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The Arabic Language Teaching Curriculum for Madrasah Aliyah Students at Ma'had Markaz Asy-Syaikh Ibnu Baz, Yogyakarta

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ABSTRACT

The researcher in this research talks about the description of the Arabic language teaching curriculum at the Islamic Centre Bin Baz in Jogjakarta; Therefore, this study aims to know the curriculum in teaching Arabic, and its positive and negative aspects at the Islamic Centre Bin Baz in Jogjakarta. This study adopts the analytical descriptive research method, by describing the curriculum of teaching Arabic to students of the high school at the Islamic Centre Bin Baz from its objectives, teaching materials, teaching methods, teaching media, and evaluation, then the researcher mentioned the positive and negative aspects of this approach. The study proved that the curriculum for teaching Arabic language for high school students at the Islamic Centre Bin Baz in Jogjakarta uses the Arabic language curriculum in religious or Islamic institutes, which did not use modern methods much in its education and used the grammar and translation method, the lecture method, and the method of memorization. As for the positive aspects of the Arabic language teaching curriculum for students of the high school at the Islamic Centre Bin Baz, we find them in its teaching and evaluation materials, while the negative aspects are found in its teaching methods, the prescribed books and the means of teaching it. The findings imply that the institution needs to (1) write its teaching objectives in the curriculum book, (2) complement grammar-translation, lecture, and memorization with audio-oral and communicative practice, especially for speaking, (3) update its prescribed books and introduce modern media such as projectors, and (4) revise its in-house dictionary so that it uses formal Indonesian. For other Islamic institutes, these results can serve as a checklist for designing or evaluating an Arabic language curriculum.

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Introduction

Arabic is one of the most widely used languages in the world because of the size of the Muslim population (Hamdi, 2021). It is the language in which the Noble Qur'an was revealed and it is tied to prayer, a fundamental pillar of Islam, so learning it is an obligation upon every Muslim (Alkhouly, 2000). Because teaching Arabic aims to develop learners' ability to use the language correctly in its natural, practical functions, teachers must be clear about those functions (Annajdy, 1979). How well this aim is achieved in a particular institution depends largely on its curriculum.

Arabic has its own curriculum for teaching it so that all students find it easy to understand and apply. A curriculum is defined as a set of plans and arrangements related to objectives, content, and teaching materials, as well as the methods used, serving as a guide for implementing learning activities in order to achieve particular educational objectives (Law No. 20 of 2003). Curriculum and teaching are two things that cannot be separated. The curriculum serves as a guide providing direction, objectives, and the content to be studied for teaching, while teaching is a process that takes place in the teaching interactions between teachers and students. Without a clear curriculum as a reference, learning will not be effective; likewise, a curriculum has no value if it is not implemented in the teaching process. Here comes the role of the school in developing students' Arabic through the curriculum that the school uses in the process of teaching Arabic in order to reach educational aims, and every school is responsible for the process of teaching and developing it, as happens at Ma'had Markaz Asy-Syaikh Ibnu Baz in Yogyakarta. Therefore, the researcher chose the topic "The Arabic Language Teaching Curriculum for Madrasah Aliyah Students at Ma'had Markaz Asy-Syaikh Ibnu Baz, Yogyakarta" for the following reasons: first, to learn about the process of teaching Arabic in implementing the curriculum at Markaz Asy-Syaikh Ibnu Baz, Yogyakarta, for Madrasah Aliyah students; and second, to show the positive and negative aspects of that curriculum so that anyone who wishes to establish a suitable curriculum in his institute can benefit from it.

To analyze the curriculum systematically, this study draws on two bodies of theory. First, Tyler (1949) framed curriculum development around four questions: the educational purposes to be attained, the learning experiences that serve those purposes, the organization of those experiences, and the evaluation of their effectiveness. Second, in language teaching, Richards and Rodgers (2001) describe a teaching method as consisting of an approach, a design (objectives, syllabus, learning activities, learner and teacher roles, and instructional materials), and procedures. Together with the definition in Law No. 20 of 2003 and the criteria for formulating objectives proposed by Pratt (Masykur, 2019), these perspectives lead to five components that guide the analysis in this article: objectives, teaching materials, teaching methods, teaching media, and evaluation.

