# Arabic Teaching Curriculum for Indonesian General Educational Stages in the Society Era 5.0

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**Abstract:** Arabic is the key to understand Islamic teachings and one of the international world languages of United Nations. However, Arabic learning in Indonesia had not reached the goals of mastering Arabic as a whole yet. The objective of this article was to reformulate Arabic teaching curriculum for Indonesian general educational stages in the society era 5.0. The importunateness of this article was to investigate the development of Arabic teaching. Descriptive method was adopted in this article. Literature study was used in the data collection technique with four steps by Zed, such as collecting the data, conceptualizing the data, analyzing data and interpreting the data. The source of the data were the three books as the principles of constructive theories in this field; these books are: *Manahij al-Lughah al-'Arabiyyah wa Tharaiq Tadrisiha, al-Lughah al-'Arabiyyah li an-Nathiqin bi Ghairiha Dalil Tathbiqi* and Second Language Acquisition. Other related books were also used beside the principle books to arrange the article topic. The article findings indicated that optimizing second language acquisition and developing language skills were the most important things to be a focus supported by technology and media in reformulating Arabic teaching curriculum for Indonesian general educational stages in the society era 5.0. The further research was recommended in reformulating of the Arabic teaching curriculum for each educational stage based on this article findings.

## Introduction

The development of Arabic language teaching in Indonesia, which at first was not concerned, now has begun to be noticed. As it can be observed with many interests from Indonesians to start finding out how to master Arabic actively or passively, it happened because Indonesian Muslims have realized that Arabic is the key to understand Islamic teachings. However, Arabic learning in Indonesia had not reached the goals yet in

mastering Arabic. There are many mindsets that Arabic is not important, causing policies that lead to budgets for resource development.[1]

From the phenomenon above, to solve the problems, this topic was important and needed to be researched, as the Arabic occupied a strategic position among various languages as one of the international world languages of United Nations (UN).[2] Furthermore, the majority religion in Indonesia is Islam and Arabic became the main purpose for Muslims to understand Islamic religious knowledge, especially to understand the Al-Qur'an and As-Sunnah. [3]

Khaled Saad El-Samouli, the Arabic language expert from international Sudan university, stated that Arabic Quran / العربية الفصحى can be disseminated by non-native speakers, because they do not even know non-standard Arabic /اللهجة العامية before.

He explained that this dissemination, basically can occur through their country's curriculum by accustoming them to listen and speak standard Arabic in their interactions as Muslims. Whereas, Arabs have been accustomed to listening and speaking non-standard Arabic in daily interactions.[4]

The several authors had written about this phenomenon, such as: Mubarak who talked about the history of Arabic learning in Indonesia to get all good things from the past.[5] Efendi who discussed about the difficulties of Arabic learning for non-native speakers.[6] Syakur and Wahab also described the essence of teaching approches to get the excellent Arabic teaching approaches.[7] Sultan explained the education in the digital era to

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[1] Suyadi, Zalik Nuryana, Sutrisno, and Baidi, "Academic Reform and Sustainability of Islamic Higher Education in Indonesia," *International Journal of Educational Development* 89 (2022): 102534, https://doi.org/10.1016/j.ijedudev.2021.102534.

[2] United Nations, "Official Languages," accessed November 11, 2021, https://www.un.org/en/our-work/official-languages.

[3] Ahmad Bukhari Muslim and Rodhy Harisca, "The Urgency of Enhancing Learning Arabic inside National Education Curriculum in Indonesia," *International Journal of Arabic Language Teaching* 3, no. 01 (2021): 66-81, https://doi.org/10.32332/ijalt.v3i01.3110.

[4] Khaled El-Samouly, *Tanmiyah Maharah al-Kalam min Khilal an-Nash al-Qurani fi Ta'lim al-Lughah al-Arabiyyah li-Ghoir an-Nathiqin Bi-Ha* (Riyadh: King Fahd National Library, 2019).

[5] Faisal Mubarak, "Ta'lim al-Lughah al-'Arabiyyah lilnathiqin bi Lughah Ukhra (Dirasat fi Waqi' Ta'lim al-Lughah al-'Arabiyyah bi Indunisiya)," لساننا *(Lisanuna): Jurnal Ilmu Bahasa Arab dan Pembelajarannya* 8, no. 2 (2019): 227-235, https://doi.org/10.22373/ls.v8i2.4554.

[6] Aprijon Efendi, "Zhawahiru al-Lughah al-'Arabiyyah wa al-Su'ubat allati Yuwaajihuha al-Nathiqun Bighairiha," *Al-Manar* 8, no. 2 (2018).

