



The Use of Azhari Curriculum in Arabic Language Learning at Islamic Boarding School

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Abstract

The purpose of this study is to know and understand the preparation for learning Arabic with the Al-Azhar curriculum at the Islamic Center eLKISI Islamic Boarding School; to know and understand the implementation of learning Arabic with the Al-Azhar curriculum at the eLKISI Islamic Boarding School; as well as to know and understand the learning evaluation process with the Al-Azhar curriculum at the Islamic Center Islamic Boarding School eLKISI. This study uses a qualitative method. The research was conducted by means of interviews, observation, and then analyzing the data. The analysis results will be done by reducing data, presenting data, and drawing conclusions. From the data presented, the research entitled "Using the Azhari Curriculum in Arabic Language Learning at the Islamic Center eLKISI Islamic Boarding School" will discuss teacher preparation in preparing for Arabic learning by providing training to Arabic teachers and also guest lectures brought in from abroad. and professors of Arabic, to implement it for students so that it is easy to receive and understand lessons and can speak Arabic fluently. Then it will be evaluated by the teachers, to create better learning and results in the future.

Keywords: Arabic Language Learning, Azhari Curriculum, Islamic Boarding School

Abstrak

Tujuan dari penelitian ini ialah guna untuk mengetahui dan memahami persiapan pembelajaran Bahasa Arab dengan kurikulum Al-Azhar di Pondok Pesantren Islamic Center eLKISI; agar mengetahui dan memahami implementasi dari pembelajaran Bahasa Arab dengan kurikulum Al-Azhar di Pondok Pesantren eLKISI; serta untuk mengetahui dan memahami proses evaluasi pembelajaran dengan kurikulum Al-Azhar di Pondok Pesantren Islamic Center eLKISI. Penelitian ini menggunakan metode kualitatif. Penelitian dilakukan dengan cara wawancara, observasi dan kemudian menganalisis data. Hasil analisis akan dilakukan dengan mereduksi data, menyajikan data dan menarik kesimpulan. Dari data yang disajikan maka penelitian yang berjudul "Penggunaan Kurikulum Azhari Dalam Pembelajaran Bahasa Arab Di Pondok Pesantren Islamic Center eLKISI" akan membahas tentang persiapan guru dalam mempersiapkan pembelajaran Bahasa Arab dengan memberikan training kepada para guru Bahasa Arab dan juga kuliah tamu yang didatangkan dari luar negeri dan guru besar Bahasa Arab, guna untuk mengimplementasikannya kepada santri agar mudah untuk menerima dan memahami pelajaran dan dapat lancar berbahasa Arab. Kemudian akan dievaluasi oleh para guru, agar dapat menciptakan pembelajaran dan hasil yang lebih baik kedepannya.

Kata Kunci: Pembelajaran Bahasa Arab, Kurikulum Azhari, Pondok Pesantren

INTRODUCTION

Learning according to the Big Dictionary Indonesian is a way or process, namely a process in which there is interaction between educators and students as well as learning resources in the learning environment, these interactions are called teaching and learning activities.¹ The goal is that students can learn well and gain knowledge and students can achieve the desired goals. In Arabic the term of learning is *ta'lim*, *masbdar* of '*allama*, the basic word is '*alima* which means to know.² Language is a very important medium in communication. One of the languages that has been in great demand lately is Arabic. Arabic is the language of the Qur'an, and the language of communication of a servant with His *Rabb* is used when praying or worshipping Allah. Allah Subhanahu wa ta'ala said in the surah of Yusuf (12): 2: "*Verily We sent down the Arabic-language Qur'an that you may understand.*" Arabic is an inseparable language from Islam. In the semantic language family, Arabic has more speakers than any other language. Arabic is the official language of 25 countries in the Middle East and North African countries.³ Arabic began to spread in Indonesia through learning in Islamic boarding schools. Boarding School has a fairly important role in society, boarding school plays a role as a strengthening of understanding of Islam, one of which is understanding Arabic in depth.⁴ Then it spread in various Islamic schools. Until now, Arabic is taught in various Islamic schools in Indonesia.

In learning and understanding Arabic in an educational institution, of course, there is a curriculum that is applied to an educational institution.⁵ The curriculum is an important point in an educational process because the curriculum is the basis of the educational process to achieve the goals sought and achieve comprehensive planning for the long or short term, prepare the individual character of the community and evaluate behavior in the present and future, the educational curriculum also provides concepts and facts to students that motivate them always to study and learn, and limiting the fact of transmission and imitation if the provision is efficient and effective.⁶ In this case, Islamic schools and Islamic boarding schools have various kinds of Arabic language learning curricula that each school teaches to its students. Educational facilities or so-called *stakeholders* who always evaluate and develop the curriculum,

¹ Ismail Suardi Wekke and Sanusi Hamid, 'Technology on Language Teaching and Learning: A Research on Indonesian Pesantren', *Procedia - Social and Behavioral Sciences*, 2nd World Conference on Educational Technology Research, 83 (4 July 2013): 585–89, <https://doi.org/10.1016/j.sbspro.2013.06.111>; Chrysi Rapanta et al., 'Online University Teaching During and After the Covid-19 Crisis: Refocusing Teacher Presence and Learning Activity', *Postdigital Science and Education* 2, no. 3 (1 October 2020): 923–45, <https://doi.org/10.1007/s42438-020-00155-y>.

² Lady Farah Aziza and Ariadi Muliansyah, 'Keterampilan Berbahasa Arab Dengan Pendekatan Komprehensif', *El-Tsaqafah: Jurnal Jurusan PBA* 19, no. 1 (2020): 56–71, <https://doi.org/10.20414/tsaqafah.v19i1.2344>.

³ Akhirl Pane, 'Urgensi Bahasa Arab; Bahasa Arab Sebagai Alat Komunikasi Agama Islam', *Komunikologi* 2, no. 1 (2018): 77–88.

⁴ Ismail Suardi Wekke, *Model Pembelajaran Bahasa Arab*, 1st ed. (Yogyakarta: Deepublish, 2014).

⁵ Ismail Akzam, Harif Supriady, and Alfitri Alfitri, 'Improve Arabic Language and Islamic Skills with BISA System to Arab Village', *Linguistics and Culture Review* 5, no. S1 (6 September 2021): 624–32, <https://doi.org/10.21744/lingcure.v5nS1.1447>; Ahmad Fatoni, 'Arabic Learning for Academic Purposes', *Iqdir: Journal of Arabic Language Teaching, Linguistics, and Literature* 2, no. 2 (25 November 2019): 149–64, <https://doi.org/10.22219/jiz.v2i2.10096>.

