

# Transformation of Arabic Language Curriculum Design towards Institutional Development of IAIN Kediri

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## ABSTRACT

This article explores curriculum mapping, needs analysis, and Arabic learning curriculum design in accordance with the direction of IAIN Kediri's institutional development towards UIN Sheikh Wasil. Using a qualitative approach, the primary data is in the form of curriculum structure documents and learning tools, sources and teaching staff, and learning activities. The data were collected using documentation, interviews, and observation. The results show that the Arabic learning curriculum map at IAIN Kediri has shifted. Arabic learning needs can be aligned with the scientific core of each study program: either as an institutional subject encompassing all language skills and elements, or tailored to program-specific disciplines (religious/language-based or general). In religious programs, the curriculum emphasizes reading religious texts and complex grammatical structures to support comprehension of specialist subjects, whereas general programs employ religious texts with basic grammar for reading purposes, omitting speaking skills. This dual-path model necessitates institutional coordination to develop a consensus-based core curriculum and tailored modules. Future research should employ mixed-methods designs to assess learning outcomes and instructional efficacy across religious versus general tracks, and longitudinally investigate the impact of skill-element proportions on graduates' academic and professional competencies.

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## 1. INTRODUCTION

In accordance with IAIN Kediri Rector Decree No. 829 of 2021, Arabic is an institutional curriculum taught in all IAIN Kediri study programs (Rector Decree No. 829/2021) with an amount of 2 credits. This reference must be carried out by all study programs in 2021-2022, when the MBKM

curriculum has begun to be implemented. In the field, it was found that study programs added Arabic or cognate courses with adjustments to departmental content, such as Arabic Text Studies or Arabic Text Studies (Academic Handbook 2021-2022). Previously, Arabic language learning at IAIN Kediri for 4 credits was carried out intensively by the Language Development Institute (LPB). Students attended Arabic lectures 2 days every week in the odd semester with kalâm material and even with qirâ'ah material (Ma'anâ Natakallam book, and Hayyâ Binâ Naqra', 2015). In 2016, learning was transferred to faculties and study programs with permanent status as an institutional subject until now (Tim LPB, 2015).

For PTKIN (State Islamic Religious College), which is currently transforming into UIN (State Islamic University), there is a dilemma in learning religious subjects including Arabic. Guntur's research shows that the problem is partly due to the input of students who previously did not know Arabic (Henry Guntur, 1993). This variety of backgrounds is a necessity, where new study programs, especially non-religious sciences, contribute greatly to the large influx of students who come from non-religious educational institutions, where Arabic language subjects are not found in them. Research. Even the diversity is not only in the student group but also the teaching lecturers (Nasution & Zulheddi, 2018). This is one of the things that then also triggers subsequent problems in learning Arabic, namely the factor of low student motivation and the psychological problem of Arabic as a religious identity (Pratama & Tampubolon, 2022), thus adding to the complexity of learning problems for PTIKI (Islamic Religious College) students.

With reference to Fatwiah Noor that the orientation of Arabic language learning at PTKIN is divided into two, proficiency and knowledge, which has consequences in determining the curriculum (Noor, 2018). It is certainly necessary to also think about how the orientation chosen by IAIN Kediri for learning Arabic for students in various study programs, because it will be an important basis in determining the direction of learning that is applied to all students, not just in certain study programs. Proficiency orientation leads to the real function of language as a means of communication with reference to the four language skills of listening, speaking, reading, and writing (Aydoğan & Akbarov, 2014). While the scientific orientation explores language as a science that is developed later in pure and applied linguistic aspects, Zakariya Ismail calls this the purpose of language learning in general and specifically, where general learning is in the form of deepening linguistic knowledge, while specifically refers to applied matters (Ismail, 2014).

Arabic language learning at IAIN Kediri after the transfer from LPB to the faculties shows a variety of target learning outcomes. Based on interviews conducted, some lecturers use old references belonging to LPB, with supplementary material from the internet. Different study programs use other references tailored to student needs. This shows the disorientation of Arabic language learning in IAIN Kediri, when compared to the previous centralized by the Language Development Institute. Each study program does have different Arabic language needs, such as the faculty of Sharia requires Arabic as a science, to surf the world of *turâts*, while PAI may only be needed to read and write Arabic.

Along with the process towards UIN, a standardized Arabic curriculum is needed, especially the Rector's Decree No. 829 mandates TOAFL certification (Arabic competency test) as one component of SKPI. For this reason, a comprehensive study of the current map of Arabic language learning in IAIN Kediri is needed, to be taken into consideration in the preparation of an Arabic language curriculum that is compatible with the direction of the transformation of IAIN Kediri towards UIN, so that a curriculum design can be produced that becomes a reference for Arabic language learning as a whole and standardized.

This study strengthens what has been done by Muhibb Abdul Wahab, Enjang Burhanuddin Yusuf, and Imelda Wahyuni, the three of which where there is a need for standardization of the PBA curriculum at PTKIN towards a more integrative holistic and humanist direction, as an integrated multi-system and responds to the development of science and technology so that it requires cooperation across educational institutions (Tiawaldi & Abdul Wahab, 2017). In addition, curriculum management is needed under the coordination of university leaders (Yusuf, 2017), and through the reconstruction of

student understanding strategies for the learning objectives of Arabic language implemented (Wahyuni, 2017). For this reason, this study focuses on mapping the current Arabic language learning curriculum at IAIN Kediri, analyzing the needs of Arabic language learning, and Arabic language curriculum design according to the direction of IAIN Kediri's future development. The result of this research is a curriculum design that is skill-oriented and scientific to be one of the differences from previous studies. So, the primary objective of this study is to design a distinctive, skill-oriented Arabic language curriculum for IAIN Kediri—grounded in a comprehensive mapping of the existing program, a systematic needs analysis, and alignment with the institution's future development trajectory.

