



IDEOLOGICAL TENSIONS IN OUTCOME-BASED EDUCATION: A PHILOSOPHICAL CRITIQUE OF ARABIC LANGUAGE CURRICULUM IN ISLAMIC HIGHER EDUCATION

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Abstract

The OBE curriculum emphasizes measurable achievements and global competencies, but in Arabic Language Education it has the potential to obscure its philosophical, religious, and ideological dimensions. This study critiques the suitability of the ideology of Arabic as the language of revelation, science, and Islamic civilization with the technocratic OBE approach, while simultaneously formulating adjustments to remain in line with the vision of Islamic scholarship. This research method uses a qualitative-philosophical approach with a literature study type to examine the concept, ideology, and philosophical implications of the application of Outcome-Based Education (OBE) in Arabic language education, especially from the ontological, epistemological, and axiological aspects associated with Islamic educational values. The results of the study show four main findings, [1] Philosophical critique of the OBE ideology, [2] Adjustment of the OBE curriculum in Arabic Language Education, [3] Philosophical Dilemmas in the Implementation of OBE, [4] The practical impact of the OBE curriculum on the learning process. This research is expected to harmonize OBE and Arabic language ideology through curriculum design that combines technocratic-pragmatic orientation with philosophical, religious, and ideological dimensions, so that the study program not only meets accreditation standards and global competitiveness, but also remains faithful to the mission of Islamic science as the spirit of Arabic language education.

Keywords: Outcome-Based Education, Ideological Critique, Philosophical Analysis, Implementation Analysis

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INTRODUCTION

مقدمة

Arabic occupies a crucial position because it is not only seen as a language of communication but also holds ideological significance as the language of revelation, knowledge, and Islamic civilization. Arabic can guide understanding of the primary sources of Islamic teachings, such as the Qur'an, the Hadith, and the works of classical scholars that serve as the foundation of Islamic civilization and intellectual tradition. This position emphasizes that learning Arabic is not merely about mastering linguistic skills, but also serves as a means of internalizing religious values, strengthening Islamic identity, and preserving classical Islamic scientific traditions so that they remain relevant amidst the dynamics of the time (Ahmadi & Ismail, 2024). Thus, Arabic serves as a bridge between academic needs, spirituality, and the preservation of scientific culture.

As the urgency of Arabic language learning increases, there is a need to review the curriculum approach used in higher education contexts. The current curriculum policy follows the direction of the national higher education policy, which adopts the Outcome-Based Education (OBE) model. The OBE curriculum emphasizes the importance of clearly measurable learning outcomes, is technocratic and pragmatic, and is directed at mastering competencies that align with job market needs (Novrizal & Muhammad, 2025). This orientation requires Arabic language learning to be not only oriented towards ideological and normative aspects, but also capable of producing graduates who possess practical skills, are adaptive to developments in the world of work, and are competitive at the global level. The challenge that then arises is how to integrate the ideological values inherent in Arabic with the demands of the OBE curriculum, which emphasizes technical and pragmatic aspects of achievement, so that both can run in harmony without losing their respective essences (Chotimah et al., 2025).

In the context of implementing the Arabic language curriculum, tensions arise between the ideological dimension and the technical demands brought by the Outcome-Based Education (OBE) approach. Arabic, historically and theologically positioned as the language of revelation, knowledge, and Islamic civilization, risks experiencing a shift in orientation, from being rooted in ideological and philosophical values to merely functional technical skills (Jamiu, 2023). This can diminish the depth of meaning of Arabic language learning, because if it only emphasizes pragmatic and utilitarian aspects, Arabic loses its role as a medium for internalizing religious values and preserving classical Islamic scientific traditions (Zakarneh & Mahmoud, 2025), and is understood only as a practical instrument to meet job market needs.

Therefore, both philosophical and implementative criticism of the Arabic language curriculum is needed. Philosophical criticism is needed to examine the extent to which the implemented curriculum is consistent with the ideological position of Arabic as a language of revelation and civilization, and to ensure that the learning substance does not fall into the trap of reducing meaning (Ridwan, 2025). Meanwhile, implementative criticism is needed to examine actual practices in the classroom, to assess whether the implementation of the OBE curriculum is truly in line with the ideological vision and spiritual goals inherent in Arabic language learning (Amzaludin & Abidin, 2024). Both forms of criticism are simultaneously aimed at uncovering ideological tensions between the technocratic orientation in OBE which emphasizes measurable achievements with the dimensions of value, meaning, and spirituality inherent in Arabic language learning.

To operationalize the concept ideological critique in this context, this study uses the critical pedagogy framework developed by Paulo Freire, who views education as a practical arena for dismantling power relations and ideology within the curriculum (Majola et al., 2024). Within this framework, ideological tension is understood as a struggle between technocratic rationality oriented toward efficiency and measurable outcomes and value rationality emphasizing meaning, consciousness, and the spiritual dimension of language. This analysis is strengthened by Jürgen Habermas's theory of communicative action, particularly through his distinction between instrumental and communicative rationality, to identify the dominance of efficiency logic within the OBE curriculum (Mirjalali et al., 2023). Furthermore, Antonio Gramsci's hegemonic perspective is used to examine how the curriculum has the potential to reproduce a pragmatic orientation aligned with market needs, while marginalizing the ideological dimension of Arabic as a language of revelation and civilization. Thus, this framework allows for a sharper analysis of forms of ideological tension, both conceptually and in learning practice.