Previous studies show that Arabic teaching in Indonesian pesantren and madrasah is often described through a contrast between conventional and contemporary approaches. Mahbubi (2024), in a literature review, reports that the conventional methods dominant in pesantren (grammar-translation, direct, and audio-lingual) are strong in building grammatical foundations and the understanding of classical texts but give little emphasis

to practical communication, whereas the contemporary methods prevalent in madrasah improve speaking and student engagement but require adequate infrastructure and teacher training. Most of the studies cited in this article, however, concentrate on a single method, approach, or medium, and, to the researcher's knowledge, relatively few examine the curriculum of a pesantren-based Madrasah Aliyah as a whole. This study addresses that gap by analyzing all five curriculum components at Ma'had Markaz Asy-Syaikh Ibnu Baz, Yogyakarta.

Accordingly, this study seeks to answer two questions: (1) how are the objectives, teaching materials, teaching methods, teaching media, and evaluation of the Arabic language teaching curriculum for Madrasah Aliyah students at Ma'had Markaz Asy-Syaikh Ibnu Baz designed and implemented; and (2) what are the positive and negative aspects of that curriculum? The answers are intended to give the institution concrete input for improvement and to give other institutes a reference for establishing a suitable curriculum.

Method

A. The Concept of Arabic Language Teaching

A.1. Definition of Teaching

In this research the researcher relies on the descriptive-analytical method, which is "a method of analysis focused on sufficient and accurate information about a specific phenomenon or subject, or a known period or periods of time, in order to obtain scientific results, which are then interpreted objectively in a way that is consistent with the actual data" (Dwidary, 2000).

Based on this method, the researcher tries to collect data related to the Arabic language teaching curriculum at Ma'had Markaz Asy-Syaikh Ibnu Baz, Yogyakarta, especially for Madrasah Aliyah students, and then to analyze all five elements of the curriculum, using primary data sources and secondary data sources. The primary source is the source from which the researcher himself obtains information related to his research as a result of his direct process of collecting that information, such as the curriculum book for teaching Arabic to Madrasah Aliyah students at Ma'had Markaz Asy-Syaikh Ibnu Baz, Yogyakarta. The secondary sources are those from which the researcher obtains the information he needs in his research not through direct means; they are ready-made information in its various forms, such as scientific research related to the subject of the study, Arabic books, and scholarly articles.

Research design. This study uses a qualitative descriptive-analytical design in the form of a single case study of the Arabic language teaching curriculum for Madrasah Aliyah students at Ma'had Markaz Asy-Syaikh Ibnu Baz, Yogyakarta. The site was selected purposively because it is an Islamic institute that runs a Madrasah Aliyah level and applies its own Arabic language teaching curriculum. [Author to add any further reasons for selecting this site.]

Sampling and data sources. Informants were selected purposively according to their authority over the curriculum. The main informant was the head of the Language Revival Department, who provided the information on teaching objectives reported in section C.1.

[Author to specify: the total number of informants (e.g., teachers and students), their positions, and the number and duration of classroom observations.] The documents analyzed were the Arabic language teaching curriculum book for Madrasah Aliyah and the dictionary compiled by the Language Revival Department.

Data collection and analysis. Data were collected through interviews, observation of the teaching of Arabic, and documentation. The data were analyzed descriptively in four steps: describing each of the five curriculum components; comparing each component with the theoretical criteria set out in the Introduction; identifying its positive and negative aspects; and drawing conclusions. [Author to state how data validity was checked, e.g., triangulation of interview, observation, and document data.]

Results and Discussion

A. The Concept of Arabic Language Teaching

A.1. Definition of Teaching

Teaching is one of the arts of conveying the subject matter from the teacher to the minds of the students and of changing their conduct—from evil deeds to good deeds, from ignorance to knowledge, and from darkness to light—through particular teaching activities and a suitable method, with the least effort and expense, so that all the complete objectives of teaching are achieved (Hanafy, 2005).

The dictionary al-Munjid mentions that the word ta'lim (teaching) is derived from 'allama – yu'allimu – ta'liman, and it is said "He taught him the craft" and the like, meaning he caused him to know (Ma'luf, 1976). According to Muhammad Ali As-Samman, teaching is the teacher's conveying of knowledge and learning to the minds of the students in a sound manner, namely an economical method that saves both the teacher and the learner time and effort in the pursuit of knowledge and learning (Simman, 1983).

A.2. Definition of the Arabic Language

As for the Arabic language, it consists of the words by which the Arabs express their purposes. It reached us by way of transmission, and it was preserved by the Noble Qur'an, the noble hadiths, and what trustworthy narrators related of the Arabs' prose and poetry. In other words, it is the language in which the Noble Qur'an was revealed in its various recitations, which is the greatest proof; the Messenger – peace and blessings be upon him – spoke it in his hadiths narrated with sound chains of transmission; and the Noble Qur'an, the noble Prophetic hadith, and the speech, poetry, and prose of the Arabs were recorded in it (Asyusy, 2014).