[7] Abdus Syakur and Abdul Wahab, "al-Madakhil fi Ta'lim al-Lughah al-'Arabiyyah (at-Ta'rif wal Anwa' wa al-Khashaish," *in Proceeding AEC Arabic Education Conference, Athla : Journal of Arabic Teaching, Linguistic, and Literature*, (2021): 215-226.

get creative education through e-learning management system of Arabic teaching and learning.[8] Mustika examined the performance of Arabic teachers to get the ideal performance in the daily learning Arabic process.[9]

A few authors focused on Arabic teaching in the previous era. There have been limited studies concerned on Arabic teaching in the society era 5.0. Meanwhile, this article focused on the development of the Arabic teaching curriculum by new innovations, inventions and discovering how to master Arabic through Arabic teaching curriculum for Indonesian general educational stages in the society era 5.0. The research objective was to reformulate Arabic teaching curriculum for Indonesian general educational stages in the society era 5.0 and to make the Arabic teaching curriculum in Indonesia is optimally and effectively implemented.

As the massively development of digital era, this article purpose was to conduct the sustainable development of Arabic teaching. To achieve this main purpose, the method used was reformulating the concept of Arabic language teaching curriculum for non-native speakers combined with two objectives of Arabic learning in Indonesia, first, the religious objective and second, the communicative objective.[10]


**Methods**

The research design was a qualititative descriptive research. This design was chosen to reformulate Arabic Teaching curriculum in Indonesia as the master plan to achieve the religious objective and the communicative objective especially in the society era 5.0 that is necessary to be established with the solid foundation of literatures review from the book that presented the concepts of Arabic teaching. The study of these books was undertaken to explore and to answer the application of Arabic learning which is not based on the suitable concept often makes language learning merely a formality. Meanwhile, the government expects that the learning can be the spearhead in achieving the objectives of Arabic learning in Indonesia. It can be known by so many learners in Indonesia consider that Arabic is terrible subject.

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[8] Sultan Sultan, Dwi Surya Atmaja, and Sudi Yahya Husein, "at-Ta'lîm al Ibda'i Abra Nizam Idarat at-Ta'lim (Lms) Moodle Kawasilat Ta'lim al Lughah al 'Arabiyah fi al 'Ashr al Shina'i 4.0 Nahwa 'Ashr 5.0," *El-Tsaqafah : Jurnal Jurusan PBA* 20, no. 2 (2022): 115–130.

[9] Aulia Mustika Ilmiani, Apri Wardana Ritonga, Rita Febrianta, and Hamida Gadoum, "Arabic Teacher Identity: In the Perspective of Performance during Distance Learning," *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab* 14, no. 1 (2022): 58–78, https://doi.org/10.24042/albayan.v14i1.10830.

The subject of this research was the general educational stages in Indonesia. This was expected to accommodate Arabic language learning to be suitable for the students through the formal education from elementary to secondary school. Thus, Arabic learning can be studied step by step according to process of Arabic language acquisition related to the objectives of Arabic learning in Indonesia in the society era 5.0. The data collection instruments were: first, three books as the principles of constructive theories to reformulate Arabic teaching curriculum for Indonesian general educational stages in the society era 5.0. These books are: *Manahij al-Lughah al-'Arabiyyah wa Tharaiq Tadrisiha, al-Lughah al-'Arabiyyah li an-Nathiqin bi Ghairiha Dalil Tathbiqi* and Second Language Acquisition. The books presented theories related to the curriculum, teaching methodology and mastery of foreign languages.

Furthermore, the theorist of these book were kept up with the times, as many crucial topics in Arabic Teaching for non native speakers included in these books, such as: the curriculum and methods of Arabic teaching for native and non-native speakers, etc so they would be implemented in order to conduct the sustainable development of Arabic teaching. Second, other related books and journals were also used as the secondary of principle books to arrange the article topic.

The procedure of data collection and data analysis technique were conducted by implementing four stages by Zed version such as collecting the data, conceptualizing the data, analyzing data and interpreting the data. The first, the data items were collected related to the discussions of Arabic teaching curriculum and the concept of society 5.0 from the books and the journals. The second, the component of Arabic language skills and second language acquistion that obtained from the books and the journals were conceptualized. The third, the factors that influenced Arabic teaching curriculum were analyzed. The fourth, the data were interpreted to get the completion of reformulating Arabic teaching curriculum for Indonesian general educational stages in the society era 5.0.

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[10] Ministry of Religious Affairs, *Pedoman Implementasi Kurikulum Pada Madrasah* (2019).

