



Outcome-Based Curriculum (OBC) in Arabic Language Education: An Epistemological Analysis in Islamic Education Perspective Based on Rusdi Ahmad Thuaimah's Thought

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ABSTRACT

This study examines the development of an Outcome-Based Curriculum (OBC) in the Arabic Language Education Study Program (PBA) at IAIN Pontianak through an epistemological analysis grounded in Rusdi Ahmad Thuaimah's thought. The research was motivated by the need to reconcile competency-based higher education reforms with the philosophical and pedagogical foundations of Arabic language education. Using a qualitative descriptive case-study design, data were collected from curriculum documents, interviews, observations, and institutional records, and analyzed through interactive qualitative analysis to identify structural, epistemological, and pedagogical patterns. The findings indicate that the PBA curriculum has evolved into an integrated OBC framework encompassing curriculum foundations, graduate profiles, CPL, and a tiered course structure aligned with national standards and Islamic sociocultural values. Epistemologically, it reflects Thuaimah's view of Arabic as communicative, cultural, and cognitive practice, operationalized into measurable competencies, multidimensional graduate roles, and constructive alignment between learning design and authentic assessment—demonstrating compatibility between OBE principles and Arabic curriculum epistemology. The study concludes that meaningful curriculum reform in Arabic language education depends on the systemic integration of epistemology, curriculum design, and assessment practice rather than structural redesign alone. Practically, the integrative model requires strengthening communicative-experiential learning, performance-based assessment, lecturer pedagogical capacity, and institutional quality assurance. Future research should empirically test the model across institutions, track graduate outcomes longitudinally, and explore digital integration within OBE-oriented Arabic curricula to support adaptive curriculum development in Islamic higher education.

OPEN ACCESS

ARTICLE HISTORY

Received: 20-08-2025

Revised: 25-10-2025

Accepted: 27-12-2025

KEYWORDS

Arabic Language Education, Curriculum Epistemology, Outcome-Based Curriculum, Rusdi Ahmad Thuaimah.

1. Introduction

Arabic language education in Indonesian Islamic educational institutions has undergone a significant historical transformation, shifting from traditional approaches based on memorization and translation for religious purposes toward a modern learning paradigm oriented to communicative competence, academic needs, professional demands, and global ideological and economic dynamics (Wahab, 2008). This change in orientation indicates that Arabic learning is no longer understood merely as a means of comprehending religious texts, but as a system of knowledge and skills with broad social, cultural, and professional functions (Sokip et al., 2025; Syafei et al., 2025). In this context, the curriculum becomes a strategic element that determines the direction, quality, and relevance of Arabic language education in response to contemporary developments.

In contemporary higher education discourse, the Outcome-Based Education (OBE) approach has developed as a global paradigm that emphasizes the integration of learning outcomes formulation, curriculum design, learning processes, and measurable assessment systems oriented toward graduate competence (Muzakir, 2023; Sholeh & Murhayati, 2025). This model is intended to ensure that graduates possess 21st-century skills such as critical thinking, problem solving, collaboration, creativity, and the ability to adapt to technological and knowledge developments (Agus et al., 2024). At the policy level, the implementation of OBE in Indonesia is strengthened through higher education quality assurance regulations that position learning outcomes as an essential component of academic program delivery and as part of efforts to achieve the Sustainable Development Goals in the sector of quality education (Suharyati et al., 2021).

Conceptually, Outcome-Based Education (OBE) consists of three interrelated core components: Outcome-Based Curriculum (OBC) as the framework for curriculum design based on learning outcomes; Outcome-Based Learning and Teaching (OBLT) as the strategy for implementing learning processes oriented toward competency attainment; and Outcome-Based Assessment (OBEA) as an assessment system that ensures the authentic and continuous measurability of learning results (Spady, 1994). Among these components, OBC occupies the most fundamental position because it serves as the conceptual foundation that determines the direction of instructional design, the selection of methods, and the forms of assessment employed (Agus et al., 2024; Earnest & Gupta, 2021). Therefore, this study focuses on the Outcome-Based Curriculum dimension as the core analytical lens for understanding more deeply the structure, principles, and epistemological implications of OBE implementation in Arabic language education.

Although OBE is conceptually regarded as capable of improving graduate quality and the coherence of learning systems, various empirical studies indicate that its implementation in Indonesian higher education still faces structural and cultural challenges. These include inconsistent conceptual understanding of OBE among lecturers, weak integration between program objectives, graduate learning outcomes, and course learning outcomes, limited outcome-based assessment instruments, as well as issues of institutional readiness and increasing administrative burden (Mufanti et al., 2024; Muzakir, 2023; Setiono & Juhanda, 2023). In addition, the transformation toward student-centered learning has not been fully realized, while differences in standards between national and international accreditation bodies further complicate the consistent implementation of OBE-based curricula (Rawis et al., 2025).