In accordance with previous research by Sobri, Mustofa, and Yusup (2024) in Implementation of the Outcome Based Education (OBE) Curriculum in the Arabic Language Education Study Program examined how OBE was adopted in Arabic language departments, finding that despite increased job relevance and skills such as critical thinking and creativity, significant challenges arose from limited resources and the readiness of both faculty and students (Sobri et al., 2024). Furthermore, Chotimah, Kirom, Roziki, and Abidin (2024) in their study Outcome-Based Education (OBE) Curriculum: Implementation in the Arabic Language and Literature Study Program used a phenomenological approach to explore the experience of OBE coordination and implementation, and they found that resistance to change, difficulty measuring outcomes accurately, and lack of facilities were the main barriers (Chotimah et al., 2025).

As for the research The Transformation of the Arabic Language Curriculum in Indonesia: A Historical, Philosophical, and Recent Innovation Review by Latifah, Erlina, and Pahrudin (2024) examined the philosophical evolution of the Arabic language curriculum from a traditional approach to a more communicative and contextual one, but concluded that innovation is often cosmetic if not accompanied by fundamental philosophical reform that touches on socio-religious values and cultural identity (Latifah et al., 2025). Finally, Handayani and Zaim's (2023) study entitled "The Urgency of Language Philosophy in Developing Outcome-Based Education Language Learning Curriculum" emphasizes the importance of the philosophical dimension in the development of the OBE curriculum. The results show that an overly technocratic OBE orientation risks reducing the meaning of language, so a philosophical foundation of language is needed so that the curriculum not only produces pragmatic skills but also shapes the understanding of language as a means of thinking and building civilization. With this philosophical approach, OBE becomes more balanced between technical demands and the transcendental values of language (Handayani & Zaim, 2023).

Much research has been conducted on the OBE curriculum in Arabic language education, but most of it focuses solely on its implementation. This study specifically provides a philosophical and implementational critique of the ideology of the OBE curriculum in Arabic language education. Understanding these critiques can help adapt Arabic language education to avoid losing its ideology as the language of revelation, knowledge, and Islamic civilization.

Therefore, this research aims to critique the Arabic language curriculum philosophically and implementatively, by examining the consistency between its ideological foundation as the language of revelation, knowledge, and Islamic civilization and the implementation of the Outcome Based Education (OBE) curriculum, which is oriented towards technocratic and pragmatic achievements. It also aims to adjust the OBE curriculum in the Arabic Language Education study program to align Arabic language ideology with the implementation of the OBE curriculum.

The urgency of this research lies in the importance of bridging the gap between the ideological foundation and the reality of the implementation of the Arabic language curriculum. Arabic has long been positioned as the language of revelation, knowledge, and Islamic civilization, thus philosophically containing transcendental and ideological values that must be maintained for their sustainability. Therefore, this research presents an in-depth analysis of the consistency between the ideological vision of Arabic and the implementation of the OBE curriculum in learning practices. The results of the research are expected to produce constructive recommendations so that the Arabic language curriculum remains solidly based on its ideological

values, while also being adaptive to modern demands that emphasize the competence and competitiveness of graduates. Thus, the Arabic language curriculum not only functions as a means of preserving the tradition of classical Islamic scholarship, but is also relevant to the dynamics of contemporary higher education, and is able to integrate philosophical, ideological, and technical aspects harmoniously.

METHOD

منهج

The research method in this study uses a qualitative-philosophical approach with a library research approach. This approach was chosen because the research focuses on an in-depth examination of the concepts, ideologies, and philosophical implications of the implementation of Outcome-Based Education (OBE) in Arabic language education, particularly from an ontological, epistemological, and axiological perspective linked to Islamic educational values (Mahanum, 2021). In this study, the researcher acts as the primary instrument, actively interpreting, analyzing, and critiquing various literary sources to uncover ideological biases and formulate a comprehensive understanding. This study uses a critical perspective based on Islamic educational values as a foundation for reading, evaluating, and reconstructing the meaning of the various sources studied.

The data sources for this research are entirely written, divided into primary and secondary sources. The data sources for this research are entirely written literature, including primary studies on Outcome-Based Education (OBE), educational policy documents, recent scientific articles related to the implementation of OBE in Arabic language education (2020–2025), as well as books and journals discussing Islamic educational philosophy, curriculum theory, and critical studies of educational ideology. The literature selection was carried out through purposive sampling based on relevance, theoretical contribution, and academic quality, and was reinforced with theoretical sampling to deepen the analysis until conceptual saturation was achieved. The literature was then categorized thematically into clusters of OBE, critical educational philosophy (including the thoughts of Jürgen Habermas and Paulo Freire), and Arabic language education in the Islamic tradition. The credibility of the sources was evaluated based on the author's authority, the reputation of the publisher or journal, and the consistency and relevance of the arguments, ensuring that the data used had sufficient academic validity to support the research analysis.

