Arabic Language Learning Curriculum Islamic Boarding School System

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ABSTRACT

This article aims to find out about the Arabic language curriculum development model at Madrasah Aliyah Al-Falah Gorontalo. This research uses the type of field research or field research. The research method is descriptive qualitative, namely research on the Arabic language learning curriculum's description with the boarding school system at MA al-Falah Gorontalo. The results of this study explain that: curriculum development at Madrasah Aliyah al-Falah Gorontalo is based on several foundations, namely juridical, psychological, and sociolinguistic foundations. Meanwhile, the curriculum development model used in Madrasah Aliyah al-Falah Gorontalo has been analyzed using an administrative model and a grassroots model. The characteristics of learning Arabic in the boarding school system at Madrasah Aliyah Al-Falah are different from learning in other schools. What distinguishes this Madrasah from other schools in the curriculum used and uses the Islamic boarding school system. So that learning Arabic is not only taught in schools but also trained in dormitories.

Keywords: Arabic Language Learning, Boarding School System, Curriculum.

ABSTRAK

Artikel ini bertujuan untuk mengetahui terkait model pengembangan kurikulum bahasa Arab di madrasah aliyah Al-Falah Gorontalo. Penelitian ini menggunakan jenis *field research* atau penelitian lapangan, metode penelitian penelitian ini adalah deskriptif kualitatif, yaitu penelitian tentang gambaran kurikulum pembelajaran bahasa Arab dengan sistem *boarding school* di MA al-Falah Gorontalo. Dari hasil penelitian ini memberikan penjelasan bahwa: dalam pengembangan kurikulum di Madrasah Aliyah al-Falah Gorontalo berdasarkan beberapa landasan yaitu landasan yuridis, psikologis dan sosiolinguistik. Sedangkan model pengembangan kurikulum yang digunakan di Madrasah Aliyah al-Falah Gorontalo setelah dianalisis menggunakan model administratif dan model dari bawah (*grass roots*). karakteristik pembelajaran bahasa Arab sistem *boarding school* di Madrasah Aliyah Al-Falah berbeda dengan pembelajaran di sekolah lain. Yang membedakan Madrasah ini dengan sekolah yang lain yaitu kurikulum yang digunakan dan menggunakan sistem *Islamic boarding school*. Sehingga pembelajaran bahasa Arab bukan saja diajarkan di sekolah tetapi juga diajarkan di asrama.

Kata Kunci: Kurikulum, Pembelajaran Bahasa Arab, Sistem Boarding School.

INTRODUCTION

Boarding schools are educational institutions where students learn and live together in these institutions(Yusuf, 2018). Boarding schools combine students residing in school institutions far from their homes and families with being taught religion and learning several subjects.

Boarding school is a school with the *asrama* system. Students, teachers, and school managers live in a dormitory within the school environment for a certain period (Abidin & Satrianingsih, 2018). Usually, one semester interspersed with one month's vacation until they finish school. This education is carried out in a dormitory, lasts 24 hours every day, with a concretely and programmed schedule from time to time (Almu'tasim, 2018).

With the boarding school system, learning that integrates religious knowledge and general knowledge is expected to form a complete personality for each student. Education and guidance services with a boarding school system strived for 24 hours will get a more flexible and full study schedule (Fatoni, 2019). All student activities will always be focused, the closeness between teachers and students is maintained, student problems will ever be known and resolved immediately, teacher's moral principles will still be applied because students pay attention and obey every activity directed by the teacher for 24 hours(Muhzin Nawawi, 2017). So that the development of student morals, in particular, is easy to implement.

Curriculum development is essential to increase the success of the education system as a whole. Schools that are not creative and innovative in developing curriculum will be increasingly left behind and left behind by students and the world of work (Hendra, 2018). Therefore, the curriculum needs to be designed and perfected to improve the quality of education nationally and Indonesian human resources quality. The Indonesian nation has competitive with other countries in various fields (Wekke, 2015).

