Learning Model of Arabic in Indonesia: A Study of The Curriculum System at Bahrul Ulum Tambakberas Islamic Boarding School, Jombang and an-Nuqayah, Madura

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Abstract

Arabic is the most core subject in Islamic boarding schools. Likewise at the Bahrul Ulum Islamic Boarding School Tambakberas Jombang and the an-Nuqayah Islamic Boarding School Madura. This study discusses the Arabic curriculum applied by the Bahrul Ulum Islamic Boarding School Tambakberas Jombang and the an-Nuqayah Islamic Boarding School Madura with a focus on the research objectives of Arabic learning, Arabic language learning activities, and Arabic language learning materials taught in the two Islamic Boarding Schools. This study uses a qualitative approach by using the form of a case study. The sources of data in this study were the leaders of Islamic Boarding Schools, Arabic language teachers and administrators of the Bahrul Ulum Tambakberas Islamic Boarding Schools in Jombang and the an-Nuqayah Islamic Boarding Schools, Madura. After discussing and analyzing the data, it can be concluded that the two Islamic boarding schools applied different curricula. The Bahrul Ulum Islamic Boarding School Tambakberas Jombang applies an Arabic curriculum for the Salaf Islamic Boarding School which still prioritizes Arabic as a tool for understanding sources of Islamic studies. Meanwhile, at the an-Nuqayah Islamic Boarding School, the modern Islamic Boarding School's Arabic curriculum combines basic Arabic (as a tool) and practical Arabic as a daily communication tool, which in this case is accommodated by the Daar al-Lughah al-Arabiyah wa al-Fiqh al-Salafi institution. However, the two Islamic Boarding Schools have something in common, namely placing Arabic in their respective Madrasah Diniyah programs.

Keywords: *Arabic Curriculum and Pesantren.*

Introduction

Each educational institution has different curriculum design and management[1] according to the needs of the institution. Islamic boarding schools, for example, according to Mastuhu, are educational institutions that teach Islamic sciences which are organized in the form of

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[1] Untuk lebih jelasnya bisa lihat Oemar Hamalik, *Kurikulum Dan Pembelajaran* (Jakarta: Bumi Aksara, 2013); Ahmad Fikri Amrullah, *Manajemen Kurikulum Pembelajaran Bahasa Arab* (Jakarta: Kencana, 2021);

Abdul Majid, *Perencanaan Pembelajaran (Mengembangkan Standar Kompetensi Guru)* (Bandung: Remaja Rosdakarya, 2013).

a separate community, under the leadership of kiai and assisted by Ustadz who live with the students. The teaching and learning process is carried out using traditional methods which take place both formally and informally and have levels. The main characteristic of traditional teaching is the textual method of delivering material coupled with the memorization process.[2]

Each Islamic boarding school institution has different curriculum design and management policies according to the needs of the goals to be achieved. The curriculum has a very broad scope, namely a teaching program at an educational level and concerns a very narrow scope, such as a teaching program for a subject for several lesson hours.

Islamic boarding school is an informal education system in Indonesia.[3] Islamic boarding schools are institutions that can be said to be a manifestation of the natural process of developing the national education system.[4] From a historical perspective, Islamic boarding schools are not only synonymous with Islamic meaning, but also contain the meaning of Indonesian authenticity (indigenous). This is because this institution, which is similar to a boarding school, has actually existed since the time of Hindu-Buddhist rule. So Islam just needs to continue and Islamize existing educational institutions.[5] Of course, this does not mean minimizing the role of Islam in pioneering education in Indonesia. From

time to time Islamic boarding schools have experienced significant progress in the context of educational contextualization, currently Islamic boarding schools have changed their form. Physically, Islamic boarding schools have experienced quite phenomenal progress which has great opportunities as a development agent in solving social problems.[6] Nowadays, it is not difficult to find Islamic boarding schools that have buildings and other physical facilities that are quite magnificent and classy. Thus, it can no longer be completely associated with modest physical facilities, with overcrowded and unhygienic dormitories, for example. In general, the skills taught in Islamic boarding schools include nahwu-sharf, fiqh, tasawwuf, aqidah, tafsir, and Arabic. Although with the times, the Islamic boarding school curriculum is always evolving. Islamic boarding schools also teach general material skills and even vocational training for students.

Even though the Islamic boarding school curriculum always changes from time to time, Arabic language material is still mandatory material in an Islamic boarding school. Arabic is the official language of 22 countries, spoken by more than 400 million speakers. It is recognized as the 4th most widely used Internet language.[7] Arabic is a material that must be mastered by students. However, the objectives of learning Arabic in each Islamic boarding school vary depending on the

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[2] Mastuhu, *Dinamika Sistem Pendidikan Pesantren: Suatu Bagian Tentang Unsur DanNilai Sistem Pendidikan Pesantren* (Jakarta: INIS, 1994); lihat juga Zamakhsyari Dhofier, *Tradisi Pesantren (Studi Pandangan Hidup Kiyai Dan Visinya Mengenai Masa Depan Indonesia)* (Jakarta: LP3ES, 2011); sebagai perbandingan dari corak pendidikan dan pengajaran pondok pesantren tradisional, lihat Hisam Zaini, *Bahasa Arab Khas Gontor* (Bandung: Mizan, 2013).

[3] Untuk mengetahui lebih dalam perihal sejarah pendidikan Islam di Indonesia termasuk lembaga pondok pesantren yang menjadi sistem pendidikan Islam di Indonesia, bisa lihat Rama Yulis, *Sejarah Pendidikan Islam: Perubahan Konsep, Filsafat Dan*

Metodologi Dan Era Nabi SAW Sampai Ulama Nusantara (Jakarta: Kalam Mulia, 2012).

