KURIKULUM BAHASA ARAB YANG KOMPREHENSIF: MENYELARASKAN PERSPEKTIF MULTIKULTURAL, INTEGRASI DAN *ACTFL* UNTUK GENERASI GLOBAL

COMPREHENSIVE ARABIC CURRICULUM: HARMONIZING MULTICULTURAL PERSPECTIVES, INTEGRATION AND ACTFL FOR A GLOBAL GENERATION

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Abstract

This research aims to explore curriculum models that are appropriate for a country as diverse in social, cultural, political aspirations and economic capabilities as Indonesia. By focusing on multicultural, integration, and ACTFL (American Council on the Teaching of Foreign Languages) perspective curriculum models, this research seeks to identify solutions to improve the Arabic Education curriculum so that it can accommodate the needs of various parties and support the formation of superior generations in the future. The research used a qualitative approach with a descriptive-analytic design. Data were collected through in-depth interviews with education experts, curriculum developers, teachers and principals; participatory observation in schools; and document analysis of education policies and curriculum materials. Data were analyzed using thematic analysis techniques to identify key themes and link them to curriculum development theory. The results show that social and cultural diversity plays a significant role in determining the success of the curriculum. The multicultural curriculum model has great potential in accommodating such diversity, while the integration and ACTFL models contribute to the formation of synergies between general education, religion and foreign language learning. All three, if applied appropriately, can create a curriculum that is relevant, inclusive and adaptive to the needs of society. The implications of this research emphasize the importance of multiculturalism-based curriculum development to answer the challenges of diversity in Indonesia. The contribution of this research provides a basis for policy makers to design a curriculum that is not only academically relevant but also able to shape the character of a globally competitive young generation without ignoring local cultural roots.

Keywords: Arabic Language Curriculum, Multicultural, Integration, ACTFL

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi model kurikulum yang sesuai untuk negara yang memiliki keragaman sosial, budaya, aspirasi politik, dan kemampuan ekonomi seperti Indonesia. Dengan berfokus pada model kurikulum berperspektif multikultural, integrasi, dan ACTFL (American Council on the Teaching of Foreign Languages), penelitian ini berusaha mengidentifikasi solusi untuk memperbaiki kurikulum Pendidikan Bahasa Arab sehingga dapat mengakomodir kebutuhan berbagai pihak dan mendukung terbentuknya generasi yang unggul di masa depan. Penelitian ini menggunakan pendekatan kualitatif dengan desain deskriptif-analitik. Data dikumpulkan melalui wawancara mendalam dengan para pakar pendidikan, pengembang kurikulum, guru dan kepala sekolah; observasi partisipatif di sekolah; dan analisis dokumen kebijakan pendidikan dan materi kurikulum. Data dianalisis dengan menggunakan teknik analisis tematik untuk mengidentifikasi tema-tema utama dan menghubungkannya dengan teori pengembangan kurikulum. Hasil penelitian menunjukkan bahwa keragaman sosial dan budaya memainkan peran penting dalam menentukan keberhasilan kurikulum. Model kurikulum multikultural memiliki potensi besar dalam mengakomodasi keragaman tersebut, sementara model integrasi dan ACTFL berkontribusi pada pembentukan sinergi antara pendidikan umum, agama, dan pembelajaran bahasa asing. Ketiganya, jika diterapkan secara tepat, dapat menciptakan kurikulum yang relevan, inklusif dan adaptif terhadap kebutuhan masyarakat. Implikasi dari penelitian ini menekankan pentingnya pengembangan kurikulum berbasis multikulturalisme untuk menjawab tantangan keberagaman di Indonesia. Kontribusi penelitian ini memberikan dasar bagi para pengambil kebijakan untuk merancang kurikulum yang tidak hanya relevan secara akademis, tetapi juga mampu membentuk karakter generasi muda yang berdaya saing global tanpa mengabaikan akar budaya lokal.

INTRODUCTION

Formulating an education curriculum for a large and diverse country like Indonesia is not an easy task. Social diversity, culture, political aspirations and economic capabilities are certainly important considerations for education curriculum decision makers (Khairanis et al., 2023). Like unraveling a tangled thread, the journey of the education curriculum in Indonesia is always changing. So the impression arises that the curriculum that has been in effect so far is nothing more than a trial curriculum. This is enough to prove how difficult it is to formulate the education curriculum in Indonesia (Bonser & Grundy, 1988).

