The Dynamics of Arabic Curriculum Transformation in Indonesia (Historical Perspectives and Globalization's Role)

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Abstract

This study aims to understand the pattern of Arabic curriculum transformation, the factors that influence it, and how globalization shapes future curriculum development. For this study, a qualitative descriptive method was used. This type of research is a literature study using historical analysis that examines various primary and secondary sources, such as scientific articles, educational policy documents, and relevant historical sources. The primary data sources include educational policy reports, curriculum documents, and scientific literature discussing the transformation of the Arabic curriculum. The collected data were analyzed qualitatively using thematic analysis techniques and historical analysis to explore change patterns and globalization's influence on the curriculum. The results show that internal dynamics, such as local needs, and external influences, such as global changes in education and technology, determine the transformation of the Arabic curriculum in Indonesia. This transformation reflects an attempt to address gloalization's challenges while maintaining traditional values. The transformation of the Arabic curriculum in Indonesia is not only determined by internal dynamics such as local needs, but also by external influences such as global changes in education and technology. Changes in the Arabic language curriculum that began in 1984 -1994 which focused on *nahwu* and *sharaf* to understand religious texts, the 2004 curriculum encouraged the use of Arabic in the context of honest communication, the 2006 curriculum Arabic lessons were separated from Islamic Religious Education, becoming an independent subject, the 2013 curriculum text-based approach and integration of four language skills in learning, the 2021 curriculum flexible approach with project-based learning and digital technology This transformation reflects an attempt to answer the challenges of globalization while maintaining existing traditional values.

Keywords: Arabic Language Curriculum, Transformation, Globalization

A. Introduction

Arabic is a language that has an essential position in Indonesia, especially in the context of religion, education and culture. As the language of the Qur'an, Arabic is studied by

Muslims throughout Indonesia. The Arabic language has started since the entry of Islam into the archipelago through trade routes in the 7th to 13th centuries. Arabic is not only the language of religion, but also part of scientific studies in various Islamic boarding schools, madrasas, and educational institutions.(Kusuma, 2015)

The Arabic language is closely related to the world of education, especially in Indonesia and the Islamic world in general. In the early days, Arabic language teaching was conducted in Islamic boarding schools, *madrasah* and religious institutions focused on learning classical books and the Qur'an. Arabic was taught not as the language of daily communication but rather as the language of religion, which resulted in a more textual and conservative learning pattern. Over time, with the establishment of formal education institutions under the colonial and post-independence governments, the Arabic curriculum began to be integrated into the formal education system, especially in *madrasah* and Islamic-based schools.(Fatkhurrohman, 2017)

Education is a place to explore various kinds of human resources to produce quality output and have knowledge in the field of concentration so that the provisions they have can bring significant benefits to the nation's life in the present and future. Therefore, in carrying out the educational process properly, a barometer is designed to determine the achievement in education, and it is called the curriculum.(Kadir & Arif, 2022)

As previously described, the curriculum is designed as a barometer to determine educational achievements. Because the curriculum has a strategic and important role in the progress of national education, it helps realize the quality of student potential. The curriculum is central in the educational process, including Arabic language learning.

The syllabus part of the curriculum is essential as a guide for Arabic language learning activities to achieve the expected goals. A curriculum is a set of plans and agreements about the objectives, content, learning materials, and methods used as guidelines for conducting learning activities to achieve specific educational goals (Ni'am, 2022). In Indonesia, the Arabic curriculum has undergone various phases of development. Initially, learning Arabic focused on mastering the language to understand classical religious texts, especially in the pesantren and madrasah environment. However, with the increasingly complex needs of modern society, this curriculum continues to evolve to adapt to the demands of the times. The Arabic curriculum now emphasizes religious aspects and includes broader language skills, such as the ability to communicate, listen, read, and write effectively.(Azzahra & Muhajir, 2023)

Technological developments and globalization also affect the way Arabic is learned. A more modern curriculum seeks to integrate digital-based interactive media, so that the learning process becomes more exciting and effective. In addition, there is a growing awareness of the importance of teaching Arabic oriented towards practical skills, not just grammatical theory. In

this context, the urgency of transforming the Arabic curriculum becomes clearer. The curriculum must be designed in such a way as to be able to prepare a generation that not only understands the text, but is also proficient in communicating using Arabic in a modern context. Curriculum development that is adaptive, innovative, and relevant to global needs is a must to improve the quality of Arabic language learning in Indonesia. This research aims to identify the development of the Arabic curriculum from time to time and analyze the role of globalization in Arabic curriculum development in the digital era.(Khoiriyah, 2019)