These findings indicate that the challenges of OBE implementation are not merely technical–operational but also involve epistemological dimensions related to the nature of knowledge, the logic of curriculum organization, and the relationship between educational theory and instructional practice. From a philosophy of education perspective, epistemology addresses fundamental questions concerning what kinds of knowledge are worthy of being taught, how their structure and sequence should be organized, and for what purposes such knowledge is learned (Nuha & Faedurrohman, 2022). herefore, an epistemological analysis of OBE-based curricula becomes a scholarly necessity to ensure alignment between the curriculum’s conceptual framework and its classroom implementation.

In the context of Arabic language education, the epistemological dimension is even more complex because it is directly related to the nature of language as a symbolic system, a cultural medium, and a vehicle for transmitting Islamic values. One of the key scholars contributing to Arabic curriculum development is Rusdi Ahmad Thuaimah, who formulated an integrative curricular foundation encompassing linguistic, pedagogical, psychological, social, and philosophical aspects (Thu`aimah, 2004b). His perspective emphasizes that Arabic curricula should be learner-oriented, integrate theory and practice, develop language skills holistically, apply continuous evaluation, and utilize relevant instructional media (Thu`aimah & An-Naqah, 1984). This framework demonstrates a strong conceptual convergence with the OBE paradigm, particularly in its orientation toward competency attainment and meaningful learning.

Based on the literature review conducted by the researcher on the implementation of OBE in higher education, existing studies have generally focused on several main themes, namely implementation strategies encompassing curriculum design, assessment methods, and learning planning; and effectiveness and impact, highlighting student achievement, graduate readiness, and the success of learning processes (Mohayidin et al., 2008; Nguyen et al., 2024; Royani et al., 2025; Salim et al., 2025). In terms of application, OBE research has largely concentrated on specific disciplines such as engineering, business, hospitality, and English language education, as well as on **regional contextual variations** that connect OBE practices with dynamics in regions such as the Asia–Pacific, ASEAN, and developing countries (Mahrishi et al., 2025; Novitasari et al., 2024; Royani et al., 2025; Yumelking, 2023).

The following mind map presents a comprehensive overview of the development of Outcome-Based Education (OBE) research in higher education, organized into several key thematic areas.

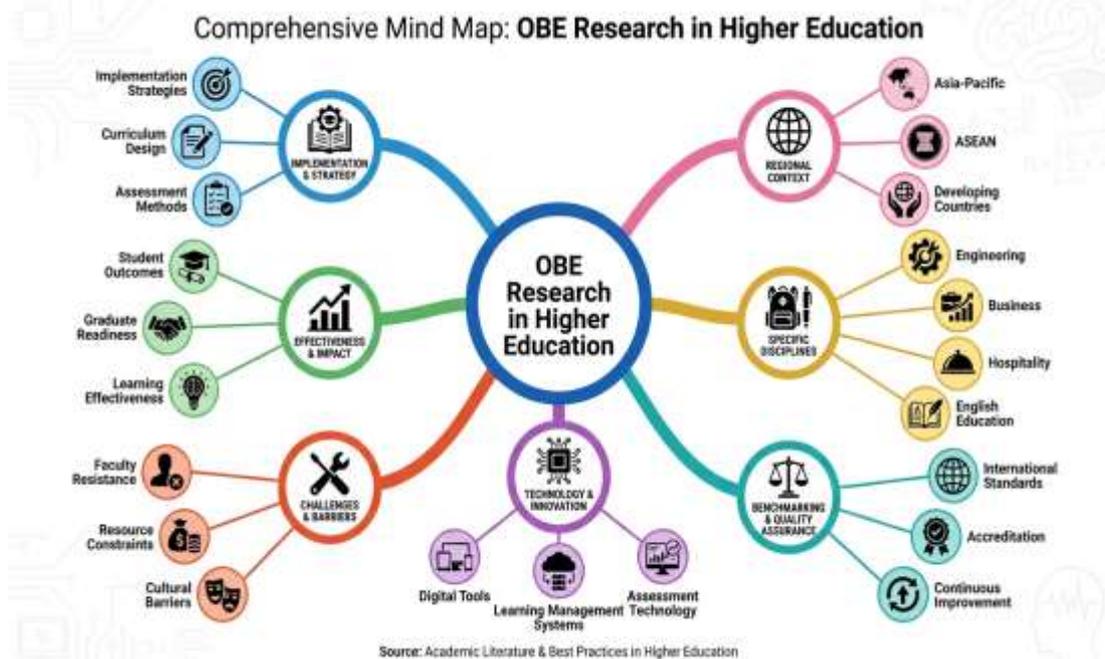


Figure 1. Comprehensive Mind Map; OBE Research in Higher Education

The overall themes presented in the figure above indicate that OBE research in higher education does not stand in isolation but rather forms an interconnected analytical framework aimed at improving institutional quality, curriculum relevance, and graduate competitiveness. However, the conceptual relationship between Thuaimah's epistemology of the Arabic curriculum and the Outcome-Based Curriculum paradigm has rarely been examined systematically. Studies that position language education—particularly Arabic—as an object of epistemological analysis remain limited.

