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Implementation of Integrative Arabic Grammar (*Nahwu & Sharaf*) Curriculum in Islamic Boarding School

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ABSTRACT

Learning *Nahwu & Sharaf* was considered a frightening subject by students in Islamic boarding schools and informal Islamic boarding schools. One of the reasons is that the institution's existing curriculum has not been planned and presented correctly. One of the institutions with an integrative curriculum to teach *Nahwu & Sharaf* subjects considered acceptable is the Darul Uluum Islamic Boarding School. This study aimed to describe *Nahwu & Sharaf* curriculum development concepts and models at Daarul Uluum Islamic boarding school at Majalengka supporting and inhibiting implementing the curriculum. The method used in this study was qualitative research. Data collection used interviews, the teacher's approach to teaching *Nahwu & Sharaf*, and the Islamic boarding school syllabus. The results showed that *Nahwu & Sharaf* curriculum development model was a central de-central, which combined two administrative approaches and the grassroots approach. The supporting factors were: 1) Motivation of leaders of Islamic boarding school; 2) Commitments of leaders of Islamic boarding school to develop curriculum, 3) Professional competence of *Nahwu & Sharaf* teachers, and 4) Input of students who have an initial understanding of the material to be obtainable. The inhibiting factors were: 1) the lack of individual funding allocations; 2) the teacher has not been able to properly teach students the material in *Nahwu & Sharaf* syllabus; 3) the unequal ability of teachers to teach in class *Nahwu & Sharaf* subjects; and 4) students feel bored while studying in class.

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Keyword

Curriculum; Development; Integrative; *Nahwu & Sharaf*.

مستخلص البحث

يعتبر تعليم النحو والصرف مادة مخيفة من قبل الطلاب في كل المدارس أو في المعاهد الإسلامية. أحد الأسباب هو أن المناهج الحالية لم يتم تخطيطها وتقديمها بشكل صحيح. إحدى المؤسسات التي لديها منهج لتدريس مواد النحو والصرف التي تعتبر ناجحة في تدريس النحو والصرف هي مدرسة دارالعلوم الإسلامية. تهدف هذه الدراسة إلى وصف مفاهيم ونماذج تطوير المناهج الدراسية لمادتي النحو والصرف في معهد دارالعلوم الإسلامي لتحاد الأمة الإسلامية ماجالينكا والعوامل الداعمة والمثبطة لتطبيق المنهج. الطريقة المستخدمة في هذه الدراسة هي البحث النوعي. أوضحت النتائج أن نموذج تطوير المناهج المستخدمة في تعليم النحو والصرف كان مركزياً يجمع بين نهجين إداريين ونهج القاعدة الشعبية. العوامل الداعمة هي: (١) تحفيز قادة المدارس الداخلية الإسلامية، (٢) التزامات قادة المدارس الداخلية الإسلامية لتطوير المناهج الدراسية، (٣) الكفاءة المهنية لمدرسي النحو والصرف، و (٤) مدخلات الطلاب الذين لديهم فهم أولي للمادة المطلوب تقديمها. في حين أن العوامل المثبطة هي: (١) نقص مخصصات التمويل الفردي، (٢) نقص المعلمين الذين يمكنهم إعداد المناهج الدراسية، (٣) القدرة غير المتكافئة للمعلمين على التدريس في الصفوف الدراسية في مواد النحو والصرف، و (٤) ليس عدد قليل من الطلاب الذين يشعرون بشعر بالملل عند الدراسة في الفصل.

المناهج الدراسية ؛ النحو والصرف ؛ تطوير المنهج ؛ نموذج التعليم.

كلمات أساسية

INTRODUCTION

One aspect that influences education's success is the curriculum aspect, and the curriculum is one component that has a strategic role in the education system (Fatoni, 2019). The curriculum is a system of learning programs to achieve institutional goals in educational institutions so that the curriculum plays a vital role in creating quality educational institutions (Nawawi, 2017).

The curriculum is prepared and developed to achieve education goals, namely preparing students to be beneficial to society (Zubaidi, 2015). The curriculum has various essential components, discusses educational purposes and directions, and includes learning experiences and organizing those experiences (Albantani, 2015). Curriculum demanded to be adaptive to changing times and advances in science.

While aspects that can affect the curriculum's success are empowerment in the field of management or curriculum management at related educational institutions, curriculum management at the academic unit or school level, therefore, the institution's leadership needs to be matched, namely to be developed integrally in Islamic Boarding School-Based Management (*Pesantren Berbasis Manajemen (PBM)*) and adjusted to the vision and mission of the related educational institutions (Himmah & Amrulloh, 2018). The developing curriculum must be tailored to the needs. Therefore, a boarding school should expand its learning curriculum (Nurjannah, 2018).

As an international language (since 1972) at the United Nations, Arabic is used as the official language by more than 20 countries. Arabic in Indonesia is the same as other foreign languages, among others, to communicate between nations (Yusuf, 2018). Arabic is one of the most popular and foreign languages very much in demand. Even the presence of Arabic in the learning system is not something new (Mivtakh, 2019). One of the countries that apply to learn Arabic in its education system in Indonesia. Arabic is taught to adult learners or adolescents and trained to early age learners (Fahrurrozi, 2014). Among the subjects that need to build their curriculum are *Nahwu & Sharaf* subjects because these two subjects are basic science in learning Arabic (Hidayat & Rahmah, 2020). The lesson is also perceived by students as difficult subjects to be understood; both these subjects are considered static and not developed by the boarding school (Habibi, 2019).