## 2. METHODS

This study employs a qualitative case-study design to develop a holistic understanding of the Arabic language curriculum implementation at IAIN Kediri. The primary data comprise official Semester Learning Plan (RPS) documents and direct observations of instructional activities across selected study programs, while supplementary data are drawn from in-depth interviews with lecturers, faculty administrators, and central leadership (rectorate). The research subjects include program coordinators and instructors directly involved in curriculum delivery, and the curriculum artifacts themselves serve as the focal objects of analysis. Data were collected through document review, participant observation, and semi-structured interviews (Mamik, 2015). For data analysis, the Miles and Huberman interactive model was adopted, encompassing systematic cycles of data reduction, data display, and iterative conclusion drawing and verification—proceeding through stages of data condensation, categorization, validation, and interpretive synthesis—until theoretical saturation was achieved.

## 3. FINDINGS AND DISCUSSION

The essence of a learning process is compiled in a document known as the curriculum. There are four elements in the curriculum, namely: objectives, materials, methods, and evaluation/assessment (Thu'aimah, 1989). These three elements are interrelated and influence one another. The learning objectives that have been formulated will determine the teaching materials to be delivered to students. The material is structured in such a way that the learning objectives of the students can be achieved. To ensure the orderly and effective delivery of the material, planning is required in terms of plotting based on the available face-to-face timeline within the effective days. Learning methods are employed to facilitate the delivery of the material to the students. Therefore, the types of methods and learning strategies are adjusted to the characteristics of the existing material. (Effendi, 2005). The final process is evaluation (assessment), which is carried out to confirm the extent to which students have absorbed the teaching materials presented. In addition, this process also provides a great deal of information as feedback on the learning process. The types, methods, and means of evaluation have been regulated and determined for the purposes of evaluation and assessment (al-Khuli, 2000).

### A. Arabic Language Learning Curriculum Map at IAIN Kediri

Arabic language learning at IAIN Kediri currently refers to Rector's Decree No. 829 of 2021, which confirms it as one of the institution's courses. Previously, Arabic language learning was carried out through the Language and Culture Institute, which has now been renamed the Language Development Institute (LPB) IAIN Kediri. Arabic language instruction at IAIN Kediri is divided into two categories: centralized instruction coordinated by the Language Development Institute (LPB) and instruction conducted by the respective programs within each faculty. Learning at the LPB is an institutional mandate institutionalized in intensive learning, where it is conducted for two days each week with a duration of 2 SKS and lasts for one year, in both the odd and even semesters, with the division of *mahárah kalám* and *mahárah qir'á'h* materials. Meanwhile, learning at the academic programs is a transition from the previous centralized learning at the LPB, as an institutional course that is no longer

coordinated curricularly but has become part of the academic programs both in terms of curriculum and duration of learning.

Looking at Arabic language learning at LPB, where the curriculum has been structured in such a way that it divides learning into two *mahárah*, *kalám* in the odd semester and *qirá'ah* in the even semester, supported by the availability of textbooks as guides and qualified Arabic language teaching staff, this approach makes the learning objectives clear and measurable, with consistent criteria applied to all students at IAIN Kediri. In the “*kalam*” module, students are guided toward conversational practice using themes and vocabulary relevant to their daily lives. The teaching of speaking skills at this early stage aligns with the purpose of language learning as a communication tool, where the focus of communication lies in speaking skills. This approach is known as Arabic for Specific Purposes (ASP), where the curriculum is designed based on an analysis of learners' needs (al-Haqbani, 2018).

The choice of material taught in everyday expressions and conversation themes that are close to everyday life is in accordance with the learning principle that emphasizes closeness, both horizontally and vertically. Horizontally, closeness is related to things encountered in life, such as life on campus, in class, at home, or places that are frequently visited, such as markets, shops, and canteens. On the vertical side, concrete topics are presented first, followed by abstract topics, such as location-based themes like the classroom or cafeteria, then moving on to more abstract themes like cleanliness, visiting the sick, vacations, family gatherings, and so on. In Arabic 1, grammar is introduced briefly, without in-depth discussion.

Meanwhile, *mahárah qirá'ah* aims to deepen students' understanding of grammar and reading content tailored to their study programs. Grammar study also begins with simple and commonly used concepts, similar to those covered in Arabic 1, such as sentence structure, types of *isim* (nouns), *fi'il* (verbs), and *hurûf* (letters), and continues on to *isim mu'rab*. Grammar study is not only presented through the rules outlined in the materials and readings but is also supplemented with exercises to aid in understanding the grammar topics discussed. In addition to grammatical aspects, the course also presents content tailored to the specific programs of study, resulting in a variety of reading themes in Arabic 2, such as education, economics, law, communication, psychology, and other academic fields found across various faculties.

The following is the learning material implemented at LPB IAIN Kediri before moving to the faculty in the study programs.

