

TRANSFORMATION OF ARABIC LANGUAGE EDUCATION: A STRUCTURAL-FUNCTIONAL PERSPECTIVE

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Abstract: This research aims to elaborate on the transformation of Arabic language education from a functional structural perspective. This research is library research carried out using descriptive analysis methods. The data collection techniques used in this research are the exploration and review of written literature in documents, books, journal articles, or other text sources related to the research focus. This study's literature was taken through several open-access sites such as ERIC, Google Scholar, JSTOR, Mendeley Solution and Springer concerning the latest publications. After collecting the data needed for research, the data is reviewed, analyzed, interpreted, and packaged into a comprehensive framework explanation. The results of this research show that transformation in Arabic language education refers to the ability of educational institutions to manage various social changes. From a functional structural perspective, Arabic language education comprises various interrelated subsystems such as teachers, student objectives, materials, methods, media, and educational evaluation. To realize transformation, educational institutions must be able to manage all subsystems following social change. In this context, one scheme that can be implemented is the AGIL scheme, which includes adaptation, goal attainment, integration, and latency.

Keywords: AGIL Scheme, Arabic Language Education, Structural-Functional, Transformation.

Introduction

The historicity of Arabic language education development in Indonesia can generally be seen in three phases. In the first phase, Arabic language education in Indonesia was closely related to the spread of

Islam. As a tool for learning Islamic knowledge, Arabic language education in this phase is specifically aimed at meeting the community's needs for worship (ta'abbud) and understanding the teachings of the Islamic religion (tafaquh fi ad-din)¹. In the second phase, a new awareness grew in Indonesian society that Arabic was a tool for understanding Islam and a communication tool. This rapidly develops Arabic language education with a communicative approach in Islamic boarding schools and madrasas². In the third phase, Arabic language education continues to experience refinement and development from the madrasah ibtidaiyah level to the university level³. Arabic language education in Indonesia is increasingly existing, considering that Arabic is one of the sciences that must be studied in the Islamic curriculum structure⁴.

The dynamics of the development of Arabic language education in Indonesia, especially currently, are facing new challenges and opportunities resulting from the dynamics of social change that are different from previous centuries. Lorentius Goa mentioned various factors that cause social change, including economic conditions, developments in science and technology, and religion⁵. Furthermore, George Ritzer stated that social changes caused by the political revolution, industrial revolution and economic factors had a major impact on various areas of life, including education⁶.

In terms of politics, educational policies made by the government and influenced by political interests can affect the quality of Arabic language education. This is in line with Pawero's opinion that political upheaval or the ups and downs of a country's political climate will affect

¹ Muhajir, 'Tsalats Marahil Li Tathwir Ta'lim Al-Lughah Al-Arabiyyah Fi Indonesia', *Alsinatuna: Journal of Arabic Linguistics and Education*, 2.1 (2016), pp. 15–29, doi:<https://doi.org/10.28918/alsinatuna.v2i1.824>.

² Sofyan Sauri, 'Sejarah Perkembangan Bahasa Arab Dan Lembaga Islam Di Indonesia', *INSANCITA: Journal of Islamic Studies in Indonesia and Southeast Asia*, 5.1 (2020), pp. 73–88.

³ Toni Fransiska, *Pendidikan Bahasa Arab Di Indonesia : Historisitas Dan Realita* (Ombak, 2015).

⁴ Nur Hizbullah and Zaqiatul Mardiah, 'Masalah Pengajaran Bahasa Arab Di Madrasah Aliyah Di Jakarta', *JURNAL AL-AZHAR INDONESIA SERI HUMANIORA*, 2.3 (2015), p. 189, doi:[10.36722/sh.v2i3.145](https://doi.org/10.36722/sh.v2i3.145).

⁵ Lorentius Goa, 'Perubahan Sosial Dalam Kehidupan Bermasyarakat', *SAPA - Jurnal Kateketik Dan Pastoral*, 2.2 (2017), pp. 65–66, doi:[10.53544/sapa.v2i2.40](https://doi.org/10.53544/sapa.v2i2.40).

⁶ Ali Asyhar, 'Model Transformasi Pendidikan Pondok Pesantren Di Pulau Bawean Gresik', *JOIES : Journal of Islamic Education System*, 1.2 (2016), pp. 274–82.

the education in that country⁷. Educational politics refers to all countries' government policies in the form of laws or other regulations that provide education⁸. Changes in educational policies can be a factor in changing goals, materials, methods and evaluation systems in Arabic language education. Therefore, the future of the Arabic language is in the hands of several actors, not a single actor⁹.