The implementation of curriculum *Nahwu & Sharaf* subjects has become very important, the preparation of both becomes a completely new curriculum (curriculum construction), as well as the improvement and development of the existing curriculum (curriculum improvement) (Wahyono, 2019). *Nahwu* is a science that studies the rules for recognizing the functions of words that go into sentences, remembering the law of word endings, and forgetting to know how to *i'rāb* (Mukmin & Ghofur, 2018). *Sharaf* is the study of the rules for forming and changing words (Najah, 2019). The difference between *Nahwu & Sharaf*: 1) *Nahwu* science learns the word after the word is entered into a sentence, while *Sharaf* learns the word before the word enters the sentence; 2) *Nahwu* science studies the law of term ending, while *Sharaf* science studies the formation and

change of words, and generally at the beginning and middle of words (Fransisca, 2015).

The language learning curriculum in this era of globalization is undoubtedly more complicated because it must consider various factors and variables related to the philosophy (nature and function) of language, socio-cultural aspects, the psychology of students learning the language, the social environment, educational background, learning systems, etc. (Noor, 2018).

Based on many studies, curriculum development is ideal for meeting the demands of growth and responding to globalization's (Zulkifli, 2018) challenges while still considering the proportionality between the quantity and quality dimensions of learning by the standards formulated (Syaifullah & Izzah, 2019). As research conducted by Wekke (2015) entitled "The Tradition of Islamic Boarding Schools in the Development of the *Nahwu & Sharaf* Curriculum at the West Papua Muslim Minority Education Institute" states: Islamic boarding schools pillars of tradition can contribute to society. Therefore, one of the primary instructors to carry out teaching and learning is to use the curriculum.

The relevant research was showed by Qodri (2019). The results of this research are in harmony between the items of the final Arabic language test questions for students of the Madrasah Aliyah 3 Malang in the academic year 2011/2012 with the curriculum based on competence, which contains: reading skill questions are also suited to normative and basic competence, although these items do not order items of phonics questions in language questions and listening, speaking and writing objects in language skills queries. Research on "Design of Arabic Language Learning Curriculum Development Based on Potential/*Fitrah* Approaches" was conducted by Khasanah (2018). The result was curriculum design in Arabic language learning based on Chomsky Innate theory; namely, students do not have to be given intensive training, students are given an ample opportunity to create speeches, the rules are provided as long as it is needed, students are deployed to real situations in the communication process. Nasution (2016) considered that curriculum development was essential to pay attention to four things: prospective, procedure, process, and progress to be actualized. The Arabic curriculum development strategy emphasizes the development of actual communication competence, supported by the CALL (Computer-Assisted Language Learning) program, with 4R techniques (Reduction, Responsibility, Relevance, Rapport) in the learning process so that curriculum development can provide guarantees quality in the process and product of learning.

Each educational institution must have its vision and mission per the objectives of the institution established (Zulfa & Pardjono, 2013). Each institution has unique characteristics that are different from other institutions (Muhtifah & Muskania, 2019). It is an advantage that is privileged as a public attraction. Similarly, Daarul Uluum boarding school Majalengka. This institution has its epistemology or characteristics distinguished from other educational institutions, especially in *Nahwu & Sharaf* curriculum development.

Daarul Uluum Islamic boarding school PUI Majalengka has its curriculum and syllabus in each subject taught in Islamic boarding schools. *Nahwu & Sharaf*

curriculum adapted to the needs and learning objectives to master every *Nahwu & Sharaf* principle and read Arabic books without proper character correctly and adequately. However, based on observations of several alumni of the Islamic boarding school Daarul Uluum PUI Majalengka, it is known that not all of the Islamic boarding school alumni can read and understand the texts of *Nahwu & Sharaf* well. When confronted with contemporary literature such as Alo Indonesia magazine, journals, and other scientific books, they find it difficult to understand.

In this study, the research focused on implementing the *Nahwu & Sharaf* curriculum at the Daarul Uluum PUI Majalengka boarding school. This aspect was studied because *Nahwu & Sharaf* curriculum in this Islamic boarding school can deliver students in understanding and practicing *Nahwu & Sharaf* quickly. *Nahwu & Sharaf* subject is got as a subject challenging to argue with because the curriculum applied at the Islamic boarding school. This research made a positive contribution, especially in implementing the *Nahwu & Sharaf* learning curriculum in Indonesia. On this basis and to answer all *Nahwu & Sharaf* learning competencies' demands, educational institutions have an essential role in implementing a well-planned curriculum. For this reason, in this paper, the author explores several things related to the implementation of the *Nahwu & Sharaf* learning curriculum. This discussion is limited to: a) *Nahwu & Sharaf* curriculum in PUI (Islamic Ummah Union) Majalengka Islamic boarding school at the *Madrasah Tsanawiyah* level; b) Application of *Nahwu & Sharaf* curriculum in Daarul Uluum Islamic boarding school PUI Majalengka at *Madrasah Tsanawiyah* (Islamic junior high school) level; c) Implementation of the *Nahwu & Sharaf* curriculum in Daarul Uluum Islamic boarding school PUI Majalengka at the *Madrasah Tsanawiyah* level; d) Supporting and inhibiting the realization of the *Nahwu & Sharaf* curriculum in Daarul Uluum Islamic boarding school PUI Majalengka at the *Madrasah Tsanawiyah* level.

