

Arabic Language Learning Models in Schools: A Comparative Study of Islamic Boarding School-Based Madrasah Aliyah in The Kebumen, Indonesia

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Abstract

There are variances in learning Arabic across different institutions, such as Islamic boarding schools and Madrasah Aliyah. The objective of this study is to identify the similarities and distinctions across Arabic language learning models at Islamic boarding schools in Kebumen, Central Java, Indonesia. The focus of the research is restricted to MA Salafiyah and MA Yapika, which are the prominent Islamic schools in the Kebumen district. The research findings encompass two key aspects. Firstly, the Arabic language learning curriculum at MA Yapika and MA Salafiyah is a comprehensive curriculum that combines the Ministry of Religion curriculum with the Islamic boarding school curriculum. Secondly, the Arabic language learning model at the Islamic boarding school-based Madrasah Aliyah in Kebumen district consists of two approaches. (1) MA Yapika applies an Active Arabic Language Learning strategy (Active Learning) with specific practical objectives. (2) MA Salafiyah Wonoyoso focuses more on developing maharah lughawiyah (listening, speaking, reading, and writing) as the foundation of student competence.

Keywords: Arabic Language, Learning Models, Comparison, Madrasah Aliyah, and Islamic Boarding Schools.

INTRODUCTION

Arabic is the longest-used and earliest-emerging language (Hamza et al., 2022, p. 213). It is classified as a *Samiyah* language that is more advanced and more complete, as well as closer to the mother tongue languages with the same origin, including *Suryaniyah*, *Assyria*, *Habashiyah*, and *Babyloniah*. Arabic, which originally grew and developed in the countries of the Middle East, has become one of the most widely spoken languages in the world (Pane, 2018, p. 78). Arabic is the designated language of the Arab World League or *Rābiṭah al-‘Ālam al-Islāmī* and the Organization of the Islamic Conference (OIC) (Zikriah & Mauludiyah, 2022, p. 27), comprising 45 nations with Islamic or Muslim-majority populations. Furthermore, Arabic serves as the designated language of the Organization of African Unity, OPA (Suprihatin et al., 2017, p. 39). Due to its widespread usage, the Arabic language has gained international recognition (Fajri & Zulhelmi, 2023, p. 39), was officially classified as one of the languages of the international community by UNESCO in 1974 (Nurmala, 2022, p. 112) and it is one of the six official languages of the United Nations (Salhab & Abu-Khzam, 2021, p. 2).

In the Indonesian setting, the community has acknowledged the importance of mastering the Arabic language for centuries, coinciding with the rise and spread of Islam (Arifin, 2017, p. 80). Studies show that Arabic is the first language to be learned compared to other foreign languages in Indonesia (Suroiyah & Zakiyah, 2021, p. 66). Moreover, Arabic entered and developed in Indonesia along with the arrival of Islam in the Malay Archipelago (Hafid, 2012, p. 2). This is evidenced by the existence of a number of Islamic boarding schools in the country. In these educational institutions, Arabic has become a compulsory literature for students. In fact, in later developments in a number of modern boarding schools, Arabic is not only used in literature studies (Muslim & Harisca, 2021, p. 66), but also as a mandatory communication tool for students (Setyawan, 2018, p. 19).

More than that, the Arabic language that is now studied in madrasas, schools, and Islamic boarding schools (*Pondok Pesantren*) is often combined with Islamic teachings. This is because Muslims all over the world cannot be separated from Arabic, which is the language of the Qur'an and Al-Hadith as the main source of Islam (Sa'dudin et al., 2022, p. 372). Thus, it can be said that Arabic has a very important role for Muslims because

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language is the opening key for understanding and studying Islam from its original sources. The study of Islam cannot be separated from the study of Arabic as well. In fact, Arabic is open to be studied by everyone because Arabic is not only the language of religion but also the language of unity, science, civilization, and association (Arifah et al., 2023, p. 153).

However, when compared to English language, the discourse of Arabic education and development in Indonesia seems to be less rapidly developing, even though the most of Indonesia's population is Muslim (Hidayat & Darmadi, 2019, p. 201). This is allegedly due to several factors, including linguistic (Ritonga & Nurdianto, 2022, p. 496), non-linguistic (Khairunnisa, 2021, p. 184), social, and government policies. According to Rusydi Aḥmad Ṭu'aimah and Gharaibeh, the difficulties of Arabic for non-Arabic learners include the writing of various forms of Arabic letters, the distinction between long and short punctuation marks, the formation of Arabic rules, the difficulties of pronouncing Arabic letters, its structure, teaching methods, teaching books, and teachers (Al-Mubassyr, 2023, p. 3) (Gharaibeh & Alhassan, 2023, p. 3). Meanwhile, according to Ahmad Asse and Mubarak, Arabic linguistic problems include phonology or sound system, vocabulary problems, *qawa'id* and *i'rab problems*, as well as *tarakib* or sentence structure problems (Asse et al., 2023, p. 536) (Mubarak et al., 2022, p. 203).

