

Integration of the National Curriculum and Mu'adalah of the Islamic University of Madinah in Arabic Language Learning: A Case Study at MA Al-Ishlah Al-Islami Kampar

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Abstrak: Penelitian ini bertujuan untuk mengeksplorasi secara mendalam model integrasi antara Kurikulum Nasional (KMA Nomor 183 Tahun 2019) dan Kurikulum Mu'adalah berbasis standar Universitas Islam Madinah (UIM) dalam pembelajaran bahasa Arab di Madrasah Aliyah (MA) Al-Ishlah Al-Islami Kampar, Riau. Di tengah dualisme orientasi pendidikan Islam di Indonesia antara pemenuhan standarisasi legal formal negara dan tuntutan kompetensi linguistik global untuk mobilitas akademik ke Timur Tengah madrasah ini hadir sebagai entitas yang mencoba mensintesis kedua. Melalui pendekatan kualitatif dengan desain studi kasus, penelitian ini menganalisis dokumen kurikulum, strategi implementasi instruksional, serta sistem evaluasi yang diterapkan. Temuan penelitian menunjukkan bahwa integrasi dilakukan melalui model *Eclectic-Additive* dengan pendekatan hierarkis: Kurikulum Nasional dijadikan sebagai kerangka administratif dan standar kompetensi minimal, sementara Kurikulum Mu'adalah (*Kitab Silsilah Ta'lim al-Lughah al-Arabiyyah*) ditempatkan sebagai *core content* untuk pendalaman materi (*takhassus*). Strategi ini didukung oleh kualifikasi tenaga pengajar lulusan Timur Tengah dan penciptaan lingkungan bahasa (*bi'ah lughawiyah*) yang intensif. Penelitian ini memberikan kontribusi teoretis mengenai manajemen kurikulum ganda di madrasah berbasis pesantren serta implikasi praktis bagi pengembangan kualitas pendidikan bahasa Arab di Indonesia menuju rekognisi internasional.

Kata kunci: Integrasi kurikulum, Kurikulum Nasional, Kurikulum Mu'adalah, Universitas Islam Madinah..

Abstract: This study aims to explore in depth the integration model between the National Curriculum (Decree of the Minister of Religious Affairs/KMA No. 183 of 2019) and the Mu'adalah Curriculum based on the standards of the Islamic University of Madinah (IUM) in Arabic language instruction at Madrasah Aliyah (MA) Al-Ishlah Al-Islami Kampar, Riau. Amid the dual orientation of Islamic education in Indonesia—between fulfilling state-mandated legal and formal standardization and meeting global linguistic competency demands for academic mobility to the Middle East—this madrasah emerges as an institution seeking to synthesize both orientations. Employing a qualitative approach with a case study design, the research analyzes curriculum documents, instructional implementation strategies, and the evaluation system applied. The findings indicate that integration is implemented through an *Eclectic-Additive* model with a hierarchical approach (): the National Curriculum functions as the administrative framework and minimum competency standard, while the Mu'adalah Curriculum (*Silsilah Ta'lim al-Lughah al-'Arabiyyah*) is positioned as the core content for in-depth specialization (*takhassus*). This strategy is supported by the qualifications of teaching staff who are graduates of Middle Eastern institutions and the creation of an intensive Arabic language environment (*bi'ah lughawiyah*). This study contributes

theoretically to the discourse on dual curriculum management in pesantren-based madrasahs and offers practical implications for enhancing the quality of Arabic language education in Indonesia toward international recognition.

Keywords: Curriculum Integration, National Curriculum, Mu'adalah Curriculum, Islamic University of Madinah.

