Evaluative Analysis of The Implementation "Merdeka Belajar-Kampus Merdeka" (MBKM) Curriculum in Arabic Language Education Programs

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Abstract (10pt)

This research aims to evaluate the implementation of the Merdeka Belajar-Kampus Merdeka (MBKM) curriculum in the Arabic Language Education study program in Indonesia. The study utilizes an evaluative research approach to provide critical insights into the effectiveness and challenges of implementing the MBKM curriculum. Data is gathered qualitatively, primarily focusing on literature review techniques. The research findings shed light on the dual implementation of the MBKM curriculum within and outside the study program. Specifically, the MBKM curriculum in the Arabic Language Education study program is implemented with a 5-1-2 format. The evaluation highlights specific considerations for the MBKM curriculum in the Arabic Language Education study program. These considerations include addressing the misalignment of course equivalencies or conversions with the MBKM program chosen by students, addressing dual curriculum programs, and mitigating biases in focus areas of study and graduate competencies. Additionally, attention is drawn to the pedagogical competencies that need to be emphasized for non-education students participating in the Teaching Assistance program within Educational Units. Furthermore, the research identifies potential internship program challenges, emphasizing the importance of avoiding creating a cheap workforce that only adheres to industrial logic.

Keywords: Evaluation, Implementation, MBKM, Arabic Language Education Program.

مستخلص البحث

يهدف هذا البحث إلى تقييم تنفيذ منهج مستقل (MBKM) في قسم تعليم اللغة العربية بجامعات في إندونيسيا. استخدم البحث منهج البحث التقييمي لتقديم الرفكرة النقدية حول فعالية تنفيذ منهج مستقل (MBKM) وتحدياته. لقد تم جمع البيانات من خلال طريقة كيفية وهي دراسة مكتبية عن الأبحث والكتب العلمية. ونتائج البحث دلت على شيئين الأول أن تنفيذ منهج مستقل (MBKM) على شكل ازدواجي داخل كان خارج برنامج الدراسة. وبالتحديد، تم تنفيذ منهج مستقل (MBKM) في قسم تعليم اللغة العربية بتنسيق ٥-١-٢. والثاني ركز التقييم على بعض نقاط مهمة. وهي عدم التوافق في معادلة الدورات أو التحويلات مع برنامج منهج مستقل (MBKM) الذي يختار الطلاب، معالجة برامج المناهج المزدوجة، وتخفيف التحيزات في مجالات التركيز الأكاديمية وكفاءات الخريجين. بالإضافة إلى ذلك، تم التركيز على الكفاءات التربوية التي يجب التأكيد عليها للطلاب غير المتخصصين في التعليم الذين يشاركون في برنامج المساعدة التعليمية داخل الوحدات التعليمية. وعلى جانب أخر، يحدد البحث التحديات المحتملة المتعلقة ببرامج التدريب، مشدداً على أهمية تجنب جعل قوة عاملة رخيصة تلتزم فقط بمنطق الصناعية.

الكلمات المفتاحية:التقييم، التنفيذ، منهج مستقل، قسم تعليم اللغة العربية.

Introduction

The curriculum is vital in education as it influences students' social attitudes and promotes social transformation (Amiruddin et al., 2024; Dai et al., 2024; Gunio, 2021). The Arabic language learning curriculum in Arabic Language Education Programs has begun to change slowly in response to the MBKM program policy from the Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia. According to Pohan and Kisman (2022), the MBKM program that was compiled simply aims to increase harmony between graduates of higher education and the world of business and industry, as well as a future that is rapidly changing. Thus, it is hoped that the MBKM program will provide more concrete provisions regarding the readiness of Arabic Language Education Program students to enter the world of work. Many groups consider this debriefing valuable because it increases students' knowledge. However, many oversights and problems need to be discussed further regarding the program's implementation, especially in the Arabic Language Education Programs.

The MBKM program is divided into four central policies: facilitating universities to open new study programs, changes in the higher education accreditation system, and facilitating public service agency (PTN-BLU) tertiary institutions to change into higher education institutions with legal entities. (PTN-BH), Furthermore, the right to study three semesters outside the study program. Students are given the freedom to take credits outside the study program; the three semesters in question can be taken for learning outside study programs within higher education institutions and/or learning outside higher education institutions (Dirjen Pendidikan Tinggi, 2020; Rahman et al., 2021). This article will discuss the last point, although several things can also be related to the previous points. Limiting the problem is done to focus on the most important things that get attention from the point of view of education.

The MBKM program, in the form of the right to study outside the study program, according to Susilawati (2021), is the fruit of the existence of two fundamental concepts from the MBKM itself. The two essential concepts in question are the concepts of "Freedom to Learn" and "Independent Campus". The first concept,

independent learning, is freedom of thought for students. Susilawati (2021) explains that "according to Nadiem Makarim, the essence of freedom of thought must be initiated by educators first" This view must be interpreted as an attempt to respect learning changes in educational institutions in elementary and secondary and higher education. The second concept is the independent campus, which means continuing the concept of independent learning. The independent campus is an attempt to release the shackles to move more quickly. Thus, learning outside is expected to provide opportunities for all students to balance the theory they get and practice in real life (Sahreebanu et al., 2022).

