe E Mthethwa-kunene et al., "Developing Curricula in a Distance Learning Environment : Attending to the Different ' Voices '" 3, no. 3 (2022): 117–23.

[21] Jeanine Gregersen-Hermans, "Toward a Curriculum for the Future: Synthesizing Education for Sustainable Development and Internationalization of the Curriculum:," Https://Doi.Org/10.1177/10283153211031033 25, no. 4 (July 12, 2021): 461–81,.

accordance with the demands of the ever-changing era of globalization.[22] For this reason, it is necessary to collect data, information on target achievement of Arabic language skills and current learning trends before developing the master's curriculum in Arabic Education so that the resulting curriculum contains profile formulations and graduate competencies that are suitable for the world of work. On the other hand, Rifqi and colleagues describe the importance of curriculum formulation that can create a link and match between educational institutions and the business world.[23] All this information becomes the basis for determining the profile of education graduates, graduate competencies, and curriculum content and teaching materials that are appropriate and meaningful.[24] The results of the needs analysis find important information and potential problems that indicate the importance of curriculum development referring to the vision of the University and based on the IQF. In the Vision of our University, there are Islamic values that need to be included in the curriculum of the Master of Arabic Language Education study program, namely the value of the concepts of *Ulil Albab, Ulil Absor, and Ulin Nuha.*

Product Design Stage. In the product design stage, research product design was found to design the curriculum standards for the Arabic Education Master program including graduate profiles, learning achievement /graduate competencies, determination of study materials, determination of courses, determination of course credits, preparation of curriculum structures, preparation of guidelines learning, assessment guides, making semester lesson plans.[25]

The profiles formulation of graduates of the Arabic Education Master Study Program are Arabic Language Teachers for undergraduate strata, Researcher, Arabic learning and teaching Designer has good character and professionality,[26] visionary, reliable, and has intellectuality, spirituality, and integrity that's manifested in the thought, charity, work and in the living reality. The values of Intellectuality, spirituality, and Integrity which in the language of the Qur'an are referred to as *Ulul al Bab, Ulul abshor, and Uli al Nuha* which are in

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[22] Ljupcho Naumovski and Simona Naumovska, "Dual Education in Business Law Opportunity for Cognitive Activity and Training in Interaction with Social Partners in North Macedonia" 15, no. 3 (2022): 767–86.

[23] Rifqi Muhammad, "Sustainability of Islamic Banking Human Resources Through the Formulation of an Islamic Accounting Curriculum for Higher Education : Indonesian Perspective," 2022, https://doi.org/10.1177/21582440221079838.

[24] Maria Botifar, "Language Maintenance and Development of Language Curriculum Based on Needs Analysis," UNIB Language Month National Seminar , 2015, 207–20.

[25] Tim Pengembang, Kurikulum Pendidikan, and Direktorat Pembelajaran, "Kurikulum Pendidikan Tinggi Mengacu Kkni & Sn Dikti," 2015.

[26] PBA Masters Study Program, "PBA Master Curriculum Documents at UIN Raden Intan Lampung," 2019.

the vision of Raden Intan Islamic University[27] have colored the vision, goals and Graduates Profiles of the Arabic Education Master Study Program (AEMSP).

The profile of graduates has indicated the values vision, mission, and goals of the university and has been appropriate to students' needs, the needs of graduate users, and the concept of the IQF curriculum. Formulation of the graduate profile is fundamental in the curriculum because it describes the role and work of graduates in the world of work. There is a lot of information that directs educational institutions to formulate a clear and measurable graduate profile. For example, Ruth's paper explains that educational institutions need to formulate graduate profiles and prepare graduates according to the needs of the job market.[28]

Determining the Competence of Graduates. This stage is also very important in curriculum formulation. Where the competence of graduates is a guide for learning and becomes the target of achievement for students. 29 Determination of graduate competence is carried out by lowering indicators from the graduate profile, values from the university's vision and goals into competencies (covering spiritual, emotional, intellectual intelligence and work skills, and life skills). The competencies of graduates of the Arabic education Master's program are described in the graduate profile as follows.

