Curriculum Policy of Islamic Studies Based on Arabic Language at Ora Aji Islamic Boarding School Yogyakarta

Ghina Rahmah Maulida[*], Arsyad Khoirul Maarif[**], Sabarudin[***]

[*]23204011080@student.uin-suka.ac.id, [**]choirularsyad68@gmail.com, [***]sabarudin@uin-suka.ac.id

[*-***]Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Sunan Kalijaga Yogyakarta

ABSTRACT

In this era of globalization and technological progress which is full of moral challenges, Aqidah Akhlak courses on campus are an important strategy for internalizing religious character values in students. Amidst the influence of instant culture and pragmatism, this religious education not only forms a spiritual foundation, but also strengthens the integrity and morality of the younger generation, making them ready to face the dynamics of modern life and compete positively in society. This research aims to provide a description of the strategy for internalizing religious character values through the Aqidah Akhlak course, including understanding, applying and living it, in order to form individuals with integrity and religious character at various levels of education, especially at UIN Sunan Kalijaga Yogyakarta. This research uses a qualitative method with a descriptive approach and case study method. Data was obtained using observation methods, in-depth interviews, and document analysis, then analyzed using the Miles, Huberman, and Saldana interactive model which includes data reduction, data presentation, and then drawing conclusions. Research findings indicate that the strategy for internalizing religious character values through the Aqidah Akhlak course in higher education uses methods of modeling behavior, forming habits, applying rules, and providing motivation. This strategy forms students who are sincere, honest, disciplined, patient, and care about others, and are able to integrate religious values in academic and social life. The implications of this research emphasize the importance of a holistic approach in courses to build student character who is competitive and has integrity in the modern education era.

Keywords; *Internalization, Religious Character, Moral Creed*

A. INTRODUCTION

Learning Arabic in Indonesia has now become a common practice, especially for those who pursue knowledge, particularly in the field of religion. Islam, which originates from the Qur'an and Hadith, is written in Arabic. To understand it, one must first learn the Arabic language. Therefore, seekers of religious knowledge are expected to have an understanding of Arabic. At present, there are many Arabic language educational institutions in Indonesia, some examples of which are Islamic Boarding Schools (*Pondok Pesantren*), *Madrasah Ibtidaiyah* (MI; Islamic elementary school), *Madrasah Tsanawiyah* (MTs; Islamic junior high school), and *Madrasah Aliyah* (MA; Islamic senior high school), even extending

to higher education institutions. Nevertheless, each Arabic language educational institution has a curriculum that differs from one another (Ridho, 2018, p. 13).

Pondok pesantren (Islamic boarding schools) are among Indonesia's earliest Islamic educational institutions. Learning in the *pesantren* covers religious aspects, *syiar* (Islamic propagation), community development, and other similar forms of education. In addition to being one of the oldest centers of Islamic education in Indonesia, *pondok pesantren* possesses distinctive characteristics when compared to other educational institutions. Several distinctive characteristics of *pesantren* include the absence of age restrictions for students (*santri*) to study, the acceptance of *santri* from various segments of society, the use of the mosque as the center of educational activities, the central role of the *kyai* in *pesantren* life, the use of classical Arabic Islamic literature (*kitab kuning*) as a source of learning, as well as the presence of dormitories (*pondok*) as residences for the *santri* (Maskur & Anto, 2018, p. 64).

At present, there are differences in Arabic language proficiency among students, especially in the context of *pesantren*. In general, the traditional *pesantren* place greater emphasis on the mastery of Arabic grammar (*nahwu* and *sharf*), so students tend to excel in grammar rather than language proficiency (*lughah*). On the other hand, modern *pesantren* places more emphasis on speaking skills in Arabic. The question is, which one is more important? In fact, both aspects hold equal importance in Arabic language learning. Proficiency in both grammar and speaking is the expectation of every *pesantren* institution, especially for its Arabic language teachers.

Pondok pesantren and the Arabic language are two elements that are closely interconnected and difficult to separate. This is reinforced by the public belief that alumni of *pondok pesantren* possess reliable Arabic language skills. *Pesantren* that produce graduates with good proficiency in Arabic often become the parents' choice for educating their children. The success of Arabic language teaching does not depend solely on the type of *pesantren*, whether traditional or modern. The main determining factor is the quality of teacher competence. Therefore, it is possible for traditional *pesantren* to surpass modern *pesantren*, or vice versa, depending on the skills and expertise of their teachers.

The learning process involves several components, including objectives set out in the curriculum, methods, and evaluation systems. The same applies to Arabic language learning, which cannot be separated from various interrelated components. In *pesantren*, the curriculum, methods, and evaluation systems in Arabic language teaching vary greatly, ranging from the traditional classical model to more modern approaches, and some even combine both. All efforts are made to achieve successful learning. However, this diversity sometimes causes confusion for teachers in making their choices, leading them to experiment continuously with various methods. This situation does not provide any advantage, as it does not make efficient use of the time that should be allocated for effective lesson hours.