It is explained in the research by Sofyan Sauri that Arabic has been known in the archipelago since the entry of Islam through preachers from Gujarat, Arabia, and Egypt in the 13th century. Furthermore, this language became a lingua franca and replaced the *Pallawa* language from India. Meanwhile, Islamic boarding schools and madrasas play an essential role in maintaining and developing Arabic as part of Islamic religious values and responding to the challenges of Indonesian society. However, this study found a research gap, it emphasizes a qualitative descriptive approach and has yet to explore much empirical data on the effectiveness of Arabic language teaching methods at various levels of education in Indonesia. The article notes the transformation of *madrasah* and Islamic boarding schools in responding to modernization but does not explain how these institutions adapt to the demands of technology and globalization.(Sauri, 2020) The research by Iis Susiaawati, Dadan Mardani, Muhammad Faiz Alhaq, and Rahmi Aisyah stated that the development of the Arabic curriculum is based on five principles: theology, philosophy, psychology, socio-culture, and science and technology. These five principles align Arabic learning with the needs of the times, both in terms of religion and practical skills. However, there is a research gap; namely, the article does not discuss how the Arabic curriculum in Indonesia can compete or be aligned with international education practices in the era of globalization. Low motivation to learn Arabic is identified as a significant challenge, research has not offered innovative solutions or implementation strategies to overcome it..(Susiawati, Mardani, Alhaq, & Aisyah, 2024) The research by Fahrurozi states that Fahrurozi's research states that initially, Arabic language learning was only aimed at perfecting the reading of the Qur'an. However, over time, learning has developed to understand the contents of the Qur'an, hadith, and other Islamic books. Indonesia is seen as a country with a Muslim majority, and the development of Arabic is still relatively slow compared to other languages. This is mainly due to the perception that Arabic is a religious language rather than a language of science or communication. There is a research gap, namely that research has yet to examine the role of technology in supporting Arabic language learning, especially in the context of educational modernization. There needs to be an

in-depth analysis of how Arabic language learning in Indonesia can compete or be integrated with global trends in language education.(Fahrurrozi, 2021)

These three studies provide reinforcement that the Arabic language coexists with the entry and spread of Islam in Indonesia. Arabic was initially taught in Islamic educational institutions (pesantren) and continues to expand and evolve. From this development, many schools have taught Arabic, both in the realm of Islamic-based educational institutions and in government educational institutions. The previous research describes the history of pesantren, its relationship with Arabic, and the development of Arabic language learning, which began to be widely used by educational institutions. So in this article, the author wants to discuss the historical development of the Arabic language curriculum in Indonesia which has changed from time to time, taking into account social, political changes and the influence of globalization.

Therefore, in discussing the curriculum, the author looks at the total history and development of the curriculum in Indonesia and also looks at the policy changes of the curriculum overhaul from time to time in this country. However, special attention needs to be paid to the processing of the discussion in this paper, which is related to the dynamics of the development of the Arabic language curriculum, meaning that this discussion coherently and outline brings a broad discussion and a big point to the overall curriculum. Directly proportional will also be discussed related to the dynamics of changes in the Arabic language curriculum. The next step is to explore the state of curriculum change in Indonesia, which is narrowly related to Arabic language learning and the influence of globalization on the development of the Arabic language curriculum.

B. Method

A qualitative descriptive method was used for this study. This type of research is a literature study using historical analysis The series of activities that researchers carry out by tracing the literature and then reviewing it (Moleong, 2017). Data collection was conducted through a literature review from various relevant sources. The first primary data source used in this research is education policies issued by the Indonesian government, particularly those relating to the Arabic curriculum. These policies include decisions or guidelines set by the Ministry of Education and Culture or the Ministry of Religious Affairs related to teaching Arabic. In addition to official policies and curricula, other documents related to Arabic language teaching, such as policy analysis and historical documents on education in Indonesia, are also the primary data sources. In addition, supporting data were gathered from books, scientific articles, educational policy reports, and historical records that provide further context and insight into the development of the Arabic language curriculum in Indonesia.

Literature study research has four characteristics in its literature. First, researchers are directly confronted with text or reading material. Second, library data is ready to use, so researchers do not go to the field. Third, the library data obtained is generally secondary, that is, getting data from a second person not from the first hand. Fourth, securing library data is not limited by a condition(Zed, 2014). The literature study research design was chosen because it allows researchers to access and analyze data relevant to the research topic efficiently and in depth. The researcher can utilize various existing secondary sources to explore the dynamics of Arabic curriculum change in Indonesia, which is strongly influenced by historical factors and globalization. This design strongly supports the research objective of understanding the context and transformation of the curriculum.

The data sought concerns the development of the Arabic language curriculum in Indonesia from 1984 to the curriculum used at the time of Arabic language learning. The research results will describe the changes that occurred in Indonesia and link them to the notion of curriculum and Arabic curriculum components. In the 1984 curriculum, the Arabic curriculum focused more on grammatical aspects and memorization of religious texts, with little emphasis on communication skills. However, in the 2006, 2013, and 2021 curricula, there is a significant shift with the addition of speaking and listening skills, reflecting changes in educational policy that are more oriented towards developing 21st century competencies.