A.3. Definition of Arabic Language Teaching

As for the concept of Arabic language teaching in particular, it is an educational process that aims at promoting, guiding, and developing the building of correct Arabic language ability, whether receptive or productive. The purpose of teaching Arabic is to develop the four skills: listening, speaking, reading, and writing. These skills are interrelated or organized activities in the process of teaching Arabic (Haliimy, 2014).

B. The Concept of the Arabic Language Teaching Curriculum

B.1. Definition of the Curriculum

The word manhaj (curriculum) in Arabic is taken from the triliteral root n-h-j; it is said "So-and-so followed (nahaja) his path" (Madkur, 2012). Manhaj is said of the straight road, and nahj, with a sukun on the h, means the clear road; its plural is nahajat and nuhuj (Dhoif, 2011). In English the word for manhaj is curriculum, which is originally derived from the Latin word currere, meaning "a field of course" or a racecourse (Mahmud, 2019). Muhammad Izzat Abdul Mahmud defines it as: "the sets of experiences and aspects of activity that the school provides to students with the aim of bringing them into contact with these experiences and interaction with them; from the results of this contact and interaction, learning or modification of their behavior occurs, leading to the comprehensive, integrated growth that is the highest goal of education" (Gunawan, 2016). Thus the researcher concludes that the concept of the curriculum is the general plans in the process of learning and teaching, and that it is the sets of experiences and aspects of activity that teachers provide in the classroom in a learning environment for students.

B.2. Definition of Arabic Language Teaching

Teaching Arabic is the teacher's conveying of knowledge, learning, and information about the Arabic language to the minds of the students in a sound and suitable manner in order to achieve the intended objectives; or an activity intended to transmit information from the teacher to the learner, through which the learner acquires knowledge of the Arabic language, particular language skills, and its culture (Zulaikha, 2017). Therefore, teaching Arabic is the teacher's delivery of linguistic subject matter to the minds of the students by means of a medium or method in order to achieve its aims, and so that they may understand the Noble Qur'an and the books written in Arabic.

B.3. Definition of the Arabic Language Teaching Curriculum

From the detailed definitions above, the researcher concludes that the Arabic language teaching curriculum is the general plans in the process of learning and teaching Arabic, and that it is the sets of experiences in teaching Arabic and the aspects of its activity that teachers provide in the classroom in a learning environment for students. The Arabic language teaching curriculum in Islamic schools differs from its curriculum in general schools in terms of objectives, methods, and subject matter. The former focuses its teaching on realizing the function of Arabic as a means of understanding the religion of Islam, while the latter focuses on realizing its function merely as a language of communication.

C. Analysis of the Arabic Language Teaching Curriculum for Madrasah Aliyah Students at Ma'had Markaz Asy-Syaikh Ibnu Baz, Yogyakarta

C.1. Analysis of the Objectives of Teaching Arabic to Madrasah Aliyah Students at Ma'had Markaz Asy-Syaikh Ibnu Baz

The objectives of teaching Arabic at Ma'had Markaz Asy-Syaikh Ibnu Baz mentioned here are taken from the result of an interview with the head of the Language Revival Department at Ma'had Markaz Asy-Syaikh Ibnu Baz, Yogyakarta, and they are not written in the Arabic language teaching curriculum book of this ma'had. The researcher sees this as a shortcoming of this curriculum, because the objectives of a teaching curriculum must be written in the curriculum's reference book, as Pratt (Kaber, 1988) proposed seven criteria

that must be met in formulating the objectives of curricula (Masykur, 2019), among them: the objectives must be written appropriately, and the language must be clear so that it can give a clear picture to those who implement the curriculum.

The researcher urges all school heads to write down the educational objectives in their schools in particular, so that the educational objective is clear to teachers and students.

C.2. Analysis of the Teaching Materials in Teaching Arabic to Madrasah Aliyah Students at Markaz Asy-Syaikh Ibnu Baz

The researcher mentioned the teaching materials in teaching Arabic to Madrasah Aliyah students at Ma'had Ibnu Baz, among them speech delivery (public speaking). The researcher observed that some students do not develop much in their language despite the speech-delivery program, because there is no speech training from the ustadz. As Ismail Ali said in the book The Art of Oratory and Oratory Skill, training or learning guides the orator, or the one who delivers speeches, to the correct method of addressing people, persuading them, and influencing them; training gives him self-confidence and also helps him get rid of his faults and avoid his mistakes (Muhammad, 1437 H). The best way to learn oratory, or the delivery of speeches, is to be with a teacher, because he knows the correct method of oratory or speech delivery better than the students do.