The variation of learning models in *pesantren* has a significant impact on the final outcomes. Graduates of traditional *pesantren* generally have strong grammatical skills and good ability in reading Arabic texts, but they tend to be less proficient in speaking. Meanwhile,

alumni of modern *pesantren* have an advantage in speaking skills but often have weaknesses in mastering grammar (Syarifah, 2020, pp. 145–146).

Policy research is essentially a research effort aimed at producing policy recommendations or policy alternatives. These recommendations then serve as the basis for the formulation of public policy, which aims to address various social problems faced by the government in particular (Tohardi, 2020, p. 59).

In terminological terms within Islamic Studies, it can be simply explained as an effort to understand aspects related to the religion of Islam. The process of studying Islam is undertaken not only by Muslims but also by individuals outside the Muslim community. The goals and motivations of Islamic Studies among Muslims are certainly different from those outside the circle. For Muslims, Islamic Studies aims to deepen and understand the teachings of Islam; thus, they can be properly implemented and practiced. Meanwhile, for those outside the Muslim community, Islamic Studies aims to gain an in-depth understanding of the aspects of religion and religious practices adhered to by Muslims, regarded solely as a form of knowledge (Arif, 2017, pp. 2–3).

Ora Aji Islamic Boarding School provides Arabic language education to all of its *santri*, with a particular focus on basic materials such as *nahwu* and *sharaf*, which are scheduled weekly. This approach aims to achieve the fundamental objectives of Arabic language learning and the ability to actively communicate using the Arabic language.

By referring to the previous explanation, the formulation of the problem can be stated as follows: To what extent can the Arabic language curriculum at Ora Aji Islamic Boarding School be implemented properly and effectively, with the aim of the research is to explain the implementation of Arabic language education at Ora Aji Islamic Boarding School.

B. METHODE

The research method applied in this study was a qualitative method with a case study approach. Based on the explanation by Fraenkel and Wallen, qualitative research focused on the ongoing process as well as the outcomes obtained. This approach is specifically aimed at understanding the background or origin of a phenomenon in order to gain an in-depth understanding of a particular situation, event, group, or social communication. In this study, participants were selected based on criteria that considered adequacy and relevance to the research objectives, thus, the data collected could more accurately represent the phenomenon under investigation.

The selection of participants in this study was carried out using purposive sampling, which is a sampling technique based on certain criteria. The number of participants in this study was three individuals who were selected based on specific considerations, such as expertise or roles as policymakers, to facilitate the researcher in investigating the object or social situation/interaction related to the implementation of the Arabic language education curriculum. The research instruments included in-depth interviews, document analysis, and observation. The data analysis technique in this study followed the interactive model approach by Miles and Huberman, which involved the collection of raw data, data presentation, data reduction, as well as data verification

and conclusion drawing (Nahak et al., 2022, p. 200).

C. RESULT AND DISCUSSION

Profile of Ora Aji Islamic Boarding School.

a. **The History of the Establishment of Ora Aji Islamic Boarding School**

Ora Aji Islamic Boarding School was first established by KH. Miftah Maulana Habiburrahman in 2012 AD, in Tundan Hamlet, Purwomartani Village, Kalasan District, Sleman Regency, Special Region of Yogyakarta Province. The primary objective of establishing Ora Aji Islamic Boarding School was to shape the young generation of Muslims to have a deep understanding of religious teachings, to be faithful, devout, possess broad knowledge, professional skills, and independence. The motto *Ahlussunnah wal Jama'ah (the people of the Sunnah and the community)* was adopted as the educational foundation to create a balance between religious education, as the basis of faith and devotion to the Creator, and general education, as the foundation of social and national life in accordance with the 1945 Constitution and *Pancasila*. Ora Aji Islamic Boarding School received positive encouragement from the community and the local government, both in the form of moral and material support, enabling it to achieve significant progress.

As an Islamic boarding school institution, Ora Aji Islamic Boarding School incorporated formal education with equivalent levels (*MDA-MTs-MA*) and non-formal education through the development of the *Ahlussunnah wal Jama'ah* creed using the *Tarekat Naqsyabandiyah* method. The future of Ora Aji Islamic Boarding School was expected to continue contributing to society, with the alumni playing a central role. The focus of education included religious knowledge, general education, and technology, as well as the development of *aqidah* and the strengthening of faith. It was hoped that this would produce a community that is faithful, devout, prosperous, and knowledgeable, in accordance with the principles of *Pancasila* and the 1945 Constitution.