In its application, the MBKM program experienced many obstacles and problems and created biases that needed to be discussed in more depth. In the Arabic Language Education Programs, for example, the application of MBKM can potentially cause bias in learning outcomes and competencies. Students who take MBKM courses outside of Arabic language teaching studies have the potential to have learning outcomes with other competencies unrelated to Arabic language mastery. Even though the primary goal of a study program will undoubtedly focus teaching on the mastery of specific skills. On the other hand, MBKM, Arabic Language Education Study Programs already had a teaching experience practice mechanism called PKL, PPL, or Internship in collaboration with partner schools before implementing the curriculum. The mechanism for this activity has been regulated by the number of credits adjusted to the distribution of other courses. Thus, the number of credits can be spread evenly in contrast to the implementation of similar programs, which are accommodated by the MBKM curriculum, which weighs 20 credits.

This amount is indeed a huge number, which has the potential to have implications for credits that are not spread evenly and tend to be absorbed only by teaching practice. Even though students also need to be equipped with core abilities related to Arabic. On the other hand, implementing the MBKM program does not comply with the existing guidelines. According to the MBKM handbook, students must intern for one semester, six months or equivalent to 20 credits. However, as seen in the Arabic Language Education program at Universitas Muhammadiyah

Yogyakarta, students only complete an internship for one month at Universiti Teknologi MARA Malaysia (Adawiyah, 2024).

Based on this background and problems, this study examines the implementation of the MBKM curriculum in the Arabic Language Education Programs in Indonesia with a critical and evaluative review. The study of curriculum content analysis is crucial because it helps identify curriculum deficiencies and whether the curriculum is aligned with the specific desired outcomes, which can be assessed by examining the congruence of content and learning programs (AlHussein, 2020; Mubarak et al., 2020). This research aims to analyze and describe the implementation of the MBKM curriculum in Arabic Language Education Programs and provide a critical and evaluative review of the curriculum. This research tries to contribute in the form of criticism and input on implementing MBKM in Arabic Language Education Programs. It is hoped that this research can make a theoretical contribution so that the output of the curriculum continues to produce graduates who have core abilities, namely excellent and superior Arabic language teaching, but on the other hand, also have experience capital through practice in the MBKM program.

Before the research, a literature study was conducted on the MBKM curriculum in the Arabic Language Education Programs. Many studies have been found on implementing the MBKM curriculum in the Arabic Language Education Programs. Among them is the research of Sahreebanu et al. (2022) entitled "Implementation of the Merdeka Belajar-Kampus Merdeka (MBKM) in the Arabic Language Education Program of UIN Sayyid Ali Rahmatullah Tulungagung". The results of this study show that Arabic Language Education Program UIN Sayyid Ali Rahmatullah Tulungagung in implementing the MBKM curriculum has a particular strategy and has carried out MBKM-based Arabic Language Education Program programming into six fields, namely, homeland student exchange (Permata) 512 scheme, teaching assistance in education units, student professional practice (PPM), research, entrepreneurship activities, and a program called KKN MDP. In addition, the curriculum has been rearranged, consisting of the regular curriculum and the optional MBKM curriculum.

The following research, namely the research of Muid et al. (2022) entitled "MBKM (Merdeka Belajar-Kampus Merdeka) Under Jambi University's Arabic Education Program during the Industrial Revolution: Implementation, Supporting and Inhibiting Factors (Version 4.0)". The results of this study indicate that implementing the MBKM curriculum in the Arabic Language Education Program at Jambi University has not gone well because adaptation is still required. MBKM has supporting factors, such as the enthusiasm of students and lecturers, and inhibiting factors, such as the need for cooperation with other parties.

The following research, namely the research of Rahman et al. (2021) with the title "Curriculum "Merdeka Belajar-Kampus Merdeka" at Arabic Language Education Program UNSIQ Central Java: Study of Integration of Humanistic Values and Local Wisdom". This is evidenced by the study program curriculum policies to choose the format and structure of the curriculum, the design of learning outcomes for each course, the placement of courses, and the allocation of credits in each semester." Sumani et al. (2022) also conducted research on MBKM in their study, explaining that the Campus Teaching program, one of the programs developed to implement the MBKM curriculum, impacts improving students' social skills.

The previous studies focused on the advantages of MBKM in Arabic learning at Arabic Language Education Programs in tertiary institutions. Unfortunately, previous research focused only on how related institutions implemented the curriculum. No research discusses MBKM Implementation with a critical and evaluative perspective. Even though there is no perfection in human creations, a critical and evaluative analysis is needed to implement MBKM in Arabic Language Education Programs. Research by Muid et al. (2022) tried to describe the problems in MBKM; it is just that the discussion only focused on the readiness of a university and did not discuss more broadly the evaluation of the MBKM itself in the Arabic Language Education Programs. Therefore, this paper will try to explain the concept of MBKM and how the MBKM curriculum is applied in Arabic Language Education Programs. It will also provide a critical and evaluative analysis of implementing the MBKM curriculum in Arabic Language Education Programs in Indonesia.