⁶ Fernando Gertum Becker et al., 'المنهج التربوي عند الشيخ منصور بن ناصر الفارسي في التعليم', *Syria Studies* 7, no. 1 (2015): 37–72.

because the curriculum is the key to an education in which there are educational plans and processes that have objectives, content, and learning materials.⁷

The curriculum in Indonesia has undergone many developments, including the role of the curriculum that makes students have good morals and character.⁸ The curriculum is not only about learning, but how it can be accepted and understood by students, because the curriculum is related to the objectives, content, and educational process.⁹ Not only that, the curriculum also regulates evaluation in determining the benchmark results of student learning success. Along with the development of the times with increasingly sophisticated technology, the curriculum must also be developed in accordance with the principles of education needed.¹⁰ If the curriculum is included in the Arabic curriculum, what is covered is Arabic subject matter, activities that include Arabic, as well as learning experiences obtained by students, and all of that is under the control of the school.¹¹ The Arabic curriculum according to KMA number 183 and KMA number 184 the purpose of learning Arabic is to understand the book of turost¹² The Arabic curriculum in madrasahs and islamic boarding schools needs to be developed in an integrated manner, designed and directed to help, guide, train and teach students in order to develop and improve quality.¹³ Along with the times, the Arabic curriculum changed from time to time, starting from the 1984 curriculum, then changed in 2004, running shortly afterwards changed to the 2006 curriculum or what is called the KTSP. In 2013 the curriculum was changed again to the K-13 curriculum, and currently it is starting to be socialized in schools with an independent curriculum.¹⁴ After researching the literature, the Al-Azhar curriculum has not discussed and knows the positive impact on schools from adopting the Al-Azhar Cairo curriculum, especially on Arabic language learning.¹⁵

The development of the education system in Indonesia, the Indonesian government allows foreign curricula to be adapted in schools or madrasahs which are described in the legal

⁷ Mardiatul Hayat, 'Implementasi Kurikulum Al-Azhar Kairo Di SD Azhari Islamic School Lebak Bulus Jakarta Selatan', *Al Hikmah: Jurnal Pendidikan Dan Pendidikan Agama Islam* 2, no. 1 (2020): 118–35.

⁸ H Fathoni, 'Perkembangan Kurikulum Madrasah Di Indonesia', *Prosiding Nasional*, no. 51 (2020): 73–98.

⁹ Hasan Baharun et al., 'Building Public Trust in Islamic School through Adaptive Curriculum', *Jurnal Pendidikan Islam* 8, no. 1 (30 June 2022): 1–14, <https://doi.org/10.15575/jpi.v8i1.17163>; M. Syukri Azwar Lubis et al., 'Understanding Curriculum Transformation Towards Educational Innovation in The Era of All-Digital Technology', *Nazhruna: Jurnal Pendidikan Islam* 5, no. 2 (18 May 2022): 526–42, <https://doi.org/10.31538/nzh.v5i2.2110>.

¹⁰ Satria Kharimul Qolbi and Tasman Hamami, 'Impelementasi Asas-Asas Pengembangan Kurikulum Terhadap Pengembangan Kurikulum Pendidikan Agama Islam', *Edukatif: Jurnal Ilmu Pendidikan* 3, no. 4 (2021): 1120–32.

¹¹ Ahmad Zubaidi, 'Model-Model Pengembangan Kurikulum Dan Silabus Pembelajaran Bahasa Arab', *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 13, no. 1 (2015): 107, <https://doi.org/10.21154/cendekia.v13i1.240>.

¹² Faizal Habibie et al., 'Diskoneksi Antara Kurikulum Bahasa Arab Dan Implementasi Pembelajarannya Di Madrasah Aliyah Dalam Perspektif ACTFL', *Studi Arab* 13, no. 1 (2022): 49–65, <https://doi.org/10.35891/sa.v13i1.3125>.

¹³ Abdul Aziz et al., 'Learning Arabic Pegon for Non-Javanese Santri at Pesantren', *Jurnal Pendidikan Islam* 8, no. 2 (31 December 2022): 113–26, <https://doi.org/10.15575/jpi.v8i2.19581>.

¹⁴ Ahmad Miftahun Ni'am, 'Urgensi Transformasi Kurikulum Bahasa Arab Madrasah Aliyah Di Indonesia: Menelisis Historisitas Dan Perkembangannya Dari Masa Ke Masa', *REVORMA* 2 (2022): 1–25.

¹⁵ Ahlam Wahdan et al., 'A Systematic Review of Text Classification Research Based on Deep Learning Models in Arabic Language', *International Journal of Electrical and Computer Engineering (IJECE)* 10, no. 6 (1 December 2020): 6629, <https://doi.org/10.11591/ijece.v10i6.pp6629-6643>.

basis for the implementation and management of Madrasahs, namely the Decree of the Director General of Islamic Education Number 4653 of 2015 which explains the technical guidelines for cooperation in the implementation and management of madrasahs by foreign educational institutions with Indonesian educational institutions, and the regulation of the Minister of Education and Culture number 31 in 2014 concerning cooperation in the implementation and management of education by foreign educational institutions with Indonesian educational institutions.¹⁶ One of the foreign curricula that is allowed to enter Indonesia and is applied in several schools in Indonesia is the Al-Azhar curriculum. The Al-Azhar curriculum is a curriculum adapted from the curriculum of Cairo's Al-Azhar University, which overshadows the implementation of direct learning of the Al-Azhar curriculum.¹⁷ The inclusion of the Al Azhar Cairo curriculum in Indonesia is because there is a foundation that houses schools that want to use the Al Azhar curriculum. An institution called YCIA (Yayasan Cakrawala Insan Azhari) located in Jakarta, an institution that takes care of standardizing the curriculum using the Al-Azhar curriculum. The Cakrawala Insan Azhari Foundation is what bridges schools in Indonesia using Cairo's Al-Azhar curriculum. The difference between the Al-Azhar curriculum and the curriculum applied in Indonesia is that from the language, the Azhari curriculum focuses on Arabic, while the K-13 curriculum or curriculum that has been circulated previously in Indonesia has few Arabic class hours and is not focused on Arabic subjects but many other general subjects that must be studied. Pondok Pesantren Islamic Center eLKISI carried out a MoU with Yayasan Cakrawala Insan Azhari in 2020 and brought in a shaykh from Al-Jazair on February 12, 2020, when in 2021 the shaykh had returned to Al-Jazair then replaced with an ustadz from Sudan to become an Arabic teacher at Pondok Pesantren eLKISI. The advantage of the MoU between Pondok Pesantren eLKISI and Al-Azhar Cairo is that students who take part in the Azhari class program will get two diplomas, namely a diploma from National Education and a diploma from Al-Azhar Cairo, so that they can continue their education in Al-Azhar Cairo without a test.