In terms of the Industrial Revolution, digital manufacturing and the use of technology have become the identity of the Industrial Revolution 4.0. Advances in science and technology have opened a new chapter in human civilization. Human life today is built on information technology; because of its broad scope, human relationships in space and time are becoming increasingly unlimited. On the one hand, technological equipment was developed to make it easier for humans to carry out various life tasks, thus triggering changes in attitudes and behaviour and a more efficient and productive way of life¹⁰. On the other hand, technology can cause changes in behaviour that conflict with ethics, morals and existing rules in society¹¹.

In economic terms, an educational institution's financial strength significantly influences the implementation of learning activities. Educational problems cannot be separated from economic problems directly or indirectly. Changes in the economic conditions of an institution can influence changes in the implementation of learning activities. Therefore, educational institutions must have an efficient funding allocation system that includes allocating funds to educational staff, facilities, and programs¹².

⁷ Abdul Muis Daeng Pawero, 'Arah Baru Perencanaan Pendidikan Dan Implikasinya Terhadap Kebijakan Pendidikan', *Dirasab*, 4.1 (2021), p. 24.

⁸ Ahmad Zain Sarnoto, 'Konsepsi Politik Pendidikan Di Indonesia', *Journal on Education*, 01.1 (2012), p. 30, doi:<http://dx.doi.org/10.33578/jpsbe.v1i1.1622>.

⁹ Muh. Sabilar Rosyad, 'Arabic in a Changing World: Who Will Write the Next Story?', in *MUDALLA: PROCEEDING INTERNATIONAL CONFERENCE ON ARABIC LANGUAGE*, 2025, v, pp. 76–91 <<http://prosiding.arab-um.com/index.php/mudalla/article/view/1661>>.

¹⁰ Erfan Gazali, 'Pesantren Di Antara Generasi Alfa Dan Tantangan Dunia Pendidikan Era Revolusi Industri 4.0', *OASIS : Jurnal Ilmiah Kajian Islam*, 2.2 (2018), pp. 94–109, doi:[10.24235/oasis.v2i2.2893](https://doi.org/10.24235/oasis.v2i2.2893).

¹¹ Yohannes Marryono Jamun, 'Dampak Teknologi Terhadap Pendidikan', *Jurnal Pendidikan Dan Kebudayaan Missio*, 10.1 (2018), pp. 1–136.

¹² Muhamad Arsad and Hapzi Ali, 'Faktor Yang Mempengaruhi Sistem Pendidikan Islam: Pendanaan, Manajemen, Dan Lembaga Pendidikan', *Jurnal Ekonomi Manajemen Sistem Informasi*, 3.1 (2021), pp. 1–10, doi:[10.31933/jemsi.v3i1.669](https://doi.org/10.31933/jemsi.v3i1.669).

As part of social reality, Arabic language education is required to adapt to various forms of social change. As Thomas Kuhn said, new challenges caused by social change require new breakthrough thinking (breakthrough thinking process)¹³. Most Islamic educational institutions in Indonesia have significantly changed their education system to respond to various forms of social change¹⁴. In terms of educational curricula, various educational institutions have now developed curricula that are oriented not only towards Islamic science but also general science¹⁵. From the educational approach, there has been a change from a teacher-centred approach to a student-centred approach¹⁶. Meanwhile, if viewed in terms of learning methods, there has been a change from traditional learning methods prioritizing memorization to modern learning methods prioritizing student potential and independence¹⁷.

Even though it has experienced various changes in approaches, methods and educational systems, the success of Arabic language education, in Munip's view, is still far from what was expected, especially when compared with teaching other foreign languages such as English.¹⁸ One of the main factors causing failure is that the changes that occur in Arabic language education are not carried out holistically or comprehensively, for example, changes in learning objectives and relevant learning materials and methods are not balanced. Apart from that, learning media development has not been balanced with teachers' skills in using and operating learning media.¹⁹ The disharmony between components in Arabic language education shows that these changes cannot be accommodated effectively. In Talcott Parsons' functional structural perspective, all elements in education are like a system, where

¹³ H. A. R. Tilaar, *Multikulturalisme: Tantangan-Tantangan Global Masa Depan Dalam Transformasi Pendidikan Nasional* (Grasindo, 2004).

¹⁴ Mohammad Muchlis Solichin, 'Modernisasi Pendidikan Pesantren', *Tadris*, 6.1 (2011), pp. 29–46.

¹⁵ Deny Setiawan and others, 'Madrasah Berbasis Pesantren: Potensi Menuju Reformasi', *Akuntabilitas Manajemen Pendidikan*, 8 No 1.1 (2019), pp. 35–43.

¹⁶ Dian Ekawati and Ahmad Arifin, 'Pendekatan Dalam Pembelajaran Bahasa Arab: Teori, Konsep, Dan Implementasi', *An Nabighoh*, 24.1 (2022), p. 111, [doi:10.32332/an-nabighoh.v24i1.4818](https://doi.org/10.32332/an-nabighoh.v24i1.4818).

¹⁷ Abdul Tolib, 'Pendidikan Di Pondok Pesantren Modern', *Pendidikan Di Pondok Pesantren Modern*, 1.1 (2015), pp. 60–66.