Table 1. The competencies of graduates of the Arabic Education Master's Program

Master's degree graduates in Arabic Language Education Competency				
Graduates Profiles	General description of KKNI Level 8	Learning achievement of Study Program Graduates		
		Attitude	Workability	Knowledge
As an Arabic language teacher for undergraduate level (S-1) who can to plan and implement Arabic language learning professionally based on	Graduates can: 1. Develop logical, critical, systematic, and creative thinking in the application of technology that pays attention	Fear God Almighty and be able to show a religious attitude. Upholding human values in carrying	Graduates have the following specific skills: 1. Develop the design of methods, strategies and learning	Graduates are able to: 1. develop concepts and theories of Arabic Language Education that are

[27] Drafting Team for the transformation of IAIN into UIN, "Academic Papers on the Transfer of IAIN Status Towards UIN Raden Intan Lampung, Bandarlampung." (Bandar Lampung, 2016).

[28] Ruth Bridgstock, "The Graduate Attributes We've Overlooked: Enhancing Graduate Employability through Career Management Skills," Higher Education Research and Development 28, no. 1 (2009): 31–44, https://doi.org/10.1080/07294360802444347.

[29] Rahmat Iswanto, "Arabic Language Learning Using Technology," Arabiyatuna : Arabic Journal 1, no. 2 (2017): 139, https://doi.org/10.29240/jba.v1i2.286.

information and communication technology that is integrated between language skills and Arabic elements and between disciplines and Islamic values both in teaching materials, processes and evaluations and able to solve various problems of learning Arabic, innovatively, effectively, efficiently, with strong faith, with noble character. As a researcher: a researcher who is honest, serious, and able to develop knowledge about education and learning Arabic that is appropriate, does not conflict with the Qur'an and Hadith, and able to able to disseminate the results of research and scientific publication. Designers of Arabic Language Learning are superior, and innovative in advancing society and elevating the dignity of Islam and he expected to	to and applies humanities values according to their field of expertise to produce prototypes, design works, art products, or value-added technological innovations. 2. Compile scientific conceptions of their works based on rules, procedures, and scientific ethics in the form of a thesis, and publish articles in accredited scientific or expertise journals. 3. Able to carry out academic validation, and studies according to their field of expertise in solving problems in the community or relevant industries through the development of their knowledge and expertise. able to compile ideas, thoughts,	out tasks based on religion, morals, and ethics. Contribute to improving the quality of life in society, nation, state, and the advancement of civilization based on Pancasila. To act as citizens who are proud and love their homeland, have nationalism and a sense of responsibility to the country and nation. Appreciate the diversity of cultures, views, religions, and beliefs, as well as the opinions or original findings of others. Cooperate and have social sensitivity and concern for society and the environment.	models in the field of Arabic Language Education. 2. Develop the design of Arabic language educational resources, media and teaching materials. 3. Planning, implementing , and following up on learning assessment activities in the field of Arabic Language Education. 4. Develop information technology for the benefit of learning in the field of Arabic Language Education. 5. Produce and publish scientific papers in the field of Arabic Language Education in accredited national journals. 6. Presenting	integrated with other sciences. 2. Develop the ability to solve problems in Arabic language education logically, critically, innovatively and creatively, both internally and externally. 3. Mastering and developing ICT-based learning theory of Arabic Language Education. 4. Mastering and developing the Arabic Language Education curriculum and its implementation. 5. Mastering and developing the theory and application of Arabic Language Education

be able to develop an Arabic language learning curriculum according to the institution, level of education, the needs of the world of work, climate, local culture, national and community lifestyles, second language acquisition theory, development of Arabic learning methodologies, theory of language analysis, and psychology of language learning and sociology of Arabic language used for the development of language learning methodologies, adapting language learning theory and modern educational theory, adopting new findings in the field of technology and innovative, creative, active, collaborative and contextual Arabic learning strategies, and able to apply Total Quality Management in Arabic learning.	and scientific arguments responsibly and based on academic ethics, and communicate them through the media to the academic community and the wider community. able to identify the scientific field that is the object of his research and position it into a research map developed through an interdisciplinary or multidisciplinary approach. Able to make decisions in the context of completing the development of science and technology that pays attention to and applies humanities values based on analytical or experimental studies of information and data. able to manage, develop and maintain a network with colleagues, and	Obey the law and discipline in the life of society and the state; Internalize academic values, norms, and ethics. Demonstrate a responsible attitude towards work in their area of expertise independently. Internalize the spirit of independence, struggle, and entrepreneurship. He has good character and professionality, is visionary, and is reliable. and has intellectuality, spirituality, and integrity	scientific papers in national and international scientific meetings in the field of Arabic Language Education.	research through an inter or multidisciplinary approach.

	peers within the institution and the wider research community; able to increase learning capacity independently; and. able to document, store, secure, and rediscover research data to ensure validity and prevent plagiarism.			

