CRITICAL DISCUSSION ARABIC LANGUAGE EDUCATION CURRICULUM AT HIGH SCHOOL IN BANDUNG

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Abstract

The background of this research is that there are relatively many graduates of Arabic Language Education or Arabic Literature study programs who are not compatible with their world of work. There are study program graduates who are non-educational but choose to become teachers because they have no choice. On the other hand, graduates from educational study programs choose to become non-teacher professions. This study aims to describe and analyze the curriculum of the Arabic Language and Arabic Literature Education study program at four universities; Uninus, UIN, UPI, and Unpad. This study uses a qualitative approach with descriptive analysis method. The data sources are taken from written documents regarding the Arabic Language Education curriculum. The results of the study show that the curriculum has an important role and attachment in the quality of graduates who are matched with the demands of the world of work. There is a Uninus Arabic Education curriculum that needs to be strengthened, which means that it is given a sufficient portion. There are also curricula or courses that need to be merged or removed. The curriculum is constantly reviewed and updated within a certain period of time considering the demands of the world are relatively fast changing. Uninus Arabic education must have scientific characteristics that other Arabic language education cannot have. Learning Arabic should be done with fun methods, strategies, and learning processes so that students' interest in Arabic grows.

Keyword: Arabic language education; curriculum, quality graduates.

A. Introduction

The era of competition in every sector of life is a necessity. The demand that the human resources (HR) of university graduates who will occupy work positions be filled by those according to their profession is a gamble that is constantly voiced by several institutions. Humans who are experts and skilled in their fields are a bone of contention by the business world and the industrial world (DUDI), including schools or universities, both private and public.

There are relatively many favorite schools labeled as Islam or more commonly known as Integrated Islamic Schools ranging from Kindergarten to Integrated Islamic Senior High Schools. In their academic activities, of course, they do not only need human resources who have Islamic personality competencies and social competencies, but also pedagogic competencies and professional competencies. In fact, according to Mulyasa (2013) that a

professional teacher requires special skills regarding his psyche that is healthy and does not experience mental disorders, physically healthy, mentally dedicated, virtuous morals, and intellectually full of knowledge and skills.

On the other hand, Integrated Islamic schools also do not want operational costs to increase to pay the honorarium for their teachers just because they want the professionalism of their teachers who only hold one subject according to their educational background, but how to empower teachers of certain subjects who have close educational backgrounds to teach other subjects related to him. For example, an Arabic teacher is also empowered to teach subjects such as Islamic Religious Education, Al-Quran or Reading and Writing Al-Quran (BTQ). This case was found in several integrated Islamic schools so that it is certainly an input and opportunity for universities managing Arabic language (literary) education study programs to review the curriculum, and accommodate or include courses that are not only related to Arabic skills, but also Islam. And the ability to read and write the Koran, especially memorizing short letters.

Looking at the Arabic language curriculum at madrasas or integrated Islamic schools contained in the Attachment of the Minister of Religion No. 2 of 2008 concerning Content Standards and Competency Standards for Graduates of Islamic Education, the Arabic language lesson has the aim of developing the potential of students to be able to communicate in Arabic, both oral and written, which includes the four language skills, listening (istima'), speaking (kalam), reading (qira'ah), and writing (kitabah). At the basic education level (ibtida') listening and speaking skills as the basis for language are the main focus. This is different from the secondary education level (mutawassith), the four language skills are taught in a balanced way (Rosyidi, 2012).

The research conducted by Muhbib Abdul Wahab is research that is very relevant to this study. It was stated that the results of his research were seen from an educational review, Arabic Language Education is a part of educational science whose focus is Arabic. It is no exaggeration if UIN Jakarta, UIN Yogyakarta, and UIN Maliki include this study program in the Faculty of Tarbiyah and Teacher Training. PBA is also a Department or Study Program that "involves" various disciplines: linguistics (theoretical and applied), pedagogy (education, education, and learning), psychology (student development), sociology, and politics, culture, and so on (Wahab, 2016).

Abdul Wahab Rosyadi (2012) in his paper which was presented in front of an Arabic teacher at Madrasah Ibtidaiyah in Malang, it was stated that learning Arabic can actually be responded to by students well if the teacher studies and applies theory or philosophy about learning, including learning languages. It was mentioned by Zulvia Kholid (Rosyidi, 2012) that children can learn a language well if they are treated as individuals who have needs and interests. The results of his research are more focused on various theories of language learning.

