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**ARABIC LANGUAGE CURRICULUM DEVELOPMENT OF KMI ASSALAM AND ITS CHANGES
DURING COVID-19 PANDEMIC**

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Abstract. Arabic learning in Assalam Islamic boarding school is an education based on the modern system, this is in relation to the researcher's point of view, the education object, and the content of the types of subjects in the teaching process. This research aims to know the development of the curriculum used in this school and to know the change of the Arabic curriculum during the pandemic covid-19 in this school. This research is qualitative research, and the method of this research is a case study. This research uses observation and literacy study to collect information and data. The results of this research are that Arabic learning in this school is held in many separate subjects, and the learning is based on two main curricula, which is follow the curriculum of the religious ministry and the traditional curriculum (appropriate to the studied books), and in this study includes some information, including the types of curriculum used, the forms of the studied subjects, the method of teaching and the change of Arabic learning during the pandemic covid-19.

Keywords: Curriculum; Development; Arabic Language; Assalam Islamic Boarding School

A. INTRODUCTION

A curriculum is a plan of student's learning activities in a school (class) or a set of goals to be achieved. The meaning of curriculum can also refer to a document containing the formulation of objectives and learning materials for teaching and learning activities, schedules, and assessments (Saifuddin, 2015). People consider the education curriculum to have an important role in the teaching process, it is a general rule or plan that teachers follow and seeks to achieve the goals of education.

The government, from the Ministry of Education and the Religion Ministry, which establishes and organizes learning activities in the public school or the Islamic school, has paid great attention to the problem of learning and transforming its solution, especially by developing the educational curriculum. The traditional educational curricula have changed and developed to achieve the goals of education and to promote the success of education, appropriate to student's needs and what life in this era needs. Rather, it is understood that there are some schools or institutes that remain to use the traditional curriculum for a variety of reasons.

Some time ago until now, the condition of the world is being hit by the Covid-19 pandemic, this pandemic affects and makes some policy updates to be implemented. New policies also occur in the education world (Khasanah et al., 2020). Many educational institutions do the online learning to change the classroom learning, this is a recommendation from the government of every country which hit by this pandemic, including Indonesia. However, the Assalam Islamic boarding school continues to do the learning as usual because previously the students lived in the boarding, so they were afraid that if they were allowed to go home, they would bring the related

virus within the scope of the family and the community surround them. Learning continues with adjustments and strict health protocols.

Research that is relevant to this research is a study entitled "Management of Islamic boarding schools during the COVID-19 pandemic" written by Shofiyullahul Kahfi and Ria Kasanova (2020). Which explains the management or arrangement of the Islamic boarding school, both in learning, economics, social, etc. Then, a study entitled "Management of Islamic boarding school education in Al Falah Banjarbaru during the Covid-19 pandemic" written by Riinawati (2021) which explains the arrangement of learning in Islamic boarding schools during the Covid-19 pandemic (Riinawati, 2021). The difference between this study and previous relevant studies is related to the subject, object and focus of this research. In this study, the focus on changes in the Arabic language curriculum, starting from class hours, the material presented to the curriculum model used during the pandemic at the Assalam Islamic boarding school Bangilan Tuban.

This research aims to know the development of curricula used in the KMI Assalam Bangilan Tuban, from the theory of some educational scholars. After the observation, the researcher saw that this school teach and introduce or show to use of the two languages (Arabic and English) in the daily conversation, so the researcher wanted to know a lot about the daily education process there. This school is one of the schools, or we say that it is one of the Islamic institutes that focus its education on the two languages (Arabic and English). It is attractive to know about the Arabic language curriculum used for this school and it's change during pandemic covid-19.

B. LITERATURE

1. Curriculum Development

The curriculum is one of the most important elements in the education process, and it is the one that is based to the teaching and learning success. The curriculum is one of the most critical components of the education system, so the curriculum is a tool for achieving educational goals and a guide in implementing teaching at all types and levels of education (Thohir, 2016). The definition of the curriculum has changed from time to time, but in summary, it is a guide that teachers follow in achieving educational goals.

In developing of education field, the curriculum must always change and evolve due to progress and changing needs of society. Because society is an input from educational institutions that requires better processes and outputs. Education, in the educational process, does not only make students smart, but education must also be appropriate to the needs of society (Tamin, 2018). The curriculum has changed from time to time, along with changing of society needs, as well as the school that uses the curriculum, so it will take care of this change and follow the best and appropriate to the student's needs and the complex in view of some facilities related to the school.