Data collection techniques were conducted through documentation studies by searching, collecting, and reviewing various relevant literature through academic databases such as Google Scholar, DOAJ, Scopus, and university repositories. The literature search process was carried out using keywords tailored to the research focus, including "Outcome-Based Education (OBE)", "OBE curriculum", "Arabic language education", "Arabic language education", "Islamic educational philosophy", "Islamic educational philosophy", "criticism of educational ideology", "critical pedagogy", "curriculum ideology", and "OBE implementation in Indonesia". To ensure data validity, this study used source triangulation techniques by comparing various references to obtain consistency of information (Ramadhan et al., 2024). In addition, an evaluation of the credibility of the literature was carried out based on the level of relevance to the research topic, the actuality of the year of publication, and the academic reputation of the sources used.

Data analysis in this study was conducted using a descriptive-analytical and critical-hermeneutic approach. The descriptive-analytical approach was used to systematically identify and map concepts Outcome-Based Education (OBE), its underlying ideology, and its

implementation in Arabic language education. Meanwhile, a critical-hermeneutic approach is used to interpret the philosophical and ideological meanings of various literatures, while also uncovering the underlying assumptions, values, and social implications contained within them.

Operationally, the data analysis process is carried out through several stages. (1) literature collection and selection is carried out by identifying sources relevant to the theme of OBE and Arabic language education, (2) data reduction, namely selecting, coding, and grouping information based on thematic categories such as educational ideology, curriculum orientation, and learning practices, (3) data presentation, namely systematically compiling findings in the form of conceptual narratives and thematic categorizations to facilitate interpretation, (4) critical-hermeneutic interpretation, namely interpreting data with a reflective-critical approach to reveal the philosophical, ideological dimensions, and paradigmatic tensions that arise, (5) drawing conclusions, namely formulating an analytical synthesis in the form of ideological criticism of OBE and recommendations for developing a contextual Arabic language education curriculum based on Islamic values (Susanto et al., 2024).