INTRODUCTION

Arabic occupies a unique yet problematic position with the landscape of Islamic education in Indonesia. Historically, Arabic has long been taught in traditional Islamic boarding schools (*salafiyah*) with the main objective of understanding classical religious texts (*turats*), using the grammar-translation method (*thariqah qawaid wa tarjamah*) which often focuses only on mastery of *nahwu* and *sharaf*.¹ However, with the development of education and the demands of globalization and the international community, the function of Arabic has shifted from being merely a religious language (*lughah al-din*) to an international language of communication and an academic language (*lughah al-ilmi*). This shift requires a reform of the curriculum that not only emphasizes the ability to read passive texts, but also active communication skills (*maharat al-ittishal*), critical thinking through Arabic literature, and creative expression of ideas both verbally and in writing. Thus, students are not only able to understand classical texts, but also proficient in using them to interact at a global level and access the latest information so that they can compete with the international community.²

Ahmad Mifathun Ni'am³, emphasized that Arabic language learning in Indonesia has shifted from a focus on mastering rules to developing communicative competence that includes integrated listening, speaking, reading, and writing skills. This shift requires a reform of the Arabic Language Education Curriculum () that is not only oriented towards passive text comprehension, but also towards the ability to use Arabic as an academic language and for global communication. The Indonesian government, through the Ministry of Religious Affairs, has responded to this dynamic by issuing Minister of Religious Affairs Decree (KMA) Number 183 of 2019 concerning the PAI and Arabic Language Curriculum in Madrasahs. This regulation replaces KMA 165 of 2014, bringing a new spirit that emphasizes a scientific approach, mastery of 21st-century

¹Burhan Yusuf Habibi, "Integration of Arabic Language Curriculum in Traditional and Modern Islamic Boarding Schools," *Arabi: Journal of Arabic Studies* 4, no. 2 (2019): 151–67.

²Anggun Anisau Latifah, Erlina, and Agus Pahrudin, "The Transformation of the Arabic Language Curriculum in Indonesia: A Historical, Philosophical, and Recent Innovation Review," *Learning: Journal of Educational Research and Learning Innovation* 5, no. 3 (2025): 1053–61.

³Ahmad Mifathun Ni'am, "The Urgency of Transforming the Arabic Language Curriculum in Madrasah Aliyah in Indonesia: Examining Its History and Development Over Time," *Revorma: Journal of Education and Thought* 2, no. 2 (2022): 13–25.

skills (4Cs: *Critical Thinking, Creativity, Collaboration, Communication*), and the integration of moderate religious values.

The curriculum is at the heart of the educational process, determining the direction, content, and learning process. The change in the Arabic language curriculum regulation in madrasahs through KMA No. 183 of 2019 is a strategic response to global challenges. Unlike the traditional approach, which often gets stuck on memorizing grammatical rules without context, KMA 183 adopts a *genre-based approach* and a scientific approach⁴.

The basic philosophy of KMA 183 views Arabic as a means of communication and a tool for exploring religious and cultural values. Core Competencies (KI) and Basic Competencies (KD) are arranged in a spiral, where themes of daily life (*al-hayah al-yaumiyyah*) such as introductions, family, hobbies, madrasah, and professions are repeated with increasing levels of complexity at each level⁵. One of the unique and special features of KMA 183 is its emphasis on *Higher Order Thinking Skills* (HOTS). Students are not only required to memorize vocabulary (*mufradat*), but also to analyze text structure, evaluate information, and create simple texts. Arabic language learning oriented towards Higher Order Thinking Skills (HOTS) is aimed at developing advanced thinking skills in students, so that they not only understand concepts theoretically, but are also able to analyze, critically assess, and systematically integrate various information. However, the implementation of HOTS-based Arabic language learning in the field is still not optimal. The gap between curriculum requirements and classroom learning practices is still often found, so this approach is relatively rarely used. This condition is influenced by various factors that hinder the implementation of HOTS-based Arabic language learning.⁶

The national curriculum is designed to standardize the competencies of madrasah graduates throughout Indonesia so that they have equivalent qualifications nationally. However, on the other hand, there is a growing phenomenon of internationalization of Islamic boarding schools through equivalence programs (*mu'adalah*) with Middle Eastern universities, particularly the Islamic University of Madinah (UIM).

Mu'adalah is official recognition from the Islamic University of Madinah of the educational standards and curriculum applied in Islamic boarding schools that have

⁴Ibadurrahman Ali et al., "A Study of the Arabic Language Curriculum in Islamic Boarding Schools," *Al-Kilmah: Journal of Arabic Language Education & Humanities* 2, no. 2 (2023): 25–36.

⁵Ni'am, "The Urgency of Transforming the Arabic Language Curriculum in Madrasah Aliyah in Indonesia: Examining Its History and Development Over Time."