C. Result and Discussion

1. Tracing the History of Arabic Curriculum Development in Indonesia

Arabic language teaching is closely related to the curriculum because, without an adequate curriculum, teaching will result in failure or, at the very least, reduced success. Curriculum and teaching are so closely linked that they are like soul and body. (Fachrudin, 2006) Over time the Arabic curriculum has changed. After independence, Arabic curriculum development in Indonesia underwent several phases related to changes in national education policy and global influences. In the beginning, Arabic language education was important in education in pesantren and madrasah. The curriculum was more traditional, focusing on teaching classical Islamic texts and mastering Arabic grammar (*nahwu* and *sharaf*). Starting in 1984, Arabic was taught with a modern approach, then the curriculum changed in 1994, after running for more than a decade, the 1994 curriculum changed in 2004. The 2004 curriculum did not last long, because in 2006 the curriculum changed. After running for approximately six years the 2006 curriculum was changed again in 2013. In 2021, KEMENDIKBUDRISTEK introduced the "Merdeka Belajar" policy, the independent curriculum.(Nur Syahabuddin & Norkhafifah Siti, 2024) Historically, the Arabic language curriculum in Indonesia is as follows:

a) Arabic Language Development Curriculum 1984

KMA No. 99, 100, and 101 of 1984 were the guidelines that established the curriculum for madrasahs in Indonesia. These KMA marked an essential change in Arabic language learning. KMA No. 99 of 1984 dealt with the *Madrasah Ibtidaiyah* (MI) Curriculum, which introduced Arabic as an essential part of forming the basics of Islam. KMA No. 100 of 1984 discussed the *Madrasah Tsanawiyah* (MTs) Curriculum, which emphasized the mastery of Arabic to read and understand Arabic books. KMA No. 101 of 1984 regulates the *Madrasah Aliyah* (MA) Curriculum, which focuses more on deepening the reading, understanding, and writing skills in Arabic with an analytical and systematic approach to academic and religious needs. One of the characteristics of the 1984 Curriculum is its more theoretical and passive approach. Students are more invited to understand the rules of the language theoretically, compared to using Arabic in daily communication. This curriculum strongly emphasizes the importance of Arabic as a tool for understanding religious texts (such as the Qur'an, *Hadith*, and *Fiqh*). Therefore, learning focuses on reading and understanding these texts, not speaking or listening skills in daily communication.(Ni'am, 2022) Overall, the 1984 Arabic curriculum aimed more at equipping students with the ability to read and understand religious texts in Arabic, but provided less space for the communicative use of Arabic in everyday life.

b) Arabic Language Development Curriculum 1994

Arabic lessons in the 1994 curriculum based on KMA no. 373 of 1993 have a dual function: the language of science and communication tools and the language of religion and worship. Therefore, Arabic cannot be separated from the fields of study that use Arabic, such as the Qur'an, *hadith*, and *tafsir*. Arabic language learning focuses on understanding classical and modern Arabic texts, especially in the context of religious understanding. This curriculum reflects a structural focus emphasizing grammar and grammatical rules by the traditional methods widely applied in Islamic educational institutions, such as pesantren. There are prominent features of the implementation of the 1994 curriculum, including the following: the division of learning stages in schools with a caturwulan system, learning in schools is more oriented to the material or content of the lesson, so the lessons are pretty dense, imposing one curriculum system for all students throughout Indonesia. This curriculum is the core curriculum so that particular regions can develop their teaching tailored to the environment and the community's needs.(Imron Muhammad, 2018) The 1994 curriculum focuses on mastering essential Arabic competencies, including basic

vocabulary, grammar (*nahwu* and *shorof*), and understanding simple sentences. It aims to enable students to understand simple texts in Arabic and use the language in specific contexts.

c) Arabic Language Learning Curriculum 2004 or *Kurikulum Berbasis Kompetensi* (KBK)