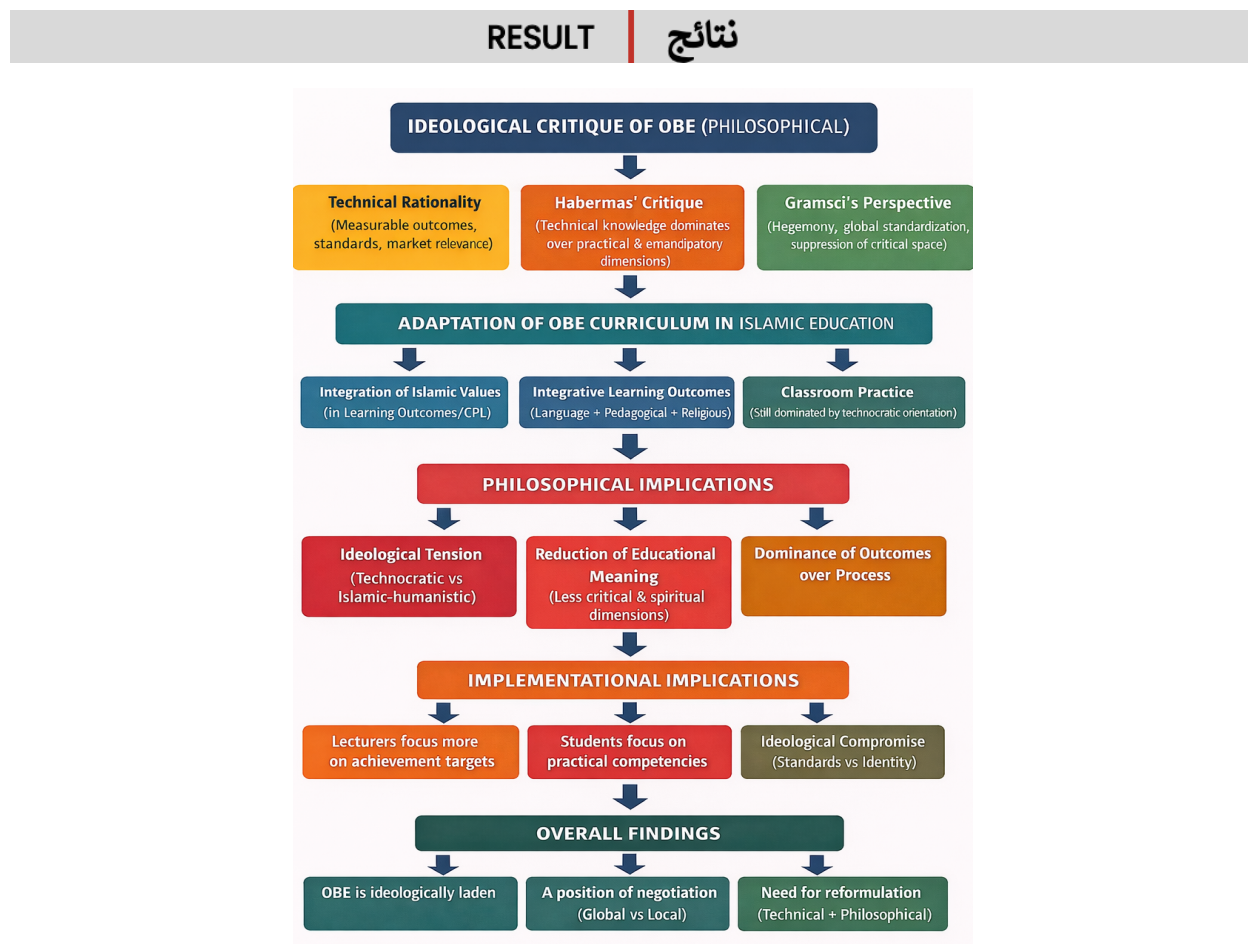


Figure 1. Philosophical critique and implications of OBE in Islamic education

The analysis in this study yields two main areas of criticism of the Outcome-Based Education (OBE) Curriculum in Arabic language education at the university level: philosophical criticism and implementation criticism. Philosophical criticism is aimed at uncovering the ideology, epistemological assumptions, and value orientations underlying the OBE paradigm,

while implementation criticism focuses on the adjustment process, implementation dilemmas, and its practical impact in the context of Arabic language learning.

Based on the results of the analysis, four main interrelated findings were found:

- a. Philosophical Critique of OBE Ideology,
- b. Adaptation of OBE Curriculum in Arabic Language Education,
- c. Philosophical Dilemmas in OBE Implementation, and
- d. Practical Impact of OBE Curriculum on Learning Process.

DISCUSSION | مناقشة

These four findings demonstrate that OBE functions not only as a technical framework for learning but also as an ideological construct with value implications. When applied to Arabic language education, OBE provides a space for negotiation between modern demands for efficiency and accountability and the mission of Islamic education, which emphasizes humanization, integration of knowledge, and the development of spiritual awareness.

A. Ontological (Human Nature & Education)

Ontologically, these findings suggest that OBE reductively views humans as measurable achievements, while the essence of humanity in education is holistic. This creates a dilemma between uniform learning outcome standards and the reality of human diversity and complexity as educational subjects.

Philosophical Critique of OBE Ideology

Ideological critique of the curriculum Outcome-Based Education (OBE) philosophically stems from the view that this educational model overemphasizes technical rationality, prioritizing measurable achievements, competency standards, and relevance to the job market (Shaheen, 2019). In the OBE paradigm, educational success is often measured through quantitative indicators such as students' ability to achieve learning outcomes, mastery of specific skills, and the connection between graduates and industry needs (Joseph et al., 2024). This orientation places education within an instrumentalist framework, where the value of education is reduced to how well it can produce outputs that meet economic needs. As a result, the philosophical and humanitarian dimensions of education are often marginalized, while efficiency and productivity aspects take center stage.

Sharp criticism of this paradigm comes from the theory of knowledge developed by Jürgen Habermas. Within his theoretical framework, Habermas divides human knowledge into three main cognitive interests: technical, practical, and emancipatory. Technical knowledge relates to humans' ability to control nature and achieve work efficiency (Fernandes, 2020). Practical knowledge relates to the ability to understand the social world through communication and interpretation of meaning. Meanwhile, emancipatory knowledge serves to free humans from the shackles of ideology, domination, and unconsciousness of oppressive power structures (Sahira & Nasiwan, 2025). Through this division, Habermas shows that education that only

emphasizes technical aspects, as seen in OBE, will produce humans who are functionally efficient but poor in reflection, communication, and critical awareness. Such education tends to make students objects of the system, rather than subjects capable of critical thinking and interpreting the meaning of their lives autonomously.

In the context of OBE, technical rationality tends to dominate the entire educational process, from the formulation of learning outcomes and curriculum development to teaching methods and evaluation, with an orientation toward quantitatively measurable outcomes such as competencies and job skills (Joseph et al., 2024). In Arabic language education, for example, in the study of *kalam*, students often focus more on fluency, structural accuracy, and vocabulary mastery, leading to memorization of dialogue without understanding the context or being able to communicate spontaneously. Meanwhile, in *qira'ah*, accurate reading without vowels often neglects critical interpretation of texts. This situation indicates that the dialogical and emancipatory aspects of education are receiving less space, even though, according to Habermas, the weakening of the communicative dimension will cause education to become too trapped in efficiency and technical approaches, so that students tend to be positioned as objects of the system, rather than active subjects of learning (Fontes, 2021).

Another critique that enriches the ideological analysis of OBE comes from Antonio Gramsci's perspective on hegemony. Gramsci explained that hegemony is a form of domination that is not carried out through coercion, but rather through the formation of ideological awareness and consensus that makes the values of the dominant group naturally accepted by society (Pass, 2019). In this context, OBE can be understood as a hegemonic discourse that operates subtly in the world of education (Özçelik, 2025). OBE frames education within a logic that tends to be oriented towards efficiency, competence, and competitiveness through standardized curricula and learning outcomes. As a result, education shifts from a process of developing whole people to an instrument of human resource investment oriented towards economic value, with curricula often geared towards job skills such as translation, tour guides, or certification-based professionals. In this context, aspects of developing critical thinking, a deep understanding of Arabic culture, and the reflection of Islamic values in language often receive less balanced attention.

