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## Curriculum Management Characteristics in Arabic Language (A Comparative Study of Curriculum Documents in Arabic Language Education at UINSI Samarinda and UIN FAS Bengkulu)

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### Abstract

Curriculum documents should have appropriate characteristics to produce graduates in line with educational objectives, necessitating a thorough examination of an educational institution's curriculum documents. Therefore, the aim of this research is to investigate the curriculum management characteristics in Arabic language education at UINSI Samarinda and UIN FAS Bengkulu. This study adopts a qualitative approach, specifically library research, utilizing primary data sources such as curriculum documents in Arabic language education at UINSI Samarinda and UIN FAS Bengkulu, as well as relevant secondary data sources such as books and journals. A systematic and ongoing data analysis is conducted, involving data reduction, data display, and conclusion stages. The research findings reveal that the curriculum management characteristics in Arabic language education at both campuses encompass a theological foundation, which is a distinctive feature of Arabic language education within the realm of Islamic educational management, as well as rational, empirical, and theoretical foundations.

**Keywords:** characteristics, curriculum management, arabic language education

### Abstrak

Dokumen kurikulum harus mempunyai karakteristik yang sesuai agar menghasilkan lulusan yang sesuai dengan tujuan pendidikan, sehingga membutuhkan telaah mendalam pada dokumen kurikulum suatu lembaga pendidikan. Tujuan dari penelitian ini adalah untuk menginvestigasi karakteristik manajemen kurikulum dalam pendidikan bahasa Arab di Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda dan Universitas Islam Negeri Fatmawati Sukarno Bengkulu. Penelitian ini mengadopsi pendekatan kualitatif, dengan jenis kepustakaan, dengan menggunakan sumber data primer dokumen kurikulum pendidikan bahasa Arab di UINSI Samarinda dan UIN FAS Bengkulu, serta sumber data sekunder yang relevan seperti buku dan jurnal. Analisis data yang sistematis dan berkelanjutan dengan tahap reduksi data, display data dan

kesimpulan. Temuan penelitian mengungkapkan bahwa karakteristik manajemen kurikulum dalam pendidikan bahasa Arab di kedua kampus telah meliputi dasar teologis, yang merupakan ciri khas pendidikan bahasa Arab dalam ranah manajemen pendidikan Islam, serta dasar rasional, empiris, dan teoretis.

**Keywords:** karakteristik, manajemen kurikulum, pendidikan bahasa arab

## A. Introduction

In principle, everything that exhibits systematic characteristics in various aspects of human life cannot be separated from the planning process, including in the field of education. (Mahmudi et al., 2019) Planning is an activity that must be carried out before taking action within a specified time frame to achieve desired goals. Planning plays a crucial role in the implementation of actions. (Rosyid et al., 2019). To achieve optimal success in education, all components within it must function effectively, including educational goals, learners, educators, educational tools and facilities, educational methods and content, educational environment, and others. All these elements are interconnected and complementary. Without support from all these components, educational goals cannot be achieved and may face various challenges. (Aliyah et al., 2019) All of these are necessary for the realization of students' abilities, skills, and competencies in facing global competition in the future. (Khoiriyah, 2019)

The issue of education is an ever-debated topic that is influenced by several factors. Firstly, there is a constant desire among individuals to enhance the quality of education to keep up with the evolving times. Secondly, educational theories undergo continuous changes to meet the needs of different societies, and these changes may also differ in relation to the future. Thirdly, changes in one's worldview can affect dissatisfaction with the state of education. There are times when individuals feel satisfied with the education system that aligns with their worldview at a certain period, but at other times, they may be influenced by different perspectives. (Muhaimin, 2009)

Success in the education process is the main goal to be achieved. To reach that goal, effective and professional educational management is required. One key factor in the success of educational management is the presence of leaders or managers who are capable of managing and leading the education system effectively. (Mahmudi et al., 2019) Educational management is the process of developing education that involves the art and science of managing Islamic educational resources with the aim of achieving effectiveness and efficiency. (Muhaimin et al., 2015) Islamic education as an Islamic educational system has components that support the formation of an ideal Muslim

personality, and its theory is based on the Qur'an and Hadith. (SUTIAH & Pd, 2020) Education is a discipline that has a wide scope, involving various aspects and directly or indirectly related parties. (Sutiah & Pd, 2020)

