Response of Students to Arabic Learning Curriculum in Pondok Pesantren

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ARTICLE INFO	ABSTRACT
	Arabic learning curriculum in the pesantren becomes a dilemma because learning resources are mainly used in Arabic, so the presence of an Arabic learning curriculum seems to undermine the ability of students to use Arabic. This study aimed to describe the responses of students on the Arabic learning curriculum with its various aspects. This study was conducted with a quantitative approach and the data collected were on a Likert scale on 68 people. Based on the results, according to the students, the Arabic learning curriculum in the pesantren students is not so important considering that various learning resources have used Arabic. The role of the Arabic learning curriculum in the pesantren, especially in the conservative aspect, has been accommodated in the pesantren curriculum, while from the creative aspect, students are of the view that the Arabic learning curriculum has a role to develop creativity, especially from the communication aspect. On the other hand, the perception of students towards the Arabic learning curriculum in the pesantren contains critical values for cultural development in accordance with the Indonesian character.
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Keyword	Arabic learning curriculum; function; role; student perception

مستخلص البحث

المناهج اللغة العربية في المعهد الاسلامية هي مثل معضلة، وذلك لأن موارد التعلم تستخدم باللغة العربية، ويبدو أن وجود المناهج العربية يقلل من مستوى القدرة على التعقل في اللغة العربية. يهدف هذا البحث إلى وصف استجابة الدارسين للمناهج العربية بمختلف جوانها. يتم إجراء البحوث مع نهج كمي، وتقنيات تحليل البيانات هي في شكل جداول شبيه. عينة الدراسة بلغ عددها ٦٨ شخصا. نتيجة الدراسة هي أن وظيفة المنهج العربي في المدارس الداخلية وفقا للمتعلمين ليست مهمة جدا بالنظر إلى أن موارد التعلم المختلفة قد استخدمت اللغة العربية. في حين أن دور المنهج العربي في المدرسة الداخلية وفقا للمتعلمين هو من الجانب المحافظ وقد تم استيعابها في المناهج ، من الجانب الإبداعي للمتعلمين من وجهة نظر أن المناهج العربية لها دور في تطوير الإبداع من المتعلمين، وخاصة من جانب الاتصال. من ناحية أخرى، لدى المتعلمين تصور للمناهج العربية في أكواخ البيكانترين التي تحتوي على قيمة حاسمة لتطوير ثقافة المتعلمين وفقا للشخصية

الإندونيسية.	
منهج اللغة العربية؛ فوائد؛ دور؛ آراء الطلاب	كلمات أساسية

INTRODUCTION

Curriculum can be interpreted as everything performed and used to realize learning. The Arabic learning curriculum is regulated in KMA No. 183 of 2019 (Indonesia, 2019) regarding core competencies, basic competencies of each subject incorporated in the curriculum of Islamic religious education and Arabic. However, there is a problem on the position of the Arabic learning curriculum in Madrasas under the auspices of pesantren.

Pesantren as reality in Indonesia have their own curriculum regulated by each head of pesantren (Falikul Isbah, 2020; Masqon, 2011). The main characteristic of pesantren in Indonesia is the curriculum incorporated in the kitab kuning (Ritonga, Purnamasari, et al., 2021; Ritonga et al., 2020). However, the presence of the Arabic learning curriculum is seen as lowering the level of learning material presented to students, because all subjects in Islamic boarding schools through the kitab kuning have used Arabic (Nursyamsiyah, 2021; Basyari et al., 2021). In this case, it can be seen that the requirement for tiered learning materials is not implemented, while experts emphasize that the gradation of learning materials is a must (Tajuddin et al., 2019; Dayagbil et al., 2021; Taubah, 2019).

The existence of an Arabic learning curriculum in the pesantren has been widely studied by academics. Hasan conducted a study on the development of Arabic learning curriculum in the pesantren, where Arabic learning in the pesantren is developed with a bottom-up model (Hasan, 2020). Mohamed affirmed that the Arabic learning curriculum can be designed in accordance with CEFR by compiling the curriculum developed with the features of the CEFR document Nurcholis et al conducted a study on Arabic learning curriculum in the pesantren that the pesantren adopting a madrasa curriculum has led to a less optimal implementation of the pesantren curriculum (Nurcholis et al., 2020).