Methods

This research was conducted using qualitative research methods. Evaluative research involves procedures for collecting and analyzing data systematically to determine the benefits of educational practices implemented (Sukmadinata, 2020). The purpose of evaluative research is to collect information. This research was conducted using qualitative research methods about everything that happened in natural conditions or circumstances regarding implementing plans that required an evaluation process (Kantun, 2017).

The data in this study were collected using literature study techniques, namely data collection techniques utilizing reviewing various books, literature, notes, and reports related to the problem to be solved. This technique aims to obtain the basics and opinions in writing by studying various literature from various sources related to the problem being researched (Stefanus, 2013).

Data analysis in research was carried out in the following stages: literature study, tracing both primary and secondary sources, classification based on research formulas, data processing or citing references, data display, data abstraction, data interpretation, and finally, drawing conclusions (Darmalaksana, 2020).
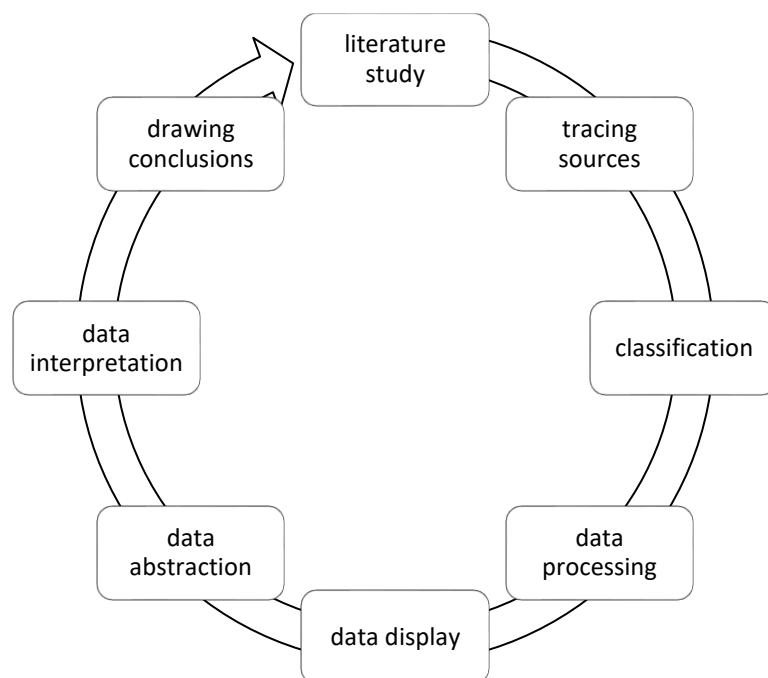

Image 1. Data analysis stages

Result and Discussion

1. Merdeka Belajar-Kampus Merdeka (MBKM) in Higher Education

The curriculum, known as Merdeka Belajar-Kampus Merdeka, better known as MBKM, is one of the Minister of Education and Culture policies during President Joko Widodo's era, Nadiem Makarim. MBKM aims to allow students to gain broader learning experiences and acquire new competencies through various learning activities outside of their study program (Mutholib & Munajat, 2023). One of the Merdeka Belajar-Kampus Merdeka programs is the Right to Study Three Semesters for students who are carried out outside their Study Program. The program is mandated by various regulations or legal foundations of higher education to improve the quality of learning and higher education graduates (Dirjen Pendidikan Tinggi, 2020). Merdeka Belajar-Kampus Merdeka (MBKM) is a new university policy in Indonesia implemented in the 2021-2022 academic year (Wahyuni et al., 2022). This program is a new curriculum which is a breakthrough for higher education in Indonesia. MBKM is expected to be able to create a new face for advanced Indonesian education to reach Golden Indonesia.

Freedom to Learn aims to produce intelligent human resources by prioritizingprioritizing the implementation of character values practices so that the way of thinking and creativity of each student advances (Jailani, 2022). Susilawati (2021) added that the Indonesian Ministry of Education guidelines mandate the purpose of holding the MBKM curriculum. Culture is to improve the competence of graduates, both soft skills and hard skills possessed by students, so that they are more prepared and relevant to the needs of the times, preparing graduates as leaders. The future of a nation that is superior and also has a noble personality. However, it seems this noble goal will not be easily achieved because the tools that must be prepared to implement the MBKM program are not simple (Wahyuni et al., 2022). This will be discussed in more detail in the next section.