From Gramsci's perspective, this situation demonstrates how education has become part of the ideological apparatus that maintains the global hegemonic order (Baedowi, 2023). Within the OBE framework, students are directed to become efficient and competent workers, rather than intellectual citizens critical of oppressive social and economic structures (Rathy et al., 2020). Higher education institutions, particularly religious educational institutions such as the Arabic Language Education Study Program, are at risk of losing their critical autonomy as they become trapped in a global discourse on market-oriented quality and accountability. As a result, education loses its critical spirit and becomes a means of reproducing an ideology that equates academic success with economic success.

Philosophically, critics of OBE point out that this model tends to reduce the meaning of education to merely achieving measurable outcomes, thus under-emphasizing human dimensions such as reflection, dialogue, and critical awareness. In Jürgen Habermas's framework, this reflects the dominance of technical rationality over practical and emancipatory interests, while from Antonio Gramsci's perspective, OBE can be understood as a form of hegemony that subtly embeds market logic in education. Nevertheless, OBE still has advantages, such as

providing a clear learning direction through measurable outcomes, increasing accountability, and encouraging the relevance of graduates to the needs of the workplace. Therefore, the challenge is not to reject OBE, but to balance it with a more dialogical and humanistic approach so that education continues to shape the whole person.

Philosophical Dilemmas in OBE Implementation

The implementation of OBE in Arabic language education presents a philosophical dilemma between the technocratic paradigm that emphasizes efficiency and measurable achievements and the Islamic educational tradition that views knowledge as the building block of morality, faith, and spirituality. The intersection of the two presents not only differences in method but also differences in perspectives on the nature of knowledge, human beings, and the goals of education, thus demanding critical reflection on the direction of OBE's implementation.

However, in its implementation, this integrative spirit often clashes with the technocratic realities inherent in the OBE system. As criticized by Jürgen Habermas in *Knowledge and Human Interests* (1972), modern systems tend to be dominated by technical rationality, a logic that places effectiveness and measurability as the primary measures of success (Fernandes, 2020). In the educational context, this is evident in evaluation patterns that heavily emphasize quantitative achievements, such as grades, scores, success indicators, and pass rates. As a result, Arabic language learning, which should be a space for developing meaning, reflection, and spirituality, is instead reduced to merely an activity to achieve academic goals.

This tendency can also be explained through the lens of Antonio Gramsci's (1971) theory of hegemony. According to Gramsci, hegemony occurs when a dominant discourse is consensually accepted and becomes a guide for thinking without the subservient party realizing it. In this context, the OBE discourse, with its market-oriented, efficiency-driven, and measurable orientation, has become a form of ideological hegemony in the world of education (Cader & Sundrijo, 2023). Religious educational institutions, including Arabic language education, are ultimately forced to adapt to remain relevant and recognized in the global system, even though such adjustments carry the risk of eliminating the essential values of Islamic education, which emphasize the formation of the whole person.

In addition, the technocratic approach born from the OBE system also reflects what Michel Foucault called disciplinary power. Foucault (1977) explained that the modern education system creates subtle and hidden forms of power through mechanisms of surveillance, evaluation, and normalization of behavior (Addina & Hanif, 2025). In this case, achievement standards, assessment rubrics, and institutional accreditation become instruments of power that control both lecturers and students to behave in accordance with established technical norms. Therefore, although the Arabic language education curriculum has attempted to integrate Islamic values into CPL, its learning practices are still limited by a system that prioritizes standardized measurement and achievement.

This condition illustrates the fundamental tension in the epistemology and pedagogy of Arabic language education amidst the dynamics of educational globalization. Epistemologically, Arabic language education is rooted in the Islamic scientific tradition, which positions knowledge as a means of shaping manners, faith, and morality. Knowledge in the Islamic view is not just a collection of rational knowledge that is utilitarian, but also a path to the purification of the soul

and the formation of civilized humans (*ta'dīb*) (Sulwana et al., 2025). However, when Arabic language education must adapt to the Outcome-Based Education (OBE) system, which is oriented towards measurable achievements, efficiency, and relevance to job market needs, a clash of values occurs between the spiritual-holistic paradigm rooted in the Islamic worldview and the modern paradigm that is technocratic and instrumental (Winarti & Fauziah, 2023). Orientation *OBE* which emphasizes measurable results often places moral and spiritual aspects in a secondary position, thus shifting the meaning of education from the process of forming complete human beings to merely producing functionally competent human resources.

Pedagogically, the OBE dilemma is evident in learning practices and academic policies, where educators strive to uphold Islamic values such as faith, sincerity, and the blessings of knowledge, while simultaneously meeting the demands of performance indicators such as accreditation, learning outcomes, and graduation accuracy. This situation places teachers and educational institutions in a negotiation position between upholding the substance of values and meeting the quantitative standards of global education.

Nevertheless, the importance of OBE as a modern education system lies in its ability to provide clear learning direction through the formulation of measurable outcomes, strengthen accountability and quality assurance of education, and increase the relevance of graduates to global needs and the world of work. Thus, OBE has a real contribution in ensuring the educational process is more structured, transparent, and oriented towards the competencies needed in the era of globalization, although it still needs to be balanced with strengthening the dimensions of values and spirituality in Arabic language education.