Based on the Regulation of the Minister of National Education Number 23 of 2006 concerning Graduate Competency Standards for primary and secondary education units which are contained in the Education Unit Level Curriculum (KTSP) and continuously in the toy 2013 curriculum that the secondary education structure consists of some compulsory subjects and elective subjects. Among foreign language subjects, including Arabic for Senior High Schools or *Madrasah Aliyah* (MA) (Permendiknas No. 23 of 2006). Arabic is a subject that can be chosen to teach in public schools and is not only a compulsory subject in madrasas and Islamic boarding schools (Ardiansyah, 2020).

Each school must compile or develop a progressive, innovative, and relevant Arabic language curriculum development model with the demands of the times; in Nana Syaodih's perspective, the curriculum development model can be interpreted as the preparation of a new curriculum (Curriculum construction) that can also be advanced curriculum (curriculum improvement) (Almu'tasim, 2018). Likewise, with the Arabic language curriculum development model. According to the author's opinion, the Arabic language learning curriculum is a tool or a set of Arabic language learning systems used as guidelines for implementing learning activities to achieve the learning objectives to be performed by educational institutions. What kind of Arabic learning curriculum model has been or wants to be developed by educational

institutions, which will later be used as a reference for how to run the Arabic language learning system that is to be achieved in individual schools. For this reason, the Arabic learning curriculum development model for the boarding school system must be carefully planned, compiled, implemented, and evaluated to achieve the goals to be completed in learning Arabic (Nasution, 2016).

Based on the observations, researchers studied the development of the Arabic language curriculum at Madrasah Aliyah Al-Falah Gorontalo, monotonous, and less innovative. As a subject taught at madrasah aliyah, Arabic residents should receive intensive attention to arouse Arabic language learners' enthusiasm. The Arabic language curriculum development model must continue to metamorphose to be relevant to the times. Also, the challenge of developing an Arabic learning curriculum has surfaced because Arabic is only an optional subject and is not prioritized as a superior subject like other general subjects. Thus, the Arabic language curriculum development model is still "childlike," stagnant, and receives less attention. And some of the students who graduated from junior high school had never learned about Arabic, so learning Arabic was not optimal for achieving learning objectives.

In connection with the curriculum development model, several educational institutions have made efforts to compile and develop various curriculum models to improve the quality of education to achieve academic goals, especially in the Arabic language learning curriculum, likewise, in Madrasah Aliyah Al-Falah Gorontalo.

The researcher is interested in raising studies related to learning Arabic at Madrasah Aliyah Al-Falah with several considerations. First, Madrasah aliyah al-Falah is a school under the auspices of the ministry of religion, including Arabic language subjects. Second, Madrasah Aliyah Al-Falah uses the boarding school system. Besides, students also studied in the dormitory. One of the lessons taught in the hostel is Arabic so that the Arabic curriculum at Madrasah Aliyah Al-Falah is interesting to learn.

METHOD

This research uses the type of field research or field research. This type of research is descriptive qualitative, namely research on the Arabic language learning curriculum's description with the boarding school system at MA al-Falah in MAN Limboto Gorontalo. Qualitative research is also research aimed at describing and analyzing phenomena, events, activities, thoughts of people or groups. This description is used to find principles and explanations that lead to conclusions Observation, observation, and documentation techniques (Moch Ainin, 2017).

In comparison, the data analysis technique was carried out continuously from the beginning to the end of the study, both in the field and outside the area, using techniques such as those proposed by Miles and Huberman, namely data reduction, data presentation, as well as roads and levers. The final objective of qualitative research is to understand what happened from the perspective of the incident. Therefore, a qualitative research researcher explains the meaning of the events he is researching, becoming a note-taker of details based on the study's perspective. This means that a qualitative researcher only reports the incident report himself (Musthafa & Hermawan, 2018).

RESULT AND DISCUSSION
Definition of Curriculum Development

In the Indonesian dictionary, the word "development" is etymological, namely the process/method, the deed of developing (KBI). The word development refers to an activity producing a new tool or technique, where the sample is carried out. If, after experiencing improvements, finally the means or method is deemed stable enough to be used continuously, the development activity will end (Pusat Bahasa Kemdikbud, 2016).

