CURRICULUM FOUNDATIONS OF ARABIC LEARNING IN MTSN 1 BLITAR CITY

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Abstract

School is a formal educational environment. As a professional, teachers carry out their duties by preparing lesson plans guided by the written curriculum. Every educational institution has objectives in three aspects included knowledge (cognitive), attitude (affective), and skills (psychomotor). Arabic learning has the goal to improve four language skills included *istima'*, *kalam*, *qiro'ah*, and *kitabah*. It was qualitative research, in which the data collection techniques were done by interviews, observation, and documentation. The result showed that MTsN 1 Blitar City has some problems included *First*, the Arabic teaching and learning process, the implementation of curriculum 2013 (K13) has not been optimally nor is it lacking support of facilities and infrastructure. *Second*, there needs to be more provision for Arabic language teachers, to create enjoyable learning in line with the student's development. Many teachers still applied the old method that makes lack innovation. *Third*, some teachers got problems in conducting the assessment under K13. The result showed that K13 would be carried out well if there was an evaluation to improve the educational process, both the learning process and the learning facilities.
Keywords: Arabic, foundation, K13

BACKGROUND

Arabic language is one of foreign language subjects in school, both public and private school under the Ministry of Religion of Republic Indonesia, one of them is MTsN 1 Kota Blitar, the public madrasah in Blitar City. There are some problems in the teaching and learning process. The crucial problem included the limited language learning facilities, the lack of application, interesting learning media, and methods delivered by the teacher, and the lack of students' enthusiasm in learning Arabic.

The Arabic learning process is very closely related to the curriculum foundation used. Applying a clear and solid curriculum will encourage curriculum development. There are 4 major curriculum foundations included juridical, philosophical, psychological, and socio-cultural foundations. The benefits of applying the curriculum foundation are to lead students to become Pancasilaist because Pancasila is the philosophy and view of the life of the Indonesian people and it is the foundation

of education in Indonesia. It also carries out education as a cultural transmission because the curriculum contains and reflects the culture of a society that is suitable for students. Furthermore, being able to implement curriculum programs based on human behavior. As a reference in determining what and how the behavior is developed.

There are gaps were found in the learning process. As we know, there are 8 curriculum standards (content, process, competency of graduates, teaching and education staff, facilities and infrastructure, financing, management, and evaluation). Based on the observations that have been done, the infrastructure for learning Arabic is limited and damaged, such as a language laboratory that cannot be used. Also, there are managerial problems to support Arabic learning. There is also an evaluation problem, which is only limited in evaluating in the class, without any evaluation outside. It would be better to have good coordination with all factors that support the Arabic language curriculum development including the committee, parents, teachers, and school principals, community, and stakeholders so they can develop a curriculum to achieve the specified goals.

The reason why the writer chose this title is that the writer wanted to know more about what kind of curriculum foundation is used in Arabic learning and how to apply it in the field. Furthermore, the researchers chose MTsN 1 Kota Blitar as the object of research is because of the time efficiency and school quality. MTsN 1 Kota Blitar is a school which is located close to the center of Blitar city, making it easy to reach. Besides, MTsN 1 Kota Blitar is one of the favorite madrasas in Blitar city. This paper is expected to contribute to the basic concepts and theoretical framework of the curriculum foundation on learning Arabic.

RESULTS AND DISCUSSION
Understanding Curriculum

The word curriculum is familiar for both the teacher and non-teaching staff because they are struggling with curriculum activities every day. The curriculum is one of the main components in the learning and education process at schools.

According to Wiles and Bondi (1989), the term curriculum was first discovered in Scotland in the early 1820s and was first used in a modern way in the United States a century later. Furthermore, according to Webster's third new international dictionary, the word curriculum comes from Latin "currerre" in the form of the verb "to run" which means "to run fast", "hurry" or "undergo". Currerre is a verb, then categorized as "curriculum" which has several meanings such as a) The place of the race or the distance the runner has to travel; b) Paths for carts or races; c) travel as an experience without stopping; d) The distance that must be covered by a runner starting from the start to the finish line.[1]

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[1] Hamdan, *Pengembangan Kurikulum Pendidikan (PAI)*, (Banjarmasin: IAIN Antasari Press, 2014), p. 1