In order to address the complex issues faced by educational institutions, the presence of a manager with a focus on strategic planning is required to advance the institution. Strategies that should be prepared by a manager include education empowerment strategy, priority strategy in managing educational components, leadership strategy, ideology strategy, education financing strategy, development strategy for educational institutions in remote areas, and curriculum development strategy in the field of education. A manager plays a crucial role in overcoming these challenges and improving the quality of education. (Qomar, 2013)

Meanwhile, George R. Terry stated that management is a concrete process that includes planning, organizing, mobilizing, and controlling human resources and other resources. Its purpose is to establish and achieve organizational goals. This definition emphasizes that management involves strategic planning, task arrangement, resource mobilization, and control to achieve desired outcomes. (Arifin, 2012) According to Oemar Hamalik, management can be defined as a social process that involves human effort and other resources to efficiently and effectively manage all human endeavors in order to achieve predetermined goals. (Hamalik, 2007b) In order to achieve a goal, mature and effective implementation management is necessary. (Amin et al., 2022) which includes planning, organizing, implementing, and controlling. (Rahman et al., 2022) Based on several definitions of management by experts, it can be concluded that management is a social process that involves human resources and other resources, carried out in an efficient and effective manner, with the goal of achieving predetermined objectives.

Meanwhile, the curriculum, as defined by Hasan Ja'far al-Khalifah, indicates that it does not solely focus on the development of knowledge and skills, but also on fostering attitudes and social abilities among learners. The curriculum is seen as a means to assist learners in their personal development and in making contributions to society. It is regarded as a tool for preparing learners to meet the demands and requirements of the workforce and society in general. (Al-Khalifah, 2014). The concept of curriculum is highly dynamic and evolving, where it serves as a set of mandatory learning programs that must be developed by every educational institution and is considered a crucial element in the world of education. (Ramadani, 2020)

Based on several definitions of the curriculum, it can be concluded that curriculum is a rather complex matter. It encompasses various aspects such as teaching and learning methods, student progress evaluation, overall program evaluation, changes in teaching staff, guidance and counseling, supervision and administration, as well as structural issues related to time, classroom availability, subject choices, and facilities. (Habibi, 2019) It can be inferred that the curriculum is not simple because it covers various aspects such as teaching methods, student progress evaluation, changes in teaching staff, guidance and counseling, supervision and administration, as well as structural issues related to time, classrooms, and subject choices. (Susiawati & Fanirin, 2020)

In this context, curriculum management refers to a management system that involves close coordination, comprehensive understanding, and the use of systemic and systematic approaches to achieve curriculum goals effectively and efficiently. (Suhardan & Suharto, 2009) Curriculum management is also defined as a form of organization created to ensure the success of teaching and learning activities (referred to as learning in the current context), so that these activities can achieve optimal results. (Mustari, 2014) Curriculum management includes curriculum planning, implementation, and evaluation, with the aim of facilitating the desired teaching and learning situations in educational institutions. Community involvement is also necessary in curriculum management so that they can understand, assist, and control the implementation of the curriculum, allowing educational institutions to not only cooperate but also be self-sufficient in identifying curriculum needs, designing the curriculum, and monitoring and reporting curriculum resources and outcomes to both the community and the government. To develop the curriculum, including in the field of Arabic language, management based on diverse multidimensional considerations is required. This means that curriculum development must take into account many different factors and aspects. (Hamalik, 2007a)

Although Arabic language is an important aspect of education to be taught in Islamic educational institutions, there are still various challenges in the learning process in Indonesia. Learners still face difficulties in mastering Arabic language, both in terms of knowledge and skills. Some of the issues include the lack of adequate Arabic language experts, limited teaching resources, suboptimal teaching methods, the perception that Arabic language is a difficult and less beneficial subject compared to other subjects. (Nuryani, 2015) There are many factors that contribute to the achievement of Arabic

language learning goals. One important factor is the management and curriculum implemented in Arabic language learning. (Wijaya, 2017)