The diversity of social, cultural, political aspirations and economic capabilities is a reality that is difficult to deny. This diversity should be the object of curriculum development. But unfortunately, this diversity is rarely taken seriously, so it is often ignored by those who hold the authority to develop the curriculum. In fact, this diversity directly affects the ability of teachers to implement the curriculum, the ability of schools to provide learning experiences, and the ability of students to process learning and process information into something that can be translated as learning outcomes (Aldi, 2024). This means that diversity is an independent variable that has a very significant contribution to the success of the curriculum both as a process (curriculum as observed, curriculum as experienced, curriculum as implemented, curriculum as reality) but also curriculum as an outcome (Lipset, 1959).

Education and curriculum experts have long realized that culture is one of the foundations of curriculum development in addition to other foundations such as the development of society, science, technology, politics and economics. Ki Hajar Dewantara stated that culture is an important factor as the root of a nation's education. Culture is the totality of how humans live and develop their life patterns so that it is not only the foundation on which the curriculum is developed but also the target of curriculum development results (Law, 2014).

In curriculum development, the content component of the curriculum in the form of subject matter is always sought to be presented more easily to be digested by students and provide more comprehensive knowledge (Adagale, 2015a). In addition, the relevance of the presentation of curriculum materials must remain prioritized, so that the materials presented are able to encourage students to produce ways of thinking that can spur their intelligence. Indeed, the presentation of each curriculum material in the form of subjects is related to the formation of students' way of thinking (Adagale, 2015b).

The position of culture in a curriculum process is very important. However, in the development process, curriculum developers often pay little attention to it. In the process of curriculum development is often colored by the influence of the views of developers on the development of science and technology. Therefore, the importance of the position of culture should not be neglected in curriculum development (Goodson, 2013).

Through the explanation above, that educational institutions must have the right curriculum model for the needs of various parties, both students and so on. So the speaker is interested in reviewing and presenting discussions related to the curriculum model (Khairanis & Aldi, 2024).

At this point, it is considered important to launch multicultural ideas for improving the education curriculum. With a multicultural perspective, it is hoped that the Indonesian education curriculum will be able to accommodate the various realities of diversity that exist.

In addition to the multicultural perspective curriculum model, there are several other curriculum models such as the integration perspective curriculum model. The integration perspective curriculum model is a combination of general education with religious education that is put together in one unit by focusing on certain topics to bridge the differences between general science and religious science (Aldi et al., 2023). Furthermore, there is the ACTFL (American Council on the Teaching of Foreign Languages) perspective curriculum model which emphasizes the importance of language learning in the curriculum. ACTFL believes that every student should master at least one language other than English and ACTFL is an international standard in language learning. So some of these curriculum models will be the needs of the agency for the implementation of an effective learning process so as to realize a superior generation of learners in the future (Summers et al., 2019).

RESEARCH METHODS

This research uses a qualitative approach with a descriptive-analytic design to examine educational curriculum models in Indonesia that are relevant to the needs of social diversity, culture, political aspirations, and economic capabilities. This approach was chosen because it aims to describe and analyze various perspectives on curriculum development, including the implementation of multicultural, integrated, and ACTFL curriculum models. Through this approach, the research is expected to reveal the reality of curriculum implementation and provide ideas for its improvement (Anderson, 1971).

The population of this study included education experts, curriculum developers, teachers and principals who are directly involved in curriculum implementation at various levels of education. The research sample was selected by purposive sampling to obtain relevant and in-depth data. The main sample included 15 participants, consisting of 5 education and curriculum experts, 5 teachers from schools implementing multicultural or integrated approaches, and 5 principals from areas with high social and cultural diversity.

Data were collected through in-depth interviews, participatory observation and document analysis. In-depth interviews were conducted to obtain the views of experts and education actors on curriculum implementation and challenges. Participatory observation was conducted in schools to observe how the curriculum is implemented in the learning process. Document analysis involved the study of official curriculum documents, textbooks and related education policies. Data triangulation was used to increase the validity and reliability of the research results (Salazar, 2007).