The definition of development above and the field of study "curriculum," curriculum development activities include preparing the curriculum itself, implementing schools that are provided with intensive examinations, and improvements made to specific components of the curriculum based on product results (Moh Ainin, 2019).

Types of Curriculum Development Models

Several models in curriculum development, each of which has distinctive features. Here are some curriculum development models that can be used as a reference:

1. The Robert Zais Model

Robert S. Zais is a curriculum expert who came up with many of his ideas around 1976. Zais proposed eight models of curriculum development. The theoretical basis is intuition or the person who organizes development, decision-makers, determining the scope, activities in the curriculum, the reality of its implementation, approaching problems by way of performance, and using technology in curriculum development. The models are as follows: (Zubaidi, 2015).

a. Administration Model (Centralization)

This curriculum development model is also called top-down or line-staff procedure, meaning that this development is the initial idea. Its implementation starts with top-level officials who make decisions and educational policies, then structurally, it is carried out at the bottom level.

The process of developing this curriculum model is carried out in four steps, namely: (Zubaidi, 2015).

1) Orders from businesses and officials by education officials. Team members usually consist of officials below them, such as education supervisors, curriculum experts, scientific discipline experts, and may also be added from world leaders. The steering team's task is to formulate basic concepts, outline policies, prepare philosophical formulations and general education goals;

2) Arrange a team or working group to describe the policies or formulations that have been compiled by the steering team. This working group members are curriculum experts, experts in higher education disciplines, plus experienced senior teachers. Its task is to formulate more operational goals than general goals, select and compile learning materials, choose main strategies and evaluation tools, and develop new curriculum implementation for teachers;

3) When the curriculum has been completed, please submit it to the formulating team for review and note or revision. If the trial is tested and it needs to be tested and evaluated its feasibility by a group appointed by the administrator. The results of these trials are used as improvement materials.

4) The administrators then ordered each school to implement a structured curriculum.

After several refinements, which have been declared quite good, government administrators established the curriculum and ordered schools to implement it. Because of their nature that comes from above, such curriculum development models are also called "top-down" or "line staff" models. Curriculum development from above does not always run immediately because it requires its implementation, especially teachers. They need to receive clues and explanations or perhaps an increase in knowledge and skills (Nurjannah, 2018).

There is also a need for monitoring, supervision, and guidance in its implementation during the early years in implementing the curriculum. After running for a while, it also needs to be evaluated to assess the components' validity, the implementation procedure & its confidence (Syafei & F Ramdhan, 2018). Overall assessment can be carried out by a select team from the central or regional level; school assessment can be carried out by an exceptional group of the school concerned. These production results are feedback for educational institutions at the central, regional, and school levels (Nurcholis & Salaeh, 2019).

b. The Grassroots Model (Decentralization)

The grassroots model curriculum development is the opposite of the administrative model. This model's curriculum development initiative is in teachers' hands as curriculum implementers in schools, both at the classroom and school level (Nuryani, 2015). This is because there is teacher anxiety or uncertainty about the ongoing curriculum. Furthermore, the teachers always innovate on the continuing curriculum.

In this curriculum development model, administrators are not dominant. Administrators are more prominent as motivators and facilitators if indeed administrators agree with the teachers' movement. However, if the teachers' renewal is not approved, the administrator can become a barrier to the teachers' innovation.

Several provisions must be considered in implementing this grassroots development model, namely:

1) Teachers must have professional abilities;

2) Teachers must be fully involved in improving the resolution and resolution of curriculum problems;

3) The teacher must be directly involved in the formulation of objectives, selecting materials, determining evaluation;

4) Frequent group meetings in curriculum discussions that will impact teacher understanding and produce goals, plans.

This development or improvement can be related to a curriculum component, one or several fields of study, or all areas of curriculum components. If the conditions allow, whether seen from teachers' ability, facilities, costs, and library materials, the development of a grassroots model curriculum will be better. This is due to the consideration that the teacher is a consideration, implementer, and also a refiner of the class. Because the teacher knows best about his needs, he is the most competent in compiling the class curriculum. The curriculum, which is decentralized with a grass-root model, supports competition in improving the quality and education system, producing more independent and creative people (Khasanah, 2018).