The above previous studies proved that the existence of an Arabic learning curriculum as part of the curriculum set in the pesantren cannot be separated from problems. Academics have not revealed the perception of students in the pesantren on the non-kitab-kuning Arabic learning curriculum. Therefore, this study aimed to answer the following questions: 1) how are perceptions of the students on the function of the non-kitab-kuning Arabic learning curriculum in the pesantren, 2) how are perceptions of the students on the role of the non-kitab-kuningArabic learning curriculum in pesantren.

There were responses from several students graduated from pesantren with the statement "Arabic language learning resources in pesantren should rely enough on the material in the kitab kuning". This opinion is based on the number of curricula owned by pesantren, and the implementation of KMA No. 183 of 2019 in pesantren has been accommodated in the kitab kuning containing fiqh, Aqidah Akhlak, Islamic Cultural History, Al-Quran Hadith and Arabic (Ritonga et al., 2020).

The student statement above motivates researchers to conduct a study in pesantren in order to obtain initial data from students regarding views on the Arabic learning curriculum in the midst of the many curricula. Based on the results of interviews, students generally wanted an Arabic learning curriculum that should be included in the kitab kuning curriculum (Informants, Interviews; 2021). This is in line with a study by Nurcholis et al on the problem of integrating the madrasa curriculum with the pesantren curriculum (Nurcholis et al., 2020).

In accordance with the literature study and the facts occurred as described above, this study will contribute to the pesantren to conduct a review on the existence of the non-kitab-kuning Arabic learning curriculum in pesantren. It is believed that this contribution will be found, because in accordance with the questions described, this study aimed to: 1) reveal the perceptions of students towards the function of the non-kitab-kuning Arabic learning curriculum in pesantren, 2) find the perceptions of students on the role of the non-kitab-kuning Arabic learning curriculum in pesantren.

METHOD

This study was conducted at Pondok Pesantren MTI Batang Kabung on Jl. Adinegoro Batang Kabung Ganting, Koto Tangah Sub-District, Padang City. This institution was determined as an object because it uses both the pesantren curriculum and the madrasa curriculum. Another reason is based on initial studies showing some informants want the Arabic learning curriculum to be accommodated in the kitab kuning curriculum. This study was conducted from February-December 2021 to complete all series of studies.

This study used a quantitative approach because it was in accordance with the purpose of the study to reveal the perception of students and describe it in percentages (Mat Roni et al., 2020; Creswell, 2012). The number of samples in this study was 68 based on representatives of the XI and XII-graders respectively. Both classes were chosen as the population and sample because they already have a lot of knowledge related to Arabic learning curriculum in pesantren.

Data were collected by distributing questionnaires using a Likert scale, namely agree and disagree. With this technique, the study material can be described as in table 1 below:

Table 1. Study Material

No	Content	Response	
A	Perception of Students towards The Non-Kitab-Kuning Arabic Learning Curriculum	Agree	Disagree
	1. Arabic learning curriculum in pesantren in accordance with national education goals		
	2. Institutional goals are helped by the existence of the non-kitab-kuning Arabic learning curriculum		
	3. Arabic learning curriculum in pesantren helps		