One of the foundations of the MBKM program is Law Number 20 of 2003, concerning the National Education System (Dirjen Pendidikan Tinggi, 2020). In this regard, Susilawati (2021) again explained that the MBKM Program in Higher Education can be implemented in the form of learning carried out in study programs

and outside study programs. The form of learning outside the study program is a learning process that consists of a) Learning in other study programs at the same tertiary institution, b) Learning in the same study program at different tertiary institutions, c) Learning in other study programs at different tertiary institutions; d) Learning in non-university institutions. Not only that, the MBKM program is also carried out in the form of student exchanges, apprenticeships/work practices, teaching assistance in education units, research, humanitarian projects, entrepreneurial activities, independent studies/projects, or building thematic authentic work villages/colleges (Basir & Rusydi, 2021; Mutholib & Munajat, 2024; Susilawati, 2021; Uzza, 2023).

2. Implementation of Merdeka Belajar-Kampus Merdeka (MBKM) in Arabic Language Education Programs

The Free Learning-Independent Campus Curriculum (MBKM) has been implemented by many studies, including the study of Arabic (Masturoh & Mahmudi, 2023; Mursyid et al., 2023; Nisa & Ghifari, 2023). MBKM has been implemented in the Arabic Language Education Program (PBA) at the university. In this section, several samples of the implementation of the MBKM curriculum will be explained in the Arabic Language Education Programs at several universities in Indonesia as an illustration of how the MBKM curriculum is implemented in the Arabic Language Education Programs.

a. Arabic Language Education Program of Al-Qur'an Science University (UNSIQ) Wonosobo

The first discussion is the Arabic Language Education Program of UNSIQ Wonsobo. About MBKM, Rahman et al. (2021) explain that the study program has developed an MBKM curriculum structure in a 5-1-2 format. This format has a meaning: a student will study and focus on his program within the first five semesters. Within this period, students will study national compulsory courses (MMKN) in semesters I and II, university compulsory courses (MMKU) in semesters I, II, III, and IV, faculty compulsory courses (MMKF) in semester I, II, III, and V, and compulsory study programs (MMKP) in a balanced manner in the five semesters. As for semester VI, students of the Arabic Language Education Program

of UNSIQ Wonsobo will choose to carry out learning with elective courses within the study program (MMPP) or outside the study program (MMKPL). After that, in the last two semesters, namely semesters VII and VIII, students will study courses outside the university (MMKL). With this distribution, students of the Arabic Language Education Program of UNSIQ Wonsobo will take an average of 22 credits in the study program starting from semesters one to five. Thus, within five semesters, students have studied courses with 110 credits consisting of MMKN, MMKU, MMKF, and MMKP.

Further, Rahman et al. (2021) explain that in the sixth semester, the study program must provide facilities and options for students to carry out lecture activities outside the study program, as previously explained in the distribution of courses in the MMKPL category. The problem in implementation is the bias that arises as a result of this policy. The Arabic Language Education Program of UNSIQ Wonsobo allows students to take 20 credits outside the semester VI study program. However, at the same time, the study program must also prepare courses for students who still want to take the 20-credit course in the study program (MMPP). This discrepancy is a serious problem that must be addressed, and an explanation formula must be found. This will be discussed in more detail in the following discussion.

The second bias of implementing MBKM in the Arabic Language Education Program of UNSIQ Wonsobo is that the placement of courses in this MBKM is also not much different from the KKNI curriculum (previous curriculum). The Arabic Language Education Study Program's curriculum structure, as outlined in the KKNI curriculum guidelines, is based on a serial model, with courses arranged from the easiest in the first semester to the most difficult in the final semester (Muhammad & Ariani, 2020). However, courses in the MMKN category are included in the first four semesters, which will seriously impact achieving learning outcomes. In addition, strengthening the number of MMKP from semesters one to five is more than the previous curriculum. This is because the study program still has to prioritize the main achievements of the study program based on the study

program's scientific basis (Rahman et al., 2021). This curriculum compaction will provide new space for problems in learning Arabic in tertiary institutions. One of the problems that arose, namely the implementation of the MBKM curriculum at the Arabic Language Education Program of UNSIQ Wonsobo, caused the content of many courses to change from the previous curriculum.

b. **Arabic Language Education Program of UIN Sayyid Ali Rahmatullah Tulungagung**

UIN Sayyid Ali Rahmatullah Tulungagung has designed a new curriculum based on the Merdeka Belajar-Kampus Merdeka (MBKM) curriculum, which will start in 2020 and be implemented in 2022. The curriculum is designed in two types: the regular curriculum, intended for students who choose to study regularly at the Arabic Language Education Program of UIN Sayyid Ali Rahmatullah Tulungagung, and the MBKM curriculum. The design of the regular curriculum follows the existing curriculum with a total of 152 credits. The MBKM curriculum regulates and plans for students in semesters 1, 2, 3, and 4 to conduct lectures directly in the Arabic Language Education Program of UIN Sayyid Ali Rahmatullah Tulungagung. In contrast, in semesters 5, 6, 7, and 8, students are allowed to carry out cross-study programs and cross-colleagues. This curriculum design allows students to join the MBKM or the regular program (Sahreebanu et al., 2022).