The Foundation of Curriculum Development

An anvil is something upon which something stands firmly. In a building, a foundation means the foundation on which the building is established. The primary function of curriculum development is like the foundation of a building. To build a building that is strong and durable also requires a strong foundation. The stronger the foundation of a building, the stronger the structure will be. Likewise, with curriculum development, it must be based on that foundation.

1. Religious Foundation

Allah SWT revealed Al-Qur'an in Arabic and the Prophet Muhammad's hadiths (peace be upon him) delivered in Arabic. So, Arabic is a communication tool used to convey Islamic teachings. Thus, to properly understand the sources of Islamic teachings (al-Qur'an and al-Hadith) and various kinds of Islamic knowledge, adequate mastery of Arabic is required.

More than that, the recitations for prayers, dhikr, prayer, and call to prayer routinely performed by Muslims worldwide use Arabic. To pronounce the passage fluently and understand its meaning, it is necessary to learn Arabic. So it can be said that for Muslims and being a means of world communication (international), Arabic is the language of religion. In this case, (Muhtifah & Muskania, 2019) emphasizes that the relationship between Arabic and Islamic sciences is like a single body, inseparable from one another (Aam Abdussalam, 2014).

Thus, for Muslims, the purpose of Arabic language education cannot be separated from understanding the sources of Islamic teachings and their various sciences. Mastery of the Arabic language is essential in understanding the sources of Islamic teachings (al-Qur'an and al-Hadith) and various Islamic literature in Arabic, which is a treasure trove of intellectual property and Islamic civilization. Therefore, the development of the Arabic language curriculum needs to consider this religious foundation.

2. Philosophical Foundation

Language is inherent in humans as a gift from Allah SWT to humans. Even Allah SWT himself appears to humans, not through His substance, but His language, namely the natural language (verse kauniyah) and the holy book (verse

qauliyah) (Aliyah, 2018), using Arabic. Therefore, the effort to learn Arabic is an obligation and, at the same time, a pious deed.

Furthermore, one of the most influential philosophical schools in education today is the philosophy of constructivism. Constructivism holds that knowledge is a human construction through interaction with objects, phenomena, experiences, and the environment. Knowledge is considered true if that knowledge can be useful for dealing with and solving problems or phenomena accordingly. In the view of constructivism, knowledge cannot simply be transferred from one person (teacher/lecturer) to another (student/student) but must be interpreted by each person. Everyone must construct their own knowledge. Knowledge is not something that has been made, but a process that develops continuously. In the process, the activeness of someone who wants to know plays a crucial role in developing their knowledge (Yauri et al., 2012).

Based on this constructivist view, the Arabic language learning curriculum needs to be developed in a learning model that can actively involve students in building Arabic language knowledge and skills, including listening, speaking, reading, and writing skills. To be actively involved in the Arabic language learning process, it is necessary to develop a student-centered curriculum model for learning Arabic.

3. Juridical basis

The juridical basis for the development and preparation of the Arabic language curriculum at the unit level of primary and secondary education and higher education refers to:

a. Law Number 20/2003 concerning the National Education System Articles 36, 37, and 38;
b. Government Regulation Number 19 of 2005 concerning National Education Standards;
c. Regulation of the Minister of Religion Number 2 of 2008 concerning Content Standards (SI) and Graduate Competency Standards (SKL) for primary and secondary education units in Madrasah (MI, MTs, and MA).

In-Law Number 20 of 2003 concerning National Education System (Fokusmedia, 2003) Article 36 Paragraph (1) and (2) also in Government Regulation Number 19 the Year 2005 Article 17 paragraph (1) is given autonomy to primary and secondary education units to develop curricula (including The Arabic language curriculum is following the education unit, region/region, the socio-culture of the local community, and students. However, the development of the curriculum must still refer to the national education standards.