¹⁸ Abdul Munip, 'Tantangan Dan Prospek Studi Bahasa Arab Di Indonesia', *Al Mahāra: Jurnal Pendidikan Bahasa Arab*, 5.2 (2020), p. 303, [doi:10.14421/almahara.2019.052.08](https://doi.org/10.14421/almahara.2019.052.08).

¹⁹ Ahmad Muradi, 'Pengembangan Kompetensi Guru Bahasa Arab Melalui Imla Sebagai Organisasi Profesi', *Arabi: Journal of Arabic Studies*, 1.2 (2016), p. 5, [doi:10.24865/ajas.v1i2.2](https://doi.org/10.24865/ajas.v1i2.2).

all elements in the system have a dependency relationship. When one element experiences change, it needs to be supported by other elements to achieve sustainability²⁰.

In line with Parsons, Fathur Rohman believes that the various components of Arabic language education, such as objectives, materials, methods and evaluation, must be arranged systematically to realize the educational goals that have been set²¹. On the other hand, Soki and Nuryani said that education is a system composed of various components such as objectives, materials, methods, evaluation, educators and students. The existence of one element requires other elements; without one of the elements above, educational activities will be disrupted or even fail²².

Transformation is a process of gradual change until it reaches the final stage; change is carried out by responding to the influence of external and internal elements, which will direct changes from known forms²³. Based on this, transformation studies aim to understand and manage change. Transformation in the context of Arabic language education is not something that just happens without a reason behind it. Transformation in Arabic language education is related to the institution's ability to manage various changes in educational activities due to social changes collectively occurring in society.

To manage various changes, Parsons views that an education system must pay attention to four action systems: adaptation, goal attainment, integration, and latency. Adaptation refers to the ability of an education system to adapt to a changing environment. Goal Attainment refers to the ability of an education system to achieve its stated goals. Integration refers to the ability of an education system to manage the relationships between its components. Latency refers to the ability of an education system to maintain existing patterns. The Parsons paradigm is

²⁰ Muhammad Shodiq, 'Pondok Pesantren Sebagai Sistem Sosial Dalam Perspektif Talcott Parsons Muhammad Shodiq', *Dirasat: Jurnal Manajemen Dan Pendidikan Islam*, 9.1 (2023), pp. 43–52.

²¹ Imam Makruf, 'Manajemen Integrasi Pembelajaran Bahasa Arab Di Madrasah Berbasis Pondok Pesantren', *Cendekia: Journal of Education and Society*, 14.2 (2016), p. 265, doi:10.21154/cendekia.v14i2.570.

²² Soki and Nuryani, 'Pembelajaran Bahasa Arab: Sebagai Sebuah Sistem', *Lingua Scientia*, 4.1 (2012), p. 8.

²³ Anita Rinawati, 'Transformasi Pendidikan Untuk Menghadapi Globalisasi', *Ekuitas: Jurnal Pendidikan Ekonomi*, 1.1 (2015), doi:10.23887/ekuitas.v3i1.12783.

a valuable lens that can be used to explain how to manage change in the context of Arabic language education²⁴.

Previous academic studies regarding the transformation of Arabic language education focused on the educational curriculum²⁵, Arabic language learning model²⁶, learning approaches²⁷, learning methods,²⁸ and learning evaluation²⁹. Each piece of literature contributes thought to a different section. In the context of transforming Arabic language education, all of these components need to be studied holistically. Therefore, in contrast to the existing literature, this research attempts to look at the transformation of Arabic language education holistically using a structural-functional perspective. This important issue has received little attention. This research is important to obtain a transformation model framework in Arabic language education in Indonesia. An in-depth understanding of the transformation of Arabic language education from a functional, structural perspective can be optimized to add new perspectives in managing changes in Arabic language education to realize sustainable education.

Literature Review

Discourse on Talcott Parsons' Functional Structural Theory

The theory of structural functionalism was first developed and popularized by Talcott Parsons in his work "The Structure of Social

²⁴ Nurul Awwaliyah Aspan, 'Madrasah Sebagai Sistem Sosial Perspektif Talcott Parsons', *Rabbani: Jurnal Pendidikan Agama Islam*, 2.1 (2021), pp. 56–71, doi:10.19105/rjpai.v2i1.4337.

²⁵ Miftahun Ahmad Ni'am, 'Urgensi Transformasi Kurikulum Bahasa Arab Madrasah Aliyah Di Indonesia: Menelusik Historisitas Dan Perkembangannya Dari Masa Ke Masa', *REVORMA Jurnal Pendidikan Dan Pemikiran*, 2.2 (2022), pp. 13–25, doi:https://doi.org/10.62825/revorma.v2i1.16.

