

# Model of Arabic Curriculum Development in Traditional Islamic Boarding Schools: A Case Study in Pesantren Musthafawiyah Purba Baru and Dayah Mudi Mesra Samalanga

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## Abstract

This research aims to describe the Arabic language curriculum development model that is carried out at the Musthafawiyah Islamic Boarding School, North Sumatra, and Dayah Mudi Mesra, Samalanga, Aceh. This research uses a case study approach with data collection techniques in the form of observation, interviews, and documentation. The results of the research show that the Arabic language curriculum development model at the Musthafawiyah Islamic Boarding School Purba Baru and Dayah Mudi Mesra Samalanga has undergone stages of development in planning, organizing, implementing, and evaluating. First, the Arabic language curriculum development model at the Musthafawiyah Islamic Boarding School Purba Baru and Dayah Mudi Mesra Samalanga includes the following steps: a) formulating the vision, mission, and learning objectives to be achieved; b) maximizing the needs of students, graduate user communities, and further studies; c) curriculum evaluation; and d) adaptation to current needs. Second, the Arabic curriculum model used in the Old Musthafawiyah Islamic Boarding School and Dayah Mudi Mesra Samalanga is known as a separate curriculum model. In this curriculum model, listening skills, speaking skills, writing skills, reading skills, and grammar learning are taught separately.

## Abstrak

Penelitian ini bertujuan untuk mendeskripsikan model pengembangan kurikulum bahasa Arab yang dilakukan di Pesantren Musthafawiyah Purba Baru Sumatera Utara dan Dayah Mudi Mesra Samalanga Aceh. Penelitian ini menggunakan pendekatan studi kasus dengan teknik pengumpulan data berupa observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa model pengembangan kurikulum bahasa Arab di Pesantren Musthafawiyah Purba Baru dan Dayah Mudi Mesra Samalanga telah mengalami tahapan pengembangan baik dalam perencanaan, pengorganisasian, pelaksanaan, maupun evaluasi. Pertama, pengembangan model kurikulum bahasa Arab di Pesantren Musthafawiyah Purba Baru dan Dayah Mudi Mesra Samalanga meliputi langkah-langkah sebagai berikut: a) merumuskan visi, misi, dan tujuan pembelajaran yang ingin dicapai; b) memaksimalkan kebutuhan mahasiswa, masyarakat pengguna lulusan, dan studi lanjut; c) evaluasi kurikulum; dan d) adaptasi dengan kebutuhan terkini. Kedua, model kurikulum bahasa Arab yang digunakan di Pesantren Musthafawiyah Purba Baru dan Dayah Mudi Mesra Samalanga dikenal sebagai model kurikulum tersendiri, atau disebut juga dengan sistem *nadharriyyah al-furu'*. Dalam model kurikulum ini, dimana pembelajaran *maharob istima'*, *maharob kalam*, *maharob kitabah*, *maharob qira'ah*, dan pembelajaran *qawa'id* diajarkan secara terpisah.

## Introduction

The curriculum has an important role in the educational process. And it should play a role and be anticipatory and adaptive to scientific change and progress in knowledge and technology.<sup>1</sup> To stay up with the times as it enters the digital era, the Indonesian country is currently confronting significant difficulty in building an educational curriculum, especially in developing the Arabic curriculum in traditional Islamic boarding schools.<sup>2</sup> According to Asy'ari & Hamami,<sup>3</sup> that curriculum development was the process of creating a collection of learning opportunities into a set of learning plans to guide students in the direction of the desired changes while also evaluating the degree to which these changes take place in the students.

The idea for developing an Arabic language learning curriculum is ideal based on the vision of science and learning development so that the curriculum products developed can react to the challenges of the times, providing quality assurance in the process and learning products. The concept of developing an Arabic language learning curriculum is ideal based on the vision of science and learning development so that the curriculum products developed can react to the challenges of the times, providing quality assurance in the process and learning products.<sup>4</sup> Therefore, the Arabic curriculum system at traditional Islamic boarding schools in particular has to be focused on producing competent outputs with Arabic communication skills and intellectuals as well as being proficient readers of the yellow book (classic Islamic book).

Curriculum development as a dynamic of education is an unavoidable necessity. Changing times that are always rolling and technological developments that never stop have always been the main driving factor for curriculum changes. This cannot be separated from efforts to improve the quality of education which is always a demand and challenge for educational institutions, including Islamic boarding schools.<sup>5</sup>

Islamic boarding schools must make an effort to establish a curriculum to attain this. Considering that the curriculum's role and purpose in the educational process serves as a fundamental manual and reference when the educational process is put into practice. The curriculum should serve as the primary guide, allowing connected educational institutions the

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<sup>1</sup> Azkia Muharom Albantani, "Implementasi kurikulum 2013 pada pembelajaran bahasa arab di madrasah ibtidaiyah," *Arabiyat: Jurnal Pendidikan Bahasa Arab dan Kebahasaan* 2, no. 2 (2015): 178–191.