Thus, the adjustment of the OBE curriculum in Arabic language education can be understood as a form of critical synthesis between two seemingly opposing poles. On the one hand, there is an effort to maintain the integrity of Islamic values through the religious dimension integrated into Graduate Learning Outcomes (CPL); on the other hand, there is the necessity to adapt to a global education system that emphasizes efficiency, accountability, and competitiveness. The main challenge that arises is how to create a balance between the two so that Arabic language education does not get trapped in technocratic formalism that emphasizes mere numbers, but rather remains a vehicle for the formation of *insan 'ālim, āmil, and ṣāliḥ*, namely knowledgeable, useful, and moral human beings. This harmonization effort can only be achieved if the curriculum, methods, and evaluation of learning are returned to the philosophical orientation of Islamic education, namely education as a process of self-purification and the formation of manners (*ta'dīb*), not just the production of statistically measurable competencies.

B. Epistemological (nature of knowledge & learning process)

Epistemologically, these findings suggest that OBE emphasizes knowledge as a measurable outcome, potentially neglecting reflective and contextual learning processes. This creates a tension between outcome orientation and the dynamic nature of knowledge.

Adaptation of the OBE Curriculum in Arabic Language Education

The adjustment of the OBE curriculum in Arabic language education is a strategic process that is not only technical, but also ideological and philosophical, to balance the demands of measurable achievements with the preservation of Islamic scholarly identity. This is realized through the integration of Islamic dimensions in the CPL, which encompasses the four *mahārah*

(four pillars), pedagogical competencies, and religious-affective values to shape a holistic moral and spiritual character.

Conceptually, OBE emphasizes learning outcomes as the focal point of curriculum development. All components, from the CPL formulation, teaching materials, learning methods, to the assessment system, are designed to ensure the achievement of predetermined outcomes (Sholeh & Murhayati, 2025). In the context of Arabic language education, this means that language skills and understanding of Islamic texts are the primary aspects systematically measured. However, if the curriculum focuses solely on technical skills, the essence of knowledge and spiritual values can potentially be marginalized. Therefore, adjustments to the OBE curriculum require a philosophical reinterpretation to ensure that Islamic values remain the primary foundation.

This adjustment usually begins with a reformulation of the CPL so that it not only adheres to global standards but also integrates dimensions of faith, manners, and morals (Yunita, 2025). For example, in addition to targeting communicative competence, the CPL also reflects values such as scientific trustworthiness, politeness in language, and spiritual awareness. Thus, the CPL serves not only as an academic benchmark but also as a character-building measure.

This formulation of the CPL aligns with the integrated curriculum theory developed by Robin Fogarty (1991), which emphasizes the importance of integration between various domains of knowledge to prevent education from becoming trapped in disciplinary fragmentation (Rashed & Tamuri, 2022). In the context of Arabic language education, this theory is relevant because it allows for the integration of linguistic, pedagogical, and spiritual aspects, so that learning is not solely oriented towards language skills but also towards the formation of personality and human values rooted in Islamic teachings. Philosophically, this approach is rooted in a holistic view of humanity, as emphasized by al-Attas (1993), who stated that the goal of Islamic education is *ta'dīb* namely the formation of civilized humans who are knowledgeable, faithful, and moral (Tolchah, 2019).

1. The phenomenon of tension in the implementation of Outcome-Based Education (OBE) occurs not only in the context of Arabic language education in Indonesia, but also appears in various global contexts, especially in countries with a tradition of values-based education. Studies in Malaysia show that the implementation of OBE tends to increase administrative burdens and encourage standardization, which can reduce the pedagogical flexibility of lecturers. Meanwhile, in Turkey, the implementation of an outcomes-based curriculum has given rise to a debate between demands for educational modernization and efforts to maintain cultural-religious identity. Thus, OBE is seen as effective in increasing the accountability and relevance of graduates, but also has the potential to shift the orientation of education from value formation to the achievement of performance indicators. This suggests that tension in OBE is a cross-context phenomenon that reflects a global pattern in educational transformation that is increasingly oriented towards standards, accountability, and market demands.
2. At the learning strategy level, lecturers are required to design outcome-based learning that continues to foster reflective and spiritual awareness through models such as project-based or problem-based learning integrated with Islamic values. This approach maintains a balance between technocratic achievements and the formation of moral-

spiritual awareness. Globally, tensions surrounding OBE, such as in Malaysia and Turkey, are influenced by structural factors (accreditation standards), cultural (traditional values and teacher-student relationships), and epistemological (positivistic OBE paradigm versus holistic Islamic education), indicating that the OBE problem is philosophical, not merely technical.