Besides, experts interpret the word curriculum as a learning plan that functions as a guide in implementing the teaching and learning process in schools. The curriculum contains the planning of activities that will be carried out during the teaching-learning process, the position of the curriculum as considered as instructional guidance, as well as an anticipatory tool, a tool that can predict the curriculum targets that will be achieved at the end of the lesson.[2]

The use of the term curriculum based on this meaning congruence is also used in Arabic. In Arabic, the term curriculum is called the term "manhaj at-ta`lim" which means "teaching plan or learning curriculum". Meanwhile, another form is also known as the term "manhaj al diraasi" (subject curriculum) or "manhaj al mardasah" (school/madrasah curriculum).[3]

The curriculum is also a set of plans and arrangements regarding the content and learning materials as well as the methods used as guidelines for implementing learning activities to achieve certain educational goals (Law No. 20 of 2003 concerning the national education system). Also, when it viewed in the learning process, the curriculum is a series of subjects and learning experiences that have specific objectives, which are taught in a certain way, and then an evaluation is carried out (SIN 19-7057-2004 National Standardization Agency for Health and Safety Training Curriculum for corporate doctors).[4]

From the various meanings above, the curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials as well as the methods used as guidelines for implementing learning activities to achieve certain educational goals. The curriculum is defined as a subject or several fields of study that must be taken and mastered by students intellectually (cognitively) to move up a class or to get a diploma (pass), and as a lesson plan for the teacher.

Then, it can be seen that in the learning process, children are encouraged cognitively to capture in the sense of memorizing all the information conveyed, so that other aspects such as biological, sociological, and psychological aspects are ignored.

Ministry of National Education (2002) as quoted by Dewi Salama in Zaini, the competency-based curriculum has the following characteristics:[5]

1. Emphasizes the student achievement competencies both individually and classically.
2. Oriented to the learning outcomes and diversity.
3. Delivery of learning using a variety of approaches and methods.
4. Learning resources are not only teachers but also other learning resources that fulfill an educational element.

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[2] Ibid., p. 15.

[3] Syaifuddin Sabda, *Pengembangan Kurikulum (Tinjauan Teoritis)*, (Yogyakarta: Aswaja Pressindo, 2016), p. 23.

[4] Naf'an Tarihoran, *Pengembangan Kurikulum*, (Banten: Loquen Press , 2017), p. 6.

[5] Zaini, *Pengembangan Kurikulum*, (Yogyakarta: Teras, 2009), p. 192-193.

5. Research emphasizes the process and learning outcomes to master or achieve a competency.

Meanwhile, according to the Ministry of Religion quoted by Zaini, the competency-based curriculum has the following characteristics:[6]

1. Emphasizes the competence achievement development of the students' abilities.
2. Oriented to the learning outcomes of different individual learners.
3. Using a variety of approaches and methods in the learning process.
4. Using the free principle (learning based on various sources) both human and non-human resources.
5. Emphasizes the process and learning outcomes to master or achieve certain competencies.

Types of Curriculum Foundations
1. Juridical foundation

It is Pancasila and the 1945 Constitution, Law number 20 of 2003 concerning the national education system, government regulation number 19 of 2005 concerning national education standards, and regulation of the minister of education number 23 of 2006 concerning core competencies of graduates, and regulations number 22 of 2006 regarding the standards of content. Furthermore, the K13 development is mandated by the National Temporary Education Plan (RJPMN). Another foundation for curriculum development is the instruction of the President of the Republic Indonesia in 2010 on character education, active learning, and entrepreneurship education.[7]

2. Philosophical Foundation

The philosophical foundation is intended that philosophy plays an important role in curriculum development. Philosophy is a field of human thought and research on aspects of life critically, radically, and universally to produce the essential thoughts.[8] Philosophical thinking means thinking thoroughly, systematically, logically, and radically.

Thoroughly contains a meaning that philosophy is not just knowledge, but a view that can penetrate beyond knowledge itself. Systematic means that philosophy uses conscious and orderly thinking following existing laws. Logic means the process of thinking as logically as possible. Radical (*radic*=root) means to think as deeply as possible.[9]

Philosophy contains a very deep thought or reflection about a value or values such as authority, truth, wisdom, humanity, or happiness. These thoughts are sometimes only found in philosophers like Plato, Socrates, and others. So

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[6] Ibid.,

[7] Cd. Dirman, Cicih Juarsih, *Pengembangan Kurikulum*, (Jakarta: Rineka Cipta, 2014), p. 14.