This is in line with the objectives of Arabic language learning in common, which are almost the same as other language learning by achieving four types of proficiency, namely listening, speaking, reading, and writing (Ilhami & Robbani, 2021, p. 1241). Proficiency is attained through a learning process that encompasses crucial components, including curriculum, instructional materials, educators, teaching and learning methodologies, and learning resources. Each of these factors plays a crucial part in the process of learning. Teachers and schools, who are considered related parties, have the responsibility of ensuring that the necessary resources and materials are provided to facilitate the successful learning of the Arabic language in schools (Syamsu, 2022, p. 188).

However, there are significant variations in the way Arabic is taught across different institutions. This is attributed to the orientation or objectives that each educational institution aims to accomplish. Similarly, the curriculum varies in terms of learning resources, teachers, methods, media, and evaluation. The attainment of teaching goals will significantly influence the principal and teachers who are associated with the program, ensuring effective administration and successful implementation. Any challenges that arise during the implementation process will be readily resolved. The aforementioned factors will undoubtedly impact students' passion and their ultimate academic outcomes.

In line with that, Arabic lessons taught in Madrasahs function as the language of religion and science, as well as a means of communication (Naska, 2023, p. 49). Arabic language learning is juridically included in the 2013 Curriculum, with the Decree of the Minister of Religion KMA number 107/2014 concerning the Madrasah curriculum. Then followed up with a Circular Letter of the Director General of Religious Education with letter number SE/DJ.I/PP.00.6/1/2015 related to the implementation of the curriculum. Furthermore, the implementation of the Islamic Education and Arabic curriculum in Madrasahs refers to KMA number 165 of 2014 dated October 17, 2014 concerning the 2013 Madrasah curriculum guidelines for Islamic Education (PAI) and Arabic subjects (Husna et al., 2021, p. 1685).

Madrasah Aliyah is a school equivalent to senior high school (SMA) and its management is carried out by the Ministry of Religious Affairs (Alawiyah, 2014, p. 54) (Latief et al., 2021, p. 87). Madrasah Aliyah is a continuation of Junior High School (Mts/SMP) level (Makmur et al., 2021, p. 57). The difference with other schools is that the subjects in Madrasah Aliyah contain more religious materials (Muhajir, 2019, p. 346). Therefore, it can be said that the subjects of Madrasah Aliyah are actually the same as other secondary schools, it is just that there are some additions in the field of religion (Hubby et al., 2022, p. 2076). In summary, the advantage of Madrasah Aliyah compared to SMA (Senior High School) is that it has a special curriculum, one of which is Arabic. Meanwhile, the advantages of Madrasah Aliyah with a boarding school background also have advantages, especially in Arabic both spoken and written (Interview with Ali Mu'in Head of MA YAPIKA Kebumen, 10 June 2024).

Learning the Arabic language in a pesantren-based setting, Madrasah Aliyah is a specialized subject that aids in the fulfillment of the school and pesantren's vision and mission, while still including the national curriculum.

The Madrasah Aliyah's curriculum includes the fundamental disciplines of learning Arabic, which form the basis of the educational program. The Arabic language curriculum at MAS primarily focuses on the instruction of Arabic grammar, namely *Nahwu* and *Sharf*. These subjects are either taught as standalone courses and included in the official lesson calendar of the madrasah, or offered as supplementary material outside of the regular curriculum (Interview with Ali Iqbal, Arabic teacher at MA YAPIKA Kebumen, taken 10 June 2024).

Initial observations revealed that there are a total of 21 Islamic schools in Kebumen Regency, with some of them being overseen by Islamic boarding schools. Meanwhile, the bulk of Madrasah Aliyah boarding schools in Kebumen District offer a specialized program that focuses on teaching Arabic language courses to pupils. This is the characteristic that sets them apart from Madrasah Aliyah that are not under the management of pesantren. The ultimate objective of Arabic language education in pesantren-based Madrasah Aliyah is to provide students with proficiency in four language skills: reading, writing, speaking, and listening (as previously stated) (Rahmaini, 2023, p. 1627).

