



## Implementation of a Spiral-Hybrid Arabic Language Curriculum: Integration of KMA 2019 and Pesantren Traditions in Madrasah Aliyah

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### **Abstract**

*This study aims to explore the practical implementation of the national Arabic language curriculum based on the Decree of the Minister of Religious Affairs (KMA) Number 183 of 2019 in the context of pesantren-based madrasahs, particularly at MA Miftahul Ulum Al-Azizah. Using a qualitative descriptive method, data were collected through classroom observation, interviews with teachers, and analysis of curriculum documentation. The results of the study show that (1) Madrasah Aliyah Miftahul Ulum Al-Azizah formally adopts the national curriculum and uses the textbook “Ayo Fasih Berbahasa Arab” (Let's Be Fluent in Arabic), but its implementation is adjusted due to the institution's ban on the use of digital devices. (2) To overcome these limitations, teachers apply a spiral-Hybrid model that integrates the modern curriculum with classical Islamic texts (turats) such as Al-Jurumiyyah and Alfiyyah Ibnu Malik. This model not only overcomes technological limitations but also deepens students' syntactic and morphological understanding, thereby promoting more in-depth linguistic competence. Based on the research results, it can be concluded that curriculum adaptation based on local pedagogical traditions can be an effective alternative in educational environments with limited resources. This study contributes to the discourse on contextual curriculum development in Arabic language teaching in religious educational environments.*

**Keywords:** Arabic Language Curriculum, Spiral Hybrid, KMA 2019 Integration

## Introduction

The curriculum plays a central role in the education system because it not only regulates teaching content, but also determines the direction, methods, and evaluation of learning as a whole<sup>1</sup>. The curriculum is not merely an administrative document, but rather a representation of the philosophical, sociocultural, and pedagogical values believed in by educational institutions. It is the main instrument in shaping the character of students, guiding the achievement of competencies, and serving as a benchmark for the success of the educational process<sup>2</sup>. Therefore, the development and implementation of the curriculum cannot be separated from the socio-cultural context in which the educational institution is located.

In Indonesia, the dynamics of the national curriculum are constantly adapting to the times and global challenges. One strategic effort has been made by the Ministry of Religious Affairs through Minister of Religious Affairs Decree (KMA) Number 183 of 2019, which revises the madrasah curriculum structure, including Arabic language subjects. This KMA emphasizes the strengthening of four language skills (maharah), namely istima' (listening), kalam (speaking), qira'ah (reading), and kitabah (writing)<sup>3</sup>. To support its implementation, official modules such as *Ayo Fasih Berbahasa Arab* (Let's Be Fluent in Arabic) have been prepared, equipped with digital technology to create an interactive and contextual learning process<sup>4</sup>.

However, not all educational institutions, especially madrasahs affiliated with Islamic boarding schools, can fully adopt this digital-interactive model. Internal policies, limited resources, and value considerations are limiting factors. Madrasah aliyah integrated into the Islamic boarding school environment face their own challenges in implementing the national curriculum<sup>5</sup>. As institutions that uphold traditional Islamic values, Islamic boarding schools often adopt a learning system based on classical Islamic texts and emphasize the study of tools of knowledge such as nahwu, sharf, and balaghah<sup>6</sup>. For Islamic boarding school, the Arabic language is considered a sacred language because it is the language of the Qur'an. Prayer and other acts of worship in the Islamic religion cannot be

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<sup>1</sup> Kintan Limiansi et al., "Biology Teachers' Perspective on Change of Curriculum Policy: A Case for Implementation of "Independent" Curriculum.," *Qualitative Report* 28, no. 9 (2023), <https://doi.org/10.46743/2160-3715/2023.6204>.

<sup>2</sup> Romlah and Nurullah, "ASAS KURIKULUM PENDIDIKAN ISLAM," *Jurnal Pendidikan Educandum* 4 (2024): 12–26, <https://doi.org/10.55656/jpe.v4i1.32>.