<sup>2</sup> Mujamil Qomar, *Pemikiran Pengembangan Pendidikan Islam* (Tulung Agung: Tulung Agung Press, 2013).

<sup>3</sup> Ary Asy'ari dan Tasman Hamami, "Strategi Pengembangan Kurikulum Menghadapi Tuntutan Kompetensi Abad 21," *IQ (Ilmu Al-qur'an): Jurnal Pendidikan Islam* 3, no. 01 (2020): 19–34.

<sup>4</sup> Muhzin Nawawi, "Pengembangan Kurikulum Pendidikan Bahasa Arab (Kajian Epistemologi)," *An-Nabighob* 19, no. 1 (2017): 85–106.

<sup>5</sup> Rika Lutfiana Utami, "Desain Kurikulum Bahasa Arab di Indonesia," *EL-IBTIKAR: Jurnal Pendidikan Bahasa Arab* 9, no. 1 (2020): 108.

ability to control how the procedures and techniques in the field are in line with student proficiency and community requirements.<sup>6</sup>

Muhlis<sup>7</sup> did research on the idea and framework for creating the Arabic curriculum at MTs Negeri Sumber Bungur Pamekasan. According to the study's findings, Islamic boarding schools and community needs are primarily emphasized in the Arabic curriculum that was created. A subject-based Arabic curriculum known as the Arabic curriculum was created by MTs Negeri Sumber Bungur. The curriculum-building method that combines both administrative ways and a grassroots approach is called central de-central, and it is employed in this case.

A case study at the Pesantren Al-Kausar Genteng in Banyuwangi is a study that Himmah & Amrulloh<sup>8</sup> undertook about the development of the Arabic curriculum for the Mu'adalah Islamic Boarding School. From the study's findings, it can be inferred that one of the first phases in developing a curriculum is curriculum design. Planning is done to ensure that the curriculum is executed correctly and in line with expectations. Setting Arabic learning objectives, finding resources, choosing teaching strategies, and evaluating student progress are the first steps in developing the Arabic curriculum at the Pesantren Al-Kausar Genteng. Thus, it is hoped that Islamic boarding schools can become a center for the formation of empowered students for the surrounding community through the development of a good curriculum.

The last research, conducted in 2018, by Alfian,<sup>9</sup> focuses on the creation of the Madrasah Diniyah curriculum at Bengkulu's Pesantren Al-Qur'aniyah and Pesantren Pancasila. The last study is that of and focuses on the development of the Madrasah Diniyah curriculum in the Pesantren Al-Qur'aniyah and Pesantren Pancasila in Bengkulu. The study's findings indicate that Pesantren Pancasila and Pesantren Al-Qur'aniyah's Arabic curriculum development model is a combination of the administrative model, the Ralph Tyler model, and the Seller-Miller model because not all of its components have been satisfactorily addressed. Thus, in his conclusion, he stated that the Pesantren Al-Qur'aniyah is a combination of grassroots development models, Ralph Tyler, and Seller Miller, whereas the special development model of Madrasah Diniyah. While Pesantren Pancasila is a local administrative development model with a combination pattern of Pesantren Pancasila. This leads one to the conclusion that the development model is a combination curriculum development model.

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<sup>6</sup> Anzar Abdullah, "Kurikulum Pendidikan di Indonesia Sepanjang Sejarah (Suatu Tinjauan Kritis Filosofis)," *Jurnal Pendidikan Dan Kebudayaan* 13, no. 66 (2007): 340–361.

<sup>7</sup> Achmad Muhlis, "Pengembangan Kurikulum Bahasa Arab di MTsN Sumber Bungur Pamekasan," *OKARA: Jurnal Bahasa dan Sastra* 1, no. 9 (2014).

<sup>8</sup> Hizmatul Himmah dan Muhammad Afif Amrulloh, "Pengembangan Kurikulum Bahasa Arab Pesantren Mu'adalah: Studi Kasus Di Pondok Pesantren Al-Kausar Genteng Banyuwangi," *Jurnal Al Bayan* 9, no. 2 (2017): 234–248.

<sup>9</sup> Muhammad Alfian, "Model Pengembangan Kurikulum Madrasah Diniyah Pondok Pesantren," *Conciencia* 18, no. 2 (2018): 43–55.