On the other hand, research on Thuaimah's thought has predominantly emphasized language teaching methodology rather than its linkage with outcome-based curriculum paradigms. This gap reveals an important research gap that calls for an integrative inquiry connecting modern curriculum theory with the intellectual tradition of Arabic language education.

Empirically, this gap is evident in the implementation of the OBE-based curriculum in the Arabic Language Education Study Program at IAIN Pontianak, which has been applied since 2025 and continues to develop through periodic evaluation mechanisms grounded in Continuous Quality Improvement (CQI). Nevertheless, its practical implementation still encounters various challenges, including the formulation of measurable learning outcomes, alignment of course structures, learning design, and evaluation systems consistent with OBE principles. This condition underscores the importance of research that is not merely descriptive of curriculum implementation but also analytically examines the epistemological foundations underlying it.

From a theoretical perspective, there is also a conceptual debate concerning the pragmatic orientation of OBE. Some scholars argue that excessive emphasis on measurable outcomes may restrict the space for reflection, values, and the subjective experiences of education (Pinar, 2019). Moreover, education is not merely about outcomes but also about the process of becoming—the formation of identity, morality, and cultural values that are not easily measurable (Biesta, 2015).

Conversely, other perspectives maintain that an outcome orientation actually strengthens the relevance of education to social needs and the world of work (Spady, 1994; Taba & Spalding, 1962). Within Thuaimah's integrative framework, which combines pragmatic, structural, behavioristic, and Islamic value dimensions, this debate opens an epistemological dialogue regarding the possibility of synthesizing competency effectiveness with the deeper meaning of language education.

Based on the foregoing discussion, it can be asserted that the study of the Outcome-Based Curriculum in Arabic language education requires an epistemological approach capable of bridging modern curriculum paradigms with the intellectual tradition of Islamic education. Therefore, this study aims to analyze the Outcome-Based Curriculum framework in Arabic language education through the perspective of Rusdi Ahmad Thuaimah's curriculum epistemology.

Theoretically, this research is expected to contribute to the development of OBE-based Arabic language curriculum studies while broadening understanding of the relevance of Islamic educational epistemology in the context of modern higher education. Practically, the findings are anticipated to serve as a reference for developing curricula that are more contextual, measurable, and responsive to societal and labor market needs, particularly within the field of Arabic language education.

2. Method

This study employs a descriptive qualitative design with a case study approach to provide an in-depth description of the Outcome-Based Education (OBE)-based curriculum framework from the perspective of Rusdi Ahmad Thuaimah's curriculum epistemology. This approach was selected because it enables a comprehensive understanding of meanings, events, and processes in a detailed manner. (Creswell & Poth, 2016). The researcher was directly present in the field as the primary instrument, responsible for data collection, interpretation, and verification. The study was conducted in the Arabic Language Education Study Program at IAIN Pontianak, West Kalimantan, during the implementation period of the OBE curriculum in the 2025 academic year. Research subjects included the head and secretary of the study program, the vice dean for academic affairs, and lecturers teaching Arabic language courses. In addition, curriculum documents, curriculum development guidelines, lesson plans, and the scholarly works of Rusdi Ahmad Thuaimah on the epistemology of Arabic language teaching served as supporting data sources.

Data collection techniques and instrument development were carried out through interviews, participatory observation, and document analysis. Interviews were used to explore curriculum planning, OBE implementation strategies, success indicators, and their alignment with Thuaimah's epistemology. Observation aimed to understand learning practices, while documentation was utilized to examine the curriculum framework and its epistemological foundations from Thuaimah's perspective. Data analysis followed the interactive model of Miles, Huberman, and Saldaña, which includes data collection, data condensation, data display, and conclusion drawing (Miles et al., 2014). Data validity was ensured through source and technique triangulation, prolonged observation, and member checking with informants (Stahl & King, 2020).