This study aims to obtain an overview and analysis of the curriculum through a review of courses at four universities in Bandung, namely Nusantara Islamic University (Uninus), Indonesian Education University (UPI), Sunan Gunung Djati State Islamic University (UIN

SGD), Padjadjaran University (Unpad). Of the four research loci, three universities have a PBA (PBA) scientific base, namely Uninus, UPI, and UIN. Meanwhile, Unpad has a non-educational scientific base, namely Arabic Literature. The involvement of Unpad in this study is only as a comparison, because in fact many of its alumni are also teachers, even though they are not from the education sector. Of these four universities, one is under the auspices of the Ministry of Religion (UIN SGD) and three are under the auspices of the Ministry of Education and Culture (Uninus, UPI, and Unpad). Of the four universities, one is a private university (Uninus) and three state universities (UIN, UPI, and Unpad). Problem identification can be done by finding answers to the picture obtained from the results of the comparative analysis of PBA courses in terms of the number of credits, courses, lecturer teaching models and student learning conditions in the four universities.

Research on the Arabic language curriculum in universities has relatively begun to emerge. This indicates that there is interest and concern from the academic community regarding the importance of an Arabic curriculum that is adaptive to the times. Of course, the purpose of this adaptive curriculum is to solve problems in the field, especially regarding college alumni with PBA study programs so that they are absorbed in the world of work in accordance with the curriculum, learning outcomes, and profiles of graduates in the tertiary study program.

The curriculum (curriculum, al-manhaj) etymologically means a clear path. The curriculum is not only a subject structure and syllabus, but the overall knowledge, skills, and personality that will be transferred through the educational process so that students are able to grow and develop into individuals who are knowledgeable, think critically, have a positive attitude, are skilled and have social personalities (Wahab, 2016).). Tresno further (Noor, 2018) explains that the achievement of curriculum goals is supported by the higher education system, this can be seen as a process that will have four main stages, namely (1) input, namely lecturers, students, etc., (2) Processes, namely learning processes, research processes and management processes, (3) Outputs, namely graduates, research results and other science and technology works, and (4) Outcomes, namely public acceptance and recognition of higher education outcomes. , sustainability, improving the quality of life in society and the environment.

This research is library research or library research that uses a qualitative approach with descriptive methods. The data sources are taken from all curricula (courses) in four Arabic language [literature] study programs in four universities in Bandung. The data sources were then analyzed and described the advantages and disadvantages of each. This research is a sociological critique of the courses [curriculum] in four universities in Bandung, both in the form of the PBA (PBA) study program, Arabic Language and Literature. There are three PBA-based study programs at Uninus, UPI, and UIN. Meanwhile, the Arabic Language and Literature study program is only available at Unpad. It is called sociological criticism because it is based on the social perspective of the community. In other words, how can the curriculum of the four study programs be marketable in society as a graduate user (user)

B. Research Method

This study uses a qualitative approach because it is intended to collect data about the curriculum at the PBA study programs at Uninus, UIN, UPI, and Unpad. This research uses descriptive analysis method. Descriptive analysis method is carried out through procedures after the data is collected, then compiled and classified. Furthermore, it is analyzed and interpreted with words in such a way as to describe the object of research at the time this research was carried out, so that it can describe the answers to the problems that have been formulated (Surakhmad, 1980: 139).

A. Discussion

The curriculum holds an important key in the world of education as a barometer of the success of the educational process. A good curriculum should be dynamic, meaning that it always updates itself according to the needs and demands of the times. Therefore, the curriculum must be designed as effectively and efficiently as possible. Furthermore, Syihabuddin (n.d.) stated that the curriculum review should accommodate several changes that occur in society, the needs of the world of work, government policies in the world of education, and the characteristics of potential learners. It is appropriate to invest in education or intellectual, knowledge, social and trust resources to be a measure of the welfare and progress of a nation, especially education in life skills, skills and expertise as well as high competence for the nation's children (Aqib, 2013). On this basis, a critical study of the curriculum in four universities in Bandung was carried out. Prior to the discussion, a review was carried out on the structure or body of knowledge of the courses from each of these universities. Below is a table of subjects taught at four universities in Bandung?

