



Analysis of The Implementation of a Non-Formal Arabic Language Program Using Ornstein and Hunkins' Theory at A Pesantren Based Madrasah

Shinta Laili Lingga^{1*}, Slamet Daroini², Mamluatus Solihah³

^{1,2,3} Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

Abstract

This study analyzes the implementation of a non-formal Arabic language program at MTs Unggulan Al-Qodiri 1 Jember using Ornstein and Hunkins' curriculum theory. Focusing on the El-Mumtaz classes, morning *Muhadatsah*, and the Weekly Central Program (PPM), the research examines how these components reflect the principles of scope, sequence, continuity, integration, articulation, and balance within a pesantren-based madrasah. Employing a qualitative single-case study design, data were collected through participant observation, semi-structured interviews, and documentation, and analyzed using Miles and Huberman's interactive model. The study reveals that the program functions as a "living curriculum" embedded in a *bi'ah lughawiyah*, where practical implementation and community habituation surpass formal administrative documentation. It produces both linguistic outcomes (improved fluency, accuracy, and communicative competence) and non-linguistic outcomes (enhanced discipline, confidence, collaboration, and religious awareness). At the same time, the study identifies weaknesses in the formalization of curriculum documents, depth and level differentiation of learning materials, and the explicit formulation of competency indicators and evaluation instruments. Theoretically, the study demonstrates the relevance and applicability of Ornstein and Hunkins' principles to non-formal programs in Islamic education. Practically, it offers a model for strengthening non-formal Arabic curricula in other pesantren-based madrasahs through integrated planning, structured competency mapping, and systematic evaluation.

Keywords: Arabic language, curriculum implementation, non-formal education, Ornstein and Hunkins, pesantren-based madrasah

* Correspondence Address:		shintalingga92@gmail.com		
Article History	Received	Revised	Accepted	Published
	2025-11-24	2026-07-08	2026-07-27	2026-09-15

INTRODUCTION | مقدمة

Formal Islamic education, particularly *madrasah*, occupies a strategic position in Indonesia's national education system (Rohman et al., 2023). Madrasahs are structurally under the Ministry of Religious Affairs yet substantively integrate general and religious education (Ahmad et al., 2025). This dual character enables them to shape students' intellectual, spiritual, and moral development by combining academic knowledge with Islamic values (Saputro & Muslimah, 2025). Many madrasahs are further influenced by Islamic educational foundations or *pondok pesantren*, reinforcing their orientation toward character formation rather than merely the transfer of academic content (Saputro & Muslimah, 2025).

In pesantren-based madrasahs, various innovations have emerged to respond to societal demands for graduates who are religiously grounded, globally competitive, and competent in multilingual communication (Ridwan et al., 2025). One key innovation is the integration of

classical classroom systems, *takhassus* programs, and training-oriented activities that blend the national curriculum with distinctive pesantren programs. Typically, these include Arabic language competence, *tahfiz al-Qur'an*, and the study of classical Islamic texts (*kitab kuning*) (Tiftazani & Purwoko, 2025). Such programs illustrate how formal, non-formal, and informal education can be integrated within a single institutional ecosystem to support the holistic development of learners (Nisa et al., 2025).

MTs Unggulan Al-Qodiri 1 Jember is a representative example of this model. Under the auspices of Pondok Pesantren Al-Qodiri 1 Jember, the madrasah offers enrichment programs focusing on Arabic and English proficiency, Qur'an memorization, mastery of *kitab kuning*, and the internalization of *akhlaq al-karimah*. Uniquely, the implementation of these programs is not handled solely by formal structures (such as the principal and teaching staff), but is also supported by non-formal structures through the *Organisasi Pondok Pesantren dan Madrasah* (OPPM). Within OPPM, the Ministry of Education oversees non-formal madrasah programs, while the Ministry of Language manages informal language activities. This configuration demonstrates a deliberate integration of formal, non-formal, and informal education within a pesantren-based madrasah.

One of the flagship initiatives at MTs Unggulan Al-Qodiri 1 Jember is its bilingual program (Arabic and English). The Arabic component is not limited to formal classroom instruction but is reinforced through non-formal and informal activities such as *muhadatsah* (conversation) classes, *halaqah* sessions, and a compulsory Arabic-speaking environment in daily interactions among students and teachers (Kaharuddin, 2018). Empirical observations in similar contexts indicate that students' Arabic proficiency often develops more significantly through such sustained non-formal and informal exposure than through formal classroom learning alone (Hamid et al., 2024). This suggests that non-formal Arabic programs may function as de facto curricula with their own goals, content, learning experiences, and evaluation mechanisms.

