

BASICS OF ARABIC EDUCATION CURRICULUM DEVELOPMENT: ANALYSIS OF PHILOSOPHICAL, PSYCHOLOGICAL, SOCIOLOGICAL, AND ORGANIZATIONAL FOUNDATIONS

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ABSTRAK

Pengembangan kurikulum Pendidikan Bahasa Arab (PBA) merupakan aspek krusial dalam meningkatkan kualitas pembelajaran bahasa Arab yang relevan dengan kebutuhan peserta didik dan tuntutan zaman. Namun, dalam praktiknya, kurikulum PBA masih cenderung bersifat normatif dan parsial, serta belum mengintegrasikan secara optimal landasan filosofis, psikologis, sosiologis, dan organisatoris. Penelitian ini bertujuan untuk menganalisis secara komprehensif dasar-dasar pengembangan kurikulum PBA serta merumuskan model integratif yang mampu menjembatani berbagai landasan tersebut. Penelitian ini menggunakan pendekatan kualitatif melalui studi pustaka dengan teknik analisis isi terhadap berbagai sumber literatur yang relevan. Hasil kajian menunjukkan bahwa landasan filosofis berperan dalam menentukan arah dan nilai pendidikan, landasan psikologis dalam menyesuaikan kurikulum dengan karakteristik peserta didik, landasan sosiologis dalam memastikan relevansi sosial, serta landasan organisatoris dalam mengatur struktur dan sistematika kurikulum. Integrasi keempat landasan tersebut menghasilkan model kurikulum yang lebih adaptif, kontekstual, dan berorientasi pada kompetensi komunikatif. Artikel ini memberikan kontribusi teoretis berupa penguatan kerangka konseptual pengembangan kurikulum PBA berbasis integratif serta kontribusi praktis dalam peningkatan kualitas pembelajaran bahasa Arab

Kata kunci: *Pengembangan kurikulum, Landasan Kurikulum, Kurikulum PBA*

ABSTRACT

The development of the Arabic Language Education (ALE) curriculum is a crucial aspect in improving the quality of Arabic language learning that is relevant to the needs of students and the demands of the times. However, in practice, the ALE curriculum still tends to be normative and partial, and has not yet optimally integrated philosophical, psychological, sociological, and organizational foundations. This study aims to comprehensively analyze the fundamentals of ALE curriculum development and formulate an integrative model capable of bridging these various foundations. This research uses a qualitative approach through

literature study with content analysis techniques on various relevant literature sources. The study results show that the philosophical foundation plays a role in determining the direction and values of education, the psychological foundation in adjusting the curriculum to the characteristics of students, and the sociological foundation in ensuring social relevance. as well as an organizational foundation in regulating the structure and systematics of the curriculum. The integration of these four foundations results in a curriculum model that is more adaptive, contextual, and oriented toward communicative competence. This article provides a theoretical contribution in the form of strengthening the conceptual framework for the development of an integrative-based PBA curriculum as well as a practical contribution in improving the quality of Arabic language learning.

Key words: Curriculum Development, Curriculum Foundation, PBA Curriculum

مُلَخَّص

تطوير منهج تعليم اللغة العربية يمثل جانبًا حاسمًا في رفع جودة تعلم اللغة العربية بما يتناسب مع احتياجات الطلبة ومتطلبات العصر. ومع ذلك، في التطبيق العملي، ما زال منهج تعليم اللغة العربية يميل إلى الطابع النظري والجزئي، ولم يدمج بعد أساساته الفلسفية والنفسية والاجتماعية والتنظيمية بشكل أمثل. تهدف هذه الدراسة إلى تحليل الأسس الخاصة بتطوير منهج تعليم اللغة العربية بشكل شامل ووضع نموذج تكاملي قادر على جسر مختلف هذه الأسس. تستخدم هذه الدراسة المنهج النوعي من خلال مراجعة الأدبيات مع تقنية تحليل المحتوى لمصادر مختلفة ذات صلة. أظهرت نتائج الدراسة أن الأساس الفلسفي يلعب دورًا في تحديد الاتجاه والقيم التربوية، والأساس النفسي في تكييف المنهج مع خصائص الطلبة، والأساس الاجتماعي في ضمان الصلة المجتمعية. وكذلك الأساس التنظيمي في تنظيم هيكل ومنهجية المنهج الدراسي. إن دمج هذه الأسس الأربعة يؤدي إلى نموذج منهجي أكثر تكيّفًا وسياقيًا وموجهًا نحو الكفاءة التواصلية. يقدم هذا المقال مساهمة نظرية تتمثل في تعزيز الإطار المفاهيمي لتطوير منهج تعليم اللغة العربية القائم على التكامل، بالإضافة إلى مساهمة عملية في تحسين جودة تعلم اللغة العربية.