Since its establishment in 2012, Ora Aji Islamic Boarding School has been committed to realizing the spirit of the trilogy, which aimed to optimize the role of the Islamic boarding school as a platform for religious development (*tafaqquh fid-din*), an educational institution, and a community social body. The concretization of this trilogy spirit was represented by Ora Aji Islamic Boarding School, which emerged as an educational institution of *Ahlussunnah wal Jama'ah*. With the determination to produce the best Muslim cadres for religion and the nation, Ora Aji Islamic Boarding School strived to provide educational services to all groups, regardless of economic or social status. This became a tangible manifestation of the implementation of educational justice for all the

people of Indonesia, in which the majority of the *santri* came from segments of society that were unable to afford the educational expenses of their children.

b. Biography of KH. Miftah Maulana Habiburrahman (Gus Miftah)

Gus Miftah, whose full name was K.H. Miftah Maulana Habiburrahman, was widely known as a prominent figure. Gus Miftah was born on August 5, 1981, in Lampung, and he was also familiarly known by the nickname *Miftahin Anan Maulana*. In Yogyakarta, Gus Miftah was recognized as an unconventional *da'i* (Islamic preacher). He also had a family connection with the founder of *Pondok Tegalsari*, Kiai Hasan Besari. Gus Miftah attracted media attention because of his role as a young *Nahdlatul Ulama* preacher who specialized his *dakwah* (Islamic preaching) for marginalized communities, both inside and outside the *pesantren*. One of the phenomena that attracted media attention was when Gus Miftah preached in a nightclub, which then went viral across various social media platforms. Gus Miftah's *dakwah* (Islamic preaching) generated both support and opposition across different segments of society, from the upper to the lower classes.

Gus Miftah, a *da'i* born in Lampung who grew up in a Javanese environment and an Islamic boarding school, clearly demonstrated the origins of his religious scholarship. His educational journey began with *MTs* to *MAN* at Bustanul Ulum Islamic Boarding School, and then he continued to higher education at *UIN Sunan Kalijaga Yogyakarta*, majoring in Islamic Education. Gus Miftah began his *dakwah* (Islamic preaching) activities at the age of 21 in the early 2000s. On one occasion, while performing the *tahajjud* prayer on a Thursday night near the Sarkem area of Yogyakarta, three commercial sex workers (CSWs) followed him and waited until he finished. With full awareness, Gus Miftah recited verses from the Qur'an aloud, causing the three CSWs to cry. This incident made Gus Miftah realize that CSWs also needed to be introduced to Allah. However, this desire was hindered by society's stigma toward their appearance, such as tattoos, piercings, unkempt hairstyles, and provocative clothing. As a result, they were reluctant to attend general religious gatherings, and some members of society felt uncomfortable with their presence.

After carrying out *syiar* (Islamic propagation) in nightlife venues, Gus Miftah decided to establish an Islamic boarding school specifically for marginalized communities who needed a deeper understanding and appreciation of religious law (*shari'ah*) and sought to draw closer to Allah. The Islamic boarding school he founded was named Ora Aji Islamic Boarding School, located in Tundan, Sleman, Yogyakarta, and it was established in 2011. The name of the boarding school, "Ora Aji," was chosen by Gus Miftah with a strong purpose

and philosophy. The word "Ora" in Indonesian meant "no" or "not," while the word "Aja" meant "valuable." In this context, "Ora Aji" meant "worthless," reminding that what holds no true value in the sight of Allah is everything other than faith (*iman*) and piety (*taqwa*) within a person.

Dakwah (Islamic preaching) in entertainment venues was still rarely conducted by *da'i*, although some of them, including Gus Miftah, had already done so. Even though Gus Miftah received much criticism and insults regarding his actions, he did not give much thought to it. Gus Miftah believed that *dakwah* had the potential to be accepted by anyone. The real issue in this context lay in the location of *dakwah* chosen by Gus Miftah because society held the view that such places were inappropriate to be visited by a preacher. Society believed that nightlife venues were places where sinful acts took place. In addition, the appearance and clothing worn by visitors to nightlife venues were considered incompatible with the norms of religious *shari'ah*, especially concerning the exposure of *aurat* (parts of the body that must be covered according to Islamic teachings). Furthermore, some members of society, particularly religious figures, regarded the method of *dakwah* (Islamic preaching) practiced by Gus Miftah as a form of blasphemy against religion.

Gus Miftah was able to adapt to certain situations, as seen from his simple appearance wearing ordinary pants and clothes, sunglasses, and a *blangkon* (traditional Javanese headgear) as his trademark. Although the *dakwah* (Islamic preaching) message he delivered was not too heavy, Gus Miftah invited the community at the venue to recite *shalawat* (praises upon the Prophet), to recite the Qur'an, and to perform congregational *shalat* (prayer). The strategy implemented by Gus Miftah aimed to encourage them to increase their piety (*taqwa*) toward Allah, regardless of their occupational status. In addition to actively conducting *dakwah* (Islamic preaching) within nightlife communities, Gus Miftah also utilized digital platforms that had wide reach among the younger generation, such as by uploading *dakwah* videos on his YouTube channel so that his *dakwah* messages could be accessed by various segments of society.