The *Kurikulum Berbasis Kompetensi* (KBK) or Curriculum 2004 is not explicitly regulated in a specific Ministerial Decree. However, the concept was adopted in Indonesia to develop competency-based education by national policy. Law No. 20/2003 on the National Education System provides the legal basis for developing a (KBK in Indonesia. The KBK implemented in 2004 is based on principles that focus on developing core and essential competencies relevant to local and global needs and on achieving student competencies both individually and classically, with an orientation towards learning outcomes that are measurable through various indicators. The KBK emphasizes thematic approaches, skills integration, and performance-based evaluation to ensure students have skills that meet national and international standards. In Arabic language learning, this approach emphasizes the integration of language skills and critical thinking skills to the needs of the times. The formulation of competencies in the KBK is about what students are expected to know, respond to, or do in each grade and school level, which also describes student progress that is achieved gradually and continuously to become competent. Thus, it can be emphasized that the KBK has the following characteristics: emphasizing the achievement of student competencies, both individually and classically; oriented to learning outcomes and diversity; delivery of learning using a variety of approaches and methods; learning sources are not only teachers but also other learning sources that meet educational elements; and assessment of emphasis on the process and results of learning to master or achieve a competency. The KBK developed by Depdiknas is a core framework that has four components: (a) Curriculum and Learning Outcomes, (b) Classroom-Based Assessment, (c) Teaching and Learning Activities, and (d) School Curriculum Management. These four components of the KBK are a complete unit because, in practice, these components support each other.(Nisak & Muqorrobin Muhammad, 2019) Arabic language learning in the KBK focuses on developing students' practical skills in using Arabic to communicate effectively. With an emphasis on communicative and contextual approaches, the KBK allows students to learn Arabic in a more relevant and natural context.

d) Arabic Language Learning Curriculum 2006 or *Kurikulum Tingkat Satuan Pendidikan* (KTSP)

Based on PMA No.2 of 2008 concerning KTSP, the government only provides signs of content and graduation standards. As for the graduation standards, there are two expected competencies: Competency Standards (SK) and Basic Competencies (KD). These standards are used as a reference in developing the Arabic curriculum according to school needs. Then the Arabic curriculum is prepared for the achievement of students' initial basic Arabic language skills, which are supported by linguistic aspects such as *istima'*, *kalam*, *qira'ah*, and *kitabah*. KTSP also known as the 2006 curriculum, is a curriculum that gives greater autonomy to schools and teachers in developing syllabi and lesson plans according to the conditions and needs of students in each education unit. Thus, teachers as curriculum implementers in learning and assessment in the classroom understand well what to do related to the strengths, weaknesses, opportunities and challenges in their schools. One form of innovation introduced in the KTSP is the separation of Arabic language subjects from PAI. Previously, Arabic was often integrated into PAI as part of religious learning, especially in madrasah. However, KTSP Arabic becomes a stand-alone subject, with its structure, objectives and competencies separate from PAI. .(Nurkomariah, 2013) . Separating Arabic language from PAI in KTSP is an important innovation that allows learning in Arabic language to be more focused, in-depth, and structured. This separation also encourages the development of more holistic language competencies and recognizes Arabic as an independent academic subject, independent of the religious context. However, challenges in perception and limited resources still need to be overcome to optimize the broader and more relevant potential of Arabic language learning for students.

e) Arabic Language Learning Curriculum 2013

The 2013 curriculum is the implementation of UU no.32 of 2013. The 2013 curriculum is a continuation and completion of the KBK and KTSP. However, it refers more to the competence of attitudes, knowledge, and skills in an integrated manner. This curriculum change is a result of society's development, so the curriculum is dynamic in following the development and challenges of the times.(Albantani, 2015) In the 2013 curriculum, Arabic language learning no longer refers to these four skills, but is text-based and text functions. Although the text-based approach emphasizes the understanding and using texts, the four language skills are still integrated in the learning process. However, these skills are no longer taught separately but in the context of text use. Therefore, lesson plans must be prepared by optimizing students' abilities to achieve the expected competencies. Activity-based Arabic learning is one of the most effective strategies in language learning, including Arabic. Students are not only

listening or doing assignments or exercises, but students are directly engaged in learning the language, as well as using the language in their activities.(Usaid Uzza, Sunan Kalijaga Yogyakarta Dwi Setia Kurniawan, & Sunan Kalijaga Yogyakarta, 2023)

Curriculum 2013 Planning, Implementation, Learning and Assessment
• Using KI and KD for learning targets that apply at each level. Where in KI there are general competency achievements in the aspects of attitude, knowledge and skills. KD contains details of knowledge competencies related to language (social and grammatical functions) and language skills.
• Using the available syllabus as a learning plan that contains KI-KD, learning flow, teaching materials and media used. The syllabus is developed concerning the SKL and content standards of the subject.
• Assessment in the 2013 curriculum uses authentic assessment, which is an assessment approach that focuses on students' ability to apply knowledge and skills in real-world situations or relevant contexts. The main objective is to assess how students can use what they have learned to solve problems, complete tasks, or demonstrate their abilities in practical situations. Grades or assessment results are differentiated based on these three aspects. Teachers use KKM to determine competency completeness in assessment.

f) Arabic Language Learning Independent Curriculum "Merdeka Belajar"