الكلمات المفتاحية: تطوير المنهج الدراسي، أسس المنهج، منهج تعلم اللغة العربية

INTRODUCTION

The curriculum is a fundamental element in the education system that serves as the main framework for designing, implementing, and evaluating the learning process. In the context of language education, the curriculum not only acts as an administrative document but also represents epistemological orientation, values, and the educational goals to be achieved. Therefore, the quality of the curriculum greatly determines the direction and success of learning, including in Arabic Language Education (ALE), which holds a strategic position in Islamic education as well as in developing global communication competence.

Curriculum development is a fundamental element in the education system because it serves as the main guideline for planning and implementing learning so that educational goals can be achieved effectively and sustainably. In the context of Arabic language education, the curriculum not only serves as a reference document for language learning but also as a space for integrating cultural values, character, communication competencies, and 21st-century learning needs. Literature shows that even though Arabic holds a strategic position in Islamic education, the implementation of Arabic language learning curricula in many educational institutions still faces several issues, such as a lack of relevance to students' needs, insufficient accommodation of technological developments, and a shortage of strategies that support students' communicative competence.(Gafur, 2025)

Theoretically, curriculum development shouldn't be separated from its supporting foundations, namely philosophical, psychological, and sociological foundations. The philosophical foundation relates to values, life views, and educational goals that guide the curriculum's main direction. The psychological foundation focuses on the characteristics of learners, the learning process, as well as cognitive and affective development aspects that affect learning success. Meanwhile, the sociological foundation positions the curriculum as a reflection of societal needs, social dynamics, and job market demands. The organizational foundation is carried out to accommodate the three foundations above so that the curriculum becomes an integration that is not only academically relevant but also contextual and practical.

For example, research shows that teachers and education stakeholders often don't clearly understand the models and strategies for curriculum development in Arabic language learning, so the learning isn't optimal and is less responsive to changes over time. (Amin, 2023) In addition, this study reveals that the Arabic language curriculum needs to be systematically designed and adapted to both local and global needs in order to respond to the challenges of scientific and technological developments as well as the demands of 21st-century skills. Although various studies have discussed philosophical, psychological, sociological, and organizational foundations in Arabic language curriculum development, most studies still analyze each foundation separately, so they have not provided a picture of the conceptual relationship among the four within a comprehensive curriculum development framework. This research fills that gap by offering an integrative conceptual model that connects the four foundations as a basis for designing an adaptive, contextual, and communicative competence-oriented Arabic language curriculum. Thus, this study not only provides a conceptual analysis about each

foundation, but also provides a new synthesis of how the four foundations interact in the curriculum development process.

Based on these issues, this article aims to critically analyze the foundations of developing an Arabic Language Education curriculum, which includes philosophical, psychological, sociological, and organizational foundations. This analysis not only focuses on describing the concepts but also on how these three foundations can be integrated into designing a curriculum that is adaptive, relevant, and oriented towards developing students' communicative competence. Therefore, this study is expected to provide a theoretical contribution in strengthening the conceptual framework of Arabic curriculum development as well as a practical contribution in improving the quality of Arabic language learning at various education levels.

METHOD

Research methods are basically a scientific way to obtain data with specific purposes and uses. In this study, a literature review is used as a data collection technique by reviewing books and literature related to the problem being solved. Reading books and relevant research results, the books read can be in the form of texts. Meanwhile, the research results being read include research reports such as scientific journals. From the books and research results that are read, theories related to the variables being studied can be presented. (Sugiyono, 2013)

The research objects are various concepts, theories, and research results that discuss the development of Arabic Language Education curriculum. The research data consist of primary and secondary data. Primary data were obtained from 15 main books that discuss curriculum theory, educational philosophy, educational psychology, educational sociology, curriculum organization, and Arabic Language Education. Secondary data were obtained from 35 reputable national and international journal articles published between 2016–2025, 8 seminar proceedings, and 12 educational policy documents related to curriculum development. Therefore, the total number of documents analyzed in this study is 70 scientific documents..

The selection of literature was done using several criteria, namely: (1) discussing curriculum development or Arabic language education; (2) published by a reputable publisher or scientific journal; (3) having a direct connection to one or more of the four foundations of curriculum development; and (4) available in the form of books, journal articles, or official documents that can be academically accountable..