**Results and Discussion**

**Arabic Teaching Curriculum**

The curriculum is traditional concept about the set of facts, information and concepts for the school to prepare the students[11] and develop their abilities through familiarity with the experiences of others.[12] The curriculum were selected and organized by specialized experts. Then, the instructors implemented it to the students.[13] The method is not the goals, method, nor evaluation. The (old) curricula defined the function of language in reading heritage;[14] The modern curriculum for Arabic teaching to non-native speakers consists of six basic elements that are inextricably linked.[15]
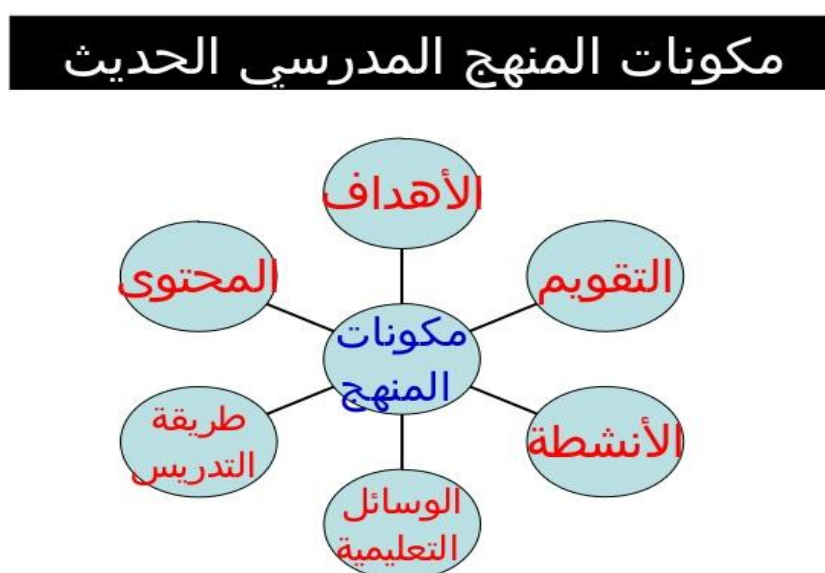


**Figure 1.** The Elements of The Modern Curriculum for Arabic Teaching

The figure 1 showed the six components of modern Arabic learning curriculum for the formal education such as objectives, contents, methods, media, activities and

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[11] Mubarak, "Ta'lim al-Lughah al-'Arabiyyah lilnathiqin bi Lughah Ukhra (Dirasat fi Waqi' Ta'lim al-Lughah al-'Arabiyyah bi Indunisiya)"

[12] Ana Achoita, "Tashmim al-Mawad ad-Dirasiyyah fi Ta'lim al-Maharat al-Lughawiyyah al-Arba'" *Tadris : Jurnal Penelitian dan Pemikiran Pendidikan Islam* 13, no. 1 (2019): 51–66, https://doi.org/10.51675/jt.v13i1.57.

[13] Mochamad Hasyim, "Manhaj Ta'lim al-Lughah al-'Arabiyyah bi al-Madrasah al-Tsanawiyyah," *Studi Arab* 10, no. 1 (2019): 1–30, https://doi.org/10.35891/sa.v10i1.1764.

[14] Idris Maqbool and Fuad Bouli, "Ta'lim al-Lughah al-'Arabiyah bil Wasaith (Rabat: Dar al-Ma'rifa, 2019)

[15] Syamfa Agny Anggara, "Manhaj Ta'lim al-Lughah al-'Arabiyah fi al-Jamiah al-Islamiyah fi Dhou' al-Falsafah," *Lughawiyyat: Jurnal Pendidikan Bahasa dan Sastra Arab* 2, no. 2 (2020): 166–175.

evaluation.[16] Based on the research findings, the Arabic curriculum for the formal education must be contained by six components of modern Arabic learning curriculum as follows: First, the objectives was to master communicative objective and religious objective through Arabic teaching curriculum for Indonesian general educational stages in the society era 5.0; second, the content must contain Arabic skills, especially listening and culture skill had to be strengthened; third, the method used was communicative method and eclectic method; fourth, the media could be the audio, the visual and the audio-visual learning media; fifth, the activities must accomodate the environment condition of every book chapter, monitoring and providing the error correction of Arabic Language; sixth, the evaluation must be designed to assess the key points of communicative competence and religious competence.