The concept of an independent learning curriculum based on KMA No. 347 of 2022 concerning Guidelines for Implementing the Independent Curriculum in Madrasahs provides guidelines that regulate curriculum implementation at various levels of madrasah, including for Arabic language subjects. In this guideline, the independent curriculum offers room for more development creativity, provides opportunities for students to learn more flexibly, learn in situations that are not always formal, and more interactive, and is expected to be able to improve graduate competencies, improve soft skills and hard skills, so that students will be more prepared and relevant according to the needs of the times and have a character that is by the values of Pancasila. In the independent curriculum, the learning objectives of Arabic have more or less the same thing, namely, Arabic is an international language worth learning as an adaptation to the development of 21st century capabilities and as the primary language in studying and exploring Islam from authentic sources..(Rahman, Huda, Astina, & Faida, 2023) Arabic language learning in the independent curriculum provides more freedom and flexibility to teachers and students to adapt learning to individual needs

and local contexts. With project-based approaches, differentiated learning, and technology integration, the Merdeka Curriculum is expected to increase the effectiveness of Arabic language learning. Although there are challenges in its implementation, the Independent Curriculum opens up great opportunities to develop language competencies that are more relevant and meaningful to students in the era of globalization.(Masturoh & Mahmudi, 2023)

Independent Curriculum Planning, Implementation, Learning and Assessment
• Using CP that applies to each learning phase instead of each class. The phase in the independent curriculum is a phase divided into six stages, namely phase A (Grades 1 and 2 SD / MI), phase B (Grades 3 and 4 SD / MI), phase C (Grades 5 and 6 SD / MI), phase D (Grades 7, 8, and 9 SMP / MTs), phase E (Grade 10 SMA / MA), phase F (Grades 11 and 12 SMA / MA). Learning with the phase levels is an effort to simplify so that students can have adequate time to master the competencies
• Using ATP that educators themselves can develop by considering the characteristics of education units, students, and the learning environment. The ATP refers to the CP that has been determined.
• Assessment in the independent curriculum uses diagnostic, formative, and summative assessments. Diagnostic assessment is a type of assessment carried out before the learning process begins to identify students' knowledge, skills and difficulties. The primary purpose of this assessment is to provide an overview of students' initial understanding of the material to be taught as well as detect any special needs or barriers that students may face. Formative assessment aims to monitor and improve the learning process and evaluate the achievement of TP. The summative assessment aims to assess the achievement of student learning outcomes as the basis for determining grade promotion and graduation from an educational unit.
• Meanwhile, the term KKM is changed to KKTP (Criteria for Learning Target Completeness), which refers to the minimum limit that students must achieve to be declared complete in mastering a competency or subject matter. KKTP is often used in competency-based education to determine whether students have achieved the expected understanding or skills in a particular material or learning target.

2. Arabic Curriculum Transformation Factors

Before continuing the discussion on Arabic learning design, the author will discuss what components of change encourage curriculum changes in Arabic language learning. Several causes of Arabic curriculum transformation in Indonesia are

influenced by internal factors, such as local needs and weaknesses of the old curriculum, as well as external factors, such as globalization and technological developments. This reflects an attempt to maintain the relevance of Arabic language learning amid changing times while maintaining traditional values. Arabic language learning should be more dynamic than monotonous textbook texts and irrelevant to the times. At this time, a more transformative and innovative Arabic learning design must be made so that students do not experience a regression of thought in the Arabic learning process in terms of *maharatul kitabah*, *maharatul qira'ah*, *maharatul istima'*, and *maharatul kalam*. Teachers must be proactive agents of change in the implementation of the Arabic curriculum. By using technology, creative methods, and relevant approaches, teachers can increase the effectiveness of learning while preparing students to face global challenges.

Even educational goals can be said to be part of the curriculum When viewed in general, the curriculum is a real philosophy of education. This is because it contains educational objectives, subjects, syllabus, teaching-learning methods, educational evaluation, and others. If the curriculum is structurally broken down, there will be four main components. These components are: objectives, content/materials, strategies, and evaluation. The four components are interrelated with each other so that they reflect a unified whole as an educational program.(Hamdani, 2012)

a) Arabic Language Learning Objectives

In the basic framework of the curriculum, goals have a very important and strategic role, because they direct and influence other curriculum components. In the preparation of a curriculum, the formulation of objectives is set first before setting the other components. Objectives represent what the whole school wants to achieve which includes three dimensions, namely cognitive, affective, and psychomotor.