**Table 1. Title and Theme of Arabic 1**

Chapt er / Dars	Title / Theme		Chapt er / Dars	Title / Theme	
	Conversation	Grammar		Conversation	Grammar
1	<i>Al-tahîyyah wa al-ta'âruf</i>	<i>Anwā' al-kalimāt</i>	15	<i>Al-hiwāyah wa al-mihnah</i>	<i>Al-maṣḍar</i>
2	<i>Al-usrah</i>	<i>Al-ism min ḥaiṣu al-nau'</i>	16	<i>Asyabakah al-dauliyyah</i>	<i>Al-mauṣul</i>
3	<i>Al-sakan</i>	<i>Al-ism min ḥaiṣu al-'adad</i>	17	<i>Al-safar</i>	<i>Al-muḍāri' al-manṣūb</i>
4	<i>A'ḍa' al-badan</i>	<i>Adawāt al-jarr</i>	18	<i>Fī al-maḥaṭṭah</i>	<i>Al-muḍāri' al-majzūm</i>
5	<i>Al-ṭa'ām wa al-syarāb</i>	<i>Al-maf'ūl bih</i>	19	<i>Fī al-maṭar</i>	<i>Al-iḍāfah</i>
6	<i>Al-sā'ah</i>	<i>Ism al-'adad</i>	20	<i>Fī al-bank</i>	<i>Al-nakirah wa al-ma'rifah</i>
7	<i>Fī al-jāmi'ah</i>	<i>Al-ẓarf</i>	21	<i>'Inda al-ṭabīb</i>	<i>Anwā' al-fi'l</i>
8	<i>Fī al-faṣl</i>	<i>Fi'l al-amr</i>	22	<i>'Iyādat al-marīḍ</i>	<i>Al-na't</i>

9	<i>Al-isti'zān</i>	<i>Al-fi'l al-muḍāri'</i>	23	<i>Al-naẓāfah</i>	<i>Ism kāna wa khabar kāna</i>
10	<i>Al-maktab</i>	<i>Ism al-isyārah</i>	24	<i>Al-imtiḥān</i>	<i>Nawāṣib al-muḍāri'</i>
11	<i>Fī al-maktabah</i>	<i>Al- ḍamīr</i>	25	<i>Al-'uṭlah</i>	<i>Al-'atf</i>
12	<i>Al-tasawwuq</i>	<i>Al-af'āl al-khamsah</i>	26	<i>Al-ziyārah al-'āliyyah</i>	<i>Al-fā'il</i>
13	<i>Fī al-masjid</i>	<i>Anwā' al-kalimāt</i>	27	<i>Al-' idāni</i>	<i>Al-fi'l al-māḍī</i>
14	<i>Fī al-ma'had</i>	<i>Anwā' al-jumlah</i>			

As shown in Table 1 above, Arabic Language 1, which is offered in the fall semester, focuses on speaking skills (*mahārah kalām*). This course aims to provide basic communication materials that students can use in everyday communication, especially those related to the campus environment and their place of residence. Therefore, the course materials present themes that are close to their environment, as well as communicative patterns and expressions that are frequently used. In line with its characteristics, Arabic 1 is primarily taught through practical exercises using conversation materials (*hiwar*), starting with greetings, introductions, and everyday themes supported by simple functional grammatical patterns.

Meanwhile, Arabic 2 has 16 lessons or chapters, each of which consists of two reading texts, exercises, and grammar, beginning with vocabulary material in each chapter. The following is a list of titles and readings in the Arabic 2 book:

**Table 2. Title and Theme of Arabic 2**

Chapt er /Dars	Title / Theme	
	Text / Passages	Grammar
1	<i>Faql al-'ālim 'alā al-' ābid</i>	<i>Anwā' al-kalimāt</i>
	<i>Ullūm al-dīn al-islāmī</i>	<i>'Alāmāt al-ism</i>
2	<i>Amānah gulām</i>	<i>Anwā' al-ism min ḥaiṣu ta'yīnihī</i>
	<i>Ahl al-khaīr</i>	<i>Anwā' al-ism min ḥaiṣu nau'ihī</i>
3	<i>Insān al-gābah</i>	<i>Anwā' al-ism min ḥaiṣu 'adadihī</i>
	<i>Al-qird al-tabīb</i>	<i>Anwā' al-ism min ḥaiṣu waḍ'ihī</i>
4	<i>Min yaumiyyāt al-tilmīd fī al-madrasah</i>	<i>Anwā' al-ḥurūf</i>
	<i>al-islām wa al-ṭahārah</i>	<i>Aqsām al-fi'l</i>
	<i>Wasāil al-naql qadīman wa ḥadīṣan</i>	<i>Al-fi'l al-māḍī</i>
5	<i>Limāzā yufaḍḍil al-nās al-ḥayāh fī al-mudun al-kabīrah</i>	<i>Al-fi'l al-muḍāri'</i>
6	<i>Duwal al-syamāl wa duwal al-janūb</i>	<i>Fi'l al-amr</i>
	<i>Tabaqāt al-aṣḍiqā'</i>	<i>Isytiqāq al-amr</i>
7	<i>Al-'arabiyyah lughah 'ālamīyyah</i>	<i>Ism al-fā'il</i>
	<i>Maḥmūd al-ittiṣāl</i>	<i>Ism al-maḥ'ul</i>
8	<i>An-ṭawā' al-jawāiz</i>	<i>Anwā' al-i'rāb</i>
	<i>Aṣar al-tilfāz</i>	<i>'Alāmāt al-i'rāb</i>
9	<i>Haqīqah al-islām</i>	<i>'Alāmāt al-naṣb</i>
	<i>Al-aḥwāl al-syakhṣiyyah</i>	<i>'Alāmāt al-khaḍf</i>
10	<i>Abu bakar al-ṣiddīq (1)</i>	<i>'Alāmāt al-jazm</i>
	<i>Abu bakar al-ṣiddīq (2)</i>	<i>Al-adawāt al-jāzimah</i>
11	<i>Bagdād</i>	<i>Al-ṣifah</i>
	<i>Naṣīḥah 'ālim</i>	<i>Al-'atf</i>
12	<i>Al-qā'id al-'azīm</i>	<i>Al-taukid</i>