<sup>3</sup> Sukatin Pahmi, "Kurikulum Sebagai Ujung Tombak Pendidikan Dalam Mempersiapkan Generasi Bangsa," *Jurnal Ilmiah Studi Islam* 01, no. 01 (2020): 76–97, <https://doi.org/10.53649/contemplate.v1i1.468>.

<sup>4</sup> Muhammad Fakhri Khusni et al., "Implementasi Kurikulum Merdeka Belajar Di MIN 1 Wonosobo Saefuloh, H. (2021).," *Jurnal Kependidikan Islam* 12, no. 1 (2022): 60–71, <https://doi.org/10.15642/jkpi.2022.12.1.60-71>.

<sup>5</sup> Aspiyah, "Integrasi Kurikulum Pesantren Dan Madrasah Dalam Meningkatkan Karakter Santri (Studi Kasus Di Pondok Pesantren Azzahro)," *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah* 8, no. 1 (2024): 231, <https://doi.org/10.35931/am.v8i1.2948>.

<sup>6</sup> Fahru Rozi et al., "Implementasi Tathbiqul Qiro'ah Dalam Meningkatkan Membaca Kitab Kuning Santri Ponpes Roudlotut Tholibin Balen Bojonegoro," *Al-Aufa: Jurnal Pendidikan Dan Kajian Keislaman* 6, no. 01 (2024): 23–34, <https://doi.org/10.32665/alaufa.v6i01.2996>.

performed without mastering the Arabic language.<sup>7</sup> In this context, the curriculum is not only assessed in terms of how modern or communicative it is, but also in terms of how well it is able to permeate the deeply rooted Islamic intellectual tradition<sup>8</sup>.

One concrete example is MA Miftahul Ulum Al-Azizah, which prohibits the use of mobile devices and laptops as a form of discipline and learning control. This policy has prevented the optimal implementation of the 2019 KMA digital-based curriculum<sup>9</sup>. This situation requires teachers to be creative in adapting the curriculum. At MA Miftahul Ulum Al-Azizah, the implementation of KMA 2019 is not applied linearly, but is collaborated with classical books such as Al-Jurumiyyah, Imrithi, and Alfiyyah Ibnu Malik. This approach forms a new learning model which in this study is referred to as “spiral-Hybrid”.

The spiral approach refers to Jerome Bruner's theory<sup>10</sup>, in which learning is carried out repeatedly, gradually, and continuously with increasing levels of complexity<sup>11</sup>. Meanwhile, the hybrid approach refers to the combination of two different epistemologies<sup>12</sup>: a modern, competency-based national curriculum and communication, as well as a traditional curriculum based on syntax and morphology typical of Islamic boarding schools. This spiral-hybrid model allows Arabic language learning to be more meaningful and contextual<sup>13</sup>. For example, the introduction of fi'il madhi and fi'il mudhari' begins through dialogue and communicative exercises as in the national module, then is reinforced through syntactic studies in the Al-Jurumiyyah book and enhanced in Imrithi and Alfiyyah at the next level. This proves that even though digital devices are not used, the curriculum can still be implemented effectively through intelligent and value-based local adaptations.

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<sup>7</sup> Segaf Baharun et al., “استخدام كتاب المنهج التعليمي لمخارج الحروف في تنمية مهارة : الكلام : Penggunaan Kitab ‘Al Manhaj At Ta’limy Li Makharijul Khuruf’ Dalam Mengembangkan Kemampuan Maharah Kalam,” *FASHOHAH : Jurnal Ilmiah Pendidikan Bahasa Arab* 3, no. 2 (2023): 125–39, <https://doi.org/10.33474/fsh.v3i2.22476>.

<sup>8</sup> Muchammad Aminudin, *Manajemen Pondok Pesantren* (Jambi: PT. Sonpedia Publishing Indonesia, 2023).

<sup>9</sup> Ayu Desrani and Dzaki Aflah Zamani, “Pengembangan Kurikulum Pembelajaran Bahasa Arab Di Masa Pandemi Covid-19,” *Jurnal Alfazuna : Jurnal Pembelajaran Bahasa Arab Dan Kebahasaaraban* 5, no. 02 (2021): 2014–234, <https://doi.org/10.15642/alfazuna.v5i02.1252>.