The Stage of Determining Study Materials and Courses. Study materials based on the integration of prismatic science need to be understood and developed according to the needs and developments of the times and science by lecturers in the a field according to the competency standards of the Indonesian National Qualifications Framework, it is necessary to incorporate Islamic theory and Islamic values as well as practical (psychomotor) values that can be applied in life real. The integration of Islamic values or theories does not have to cover all aspects of ability (cognitive, affective, and psychomotor, but is adjusted to the character of the content of the study material. All Islamic values that are integrated are appropriate and sourced from the points of *Ulul Albab*, *Ulul abshor* and *Ulil Nuha*. Materials the study is structured taking into account the balance and breadth of knowledge intellectually, depth of spirituality, professional establishment, and integrity of personality. The process of determining courses is carried out by grouping study materials into the structure of science or field of science so that a number of courses that characterize the university, Arabic language expertise courses and Arabic language learning education courses, skills supporting courses, and elective courses as a feature of the study program.[30]

The Learning Process Policy. The learning process in Higher Education is regulated by the National Higher Education Standards (NHES) which are contained in the 2015 Minister of Research and Technology Regulation in articles 9, 10, and 11 . In article 9, the standard of learning content

[30] Erlina, Khairurrijal, Abdul Wahab.Muhbib, Umi Hijriyah, "Perception of Stake Holder About Graduate s ' Profile and Its Implications for Curriculum Development."

at the master's level is at least mastering the theory and application of theory in certain fields of knowledge. The standard of the learning process at the postgraduate level is regulated in Article 10 of this regulation which is referred to as the minimum criteria for implementing learning in realizing learning outcomes. The standard process includes criteria-learning planning, and implementation of learning-and learning load of students.[31] Article 11 of this law requires innovative learning in interactive, holistic higher education with varied methods: integrative, [32] scientific, contextual, thematic, effective, collaborative, and student-centered.

Effective learning occurs when learning outcomes can be achieved, effectively and efficiently by prioritizing the process of internalizing teaching materials properly and correctly in the maximum time. Learning occurs collaboratively if the planning and learning process involves participation, interaction, and collaboration between students and educators, applying appropriate approaches, methods, and learning techniques so that knowledge, skills, changes in spiritual attitudes, noble character, and social-affective and psychomotor attitudes of participants learn to increase.

Learner-centered learning occurs when learning can develop the creativity and capacity of students. The development of creativity requires the design of learning activities, learning strategies, and learning media that stimulate individual and group learning participation so that positive creativity grows and increases.[33] Students can actively participate in learning if learning materials and activities are designed according to their readiness to learn and their initial knowledge.[34] Readiness to learn also implies that teaching materials need to be arranged and presented linearly, starting from easy, moderate difficulty, to difficult and complex. Interactive learning is also highly recommended, to form positive interaction skills between individuals in groups. This happens if learning is designed with two-way interaction between students and educators.

Practically, the design of Arabic learning also needs to integrate learning activities to achieve language knowledge and Arabic language proficiency in a

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[31]Ministry of Research and Technology. Regulation of the Minister of Research and Technology in 2015

[32] Siti Nikmatul Rochma, Umi Mahmudah, and Yuangga Kurnia Yahya, "Utilizing Technology in Arabic Teaching: Implementation of Media 'Learning Aljazeera.Net' on Listening Skill Teaching at University of Darussalam Gontor," *Arabiyatuna : Jurnal Bahasa Arab* 5, no. 2 (2021): 197, https://doi.org/10.29240/jba.v5i2.2730.

[33] Rusmini Noh, Endang Purwati, and Nurmaya Papuangan, "Facilitating Learner-Centered Learning Through Lesson Study Practices in Economics Subject Class X Ips1 at Sman 10 Ternate," OIKOS Journal of Economics and Economics Education Studies 6, no. 1 (2022): 22–29, https://doi.org/10.23969/oikos.v6i1.4995.