This research took two locations of pesantren-based Madrasah Aliyah in the Kebumen areas, namely MA YAPIKA and MA Salafiyah Kebumen. The selection of these both research locations was based on four main reasons; *First*, the MAs are managed by Islamic boarding schools, so that Arabic learning activities are integrated between formal and non-formal activities. In fact, according to preliminary observations, both are located in a boarding school environment with a large number of students. *Second*, the priority of active and passive Arabic language learning is for students both in formal activities and boarding school activities.

Third, beside using the Ministry of Religion's curriculum, the madrasah also studies classical books, which support students' mastery in Arabic language. *Fourth*, the quality of these madrasahs can produce graduates students who are able to compete to enter State Islamic Religious Universities (PTKIN), even some of their alumni have been accepted at universities in the Middle East, such as Egypt, Sudan, Algeria, etc. This condition is proof that the alumni of the three madrasahs have quite good academic achievements. This is what inspired the author to conduct research in the two madrasahs.

Thus, examining in detail about the Arabic language learning model at MA YAPIKA and MA Salafiyah, there are similarities in several matters. Of course, it is assumed that there are also other things that distinguish between the several Madrasah Aliyah. Where the results of this study are expected to be a guide and guideline for the implementation of Arabic language learning in other institutions. Therefore, this research aims to find the similarities and differences in Arabic language learning models in two pesantren-based Madrasah Aliyah located in the Kebumen Regency area, namely MA YAPIKA and MA Salafiyah. Given this background, the research questions addressed in this article are: What is the Arabic language learning model in pesantren-based Madrasah Aliyah in Kebumen? Additionally, what are the similarities and differences of Arabic learning models among pesantren-based Madrasah Aliyah in Kebumen?

RESEARCH METHODS

This research used qualitative and field research. In qualitative research, the main data were obtained from interviews, observations, and documentation (Sugiyono, 2013, p. 72). The object location of study in this research is in two Madrasah Aliyah based on Islamic boarding schools; Madrasah Aliyah Salafiyah located in Bumirejo Village, Kebumen Subdistrict, Kebumen Regency and Madrasah Aliyah YAPIKA located in Tanjungsari Village, Petanahan Subdistrict, Kebumen Regency.

The informants in this study focused on the head of the foundation, madrasah head, deputy head, teachers, and student representatives. This was determined using Criterion-Based Selection, which is often called purposive sampling. In this case, the subjects used as research samples were considered to determine about Arabic language learning in each madrasah. The Foundation informants in this case were YAPIKA Foundation Supervisor KH Amin Rosyid; Salafiyah Foundation Supervisor KH Muntaha Mahfudz; MA YAPIKA Head Ali Mu'in, M.Pd.I; MA Salafiyah Head Hamdan Habib Haidar, M.Pd; MA YAPIKA Arabic teacher Hanik Rahmawati, S.Ag; and MA Salafiyah Arabic teacher Zakiyah, S.Pd.I.

RESULTS AND DISCUSSION

Arabic Language Curriculum in Islamic Boarding School-Based Madrasah Aliyah in Kebumen Regency

Arabic Language Curriculum at MA Yapika Kebumen

The 2013 curriculum at Madrasah Aliyah Yapika Petanahan utilizes the PAI and Arabic curriculum provided by the Ministry of Religion for the Madrasah Aliyah (MA) level to teach Arabic (Nadlir & Ummah, 2023, p. 2). Furthermore, it incorporates the boarding school curriculum to enhance students' proficiency in the Arabic language. During formal hours, the focus of Arabic language study in this Madrasah is to develop students' proficiency in four key skills: reading (القرأة مهارة), speaking (أحوار مهارة), writing (الكتابة مهارة), and listening (الاستماع مهارة).

Additionally, Arabic language acquisition is further emphasized in Islamic boarding schools through a distinct curriculum developed by the *asatidz* curriculum team, specifically designed for learning outside of regular school hours. This learning utilized literature on Arabic grammar and morphology, such as *Jurumiyah*, *Imrithi*, *Alfiyah*, and others (Zaini et al., 2023, p. 145). The purpose of this learning is to enhance students' comprehension of *nahwu*, *shorof*, and speaking abilities (*muhadasah*) (Krisnawilujeng et al., 2023, p. 186). To fulfill the integrative Arabic learning goals outlined earlier, MA Yapika creates an Arabic curriculum by merging the content and teaching materials from both the traditional madrasah curriculum and the *pesantren* curriculum.