In the Regulation of the Minister of Religion Number 2 of 2008 concerning Content Standards and Competency Standards for Graduates of Further Education Subjects and Arabic in Madrasas, the Competency Standards for Graduates in Arabic for MI, MTs, and MA cover four Arabic language skills: listening, speaking, reading. And write. Concerning the Arabic language curriculum, several juridical foundations apply in the 2004 to 2013 curriculum:

First, the Decree of the Minister of Religion No. 165 Years 2014 and PMA No. 02 of 2008 concerning SKl PAI and Arabic (Ubaidillah, 2020).

4. Linguistic Basis

Differences in how or teach language are also influenced by differences in views of the nature of language and how to analyze and describe language. This section will present the two most important language science streams (linguistics), namely the flow of structuralism and the flow of transformation-generative (Husin, 2014).

5. Basic Psycholinguistics

Learning psychology experts agree that in the teaching and learning process, there are elements (1) internal, talent, interest, willingness, and previous experience in students; and (2) external, namely the environment, teachers, textbooks, etc. The problem is which elements are the dominant or most influential factors in the learning process? The answer to this question can be traced through two significant psychology schools, namely the school of behaviorism (*al-sulukiyah*) and the school of cognitive (*al-ma'rifiyah*). The first school pays more attention to external factors, while the second school pays more attention to internal factors (Ghafir, 2016).

6. Sociolinguistic Basis

Bashar and Hudson stated that language could not enter from a social and cultural context. Language is part of the culture, and the social function of speech is a communication tool (Thu'aimah, 2010). There are seven communicative functions of language, as follows:
  a. Instrumental function, namely using language to get something that is desired;
  b. Regulatory function, namely using language to direct or regulate other people;
  c. Interactional function, which uses language to express thoughts and feelings to one another;
  d. Personal function, namely using personal language to express thoughts and feelings;
  e. Heuristic function, which uses language to ask for explanations or express curiosity;
  f. Imaginative function, namely using language to express the power to surrender someone even though it is not following the conditions; and
  g. The function of representation, namely using language to convey information to others;

Therefore, learning Arabic, which he supports, is oriented towards mastering communicative competence; namely, learning Arabic does not aim at getting only grammar rules (nahwu-sharaf) and use Arabic as a communication tool.

7. The Foundation of Science and Technology

Such rapid development in science and technology has been able to change the order of human life. Therefore, the curriculum should accommodate and anticipate the growth rate of science and technology so that students can keep up with and develop science and technology for the benefit and survival of humans.

The development of the Arabic language curriculum must also keep up with the development of science and technology, taking advantage of the positive side of scientific advancement to develop Arabic language learning programs. For example, Arabic language learning programs equipped with audio-visual media in the form of tapes or CDs, develop e-learning Arabic language learning programs, utilize the internet for learning Arabic, and so on (Stošić, 2015).

Various research results show that technological advances can improve Arabic learning. Ma'arif (Ma'arif, 2018) research results show that instructional films can improve Arabic listening skills. Furthermore, the research results of Qodri (Qodri, 2019) and Aliyah (Aliyah, 2018) also show that the development of Arabic teaching materials using multimedia in the form of interactive CDs can improve Arabic speaking and reading skills. Also, students' motivation to learn Arabic increases.

Curriculum Development Model at MA Al-Falah

After the researcher performs data mining and studies the data, both data in the form of documentation, observation, and interviews from various parties, the researcher can find a curriculum development model carried out by the curriculum development team at MA Al-Falah Gorontalo, where at least two models are at least developed. The curriculum includes:

1. Administrative Model

The syringe model is also referred to as a line and staff model, or it is also said to be a top-down model. The development of the Islamic Religious Education curriculum carried out at Madrasah Aliyah Al-Falah Gorontalo was obtained after data through interviews conducted by researchers, one of the preparation/development of the curriculum was after receiving an appeal or order from the Ministry of Religion, which is the superior of a public education institution that is characterized by religion This Islam.