The MBKM curriculum in the Arabic Language Education Program of UIN Sayyid Ali Rahmatullah Tulungagung is carried out in the same pattern as UNSIQ Wonosobo, using the 5-1-2 pattern or scheme. Sahreebanu et al. (2022) Explain that the number five contains the meaning of the fifth semester, and the numbers one and two are symbols of the implementation of the MBKM program. Thus, it can be understood that implementing the MBKM curriculum is intended for fifth-semester students as an elective program. The program is carried out for three semesters with two conditions. The first provision is that during one semester, students can take courses across study programs within the scope of UIN Sayyid Ali Rahmatullah Tulungagung. This course counts for the equivalent of 20 credits. The second provision is that during two semesters, students are given the authority to

take courses outside UIN Sayyid Ali Rahmatullah Tulungagung. The lectures are converted into 40 credits with details of 20 credits from lectures with the same study program at other universities and 20 credits from lectures with different study programs at different universities.

If one pays close attention to the MBKM curriculum at UIN Sayyid Ali Rahmatullah Tulungagung, biases also arise. By making two kinds of curricula, students are not only confused, but everything related to lectures, such as lecturers, educational staff, administrative staff, and parents, must also prepare this matter carefully. In addition, the end of the success of this curriculum also does not have a solid foundation. This is based on that in the end, Sahreebanu et al. (2022) stated that there is no difference between the regular curriculum and the MBKM curriculum because what determines the quality of each curriculum is determined by each student.

The two universities can give us an overview of how to implement the MBKM curriculum in Arabic Language Education Programs. Arabic Language Education Programs have widely used the MBKM curriculum at various universities in Indonesia. Based on searches from various sources other than the two universities, the MBKM Curriculum has also been implemented in the Sidoarjo Muhammadiyah University (UMSIDA) (Renata, 2021), UIN Prof. KH. Saifuddin Zuhri Purwokerto (Fatonah, 2022), UIN Sunan Gunung Jati Bandung (Gunawan et al., 2021), Jambi University (Muid et al., 2022), UIN KH Achmad Siddiq Jember (Dokumen Kurikulum KKNI, 2021)

3. Critical Review of the Implementation of MBKM in Arabic Language Education Programs

Suppose you consider the explanation regarding the MBKM curriculum in the previous discussion. In that case, it appears that this program is excellent and is a breakthrough that is quite a solution to Indonesia's thirst for educational output. However, many problems need to be solved so that the MBKM curriculum can achieve the learning objectives, especially in learning Arabic in tertiary institutions. Therefore, the MBKM program must be prepared with openness to criticism and input from various parties. This input and criticism are not only directed at the Ministry of

Education and Culture as the program promoter. However, they are also open to all components involved in the program's implementation, starting from universities, lecturers, students, companies, or agencies that work together in this program and the general public.

This article will explain several things that must be considered when implementing the MBKM curriculum in Arabic Language Education Programs. This is material for reviewing the MBKM curriculum that has been implemented in various universities in Indonesia. It is hoped that this review will positively contribute to the quality of tertiary institutions in producing Arabic Language Education graduates who have superior academic abilities and can be adaptive to the changes that have arisen due to the unstoppable progress of the times. The points that must be considered as a form of input in the evaluation of MBKM in Arabic Language Education Programs are as follows:

a. **Incompatibility of Course Equivalence with Program**

The courses offered by Arabic Language Education Programs consist of compulsory university courses, faculties, study programs, and study program elective courses. The courses offered contain material on Arabic, educational sciences, and general sciences that support student competencies that must be studied, such as Pancasila and citizenship, philosophy, Islamic studies, and studies, which are commonly offered at State Islamic University (PTKIN). Referring to the eight MBKM programs previously described, no program can replace Arabic Language Education Program courses except for the Teaching Assistant program in the Education Unit, which is equivalent to the internship and microteaching courses, the village development program with the KKN course, and the research with thesis courses. The other programs still have debates about being converted into the courses offered by Arabic Language Education Programs.

The conversion problem will become more apparent with the provision that one MBKM program will be equivalent to 20 credits, even though the maximum number of credits students can take in one semester is only 24. This means that by participating in the MBKM program, students will convert almost one semester of their lectures with the MBKM program. If Arabic Language Education Programs

students take MBKM in semester 6, these students will convert the courses that should be taken in that semester with the MBKM program. This is problematic because it can lead to the conversion of activities to courses that are irrelevant to these activities. In this regard, it has been explained in the MBKM guidebook (2020) as follows:

Table.1 Example of Learning Outcomes of Communication Studies Students Participating in Entrepreneurial Activities (Blended Form)

Study Program	Student Learning Outcomes	Equivalent Courses	Number of Credits
Communication Studies	Able to carry out early entrepreneurial practices with a comprehensive understanding of entrepreneurial concepts	Social Entrepreneurship	3
		Business Ethics	2
		Introduction to Management and Business	2
		Entrepreneurship	
		1. Entrepreneurial Design and Presentation	3
		2. Entrepreneurial Practices	4
		3. Entrepreneurial Implementation Report and Presentation	3
Amount		6 Courses	20

Referring to the distribution of Communication Studies Study Program courses at UGM, for example, no courses have relevance to business and entrepreneurship as above. Based on a search on the official website of the UGM Communication Studies study program, there are only a few relevant courses, such as PR Marketing with three credits, Brand Management with three credits, and Behavior and Public and Market with three credits. Thus, only nine credits are totally different from the equivalent number of 20 credits (*Profil Kurikulum Program Studi Reguler*, n.d.).