[8] Anin Nurhayati, *Inovasi Kurikulum*, (Yogyakarta: Teras, 2010), p. 12.

[9] Zainal Arifn, *Konsep dan Model Pengembangan Kurikulum*, (Bandung: Remaja Rosdakarya, 2012), p. 47.

everything that is considered as truth is very important for the educational process, to instill values. Besides, philosophy is everyone's way of life.[1] Therefore, everyone has a philosophy regarding a view of life. Besides, the value system is held by a group of people or nation, like Indonesia's view of life, namely Pancasila.[1]

The curriculum was created to build the present and future life of a nation. The past - the present - the future forms the curriculum foundation. Thus, the curriculum always places students in a socio-cultural environment, developing their individual lives as citizens who do not lose their personality and quality for a better future.[1]

Philosophy in education is influenced by at least two things, namely the ideals of society and the needs of students. Philosophy is a way of life and must be applied in people's daily lives. It is the same as the urgency of philosophy as a foundation in curriculum development. Furthermore, philosophy is a source of goals that a person believes and hopes. In education, there are ideas about the expected human model, of course following the values prevailing in society.[1]

A nation's educational goals depend on the value system which is the way of life of the nation concerned. Meanwhile, the value system is mostly determined by the philosophy of the nation itself. According to the MPR Decree Number II/MPR/1988 concerning the Outlines of State Policy (GBHN) stated that national education is based on Pancasila, aims to improve the quality of Indonesian people. People who have faith and devotion to God Almighty, virtuous, having a good personality, discipline, work hard, tough, responsible, independent, intelligent and skilled, physically and mentally healthy, deepen the love for the homeland, strengthen the spirit of nationality and a sense of social solidarity, self-confidence, innovative and creative behavior.[1]

Philosophically, education must be formulated based on general objective criteria. According to Hopkin in the book by Oemar Hamalik, the general objective criteria included 1) Clarity, philosophy, or belief must be clear and must not be doubted. 2) Consistent with reality, based on an accurate investigation. 3) Consistent with experience, which appropriates to the individual's life.[1]

As a foundation of the curriculum, philosophy answers some basic questions such as where do students want to be educated and what kind of society is being created through educational endeavors?[1] Related to this, there are several functions of philosophy in the curriculum: 1) Determining the direction and goals of education. 2) Determine the content/subject matter that must be given. 3)

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[1] J.Mandalika, Usman Mulyadi, Dasar-Dasar Kurikulum, (Surabaya: SIC, 2004), p. 69.
[1] Ibid., p. 70.
[1] Ibid., Juarsih, *Pengembangan…,* p. 15.
[1] Oemar Hamalik, *Kurikulum Dan Pembelajaran*, (Jakarta: PT Bumi Aksara, 2005), p. 20.
[1] Ibid., Nurhayati, *Inovasi…,* p. 13-14.
[1] Ibid., Hamalik, *Kurikulum…,*p. 20.
[1] Dakir, *Perencanaan dan Pengembangan Kurikulum*, (Jakarta: Rineka Cipta, 2010), p. 71.

Determine a strategy or way of achieving goals. 4) Determine benchmarks for the success of the educational process.[1][7]

3. Psychological foundation

Education is always connected to human behavior. Through education, it is expected that there will be personal changes towards maturity on physical, mental, intellectual, moral, and social. The curriculum is an educational program related to selection and organization that is even capable of changing the above behavior. However, not all changes are caused by education, but also by personal maturity and environmental factors. According to Nana Sudjana, quoted by Anin, there are several characteristics of behavior caused by education or learning outcomes: 1) the formation of new behavior in the form of actual and potential abilities. 2) new abilities are valid for a relatively long time. 3) new abilities are acquired through rational effort.[1][8]

Psychological conditions are psycho-physical characteristics of a person as an individual, which are expressed in various forms of behavior in interactions with their environment. These behaviors are a characteristics manifestation of his life, both visible and invisible (cognitive, affective, and psychomotor).[1]

In the curriculum, at least two psychological foundations are needed, namely learning psychology and developmental psychology. Learning psychology is a science that studies how students do learning actions.[2] While developmental psychology is a branch of psychology that studies the process of individual development, both and after birth, and behavioral maturity.[2]