C.3. Analysis of the Audio-Oral Methods Used in the Speaking Skill When Teaching Arabic to Madrasah Aliyah Students at Markaz Asy-Syaikh Ibnu Baz

The researcher mentioned the special program for the second grade of Madrasah Aliyah, which is the delivery of expressions (ilqa' at-ta'bir). The researcher is of the view that, in this program, the ustadz should add an explanation of the meanings of the words found in it, because beautiful expression alone is not complete unless the speaker understands what his words mean. This agrees with what Rushdi Ahmad said, that language becomes the basic unifier of daily and functional life and of official dealings in the country (To'imah, 1986); and linguistic communication among peoples is not achieved unless the language used in that country is understood.

C.4. Analysis of the Teaching Media in Teaching Arabic to Madrasah Aliyah Students at Markaz Asy-Syaikh Ibnu Baz

Among the teaching media for the vocabulary-delivery program is the dictionary compiled by the Language Revival Department at Markaz Asy-Syaikh Ibnu Baz, in the form of a translation from Arabic into informal Indonesian. The researcher noticed that the language of this dictionary's translation is not formal, because informal Indonesian is used only for story books and the like, and not for works such as dictionaries.

The researcher therefore presents a sample of the dictionary text in the vocabulary-delivery program in order to show the translation from Arabic into Indonesian in the dictionary of the students of Ma'had Ibnu Baz:

Introductions (at-Ta'aruf)		
Arabic	**Indonesian (as in the dictionary)**	**English (gloss)**
أَهْلًا وَسَهْلًا	Selamat datang	Welcome
أَهْلًا بِكَ	Selamat datang juga	Welcome to you, too
مِنْ أَينَ أَنتَ؟	Kamu berasal darimana?	Where are you from?
أَنَا مِن جُوغْجَاكَرْتَا	Aku dari Jogjakarta	I am from Yogyakarta
هَل أَنتَ بُوغُورِيٌّ؟	Apakah kamu orang Bogor?	Are you from Bogor?
لَا، أَنَا جُوغْجَاوِيٌّ	Bukan, aku orang Jogja	No, I am from Yogyakarta
كَيفَ وَصَلْتَ هُنَا؟	Kamu sampai sini naik apa?	How did you get here?
وَصَلتُ هُنَا بِالسَّيَّارَةِ	Aku sampai sini naik kereta	I got here by car
جِئْتُ هُنَا مَعَ أَبِيْ	Aku datang kesini sama abi	I came here with my father
Inspector's signature		

The words “Aku” and “Sama” appear, and both belong to informal Indonesian. Although, on the other hand, the dictionary presents expressions that students often use in their environment, in compiling a dictionary the formal language must be taken into account in its translation.

In quantitative terms, the sample contains nine expressions from one unit (Introductions, at-Ta’aruf). The informal word “aku” appears in four of the nine entries (44%) and “sama” in one (11%), so four of the nine entries (44%) contain at least one informal marker. In addition, one entry (11%) contains a lexical mismatch: the Arabic phrase meaning “by car” is rendered “naik kereta” (by train), while the English gloss reads “by car.” Because the sample comes from a single unit, these proportions illustrate rather than generalize the quality of the dictionary as a whole. [Author to add: the total number of units and entries in the dictionary and how many were reviewed.]

Among the researcher's observations also is that Ma'had Markaz Asy-Syaikh Ibnu Baz does not use modern media, such as a projector, in its teaching of Arabic, with which the teacher could present the material more easily, thereby saving effort; instead it uses old media in teaching Arabic, such as the whiteboard, pens, and the like, which may lead to boredom among students and takes a long time to present the lesson.

Teaching media play a fundamental role in enriching teaching, broadening the learner's experiences, and facilitating the formation of concepts among students, and there is no doubt that this role has multiplied at present because of technological developments (Jalub, 2017). For this reason, the researcher paid attention to these matters, having noticed the importance of these media.

D. Summary of Findings

Table 1 summarizes the findings for the five curriculum components analyzed in this study. Three of the components (objectives, teaching methods, and teaching media) show weaknesses, while teaching materials and evaluation are reported as positive aspects.