Development activities began with educational officials who had the authority as the superior of Madrasah Aliyah Al-Falah, who gave orders to compile/develop curriculum. The authorized education official conveyed the order to the supervisor as the mediator and the supervisor in the curriculum development team at Madrasah Aliyah Al-Falah, then brought to the head of Madrasah Aliyah Al-Falah Gorontalo. On this order, the head of Madrasah Aliyah Al-Falah Gorontalo as the person in charge of curriculum development followed up by forming a coordinator of the curriculum development team committee, in this case, the deputy head of the curriculum field who became the coordinator/implementer in the MA Al-Falah curriculum development process.

The curriculum team coordinator invited the entire curriculum development team, consisting of the principal, teaching staff, and madrasah committee. The team to develop this plan is to plan, provide direction about the teacher outline, prepare the formulation of the philosophy and general goals of education. From the explanation of the study data results and interviews above, it appears that the curriculum starts from then is followed up by subordinates (the head of the Madrasah) as the education manager. The result of the preparation, the curriculum development of Madrasah Aliyah Al-Falah Gorontalo, was approved by the Regional Office of the Ministry of Religion of Gorontalo Province.

2. Model from Below (Grass Roots)

This model is based on the assumption that the curriculum's implementation will be more effective if its implementation in schools/madrasahs is included from the start in curriculum development activities. Curriculum development is dated from the bottom, not from above.

The view that underlies the development of this model curriculum is democratic curriculum development; that is, all Madrasah Aliyah Al-Falah Gorontalo curriculum development teams have the right to have an opinion and in the curriculum development process. This model's advantage is that the decision-making process lies with the implementers, who include various parties below, especially the teaching staff because they know the field conditions and students' abilities and the parents of students' parents in the school environment. In developing the Grass Roots curriculum, a teacher or all school/madrasah teachers make curriculum development efforts. This development or improvement can be related to a curriculum component, one or several fields of study, or all curriculum components.

The curriculum development that occurred at Madrasah Aliyah Al-Falah Gorontalo happened as a result of changes in regulations from teaching staff and student guardians who wanted formal Arabic learning material to be combined with activities outside the classroom such as language camps on the grounds of overcoming student saturation with dress material, whereas the reason the guardians of the students want their children to be able to speak Arabic. The Madrasah's head followed up these proposals as the person in charge of the curriculum development process by asking the team coordinator to hold a curriculum development meeting. The discussion was discussed to decide as a sign that the existing material was finally implemented as a reference in the language learning process—Arabic at Madrasah Aliyah Al-Falah Gorontalo.

Arabic Language Learning Category Boarding School System in Madrasah Aliyah Al-Falah Gorontalo

Based on the results of an interview with the principal of Madrasah Aliyah Al-Falah Gorontalo, he said that learning Arabic in the boarding school system at Madrasah Aliyah Al-Falah is not much different from learning in other schools. He is distinguishing this Madrasah from other schools in the curriculum that is used and uses the boarding school system. So that learning Arabic is not only in schools but also in boarding schools. Madrasah Aliyah Al-Falah is a boarding school under the auspices of the Al-Falah Islamic boarding school. Therefore, the curriculum used in learning Arabic in schools uses the 2013 curriculum, while in the dorms, they follow the curriculum set by the Islamic boarding school, which is called the Pondok curriculum.

Pondok Pesantren Al-Falah Gorontalo develops integrated education to aim that another system will meet one system's deficiencies. The Al-Falah Islamic boarding school prioritizes education because education not only embodies students' reasoning power but will shape personal attitudes throughout their lives. The advantages or characteristics of the boarding schools include: (1) Student / Santri activities for 24 hours according to prayer times; (2) There are strict discipline and order; (3) material from the Ministry of Religion (Kemenag) and the Ministry of Education and Culture (Kemendikbud) combined with the materials for the boarding school; (4) Students are required to speak Arabic or English every day. (5) Activities at the Islamic boarding school use Arabic and English as the language of instruction.

Learning Arabic at Madrasah Aliyah Al-Falah Gorontalo can be divided into two parts, namely formal learning in the form of learning Arabic at school and non-formal in the form of cottage activities outside school hours.