	<i>Wasā'il al-muhāfazah 'alā al-bī'ah</i>	<i>Al-badl</i>
13	<i>Al-jāhiz</i>	<i>Anwā' al-jumlah</i>
	<i>Fanādiq iṣṭanbul</i>	<i>Al-jumlah al-ismiyyah</i>
14	<i>Al-islām dīn al-ta'āwun</i>	<i>Taqaddum al-khabar 'alā al-Mubtada'</i>
	<i>Maktabah al-jāmi'ah</i>	<i>Syibh al-jumlah</i>
15	<i>Min 'ādāt al-syu'ūb fī al-zawāj</i>	<i>Al-jumlah al-fi'liyyah</i>
	<i>Al-khalifah al-Ma'mun</i>	<i>Nā'ib al-fā'il</i>
16	<i>Khadijah bintu khuwailid</i>	<i>Al-hāl</i>
	<i>Fadāil ḥifẓi al-Qur'ān</i>	<i>Al-tamyīz</i>

Table 2 above shows that the Arabic Language 2 course offered in the even semester focuses on reading skills (*mahārah qirā'ah*). This course aims to provide reading skill training through reading texts from various disciplines within the study program, which can equip students with vocabulary, content, and simple grammar commonly used in a text. It is expected that students will be able to use the sentence patterns and grammar taught as a foundation for reading Arabic-language references relevant to their academic discipline. Therefore, through the Arabic Language 2 course, students are provided with exercises that apply sentence patterns and grammar to familiarize themselves with their use when reading Arabic-language texts.

Both Arabic 2 and Arabic 1 taught at LPB demonstrate the use of a language proficiency-oriented approach, with attention to the actual functions of language (Henry Guntur, 1993). Unlike Arabic language instruction at LPB, in the programs, there are various variations in the teaching materials provided, even though the course names are the same as those at LPB, namely Arabic Language, although the credit hours differ, with only 2 credit hours. Based on the RPS created by the educators, there are variations in the teaching materials presented, such as in the Islamic Religious Education (PAI), Islamic Education Management (MPI), English Language Teaching (TBI), and Natural Sciences Teaching (TIPA) programs, where the choice of themes or titles of teaching materials differs in the order of presentation, and there are also some different themes or titles. In this case, the difference is only in the order of presentation, with the same teaching material titles. On the other hand, differences are also found in the language teaching materials included, where there are differences in the order of presentation and also in some content or its contents.

There is a significant difference in the Science Education Study Program, where the material provided in Arabic 1 is geared toward TOAFL competency, namely the ability to improve listening skills through practice questions, basic Arabic structure and grammar, and reading and understanding advanced Arabic texts relevant to TOAFL. Of course, the material taught will be geared toward understanding TOAFL questions, which differs significantly from the material in other programs, as TOAFL is a comprehensive language proficiency assessment that requires a more comprehensive presentation of material, as well as the use of applied materials, in line with the nature of TOAFL as an advanced-level exam that covers all language skills and elements, namely listening, speaking, reading, writing, vocabulary, and grammar.

Learning in study programs with varied materials also has implications for the use of references, which are needed to support the teaching materials presented. Unlike the Arabic 1 and Arabic 2 textbooks at LPB, which were common references for all Arabic classes at that time, namely the books *Ma'anā Natakallam* and *al-Muṭala'ah al-wāfiyah*, the program uses several reference books such as *al-'Arabiyyah Baina Yadaik*, *al-'Arabiyyah lī al-Nāsyīn*, and *al-Qirā'ah al-Rasyidah*. For grammar, reference books included *al-Naḥw al-Wāḍih*, *Mulakhaṣ Qawāid al-Lughah al-'Arabiyyah*, and *Jāmi' al-Durūs al-'Arabiyyah*. The use of various references indicates theme- or title-based learning, where the material is taken from various sources, rather than using a textbook that contains all the teaching material. However, it was also found that the textbooks used by the Arabic Language Program 1 and Arabic Language Program 2 were among the references used, as these textbooks are specifically designed for

beginner-level classes, aligning with the program's objective of providing foundational Arabic language instruction for all its students.