Table 1: List of Main Courses in Arabic Language Education at Four Universities in Bandung

NO	MATA KULIAH	PERGURUAN TINGGI			
		UIN SGD	UNINUS	UPI	UNPAD
1	Adab al-Arabi	x	√	√	√
2	Morals / Sufism	x	√	√	x
3	Arabiyyah Asasiyyah	x	√	√	x
4	Arudh	x	√	x	x
5	Balagah I-II	√	√	√	√
6	Arabic Learning and Learning	√	x	√	x
7	Counseling guidance	√	x	x	x
8	Sharpened Islamiyah I-II	x	√	√	x
9	Arabic Learning Evaluation	√	√	√	x
10	Islamic philosophy	√	√	√	√
11	Fiqh	√	√	√	x
12	Fiqhu straightforward	√	√	x	√
13	Arabic Phonology	x	x	x	√
14	Arab World Geography	x	x	x	√

15	Kalam	√	√	√	√
16	Smart Science	√	√	√	√
17	Science Lugah Al-Ijtima'i	x	√	√	x
18	The Science of Lugah An-Nafsi	x	√	√	√
19	Imla / Khath	√	√	√	√
20	Inshallah I-II	√	√	√	√
21	Istima' I-II (lab)	x	√	√	√
22	Capita Selecta Islamic Islamic Education	x	√	x	x
23	Language Skills I-II	√	x	x	x
24	Khathabah	x	√	x	√
25	Communication and IT Education	√	x	x	x
26	Curriculum and Learning	√	x	√	x
27	Language Laboratory I-II	√	x	x	x
28	Educational Foundation	√	x	x	x
29	Humans and Arab Culture	x	x	x	√
30	Arabic Learning Media	√	x	√	x
31	Arabic Teaching Methodology	√	x	x	x
32	Micro Teaching	√	x	x	x
33	Arabic Morphology	x	x	x	√
34	Muhadatsah I-II	√	√	√	√
35	Muthala'ah I-II	√	√	√	√
36	Scientific Nadwah	x	√	√	x
37	Nahwu I-III	√	√	√	√
38	Nusus Adab Arabiy	x	√	√	√
39	MTs/MA . Arabic deepening	√	x	x	x
40	Classroom action research	√	x	x	x
41	Education Management	√	x	x	x
42	Teacher Personality Development	√	x	x	x
43	Arabic Learning Planning	√	√	√	x
44	Student Development	√	x	x	x
45	Introduction to Literary Studies	x	x	x	√
46	Introduction to Arabic History	x	x	x	√
47	PPL	√	√	√	x
48	Quran Hadith	x	√	√	√
49	History of Modern Arabic Thought	x	x	x	√
50	Arab Literature Seminar I-II	x	x	x	√
51	Sharaf I-III	√	√	√	√
52	Arabic Syntax	x	x	x	√
53	Shari'ah	√	√	√	x
54	Interpretation	x	x	√	√
55	Tarjamah I-II	√	√	√	√
56	Taujih Scientific Treatise	x	√	√	√
57	Study Arabic Drama	x	x	x	√
58	Study the Arabic Curriculum	√	x	√	x
59	Study Arabic Prose	x	x	x	√
60	Study Arabic Poetry	x	x	x	√

61	Tsaqafah Arabiyah	x	√	√	√
62	Ulumul Hadith	√	√	√	√
63	Ulumul Qur'an	√	√	√	√
	Credits	160	160	147	148

Table 2: Courses that are not included in the Arabic Language Education of the Islamic University of the Archipelago

