



Integrated Sequence on Malaysian Arabic Textbook

Ahmad Zaki Annafiri

Universitas Ahmad Dahlan Yogyakarta
ahmad.annafiri@bsa.uad.ac.id

Muhammad Sabri Bin Sahrir

International Islamic University of Malaysia
muhsabris@iiu.edu.my

Thonthowi

Universitas Ahmad Dahlan Yogyakarta
thonthowi@bsa.uad.ac.id

Bermawiy Munthe

UIN Sunan Kalijaga Yogyakarta
bermawiy.munthe@uin-suka.ac.id

ENGLISH ABSTRACT

This study aims to determine the integrative sequence (teaching materials) in the Al-Lughah Al-Arabiyyah textbook of the Malaysian Ministry of Education for grades 1, 2, and 3 at Secondary School. An integrative sequence is the integration of philosophical, cultural, and policy aspects. This type of research is considered literature research or library research; the researcher employed a descriptive qualitative research approach in this study. As the result, integrated sequence, which is the sequence of teaching materials (words, sentences, images, themes) that incorporates philosophy, culture, and policy, and aims to instill competencies and values simultaneously, appears to be adequately represented in each element: ontology (philosophy) with sequential material ordered by place and function, culture based on the order from "near to far," and policy based on the order of human thinking ability. Therefore, it can be concluded that the integrative sequence is quite significantly present in the Al-Lughah Al-Arabiyyah KPM book for levels 1, 2, and 3. This research provides a new alternative for Arabic language book compilers to use integrative sequencing as an approach in compiling the sequence of teaching materials.

Keywords: Integrated Sequence, Malaysian Arabic Textbook, Textbook Evaluation, Cultural Approach, Policy Approach

INDONESIAN ABSTRACT

Penelitian ini bertujuan untuk menentukan urutan integratif (bahan ajar) dalam buku teks Al-Lugah Al-Arabiyyah Kementerian Pendidikan Malaysia untuk tingkatan 1, 2, dan 3 pada sekolah menengah. Urutan integratif merupakan integrasi aspek filosofis, budaya, dan kebijakan. Jenis penelitian ini adalah penelitian pustaka atau penelitian kepustakaan, dengan pendekatan kualitatif deskriptif. Hasilnya, urutan terpadu, yaitu urutan bahan ajar (kata, kalimat, gambar, tema) yang mengintegrasikan filosofi, budaya, dan kebijakan, serta bertujuan untuk menanamkan kompetensi dan nilai secara bersamaan, tampak terwakili secara memadai dalam setiap elemen: ontologi (filsafat) dengan materi berurutan yang diurutkan berdasarkan tempat dan fungsi, budaya berdasarkan urutan dari "dekat ke jauh", dan kebijakan berdasarkan urutan kemampuan berpikir manusia. Dengan demikian, dapat disimpulkan bahwa urutan integratif cukup signifikan terdapat dalam buku KPM Al-Lugah Al-Arabiyyah untuk tingkat 1, 2, dan 3. Penelitian ini menjadi alternatif baru bagi para penyusun buku Bahasa Arab untuk dapat menggunakan keberurutan integratif sebagai pendekatan dalam menyusun urutan materi ajar.

Kata Kunci: Keberurutan Integratif, Buku Pelajaran Bahasa Arab Malaysia, Evaluasi Buku Pelajaran, Pendekatan Kebudayaan, Kebijakan Bahasa

Introduction

One interesting issue to discuss in evaluating teaching materials is the sequence of learning materials, particularly in language textbooks. From a competency perspective, the Common European Framework of Reference (CEFR) criteria can be referenced. The CEFR is a set of guidelines for learning a foreign language that can be used in international languages other than English (Musthofa, 2022). However, determining the topic of study, particularly in relation to the psychology and culture of today's students, requires a dedicated effort to reach this philosophical conclusion.

Not only teachers, methods, and materials, but also teaching materials influence the achievement of language learning objectives. In the language learning process, teaching materials are one component that plays a substantial role in supporting successful learning (Syaifullah & Izzah, 2019). Teaching materials can help students know and understand all the information they need during the learning process. Selecting the right teaching materials will make Arabic language learning more effective and efficient. Learning Arabic requires not only competent Arabic teachers who are experts in Arabic, but also innovations in learning (Baroroh & Rahmawati, 2022). One of them is by using cooperative learning in teaching Arabic (Munip, 2022).

Besides English, one of the languages currently being widely discussed is Arabic. Arabic is a language closely linked to the long history of humanity (Zaidan, 2013). Arabic

also has a close relationship with Islam. According to Islamic law, a Muslim is required to recite Arabic for a prayer to be valid. Furthermore, Arabic was chosen by Allah SWT as the language of instruction for the Quran, a lifelong requirement for Muslims. It can be said that Arabic is privileged as the divine protection (*al-himāyah al-Ilāhiyyah*) as the language of instruction for the Quran, ensuring its preservation until the end of time (Furoidah, 2020). In general, Arabic language learning has increased worldwide over the past few decades. In particular, the opening of trade between the West and the Middle East, the increase in the number of Hajj and Umrah pilgrims, and the tragedy of the collapse of the World Trade Center (WTC) twin towers in the United States have indirectly increased the number of Arabic learners, particularly from non-Muslim majority countries (Nisa', 2022).