Based on the phenomena and initial observations related to the focus of the research to be carried out, the researchers saw an interesting phenomenon about the Arabic curriculum development model applied by traditional Islamic boarding schools in responding to the times, because conceptually and operationally, the curriculum at traditional Islamic boarding schools usually only focuses on the ability to reading the yellow book or understanding qawa'id nahwu is not based on the ability of language skills which includes listening skills, speaking skills, mahāroh writing skills, and reading skills.

Pesantren Musthafawiyah Purba Baru in Mandailing Natal Regency, North Sumatra, and the Dayah Ma'had Ulum Diniyah Islamiyah Mesjid Raya in Bireuen Regency, Aceh Province or more popularly called Aceh with Dayah Mudi Mesra Samalanga. That many graduates from the Pesantren Musthafawiyah Purba Baru and Dayah Mudi Mesra Samalanga continued their studies in Middle East countries. This proves that both traditional pesantren can produce students who are capable and skilled in Arabic.

Pesantren Musthafawiyah Purba Baru and Dayah Mudi Mesra Samalanga are two unconventional examples of traditional pesantren that are capable of making significant breakthroughs in developing Arabic learning curricula, it can be argued based on the empirical facts mentioned above. Therefore, conducting further in-depth research on the Arabic curriculum development approach at the two traditional boarding schools would be very exciting.

## Method

This study employed a qualitative method because it emphasizes the most positive or important characteristics of things like events, happenings, and social phenomena. It's a naturalistic approach to finding and understanding fundamental patterns in specific circumstances.<sup>10</sup> How to model the development of the Arabic curriculum at the Pesantren Musthafawiyah Purba Baru and Dayah Mudi Mesra Samalanga is the key question that has to be addressed in this study. The proper design must be chosen since this research necessitates an in-depth examination of behaviors that entail suitable interpretation and meaning, as well as comprehension of the potential involved possessed by the research subject. As a result, the researcher decided to employ the naturalistic paradigm and a case study. Furthermore, the data collection was carried out using observation, interviews, and documentation, while Miles et al.,<sup>11</sup> interactive analysis model, which consists of data reduction, data display, and data conclusions verification, was employed as the data analysis technique.

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<sup>10</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2018).

<sup>11</sup> M B Miles, A M Huberman, dan J Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (SAGE Publications, 2018), <https://books.google.co.id/books?id=p0wXBAAQBAJ>.

## Result and Discussion

### Portrait of Pesantren Musthofawiyah Purba Baru and Dayah Mudi Mesra

#### 1) Pesantren Musthofawiyah Purba Baru

Sheikh Mustafa Husein Al-Mandily was the person who created the Pesantren Musytafawiyah Purba Baru. Musytafawiyah, the name of the institution he founded, was later given in his honor. He is the third of nine children; his mother's name is Hajjah Halimah and his father is Haji Husein Nasution. Sheikh Mustafa Husein was born in Tano Bato, Kayu Laut, in the year 1303 H (1886 AD).

Sheikh Mustafa Husein spent 12 years studying Islam in Mecca. He went back to Tano Bato, his hometown, following graduation. In 1913, he started teaching in the Tano Bato Market and the mosques in the Jami' mosques nearby. His classes were well welcomed, and the number of pupils kept increasing. It continued for almost both years. He migrated to Purba Baru as a result of a catastrophic flood that destroyed Tano Bato's hamlet on November 28, 1915. With the aid of Muhammad Nasir, a pupil he had while in Mecca, he then started teaching Islam there.<sup>12</sup>

The flood incident is regarded as historic because it marked the beginning of the construction of the new Ancient Pesantren Mustafawiyah Purba Baru, where we can see that the establishment of the Pesantren was officially declared to have started on November 28, 1915, as stated above the door of the Pesantren Musytafawiyah Purba Baru.<sup>13</sup>

#### 2) Dayah Mudi Mesra Samalanga

Dayah Mudi Mesra Samalanga has truly existed since the Iskandar Muda sultanate; in fact, Sultan Iskandar Muda laid the first stone for the construction of the Mesjid Raya (Mesra) in Dayah Mudi Mesra. Shaykh Faqeh Abdul Ghani was the first dayah leader. Unfortunately, the history of this gem was not written down until the year he oversaw this Islamic educational institution and the name of his successor.<sup>14</sup>

This is different from the Pesantren Musthafawiyah Purba Baru where its first founder, Sheikh Musthafa Husein Al-Mandily, has become an icon in the history of leadership until now. However, it is different with Dayah Mudi Mesra Samalanga where the current leader of Dayah Mudi Mesra Samalanga is Tgk. H. Hasanoel Basry or who is familiarly called Abu Mudi now serves as the leader of Dayah LPI Mudi Mesra Samalanga, Bireuen. He was born in Krueng Geukuh,

<sup>12</sup> Abbas Pulungan, *Pesantren Musthafawiyah Purbabaru Mandailing: Pesantren Terbesar di Sumatera Utara, Berdiri Tabun 1912* (Medan: Perdana Publishing, 2020).