Data collection was carried out through documentation techniques with stages of identifying, inventorying, critically reading, grouping, and noting important information from each literature that met the criteria. All documents were then classified into four main categories: philosophical foundations, psychological foundations, sociological foundations, and organizational foundations..

Data analysis uses content analysis techniques, which include four stages: data reduction, categorization, interpretation, and drawing conclusions. (Darmalaksana, 2020) At the reduction stage, 70 documents were selected based on theme relevance, resulting in 48 main pieces of literature that were analyzed in depth. Next, a categorization process was carried out, producing the following data distribution:

1. Philosophical foundation: 13 references (27.08%)
2. Psychological basis: 11 references (22.92%)
3. Sociological foundation: 12 references (25.00%)
4. Organizational basis: 12 references (25.00%)

Tabel 1. Literature Distribution

Foundation	Number of Literature	Percentage
Philosophical	13	27,08%
Psychological	11	22,92%
Sociological	12	25,00%
Organizational	12	25,00
Total	48	100%

Table 1 shows that out of 48 analyzed studies, the philosophical foundation has the highest proportion, with 13 studies (27.08%), followed by the sociological and organizational foundations with 12 studies each (25.00%), and the psychological foundation with 11 studies (22.92%). This distribution indicates that all four foundations play a relatively balanced and complementary role in building the development of the Arabic Language Education Curriculum comprehensively.

Tabel 2. Summary of Analysis Findings

Foundation	Focus of Study	Synthesis Findings
Philosophical	Educational Goals	Becoming the main direction of curriculum development
Psychological	Characteristics of Education	The curriculum should match the learning development stage
Sociological	Community Needs	The curriculum should be adaptive to social and cultural changes.
Organizational	Curriculum structure	Determining the organization of material, strategies, and learning evaluation

RESULTS AND DISCUSSION

1. Definition of Curriculum Development

a. Operational Definition

Curriculum development is a systematic process designed to improve and perfect the content, structure, and implementation of a curriculum so that it meets the needs of students, the demands of the times, and the development of

science and technology. A curriculum is not a static document, but a dynamic entity that must be continuously updated to stay relevant to the social, cultural, and economic context of society. The curriculum is the core of the education system, serving as a guide in the learning process. According to Law No. 20 of 2003 concerning the National Education System, a curriculum is defined as a set of plans and arrangements regarding goals, content, and learning materials, as well as the methods used as guidelines for conducting learning to achieve specific educational objectives. (Ramadan & Latif, 2025)

In the context of modern education, curriculum development has become a necessity because rapid changes demand the education system to be adaptive and responsive. Therefore, curriculum development must be carried out through an approach..

Curriculum development refers to a series of activities aimed at designing, implementing, evaluating, and continuously revising the curriculum. These activities include identifying student needs, setting learning objectives, selecting appropriate materials, determining teaching strategies, and evaluating learning outcomes. The goals should reflect the vision of education and future needs.(Vreuls et al., 2025)

Curriculum development also takes into account various aspects, such as the characteristics of students, the learning environment, cultural values, and national education policies. In other words, curriculum development is a multidimensional process that involves various stakeholders like teachers, principals, supervisors, parents, and the community..

The main goal of curriculum development is to improve the overall quality of education. This includes enhancing the quality of curriculum content, learning approaches, and the assessment systems used. Dynamic curriculum evaluation allows for continuous improvements based on student needs and learning outcomes.(Mehmeti et al., 2024) A properly developed curriculum will help students achieve the expected competencies, whether in cognitive, affective, or psychomotor domains. Besides that, curriculum development also aims to integrate life values like tolerance, honesty, cooperation, and responsibility into the learning process, so that it produces graduates who are not only intellectually smart but also have good character and can contribute positively to society.

In the end, curriculum development is not just focused on the content and structure of learning, but also on creating an inclusive and fair education system. This goal emphasizes the importance of providing equal opportunities for all students, regardless of their social, economic, or cultural background. Good curriculum development will ensure that all students can access quality education, have meaningful learning experiences, and have space to grow according to their own potential. Therefore, curriculum development should always be oriented towards the needs of students and the principles of social justice in education.

b. Arabic Language Education Curriculum

The essence of the Arabic Language Education (PBA) curriculum is a set of plans and arrangements designed to develop students' language competence in Arabic comprehensively, covering linguistic, communicative, and cultural aspects. Unlike other foreign language curricula, the PBA curriculum has unique characteristics because it is closely related to religious dimensions, especially as the language of Islamic teachings..