[34] AN van Riesen et al., "The Influence of Prior Knowledge on the Effectiveness of Guided Experiment Design," Interactive Learning Environments 30, no. 1 (2022): 17–33, https://doi.org/10.1080/10494820.2019.1631193.

synergistic, integrated and integrated manner with the achievement of Islamic values in the context of internalizing the characters of *ulul albab, ulil abshor and Ulin Nuha* and noble character in students through the learning process. This integration of learning is in line with the principle of holistic learning which views language and language proficiency as an inseparable unit, so it is necessary to design integrated and comprehensive learning methods, techniques and activities, integrated between elements of Arabic and between Arabic language skills.[35] The integration of prismatic science does not only end here but also recommends that Arabic language learning is also broad-based (broad field) integration across fields of science and the closest is the integration of Arabic language material with Islamic study materials, as well as the internalization of excellence and local and national wisdom, by integrating Arabic teaching materials and Islamic values, local and national cultural values and even global issues. This is in line with the findings of Junaid Qodir explaining that in today's era of modern technology, a time of change and uncertainty, supported by today's experts, they highlight the importance of integrated education with character.[36] To realize this integration of knowledge and integration of education, an integrated learning design in the PBA master program is needed that takes into account the following principles of prismatic science integration:

1) The learning process must instill Islamic values, at least starting with greetings, reading Basmalah, and ending with *Hamdalah*, 2) students are directed to always organize their intention to study only because of Allah, 3) the process of thinking, researching, and learning is always directed to get to know Allah SWT, 4) learning must end with a reflection on the relationship between the knowledge being studied and the Qur'an, -how the views of the Qur'an on the theme being studied-5) learning must be in accordance with the character of the subject matter. 6) Learning must involve students actively and creatively, seriously and deeply to achieve an understanding of concepts that are not only limited to the material provided. 7) Students are actively involved in formulating learning goals and strive to achieve learning goals with full responsibility, proactively seeking information directly from the source, 8) directed to process information into meaningful knowledge, 9) students are directed to use their knowledge in solving problems. 10) Learning guides students to be able to communicate and transfer knowledge to other parties. 11) Learning must increase curiosity, directed at the success of student learning in accordance with educational objectives. 13) systematic learning planning, using cutting-edge and

[35] Akhmad Aufa Syukron, "Implementation of an Integrated System Approach in Increasing Interest and Achievement in Learning Arabic for Class Xi Students at Ma Nu Miftahul Ulum Margasari-Tegal," El-Tsaqafah : Journal of the Department of PBA 18, no. 2 (2019): 161–82, https://doi.org/10.20414/tsaqafah.v18i2.1857.

[36] Junaid Qadir, "A Holistic Education for the 21st Century Engineer Based on Wisdom and Multiplexity," no. June (2022).

innovative methods. 14) Learning is carried out effectively, considering all groups, including students with physical and psychological disabilities), 15) Learning guides students for independent study and group learning reasonably. 16) Learning using available facilities, equipment, and media, 17) Learning takes into account the curriculum, students' abilities, and previous learning experiences, according to the special needs of students, who can learn fast and slow. 18) Learning is enriched through cross-curriculum, integrating religious and scientific knowledge, research results, and their application in their respective fields of study. 19) Learning based on a competency approach that can produce graduates who have intellectuality, spirituality, and integrity. The choice of appropriate learning methods, among others: group discussions, simulations, and case studies.

The determination of materials sources, facilities, and learning activities based on the principle of integration of multidisciplinary science and prismatic science, broad-based, holistic, and comprehensive learning, teaching materials are packaged from multiple learning sources, varied learning facilities, and learning activities, using information technology, internet networks, both searching for reading materials, processing information and even in learning activities. A situation like this is a necessity in the world of education in the digital era as it is today, in accordance with Charles' opinion that the use of information technology and internet networks in completing daily work in the business world, therefore this competence is required for graduates of higher education in the century era.[37]

Determination of Evaluation Techniques. Learning assessment standards in higher education include standards for assessment of the learning process and assessment of learning outcomes. The standards referred to include: a) the principle of assessment; b) assessment techniques and instruments; c) assessment mechanisms and procedures; d) implementation of the assessment; e) assessment reporting; and f) student graduation. The principle of assessment is the integration of educative, authentic, objective, accountable, and transparent principles. The educational principle requires an assessment that motivates students to be able to: (a) improve their learning plans and methods; (b) achieve learning objectives. Authentic principles in the assessment are oriented to the assessment of the learning process and learning outcomes, continuous, describing the achievements of students when learning takes place, at the end of the unit of time, the end of the semester, the end of the year and the end of the level. The application of this principle in Arabic learning aims to evaluate learning attitudes, learning activities, evaluation tools, learning outcomes, both