Despite this reality, existing research on madrasah education in Indonesia has predominantly focused on formal curricula, while non-formal programs are frequently treated as supplementary activities rather than as systematic curricular structures. Studies rarely examine non-formal Arabic programs using established curriculum theories. When viewed through the lens of Ornstein and Hunkins' curriculum theory, however, non-formal programs at institutions like MTs Unggulan Al-Qodiri 1 Jember can be analyzed in terms of foundational assumptions, objectives, content organization, learning experiences, implementation strategies, and evaluation and maintenance processes. The lack of such analyses represents a notable gap in the literature on Islamic education and curriculum studies, particularly in relation to pesantren-based madrasahs. Ornstein and Hunkins' framework is specifically selected over classical linear models (such as Tyler or Taba) because it views curriculum not merely as a rigid, top-down document, but as a dynamic system rooted in living experiences, contextual flexibility, and institutional culture. This makes it uniquely suited to unpack the organic, community-driven nature of language learning in a pesantren-based madrasah.

To address this gap, the present study adopts a qualitative case study approach focusing on the non-formal Arabic language program at MTs Unggulan Al-Qodiri 1 Jember. Data are gathered through observation, interviews, and documentation to capture how the program is planned, organized, implemented, and evaluated within the broader ecosystem of formal and informal education. The findings are expected to clarify the curricular nature of the program, reveal the dynamics of its implementation, and highlight both its strengths and limitations in supporting students' Arabic proficiency and Islamic identity formation.

Accordingly, the objective of this study is to analyze the implementation of the non-formal Arabic language program at MTs Unggulan Al-Qodiri 1 Jember using Ornstein and Hunkins' curriculum theory. Specifically, the study seeks to: (1) identify the foundational assumptions and objectives underlying the non-formal Arabic program; (2) examine the organization of content and learning experiences, as well as the strategies used in implementation; and (3) explore the evaluation and maintenance mechanisms employed in the program. Through this analysis, the study aims to contribute to the development of non-formal curriculum models in Islamic education and to offer conceptual and practical insights for strengthening similar programs in other madrasahs.

METHOD

منهج

Subsection Identification

Subsection identification in this study focuses on clearly describing the setting, procedures, and data handling so that the research can be understood and, where relevant, replicated. The Methods section is organized conceptually around the context of MTs Unggulan Al-Qodiri 1 Jember (a pesantren-based madrasah), the procedures for collecting data on the implementation of the non-formal Arabic language program (in-depth interviews, participant observation, and documentation), and the procedures for processing the data (Miles and Huberman's stages of data reduction, data display, and conclusion drawing/verification). These elements together cover the research setting, sampling of information-rich participants, qualitative "measurement" through verbal and observational data, and the overall qualitative design used to analyze the program based on Ornstein and Hunkins' curriculum theory.

Participant (Subject) Characteristics

Participant (subject) characteristics in this study comprise members of the school community who are directly involved in the non-formal Arabic language program at MTs Unggulan Al-Qodiri 1 Jember. A total of 12 key participants were purposively selected, including 1 Vice Principal for Curriculum, 1 lead module author/teacher, 2 non-formal Arabic teachers, 2 student organization (OPPM) administrators, and 6 active students. Participants were selected purposively with the following inclusion criteria: they are officially part of the institution and are directly engaged in the planning, implementation, or participation in the non-formal Arabic language program. Individuals not involved in the program or who declined to participate in interviews or be observed were excluded. To ensure data trustworthiness and credibility, the study employed source triangulation (cross-checking data across administrators, teachers, and students) and technique triangulation (combining in-depth interviews, participant observation, and document analysis).

Research Design

The research design is a qualitative single-case study, aimed at providing an in-depth, contextual, and holistic understanding of how the non-formal Arabic language program is implemented in its natural setting. The study is observational rather than experimental: participants were not manipulated or assigned to treatment conditions; instead, the naturally occurring roles and interactions of teachers, OPPM administrators, and students were examined. Data collection (interviews, participant observation, documentation) and data analysis (Miles and Huberman's interactive model) were carried out iteratively, with findings interpreted through Ornstein and Hunkins' curriculum theory (Milles dan Huberman, 1992). This design allows detailed examination of a contemporary educational phenomenon in a real-life pesantren-based

madrasah context.

RESULT

نتائج

The results indicate that the non-formal Arabic program at MTs Unggulan Al-Qodiri 1 Jember is implemented through a systematic cycle of planning, implementation, and evaluation, and that it generates both linguistic and non-linguistic outcomes for students. The program is not limited to additional classes, but forms an integrated language ecosystem (bī'ah lughawīyyah) that involves teachers, the student organization (OPPM), and the broader pesantren environment. Within this ecosystem, formal, non-formal, and informal learning activities are intentionally interlinked so that students encounter Arabic in multiple settings throughout the day. As a result, Arabic functions not only as a subject of study but also as a medium of interaction, identity, and religious practice in the daily life of the madrasah (Rahmah, 2024).