²⁶ Rini, Arif Mustofa, and Rahadian Kurniawan, 'Transformation Of Arabic Learning From Classical Model To Digital Model', *Ijaz Arabi Journal of Arabic Learning*, 5.3 (2022), pp. 892–902.

²⁷ Zainul Arifin and others, 'Arabic Learning in the Digital Era: Approach in Online System', *Lughawiyah: Journal of Arabic Education and Linguistics*, 3.1 (2021), p. 73, doi:10.31958/lughawiyah.v3i1.2752.

²⁸ Nahla A. K. Alhirtani, 'The Use of Modern Teaching Methods in Teaching Arabic Language at Higher Education Phase from the Point View of Arabic Language Professors—A Case of a Premier University', *International Education Studies*, 13.1 (2019), p. 32, doi:10.5539/ies.v13n1p32.

²⁹ Nur Fuadi Rahman and others, 'Transformation of Arabic Assessment in Indonesia: Conventional Assessment Toward Digital Assessment', *Al-Ta'rib: Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab LAIN Palangka Raya*, 10.2 (2022), pp. 199–212, doi:10.23971/altarib.v10i2.4510.

Action” published in 1937. Talcott Parsons was a sociologist born in 1902 in Colorado Springs, Colorado, United States. He came from a religious and intellectual background, and his father was a small college priest, professor, and president. Parsons received a baccalaureate degree from Amherst College in 1924. Weber’s work greatly influenced Parsons’ thinking, and he eventually wrote his doctoral dissertation in Heidelberg, which partly explained Weber’s work. Parsons taught at Harvard in 1927 and remained on the faculty there until he died in 1979³⁰.

Talcott Parsons uses a functional approach to look at society in terms of its functions and processes. Apart from being coloured by the orderliness of society in America, his approach was also influenced by the thoughts of Auguste Comte, Emile Durkheim, Vilfredo Pareto and Max Weber. Talcott Parsons was a figure who dominated social theory from the Second World War until the mid-1960s. According to Talcott Parsons, the structural functionalism theory is urgent and very useful in studying and analyzing social problems. This is because the study of the structure and function of society is a sociological problem that has penetrated the works of the pioneers of sociology and contemporary theorists³¹.

Parsons emphasized that social change is functional if it contributes to the stability and survival of society. Parsons views social reality as a balanced system, where changes in one part will affect other parts of the system. His perspective on social change was evolutionary rather than revolutionary, and he prioritized the analysis of social structure and the maintenance of social order. Parsons’ theory is based on the idea that human action is always directed towards a goal and that understanding social structure in detail is essential to understanding social change. His work has had a significant influence on the study of sociology and social change³².

According to Parsons, society is a social system consisting of parts or elements that are interrelated and united in balance. Changes that occur in one part will also bring changes to other parts. Society is seen as a system where all social structures are integrated into one, each

³⁰ George Ritzer, *Teori Sosiologi: Dari Sosiologi Klasik Sampai Perkembangan Terakhir Postmodern*, Edisi Kede (Pustaka Pelajar, 2012).

³¹ Evi Fatimatur Rusydiyah and Fathur Rohman, ‘Local Culture-Based Education: An Analysis of Talcott Parsons’ Philosophy’, *International Journal of Innovation, Creativity and Change*, 12.3 (2020), pp. 1–16.

³² Sukidin Pudjo Suharso, *Pemikiran Sosiologi Kontemporer* (UPT Penerbitan UNEJ, 2015).

having different but interrelated functions and creating consensus and social order. All elements will adapt to each other both to internal and external changes in society. The concept of a system is at the core of any discussion of Talcott Parsons' functional structural theory. The system assumes the existence of unity between the parts that are related to each other. The unity between the parts generally has a specific purpose. In other words, the parts form a single unit (system) to achieve certain goals or purposes. According to Parsons, in a system there is a system of action that encourages humans to act, namely; cultural systems, social systems, personality systems, and organismal systems³³.

First the cultural system. The cultural system is the main force that binds various elements of the social world. Culture is the force that binds systems of action, mediates interactions between actors, integrates personalities, and unifies social systems. This is because, in culture, there are norms and values that individuals must adhere to to achieve the goals of the culture itself. The actor within himself will internalize these values and norms as a process in the personality system to shape the individual according to what is desired in the cultural system.

The second is the Social System. This system receives considerable attention in Parsons' description. The most basic unity in this analysis is interaction based on roles. According to Parsons, a social system is an interaction between two or more individuals in a particular environment. However, interaction is not limited to individuals; it also exists between groups, institutions, communities, and international organizations. One example a social system is a university with a structure and parts related to each other. Social systems are always directed towards equilibrium.

Personality System. Parsons views the personality system as the most basic unit of this unit, namely the individual who is the actor or perpetrator. However, the main context of personality structure comes from the social and cultural system through socialization. The personality becomes an independent system because of its relationship to its own organism and through the uniqueness of its own life experience. This analysis focuses on needs, motives and attitudes, such as motivation to obtain satisfaction or profit. The basic assumption of both theories is that humans are self-conscious and tend to increase profits for themselves.