⁶Arif Malik Aziz et al., "Higher Order Thinking Skills (HOTS)-Based Arabic Language Learning in Shaping Competent Learners," *Al-Fakkaar: Journal of Arabic Language Education* 5, no. 1 (2024): 60–78.

been visited by a team of representatives from the Islamic University of Madinah. This recognition confirms that Islamic boarding schools have met the criteria set by the Islamic University of Madinah in terms of quality Islamic education and are able to compete with educational institutions in the Middle East in general. With mu'adalah from the Islamic University of Madinah, students have a better chance of being accepted at the Islamic University of Madinah, where they can deepen their knowledge of Islam and obtain a special quota from the Islamic University of Madinah and only compete with fellow alumni.⁷

The Islamic University of Madinah selects and visits Islamic boarding schools that apply for accreditation through a rigorous selection process, such as: Islamic boarding schools submit a letter of application for accreditation, make a complete copy of the institution's internal system, academic data and curriculum, proof of learning outcomes and diplomas, data on teachers and staff, information on the number of students, infrastructure and facilities, land and building deeds.⁸ However, what is most emphasized in the selection process for the UIM mu'adalah curriculum accreditation is the composition of teaching materials and educators within the institution.

One of the efforts to internationalize the quality of Islamic boarding schools, which has recently become increasingly popular and a trend in various regions in Indonesia, is the alignment or equivalence of the curriculum with the standards of the Islamic University of Madinah (mu'adalah). This phenomenon is driven by the desire to obtain "Mu'adalah" (equivalence) status from the Islamic University of Madinah (UIM). Mu'adalah accreditation status is a source of prestige for pesantren that have achieved it, as it allows Indonesian madrasah graduates to continue their studies at UIM without having to go through complicated diploma equivalence procedures or time-consuming language preparation programs (*i'dad lughawi*).⁹ To achieve this standard, madrasahs must adopt a curriculum recognized by UIM, which is generally based on books such as *Silsilah Ta'lim al-Lughah al-Arabiyyah li Ghairi an-Nathiqina Biha*, *Al-Arabiyyah Lin Nasyi'in*, *Al-Arabiyyah Baina Yadaik*, *Durusullughoh*, and so on.

MA Al-Ishlah Al-Islami, located in Kampar, Riau, is a representative of educational institutions that are at the intersection of these two major currents. As an educational institution under the auspices of the Al-Ishlah Islamic Boarding School, which has a strong vision of achieving mu'adalah with UIM, this madrasah faces complex managerial and pedagogical challenges. On the one hand, as a formal

⁷Pis.sch.id, "Muadalah UIM," *Imam Syafi'i Islamic Boarding School* (Banda Aceh, 2025).

⁸Al Ishlah Al Islami, *Proposal for Accreditation of the Islamic University of Madinah* (Kampar, 2022).

⁹Lajnahkhairiyah.or.id, "Mu'adalah Ma'had Al Utsaimin By the Islamic University of Madinah," *Lajnahkhairiyah.or.id*, 2023.

educational unit (MA) under the Ministry of Religious Affairs, MA Al-Ishlah is required to implement KMA 183 for accreditation, madrasah examinations, and national certificate legality. On the other hand, to fulfill its vision of "producing a generation of Muslims who are faithful, knowledgeable, and act in accordance with the guidance of the Prophet Muhammad, peace be upon him" as well as its target of producing graduates who are competitive in the Middle East, this madrasah implements the UIM curriculum, which has different characteristics, levels of difficulty, and philosophies from the national curriculum.

Problems arise at the operational level: how can these two curricula, which have different orientations, be integrated into a coherent Arabic language learning system? The national curriculum tends to be functional and thematic¹⁰, while the UIM curriculum tends to be structural, in-depth, and strictly hierarchical in teaching various fields of religious studies, Arabic, and other fields¹¹. Without the right integration strategy, overlapping material and *cognitive* overload on students become real risks. Furthermore, the readiness of human resources (teachers) and learning infrastructure are determining variables for the success of this integration¹².