Furthermore, the development of Arabic in Southeast Asia since the arrival of Islam until today has continued to experience significant growth. Islam entered Southeast Asia peacefully without violence or conquest. This was the main factor that led to Islam's successful entry and rapid acceptance by society. Arabic language education has become a key pillar for understanding Islam. Arabic language education in Southeast Asian countries varies according to the provisions of each government. However, in general, Arabic language education in Southeast Asia has experienced positive development and continues to improve over time (Sa'dudin & Safitri, 2020).

One of the most essential teaching materials for Arabic language lessons is textbooks. Textbooks play a crucial role in today's school world, as most teachers use them as their most important teaching tool (Qodriani & Kardiansyah, 2018). A textbook is defined as a set of learning opportunities organized around well-defined topics that contain elements of instruction, specific objectives, teaching and learning activities, and evaluation (Padmapriya, 2015). Robert Matthews stated that the use of textbooks is one source of knowledge in good learning. Textbooks are sometimes even targeted, not simply tools. They are intended to serve multiple user groups, including teachers, students, and parents.

Previous research has shown that textbooks should contain representations of culture and society. In a study conducted by Soekarba (2019), from a cultural perspective, the book *Al-'Arabiyyatu Bayna Yadayk* contains knowledge in the form of language about Arab and Islamic culture that can be used as an alternative to cross-

cultural Arabic-based learning. Among the Islamic cultures listed are greetings, saying *sallallaahu 'alaihi wasallama*, ablution activities, reading the Qur'an, praying in a prayer room, writing several verses of the Qur'an, and other content related to Islamic culture. As for Arab culture, the book contains content with typical Arab images, the genealogy of the Prophet's family, the customs of dividing household tasks in Arabia, and cultures closely related to Arab characteristics.

Meanwhile, Kholiza and Fadhilah (2021), in their research entitled "Gender Bias in Arabic Language Textbooks by Faruq Baharudin: An Analytical Study of Textbooks for Grade 7 Madrasah Tsanawiyah Level", concluded that the material in Arabic language textbooks by Faruq Baharudin still contains gender bias as seen from four aspects: 1) work roles, 2) character values, 3) social status, and 4) gender bias in hobbies. In research conducted by Li Lucy et al. (2020). Cultural attitudes about race significantly impact textbook purchasing power. Researchers found that more conservative areas tended to purchase textbooks with fewer representations of women and Black people. This evidence is included in the article "Content Analysis of Textbooks via Natural Language Processing: Findings on Gender, Race, and Ethnicity in Texas U.S. History Textbooks."

Lee and Li's research (2020) concluded that two series of textbooks published in mainland China and Hong Kong both included content on both local and foreign cultures. While the Chinese textbooks focused on British culture within the inner circle through aspects of product and human culture, insufficient attention was paid to other foreign cultures and cultural aspects from different perspectives. In contrast, the Hong Kong textbooks covered a broader range of foreign cultures and presented a more balanced presentation of various cultural aspects. However, both series largely focused on static and self-congratulatory cultural topics, neglecting the underlying value orientations. Furthermore, research conducted by Muzna Awaze and Bishara (2015) shows that ideological interests are also infiltrated into textbooks, in accordance with the political forces in power. This is proven by Awaze and Bishara, who argue that these textbooks serve to cultivate English language learners who are inspired by Western-oriented Jewish-Zionist ideology, while reproducing and perpetuating that ideology. Thus, English textbooks in Israel marginalize the Palestinian Arab minority, their culture, and

traditions in general, thus creating a learning environment that creates a negative learning experience for students in this sector.

A study by Tajedin and Teimournzhed (2015) in Iran revealed that most of the cultural elements contained in locally used English textbooks are neutral, meaning they do not explicitly refer to a specific culture and only a few are based on the target language culture. Furthermore, in the corpus of local textbooks, the mother tongue/local culture is not emphasized at all, while sociological values are emphasized more than the aesthetic aspects of culture. In contrast, the main focus in these textbooks is on intercultural elements, while most books fall into the aesthetic category.

The research gap is the integration of philosophical, cultural, and policy approaches, offering novelty through the integration of philosophical, cultural, and policy approaches, unlike other textbook analyses that focus mostly on linguistic and pedagogical approaches. Research can contribute to Arabic language learning by providing alternatives in compiling textbooks based on an integrative sequential approach.

Furthermore, the emphasis on the philosophy of material sequence is often studied from a pedagogical or methodological perspective, but this research elevates the philosophical aspect of sequence to become a novel value. Then there is also the potential for a model for developing teaching materials in other countries, because different countries have different cultures and policies. So the results of the research have the potential to be implemented in other countries. From the aspect of integration-interconnection, this research integrates religious values in the religious-cultural system with educational disciplines, namely Arabic language education. Integration-interconnection must have fundamental existential values in relation to other scientific disciplines and their relationship to universal truth values. Three models must be applied in the implementation of integration-interconnection, namely: integration model into curriculum packages, model of the relationship between two disciplines, namely general and Islamic sciences, and the model of integration into certain themes (Abdullah, 2021).