The educational curriculum in Indonesia has changed since ancient times several times, these changes are a logical result of changes in the political, social, cultural, economic, scientific and technological system in the nation and the state society. Therefore, the curriculum as a set of educational plans that it needs to develop positively in accordance with the requirements and changes that occur in the society (Alhamuddin, 2014). The most recent educational curriculum used in Indonesia is the curriculum for the year 2013 (K13), and from the religious ministry that is used in Islamic schools is the report of the religious ministry No. 184 in 2019 (KMA).

The curriculum developments in Indonesia, there are two main characteristics that can determine changes in the whole curriculum, from the aspect of centralized model design or often referred to as administrative model design to decentralized or often referred to the design of the grass root model and from the teacher-centered curriculum to the student-centered curriculum (active education) (Nurhalim, 2018).

The 2013 curriculum focuses on competency in acquiring some diverse competencies. Therefore, this approach includes number of competencies and a set of learning objectives that are defined in this way, the achievement of which can be seen in the form of student's behavior or skills as a criterion for success (Alhamuddin, 2014). This is the curriculum that used by many students in Indonesia.

Implementation of curriculum development in an educational institution is very important for its use as study materials, bearing in mind the changing curriculum, both at the national education level, and in other educational institutions (Tamin, 2018). It is known that all these changes have common goals in acquiring various sciences and the desired competencies that suit with the society needs. These needs are closely related to the individual differences of the students.

2. The Education System in the Islamic Institute

Muhamad Ridwan Nasir presents the level of diversity of institutions according to the set of components as well as the development of Islamic institutes. It is divided into five parts, they are:

- a) The Salafi Islamic Institute, which are Islamic schools in which there is a Salafi educational system or the traditional Salaf system.
- b) Semi-developed Islamic Institute. These are Islamic schools, which there is a Salafi educational system and the traditional Salafi system in the form of 90% religious study curriculum and 10% general study curriculum.
- c) The developed Islamic Institute. They are Islamic schools like the semi-developed school, but they are more diversified in the general curricula. That is 70% of the religious curriculum and 30% of the curriculum for general study.
- d) Al-Khalaf/The Modern Islamic Institute. It is like a development Islamic school. They are more complete educational institutions than what has already been mentioned, including the public school system with the addition of diniyyah (the practice of reading traditional books), institutions of higher education (general and religious learning), the focus class or program in languages (Arabic and English).
- e) The ideal Islamic institutes. They are like modern Islamic schools, although the educational institutions in them are more complete. Especially, in the diversity of skills areas, including the skill of agriculture, engineering and economics, and attention to the quality of learning without changing the characteristics in Islamic institutes that are still relevant to the needs of society and times (Arifai, 2018).

If the educational system used in an Islamic institute or Islamic boarding school different, then the curriculum used in are different. As a result of the observation that KMI Assalam Islamic boarding school (later we say the Assalam School) is the school that is based on the modern Islamic institute. This school have focused on the two main languages or have a linguistic specialization, which is Arabic and English, although there is a specialization in the holy Quran study (memorizing the Quran).

3. Covid-19 Effects in Indonesian Education

The Indonesian government's policy in responding this outbreak is to apply the principle of social distancing to all levels of society (Setyorini, 2020). The implementation of social distancing at the elementary and secondary school levels continues until conditions are declared conducive. During the pandemic, schools are indeed closed but the learning process must continue (Setyorini, 2020). The policy of the learning process from home or called by learning from home (LFH) or also school from home (SFH) made by the government certainly requires the participation of various groups ranging from the school (teachers), parents and also the students themselves (Novianti, 2020).

This also affects the process of learning Arabic at the Assalam Islamic boarding school Bangilan Tuban, the covid-19 pandemic has also changed some of the basics Arabic learning there. According to Masykur and Prayitno (2020) in a pandemic situation and conditions, it is necessary to develop an Arabic learning curriculum. Especially in the teacher's learning model which is required to be done in their homes. It is necessary to develop an Arabic language learning curriculum according to the principles, basic foundations, and objectives set by the government (Masykur & Prayitno, 2020).

The learning that recommended by the Ministry of Education and Culture, mentions several things that have been done to change the curriculum, including by adjusting the basic

competencies (KD). Basic competencies (KD) adjustments are made by choosing competencies that are essential or important for that time, preparing special learning modules that are prepared, that students can learn independently which are made different from textbooks, and using videos learning (Novianti, 2020). An emergency curriculum is also prepared during the COVID-19 pandemic in order to organize effective and meaningful learning.