3. Finding and Discussion

Finding

This section presents a comprehensive summary of all data obtained through the predetermined methods of observation, interviews, and documentation. The information presented has undergone a rigorous process of review and careful editing to ensure the accuracy and completeness of the data. It is organized in a concise yet information-rich narrative form, providing a clear and coherent account while maintaining a strong focus on the core findings of the study.

Arabic Language Education Curriculum Framework in the PBA Program at IAIN Pontianak

The findings indicate that the curriculum framework of the Arabic Language Education Study Program (PBA) at IAIN Pontianak demonstrates both continuity and dynamic transformation in its structure, orientation, and developmental philosophy across different curriculum periods. Conceptually, the framework is composed of fundamental components, including the curriculum development foundations, vision–mission and program objectives, graduate profile, Learning Outcomes (LO), and course structure (Curriculum Document, 2025). At the epistemological level, curriculum development is grounded in five principal foundations—philosophical, sociological, psychological, juridical, and historical—which integratively affirm Islamic values as the spirit of education, sensitivity to the multicultural context of West Kalimantan, attention to learner characteristics and the local environment, alignment with national higher education policies, and the historical continuity of PBA as a pioneer of Arabic language education in the region (Curriculum Document, 2025).

The graduate profile of the PBA program has also undergone conceptual transformation alongside the shift from the KKNI–MBKM framework (2021) to the Outcome-Based Education (OBE) curriculum of 2025. In the 2021 curriculum, the graduate profile was divided into a primary role as an Arabic language teacher at elementary to secondary levels and additional roles including edupreneur, translator, and Islamic education trainer within the community. This structure reflects the need for multi-role graduates oriented not only toward formal teaching but also toward educational innovation and social engagement. *“The profile was designed to prepare graduates ready to integrate into the workforce with diverse and applicable skills”* (Interview, Mei 2025).

The findings reveal a reconstruction of the graduate profile paradigm into four equivalent core competencies: Arabic language teacher, translator, edupreneur, and non-formal education trainer. This change reflects the OBE orientation that emphasizes a balanced attainment of professional competence, entrepreneurship, communication, and social leadership grounded in Islamic values and moderation. *“PBA graduates are no longer sufficiently prepared by becoming teachers alone; they must also be capable of serving as translators, managers of Arabic educational institutions or entrepreneurial projects, and even community trainers outside formal education”* (Interview, Mei 2025). The formulation of Graduate Learning Outcomes (CPL) is based on the general framework of the Indonesian National Qualifications Framework (KKNI) in accordance with Presidential Regulation No. 8 of 2012 and the National Standards for Higher Education (SNPT) No. 3 of 2020. These CPL are classified into four principal dimensions: attitudes and values, knowledge, general skills, and specific skills (Curriculum Document, 2025).

The course structure of the Arabic Language Education Study Program at IAIN Pontianak consists of five systematically designed course groups to support the

achievement of CPL and the graduate profile: Core Curriculum Courses (MKWK), University Compulsory Courses (MKWU), Faculty Compulsory Courses (MKWF), Study Program Compulsory Courses (MKWP), and Elective Courses (MKP). (Curriculum Document, 2025). This structure demonstrates the integration of national standards, institutional identity, disciplinary competence, and professional needs.

The following table summarizes the PBA curriculum framework and illustrates its alignment with the principles of the Outcome-Based Curriculum (OBC) within the OBE approach:

Table 1. The principles of the Outcome-Based Curriculum (OBC)

No.	Curriculum Framework Component	Description in the PBA Study Program of IAIN Pontianak	Alignment with OBE Principles
1	Curriculum Foundations	Philosophical, sociological, psychological, juridical, and historical foundations	Ensures an outcome-oriented curriculum that is relevant to values, social context, and the needs of the educational system
2	Graduate Profile	Arabic language educator, translator, edupreneur, and non-formal education trainer	Demonstrates orientation toward final graduate outcomes and multi-career readiness
3	Learning Outcomes (LO)	Attitudes and values, knowledge, general skills, and specific skills (aligned with KKNI, SNPT, and the OBE paradigm)	Serves as the basis for designing learning processes, assessment, and competency-based learning experiences.
4	Course Structure	Compulsory Curriculum Courses (MKWK), University Compulsory Courses (MKWU), Faculty Compulsory Courses (MKWF), Study Program Compulsory Courses (MKWP), and Elective Courses (MKP)	Strengthens contextual relevance and institutional identity within graduate outcomes

Curriculum Epistemology from the Perspective of Rusdi Ahmad Thuaimah

With regard to the epistemology of the Arabic language education curriculum according to Rusdi Ahmad Thuaimah, the researcher found that this epistemology is grounded in three principal dimensions: the nature of knowledge, the sources of knowledge, and the ways of acquiring knowledge. In the dimension of the nature of knowledge, Arabic is understood not merely as a system of grammatical rules but as a medium of communication, a tool for thinking, and a vehicle of culture (Thu`aimah &

An-Naqah, 2006). Consequently, the curriculum is directed toward developing functional communicative competence through language use in real contexts rather than solely mastering linguistic theory (Thu`aimah, 1987). This orientation influences the formulation of objectives, selection of materials, interactive learning strategies, and performance-based evaluation of authentic language use.