This study aims to determine the integrative sequence (teaching materials) in the Al-Lugah Al-Arabiyyah textbook of the Malaysian Ministry of Education for grades 1, 2,

and 3, or equivalent to grades 7, 8, and 9 of secondary schools in Indonesia. An integrative sequence is the integration of philosophical, cultural, and policy aspects.

Methods

This type of research is literature research or library research. Library research involves collecting library data obtained from various sources of library information related to the research object, such as research abstracts, indexes, reviews, journals, or reference books (Sugiyono, 2010). Literature research (literature review, literature research) is research that critically examines or reviews the knowledge, ideas, or findings contained in the body of academic-oriented literature, and formulates its theoretical and methodological contributions to a particular topic.

The researcher used descriptive qualitative research as an approach in this literature research, namely, a systematic research method that is used to study or research an object in a scientific setting. (Prastowo & Sandra, 2016) In the collection, the researcher used documentation and interviews. The documentation technique was used to collect data from written sources, namely the Al-Lugah Al-'Arabiyyah textbooks of the Malaysian Ministry of Education for Grades 1, 2, and 3. The researcher identified, classified, and analyzed the contents of the book based on predetermined criteria.

In this study, the researcher used Koentjaraningrat's cultural elements as teaching materials for Arabic language textbooks for secondary schools in Indonesia and Malaysia. In philosophy, the researcher used Ontology, Epistemology, Axiology, and Maqāsid elements, then in Culture, he used Koentjaraningrat's cultural elements, and in Policy, he used policy texts. The researcher read and analyzed all content on the research object within the framework of philosophy, culture, and policy. To facilitate narrating the research results, the researcher divided the results into several chapters and classified them according to formal objects to material objects. The researcher used a random sampling method or random sampling for content in books containing the specified elements, namely philosophy, culture, and policy. The samples taken were then analyzed in the research and became the basis for concluding the research results. As validation and secondary data, the researcher strengthened the data through interviews. The form of interviews used in this study was a semi-structured interview. In semi-structured interviews, researchers first ask structured questions, then delve deeper into

each question to seek further information so that the answers obtained cover all variables, providing complete and in-depth information. Researchers conduct semi-structured interviews to obtain data and information that can answer the existing problem statement.

The data analysis technique used in this study is content analysis. Content analysis is a research method that involves an in-depth discussion of the content of written or printed information in mass media. Krippendorff argues that content analysis is a research technique for drawing replicable and validated conclusions from text (or other meaningful things) according to the context of its use. Meanwhile, James W. Drisko and Tina Maschi define content analysis as a series of research techniques for drawing systematic, credible, or valid and replicable conclusions from texts and other forms of communication (Drisko & Maschi, 2016).

Result and Discussion

This study will examine the integrative sequence in the book *Al-Lugah Al-Arabiyyah*. The book, published by the Malaysian Ministry of Education, was compiled and written by several assigned individuals. This study will examine the *Al-Lugah Al-Arabiyyah* book for grades 1, 2, and 3 studied by secondary school students.

Integrated Sequence

Integrated Sequence is an alternative approach to determining the order of teaching materials in textbooks, particularly Arabic language textbooks. Etymologically, "Sequencing" comes from the word *Urutan*, meaning "sequential number," "series, sequential things," "arrangement," and a collection of structured language elements that are theoretically arranged in a formal relationship. Integrative, then, is the characteristic of "integration," meaning blending into a complete and unified whole. Terminologically, "Integrative Sequencing" is the order of teaching materials (words, sentences, images, themes) that integrates philosophy, culture, and policy, and aims to simultaneously instill competencies and values.

The determination of learning objectives (ontology) is based on national education objectives at the macro level or school, class, or subject learning objectives at the micro level, and this also represents sequencing through a policy approach.

Establishing methods/ways (epistemology) to achieve learning objectives with an epistemological and axiological approach that prioritizes efficiency, effectiveness, and function (axiology). Methods/ways are integrated with the instillation of values by including elements of *Maqāsid*, sequentially from the aspects of *al-Darūriyyāt* (protecting religion, life, property, reason, and descendants), then *al-Hājiyyāt* (needs), and *al-Taḥsīniyyāt* (luxury). Cultural approach, as an effort to bring teaching materials closer to students culturally, so that learning will be more effective and efficient. The sequence can be in the form of learning outcomes, theme titles, images, vocabulary, sentences, design, layout, and other elements in compiling a book.