		in achieving the objectives of the *kitab kuning*
	4.	Arabic learning curriculum in pesantren helps the realization of special skills
	5.	Kalam skills will increase with the presence of the non-*kitab kuning* Arabic learning curriculum
	6.	Arabic learning curriculum improves *qiro'ah* skills
	7.	*Kitabah* skills can be improved by the Arabic learning curriculum
	8.	Have a goal to enrich knowledge on mufradat
	9.	Increasing *tarkib* knowledge with the non-*kitab kuning* Arabic learning curriculum
	10.	Arabic learning curriculum has been accommodated by the *kitab kuning* content
B		Perception of Students towards the role of curriculum
	1.	The non *kitab kuning* Arabic learning curriculum plays a role in transmitting Indonesian cultural values
	2.	New skills can be achieved through the non-*kitab kuning* Arabic learning curriculum
	3.	Arabic learning curriculum plays a role in motivating students to improve their understanding of Islam
	4.	Play a role in increasing understanding of the materials contained in the *kitab kuning*
	5.	Learning Arabic helps understanding the *Aqidah Akhlak* material contained in the *kitab kuning*
	6.	Learning Arabic helps understanding the *fiqh* material contained in the *kitab kuning*
	7.	Learning arabic helps understanding the material of Islamic Cultural History, Quran Hadith in the *kitab kuning*
	8.	Arabic learning curriculum has a role in aspects of the Arabic learning method
	9.	The role of the Arabic learning curriculum is to clarify the learning media used by the teacher
	10.	Play a role in increasing the use of Arabic books

There were 20 items on the questionnaire distributed to students. The above questionnaire is based on the results of the trial validation before conducting this study. Students answered the above questionnaire according to their experience and knowledge on the position of the Arabic language curriculum in pesantren. The answers were then analyzed by looking at the percentage of each item and then discussed according to the data through expert opinion and relevant previous studies.

RESULTS & DISCUSSION

The Arabic learning curriculum used at Pondok Pesantren MTI Batang Kabung is regulated in PMA No. 183 of 2019. In its realization, the curriculum content seems to overlap with the content on the kitab kuning as the main curriculum in pesantren. Arabic learning curriculum cannot be separated from the curriculum concept it should be. Therefore, the aspects to be studied are in accordance with the questionnaire. Based on the questionnaire distributed, it can be described as in the data below.
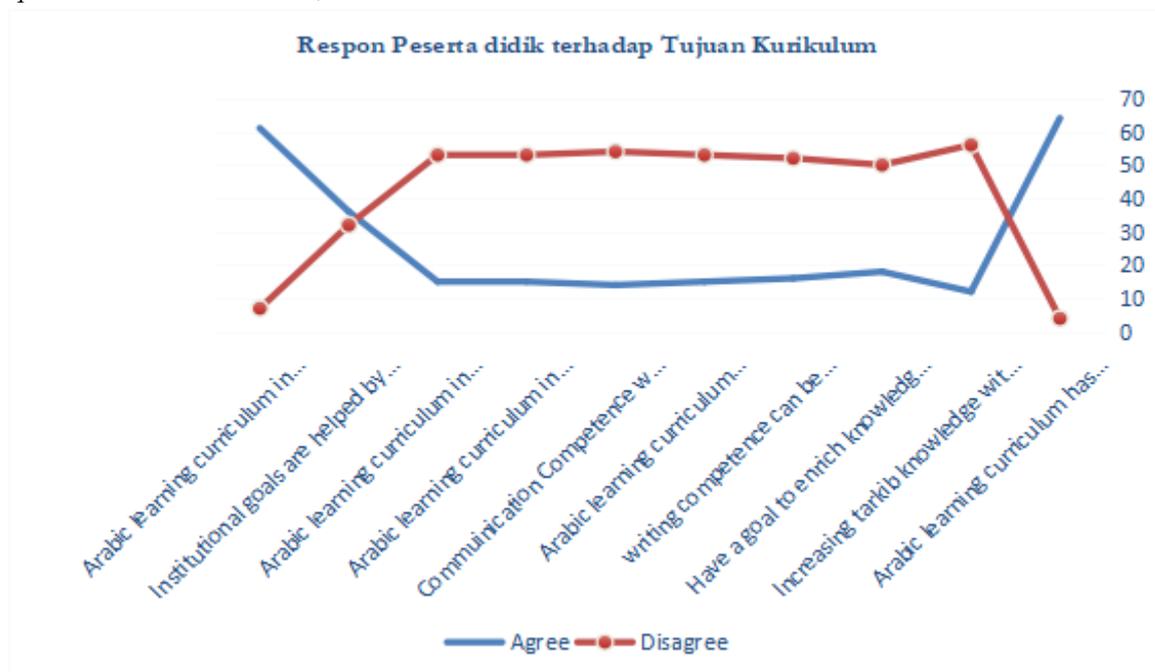

Figure 1. Perception of Students towards the purpose of Arabic Learning Curriculum

Based on Figure 1, students in Islamic boarding schools viewed the purpose of the non-kitab-kuning Arabic learning curriculum in accordance with national education goals, but institutionally, the existence of that curriculum does not support the goals of pesantren. In this case, it can be seen the response of students that the purpose of the kitab kuning does not get support from the existence of an Arabic learning curriculum.