[4] Nur Cholis Majid, *Bilik-Bilik Pesantren* (Jakarta: Paramadina, 1997).

[5] Muh. Ariadi Muslim, "Manajemen Pembelajaran Bahasa Arab Di Pondok Pesantren Nurul Hakim (Putra) Kediri NTB" (UIN Sunan Kalijaga, 2016).

[6] Kamaruzzaman dkk, *Pondok Pesantren Dan Peradaban Islam* (Jakarta: Puslitbang Pendidikan Agama, 2000). 63.

[7] Imane Guellil, "Arabic Natural Language Processing: An Overvie," *Journal of King Saud University – Computer and Information Sciences* Vol. 33 (2021). 497-507.

institutional goals or curriculum objectives of the Islamic boarding school itself.

In general, many previous studies or research related to the Arabic language curriculum and its development, both in Islamic boarding schools and schools, have been found, which focused on the realm of curriculum implementation or Arabic language learning in the classroom. Therefore, the researcher tried to examine previous research related to the Arabic language curriculum which is related to the focus of the problem in his research.

Thesis (Naini, 2015) with the title "The Existence of MAPK and It's Management in Efforts to Improve Quality Arabic Language Learning (Case Study at MAN 1 Surakarta)" focuses the study on descriptive analysis and obtains results regarding the reasons for the existence of MAPK Surakarta as well as management efforts made to improve the quality of Arabic language learning. This research does not focus on developing an integrative Arabic curriculum directly.

Research (Abror, 2014) entitled "Integration of the Curriculum of Salaf and Khalaf Islamic Boarding Schools (Comparative Study of the Aida Tugujaya Islamic Boarding School and the Raudlatul 'Ulūm Salatiga Islamic Boarding School)" focuses on a comparative study between the two curricula in two different Islamic boarding schools. One Islamic boarding school with a traditional curriculum and the other with a modern curriculum. After that, the two curricula in the two locations were integrated based on the research results. The research carried out by Darul Abror has the same study focus as the researchers because it focuses on the Arabic language curriculum and is comparative in nature. Thus, this research is almost the same as research conducted by Darul Abror which focused on the implementation of the

Arabic language curriculum and its comparative nature at the Bahrul Ulum Tambakberas Jombang Islamic boarding school and the Madura an-Nuqayah Islamic boarding school.

So based on the descriptions above, researchers are interested in finding out more about the Arabic language learning methods used in the two Islamic boarding schools, because one of the factors in the success of learning, especially foreign language learning, is the method or method used in learning. Methods will play an important role in learning, because learning methods can be thought of as a service that will be appreciated by santri or students and will always be etched in their hearts and minds. In learning, especially Arabic, it is absolutely necessary or carried out by being able to combine several methods because in the opinion of researchers there are no methods that are absolutely good or perfect and there are also no methods that are not good, so that as educators we are able to combine several methods in learning. Taking the advantages of one method and covering existing weaknesses with other methods.

Method

This research uses a qualitative approach using the form of a case study. With a qualitative approach in the form of a case study, this research can find the truth in the purest form in the form of actions, phenomena and descriptions regarding the Arabic language curriculum at the Bahrul Ulum Tambakberas Jombang Islamic Boarding School and the an-Nuqayah Islamic Boarding School and efforts carried out in implementation the curriculum.[8]

In determining the criteria for informants (data sources), the author uses

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[8] Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik* (Jakarta: Adi Mahasatya, 2006). 32.

a purposive technique, namely "a technique for determining informants with certain considerations".[9] The data sources in this research are Islamic boarding school leaders, Arabic teachers and administrators of the Bahrul Ulum Tambakberas Jombang Islamic boarding school and the Madura an-Nuqayah Islamic Boarding School. They were chosen as informants because they had direct knowledge of the Arabic language curriculum implemented in the Islamic boarding school and were best able to provide complete and comprehensive information about the problem being researched. Apart from that, the data sources in this research are documents related to the research site and the Arabic language curriculum at the two Islamic boarding schools.

In this research, the author used several techniques for collecting the following data. (a) Interview. The interviews in this research were carried out using an interview guide that had been arranged systematically and completely for data collection. (b) Observation. The researcher's observations were carried out by systematically collecting data, observing and recording the curriculum system at the Bahrul Ulum Tambakberas Jombang and Pondok Islamic boarding schools

Madura an-Nuqayah Islamic boarding school. The observation used in this research is passive observation, meaning that in making observations, the researcher only observes the process of implementing the curriculum system at the Bahrul Ulum Tambakberas Islamic boarding school in Jombang and the AnNuqayah Madura Islamic boarding school. (c) Documentation. Documentation is a method of collecting qualitative data by viewing or analyzing

documents created by the subject himself or others about the subject.[10]

The data that has been obtained by researchers will then be analyzed using techniques;

a. Data Reduction

Reduction can be interpreted as a step to determine the main things, focus on the important things, summarize, and look for themes and patterns.[11] After the data is collected, a data reduction process is then carried out in order to select relevant and meaningful data. Focusing on data that leads to problem solving, discovery, meaning, or to answer researchers' questions, then simplifying and arranging it systematically and explaining important things about the findings and their meaning.