4. Covid-19 Effects in Islamic Indonesian Education

The Covid-19 pandemic was able to change the various arrangements and structures of community activities from being free to being more limited, especially in terms room of space. It's because a virus can be easily transmitted through social contact, so minimizing social contact that prevention efforts are the solution (Riinawati, 2021). This makes every activity that was originally able to be held freely must be reviewed and regulated with good management. Good management is very important for the optimal functioning of the institution, as well as an Islamic boarding school, management is influential in the development of Islamic boarding school and its progress (Kahfi & Kasanova, 2020).

Several educational institutions as well as several Islamic boarding schools during the Covid-19 pandemic decided to change the learning system from offline or face-to-face class to online class through various video conferencing media, chatting, work on tasks that were collected online (Riinawati, 2021). However, some schools still held classroom learning. Especially some schools with Islamic boarding school bases. It's just that there is a reduction in learning activities while living in Islamic boarding schools.

Islamic boarding schools that continue to hold classroom learning are educational institutions that since the emergence of the Covid-19 pandemic have not allowed students to return home because they could be the ones who will have a bad impact on the family at home or the surrounding community. The learning that held at the Islamic boarding school has also some changes, which is from the system, management, time allocation, new habits, to social restrictions among students, teachers, and education staff at the Islamic boarding schools.

This shows the independence of Islamic educational institutions in regulating learning in their respective institutions, such as the explanation of the Islamic education forms system in Islamic boarding schools which has been explained by Muhammad Ridwan Nasir. (Arifai, 2018)

This research is qualitative research, and the type of this research is a case study, which focuses on researching the development of the educational curriculum in the KMI Assalam Bangilan Tuban and its change during covid-19 pandemic in Indonesia. This research uses observation and library research to collect information and data. Presenting the results from this research is after the process of analysis of the required data. The analysis was used for the process of interactive analysis by Mills and Huberman, and it consists of some steps, and they are: data collection, data reduction, presenting or preparing data, and then summarizing (Ainin, 2015).

C. RESULT & DISCUSSION

This topic includes some information on the result and discussion of this research, so this part consists of:

Arabic Language Curriculum Development in KMI Assalam

Assalam Islamic boarding school is one of the most famous Islamic schools in Tuban, East Java, by the language education. The researcher explained in the previous section that this Islamic boarding school is based on the modern system, it is forming the modern school that specializes in developing language skill, and these languages consist of Arabic and English. The reality is that this school does not use the fixed curriculum from the beginning, and the curriculum used has changed just as the one in Indonesia.

This school consists of two levels, the intermediate school and the secondary school, but the curriculum used between them does not differ from each other, especially in the Arabic language curriculum. The curriculum which generally used in this school is the curriculum that the Religion Ministry urged to use, and the second is the curriculum that this school created. From this we see that the curriculum used in this school is the national curriculum (Baderiah, 2019) and the local curriculum (the curriculum of the Islamic Institute) or some scholars say that it is

the traditional curriculum.

As a result of the observation, this school uses the objective curriculum in terms of its teaching method, the subject design is the method in which the educational subject is presented separately in the form of topics, or we see clearly in the separate curriculum (Baderiah, 2019). This method is used not only in one of the two schools, but it is used in both levels. From this, it is known that there are various separate subjects in this school, and it is important that there is one specialty at the secondary level, which is the language specialization.

Then we move on to the topic of the method used today for the Arabic language in its various forms, given the results of observation. The curriculum used for the Arabic language for both schools is the integrated curriculum. The integrated curriculum is a curriculum in which educational materials are provided in an integrated manner (Baderiah, 2019). There are several additional materials regarding Arabic language teachings in this school.

These are the subjects that are considered as additional subjects to accompany the Arabic language course in Assalam Islamic boarding school:

Table 1: Arabic Lesson Before Covid-19 Pandemic

No	Materials	Kind
1	<i>Durusul Lughah</i>	Basic Arabic lesson
2	<i>Mutholaah</i>	Additional Arabic lesson
3	<i>Mahfudhaat</i>	Additional Arabic lesson
4	<i>Tamrin Lughah</i>	Additional Arabic lesson
5	<i>Tarjamah</i>	Additional Arabic lesson
6	<i>Nahwu</i>	Additional Arabic lesson
7	<i>Fahmul Masmu'</i>	Additional Arabic lesson
8	<i>Tarbiyah</i>	Additional Arabic lesson
9	<i>Akhlaq</i>	Lesson with Arabic language
10	<i>Ushl Fiqh</i>	Lesson with Arabic language
11	<i>Bulugh al-Marom</i>	Lesson with Arabic language
12	<i>Hadits</i>	Lesson with Arabic language
13	Bahasa Arab	Arabic Lesson from Government