Data were analyzed using thematic analysis techniques. This process began with coding interview data, observations and documents to identify key themes relating to curriculum development. The resulting themes were then compared with relevant theoretical foundations to conclude an appropriate curriculum model. The results of the analysis were measured based on the relevance and effectiveness of the curriculum model to the needs of social, cultural and other diversities, as well as its ability to promote effective learning and relevance to national education goals.

RESULTS AND DISCUSSION
Multicultural Perspective Curriculum Model

The term multicultural is rooted in the word culture, the word culture is etymologically often translated as culture or culture. In the KBBI (Big Indonesian Dictionary) multicultural is defined as a symptom in a person or a society characterized by the habit of using more than one culture. According to E. B. Taylor in M. Ainul Yaqin, culture is a universal human culture in various levels that is followed by all members of society. Meanwhile, Emile Durkheim explained that culture is a group of people who embrace a set of symbols that bind in a society to be applied (Katan, 2018).

Thus, the multicultural perspective curriculum model is an educational approach designed to value and integrate the diversity of cultures, ethnicities, religions and social backgrounds in the learning process. This approach aims to create an inclusive learning atmosphere, where all students feel valued and accepted, and can understand and respect the differences between them (Buden et al., 2009).

In the learning process, multicultural education must be embedded in the curriculum and teaching strategies, as well as in every interaction between teachers, students and families and the overall teaching and learning atmosphere. multicultural education is a comprehensive and fundamental educational process for all learners, and multicultural education is all forms of discrimination in schools, communities by accepting and affirming plurality (ethnic, racial, linguistic, religious, economic, gender and so on) reflected among learners, their communities, and teachers (Fox & Gay, 1995).

The implementation of multicultural concepts in language learning can be integrated in various language subjects. Multicultural-based language learning can also be directed to the formation of student character, which is in accordance with the identity of our nation, including devout, honest, fair, disciplined, responsible, wise and prudent, social, tolerant, proud of the language and nation, and so on. Thus, multicultural education is effectively used for student character building (Chaika, 2022).

The implementation of multicultural education in Arabic language learning can be related to 3 things, namely the nature of learning Arabic, the purpose of learning Arabic, and the function of learning Arabic. Learning Arabic is essentially learning to communicate, with various multicultural human characters from Arabic language users. And learning literature (Adabi) is learning to appreciate humans and their human values. In relation to the objectives of learning Arabic with the increasing ability to communicate in Arabic, there will be a growing appreciation for human creation and Arabic-language works (Al-Hunaiyyan et al., 2008).

The implementation process of multicultural context in Arabic language learning can be done when the teacher conveys apperception, or becomes a moderator when students discuss, or during reflection before learning ends. Learners are always reminded not only to accept all the cultural differences that exist around them, but also to recognize and appreciate them. This needs to be done by the teacher because language learning that only emphasizes the language system, not how to use the language, is not suitable for cultural and multicultural language learning

The concept of multicultural education can be implemented through the curriculum applied or through the process of implementing Arabic language learning in the four skills (maharah) above. the implementation of multicultural concepts integrated in the four Arabic language skills is described as follows. First Maharah Al-Istima' (listening skills) The purpose of maharah istima' is the ability to understand the speech of native speakers and conclude the substance of the

conversation and analyze what is heard. The implementation of the multicultural concept in maharah istima' can be carried out by listening to istima' materials through audio-visual media with the theme of tolerance, various cultures, religions, arts, races, etc. The teacher introduces mufradāt to the students. The teacher introduces mufradāt related to the discussion of the chosen theme. The teacher introduces the mufradāt first to make it easier to understand the material they listen to through audio-visual media.

Second Maharah Al-Kalam (speaking skills) The multicultural concept in Mahārat kalam is implemented by incorporating the concept of multicultural education in hiwar (dialog) as in the themes of cultural diversity, religion, art, race, madzhab and others. The teacher provides mufradāt and themes so that students will easily do hiwar or muhadatsah. The implementation of the learning process can also take the form of discussions and khitobah exercises with multicultural themes. Third, in Maharah Al-Qira'ah (reading skills), multicultural concepts and discourses can be included in the nash qirā'ah whose themes include attitudes of tolerance, empathy, and sympathy, building mutual trust and avoiding prejudice, being open in thinking, etc. Or about various cultures, regional artworks, etc. Or about various cultures, regional or national artworks as well as recognizing world religions, races other than Arabic, etc. Maharah Qira'ah affects other language skills and will affect the mastery of material in other studies, if able to master reading skills. In the resourceful aspect of Arabic language teaching which is focused on reading skills, multicultural themes can be integrated. Fourth, Maharah Al-Kitabah (writing skills) In integrating the concept of multicultural education in this mahārah kitābah learning, it can be integrated in insyā' learning by choosing themes that contain multicultural aspects.