The materials taught and the textbooks used adopt and combine based on the available materials and textbooks in modern and traditional *pesantren*. This is done in the ways (Interview with Arabic Language Teacher MA Yapika (Hanik Rahmawati, S.Ag) on June 11 2024):

First, in the materials containing vocabulary (*mufradat*). The Arabic *mufradat* taught in this madrasah integrates the vocabulary taught in traditional *pesantren* in the form of *mufradat* from classical books or yellow books and the latest vocabulary (*al-mufradat al-mu'ashirah*) taught in modern *pesantren*. The guidebooks used are contemporary Arabic dictionaries and yellow classical vocabulary dictionaries. *Second*, Arabic grammatical material consisting of *nahwu* and *sharaf*. These materials do not only focus on the theoretical aspects, but also the applicative aspects by providing examples and exercises. The scope and sequence of the material follows the classic textbooks or books and also follows that have been designed for learning Arabic for non-Arabs.

Third, the reading material (*an-nash al maqru*) comes from yellow and contemporary books. In addition, the translated reading material is not only in the form of literal translation word for word, but there is also a theory of free translation in an applied manner. *Fourth*, Arabic language materials combine concepts, information, ideas, and understandings contained in the elements of Arabic, which include *ashwat* (sound), *mufradat* (vocabulary), and qawa'id grammar (Fudhaili et al., 2023, p. 418); *nahwu* and *sharf* and those found in the four language skills, namely listening (*istima'*), speaking (*kalām*), reading (*qira'ah*), and writing (*kitabah*) (Rekasharma & Lubis, 2022, p. 290). The textbooks or books used also follow that have been designed for learning Arabic for non-Arabs (*lighairi an-nathiqina biha*) and are combined with classical books (Interview with MA Yapika Arabic Language Teacher and caregiver Al Istiqomah Islamic Boarding School (H. Ali Muin, Lc, MA), on June 11 2024).

Arabic Language Curriculum at MA Salafiyah Kebumen

The curriculum employed at MA Salafiyah Wonoyoso adopts the curriculum of the Ministry of Religion and the boarding school curriculum to teach Arabic courses. Formal madrassas (MA) provide education based on the curriculum set by the Ministry of Religion, which includes core and basic competencies. The learning method in these madrassas follows this curriculum. However, in order to enhance proficiency in the study of Arabic grammar and morphology, students participate in extracurricular boarding school activities conducted outside of regular classroom hours at the madrasah. Students may utilize other books, such as *Jurumiyah* and *Imrithi*, as references for *nahwu shorof*, depending on their specific requirements. The yellow book is one such reference (Interview with MA Salafiyah Arabic language teacher Wonoyoso (Zakiyah Hasanah, S.Pd.I), on June 25 2024).

The Arabic language learning curriculum at Madrasah Aliyah can provide opportunities for students to have varied learning experiences. Those who have Arabic learning experience before entering Madrasah Aliyah can show their readiness in learning Arabic at Madrasah Aliyah and vice versa, and for students who do not have learning experience before entering Madrasah Aliyah can bring difficulties in learning Arabic. Nevertheless, the learning difficulties of students who do not have Arabic learning experience can follow Arabic teaching and learning activities in the classroom if the teacher is able to provide special treatment for students who have learning difficulties with creative and active learning methods.

Arabic language learning in Madrasah Aliyah in the development of Arabic language content is integrated with Arabic language skills. Its material involves the introduction of Arabic sounds (اللغة أصوات), Arabic vocabulary, word formation system (بناء الكلمات), sentence formation system (اجمال بناء), and translation. This Arabic language material collaborates with the development of language skills improvement including reading, listening, speaking, and writing skills (Yusuf et al., 2023, p. 222), as one of the competencies of Arabic language learning graduates at Madrasah Aliyah.

The subject of Arabic language at M.A. Salafiyah Wonoyoso is an educational program designed to promote, instruct, enhance, and cultivate skills and a favorable mindset towards both understanding and producing Arabic language. Receptive ability refers to the capacity to comprehend and interpret the spoken and written language of others. Productive ability refers to the capacity to effectively utilize language for communication, whether it be through spoken or written means.

Therefore, Arabic in madrasah is specifically designed to develop fundamental language competences, encompassing the integrated teaching of four language skills. However, there exists a structured categorization, such as at the eleventh grade level, when the focus is on developing listening and speaking abilities as the fundamental basis of language. In twelfth grade (intermediate) of secondary education, the four language skills are taught in equal proportion.

The Arabic language teaching process at Madrasah Aliyah Salafiyah Wonoyoso lasts for 2 x 45 minutes in one week. However, basically, 2 x 45 minutes is a very minimal time for learning Arabic. Because of the amount of subject matter that teachers must provide to students and the limited time available. Therefore, in order for students to master Arabic well, it is necessary to use methods that are in accordance with the material, the number of students, and so on (Interview with MA Salafiyah Arabic language teacher Wonoyoso (Zakiyah Hasanah, S.Pd.I), on June 25 2024).