Implementation of the Non-formal Arabic Program

Field data show that the program is designed collaboratively in semesterly work meetings involving school leadership, Arabic teachers, and OPPM's Education and Language Ministries. At the planning stage, the program objectives are aligned with the school's vision of producing graduates who can actively use Arabic and English for 24 hours in the boarding-school environment. This vision is operationalized into tiered activities such as the El-Mumtaz non-formal Arabic classes, daily *Muhadatsah* (morning conversations), and the biweekly Weekly Central Program (PPM), supported by informal activities (Mufradat Day, Qawā'id Corner, Language Area, and Lughah Competition). These components are scheduled, documented, and assigned to specific responsible persons, which indicates that the program is treated as a core institutional strategy rather than an incidental extracurricular initiative. In this way, planning serves as a bridge between the madrasah's philosophical orientation and its concrete pedagogical practices.

Implementation data indicate that El-Mumtaz classes function as the core structured component, organized into levels (Idād Awal, Idād Tsānī, Takhassus) based on placement tests. Teaching is interactive and game-based, emphasizing four skills (listening, speaking, reading, writing) and basic grammar rather than lecture-only methods. Daily *Muhadatsah* exposes all students to routine oral practice in small groups with peer facilitators, while PPM provides a "stage" for performance-based practice (storytelling, speeches, drama, and listening tasks). Observations show that these different formats complement each other: El-Mumtaz offers guided instruction, *Muhadatsah* cultivates everyday fluency, and PPM emphasizes public performance and creativity. Together, they create a spiral of repeated exposure, practice, and reinforcement that gradually raises students' communicative competence.

Evaluation is conducted both formatively (daily vocabulary checks, language-area monitoring, weekly reflection meetings) and summatively (final *Muhadatsah* examinations, level tests for El-Mumtaz, and language competitions). This continuous, participatory evaluation system is used not only to measure outcomes but also to adjust themes, methods, and activities in response to students' needs and observed challenges. Feedback from OPPM, teachers, and students is integrated into regular review meetings, which often result in modifications to materials, task types, or classroom strategies. Compared with many previous reports on non-formal Arabic programs that focus mainly on classroom-based courses and teacher-led evaluation, these findings highlight a more integrated, student-managed, and ecosystem-based implementation model, in which evaluation functions as a tool for ongoing improvement rather than merely grading.

Linguistic Outcomes

The findings reveal that the program contributes to a comprehensive improvement in students' Arabic proficiency. El-Mumtaz classes strengthen students' control of basic structures and raise their grammatical awareness, while at the same time encouraging them to apply these rules in their own sentences. Classroom activities frequently require students to transform, combine, and produce sentences rather than simply memorize paradigms, which promotes deeper internalization of grammatical patterns. This shifts the focus from purely theoretical mastery to functional use of grammar, aligning classroom practice with communicative goals and making the content more accessible for lower- and mid-level learners. This operational flexibility was emphasized by the module author (Ainur Roziq): The non-formal module is easier to grasp than formal textbooks because it simplifies structure for beginners.

Daily *Muhadatsah* is associated with increased fluency, spontaneity, and willingness to speak Arabic in simple daily interactions. Students report becoming more accustomed to speaking Arabic every morning and less afraid of making mistakes, supported by peer learning and scaffolding from more proficient classmates. As one student (Hesa) noted: Because we practice muhadatsah every morning, we naturally get used to it over time. The informal and relaxed atmosphere of the halaqah groups appears to reduce anxiety and encourage participation from shy or less proficient students. Over time, this routine practice helps to automatize frequently used expressions and sentence patterns, which in turn facilitates more natural and continuous speech production.

PPM consolidates these gains by requiring students to perform in front of an audience through storytelling, speeches, drama, and listening-based activities (such as "missing lyrics"). These events integrate speaking, listening, reading, and writing in communicative tasks and give students repeated practice in real performance situations. Informal activities such as Mufradat Day systematically expand students' active vocabulary, while Qawā'id Corner helps correct common errors and refine grammatical accuracy through context-based explanations. The combination of repetitive vocabulary exposure, targeted error correction, and meaningful performance tasks produces measurable improvements in fluency and accuracy, as reflected in teachers' observations and students' own self-reports.

Overall, the program appears to move beyond the traditional grammar-translation orientation often reported in earlier Arabic-teaching studies, towards a communicative, performance-oriented model in which students not only understand rules but also use Arabic meaningfully in everyday life. The integration of structured instruction, daily practice, and public performance distinguishes this model from approaches that remain confined to textbook-based learning. In this context, the non-formal program functions as a corrective and complementary space that addresses limitations in the formal curriculum and responds to the communicative needs of students in a boarding-school environment.