There are at least two contributions of psychology to curriculum studies included 1) the conceptual models that will build educational planning and 2) various methodologies that can be adapted for educational research.[2]

4. Socio-Cultural Foundation

The sociological foundation of curriculum development is the assumptions that come from sociology which are used as starting points in curriculum development. In preparing the curriculum, it should always reflect the needs of the community. Calhoun, Light, and Keller explained 7 social functions of education included 1) teaching skills, 2) transmitting culture, 3) encouraging environmental adaptation, 4) forming discipline, 5) encouraging group work, 6) increasing ethical

[1] Wina Sanjaya, *Kurikulum dan Pembelajaran*, (Bandung: Kencana Perdana, 2008), p. 43

[1] Ibid., Nurhayati, *Inovasi…,* p. 16-17. [8]

[1] Nana Syaodih Sukmadinata, *Pengembangan Kurikulum : Teori dan Praktik*, (Bandung: Rosdakarya, 2005), p. 45.

[2] Arifn, *Konsep dan…,* p. 56. [0]

[2] Syamsu Yusuf LN, *Psikologi Perkembangan*[1]*Aanak dan Remaja*, (Bandung: Remaja Rosdakarya, 2000), p.3.

[2] Abdullah ldi, *Pengembangan Kurikulum*, (Yogyakarta: Ar-Ruzz Media, 2010), p.79.

behavior, 7) choosing talent and reward achievement.[2] Education is the process of socialization through human interaction towards cultured humans.[2]

a. According to Hamid Syarif in Anin, there are two considerations why socio-culture is used as the foundation for developing the educational curriculum, they are:[2] Everyone in society is always faced with problems. A human being was born in helplessness and the individual acquires culture through interaction with the cultural environment, family, and the community around the school. In this case, schools have a special duty to provide the experience with a tool called the curriculum.

b. Every society is a relation of the way people think, feel, aspire, or habit. Therefore, to foster the structure and function of the curriculum, culture is needed. Then according to Soerjono Soekamto in Anin, culture contains seven elements included 1) tools and equipment for human life, 2) livelihoods and economic systems, 3) social systems, 4) language, 5) arts, 6) systems knowledge, and 7) religion.

The Strengths and Weaknesses of K13

There have been eleven curriculum changes in Indonesia, such as the KBK curriculum (Competitively Based Curriculum) initiated on 26 June 2002, the 2004 Curriculum, KTSP (Education Unit Level Curriculum) in 2006, and K13 (2013 Curriculum) up to now.

K13 is the latest curriculum launched by the Ministry of National Education starting in 2013. As a form of development from the previous curriculum which covers the competency of attitudes, knowledge, and skills in an integrated manner. It is in line with what is emphasized in Article 1 paragraph 29 of Law no. 20 of 2003 that the curriculum is a setting regarding the objectives, content, learning materials, and methods used as guidelines for implementing learning activities to achieve certain educational goals. K13 will be implemented in stages starting from the 2013-2014 academic year through limited implementation, especially for schools that are ready to implement it.[2] [6]

Some aspects that form the foundation of curriculum development are summarized in the contents of the curriculum test material as follows:[2]

1. The philosophical foundation of K13

It is Law no. 20/2003 concerning the National Education System in Article 1 Point 1, which states that "Education is a conscious and planned effort, to

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[2] Dadang Sukirman, *Pengembangan Kurikulum*, (Bandung: PT Rajawali Press, 2011), p. 37.

[2] Tim Pengembangan MKDP, *Kurikulum dan Pembelajaran*, (Jakarta: PT Rajagrafindo Persada, 2013), p.37.

[2] Ibid., Nurhayati, *Inovasi…,* p. 14-15. [5]

[2] Anissa Rosmma, *Implementasi Kurikulum*, https://annisarosmmawordpress.com, accessed on 4 April 2019, at 8 pm

[2] Imas Kurinasih, Berlin Sani, *Implementasi Kurikulum 2013 Konsep & Penerapan*, (Surabaya: kata pena, 2014), p. 33-39.

create an atmosphere of learning and the learning process. So the students actively develop their potential to have religious-spiritual strength, self-control, personality, intelligence, noble morals, and skills needed by themselves, society, nation, and state". The 2013 curriculum was developed with the mandate to be able to foster Pancasila values in the souls of students. This foundation is rooted in local and national culture, the philosophical view of experimentalism, social reconstruction, essentialism, existentialism, and romantic naturalism.