According to Enco Mulyasa¹³, curriculum integration in religious educational institutions is not intended to standardize all learning content, but rather to synergize national standards with institutional characteristics so as not to lose their scientific identity. This perspective is relevant to the condition of MA Al-Ishlah Al-Islami Kampar, which is at a crossroads between the obligation to implement the national curriculum and the institutional vision towards mu'adalah UIM. Therefore, in-depth research on the curriculum integration model at MA Al-Ishlah Al-Islami Kampar is very urgent to see the challenges faced in the effort to integrate national and international curriculum standards.

A number of previous studies have examined Arabic language learning and curriculum in madrasahs and Islamic boarding schools, both in terms of policy, pedagogical approaches, and competency orientation. However, the focus and scope of these studies differ fundamentally from this study.

¹⁰Zikrullah Nuzuli, "Implementation of the Merdeka Curriculum in Arabic Language Learning: Opportunities and Challenges," *Scientific Journal of Madrasah Teachers* 4, no. 1 (2025): 92–105.

¹¹Iu.edu.sa, "Guide to Registration and Admission for New Students for the International S¹ Islamic University of Madinah (Madinah, 2025).

¹²Latifah, Erlina, and Pahrudin, "The Transformation of the Arabic Language Curriculum in Indonesia: A Historical, Philosophical, and Current Innovation Review."

¹³Enco Mulyasa, *Development and Implementation of the 2013 Curriculum* (Bandung: PT Remaja Rosdakarya, 2013), <https://books.google.co.id/books?id=SE8-EAAAQBAJ>.

First, research conducted by Ahmad Mifathun Ni'am¹⁴ examines the shift in the orientation of Arabic language learning in Indonesia from a structural approach to a communicative approach. His research shows that Arabic language learning is no longer sufficiently oriented towards mastery of nahwu and sharaf rules, but must develop communicative competence that includes four integrated skills. Although this research provides a strong theoretical basis for the urgency of changing the paradigm of Arabic language learning, the study has not touched on the issue of dual curriculum integration, particularly between the national curriculum and international curricula such as the mu'adalah curriculum of the Islamic University of Madinah.

Second, research by Siti Maemunah¹⁵ on the implementation of KMA Number 183 of 2019 in Arabic language subjects in madrasah aliyah found that this curriculum has adopted a scientific approach and emphasizes 21st century skills (4C). However, the study focused more on the suitability of teachers' implementation of KMA 183 regulations, without examining the dynamics of educational institutions' that simultaneously implement other curricula outside the national standards.

Third, Muhammad Fathurrahman's research¹⁶ examines the effectiveness of Arabic language learning based on Higher Order Thinking Skills (HOTS) in madrasahs. This study concludes that HOTS-based learning can improve students' analytical and critical thinking skills, but its implementation still faces obstacles in terms of teacher readiness and learning tools. Although relevant to the context of KMA 183, this study has not linked HOTS to the challenges of integrating the mu'adalah pesantren curriculum, which has more dense and structural material characteristics.

Fourth, research by Abdul Malik¹⁷ on the mu'adalah curriculum of the Islamic University of Madinah in modern salaf pesantren shows that the UIM curriculum emphasizes mastery of academic Arabic and strengthening turats as a scientific foundation. This study focuses more on mu'adalah standards and requirements, as well as their implications for the quality of pesantren graduates, without discussing how the

¹⁴ Ahmad Mifathun Ni'am, *Arabic Language Learning in Indonesia: Between Expectations and Reality*, Idea Press (Yogyakarta: Master's Program in Religious Studies, UIN Sunan Gunung Djati Bandung, 2017), <https://books.google.co.id/books?id=SE8-EAAAQBAJ>.

¹⁵ Siti Maemunah, "Implementation of KMA Curriculum Number 183 of 2019 in Arabic Language Subjects in Madrasah Aliyah," *Arabiyat: Journal of Arabic Language Education and Linguistics* 6, no. 2 (2019): 233–248, <https://books.google.co.id/books?id=SE8-EAAAQBAJ>.

¹⁶ Muhammad Fathurrahman, "Higher Order Thinking Skills (HOTS)-Based Arabic Language Learning in Madrasah," *Al-Ta'rib: Scientific Journal of Arabic Language Education Study Program* 8, no. 1 (2020): 45–60, <https://books.google.co.id/books?id=SE8-EAAAQBAJ>.