METHOD

This study included in the category of empirical research. The method used in this research was qualitative research because the data was collected in qualitative nature within the meaning of the information is not in the form of a suitable number interval, ordinal and discrete data at the same time tried to depict reality as it is (the reality of the original). In contrast, this research was an exploratory, descriptive study that analyzes various research casuistry (Musthafa & Hermawan, 2018).

Data collection used interviews, the teacher's approach to teaching *Nahwu & Sharaf*, and the Islamic boarding school syllabus. The organized data were: 1) *Nahwu & Sharaf* curriculum in Daarul Uluum Islamic boarding school PUI Majalengka at the *Madrasah Tsanawiyah* level; 2) application of *Nahwu & Sharaf* curriculum in Daarul Uluum Islamic boarding school PUI Majalengka at *Madrasah Tsanawiyah* level; 3) implementation of the *Nahwu & Sharaf* curriculum in Daarul Uluum Islamic boarding school PUI (Islamic Ummah Union) Majalengka at the *Madrasah Tsanawiyah* level; 4) supporting and inhibiting the realization of the

Nahwu & Sharaf curriculum in Daarul Uluum Islamic boarding school PUI Majalengka at the *Madrasah Tsanawiyah* level.

Sources of data in this study were primary data sources and secondary data. Preliminary data were obtained from informants or stakeholders directly involved in implementing *Nahwu & Sharaf* Curriculum Development at the Daarul Uluum Islamic boarding school, PUI Majalengka, *Madrasah Tsanawiyah* level. In this context, the primary data source was the headmaster of the Islamic boarding school (*mudīr*), the Curriculum Section Assistant, the teaching staff (*asātidz*). Secondary data sources were sources of data taken from the literature and documents related to the study, such as syllabi, curriculum structure, location maps, organizational structure, schedule, and other activities.

This study's data collection instruments were pure non-participant observation, in-depth interviews, and documentation. While the analysis used in this study was functional and structural prerequisites, which must already exist before the unit was formed or established, likewise fundamental essentials, means the structure must exist before a group was created or developed. Meanwhile, to maintain the validity of the findings, the researcher checked the validity of the results by (a) lengthening attendance, (b) deepening observations (further observations), (c) triangulation, (d) independent audit trail, and (e) peer examination through discussion.

RESULTS & DISCUSSION

Daarul Uluum Islamic boarding school PUI Majalengka, which was charity as the object of this study, does not necessarily become a large institution or institution that has established quality and achieves maximum performance as it is today. But it is an educational institution that has a long history that began in old times.

Starting from a boarding school pioneered by Syekh Abdul Halim, the founder of the PUI in 1921, it is currently managed by the Daarul Uluum Foundation PUI Majalengka. Daarul Uluum Islamic boarding school PUI has approximately 500 resident students (*mukim*). Students consisted of male and female students. Under the Daarul Uluum foundation, the formal educational institutions in cooperation with Islamic boarding schools are *Madrasah Tsanawiyah* and *Madrasah Aliyah* (Islamic senior high school).

Along with the times, Islamic Boarding School Daarul Uluum PUI Majalengka has experienced many advances and improvements, they are the increasing number of students, the completeness of facilities, and the addition of professional teaching staff in their fields. The Daarul Uluum Islamic Boarding School PUI Majalengka were graduates from Al Azhar Egypt, Gontor Modern Islamic Boarding Schools, and several universities in Indonesia. Resident students in the Daarul Uluum PUI Islamic Boarding School in Majalengka are from inside and outside Majalengka West Java province, Indonesia and even outside from the province of West Java, who deliberately come to study.

Development of *Nahwu Sharaf* Curriculum at Daarul Uluum Islamic boarding school at Majalengka

At the beginning of 2015, the orientation of curriculum development at the Islamic Boarding School Daarul Uluum PUI Majalengka was directed to learn by referring to the Indonesia's education curriculum in 2013. In this case, the learning method initially focused on lecture methods and some practicum in the laboratory, then applied to learn models such as CTL (Context Teaching Learning), learning inside and outside the classroom with an active student approach so that the teacher is only a facilitator.

The next stage is implementing a new curriculum while still using competency-based learning methods completed with the Education Unit Level Curriculum (*Kurikulum Tingkat Satuan Pendidikan* or [KTSP]). In 2013, Daarul Uluum Islamic Boarding School (PUI) Majalengka was currently implementing the 2013 curriculum. The headmaster of the Daarul Uluum PUI Majalengka Islamic Boarding School said, "The development of the *Nahwu & Sharaf* Subject Class curriculum is part of the 2013 curriculum development *on the community's needs and the existence of Islamic boarding school's culture*".

Yusuf (2019) conveyed this curriculum as *Pengembangan Kurikulum Mata Pelajaran* (PKM), Subject Curriculum Development, "the *Nahwu-Sharaf* class curriculum is the *development* of the 2006 curriculum, leading to the 2013 curriculum. The *Nahwu & Sharaf* class curriculum development emphasizes the community's need for strengthening Arabic-based material and Islamic boarding school culture, which is the forerunner to Daarul Uluum Islamic boarding school PUI Majalengka".

There is unstated that the *Nahwu & Sharaf* curriculum was developing to adjust periodically the curriculum for developments or changes occurring in society and current cultural demands. The Development of the *Nahwu & Sharaf* Subject Curriculum at the Daarul Uluum PUI Islamic Boarding School Majalengka includes: 1) Formulation of background, 2) Legal basis, 3) Formulation of objectives, 4) Determination of time allocation, 5) Formulation of Competency Standards (Standar Kompetensi) and Basic Competencies (Kompetensi Dasar) of *Nahwu & Sharaf* subjects.