At this stage the researcher will select data from interviews, observations and documentation studies by focusing on data related to the research problem. Meanwhile, data that is not related to the research problem is discarded. In other words, data reduction is used for analysis that sharpens, categorizes, directs and discards what is not important, as well as organizing data so that it makes it easier to draw conclusions.

b. Data Presentation

After the data has been reduced, the next step is to carry out the process of displaying or presenting the data.[12] Presenting data is the second stage after reducing data, in the form of brief descriptions, charts, relationships between categories, flowcharts, and the like. In qualitative research, what is often used to present data is narrative-descriptive text. Presenting data will make it easier to understand what happened, then you can

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[9] Sugiyono, *Metode Penelitian Kuantitatif Dan Kualitatif* (Bandung: Alfabeta, 2008). 85.
[10] Haris Herdiansyah, *Metodologi Penelitian Kualitatif Untuk Ilmu-Ilmu Sosial* (Jakarta: Salemba Humanika, 2010). 143.

[11] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R & D, Bandung* (Bandung: Alfabeta, 2013). 337
[12] Sugiyono. 224.

plan further work based on what has been understood.[13]

At this stage the researcher describes the collection of data or information obtained systematically and clearly to facilitate the analysis process, either as a whole or in certain parts of the research results.

c. Drawing Conclusions and Verification

The final stage carried out by researchers in the process of data analysis activities is drawing conclusions. In qualitative research, it is carried out by drawing conclusions and verifying.[14] The conclusion of this research is that it is hoped that new findings will become clear in the form of descriptions or images of objects that were previously unclear, either in the form of causal or interactive relationships, or hypotheses or theories. Then the researcher will present the data that has been collected using analytical descriptive methods, inductive thinking so that the results of the findings can be presented more accurately and can be described in a clear and good systematic manner.

Results and Discussion

Curriculum is a set of plans and arrangements regarding objectives, content and learning materials as well as methods used as guidelines for implementing learning activities to achieve certain educational goals. David Nunan stated that the curriculum is the principles and procedures for planning, implementing,

evaluating and managing the design and development of an educational program.[15]

A curriculum has a multitude of functions, namely providing direction about what should be learned and how it should be organized through content selection, content sequence and teaching strategies (methods/pedagogy). It functions as a channel for achieving social cohesion and social solidarity because it is based on a social order that is based on knowledge rather than tradition or belief.[16] Meanwhile, the Arabic curriculum can be interpreted as a set of plans and arrangements regarding objectives, content and learning materials as well as methods used as guidelines for organizing Arabic language learning activities to achieve certain goals.[17]

Learning Arabic involves at least three scientific disciplines, namely linguistics,[18] psychology[19] and educational science.[20] Linguistics gives us information about language in general and about specific languages. Psychology describes how people learn things, and education and pedagogy allow us to combine all information into one method or method that is suitable for use in the classroom to facilitate the language learning process by students.

Arabic are the words used by Arab people to convey their meaning. Arabic is a language that is spread in terms of the number of speakers in the Semitic language family. This language is closely related to Hebrew and Aramaic. Modern Arabic has

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[13] Sugiyono. 339.

[14] Sugiyono. 99.

[15] Wina Sanjaya, *Kurikulum Dan Pembelajaran* (Jakarta: Kencana Renada Media, 2013). 11.

[16] Dr. Beatrice M'mboga Akala, "Revisiting Education Reform in Kenya: A Case of Competency BasedCurriculum (CBC)," *Journal of Social Sciences&Humanities Open 3, University of Johannesburg, South Africa*, 2021.

[17] Ahmad Fuad Efendy, *Metodologi Pembelajaran Bahasa Arab* (Malang: Misykat, 2017).

[18] Lihat Abdul Kosim Ade Nandang, *Pengantar Linguistik Arab* (Bandung: Remaja Rosdakarya, 2018); dan Sakholid Nasution, *Pengantar Linguistik Bahasa Arab* (Malang: Lisan arabi, 2017).

[19] Lihat Muhibbin Syah, *PSIKOLOGI PENDIDIKAN; Dengan Pendekatan Baru* (Bandung: Remaja Rosdakarya, 2013).

[20] Lihat Ngalim Purwanto, *Ilmu Pendidikan Teoritis Dan Praktis* (Bandung: Remaja Rosdakarya, 2014).

been classified as a macrolanguage with 27 sublanguages in ISO 639-3.[21]

Arabic is also a communication tool in the form of written and spoken words used by Arabs to express what is in their hearts, brains and minds.[22]

In Indonesia, Arabic can be a second language or a foreign language. Arabic is not an everyday language, so for the Indonesian environment or society in general, Arabic is a foreign language. In schools, Arabic is not used as a language of instruction in learning, but as a subject that consists of several materials. Formally, Arabic is a foreign language. Because as a foreign language, the Arabic language learning system is a foreign language, starting from the objectives, materials, to learning strategies and methods.

In learning Arabic, there are components called linguistic aspects and language skills aspects. Linguistic aspects consist of language elements consisting of letter sound system (phonology/ilm al-aṣwat),[23] word system (morphology/ilm aṣṣarf),[24] sentence structure (syntax/ilm nahwu),[25] writing system (kitabah),[26] and vocabulary (al-mufradate). Meanwhile, the language skills aspect consists of four skills that are closely related to each other. The four skills are then divided into two groups, (1) receptive skills, in the form of comprehension skills which contain listening skills (mahārotu al-istimā'/listening

skills) and reading skills (mahārotu al-qirō'ah/reading skills), (2) productive skills , for the skill of expressing thoughts which contains speaking skills (mahārotu al-kalām/speaking skill) and writing skills (mahārotu al-kitābah/writing skill.[27] These skills are related to each other, because language skills reflect their thoughts. The more skilled a person is in language, the The way of thinking becomes clearer and brighter. At first a child learns from listening to what his parents say. Then the child will be able to speak after listening to what his parents teach him, after that he learns to read and write.