¹⁷ Abdul Malik, "Implementation of the Mu'adalah Curriculum of the Islamic University of Madinah in Indonesian Islamic Boarding Schools," *Tarbawi: Journal of Islamic Education* 16, no. 2 (2021): 157–172, <https://books.google.co.id/books?id=SE8-EAAAQBAJ>.

mu'adalah curriculum is integrated with the national curriculum in formal educational institutions such as madrasah aliyah.

Based on a review of previous studies, it can be concluded that **there has not been much research that specifically and deeply examines the model of Arabic language curriculum integration between KMA 183 and the Mu'adalah curriculum of the Islamic University of Madinah in a single learning system in madrasah aliyah**. Previous studies tend to discuss the national curriculum and the Mu'adalah curriculum separately, or only highlight certain pedagogical aspects without looking at the overall integration of the curriculum. Therefore, this study has **novelty** in three main aspects: 1. Focus on **the integration of two different curricula (national and international)** in Arabic language subjects; 2. Analysis at **the level of design, implementation, and evaluation of learning** simultaneously; 3. Empirical context at **MA Al-Ishlah Al-Islami Kampar** as a madrasah at the intersection between national accreditation requirements and the mu'adalah vision of the Islamic University of Madinah. Thus, this study is expected to fill the research gap in the development of an integrative Arabic language curriculum () in pesantren-based madrasahs and provide theoretical and practical contributions to the development of Islamic education policy in Indonesia.

RESEARCH METHOD

This study uses a qualitative approach with *a case study* type. The approach used in conducting this study is a qualitative approach. This type of research includes case study research. Case studies allow researchers to capture the complexity of interactions between curriculum documents, teachers, students, and the learning environment at MA Al-Ishlah Al-Islami Kampar. The location of the research was Madrasah Aliyah (MA) Al-Ishlah Al-Islami, located at Jl. Raya Pekanbaru-Taluk Kuantan KM. 30, Desa Pantai Raja/Sungai Pagar, Kabupaten Kampar, Provinsi Riau. The research subjects included the Head of the Madrasah, the Deputy Head of Curriculum, and Arabic teachers (especially alumni from the Middle East).

Data was collected from various primary and secondary sources such as Curriculum Documents, Institutional Documents, Supporting Literature (journal articles), and Information from the official website of the Islamic boarding school and other publication platforms that describe the learning activities and achievements of the madrasah. The data collection techniques used were observation, interviews, and documentation. Data analysis used the Miles & Huberman technique, namely data reduction, data presentation, and data verification.

RESULTS AND DISCUSSION

Profile of MA Al-Ishlah Kampar: Basis of Integration

To understand how curriculum integration works, it is necessary to first understand the profile and institutional vision of MA Al Ishlah Al Islami Kampar. This madrasah is not just an ordinary formal school, but an institution that is fully integrated with *the boarding* school system and is under the auspices of the Al-Imam Ibnu Hazm Foundation. MA Al Ishlah Al Islami has a vision to become the best and leading Islamic educational and da'wah institution by producing a generation of Muslims who have faith, knowledge, and deeds in accordance with the guidance of the Prophet Muhammad, peace be upon him. Its mission is to shape a generation of Muslims with correct beliefs and understanding, a generation of people who are knowledgeable and have noble character, are physically healthy and widely educated, to develop cadres who memorize the Qur'an and hadith, understand, practice, and preach them, and to shape a generation of Muslims who are qualified in accordance with developments in the world of education. This vision and mission then became the foundation for MA Al Ishlah Al Islami so that could integrate the National Curriculum and the Mu'adalah Curriculum of the Islamic University of Madinah.

Data shows that this madrasah has specific targets for its graduates in Arabic language learning, including: 1) Memorization of Al-Ajrumiyah (as the foundation of Nahwu grammar); 2) Intermediate level proficiency in spoken and written Arabic; 3) Memorization of 10 juz of the Quran; 4) Memorization of selected hadiths.

The profile of the teaching staff is a key factor in the integration of this curriculum. With a composition of teachers consisting of alumni from the Middle East, alumni from domestic state and private universities, and alumni from leading Islamic boarding schools in Indonesia, there is a unique academic cultural meeting. Teachers who are alumni of Middle Eastern institutions (Madinah, Egypt, LIPIA Jakarta) bring with them the methodology and spirit of the *diniyah* syariah and Arabic language curriculum (balaghah, ta'bir, nahwu, sharaf), while teachers who are graduates of state universities bring pedagogical competencies in line with national standards (Indonesian language, civic education, social sciences, mathematics, history). This educational synergy serves as the primary social capital in implementing curriculum integration.