In the dimension of the sources of knowledge, Thuaimah emphasizes that learning materials should be grounded in Islamic values, learners' needs, and authentic Arabic language use in real life (Thu`aimah, 2004). Learning resources are therefore positioned not as abstract theoretical references but as living representations of the social and communicative functions of language (Thu`aimah & An-Naqah, 2006). The epistemological implications are reflected in the selection of authentic texts, real-life usage contexts, practice-based learning methods, and assessments that measure actual language performance.

Meanwhile, in the dimension of the ways of acquiring knowledge, second-language learning is viewed as a conscious, planned, and pedagogical process that requires both understanding linguistic rules and the ability to apply them in language skills (Thu`aimah, 1987). This process develops progressively through practice and imitation, comprehension, sequencing of language skills, and eventual mastery of grammar within a functional-communicative framework (Thu`aimah, 2004). Based on these findings, Thuaimah's epistemology affirms that the Arabic curriculum must be oriented toward experiential learning, communicative practice, and the attainment of real competencies, a principle that aligns with the logic of Outcome-Based Education (OBE) in Arabic language education.

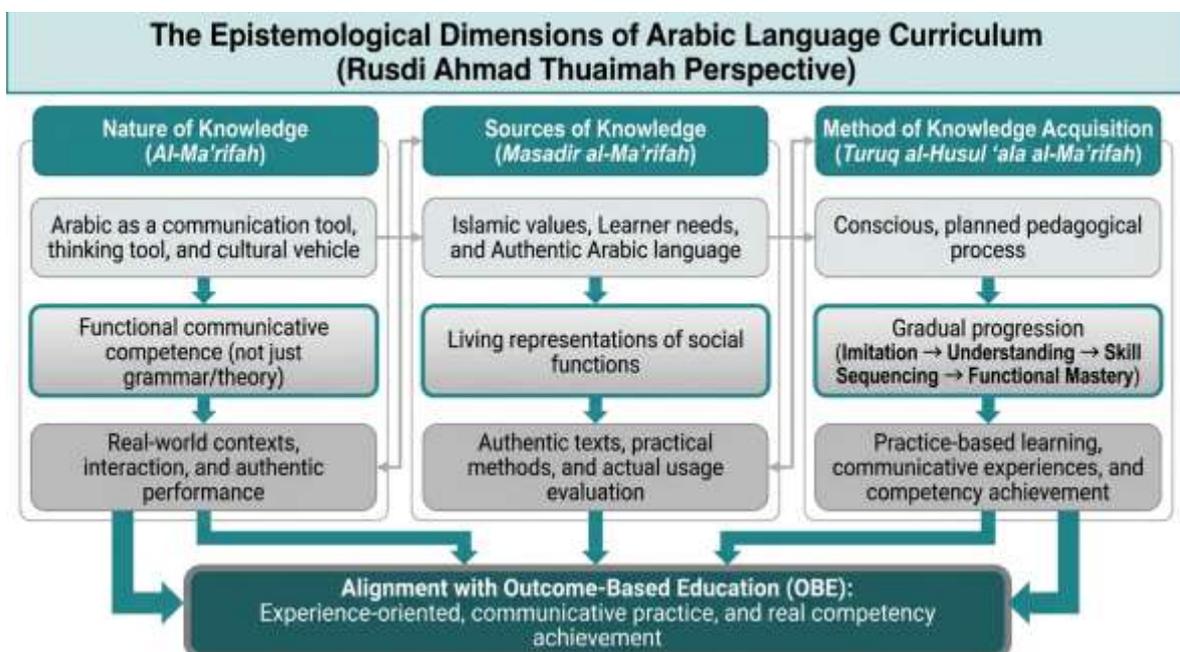


Figure 2. The Epistemological Dimensions of Arabic Language Curriculum at Rusdi Ahmad Thuaimah Perspective

The Integration Model of OBE Principles and the Epistemology of the Arabic Curriculum According to Rusdi Ahmad Thuaimah