2. Juridical and empirical foundation of K13

Permendikbud No. 71 of 2013 concerning textbooks and teacher manuals. Every teacher must understand both student and teacher books as well as using them in learning. Besides, Permendikbud No. 65 of 2013 concerning Basic and Secondary Education Process Standards is also a juridical and empirical basis for K13. The implementation of the curriculum will be in line with expectations if teachers can compile lesson plans, understand the concept of authentic assessment.

Law Number 20 of 2003 concerning the National Education System Chapter IV, Part 2, Article 7 paragraphs (1) and (2). The mandate contained in this law shows that the administration of education, including teachers, is obliged to provide information to parents about the progress their children have achieved.

3. Conceptual Aspects

This aspect includes relevance, a competency-based curriculum model, the curriculum is more than just a document, but also talk about the learning process includes learning activities, learning outputs, learning outcomes, and the scope of assessment.

Some advantages of K13 are [2] a. Students are more required to be active, creative, and innovative in solving problems they face in school. b. There is an assessment of all aspects including the value of politeness, religion, practice, attitude, and others. c. The emergence of character education has been integrated into all study programs. d. Relevant competencies with the demands of national education and functions. The competencies describe holistically the domains of attitudes, skills, and knowledge. f. Very responsive to social phenomena and changes. g. Assessment standards lead to competency-based assessments such as attitudes, skills, and knowledge proportionately. h. Requires regular remediation. i. The nature of learning is very contextual. j. The government has prepared complete books and documents.

While the disadvantages are: a. Many teachers misunderstand because they think that by K13 the teacher does not need to explain the material to students. Meanwhile, there are many subjects that still have an explanation from the teacher. b. Some teachers are not mentally ready for K13. c. Teachers lack the understanding of the

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[2] Ilo Jayanti, *"Kurikulum 2013" Dunia Pendidikan*, http://www.beritahu.me, accessed on 4 April 2019, at 7 pm

concept of a scientific approach. d. Teachers lack skills in designing lesson plans. e. Not many teachers are good at authentic assessment. f. Too much material must be mastered by students. g. Limited time to implement it ideally.

In line with Law no. 20 of 2003, it is stated that national education has the function of developing capabilities and building character to progress the nation's life. Also, develop the students' potential to become human beings who believe and fear the Almighty God, have a noble character, healthy, knowledgeable, capable, creative, independent, democratic, and responsible citizens. To achieve this goal, one of the subjects students must be mastered is Islamic religious education (especially Arabic).

Islamic religious education must be guided by the Al Quran and hadiths as stated by Ahmad D. Marimba that: Al Quran is the source of truth in Islam, the truth cannot be doubted. While the sunnah of the Prophet is the behavior, teachings, and pleas of the Prophet as the implementation of laws contained in the Al Quran. Allah SWT said in Q.S. Al-Ahzab: 21.[2] [9]

"*Indeed, the Prophet (Muhammad Saw) is a good role model for you (namely) for those who hope for (Mercy) Allah and (the coming) of the Last Day and He chants Allah a lot.*"

Furthermore, related to Arabic lessons, Allah said in Q.S. Asy- Syu'ara ': 192-195.[3] [0]

"*And indeed (the Qur'an) was truly sent down by God of all worlds, which was brought down by Ar Ruh Al Amin (Jibril), into your heart   (Muhammad)   so that you are one of those who give warnings, in clear Arabic language.*"

Implementation of K13 in MTsN 1 Blitar City
1. Short Profile of MTsN 1 Blitar City[3] [1]

MTsN 1 Blitar city is one of the popular madrasas in Blitar city. It is located on Jalan Cemara Gg.X No.83, Karangsari village, Sukorejo sub-district, Blitar City, postal code 67125. The vision of MTsN 1 Kota Blitar is to realize the graduates who master in IMTAQ and Science and Technology as well as have a good on character and culture.

While the missions of MTsN 1 Blitar city are: 1) implementing Islamic syari'at, 2) implementing a learning culture that is religious, disciplined, diligent, and has a noble personality. 3) Improving the quality of learning with a spirit of innovation, competition, and achievement. 4) Developing communication and information technology in learning and administration. 5) Increasing the teachers' professionalism as an effort to improve the quality of services. 6) Developing

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[2] Ahmad D. Marimba, *Pengantar Filsafat Pendidikan Islam*, (Bandung:Al Ma'rif, 2014), p. 4.