The purpose of this is to ensure that the desired outcomes in Arabic language instruction can be efficiently attained within a reasonably short timeframe. The characteristics of Arabic study at MA Salafiyah Wonoyoso, according to this standard, involve the instruction of Arabic as a language topic with the aim of promoting, guiding, enhancing, and cultivating skills, as well as fostering a positive attitude towards Arabic.

Arabic Language Learning Model in Islamic Boarding School-Based Madrasah Aliyah in Kebumen Regency

Arabic Language Learning Model at MA Yapika Kebumen

Arabic language instruction at MA Yapika places a high importance on achieving mastery in speaking skills, which is a key advantage of this madrasah for language study. This is accomplished by rigorous memorization of language (*mufrodat*) and the practical use of the terminology in diverse tasks, both inside the formal setting of the Madrasah and the Pondok Pesantren milieu. When memorizing *mufrodat*, pupils must commit to memory and retain 15-20 *mufrodat*/vocabularies each day, depending on their individual capability (Interview with MA Yapika Arabic Language Teacher and caregiver Al Istiqomah Islamic Boarding School (H. Ali Muin, Lc, MA), on June 11 2024). Furthermore, the acquisition of Arabic language proficiency is achieved by the refinement of oral communication abilities and the utilization of direct instructional approaches.

In strengthening *muhadatsah* (conversation), it was more directed to the practice of conversation, questioning, storytelling, demonstrating pictures and so on. So that the opportunity to use Arabic directly is more passed by students. This aspect is a measuring tool to what extent the students can master the material presented, particularly in relation to speaking skills. In this case, it is closely related to students being able to apply the vocabulary that has been learned and obtained. To strengthen the rules of Arabic (*qawaid*), it is supported by an understanding of the *nabwu shorof* books, such as *jurumiyah*, *imrity*, *alfiyah* and also supporting books (Qomariah et al., 2022, p. 319).

In this regard, learning *qawaid* both from sentence patterns and the correspondence of words in sentences is fundamental, such as the correspondence between words and other words in Arabic means the correspondence between *fi'il* (predicate) with *fa'il* (subject), or between *mubtada* (subject) with *khabar* (predicate), and others. While in Indonesian, this system is no longer known. This is recognized as one of the problems in learning Arabic. In addition, students are also accustomed to reading the yellow books as a means of getting used to applying the rules of *nabwu shorof* in reading Arabic texts. In this case, all students are provided the opportunity to read in turn. So that it is ensured that all students develop the habit of reading the yellow books without *harakat*.

In learning Arabic at MA Yapika, madrasah collaborates with pesantren as an effort to create a language environment engineering (*ba'ah lughawiyah*). This can be understood as an effort to build a certain atmosphere that allows a person to speak actively so that it will form a habit. The Arabic learning model applied at MA Yapika is integrated learning, which pays attention to the needs of students according to their development. Integrated Arabic learning also involves students actively in the learning process both physically and emotionally.

When incorporating the rules or grammar approach into Arabic language instruction, teachers have taken into account the fundamental principles of engaging methodologies to ensure that students comprehend the rules effectively. At MA Yapika, the goal of learning Arabic is to provide a rigorous and focused education that encourages, guides, develops, and nurtures students' abilities to cultivate a good attitude towards the Arabic language. Furthermore, the acquisition of Arabic language skills at madrasah is reinforced through rigorous extracurricular activities conducted on a daily basis outside of regular school hours (*pesantren activities*).

At MA Yapika, the integration of formal learning with pesantren is evident in the outcomes achieved by students. Some of these outcomes include (Interview with MA Yapika Arabic Language Teacher and caregiver Al Istiqomah Islamic Boarding School (H. Ali Muin, Lc, MA), on June 11 2024): *Firstly*, the proficiency of *istima'* (hearing). This ability involves instructing students to engage in Arabic conversation activities or to watch videos of native speakers (via recordings) in order to comprehend the meaning of the content they are listening to. *Secondly*, the level of expertise in verbal communication or speaking skill. Enhancing the memorization of *mufrodat* or vocabulary is a method employed to address the complexity of speaking skill.