Previous research on the Arabic curriculum discussing Cairo's Al-Azhar curriculum is very rare. Research conducted by Mardiyatul Hayat wrote an article entitled "*Implementation of the Al-Azhar Cairo Curriculum at SD Azhari Islamic School Lebak Bulus South Jakarta*" (Hayat, 2020) and "*and the Al-Azhar Asy-Syarif Curriculum at MTsN Al-Azhar Asy Syarif Indonesia*" (Ahmad & Rahayu, 2020)(Ahmad & Rahayu, 2020)(Ahmad & Rahayu, 2020)(Ahmad & Rahayu, 2020)(Ahmad & Rahayu, 2020)(Ahmad & Rahayu, 2020) is a study that addresses the Al-Azhar curriculum as a whole and does not focus on Arabic language learning. Meanwhile, the research that will be discussed in this article is that research on the Al-Azhar curriculum focuses more on learning Arabic.

¹⁶ Abdul Kadir Ahmad, 'Integrasi Kurikulum 2013 Dan Kurikulum Al Azhar Asy Syarif Di Mtsn Al Azhar Asy Syarif Indonesia', *JPG: Jurnal Pendidikan Guru* 1, no. 3 (31 July 2020): 151–62, <https://doi.org/10.32832/jpg.v1i3.3286>; Abdul Muid et al., 'Learning Model of Speaking Arabic: Field Research Based on Constructivism Theory at Al Muhsinin Islamic Boarding School Kerinci', *Alsuna: Journal of Arabic and English Language* 3, no. 2 (25 November 2020): 140–51, <https://doi.org/10.31538/alsuna.v3i2.822>.

¹⁷ Mardiatul Hayat, 'Implementasi Kurikulum Al-Azhar Kairo Di Sd Azhari Islamic School Lebak Bulus Jakarta Selatan', *AL-HIKMAH (Jurnal Pendidikan Dan Pendidikan Agama Islam)* 2, no. 1 (8 June 2020): 118–35, <https://doi.org/10.36378/al-hikmah.v2i1.439>.

In this article, we will discuss thoroughly the preparation of the Azhari curriculum learning in Arabic language learning, namely the preparation made by teachers so that when learning students can understand and implement what has been learned; implementation in the use of the Azhari curriculum in Arabic language learning namely how students can implement the four maharahs that have been learned in Arabic learning in daily activities; and evaluating the use of the Azhari curriculum in Arabic language learning so that teachers can improve delivery methods and strategies in Arabic language learning so that they can be easily understood by students. The purpose of writing this article is for readers to understand and know the school's requirements in implementing the Al-Azhar curriculum; understand and know the implementation of the Al-Azhar curriculum in Arabic language learning at the eLKISI Islamic Boarding School; as well as understand and know the evaluation carried out in Arabic language learning at the eLKISI Islamic Boarding School. So, readers can also find out in depth the use of the Al-Azhar curriculum which is applied in Arabic language learning at the eLKISI Islamic Boarding School.

RESEARCH METHODS

Method is the way that a person must go to achieve the desired goal.¹⁸ The method used in this study is a qualitative method. Qualitative research is an effort to multiply and understand the meaning of what happens in various individuals or groups based on social and humanitarian problems¹⁹ using natural background to interpret facts that occur using existing methods in qualitative research, namely methods by means of interviews, observation and utilization of documents.²⁰ The results of this study produce narrative data or images that explain a curriculum and teaching and learning process at the intended research place. This research was obtained from oral sources and also obtained from written sentences from the sources concerned, therefore we conducted a research with the title "*The Use of the Azhari Curriculum in Arabic Language Learning in Islamic Boarding Schools*" with the aim that our research could produce maximum and quality results from the sources concerned.

The subject of the study is an informant who provides information about a research problem studied in the eLKISI Islamic boarding school environment, especially those using the Al-Azhar curriculum.²¹ In this study, it is a study that will explore information about Arabic language learning at eLKISI Islamic boarding schools using the Al-Azhar Cairo curriculum which includes the learning system and curriculum. Research that starts from finding problems, data mining is carried out by observations in the field, interviewing, and documenting them. Data analysis is carried out by reducing data, presenting data, and drawing conclusions. Informants in this study include the Azhari class coordinator of the eLKISI Islamic Boarding School, ustadz and ustadzah who teach in the Azhari eLKISI islamic boarding school class and the students of the Azhari class.

¹⁸ M Musfiqon, *Metodologi Penelitian Pendidikan* (Jakarta: PT. Prestasi Pustakarya, 2012).

¹⁹ Septiawan Santana K, *Menulis Ilmiah Metodologi Penelitian Kualitatif*, kedua (Jakarta: Yayasan Pustaka Obor Indonesia, 2010).

²⁰ Umar Shidiq and Miftachul Choiri, *Metode Penelitian Kualitatif Di Bidang Pendidikan, Journal of Chemical Information and Modeling*, vol. 53, 2019.

²¹ Musfiqon, *Metodologi Penelitian Pendidikan*.

RESULTS AND DISCUSSION

Egypt is on the territory of North Africa. North Africa is the region that spread Islam to the European regions. The city of Egypt is known as the oldest city in the world. The history of the Egyptian city that is often heard by the people is the leadership of King Pharaoh and the story of the Prophet Moses '*Alaihis Salam*. It is in this Egyptian city that there is the oldest University in the world, which is often heard as Cairo's Al Azhar University.