TUJUAN PEMBELAJARAN (TP)

Satuan Pendidikan : Madrasah Ibtidaiyah
Mata Pelajaran : Bahasa Arab
Fase : A
Kelas : 1
Tahun Pelajaran : 2022/2023
Penyusun : Uswatul Hasanah, S.Ag, M.Pd.I

Elemen	Capaian Pembelajaran	Tujuan Pembelajaran	Indikator Ketercapaian Tujuan Pembelajaran	Lingkup Materi
Menyimak	Peserta didik mampu mendengarkan komponen bahasa seperti fonem, kata, intonasi, penanda wacana tentang topik perkenalan, keluargaku, hobiku, rumahku, nama-nama buah, warna, peralatan sekolah, seragam, alat transportasi, alat rumah tangga, dan pemandangan alam dengan pola kalimat: هذا، هذه، ذلك، تلك، ماهذا؟، ماهذه؟، ما ذلك، ما تلك، من هذا؟، من هذه؟، من ذلك؟، من تلك؟ untuk membedakan komponen bahasa dari teks yang didengar.	1. *Mendengarkan* komponen bahasa seperti fonem, kata, intonasi dan penanda wacana	1.1 *Mengidentifikasi* bunyi komponen bahasa seperti fonem, kata, intonasi, dan penanda wacana 1.2 *Mengidentifikasi* arti dari kata, frasa dan kalimat bahasa Arab yang diperdengarkan 1.3 *Menganalisis* unsur kebahasaan dengan pola kalimat: هذا، هذه، ذلك، تلك، ماهذا؟، ماهذه؟، ما ذلك، ما تلك، من هذا؟، من هذه؟، من ذلك؟، من تلك؟ 1.4 *Menunjukkan* gambar sesuai bunyi kata, frasa dan kalimat bahasa Arab yang diperdengarkan	➢ Perkenalan ➢ Keluargaku ➢ Hobiku ➢ Rumahku ➢ Nama-nama buah ➢ Warna
Berbicara	Peserta didik mampu meniru kata, frasa, kalimat tentang	2. *Meniru* kata, frasa, dan kalimat sesuai topik.	2.1 *Menirukan* langsung bunyi kata, frasa dan kalimat bahasa	➢ Perkenalan ➢ Keluargaku

	topik perkenalan, keluargaku, hobiku, rumahku, nama-nama buah, warna, personil madrasah, peralatan sekolah, seragam, alat transportasi, alat rumah tangga, dan pemandangan alam dengan pola kalimat: هذا، هذه، ذلك، تلك، ماهذا؟، ماهذه؟، ما ذلك، ما تلك، من هذا؟، من هذه؟، من ذلك؟، من تلك؟ untuk mengemukakan kata, frase dan kalimat.	3. *Mengemukakan* kata, frasa, dan kalimat sesuai topik.	Arab yang diperdengarkan. 2.2 *Menghafalkan* kata, frasa, dan kalimat sederhana. 3.1 *Mendemonstrasikan* tindak tutur sesuai teks hiwar dengan tepat. 3.2 *Menanya* dan *menjawab* dengan pola kalimat sesuai struktur yang tepat.	➢ Hobiku ➢ Rumahku ➢ Nama-nama buah ➢ Warna
Membaca-Memirsa	Peserta didik mampu membaca huruf dan memahami kata, tanda baca dalam teks tertulis atau teks visual tentang topik perkenalan, keluargaku, hobiku, rumahku, nama-nama buah, warna, personil madrasah, peralatan sekolah, seragam, alat transportasi, alat rumah tangga, dan pemandangan alam dengan pola kalimat: هذا، هذه، ذلك، تلك، ماهذا؟، ماهذه؟، ما ذلك، ما تلك، من هذا؟، من هذه؟، من ذلك؟، من تلك؟ untuk memahami kata dalam teks tertulis.	4 *Membaca* huruf, kata, tanda baca dalam teks tertulis atau teks visual 5 *Memahami* kata, tanda baca dalam teks tertulis atau teks visual	4.1 *Melafalkan* kembali bunyi huruf, kata, tanda baca dalam teks tertulis atau teks visual sesuai topik. 5.1 *Menerjemahkan* kosa kata dalam teks tertulis atau teks visual. 5.2 *Menceritakan* kembali isi teks tertulis atau teks visual. 5.3 *Menggunakan* kosa kata dalam konteks kalimat. 5.4 *Menyimpulkan* isi teks tertulis atau visual sesuai topik	➢ Perkenalan ➢ Keluargaku ➢ Hobiku ➢ Rumahku ➢ Nama-nama buah ➢ Warna
Menulis-	Peserta didik mampu meniru	6. *Meniru* huruf, kata, tanda baca,	7.1 *Mempraktikkan* cara menulis	➢ Perkenalan
Mempresentasikan	dan memaparkan huruf, kata, tanda baca, dan kalimat yang sangat sederhana tentang topik perkenalan, keluargaku, hobiku, rumahku, nama-nama buah, warna, personil madrasah, peralatan sekolah, seragam, alat transportasi, alat rumah tangga, dan pemandangan alam dengan pola kalimat: هذا، هذه، ذلك، تلك، ماهذا؟، ماهذه؟، ما ذلك، ما تلك، من هذا؟، من هذه؟، من ذلك؟، من تلك؟ untuk mengungkapkan gagasan yang sangat sederhana secara tulis dan lisan.	dan kalimat yang sangat sederhana. 7. *Memaparkan* huruf, kata, tanda baca, dan kalimat yang sangat sederhana. 8. *Mengungkapkan* gagasan yang sangat sederhana secara tulis dan lisan.	huruf Arab, kata, tanda baca dan kalimat yang sangat sederhana. 7.2 *Menyalin* huruf, kata, tanda baca dan kalimat yang sangat sederhana. 8.1 *Menyusun* huruf-huruf menjadi kata-kata dengan benar. 8.2 *Menyusun* kata-kata menjadi kalimat sederhana sesuai topik dengan benar. 8.3 *Menulis* huruf, kata, dan kalimat yang diperdengarkan (*imla'*). 8.1 *Menyajikan* hasil analisis bunyi huruf, kata, tanda baca, dan kalimat yang sangat sederhana.	➢ Keluargaku ➢ Hobiku ➢ Rumahku ➢ Nama-nama buah ➢ Warna