<sup>13</sup> Ibid.

<sup>14</sup> LPI MUDI Mesjid Raya Samalanga, "Profil Dayah MUDI Mesjid Raya Mesra," last modified 2018, [https://www.mudimesra.com/p/blog-page\\_4288.html](https://www.mudimesra.com/p/blog-page_4288.html).

North Aceh, on June 21 1949 AD on 26 Sya`ban 1368 H. He is the eldest of both boys born to Tgk H. Gadeng and Ummi Maknawiah, devout and well-educated people.<sup>15</sup>

### **The Process of Arabic Curriculum Development in Pesantren Musthafawiyah Purba Baru and Dayah Mudi Mesra Samalanga**

Based on interviews with the administration and the teacher council, the two Islamic boarding schools performed several rounds of curriculum development.

First, planning the development of the Arabic language curriculum. According to Imtikhany and Maslamah,<sup>16</sup> one of the determining factors for success and the achievement of educational goals is good and mature planning. At the Pesantren Mushtafawiyah Purba Baru and Dayah Mudi Mesra Samalanga, planning for the development of the Arabic language curriculum is centered on achieving the vision and goals that have been set. Because learning Arabic is very closely related to the vision or goals to be achieved. The pesantren level and class level are both present at the Mushtafawiyah Islamic Boarding School Purba Baru and Dayah Mudi Mesra Samalanga.

To divide the tasks assigned to teachers, create lesson plans, choose how lessons will be organized, and build the pesantren culture, pesantren administrators, vice-chairmen of pesantren, and staff develop the curriculum at the pesantren level. At the class level, the teacher designs an Arabic curriculum that includes lesson plans, learning activities, and learning assessments. As a result, it is clear that the two pesantren have their plans

To split up the tasks given to teachers, make lesson plans, choose how learning will be administered, and establish the pesantren's culture, the mudir of the pesantren, the deputy head of the pesantren, and staff develop the curriculum at the pesantren level. At the classroom level, the instructor designs the Arabic curriculum, including lesson plans, learning activities, and learning assessments. As a result, both pesantren planned their Arabic language curricula by first outlining the vision, purpose, and objectives for learning Arabic. The curriculum that was developed throughout the implementation of the vision and mission provides support for this.

Second, arranging the creation of an Arabic curriculum. According to the results of the interviews, it is evident that the pesantren organize the curriculum at the yearly conference. The academic portion of the pesantren curriculum is then organized by the head of the pesantren and the deputy head of the pesantren, including the preparation of subjects, the pesantren calendar, class schedules, tasks, and obligations of instructors. Then, by the number of sessions set by the

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<sup>15</sup> Tim penulis Dayah MUDI Mesra, "Profil Ringkas Dayah Masjid Raya Samalanga," *Dayah MUDI Mesra Samalanga*.

<sup>16</sup> Lailatun Ni'mah Imtikhany dan Maslamah, "Manajemen Pembelajaran Bahasa Arab pada Madrasah Tsanawiyah di Kabupaten Karanganyar," *Rayah Al-Islam* 6, no. 2 (2022): 163–173.

pesantren calendar, the instructor must arrange and alter the Arabic curriculum's learning materials. Both Islamic boarding schools have successfully organized their Arabic curricula, as seen by the paperwork required to prepare courses, the pesantren calendar, lesson plans, and the duties and responsibilities of instructors.

Third, the development of the Arabic curriculum is implemented at the grade level and the pesantren level at the Pesantren Mushtafawiyah Purba Baru and Dayah Mudi Mesra Samalanga. The Arabic curriculum is implemented at the pesantren level by the deputy head of the pesantren and the head of the pesantren. Each student has a different capacity for thought and power, therefore the teacher needs to put in more effort, and use more imagination, originality, and variety while delivering learning materials to students. As a result, in this circumstance, teachers must be more adept at overseeing the learning process.

Fourth, teachers are allowed to assess the progress of the Arabic curriculum to determine how effectively students are learning and how their talents are evolving. The teacher and deputy head of the pesantren is required by their respective professions to report their acts to the head of the pesantren. The results of the evaluation are also used to improve the next program. Effective abilities in the form of attitudes, psychomotor abilities in the form of practice, and cognitive abilities in the form of information, memorization, and comprehension are the three indicators utilized in the Arabic learning process for learning evaluation. A learning evaluation wraps up each lesson with the essential competencies that are taught.