3. This approach can be explained through Lev Vygotsky's (1978) social constructivism theory, which emphasizes that knowledge is constructed through social interactions and meaningful experiences (Alkhudiry, 2022). In the context of Arabic language education, this theory emphasizes that the learning process is not merely the transfer of linguistic knowledge but also the internalization of the values and culture inherent in the language. By linking academic assignments to Islamic values, students construct not only cognitive knowledge but also ethical and spiritual awareness. Therefore, OBE-based learning strategies in Arabic language education need to be directed not only at producing measurable competencies but also at fostering self-awareness and humanitarian values that align with the goals of Islamic education.
4. Evaluation in Outcome-Based Education (OBE) emphasizes transparent, objective, and data-driven assessment to measure the achievement of learning outcomes. However, in Arabic language education, this approach fails to fully represent success because it ignores non-quantitative dimensions such as motivation, honesty, sincerity, and enthusiasm *thalabul 'ilm* which is the core of the Islamic educational tradition (Inaayat et al., 2024). Assessment should not only focus on cognitive and performative outcomes, but also pay attention to the process of forming attitudes, manners, and spiritual values of students during the learning process. Authentic assessment theory (*authentic assessment*) developed by Wiggins (1990), which emphasizes that evaluation should reflect students' actual abilities in meaningful life contexts, not simply measuring memorization or formal exam results (Triana et al., 2025). In Arabic language education, assessment needs to be holistic not only measuring language ability, but also awareness of meaning, moral values, and academic integrity. Therefore, evaluation in OBE must be interpreted as a means of character and spiritual development, so that academic achievements are in line with the formation of human beings *'ālim, āmil, and ṣāliḥ* as the main goal of Islamic education (Sholeh & Murhayati, 2025).
5. From an institutional perspective, the implementation of OBE encourages Arabic language study programs to strengthen their educational quality management systems through documents such as PLOs, CLOs, and assessment rubrics, thereby making the learning process more measurable, directed, and systematic (Fuadah et al., 2023). However, without adequate philosophical awareness, this system has the potential to shift into an administrative formality that emphasizes procedural compliance over educational substance. Therefore, the main challenge is ensuring that quality management does not cease to be a bureaucratic instrument, but rather remains a means of improving the quality of learning. From Edward Sallis's Total Quality Management (TQM) perspective, educational quality is measured not only by outcomes but also by the institution's values, culture, and moral commitment (Rahmanto & Ramadhan, 2024). Therefore, in the context of Arabic language education, its implementation needs to integrate system efficiency with the depth of Islamic values to remain in line with the mission of developing knowledgeable, moral, and devoted individuals.

Philosophically, the adjustment of the OBE curriculum in Arabic language education is an attempt to synthesize the technocratic-modern paradigm that emphasizes efficiency, accountability, and measurability, with the humanistic-transcendental paradigm that emphasizes values, meaning, and character building. The tension between the two arises because of the difference in the basic orientation of education. OBE starts from the logic of global standards and market needs that demand measurable results, while Islamic education focuses more on aspects of manners and spirituality that cannot be fully quantified. As a result, there is a tug of war between the demands of the modern education system and the need to maintain the spirit of holistic education. Through this synthesis, Arabic language education is expected to remain globally relevant without losing its Islamic identity, and is able to produce graduates who are competent as well as have character and moral-spiritual awareness.

Thus, the adaptation of OBE to Arabic language education is not merely technical but also paradigmatic, shifting the focus from measurable achievements to more meaningful education. Furthermore, this article contributes a critical framework for a more balanced reading of OBE, not rejecting it but placing it in dialogue with Islamic educational values, thus providing a basis for developing a curriculum that is more contextual, reflective, and oriented toward strengthening the identity of Islamic scholarship in a modern context.

C. Axiological (values, goals, and orientation of education)

Axiologically, these findings indicate that OBE is oriented toward achieving pragmatic and standardized outcomes, potentially shifting educational values from character building and meaning to merely achieving competencies. This creates tension between instrumental educational goals and broader, humanistic value orientations.

Practical Impact of OBE Curriculum on Learning Process

The implementation of the Outcome-Based Education (OBE) curriculum in Islamic higher education, including Arabic language study programs, has brought significant changes not only to the administrative and technical aspects, but also to the epistemological and cultural realms of learning. OBE emphasizes that educational success must be measured through concrete, verified, and documented achievements, so that the entire academic process from planning to evaluation is oriented towards measurable learning outcomes. In the context of Arabic language education, this has led to a shift in orientation from an emphasis on internalizing meaning, forming attitudes, and Islamic values to achieving Course Learning Outcomes (CLO) and Program Learning Outcomes (PLO) indicators (Rekan et al., 2025). This shift has had a positive impact in the form of clarity in learning direction, increased teaching effectiveness, and academic accountability, where lecturers are more focused in learning planning and students have a clearer understanding of the competencies to be achieved at each stage.

However, the implementation of OBE also presents a number of challenging pedagogical consequences. While this system fosters a culture of disciplined and measurable learning, it also tends to reduce the learning process to a technocratic activity. Many lecturers admit that designing learning in line with CPL and CPMK often limits the space for improvisation and spontaneity in teaching (Casiano & Jr., 2019). For example, in learning *maharah al-kalam* (speaking skills), activities that were previously characterized by free interaction are now replaced by performative tasks that can be objectively assessed using specific rubrics. As a result,

the classroom atmosphere becomes more formal, and the dialogic dimension that fosters self-confidence and spontaneous language is diminished.

Furthermore, the orientation toward measurable learning outcomes has also changed student motivation. Many students no longer view learning as a space for exploration and meaning-making, but rather as a series of steps to meet assessment criteria. The learning process often loses its affective meaning. Students are more preoccupied with ensuring their answers match the rubric or the lecturer's instructions than with understanding the message or context of Arabic communication. This phenomenon can be categorized as a form of instrumental learning, namely learning that is oriented towards external results, not towards the growth of internal knowledge and awareness.