The Egyptian state became the intellectual center of Muslims, educational activities were carried out in mosques or in crowded places. During the Fatimid Dynasty Egypt grew as a center of Islamic science supported by rulers who had a great interest in the field of knowledge. The way for the Egyptian people to get knowledge is by *halaqoh* in the courtyard of the mosque. When the intellectual leadership of caliph Al Aziz and the development of the quality of thought of the Egyptian people could outperform other countries, Al Aziz changed the function of the Al Azhar mosque to become the first University in Egypt commonly referred to as Al Azhar University and in Egypt became a center for the development of Islamic science and civilization.²²

The education system in Egypt is monitored and evaluated by the ministry of education. In the system, there are two variations of education, namely secular education such as general education and Islamic education managed by Al Azhar University²³. Secular education that exists in the Egyptian government includes pre-University education. Secular education is applied to Kindergartens, Primary Education, education prepared for private employment, and also to Secondary Education that adheres to the secular system.²⁴

The Egyptian government conducts religious education that adheres to the Al-Azhar system organized in pre-University. The Al-Azhar system focuses on primary education, private education leading to employment, and secondary education in preparation for university²⁵. Al Azhar Cairo is the oldest educational institution in Egypt, currently the curriculum system has spread in Indonesia. Several schools in Indonesia use the Al Azhar curriculum, one of which is at the Islamic Boarding School Center eLKISI. There are two types of Al Azhar curriculum applied in Indonesia, namely *mu'adhalah* or what is called curriculum equalization, and some use mediators as applied at the eLKISI Islamic Boarding School.

Implementing the Al Azhar curriculum at the Islamic Boarding School eLKISI Center began with the director of the Islamic Boarding School eLKISI meeting with his colleague in Central Java who was then introduced to one of his friends in Jakarta. The meeting between the director of the eLKISI Islamic Boarding School and YCIA (Yayasan Cakrawala Insan Azhari) made the MOU between the eLKISI Islamic Boarding School and YCIA (Cakrawala Insan Azhari Foundation), which is one of the curricula in eLKISI using the Al-Azhar curriculum or what is called the Azhari curriculum.

²² Khasan Bisri, *Potret Pendidikan Di Mesir Dan Pembaharuan Pendidikan Islam Di Pesantren : Seri Antologi Pendidikan Islam* (Jakarta: NUSAMEDIA, 2021).

²³ Baidarus and Radhiyatul Fithri, 'Journal of Islamic Education El Madani Volume 1. Nomer 1. Desember 2021' 1 (2021).

²⁴ Saliyo Saliyo, 'Pendidikan Islam Di Mesir Dan Malaysia Di Era Globalisasi Kajian Psikologi Positif', *Edukasia : Jurnal Penelitian Pendidikan Islam* 13, no. 1 (2018): 127, <https://doi.org/10.21043/edukasia.v13i1.3252>.

²⁵ Saliyo.

Pondok Pesantren eLKISI uses an Al-Azhar curriculum mediator, one of whose purpose is to make it easier for students who want to continue their studies in lectures at Al-Azhar University Cairo, which is indeed a test and entry requirement to Al-Azhar University Cairo is not easy. So, students of Pondok Pesantren eLKISI who enter the azhari class with the Al Azhar curriculum will get two diplomas, namely, the eLKISI islamic boarding school diploma and the Al-Azhar diploma and Azhari students are easily to continue their studies at Al-Azhar University Cairo.

Preparation For The Use Of The Azhari Curriculum In Learning Arabic In Islamic Boarding Schools Elkisi

According to Majid, planning is a step that is prepared to achieve the goals that have been set. Meanwhile, learning planning according to Reigeluth is a science that pays attention to understanding the way of learning, its improvement, and application to determine the way of learning that suits its students.²⁶

In an education, it is necessary to prepare for learning before applying the curriculum to schools. The preparation must be done by educators and students. In the application of the Al-Azhar curriculum in Indonesia, it is not only applied to high schools, but the Al-Azhar curriculum is from elementary school to high school (SMA) which each level has a different target. Meanwhile, at the eLKISI Islamic Boarding School, it uses the Al-Azhar curriculum starting from *Marhalatul I'dadiyah* or what is called the Junior High School (SMP) and *Marhalatul Tsanawiyah* or what is called the Senior High School (SMA).

Al-Azhar Kurikulum for *Marhalatul Tsanawiyah* or Senior High School (SMA) level has two majors, the first is Adab, which focuses on 'ulumuddin lessons, and the second 'ilmi, which focuses on general materials whose purpose is to be able to enter the medical faculty at Al-Azhar University or other than the 'ulumuddin faculty. Meanwhile, at the eLKISI Islamic Boarding School, it focuses on the 'ulumuddin' major.

Al-Azhar's curriculum focuses on three lessons, namely learning Arabic, 'ulumuddin, and the Qur'an. These three have a target of each level and a minimum target of memorizing the Qur'an at each level. In this Al-Azhar curriculum, Arabic is applied to students so that students understand and are proficient in Arabic which includes 4 *maharabs*, namely maharah kitabah (expertise in writing), maharah *kalam* (expertise in speaking Arabic), maharah *qiroah* (expertise in reading) and *maharah istima'* (expertise in listening).

The preparation of learning carried out by the eLKISI Islamic Boarding School in Arabic language learning using the Azhari curriculum is to prepare *asatidz* and *asatidzat* in order to understand the goals and achievements that must be achieved in an Arabic language learning and prepare students to be able to follow Arabic learning well.

Preparation made by teachers in Arabic language learning using the Azhari curriculum

A teacher is someone who contributes to an education. Pondok Pesantren eLKISI prepares the coordinator of the Azhari Curriculum and the Language court, namely the coordinator of the Azhari curriculum that regulates the running of the Azhari curriculum at the eLKISI Islamic Boarding School and the Language court is the one who prepares the Arabic

²⁶ Karmila Andriana, 'URGENSI PERENCANAAN PEMBELAJARAN BAHASA ARAB', n.d., 188–97.

teacher in order to achieve the learning objectives as desired. Prior to the implementation of learning, the Language Court trains Arabic teachers so that teachers can achieve the targets that have been given.

Every year the eLKISI Islamic Boarding School presents major Arabic figures and brings in Middle Eastern *ustadz* to provide training to educators of the eLKISI Islamic Boarding School, as well as presenting guest lecturers to provide material to Arabic teaching teachers in the delivery of learning methods and learning strategies that will be applied to students, namely by involving more active students in Arabic language learning.

The next learning preparation carried out by the teacher is to make learning tools and learning modules so that students are easier to learn. Not only that, the teacher also prepares *mufrodat* and daily conversations so that students can understand and apply it in the boarding school environment.

Teacher Preparation Prepares Students in Arabic Language Learning With Azhari Curriculum

Students can register if they wish to take the Azhari class program, but before students enter the Azhari class, students must first go through the selection stage to find out which students are capable and serious about participating in the Azhari class program. Students who register are provided with Arabic materials first such as the basics of *nahwu* and *shorof*, learning *khot*, adding *mufrodat* and other materials related to Arabic and after that the written test and oral test stages are carried out. After that, the students who passed the Azhari class selection began to do their learning.