In Indonesia, the *Nahwu & Sharaf* learning entity's ideality has not been matched by objective reality in learning (Aliyah, 2018). An irony when looking at the *complexity* of the *Nahwu & Sharaf* learning process's problems from the Islamic elementary school (*madrasah ibtidaiyah*) level up to college (Wahab, 2015). *Nahwu & Sharaf's* ability, which has been unspoken to be a condition for every individual conducting general and Islamic scientific studies, is not encouraging. *Nahwu & Sharaf* learning is not acceptable in educational substance, curriculum, and learning methods (Rahmat & Abdurrahman, 2017).

The researchers observed the facts in the field showing that: (1) interest in studying *Nahwu & Sharaf* is still weak; (2) the educational background of the student is not from *madrasah ibtidaiyah*, which learnt *Nahwu & Sharaf* intensively or did not graduate from *pesantren*; (3) *Nahwu & Sharaf* lessons are considered as a frightening specter for some students, subjects are so linear, tedious,

burdensome (because they are too burdened with a series of memorized texts), get an inadequate response.

Nahwu & Sharaf lessons are selected because these two subjects were part of the curriculum content according to a functional approach related to pragmatic needs in Arabic, which was casual at its level-based on this explanation, Finding a solution for the difficulties in learning *Nahwu & Sharaf* through mapping and integrated syllabus design between *Nahwu & Sharaf* at each level. It must be immediately addressed and sought solutions internally given the enormous significance of *Nahwu & Sharaf's* mastery as a science to study and understand the text of the *Nahwu & Sharaf*. Daarul Uluum Islamic boarding school continues improving the quality of learning and curriculum development and wants to answer these problems by developing the *Nahwu & Sharaf* learning curriculum to strengthen students to read and understand *Nahwu & Sharaf* texts with a good and correct understanding.

Formulation of Curriculum Purpose

General-purpose

Giving reinforcement to *Nahwu & Sharaf* material as a provision for students to read and understand the texts of *Nahwu-Sharaf*.

Specific purpose

At the performative level, students are normal to master *Nahwu & Sharaf's* rules and read and understand *Nahwu & Sharaf (fahm al maqrū')*. Students are ordinary to use *Nahwu & Sharaf* to fulfill their daily needs at the functional level, such as reading newspapers (*qirā'ah al-jarīdah*), manuals, or instructions. At the informational level, students are normal to access knowledge with *Nahwu & Sharaf* rules. In contrast, at the epistemic level, students are expected to express understanding into the target language.

Goal and Evaluation of Curriculum *Nahwu-Sharaf* in Daarul Uluum Islamic Boarding School

This curriculum aims to develop the existing curriculum to be more effective and able to produce skilled and proficient graduates of the Daarul Uluum Islamic boarding school, especially in the fields of *Nahwu & Sharaf*. Simultaneously, the evaluation is carried out by the teacher and monitored by the curriculum section at the end of the semester to measure the existing curriculum's effectiveness to improve when there are shortcomings and obstacles.

The time allocation for *Nahwu & Sharaf* subjects provided for *Nahwu & Sharaf* Subject classes is 8 hours of face-to-face (8 x 40 minutes). With details of 4 hours for *Nahwu* items, 4 hours for *Sharaf* lessons.

Formulation of Competency Standards and *Nahwu* Basic Competencies

Competency standard in *mubtadi'* (basic) class contains *Kalām, I'rāb* and *Binā'*, the signs *I'rāb, Isim Nakirah* and *Isim Ma'rifah*. All of the teaching materials were detailed in basic competence to ease students in understanding.

Table 1. *Mubtadī* Class Curriculum

NO	Standards Competency	Basic Competencies
1	Understanding the <i>Kalām</i> and its arrangement	1.1 Understanding the meaning of the sentence 1.2 Understanding the signs of <i>isim</i> 1.3 Understanding <i>fi'il</i> signs 1.4 Understand <i>fi'il</i> sharing 1.5 Understanding the signs of <i>Huruf</i>
2	Understanding <i>I'rāb</i> and <i>Binā'</i>	2.1 Understanding the meaning of <i>I'rāb</i> 2.2 Understanding the sharing division 2.3 Knowing what can enter <i>Isim</i> and <i>Fi'il</i> 2.4 Understanding the definition of <i>mabni</i> 2.5 Understanding <i>Isim Mu'rab</i> and <i>Isim Mabni</i> 2.6 Understanding <i>Fi'il mabni</i> and <i>Fi'il mu'rab</i>
3	Understanding the signs <i>I'rāb</i>	3.1 Understanding the signs of <i>I'rāb Rafa'</i> 3.2 Understanding the symptoms of <i>I'rāb Nashab</i> 3.3 Recognizing the signs of <i>I'rāb Jar</i> 3.4 Understanding the signs of <i>I'rāb Jazm</i> 3.5 Understand lafadz that are familiar with <i>Harakat</i> and <i>Huruf</i> 3.6 Understanding the <i>I'rāb isim</i> provisions <i>tatsniyah, jama' mudzakkar salim, asma'us shittah, lafadz hanu, and amtsilatul khamsah</i> 3.7 Understanding <i>I'rāb Fi'il mu'tal</i>
4	Understanding <i>Isim Nakirah</i> and <i>Isim Ma'rifah</i>	4.1 Understanding the kinds of <i>isim dhamīr</i> 4.2 Understanding <i>isim dhamīr muttasil</i> and <i>munfasil</i> 4.3 Understanding <i>isim alam, isyārah</i> and <i>maushūl</i>