In the modern Arabic curriculum, the focus is not only on mastering language structures (qawā'id), but also on the ability to use the language in real contexts (communicative competence). This shows a paradigm shift from a structural approach to a communicative and functional approach in learning Arabic.. (Mehmeti et al., 2024)

2. The Basis of the Arabic Language Curriculum

In understanding a very comprehensive curriculum, educators need to understand the foundation, models, and principles of the curriculum because they play a central role in educating the nation's life. Teachers need to understand the curriculum in Indonesia before carrying out development. Moreover, understanding the foundation of the curriculum can be used to know the direction of the nation's education and the relevance between the foundation and the applicable curriculum..

So, does the curriculum that has been used so far really align with the country's goals (philosophical foundation)? Second, does it meet human needs (psychological foundation)? Third, is it in accordance with cultural developments and changes in society (sociological foundation)? Does it match the form and organization of the material presented (organizational foundation)? And lastly, the language foundation. The details are as follows:

a. Philosophical Foundation

In every decision that will be made, philosophy is very important in considering decision-making in every aspect of the curriculum. There are two philosophical foundations that influence the world of education in Indonesia, namely the philosophy of education and the Pancasila state philosophy as the basis of national education.

1) Educational Philosophy

Realist education focuses on the objective study of the natural world and the development of practical skills. This education values scientific inquiry and the acquisition of factual knowledge. (Mcphail & Lourie, 2017) Educational philosophy is very important because it contains a set of ideals and values considered good according to society's view, provides guidance on how to act or behave, and becomes guiding principles for everyone in achieving those ideals. Educational philosophy actually comes from three major streams in philosophy, namely idealism, realism, and pragmatism. These three streams give rise to new ideas in the form of philosophical attitudes or paradigms. (oemar Hamalik, 2007)

2) Perennialism

In the tradition of Plato, Aristotle, and St. Thomas Aquinas, perennialism holds the view that education is meant to train the mind, abilities, the development of reason, and the pursuit of truth universally. So truth does not change and will never end. The source of truth comes from classical studies and science. Subjects are taught separately, and only the subjects considered difficult to learn are included in the curriculum..

3) Essentialism

Essentialism emphasizes the importance of passing down culture and providing students with knowledge and skills so they can become useful members of society. Essentialism highlights the role of cultural heritage in shaping national identity and fostering a sense of belonging among students.(Bonfantini et al., 2019) According to essentialists, education aims to spread culture.

Education also serves to preserve and pass on knowledge, concepts, and existing values. The knowledge and values that are taught are taken from the material of scientific disciplines that have been organized and developed by experts. A curriculum with this concept aims to instill self-discipline, and the source of truth is religion, as it is considered to teach universal values that cannot be changed.

4) Existentialism

This philosophy prioritizes the individual as the factor in determining what is good and true. Life norms differ individually and are determined freely by each person, but with the consideration of not hurting others' feelings. The goal of life is to perfect yourself, to realize yourself.

(S. Nasution, 2003) A school based on existentialism educates children to make their own choices and decisions while rejecting the authority of others. In other words, students have to find their own identity and the meaning of their life without interference from others and without being bound by the norms and values in their environment..

5) Progressivism

This philosophy is also known as the pragmatism movement, as a response to the doctrine of essentialism. Progressivism emphasizes the importance of catering to individual differences centered on students, variations in learning experiences, and processes. Progressivism serves as a foundation for developing active student learning. Progressives encourage schools to provide lessons for each individual who is different, whether in mental, physical, emotional, spiritual, or social aspects.

This approach believes that education should be child-centered and not focused on the teacher. So the teacher isn't the main source in education; the teacher should be a facilitator and guide who can spark students' motivation and interest in the lesson topics.

6) Reconstructionism

This paradigm sees that schools should stand at the forefront to create fundamental social change, so the existence of schools is for improving society. Therefore, reconstructionism seeks to find agreement among people to be able to organize human life within a system and its entire environment.(Hamalik, 2011)

According to Armstrong, understanding several types of philosophical streams will help in two ways. The first is that by being introduced to various viewpoints, it becomes easier to appreciate the values that individuals bring and what concerns them. The second is that when a program is declared feasible or approved, it often faces reactions from society, both individually and in groups. By knowing its philosophical paradigm, we can explain it to the public. Below is a presentation of the emphasis on curriculum content according to various philosophical paradigms.