To explain this issue more, let us examine the table of courses and semester credit conversions for the student exchange program between students of Arabic Language Education at Universitas Negeri Jakarta (UNJ) and students of Arabic Language Education at Universitas Pendidikan Indonesia (UPI) as follows (Sarip et al., 2022):

Table.2 Credit Conversions for The Student Exchange

No	UNJ Arabic Language Education Courses	Credits	UPI Arabic Language Education Courses	Credits
1	Statistics	2	'Ulum Al-Qur'an	2
2	Directed Writing	3	Advanced Reading	2
3	Phonetics	2	Free Writing	2
4	Rhetoric and Eloquence	2	Semantics	2
5	Arabic Teaching Methodology	3	Arabic Literature	2
6	Research Methodology	2	Colloquium	2
7	Semantics	2	Sociolinguistics	2
8	Translation Theory	2	Arabic-Indonesian Translation	3
9	Syntax III	2	Advanced Syntax	2
10	Morphology II	2	I'rab Al-Qur'an	2
	Total Credits	22	Total Credits	21

In the table above, it is clear that there is a discrepancy in the course conversions taken by the students. The courses on Arabic teaching methods and research methods available at Arabic Language Education UNJ do not have equivalents at UPI. However, both of these courses are essential for students of Arabic Language Education. This difference in course conversions will result in varying competencies acquired by the students. Therefore, special attention is needed from Arabic language education academics to design and develop a teaching curriculum that remains based on the MBKM framework while ensuring that the essential course competencies required by students are maintained.

Based on the explanation and description above, problems related to this matter must be resolved immediately and receive serious attention if the MBKM curriculum is to continue to be implemented by Arabic Language Education Programs in tertiary institutions in Indonesia. Instead of creating quality students

who are ready for the changing times, they get trapped by not getting material about subjects that are important enough for them.

b. Dual Curriculum Program and Bias in Study Focus and Graduate Competencies

With the flexibility in attending courses, students face the challenge of an uncertain curriculum. Oktaviana et al (2022) explain that one of the implications of implementing the MBKM curriculum is the inconsistency in curriculum mapping, the formation of a body of knowledge, the development of courses, and the allocation of credits. Consequently, graduates of the Arabic Language Education Study Program may have competencies beyond their primary expertise due to the additional competencies they acquire. Therefore, the skills and knowledge outcomes for Arabic Language Education program graduates may vary, making it necessary to recognize this issue and find appropriate solutions promptly.

Based on the research findings, which have also been explained previously, the curriculum of Arabic Language Education Programs will be divided into two types: the regular curriculum and the curriculum concerning the MBKM program. This is one of the universities' responses to implementing the MBKM curriculum. Not only that, but the lecturers also carried out a set of activities to respond to the implementation of MBKM. The response to the MBKM curriculum was carried out in the form of a national Arabic Language Education Programs Association meeting held on Saturday, June 25, 2022, at Darussalam Ciamis Islamic Boarding School. The event was attended by Arabic teachers and lecturers from all over Indonesia. The response above proves that preparing the MBKM curriculum for Arabic Language Education Programs is not easy. Implementing the MBKM curriculum raises problems and concerns felt by higher education practitioners, especially the Head of Arabic Language Education Programs (PBA IPMAFA, 2022).

The first concern is that lecturers and education practitioners in tertiary institutions must conceptualize the MBKM curriculum as relevant to the wishes of the Ministry of Education and Culture. On the other hand, the regular curriculum must also be offered to facilitate students not participating in the MBKM program. This is certainly not an easy job, and if it is not paid attention to carefully, it will cause polemics and bias. One of the polemics is the bias in the study focus and

competency of graduates from Arabic Language Education Programs. This is because there are differences in the competencies achieved by regular and MBKM graduates. The difference in question relates to core competencies in Arabic, which should be the focus of Arabic Language Education Programs students.

MBKM implementation makes students not study some courses and focus on other things. If it is related to the course content of Arabic Language Education Programs, there will be a stark contrast to the courses that should be studied with the MBKM programs offered. For example, a student who takes an entrepreneurship program will focus more on studying matters related to entrepreneurship, which are very far related to Arabic language education. Another example is that there are Arabic Language Education Programs for students who take internship programs or work practices at companies. These students will also not study specific subjects and instead focus on learning new things related to the company. These things can be unrelated to Arabic Language Education courses. It is true that graduates from Arabic Language Education Programs do not rule out taking part and participating in and being involved in fields other than those related to the Arabic language. However, that is not the main task of Arabic Language Education Programs. If this is left without control and critical input, it will create habits in the output profile of graduates from Arabic Language Education Programs. Even though ideally, higher education or university education already has a learning focus so that the direction of a learner's expertise will be more precise.