Integration Perspective Curriculum Model

The word "integration" means unification so that it becomes a whole or becomes whole. This is in line with the understanding put forward by Poerwadarminta, namely "integration is unification so that it becomes a whole or whole. Integrated Curriculum eliminates the boundaries between subjects and presents learning materials in the form of units or wholes. With the roundness of the lesson material, it is expected to be able to form an integral student personality in harmony with the surrounding life and what is taught at school is adjusted to the child's life outside of school (Haas, 1961).

Implementation Examples or Case Studies of Integration Perspective Curriculum Models. First at MTs Nurul Qomain Sukowono Jember, the curriculum integration process at MTs Nurul Qarnain is carried out through several stages, namely planning, implementation, and evaluation. Planning for the integration of this curriculum begins with the problem of students who lack time to explore the yellow book. Then came the initiative to integrate the yellow book into formal educational institutions at the MTs and MA levels. The process they take in preparing this curriculum is the way to integrate the yellowIslamic classic book into the field of Islamic studies, namely by completing and even adding the material discussed in accordance with the curriculum of the Ministry of Religion. This means that the integration of the pesantren curriculum into the MTs Nurul Qornain curriculum is carried out by adjusting the subject matter to the needs of the yellowclassical books which are the benchmark in learning so that the subject matter is broader and more complete.

Second, Al Manar Kindergarten, Bener Meriah Aceh In accordance with the vision of Almanar Kindergarten, namely Realizing a Pious, Smart and Independent Child and in more detail elaborated through Qulatity Assurance (QA) as well as the goals and targets to be achieved, the school needs to form and develop a curriculum that is relevant or in accordance with the vision, mission. to combine programs or elements of fields or subject matter containing elements that are

religious in nature. For example, if in the past learning Mathematics was only textual, here it seeks to learn that in the Koran itself it does exist. The approach is more religious. What is meant by integrated is the balance (tawazun) of curriculum content. teaching prayer, having good manners is not just a theory but also its application. That is, the teacher gives a good example to students. There is a synergistic relationship between teaching and application. Textual curriculum integration is true in combining the Ministry of Religious Affairs curriculum with the Ministry of National Education, but what is meant here is more comprehensive and the emphasis is on moral and religious values.

The vice principal for curriculum explained that the format of the curriculum implemented in kindergarten in Bener Meriah district is the same as other public schools, namely based on the National Education Office, the difference lies in the development of the local content curriculum and extracurricular activities. Local content such as tahfiz, qiroati, Arabic, computers. While extracurricular activities include abacus, jarimatika, painting/coloring, swimming and others. However, the school emphasizes and internalizes Islamic values in every school activity, both teaching and learning activities and in the school environment.

Curriculum Model Perspective ACTFL (American Council on the Teaching of Foreign Languages)

The materials arranged in the Arabic curriculum if analyzed with the ACTFL (American Council On The Teaching Of Foreign Language) proficiency guidelines, will be at the novice low to advanced low level. At this level, the material presented aims for learners to participate in formal conversations with topics related to madrasah/school, home activities, work, current events and the like (Asy'ari & Setyawan, 2024).

The discussion about language curriculum has been started by Tayler (1949) to Rodgers (1989). The Arabic language curriculum in Indonesia itself has undergone several changes to improve Arabic language learning in madrasas in Indonesia. And currently, Arabic language learning in madrasas in Indonesia uses the Arabic language curriculum according to KMA number 183 and KMA number 184. Arabic language learning aims to understand the book of turost, as well as Arabic language learning in traditional Islamic boarding schools. Arabic has a very important role as a tool to understand the teachings of Islam from its authentic Arabic sources that refer to the Qur'an and Hadith. More clearly, that Arabic acts as the language of the holy book as a religious guide for Muslims. Therefore, Arabic learners in Madrasahs are expected to be able to master Arabic both oral and written, have active and passive Arabic language skills, in order to be able to explore various sciences sourced from the Quran and al-Hadith, as well as other authentic sources of Islamic teachings (Rahmaini, 2023).