Table 1. Summary of findings by curriculum component

Component	Main finding	Evidence in this study	Assessment
Objectives	Not written in the curriculum book; known only through an interview with the head of the Language Revival Department.	1 informant source; 0 written statements in the curriculum book; Pratt's 7 criteria applied (Masykur, 2019).	Weakness
Teaching materials	Speech delivery program, and ilqa' at-ta'bir for the second grade; no speech training from the ustadz.	2 programs identified; students do not develop much without training.	Positive overall, with a gap in speech training
Teaching methods	Grammar-translation, lecture, and memorization dominate.	3 dominant methods; audio-oral speaking program needs explanation of word meanings.	Weakness
Teaching media	Whiteboard, pens, and an in-house dictionary; no projector.	4 of 9 sample entries (44%) use informal "aku"; 1 of 9 (11%) is mistranslated.	Weakness
Evaluation	Reported as a positive aspect of the curriculum.	[Author to add evaluation data, e.g., types, frequency, and results of assessments.]	Positive

E. Comparison with Previous Studies

The findings of this study are consistent with the pattern that Mahbubi (2024) describes for conventional, pesantren-style teaching. At Ma'had Markaz Asy-Syaikh Ibnu Baz, three methods dominate (grammar-translation, lecture, and memorization) and the teaching media are limited to a whiteboard and pens. According to Mahbubi (2024), conventional methods of this kind build grammatical foundations and the ability to understand classical texts well but give little emphasis to practical communication. Haq et al. (2023), as summarized by Mahbubi (2024), likewise found that methods focusing on grammar and vocabulary are effective for building a linguistic base, whereas contemporary methods emphasize active communication. The weakness found here in the speech-delivery program, where students do not develop much without training from the ustadz, points to the same limitation in speaking practice.

The findings on teaching media are also in line with the literature that stresses the important role of learning media in Arabic teaching and learning (Furoidah, 2020) and that discusses both the challenges and the consequences of using technology for Arabic teachers in Indonesia (Ritonga, 2022). Efforts to integrate technology into Arabic teaching, such as

the interactive PowerPoint features in the Mumtaz Method textbook (Said & Ulwan, 2023), show concrete options that an institute such as Markaz Asy-Syaikh Ibnu Baz could adopt in place of whiteboard-only teaching. Mahbubi (2024) also notes that technology-based methods require adequate infrastructure and teacher training, so introducing a projector would need to be accompanied by teacher preparation.

This study differs from earlier research in two respects. First, it analyzes five curriculum components together, whereas many earlier studies examine a single method or approach, such as the qawaid-tarjamah method (Jamil & Sardiyanah, 2020), the audio-lingual method (Sardiyana, 2019), or the communicative approach (Baroroh & Tolinggi, 2020). Second, comparative studies of traditional and modern methods (Aqeela et al., 2023; Mahbubi, 2024) concentrate on the methods themselves, whereas this study situates the methods within the whole curriculum and the practice of one institution, and supports its assessment of teaching media with specific evidence from the institution's own dictionary.

Conclusion

Based on what has been presented and explained throughout this modest study, the researcher has drawn the following most important conclusion: the Arabic language teaching curriculum for Madrasah Aliyah students at Ma'had Markaz Asy-Syaikh Ibnu Baz uses the Arabic language teaching curriculum of religious or Islamic institutes, which did not use modern media much in its teaching and made frequent use of the grammar-translation method, the lecture method, and the memorization method. The positive aspects of the Arabic language teaching curriculum for Madrasah Aliyah students at Ma'had Markaz Asy-Syaikh Ibnu Baz are found in its teaching materials and evaluation, while the negative aspects are found in its teaching methods, the prescribed books, and its teaching media.

More specifically, the findings can be summarized as follows. First, the objectives of Arabic teaching are not written in the curriculum book and are known only through an interview with the head of the Language Revival Department, which does not meet the criterion that objectives be written clearly. Second, the teaching materials include speech delivery and, in the second grade, the ilqa' at-ta'bir program, but students do not develop much without training from the ustadz. Third, three methods dominate (grammar-translation, lecture, and memorization), and the audio-oral speaking program needs an explanation of the meanings of the expressions delivered. Fourth, the teaching media are limited to a whiteboard and pens, without a projector, and in the sample of nine entries from the in-house dictionary, four (44%) contain informal Indonesian and one (11%) contains a mistranslation. Fifth, evaluation was identified as a positive aspect of the curriculum.

These findings have practical implications. The institution should (1) write the teaching objectives in the curriculum book; (2) provide speech training by the ustadz and explain the meaning of expressions in the ilqa' at-ta'bir program; (3) combine grammar-translation with communicative and audio-oral activities and introduce modern media such as projectors; and (4) revise the dictionary using formal Indonesian and check its

translations. Other Islamic institutes can use these points as a checklist when establishing or evaluating an Arabic language curriculum. Because this study covers one institution and relies on interviews, observation, and documents, future research should involve more institutions and include measurable data such as student achievement, so that the effect of curriculum changes can be tested.

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