The mu'adalah accreditation status of UIM, which is echoed by its parent institution, puts positive pressure on the entire academic community to maintain Arabic language standards at MA Al-Ishlah. Mu'adalah is not just an administrative stamp, but a recognition of equivalent quality. This means that MA Al-Ishlah must prove that the Arabic language learning process in its classrooms is of the same weight as that

of *Ma'had Tsanawi* (Senior High School) in Medina or Saudi Arabia in general. The integration between the national curriculum and the pesantren curriculum is not intended to eliminate the distinctive characteristics of pesantren in the implementation of formal education. On the contrary, Islamic boarding schools are expected to be able to combine the demands of the national curriculum with the spiritual and ethical values that are the spirit of Islamic boarding school education, so that both can run harmoniously and complement each other.

Competency and Material Mapping

There are fundamental differences in the structure of the material between KMA 183 and the UIM Curriculum, which are managed through careful mapping.

Table 1. Comparison and Integration of Arabic Language Materials

Curriculum Aspect	National Curriculum (KMA 183)	UIM Mu'adalah Curriculum	Integration Strategy at MA Al-Ishlah
Qawaid (al Rules of Language)	Presented in a functional manner in the text. Grammatical structure is briefly discussed as needed for the theme.	Presented systematically, deductively, and in depth. Uses original Arabic terminology (<i>Musthalahat</i>).	Classroom learning at uses the <i>Silsilah</i> and <i>Mulakhhkhas</i> Qowaid Nahwi methods to understand concepts. KMA 183 is used for contextual exercises (drilling questions).
Listening & Speaking Skills	Themes of daily life (Hobbies, Professions, Travel). Focus on <i>speech acts</i> .	Cross-cultural, Islamic, and academic themes. Focus on <i>accuracy</i> and fluency.	KMA 183 topics are enriched with vocabulary and expressions from <i>Silsilah</i> .
Maharah Qira'ah	Short and simple texts. Emphasis on explicit and implicit understanding.	Long, authentic, and complex texts. Emphasis on structural analysis and <i>syarh al-mufradat</i> (word definitions).	KMA 183 texts are used as stimulus material. <i>Silsilah</i> texts are the core material for training reading <i>endurance</i> .

Maharah Kitabah	Compose simple sentences and short paragraphs.	Writing long essays, formal letters, and academic summaries.	Students are trained to write according to <i>Silsilah</i> standards for daily assignments and KMA 183 format for madrasah exam preparation.
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Source: Document Analysis.

The table above shows that *Silsilah* material serves to fill in the depth and breadth of competence, while KMA 183 serves as a guide for themes and national evaluation standards. This integration ensures that students not only pass the national Arabic language proficiency test (), but also have a thorough understanding of Arabic language and its elements (ashwat, mufrodat, tarokib) and skills (istima', kalam, qiro'ah, and kitabah).

The biggest challenge in this integration is time management. The UIM Arabic language curriculum certainly requires many face-to-face hours. MA Al-Ishlah overcomes this with a *boarding* school system. Arabic language learning is not limited to formal school hours (07.00-12.45), but is extended to Arabic extracurricular hours (afternoons and evenings) and boarding school activities that support Arabic language learning. The Arabic language material studied in the National Curriculum is Arabic Language Subjects, while in the Mu'adalah UIM curriculum, Nahwu, Shorof, Balaghah, and Ta'bir subjects are added.

Implementation Strategy: Eclectic Approach Based on Bi'ah

The implementation of the curriculum in the classroom at MA Al-Ishlah Kampar is characterized by the use of a variety of methods (*eclectic method*) that are tailored to the characteristics of the material and learning objectives in accordance with the competence of Arabic teachers. Among these methods are:

Thariqah Mubasyirah (Direct Method): This is the main method used to teach *Silsilah* material and speaking skills (*Kalam*). Teachers, especially those who are alumni of Middle Eastern universities, use Arabic as *the full medium of instruction*. Translation into Indonesian is avoided as much as possible. Students are encouraged to understand the meaning of words through context, synonyms (*muradif*), antonyms (*dhid*), or definitions (*ta'rif*) in Arabic. This is in line with the UIM curriculum principle of building a "sense of language" (*dzauq*).