NO	Subjects	College UNINUS
1	Arabic Learning and Learning	X
2	Counseling guidance	X
3	Arabic Phonology	X
4	Arab World Geography	X
5	Language Skills I-II	X
6	Communication and IT Education	X
7	Curriculum and Learning	X
8	Language Laboratory I-II	X
9	Educational Foundation	X
10	Humans and Arab Culture	X
11	Arabic Learning Media	X
12	Arabic Teaching Methodology	X
13	Micro Teaching	X
14	Arabic Morphology	X
15	MTs/ MA. Arabic deepening	X
16	Classroom action research	X
17	Education Management	X
18	Teacher Personality Development	X
19	Student Development	X
20	Introduction to Literary Studies	X
21	Introduction to Arabic History	X
22	History of Modern Arabic Thought	X
23	Arab Literature Seminar I-II	X
24	Arabic Syntax	X
25	Interpretation	X
26	Study Arabic Drama	X
27	Study the Arabic Curriculum	X
28	Study Arabic Prose	X
29	Study Arabic Poetry	X

This comparative study of [curriculum] courses was carried out objectively and solely to contribute to the development of knowledge or curriculum in the Arabic Language Education of Uninus in particular and three other universities. The Uninus PBA curriculum is substantially supportive in developing linguistic knowledge to students, as evidenced by the table above, there are relatively many linguistic courses that other study programs such as UIN

do not have. However, keep in mind that the Uninus PBA curriculum has very few courses related to teaching and teacher knowledge as is the curriculum for forming professional teachers in teaching Arabic (see the table below when compared to UIN which are both Arabic language educational institutions). . In other words, Uninus Arabic Education is very rich in linguistic courses but very minimal in teacher training courses.

Table 3: Subjects taught in Arabic Language Education, Islamic University of the Archipelago

NO	MATA KULIAH	RGURUAN TINGGI	
		UIN SGD	UNINUS
1	Adab al-Arabi	x	√
2	Morals / Sufism	x	√
3	Arabiyyah Asasiyyah	x	√
4	Al-'Arabiyyah li a-al-Hujjaj	x	√
5	Arudh	x	√
6	Balagah I-II	√	√
7	Arabic Learning and Learning	√	X
8	Counseling guidance	√	X
9	Sharpened Islamiyah I-II	x	√
10	Arabic Learning Evaluation	√	√
11	Islamic philosophy	√	√
12	Fiqh	√	√
13	Fiqhu straightforward	√	√
14	Arabic Phonology	x	X
15	Arab World Geography	x	X
16	Kalam	√	√
17	Smart Science	√	√
18	Science Lugah Al-Ijtima'i	x	√
19	The Science of Lugah An-Nafsi	x	√
20	Imla / Khath	√	√
21	Inshallah I-II	√	√
22	Istima' I-II (lab)	x	√
23	Capita Selecta Islamic Islamic Education	x	√
24	Language Skills I-II	√	X
25	Khathabah	x	√
26	Communication and IT Education	√	X
27	Curriculum and Learning	√	X
28	Language Laboratory I-II	√	X
29	Educational Foundation	√	X

30	Humans and Arab Culture	x	X
31	Arabic Learning Media	√	X
32	Arabic Teaching Methodology	√	X
33	Micro Teaching	√	X
34	Arabic Morphology	x	X
35	Muhadatsah I-II	√	√
36	Muthala'ah I-II	√	√
37	Scientific Nadwah	x	√
38	Nahwu I-III	√	√
39	Nusus Adab Arabiy	x	√
40	MTs/MA. Arabic deepening	√	X
41	Classroom action research	√	X
42	Education Management	√	X
43	Teacher Personality Development	√	X
44	Arabic Learning Planning	√	√
45	Student Development	√	X
46	Introduction to Literary Studies	x	X
47	Introduction to Arabic History	x	X
48	PPL	√	√
49	Quran Hadith	x	√
50	History of Modern Arabic Thought	x	X
51	Arab Literature Seminar I-II	x	X
52	Sharaf I-III	√	√
53	Arabic Syntax	x	X
54	Shari'ah	√	√
55	Interpretation	x	X
56	Tarjamah I-II	√	√
57	Taujih Scientific Treatise	x	√
58	Study Arabic Drama	x	X
59	Study the Arabic Curriculum	√	X
60	Study Arabic Prose	x	X
61	Study Arabic Poetry	x	X
62	Tsaqafah Arabiyah	x	√
63	Ulumul Hadith	√	√
64	Ulumul Qur'an	√	√
65	Al-'Arabiyyah li a-al-Hujjaj	x	√
	credits	160	160

Source: Education Manual (Nusantara, 2010)