As with other institutional courses, educators determine and control the curriculum structure for Arabic language learning, resulting in variations in the learning curriculum presented, as shown in the following table:

**Table 3. Arabic Language Curriculum at Faculty of Tarbiyah**

No	MPI Study Program		PGMI/PAI/TM Study Program		TBI Study Program	TIPA Study Program	TM Study Program	
1	<i>Al-muqaddimah</i>	<i>Al-muqaddimah</i>	<i>Al-muqaddimah</i>	<i>Al-muqaddimah</i>	<i>Al-muqaddimah</i>	Learning Contract	<i>Al-tahziyyah wa al-ta'aruf</i>	<i>Aqsām al-kalimāt</i>
2	<i>Al-tahziyyah wa al-ta'aruf</i>	<i>al-kalimah</i>	<i>taḥziyyah al-liqā' wa taḥziyyah al-firāq</i>	<i>Alkalimah wa Anwā'uhā</i>	<i>al-bayānāt al-syakḥsiyyah : al-ta'aruf</i>	Arabic and TOAFL TOAFL Pretest	<i>Al-usrah</i>	<i>Al-Muḥakkam wa al-muannas</i>
3	<i>Al-usrah</i>	<i>Al-ism</i>	<i>Al-syukr wa al-I'tizar</i>	<i>Ism al-nakirah wa al-ma'rifah</i>	<i>A'da' al-badan</i>	Arabic and TOAFL TOAFL Pretest	<i>Al-sakan</i>	<i>Al-mufrad wa al-muṣan nā wa al-jama'</i>
4	<i>Al-sakan</i>	<i>Al-ism min ḥaiṣu al-'adad</i>	<i>'ibārāt Al-isti'zān, 'ibārāt taqdīm al-musā'adah</i>	<i>Anwā' al-ma'rifah</i>	<i>A'da' al-usrah fī al-bait</i>	<i>Istimā'</i>	<i>A'da' al-badan</i>	<i>ḥurūf al-jarr</i>
5	<i>A'da' al-badan</i>	<i>Adawāt al-jarr</i>	<i>Al-'alāqah al-usrawiyyah</i>	<i>Muḥakkam wa muannas</i>	<i>Ansyitah al-usrah fī al-bait</i>	<i>Istimā'</i>	<i>Al-ta'ām wa al-syarāb</i>	<i>Al-af'ul bih</i>
6	<i>Al-ta'ām wa al-syarāb</i>	<i>Al-maf'ul bih</i>	<i>Al-bilād wa al-jinsiyyah</i>	<i>muḥakkam taṣaniyyah jama'</i>	<i>Al-a'māl al-yaumiyyah : al-sā'ah</i>	Grammar	<i>Al-sā'ah</i>	<i>al-'adad</i>
7	<i>Al-sā'ah</i>	<i>Ism al-'adad</i>	<i>Al-miḥan wa al-a'māl</i>	<i>Mu'rab wa mabnī</i>	<i>Al-arqām, al-tasawwuf, al-'adad wa al-ma'dūd</i>	Grammar	<i>Fī al-jāmi'ah</i>	<i>Al-ẓaraf</i>
8	Middle Test	Middle Test	Middle Test	Middle Test	Middle Test	Grammar	Middle Test	Middle Test
9	<i>Faḍl al-'ālim 'alā al-'ābid</i>	<i>Anwā' al-kalimāt</i>	<i>Ayyām al-usbū'</i>	<i>Al-māḍī</i>	<i>Al-māddah al-ta'līmiyyah</i>	Grammar	<i>Fī al-faṣl</i>	<i>Al-amr</i>

10	<i>Ulūm al-dīn al-islāmī</i>	<i>'Alāmāt al-ism</i>	<i>Ajzā' Ayyām al-usbū'</i>	<i>Al-muḍāri'</i>	<i>Marāfiq al-'āmmah Fī al-jāmi'ah</i>	Middle Test	<i>Al-isti'zān</i>	<i>Al-muḍāri'</i>
11	<i>Amānah gulām</i>	<i>Anwā' al-ism min ḥaiṣu ta'yīnih ī</i>	<i>Ajzā' Ayyām 'alāqatuhā bi qabl wa ba'd</i>	<i>Al-amr</i>	<i>Al-isti'zān</i>	<i>Qiraah</i>	<i>Fī al-masjid</i>	<i>Al-māḍī</i>
12	<i>Ahl al-khair</i>	<i>Anwā' al-ism min ḥaiṣu nau'ihī</i>	<i>Al-'adad al-hisābī wa al-ma'dūd</i>	<i>Tasrīf al-kujarrad wa al-mazīd</i>	<i>Al-hiwāyāt wa al-mihniyaah</i>	<i>Qiraah</i>	<i>Al-hiwāyah wa al-mihnah</i>	<i>Al-maṣḍar</i>
13	<i>Insān al-gābah</i>	<i>Anwā' al-ism min ḥaiṣu 'adadih ī</i>	<i>Al-'adad al-hisābī wa al-maqās wa al-si'r</i>	<i>al-amr min al-ṣulāṣī al-mujarrad</i>	<i>madīnatī</i>	<i>Qiraah</i>	<i>Al-safar</i>	<i>Nawaṣīb al-muḍāri'</i>
14	<i>Al-qird al-ṭabīb</i>	<i>Anwā' al-ism min ḥaiṣu waḍ'ihī</i>	<i>Al-'adad al-tartībī wa al-sā'ah wa al-'umr</i>	<i>al-amr min al-ṣulāṣī al-mujarrad</i>	<i>Makān al-tarāwih</i>	<i>Qiraah</i>	<i>Al-naẓāfah</i>	<i>Ism kāna wa khabar inna</i>
15	<i>Min yaumiyyāt al-tilmīz fī al-madrasah</i>	<i>Anwā' al-hurūf</i>	<i>Syuhūr al-sanah al-hijriyyah wa al-syamsiyyah</i>	<i>al-amr min al-ṣulāṣī al-mujarrad</i>	<i>atadribāt</i>	<i>Arabic Test</i>	<i>Al-'uṭlah</i>	<i>hurūf Al-'aṭf</i>
16	<i>Final Test</i>							