Thariqah Qawaid wa Tarjamah (Grammar Translation Method): This classical method is still maintained, especially for teaching classical texts or theoretical *Nahwu* material (such as *Matan Al-Jurumiyah*). The goal is to ensure that students understand

the logic of language rules with precision, which is very much needed for the analysis of Islamic legal texts (*fiqh*) in the future. Integration is evident when teachers explain *Jurumiyah* rules but provide sentence examples from the KMA 183 textbook.

Collaborative & Scientific Learning: To meet the requirements of KMA 183, teachers also apply a collaborative learning model. Students are formed into small groups to discuss texts, create *hiwar* (conversation) projects, or present specific topics. The scientific approach (Observe, Question, Try, Reason, Communicate) is applied adaptively.

MA Al-Ishlah is not anti-technology even though it is based in a *pesantren*. Information from brochures and social media, as well as the author's observations in the field, show that technology is used but still under the supervision of teachers. Audio recordings of *native speakers* are often played through a sound system. There are also Arabic-language videos on various topics. The use of media and technology plays a very important role in improving the skills and expanding the knowledge of Arabic among students. As shown by the research results

One of the most crucial aspects in the implementation of the curriculum at MA Al-Ishlah is the creation of a language environment (*bi'ah arobiyyah*). The dormitory serves as a language practice laboratory for students. The mandatory Arabic language rule for students and teachers creates a natural language acquisition environment. In addition, there is direct interaction with native Arabic speakers in the *madrasah* environment, as well as listening to Arabic language studies directly from native Arabic speakers who are invited to the *madrasah* environment. Likewise, there is a library with a large collection of Arabic literature that can be used as an additional learning resource that is easily accessible to students. Violations of the language requirement (e.g., speaking Indonesian or a regional language) are subject to educational sanctions. This forces students to activate the vocabulary they learn in *Silsilah* and KMA 183 classes in real communication. Activities such as Arabic speeches (*muhadharah*), Arabic debates, and daily vocabulary additions every night are additional material from the formal curriculum.

Model of National Curriculum and Mu'adalah Integration

The results of the study show that MA Al-Ishlah Al-Islami Kampar implements an eclectic-additive curriculum integration model with a hierarchical approach. The UIM Mu'adalah curriculum is positioned as *core content* to build in-depth Arabic language competence, while the National Curriculum (KMA 183) serves as an administrative framework and minimum competency standard.

This approach is in line with Oemar Hamalik's view¹⁸ which states that the curriculum is an integrated system that includes interrelated objectives, content, learning strategies, and evaluation. Inconsistencies between curriculum elements have the potential to reduce the effectiveness of learning. In the context of MA Al- Ishlah, curriculum integration is carried out by maintaining continuity between national and international institutional objectives.

Habibi¹⁹ , emphasized that Islamic boarding schools that integrate modern and traditional curricula need to maintain a balance between in-depth study of linguistic tools (*nahwu-sharaf*) and communicative skills so that graduates are not only able to read classical texts, but also able to interact academically. This is evident in the use of the book *Silsilah Ta'lim al-Lughah al-Arabiyyah* as the main reference, enriched with contextual themes from KMA 183.

Language Environment as a Hidden Curriculum

One important finding in this study is the role of the language environment (*bi'ah lughawiyyah*) as a major supporting factor for successful curriculum integration. The dormitory at MA Al-Ishlah serves as a space for continuous language acquisition that is not limited to formal class hours.

Ahmad Munif Aziz²⁰ explains that the language environment plays a strategic role as *a hidden curriculum* that accelerates language acquisition through repeated and contextual practice outside the classroom. This finding is relevant to the mandatory Arabic language policy at MA Al-Ishlah, which encourages students to activate vocabulary and language structures in everyday communication. Thus, the mu'adalah curriculum, which requires active Arabic language proficiency, can be implemented more effectively because it is supported by a consistent language habituation system.