Table 1 is a table of competency standards and basic competencies for Nahwu Mubtadi level subjects. The material presented in this class is basic material about *Nahwu*. At this level, students are taught basic principles in *Nahwu* science such as 1) introducing the basic concepts of *Kalam* and Sentence Distribution: *Isim, Fi'il* and *huruf*; 2) introducing the basic concepts of *I'rāb* and *Binā'* and their divisions; 3) introduce parts and characteristics of *I'rāb (Rafa', Nashab, Jar, and Jazm)*; and 4) introducing *isim nakirah* and *isim ma'rifah*. The materials of first standart competency were the meaning of the sentence, the signs of *isim, fi'il* signs, *fi'il* sharing, and the signs of *Huruf*. Second standart competency's materials were the meaning of *I'rāb*, the sharing division, some words that can be in *Isim* and *Fi'il*, the definition of *mabni, Isim Mu'rab* and *Isim*

Mabni, and *Fi'il mabni* and *Fi'il mu'rab*. Third standart competency's materials were the signs of *I'rāb Rafa*, the symptoms of *I'rāb Nashab*, in recognizing the signs of *I'rāb Jar*, the signs of *I'rāb Jaz*, lafadz that are familiar with *Harakat* and *Huruf*, Understanding the *I'rāb isim* provisions *tatsniyah*, *jama' mudzakkar salim*, *asma'us shittah*, *lafadz hanu*, and *amtsilatul khamsah*, Understanding *I'rāb Fi'il mu'tal*. The materials of last standart competency in basic class were the kinds of *isim dhamīr*, *isim dhamīr muttasil* and *munfasil*, *isim alam*, and *isyārah* and *maushūl*.

Table 2. Mutawassith Class Curriculum

No	Competency Standards	Basic Competencies	
1	Understanding isim that is read <i>rafa'</i>	1.1	Understanding <i>Fā'il</i>
		1.2	Understanding <i>Maf'ūl</i> , which does not talk about the <i>Fa'il</i>
		1.3	Understanding <i>Mubtada'</i> and <i>Khabar</i>
		1.4	Understanding' <i>Awāmil</i> who entered the <i>Mubtada'</i> and <i>khobar</i>
		1.5	Understanding <i>kana</i> , <i>inna</i> , <i>dhanna</i> , and her siblings
		1.6	Understanding <i>Af'ālul Muqārabah</i>
2	Understanding isim that is read <i>nashab</i>	2.1	Understanding <i>Maf'ūl Bih</i> and <i>Maf'ūl Muqaddam</i>
		2.2	Understanding <i>Maf'ūl Mutlaq</i> and distribution
		2.3	Understanding <i>Maf'ūl Fihī</i>
		2.4	Understanding <i>Maf'ūl Min Ajlih</i>
		2.5	Understanding <i>Maf'ūl Ma'ah</i> and properties that resemble <i>Isim Fā'il</i>

Table 2 shows competency standards and basic competencies for the subjects at the *Nahwu Mutawassit* level. The material presented in this class is advanced material about Nahwu. From the data table above, students are expected to be able. At this level, students are taught: 1) the division of the isim that *Rafa'* reads such as *Fā'il*, *Nāibul Fa'il*, *Jumlah Ismiyah (al Mubtada' wal Khabar)*, *Awāmil* who entered the *Mubtada' and khobar (kana, inna, dhanna)*, and 2) Isim which is read by *Nashab* as *Af'alul Muqarabah*, *Maf'ūl Bih* and *Maf'ūl Muqaddam*, *Maf'ūl Mutlaq* and distribution, *Maf'ūl Fihī*, *Maf'ūl Min Ajlih*, *Maf'ūl Ma'ah* and properties that resemble *Isim Fā'il*. This material is advanced material from the previous level; at this level, students only understand some basic concepts. At each level, students are not burdened with too much material. This level focus on *i'rab rafa'* and *nashab*. The learning in each *i'rab* is by reinforcing those teaching materials until the students can implement in spoken and written sentences.

Table 3. Mutaqaddim Class Curriculum

No	Competency Standards	Basic Competencies	
1	Understanding isim that is read <i>Nashab</i>	1.1	Understanding <i>Hāl</i>
		1.2	Understanding <i>Tamyīz</i>
		1.3	Understanding <i>Mustatsnā</i> and its provisions
		1.4	Provisions <i>I'rāb lafadz Kalla, 'Adā</i> and <i>Hasyyā</i>
2	Understanding isim that is read <i>Jar/Khafadl</i>	2.1	Understanding the meaning of <i>Idhāfah</i>
		2.2	Understanding the distribution of <i>Idhāfah</i>
3	<i>I'rāb Fi'il Mudhara'ah</i>	3.1	Understanding <i>'awāmilun nasbi</i> and its kinds
		3.2	Understanding <i>awāmilul jazm</i>
4	Understanding <i>Na'at</i>	4.1	Understanding the meaning of <i>na'at</i>
		4.2	Understand the basic concepts of <i>na'at</i>
5	Understanding <i>Athaf</i>	5.1	Understanding the provisions of <i>'athaf bayān</i> and <i>athaf nasaq</i>
		5.2	Understanding the function letter <i>'athaf</i>
6	Understanding <i>Taukīd</i>	6.1	Understanding the meaning of <i>Taukīd</i>
		6.2	Understanding forms of <i>Taukīd</i>
7	Understanding <i>Badal</i>	7.1	Understanding <i>Badal</i>
		7.2	Understanding <i>Badal</i> types