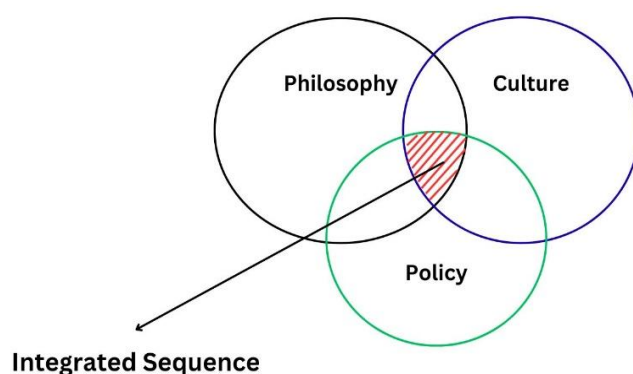


Figure 1. Integrated Sequence

Philosophy influences the sequence of Arabic language teaching materials in establishing objectives (ontology), methods (epistemology), axiology (functions), and *Maqasid* (religious objectives). Textbook compilers need to thoroughly understand language philosophically to optimally establish appropriate objectives, methods, functions, and enhance religiosity to achieve general learning objectives. Furthermore, philosophy and policy are interconnected in establishing policy texts, which are based on an in-depth understanding of the philosophy of language. Similarly, about culture, efforts must be made to understand the learner's cultural values before determining teaching materials.

Culture influences the sequence of teaching materials by incorporating elements representing human values into the teaching materials: religion, society, family, knowledge, language, arts, livelihoods, and technology and equipment. The existence of these elements also contributes to the learner's effective application. The relationship between culture and philosophy lies in a deep understanding of the learner's noble

values, and in its relationship to policy, every educational policy text must accommodate the learner's culture.

Policies influence how each teaching material aligns with a country's policy framework. Even with qualification frameworks, efforts need to be made to ensure that student textbooks align with the country's desired competencies.

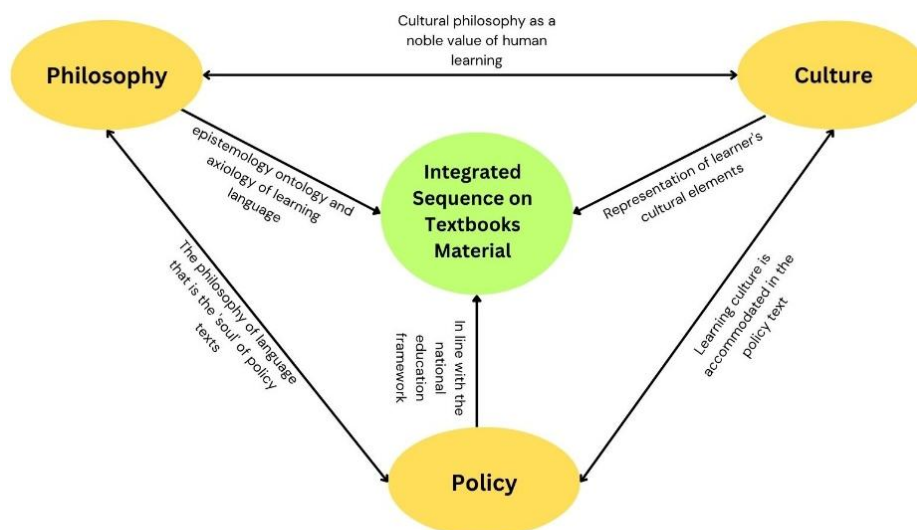


Figure 2. Integrated Sequence on Textbook Material

Philosophy Approach

As part of an ontological framework, Arabic language learning objectives can be narrowed down to three aspects: knowledge, competencies, and values. Within the "concoction" of epistemology, axiology, and *al-maqāsid*, consideration of the means/processes leading to truth, the function of truth itself, and *maqāsid* demonstrates the sequence of cultural and policy aspects. Ontology in education refers to the study of the nature and organization of knowledge in the field of education. This involves understanding the categories, concepts, and relationships that define what education is, how it functions, and how knowledge is structured and understood.

The word philosophy comes from the Greek word 'philosophia', which means 'love of wisdom'. In English, the word is called philosophy, and in Arabic, it is called *falsafah*, which is usually translated as 'love of wisdom' (Susanto, 2019). Al-Kindi explains that '*falsafa*' is *hubb al-hikmah*, 'love of wisdom' (Husaini, 2019). The description of the meaning of philosophy from the perspective of its linguistic meaning,

it can be concluded that philosophy is: 1) Knowledge of wisdom; 2) Searching for truth; and 3) knowledge of basic principles (Anwar, 2017).

Researchers interpret ontology in the sequence of Arabic language textbook teaching materials as educational or learning objectives, both at the national level, referring to academic texts, and at a smaller scale, namely, the learning objectives stated at the front of a textbook. The ontology of Arabic language learning in the *Al-Lughah Al-'Arabiyyah* book of the Ministry of Education Malaysia, as outlined in the objectives, student mastery stages, and competencies, is explained as follows:

Table 1. Ontology In the Sequence of Arabic Language Textbook Teaching Materials

No	Ontology	Explanation
1	Objective	Students who take part in the KSSM Arabic Language Standard Curriculum learning and learning aim to: Listen to various materials and be able to respond correctly, speak in various contexts, read materials from various sources, write correctly in various contexts, apply the language system in speaking, reading, and writing, and practice pure values in language activities.
2	Mastery Stage (Levels 1-3)	Can understand the main idea in clear and standard input relating to things that are familiar to students, can handle various situations that may arise while in a regional environment where Arabic is spoken, can produce short and easy texts relating to oneself and simple topics, can describe experiences, dreams, dreams and events, and can give reasons and concise explanations for the opinions and ideas expressed.
3	Competence	Listening skills, speaking skills, reading skills, writing skills, placing a sentence, and domain-context (Malaysia, 2017).