Gus Miftah had a YouTube channel named "Gus Miftah Official," with a total of 727 thousand followers. Due to the large number of viewers who appreciated Gus Miftah's *dakwah* (Islamic preaching) on YouTube, he became active in uploading his *syiar* (Islamic propagation) videos to the platform since 2018.

a) Religious scholars (kiai) and young Nahdlatul Ulama leaders (Gus NU) gathered at a single event on 12 June 2021.

b) Gus Miftah's response to harsh comments on Instagram, 27 May 2021.

c) Gus Miftah delivered a sermon at a church: "National Oration and Interfaith Harmony," 3 May 2021.

d) Gus Miftah's message to the santri of Ora Aji Islamic Boarding School, 27 May 2020.
e) Gus Miftah's *dakwah* (Islamic preaching) struggle while preaching in Pangkalan Bun, Kalimantan, 12 June 2019.
f) Gus Miftah's advice to the youth: "Do Not Give Up Easily," 3 May 2018.
g) The story of Gus Miftah versus the police, 27 March 2018.

Nahdlatul Ulama Ki Nunut Udud (Smoking Break with Ki Nunut), 12 April 2018.

c. **Vision and Mission**
Vision

To create an educational institution that serves as a steadfast guardian of *aqidah* (creed), *shari'ah* (Islamic law), and noble character (*akhlaq*), as well as to develop a balance between worldly needs and the life of the hereafter, in accordance with the educational principles of *Ahlussunnah wal Jama'ah.*

Mission

1) To produce graduates who have faith, are devout to Allah SWT, and possess noble character.
2) To produce graduates who are capable of integrating religious knowledge with general sciences.
3) To prepare graduates who possess skills and independence in order to improve personal and community welfare.
4) To shape graduates who have a leadership spirit based on religious values.
5) To instill in graduates a sense of love for the homeland and a spirit of dedication to the nation.

To prepare graduates who are capable of becoming role models and motivators in realizing a madani (civilized) society that loves the Unitary State of the Republic of Indonesia (NKRI).

d. **Objectives**

In accordance with the principles established by K.H. Miftah Maulana Habiburrahman, the founder of Ora Aji Islamic Boarding School, the primary objective of education at the boarding school was to study and master religious knowledge comprehensively, while maintaining the study of *Kitab Turath* (*Kitab Kuning*, classical Islamic texts) as the main foundation.

e. **Management and Development Areas**
Religious Affairs and Islamic *Dakwah*

Ora Aji Islamic Boarding School actively participated in guiding the community and spreading Islamic *dakwah* (Islamic preaching) through various platforms, including:

1) *Mujahadah Dzikrul Ghofilin*

Mujahadah Dzikrul Ghofilin was a spiritual practice performed by members of *Nahdlatul Ulama* (NU) to enhance their *taqwa* (piety) toward Allah SWT through the activity of *dhikr* (remembrance of Allah). This practice was organized and developed by Kiai Hamim Jazuli, popularly known as Gus Miek, a caretaker at Al-Falah Islamic Boarding School, Ploso, Kediri, East Java. The *Semaan Al-Qur'an* activity was conducted from the morning after *Subh* prayer until *Asr*, followed by *Mujahadah Dzikrul*

Ghofilin after the *Isha'* prayer. Known by the name *Jantiko Mantab*, the *Majelis Semaan Al-Qur'an* was established in 1986, while the *Majelis Dzikrul Ghofilin* had existed since 1965 under the name *Aurot Lailiyah*.

Gus Miek, the sole *mursyid* (spiritual guide) of *Dzikrul Ghofilin*, believed that *mujahadah* (spiritual striving) was purely performed to attain happiness in the hereafter. However, in general, a person who truly manages their affairs of the hereafter would also see improvement in their worldly matters. By cultivating love for the beloved ones of Allah and for pious individuals through *Mujahadah Dzikrul Ghofilin*, Gus Miek hoped that in the future, the congregation would be reunited with them.

2) *Safari Subuh* Every Friday

Safari Subuh (Dawn Safari) was created with the aim of actively participating in organizing various Islamic studies and religious sermons in different regions, led by the board of educators.

3) *Ziarah Kubur* (Grave Visitation)

This activity was conducted every week with the purpose of reminding the *santri* (Islamic boarding school students) that worldly life is not eternal and as a reminder of the Day of Judgment.

Economic and Business Sector

Ora Aji Islamic Boarding School possessed vast land potential and abundant natural resources, including an area of 2 hectares that could be utilized for the development of educational facilities and economic activities. Part of the land, covering 1 hectare, was allocated for the construction of educational facilities, while the remaining portion was used for various *pesantren* (Islamic boarding school) economic enterprises, such as plantations, livestock farming, fisheries, agriculture, and food crops.

By utilizing its available potential, Ora Aji Islamic Boarding School attempted to develop and optimize these natural resources as the main source of income. This income was positioned as the primary pillar in supporting educational activities and the development of the *ummah* (Muslim community), in order to achieve the independence of the Islamic boarding school. In addition, the boarding school also remained committed to empowering the *santri* (Islamic boarding school students) through life skills development, with the hope of producing a generation of Muslims who excel in both religious and general aspects.

With this noble determination, *alhamdulillah* (all praise be to Allah), part of the available natural resources potential had successfully been actualized. Nevertheless, there remained various business potentials that needed to be further enhanced and utilized.