As for other MBKM programs, such as Teaching Assistance and Village Development, many tertiary institutions have regulated these matters with PKL, PPL, and KKN courses. These two programs are more effective than the MBKM program. This is because the credits offered by the two programs are not as many as the MBKM program, which is 20 credits. Even if there is an opinion that the burden during street vendors or KKN is not worth the credits earned, increasing the number of credits by 20 credits is also not the right choice. A large number of credits will again make students focus only on the MBKM program. The

implication of this is that credit offers are not spread evenly. Even though as a student of Arabic Language Education Programs, the core competence, namely the ability to speak Arabic itself, has not been implemented optimally.

The existence of the MBKM curriculum also has implications for the curriculum of Arabic Language Education Programs, which is made very tightly because the compulsory courses will be more focused and offered until the fifth semester. Materials that should be offered in semesters 6 or 7 must be forced to be offered in semester 5. This will also impact the quality of study for students in general, whether they are taking MBKM or regular students. Students will experience unpreparedness in capturing and understanding the material, so learning outcomes will feel less than optimal. As a result, it was once again conveyed that there is a possibility of a decrease in the quality of material competencies mastered by students of Arabic Language Education Programs. However, there are still many problems in creating graduates from Arabic Language Education Programs who are qualified in Arabic with a curriculum based on the Indonesian National Qualifications Framework (KKNI). In fact, in the curriculum, students do not have condensation and do not have other focuses. With the MBKM curriculum, there will be another focus for students not only on mastering Arabic, even though this has not been completed yet to solve the problems.

c. **Pedagogical Competence in Teaching Assistance Programs in Education Units**

Referring to the Merdeka Belajar-Kampus Merdeka guidebook (2020) published by the Directorate General of Higher Education, the Ministry of Education and Culture of the Republic of Indonesia, the aim of this program is "to provide opportunities for students who have an interest in education to participate in teaching and deepen their knowledge by becoming teachers in the education unit. Education and helping to improve equity in the quality of education and the relevance of primary and secondary education to higher education and the times." Seeing this excellent goal, unfortunately, the Teaching Assistance program in the Education Unit does not receive attention to be criticized. With this evaluation, the program is hoped to run even more optimally.

The Teaching Assistant Program in the Education Unit is not new for education students, including students of Arabic Language Education Programs. Before MBKM existed, students of Arabic Language Education Programs had carried out the program through PPL (field experience practice) or PKL (field work practice) activities. Before students of Arabic Language Education Programs enter schools, they will be provided with various knowledge and training. Even referring to the Arabic Language Education curriculum of UIN Sunan Kalijaga in 2013, which was implemented until the 2015 class (Kurikulum PBA 2013, n.d.) Students must observe learning in class (internship I) and practice teaching in small groups or microteaching (internship 2) before actually teaching practice in school. The purpose of this preparation is to provide sufficient provision for students to acquire the pedagogic competencies that a teacher must own.

Referring to the explanation above, the existence of the MBKM program in the form of a Teaching Assistant in the Education Unit creates an academic bias. This is because all students from various study program backgrounds can attend this program but do not receive sufficient training to be a good teachers. Indeed, if you refer to the MBKM guidebook, there is a debriefing program for students to prepare activity plans that will be carried out while in the education unit (Dirjen Pendidikan Tinggi, 2020). However, this program cannot be equated with the PKL or PPL preparation activities compiled in the Arabic Language Education Programs curriculum. This is because educational students, including students of Arabic Language Education Programs, will first be provided with a theoretical understanding of the pedagogic competencies that must be possessed by a teacher at school.

Pedagogic competence can be seen from several aspects, such as (1 understanding student in-depth; (2 designing learning, including understanding the educational foundation for the benefit of learning; (3 carrying out the learning process; (4 designing and carrying out learning evaluations); and (5 develop students to actualize their various potentials (Fatimah, 2020). This pedagogic competence must also be conveyed as a provision for students not from education.

This means that this program must be implemented more selectively. Students from educational programs are given wider opportunities to participate in this program, while students not from education must understand the prerequisites for teaching well. However, this will also bias the competence focus for students, not from the education study program.

d. Apprentice or Production of Cheap Labor

Finally, this article presents some public opinions about the implementation of MBKM, which need to be evaluated. Fitriani (2020) explained in an article published on the diapers page that "Jhon Henry Newman said universities are the most suitable place to educate intellectuals—seeing a field of science as a part of a whole, which has a relationship with other fields of science. A university is not an academy that only emphasises research and negates educational formation—but emphasises both research and educational formation. Furthermore, Fitraini (2020) explains that education at universities by adopting the MBKM curriculum makes "intellectual knowledge no longer a top priority for improving scientific quality. The university is no longer a place to educate intellectuals. Education is only used as a stepping stone to enter the world of work. It is as if there are no more universities that become laboratories for students to cultivate themselves into human beings of superior quality."