³³ Bernard Raho, *Teori Sosiologi Modern (Edisi Revisi)* (Penerbit Ledalero, 2021), VIII.

Organismal Systems. The most basic unit in this system is the human in the biological sense, namely the physical aspect of the human. Another thing included in this physical aspect is the environment in which humans live. Parsons specifically mentions the nervous system and motor activity in connection with this system. Biological systems, in Parsons' view, relate to the ability to adapt to the environment and change it according to needs.

Apart from discussing systems of action, Parsons also provides a valuable lens on how a system can maintain its sustainability. Parsons views that to maintain the sustainability of a system, several functions must be fulfilled. This function is the AGIL scheme: adaptation, goal attainment, integration, and latency. This scheme can be explained as follows: adaptation: a system must be able to cope with critical external situations, goal attainment: a system must define and achieve its main goal; integration: a system must regulate the relationships between the parts that are its components. The system must also manage the interrelationships of three other important functions, including latency. A system must complement, maintain, and improve both individual motivation and the cultural patterns that create and sustain motivation³⁴.

It can be said that structural functionalism theory emphasizes order and ignores conflict and changes in society. The basic assumption is that every structure in a social system is functional concerning others. In contrast, the structure will not exist or disappear by itself if it is not functional. Systems have the properties of order and dependent parts. Systems tend to move toward maintaining self-order or balance. The basic properties of parts of a system influence the shape of other parts and maintain boundaries with the environment.

Method

This article is a literature review using critical analysis methods. The literature review in this research is intended to embody the transformation of Arabic language education in Talcott Parsons' functional structural perspective. This research was carried out using a descriptive analysis method because the data studied is narrative data. The data collection techniques used in this research are exploring and reviewing written literature in documents, books, journal articles, or other text sources related to the research focus. This study's literature

³⁴ Shodiq, 'Pondok Pesantren Sebagai Sistem Sosial Dalam Perspektif Talcott Parsons Muhammad Shodiq'.

was taken through several open-access sites such as ERIC, Google Scholar, JSTOR, Mendeley Solution and Springer concerning the latest publications. The limitations researchers took in exploring the literature review were determining the keywords “transformation of Arabic language education” and “Structural Functional Talcott Parsons” in the data search process. The primary data source in this research focuses on Talcott Parsons’ work entitled “The Structure of Social Action”. This research is supported by secondary data from scientific journals, books, magazines, and proceedings that follow the research focus. After collecting the data needed in the research, the data is reviewed, analyzed, interpreted, and packaged into a comprehensive framework explanation.

Result and Discussion

Transformation of Arabic Language Education in a Structural-Functional Perspective

The term transformation comes from the English root word “transform”, which means: (1) changing the arrangement or structure; (2) changing the external shape or appearance. In the general encyclopedia, transformation is an exact science term later introduced into the social sciences and humanities. Transformation means a change in form, both physical and non-physical. Furthermore, the Indonesian National Encyclopedia defines transformation as a holistic change in form, appearance, nature, character, etc³⁵. Moeslim Abdurrahman views transformation as a participatory, open and emancipatory change movement. More than that, transformation is holistic and reflective. Holism concerns various things as a whole and is reflective regarding teachings (such as values and individual behaviour) as well as institutions and social formations (including the social structure of life)³⁶.

The word “transformation” has been used in various scientific disciplines such as physics, chemistry, biology, mathematics and social sciences. In physics, transformation usually refers to the transformation of energy, which is converted from one form to another. Meanwhile, in chemistry, transformation can refer to a chemical reaction or change of a substance from one form to another. In biology, transformation can refer to a change in the structure or function of an organism, such as when a species evolves or adapts to its environment. In mathematics,

³⁵ Rinawati, “Transformasi Pendidikan Untuk Menghadapi Globalisasi”.

³⁶ Moeslim Abdurrahman, *Islam Transformatif*, Cet-3 (Pustaka Firdaus, 1997).

geometric transformation is a process of changing the shape and position of a geometric figure from its initial position to another position. Meanwhile, in social sciences, especially sociology, transformation means changes that occur in society's structure, function, and behaviour and their influence on the structure of economic, political, and cultural organizations³⁷. The word transformation in various scientific disciplines shows that transformation is a fundamental change in one thing to become another.

In education, transformation is often interpreted as an educational discourse in the latest context. This can be observed in several realities, such as the term transformation in Islamic education being used as a counter-narrative to conventional Islamic education. This means that transformative Islamic education is an effort to ground educational patterns in the contemporary context compared to traditional Islamic education patterns. In the same context, Lyotard uses the term transformation in the discourse of postmodernism as a comparison to modernism³⁸. Olan Rambung et al. argue that educational transformation includes changes in learning paradigms, curriculum, teacher roles, and the overall learning environment. The main goal of educational transformation is to equip students with the skills, knowledge, and mindset necessary to face the demands of modern and future society effectively³⁹.