Implementation Examples or Case Studies of the ACTFL Perspective Curriculum Model. First, the disconnection between the Arabic Language Curriculum and its Learning Implementation in Madrasah Aliyah in ACTFL Perspective The disconnection between the Arabic language curriculum and its learning implementation can occur in the learning objectives of Arabic in the curriculum, the materials compiled, the allocation of learning time, and others. For example, one of the Arabic learning objectives listed in the KMA 183 curriculum is that students are able to master Arabic both orally and in writing, so that they are able to explore various kinds of Islamic religious knowledge from authentic Arabic sources that refer to the Qur'an and al-Hadith. However, the material presented is related to the daily themes of students, there is no learning with themes in kutub al-turost, for example tafsir Jalalain and the like, so that students

can practice and apply their Arabic language skills and knowledge that they have acquired and mastered.

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The Madrasah curriculum was first compiled in 1975 with 30% religious content. The curriculum is a very important component in an education system. The curriculum is a plan that provides guidelines or a foundation in the learning process (Syar'i et al., 2020). Or the curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials and methods used as guidelines for organizing learning activities to achieve certain educational goals. In this sense, the Arabic language curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials of Arabic and the methods used as guidelines for organizing Arabic learning activities to achieve certain goals. The Arabic language teaching curriculum includes several elements, namely budgeting goals, syllabi and teaching materials, teaching methodologies, technological aids, and evaluation systems (Ayuningsih et al., 2020).

In this study only shows the results of the analysis of Arabic language learning in Madrasah Aliyah from the ACTFL perspective by displaying data sourced from materials arranged in the Arabic language syllabus in Madrasah Aliyah which then the materials are analyzed based on ACTFL only to find out the level of these materials. Whereas in this study, in addition to analyzing the materials in the Arabic language syllabus in Madrasah Aliyah based on ACTFL, this study also analyzes all components of the Arabic language curriculum KMA 183 and KMA 184 and its implementation in Madrasah Aliyah to obtain data in the form of several problems in it, namely the disconnection between the Arabic language curriculum and its implementation in Madrasah Aliyah which can occur in the aspects of learning objectives, materials, assessments, time allocations and others.

CONCLUSIONS

Based on the research that we have described in the previous discussion, it is known that the multicultural perspective curriculum model is a very relevant educational approach in the context of the diversity of cultures, ethnicities and social backgrounds in Indonesia. This approach emphasizes respect for diversity, creating an inclusive learning environment where all students feel valued and accepted. By integrating various cultural perspectives in the learning process, this curriculum can enhance students' understanding of other cultures and build attitudes of tolerance. In addition, this model encourages the use of adaptive learning strategies that take into account students' needs and cultural backgrounds. Through multicultural education, students are not only taught to develop good character traits, such as empathy and mutual respect, but are also equipped with social awareness that encourages active participation in society. Thus, a multicultural perspective curriculum plays an important role in preparing students to face challenges in an increasingly complex and diverse global society, as well as contributing to the development of a more just and harmonious society.

Furthermore, the integration perspective curriculum model combines religious and general education in a harmonious whole, with the aim of creating a holistic learning experience for students. This approach removes the boundaries between subjects, allowing students to learn through themes or issues relevant to their daily lives. By applying student-centered learning methods, this model encourages active engagement and the development of critical thinking skills. The advantages of this model include improved problem-solving skills, social development through collaboration between students, and higher relevance of education to social and cultural contexts. Overall, the integration perspective curriculum model not only prepares young people for academic challenges, but also equips them with strong character and moral values, enabling them to contribute positively to society.

The ACTFL (American Council on the Teaching of Foreign Languages) perspective curriculum model is designed to improve foreign language acquisition through a structured and competency-based approach. ACTFL emphasizes the importance of developing effective communication skills in a cultural context, by dividing language proficiency levels into several categories, ranging from beginner to advanced. This curriculum encourages the use of active and communicative learning methods that can increase student engagement, and focuses on achieving competence through real interaction in the target language. The implementation of this model in various educational institutions, including Islamic boarding schools and public schools, shows that the application of ACTFL standards can result in more interesting and effective learning. Thus, the ACTFL curriculum model does not only aim to teach language, but also to shape students into competent communicators and understand the cultural context of the language being learned.

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