Tabel 3. The Concept of Paradigm and Curriculum Implementation

Philosoph Paradigm	Curriculum Emphasis
Perennialism	School lessons have focused too much on scientific experiments and technology. As a result, there's been a decline in understanding what makes a good life, which is actually covered in a lot of literature. Lessons that focus on vocational stuff and other things that don't clearly contribute to developing the mind should just be ignored.
Essentialism	All students should be taught general core knowledge because they are assumed to need it to function as members of society later on. The knowledge considered important is science and engineering. From this perspective, the content of arts and humanities usually fails to equip young people, so that type of knowledge is considered unimportant
Existentialism	Because in the end everyone will face death, the most important thing is to give individuals as much freedom as possible to choose what to do and think in their lives. So, this approach doesn't allow forcing all students to follow

	the same curriculum. Ideally, students should feel free to choose what they want to learn, and they should also have a strong influence on how the school is run.
Progressivism	Lesson content and experiences involve students in problem-solving and reflection. Students should be given the opportunity to learn in situations that are not isolated from the outside world of the school.
Reconstructionism	Society has lost its way because a small group selfishly imposes its values through force. As a result, values like openness, fairness, and humanity are being diminished. School programs should prepare students to learn about social injustice to help them grow into social reformers, so their future roles aren't just as ordinary citizens.

7) State Philosophy

Development in the field of education is based on the philosophy of the Pancasila state and is aimed at shaping Indonesian people who are physically and spiritually healthy, have knowledge and skills, are able to develop creativity and responsibility, and follow the provisions contained in the 1945 Constitution.(Hamalik, 2011)

Pancasila is the way of life and the ideal of the Indonesian nation, and it contains values and ideals that are reflected in being an Indonesian person. National education, which is part of the national development effort, must be based on Pancasila, aiming toward shaping people with a Pancasila spirit according to the five principles in it.

b. Psychological Basis

Psychology is the science that studies human behavior in relation to the environment, while curriculum is an effort to determine educational programs to change human behavior. Therefore, in developing a curriculum, it must be based on psychology as a reference in determining what and how student behavior should be developed.(Akbar & Firdaus, 2023)

The characteristics of each individual at different stages of development are studied in developmental psychology. From conception to old age, individuals go through changes through both maturation and learning processes. These two changes, maturation and learning, are part of psychology, namely developmental psychology and learning psychology. In language teaching, these areas of psychology should also be connected to how psychology relates to language acquisition at each stage of an individual's development..

So the foundations coming from developmental psychology, learning psychology, and psycholinguistics must be considered in curriculum development. Learning psychology contributes to curriculum development, especially regarding how the curriculum is delivered to students and how students should learn it, meaning it relates to the strategies for implementing the curriculum. Meanwhile, developmental psychology is primarily needed in determining the content of the curriculum given to students, including the depth and breadth of the material, the level of difficulty and appropriateness, as well as the usefulness of the material, which should always be adjusted to the stages of student development. (Muhammad Fakhri Nurfauzan et al., 2025)

Meanwhile, psycholinguistics is related to how the language acquisition process works. In the context of teaching Arabic, it involves theories of foreign language acquisition or from receptive skills, the processes that happen in the brain, and how students are able to express their thoughts through speaking or productive skills.

For example, students sitting in elementary madrasah classes definitely aren't the right ones to be taught material about qawaid. It would be more appropriate to give them materials about reading aloud or writing exercises that also train their fine and gross motor skills.

c. Sociological Basis

Every society has norms and customs that are known and embodied by students in their personalities, which are reflected in their behavior. Each society has different values it follows, so each student will have a different cultural background.

The role of the community must be considered in curriculum development because, in principle, a curriculum reflects the desires, certain ideals, and needs of the community. Therefore, it is only natural that education takes community aspirations into account. A curriculum developer has the responsibility to: a) study and understand the needs of the community as outlined in laws, government regulations, and others; b) analyze the community where the school is located; c) analyze the requirements and demands on the workforce; d) interpret individual needs within the scope of community interests. (Nkonkonya & Sithabile, 2024)

When it comes to learning Arabic, the needs of the community for studying the language have to be considered. If Arabic is needed for the job market, then listening and speaking skills should be emphasized more; if it's for communicative purposes, then the specific goals that want to be achieved should also be taken into account. As much as possible, the curriculum should be built and developed while still referring to sociological principles along with the needs of the community at that time.

d. Organizational Foundation

This foundation is about how the learning material is presented. Whether in the form of separate subjects, or fields of study like science, social studies,

language, and so on. Or becoming an integrated curriculum where the boundaries between subjects are removed.