Arabic has shown its significance and urgency in the eyes of the world, namely becoming a vehicle for communication and a means of interaction in international forums, and now Arabic has become a language that is on par with other world languages.[28] This proves that the Arabic language has a high position and has an important role in the international world. The Arabic language subject is a subject that is directed at encouraging, guiding, developing and nurturing abilities and fostering a positive attitude towards the Arabic language, both receptive and productive. Receptive ability is the ability to understand other people's speech and comprehend reading. Productive abilities are the ability to use language as a means of

[21] Chaerul Fadli, "Pembelajaran Bahasa Arab Di Pondok Pesantren Tradisional Dan Pondok Pesantren Modern (Studi Komparatif Di Pondok Pesantren As'ad Dan Pondok Pesantren Sa'adatuddarain Kota Jambi)" (Pascasarjana UIN Sunan Kalijaga, 2015).

[22] R. Nasir, *Mencari Tipologi Format Pendidikan Ideal Pondok Pesantren Di Tengah Arus Perubahan* (Yogyakarta: Pustaka Pelajar, 2005). 23.

[23] Untuk mengetahui lebih dalam perihal ilmu fonologi, lihat Nasruddin Idris Jauhar, *Fonologi Bahasa Arab Untuk Penutur Indonesia* (Malang: Lisan Arabi, 2017).

[24] Untuk mengetahui lebih dalam perihal ilmu Shorof, lihat BATARTAMA Ponpes Sidogiri, *Al-Miftah*

Lil 'Ulum Jilid I-IV (Kraton Pasuruan: Pustaka Sidogiri, 2016).

[25] BATARTAMA Ponpes Sidogiri.

[26] Untuk mengetahui lebih dalam perihal ilmu tata tulis/kitabah, lihat Ma'riful Munjiah, *Kaidah-Kaidah Imla; Teori Dan Praktik* (Malang: UIN Maliki Press, 2012).

[27] Atiqoh, "Maudhu` Usbu`iy Sebagai Alternatif Untuk Meningkatkan Penguasaan Keterampilan Reseptif Dn Produktif Bahasa Arab," in *Proceedings of Seminar Nasional Bahasa Arab HMJ Sastra Arab Fakultas Satra Universitas Negeri Malang* (Malang: Fakultas Teknik, 2016), 179–212.

[28] Dkk S. Bahriah, *Afaq `Arabiyyah* (Jakarta: UIN Syarif Hidayatullah, 2008).

communication, both verbally and in writing.

The Arabic language learning process can be carried out well, if it is carried out with careful planning regarding the learning process, which involves learning approaches and strategies,[29] then implemented using varied methods according to the material and objectives that have been set. These stages are collected in the Arabic language learning methodology.[30] Arabic language teaching methods can be classified into two types, traditional/classical methods and modern methods. The traditional Arabic language teaching method is a teaching method that focuses on "language as a culture of knowledge" so that learning Arabic means learning in depth about the ins and outs of Arabic language, both aspects of grammar/syntax (Qawaid Nahwu), morphemes/morphology (Qawaid as-Sharf) or literature (adab). The methods that have developed and are well known for this purpose are the Qawaid and tarjamah methods. This method was able to survive several centuries, even now Islamic boarding schools in Indonesia, especially Salafi Islamic boarding schools, still apply this method.[31]

The modern Arabic language teaching method is a teaching method that is oriented towards the goal of language as a tool.[32] This means that Arabic is seen as a communication tool in modern life, so the core of learning Arabic is the ability to use the language actively and being able to

understand speech/expressions in Arabic. The method commonly used in learning is the direct method (thariqah al-mubasyarah).[33] The emergence of this method is based on the assumption that language is something that is alive, therefore it must be communicated and trained continuously as young children learn language.[34]

Arabic is the core material taught in Islamic boarding schools. Arabic language learning is carried out and practiced in accordance with the goals and methods of each Islamic boarding school in understanding Arabic itself. With different goals and methods, various different forms of learning will arise.[35]

Learning Arabic at The Bahrul Ulum Tambakberas Islamic Boarding School, Jombang

Bahrul Ulum Islamic Boarding School (PPBU) was founded by KH. Abdus Salam, a descendant of the king of Majapahit, in 1838 AD in Tambakberas village, 5 km north of the city of Jombang, East Java. Abdus Salam left his hometown for Tambakberas to hide to avoid pursuit by the Dutch army and his followers. He then built a santri village by erecting a prayer room (mushalla) and temporary accommodation for 25 of his followers. Because of this, the Islamic boarding school is also known as Pondok Selawe (twenty five). The Bahrul Ulum Tambakberas Jombang Islamic Boarding School continues to develop and change in line with the dynamics of development and

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[29] Terkait Strategi Pembelajaran Bahasa Arab, bisa lihat Imam Asrori, *Strategi Belajar Bahasa Arab; Teori Dan Praktek* (Malang: Misykat, 2014).

[30] Terkait Metodologi Pembelajaran Bahasa Arab, bisa lihat Bisri Mustofa dan M Abdul Hamid, *Metode Dan Strategi Pembelajaran Bahasa Arab* (Malang: UIN Maliki Press, 2016); dan Suja'i, *Inovasi Pembelajaran Bahasa Arab* (Semarang: Walisongo Press, 2008).

[31] Nazarudin, *Manajemen Pembelajaran: Implementasi Konsep, Karakteristik, Dan Metodologi*

Pembelajaran Pendidikan Agama Islam Di Sekolah Umum (Yogyakarta: Teras, 2007). 187.

[32] Lihat buku Hisam Zaini, *Bahasa Arab Khas Gontor*.

[33] Bisri Mustofa dan M Abdul Hamid, *Metode Dan Strategi Pembelajaran Bahasa Arab*. 33.

[34] Bisri Mustofa dan M Abdul Hamid. 195.