1) Business Potentials that Had Been Implemented

a) Plantation

This plantation consisted of various crops, including vegetables and fruits.

b) Livestock Farming

This livestock farming consisted of 500 ducks and 500 muscovy ducks (*itik*).

c) Fishery

This fishery consisted of catfish (*lele*) and tilapia (*nila*).

d) Micro, Small, and Medium Enterprises (MSMEs)

To enhance the economic enterprises of Ora Aji Islamic Boarding School, MSMEs had been established, consisting of a *soto* (traditional Indonesian soup) stall and a *bubur ayam* (chicken porridge) stall.

Ora Aji Islamic Boarding School, founded by K.H. Miftah Maulana Habiburrahman in 2012 in Yogyakarta, aimed to shape a young generation of Muslims who understand religious teachings, have faith, are devout, possess broad knowledge, professional skills, and independence. With the motto *Ahlussunnah wal Jama'ah*, this boarding school remained committed to maintaining a balance between religious and general education in accordance with the 1945 Constitution and *Pancasila*. Although debates over its methods still persisted, Ora Aji Islamic Boarding School conducted Arabic language lessons three times a week, with the third session held as a Language Club on Saturdays. Gus Miftah, the founder of the boarding school, was known as a *da'i* (Islamic preacher) who combined *dakwah* (Islamic preaching) in nightlife venues with social media, creating both support and opposition. Ora Aji Islamic Boarding School endeavored to optimize its land potential and natural resources as the primary source of income to support educational activities and the development of the *ummah* (Muslim community). This potential involved the sectors of plantation, livestock farming, fishery, as well as micro, small, and medium-sized enterprises.

Curriculum Policy

The word "policy" was often understood as a determination, guideline, principle, standard, and strategic step. Some also referred to it as wisdom, but its meaning was very different from that of policy itself. The wisdom possessed by a person is referred to as personal prudence. The policy itself was the result of a formal, documented organizational decision, such as laws, government regulations, regional regulations, ministerial decrees, presidential decrees, regent regulations, and the like. Policy was defined as a decision established by the government and applied to all levels of society. The scope of policy could encompass various levels, ranging from small scale (micro), medium scale (meso), to large scale (macro). Policy not only regulated the operational mechanisms within a system but also played a role in establishing rules to ensure that the system functioned properly. Essentially, policy aimed to resolve existing problems as well as to implement a proactive approach to anticipate and respond to various potential challenges (Rosyada et al., 2020, p. 15).

The curriculum referred to a collection of plans and regulations concerning objectives, content, subject matter, and methods that served as guidelines in conducting the learning

process to achieve educational goals. In this context, the curriculum encompassed the fundamental principles and mechanisms applied in the development, implementation, evaluation, and management of educational programs. Similarly, the Arabic language curriculum referred to a set of plans and regulations concerning objectives, materials, and methods of Arabic language learning as a guide to achieving specific goals.

The Arabic language curriculum was developed by organizing materials based on the system of grammar, communication practice, skill levels, and language use contexts. The language materials in this curriculum specified the competencies that students needed to master concerning the four language skills, namely listening, reading, writing, and speaking. Language curricula often adopted certain educational philosophical assumptions about language, the learning process, and educational objectives, which were designed to achieve the expected outcomes. The description of learning achievement was often based on certain philosophical views that linked the structure of language with the four language skills, namely listening, speaking, reading, and writing. In addition, learning also took into account various essential processes required for learners to effectively and sustainably master these four skills (Abdurahman, 2021, pp. 91–92).

The development of the Arabic language curriculum, like the development of other curricula, involved three main aspects, namely planning, implementation, and evaluation. In the planning stage, focus was given to linguistic objectives, content, teaching strategies, and assessment. The principles that were taken into consideration included content selection, the development of teaching strategies, the determination of sequence, and differentiation to assess the individual strengths and weaknesses of the learners. Next, the implementation stage included programs and classes when decision-making and curriculum implementation were carried out by material developers, teacher trainers, teachers, and learners. Finally, curriculum evaluation was a regular activity to assess the effectiveness of curriculum implementation and the achievement of learner competencies, involving the assessment of understanding, mastery, and the positive or negative impacts of curriculum implementation.

The evaluation of the Arabic language curriculum had to be focused on its implementation and program effectiveness by considering fundamental factors such as objectives, content, teaching methods, facilities and infrastructure, and assessment of Arabic language learning. This evaluation process should have involved various parties, including internal parties such as the principal, the vice principal for curriculum affairs, teachers, and external parties such as parents, the school board, educational authorities, and others. The objective was to identify the strengths and weaknesses of the Arabic language curriculum (Habibi, 2019, pp. 155–156).