Table 3 shows the competency standards and basic competencies of subjects at the *Nahwu Mutaqaddim* level. The material presented at this level is advanced *Nahwu* material at the Final level. From the data table above, students are expected to be able: 1) understanding isim that is read *nashab*: (*hāl, tamyīz, mustatsnā, i'rāb lafadz kalla, 'adā* and *hasyyā*); 2) understanding *isim* that is read *jar/khafadl (idhāfah)*; 3) *i'rāb fi'il mudhāra'ah* (*'awāmilun nasbi* and *awāmilul jazm*); 4) understanding *na'at*; 5) understanding *'athaf*; 6) understanding *taukīd*; 7) understanding *badal*.

First standard competency discussed about *Hāl, Tamyīz Mustatsnā* and its provisions, and Provisions *I'rāb lafadz Kalla, 'Adā* and *Hasyyā*. Second standard competency discussed about meaning and distribution of *Idhāfah*. Third standard competency discussed about *awāmilun nasbi* and its kinds and *awāmilul jazm*. Fourth standard competency discussed about meaning and basic concept of *na'at*. Fifth standard competency discussed about provisions of *'athaf bayān* and the function letter *athaf nasaq*. Sixth standard competency discussed about meaning and form of *Taukīd*. The last discussed about *Badal* and its types. These materials are the final material at *mutaqaddim* level students. After going through all levels, students will then be tested in a comprehensive exam to measure the extent of their overall mastery of *Nahwu* science.

Sharaf Competency Standards and Basic Competencies
Table 4. Muftadi' Class Sharaf Curriculum

No	Competency Standards	Basic Competencies	
1	Understand the basic concepts of <i>Sharaf</i>	1.1	Understanding the definition of <i>Sharaf</i>
		1.2	Understanding the meaning of <i>Binā'</i> and various kinds
		1.3	The understanding of <i>Shighat</i> and its kinds
		1.4	Understanding <i>wazn-wazn Sharfi</i>
		1.5	Understand <i>Fi'il Mujarrad</i> and <i>Mazid</i>
		1.6	Understanding <i>Fi'il Ma'mūl</i> and <i>Majhūl</i>
2	Understanding <i>Tashrif Istilahi</i>	2.1	Understanding how <i>Tashrif Binā' Shahih</i> as <i>istilāhī</i>
		2.2	Understanding how <i>Tashrif Bina' Mahmuz</i> in <i>istilāhī</i>
		2.3	Understanding how <i>Tashrif Bina' Mudha'af</i> in <i>istilāhī</i>
		2.4	Understanding how <i>Tashrif Bina Mu'thal</i> in <i>istilāhī</i>
		2.5	Understanding how <i>Tashrif Bina 'Ajwaf</i> in <i>istilāhī</i>
		2.6	Understanding how <i>Tashrif Bina 'Naqish</i> in <i>istilāhī</i>

Table 4 is a table of competency standards and essential competencies in the *Sharaf* subject at *Muftadi* level. The material presented in this class is basic material about *Sharaf*. From the data in Table 4, students are expected to be able, and students are taught basic principles in Neuroscience such as 1) Understand the basic concepts of *Sharaf*; (*wazn-wazn Sharfi*, *Fi'il Mujarrad* and *Mazid*, *Fi'il Ma'mūl* and *Majhūl*); 2) Understanding *Tashrif Istilah*: (Understanding how *Tashrif Binā' Shahih* as *istilāhī*, how *Tashrif Bina 'Mahmuz* in *istilāhī*, how *Tashrif Bina 'Mudha'af* in *istilāhī*, how *Tashrif Bina Mu'thal* in *istilāhī*, *Tashrif Bina 'Ajwaf* in *istilahi*, *Tashrif Bina 'Naqish* in *istilāhī*. Students at this level are presented with basic materials and an introduction to neuroscience by the teacher.

Pesantren's curriculum is comprehensive, although what students get is little but comprehensive. *Pesantren's* curriculum also provides opportunities for students to learn and better understanding in material, because of the longer time used and the supportive *pesantren* environment. For example, students can interact for 24 hours with their classmates to discuss the material, so that the time to understand is longer (Nawali, 2018). In *pesantren's* curriculum, there is always class classification and material in learning, this is to make it easier for students to understand and deepen the material (Mubarok, 2018). It is similar to the *Sharaf* curriculum in Daarul Uluum PUI Islamic Boarding School Majalengka which calculates the material based on the lowest class to the highest class.

Table 5. Mutawasith Class Sharaf Curriculum

No	Competency Standards	Basic Competencies	
1	Understanding <i>Tashrif Istilahi</i>	1.1	Understanding How <i>Binā' Lafif Mafrūq</i> In <i>Istilāhī</i>
		1.2	Understanding How <i>Tashrif Binā' Lafif Maqrūn</i> In <i>Istilāhī</i>
		1.3	Understand How To <i>Tashrif Fi'il Rubā'i Mujarrad</i> Dan <i>Mazīd</i>
2	Understanding <i>Tashrif Lughawi</i>	2.1	Understanding How To <i>Tashrif Binā' Sahih</i> In <i>Lughawī</i>
		2.2	Understanding How To <i>Tashrif</i> The <i>Binā' 'Mudha'af</i> In <i>Istilāhī</i>
		2.3	Understanding How To <i>Tashrif</i> The <i>Binā' 'Mahmūz</i> In <i>Istilāhī</i>
		2.4	Understanding How To <i>Tashrif</i> The <i>Binā' Mitsal</i> In <i>Istilāhī</i>
		2.5	Understanding How To Tashrif The Bina Ajwaf In <i>Istilāhī</i>
		2.6	Understanding How To <i>Tashrif</i> The <i>Binā' Naqish</i> In <i>Istilāhī</i>
		2.7	Understanding How To <i>Tashrif</i> The <i>Binā' Lafif</i> In <i>Istilāhī</i>
		2.8	Understanding How To <i>Tashrif</i> The <i>Isim Fā'il Marfu'</i> In <i>Istilāhī</i> .