The OBE system demands a high level of professionalism and accountability from lecturers. Lecturers must ensure that every component of learning, from lesson plans and media to assessment instruments, is logically aligned with the principles of constructive alignment (Ilmiani et al., 2023). However, in practice, complex administrative demands actually create an additional burden. Many lecturers feel that their focus has shifted from supporting students in their learning process to administrative tasks such as reporting, completing assessment forms, or developing assessment rubrics (Prasetya et al., 2024). This situation makes lecturers more like "document managers" than "learning guides." In the context of Islamic education, this phenomenon certainly raises ideological issues, as the role of the teacher (*al-mu'allim*) should be more than just a measure of learning outcomes; they also function as instillers of values and character builders.

Another impact of the OBE implementation is the tendency to standardize teaching methods, as lecturers are required to adapt learning to CPL and measurable indicators, thus favoring strategies that are easily evaluated quantitatively. Consequently, more creative methods such as philosophical discussions, exploration of classical texts (*turāth*), and reflective reading of Arabic poetry are beginning to decline. This has led to a shift in Arabic language learning to become more pragmatic and fragmented, in line with Habermas's critique of the dominance of instrumental rationality in education, which tends to prioritize efficiency and measurement while neglecting the communicative dimension and deeper meaning in the learning process (Fontes, 2021).

Despite its advantages in increasing clarity of learning outcomes, accountability, and alignment between objectives, processes, and evaluation, OBE in practice continues to be contextually adapted by some lecturers and institutions by integrating Islamic values into Arabic language learning. Some lecturers even develop assessment rubrics that assess not only linguistic aspects but also ethics and spirituality such as *adab al-hiwār*, *ṣidq al-kalām*, and *niyyah al-ta'allum*, demonstrating both critical dialogue and efforts to Islamize the curriculum at the practical level. In the long term, OBE also forms a new academic culture that emphasizes quality standards, accountability, and transparency, and trains students to learn measurably and responsibly towards learning outcomes (Sobri et al., 2024). However, without a balance between a humanistic approach and spiritual values, this culture has the potential to produce learners who are technically efficient but lack meaningful depth.

Thus, it can be concluded that the implementation of OBE in Arabic language education has a paradoxical practical impact: on the one hand, it can create a more structured, transparent,

and accountable learning system, but on the other hand, it risks diminishing the humanistic and spiritual dimensions of Islamic education. These findings contribute to the development of critical studies of OBE in the context of Islamic education by demonstrating the need for an approach that is not only technical, but also based on values. Therefore, pedagogical and ideological reformulation is needed so that OBE is not solely oriented towards achieving results, but also accommodates the dimensions of values and meaning in the learning process. Arabic language learning ideally does not stop at technical skills, but also becomes a space for character formation, cultural awareness, and spiritual appreciation, so that the OBE curriculum can be critically adapted without losing the identity of Islamic education that places knowledge as a path to wisdom (*hikmah*), not merely a measurable skill.

CONCLUSSION

خاتمة

The implementation of the Outcome-Based Education (OBE) curriculum in Arabic language education presents complex dynamics because it touches on philosophical, ideological, and practical dimensions simultaneously. Philosophically, OBE is rooted in a modern paradigm that emphasizes efficiency, measurability, and technical rationality, which in the view of Habermas and Gramsci has the potential to reduce education to an instrument of labor production, while Arabic language education rests on the formation of *adab*, spirituality, and wisdom that are not fully quantitatively measurable. In practice, OBE adjustments are realized through the formulation of CPL, the preparation of achievement-based RPS, and the use of structured assessment rubrics; however, a number of lecturers have begun to make contextual adaptations, for example by assessing *maharah kalam* not only from the aspects of fluency and accuracy of language, but also including indicators of *adab al-hiwār*, *ṣidq al-kalām*, and *niyyah al-ta'allum* through thematic dialogue assignments or role-plays that test linguistic abilities as well as Islamic communication ethics. This effort demonstrates that the adjustment of OBE does not stop at administrative aspects, but rather moves towards reinterpreting learning outcomes to align with the vision of *tarbiyah* and *ta'dīb*. However, this process remains fraught with philosophical and pedagogical dilemmas in the form of tension between the demands of a technocratic quality system and the humanistic-transcendental ideals of Islamic education. OBE does increase transparency, learning direction, and accountability, but also has the potential to limit the space for reflection, creativity, and depth of meaning, especially amidst accreditation pressures, administrative burdens, and limited lecturer preparedness. In practice, this integration of values does not always run smoothly and often clashes with the dominance of quantitative assessments that are difficult to avoid in formal evaluation systems. Therefore, what is referred to as harmonization between OBE and Islamic values is better understood as a contextual, partial, and unfinalized negotiation process, rather than a completely stable synthesis. This study emphasizes that OBE should be positioned as an instrument open to epistemological reinterpretation within the framework of Islamic education, while also providing an early example of the operationalization of value integration in Arabic language learning. However, this analysis still has limitations because it is conceptual with limited examples and is not based on extensive empirical data. Therefore, further research based on field studies is needed to test the effectiveness and sustainability of this integration model. With a more reflective and realistic approach, Arabic language education is expected to not only pursue system efficiency but also maintain the depth of meaning in forming competent *ʿālim*, *ʿāmil*, and *ṣāliḥ* individuals who are also morally and spiritually aware.

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