Based on the data for the courses above, it is recommended that the Arabic Language Education curriculum be reviewed so that the teacher competencies are not inferior in quality to other universities. It is important to do this considering that the competition to become a professional teacher is very wide open. When entering the workforce, Uninus alumni do not only compete with their classmates, but also have to compete with Arabic Language Education alumni from other universities. In fact, Unpad alumni who are not formed to become Arabic language teachers, in fact, some of the alumni tend to work as Arabic teachers/educators. However, changing or reformulating the curriculum does not mean that you have to fully equate yourself with the Arabic language education of other universities. Uninus Arabic Language Education must create a special curriculum that other universities do not have as a source of pride for the institution and its alumni later, especially the marketable curriculum, in this case Islamic educational institutions or madrasas. As a comparison, Syihabuddin (n.d.) added that the Arabic Language Education program should include the following deepening courses:

Table 4: List of Deepening Courses in the Arabic Language Education Study Program

NO	Courses	Credits	SEMESTER							
			1	2	3	4	5	6	7	8
01	Arabic Teaching Basics	2								
02	Psychology of Teaching and Learning Arabic	2								
03	Arabic Teaching Method	3								
04	Arabic Teaching Media	2								
05	Evaluation of Arabic Teaching	3								
06	Teaching and Learning Strategy	3								
07	Study Textbooks	2								
08	Study Curriculum	2								
09	Field Experience Program	3								
10	Lesson Planning	2								
11	Thesis	6								
	Amount	30								

In terms of the number of credits, Uninus Arabic Language Education is very dense when compared to UPI and Unpad. This is clearly very burdensome for students. Indeed, the goal is very good, namely so that students know the sciences of Arabic language in total, but it would be more economical if then streamlining the curriculum was carried out by removing, combining, or reducing the number of credits for courses that if relatively not so important to be provided to prospective students of Arabic Language Education teachers. . In other words, the curriculum is a little better (according to educational standards) but it hits and makes an impression rather than a lot of just dreaming and the profile of the graduates to be achieved is not clear.

Table 5: Comparison of the number of credits

NO	Courses	Higher Education			
		UIN SGD	UNINUS	UPI	UNPAD
1	Credit	160	160	147	148

Based on real experience and field observations, it was found that relatively many students feel bored and not interested in Arabic lessons in Arabic in elementary-high school. Therefore, as the 'antidote', it is necessary to teach Arabic which is fun so that students do not feel bored anymore when they meet this lesson. In this case, a teacher or prospective teacher (Arabic Language Education student) is required as early as possible to design a fun learning for his students either by adding games, quizzes, songs, stories, etc. however, of course the forms of games etc. still in relation to learning Arabic.

Uninus Arabic Language Education as an institution that produces prospective teachers is required to provide fun courses to their students so that they can then pass it on to their prospective students. It is important to do this so that prospective Uninus Arabic Language Education teachers do not repeat and become agents of Arabic teaching staff with methods that are considered boring to the current generation. Besides that, this method will also make children hate Arabic lessons and teachers so that in the end it can be counted the number of prospective students who want to continue their studies at Uninus Arabic Education in particular or other Arabic Language Education. This means that the Uninus Arabic Language Education institution and prospective teachers (students) also determine the direction of the development of Arabic language enthusiasts in universities. So, according to the researcher, Uninus students need to be taught basic courses that teach various Arabic games (al-lu'bah al-'Arabiyyah). The handbook on this book can be found in bookstores or on the internet.

Based on the facts in the field, Arabic language teachers are often used as or concurrently tahfidz teachers as well. Therefore, if it is considered important, instead of the courses that (will) be merged, it is recommended to add a minimum of one juz of tahfidz al-Qur'an courses, namely juz 30 and if possible add chapters 29, 28, or 27. Apart from being a characteristic of the Uninus Arabic Language Education study program, tahfidz al-Quran is also an advantage compared to Arabic Language Education or Arabic Literature at any other university. On the other hand, the tahfidz al-Qur'an course can be an investment for students if they want to continue their master's degree in the Middle East which requires memorizing the Qur'an with a certain number of juz. Technically, during this course, students only deposit the memorization targets that they have memorized at home. Lecturers only accept their deposits. This is very possible, especially for Arabic Language Education students to enter the employee class.