Arabic language holds special significance as it is used as the language of the Qur'an and Sunnah, which are the two main sources of Islamic teachings. (Hidayat, 2019) Additionally, it is one of the oldest languages in the world and is among the top five most widely spoken languages. (Sunarko & Sholeh, 2018) Islamic education utilizes Arabic language to indirectly influence the Muslim community in their perspectives, thoughts, and attitudes. (Hidayat et al., 2022) This transformation is systematically carried out through the Arabic language curriculum taught in Islamic educational institutions and universities, and it is materialized through Arabic language books that serve as the primary literature. (Supardi, 2018) Therefore, it is not surprising that Arabic language is referred to as the language of religion, as it is the main language used in the Qur'an and Sunnah, which are the primary sources of Islamic teachings that are ultimately included in the Arabic language curriculum.

According to Sembodo and Agung in their research (Widodo & Setiyawan, 2021), Curriculum management of the Arabic language falls within the scope of Islamic educational management. Islamic education is an education system implemented based on the principles of Islamic teachings, which are founded on the Qur'an, Sunnah, the opinions of scholars, and historical heritage. Thus, the difference between Islamic education and other forms of education lies in the presence of Islamic teachings as the foundation of the education system. Islamic education not only relies on secular rational and empirical thinking but also considers fundamental Islamic teachings, unlike other forms of education that are solely based on secular rational and empirical thinking.

The term "Islam" in Islamic educational management can be understood as both revealed Islam and cultural Islam. Revealed Islam encompasses the Qur'an and the Prophet's Sunnah, while cultural Islam encompasses the expressions of the Prophet's companions, the understanding of scholars, the understanding of Muslim intellectuals, and Muslim culture. In educational management, Islam is understood as a combination of both meanings, namely revealed Islam and cultural Islam.

Islamic educational management involves an understanding of both the revelation and cultural aspects of Islam, as well as the principles of general educational management. The theological foundation is derived from the texts of revelation, the rational foundation is derived from the words of the Prophet's companions, scholars, and Muslim intellectuals, and the empirical foundation is derived from the reality of the

development of Islamic educational institutions and societal culture. The principles of educational management also provide theoretical support. Therefore, the development of Islamic educational management is built upon four foundations: theological, rational, empirical, and theoretical. (Qomar, 2013)

**Theological Foundation**, theological foundation refers to the fundamental teachings of Islam related to education. These foundations include fundamental principles such as belief in Allah, good morals, and continuous self-development. Therefore, Islamic educational management needs to consider the values and principles of Islamic teachings as the basis for decision-making, planning, and implementation of educational programs.

**Rational Foundation**, rational foundation refers to thinking and approaches based on reason. This foundation assumes that education should be managed in a systematic and measurable manner. Therefore, Islamic educational management needs to consider rational strategies and methods in decision-making and the development of educational programs.

**Empirical Foundation**, empirical foundation refers to practical experience and knowledge derived from direct observation. Islamic educational management must consider data and information obtained from direct observation or research to aid in decision-making and the development of educational programs.

**Theoretical Foundation**, theoretical foundation refers to concepts, principles, and theories that are generally applicable in educational management. Islamic educational management should consider theoretical foundations in developing appropriate and effective approaches to decision-making, planning, and implementation of educational programs.

Based on the characteristics or features of Islamic educational management, it can be concluded that Arabic language curriculum management is a type of management that strives to create an Arabic language curriculum that encompasses religious values, both explicitly and implicitly, and then implement it in accordance with religious values. (Anwar, 2018)

The discussion on Arabic language curriculum management encompasses various aspects, such as concepts, characteristics, fields of study, approaches, models, components, institutions, issues, and so on. Due to the extensive nature of this field, the author limits the discussion to the characteristics that will serve as the basis for further

discussion. This research has a primary focus, which is to examine the characteristics of Arabic language curriculum management at State Islamic University of Sultan Aji Muhammad Idris (UINSI) Samarinda and State Islamic University of Fatmawati Sukarno (UIN FAS) Bengkulu.