Basically, there are two systems in teaching the Arabic language. The first is the unity system (نظام الحدة), also called the integration system, because Arabic is seen as a subject made up of integral parts that are interconnected and reinforce each other. So in language learning, it should be seen that language is a complete whole, not separate parts. The second is the branch system (نظام الفروع), or branched system, which is the opposite of the unity system because Arabic in the branch system is seen as a collection of independently separate materials. (Hermawan, 2011)

Therefore, Arabic language teaching organizations in Indonesia are used from the elementary level up to high school, and even universities also use a unified system that includes the four language skills. Meanwhile, for certain university majors like Arabic education (PBA) and Arabic language and literature (BSA), a branch system is used because Arabic lesson materials are presented separately.

e. The Relationship of the Four Foundations

The four foundations of curriculum development are interconnected and cannot be separated. The philosophical foundation sets the direction, values, and goals of education, while the psychological foundation translates these goals into learning strategies that match the characteristics of the students. Next, the sociological foundation ensures that the curriculum remains relevant to the needs of society and the times. These three foundations are then implemented through the organizational foundation, which organizes the structure, content, and implementation of the curriculum systematically. Therefore, the development of the Arabic Language Education curriculum should combine all four foundations to produce a curriculum that is complete, contextual, and adaptable to learning needs.

3. Integration of the Four Foundations

a. Conceptual Integration of Foundations

In developing an Arabic Language Education curriculum, it is a systematic process that requires integrating various scientific foundations. Conceptually, a curriculum cannot be created in parts; instead, it must be based on the integration of philosophical, psychological, sociological, and organizational foundations as an interconnected whole.

The philosophical foundation serves as a normative basis that determines the direction and goals of education. Meanwhile, the psychological foundation plays a role in adjusting the curriculum to the characteristics of the learners and the learning process. On the other hand, learning psychology is important in developing the Arabic language curriculum because it helps understand how learners receive, process, and master the language. By paying attention to psychological aspects, teaching strategies can be adjusted, for example, when to emphasize vocabulary memorization, when to encourage speaking practice, or

when to introduce text analysis. (Muhammad Fakhri Nurfauzan et al., 2025) The sociological foundation ensures the curriculum is relevant to the needs of society and social dynamics. Meanwhile, the organizational foundation plays a role in organizing the structure, systematics, and presentation of learning materials in the curriculum.

Studies show that developing an effective Arabic language curriculum must integrate various foundations simultaneously to create a curriculum that is relevant, adaptive, and contextual. Without this integration, the curriculum risks losing its philosophical direction, not matching the development of learners, and not being relevant to the needs of society.

b. The Dialectical Relationship between Foundations

Of the four mentioned above, these four foundations have dialectical and functional relationships. The philosophical foundation provides a value and goal orientation, but its implementation heavily depends on the psychological foundation, which determines how learners learn effectively. In this context, cognitive development and language acquisition theories are important bases for designing learning strategies. Furthermore, the sociological foundation serves as a link between the curriculum and social reality. The curriculum is not just aimed at transferring knowledge but also at shaping individuals who can adapt and contribute to society. Therefore, the curriculum content should be tailored to socio-cultural conditions and the needs of the times.

The organizational foundation serves as the operational aspect that bridges the previous three foundations into a structured curriculum. In the context of PBA, this is seen in the choice between an integrated system and a branched system in presenting language material. So, the organizational foundation doesn't stand alone; it's a concrete manifestation of the philosophical, psychological, and sociological integration in the form of curriculum design.

c. Integrative Model of Curriculum Based on Four Foundations

Based on that relationship, the PBA curriculum integrative model can be formulated in four main dimensions:

1) Philosophical Dimension (Orientation of Values and Goals)

The curriculum is aimed at developing communicative competence while also internalizing Islamic and intellectual values. This emphasizes that Arabic is not only a tool for communication but also a means to understand religious and cultural texts.

2) Psychological Dimension (Learning Approach)

The curriculum is designed based on the characteristics of the students, including their cognitive, affective, and psychomotor development stages. A communicative approach, task-based learning, and maharah integration are the main strategies in carrying out the learning.

3) Sociological Dimension (Conceptual Relevance)

The curriculum should reflect the needs of society, both locally and globally. Arabic needs to be taught not just for religious purposes, but also for academic, professional, and international communication interests.

4) Organizational Dimension (Curriculum Structure)

The curriculum is arranged systematically through the organization of materials, methods, and evaluation. The curriculum structure must be flexible, integrative, and continuous so that it can accommodate various learning needs.

Thus, this integrative model emphasizes that the success of the PBA curriculum lies in its ability to harmonize values (philosophical), learning processes (psychological), social context (sociological), and curriculum structure (organizational) simultaneously. More details will be explained in the diagram below:

Table 4. Concept Map of PBA Curriculum Development Integration



The diagram above shows an integrative model for developing the Arabic Language Education (PBA) curriculum that emphasizes the synergy between four main foundations: philosophical, psychological, sociological, and organizational.