Third, *Qiro'ah* (reading) proficiency. In this proficiency is closely related to recognizing written symbols and understanding the content of the text. In reading activities always provide the same language input as listening (Prastiyowat, 2018, p. 40). In this way, new vocabulary and various forms of language will be obtained in large quantities. *Fourth*, proficiency in *kitabab* (writing). This involves three things, namely; proficiency in making the alphabet, spelling proficiency by modifying sentences by changing sentences with other elements through completing unfinished sentences or changing passive sentences to active or vice versa, as well as proficiency in expressing feelings, thoughts through writing.

At MA Yapika, the researchers have conducted observations, interviews, and data collecting to learn Arabic. The execution of this intense class program, which combines formal lessons and pesantren, has been demonstrated to have a good impact in multiple ways. One aspect involves enhancing student enthusiasm to learn Arabic and creating additional opportunities for pupils to engage with the language.

Here are several factors that support the smooth learning process of intensive Arabic classes in this Madrasah, namely: *First*, adequate facilities and infrastructure. It cannot be denied that these two things are closely related in an effort to improve the quality of student learning. *Second*, the enthusiasm of students in participating in

learning in intensive Arabic classes. This is due to several things, including the Arabic language they have known since childhood, particularly in religious routines such as prayer, recitation, and in other worship services.

In the context of Arabic language learning at MA Yapika, teachers build a modern era language learning perspective. This has made the role of learners and educators have the same role of activeness and creativity in learning. Important decisions about all aspects of language teaching are made with reference to variables originating from learners. Teachers are no longer "directors of the stage play", but they are facilitators, counselors, and needs analysts. They should analyze the changing needs of participants and organize language learning in such a way that it meets the needs of language learners. In this perspective, learners are considered capable of taking responsibility for their own learning and should be able to develop independence as well as autonomy (freedom of decision) and responsibility.

Arabic Language Learning Model at MA Salafiyah Kebumen

At MA Salafiyah Wonoyoso, the Arabic curriculum focuses on developing students' skills in *qiro'ah* (recitation), *kitabab* (speech), *biwar* (dialogue), and *istima'* (listening). However, the emphasis is placed on the proficiency in nahwu shorof as a prerequisite for reading the yellow book. The Madrasah is closely linked to the pesantren system, providing students or santri with the opportunity to learn Arabic both within the Madrasah and in the boarding schools. In the Arabic learning program at MA Salafiyah Wonoyoso, the teacher has a dual role as both a facilitator and a guide, assisting students in acquiring proficiency in the Arabic language.

When studying Arabic, students are instructed to communicate orally and in writing using the Arabic language. Furthermore, active learning places emphasis on the medium through which learning is conveyed, the specific learning activities that students engage in, and the utilization of teaching and learning frameworks, particularly in the instruction of language skills such as listening, speaking, reading, and writing (Miswari et al., 2020, p. 637).

In the learning process, Arabic is taught by integrating the Arabic teaching staff in the madrasah with the teachers in the dormitory. Therefore, almost all Arabic teachers in madrasah are also involved in language development in dormitories. With the composition of Arabic language, learning in madrasah emphasizes more on mastering linguistic theory or more cognitive in nature, while the program in dormitories emphasizes more on the practice of language use or skills as a means of communication.

In summary, the Arabic learning method at MA Salafiyah involves the integration of the four *maharab lughawiyah* (listening, speaking, reading, and writing). Therefore, the teaching approach for Arabic language acquisition at MA Salafiyah Wonoyoso can be described as a comprehensive integration of *maharab lughawiyah*, which encompasses three main features (Interview with MA Salafiyah Arabic language teacher Wonoyoso (Zakiyah Hasanah, S.Pd.I), on June 25 2024). *Firstly*, the Arabic language is taught as a separate subject, covering a wide range of materials. Furthermore, there was a progression of religious topics that emerged in the Arabic language. *Furthermore*, exposure to diverse language practice resources and daily communication in Arabic is facilitated at the boarding school.

Arabic language teachers employ a diverse range of teaching methods in their courses, taking into account factors such as the course topic, available time, and students' circumstances, as well as how to effectively integrate different teaching approaches. The utilization of diverse methodologies that can accurately depict the many approaches that are available. The delivery of Arabic language subject matter involves the use of many methods, including the *qawaid waattarjamah* method for providing *qawaid* content and the reading method for conveying *qiro'ah* material. The Direct Method and Audio-Lingual Method are employed by carefully and accurately following the prescribed processes for presenting each of these modalities.

In the Arabic language learning process at MA Salafiyah, there are several uses of ICT-based media and learning resources. However, the process of making or developing these teaching materials is not all self-made. The manufacturing process generally uses existing materials obtained from the internet, or from other sources, then developed and modified according to learning needs. Materials that are typically not created internally, such as

photographs or movies, are sourced from the internet. Regarding PowerPoint presentation materials, they are typically created by individuals using music, video, or images sourced from the internet or e-books.