In the society 1.0, humans were in the era of hunting and discovering writing. In the society 2.0, humans entered agriculture era which began to discover farming. In the society 3.0, they began the industrial era and used machines to support daily activities. In the society 4.0, humans used computers and the internet as part of their lives. Society 4.0 helped many human needs by accessing and sharing information by internet. In the society 5.0, a concept of technology-based society and human-centered that was initiated and developed by Japan since 2019. This concept was born as a development of the Industrial Revolution 4.0 to degrade the human's role.[17]

**Arabic Language Skills**

Language teaching generally aims to provide the learner with a set of skills, and language skill is defined as the ability to carry out something with an acceptable degree of proficiency and the acceptable degree of proficiency is determined by the learner's educational level.[18] Skill is a cumulative matter that requires theoretical knowledge and

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[16] Ishaq Rahmani, Sakinah Zarenejad and Danish Mohammad, "Muhtawa Manhaj Ta'lim al-Lughah al-'Arabiyyah li Tholabah Marhalah al-Bakaluryus fi 'Aqsam al-Lughah al-Farisiyah wa Adabiha bil Jamiah al-Iraniyat fi Dho' Tahlil al-Hajati," *Majalah Dirasat Nafsiyah wa Tarbawiyah,* (2018): hlm. 21, https://doi.org/10.35156/1192-011-002-002.

[17] Wibowo Heru Prasetiyo, Noor Banu Mahadir Naidu, Beti Indah Sari, Rochman Hadi Mustofa, Naillysa Rahmawati, Gilang Pambudi Adi Wijaya, and Obby Taufik Hidayat, "Survey Data of Internet Skills, Internet Attitudes, Computer Self-Efficacy, and Digital Citizenship among Students in Indonesia," *Data in Brief* 39 (2021): 107569, https://doi.org/10.1016/j.dib.2021.107569.

[18] Ana Achoita, "Tashmim al-Mawad ad-Dirasiyyah fi Ta'lim al-Maharat al-Lughawiyyah al-Arba'", *Tadris : Jurnal Penelitian dan Pemikiran Pendidikan Islam*, no. 1 (2019): 51–66, https://doi.org/10.51675/jt.v13i1.57.

practical training.[19] The trend at present tends to teach language through skills. This new trend was born from the view of the basic function of language in life, which is communication, as most applied linguists gather.[20] Linguists and psychologists have known that language is a set of skills that every individual must master. These scholars defined skills as a voluntary organic activity associated with the hand, tongue, eye, or ear.[21] Considering the above, most linguists believed that there are four fundamental skills such as listening, speaking, reading and writing.

Modern linguists who believed that language has four skills divided these skills into two parts, reception skill; which includes listening skill and productivity skill; which includes speaking skill and writing skill. These skills can only be acquired through hard work and good methods in acquiring them for those who speak them in general and for those who speak others in particular.[22] These skills must overlap and complement; to perform its function when the learner is able to employ the language properly. Here is an illustration of the language components:[23]
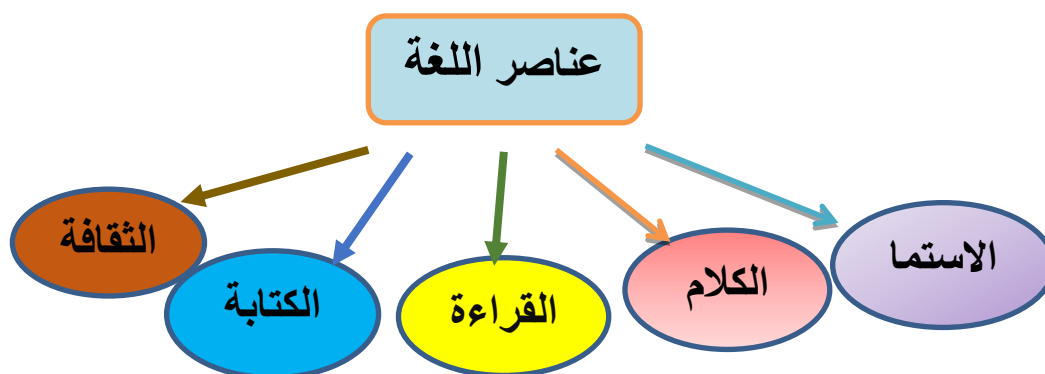


**Figure 2.** The Elements of The Language

[19] Argün Ediz Yorgancılar and Bilal Sizer, "Evaluation of the Language Development of Children with Cochlear Implant Users Living in a Multilingual Environment," *International Journal of Pediatric Otorhinolaryngology* 152 (January 2022): 111007, https://doi.org/10.1016/j.ijporl.2021.111007.

[20] Ahmad Abdu Robbih, "Atsar Barnamij Tadribi bi Istikhdam Uslub at-Tadris bi al-Aquran wa at-Ta'allum at-Ta'awuni fi Tanmiyah al-Maharat al-Lughawiyyah wa al-Ijtima'iyyah li at-Talamidz al-Mu'awwiqin Fikriyyan al-Qabilin li at-Ta'allum," *Majallah Jami'ah asy-Syariqoh lil-Ulum al-Insaniyyah al-Ijtima'iyyah*, 18, no. 2B (2021): 400–439, https://doi.org/10.36394/jhss/18/2B/16.