<sup>10</sup> Ruiya Mao et al., *Bruner's Structuralist Educational Ideas and Their Implications for Today's Education*, no. Seaa 2024 (Atlantis Press SARL, 2024), [https://doi.org/10.2991/978-2-38476-291-0\\_80](https://doi.org/10.2991/978-2-38476-291-0_80).

<sup>11</sup> Ni Nyoman Parwati et al., *Belajar Dan Pembelajaran* (Depok: PT. RajaGrafindo Persada-Rajawali Pers, 2023).

<sup>12</sup> Lin Yang et al., “Hybrid Curriculum Learning for Emotion Recognition in Conversation,” *Proceedings of the 36th AAAI Conference on Artificial Intelligence, AAAI 2022* 36 (2022): 11595–603, <https://doi.org/10.1609/aaai.v36i10.21413>.

<sup>13</sup> Dewinta Febrianti Zulaicha et al., “MODEL PEMBELAJARAN HYBRID LEARNING UNTUK MENINGKATKAN PEMBELAJARAN LURING PADA KURIKULUM MERDEKA Dewinta,” *Prosiding Seminar Nasional Bahasa, Sastra, Seni, Dan Pendidikan Dasar (SENSASEDA)* 2, no. November (2022): 240–46.

A number of studies have attempted to address the challenges of implementing the Arabic language curriculum in madrasahs. Asmuri et al. (2025)<sup>14</sup> found that the gap between the content of the KMA and the pesantren tradition was the main obstacle to its implementation. Mar'atus Sholikhah et al. (2024)<sup>15</sup> examined the bandongan method commonly used in teaching the kitab, but did not explicitly link it to the national curriculum structure. Meanwhile, Sabrul Ramadhan (2024)<sup>16</sup> revealed the difficulties teachers face in developing teaching materials that are in line with the KMA, mainly due to limited resources and the diverse abilities of students. These three studies provide an initial contribution to mapping the problem, but they have not yet explored in depth how the national curriculum and pesantren traditions can be integrated into a comprehensive and sustainable pedagogical model.

From this literature review, there appears to be an important research gap that needs to be addressed, namely how to create an Arabic language curriculum implementation model that is not only adaptive to the limitations of the pesantren environment, but also remains faithful to the basic competencies set nationally. This study attempts to fill this gap by offering a spiral-Hybrid approach as a strategic and contextual solution. This approach is believed to be able to meet local needs without neglecting national standards, while strengthening the continuity of the pesantren's scientific tradition in formal learning.

The scientific contribution of this study lies in two main aspects. First, from a theoretical perspective, this study presents a model for implementing an integrative curriculum between national and traditional approaches, something that has not been widely explored in previous studies. Second, from a practical perspective, this study provides insights and guidance for Arabic teachers in Islamic boarding school high schools in developing realistic, contextual, and pedagogically valuable learning strategies. This spiral-Hybrid model can be an applicable alternative for educational units that face limitations in digital media but still want to implement the national curriculum optimally.

Therefore, the purpose of this study is to examine in depth the implementation of the spiral-Hybrid-based Arabic curriculum -Hybrid Arabic curriculum at MA Miftahul Ulum Al-Azizah, specifically how the integration between KMA 2019 and classical books is carried out practically in a pesantren environment without digital media support, as well as to reveal the learning strategies, challenges, advantages, and disadvantages of this approach as a contribution to the development of a more contextual Arabic curriculum that is responsive to the characteristics of pesantren-based madrasah aliyah in Indonesia.

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<sup>14</sup> Asmuri et al., "Kebijakan Pendidikan Islam Di Indonesia," *Ainara Journal (Jurnal Penelitian Dan PKM Bidang Ilmu Pendidikan)* 6, no. 1 (2025): 181–90, <https://doi.org/10.54371/ainj.v6i1.742>.