The use of Power Point media is developed by Arabic language teachers by taking materials that are already available both on-line and off-line. In its utilization, teachers use media for various needs. Besides, one of the main objectives is to make students more interested and motivated in learning Arabic. For the development of these media, there are several obstacles, including the limited ability of teachers in the field of media development, especially in the form of graphic design, animation, and learning videos. Thus, most of the material is in the form of text, pictures or sometimes there are also additional video inserts.

The Arabic language teacher at MA Salafiyah primarily use PowerPoint presentations with LCD screens in the classroom to facilitate ICT-based learning. Furthermore, the incorporation of Arabic educational materials also involves the use of proficient speakers and liquid crystal displays (LCDs) during the learning process, albeit infrequently. The incorporation of audio media in the educational process is commonly employed for the purpose of listening to spoken text or istima' content. Meanwhile, LCD media is commonly utilized to enhance and showcase images pertaining to the provided *mufrodlat* (Interview with MA Salafiyah Arabic language teacher Wonoyoso (Zakiyah Hasanah, S.Pd.I), on June 25 2024).

DISCUSSION

Comparison of Arabic Language Curriculum in Islamic Boarding School-Based Madrasah Aliyah in Kebumen Regency

Regarding commonalities, there are numerous parallels between the restoration of the Arabic language learning curriculum in Madrasah Aliyah at MA Yapika and MA Salafiyah Kebumen, specifically in the realm of Arabic language instruction. The curriculum used in MA incorporates the curriculum of the Ministry of Religion and the curriculum of Islamic boarding schools, following the 2013 curriculum guidelines. It specifically refers to the PAI and Arabic curriculum provided by the Ministry of Religion for Madrasah Aliyah (MA) level. During formal hours, the primary focus of Arabic language learning in this Madrasah is to develop proficiency in four essential skills for students: reading, writing, speaking, and listening.

Additionally, Arabic language acquisition is further emphasized in Islamic boarding schools through a dedicated curriculum outside of regular instructional hours. The Arabic language learning program at the boarding school follows a curriculum developed by the *asatidz* (teachers) of the school. The objective is to enhance proficiency in *nahwu shorof* by studying classical novels in the yellow genre as a point of reference.

In terms of distinctions, the Arabic language learning in Madrasah Aliyah at MA Yapika and MA Salafiyah Kebumen varies in terms of the learning curriculum's aims and book references. Each Arabic language curriculum varies according to the vision and mission of the madrasah, the teachers, and the goals of the boarding school affiliated with the madrasah. The intricacies of learning in each of these madrasahs are distinct and exceptional.

The purpose of the Arabic curriculum is to strengthen students' understanding of *nahwu, shorof*, and speaking skills (*mubadasah*) (Wicaksono et al., 2023, p. 650). To achieve the integrative Arabic learning objectives above, MA Yapika developed an Arabic curriculum by integrating Arabic language curriculum materials and teaching materials between *madrasah* (formal) and the existing curriculum in *pesantren*. The materials taught and the textbooks adopt and combine the materials and textbooks available in modern and traditional *pesantren*.

The Arabic language learning curriculum at MA Salafiyah Kebumen is designed to enhance students' proficiency in spoken Arabic. Students engage in extracurricular study activities at the madrasah outside of regular academic hours. Yellow literature, such as *Jurumiyah* and *Imriy*, can be used as references for studying *nahwu shorof*. Students can choose additional books based on their own needs.

At MA Salafiyah Wonoyoso, the Arabic language learning program focuses on promoting, guiding, enhancing, and cultivating students' abilities and fostering a positive attitude towards both understanding and producing Arabic language. Receptive ability refers to the capacity to comprehend and grasp the speech of others as well

as understand written text. On the other hand, productive ability pertains to the skill of utilizing language as a form of communication, both verbally and in written form. Proficiency in the Arabic language and a favorable disposition towards Arabic are essential for students to comprehend the origins of Islamic teachings, including the al-Qur'an and al-Hadith, as well as Arabic literature pertaining to Islam.

Comparison of Arabic Language Learning Models in Islamic Boarding School-Based Madrasah Aliyah in Kebumen Regency

Regarding similarities, it is evident that Arabic language education in two Aliyah Madrasahs, specifically MA Yapika and MA Salafiyah Kebumen, share a common feature. This feature entails offering intensive Arabic language instruction with the aim of motivating, guiding, enhancing, and cultivating students' proficiency in Arabic, while also fostering a positive disposition towards the language. Furthermore, it serves as a means of written and spoken communication for students or santri to enhance their proficiency in Arabic. The acquisition of Arabic language skills at madrasah is facilitated through rigorous extracurricular activities conducted on a daily basis outside of regular classroom hours (pesantren activities).