[21] Hassan Mandeel Alugaili, "al-Maharat al-Lughowiyyah al-'ammah," *Baghdad: Daar an-Nakhbah li an-Natsr al-Iliktruni*, 2014.

[22] Abdullah Utsman Abdullah Ahmad and Tawfiq Abdu Said Mohamed. "Social Intelligence and its relation to the Performance of Students in Foreign Language Skills: A Study of Yemeni Students at the Department of English, Taiz University, Turba Branch" *Alustath Journal for Human and Social Sciences* 59, no. 1 (2020): 57–71. https://doi.org/10.36473/ujhss.v59i1.1052.

[23] Hassan Mandeel Alugaili, *Al-Maharat al-Lughowiyyah al-'ammah*, Baghdad: Dar an-Nakhbah li an-Natsr al-Iliktruni, 2014.

The figure 2 showed the five elements of Arabic language skills, namely listening, speaking, reading, writing and culture. Based on the research findings, the elements of the language for the Indonesian formal education must be contained by five Arabic language skills as follows: first, listening skill must be well-strengthened as the key to open all skills; second, speaking skill had to be used on practicing Arabic phrases and Arabic pattern and avoid all errors in Arabic; third, reading skill began to be studied comprehensively after the students have passed the listening and speaking competences; fourth, writing skills have to be studied gradually, and began to be studied comprehensively after the student understood about what they read; fifth, the culture must be included in every lesson of Arabic subjects. As in Arabic phrase said: تعرف لغة

قوم تعرف مكرهم means if we know a community language, we will understand how they think.

**Second Language Acquisition**

The theory of SLA or Second Language Acquisition is a fundamental thing in foreign language learning.[24] The reason why it is crucial to understand the second language is linguistics. When we learn about the language of human, we approached to something that is unique called human essence, the distinctive qualities of mind of the humans.[25] تعرف لغة قوم تعرف مكرهم أي كيف يفكرون. For the example, there were an instructor and a former student (الناطق بغير اللغة العربية = nonnative speaker;

الناطق باللغة اللغة العربية = native speaker):

الناطق بغير اللغة العربية: دعوتك ولكن ما في إجابة

الناطق باللغة اللغة العربية: كيف؟

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[24] Susan M. Gass, Jennifer Behney, Luke Plonsky, *Second Language Acquisition: An introductory cours* (New York: Routledge, 2013): hlm. 21.

[25] Abdulkafi Albirini and Elabbas Benmamoun, "Arabic Diglossia and Heritage Arabic Speakers," In *Handbook of Literacy in Diglossia and in Dialectal Contexts: Psycholinguistic, Neurolinguistic, and Educational Perspectives,* Cham: Springer International Publishing, (2022) 361–379, https://doi.org/10.1007/978-3-030-80072-7_15.

Many native speakers think and react negatively about the statement "what do you mean you have invited me?", when the only problems appeared was about the laco of understanding about the real meaning.[26] In this conversation the nonnative speaker, think that statement "دعوتك" means "call" in general. Meanwhile, the native speaker might think it is "a call for some invitation". Language policy and language planning.[27]It can be concluded that SLA (Second Language Acquisition) learning differed from learning the language of pedagogy. Despite it does not always mean that there are not implications that can be drawn from SLA to the any related disciplines of language teaching or that ideas that arise in classrooms cannot be useful in the understanding of SLA.[28]

**Factors in Arabic Teaching Curriculum**

There are several factors in supporting the master plan in Arabic teaching for sustainable development of Arabic learning and teaching. By knowing these factors, it can help Arabic teaching curriculum in selecting and determining a method, technique, and evaluating it for Indonesian general educational stages in the society era 5.0. The factors are as follows:[29] Instructor training, if the instructors never attended training related to foreign language learning methods, either before or after teaching. It would be difficult for them to accept or apply a method. Instructor burden,[30] the instructors who had a lot of hours of teaching, doing other activities or getting the addition tasks outside of its function as an instructor/lecture, usually prefer to choose methods that do not require a lot of energy despite less effective.

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[26] Ririn Windasari, "Tsunaiyyah al-Lugah fi Ta'lim al-Lughah al-'Arabiyyah," (الطموحات) *El-Thumuhat* 3, no. 1 (2021): 54–62.

[27] Ummi Syarah Ismail, Nazri Atoh, Majdah Chulan, Abdul Basir Awang, and Ahmad Tahir Hamid, "Developing the Framework Model in Teaching and Learning Al-Ḍamīr Based on the Sequence of Students' Acquisition in Arabic Language Curriculum," in *Charting a Sustainable Future of ASEAN in Business and Social Sciences* (Singapore: Springer Singapore, 2020): 1–9, https://doi.org/10.1007/978-981-15-3859-9_1.