[37] Kivunja, "Teaching Students to Learn and to Work Well with 21st Century Skills: Unpacking the Career and Life Skills Domain of the New Learning Paradigm."

language elements, and language proficiency by using non-test evaluation tools and Arabic tests both orally and in writing.

Assessment of the learning process using an assessment rubric, portfolio, and collection of works. The affective assessment uses observation techniques and observation grids. Language knowledge, language skills, and specific skills are evaluated with one technique and instrument or a combination of varied assessment techniques and instruments. The principle of objective assessment is a mutually agreed standard regarding the object to be assessed from each subject study material according to curriculum standards and is free from the influence of the assessor's subjectivity. The principle of accountable assessment is carried out based on clear procedures and criteria, according to targets. Accountability of an evaluation tool is met if the object being measured is in accordance with what is being studied. The principle of transparency is realized if the procedures and results of the assessment can be accessed by all stakeholders, including the general public who need data on the results of the evaluation.

This assessment is very important because it aims to examine, review, provide direction and input to students, and can improve students' scientific performance. Assessment in higher education institutions that use the Student Center Learning model is more appropriate to use the Authentic Assessment or Performance Assessment, which consists of three basic activities, namely: assignment, performance, and based on certain indicators with an instrument in the form of an assessment rubric. Authentic Assessment/Performance Assessment aims to assess the process, knowledge, and skills, and measure student participation with a variety of learning resources and available facilities.[38]

Expert Validation Results

Those who act as product assessors are curriculum experts, Arabic learning design experts, Arabic language learning methodologists, and Arabic learning evaluation and proficiency test experts. This expert team has at least an academic doctoral degree in their field. Assessment of the accuracy and suitability of the curriculum is developed based on the criteria of internal relevance of the curriculum and external relevance. Based on the results of the validation of several experts above, information was obtained that the curriculum design produced was in accordance with the qualification standards for educational graduates at the IQF level 8, according to the vision of the university which aspires to create graduates who have *ulil al bab, ulil abshor and ulin Nuha* characters, have competence as teachers of the Arabic language from basic education level to undergraduate level, as a language researcher and Arabic

[38] Dwi Rukmini and Lenggahing Asri Dwi Eko Saputri, "The Authentic Assessment to Measure Students' English Productive Skills Based on 2013 Curriculum," *Indonesian Journal of Applied Linguistics* 7, no. 2 (2017): 263–73, https://doi.org/10.17509/ijal.v7i2.8128.

language learning and teaching designer. The curriculum is in accordance with the needs of the world of work and the user community. However, there are suggestions that curriculum development should be continued until the development of the syllabus and semester-long course plans for all courses covered by the curriculum structure. In the researcher's view, this suggestion can be continued in future study program development projects, because to complete the lecture plan, all study materials must involve all educators, which is of course beyond the scope of this limited author's ability.

Conclusion

Based on the discussion and analysis of the previous data, the authors can conclude as follows:

The development of the master's Arabic education curriculum at Islamic University State Raden Intan is based on the Prismatic knowledge integration model, referring to the IQF and considering the needs of society in the digital era, in accordance with the needs of the world of work, and in accordance with the vision of the University. The standard curriculum model aims to produce graduates who act as Arabic language teachers at the undergraduate level who are professional, innovative, and creative in developing Arabic language education through research and scientific publications and have *ulul albab, ulil abshor, and ulin Nuha* characters that radiate in thinking and doing activities.

To achieve the noble ideals above, the standard of the learning process refers to the national standard of national education and the level of IQF level 8 by using an integrated learning approach, integrated and varied learning resources, in accordance with the values of the Qur'an and hadith, and applying varied learning models, active, collaborative, contextual, innovative with the help of technology and information by internalizing Islamic values, noble character and character according to the vision of the university. Assessment standards in the curriculum are directed at assessing learning processes and outcomes using various assessment methods and tools according to educational goals and objectives.

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