Conceptually, the top part of the diagram shows that the philosophical foundation serves as a guide for the direction and goals of education, especially in integrating Islamic values and national objectives. The psychological foundation plays a role in adapting the curriculum to the characteristics of students, including cognitive, affective development, and language acquisition processes. Meanwhile, the sociological foundation ensures that the curriculum is relevant to the needs of society, evolving times, and global demands. The organizational foundation, on the other hand, manages the structure and systematics of the curriculum, including the organization of materials, methods, and allocation of learning time.

Next, the diagram shows that the implementation of the curriculum is supported by various factors such as policies, teacher competence, facilities, as well as the use of technology and collaboration. This process produces outputs in the form of students who have communicative competence in Arabic, good character, and are adaptive to social changes.

In the end, this model emphasizes the importance of ongoing monitoring, evaluation, and feedback as a way to continuously refine the curriculum. That way, the PBA curriculum isn't static, but keeps evolving to meet the needs of students and the demands of the times.

d. Implementation Challenges

Even though this integrative model offers an ideal framework, putting it into practice still faces various challenges. First, teachers' limited understanding of the concept of curriculum integration means learning is still partial and focused only on grammatical aspects. Second, the lack of resources and contextual teaching materials hinders the implementation of an adaptive curriculum.

Besides that, the curriculum is often designed normatively without deeply considering social realities, making it less relevant to students' needs. In fact, the foundation of the curriculum should serve as the main reference so that the curriculum doesn't get 'off track' and stays aligned with community needs and the times. Therefore, strategic efforts are needed, such as improving teacher competencies, developing context-based teaching materials, and having more flexible and adaptive curriculum policies.

e. Operational and Applicative Solutions

- 1) Formulating and focusing on learning outcomes that integrate philosophical values, student needs, and societal demands
- 2) Menyusun materi ajar berbasis kompetensi komunikatif yang kontekstual
- 3) Implementing a student-centered learning strategy
- 4) Carry out regular curriculum evaluations through feedback from teachers, students, and stakeholders.

With these steps, it allows the Arabic Language Education curriculum to remain relevant, adaptive, and responsive to educational developments and community needs.

4. Principles of Curriculum Development

In the process of developing a curriculum that is very urgent, it is important to understand the principles used, which are as follows:

a. Relevance

Soetopo, Soemanto, and Subandijah revealed that the word relevance or relevant means having a close connection to what is happening. So, if we relate it to education, it means there needs to be a match between the education program and the demands of society. Education is considered relevant if the results obtained will be useful for someone's life.

In general curriculum development principles, and specifically for things like Arabic language education and teaching, it cannot be separated from the principle of relevance. This means that all educational programs that highlight the uniqueness of each educational institution must be oriented toward the demands and desires of society, because society is one of the main agents of change in every institution.

In curriculum development, which is also a must for educational institutions in providing learning materials for students, it is important to understand the students' environmental conditions, whether in urban or rural areas. This needs to be done by educational institutions so that the goals of education can be achieved.

Besides that, in the principle of developing the PBA curriculum, what also needs attention is that the teaching materials or content taught can provide as much benefit as possible for the students' future. Likewise, its relevance to the job market and the advancement of science and technology.

b. Efficiency

The principle of efficiency is often understood by many people as an economic principle, involving minimal capital, costs, effort, and time while achieving satisfying results. The principle here refers to efficiency in the teaching and learning process, which will be achieved if the effort, cost, time, and energy used to complete the teaching program are optimized to get the best possible results, of course, with rational and reasonable considerations. (Wina Sanjaya, 2005)

Many educational institutions don't really understand the principle of efficiency, even though it's very important for curriculum development. Without this, schools can go bankrupt because they can't fund their operations and end up relying solely on the government, without having other initiatives for progress and sustainability. This happens both in cities and especially in rural areas, often because the plan to establish the institution wasn't well thought out and people just followed trends or imitated others.

c. Effectiveness

The principle of effectiveness is about how well curriculum planning can be achieved according to what was planned, and the principle of teaching and learning effectiveness in education is very closely related between educators and students. If there's a problem with either one, it can cause the educational goals to be delayed or the effectiveness of the teaching and learning process won't be reached, making the educator factor. (Harris, 2018) and students and other operational devices are very important in the development of the PBA curriculum specifically or in terms of the effectiveness of the educational process.