[28] Mohamed Elsawy, "Linguistics and Arabic Curriculum Chmskyan Linguistics as a Model: An Analytical Study in Pedagogical Linguistics," *International Journal of Pedagogical Innovations* 6, no. 1 (2018): 133–141.

[29] Fawzan bin Saleh bin Jubarah Al-Salami, Abdul Majeed Muhammad Bahis Al-Ghamdi, Muhammad Saleh Al-Ajmi, Abu Dahab Al-Badri Ali, Magdoleen Muhammad Al-Nuhaibi, Latifa Ibrahim Al-Falasi and Nayel Muhammad Al-Hagia, *Ta'lim al-Lughah al-'Arabiyyah fil Wathan al-'Arabi Dirasat Muqaranah*, (Riyadh: Dar Wujuhu li Nasyr wa al-Tauzi', 2019)

[30] Mohamed Amin ibn Staali, Ahmad Makki. "Fa'liyah al-Damji al-Akadima 'ala al-Maharat al-Ijtima'iyyah lidzawa al-Ihtiyajat al-Khasah (al-Mu'aquna 'Aqliya)." *Majalah al-Hiwar al-Thaqafi. Jami'ah Abdul Hamid bin Badis, Kuliyah al-'Ulum al-Ijtima'iyyah, Mukhbaru Hiwar al-Hadharat Waltanawu' al-Tsaqofi wa Falsafah al-Salam* (2021): 267-286 https://doi.org/10.37140/1701-009-002-010.

Instructor motivation, the instructor who are not enthusiastic in carrying out their duties, their teaching ethos will just disappear. Likewise, he would find it difficult to accept new methods. Instructor habits, the instructors who got used to the certain old methods for a long time will find it difficult to accept the presence of new methods. In fact, they might reject to apply the new method. The instructor's personality,[31]there are times when a method is suitable for several instructors, but at the same time it is not suitable for other instructors. In other words, there are methods that really suit a particular instructor's personality.

The instructor's way of learning,[32]many instructors have a tendency to teach by using the method they used when they learned the language for the first time. They might recommend the students to study like the instructors used to do. Interests of Students,[33]if students feel interested in learning a particular language, then the instructor will find it easier to vary the learning method, because students have the motivation to learn. On the other hand, there are students who are less interested in learning a particular language. In conditions like this, instructors usually find it difficult and have a fairly heavy burden in teaching. The intelligence of students,[34]several research results show that there is a high correlation between the intelligence of students and their ability to learn foreign languages.

Based on this fact, the assumption arises that the learning method for intelligent students is more or less different from the learning method for less intelligent students. Age of Students, the age of the students greatly affects the learning method. Methods that are suitable for children may not be suitable for adults. In addition, children usually prefer to imitate and repeat or memorize methods. Meanwhile, adolescents and adults usually prefer rational explanations for linguistic phenomena, including grammar. Expectations/perceptions of students,[35]students come to school with certain expectations

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[31] Noor Syahida Md Soh, Huzaimah Ismail, Faridah Mohd Sairi, and Mohd Annas Shafiq Ayob, "Nilai Murni dalam Pendidikan 5.0," *Journal of Quran Sunnah Education & Special Needs* 5, no. 2 (2021): 1–11, https://doi.org/10.33102/jqss.vol5no2.109.

[32] Hassan Mandyl Hassan Al-Aqli, *Al-Aghlah al-Lughawiyah asy-Syai'ah wa Tahrir al-Kutub al-Rasmiah,* (Baghdad: Jamiah Baghdad, 2021).

[33] Myriam Abdel-Malek, "Empowering Arabic Learners to Make Meaning: A Genre-Based Approach," *System* 94 (2020): 102329.

[34] Abdelrahman ElNaka, Omar Nael, Hadeel Afifi, and Nada Sharaf, "AraScore: Investigating Response-Based Arabic Short Answer Scoring," *Procedia Computer Science* 189 (2021): 282–291, https://doi.org/10.1016/j.procs.2021.05.091.

[35] Raees Calafato, "Learning Arabic in Scandinavia: Motivation, Metacognition, and Autonomy," *Lingua* 246 (2020): 102943.

and perceptions by means of teaching and learning foreign languages. There is no doubt that this kind of expectation and perception greatly influences the learning method.