In fact, the discussion on curriculum management has been extensively covered, especially in the field of Arabic language curriculum management. What sets this research apart is that it presents the various points of characteristics of Arabic language curriculum management found at UINSI Samarinda and UIN FAS Bengkulu.

## B. Method

This research is a library research, which is a qualitative study where the researcher examines, studies, and analyzes various literature related to the research topic, including books and research journals. The data sources for this research and discussion are theories related to the topic, derived from both books and journals. The main data sources are the curriculum documents of the Merdeka Belajar Kampus Merdeka (MBKM) program from UINSI Samarinda and UIN FAS Bengkulu.

Since this research adopts a qualitative approach, the researcher employs the interactive analysis method to analyze the data. This method involves systematic and continuous data analysis, starting from data collection until its completion within a specific period. Throughout this process, there are also stages of data reduction, data display, and drawing conclusions to facilitate the interpretation of the analysis results. (Sugiyono, 2012)

## C. Result and Discussion

In the theoretical review, four characteristics have been identified in Arabic language curriculum management, which will be further analyzed in the MBKM curriculum documents that serve as the main guidelines for Arabic language educational management. These characteristics are theological, rational, empirical, and theoretical foundations.

### Characteristics of Arabic Language Curriculum Management at State Islamic University of Sultan Aji Muhammad Idris (UINSI) Samarinda

Theological Foundation	
In Course Distribution	In the course distribution of the Arabic Language Education study program at UINSI Samarinda, there are courses that

	reflect Islamic aspects, such as Islam and Religious Moderation, Fiqh, Methodology of Islamic Studies, History of Islamic Civilization, Tawheed and Sufi Ethics, Sciences of Hadith, Sciences of the Quran, and Ushul Fiqh.
Combined with Education	Courses: Philosophy of Islamic Education, History of Islamic Education
In Academic Mission point 1	Building a program environment that supports spiritual depth, religious moderation, and moral excellence...
In Academic Mission point 4	Organizing community engagement for the development of society's mastery of Arabic language as a religious language.
The objective of the Arabic Language Education study program, point 2	The study program is oriented towards strengthening faith and practicing Islamic values.
In the graduate profile	Graduates of the education program have the ability to carry out their responsibilities with full accountability, adhering to Islamic values and ethics, scientific knowledge, and the skills they possess.
In graduate learning outcomes, in the aspect of attitude	Being conscious of and able to demonstrate a religious attitude towards the Almighty.
In graduate learning outcomes, in the aspect of knowledge	Having a profound understanding of knowledge and methods of integrating religious and scientific disciplines as a scholarly paradigm.
<b>Rational Foundation</b>	
Systematic and Measurable	Every stage or step in the educational process is structured, starting from planning, implementation, to evaluation. The derivative curriculum has been structured starting from the rationalization and identity of the study program, curriculum evaluation and tracer study, foundation for curriculum development, formulation of Vision, Mission, Objectives, and Strategies of the program, formulation of Graduate Competency Standards, course formation, credit weighting, curriculum matrix and map, MBKM



	implementation, Semester Learning Plan (RPS), and curriculum implementation management.
<b>Empirical Foundation</b>	
Reflected in the curriculum review mechanism	Curriculum development is carried out periodically, developed and evaluated with the participation of the entire academic community, including leaders, faculty members, students, alumni, quality assurance agencies, and student organizations of the Arabic Language Education program. It also involves external stakeholders such as curriculum experts, religious figures, educational figures, and community leaders.
Conducting program development research	Analysis of user needs for graduates is conducted in the Arabic Language Education program through program development research.
<b>Theoretical Foundation</b>	
Theoretical Foundation	Theoretically, the study program refers to the philosophical foundation, socio-cultural foundation, and juridical foundation.
Philosophical Foundation	The philosophical foundation of the program functions as the basis for the value system that underpins curriculum development. The value system adopts the theory of the honeybee, which combines spirituality, intellectualism, and professionalism values.
Socio-Cultural Foundation	There are at least three fundamental changes in the socio-cultural foundation, namely changes in norms, customs, livelihood needs, and societal behavior. These socio-cultural changes greatly influence the alignment of the curriculum with stakeholder needs.  Several important elements in the curriculum structure undergo changes, including graduate profiles, course structures, and teaching methods. Changes in graduate profiles are made to meet the needs of current millennial alumni, while changes in course structures and teaching