Figure 1. Learning Arabic Class Azhari before test



Source: Personal Photo Gallery

Students were also brought in by guest teachers to fill in materials about Arabic. Not only that, Pondok Pesantren eLKISI brought in teachers from Sudan to teach Arabic at the eLKISI Islamic Boarding School, especially for Azhari classes so that students can learn directly and can learn *mabarab istima'* from middle eastern teachers. The preparation before the implementation of learning aims to make it easier for teachers in the learning process, have clear learning objectives, and have learning strategies and learning methods that will be applied to

their students. In addition, the implementation of learning preparation in order to assist teachers in obtaining material, assist teachers in regulating the thoughts and substance of teaching and facilitate educational supervision in learning and evaluation, so as to facilitate teacher preparation to revise learning if necessary²⁷.

Implementation of The Use of The Azhari Curriculum In Arabic Language Learning At Elkisi Islamic Boarding School

According to Suwarna Pranggawidagda, learning is the result of repeated practices and relatively fixed changes in behavior. There are two learning activities, namely the learning process carried out by students, and teaching carried out by educators or teachers who both have the same goal, namely cognitive, affective and psychomotor goals²⁸ Pondok Pesantren eLKISI applies and requires students and students of azhari class to use Arabic both in learning and outside of learning. Dalam *mabarab kalam* during classroom learning, students are required to use Arabic because all learning uses Arabic and educators use Arabic instruction and one of the teachers at the eLKISI Islamic Boarding School brought ustadz from Sudan to teach Arabic directly to eLKISI students. Learning in Azhari class with Arabic language of instruction without any translation from the Azhari class teacher, namely pure learning using Arabic, so that many eLKISI students will be familiar with Arabic both understanding texts and understanding in speech. Arabic language learning in Azhari class is carried out every day with a *full-day* school system starting from Saturday to Thursday except holidays on Fridays, starting at 07.30 WIB until 14.30 WIB and Sundays are held from 07.30 WIB until before dhuhur prayers, namely at 11.00 WIB.

In Arabic language learning, there are four elements that need to be considered and understood, namely *kitabab, kalam, istima' and qiroah*, and translation is not included in the elements that must be understood in learning Arabic, so these four elements must be understood by eLKISI students who are in Azhari class, namely classes that use the Al-Azhar Cairo curriculum. Thus, it is hoped that the students of eLKISI islamic boarding school can get used to applying Arabic during learning and outside of learning, even though when outside of daily conversational learning they do not fully use Arabic instruction. The subjects taken in Azhari's class are *ulumuddin* subjects, for general subjects such as mathematics, science and so on, it is handed over to eLKISI education as additional basic material. The following are the subjects to be taken at the Marhalatul *I'dadiyah* or Junior High School (SMP) level grade 7 to grade 9 in the Al-Azhar and *Marhalatul Tsanawiyah* curriculum or Senior High School (SMA) grade 10 to grade 12:

Table 1. Learning Schedule

Marhalatul I 'dadiyah/Junior High School (Smp)

NO	MAPLE	Class Hours				
		7	8	10	11	12
CLASS						
AZHARI						
JUNIOR HIGH						

²⁷ Andriana.

²⁸ Ubaid Ridho, 'Evaluasi Dalam Pembelajaran Bahasa Arab', *An Nabighob Jurnal Pendidikan Dan Pembelajaran Bahasa Arab* 20, no. 01 (2018): 19, <https://doi.org/10.32332/an-nabighoh.v20i01.1124>.

SCHOOL CURRICULUM				
1	QUR'AN	2		
2	TAJWID	2	2	
3	FIQIH	2	2	
4	USHULUDDIN	2	2	
5	TSAQOFAH			
6	NAHWU		4	
7	SHOROF			
8	MUTHOLA'AH			
9	IMLA'			
10	KHOT'			
11	INSHA'			
JUNIOR HIGH SCHOOL CURRICULUM				
1	ARABIC	10	8	
2	MUHADATSAH	2	2	
3	TA'BIR			
4	QIRO'AH			
5	KITABAH			
6	IMLA' & KHOT'	2	2	
7	HADITH	2	2	
8	MUHADHOROHI	2	2	
9	HALAQOH	10	0	
JUNIOR HIGH SCHOOL OFFICIAL CURRICULUM				
1	MATHEMATICS	2	2	
2	ENGLISH	2	2	
3	PHYSICS			
4	CHEMISTRY			
5	BIOLOGY			
TOTAL		40	40	0
		0	0	0

Source School data eLKISI Junior High School

In the table above, there are 3 curricula combined with the azhari curriculum, pesantren curriculum and education office curriculum. Seventh grade with 40 class hours and 12 subjects taken. Eighth grade with 40 hours of lessons and 12 subjects to be taken in one year. In the table above, there are more subjects that are *ulumuddin* subjects than general subjects. Al Azhar curriculum subjects applied at Pondok Pesantren eLKISI use Arabic except general subjects such as mathematics and English. In the table above, Arabic subjects have 10 hours of lessons in 1 week, with the presence of quite a lot of Arabic class hours making Azhari classes learn a lot of Arabic, so that Azhari classes at the Junior High School (SMP) level can quickly

understand and have speaking skills, listening skills, reading skills and writing skills, while teachers of Arabic subjects for Azhari classes are taught by *ustadz* from Sudan, so that students can learn *maharah istima'* directly from people who are fluent and accustomed to Arabic. The book used by Azhari's class in Arabic language learning at the Junior High School (SMP) level uses the arabiciyah *bayna yadaik* book.