Fitriani's opinion is also supported by Prabowo (2020) in his article published on the Tirto.id website. His article explained that "National Coordinator of the Indonesian Education Monitoring Network (JPPI), Ubaid Matraji, said Nadiem followed industry logic too much. According to him, this is contrary to the function of higher education, which, should prioritizeprioritize the needs and development of science. Industry needs are indeed important, but the tri dharma of higher education must still take precedence. If they are only subject to industry, campuses will become capitalist agents far from humanitarian missions. Apart from that, Prabowo (2020) also explained that "the Secretary General of the Cross-Factory Workers' Federation (FBLP), Dian Septi Trisnanti, also criticized this policy, especially the apprenticeship mechanism, which has been extended. According to Dian Septi, currently, the apprenticeship system is like slavery because it only

provides cheap labour. An apprentice worker is usually paid much less than an ordinary worker, even though the workload is the same. Similar things have been found and raised in a serial report in 2017. At that time, it was discovered that apprenticeship was only a loophole for several cunning companies that wanted to save on production costs. Heriyadi et al. (2023) revealed in their research that the MBKM curriculum focuses on the industrial aspect, as evidenced by programs aimed at meeting industry needs. Thus, this kind of educational orientation kills the essence of freedom of critical thinking as a human being. Education is no longer a tool for human liberation or humanizing humanizing humans.

The views above certainly reflect the curriculum implementation for students of Arabic Language Education Programs. In carrying out its duties, the Arabic Language Education Programs must remain focused on educating students so that they have competence in teaching Arabic as the main competency. Only, if possible, students can be directed to learn new things relevant to the progress of the times as an effort by Arabic Language Education Programs to contribute to advancing human data sources. Do not let the focus reversed that MBKM is an escape for students to avoid the core competencies that they must possess as students of Arabic Language Education Programs, which unfortunately is also exploited by irresponsible parties such as the cases companies above.

In the last chapter, this research gives some suggestions for developing the MBKM curriculum, which was carried out with previous research. It would be beneficial if the Arabic language teaching curriculum is structured based on the rapidly changing needs of the times. However, it is also important to note that such adjustments should be aligned with CEFR standards so that the curriculum remains flexible and coherent with the expected Arabic language proficiency levels (Mohamed, 2023).

Hilmi et al (2023) also explain that the development strategy for the MBKM Arabic language learning curriculum includes several vital components. First, it focuses on defining the outcomes and targets for graduates, aiming to prepare them as professional educators, translators, media production experts, researchers, and

journalists. Secondly, it involves mapping MBKM courses across university study programs, faculties, and specific study programs. Thirdly, the strategy entails distributing courses by designating elective courses for internships and teaching assistance that contribute to achieving the desired graduate profiles. Additionally, it establishes a teaching assistance program to run concurrently with a 6-month or 1-semester professional practice or teaching practicum. The strategy also includes implementing a 6-month internship program. Furthermore, faculty and curriculum development teams develop a semester learning plan through workshops and focus group discussions. Lastly, coordination with other institutions, schools, internship providers, or policymakers ensures a consistent course conversion pattern.

Conclusion

MBKM in Higher Education can be carried out in the form of learning in and outside the study program. Learning outside the study program is a learning process consisting of learning in other study programs at the same tertiary institution, learning in the same study program at different tertiary institutions, learning in other study programs at different tertiary institutions, and learning at institutions. The MBKM program is carried out through student exchanges, apprenticeships or work practices, teaching assistance in education units, research or research, humanitarian projects, entrepreneurial activities, independent studies or projects, or building villages or thematic actual work lectures.

The MBKM curriculum implemented in Arabic Language Education Programs is in a 5-1-2 format. This format has a meaning: a student will study and focus on his program within the first five semesters. The number five means the fifth semester, and the numbers one and two mean a symbol of the MBKM program implementation. Implementing the MBKM curriculum in Arabic Language Education Programs is intended for fifth-semester students as an elective program. The program is carried out for three semesters with the provision that during one semester, students are given the right to take courses across study programs but still within the scope of the same

university and for two semesters, students are given the right to take courses outside the university.

The implementation of the MBKM curriculum has an impact on several problems and biases. This is summarized in the following points that must be considered as a form of input in the MBKM evaluation in Arabic Language Education Programs: 1) incompatibility of equivalence or conversion of courses with the MBKM program taken by students; 2) dual curriculum programs and bias in study focus and competence of the graduates; 3) Pedagogical competencies that must still be a concern for non-educational students in the Teaching Assistance program in the Education Unit; and 4) apprenticeship programs or work practices that have the potential to lead to the production of cheap labour and only follow industry logic.

Acknowledgement

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