	methods are influenced by advancements in information technology and the digital era.
Juridical Foundation	The curriculum development of the Arabic Language Education Program (PBA) strictly adheres to the juridical foundation. This is done to ensure that the curriculum development of the Arabic Language Education Program (PBA) stays within the framework of the national curriculum.
Concept of Ta'lim and Tarbiyah	The learning process in the program provides individuals with knowledge and skills to understand, develop, and enhance their abilities in subjects or knowledge related to religion and language. Furthermore, it also refers to the process of nurturing or developing an individual's character and morals, both physically, mentally, and spiritually, to shape a person of good character, independence, and usefulness to society.
Concept of Integral Education	The learning process not only emphasizes language and education aspects but also religion and the development of social skills through community activities (community engagement and research), so that students not only possess adequate academic abilities but also have the capacity to adapt to various life challenges holistically.

### Characteristics of Arabic Language Curriculum Management at State Islamic University of Fatmawati Sukarno (UIN FAS) Bengkulu

Theological Foundation	
In Course Distribution	In the course distribution of the Arabic Language Education study program at UIN FAS Bengkulu, there are courses that reflect Islamic aspects, such as Fiqh, Methodology of Islamic Studies, History of Islamic Civilization, Sufi Ethics, Sciences of Hadith, Sciences of the Quran, Principles of Islamic Jurisprudence (Ushul Fiqh), and others.
Combined with Education	Courses: Philosophy of Islamic Education, History of Islamic Education
In Academic Mission point 1	To produce proficient, righteous, professional, moderate, and nationally aware educators in the field of Arabic language.

In graduate learning outcomes, in the aspect of attitude	Demonstrate piety towards the Almighty and display a religious attitude.
In graduate learning outcomes, in the aspect of knowledge	Master knowledge and steps of integrating religious and scientific knowledge as a paradigm of scholarship.
<b>Rational Foundation</b>	
Systematic and Measurable	<p>Every stage or step in the educational process is systematically organized, starting from planning, implementation, to evaluation.</p> <p>The derivative curriculum has been structured starting from the rationalization and identity of the study program, curriculum evaluation and tracer study, foundation for curriculum development, formulation of Vision, Mission, Objectives, and Strategies of the study program, formulation of Graduate Competency Standards, course formation, credit weighting, curriculum matrix and map, MBKM implementation, Semester Learning Plan (RPS), and curriculum implementation management.</p>
<b>Empirical Foundation</b>	
Reflected in the curriculum review mechanism	Curriculum development is conducted periodically, being developed and evaluated with the participation of the entire academic community, including leaders, faculty members, students, alumni, quality assurance agencies, and student organizations of the Arabic Language Education program. It also involves external stakeholders such as curriculum experts, religious figures, educational figures, and community leaders.
Conducting program development research	Analysis of user needs for graduates is conducted in the Arabic Language Education program through program development research, and periodic tracer studies are conducted with the service users or alumni.