The success of implementing the Arabic Language Education (PBA) curriculum can be measured through several indicators. First, the alignment between learning outcomes and curriculum objectives, which is reflected in the improvement of students' language and communicative competencies (listening, speaking, reading, and writing). Second, the compatibility of the learning process

with students' characteristics, which is shown through the implementation of student-centered learning and the use of teaching strategies that match their developmental stage. Third, the relevance of the curriculum to societal needs, which is indicated by the connection of learning materials to social, academic, and professional contexts. Fourth, the effectiveness of curriculum organization, which is reflected in the integration of goals, materials, methods, and evaluation systems. Additionally, curriculum implementation can also be assessed through stakeholder satisfaction, teacher competency development, as well as the results of curriculum evaluations showing continuous improvement. With these indicators met, the Arabic Language Education curriculum can be considered effective in achieving learning goals comprehensively.

d. Continuity

The Principle of Continuity in PBA Curriculum Development: Since there is a connection between education levels, types of educational programs, and fields of study, an explanation is needed as follows: (Khaeruddin et al., 2007)

1) Continuity Among Different School Levels

The learning materials needed for further study at a higher education level should already have been taught at the previous or lower education level. Learning materials that have been taught at a lower level do not need to be taught again at a higher level, so as to avoid overlap when organizing and arranging learning materials in the teaching and learning process in curriculum development.

2) Continuity Between Various Fields of Study

The continuity referred to is the continuity between different fields of study, which shows that in developing a curriculum, the relationship between subjects or the continuity of subjects must be considered. For example, the progression of subjects from the elementary level to the intermediate level and then to higher levels, and so on. For instance, in Arabic grammar (nahw), what is taught at the basic level is *Jurmiah* or *Imriti*, then at the next higher level, *Alfia Ibn Malik* is taught, and so forth.

e. Flexibility

The principle of flexibility in developing an Arabic language curriculum means not being rigid and having freedom of movement and action. So, in the development of the Arabic language curriculum, flexibility lies in choosing educational programs, whether in the form of elective programs like majors, specialization programs, and skill-based educational programs that students can select based on their abilities and interests.

f. Goal-Oriented

The principle of goal-oriented learning is that before the materials are determined, the step that a teacher needs to take is to set the goals first. This is done so that all the hours and teaching activities carried out by both the teacher and the students are truly directed towards achieving the established educational goals.

So with clear educational goals, educators are expected to accurately determine the teaching methods or strategies, teaching tools, and evaluations. Without goal-oriented principles, it becomes very difficult for both educators and students to achieve the objectives in the teaching activities carried out, whether for the educators or the students.

CONCLUSION

Based on the study results, it can be concluded that developing the Arabic Language Education curriculum (PBA) requires a comprehensive approach by integrating philosophical, psychological, sociological, and organizational foundations. These four foundations complement each other: the philosophical foundation provides direction and educational goals, the psychological foundation determines learning strategies suitable for the characteristics of students, the sociological foundation ensures the curriculum is relevant to community needs, and the organizational foundation manages the structure and operational systematics of the curriculum.

The integration of these four foundations results in a curriculum model that is not only focused on mastering language structure, but also on developing students' communicative competence, values, and adaptive abilities. Thus, the research problem in this study has been answered: an effective PBA curriculum must be built on a comprehensive and systematic integration of these various foundations. The findings also provide practical implications for curriculum developers and educators. For curriculum developers, the proposed integrative model can serve as a reference framework for formulating learning outcomes, designing the curriculum structure, selecting teaching materials, and developing an evaluation system that aligns with philosophical, psychological, sociological, and organizational foundations. Meanwhile, for educators, this model can guide them in choosing learner-centered teaching strategies, developing contextual teaching materials, and carrying out assessments that support the mastery of Arabic communicative competence. As a follow-up, it is necessary to create curriculum implementation guidelines, provide teacher training, and regularly evaluate the curriculum with the involvement of various stakeholders so that the curriculum remains adaptive to developments in science, technology, and community needs.

The main contribution of this article lies in formulating an integrated model for developing the PBA curriculum that can simultaneously connect values, the learning process, social context, and curriculum structure. This model is expected to serve as a theoretical and practical reference for curriculum developers, educators, and researchers in improving the quality of Arabic language learning to be more adaptive, contextual, and sustainable.

Further research is recommended to test the integrative model of Arabic language curriculum development proposed in this study through empirical studies at various educational levels. The model can be validated using Research and Development (R&D), Design-Based Research (DBR), or mixed methods approaches to evaluate its feasibility, practicality, and effectiveness in improving the quality of Arabic language learning. In addition, future research can explore the integration of digital technology, 21st-century

competency-based learning, and strengthening communicative competence in the implementation of the Arabic language curriculum in diverse educational contexts.

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