[3] Tiga Serangkai, *Al Qur'an Literasi Az- Zukhruf*, (Solo: Pustaka Mandiri Tiga Serangkai, 2016), p. 375.

[3] Profil madrasah, www.mtsnegeriblitar.scp.id, accessed on 1 March 2019, at 1 pm.

environmental preservation, preventing and overcoming environmental damage and pollution.

2. Arabic Learning in MTsN 1 Blitar City

MTsN 1 Kota Blitar is one of the public schools under the Ministry of Religion of the Republic of Indonesia. In the learning process, this school implements K13 for all classes. K13 is a curriculum that features character-building education. It was first introduced in 2013, but many schools have not been able to implement it due to several things. There were some periodic revisions until the last revision in 2015.[3] [2]

One of the Arabic teachers at MTsN 1 Kota Blitar, Mrs. Ujratun Na'imah said that K13 was different from the previous curriculum, KTSP. K13 emphasizes character building, meanwhile, KTSP prioritizes cognitive abilities. The implementation of K13 in MTsN 1 Kota Blitar is based on the guidebook that has been determined by the government.[3] [3]

In the learning process, KI and KD have been determined by the government, but the teacher is still obliged to make plans and learning strategies according to students' needs by preparing RPP and syllabus. The books used are called student books and teacher books that have been standardized by the BSNP provided and budgeted by the school.[3] [4]

According to Ibu Ujratun Na'imah, there were several obstacles in its implementation such as in the application of the exact science, character development could not be carried out because the exact subject only referred to cognitive abilities. Meanwhile, language learning can be carried out well even though the teacher cannot always pay attention to every student. The most burdensome K13 for teachers was the assessment, as already stated, the teacher had a little bit of difficulty observing each student. Besides, if the teachers are too focused on observing students, the material will not be conveyed optimally.[3]

To optimize character building, the priority is attitude assessment. On the other hand, assessing each student's attitude is quite difficult due to a large number of students.[3] [6]

In supporting the religious learning process, MTsN 1 Blitar City implements a quite tight schedule. Every day, students and the entire academic community must arrive at the school at 6.45 am. Furthermore, for classes and teachers who have *dhuha* prayer schedules, they come to the mosque in the congregation. Then they read the Al-Quran in their respective places. The time to pray Duha and recite the

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[3] Result of interview with Mrs.Ujratun Na'imah, S.Pd. [2]
[3] Ibid., [3]
[3] Result of observation [4]
[3] Ibid., interview with Mrs.Ujratun Na'imah, S.Pd [5]
[3] Ibid., Result of observation [6]

Al-Quran is approximately 15 minutes, starting from 6.45 am until the bell rings. On Monday, these activities are replaced with the flag ceremony.[3]

The teaching and learning process in the class begins at 7 am. In Arabic learning, the teacher mentions several *mufrodats* for students to be memorized and gives a little explanation. Then they discuss according to the assignment given by the teacher. Then the teacher provides reinforcement, the learning runs well, and it ends with reading *hamdala*h. The duration is approximately 1 lesson hour or 45 minutes, twice a week.

Students are also given a 30 minutes break time. When *dzuhur* time comes, alternately students and the entire academic community perform congregational prayers at the school mosque that are divided into three sessions. Before *dhuhur* prayer, there is a *kultum* (seven-minute lecture) carried out by students regularly.[3]

As an effort to create *bi'ah lughawiyah*, this school has a special program related to Arabic language material such as tutoring for students who have difficulties in mastering Arabic. This activity is legal within the school. The institution is called LPBA (Institute for Foreign Language Development), for Arabic and English.[3]

Also, there are *diniyah* activities, which are also held outside of formal learning hours. This activity is carried out to foster students' depth in understanding Islam, such as *fiqh* and *akidah akhlaq*. By these activities, the students are expected to have abilities and personalities like the boarding school students.[4]

3. Objectives of Arabic Language Competence in MTsN 1 Blitar City

Arabic is a subject that is directed at encouraging, guiding, developing, and fostering abilities and fostering positive attitudes towards Arabic, both receptive and productive. Receptive is the ability to understand other people's speech as well as reading skills. Productive means the ability to use language as communication both orally and written. The objectives are as follows:

a. Maharah Kalam
   1) Make students easy to understand the information obtained.
   2) Developing the students' speaking ability.
   3) Train students' speaking ability until fluently.

b. Maharah Qira'ah
   1) Helping students understand and interpret the information obtained.
   2) Develop students' reading skills.

c. Maharah Kitabah
   1) Train students in writing Arabic correctly.
   2) Applying how to write Arabic correctly based on the rules of *nahwu sharaf*.