<b>Theoretical Foundation</b>	
Theoretical Foundation	Theoretically, the study program refers to the theological, philosophical, cultural, sociological, psychological, and juridical foundations.
Theological Foundation	The emphasis is on developing education based on the perspective of the Qur'an, which is comprehensive education that encompasses all domains mentioned by Allah in the holy book of the Qur'an. This is achieved through a systematic approach, incorporating the concept of hadlaroh al nash (textual teachings of the Qur'an), hadlaroh al ilm (knowledge) in terms of scholarship, and hadlaroh al falsafah (philosophy) in terms of practical application and ethics.
Philosophical Foundation	The curriculum to be developed is inclusive and humanistic. This means that the curriculum does not assume a single truth originating from a single source but recognizes the existence of diverse sources. The curriculum also respects religious perspectives and upholds universal morality, with the aim of promoting social justice, preserving the environment, and reducing the potential for religious radicalism.
Cultural Foundation	The curriculum implemented should ideally combine elements of globalism-universalism and localism-particularism to develop religious and scholarly dimensions.
Sociological Foundation	A curriculum based on ethnic, cultural, and religious diversity with the aim of producing graduates capable of addressing conflicts in society.
Psychological Foundation	A curriculum directed towards developing assertive, sympathetic personalities with good social skills and a strong work ethic.
Juridical Foundation	The Arabic Language Education curriculum refers to juridical rules and decisions to ensure it remains aligned with the goals and framework of the national curriculum.
Concept of Ta'lim and Tarbiyah	The learning process in the program provides individuals with knowledge and skills to understand, develop, and enhance their abilities in subjects or knowledge related to religion and

	<p>language.</p> <p>It also refers to the process of nurturing or developing an individual's character and morals, both physically, mentally, and spiritually, to shape a person of good character, independence, and usefulness to society.</p>
Concept of Integral Education	<p>The learning process not only emphasizes language and education aspects but also religion, as well as the development of social skills through community activities (community engagement and research). This ensures that students not only possess adequate academic abilities but also have the capacity to adapt to various life challenges holistically.</p>

The theological aspects present in the Arabic language education curricula at the UINSI and UIN FAS campuses are summarized in several major points. These aspects are evident in the distribution of courses, both those purely Islamic, such as Ulumul Hadith, and those combined with education, such as Islamic Educational Philosophy. Additionally, theological elements are found at various points within the academic mission of the programs, including program objectives, graduate profiles, and several aspects of student learning outcomes. The theological basis found in the distribution of courses at both the UINSI and UIN FAS encompasses several courses that are generally similar to Islamic courses offered at other universities. These include courses such as Ulumul Hadith, Ulumul Quran, Fiqh, Islamic Studies, and the History of Islamic Civilization. Regarding courses, both programs at the two campuses essentially share common themes and subject matter, albeit with slight differences in course names. For example, at the UINSI, there is a course on Tawhid and Akhlak Tasawwuf, while at the UIN FAS, the course is simply named Akhlak Tasawwuf, and so forth. Essentially, the core topics of discussion are the same. Furthermore, the theological foundation found in the distribution of Islamic education courses integrated with pedagogy includes courses such as Islamic Education Philosophy and History of Islamic Education at UINSI, as well as Islamic Education Philosophy and History of Islamic Education at UIN FAS. Both programs share not only similar themes in the courses taught but also significant similarities in the names of these courses. As for the theological aspects present in the educational mission of each program at UINSI and UIN FAS, they are as follows: Examining UINSI, the Islamic or theological points in the mission are outlined in point (1): building a program environment that supports spiritual depth, religious

moderation, and moral excellence, and in point (4): conducting community service (PkM) for the development of Arabic language proficiency as a religious language. In contrast, at UIN FAS, these aspects are only present in point (1), which aims to produce educators in the field of Arabic language who are knowledgeable, righteous, professional, moderate, and have a national perspective. In terms of graduate learning outcomes, both the PBA programs at UINSI and UIN FAS, each belonging to their respective universities, share commonalities in the achievement of graduate learning points in both the attitude and knowledge aspects. The wording is as follows: Graduate Learning Outcomes (GLO) in the attitude aspect include being devoted to the Almighty and capable of demonstrating religious attitudes. Meanwhile, in the knowledge aspect, graduates are expected to possess a profound understanding of knowledge and the integration methods between religious and scientific disciplines as a scholarly paradigm. In this regard, both universities are aligned in almost all aspects, as the graduate learning outcomes within the national scope are largely similar.

Meanwhile, in the rational aspect, it is evident in the systematic and structured, every stage or step in the educational process of the study programs at UINSI and UIN FAS is systematically organized, starting from planning, implementation, and evaluation. The curriculum derivatives are structured comprehensively, encompassing rationalization and program identity, curriculum evaluation and tracer study, curriculum development foundation, formulation of vision, mission, objectives, and strategies for the program, formulation of graduate competency standards, course creation, credit weighting, curriculum matrices and maps, implementation of independent campus learning, semester learning plans, and curriculum management implementation.