### **Stages of Developing the Arabic Curriculum Model in Pesantren Musthafawiyah Purba Baru and Dayah Mudi Mesra Samalanga**

Pesantren Musthafawiyah Purba Baru and Dayah Mudi Mesra Samalanga have taken several initiatives to develop the Arabic curriculum model.

First, formulate the vision, mission, and goals to be achieved. The head of the pesantren and the teachers have developed the vision, mission, and learning goals with the intention that learning can be carried out effectively so that the vision, mission, and learning goals can be fulfilled properly. The learning results reached by the two pesantren, namely Dayah Mudi Mesra Samalanga and Pesantren Mushtafawiyah Purba Baru, demonstrate this.

There are no differences between the two traditional Islamic boarding schools that are now in operation, showing that a teacher must first establish the vision, purpose, and continuously measurable learning objectives before beginning to teach Arabic.

Second, optimizing the requirements of each indication for students, graduates using society, and advanced studies. The learning results attained by the two Islamic residential schools demonstrate this. Analyzing the need for additional study of the current curriculum, which, while

still straightforward, only satisfies the learning objectives and has not yet attained all indicators of learning achievement, is one of the steps in the process by which the teacher creates an Arabic curriculum at the beginning of each semester.

Third, putting curricular evaluation into action. Based on the results of the researcher's field interviews, it was found that the instructor had successfully fulfilled the learning objectives, vision, and mission of the pupils as well as the existing curriculum by comparing each subject's curriculum to the existing vision. Even though the instructor occasionally runs into obstacles or challenges in reaching it, the teacher also understands where the point of lack is.

The two Islamic boarding schools have shown that the Arabic language instructor evaluates the well-designed curriculum before beginning instruction to see how far the development of the vision, mission, and learning objectives has advanced.

Fourth, discussion with the council for the Islamic curriculum at the boarding school. To create a curriculum that would be used institutionally in every pesantren, various institutions have been assigned roles and responsibilities. In Pesantren Musthafawiyah, for instance, the institution is known as Dewan Masyaikh,<sup>17</sup> while in Dayah Mudi Mesra Samalanga there is a Badan Dayah as an institution that functions for the preparation and development of the pesantren curriculum.<sup>18</sup> In terms of curriculum development, this entails directing the current curriculum in the direction of the learning goals that society anticipates for the present and the future. It must be carried out either by professionals or by the council that oversees the curriculum to produce a suitable curriculum that satisfies the requirements of the period.

There is no distinction between the two pupils in this instance, demonstrating that the teacher always consults experts in curriculum design when carrying out any task, including developing curriculum objectives, to fulfill the institution's vision and mission. They also consult with the curriculum board institution to discuss the suitability of the proposed curriculum as well as the suitability of the existing curriculum. even if it is only done once a year, at the very least it serves as a tool for evaluation of the Dayah or pesantren program.

Fifth, conform to the requirements of the moment. A good Islamic boarding school will be able to adjust to its surrounding environment, just as a good teacher will be able to meet the needs of their students in line with current developments. The curriculum in pesantren will also have adjusted to current developments, adapting to current developments. economic expansion. To prepare the vision, mission, and goals by the times. The learning outcomes attained by the two pesantren demonstrate this.

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<sup>17</sup> Pulungan, *Pesantren Musthafawiyah Purbabaru Mandailing: Pesantren Terbesar di Sumatera Utara, Berdiri Tahun 1912.*

<sup>18</sup> Mesra, "Profil Ringkas Dayah Mesjid Raya Samalanga."

Based on the results of the field interviews, it is clear that the two Islamic boarding schools show that a successful pesantren can adapt to its environmental conditions, and a successful teacher can meet their students' needs by current developments. Due to the present advancement of information technology, the curriculum in the pesantren has also been modified to reflect contemporary advances.

### **Model of Arabic Curriculum Development in Pesantren Musthafawiyah Purba Baru and Dayah Mudi Mesra Samalanga**

The Arabic curriculum model used by Pesantren Musthafawiyah Purba Baru and Dayah Mudi Mesra Samalanga is a separate system model, also known as the *nadhariyyah al-furu'* model in Arabic, as evidenced by the findings of researcher-conducted interviews. Whereas in this curriculum model, the learning of reading skills and grammar, as well as listening skills, speaking skills, and writing skills, is split into multiple different classes.