There are several courses that need to be combined (if possible), namely: al-Lugah al-Ijtima'I science and al-Lugah an-Nafsiy science. In addition to merging these two courses, the number of credits is also reduced from 4 credits to 2 credits. In fact, this course would be better to abolish considering that it is relatively less important to teach Arabic language education students. In addition, the principle of the need for not knowing the social conditions or the soul of students is also the reason that this course is recommended to be abolished. However, it was a choice because according to Huda (n.d.) the two courses are psycholinguistics and sociolinguistics as part of the socio-cultural foundation in curriculum preparation in addition to linguistic theory (linguistics), language learning theories.

Furthermore, as for the courses that need to be eliminated or deleted, namely the science of 'Arudh and al-'arabiyyatu lil-hujjaj. This knowledge based on its effectiveness is in the scope

of the Arabic Literature Study Program (Arudh), because it is related to literature. In addition, in terms of teaching to students and its use for teaching supplies to students, it is not too important and indeed there is no such material at the MI-MA education unit level. Instead, it is necessary to include materials on Arabic mahfuzhat or well-known Arabic proverbs (in terms at UIN Jakarta it may be equivalent to the subject of al-mufradat wa al-'ibarat). As for al-'arabiyyatu lil-hujjaj, it may be a hallmark of Uninus Arabic Language Education. However, in terms of education, it would be nice if the typical courses were to support students' careers as prospective professional educators.

Furthermore, the subject that needs to be studied is fiqh al-lughah or often called philology (although there are actually many differences). Because, as is well known, the fiqhu al-lughah taught at PTAI is very different from philology which is also taught at PTAI or at PTN. In fact, both in several PTAIN/S are taught the same thing and in fact the subject that is better known and taught is the study of philology. The Ministry of Religion as the institution that oversees PTAIN in studying philology actually refers to public universities such as Unpad or UI (not fiqhu al-lughah). Most likely the more appropriate term with philology is not fiqhu al-lughah but 'the science of tahqiq an-nushush. As additional material, the philology taught at PTAIN/S which is usually under the Arabic Literature study program is a science that studies ancient texts, most of which also contain religious Arabic texts. For Arabic language reviewers, of course, they are very interested in this science, especially Indonesia is very rich in the manuscripts of its scholars from the past while philologists can be said to be relatively few.

Furthermore, to increase the quantity and quality of Arabic language enthusiasts in Uninus Arabic Language Education, it would be better if then Uninus Arabic Language Education cooperated or collaborated by providing waivers (scholarships) to local governments, Islamic boarding schools or madrasas aliyah (MA) especially for madrasas aliyah which are under the auspices of the Nahdlatul Ulama/NU organization, especially in the West Java region and are relatively large in number. For example, in Cirebon there are Madrasah Aliyah Nusantara (MANUS), Vocational High Schools / SMK Nusantara, or educational institutions labeled Ma'arif. If then there are quite a lot of prospective enthusiasts in Uninus Arabic Language Education, then it would be better if they were then sent to a dormitory. In this hostel they are required to get used to speaking in Arabic. However, this alternative certainly requires a large amount of money to build the dormitory. If possible, it would also be better if Uninus built an integrated Islamic school at the SMA/MA level which functions as a laboratory or pilot school or a place for teaching and learning for Uninus Arabic Language Education students (besides of course as a regular school). It is hoped that this school will only have a language study program, namely Arabic. There are many advantages to be gained from the construction of this school. In terms of prospective students, Uninus Arabic Language Education does not go far to find prospective students, but it is enough to provide relief from this school. From a financial point of view, of course, Uninus will get additional income from the fees paid by its students. In terms of teaching, Uninus has a teaching laboratory where Uninus students do internships, especially from the Arabic Language Education study program.

Unlike the Uninus Arabic Language Education, Unpad Arabic Literature has a curriculum of courses that are generally the same as the Arabic Literature curriculum at UI, UGM, Unhas, etc. as illustrated in the following table.