The conceptual synthesis results indicate that the development of the Outcome-Based Education (OBE)–based curriculum in the Arabic Language Education Study Program (PBA) can be systematically integrated with Rusdi Ahmad Thuaimah’s epistemology of the Arabic curriculum through the interconnection of curriculum foundations, graduate profiles, Graduate Learning Outcomes (CPL), and course structure as the core components of the Outcome-Based Curriculum (OBC). Within this framework, Thuaimah’s three epistemological dimensions—namely the nature of language as a means of communication, a tool for thinking, and a carrier of culture; the sources of knowledge rooted in Islamic values, learners’ needs, and authentic language use; and the ways of acquiring knowledge through conscious, staged, and communicative practice–based learning processes—are transformed into measurable, competency-oriented CPL formulations. This transformation aligns with the fundamental principles of OBE, which position graduate outcomes at the center of curriculum planning, learning processes, and assessment (Harden, 2007; Spady, 1994).

At the structural level, this integration guides the reconstruction of a multidimensional graduate profile—educator, translator, edupreneur, and non-formal education trainer—which is subsequently operationalized into CPL encompassing the dimensions of attitudes, knowledge, general skills, and specific skills in accordance with national higher education standards and the OBE paradigm. These CPL then map the design of learning experiences and course organization into five principal groups (MKWK, MKWU, MKWF, MKWP, and MKP) arranged hierarchically to ensure continuity between value foundations, pedagogical competence, mastery of Arabic linguistic knowledge, professional practice, and students’ self-development flexibility. This approach is consistent with the concept of constructive alignment, which requires coherence among learning objectives, learning activities, and authentic performance-based assessment systems (Biggs et al., 2022; Tam, 2014).

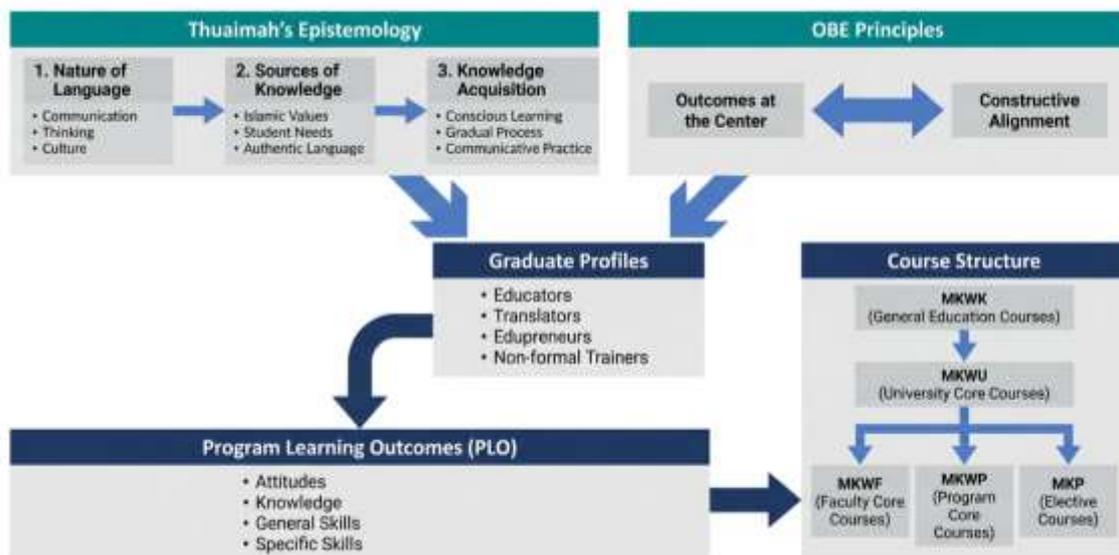


Figure 3. Integration Model of OBE Principles and Arabic Language Curriculum Epistemology (Rusdi Ahmad Thuaimah)

Discussion

OBE-Based Curriculum Framework in the PBA Program at IAIN Pontianak

The findings indicate a paradigm shift in curriculum development from a content-based approach toward a learning outcomes– and graduate competence–based approach. The systematic presence of Outcome-Based Curriculum (OBC) components—ranging from curriculum foundations, vision–mission, Profile educational objectives (PEO), and Learning Outcomes (LO) to course mapping—confirms that curriculum design has moved toward an integrative logic that positions graduate competence as the starting point of planning. Furthermore, the implementation of outcome-based learning and assessment demonstrates an institutional effort to align objectives, learning processes, and evaluation systems, so that assessment functions not merely as final measurement but also as a mechanism for feedback and continuous quality improvement.