Based on the data exposure and research findings above, it can be seen that the comparison of subjects and yellow books used in the development of the Arabic learning curriculum model at the Pesantren Mushtafawiyah Purba Baru and Dayah Mudi Mesra Samalanga can be seen in the following table:

**Table 1. Arabic Learning Curriculum in Pesantren Mushtafawiyah and Dayah Mudi Mesra**

<b>Class</b>	<b>Subjects</b>	<b>Book used in Pesantren Mushtafawiyah Purba Baru</b>	<b>Book used in Dayah Mudi Mesra Samalanga</b>
Tajahizi	Nahwu	Matn al-Ajurumiyyah	-
	Saraf	Amsilatul Jadidah	-
	Bahasa Arab	Lughah al-Takhatub al-Musawwirah	-
	Membaca dan menulis Arab	Sinar Sahara	-
I	Nahwu	Syarh Mukhtasar Jiddan 'Ala Matn al-Ajurumiyyah	Matn al-Ajurumiyyah
	Saraf	Matn al-Bina wa al-Asas	Matan 'Izzi
	Bahasa Arab	Ta'lim al-lughah al-'Arabiyah	-
II	Nahwu	Al- Kawakib ad-duriyyah	Matn al-Ajurumiyyah
	Saraf	Syarah al-Kailani	Salsul Madkhal
	Bahasa Arab	Ta'lim al-lughah al-'Arabiyah	
III	Nahwu	Al- Kawakib ad-duriyyah	Alfiyah Ibn Malik
	Saraf	Syarah al-Kailani	Mathlub

	Bahasa Arab	Ta'lim al-lughah al- 'Arabiyah	-
	Balaghah	-	JauharMaknun
	Ilmu Bayan	Syarh Ahmad Sawi f 'Ilmi al-bayan	-
	'Arud	-	Mukhtashar Al-Syafi
IV	Nahwu	Hasyiyah al-khudari	Alfiyah Ibn Malik
	Saraf	Majmu' as-Sarf	Mathlub
	Bahasa Arab	Ta'lim al-lughah al- 'Arabiyah	-
	Balaghah	Syarh al-Jawair al-Maknun	Syarah Haliyatil Rabbil Maun
	'Arud	Mukhtasar as- Safi	Mukhtashar Al-Syafi
	Nahwu	Hasyiyah al-khudari	Alfiyah Ibn Malik
V	Saraf	-	Mathlub
	Bahasa Arab	Ta'lim al-lughah al- 'Arabiyah	-
	Balaghah	Syarh Hulliyah al-Lub al Musawwan	Jauhar Maknun
	'Arud	-	Mukhtashar Al-Syafi
	Nahwu	Hasyiyah al-khudari	Alfiyah Ibn Malik
	Bahasa Arab	Ta'lim al-lughah al- 'Arabiyah	-
VI	Saraf	-	Mathlub
	Balaghah	Syarh al-Jawahir al- Maknun	Jauhar Maknun
	'Arud	-	Mukhtashar Al-Syafi

Source: document from Pesantren Mushtafawiyah and Dayah Mudi Mesra

Based on the data above, it is seen that the orientation of the development of the Arabic curriculum at the Pesantren Mushtafawiyah Purba Baru and Dayah Mudi Mesra Samalanga has differences in material and objectives, whereas, in the Pesantren Mushtafawiyah Purba Baru, it is development does not only emphasize the ability to read the yellow book as well as most of the other traditional pesantren but also in the process emphasize other language skills, the data can be seen from the existence of Arabic subjects taught at the Pesantren Mushtafawiyah Purba Baru from the Tajahizi class (new students ability uniformity class) to class VII.<sup>19</sup> As for the Dayah Mudi Mesra Samalanga in its development, it emphasizes the ability to read the yellow book rather than Arabic skills such as listening skills, speaking skills, writing skills, and reading skills, this can be seen in the absence of Arabic subjects taught at Dayah Mudi Mesra Samalanga.

<sup>19</sup> Pulungan, *Pesantren Musthafawiyah Purbabaru Mandailing: Pesantren Terbesar di Sumatera Utara, Berdiri Tahun 1912*.

## **Quo Vadis of Arabic Curriculum Development in Pesantren Musthafawiyah Purba Baru and Dayah Mudi Mesra Samalanga**

It is frequently established and structured based on the founders' experiences with learning outcomes, both in terms of learning objectives and the subject matter being taught, and the techniques employed to distribute the content. This is to determine a clear direction from the curriculum of the Pesantren Mustafawiyah Purba Baru and the Dayah Mudi Mesra Samalanga. However, to meet graduate competence standards, community social culture, and future employment opportunities, the curriculum at the Pesantren Mustafawiyah Purba Baru and Dayah Mudi Mesra Samalanga must also change with the times.