The curriculum at Ora Aji Islamic Boarding School had significant differences from the *mua'llimin/mu'allimat* schools or similar institutions in various places. Although the graduates came from the

boarding school, the implementation of the Ora Aji curriculum had not yet been fully carried out. Various factors, such as the availability of teaching resources and the complexity of the subject matter, became the main obstacles. There were four classes, two *MTs* and two *MA*, with a total of 200 male and female *santri* (Islamic boarding school students). Some of them even attended schools outside the boarding school. Some were pursuing undergraduate studies (*Strata 1*, or *S1*), and others were already married. Therefore, Ora Aji Islamic Boarding School was still in the early stages of development, and it had not yet produced graduates as strong as the alumni of other institutions. Essentially, Ora Aji Islamic Boarding School continued to modify and align its methods. The caretaker of the boarding school, K.H. Miftah Maulana Habiburrahman, or Gus Miftah, did not prioritize a choice between the modern or *Salafi* approach. He endeavored to combine both the *Salafi* and modern approaches into one, even referring to modern textbooks, including *Kitab Durus al-Lughah* from Gontor Islamic Boarding School, Ponorogo, authored by K.H. Imam Zarkasyi. This book became a reference for those who were just beginning to learn Arabic, illustrating the efforts of the boarding school, which was still in the process of formation and had not yet reached the strength of alumni-based boarding schools.

The following is the list of textbooks used at Ora Aji Islamic Boarding School:

Table 1. List of Textbooks at Ora Aji Islamic Boarding School

Variety of Textbooks Used at Ora	
No.	**Book Title**
1.	*Durushul Lughah Al-Arabiyah* Juz 1 dan 2
2.	Ilmu Tajwid
3.	Kitab Al-Jurumiyah
4.	Kitab Amtsilah At-Tashrifiyah
5.	Kitab Al-Imrithi
6.	Kitab Alfiyah
7.	Kitab *Ta'limul Muta'alim*
8.	*Almufradat wa Qowaidullughah*

Table 2. Daily Activities at Ora Aji Islamic Boarding School

Daily Activities		
No.	**Time**	**Activity**
1.	04.00-06.00	➢ Wake up ➢ Perform *Shubuh* prayer in congregation ➢ Recite the Qur'an (*tadarus al-Qur'an*) ➢ Study classical texts using the *sorogan* method.
2.	06.00-06.45	➢ Breakfast ➢ Take a shower ➢ Prepare for class
3.	07.00-12.00	➢ Morning classes
4.	12.00-13.00	➢ Perform *Dhuhr* prayer in congregation ➢ Recite the Qur'an (*tadarus al-Qur'an*)
5.	13.00-15.00	➢ Afternoon classes
6.	15.00-15.45	➢ Perform *'Asr* prayer in congregation ➢ Read the Qur'an
7.	15.45-16.45	➢ Free activities

8.	16.45-17.15	➢ Take a shower and prepare for *Maghrib* prayer at the mosque
9.	17.15-19.00	➢ Perform *Maghrib* prayer in congregation ➢ Recite the Qur'an (*tadarus al-Qur'an*) ➢ Dinner
10.	19.00-19.45	➢ Doing *'Isha'* prayer in congregation
11.	19.45-20.00	➢ Preparation for *ngaji kitab* (classical text study)
12.	20.00-21.30	➢ *Ngaji kitab* (classical text study)
13.	21.30-04.00	➢ Rest and sleep

From the daily schedule, it could be observed that the development of Arabic or English language proficiency in the dormitory had not yet been implemented according to the method applied at the Gontor Islamic Boarding School, Ponorogo. This affirmed that Ora Aji Islamic Boarding School was still in the development stage and was in the process of aligning its methods, which combined both *Salafi* and modern approaches, as the foundation for these two types of learning.

According to Hasan, as explained by Rusman, curriculum implementation was influenced by various factors, including the characteristics of the curriculum itself, implementation strategies, evaluation methods, the level of teachers' understanding of the curriculum, teachers' attitudes toward its implementation, and their skills in guiding learners. These factors played an important role in determining the effectiveness of the learning process within the educational environment. Meanwhile, according to Mars, in a similar concept proposed by Rusman, five main elements also influence the success of curriculum implementation. These elements included support from the principal as the institutional leader, support from fellow teachers in academic collaboration, encouragement from students as the subjects of learning, the participation of parents in supporting their children's education, as well as the motivation and readiness of the teachers themselves as key factors in the successful implementation of the curriculum. Support from these various parties became an essential foundation in creating an optimal and sustainable learning process (Ahmad Muradi, 2021, p. 110).

The curriculum, as a guide for the implementation of learning, encompassed principles and procedures in the planning, implementation, evaluation, and management of educational programs, including the Arabic language curriculum, which developed materials based on language structure and the proficiency of the four language skills. Curriculum evaluation, involving both internal and external parties, was conducted to identify strengths and weaknesses in line with Ora Aji Islamic Boarding School, which was still in the development stage with efforts to combine *Salafi* and modern approaches. The factors influencing curriculum implementation, according to Hasan and Mars, involved curriculum components, implementation methods, teacher competencies, attitudes toward the curriculum, and both internal and external support.

The importance of Islamic education related to the Arabic language, as expressed by Asna Andriani, could be concluded through several main points:

1. The authentic sources of Islamic education, namely the Qur'an and Hadith, used Arabic as the medium of instruction, making it essential for its connection with the language.