NO	MATA KULIAH	PERGURUAN TINGGI
		UNPAD
1	Adab al-Arabi	√
2	Arudh	√
3	Balagah I-II	√
4	Islamic philosophy	√
5	Fiqhu straightforward	√
6	Arabic Phonology	√
7	Arab World Geography	√
8	Kalam	√
9	Smart Science	√
11	Imla / Khath	√
12	Inshallah I-II	√
14	Khathabah	√
15	Humans and Arab Culture	√
16	Arabic Morphology	√
17	Muhadatsah I-II	√
18	Muthala'ah I-II	√
19	Nahwu I-III	√
20	Nusus Adab Arabiy	√
21	Introduction to Literary Studies	√
22	Introduction to Arabic History	√
23	Quran Hadith	√
24	History of Modern Arabic Thought	√
25	Arab Literature Seminar I-II	√
26	Sharaf I-III	√
27	Arabic Syntax	√
28	Interpretation	√
29	Tarjamah I-II	√
31	Study Arabic Drama	√
32	Study Arabic Prose	√
33	Study Arabic Poetry	√
35	Ulumul Hadith	√
36	Ulumul Qur'an	√
	credits	**148**

Source: Education Implementation Manual (Padjadjaran, 2002)

1. Judging from the curriculum side based on the structure of the courses above, Unpad Arabic Literature (SAU) is actually quite sufficient to lead students to become someone who has Arabic Literature competence. However, on the field very far from expectations. This is partly due to the lack of communicative learning between students and lecturers. The majority of students come from high school and lecturers who are less creative to make learning fun, etc. make some SAU alumni do not really understand what is taught in college.

2. To explain the learning of the above courses, the following describes some of the courses in the SAU course table above.

3. Arudh courses

4. Based on experience, Arudh's teaching at (SAU) can be said to be less effective, especially for students who do not have a pesantren education background or have previously graduated from Madrasah Aliyah/MA. Arudh science is taught in a very convoluted manner with comprehensive and varied reference books. In addition, Arudh's science itself is a relatively difficult science full of terms and rhyming formulas coupled with less interesting lecturers' learning that makes this science an enemy for students, especially when they want to face student exams as if they are made to feel dizzy. This science is actually relatively easy to study because it relates to knowledge about poetry, nazam, or salawatan. However, due to the lack of communicative learning, this science on the contrary has become an allergy. That's all taught in Indonesian, especially if taught through Arabic, maybe only one or two students understand it.

5. Balaghah Course

This science is actually relatively difficult too, but because the lecturers who teach are very friendly and fun, this course feels easy and indeed easy even though the introduction is in Indonesian. It is believed that the comfort factor of the lecturer and his professionalism in teaching make the learning atmosphere motivated.

6. Al-Lughah Fiqhu Course

This course is actually not the same as the philology studied at PTN/PTAIN/S. fiqhu al-lughah courses are fun elective courses too. This science, among others, discusses the growth, development, and death of a language or the kinship of Sami or Semitic languages.

7. Phonology and Morphology courses

This course is a relatively unwelcome course. This is because the material is about matters relating to the letters that come out of a certain place which is very complicated. Even though the name is Arabic phonology, there are no books or theories used in teaching from Arabic language experts. Instead, what emerged were theories from Western and Indonesian linguists. It is suspected that the lecturer in this course does not seem to have a basic understanding of Arabic phonology and morphology theory. As proof of the thesis written by the lecturer in charge of this course, most of his theories come from the West. In essence, these two courses are not Arabic scientists' version of phonology or morphology learning but are based on the perception of Western scientists' theories.

8. Geography of the Arab World

This course is loved by almost all students. The reason is that the lecturer is a lecturer who has competence in this field. In addition, his teaching, which at that time was different from the others, was using an attractive power point plus a projector (at that time the term infocus had not yet developed) accompanied by full color pictures that made students feel as if they were hypnotized with a very stunning explanation. Not infrequently in the middle of learning accompanied by laughter too. This is the teaching style of the lecturer of this course. In addition, sometimes at the end of learning students are given a quiz with certain questions or require students to speak so that whoever asks will be given a point, for example, UAS will get additional points or an A is already in hand, for example.

9. Knowledge of Al-Lughah

This science is a science that researchers also enjoy. In addition to teaching using Arabic books translated in delivery, supported by lecturers and students who have studied general linguistics, the ease of absorbing this knowledge is getting faster. In addition, lecturers who are not too pressurized and are familiar with students, make students like this course a lot.