From an empirical perspective, both Arabic language education curricula present at the two campuses are reflected in the curriculum review mechanisms and the conduct of program development research. In the curriculum review mechanism, both campuses periodically develop and evaluate the curriculum by involving the entire academic community and stakeholders engaged in curriculum development for the program. They also seek input from experts in the fields of education, religion, language, and social sciences. As for program development research, both campuses employ an analysis of the needs of graduate users in the Arabic language education programs through program development research. However, UIN FAS additionally incorporates periodic tracer studies involving alumni and end-users into their research efforts.

From a theoretical perspective, UINSI refers to philosophical, socio-cultural, and juridical foundations. In contrast, UIN FAS adds several foundations, such as theological, cultural, and psychological bases. Philosophically, UINSI positions the program as having the primary function of establishing the foundation of a value system that adheres to the theory of honeybees (integration of spirituality, intellectuality, and professionalism). On the other hand, at UIN FAS, the curriculum is developed to be inclusive and humanistic. Socially, UINSI highlights three aspects: 1) norm changes; 2) customs and traditions; and 3) the needs and behaviors of society. In UIN FAS, the curriculum is based on ethnic, cultural, and religious diversity. In the juridical aspect, both campuses share commonalities by adhering to rules and juridical decisions that do not deviate from the national curriculum framework and objectives. The difference lies in UIN FAS adding three theoretical foundations: theological, emphasizing education based on the perspective of the Qur'an through a systematic approach using the concept of hadlaroh al-nash, and ethical practices (akhlak) through hadlaroh al-falsafah (philosophy). The second is cultural, integrating elements of globalism-universalism and localism-particularism into the curriculum. The third is psychological, directing the curriculum toward personality development. Furthermore, both campuses apply the concepts of ta'lim wa tarbiyah and integral education. These concepts aim to provide knowledge and skills to individuals to understand, develop, and enhance their abilities related to religion and language. They also emphasize the nurturing and development of an individual's character, encompassing physical, mental, and spiritual aspects. The learning process extends beyond language and education to include religion and the development of social skills through community activities (PkM and research).

Based on the analysis using the table above, both UINSI Samarinda and UIN FAS Bengkulu have complied with M. Qomari's opinion that there should be four foundations in Islamic educational management: theological, rational, empirical, and theoretical. (Qomar 2013), This is also related to the opinions of Sembodo and Agung, who state that the management of Arabic language curriculum falls within the scope of Islamic educational management, (Widodo and Setiyawan 2021) With the inclusion of the word "Islam," it is inherently bound to the theological foundation. However, Islam also teaches rational and empirical thinking and the development of cognitive, affective, and psychomotor skills, which cannot be separated from the theoretical foundation. Therefore, these aspects become characteristics of a curriculum, especially in Arabic language education within the context of Islamic education. Based on the analysis, both

UINSI Samarinda and UIN FAS Bengkulu have complied with and fulfilled all of these elements and have their own ways of implementing them.

#### D. Conclusion

The characteristics of Arabic language education management in both campuses have encompassed the four foundations established in the development of Arabic language education management. The theological foundation is evident in the curriculum documents of both campuses, including the distribution of courses, academic missions, and learning outcomes. UINSI Samarinda adds the foundation to the program objectives and graduate profiles. The rational foundation is present in the curriculum documents of both campuses, with systematic and measurable curriculum management starting from planning, implementation, and evaluation. The empirical foundation is reflected in the curriculum documents of both campuses, including curriculum review mechanisms and program development research involving all components associated with the curriculum. The theoretical foundation in the MBKM curriculum document at UINSI Samarinda includes three pillars (philosophical, socio-cultural, and juridical), while at UIN FAS Bengkulu, it encompasses six pillars (theological, philosophical, cultural, sociological, psychological, and juridical). Both campuses also incorporate several educational management concepts such as the concepts of ta'lim and tarbiyah and the concept of integral education.

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