Picture:

https://sikurma.kemenag.go.id/upload/file_info/TP,_ATP_dan_Modul_Bahasa_Arab1.pdf

b) Arabic Curriculum Content

Curriculum content is a component related to the learning experience that students must have. The content or curriculum material is essentially all activities and experiences that are developed and organized in order to achieve educational goals.

In developing Arabic teaching materials or materials, there are four aspects that need to be considered.

The first aspect is psychology. This psychology includes the age of the learner and the level of learning. The age of the learner needs to be considered by the developer of teaching materials because Arabic language materials for children are certainly different for adults. Usually, children learn Arabic for the purpose of mastering the spelling and pronunciation of words and sentences. While for adults in addition to proficiency in spelling and pronunciation of words and sentences is also to understand and use them in conversation. Learning levels are also very important to note because language learning also pays attention to stages from easy to difficult, from simple to complex. Of course, the teaching materials for the elementary level will be different from the intermediate and advanced levels. The second aspect is the cultural aspect. Language cannot be separated from culture because language is a basic element of culture and; where culture is. Therefore, learning language means learning culture. For example, learning Arabic, then indirectly also learn Arabic culture. For example, in an Arabic conversation, it usually begins with greetings and greetings. So by using Arabic as a means of communication, greetings are used and also greetings such as kaif halk? and others. The third aspect is education. This aspect is very important because it is related to the learning of the material itself. The educational principles that must appear in teaching materials are: 1) teaching materials can be followed according to learning abilities, 2) continuous teaching materials. This means that it sequences systematically from one material to the next, 3) the material is clear, the meaning can be understood, and 4) teaching materials can be learned. The last aspect is language. Of course, this aspect is related to the linguistic components and language skills. The Arabic language component consists of sound, grammar and vocabulary. While language skills are listening, speaking, reading, and writing. Therefore, Arabic language materials can certainly be related to components and skills in accordance with the desired learning objectives, learning levels and dominant content.(Muradi & Taufiqurrahman, 2021)

c) Arabic Learning Strategy

The curriculum implementation process must show the existence of learning activities, namely the teacher's efforts to teach students, both at school through face-to-face activities, as well as outside school through structured and independent activities. In this context, teachers are required to use various learning strategies, learning methods and learning resources. Strategy is one of the important elements in the curriculum. Once there are goals, curriculum content, and what level students will be taught and have recognized the character of students and the differences in each learner or the abilities they have. Then we can limit and choose what strategy to choose. In addition, after choosing a strategy, there are important things that will support learning, namely the media, because the use of media is used in implementing methods or strategies.

d) Evaluation of Arabic Language Learning

Evaluation is a process of interaction, description, and consideration to find the nature and value of the thing being evaluated. The results of the evaluation can provide clues as to whether the intended goals can be achieved or not. In addition, evaluation is also useful for assessing whether the curriculum process is running optimally or not.(Hamalik, 2017) Evaluation is preceded by assessment, while assessment is preceded by measurement, measurement is defined as the activity of comparing the results of practice with criteria, assessment is the activity of interpreting and describing the results of measurement, while evaluation is the determination of the value or implications of behavior.(Aini & Basith, 2023)

The Arabic language curriculum in Indonesia has changed a lot, the latest is the independent curriculum. The change is a natural thing, learning Arabic must follow the flow of the times so as not to be left behind with other subjects. The use of technology is not something that is impossible to use in learning Arabic, precisely with the development of technology makes teachers and students easy to teach and learn Arabic. In addition to aiming to cover the weaknesses in the previous curriculum, the curriculum change also aims to make learning and teaching activities better than before.