<sup>15</sup> Mar'atus Sholikhah et al., "Pengembangan Kurikulum Pendidikan Agama Di Pesantren, Sekolah, Dan Madrasah," *Jurnal Studi Pendidikan Dan Hukum Islam* 10, no. 2 (2024): 14–214.

<sup>16</sup> Sabrul Ramadhan, "Kemampuan Guru Dalam Pengelolaan Perangkat Pembelajaran Akidah Akhlak Di MAN 1 Aceh Besar" (Universitas Islam Negeri Ar-Raniry, 2024).

## Method

This study uses a qualitative descriptive approach to describe in depth the implementation of the spiral-hybrid Arabic language curriculum in Islamic boarding school madrasahs<sup>17</sup>. This approach was chosen because it is able to capture real conditions without manipulation, and is suitable for understanding complex and contextual educational processes and practices<sup>18</sup>.

The research location was Madrasah Aliyah Miftahul Ulum Al-Azizah, Jember, which actively integrates the national curriculum (KMA 183) with classical texts in Arabic language learning. The research subjects included Arabic teachers, the head of the madrasah, and curriculum documents and teaching materials. The teachers involved had at least two years of experience and were active in teaching.

Data were collected through direct classroom observation, documentation of modules and classical texts, and analysis of curriculum documents. Observations focused on learning activities and teacher-student interactions, while document analysis examined the integration of national curriculum materials and classical texts.<sup>19</sup>

Data analysis used Miles and Huberman's interactive model, which included data collection, reduction, presentation, and conclusion drawing. Data was filtered to obtain important information, presented narratively and thematically, and conclusions were drawn considering data consistency and triangulation techniques.<sup>20</sup>

To ensure data validity, the researchers used source and method triangulation, validating the observation results with documentation and document analysis. In addition, member checking was conducted with teachers and madrasah principals to ensure that the interpretations were in line with the reality in the field. This strategy maintained the credibility and accuracy of the findings so that the research results could be accounted for and used as a reference for curriculum development in other madrasahs<sup>21</sup>.

## Results and Discussions

### **1. The integration between KMA 2019 and classical texts is carried out practically in the pesantren environment without the support of digital media.**

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<sup>17</sup> Feny Rita Fiantika et al., "Metodologi Penelitian Kualitatif," *Metodologi Penelitian Kualitatif*. In Rake Sarasin (Issue March). Surabaya: PT. Pustaka Pelajar. <https://Scholar.Google.Com/Citations>, 2022.

<sup>18</sup> Rita Kumala Sari et al., *Metodologi Penelitian Pendidikan* (Serang Banten: Sada Kurnia Pustaka, 2023).

<sup>19</sup> Muhammad Makbul, "Metode Pengumpulan Data Dan Instrumen Penelitian" (OSF, 2021).

<sup>20</sup> Qomaruddin and Halimah Sa'diyah, "Kajian Teoritis Tentang Teknik Analisis Data Dalam Penelitian Kualitatif: Perspektif Spradley, Miles Dan Huberman," *Journal of Management, Accounting and Administration* 1, no. 2 (2024): 77–84, <https://doi.org/10.52620/jomaa.v1i2.93>.

<sup>21</sup> Courtney Mckim, "Meaningful Member-Checking: A Structured Approach to Member-Checking," *American Journal of Qualitative Research* 2023, no. 2 (2023): 41–52.

The implementation of the Arabic language learning curriculum at MA Miftahul Ulum Al-Azizah is still based on the Decree of the Minister of Religious Affairs (KMA) Number 183 of 2019 concerning the Curriculum for Islamic Religious Education and Arabic Language in Madrasahs. This policy is the main reference in curriculum development at the institution. In its implementation, this madrasah uses official modules published by the Ministry of Religious Affairs, namely a book entitled “Ayo Fasih Berbahasa Arab” (Let's Be Fluent in Arabic) written by Hasan Saefuloh and published by Erlangga in 2021. The book is designed based on the four main language skills (maharah), namely: istima' (listening skills), kalam (speaking), qira'ah (reading), and kitabah (writing), which are in line with the learning outcomes in KMA 183.