Table 2. Learning Schedule
Marhalatul Tsanawiyah/High School (Sma)

NO	MAPLE	Class Hours				
		7	8	10	11	12
		CLASS				
AZHARI HIGH SCHOOL CURRICULUM						
1	QUR'AN			2		
2	TAJWID			2	2	2
3	FIQIH			2	4	4
4	INTERPRETATION					2
5	HADITH					2
6	TAWHID			2		2
7	TSAQOFAH					
8	MANTHIQ					
9	NAHWU			4	4	4
10	SHOROF					2
11	BALAGHOH				2	2
12	ADAD WA NUSHUS					2
13	ARUD WA QOFIYAH					
14	MUTHOLA'AH					1
15	INSHA'					1
HIGH SCHOOL CURRICULUM						
1	ARABIC			8	6	2
2	MUHADATSAH			2	2	
3	TA'BIR					
4	QIRO'AH				2	
5	KITABAH					
6	KHOT'			2	2	
7	HADITH			2	2	
8	MUHADHOROHI			2		
9	HALAQOH			6	8	8

NO	MAPLE	Class Hours				
		7	8	10	11	12
10	TAFSIR MAKNO			2	2	2
HIGH SCHOOL SERVICE CURRICULUM						
1	MATHEMATICS			2	2	2
2	ENGLISH			2	2	2
3	PHYSICS					
4	CHEMISTRY					
5	BIOLOGY					
TOTAL		0	0	40	40	40

Sumber: School Data eLKISI Senior High School

In the table above, there are three curricula applied at eLKISI High School, namely the Azhari curriculum, the pesantren curriculum and the education office curriculum. The tenth grade has 40 class hours and 14 subjects, the eleventh grade has 40 class hours and 13 subjects, and the twelfth grade has 40 class hours and 16 subjects to take. In the table above, Arabic subjects have quite a lot of class hours so that Azhari classes at the Senior High School (SMA) level can understand and have Arabic language skills, namely speaking skills, listening skills, reading skills and writing skills. Likewise, at the high school level (SMA) the book to support Arabic subject matter uses the book using the *linnasyi'in arabiciyah* book for the tenth grade and eleventh grade, while the twelfth grade uses the book of Al-Karmaji, which is a book written by an Arabic teacher that contains material about daily conversations in the Islamic boarding school environment to make it easier for students to speak Arabic in the pesantren environment.

Strategy is a plan regarding activities to achieve specific goals, while a learning strategy can also be called a teaching technique is a plan or steps that are practiced in the teaching and learning process to achieve learning objectives²⁹ In a learning process, a learning strategy is needed to make it easier for the teacher as a teacher to easily convey to students, and students will be easier to accept and understand the material presented by the teacher.

Transferring the learning process from the teaching of a teacher to students by understanding the material presented by the teacher is an interactive process with the objectives of the learning process to be achieved, this is what is called the process in an education that must go through exploration, fatigue and experimentation so that it can make students as learners and teachers as educational mentors.³⁰

In terms of learning strategies, each teacher has different characteristics in teaching. Some teachers apply the learning strategies used in Azhari's class with interactive learning,

²⁹ Syaiful Mustofa, *Strategi Pembelajaran Bahasa Arab Inovatif* (Malang: UIN Maliki Press, 2017).

³⁰ Sai'd Zayus, '35-11, 2019, 'إستراتيجيات التعليم الرقمي ودوره في تحسين المردود التربوي'.

namely the learning delivered by the teacher to students and then discussed together with students so that students can also explore their abilities.³¹ In this case, the success or failure in a learning is held by the teacher, the learning will be successful if a teacher is able to implement it with effective planning and responsibility.³²

It has been mentioned that there are four skills in Arabic, namely listening skills (Maharah Istima'), speaking skills (Maharah Kalam), reading skills (Maharah *Qiroah*) and writing skills (Maharah *Kitabah*). The following is the implementation of Arabic language learning using the Azhari curriculum at the eLKISI Islamic Boarding School in four *maharabs* with learning strategies and methods applied by the teacher to students:

Hearing Skills (Maharah Istima')

Listening skills are the first skills that must be mastered in language learning, especially Arabic. Listening skills are directed at listening that is not out of context. So, students must understand dialects, pronunciation patterns, Arabic structures and so on.³³ Examples of media that can be used in listening skills such as using recorders, *Arabic compact disks* (CDs) or platforms that are often used today are Youtube which displays many Arabic-language films or learning videos using Arabic.

The implementation of the Azhari curriculum in Arabic language learning that supports listening skills with strategies and learning methods carried out by teachers to students is by listening to videos or movies in Arabic. Not only that, but students also learn from Sudanese teachers who have been fashih in Arabic, so that students know and can understand the Arabic accent of Middle Easterners. That way, students can learn and increase their vocabulary from learning *maharah istima'* by listening to Arabic movies or videos and listening directly to the accent of the Sudanese teacher.

Speaking Skills (Maharah Kalam)

In speaking skills, it prioritizes content and meaning in delivering messages orally, various forms or ways that can be used using language skills that have been possessed by students.³⁴

The implementation of the Azhari curriculum in Arabic language learning that supports speaking skills with the strategies and teaching methods carried out by the teacher to students is to require all Azhari class students to speak Arabic both in the classroom and outside the classroom. Students are equipped with vocabulary every day and are equipped with supporting lessons such as nahwu and shorof to understand Arabic rules properly and correctly, and are required to always use Arabic when talking to friends and teachers, so that Azhari class students can get used to and fluent in Arabic.³⁵

³¹ Abdul Mujib, *Strategi Pembelajaran*, ke tujuh (Bandung: PT. Remaja Rusakarya, 2017).

³² Ibrahim Barahmy, 'استراتيجية التدريس بالفكاهة في تعليمية اللغة العربية وروافدها', *الممارسات اللغوية*, no. 03 (2021): 137–55.

³³ Aziza and Muliansyah, 'Keterampilan Berbahasa Arab Dengan Pendekatan Komprehensif'.

³⁴ Abdul Wahab Rosyidi, *Media Pembelajaran Bahasa Arab* (Malang: UIN-MALIKI PRESS, 2017).

³⁵ Hasyim Asy'ari, 'Keistimewaan Bahasa Arab Sebagai Bahasa Al-Qur'an', *Nidbomul Haq : Jurnal Manajemen Pendidikan Islam* 1, no. 1 (2016): 21–28, <https://doi.org/10.31538/ndh.v1i1.5>; Hasyim Asyari, 'Pembentukan Spiritualitas Dan Karakter Anak Dalam Perspektif Lukman Al-Hakim', *At-Tarbiyat : Jurnal Pendidikan Islam* 3, no. 2 (13 December 2020): 159–71, <https://doi.org/10.37758/jat.v3i2.217>.

eLKISI islamic boarding school has a language court that makes the book of *muhadatsab*, namely the kitab *al karmaji* to support the proficiency of students in daily conversation or can apply Arabic *yaumiyah*, the book has two volumes. The first volume is used for novice students or students who have just entered or attended Azhari classes and the second volume is for students who have been studying at eLKISI for a long time. These three books are used to support students' Arabic skills in adding *mupbrodat*, oral and written skills, so that the book is a supporting book for students to succeed in a learning process.³⁶

Reading Skills (Maharah Qiroah)

Reading is an important subject among other subjects. Reading one of the language skills that is not easy and simple, not only reading every letter and word but reading is a skill that involves reason and mind that involves a form of mindset, giving judgment, giving decisions, analyzing and finding solutions to a problem³⁷.