Interpretatively, the structural readiness of the PBA IAIN Pontianak curriculum to adopt the OBE approach reflects responsiveness to accreditation demands, higher education policies, and the inherent communicative and contextual nature of Arabic language education. Nevertheless, the gap between conceptual consistency and pedagogical implementation indicates that the primary challenge lies not in the theoretical framework but in the transformation of teaching practices, lecturer competencies, and performance-based assessment culture. Stronger positive impacts observed in experiential and field-based learning activities further confirm that performance-oriented approaches are more effective in achieving OBE outcomes than purely theoretical instruction.

From a theoretical perspective, these findings reinforce the relevance of a contextual eclectic approach in Arabic language education that integrates Islamic values, local wisdom, and global demands, in line with the principles of principled eclecticism, social constructivism, and outcome-based curriculum paradigms (Mwanza, 2019). Rusdi Ahmad Thuaimah's view of language as a medium of cultural communication and personality formation (Thu`aimah & An-Naqah, 2006) mengenai bahasa sebagai sarana komunikasi (Spady, 1994). Practically, the implementation of OBE opens opportunities to strengthen the linkage between education and the labor market, expand graduates' professional roles, and enhance adaptive curriculum quality assurance systems responsive to social and technological change (Royani et al., 2025).

The findings of this study are consistent with recent research affirming the potential of Outcome-Based Education (OBE) to enhance the quality and relevance of education, although challenges remain in terms of lecturer readiness, the measurement of affective–spiritual values, and institutional adaptation (Agus et al., 2024; Muzakir, 2023). Therefore, the successful implementation of OBE in Arabic language education requires sustained policy support, strengthened pedagogical capacity, and systematic evaluation, ensuring that curriculum transformation does not remain at the documentary

level but is realized in meaningful learning practices with tangible impacts on graduate quality (Syafei, 2026).

Curriculum Epistemology from the Perspective of Rusdi Ahmad Thuaimah

The findings indicate that the epistemology of the Arabic curriculum according to Rusdi Ahmad Thuaimah provides a strong conceptual framework for the development of an Outcome-Based Education (OBE)–oriented curriculum, particularly in the dimensions of the nature of knowledge, sources of knowledge, and ways of acquiring knowledge. Arabic is positioned not merely as a grammatical system but as a cultural communicative medium embedded in social contexts (Thu`aimah & An-Naqah, 2006). This reflection suggests that the transformation of the curriculum toward an outcome orientation already possesses an epistemological foundation long articulated within the tradition of Arabic language pedagogy (Muzakir, 2023). Thus, the adoption of OBE does not represent a disconnected paradigm shift but rather a reactualization of functional-communicative ideas within the framework of contemporary higher education.

Interpretatively, the findings reveal a gradual gap between conceptual consistency and pedagogical practice. At the conceptual level, principles of communication, context, and values have been integrated into the formulation of Graduate Learning Outcomes (CPL) and curriculum design. However, at the implementation level, translating this epistemology into communicative learning strategies, authentic assessment, and contextual learning experiences still faces limitations related to pedagogical competence and evaluation systems. This confirms that the success of OBE in Arabic language education is determined more by the transformation of learning practices than by the mere completeness of curriculum documents (Salim et al., 2025).

These findings align with Thuaimah's perspective, which emphasizes the balance between linguistic knowledge, cultural awareness, and communicative competence in Arabic language learning (Thu`aimah, 1987, 2006). Theoretically, this orientation is also consistent with the OBE paradigm, which positions performative outcomes at the center of curriculum design, as well as with constructivist and principled eclecticism approaches in language learning that stress social context, learner needs, and meaningful learning experiences (Harden, 2007b; Royani et al., 2025; Spady, 1994). The results are likewise consistent with various studies on OBE implementation in higher education, demonstrating that performance-based approaches can enhance learning relevance, despite ongoing challenges related to lecturer readiness, assessment systems, and institutional support (Agus et al., 2024; Handayani et al., 2024; Manggali et al., 2024). Accordingly, this study reinforces the position of Thuaimah's epistemology as a conceptual bridge between classical Arabic language education theory and modern outcome-based curriculum paradigms..

Practically, the findings call for strengthening the translation of curriculum epistemology into real learning practices through the development of task-based communicative learning, authentic performance-based assessment, and contextual

learning experiences such as projects and field practice (Ansori & Heriansyah, 2025; Pangestu et al., 2025). In addition, enhancing lecturers' pedagogical capacity in CPL-based learning design, developing valid and reliable assessment instruments, and reinforcing continuous institutional feedback systems are essential (Rawis et al., 2025). At the policy level, integrating Thuaimah's epistemology with OBE principles can serve as a model for Arabic language curriculum development in Islamic higher education that is adaptive to global demands while remaining rooted in cultural–religious values. Through these measures, curriculum transformation will not remain at the conceptual level but will generate tangible improvements in learning quality and graduate competence.