[35] Ahmad Saefuddin, "Eksistensi Kurikulum Pesantren Dan Kebijakan Pendidikan," *Jurnal Pendidikan Agama Islam* Vol. 03, No. 01, Mei (2015).

global demands, while maintaining the noble values of Islamic boarding schools, adhering to the principles of almuhafadhah 'al al-qadim al-shalih wa alakhdhu bi al-jadid al-ashlah with under the light of the NU-style Ahlussunnah wal-Jama'ah Aqidah principles.[36]

If you look at the Bahrul Ulum Tambakberas Jombang Islamic Boarding School, it is included in the mixed Islamic boarding school category, namely Islamic boarding schools that combine modern Islamic boarding schools and Salaf Islamic boarding schools. If you look at it through the eyes of a modern Islamic boarding school, this Islamic boarding school still has the smell of a Salaf Islamic boarding school because this Islamic boarding school still teaches classical books, even with classical learning models too. If you look at it through the eyes of a Salaf Islamic boarding school, this Islamic boarding school has a modern smell because this Islamic boarding school has incorporated modern elements such as modern Islamic boarding schools in general, namely MI, MTs and MA formal schools and the curriculum used in formal schools fully follows changes according to National and Department of Education standards. Religion.

Based on the results of the researcher's interviews and observations, the following are methods for learning Arabic at the Bahrul Ulum Tambakberas Jombang Islamic boarding school which are more specific to learning the "Kitab Kuning".

Sorogan Method

The sorogan method is a book learning method where the book being studied is read by the Kiai first, then the students take turns reading it one by one. You don't have to memorize the contents of the book, the important thing is that students can read

the book well and correctly. In this sorogan method, students will come forward one by one to read the book in front of the Kiai/Ustadz. So that he can get to know and understand the development of the students one by one. The essence of this sorogan method is that the teaching and learning process takes place face to face between Kiai and students. This includes individual learning, where a student faces a teacher and interaction occurs between the two. With a method like this, Kiai will definitely know the quality of their students. However, this method requires a lot of time because all the students have to come forward one by one to face the Kiai.

Wetonan or Bandongan Method

This wetonan method is a method where the students take part in lessons by sitting around the Kiai who explains the lessons in the book, the students read their respective books and make notes in the book. The term wetonan in West Java is called bandongan. With the bandongan or wetonan method, the students sit and then hold the book that will be discussed. The Ustadz/Kiai will read the book being discussed in front of the students and the students will listen, then the Ustadz/Kiai will translate word by word and provide explanations of new and difficult words in the discussion. The Ustadz/Kiai will also explain especially the linguistic rules such as Nahwu and Şhorof. Students do not have to come forward one by one to submit their reading, let alone memorized, to the Ustadz/Kiai.

This kind of learning method is so practical and fast, it doesn't require a lot of time like the sorogan method. However, with a method like this, the Kiai or Ustadz will not be able to know the development of their students' abilities because the students only study together or collectively

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[36] https://wikisantri.id/profil-pondok-pesantren-bahrul-ulum-tambakberas-jombang/.

without studying individually like the sorogan method.

Pasaran or Kilatan Method

The Pasaran learning method is a method of learning through the study of certain material or books by a Kiai or Ustadz which is carried out by a group of students in activities over a certain period of time. Generally it is done in the month of Ramadan for half a month, 20 days or sometimes one month. Depends on the thickness of the pages of the book being studied. This method is more similar to the bandongan method, but in this method the main target is to complete the book within the specified time. So in this method, the emphasis is on reading, not understanding as in the bandongan method.

Based on tracking material documents and Arabic language learning schedules carried out by the author, it can be said that Arabic language learning activities are focused on Diniyah madrasas which are divided into five levels, namely from Shifr class to Postgraduate class. From these five levels, all material is divided into each class, namely imla', nahwu, and sharaf material, except imla which is only studied by shift class students. Among the nahwu and sharaf books studied are Nahwu Wadhih, Matan Jurumiyah, Imrithi, Alfiyah ibn Malik, Qawaid al-I'lal, Amtsilah at-Tashrifiyyah, and al-Maqshud fii al-Ilmi as-Sharfi. The learning activities for Arabic language material are carried out five days a week and include other Islamic materials such as fiqh, ushul fiqih, and aqidah.

Learning Arabic at this Islamic boarding school is basically about grammar or qawaid, Nahwu and Sharaf, while conversation is not really emphasized because the focus is on the students being able to read the bald book. In terms of student communication in this Islamic boarding school, it is somewhat hampered because it is not supported by supervisors, special programs, let alone an environment that can improve the students' ability to speak. Meanwhile, listening and writing skills are trained when the students are studying the book, that is, when the Kiai and other Ustadz are reading the contents of the book, it also doesn't feel very effective.

Students at Salaf Islamic boarding schools have the advantage of being able to understand texts and master translation. This is influenced by the discipline of maintaining grammar (Nahwu and Sharaf) which is implemented in the translation of classical books. However, it has weaknesses in terms of linguistic practice (communication) or in other words forms passive linguistic patterns.

Historicity of The Education and Learning System at The an-Nuqayah Islamic Boarding School

An-Nuqayah Islamic Boarding School (PPA) is an Islamic-based educational institution, located in the Guluk-Guluk area, Sumenep, Madura. Founded in 1887 AD by K.H. Muhammad Syarqawi comes from Kudus, Central Java.