In curriculum development, in addition to considering the philosophical, sociological, psycho-pedagogical, theoretical, and juridical foundations, it must also refer to considerations related to the principles of curriculum development, which are used as rules that must be achieved and animate a curriculum that will be compiled or developed.<sup>20</sup> The principles in curriculum development are divided into two things: First, general principles, which include; the principle of relevance, the principle of flexibility, the principle of continuity, the practical principle, and the principle of effectiveness. Second, the special principle, which includes; the principle of spending on educational goals, and the principle of selecting educational content.<sup>21</sup> To attain the goal of learning Arabic by the required competency levels of graduates, numerous attempts are made to establish an Arabic curriculum model.

### **1) Development of Arabic Learning Goals**

The behavior of learning outcomes that are anticipated to occur, be owned by, or be within the control of students following their participation in certain learning activities are known as learning objectives. Learning objectives must be written out as concrete, real-world, quantifiable competency behaviors that students should be expected to exhibit after engaging in certain learning activities.

In addition to the competency criteria of graduates and current demands, the creation of the curriculum model can take into account established requirements such as proficiency in listening skills, speaking skills, reading skills, and writing skills. In particular, speaking skills,

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<sup>20</sup> Purwadhi Purwadhi, "Pengembangan Kurikulum dalam Pembelajaran Abad XXI," *Mimbar Pendidikan* 4, no. 2 (2019): 103–112.

<sup>21</sup> Komara Nur Ikhsan dan Supian Hadi, "Implementasi dan Pengembangan Kurikulum 2013," *Jurnal Edukasi (Ekonomi, Pendidikan dan Akuntansi)*, 2018.

because, according to Setiadi,<sup>22</sup> learning Arabic for speakers of other languages requires mastery of this concept.

## 2) Development of Arabic Learning Materials

According to Habibie et al.,<sup>23</sup> the materials compiled in the curriculum and textbooks issued by the Ministry of Religious Affairs were still not to the conditions of the times and the needs of students. Thus, it often makes it difficult for students to understand it because the material is too heavy and the teacher sometimes forces existing material to be mastered by students, even though not all students have studied Arabic before.

In terms of developing teaching materials, a teacher or related parties, several principles need to be considered in the preparation of learning materials, namely:

- a) According to the principle of relevance, the learning material in this scenario should be pertinent to achieving competency criteria and fundamental skills. For instance, if memorizing facts is one of the competencies that students are expected to acquire, then the learning material that is taught must also be presented in this way.
- b) The consistency principle, which states that if students are required to master four types of fundamental skills, the required instructional materials must also cover four types of fundamental skills.
- c) The principle of adequacy states that instruction should be adequate for pupils to acquire the fundamental skills being covered.<sup>24</sup>

## 3) Development of Arabic Learning Method

According to Oktavera,<sup>25</sup> the ideal Arabic learning method at this time must be integrative-based learning by connecting aspects of learning Arabic with the daily life of the students to gain learning experiences that are not only taught in the classroom but also in the environment around Islamic boarding schools. This Arabic learning model places more emphasis on aspects of speaking skills compared to language structure or grammar.

Learning Arabic using active methods requires the participation of students and teachers on all fronts, including physical, cognitive, emotional, ethical, and spiritual. For learning to be a

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<sup>22</sup> Fadlan Masykura Setiadi, "Ta'lim Maharah al Kalam li Ghairi al Nathiqiin bi al'Arabiyah," *Ihya Al-Arabiyah: Jurnal Pendidikan Bahasa dan Sastra Arab* 1, no. 2 (2015): 123–137.

<sup>23</sup> Faizal Habibie et al., "Diskoneksi Antara Kurikulum Bahasa Arab dan Implementasi Pembelajarannya di Madrasah Aliyah Dalam Perspektif ACTFL," *Studi Arab* 13, no. 1 (2022): 49–65.

<sup>24</sup> Ali Mudlofir, *Aplikasi pengembangan kurikulum tingkat satuan pendidikan dan bahan ajar dalam pendidikan agama Islam*, Jakarta: Raja Grafindo Persada, 2011.

<sup>25</sup> Hasnil Oktavera, "Pembelajaran Bahasa Arab Sebagai Upaya Pembentukan Karakter Santri di Pondok Pesantren," *Jurnal Ilmiah Iqra'* 13, no. 1 (2019): 38–47.

process in which students actively construct their knowledge, teachers must cultivate an environment in which students actively ask questions, develop ideas, and engage in activities that can offer hands-on experience. Students are thus encouraged to take responsibility for their own educational experiences.

Some innovative methods in learning Arabic are a) communicative method; b) total physical response method; c) group language learning method; d) suggestopedia method; e) eclectic method; f) discussion method; g) inductive-deductive method; h) role-playing method; i) project plan method; and j) problem-solving method.