2. The writing of various classical texts by prominent ulama (Islamic scholars) in the fields of fiqh (Islamic jurisprudence), tafsir (Qur'anic exegesis), aqidah (Islamic creed), tasawuf (Islamic mysticism), and hadith was carried out in Arabic, demonstrating the close relationship between the Arabic language and Islamic thought.

3. The study of Islamic sciences was considered to be of higher quality when referring to Arabic-language literacy as a source of reference.

4. Reality showed that contemporary Muslim scholars, especially in Indonesia, were becoming less interested in Islamic studies based on the Arabic language.

A similar idea was conveyed by Ubaid Ridho, who stated that proficiency in the Arabic language was an essential requirement for every individual studying Islamic studies. This reality also reflected that many people chose Islamic-based universities to acquire both general knowledge and religious sciences simultaneously (Novita Sari Nasution, 2023, pp. 187–188).

The Arabic language held a very important role in the context of education, especially in the exploration of religious knowledge. Religious knowledge was regarded as the primary foundation of every individual's life, including in the effort to shape akhlaq (character), which was beneficial for everyone to understand. There were various impacts of the Arabic language in the educational world, as explained in the following points:

1. Facilitating the understanding of knowledge. Islam emphasized the importance of the scientific aspect through the stage of reading, as stated in the word of Allah SWT, *"Recite in the name of your Lord who created"* (*QS. Al-'Alaq: 1*). Through the Arabic language, a person could acquire knowledge that was particularly beneficial for themselves.

2. Enhancing thinking ability. *Umar ibn al-Khattab*, one of the companions of the Prophet Muhammad, advised learning the Arabic language well because it could strengthen intellectual capacity and enhance one's dignity. Arabic-language studies could maximize thinking capacity because Arabic grammar was rich in meaning and possessed a high level of harmony within its sentences.

3. Influencing the formation of character. Learning the Arabic language could serve as a means to cultivate high moral standards. This was in line with the view of *Ibn Taymiyyah*, who stated that understanding the Arabic language could exert a significant influence on an individual's *akhlaq* (character), religiosity, and intellectual capacity. Learning Arabic could also help eliminate negative traits that were contrary to elements of virtue.

Overall, the Arabic language not only functioned as a tool of

communication but also had a significant influence in shaping the understanding of knowledge, thinking abilities, and character development (Novita Sari Nasution, 2023).

Learning Strategies

There were various methods of teaching foreign languages with differing perspectives among experts in this field, which gave rise to extensive debates. Some of them supported a particular method by highlighting its advantages while simultaneously pointing out the weaknesses of other methods. In fact, every approach possessed its own strengths and limitations. Ahmad Izzan defined the method of Arabic language learning as the steps or ways of presenting learning materials and the Arabic language itself. The objective was to ensure that the material could be easily understood, absorbed, and mastered by learners effectively and enjoyably (Nurkholis, 2017, p. 252).

The cognitive process played an important role in the mastery of the Arabic language. This indicated that learners did not merely receive information passively, but also actively processed and utilized that information to enhance their language skills. During Arabic language learning, learners acquired various pieces of information in the classroom and other learning environments, such as the *rayon* (student residential area). Along with the interactions they engaged in outside the classroom, their understanding and skills in the Arabic language continued to develop. Arabic language learning did not only occur through formal methods in the classroom but was also reinforced by a specially designed language environment. This environment provided a more natural learning experience, resembling the way a person acquires their first language. Thus, learners were able to enhance their ability to communicate in Arabic through direct practice in various everyday situations (Bambang Irawan, 2021, p. 658).

Language competence is generally comprised of four components, namely, listening, speaking, reading, and writing. These four skills were generally included in the foreign language learning materials at Ora Aji Islamic Boarding School but were considered not yet to have met the targets set by the boarding school, particularly within the classroom. In teaching the Arabic language, the teachers (*asatidz*) at Ora Aji Islamic Boarding School employed methods or learning models that covered listening, reading, speaking, and writing.

Table 3. Arabic Language Learning Methods at Ora Aji Islamic Boarding School

Methods During Arabic Language Learning			
No.	Indonesian Term	Arabic Term	English Term
1.	Mendengar	*Istima'*	*Listen-ing*
2.	Membaca	*Qiraa'ah*	*Read-ing*
3.	Berbicara	*Muhada-tsah*	*Speak-ing*
4.	Menulis	*Kitabah*	*Writing*

Ora Aji Islamic Boarding School had not yet been consistent in its teaching, particularly in the field of Arabic language instruction. Nevertheless, every week, Arabic language lessons at *MA Ora Aji* were

conducted three times, and the third meeting was called the Language Club. On that day, the *santri* of *MA Ora Aji* communicated using the Arabic language, and this took place every Saturday.

There were variations of views in various methods of foreign language teaching, leading to prolonged debates among experts, who highlighted the respective strengths and weaknesses of each. Ahmad Izzan defined the method of Arabic language learning as the way of presenting material so that it could be easily understood, absorbed, and mastered effectively. Cognition played an important role in the development of the Arabic language, indicating that learners actively managed information to improve their language proficiency. Language competence, which included listening, speaking, reading, and writing, had not yet fully achieved the target at Ora Aji Islamic Boarding School, particularly in Arabic language teaching, which remained inconsistent. Nevertheless, Arabic language lessons were conducted three times a week, with the third session taking the form of a Language Club, in which the *santri* used the Arabic language on Saturdays.