The distribution shown in the Table 3 above illustrates the variation in Arabic language teaching materials taught in each study program at the Faculty of Tarbiyah, with similarities and differences between one study program and another. Arabic language teaching materials reflect the curriculum structure developed by each educator, tailored to the characteristics of each program while maintaining Arabic as an institutional course. The distribution of teaching materials is derived from the RPS (Curriculum Implementation Plan) developed by each instructor, aligned with the CPL (Competency-Based Learning Outcomes) established by the program, as well as in accordance with the institution's Arabic language learning objectives.

By looking at the learning materials and references used in Arabic language learning in the study program, it appears that there is no standard curriculum agreed upon for Arabic language learning. This results in differences in the materials taught and reflected in the RPS (Study Plan) prepared by the teaching staff. As indicated by information obtained through interviews, nearly all educators determine and develop their own Arabic language learning materials based on their individual interpretations, without receiving instructions or guidelines from the program. Only one program provides guidelines for educators teaching within its program, namely the Science Education Program (TIPA), resulting in



the materials provided differing from those of other programs. These guidelines are important because they serve as learning objectives to guide educators in preparing and developing learning materials (Thuaimah, 2000).

Thus, the Arabic language curriculum currently taught directly in study programs has received various curricular interpretations, which has implications for the diversity of Arabic language learning materials and the use of references. This is indeed an inevitability in Arabic language education at higher education institutions, where several factors influence the diversity of its teaching methods, one of which is the students' academic background (Barowi, 2014). The increasing number of general study programs offered by IAIN Kediri has led to greater diversity in students' academic backgrounds, which were previously dominated by graduates of Madrasah Aliyah (MA) or pesantren-based schools, and now extend to general schools such as SMA and SMK. New students in the past had a standardized religious foundation when they began their studies at IAIN Kediri, including knowledge related to the Arabic language. However, today's new students even have limited ability to read Arabic script, as evidenced by the BTQ learning program, which has been conducted on a large scale since 2019 using the Jami'ati method.

As an institutional course that is mandatory for all students, there must be a main reference that can be used by study programs as a guideline in determining objectives, outcomes, and learning materials so that all students can achieve the same standardized abilities. This is certainly a challenge in terms of how to develop a curriculum that can serve as a standardized foundation for all IAIN Kediri students, regardless of their study program. If a curriculum that can be followed by all stakeholders is agreed upon, standardized outcomes will be achieved.

## B. The Need for Arabic Language Learning at IAIN Kediri

Arabic language learning systems can be divided into two types: integrated systems (*nadzariyyah al-wahdah*) and separate systems (*nadzariyyah al-furû'*). In the first system, all materials are gathered into one subject, where all aspects of the language, both skills and elements, are taught in one subject, namely Arabic. Meanwhile, the separate system divides language learning into various subjects, such as *naḥw*, *ṣarf*, *kalām*, *kitābah*, and others (Diniyati, 2024). The integrated system is used to facilitate learning due to time constraints and is only introductory in nature but still aims for maximum results, which are ultimately presented in a simple and basic format. The separate system is used when the goal is to provide in-depth material with maximum mastery (Wolff, 2003).

Arabic language learning conducted at LPB IAIN Kediri uses an integrated approach, where teaching materials are designed in such a way in a textbook, even though it is divided into two subjects, namely Arabic 1 and Arabic 2, with portions devoted to speaking (*kalām*) and reading (*qirāah*) skills. The integrated approach in Arabic 1 and 2 is demonstrated in the presentation of teaching materials that combine vocabulary, grammar, and speaking skills through themes and topics aligned with the fundamental needs of learning Arabic for basic communication purposes. The choice of an integrated approach in teaching at LPB is not only because it provides a comprehensive learning experience for all new students, but also because the class structure is organized based on ability through a placement test at the beginning of the semester, which greatly assists and facilitates the management and teaching of Arabic.

When learning shifts to study programs, meaning that classes are no longer grouped based on ability, this does not affect the application of the integrated system in Arabic language learning. Heterogeneous learning classes do not have a significant implication for changing the integrated system to a separate system, because the basis is the position of Arabic as an institutional subject that serves as an introduction for all IAIN Kediri students. Institutional courses that serve as the foundational knowledge that must be mastered need to be structured and have their learning objectives and targets defined. Referring to the academic guidelines compiled by the Academic Affairs Office (LPM) of IAIN Kediri, the distribution of Arabic language courses as institutional courses varies across semesters,

unlike when learning was conducted under the Language Learning Center (LPB), which was consistently implemented in both odd and even semesters.