The relationship between epistemology and axiology in the development of language textbooks is crucial to ensure that the material taught is not only cognitively beneficial but also value-relevant. The epistemological focus linked to this research is on "Function determines Method," or in other words, epistemology, as a means of achieving truth, is determined by axiology, which in this case is function.

Therefore, the relationship between epistemology and axiology in the *Al-Lughah Al-'Arabiyyah* KPM textbook, based on the epistemological and axiological framework, appears quite relevant in its theme sequence, using a pattern based on place and function. The lesson opens with *Hayya Nunazzifu al-Faṣl*, building awareness of

cleanliness before the start of teaching and learning activities, followed by *Mā Ajmala al-Madrasah*. The second lesson follows the first, explaining that a clean environment makes the school feel beautiful.

However, in general, these themes appear disjointed due to the use of the concept of repetition: after discussing school, then home or personality, then society, and then back to school. Logically, epistemological sequence makes the process of achieving truth seem confusing, as it seems to repeat something that has already been experienced. However, from an axiological (functional) perspective, this sequence is more effective because, in learning theory, repetition is urgent and vital.

Cultural Approach

The cultural approach is a crucial one in organizing the sequence of teaching materials. Indonesian and Malaysian cultures are certainly different, although some Indonesians share the same ethnicity as Malaysians. However, over time, differences in citizenship have also led to differences in cultural elements. Whether we realize it or not, people often make analogies when forming new words before they are finally used, generally in communication via social media (Rismaya et al., 2022).

According to Koentjaraningrat, culture exists in at least three forms: 1) Culture as a complex of ideas, concepts, values, norms, regulations, and so on; 2) Culture as a complex of patterned human behavioral activities in society; 3) Culture as objects produced by humans.

Furthermore, because it is so vast, for analysis and conceptualization, culture needs to be broken down into elements. The largest elements resulting from the first stage of fragmentation are called "universal cultural elements," and are elements that can certainly be found in all cultures in the world, whether living in small, isolated rural communities or in large, complex urban societies.

These universal elements, which constitute the content of all cultures in the world, are: 1) Religious systems and religious ceremonies. 2) Social systems and organizations. 3) Knowledge systems. 4) Language. 5) Arts. 6) Livelihood systems. 7) Technology and equipment systems.

Table 1. The Content of All Cultures

No	Themes	Cultural Elements						
		Religious systems	Social System	Knowledge System	Language System	Arts	Livelihood System	Technology-Equipment
1	First Grade	100%	62,5%	100%	100%	50%	100%	100%
2	Second Grade	100%	87,5%	100%	100%	37,5%	75%	100%
3	Third Grade	100%	100%	100%	100%	20%	100%	100%
	Average	100%	83,8%	100%	100%	35,8%	91,6%	100%

Based on the table above, it appears that religious systems, knowledge systems, language systems, and technology-equipment systems are at the top of the list, with 100% coverage. This means that all themes in the books at levels 1, 2, and 3 contain material related to these three cultural elements.

The book "Al-Lugah Al-'Arabiyyah" tends to strictly maintain the continuity of the religious system. There are no images of unveiled women; all images are modestly dressed, and each theme consistently contains elements of the religious system. Regarding the knowledge system, all themes in the book consistently incorporate this element due to the very general philosophical content of the word "knowledge." Therefore, anything that constitutes information, customs, and habits can be included in the knowledge element as long as it can be "known."

Based on interview data with the book's author (Dr. Taufik bin Ismail), it appears that in compiling a book, it is necessary to consider four principles. These four principles serve as the basis for determining the material, themes, images, and other aspects of the book's content. These four principles are: 1) *Ma'āyir At-Tarbawīyyah* (Education Standard). 2) *Ma'āyir An-Nafsiyyah* (Psychology Standard). 3) *Ma'āyir Al-Šaqafīyyah* (Culture Standard). 4) *Ma'āyir Al-Lugawīyyah* (Language Standard).

Tadarruj, or sequence, is the term used by the authors to describe the order in which the material is determined within the book. It begins with educational standards

or *Ma'āyir At-Tarbawīyyah*, which requires a comprehensive understanding of the material that must be studied by elementary and secondary school students. Then, *Ma'āyir An-Nafsiyyah* serves as the basis for determining the psychological aspects of students. This involves matching the material in the book to the students' psychological aspects. To ensure the material is easily understood, there needs to be a common frequency between the students and what they are learning.