Implications and Challenges of Learning Load in the Dual Curriculum (National Curriculum and Mu'adalah UIM Curriculum)

The application of this integration model has significant implications, both positive and negative. Students have adaptive language skills. They are able to understand classical texts (*turats*) thanks to their strong command of *Nahwu-Sharaf* grammar, while also being able to communicate orally thanks to the *Mubasyirah* method. This opens up broader opportunities for further study, both at domestic PTN/UIN and universities in the Middle East. It also provides academic flexibility so that

¹⁸Oemar Hamalik, *Curriculum and Learning* (Jakarta: Bumi Aksara, 2011), <https://books.google.co.id/books?id=SE8-EAAAQBAJ>.

¹⁹Habibi, "Integration of Traditional and Modern Islamic Boarding School Arabic Language Curricula."

²⁰Ahmad Munif Aziz et al., "Arabic Language Learning Based on HOTS," *Al-Fakkaar: Journal of Arabic Language Education* 5, no. 1 (2024): 60–78, <https://books.google.co.id/books?id=SE8-EAAAQBAJ>.

students who are unable to continue their studies in the Middle East can still have competitive national report card scores for the SNMPTN/SPAN-PTKIN pathway.

This study also found serious challenges in the form of heavy study loads for students, even though curriculum integration provides many benefits. Students are required to master general material, diniyah material, and advanced Arabic language skills at the same time, which has the potential to cause fatigue among students, who must master both general material and diniyah material, which is discussed in depth and structurally. dependence on specially qualified teachers because the success of the *UIM mu'adalah* curriculum is highly dependent on teachers who have active Arabic language skills (ideally alumni of Timteng) because if there is a change of teachers, the quality of Arabic language learning can decline dramatically because it is difficult to find an equivalent replacement with superior Arabic language qualifications; inequality in the cognitive abilities of students with diverse Arabic language backgrounds.

Aulia Aini Latifah²¹ reminds us that a dual curriculum has the potential to improve the quality of graduates, but without good learning load management, it can cause academic fatigue and reduce student motivation. Therefore, time management strategies, differentiated learning, and matriculation programs are needed for students with non-pesantren backgrounds.

CONCLUSION

Based on an in-depth analysis of curriculum integration at MA Al-Ishlah Al-Islami Kampar, it can be concluded that this madrasah implements an Eclectic-Additive integration model with a hierarchical approach, where the Mu'adalah Curriculum based on the standards of the Islamic University of Madinah (*Silsilah Ta'lim al-Lughah al-'Arabiyyah*) is positioned as the core content for building students' substantive competencies, while the National Curriculum (KMA Number 183 of 2019) functions as an administrative structural framework and minimum competency standards. The two curricula do not negate each other but are complementary and reinforce each other. The success of this integration is not solely determined by the completeness of the curriculum documents, but is more supported by the practice of a "living curriculum" which is manifested through the competence of teachers who are graduates of the Middle East, the application of various learning methods such as *mubāsyrāh* and *qawā'id*, and the creation of a disciplined language environment (*bi'ah lughawīyyah*) in the dormitory. The integration of the curriculum has resulted in the formation of graduate profiles with hybrid competencies, namely formal legality in accordance with state standards as well as international standard linguistic qualifications, even though

²¹Aulia Aini Latifah Erlina Ahmad Pahrudin, "Transformation of the Arabic Language Curriculum in Indonesia," *LEARNING: Journal of Educational Research and Learning Innovation* 5, no. 3 (2025): 1053–61, <https://books.google.co.id/books?id=SE8-EAAAQBAJ>.

the Islamic Boarding School () still faces challenges in the form of time management and a relatively high student workload. Therefore, this study recommends that madrasahs conduct periodic evaluations of the learning load to maintain the psychological well-being of students, consider implementing blended learning to improve the efficiency of theoretical material delivery, and strengthen intensive matriculation programs for new students from non-pesantren backgrounds. In addition, the Ministry of Religious Affairs is expected to provide greater flexibility in curriculum autonomy for madrasahs that offer mu'adalah programs, particularly in terms of assessment, in order to avoid administrative duplication that burdens teachers. As for future researchers, it is recommended to conduct further studies using a quantitative approach to empirically measure the relationship between mastery of Silsilah material and achievements in Madrasah Exams as well as the pass rate for selection into Middle Eastern universities.

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