K.H Muhammad Syarqawi's lineage is connected to Sunan Kudus who was one of the wali songo figures, the spreader of Islam in Java. In his scientific journey, Kyai Syarqawi once migrated to Pontianak, Malaysia, Patani (Southern Thailand) and settled in Mecca. According to several sources, Kiyai Syarqawi was in the same era as K.H. Nawawi alBantani (Banten) and K.H. Mohammad Khalil (Bangkalan). After completing his education, Kiyai Syarqawi moved to Prenduan Village and his descendants founded the al-Amien Islamic Boarding School. In subsequent developments, kiyai Syarqawi decided to settle in Guluk-Guluk Village, Sumenep and founded an Islamic boarding school which was later named an-Nuqayah. Since its inception until now, PPA has experienced many developments both in terms of

institutional systems and learning curriculum systems. In its early days, the learning model was still very simple, teaching focused more on the sciences of the Koran and the basics of religious knowledge. The transformation of the institutional system, da'wah and development of Islamic boarding schools was first carried out during the time of Kiyai Ilyas Syarqawi (one of KH. M Syarqawi's sons) with the help of KH's relatives and son-in-law. M Syarqawi in the second generation. Meanwhile, the transformation of the education system and learning curriculum began after KH. Khazin Ilyas from the Tebuireng Islamic Boarding School in Jombang in 1933, by opening a salafi madrasah which was famous for class 1 MTs. Later, in 1951 at the initiative of KH. Mahfoudh Husaini (son-in-law of KH. Abdullah Sajjad) Salafi madrasah was changed to Madrasah Tsanawiyah. The change in the madrasa model has made the curriculum and education system follow a new pattern by adapting the formal madrasa education system. In further developments KH. M Amir Ilyas changed Madrasah Tsanawiyah to Madrasah Mu'allimin (IV years) and in 1967 it was refined into a complete Madrasah Mu'allimin (VI years). Changes occurred again in 1979, the complete Madrasah Mu'allimin was changed to Madrasah Tsanawiyah (SMP equivalent) and Madrasah Aliyah (SMU) so that in that year there were 3 madrasa level institutions at the an-Nuqayah Islamic Boarding School, namely MI, MTs and MA. In 1984, the Religious College began to be established and several decades later, the an-Nuqayah Institute of Science and Technology was established in 2018. With the establishment of the Islamic Religious College and the Institute of Science and Technology, it has fulfilled the requirements to convert to

university status. So that in 2023, PDDiktis ratified the establishment of Annuqoyah University, a merger between the two higher education institutions. The an-Nuqayah Islamic Boarding School currently has quite complete educational institutions starting from the MI, MTs, MA and MA Tahfidz (Ministry of Religion), SMA and Vocational School (National Education) levels, tertiary institutions; Annuqoyah University. The number of permanent and non-resident students (students) reaches thousands. With the large number of santri, currently there are 19 boarding areas as residences (dormitories) for male and female santri.[37] The 19 areas are located around the Guluk-Guluk area.

Each Islamic boarding school area in PPA has special autonomy with an institutional system and management of Islamic boarding schools in the form of a federation in establishing relations between one region and other regions. Special autonomy means that each Islamic boarding school area has different characteristics in accordance with the policies of the caregivers (Kiyai) related to Islamic boarding school regulations or the learning curriculum held at each Islamic boarding school. In the general hierarchical structure of institutional organizations at the Foundation level, the an-Nuqayah Islamic boarding school uses the concepts of the Masyayikh and Tanfidziyah Councils. The Masyayikh council consists of senior Islamic boarding school caregivers from various Islamic boarding school areas in An-Nuqayah, while the Tanfidziyah council is run by kiyais or young gus-gus to implement every policy that has been decided collectively collegiately by each Masyayikh council or a combination of councils. Masyayikh and the Tanfidziyah council.

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[37] https://annuqayah.net/profil-pondok-pesantren-annuqayah.html

Models and Forms of Arabic Language Learning at the An-Nuqayah Islamic Boarding School

Arabic language learning at the an-Nuqayah Islamic Boarding School (PPA) uses a mixed, Salafi-traditional and modern model. Generally divided into two forms; formal and non-formal forms. Formally, Arabic is taught in school educational institutions under the Ministry of Religion (MI, MTs, MA and PT) and also in National Education institutions such as high schools where books are taught in Arabic. All formal institutions under the auspices of the an-Nuqayah Foundation can be attended by every student from various Islamic boarding school areas in an-Nuqayah, including the surrounding community such as at MTs 2 an-Nuqoyah and MA 2 an-Nuqoyah. Apart from formal school institutions, Arabic is taught formally in diniyah school institutions, namely special religious schools with an independent curriculum model. In each PPA region, the diniyah curriculum models and systems are different according to the policies of Islamic boarding school caregivers. Diniyah Islamic boarding school activities are held after Maghrib prayers. However, in some other areas it is held after the Asr prayer.

Among the non-formal forms of Arabic language learning at PPA are pasaran recitations which are mandatory for every student, as a means of studying Islamic sciences such as fiqh, monotheism, aqidah, morals, tafsir, hadith, etc. which are sourced from the books of Salaf scholars. , khalaf and contemporary (in Arabic). This activity is carried out by each Islamic boarding school area in the morning after the Fajr prayer and after Ashar in the afternoon. In some areas, pasaran recitations are carried out in addition to these two times in accordance with the policy of Islamic boarding school administrators as authorities.

Another non-formal learning model is the development of the Arabic language. This activity is centered at the Arabic language center, as a forum for students who want to develop active Arabic language skills. In some PPA areas, Arabic language centers have special dormitories and classes. The markaz model and learning curriculum used are not the same from one markaz in one region to another. Among the Arabic language marks in an-Nuqayah is the Daar al-Lughah al-'Arabiyyah wa al-Fiqh alSalafi Markaz which is located at the an-Nuqayah Islamic Boarding School in the Latee Putra area. Daar alLughah al-'Arabiyyah wa al-Fiqh al-Salafi, known as Dalfis, is an Arabic language development institution for Islamic boarding school students who live in the PPA Latee area. Not all students can take part in learning at the Dalfis institution, but must take a series of tests and selections to be accepted at Dalfis.