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[3] Ibid., 7
[3] Ibid., 8
[3] Ibid., 9
[4] Ibid., 0

3) Motivate students to continue practice writing Arabic correctly.

d. Maharah Istima'

    1) Train students to understand every utterance spoken.

    2) Develop students' abilities in listening to stories.

4. Learning Materials

Mrs. Ujratun Na'imah explained that the Arabic material is following student books and teacher books. The material taught also covers themes like public facilities, Islamic culture, Islamic holidays, and others.[4]

5. Learning Methods

Some methods used are:

a. Drill, according to Ujratun Na'imah, this method is used to train *mufrodat.*

b. Demonstration, this method is used to explain the learning material.

c. Methods adapted to various learning materials.

6. Learning Media[4]

Ujratun Na'imah explained that the use of media in learning Arabic in MTsN 1 Blitar City is very important to improve students understanding of the materials, increase learning motivation, make teachers easier to deliver material, and others. An example of the media used by Ujratun Na'imah in learning Arabic is Card Short. The use of this media is emphasized on *maharah* istima'. Initially, the teacher reads out the conversation then the students are given several blank cards, then students are asked to write what they hear.

7. Learning Evaluation

The evaluation of Arabic learning at MTsN 1 Blitar City is in the form of a written and an oral test. The written test is used as an evaluation in learning *maharoh qiro'ah* and *maharoh kitabah.* It is applied to the daily test, Middle Semester Examination, and Final Semester Examination. The oral test is used to evaluate *mufradat* in *maharah kalam.*

Analysis

1. Problematic Analysis

There are several problems in the K13 implementation in MTsN 1 Blitar City such as:

1) K13 has not been maximally implemented due to limited learning facilities/infrastructure.

2) There needs to be more provision for Arabic language teachers to create fun learning following the students' development. Many teachers still apply the old methods, so there is a lack of innovation.

3) Teachers' difficulties to master K13 assessment model.

2. Solution Analysis

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[4] Ibid., interview with Mrs. Ujratun Na'imah, S.Pdᴵ

[4] Ibid.,

The researchers recommend the concept of solutions regarding problems in implementing the 2013 curriculum. From all the problematic factors above, the solution is closely related to 8 educational standards included: Content, graduate competence, teaching and education staff, facilities and infrastructure, financing, management, and evaluation. If all standards have been implemented properly, surely all activities will run well.

Furthermore, there is a need for synergy between several parties who support curriculum development including the academic community (teachers and school principals), parents, and stakeholders. It is hoped that if all parties come together and have deliberation, it will produce a solution that is useful and agreed upon by all parties. So that everything the school does is based on the decisions and permission of the school committee.

CONCLUSION

A curriculum is a set of plans and arrangements regarding the objectives, content, learning materials, and methods used as guidelines for implementing learning activities to achieve certain educational goals. Compiling a curriculum must following educational goals. 4 types of foundations are used as references in the curriculum included: juridical foundation based on Pancasila and laws, a philosophical foundation based on philosophy, psychological foundation, and socio-cultural foundation. The four foundations are mutually sustainable in compiling an ideal curriculum.

The 2013 curriculum emphasizes the scientific approach. So the students are required to be more active in the learning process. Furthermore, there are advantages and disadvantages to the 2013 curriculum. Some advantages are a. Students are more required to be active, creative, and innovative in solving problems. b. There is an assessment for all aspects including the value of politeness, religion, practice, and attitude. Meanwhile, the disadvantages are a. Many teachers misunderstand because they think that with the 2013 curriculum the teacher does not need to explain the material to students, meanwhile, an explanation is needed. b. Many teachers are not mentally ready to implement K13.

The K13 implementation in learning Arabic in MTsN 1 Blitar City has been following the government's instruction. However, there are still some problems found in the field include the lack of learning facilities/infrastructure and the problem with the teacher capability.

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