Some of study programs offer Arabic language courses in the first semester, alongside other institutional courses such as Quranic Studies, Hadith Studies, and Citizenship, as a foundation that can be used for learning in subsequent semester courses, such as Islamic Theology or Sufi Ethics. Other programs offer Arabic language courses outside of the first semester, such as the Mathematics Education Program (TM) in the third semester and the Islamic Education Management Program (MPI) in the second semester. In addition to the programs mentioned above, the following programs are offered in the first semester: Islamic Religious Education (PAI), English Language Education (TBI), Arabic Language Education (PBA), Primary School Teacher Education (PGMI), Indonesian Language Education (TBINDO), and Science Education (TIPA), as listed in the Academic Handbook.

Given the position of Arabic as a basic subject, there should be curricular guidance that can be used as a reference by anyone teaching Arabic to IAIN Kediri students and students from any study program. This curriculum guidance can be implemented in two ways: first, by referring back to the Arabic language instruction previously conducted centrally by the LPB IAIN Kediri, and second, through an analysis of Arabic language needs tailored to each program (Wahba & Chaker, 2013). The first approach treats all programs as equal in terms of their students' Arabic language learning needs.

Arabic is considered one of the basic skills that must be possessed in accordance with the characteristics of Islamic Higher Education Institutions (PTKI), which also include several basic religious courses such as Quran Studies, Hadith Studies, Fiqh Studies, and others. Therefore, the basics of Arabic are material that all IAIN Kediri students need to know. The fundamentals of Arabic language studies encompass language as a tool for communication used in conversation, and language as a tool for religious scholarly research, where the primary sources are the Quran and Hadith, which have evolved into the treasury of classical texts categorized as authoritative. Therefore, the teaching of Arabic as a foundation in two language skills—speaking and reading—can be implemented.

The second method involves identifying the needs of the study program by adjusting Arabic language courses to the main academic subjects of the study program. In this case, if the study program is religious, then the institution's Arabic language courses can be directed according to their function in the study program. For example, in the PAI program, PGMI can be directed toward Arabic as a tool for reading (*qir'ah*), not speech (*kalām*), where the content is more focused on understanding the text through an in-depth study of grammatical functions. Similarly, the selection of reading materials is directed toward topics related to Islamic education, teaching methods, or other relevant areas.

For general study programs such as English Language Teaching (TBI), Indonesian Language Teaching (TBINDO), Natural Sciences (TIPA), and Mathematics (TM), materials that focus more on text comprehension in accordance with their respective fields can be provided, without having to include language materials, or only basic grammar such as sentences with ismiyyah and fi'liyah structures. This also refers to individual differences, which are one of the foundations of language learning (Thuaimah, 1998). Equally important is considering Arabic to strengthen the characteristics of PTKI institutions, rather than focusing on mastering Arabic language proficiency in its entirety (Decree of Directorate General of Religious Education Regulation No. 102 of 2019).

Both above methods will have implications for the curriculum formulation that will be used as a guideline for Arabic language learning for all new students at IAIN Kediri. There is no contradiction between the two methods, as long as the procedures are carried out in accordance with the stages of determination. In this case, a needs analysis procedure is conducted (Nation & Macalister, 2010), which involves identifying learners' needs across three components: needs, problems, and priorities. The analysis is also expected to address aspects such as language elements, reading themes, language skills, and reading texts (Fang & Schleppegrell, 2010; Goldman et al., 2016; Tindall & Nisbet, 2010).

### C. Arabic Curriculum Development Design at IAIN Kediri

Arabic language learning in higher education is categorized as specialized learning with specific targets and objectives, and this has been widely implemented in Indonesia and even in other non-Arab countries such as Malaysia (Nisa & Arifin, 2020). It is categorized as specialized learning because it is no longer a general requirement that necessitates mastery of everything comprehensively, but rather needs to be tailored to selecting and focusing on only the aspects directly related to the subject matter being studied, in this case the academic program of study. Students are unable to study the entire Arabic language curriculum due to limitations in class hours (Dahan & Zailaini, 2005). Therefore, the teaching of a course is conducted by considering its context within the academic discipline of the program, including Arabic as an institutional course at IAIN Kediri.

As an institutional course, Arabic returns to the philosophical foundations of the higher education curriculum, which in this case, as an Islamic religious university, is expected to serve as basic knowledge for students pursuing their studies at the campus. IAIN Kediri has implemented Arabic language learning through an integrated system, managed under the supervision of the Language Development Institute (LPB) with a language curriculum guide that includes four language skills: listening (*istimá'*), speaking (*kalám*), reading (*qiráah*), and writing (*kitábah*), as well as language elements such as vocabulary (*mufradát*) and grammar (*qawá'id*).

This has become a comprehensive curriculum in language learning, although it is presented in two skill groups: *kalám* and *qiráah*. The other two skills are inclusive and implementative in nature, including *istimá'* and *kitábah*, which are integral parts of language learning activities. This can therefore be used as a reference for Arabic language learning at IAIN Kediri. In fact, some current programs also draw on materials and references from the Arabic Language 1 and Arabic Language 2 textbooks previously used at LPB, including *Ma'aná Natakallam* and *al-qirá-ah al-wáfiyah*. This confirms that the Arabic language curriculum previously used in LPB is relevant and functional when implemented in current programs.

However, the learning that was done at LPB before took a lot of time and material, so it might be hard to use in the program because of time limits and the number of courses students must take (Oliphant & Branch-Mueller, 2018). Therefore, what can be done for Arabic language learning in the program at present is to determine its function and role within the academic context of the program (Ilhami & Robbani, 2022). This determination is crucial to ensure that students know exactly what needs to be learned in the Arabic language course, given the time constraints and available credit hours, so that these limited resources are truly functional (Chaudhry et al., 2023; Elbanna & Armstrong, 2023).