The correlation between first language (mother tongue) and foreign language,[36]if the two languages, i.e. the mother tongue and the second language, differ in all respects. Then the problems in teaching a foreign language differ from a situation in which the two languages differ in some respects. Program time, if a foreign language learning program is implemented in the short term, the material and objectives must be limited. For example, it is only focusing on one language skill and ignoring other skills. Learning Facilities[37]the availability of facilities and the number of learning media facilities greatly affect the choice of varied learning methods. Purposes[38]the purposes of the learning program is to determine the use of learning methods. If the goal is for proficiency in writing in a foreign language, reading, speaking or translating, then the learning method used must be in line with these goals.

The exams,[39]Instructors and students tend to care about what exams are interested in, especially the general final exams. If a system of examinations tends to neglect a certain linguistic aspect, teachers and students quickly discover that and neglect this aspect as well. Class size;[40] There are several methods that are suitable and effective for small classes. However, at the same time these methods are not necessarily suitable for large classes. That is, there are methods that are really suitable for small classes; there are also suitable for large class use.

**Arabic Learning Model for Indonesian Students in the Society Era 5.0**

The expectation of mastering Arabic through Indonesian general educational stages is still difficult to be realized because of the several basic problems, specifically in

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[36] Nils Jaekel, Michael Schurig, Isabelle van Ackern, and Markus Ritter, "The Impact of Early Foreign Language Learning on Language Proficiency Development from Middle to High School," *System* 106 (2022): 102763, https://doi.org/10.1016/j.system.2022.102763.

[37] Koderi Koderi, Muhammad Aridan, and Ahmad Bukhari Muslim, "Pengembangan Mobile Learning untuk Penguasaan Mufrodat Siswa MTs," *Arabiyatuna : Jurnal Bahasa Arab* 4, no. 2 (2020): 265-278, https://doi.org/10.29240/jba.v4i2.1769.

[38] Sharif Alghazo, Mohd Nour Al Salem, and Imran Alrashdan, "Stance and Engagement in English and Arabic Research Article Abstracts," *System* 103 (2021): 102681.

[39] Risalatul Muawanah, Nihayatus Sa'diyah, and Zakiyah Isnawati, "Taqwim Ta'lim al-Lughah al-Arabiyyah," *Islamic Review : Jurnal Riset dan Kajian Keislaman* 8, no. 2 (2019): 259–76, https://doi.org/10.35878/islamicreview.v8i2.168.

[40] Miftachul Taubah, "I'daad Mawadi Ta'lim al-Lughah," *Studi Arab* 10, no. 2 (2019): 189–222, https://doi.org/10.35891/sa.v10i2.1807.

the society era 5.0.[41] First, diversity objectives, content, method, media, activities, and evaluation concerned by schools/colleges. Second, the basic linguistic competencies possessed by the Indonesian students are mostly below standard, especially in listening and practicing Arabic grammar. Third, the tendency of students to think that Arabic is a terrible subject.[42] Fourth, the inter language fossilization; and other issues.[43] Furthermore, in dealing the concept of Arabic teaching with learning model of society 5.0, it needs to be developed with any types of components including HOTS (Higher, Order, Thinking, Skill) in their learning activities. It is the capability of the learner to think critically and creatively and to solve the complex problem.

The implementation of HOTS van be carried out by introducing to students about the problem that might exist in the future. They are also taught about the importance to apply the material in the society 5.0, not merely mastering it[44] by selecting the right learning model. The instructor also needs to find out and use the various models of learning to discover and provide the students' creativity such as problem based learning, inquiry learning, discovery learning, and project based learning. It also supported the development of instructor competence in the cognitive, affective and psychomotor instructor domains.[45]

Based on the concept of the society era 5.0 to make humans as the main subject (human centered society) in aligning science and technology, the suggested learning models are: Problem Based Learning, Project Based Learning, Inquiry Based Learning and Discovery Learning. The reformulating Arabic teaching curriculum for Indonesian general educational stages in the society era 5.0 is supporting Muslims to learn this

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[41] Marco Dautaj and Monica Rossi, "Towards a New Society: Solving the Dilemma Between Society 5.0 and Industry 5.0," In *Product Lifecycle Management. Green and Blue Technologies to Support Smart and Sustainable Organizations: 18th IFIP WG 5.1 International Conference, PLM 2021, Curitiba, Brazil, July 11–14, 2021, Revised Selected Papers, Part I* (2022): 523–536, https://doi.org/10.1007/978-3-030-94335-6_37.

[42] Suci Rahmati, Buhori Muslim, and Dara Mubshirah, "Musykilat Ta'lim al-Lughah al-'Arabiyyah," لساننا *(LISANUNA): Jurnal Ilmu Bahasa Arab dan Pembelajarannya* 10, no. 3 (2021): 160-174, https://doi.org/10.22373/ls.v10i3.8867.