In Arabic language education, transformation can be interpreted as a change to create sustainable education. The changes in question can take the form of developing, updating, and adapting the Arabic language education process to meet the demands of the times. The transformation of Arabic language education aims to increase the effectiveness and relevance of the educational process while equipping students with the knowledge and skills necessary to face the demands of changing times.⁴⁰ In the context of Arabic language education, Talcott Parsons' functional structural theory provides a comprehensive

³⁷ Soerjono Soekanto, *Sosiologi Suatu Pengantar* (Rajawali Pers, 1997).

³⁸ Imam Hanafi, 'Menuju Paradigma Pendidikan Islam Transformatif', *Al-Fikra: Jurnal Ilmiah Keislaman*, 8.1 (2017), p. 108, [doi:10.24014/af.v8i1.3806](https://doi.org/10.24014/af.v8i1.3806).

³⁹ Olan Rambung and others, 'Transformasi Kebijakan Pendidikan Melalui Implementasi Kurikulum MERdeka Belajar', *Jurnal Ilmu Pendidikan*, 1.3 (2023), pp. 598–612.

⁴⁰ Ahmad Syagif, 'Paradigma Pembelajaran Bahasa Arab Di Era Society 5.0', *FiTUA: Jurnal Studi Islam*, 3.2 (2023), pp. 134–44, [doi:10.47625/fitua.v3i2.407](https://doi.org/10.47625/fitua.v3i2.407).

understanding of how Arabic language education transforms according to the dynamics of social change.

According to Parsons, transformation can be analogous to growth in living things. In functional structural theory, Parsons considers every society as a system that consists of several different subsystems. In this context, Arabic language education can be seen as a system consisting of various subsystems such as teachers, student objectives, materials, methods, media, and educational evaluation. The functional structural perspective in Arabic language education has implications for the need for comprehensive changes in all components of Arabic language education following the needs of current developments.

To answer the various needs caused by social change, Parsons has provided a clear framework in the form of the AGIL Scheme (adaptation, goal attainment, integration, and latency). Through the ability to adapt, achieve goals, integrate various elements, and maintain latent patterns, Arabic language education can maintain its continuity following the dynamics of social change. The AGIL scheme initiated by Talcott Parsons can be described as follows:

1. Adaptation refers to the system's ability to adapt to its environment and meet its basic needs. In the context of Arabic language education, this can be understood as the capacity of the Arabic language education system to respond to changing demands of the external environment, such as shifts in the job market, technological advances, and societal developments. Educational institutions must adapt all educational subsystems (goals, materials, methods, media, educational evaluation) to ensure students have the knowledge and skills necessary to thrive in a rapidly changing world.
2. Goal attainment relates to the system's ability to set and achieve its goals. This involves setting clear educational goals and strategic plans to achieve them in Arabic language education. These goals may include students' academic, social, and personal development and individual preparation for their future roles in society.
3. Integration refers to the ability to coordinate and combine various subsystems. Integrating Arabic language education involves harmonizing various educational components, including students, teachers, learning objectives, materials, methods, media and learning evaluation. By realizing coherence and unity in the

Arabic language education system, integration contributes to the stability and continuity of the educational process.

4. Latency pattern maintenance, the final element, is concerned with preserving existing patterns in a system. In the context of Arabic education, it refers to the preservation of existing educational patterns. Educational institutions play an important role in upholding and perpetuating the best patterns in the educational process.

Policymakers and teachers must be able to implement the scheme to realize transformation in Arabic language education. The AGIL scheme is a valuable framework for education stakeholders to understand the dynamics of the education system and formulate effective strategies for facing various challenges and opportunities in the future. By applying AGIL principles, Arabic language education as a system can become more adaptive, goal-oriented, integrated, and able to preserve its values to transform following various social changes.

An Effort to Realize Transformation in Arabic Language Education

Transformation in Arabic language education is a major effort to build a sustainable Arabic language education system. In this century, the transformation of Arabic language education is about acquiring knowledge and skills and developing an understanding of critical and creative thinking, collaborative learning, and the ability to apply skills in real-world situations⁴¹. From a functional structural perspective, the transformation of Arabic language education should be realized holistically in all educational components. The educational components are students, teachers, objectives, materials, methods, media and educational evaluation⁴². A transformative perspective in Arabic language education has implications for the need for change and renewal in all components of Arabic language education in line with various economic, political, social and cultural changes. The transformation in the Arabic language education component can be explained as follows:

First, transformation in students. Student transformation includes efforts to develop students in various aspects (cognitive,

⁴¹ Cahya Edi Setyawan, 'Arah Perencanaan Pembelajaran Bahasa Arab Abad 21', *Jurnal Komunikasi Dan Pendidikan Islam*, 9.1 (2020), pp. 55–82, [doi:10.36668/jal.v9i1.133](https://doi.org/10.36668/jal.v9i1.133).