The education level at Al-Falah Islamic Boarding School is carried out for six years. Since they first entered the Al-Falah Islamic Boarding School, the students were immediately introduced to Arabic in learning activities during school hours and outside of school activities. School activities are carried out from the morning at 6:45 a.m. to Asr with two rest periods, namely at 10 o'clock and during midday prayers and lunch.

The pesantren education pattern implemented in Madrasah Aliyah Al-Falah Gorontalo is one of the methods of internalizing Islamic education by actualizing experiences of Islamic teachings that are carried out daily.

Factors Affecting Implementation of Arabic Language Learning Curriculum Boarding School System at Madrasah Aliyah Al-Falah Gorontalo

Based on observations, interviews, and documentation, the level of confidence in implementing the curriculum, we can look at several supporting and inhibiting factors in curriculum implementation.

1. Supporting factors
   a. Facility and Infrastructure Factor

      The development of several Arabic learning tools that can be used by Arabic teachers to achieve the objectives of learning Arabic; however, both documentation and implementation of Arabic language teachers have not

taken advantage of Arabic learning suggestions available at Madrasah Aliyah Al-Falah Gorontalo.

About Arabic learning facilities and infrastructure at Madrasah Aliyah Al-Falah, Prayogi Ibrahim said: the learning facilities at MA Al-Falah have supported Arabic learning activities, but I have not mastered using computers or laptops in Arabic learning activities.

b. There is a dormitory regulation that emphasizes students' communication with Arabic in their daily activities both at school and in the dormitory. In learning Arabic at school, they already understand what material the teacher gives them even though some students have not mastered Arabic fully.

2. Inhibiting Factor
   a. Student Background

Based on the author's interview with the Arabic teacher at Madrasah Aliyah Al-Falah Gorontalo, it is known that some students or students have MTs educational background and a small part of SMP.

Based on the interview above, it can be seen that students or learners have a heterogeneous Arabic language educational background, which results in the heterogeneity of their abilities in participating in Arabic learning activities. Students from Madrasah Tsanawiyah generally have the necessary Arabic skills because at Madrasah Tsanawiyah, they have learned Arabic, mainly supported by an Islamic family education that is not separate from Arabic. Meanwhile, for students who do not have an Arabic language education background, their Arabic language skills are limited to reading the Koran without being accompanied by the ability to write Arabic. When they continue their education at a higher level, they experience difficulties in learning, mostly because they have to be in the same class as students with a better Arabic background.

Responding to students' heterogeneous Arabic language educational backgrounds, a strategy is needed to use appropriate media and learning methods. With the use of the right design, media, and techniques supported by material suitable for their abilities, students are expected to understand the material presented by the Arabic teacher.

   b. Teacher Educational Background and Teacher Competence in RPP Development

Based on the author's interview, the story that the Arabic teacher's educational background is the Department of Islamic Religious Education, Faculty of Tarbiyah and Teacher Training, the educational experience is the main requirement in determining the successful implementation of the 2013 curriculum.

CONCLUSION

From the descriptions of the previous discussions, it can be concluded that some of the foundations in the development of the Arabic learning curriculum at Madrasah Aliyah Al-Falah are juridical, psychological, and sociolinguistic foundations. The curriculum development model used in the context of developing the Arabic Language Learning curriculum at Madrasah Aliyah Al-Falah Gorontalo is an "administrative model (Line Staff Model) and a model from below (Grass Roots Model)," which means that the formulation and management of curriculum programs are carried out by the upper currents (superiors). with authority) and the lower currents (head master of the Madrasah, Waka Curriculum, teachers, committees, guardians of students, other elements responsible for the implementation of education). This second model is commonly used in decentralized education management systems. The steps taken in the process of developing the Arabic language learning curriculum for the boarding school system at Madrasah Aliyah Al-Falah Gorontalo include: a) Forming a formulating team consisting of the supervisor, the person in charge / the head of the Madrasah, Curriculum executor/vice, Arabic teacher, Madrasah committee, and student guardians, b) determine curriculum development components, such as objectives, content/material, and curriculum evaluation, c) Formulate and formulate curriculum development programs that refer to the goals of the national education system combined with boarding school/pesantren style education, d) Revise, determine and legalize the results of curriculum formulations.

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