Non-linguistic Outcomes

In addition to linguistic gains, the program has notable non-linguistic impacts. Students report increased self-confidence in public speaking and interaction, as they are regularly required to speak in front of peers during *Muhadatsah*, PPM, and competitions. Routine activities (daily *Muhadatsah*, Mufradat Day, and language-area rules) foster discipline, punctuality, and a sense of personal responsibility for their own learning, since students must regularly prepare vocabulary, attend on time, and participate actively. These habits gradually shape students' attitudes toward learning, moving them from externally driven compliance to more internalized

commitment.

Group-based activities (halaqah discussions, drama performances, and peer facilitation) strengthen collaboration, peer support, and social cohesion among students. Competitive events such as PPM and SEA Competition further enhance motivation, sportsmanship, and leadership skills, especially for students who take on organizing and coordination roles within OPPM. Through these responsibilities, students learn to manage events, guide their peers, and handle success and failure constructively, which are key components of character and leadership development in the pesantren context.

Spiritually, positioning Arabic as *miftāḥul 'ulūm* (the key to religious knowledge) nurtures religious awareness and pride in Islamic scholarly traditions. Students become more motivated to learn Arabic not only for examinations but also to access the Qur'an, Hadith, and classical texts directly, which strengthens their attachment to religious learning and practice. Teachers and administrators consistently frame the program as part of a broader project of forming *muslim yang kaffah*, so that language learning is tied to values of piety, humility, and service. Compared with many previous studies that primarily document cognitive or linguistic outcomes of Arabic programs, these results underscore the dual function of non-formal Arabic learning at Al-Qodiri: as a vehicle for language acquisition and as an instrument for character formation, leadership training, and spiritual development within a holistic educational framework.

Table 1. Summary of Main Results of the Non-formal Arabic Program at MTs Unggulan Al-Qodiri 1 Jember

No	Aspect	Main Findings	Distinctive Features Compared with Previous Studies
1	Program Design & Implementation	Systematic cycle of planning–implementation–evaluation; collaboration between school and OPPM; integration of formal, non-formal, and informal activities.	Strong formal mandate and operational role for student organization; program functions as a 24-hour language ecosystem, not only as extra classes.
2	Core Activities (El-Mumtaz, Muhadatsah, PPM)	El-Mumtaz builds structural competence and four skills; Muhadatsah develops daily fluency; PPM provides performance-based practice and informal evaluation.	Greater emphasis on communicative performance, staged practice, and leveled classes than typically reported in purely classroom-focused non-formal programs.
3	Supporting Informal Activities	Mufradat Day, Qawā'id Corner, Language Area, and Lughah Competition reinforce vocabulary, accuracy, and daily use of Arabic.	Use of environmental control (language area, “language spies”) and gamified competition as integral components of the curriculum, not merely add-ons.
4	Evaluation System	Combined formative (daily monitoring, vocabulary checks) and summative (final oral exams, level tests, competitions) evaluation with weekly reflection meetings.	Evaluation is continuous, participatory, and used for program improvement, not only for grading individual students.
5	Linguistic Outcomes	Increased vocabulary, fluency, grammatical accuracy, listening comprehension, and confidence in spontaneous communication.	Findings highlight a shift from rule-centered to communication-centered practice within a pesantren-based setting.
6	Non-linguistic Outcomes	Growth in self-confidence, discipline, responsibility, collaboration, leadership, and religious awareness.	Non-formal Arabic learning is shown to function simultaneously as character education and spiritual formation, which is less emphasized in prior reports.

DISCUSSION

مناقشة

The findings of this study indicate that the implementation of the non-formal Arabic language program at MTs Unggulan Al-Qodiri 1 Jember essentially reflects the six main curriculum principles proposed by Ornstein and Hunkins scope, sequence, continuity,

integration, articulation, and balance even though these have not yet been fully formalized in written curriculum documents. This is in line with the objective of the study, namely to examine the extent to which the design, implementation, and evaluation of the non-formal program (El-Mumtaz classes, morning *Muhadatsah*, and the Weekly Central Program/PPM) are aligned with modern curriculum principles in the context of a pesantren-based madrasah. Overall, the results show that the program has succeeded in building a *living curriculum* grounded in a *bi'ah lughawiyyah* (Arabic language environment), but it still has weaknesses in terms of explicit planning, depth of content, and clearly measurable achievement indicators.