⁴² Rahmat Hidayat and Abdillah, *Ilmu Pendidikan: Konsep, Teori Dan Aplikasinya* (Lembaga Peduli Pengembangan Pendidikan Indonesia (LPPPI), 2019).

affective and psychomotor). Student transformation can include how students learn and interact with the surrounding environment. These changes can be achieved through curricular, co-curricular and extracurricular programs. In Arabic language education, student transformation is an effort to improve students' ability to understand and use Arabic effectively. Transformation in Arabic language education can be successful if there are changes in various student abilities in terms of cognitive, affective and psychomotor aspects.

Second, transformation in teachers. Transformation seen from the teacher's perspective includes changes in how teachers teach and interact with students. Teachers must be able to organize educational components to improve the quality of education and facilitate effective education. In addition, teachers must also be able to develop the skills and competencies needed to teach students in an increasingly complex and diverse environment. Transformation in teachers is not only about changing the way of teaching but also about changing teachers' mindsets, attitudes and skills. Teacher transformation involves various aspects, from changing regulations to increasing competence and improving teacher welfare.

Third, transformation in educational goals. Transformation in terms of educational goals includes changes that are adapted to the context of opportunities and challenges. In this century, the goal of Arabic language education must be to prepare students to apply Arabic language understanding and skills in an increasingly complex and diverse environment. Apart from that, learning Arabic must also facilitate the development of 21st-century skills, such as critical, creative and collaborative thinking skills. Educational goals function as the direction one wants to go in educational activities. With clear goals, the other educational components and activities are always guided by the goals so that the effectiveness of the educational process is always measured, including whether it can achieve the goals.

Fourth, transformation in educational materials. Arabic language educational materials must be developed and adapted to changing learning objectives. Educational materials should be able to accommodate learning objectives and move more dynamically beyond monotonous textbooks that cannot negotiate with the demands of the times.

Fifth, transformation in educational methods. Arabic language education methods must be able to facilitate more inclusive and adaptive education, as well as utilize technology to improve the quality of education. Apart from that, educational methods must also facilitate

the development of 21st-century skills, such as critical, creative and collaborative thinking skills.

Sixth, transformation in educational media. Transformation in educational media includes changes and updates to the media to increase the effectiveness of the educational process. Changes in educational media should consider the main function of learning media, namely: (1) Clarify the presentation of messages so that they are not verbalistic; (2) Overcoming limitations of space, time and sensory power; (3) Eliminate passive attitudes in students; (4) Generate student motivation.

Seventh, transformation in educational evaluation. Transformation in the educational evaluation process refers to changes in systems and assessment methods for various aspects related to learning. Transformation in educational evaluation can involve applying information technology to strengthen the evaluation process and provide a more comprehensive picture of student achievement.

Educational institutions need to implement the AGIL scheme to realize the transformation in various components of Arabic language education as mentioned above. Parsons used the AGIL scheme to explain how social systems function and maintain themselves through interactions between their parts. This scheme is also used to understand how social systems adapt to environmental changes and maintain balance and stability through integration and latency⁴³. In the educational context, the AGIL scheme offers a strong framework for transforming Arabic language education to make it more adaptive, effective and sustainable. Referring to this scheme, transformation in Arabic language education can be pursued through the following efforts:

Adaptation is the ability of Arabic language education as a system to adapt to various social changes, including how the system takes advantage of social changes to meet needs. Adaptation is the initial process in a transformation effort which needs to be realized through studies involving all stakeholder elements to formulate strengths, weaknesses, opportunities and challenges (SWOT) that need to be developed through educational activities. Educational institutions must identify various strengths, weaknesses, opportunities and new potential

⁴³ Qurrota A'yun, 'Struktural Fungsional Sistem Pembelajaran Di Masa Pandemi Covid-19', *Jurnal Analisa Sosiologi*, 11.2 (2022), pp. 215–28.

caused by social change⁴⁴. In this context, SWOT is useful for obtaining a clear picture of internal weaknesses and strengths and external threats and opportunities. This is important to do so that the goals of Arabic language education are truly aligned with the interests and needs of students. From this adaptation function, educational institutions can also utilize various existing resources in society to achieve the goals of Arabic language education. Adaptation also provides input on educational institutions' policy maps and rules in managing Arabic language education activities.