The next *Ma'āyir* is *Ma'āyir Al-Ṣaqāfiyyah*, which is the primary focus of this research. Cultural aspects are an important consideration in the selection of words, images, and place names. The material in the book must be adapted to the students' cultural background, including religion, society, knowledge, language, arts, livelihoods, and equipment and technology—all seven of which are part of the cultural elements. The next *Ma'āyir* is the *Ma'āyir Al-Lugawīyyah* (Language Standard). This standard then refers to the Common European Framework of Reference (CEFR), which is currently a major focus for linguists.

Furthermore, as one informant stated, if you want to describe a mosque, you can use the website of a mosque in Malaysia, one of the most famous being the Shah Alam Mosque. Therefore, when writing "*Adzhabu ila Masjid Shah Alam*", the sentence feels "close" to students and can be used in everyday life.

The main goal of choosing a theme or material that is "close" to students' culture is to increase the effectiveness and efficiency of the language acquisition process, or *iktisab al Lughah*. A student tends to grasp something they already know more quickly than if they are taught something they don't know. Psychologically, if a student is unfamiliar with an object being studied, they need time to think about the form, situation, state, and truth of the object.

Policy Approach

In the policy approach, this research refers to the Standard Curriculum and Assessment Document (DSKP), which is a derivative or translation of the National Education Philosophy and Middle School Standard Curriculum (KSSM).

"Education in Malaysia is an ongoing effort towards further developing the potential of individuals in a holistic and integrated manner, to produce persons who are balanced and harmonious in terms of intellectual, spiritual, emotional, and physical aspects, based on a belief in and devotion to God. This effort aims to produce Malaysian citizens who are knowledgeable, competent, morally upright,

responsible, and capable of achieving personal well-being, as well as contributing to the harmony and prosperity of the family, society, and the nation” (National Education Philosophy) (KPM, 2024).

This philosophy demonstrates that education is a continuous endeavor, signifying that efforts to educate the nation's children have no time limit. Furthermore, this endeavor is comprehensive and integrated, aiming to produce individuals who are balanced and harmonious in terms of knowledge, spirituality, emotions, and physicality, based on faith in God. These four aspects constitute fundamental human potential that can be developed; they do not develop naturally. Deliberate intervention is required to foster the development of knowledge, spirituality, emotions, and physicality.

The hope is that through the series of educational programs in Malaysia, individuals will emerge who are knowledgeable, moral, responsible, and independent. The relevance to this research is that all the objectives of this national educational philosophy encompass all elements of human culture. Indirectly, it can be said that when a student enters school, an effort is simultaneously being made to develop a more cultured, ethical, and moral personality.

The Integrated Middle School Curriculum (KBSM) began to be implemented in 1989. To ensure that it is in line with and in accordance with the latest developments, KBSM has been designed and implemented in all secondary schools through the guidance of the Ikhtisas Tourist Letter Number 2/2000 dated January 14, 2002: Implementation of the Revision of Lessons Revisited for KBSR and KBSM. The results of follow-up deliberations by Ministerial members on May 23, 2008, decided it was necessary to overhaul the country's education system (Malaysia, 2017).

Pedagogy emphasizes in-depth learning through a teaching and learning approach (PdP) which is based on High Order Thinking Skills (HOTS). Focus is given to inquiry-based learning, problem solving, contextual learning, collaborative learning, project-based learning, and interdisciplinary approaches. From a policy perspective relating to the Al-Lugah Al-'Arabiyyah books for grades 7, 8, and 9, which were prepared by the Malaysian Ministry of Education with the Middle School Standard Curriculum (KSSM), it appears that all compilers of the Al-Lugah Al-'Arabiyyah books for grades 7, 8, and 9 are required to refer to the Curriculum and Assessment Standards Document (DSKP).

DSKP regulates the order and sequence of the Al-Lugah Al-'Arabiyyah books. Therefore, even though there are 3 book authors for each book, there are no disputes or differences of opinion in its preparation. DSKP regulates the achievement of each direction that students will aim for, the order of themes and principles, and even regulates *qawālib al-jumal* (sentence patterns).

Table 3. Sequence Material on Al-Lugah Al-'Arabiyyah books

No	Sequence Material	Explanation
1	Skills Sequence	In the mahārah to be achieved, DSKP regulates it by sorting mahārah istimā', mahārah kalām, mahārah qirā'ah, and mahārah kitābah. The philosophy contained in this maharah sequence is based on the order of minal ashal ilal aṣ'ab (from easy to difficult).
2	Themes Sequence	DSKP also regulates the sequence based on philosophy in the field of education (التعليمي), personality (الشخصي), livelihood (المهني), and social (الاجتماعي).
3	Sentence Pattern (<i>Qawālib al-Jumal</i>)	For the sentence pattern, it is structured in such a way that at each level, the sequential learning process is organized. No single sentence is too long for a student to read. Sentence pattern begins with sentence construction using the <i>isim+isim</i> pattern in grade 7, and in grade 9, it includes a combination of <i>isim+harf+fi'il</i> .
4	CEFR Sequence	Gradually from A2 (<i>mustawa muṭtadi'</i>), then B1 (<i>mustawa mutawassit' tsalits</i>), to B2 (<i>mustawa mutawassit' rabi'</i>)
5	MQF Sequence	Equal to MQF level 1

Table 3 shows that the organization of materials in the Al-Lugah Al-'Arabiyyah textbooks is systematic, progressive, and grounded in clear educational and linguistic principles. The sequencing not only emphasizes linguistic development but also considers students' cognitive, affective, and psychomotor growth.