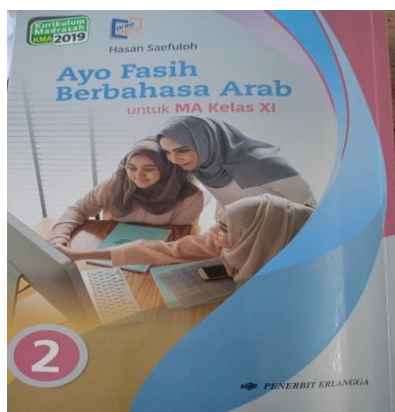


Image 1: Books used in learning

Furthermore, Arabic teachers at this madrasah apply integrative pedagogical strategies by combining material from the book “Ayo Fasih Berbahasa Arab” with scientific content from classical Islamic boarding school texts that have become part of the takhassus curriculum at Islamic boarding schools. The classical books used include Al-Jurumiyyah as a basic grammar book, Syarh Imrithi as an advanced book, and Alfiyyah Ibnu Malik, which is the main reference in advanced Arabic grammar. This integration is not done incidentally or merely as an add-on, but systematically and continuously. When students study sentence structure in formal modules, such as the forms of fi'il madhi and fi'il mudhari', teachers simultaneously relate the discussion to the grammatical (nahwu) and morphological (sharf) rules explained in classical texts. Thus, students gain a more comprehensive understanding, both in terms of communicative-practical and theoretical-grammatical aspects.

This teaching approach reflects a learning model known as the spiral-hybrid curriculum. In a spiral manner, Arabic material is not delivered all at once, but gradually and repeatedly with an increase in complexity at each repetition. This concept allows students to build their understanding gradually, from basic to advanced levels. For example, when they are first introduced to the fi'il madhi form in the context of practical sentences in the textbook, the discussion is then repeated and deepened through nahwu analysis from the Al-Jurumiyyah book, and recontextualized in a more complex form in Alfiyyah Ibn Malik. Thus, students

not only learn the forms of fi'il, but also understand their syntactic function and structure in sentences.

Hybridly, this approach combines two different but complementary educational epistemologies. The first epistemology comes from the modern and standardized national education system through the 2019 KMA curriculum, while the second epistemology comes from the classical Islamic educational tradition (turats) that has been practiced for centuries in Islamic boarding schools. The combination of these two systems produces a unique and distinctive teaching pattern, in which students are not only trained to be competent in communicating in Arabic according to national standards, but are also equipped with the in-depth linguistic analysis skills required in the pesantren tradition.



Figure 2: Teacher explaining words from the Arabic language textbook

## **2. Implementation of the Spiral-Hybrid Arabic Language Curriculum at MA Miftahul Ulum Al-Azizah (Strategies and Challenges)**

In terms of practice and implementation in the field, particularly in the environment of MA Miftahul Ulum Al-Azizah, there are significant challenges related to the application of technical guidelines for learning modules, especially those based on digital media and electronic devices. This is due to internal regulations of the foundation that oversees the madrasah, which is a traditional Islamic boarding school that explicitly prohibits the use of electronic devices such as mobile phones, laptops, tablets, and other digital technology devices for all students (santri). This prohibition is intended as part of the pesantren education system, which aims to maintain the values of discipline, simplicity, and devotion in seeking knowledge, as well as to preserve an educational atmosphere rich in spirituality and classical scientific traditions.

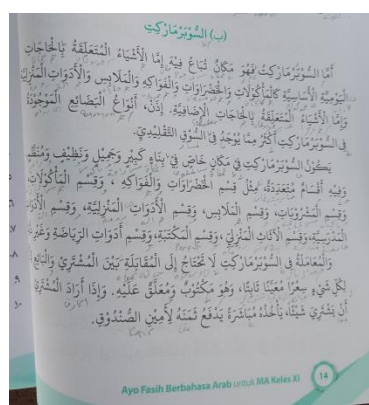
As a logical consequence of this policy, the Arabic language learning process at this madrasah is highly dependent on conventional methods and limited resources. The main media used in learning are blackboards, markers, and verbal communication from teachers to students. Thus, the role of teachers becomes crucial, not only as conveyors of material, but also as substitutes and complements for learning media that cannot be used. Teachers play a dual role as facilitators and innovators who are required to be able to adapt the curriculum material to the

limited local context, without reducing the depth and breadth of the competency achievements set by the KMA.