The Integration Model of OBC Principles and the Epistemology of the Arabic Curriculum from the Perspective of Rusdi Ahmad Thuaimah

The conceptual synthesis indicates that the integration model between Outcome-Based Education (OBE) principles and the epistemology of the Arabic curriculum according to Rusdi Ahmad Thuaimah represents a paradigmatic shift from a content-based curriculum toward a competency- and measurable outcome–based curriculum. The integration of curriculum foundations, graduate profiles, Graduate Learning Outcomes (CPL), and course structure as core components of the Outcome-Based Curriculum (OBC) affirms that curriculum design is oriented toward graduate performance outcomes rather than mere content delivery. This reflects how Thuaimah's conception of language as a means of communication, a tool for thinking, and a carrier of culture provides an epistemological foundation compatible with outcome orientation in OBE, allowing curriculum transformation to be understood as a reactualization of Arabic language pedagogical traditions within modern higher education (Harden, 2007a; Spady, 1994).

Interpretatively, the transformation of Thuaimah's epistemological dimensions into CPL demonstrates that OBE functions as a mechanism for translating epistemology into measurable operational competencies. The reconstruction of a multidimensional graduate profile—educator, translator, edupreneur, and non-formal education trainer—reflects the expansion of professional meaning in Arabic language education toward broader social, cultural, and economic domains. The hierarchical structuring of courses (MKWK–MKP) indicates a systematic effort to ensure continuity among values, pedagogical competence, disciplinary mastery, and practical experience. Nevertheless, the literature shows that the success of OBE implementation depends largely on the alignment between learning objectives, learning activities, and authentic assessment in classroom practice, rather than solely on formal curriculum design (Biggs et al., 2022; Tam, 2014).

These findings are consistent with core OBE theory, which positions final learning outcomes as the starting point of curriculum planning and demands constructive alignment among learning outcomes, instructional strategies, and evaluation (Biggs et al., 2022; Spady, 1994). Furthermore, the communicative–cultural orientation within

Thuaimah's epistemology aligns with communicative language teaching and principled eclecticism in language education, both of which emphasize social context, learner needs, and meaningful learning experiences (Larsen-Freeman, 2000). Recent studies also indicate that OBE implementation in higher education has the potential to enhance curriculum relevance and graduate employability, although challenges remain in lecturer readiness, assessment systems, and institutional support (Mufanti et al., 2024). The integration model produced by this study therefore enriches theoretical discourse by bridging global outcome-based curriculum paradigms with the epistemology of Arabic language education.

Practically, the OBE–Thuaimah epistemological integration model requires strengthening the translation of conceptual principles into learning practices through authentic communicative tasks, evidence-based performance assessment, and contextual learning experiences such as projects and field practice. This implementation necessitates enhancing lecturers' pedagogical capacity in CPL-based learning design and developing valid and reliable assessment instruments, given that assessment quality is a key determinant of the success of outcome-based learning (Harden, 2007a; Tam, 2014). At the policy level, this integration has the potential to serve as a model for Arabic language curriculum development in Islamic higher education that is adaptive to global demands while remaining rooted in religious–cultural values. Therefore, sustainable quality assurance systems, lecturer training, and data-driven evaluation are required to ensure that curriculum transformation produces tangible improvements in learning quality and graduate competitiveness (Mufanti et al., 2024; Spady, 1994).

4. Conclusion

This study concludes that the curriculum framework of the Arabic Language Education Study Program (PBA) at IAIN Pontianak has evolved into an Outcome-Based Curriculum (OBC) that coherently integrates curriculum foundations, graduate profiles, graduate learning outcomes (CPL), and course structure within a competency-oriented design aligned with national standards and sociocultural Islamic values. Epistemologically, the curriculum reflects Rusdi Ahmad Thuaimah's perspective of Arabic as communicative, cultural, and cognitive practice; knowledge grounded in Islamic values, learner needs, and authentic use; and learning as a conscious, staged communicative process—dimensions that are conceptually compatible with Outcome-Based Education (OBE).

The study formulates an integrative OBE–Thuaimah model in which epistemological principles are operationalised into measurable CPL, multidimensional graduate competencies, and a tiered course structure aligned through constructive alignment and authentic assessment. This confirms that effective curriculum reform in Arabic language education depends on the systemic integration of epistemology, curriculum design, and assessment practice.

Practically, successful implementation requires strengthening communicative–experiential learning, performance-based assessment, lecturers' pedagogical capacity, and institutional quality assurance. Future research should empirically examine the model's effectiveness across institutions, track graduate outcomes longitudinally, and explore

digital integration within OBE-oriented Arabic curricula to advance adaptive curriculum development in Islamic higher education.

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