In this case, the study program can filter and select the curriculum that has been implemented at LPB. The Arabic language curriculum taught at LPB can be used as a reference but is limited to certain parts that are needed. Programs with a religious and language-based academic foundation, such as PAI, PGMI, MPI, TBI (English), and TBINDO (Indonesian), can allocate a greater emphasis on reading skills with more complex grammatical elements to support the academic focus of their programs. Meanwhile, programs with a general academic foundation can focus on more limited grammatical elements, while still prioritizing reading skills with topics and discussions aligned with the program's academic focus (Wahba, 2015), such as Mathematics Education and Science Education. This is because Arabic language learning actually serves as the foundation for learning related subjects according to their needs (Abdul Ghani et al., 2019), as an implementation of the *takámulí/integrative* approach (Madkur, 1991). Arabic language learning materials studied using this approach do not merely involve language components but also diverse academic contexts corresponding to each program of study (Zurqoni et al., 2020). It is not merely about linking these components but also about supporting and reinforcing the connection between linguistic and academic components (Thohri, 2024), which serve as the foundation for deeper understanding (Bani-Yaseen et al., 2024).

For this reason, it is necessary to formulate the functions of Arabic language learning comprehensively so that a complete curriculum can be developed in accordance with the needs at the faculty level (Nurbayan et al., 2021). Educators can agree to determine the curriculum based on the

differences in existing study programs, including those based on religious studies and general studies (Gray-Hildenbrand & King, 2019). However, this differs if the IAIN Kediri institution or at the faculty level re-establishes the position of Arabic language learning as in the LPB program, where comprehensive mastery of the basics is achieved through sufficient learning time, as also implemented in some PTKI institutions by providing intensive Arabic language learning through special programs (Indriana & Diantika, 2022).

Whether learning is centralized by the institution or distributed across faculties, both are specialized learning. This is in line with the nature of learning, which is carried out for specific needs, for specific groups that require certain foreign language skills (Darancik, 2018), in this case equipping students with specific Arabic language skills (Fakhrur Rozi & Nawawi, 2006). Therefore, certain steps are required for the learning process, including: (1) Collecting sufficient data about the learners; (2) Determining the general and specific objectives of the program, as well as identifying the language skills that learners are expected to master in various situations; (3) Selecting appropriate language and cultural materials to achieve these objectives that meet the needs of the learners; (4) Developing the program and designing learning steps, such as the number of meeting sessions, activities, and media used in the program; and (5) Creating an appropriate evaluation model for teachers, learners, materials, and the program itself.

This study's primary innovation lies in its comprehensive, context-responsive mapping of Arabic language instruction at IAIN Kediri and the development of a skill-oriented, dual-path curriculum model that explicitly aligns institutional requirements with distinct programmatic foci. Unlike prior investigations that have treated Arabic instruction as a monolithic, centrally administered enterprise, this research systematically documents both centralized LPB practices and decentralized program-specific implementations, thereby illuminating significant variations in credit allocation, instructional contact hours, and thematic content. By integrating a rigorous needs-analysis framework with Miles and Huberman's interactive data-analysis techniques, the study not only exposes curricular divergences but also formulates a novel bifurcated design—comprehensive multi-skill modules for institutional coherence and tailored reading-and-grammar tracks for religious versus general programs—ensuring pedagogical relevance without compromising standardization. This contribution offers a replicable model for other Islamic higher education institutions seeking to harmonize core language competencies with diverse disciplinary requirements.

#### 4. CONCLUSION

The recent decentralization of Arabic instruction at IAIN Kediri—shifting responsibility from a singular Language Development Institute to individual faculties and study programs—has yielded a curriculum characterized by reduced credit hours (from 4 to 2 SKS) and fewer contact sessions (from two to one per week). Consequently, the scope and depth of material vary markedly across programs, reflecting divergent academic priorities and temporal constraints despite Arabic's status as a core institutional course. A dual-path curriculum model is proposed: one embracing Arabic as a comprehensive, multi-skill institutional course (listening, speaking, reading, writing, vocabulary, and grammar), and another tailored to each program's religious or general focus. Under the religious-focus model, learners engage with advanced grammatical structures through authentic religious texts to support comprehension of specialized coursework; the general-focus model prioritizes fundamental grammar and vocabulary via texts aligned with broader academic themes. This bifurcated approach ensures that, while institutional coherence is maintained, pedagogical content aligns more closely with program-specific goals and available instructional time.

Faculty governance should convene to establish a consensus-driven core curriculum framework that delineates mandatory competencies and adaptable modules, thereby fostering curricular alignment and facilitating program-level customization without sacrificing quality or continuity. Implementation could be supported by strengthening the institutional Language Learning Center's role—mandating TOAFL certification and developing shared resources—to guarantee consistent

pedagogical standards across programs. Future research should empirically evaluate the efficacy of the dual-path model, employing mixed-methods studies to measure learner outcomes (e.g., proficiency gains, academic performance, and motivational factors) across religious versus general tracks. Additionally, longitudinal investigations might explore how varying proportions of skill and element instruction impact graduates' professional readiness in both religious and secular contexts.

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