Arabic Language Learning Curriculum at The an-Nuqayah Islamic Boarding School

As previously explained, Arabic language learning at PPA is divided into two forms; formally and informally. In formal school institutions under the auspices of the Ministry of Religion and National Education. At MA and MA Tahfidz institutions, the Arabic language curriculum is used in a mixed form, the main Arabic language lessons follow the Ministry of Religion curriculum in accordance with the K-13 curriculum or the independent curriculum. Not only that, there are additional materials to enrich students based on Arabic books, as is the case at MA, MA Tahfidz and SMA institutions. The aim of this mixed curriculum model is for students to be able to master the 4 formal-classical skills which are implemented in classrooms for MA students, while for high school students the Arabic language material is religious enrichment material.

In the formal Islamic boarding school learning curriculum, each region refers to the decisions of their respective regional Islamic boarding school caregivers. The formal diniyah school curriculum in the PPA environment is generally an independent curriculum created and compiled by regional caregivers (kiyai). The books studied use books written by Islamic boarding school teachers and books by Salaf, Khalaf and contemporary ulama, such as books that discuss the science of the Qur'an, Tafsir, Hadith, Fiqh, Ushul Fkih, Nahwu, Sharaf, Balaghah, Tarekh, Tauhid, Aqidah, Morals, etc. When learning Arabic, it is specifically divided into three categories. Knowledge of nahwu, shorrof and active Arabic (maharah al-Kalam). traced from the most basic books are the books of amtsilah al-tashrifiyyah, nadzam maqsud, 'imrithi, alfiyah, qawa'idul imla' and basic Arabic books.

Of the two forms of learning in formal school institutions (Ministry of Religion or National Education) and Islamic boarding schools (Pesantren), there are different characteristics. In formal school institutions (MTs/MA), the main Arabic language material is studied as a whole in the form of one teaching material book, starting with listening, speaking, reading and writing skills. The curriculum content refers to the Ministry of Religion curriculum with a single curriculum concept that does not categorize and separate Arabic language knowledge into knowledge groups with various kinds of textbooks. Meanwhile, in formal Islamic boarding school institutions, learning Arabic is done the other way around. Use more than one book as teaching materials according to the category of lesson to be studied. In formal Diniyah schools, learning Arabic is more focused on reading and writing skills with language grammar as a reference, such as learning nahwu and shorof with different curricula and textbooks. The orientation of the learning objectives is so that students are able to implement when studying the Turots books (Salaf and Khalaf) as well as contemporary books, both gradually, word by word sentence structure and general understanding of sentences. Adjustment of learning books is based on class level. The higher you go, the more difficult the book you study will be.

The aspect of Arabic language learning methods in formal MTs, MA and SMA schools is interpreted and determined by the subject teacher according to the characteristics of the students. Meanwhile, in formal Islamic boarding school institutions, teachers generally use mixed methods, adapting to the characteristics of the students and the material to be taught. Sometimes they use practical methods, lecture methods, wetonan or bandongan methods, qawaid and tarjamah methods, memorization methods, etc.

In pasaran recitations, in the PPA environment in general, the curriculum used is the Salaf and Khalaf curriculum, but in some other areas it follows the policy authority of the respective Islamic boarding school administrators. Pasaran studies do not have specific targets, meaning that learning is carried out as is in accordance with the book being studied. The thicker the book, the longer the learning will take to complete. The main aim of this learning is the transfer of knowledge in the form of sharia sciences, Sufism (morals), monotheism, the Koran, etc. at the same time connecting the scientific and spiritual sanad between teachers (kiyai) and students (santri). This recitation method uses the wetonan or bandongan method, the students translate the book, listen to the kiyai's explanation and take notes.

Apart from pasaran recitations, non-formal learning of Arabic is carried out at Arabic language centers using a special curriculum. The Arabic language markaz, especially in Dalfis, uses a mixed curriculum.

Combining the Islamic boarding school curriculum and the modern Islamic boarding school curriculum.

The learning objectives are based more on mastering active Arabic language skills which include several skills, namely speaking, reading, listening and writing skills, with a focus on speaking skills and reading the yellow book as the main goal. So that learning programs and learning materials are more dominant in deepening these two skills. At Dalfis, Arabic language learners are divided into three categories; mubtadi' (beginner/basic), mutawassith (advanced/intermediate) and mutaqaddim (peak/upper). Learning models and materials are arranged according to educational level, separating Arabic language learning materials according to the skills you want to learn. For example, in kalam learning, the learning model is in the form of hifdzul mufrodat and a conversation model using the basic muhawaroh book for mubtadi students, while for mutawassith and mutaqadim students use the advanced muhawaroh book and then practice it in the Dalfis environment.

The learning programs held at Dalfis are divided into several types. Starting daily, weekly, monthly and yearly learning programs, with many language activities. Learning programs are prepared by the education and teaching division as the person responsible and controller of learning programs. With a variety of learning activities, it requires learning methodologies, strategies and techniques. In general, in Dalfis the ustadz use the direct method, the qawaid wa al-tarjamah method, the qira'ah method and the sam'iyyah-syafawiyyah method.