The pedagogical strategies applied by Arabic teachers are integrative, combining material from the book “Ayo Fasih Berbahasa Arab” with the content of classical Islamic boarding school books simultaneously and systematically. The material is delivered gradually and repeatedly (spirally) with increasing levels of complexity, so that students build their understanding from the basics to advanced levels. The hybrid approach combines national-modern and traditional-classical epistemologies, resulting in a unique teaching pattern in which students are not only trained to communicate competently, but also have deep linguistic analysis skills.

Teachers not only deliver the material, but also improvise, elaborate, and contextualize it according to the needs of the students and the dynamics of the class. They become “curriculum interpreters” who bridge the gap between the formal academic world and classical scientific traditions. This approach is also a creative response to infrastructure limitations, particularly the unavailability of digital media. Instead of relying on videos, interactive applications, or audio learning as recommended in the module, teachers utilize local resources in the form of classical texts and oral traditions.

The main challenge in implementing this spiral-hybrid curriculum is the limited time in the Arabic language learning structure in the formal curriculum. In-depth study of classical texts requires a considerable amount of time, while the learning schedule is often limited to only a few hours a week.<sup>22</sup> This requires efficient teaching strategies and selective material selection. In addition, teacher readiness and capacity pose another challenge, as not all teachers have the dual ability to master both the national curriculum and classical texts simultaneously. Therefore, ongoing teacher training is urgently needed so that this spiral-hybrid model can be applied more widely and evenly.<sup>23</sup>



<sup>22</sup> Ahmad Ma and Faiz Karim Fatkhullah, “Manajemen Pembelajaran Kitab Kuning Dalam Rangka Membina Karakter Santri Di Pesantren,” *Jurnal Educatio* 11, no. 1 (2025): 277–86, <https://doi.org/10.31949/educatio.v11i1.12816>.

<sup>23</sup> Fajrun Najah Ahmad et al., “INTEGRASI KURIKULUM PENDIDIKAN ISLAM PONDOK PESANTREN DARUL ULUM DAN SMA,” *Assyfa Journal of Islamic Studies* 01 (2023), <https://doi.org/10.61650/ajis.v1i1.164>.



Figure 3: Student books interpreted using the Islamic boarding school model

Scientifically, this approach shows that the limitations of digital media do not necessarily hinder meaningful learning. In fact, in certain contexts, these limitations spark the emergence of locally-based pedagogical innovations. This is in line with Vygotsky's idea of contextual and culture-based learning: teachers as more knowledgeable others adapt their approach to the socio-cultural characteristics of their students<sup>24</sup>. In other words, Arabic language learning at MA Miftahul Ulum Al-Azizah has successfully created ecological learning, a learning system that relies on the richness of local resources, in this case the competence of teachers and classical pesantren literature.

This finding provides a new perspective in the discourse on the implementation of KMA 183 of 2019, particularly in the context of pesantren-based education. While previous studies, such as those conducted by Abd Hafidz (2023), have noted that the national curriculum tends to face challenges when implemented in pesantren due to the differing paradigms between formal education and traditional education<sup>25</sup>, this study demonstrates that the integration of these two paradigms is not only possible but can also yield innovative curricula that are both contextual and practical. The key lies in the pedagogical intervention of teachers who can manage national curriculum materials while leveraging the richness of pesantren traditions as a source of enrichment.