In terms of scope, this non-formal program offers a broad and holistic range of learning experiences (Damayanti, 2025). The cognitive domain is reflected in students' mastery of *qawā'id* (grammar) and *mufradāt* (vocabulary) in El-Mumtaz, the psychomotor domain appears in speaking practice, listening activities, and language performance in PPM; while the affective and social-spiritual domains are evident in language habituation, group work, leadership, and the strengthening of Islamic identity through the use of Arabic. This indicates that the initial objective of the study to determine the program's compatibility with the principle of broad and rich learning experiences has been achieved. However, the depth of learning remains limited: content levels have not yet been systematically differentiated, thematic guidelines and gradations of difficulty in *Muhadatsah* have not been standardized, and competency indicators have not been documented. Theoretically, this confirms Ornstein and Hunkins' proposition that breadth without clearly planned depth results in learning experiences that are rich but insufficiently measurable, making them difficult to evaluate objectively (Ornstein & Hunkins, 2018).

In terms of sequence, the data indicate a natural progression of learning from theory to practice. El-Mumtaz serves as the foundation for structure and vocabulary, followed by morning *Muhadatsah* as simple communicative practice, and PPM as the peak of creative and performative expression. This order is in line with the principles of gradual learning (simple to complex and whole to part) and takes into account the cognitive developmental readiness of lower-secondary (tsanawiyah) students. Thus, the research objective of assessing whether the program builds a progressive learning trajectory can be considered achieved. However, because the relationships between stages are not yet articulated in the form of written competency levels and prerequisites, the effectiveness of the sequence relies heavily on teachers' intuition and students' motivation. This finding implicitly "corrects" the assumption that a good sequence must always be identical with formal documentation, at Al-Qodiri, the sequence is already alive in practice, but remains weak on the administrative-curricular dimension (Abdi et al., 2024).

The principle of continuity is highly evident in the pattern of repetition and reinforcement that occurs on a daily and weekly basis. Vocabulary introduced in El-Mumtaz reappears in *Muhadatsah* and is then used again in speeches, stories, and dramas in the PPM program. This cycle creates a spiral learning process that strengthens fluency and accuracy while simultaneously building a character of discipline and consistency in learning. Theoretically, this supports the ideas of Tyler and other learning theorists that abilities are formed when learners are given repeated opportunities to practice in an increasingly developing context (Umarova, 2024). However, continuity in this case is more cultural than structural there are no explicit indicators that measure the impact of repetition on competency attainment. Thus, the proposition that continuity will be effective when accompanied by a tiered evaluation system is only partially confirmed (Umarova, 2024).

At the level of integration, the program demonstrates a high degree of coherence between formal, non-formal, and informal learning. The theory taught in El-Mumtaz is integrated with the

practice of Muhadatsah and the creative experiences in PPM, and is then reinforced by informal activities such as Mufradat Day and Qawaid Corner. This integration bridges theory and practice, classroom and everyday life, as well as knowledge, attitudes, and skills. Scientifically, this reinforces Ornstein and Hunkins' claim that good integration makes learning meaningful and contextual, and shifts language from being merely a "subject" to becoming a "way of life" (a living language) (Ornstein & Hunkins, 2018). However, because this integration arises largely from institutional culture (the hidden curriculum) and has not yet been articulated in written cross-program planning, part of its potential has not been utilized for developing evaluation instruments or for formal recognition of competencies (Ornstein & Hunkins, 2018).

The principle of articulation is also quite prominent, both vertically and horizontally. Vertically, the division of El-Mumtaz classes into Idad Awal, Idad Tsani, and Takhasus shows a gradual progression of ability levels. Horizontally, the interconnection between El-Mumtaz, morning Muhadatsah, and PPM forms a system of learning experiences that mutually support one another understanding of structure underpins conversation, and conversation in turn supports students' confidence when performing in PPM. This articulation indicates that the program has met most of the criteria for interconnectedness between curriculum elements as formulated by Ornstein and Hunkins (Ornstein & Hunkins, 2018). Yet again, its nature is still that of naturalized articulation flowing from institutional tradition, rather than planned articulation documented in competency maps and assessment rubrics. This finding shows that the proposition "pesantren tend to be curricularly unstructured" is not entirely accurate the structure exists, but has not yet been objectified in official documents (Husnan, 2021).

The principle of balance is reflected in the relatively proportional distribution among cognitive dimensions (mastery of grammar and vocabulary), psychomotor dimensions (speaking, listening, writing, and reading skills), affective dimensions (self-confidence, sportsmanship, cooperation), and spiritual dimensions (strengthening Islamic identity through the Arabic language). The four language skills are developed proportionally through the combination of El-Mumtaz, Muhadatsah, and PPM, while character and adab grow through patterns of group activities and competitions. This balance is in line with the humanistic principle of balance, namely that an ideal curriculum does not only produce learners who are academically "smart," but also emotionally and morally mature (Ornstein & Hunkins, 2018). Nevertheless, because the multidimensional evaluation system (cognitive–affective–psychomotor) functions more in practice than in standardized form, the aspect of curricular balance is not yet as strong as the cultural balance.