10. Imla/Khat, Insha', and Khitabah

Actually the two terms above consist of two different subjects, namely imla and khat. These two courses are very interesting. Many factors include lecturers who are competent in their world, direct practical learning, relatively easy handbooks, etc. This course, insya', is relatively challenging, but because the lecturers are not enthusiastic or inspire students' enthusiasm in teaching, this subject is less attractive. Khatabah is one of the most important courses in the SAU study program because it is related to the ability of students to convey ideas orally in front of an audience.

11. Muhadatsah

This course should be taught by native speakers or at least by people who have studied in Arab countries. However, in SAU it is held by someone who is not both, on the contrary it is held by someone whose pronunciation fluency is still not 'completed'. In addition, his teaching which is accompanied by emotional makes students stay away from the lecturers and this course. The same thing is in the sharaf I-III courses taught by the same lecturer and emotionally when there are students who ask questions and laugh and then emotionally scold loudly. This is what I don't like. In fact, this course is very much liked by researchers, but because the lecturers are not friendly, 'emotional', this subject is like a tiger, especially sharaf.

In essence, all courses taught by lecturers at SAU have not supported their students to be able to have speaking competence (maharatul kalam), listening competence (maharatul istima), reading competence (maharatul qira'ah), especially writing competence (maharatul kitabah). Factors that influence this can come from heterogeneous students, lecturers whose abilities are limited, textbooks that are less supportive, learning methods that are less interactive, interesting, creative, etc. all courses are almost just a fleeting knowledge that has been taught,

if not, it can be said to make an impression until students become alumni. That is the shortcoming of the teaching and learning process at SAU.

In terms of lecturers, SAU has some lecturers who are very competent, competent, and less competent. In addition, some of them are open to criticism, emotional, and mediocre. Almost all of the teaching lecturers have a Middle Eastern educational background. However, that does not mean allergies or antipathy to lecturers who graduate in the country. In fact, according to researchers, domestic graduates understand more in substance than Middle Eastern graduates in several respects. However, it would be better if some of them graduated from the Middle East. Because learning a language is better if it is taught by native speakers or at least by people who have studied there.

Based on the educational background of the students, the majority of whom come from high school, the Arabic language learning process at Arabic Literature Unpad uses Indonesian completely. That is, when lecturers deliver courses, almost all of them use Indonesian. That reason may have developed among lecturers so that most SAU students are rarely proficient in Arabic, both speaking skills (kalam) let alone writing skills (kitabah). In fact, in several semesters, SAU brought in a native speaker from Sudan, Sheikh Ahmed. However, it didn't last long.

In terms of sharing experiences as an Arabic language teacher, some of it has been explained above, namely in the section on critiquing the Uninus Arabic Language Education curriculum. In this section, the researcher wants to emphasize that Arabic should be taught as attractively as possible to students. With the hope that they are more interested and love this science. Because at the elementary-high school stage, they are more interested in learning the language with fun. Picture books (full color), full of stories, and delivered in a child-friendly way make learning more and more popular with students.

Researchers with all their limitations try to make learning interesting for children. Arabic books that have developed in this country are mostly intended for schools (read; madrasas) under the auspices of the Ministry of Religion such as MI, MTs, and MA, whose students can be said to be homogeneous. Meanwhile, for Islamic elementary and high school schools with heterogeneous students, it is very difficult to understand these books (which should be reformed). Therefore, the researchers searched for these books via the internet and then formulated them into a book that according to the researcher was worthy of being used as a handbook for integrated Islamic elementary/junior high schools who had never or were beginners in learning Arabic.

One thing that researchers are proud of is hearing that their students are still memorizing Arabic songs that were taught five years ago. A relatively long time but they still remember it. Sometimes when I visited my former teaching place, many children told me to teach them again. They also often compare with my substitute teacher that the new teacher's learning is not interesting, he just writes and writes.

D. Conclusion

One thing that researchers are proud of is hearing that their students are still memorizing Arabic songs that were taught five years ago. A relatively long time but they still remember it. Sometimes when I visited my former teaching place, many children told me to teach them again. They also often compare with my substitute teacher that the new teacher's learning is not interesting, he just writes and writes.

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