The reading skill of the implementation of the Azhari curriculum in Arabic language learning is that every student reads the *nash-nash* in the Arabic book learned, and also the Azhari class students are taught to read books that are not raised or what is called *polar qiro'atul*.

Writing Skills (Maharah Kitabah)

Writing skills are the ability to describe the content of the mind ranging from simple ones such as writing words to complex ones such as composing. In writing skills, there are elements that must be considered, namely words (*al kalimah*), sentences (*numbers*), paragraphs (*al fakrah*) and *uslub* which involve word order rules, namely *nahwu* and *shorf*, as well as *imla'* and *khot*.³⁸

It is mentioned in the listening skills, that the students are shown and heard in Arabic movies or videos, from this the students make conclusions from what is seen and heard in Arabic, this can train writing skills in students. Not only that, students are also encouraged to write *mupbrodat* or make sentences from *mupbrodat* that have been shared every day or when learning Arabic by answering Arabic questions in their textbooks.

In learning Arabic in particular, students must master four abilities, namely the ability to hear, the ability to write, the ability to read and the ability to speak with Arabic books as supporting books that vary by level.³⁹

When learning Arabic, students of the Azhari class of Pondok Pesantren eLKISI are required to communicate using Arabic, because it has been explained above that the learning in Azhari class, the language of instruction is purely in Arabic. The application of Arabic when

³⁶ Muhamad Afandi, 'Development of Learning Strategies Textbook Based on Multiple Intelligences: Theoretical and Practical Overview in SD/MP', *Journal of Education* 4, no. 1 (2021): 74–90, <https://doi.org/10.32478/al-mudarris.v4i1.639>.

³⁷ Bisri Mustofa and Abdul Hamid, *Strategi Pembelajaran Bahasa Arab* (Malang: UIN-MALIKI PRESS, 2011).

³⁸ Munawarah Munawarah and Zulkifli Zulkifli, 'Pembelajaran Keterampilan Menulis (Maharah al-Kitabah) Dalam Bahasa Arab', *Loghat Arabi: Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab* 1, no. 2 (2021): 22, <https://doi.org/10.36915/la.v1i2.15>.

³⁹ Akmaliyah Akmaliyah and Teti Ratnasih, 'Teaching Arabic by Gender Perspective at Pesantren Darunnajah', *Jurnal Pendidikan Islam* 3, no. 1 (22 June 2017): 69–78, <https://doi.org/10.15575/jpi.v3i1.1055>; Martin Bruinessen, 'Kitab Kuning; Books in Arabic Script Used in the Pesantren Milieu; Comments on a New Collection in the KITLV Library', *Bijdragen Tot de Taal-, Land- En Volkenkunde / Journal of the Humanities and Social Sciences of Southeast Asia* 146, no. 2 (1 January 1990): 226–69, <https://doi.org/10.1163/22134379-90003218>; Asmawati Suhid and Fathiyah Mohd Fakhrudin, 'Gagasan Pemikiran Falsafah Dalam Pendidikan Islam: Hala Tuju Dan Cabaran', *JLAE: Journal of Islamic and Arabic Education* 2, no. 4 (2012): 57–70.

learning goes well, in contrast to when outside the learning hours. The application of Arabic when outside of learning hours has several obstacles including:

Not all students of eLKISI islamic boarding school attend Azhari classes that use the Al Azhar curriculum, but at eLKISI islamic boarding school there are several classes such as regular kerlas, tahfidz classes and other classes that when learning do not use the Arabic language of instruction and are not required to use Arabic completely. So that the students of Azhari's class do not speak *full* Arabic when outside of class hours.

Azhari class students at eLKISI Islamic boarding school feel that they are not fully proficient in *maharab kalam* or speaking skills using Arabic, so when students speak Arabic with fellow classmates Azhari using Arabic is still mixed with Indonesian and sometimes still not in accordance with the rules.

Azhari class students, especially female students whose dormitories mingle with regular class students and are located far apart because for the upper class such as eleventh and twelfth grades, they become young people in rooms scattered in the women's cottage area, making it quite difficult for students to apply Arabic worship outside the classroom with their classmates.

The results of an interview with one of Azhari's class students said that there are still many obstacles to applying Arabic, one of which is because those in the dormitory are not only students of Azhari's class, but also from other class students. eLKISI students use Arabic instruction when talking to Azhari's classmates, as well as eLKISI students feel that they are not yet proficient in Arabic. If you speak Arabic, you will be mixed with Indonesian if you don't know the Arabic you want to speak.

So in conclusion, the application of Arabic has not been effectively carried out outside of learning. However, eLKISI students speak Arabic outside of learning with their classmates, namely in Azhari class with Arabic who are not yet fluent. Meanwhile, the application of Arabic when learning in the classroom of students is required and required to always use Arabic when talking to their friends and ustadz who are teaching. Likewise with *asatidz* who teaches, the language of instruction is required to use pure Arabic without any translation.

Evaluation of The Use of The Azhari Curriculum in Arabic Language Learning At Elkisi Islamic Boarding School

In the learning process, evaluation has an important place and role, and is an integral part of the learning process.⁴⁰ Learning evaluation has an inseparable purpose from two things, namely educators and students. For educators, to evaluate their ability in teaching, educators think about the learning that has been delivered, learning methods, learning strategies, and the material taught are in accordance with the goals of an institution or not.⁴¹ For students,

⁴⁰ Ridho, 'Evaluasi Dalam Pembelajaran Bahasa Arab'.

⁴¹ Rola Ajjawi et al., 'Aligning Assessment with the Needs of Work-Integrated Learning: The Challenges of Authentic Assessment in a Complex Context', *Assessment & Evaluation in Higher Education* 45, no. 2 (17 February 2020): 304–16, <https://doi.org/10.1080/02602938.2019.1639613>; Abdul Azis, Reem Abou-Samra, and Andika Aprilianto, 'Online Assessment of Islamic Religious Education Learning', *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (29 January 2022): 60–76, <https://doi.org/10.31538/tijie.v3i1.114>.

evaluation is intended to provide knowledge to teachers about the shortcomings and weaknesses of students in the learning process and what material is not yet understood.⁴²

eLKISI islamic boarding school has a language court, the purpose of forming a language court is to give a final assessment of whether students pass the language exam or not. This training aims to ensure that all Arabic teachers have the same goals and targets, and can achieve the targets set by the language court. For example, in one semester the delivery of Arabic using the book of Al Karmaji has a target ranging from chapter 1 to chapter 10. So, when at the end of the semester, the delivery of the material has reached the target. Not only that, Arabic teachers are also brought in guest lecturers to provide training on how Arabic learning methods and strategies are delivered to students, so that students can easily understand the delivery of material delivered by the teacher.