The results of this study are consistent with the findings of Megawati Tahar, Sandria Fathurrahman, Khiyarah Nuril Akhyar, Aisyah Karti, and Kuliyyatun, all of whom emphasize the importance of a well-planned and contextualized curriculum implementation in improving the quality of learning in Islamic educational institutions. Megawati Tahar's study (2025) on the implementation of the Merdeka Curriculum in elementary schools highlights that curriculum implementation is often constrained by teacher readiness, differentiated instruction, and limited facilities, although efforts have been made to address these issues through formative assessment and innovative learning media. This study shares a similar focus on curriculum implementation and the identification of supporting and inhibiting factors. However, the findings at MTs Unggulan Al-Qodiri 1 Jember show that, even though it does not refer to the Merdeka Curriculum and is not based on a formal national curriculum document, the non-formal Arabic language program has already strongly embodied the principles of scope, sequence, and continuity, grounded in institutional culture and *bi'ah lughawiyah* (Arabic language environment). This

enriches Megawati's findings by demonstrating that successful implementation depends not only on formal curriculum design but also on the extent to which institutions can cultivate a continuous and contextual learning culture (Tahar, 2025).

Sandria Fathurrahman (2021) found that the implementation of the Islamic Religious Education (PAI) curriculum in an entrepreneurship-based pesantren is oriented toward developing the integrity, character, and personality of students through the integration of Islamic values and entrepreneurship education. This is in line with the findings at Al-Qodiri, where the non-formal Arabic language program does not stop at the linguistic dimension, but also fosters self-confidence, discipline, responsibility, and a cooperative work ethic. Both studies affirm the importance of the principles of integration and balance in the Islamic education curriculum. The difference is that Sandria focuses on the integration of PAI and entrepreneurship, whereas this study specifically analyzes a non-formal Arabic language program through the six principles of Ornstein and Hunkins. Thus, this research extends Sandria's perspective by showing that Arabic, through an integrated non-formal program design, can serve as an effective medium for character education, not merely as a tool for mastering religious content (Fatkhurrahman, 2021).

The study by Khiyarah Nuril Akhyar (2025) on the evaluation of an Arabic language learning program based on the Merdeka Curriculum using the CIPP model concludes that good curriculum implementation leads to relatively good learning outcomes, although there are still obstacles related to time management and learner engagement. This research shares similarities in its focus on Arabic language learning in madrasahs and its use of a qualitative approach. However, the study at Al-Qodiri shows something different: here, the quality of Arabic language competence is largely driven by the continuity of non-formal practice (El-Mumtaz, *Muhadatsah*, PPM) and a strong language culture, rather than solely by a formal curriculum design evaluated using the CIPP model. These findings extend Khiyarah's results by emphasizing that, in the pesantren context, evaluation of Arabic language programs must take into account the dimensions of hidden curriculum and *bi'ah lughawiyyah* as key factors mediating the relationship between curriculum design and learning outcomes (Akhyar, 2025).

Aisyah Karti (2022) found that the implementation of the KMI curriculum in shaping students' character (*akhlak*) has already been carried out but is not yet optimal, particularly in terms of facilities, curriculum, human resources, supervision, and evaluation. This is similar to the findings at MTs Unggulan Al-Qodiri 1 Jember, especially the indication that curriculum implementation in pesantren is often strong in terms of culture and habituation, but weak in documentation, supervision, and formal evaluation systems. In this study, the principles of integration, articulation, and balance are clearly evident in practice, yet they have not been systematically laid out in written curriculum documents. Thus, this research confirms the pattern also identified by Aisyah: pesantren curriculum practice is often rich and dynamic, but not yet fully structured. The difference is that this study does not focus on character building through the KMI curriculum, but on a non-formal Arabic language program analyzed through the lens of Ornstein and Hunkins' curriculum theory, thereby offering a new perspective on how modern curriculum principles operate within non-formal language programs (Karti, 2022).

Kuliyatun (2022) shows that the implementation of the Arabic language curriculum in the reform era (KBK, KTSP, and the 2013 Curriculum) has a positive impact on students' Arabic language skills: the better the implementation, the better the language competence. This research shares a common overarching theme, namely the implementation of the Arabic language curriculum in madrasahs, but in a different context: Kuliyatun focuses on the formal curriculum at the Madrasah Aliyah level, while this study examines a non-formal Arabic language

program at the MTs level. The findings at Al-Qodiri reinforce Kuliyatun's conclusion that the quality of implementation is proportional to language competence, but they also add that this quality can emerge from a culturally structured non-formal program, not only from a formal curriculum. Thus, this study broadens Kuliyatun's findings by highlighting the importance of considering the role of non-formal programs and *bi'ah lughawiyyah* as key factors in enhancing Arabic language proficiency (Kuliyatun, 2022).