First, in terms of the skills sequence, the arrangement of mahārah istimā' (listening), kalām (speaking), qirā'ah (reading), and kitābah (writing) reflects a natural language acquisition approach. This sequence follows the principle of minal ashal ilal aṣ'ab (from easy to difficult), where receptive skills are introduced before productive skills. Such sequencing helps learners build a strong foundation before actively producing the language.

Second, the theme sequence, which includes educational, personal, vocational, and social themes, demonstrates the integration of life values into language learning.

This approach indicates that Arabic language instruction is not limited to mastering linguistic structures but also functions as a medium for character development, identity formation, and social awareness.

Third, regarding sentence patterns (Qawālib al-Jumal), the gradual and controlled construction of sentences at each level shows sensitivity to learners' cognitive stages. Beginning with simple structures such as isim + isim in Grade 7 and progressing to more complex forms like isim + harf + fi'il in Grade 9 ensures that grammatical complexity increases incrementally, thereby reducing learners' cognitive load.

Fourth, the CEFR sequence from A2 to B1 and subsequently B2 indicates alignment with international language proficiency standards. This alignment enhances the global comparability of learners' proficiency levels and strengthens the credibility of the Arabic language curriculum in contemporary educational contexts.

Finally, alignment with MQF Level 1 confirms that the content and learning outcomes meet national qualification standards. This ensures coherence between Arabic language learning, formal educational pathways, and future academic requirements.

In conclusion, the material sequence in the Al-Lugah Al-'Arabiyyah textbooks reflects a well-designed, learner-centered, and progressive curriculum. It effectively integrates pedagogical principles, international standards, and local educational requirements to support effective Arabic language learning.

Conclusion

Based on the epistemological and axiological framework, the sequence of themes in the book Al-Lugah Al-'Arabiyyah seems quite relevant, namely, using a pattern based on place and function. Logically, the sequence of epistemology, the process towards truth, becomes confusing, because it seems to repeat something that has been passed. However, in terms of axiology (function), this sequence becomes more optimal because, in learning theory, repetition is something urgent and vital. Meanwhile, based on culture according to the content of Koentjaraningrat's cultural elements, at the highest level of 100%, namely the religious system, knowledge system, language system, and equipment technology system, then 91.6% livelihood system, 83.8% social system, and 35.84% art system. Furthermore, the book Al-Lugah Al-'Arabiyyah also uses the sequence of fundamental issues as the basis for compiling the book: 1) *al-Ma'āyir at-Tarbawiyah* (Educational Standards), 2) *al-Ma'āyir An-Nafsiyah* (Psychological Standards), 3) *al-*

Ma'āyir al-Šaqāfiyah (Cultural Standards), and 4) *al-Ma'āyir Al-Lugawiyah* (Language Standards).

In terms of culture, the author begins with themes or materials that are "close" to the students' culture, to ensure the effectiveness and efficiency of the language acquisition process, or *iktisab al Lughah*. Students tend to grasp something they already know more quickly than if they are taught something they don't yet know. Psychologically, if a student is unfamiliar with an object being studied, they need time to consider the form, situation, state, and truth of that object. Then, referring to logical thinking based on space and time, the theme increasingly "moves away" from the student. The policy approach, the sequence of material in the *Al-Lughah Al-'Arabiyyah* KPM book, is implemented in five aspects, as stated in the DSKP: the sequence of *maharah*, themes, *qawālib*, CEFR, and MQF.

Integrated sequence, which is the sequence of teaching materials (words, sentences, images, themes) that integrates philosophy, culture, and policy, and aims to instill competencies and values simultaneously, appears to be adequately represented in each element: ontology (philosophy) with sequential material ordered by place and function, culture based on the order from "near to far," and policy based on the order of human thinking ability. Therefore, it can be concluded that the integrative sequence is quite significantly present in the *Al-Lughah Al-'Arabiyyah* KPM book for levels 1, 2, and 3. This book is considered to have met the standards for the completeness of teaching materials, so it can be used as a reference for other book compilers.