In learning there will be challenges in a learning process, these challenges can be in the form of difficulties. So demekian, evaluation in learning is very necessary to know the difficulties experienced by students. According to the explanation of the head of the Al-Azhar curriculum, he said, that the challenge of teaching and implementing the Al-Azhar Cairo curriculum at the Islamic Boarding School is a big challenge because the Al-Azhar Cairo curriculum which is transferred to eLKISI students in the form of language, the culture is clearly different from Indonesia which then must be applied in Indonesia, especially in the eLKISI Islamic Boarding School without transferring the abilities in Cairo, because of the ability of people who study directly in Cairo with the education system in Egypt with the ability of Indonesians who certainly have differences and there are also other reasons, namely the Al-Azhar Cairo curriculum in eLKISI starting from Junior High School while in Cairo the application of the Al-Azhar curriculum is applied from elementary schools. Meanwhile, the backgrounds of eLKISI students are different, there are students who have learned basic Arabic before and have proficiency in Arabic and there are also students who only know Arabic at a glance and some even have never learned basic Arabic in school before.

Because, learning using the Al Azhar curriculum does not make students just understand Arabic, but makes Azhari class students proficient and deeply understand about Arabic, its culture and religious knowledge that must be learned in it.⁴³ In response to the difficulties experienced by students, the language court provided training to Azhari class students, such as organizing guest lectures by Arabic professors and also bringing in teachers from Sudan. Not only that, every year the eLKISI Islamic Boarding School institution collaborates with the organizers of the munaqosyah tahfidz maudlu'i to give *mau'idhob* or advice in Arabic such as lecturers from UIN Malik Ibrahim Malang and teachers from Sudan.

The evaluation of Arabic learning carried out is by testing the students before conducting the Midterm Assessment and End of Semester Assessment, in order to find out the extent of students' understanding of the material that has been taught by Arabic teachers.

⁴² Muhimmatul Choirah, 'Evaluasi Pembelajaran Bahasa Arab Berbasis Media E-Learning', *Jurnal Naskhi: Jurnal Kajian Pendidikan Dan Bahasa Arab* 3, no. 1 (2021): 41–47, <https://doi.org/10.47435/naskhi.v3i1.554>.

⁴³ Siti Muawanah et al., 'Evaluating Mandatory Tahfiz Quran Program Implementation at Madrasah', *Jurnal Pendidikan Islam* 8, no. 2 (31 December 2022): 239–54, <https://doi.org/10.15575/jpi.v8i2.20330>; Lisa Cordeiro et al., 'Evaluating Social Interactions Using the Autism Screening Instrument for Education Planning-3rd Edition (ASIEP-3): Interaction Assessment in Children and Adults with Fragile X Syndrome', *Brain Sciences* 10, no. 4 (April 2020): 248, <https://doi.org/10.3390/brainsci10040248>.

During an interview with one of the students studying in Azhari's class, he argued that "learning Arabic experienced difficulties in nahwu lessons". Adaptation is needed for students who previously did not get subjects at the Junior High School (SMP) level, namely adapting to foreign languages that are just heard, learned, and even have difficulty understanding the lessons in the Al-Azhar curriculum because the language of instruction is learning in Arabic. Then, when the teaching and learning activities have been completed, the students study in groups in order to understand the lessons that have been taught by *asatidz* in the dormitory. That way, eLKISI students are familiar with learning the Al-Azhar curriculum with the Arabic language of instruction.

CONCLUSION

eLKISI Islamic boarding school uses the Azhari curriculum at the junior and senior high school levels through the recruitment of students who are interested in participating in the Azhari class program until they are selected and take part in the Azhari class program. The purpose of the MoU between eLKISI islamic boarding school and Al-Azhar Cairo through the Cakrawala Insan Azhari Foundation is so that students who are interested in continuing their education in Cairo Egypt will be easier without going through tests, because students who take part in the Azhari class program will get two diplomas, a diploma from National Education and a diploma from Al-Azhar Cairo, this Al-Azhar Cairo diploma can be used to continue their education in Cairo Egypt. Every educator who is entrusted with teaching Azhari's class is a middle eastern graduate educator, *ustadz* from Al-Jazair was later replaced by *ustadz* from Sudan as well as educators who understand *ulumuddin* science and Arabic. Each teacher also has a different teaching strategy when applied to their students. That way, the Azhari curriculum at the eLKISI Islamic Boarding School certainly has challenges faced both for educators and students. With the learning that is getting used to it, students have been able to adjust the learning from Azhari by studying harder. The head of the Al-Azhar curriculum as well as the teacher of eLKISI islamic boarding school felt that during the two years of running the Al-Azhar curriculum, it has not been optimal for the application of the Al-Azhar curriculum to students. In this third year, the head of the Al-Azhar curriculum together with *asatidz* and *asatidzat* wants the implementation of the Al-Azhar curriculum at the eLKISI Islamic Boarding School to be maximized, his students already understand Arabic, not only the basic Arabic but those who understand Arabic at the same level as the students' understanding in Egypt of Arabic and the science of *ulumuddin*.

Arabic teachers conduct training held by the Language Court, then guest lectures held for *asatidz* are a form of teacher preparation in order to provide delivery methods and strategies that are easy to understand by students, and can make one goal in order to achieve the educational goals of the Azhari curriculum that has been determined. Then, the learning preparation that has been carried out will be implemented by students in their daily activities and in their understanding ranging from speaking skills, reading skills, writing skills and listening skills. After the delivery of learning materials by teachers to students, an evaluation is carried out to find out the benchmark for students' understanding of the material that has been delivered.

Research on "The Use of the Azhari *Curriculum in Arabic Language Learning at eLKISI Islamic Boarding School*" has research limitations, including that this research is more focused on the Azhari curriculum, especially on Arabic language learning, not about the entire series of Arabic or *ulumuddin* subjects. Because, if it is discussed thoroughly, it will be feared that this research cannot focus on a detailed discussion. Based on the research limitations that have been mentioned, it can be obtained that the results of this study can open up new opportunities for further research. In terms of data, further research is able to analyze more deeply related to the Azhari curriculum with more data and more and more effective literature.

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