In language skill goals, namely *maharah istima'*, *maharah kalam*, *maharah qiro'ah* and *maharah kitabah*, the existence of a curriculum in language learning cannot be forced if it does not have elements of language skills, because, until now, the Arabic learning is still faced with challenges and various problems (Busaidi, 2015; Ritonga et al., 2016; Badran, 2018). Arabic learning curriculum in pesantren can at least support an improvement in understanding the *kitab kuning*, but this was inversely proportional to the response given by students.
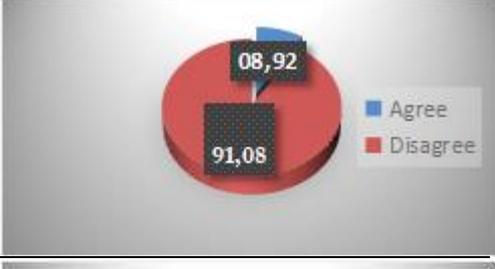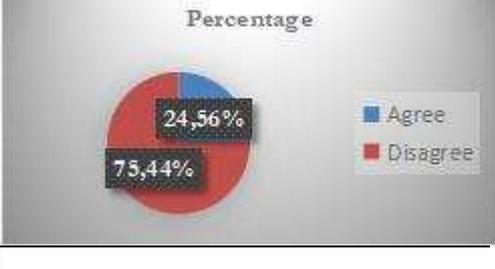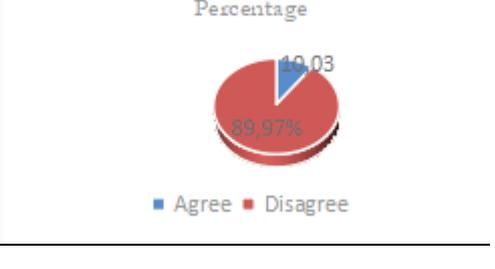
Arabic learning curriculum in pesantren has a positive side, especially in improving the understanding of Indonesian culture for students because in language learning, connectivity with culture is needed (Hua & Gao, 2021). On the other hand, listening skills for students in pesantren do not receive support from the Arabic learning curriculum. However, the language learning especially in the aspect of listening skills is the most
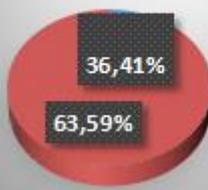
important part (Richards, 2017), because learning a foreign language such as Arabic should actually be able to develop the abilities of each student (Tarnopolsky et al., 2021).

The response of students to the existence of the non *kitab kuning* Arabic learning curriculum also proves that the Arabic learning curriculum has not led to the achievement of speaking skills, as well as reading and writing skills. This data means that the existence of an Arabic learning curriculum has not accommodated the expected language learning outcome. In line with these data, students are of the view that Arabic taught through the curriculum is set to be accommodated in the *kitab kuning* curriculum. This is in line with a study by Ritonga et al that students graduated from presantren are more dominant in the grammatical aspects of Arabic (Ritonga, Widodo, et al., 2021). High knowledge of Arabic grammar is based on the dominance of learning the *kitab kuning* in pesantren.
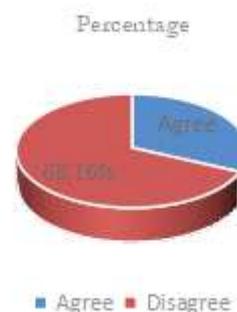
Data related to the perception of students towards the role of Arabic learning curriculum can be described as in table 2 below:

Table 2. Perception of students on the role of Arabic learning curriculum

No	Role of Curriculum	Response
1	The non *kitab kuning* Arabic learning curriculum plays a role in transmitting Indonesian cultural values	
2	New skills can be achieved through the non *kitab kuning* Arabic learning curriculum	
3	Arabic learning curriculum plays a role in motivating students to improve their understanding of Islam	
4	Play a role in increasing understanding of the materials contained in the *kitab kuning*	

5	Learning Arabic helps understanding the Aqidah Akhlak material contained in the *kitab kuning*	
6	Learning Arabic helps understanding the fiqh material contained in the *kitab kuning*	
7	Learning arabic helps understanding the material of Islamic Cultural History, Quran Hadith in the *kitab kuning*	
8	Arabic learning curriculum has a role in aspects of the Arabic learning method	
9	The role of the Arabic learning curriculum is to clarify the learning media used by the teacher	

| 10 | Play a role in increasing the use of Arabic books | |

Students viewed the existence of an Arabic learning curriculum in pesantren plays a role in transmitting Indonesian cultural values. Therefore, it is proven that the policy of pesantren in setting Arabic as a curriculum is in line with the role of the curriculum to contain cultural transmission (Lavrenteva & Orland-barak, 2015). However, students viewed that the Arabic learning curriculum in pesantren has not led to the improvement of new skills, in this case it can be interpreted that the Arabic learning curriculum does not contain an evaluative role. Conceptually it is explained that the curriculum must contain a role to build students to have sensitivity to the conditions and situations around them (Nations, 2018; Chibiko Offorma, 2016).

Based on the response of students, the non *kitab kuning* Arabic learning curriculum did not have a significant role in motivating students to have an increased understanding of Islam. Their view is based on the existence of the *kitab kuning* as a curriculum in pesantren which is actually more dominant in terms of improving understanding of Islamic teachings. Meanwhile, in substance, Arabic learning everywhere is basically in line with the desire to understand Islamic teachings (Kong et al., 2020; Xuan et al., 2020). This view is also supported by the opinion of experts confirming that Arabic has relevance to the Islamic holy book (Salleh, 2007; Al-zubaidi, 2018; Akzam et al., 2021).

The ability of students in understanding the *kitab kuning* should also improve with the existence of an Arabic learning curriculum in pesantren, but in reality, the position of the curriculum does not support the understanding of students on the kitab kuning. This reality implies that the non *kitab kuning* Arabic learning curriculum in pesantren does not yet contain a creative role. Meanwhile, the experts agreed to emphasize that every curriculum must have a creative role, namely the curriculum must develop something new according to the needs of students in the future (Syomwene, 2020; Glatthorn et al., 2019).

The understanding of students towards various fields of study in pesanten also does not get the impact of the Arabic learning curriculum. Based on the perception of students, the *kitab kuning* curriculum set in pesantren is actually more dominant in improving the understanding of study. Therefore, the non *kitab kuning* Arabic learning curriculum is in low level and does not match the gradation in the material presentation.

CONCLUSIONS

Based on the questionnaire filled out by students in pesantren: first, the perception of students towards the curriculum objectives in the Arabic learning curriculum does not yet include the expected Arabic learning objectives. Arabic in pesantren is simply taught through the *kitab kuning* found in various fields of study. Second, the Arabic learning curriculum in Islamic boarding schools does not yet contain a good role in conservative, creative and critical aspects because it is not as comprehensive as the *kitab kuning.*

Based on the results, the researcher recommends the head of the pesantren who has determined the *Kitab kuning* curriculum and the Arabic learning curriculum to conduct a review, because the content and language contained in the *kitab kuning* actually has exceeded the content of the Arabic learning curriculum. The existence of an Arabic learning curriculum often overlaps with the achievement of learning outcomes from the *kitab kuning* as the main curriculum of pesantren. Based on the Minister of Religious Affairs Regulation No. 183 of 2019, it is not necessary to add new curriculum but to set the curricular and institutional goals of the *kitab kuning* curriculum in accordance with the targeted Arabic language proficiency standards.

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