Direct Method (al-Thariqatu al-Mubaasyiroh)

The direct method is learning a language directly without using an intermediary or translation, so it is possible that the equivalent is not exact.[38] The application of the direct method is not carried out in all learning carried out at Dalfis, only in some language learning activities, such as jawlah al-'arabiyah, ibtikar 'arabiy (se-an-Nuqayah Arabic language competition), debate practice, scientific paper tadris (specifically for Mutaqaddim students) and IKSADA which contains activities in the form of Arabic language performances such as speeches, muhadatsah, qisshoh alarabiyah, reading news, reading advertisements, etc. Apart from the activities mentioned, all Arabic language learning uses Indonesian. However, in everyday life, all students at Dalfis are required to use Arabic in communication interactions, both with musyrif and with fellow students. To support the mandatory language program, every morning, Dalfis students are required to memorize new vocabulary at least ten muphrodats per day. Mufrodat yaumiyah is one of the language elements that Dalfis students must have.[39] Because an adequate vocabulary of Arabic can support someone in communicating and writing well. All students from various levels starting from mubtadi', mutawassith and mutaqaddim are guided directly by their respective musyrifs.

Al-Qawaid wa at-Tarjamah Method

This method focuses more on mastering language grammar. For example, at the mutaqaddim level, in the form of learning material related to Arabic grammar, namely books مرجع الطالب الإملاء which contains مألف الشيخإبراهم شمش الدين

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[38] Suja'i, *Inovasi Pembelajaran Bahasa Arab*. 38.

[39] Salah satu kamus saku wajib di Dalfis adalah Kamus Bahasa Dunia Islam, Habib Hasan Baharun, *Kamus Bahasa Dunia Islam* (Surabaya: Darussegaf, 2011).

Arabic grammar rules. In general, the Qawaid wa al-Tarjamah method is used in book muthola'ah activities by students, especially Dalfis students at the mutaqaddim level, namely before the book discussion activities begin, carried out every day on Tuesday evenings. Likewise, the students (Mutaqaddim) are required to translate the book al-Sulam al-Taufiq with the discussion theme agreed upon and determined well in advance. You also have to translate the book you want to study in the morning prayer and evening prayer with the musyrif or senior ustadz. The implementation of this muthola'ah activity is in the evening, every day at 22.00 WIB with musyrif or independent guidance.

Al-Qira'ah Method

This method is used not only during "hifdz al-mufrodat" activities or in muhadatsah al'arabiyah learning for beginners, but is also used when learning ta'lim al-kutub in mutaqaddim classes. In learning alkutub ta'lim, the mutaqaddim students rotate every week to read books such as the book "'adab al-'alim wa almuta'allim or Fath al-Qarib in front of senior ustadz. Then his friends listened and translated the results of his reading. If there is an incorrect reading or translation, the senior ustadz will immediately reprimand and correct the mistake.

In this lesson, it could be said to be a combination of the sorogan method and the qira'ah method. Not only reading and translating, students who take their turn are trying to explain the meaning written in the text of the book. If you can't, then it will be explained by a senior ustadz. Apart from Ta'lim al-Kutub, the Qiraah method is used in evening Ta'lim with musyrif.

Sam'iyyah Syafawiyyah Method

This method is used in learning qira'at al-Qur'an, once a week which is held in the evening. First of all, it starts by giving an example of how to read the Al-Qur'an fluently according to the correct tajwid rules by the ustadz. The students listen and pay attention to what the ustadz reads, then after the ustadz finishes reading, the students immediately imitate together according to the example given by the ustadz. After that, one of the students will be asked to re-read the verses that have been read together as a material for evaluating whether the student's reading is correct or not according to the fashahah and tajwid.

Evaluation of Arabic Language Learning at The an-Nuqayah Islamic Boarding School

In formal school institutions, learning evaluation follows the concepts prepared by the Ministry of Religion, such as holding Mid-Semester Exams and Final Semester Exams in even and odd semesters, then practical exams and other exams. The graduation standards in formal schools are in accordance with the targets set out by the Ministry of Religion in KMA education regulation No. 347 of 2022. Meanwhile, in formal Islamic boarding school institutions, learning evaluation is the same as in formal school institutions. There are Semester Exams and Practice Exams in certain subjects. It's just that the graduation target is left to each subject teacher and there are no standard standards. Meanwhile, in non-formal Arabic language learning at Arabic language centers, especially at Dalfis, learning evaluations are generally carried out twice a year. First Semester (odd) and Second Semester (even), this is exactly the same as the evaluation carried out by formal school institutions and Islamic boarding school Islamic boarding school institutions. Not only periodically, Dalfis carries out weekly and monthly evaluations with Arabic language activities whose purpose is not only to act as a place to compete for students' Arabic language skills but also as a learning evaluation material.

Conclusion

Based on the data presented above and the discussions that have been carried out, it can be concluded that the curriculum at the Bahrul Tambakberas Jombang Islamic Boarding School tends to still follow the Arabic language curriculum of Salaf Islamic boarding schools, namely the focus of Arabic language learning is carried out in Islamic boarding school Islamic boarding school activities with nahwu and sharaf material. The qawaid wa tarjamah method is then explained using the strategy of bandongan, sorogan and memorizing Arabic rules.

Meanwhile, the Arabic language curriculum at the an-Nuqayah Islamic Boarding School is generally the same as at the Bahrul Ulum Tambakberas Islamic Boarding School, namely carrying out Arabic language learning activities at the Madrasah Diniyah Islamic Boarding School with almost the same learning objectives, materials and learning methods. However, in PPA there is an Arabic language development institution, namely the Arabic language markaz. Among them is Daar al-Lughah al-'Arabiyah wa alFiqh al-Salafi which is located in the PPA Late area. The curriculum used is a mixed curriculum, between the modern Islamic boarding school curriculum and the Salaf-Khalaf Islamic boarding school curriculum which aims to ensure that students can speak Arabic actively, especially in communicating Arabic and are able to read the "Kitab Kuning" well.

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