In learning Arabic in these two MAs, the teachers also try to elaborate formal learning with pesantren. It can be seen that the implementation of this intensive class program (collaboration of formal classes and pesantren) has a positive impact in many ways. One of them is increasing students' motivation in learning Arabic and giving more space to students to learn Arabic. In addition, that Arabic language learning in these three MAs uses the concept of *bi'ah lughawiyah* (Arabic language environment). Thus, the process of Arabic language acquisition occurs naturally as in the life of the original Arabic language.

Regarding the topic of differences, the Arabic language learning at MA Yapika and MA Salafiyah Kebumen focuses on the issue of orienting students towards achieving competency in Arabic language. This is closely intertwined with the goals of the Arabic language curriculum in Islamic boarding school-based madrasahs, which serve as the ultimate focus of learning objectives. This is because it deviates from the goal and mission of Arabic language learning by disregarding the distinctiveness of each madrasah.

First, the Arabic language learning model at MA Yapika Kebumen prioritizes mastery or speaking ability, which is one of the advantages of this madrasah. This is done intensely in learning by memorizing vocabulary (*mufrodat*), and applying the vocabulary in various activities both in Madrasah (formally) and the Islamic Boarding School environment. In the context of Arabic language learning at MA Yapika, teachers build a modern era language learning perspective. This has made the role of learners and educators have the same role of activeness and creativity in learning. Important decisions about all aspects of language teaching are made with reference to variables derived from learners.

In addition, the Arabic language learning model implemented at MA Yapika is integrated learning, that is very concerned about the needs of students according to their development. Integrated Arabic learning also involves students actively in the learning process both physically and emotionally, so that students can apply student learning gains through concrete experiences to solve real problems in everyday life.

Second, the MA Salafiyah Wonoyoso program offers instruction in the Arabic language primarily focuses on developing students' skills in *qiro'ah* (recitation of the Quran), *khitabah* (public speaking), *hikmah* (dialogue), and *istima'* (listening). However, the emphasis is placed on the proficiency in nahwu shorof as a prerequisite for reading the yellow book. The Madrasah is closely linked to the pesantren system, providing students or santri with the opportunity to learn Arabic both within the Madrasah and in the boarding schools. When studying Arabic, students undergo training that includes exercises in both spoken and written Arabic. In addition, they must acquire proficiency in Arabic grammar, orthography, and rhetoric in order to effectively communicate, comprehend, and interpret Arabic language.

The Arabic language learning procedure at MA Salafiyah Kebumen involves the integration of Arabic language teachers from the madrasah with the teachers from the pesantren. This is demonstrated by the fact that nearly all Arabic instructors in the madrasah are actively engaged in language enhancement. Conversely, this presents

a significant potential for synchronizing and complementing the Arabic language curriculum at madrasah with the language activities in the dormitory. On the other hand, Arabic language instructors employ a variety of diverse ways. The use of this diverse strategy will effectively depict the several approaches that exist.

CONCLUSION

Based on the various explanations provided, the comparison of Arabic language learning models at MA Yapika and MA Salafiyah Kebumen can be summarized in two key points:

First, from an educational standpoint, Arabic language training at both MA Yapika and MA Salafiyah Kebumen combines formal and non-formal activities. This entails the utilization of the curriculum provided by the Ministry of Religion in conjunction with the activities offered at the boarding school. The acquisition of knowledge is facilitated through the examination of classical writings (*nahwu* and *sharaf*) and prioritizes the development of both active and passive Arabic language proficiency.

Second, from a methodological perspective, the learning strategies at MA Yapika and MA Salafiyah Kebumen exhibit distinct characteristics. MA Yapika employs an Active Learning approach, prioritizing the use of Arabic for communication and encouraging students to actively speak the language. In contrast, MA Salafiyah Kebumen's approach is centered around the *maharah lughawiyah* (listening, speaking, reading, and writing). The Arabic language learning process at MA Salafiyah integrates these four skills through Arabic language subjects, religious subjects, and practical language use within the boarding school environment.

To summarize, the learning of the Arabic language in Madrasah Aliyah, an Islamic boarding school in the Kebumen area, has a dual purpose. It functions as a means of acquiring knowledge and facilitating communication, while also serving as the language of religious teachings. Hence, Arabic education in Madrasah Aliyah is intricately linked with other disciplines that make use of the Arabic language.

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