Table 5 is a table of competency standards and essential competencies for *Sharaf* subjects at the *Mutawassit* level. From the data table above, students are expected to be able: 1). Understanding *Tashrif Istilahi*: (Understanding how *Tashrif binā' lafif mafrūq* in *istilāhī*, *Tashrif binā' lafif maqrūn* in *istilāhī*, *Tashrif fi'il rubā'i mujarrad* dan *mazīd*); 2). Understanding *Tashrif Lughawi*: (how to *Tashrif binā' sahih* in *lughawī*, *Tashrif* the *binā' 'mudha'af* in *istilāhī*, *Tashrif* the *binā' 'Mahmūz* in *istilāhī*, *Tashrif* the *binā' mitsal* in *istilāhī*, Tashrif the Bina Ajwaf in *istilāhī*, *Tashrif* the *binā' Naqish* in *istilāhī*, *Tashrif* the *binā' Lafif* in *istilāhī* and *Tashrif* the *isim fā'il marfu'* in *istilāhī*.

The classification of the *Sharaf* material in this class is adapted to the *Nahwu* material, because these two components are interrelated as the initial foundation for *santri* to be able to read the religious traditional book (*kitab turats*). The ordering of the material based on *binā' al-kalimah* is applied to the *pesantren* which uses the KH Muhammad Yusuf learning method. Based on research from Thohir (2020) in this study, to facilitate students in learning *Sharaf*, before entering the next *wazan*, students must master one *wazan* that is described according to the order of Arabic word derivation from *binā' shahih* to *binā' mahmuz*. If *tashrif istilahi* is learned completely, it is continued to *tashrif lughawi* according to the sequence of *binā'*.

Table 6. *Mutaqaddim* Sharaf Curriculum

No	Competency Standards	Basic Competencies
1	Understanding <i>Tasfrif Lughawi</i>	1.1 Understanding how to <i>Tashrif isim Ma'ūl marfu'</i> in <i>istilāhī</i>
		1.2 Understanding how to <i>Tashrif fi'il mudhāri' mabnī fā'il</i> that is entered with nun taukid tsaqilah in <i>istilāhī</i>
		1.3 Understanding how to <i>Tashrif fi'il mudhāri' mabnī fā'il</i> that is entered with <i>nūn taukīd khafīfah</i> in <i>istilāhī</i>
		1.4 Understanding how to <i>Tashrif fi'il Amar lil ghaib</i> and <i>mabnī fā'il</i> that is entered with <i>nūn taukīd tsaqīlah</i> in <i>istilāhī</i>
		1.5 Understanding how to <i>Tashrif fi'il Amar lil ghaib</i> and <i>mabnī fā'il</i> that is entered with <i>nūn taukīd Khafīfah</i> in <i>istilāhī</i>
		1.6 Understanding how to <i>Tashrif isim zamān</i> and <i>isim makān</i> in <i>istilāhī</i>
		1.7 Understanding how to <i>Tashrif isim</i> and <i>isim alat</i> in <i>istilāhī</i>
2	Understanding the rules of changing wazn	2.1 Understanding the rules of <i>wazn fi'il tsulātsi mazīd rubā'i</i>
		2.2 Understanding the rules of <i>wazn fi'il tsulātsi mazīd khumāsī</i>
		2.3 Understanding the rules of <i>wazn fi'il tsulātsi mazīd sudāsī</i>
		2.4 Understanding the rules of <i>wazn fi'il rubā'i mazīd khumāsī</i>
		2.5 Understanding the rules of <i>wazn fi'il rubā'i mazīd sudāsī</i>
		2.6 Understanding the rules of <i>wazn fi'il rubā'i mulhaq</i>

Table 6 is a table of competency standards and basic competencies for *Sharaf* subjects at the *Mutaqaddim* level. The material presented in this class is the final level material about *Sharaf* and is a continuation of the *Mutawassit* level. From the data Table 6, students are expected to be able: 1) Understanding *Tasfrif Lughawi* (Understanding how to *Tashrif isim Ma'ūl marfu'* in *istilāhī*, *Tashrif fi'il mudhāri' mabnī fā'il* that is entered with nun taukid tsaqilah in *istilāhī*, *Tashrif fi'il mudhāri' mabnī fā'il* that is entered with *nūn taukīd khafīfah* in *istilāhī*, *Tashrif fi'il Amar lil ghaib* and *mabnī fā'il* that is entered with *nūn taukīd tsaqīlah* in *istilāhī*, *Tashrif fi'il Amar lil ghaib* and *mabnī fā'il* that is joined with *nūn taukīd Khafīfah*

in *istilāhī*, *Tashrif isim zamān* and *isim makān* in *istilāhī*, *Tashrif isim* and *isim alat* in *istilāhī*).