Furthermore, the spiral-hybrid approach applied also complements the learning approaches discussed in previous studies, as mentioned by Nur Cahaya Nasution (2024), who raised the bandongan method in Arabic language learning in Islamic boarding schools<sup>26</sup>. However, unlike Nur Cahaya Nasution, this study places traditional methods such as bandongan, sorogan, and ceramah within a broader conceptual framework: the spiral system. The material is presented in stages, repeated with increasing depth, and contextualized directly. With this approach, bandongan is not merely a one-way oral method, but part of a spiral process that strengthens students' structural Arabic language competencies.

In the field of educational theory, the spiral-hybrid approach found in this study enriches our understanding of Arabic language learning. The idea of a spiral curriculum was first proposed by Jerome Bruner (1960), who stated that subject matter can and should be repeated in the curriculum, but with increasing depth and complexity<sup>27</sup>. In the context of MA Miftahul Ulum Al-Azizah, this concept is realized through the repetition and deepening of grammatical topics such as fi'il madhi, fi'il mudhari', isim, and i'rab. This concept was first introduced in the practical-communicative context of the module, then expanded in a theoretical

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<sup>24</sup> J V Wertsch, *Voices of the Mind: A Sociocultural Approach to Mediated Action* (Harvard University Press, 1991).

<sup>25</sup> Abd Hafidz, "Analisis Pembelajaran Pendidikan Agama Islam Di Pesantren Kabupaten Lombok Barat," *Sultra Educational Journal (Seduj)* 1, no. 1 (2023): 54.

<sup>26</sup> Nur Cahaya Nasution, "PENERAPAN METODE MENGHAFAL DAN BANDONGAN DALAM PEMBELAJARAN KITAB NAHWUDI PONDOK PESANTREN TANJUNG PASIR AL-AWWABIEN JAMBI," *Dirasatul Ibtidaiyah* 4, no. 1 (2024): 1–18.

<sup>27</sup> Ariel Tinapay et al., "Attitude of Learners towards Science and Their Science Process Skills in the Case of the Spiral Curriculum: A Literature Review," *International Journal of Research Studies in Education* 10, no. 15 (2021): 13–24, <https://doi.org/10.5861/ijrse.2021.a106>.

form through the study of turats. This approach results in the integration of theory and practice, form and meaning, as well as structure and function<sup>28</sup>.

Meanwhile, the hybrid aspect of this model demonstrates the flexibility of the national curriculum in accommodating two epistemological systems<sup>29</sup>. The national curriculum is based on a communicative and modern constructivist approach to language learning, while the pesantren tradition emphasizes a deductive-grammatical approach to language learning. The combination of the two produces a pattern of Arabic language learning that not only educates students to become good communicators but also deep language analysts. This is an important asset in understanding Islamic texts, whether in the form of tafsir, fiqh, hadith, or classical akhlak books.

### **3. Advantages, and disadvantages of a spiral-hybrid Arabic curriculum**

The spiral-Hybrid model has several drawbacks that need to be considered in its implementation. First, it is not always easy for students to adapt to a learning method that combines modern and traditional approaches. Some students may find it difficult to understand material that is presented repeatedly with increasing levels of complexity, especially in-depth grammatical material from classical texts. Second, reliance on conventional methods without the support of digital media limits the variety and appeal of learning, which has the potential to reduce student motivation and interest in learning<sup>30</sup>. Third, limited learning facilities and resources hinder broader pedagogical innovation, such as the use of technology to enrich the learning experience. Fourth, the workload of teachers who must master two curriculum systems simultaneously can cause fatigue and reduce teaching effectiveness if not supported by adequate training and resources. Fifth, the lack of systematic evaluation and monitoring of the implementation of this model makes it difficult to identify and address problems that arise during the learning process. Finally, limited institutional support and resources can also hinder the wider development and dissemination of the spiral-Hybrid model.

Despite its limitations, this model has major advantages in terms of the depth and meaningfulness of learning. Students are not only able to speak Arabic functionally, but also have a strong foundation in understanding language structures. This is in accordance with the long-term goal of teaching Arabic in Islamic boarding schools, namely to produce students who are able to understand

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<sup>28</sup> Muhammad Husni Shidqi and Adam Mudinillah, "PEMBELAJARAN BAHASA ARAB DENGAN MEMANFAATKAN LINGKUNGAN BERBAHASA BAGI MAHASISWA DI PERGURUAN TINGGI," *Jurnal Education and Development* 9, no. 3 (2021): 32–33, <https://doi.org/10.37081/ed.v9i3.2807>.