References

- Abdullah, M. A. (2021). *Multidisiplin, Interdisiplin, & Transdisiplin (Metode Studi Agama & Studi Islam di Era Kontemporer)*. IB Times.
- Anwar, M. (2017). *Filsafat Pendidikan*. Kencana.
- Awazed, M., & Bishara. (2015). Analyzing the cultural content of materials used for teaching English to high school speakers of Arabic in Israel. *Discourse and Society Journal*, 26(5), 27.
- Baroroh, R. U., & Rahmawati, N. F. (2022). Metode-metode dalam Pembelajaran Keterampilan Bahasa Arab Reseptif. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 9(2), 179.
- Drisko, J. W., & Maschi, T. (2016). *Content Analysis*. Oxford University Press.
- Furoidah, A. (2020). Peran Bahasa Arab dalam Pengembangan Ilmu dan Peradaban

- Islam di Masa Daulah Abbasiyah (Studi Literatur). *Al-Fusha: Arabic Language Education Journal*, 2(1).
- Husaini, A. (2019). *Filsafat Ilmu Perspektif Barat & Islam* (11th ed.). Gema Insani.
- Kholiza, A. N., & Fadhilah, N. (2021). Bias Gender dalam Buku Teks Pelajaran Bahasa Arab Karya Faruq Baharudin: Studi Analisis pada Buku Ajar Tingkat Madrasah Tsanawiyah Kelas VII. *Jurnal Sipakalebbi*, 5(2), 209.
- KPM. (2024). *Falsafah Pendidikan Kebangsaan*. <https://www.moe.gov.my/index.php/falsafah-pendidikan-kebangsaan#:~:text=Pendidikan di Malaysia adalah suatu,kepercayaan dan kepatuhan kepada Tuhan>.
- Lee, J. F. K., & Li, X. (2020). Cultural representation in English language textbooks: a comparison of textbooks used in mainland China and Hong Kong. *Pedagogy, Culture, & Society*, 28(4).
- Lucy, L., Demszky, D., Bromley, P., & Jurafsky, D. (2020). Content Analysis of Textbooks via Natural Language Processing: Findings on Gender, Race, and Ethnicity in Texas U.S. History Textbooks. *AERA Open*, 6(3), 2.
- Malaysia, K. P. (2017). *Kerangka Kurikulum Mata Pelajaran Kurikulum Standard Sekolah Menengah (KSSM)*. Bahagian Pembangunan Kurikulum Kementerian Pendidikan Malaysia.
- Munip, A. (2022). Upaya Peningkatan Kualitas Pembelajaran PPKn Tema 1 Materi Berbagai Bentuk Keberagaman di Indonesia melalui Pembelajaran Kooperatif Model Activity Learning Tipe Role Reversal Question pada Siswa Kelas IV. *Jurnal Pembelajaran Dan Ilmu Pendidikan*, 2(4), 412.
- Musthofa, T. (2022). CEFR-Based Policy in Arabic Language Teaching and Cultural Dimension in Indonesian Islamic Higher Education. *Eurasian Journal of Applied Linguistics*, 8(2), 96.
- Nisa', M. (2022). Islamofobia dan Pendidikan Bahasa Arab di Amerika: Sebuah Pengantar Pandangan Awal Hubungan Islam dan Bahasa Arab. *JOIES: Journal Of Islamic Education Studies*, 7(2), 205.
- Padmapriya. (2015). Effectiveness of Self Learning Modules on Achievement in Biology Among Secondary School Students. *International Journal of Education and Psychological Research (IJEPR)*, 4, 44.
- Prastowo, A., & Sandra, M. (2016). *Metode Penelitian Kualitatif dalam Perspektif Rancangan Penelitian*. Ar-Ruzz Media.
- Qodriani, L. U., & Kardiansyah, Y. (2018). Exploring Culture in Indonesia English Textbook For Secondary Education. *Jurnal Pendidikan Indonesia*, 7(1), 51.
- Rismaya, R., Wahya, & Lukman, F. (2022). Kata Bahasa Indonesia Penanda Register Twitter: Suatu Kajian Morfologi. *Diglosia: Jurnal Kajian Bahasa, Sastra, Dan Pengajarannya*, 5(2).
- Sa'dudin, I., & Safitri, E. (2020). Perkembangan Konsep Pendidikan Bahasa Arab di Asia Tenggara. *Lisanan Arabiya: Jurnal Pendidikan Bahasa Arab*, 3(2), 177.

- Soekarba, S. R. (2019). Buku Al-Arabiyyatu Bayna Yadaik (Analisis Pengajaran Bahasa Arab Dalam Perspektif Lintas Budaya). *Indonesian Journal of Arabic Studies*, 1(2), 64.
- Sugiyono. (2010). *Metode Penelitian Kuantitatif dan Kualitatif dan R dan D*. Alfabeta.
- Susanto, A. (2019). *Filsafat Ilmu: Suatu Kajian Dalam Dimensi Ontologis, Epistemologis, dan Aksiologis* (10th ed.). PT Bumi Aksara.
- Syaifullah, M., & Izzah, N. (2019). Kajian Teoritis Pengembangan Bahan Ajar Bahasa Arab. *Arabiyatuna: Jurnal Bahasa Arab*, 127. <https://doi.org/https://doi.org/10.29240/jba.v3i1.764>
- Tajedin, Z., & Teimournzhed, S. (2015). Exploring the hidden agenda in the representation of culture in international and localised ELT textbooks. *The Language Learning Journal*, 43(2), 180.
- Zaidan, J. (2013). *Tarikh Adab al-Lughah al-Arabiyyah*. Handawi.