The curriculum in learning Arabic has an important role, one of which is a measure of learning success (Ardiansyah, 2020). There are several problems related to the Arabic language learning curriculum, especially in Arabic grammatical learning (*Nahwu & Sharaf*). During this time, *Nahwu & Sharaf* were considered by students as two difficult subjects. One of the causes is the lack of an excellent grammatical curriculum structure (*Nahwu & Sharaf*) so that *Nahwu & Sharaf* learning in schools/*pesantren* is less attractive to students.

According to Wekke (2015), "a good curriculum is a curriculum that follows the child's potential to support the talents of the students. Therefore, it is necessary to have a breakthrough to compile a good syllabus and be adapted to student ability in studying *Nahwu & Sharaf*". Meanwhile, Nasution (2016) said that to develop a curriculum properly, one must go through the 4R technique (Reduction, Responsibility, Relevance, Rapport) in the learning process so that curriculum development can provide quality assurance in the learning process and products.

Apart from compiling a good syllabus, professionalism teacher also needs to be considered to create a good *Nahwu & Sharaf* curriculum. The teacher is the main key to the success or failure of a curriculum. Therefore, teachers who teach *Nahwu & Sharaf* at these institutions must be teachers who have competence in the *Nahwu & Sharaf* field, both graduates of Islamic boarding schools and graduates majoring in Arabic department from a university. This is an effort so that teachers who teaches *Nahwu & Sharaf* are teachers who has competence in *Nahwu & Sharaf* to guide them in the right way and meaningful for students.

From an interview with one of the Daarul Uluum Islamic Boarding School teachers, many students found that learning *Nahwu & Sharaf* is difficult at the Islamic Boarding School. From this report, the Islamic boarding school Head Master took the initiative to develop and evaluate the existing syllabus. So, the teacher gathered to design an integrated *Nahwu & Sharaf* curriculum to make it easier for students in learning *Nahwu & Sharaf* easily and quickly.

An integrated syllabus is compiled between the *Nahwu & Sharaf* subjects at the Daarul Uluum Majalengka Islamic boarding school. In the integrated *Nahwu & Sharaf* syllabus, it is divided into three levels, namely *Mubtadi'* (for the beginner level), *Mutawassith* (for the intermediate level), and *Mutaqaddim* (for the advanced level). The goals of this curriculum were to make it easier for students to understand *Nahwu & Sharaf* integrated material from basic to upper levels. Each class has textbooks and exercise books. For example, *Mubtadi'* class students who have never learned the *Nahwu & Sharaf* rules study the *Nahwu & Sharaf Mubtadi'* packages and are guided by a teacher who has been determined according to the schedule and time of the Daarul Uluum Majalengka Islamic Boarding School, learning and curriculum section. Meanwhile, the evaluation of the implementation of this curriculum is carried out every month. Apart from that, teachers must also motivate themselves to raise enthusiasm for learning *Nahwu & Sharaf* before beginning each meeting. Each teacher is required to evaluate

and report the progress of learning in the meeting with the curriculum section of *pesantren*. Evaluation is a step to determine the curriculum. Curriculum evaluation is related to the goals and direction to be aimed at by the institution. Learning goals come from the expectations of society as a curriculum design. In learning evaluation, there are: 1) determining the purpose of the evaluation; 2) changing or constructing evaluation tools, activity tests, test instrument reliability, and test instrument validity; 3) comparing the data obtained with the results of previous evaluations. The results show that there are still shortcomings including; 1) having not a special allocation of funds; 2) all teachers do not have the maximum ability in teaching; 3) teachers have not been able to internalize the integrated curriculum between *Nahwu & Sharaf* in teaching; and 4) students feel bored in learning.

Therefore, it is necessary to evaluate the curriculum by providing training to teachers intensively on the *Nahwu & Sharaf* integrated curriculum; teachers need to reflect and make innovations in teaching; for example, there is an interlude of games to arouse enthusiasm and eliminate student boredom in learning *Nahwu & Sharaf*.

CONCLUSIONS

Curriculum for *Nahwu Sharaf* subject classes at Daarul Uluum Islamic boarding school on development competencies with competencies on community and Islamic boarding school needs. Islamic boarding school Daarul Uluum develops a class-based Arabic curriculum for subjects, which is then termed a class curriculum for Arabic subjects. The curriculum development model used is de-central, which is curriculum development that addresses two administrations and grassroots. This curriculum's development was manifested in-class hours and teaching materials, which were initially only 11 hours into 24 hours. This clock is used to study *Nahwu & Sharaf*, commentary, and other classic books. Among the supporting factors are: 1) Motivation from the Regional Office of Ministry of Religion in West Java, 2) Commitment of headmaster of Daarul Uluum boarding school to develop curriculum, 3) Professional competence of Arabic class teacher, 4) Existence of Daarul Uluum boarding school, and 5) Input students who have an initial understanding of the material that will be presented. While the inhibiting factors are: 1) Do not have a special allocation of funds, 2) Not all teachers have the maximum ability in managing the curriculum, 3) Cannot support the ability of teachers to teach classes in Arabic subjects, and 4) Not many students require a saturated compilation of learning in Arabic subject classes because of the many hours shown. This research is preliminary research to determine the *Nahwu & Sharaf* curriculum's implementation in the Daarul Uluum Majalengka Islamic boarding school. For this reason, further research is needed to examine the *Nahwu & Sharaf* curriculum at the Daarul Uluum Islamic boarding school because the components must be discussed very complexly.

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