<sup>29</sup> Sandra Maurice Farah-Franco et al., "A Preclinical Hybrid Curriculum and Its Impact on Dental Student Learning Outcomes," *Journal of Dental Education* 85, no. 5 (2021): 679–89, <https://doi.org/10.1002/jdd.12517>.

<sup>30</sup> Mengting Yu, "Technology-Enhanced Education: Improving Students' Learning Experience in the Higher Education Context," *The Wiley Handbook of Sustainability in Higher Education Learning and Teaching*, Wiley Online Library, 2022, 133–51, <https://doi.org/10.1002/9781119852858.ch7>.

and interpret Arabic texts independently, and have the ability to read critically classical Islamic sources<sup>31</sup>.

As a contribution to the development of the national curriculum, this finding suggests that the spiral-hybrid approach can be used as an alternative model in developing a contextual curriculum that is in accordance with the characteristics of Islamic educational institutions. This model is not only relevant for madrasahs in Islamic boarding schools, but can also be adapted by schools in remote areas that have limited digital facilities but have competent human resources. Thus, the Arabic curriculum can still be implemented optimally even with a different approach and strategy than those suggested in official documents.

In essence, the spiral-hybrid approach in implementing the Arabic curriculum at MA Miftahul Ulum Al-Azizah has proven successful in answering the challenges of implementing a formal curriculum in a pesantren environment that does not use digital media. This model is a bridge between the national curriculum and the local wisdom of the pesantren. It is not only a teaching technique, but also a new paradigm in Arabic education that integrates traditional values and pedagogical progress. By prioritizing the depth of language structure and students' linguistic thinking skills, this approach makes an important contribution to the development of a more contextual, flexible, and sustainable Arabic curriculum.

## Conclusion

This study successfully answered its main objective, which was to explore how the Arabic curriculum based on the Decree of the Minister of Religious Affairs No. 183 of 2019 can be implemented contextually and creatively in a pesantren-based madrasah aliyah environment. The spiral-hybrid model found shows that technological limitations are not absolute obstacles, but can be a trigger for innovation through the integration of the national curriculum with classical books such as *Al-Jurumiyah*, *Imrithi*, and *Alfiyyah Ibn Malik*. Through this model, teachers are able to combine a modern communicative approach with traditional grammar gradually and repeatedly, resulting in a holistic understanding of Arabic both in terms of practicality and structure.

The scientific contribution of this study lies in the formulation of a spiral-hybrid approach as an alternative learning model in an educational environment with limited digital facilities. In addition to providing concrete solutions to the problems of implementing the national curriculum in Islamic boarding schools, this model also broadens the horizon of the spiral learning theory developed by Jerome Bruner in the context of Arabic language education. Practically, the results of this study can be used as a reference by other madrasahs that have similar conditions to implement the curriculum adaptively without sacrificing the values of local traditions that have been deeply rooted.

For future development, this study suggests expanding the study to other madrasahs with different characteristics to test the validity and replication of the

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<sup>31</sup> Khoirul Anam et al., "Model Pembelajaran Kitab Kuning Dalam Membentuk Keilmuan Dan Spiritualitas Santri Di Pondok Pesantren Hidayatul Mubtadi'in Lirboyo Kediri," *Ulumuna: Jurnal Studi Keislaman* 10, no. 1 (2024): 1–16.

spiral-hybrid model more widely. Further research with a quantitative or mixed-methods approach is also needed to evaluate the influence of this model on learning outcomes in a measurable manner. In addition, teacher training that emphasizes dual mastery of the national curriculum and classical books is an urgent need for the sustainability of this model. Thus, the spiral-hybrid approach can be a long-term pedagogical solution in contextual, integrative, and value-based Arabic language learning.

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