Table 2: Lesson Hours Before Covid-19 Pandemic

No	Materials	Time
1	First lesson	07.15-08.00
2	Second lesson	08.00-08.45
3	Third lesson	08.45-09.30
4	Recess	09.30-09.45
5	Forth lesson	09.45-10.30
6	Fifth lesson	10.30-11.15
7	Sixth lesson	11.15-12.00
8	Recess	12.00-12.30
9	Seventh lesson	12.30-13.15
10	Recess	13.15-14.00
11	Eighth lesson	14.00-15.00

These are the educational materials that are related to the Arabic language, and the second is that Arabic language teaching is not limited to an integrated curriculum, but in Arabic language teaching there are some related subjects, for example that the Arabic language is related to the subject of language exercise and listening comprehension. These subjects are related to each other, in terms of their content and the teachers who teach these subjects (sometimes he teaches these subjects with one teacher to facilitate the connection of each of them). This type of curriculum is called a correlated curriculum, and it is the curriculum whose educational materials are designed and delivered in a way related to other educational materials (Baderiah, 2019).

Although this school is a modern school, it even has the traditional curriculum used, which is the use of textbooks. It is known that the traditional curriculum is the curriculum that focuses its study on educational materials, and this curriculum uses several heritage books, the the degree or class of students is considered by class or by the types of books used. In some respects, this information is related to the curricula that used in Assalam Islamic Boarding School Bangilan Tuban.

5. Curriculum Modification in Arabic Language in KMI Assalam during Covid-19 Pandemic

Based on this research, Arabic learning applies a modified curriculum, and based on the table below, during the covid-19 pandemic many subjects were removed, and focused on languages learning, Arabic and English. In Arabic learning, KMI Assalam basically applies the Islamic boarding school curriculum with a book approach that is taught, or better known as the book curriculum. According to (Arifai, 2018) this curriculum is a traditional curriculum, which is often referred to in the Indonesian context as Salaf Islamic boarding.

So, it can be concluded that during the pandemic, Assalam Islamic boarding school implemented a traditional curriculum to temporarily replace the modern Islamic boarding school curriculum. This is done to adapt the plague that hit by making some modifications related to the number of subjects and lessons hours, so the students continue to get meaningful learning and do not lose focus in teaching Arabic which is the icon of this Islamic boarding school.

In the following table are lesson materials organized by KMI Assalam during the covid-19 pandemic, and used for approximately 2 months to adjust or adapt to the situation:

Table 3: Some Arabic Lesson During Covid-19 Pandemic

No	Materials	Kind
1	<i>Nahwu</i>	Additional Arabic lesson
2	<i>Fath Qoriib</i>	Lesson with Arabic language
3	<i>Durusul Lughah Al-Arabiyyah</i>	Basic Arabic language lesson
4	<i>Ushul Fiqh</i>	Lesson with Arabic language
5	<i>Taysiir al-Kholaq</i>	Lesson with Arabic language
6	One more Islamic study material	Lesson with Arabic language

Table 4: Lesson Hours During Covid-19 Pandemic

No	Materials	Time
1	First lesson	08.00-09.00
2	Second lesson	09.00-10.00
3	Recess	10.00-10.30
4	Third lesson	10.30-11.30

Then based on the number of lessons hours, the learning load is reduced every day. Learning is only held in the morning until noon and amounts to three hours of lessons in one day. Then in terms of the duration of the lesson hours, it is compressed to 60 minutes in one hour lesson, while in normal learning in Indonesian education it is 45 minutes with an average of one material being taught in 2 hours of lessons. In accordance with Riinawati (2021) said that the reduction of learning hours and compaction of the duration of learning was carried out to reduce the mobility of students with teachers related to social distancing and physical distancing organized by the Indonesian government (Riinawati, 2021)

D. CONCLUSION

The curriculum is one of the most important elements in the education process, and it is the one that is based on the teaching and learning goals. The educational curriculum in Indonesia has changed since ancient times several times, these changes are a logical result of changes in the political, social, cultural, economic, scientific, and technological system in the society of the nation

and the state. The Arabic language curriculum used at the Assalam Islamic boarding school Bangilan Tuban East Java has also changed. These are the curricula used in Assalam Islamic boarding school in general, especially in the Arabic language:

- a) from the point of view of elaboration and use: the national curriculum and the local (traditional) curriculum
- b) In terms of subject matter: the integrated curriculum and the correlated curriculum.
- c) In terms of its teaching and development method: the subject design with modern method or direct method.

The modification in Arabic language curriculum during pandemic covid-19 according to the results of the analysis, occurs in terms of reducing subject matter and reducing lesson hours every day. This is to maintain the health protocol with strict implementation and continue to implement physical distancing and social distancing during the lesson.

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