#### 4) Development of Arabic Learning Evaluation

Two critical aspects of evaluation must be considered in the building of every curriculum. First, evaluating learning is a crucial step in the process. In other words, learning activities are integrated seamlessly with evaluation activities. As a means of tracking students' growth-both in terms of ability development and mental and psychological growth-evaluation in this context is not only results-focused; it is also process-focused. Second, it is not just the teacher's job to evaluate; it is also the job of the students. So that they are aware of the value of evaluation to track their progress in the learning process, students are included by the teacher in the evaluation process.

In general, assessment is a systematic process of gathering, analyzing, and interpreting data to determine the quality of work output. There are numerous ways to evaluate students in a classroom, including:

a) Written Assessment

This assessment is usually given for a brief period and under certain guidelines. The true-false response assessment tool, brief entry, and matchmaking a tool that solely evaluates low thinking skills, and meaning memory capacity, among the numerous textual assessment methods.

b) Performance Assessment

Student performance, conduct, and interactions are all evaluated. Since the content of the assessment represents the student's actual talents, it is more authentic than a written test.

c) Product Assessment

The assessment takes the shape of an inquiry that includes planning, data collection, organization, processing, and presentation. Project evaluation can be used to gauge students' comprehension, ability to apply, ability to research, and ability to communicate coherently on a particular topic.<sup>26</sup>

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<sup>26</sup> Masnur Muslich, *KTSP (Kurikulum Tingkat Satuan Pendidikan) dasar pemahaman dan pengembangan: pedoman bagi pengelola lembaga pendidikan, pengawas sekolah, kepala sekolah, komite sekolah, dewan sekolah, dan guru* (Bumi Aksara, 2008).

## d) Portfolio Assessment

A portfolio is a continuous evaluation that is based on a collection of data that demonstrates how a student's skills have changed over time.<sup>27</sup> Usually in the form of a collection of works that describe the level of ability or competence that has been achieved by a student.<sup>28</sup>

## e) Self Assessment

Students are asked to evaluate their performance regarding the state, course, and degree of achievement of the skills they have learned in Arabic subjects using the self-assessment technique.<sup>29</sup> Self-assessment techniques can be used to measure cognitive, affective, and psychomotor competencies.

Besides that, according to Husnah and Burhanuddin,<sup>30</sup> the evaluation of the Arabic language curriculum should be carried out on the implementation of the Arabic language curriculum and its programs by focusing on the components of the language curriculum which include objectives, content or content, methods, facilities and infrastructure, and evaluation of learning Arabic by involving many parties, both internal, especially school principals, representatives of the curriculum section, teachers, and others, as well as external parties such as parents, committees, education offices, and others. It is very useful to know the strengths and weaknesses of the Arabic language curriculum.

## Conclusion

Based on the results of the research analysis above, it can be concluded that in the process of developing the curriculum, Pesantren Musthofawiyah Purba Baru and Dayah Mudi Samalanga planned the Arabic curriculum by first formulating the vision, mission, and goals to be achieved in learning Arabic. Evidenced by the existence of a syllabus that has been prepared during the implementation of the formulation of the vision, mission, and learning objectives. Then the teachers conduct creative, innovative, and varied learning according to the needs of students based on the guidelines that have been set. Meanwhile, the Arabic curriculum model applied at the Pesantren Musthafawiyah Purba Baru and Dayah Mudi Mesra Samalanga is a separate system model or in Arabic, it is called the *nadhariyyah al-furu'* model. Where in this curriculum model

<sup>27</sup> Rahmat Raharjo, *Inovasi Kurikulum Pendidikan Agama Islam: Pengembangan Kurikulum dan Pembelajaran* (Yogyakarta: Magnum Pustaka, 2010).

<sup>28</sup> Muslich, *KTSP (Kurikulum Tingkat Satuan Pendidikan) dasar pemahaman dan pengembangan: pedoman bagi pengelola lembaga pendidikan, pengawas sekolah, kepala sekolah, komite sekolah, dewan sekolah, dan guru*.

<sup>29</sup> Depdiknas, *Model Penilaian Kelas Kurikulum Tingkat Satuan Pendidikan SMA/MA* (Jakarta: Pusat Kurikulum Badan Penelitian dan Pengembangan Departemen Pendidikan Nasional., 2006).

<sup>30</sup> Z Husnah dan Burhanuddin, "Pendampingan Pembelajaran Maharah Al-Kalam Pada Pondok Pesantren Salafiyah Ulumul Quran Fatimah Azzahrah," *MALAQBIQ* 1, no. 1 (2022): 1–8.

learning listening skills, speaking skills, writing skills, reading skills, and grammar are taught and divided into several separate lessons. And both pesantren's concept for developing the curriculum is based on graduation competence criteria, regional potential, local social customs, and probable employment prospects.

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