Theoretically, the findings of this study affirm that Ornstein and Hunkins' framework of curriculum principles is relevant and applicable for analyzing non-formal programs in the context of modern pesantren. Most importantly, this study introduces the concept of a "living curriculum" in Islamic education demonstrating that in traditional religious settings, a curriculum can dynamically function through habituation, peer scaffolding, and cultural immersion even prior to its formal administrative codification. The principles of scope, sequence, continuity, integration, articulation, and balance have proven capable of explaining why the program at Al-Qodiri although administratively categorized as non-formal can still produce learning experiences that are systematic, progressive, and holistic. At the same time, these results also critique the assumption that a good curriculum is always identical with the completeness of its documentation: in this case, it becomes evident that practice can be more advanced than text, even though it ultimately still needs to be supported by planning and documentation in order to be replicated and evaluated scientifically.

Practically, the findings of this study imply the need to strengthen the planning and documentation aspects of the non-formal Arabic language curriculum at MTs Unggulan Al-Qodiri 1 Jember. The development of a structured competency map, staged levels of content (basic–intermediate–advanced), clear learning outcome indicators for each program (El-Mumtaz, *Muhadatsah*, PPM), as well as evaluation instruments that encompass cognitive, affective, psychomotor, and spiritual domains will help transform the rich living curriculum into a non-formal curriculum that is coherent, measurable, and ready for further development. In addition, this integrated *bi'ah lughawiyyah* (Arabic language environment) model holds strong potential to be replicated in other madrasahs/pesantren, with appropriate adjustments to context and available resources.

Overall, this discussion confirms several initial propositions of the study: (1) the non-formal Arabic language program at MTs Unggulan Al-Qodiri 1 Jember is fundamentally aligned with Ornstein and Hunkins' modern curriculum principles, especially in the dimensions of scope, continuity, integration, articulation, and balance; (2) this alignment largely emerges from institutional culture and systems of habituation rather than from formal curriculum documents; and (3) without strengthening the depth of content, competency standards, and evaluation instruments, the program's potential to develop as a comprehensive model of non-formal curriculum has not yet been fully optimized. Thus, the main contribution of this research lies in affirming that pesantren-based non-formal curricula can serve as a practical example of a modern, rich, and contextual curriculum, while at the same time opening opportunities for the development of more systematic written curriculum designs in the future.

CONCLUSSION

خاتمة

Based on the aim of this study, it can be concluded that the implementation of the non-formal Arabic language program at MTs Unggulan Al-Qodiri 1 Jember consisting of El-Mumtaz,

morning *Muhadatsah*, and the Weekly Central Program substantively aligns with Ornstein and Hunkins' curriculum principles (scope, sequence, continuity, integration, articulation, and balance), thereby forming a living curriculum grounded in a *bi'ah lughawiyyah* (Arabic language environment) that effectively develops students' communicative competence as well as their religious and social character. This study extends previous research by demonstrating that these curriculum principles are not only relevant to formal curricula but are also applicable for analyzing and strengthening non-formal programs in pesantren-based institutions. Going forward, it is necessary to formulate a written, structured, and measurable curriculum for this non-formal program and to conduct further research both comparative and quantitative/mixed-methods to test the replicability of this model and to more objectively measure its impact on Arabic language proficiency and character formation. Going forward, two practical steps are strongly recommended: (1) Institutional Formalization: The madrasah should systematically codify this 'living curriculum' into written competency maps, standardized module rubrics, and tiered evaluation instruments without losing its organic pesantren culture; and (2) Model Replication: Other pesantren-based madrasahs can adopt this integrated bi'ah lughawiyyah framework by empowering student organizations (like OPKM) to manage 24 hour language environments.