[43] Asim Shehadeh Ali, and Rabia al-Fatima Zahra binti Rashid. "Ta'lim wa Ta'alum al-Qowaid al-'Arabiyyah al-Asasiyyah 'abr al-Mudawanah al-'Arabiyyah al-Qur'aniyyah (Teaching and Learning Arabic Grammars by Quranic Arabic Corpus).," *Journal of Islam in Asia (E-ISSN 2289-8077)* 16, no. 3 (2019): 1–36, https://doi.org/10.31436/jia.v16i3.833.

[44] Abdullatif Abolohom, Nazlia Omar, Sebastião Pais, and João Cordeiro, "A Comparative Study of Linguistic and Computational Features Based on a Machine Learning for Arabic Anaphora Resolution," *Procedia Computer Science* 189 (2021): 37–47.

[45] M. Kholis Amrullah, "Tahrir Kafa'ah Madrasi al-Lughah al-'Arabiyyah wa Isti'dadat Thalabah li Ikhtibar al-Watani 'ala Natijatihim fi al-Lughah al-'Arabiyyah bil Madrasah al-Tsanawiyah al-Hukumiyah Tabin Kalimantan al-Janubiyah," in *International Language and Conference* (Malaysia, 2017).

language is *fardhu kifayah*. Hence, the government of Indonesia must facilitate it, the optimalization of second language acquisition and Arabic language skills must be concerned in mastering the plan of Arabic teaching curriculum for Indonesian general educational stages in the society era 5.0 to conduct the sustainable development of Arabic learning and teaching refers to the concepts of Arabic teaching curriculum and Arabic learning model for Indonesian students in the society era 5.0.

Based on the explanation above, in order to achieve the above targets, of course, reformulating Arabic teaching curriculum for Indonesian general  educational stages cannot be separated from choosing the excellent books and learning management as an effort to manage the learning environment intentionally so that someone learns certain behaviors under certain conditions. In other words, learning management is a process in which there is interaction among instructors, students and reciprocal communication that takes place in educational situations to achieve learning goals. As Arabic proverb says

المحافظة على القديم الصالح والأخذ بالجديد الأصلح which means Preserving good old

thing and adopting a better new thing.

The explanations above is actually needed to be studied in depth and holistically in establishing Arabic teaching curriculum for Indonesian general  educational stages in the society era 5.0, starting from the objectives of learning Arabic, six elements of modern curriculum in teaching curriculum, approaches, syllabus, methods, techniques to evaluation and knowing Influencing factors in Arabic teaching and Arabic learning model for Indonesian students. Thus, the solution offered in this article is clear as to reformulate Arabic teaching curriculum for Indonesian general  educational stages in the society era 5.0 in accordance with two objectives of learning Arabic in Indonesia, firstly religious objective and secondly communicative objective. Arabic proverb says الحق بلا

نظام يغلبه الباطل بنظام which means : the truth without a decent system will be

defeated by well-organized falsehood.

This article generally discussed about how to reformulate a curriculum at each level of education in the society era 5.0, and had not yet gone into more detailed discussion at each level of education. Further research was recommended to formulate the Arabic teaching curriculum for each educational stage based on these article findings.

Besides, the article also had several weaknesses as follows: The article did not specifically provide what subjects need to be presented or not at every level of education. Then, the article had not provided recommendations for textbooks that will be used as references in each subject.

## Conclusion

Based on the objective of this article to develop the Arabic teaching curriculum new innovations and inventions; to make the Arabic teaching curriculum optimally and effectively; and also to discover how to become master in Arabic through Arabic teaching curriculum for Indonesian general educational stages in the society era 5.0. The article findings indicated that optimizing second language acquisition and developing language skills, are the most important things to be a focus supported by technology and media which based on the attention to objectives of learning Arabic, six elements of modern curriculum in teaching curriculum, approaches, syllabus, methods, techniques to evaluation and influencing factors in Arabic teaching. Based on the research findings, the implication of this study was to reformulate Arabic teaching curriculum for Indonesian general educational stages in the society era 5.0 in accordance with two objectives of learning Arabic in Indonesia, firstly religious objective and secondly communicative objective. Besides, the weaknesses of this study were as the article did not specifically provide what subjects need to be available and do not need to exist at every level of education, and also the article had not provide recommendations for textbooks that will be used as references in each subject. Further research was suggested to formulate the Arabic teaching curriculum for each educational stage based on these article findings.

## Acknowledgment

## Author Contributions Statement

RH carried out the fundamental theories completed with his ideas, in order to reformulate Arabic teaching curriculum for Indonesian general educational stages for

sustainable development of teaching Arabic. AH drafted the manuscript by performing the data analysis. AB designed the supported theories related to Arabic teaching curriculum in the society era 5.0. The final manuscript were read approved by all authors.

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