3. **The Role of Globalization on Arabic Curriculum Development in Indonesia**

Several factors cause changes in the Arabic curriculum in Indonesia, namely changes in the national curriculum, the development of science and technology to improve the quality of education, and several weaknesses in the previous curriculum. These changes require Arabic language learning to move more dynamically beyond monotonous textbook texts that cannot negotiate with the times. The relationship

between the curriculum and globalization is very close, because the influence of globalization has brought various changes, both in terms of learning methodology, and the use of technology.(Shabur & Sholikha, 2023) The following are some of the roles of globalization, starting from the impact, challenges, and implementation in the development of the Arabic language curriculum in Indonesia:

A. Changes in Learning Focus

1) From classical to communicative: Before globalization, Arabic language teaching in Indonesia focused on mastering classical religious texts (the Qur'an, *Hadith*, and *kitab kuning*). Globalization has increased the need to expand learning to be more communicative so that Arabic can be used internationally.

2) Adaptation of 21st century skills: The Arabic language curriculum now emphasizes critical thinking skills, collaboration, and digital literacy to meet the needs of the global world.

3) Integration of technology in learning: Globalization introduces educational technology that enables digital-based Arabic language teaching, such as e-learning, learning applications, and interactive media. This makes it easier for students to learn independently with access to global resources.

4) International standardization: The influence of globalization has encouraged the Arabic language curriculum to adopt international standards, such as the CEFR (Common European Framework of Reference for Languages)-based learning approach, which measures language proficiency in a global context.

5) Cultural and educational exchange: Globalization opens up opportunities for collaboration with Arabic-speaking countries, such as Egypt, Saudi Arabia, and the United Arab Emirates, providing access to teaching materials, teacher training, and student exchanges. This enriches the curriculum with a global perspective.

B. Challenges in the Era of Globalization

1) Balance between local and global values: The Arabic curriculum must continue to reflect Islamic values and Indonesian culture while accommodating global needs.

2) Technology gap: Not all educational institutions have adequate access to technology, especially in remote areas, so implementing a global-based curriculum is still constrained.

3) Teacher capability: Arabic teachers need to be empowered to understand new approaches and technologies in teaching.

C. Implications for the Future

The influence of globalization will continue to enrich the Arabic curriculum in Indonesia. To that end:

1) Collaboration must be strengthened between the Ministry of Education, Religious Affairs, and international institutions.

2) There needs to be an investment in educational technology that allows equal access throughout Indonesia.

3) The curriculum must continue to combine local excellence with international standards to create globally relevant Arabic language learning.

D. Examples of Implementation in Curriculum

1) *Kurikulum Merdeka* (2021): This Curriculum provides schools with the flexibility to develop project-based learning that is relevant to global challenges, such as environmental issues, the global economy, and contemporary Arab culture.

2) International Cooperation: Scholarships and training from international institutions, such as Al-Azhar University in Egypt or Saudi Arabian education programs, help strengthen Arabic language learning in Indonesia.

E. Conclusion

The Arabic language curriculum is the whole situation, language experience, and communicative activities offered, prepared, selected, planned, and arranged so that learners can develop and transmit language, be it listening, speaking, reading, or writing skills. A criterion certainly has advantages and disadvantages. Therefore, the curriculum constantly changes from time to time to realize a good curriculum. Curriculum changes will occasionally occur because each era has a different culture. Such as changes in the Arabic language curriculum that began in 1984-1994, which focused on nahwu and sharaf to understand religious texts; the 2004 curriculum encouraged the use of Arabic in the context of honest communication, the 2006 curriculum separated Arabic lessons from Islamic Religious Education, becoming an independent subject, the 2013 curriculum text-based approach and integration of four language skills in learning, the 2021 curriculum flexible approach with project-based learning and digital technology..

The transformation of the Arabic curriculum in Indonesia reflects a complex and dynamic adaptation process. The curriculum constantly evolves to meet local and global needs, emphasizing relevance, innovation, and technology integration. These efforts improve the effectiveness of Arabic language learning and strengthen its position as an integral part of Islamic education in Indonesia. Some of the causes of changes in the Arabic curriculum in

Indonesia are changes in the national curriculum, the development of science and technology to improve the quality of education, and several weaknesses in the previous curriculum. Overall, the transformation of the Arabic curriculum in Indonesia shows a continuous adaptation process, where Arabic education develops along with the changing times and the influence of globalization while maintaining its essence and identity as an integral part of Islamic education. This study is limited to analyzing Arabic curriculum transformation based on available historical documents, which may only partially capture contemporary perspectives. Future research could explore integrating digital tools in Arabic language learning to enhance interactive learning experiences.

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