BIBLIOGRAPHY

مراجع

- Abdi, M., Hassan, G., & Goetze, J. (2024). Mapping the interactions between task sequencing , anxiety , and enjoyment in L2 writing development. *Journal of Second Language Writing*, 65(June), 101116. <https://doi.org/10.1016/j.jslw.2024.101116>
- Ahmad, H. F., Sadewa, G., Anggraini, R. D., Hady, M. S., & Susilowati, S. (2025). Dualism of Islamic Education Identities in Indonesia : Schools and Madrasah. *Jurnal Ilmiah Profesi Pendidikan*, 10, 1273–1279. <https://doi.org/https://doi.org/10.29303/jipp.v10i2.3325>
- Akhyar, K. N. (2025). *Evaluasi Program Pembelajaran Bahasa Arab Berdasarkan Kurikulum Merdeka di MTsN 1 Makassar*. Universitas Negeri Makassar.
- Damayanti, D. P. (2025). Analisis Implementasi Kebijakan Merdeka Belajar Dalam Satuan Pendidikan Nonformal di Indonesia. *JlIP - Jurnal Ilmiah Ilmu Pendidikan*, 8, 7033–7043. <https://doi.org/https://doi.org/10.54371/jiip.v8i7.8232>
- Fatkhurahman, S. (2021). *Implementasi Kurikulum Pendidikan Agama Islam di Pondok Pesantren Kewirausahaan (Penelitian di Pondok Pesantren Al-Ittifaq Ciwidey Kab. Bandung)*. UIN Syarif Hidayatullah Jakarta.
- Hamid, M. an, Murtadho, M. A. C., Firdaus, A. Y., & Masturi, M. (2024). Language Environment and Acquisition Dynamics of Arabic in Pesantren: Perspectives on Islamic Education and Learning Tradition. *International Journal of Islamic Thought and Humanities*, 3(2), 387–400.
- Husnan, R. (2021). Manajemen Pengembangan Kurikulum Pesantren Di Jawa Timur. *JIEMAN:JournalofIslamicEducationalManagement*, 3(2), 277–294. <https://doi.org/10.35719/jieman.v3i2.71>
- Kaharuddin, K. (2018). Pembelajaran Bahasa Arab Melalui Kemampuan Muhadatsah. *Al-Ishlah: Jurnal Pendidikan Islam*, 16(1). <https://doi.org/https://doi.org/10.35905/alishlah.v16i1.734>
- Karti, A. (2022). *Implementasi Kurikulum Kulliyatul Mu'allimat Al-Islamiyah (KMI) Dalam Pembinaan Akhlak Mulia Santriwati di Pondok Pesantren Annajiyah Lubuklinggau*. IAIN Curup.

- Kuliyatun. (2022). *Implementasi dan Implikasi Kurikulum Bahasa Arab pada Era Reformasi terhadap Kemampuan Bahasa Arab Peserta Didik di Madrasah Aliyah Negeri 1 Kota Metro Lampung*. UIN Syarif Hidayatullah Jakarta.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative Data Analysis: An Expanded Sourcebook* (2nd ed.). Sage Publications.
- Nisa, W., Nurmeidina, R., Mustangin, & Widadiya, J. A. (2025). *Peran Pendidikan Nonformal Sebagai Penguatan Pendidikan Karakter dan Minat Literasi di Era Masyarakat 5.0*. 9(2), 504–514. <https://doi.org/https://doi.org/10.31004/basicedu.v9i2.9877>
- Ornstein, A. C., & Hunkins, F. P. (2018). *Curriculum: Foundations, Principles, and Issues* (7th ed.). Pearson. https://archive.org/details/educational-administration-concepts-and-practices/Curriculum_foundations%2C_principles%2C_and_issues.pdf
- Rahmah, S. (2024). Integrasi budaya Arab dalam pembelajaran bahasa Arab pada lembaga pendidikan Islam: Manfaat dan tantangannya. *Jurnal Review Pendidikan Dan Pengajaran (JRPP)*, 7(4), 15437–15444.
- Ridwan, H. N., Sofyan, D., & Purnama, F. N. (2025). Transformasi Pendidikan Pesantren di Era Modern. *Aliansi: Jurnal Hukum, Pendidikan Dan Sosial Humaniora*, 2(3). <https://doi.org/https://doi.org/10.62383/aliansi.v2i3.909>
- Rohman, A., Muhtamiroh, S., Imron, A., & Miyono, N. (2023). Integrating traditional-modern education in madrasa to promote competitive graduates in the globalization era. *Cogent Education*, 10(2). <https://doi.org/10.1080/2331186X.2023.2268456>
- Saputro, M. D., & Muslimah, K. C. (2025). Madrasah as a Center for Islamic Education in Indonesia : it ' s Contribution to the Formation of the Nation ' s Character. *Jurnal Riset Madrasah Ibtidaiyah (JURMIA)*, 5(2), 140–157. <https://doi.org/https://doi.org/10.32665/jurmia.v5i2.4073>
- Tahar, M. (2025). *Implementasi Kurikulum Merdeka dalam Mendorong Kualitas Pembelajaran di Sekolah Dasar Negeri Se-Kecamatan Rappocini Kota Makassar*. Universitas Negeri Makassar.
- TIFTAZANI, S., & PURWOKO, B. (2025). Inovasi Pembelajaran Menggunakan Hybrid Curriculum Di Aqobah Internasional School Jombang. *EDUCATIONAL: Jurnal Inovasi Pendidikan & Pengajaran*, 4(4), 478–490. <https://doi.org/https://doi.org/10.51878/educational.v4i4.4164>
- Umarova, Z. I. (2024). The Principle Of Continuity At Secondary School. *Pedagogical Cluster-Journal of Pedagogical Developments*, 2(10), 155–160.