D. CONCLUSION

Ora Aji Islamic Boarding School, founded by K.H. Miftah Maulana Habiburrahman in 2012 in Yogyakarta, aimed to shape a young generation of Muslims who are faithful, pious, and independent by maintaining a balance between religious and general education. Despite facing debates regarding its methods, the boarding school optimized its land potential and natural resources, including plantations, livestock farming, fisheries, as well as micro, small, and medium-scale community enterprises as the main source of income to support educational activities and the empowerment of the *ummah* (Muslim community). The curriculum, which included the Arabic language curriculum, was still under development with both internal and external evaluations, while cognition has an important role in the development of the Arabic language. Although Arabic language competence had not yet fully reached the target, Arabic language lessons were held three times each week, with the third session taking the form of a Language Club on Saturdays. The implementation of Arabic in both classroom and dormitory settings remained hindered, and the importance of consistency and consequences for the *santri* indicated that Ora Aji Islamic Boarding School was still in the stage of development and adjustment to the characteristics of each *santri*.

REFERENCES

Abdurahman, M. (2021). Kurikulum Pembelajaran Bahasa Arab di Pondok Pesantren (Studi Kasus di Pondok Pesantren Miftahul Ulum Kebun Baru Kacok Palengaan Pamekasan). *El-Fata*, 86–95.

Ahmad Muradi, T. (2021). *Pengembangan Kurikulum Pembelajaran Bahasa Arab Konsep dan Aplikasi* (Nuraini (ed.); Cetakan Ke). PT. Rajagrafindo Persada.

Arif, M. (2017). Studi Islam dalam Dinamika Global. In W. Anam (Ed.), *Islamic*. STAIN Kediri Press.

Bambang Irawan, N. (2021). Peran Pondok Pesantren Modern dalam Mengembangkan Bahasa Arab. *Jurnal Pendidikan Islam*, *11*(1). https://doi.org/10.30868/ei.v10i01.2899

Habibi, B. Y. (2019). Integrasi Kurikulum Bahasa Arab Pesantren Tradisional

dan Modern di Madrasah Aliyah Program Keagamaan. *Journal of Arabic Studies*, *4*(2), 151–167. http://dx.doi.org/10.24865/ajas.v4i2.178

Maskur, A., & Anto, P. (2018). Metode Pembelajaran Bahasa Asing Arab di Pondok Pesantren Modern (Studi Kasus di pondok Pesantren Roudlotul Qurro Cirebon). *El-Banar: Jurnal Pendidikan Dan Pengajaran*, *01*(01), 63–68. http://ojs.staibanisaleh.ac.id/index.php/ElBanar/article/view/10

Nahak, D. F., Manongga, S. P., & Muntasir, M. (2022). Study Case Terhadap Efektivitas Penyelenggaraan Kebijakan Program Pelayanan Kesehatan Gratis Dengan Berbasis E-Ktp Di Kabupaten Malaka. *Care : Jurnal Ilmiah Ilmu Kesehatan*, *10*(2), 198–206. https://doi.org/10.33366/jc.v10i2.2380

Novita Sari Nasution, L. L. (2023). Urgensi Pembelajaran Bahasa Arab dalam Pendidikan Islam. *Jurnal Simki Pedagogia*, *6*(1), 181–191. https://doi.org/10.47783/jurpendigu.v2i2.232

Nurkholis. (2017). Metode Pembelajaran Bahasa Arab di Pondok Pesantren Tradisional. *Jurnal An Nabighoh*, *19*(2), 249–267.

Ridho, M. R. (2018). Pembelajaran Bahasa Arab di Lingkungan Pesantren dan Luar Pesantren. *Jurnal Al-Fawa'id : Jurnal Agama Dan Bahasa*, *8*(1), 13–20. https://doi.org/10.54214/alfawaid.vol8.iss1.106

Rosyada, I., Sanuhung, F., Rimadhani, M. I., & Hakim, M. A. (2020). Analisis Pendidikan: Kebijakan Pendidikan Perspektif Nasional dan Madrasah. *Edification*, *4*(1), 13–22. https://doi.org/10.37092/ej.v4i1.293

Syarifah, J. (2020). Pembelajaran Bahasa

Arab di Pesantren Al-Islam dan Darul Abror (Antara Tradisional dan Modern). *EDUGAMA: Jurnal Kependidikan Dan Sosial Keagamaan*, *6*(2), 2614–0217. https://doi.org/10.32923/edugama.v6i2.1411

Tohardi, A. (2020). Model Penelitian Kebijakan Kualitatif ”Tohardi”. *JPASDEV : Journal of Public Administration and Sociology of Development*, *1*(1), 58. https://doi.org/10.26418/jpasdev.v1i1.41615