Goals attainment is the ability of Arabic language education to determine the main goals and mobilize all educational components (teachers, students, materials, methods, media and educational evaluation) to achieve these goals. In practice, Arabic language education has often focused more on teaching Arabic as a science alone. Students are only introduced to the richness of Arabic grammar and rules without being equipped with Arabic language skills for everyday needs. This makes the output of Arabic language education, on the one hand, skilled in linguistic aspects but not in practice. Based on this reality, the goal achievement function in the AGIL scheme is intended to equip students with Arabic language knowledge and skills. The output of graduates is expected to be able to participate in the development of Arabic language knowledge as well as be able to use Arabic in the context of everyday life. On the other hand, Muhibb believes that at least four orientations exist in Arabic language education: religious, academic, professional, and economic⁴⁵. In this case, to realize these various orientations, every educational institution should include religious, academic, professional and economic content in the Arabic language education system. In line with this, in the context of Pesantren (Islamic Boarding School), the results of research by Rosyad et al. show that Santri (students of pesantren) generally tend towards four types of orientation in learning Arabic as a foreign language⁴⁶. Thus, the resulting graduate output has various competencies to answer various challenges and needs.

⁴⁴ Anwar Sa'bani, Aslahudin, and Putri Rima Sakina, 'Analisis Swot Dalam Strategi Pemasaran Madrasah Berbasis Delta Model', *QuranicEdu: Journal of Islamic Education*, 3.1 (2023), p. 2023.

⁴⁵ Muhibb Abdul Wahab, *Pemikiran Linguistik Tammam Hassan Dalam Pembelajaran Bahasa Arab* (UIN Jakarta Press, 2009).

⁴⁶ Muh Sabilar Rosyad and others, 'Analysis of Student Orientation in Learning Arabic as a Second Language at Pesantren-Based Universities', *Kilmatuna: Journal Of Arabic Education*, 5.1 (2025), pp. 134–45 <[10.55352/pba.v5i1.1092](https://doi.org/10.55352/pba.v5i1.1092)>.

Integration is the ability of Arabic language education to regulate the relationship of all educational components to function well. This integration function regulates how relationships between subsystems can run well and support each other to realize sustainability. This function must also ensure that the relationship between the four functions in the AGIL scheme does not interfere with each other. In the context of Arabic language education, it must be able to create a harmonious relationship between elements of Arabic language education, both in terms of educators, students, objectives, materials, methods, media and educational evaluation to encourage the realization of transformation in Arabic language education.

This integration function can be carried out through supervision or supervision of the implementation of Arabic language education activities. Supervision in education is not only in the form of controlling the system's operation but also creating the conditions necessary for creating a good system. Educational supervision also involves supervision of academic activities, such as the teaching and learning process, supervision of teachers in teaching, supervision of students learning, and supervision of situations related to educational activities⁴⁷.

Latency is the ability of Arabic language education to maintain motivation and commitment and find the best patterns in educational activities. This function can be carried out by creating conditions and environments that support the system's running. In Arabic language education, the latency function can be implemented by providing motivation and creating a habitual atmosphere and environment that allows teachers and students to feel comfortable in carrying out their respective roles. The latency function can be interpreted as the efforts of school principals and teachers to maintain and improve existing Arabic language education patterns.

The latency function requires finding the best form of learning Arabic to respond to the demands of the times. In this context, teachers and stakeholders must be able to construct Arabic language learning so that learning can be carried out continuously and sustainably. Edward Anthony views language learning as having three components: approach, method, and technique. Approach is the level at which assumptions and beliefs about language and language learning are specified. The method is the level at which theory is put into practice, and choices are made regarding the particular skills and materials to be

⁴⁷ A Qodir, 'Urgensi Supervisi Kepala Madrasah Untuk Mata Pelajaran Bahasa Arab', *Al Ta'dib: Jurnal Ilmu Pendidikan*, 4.1 (2014), pp. 1–21.

taught. Meanwhile, techniques are specific activities implemented in the classroom that are in line with the chosen approach and method. The latency function in this context can be carried out by choosing the best learning approaches, methods and techniques that suit the context of educational institutions.

By implementing the AGIL scheme above, educational institutions can realize sustainable Arabic language education. Continuing education aims to ensure that students have the skills and knowledge necessary to adapt to the technological, social, and economic changes around them. Sustainable Arabic language education also has significant implications in increasing students' awareness and ability to adapt to the changes around them.

Conclusion

The transformation of Arabic language education is related to the institution's ability to manage various changes in educational activities due to social changes, including political and economic changes and developments in science and technology. Talcott Parsons' functional structural perspective provides a valuable framework for how educational institutions manage various changes to achieve sustainability. From a functional structural perspective, Arabic language education comprises various interrelated subsystems such as teachers, students, objectives, materials, methods, media, and educational evaluation. As a system, to realize transformation, Arabic language education is required to manage its subsystems following social changes. In this context, one scheme that can be implemented is the AGIL scheme, which includes adaptation, goal attainment, integration, and latency. In the educational context, the AGIL scheme offers a clear framework for transforming Arabic language education to make it more adaptive, effective and sustainable.

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