



Integration of Arabic Language Learning Based on Islamic Boarding School Books and the 2019 National KMA 183: A Case Study at Madrasah Tsanawiyah

Musa¹, M. Abdul Ghofur²

^{1,2} Universitas Al-Falah As-Sunniah Kencong Jember, Indonesia

Corresponding Email: mihwarid20@gmail.com

Received: 06-01-2026

Reviewed: 21-01-2026

Accepted: 01-03-2026

Abstract

Arabic language education in pesantren-based madrasahs faces an ongoing tension between the demand for communicative competence as emphasized in KMA Curriculum No. 183 of 2019 and the pesantren scholarly tradition that has long been oriented toward the study of classical Arabic texts. Previous studies have generally addressed these two orientations separately, leaving an empirical gap regarding how both paradigms can be systematically integrated into classroom learning practices. Based on this context, the present study aims to examine the formulation and implementation of an integrative Arabic language learning model at MTs Miftahul Ulum Al-Azizah. This research employs a qualitative case-study design in a pesantren-based madrasah. The data were collected through classroom observations, in-depth interviews with Arabic language teachers and the madrasah principal, and an analysis of relevant instructional documents. Data analysis was carried out thematically through stages of data reduction, data presentation, and conclusion drawing, supported by source and technique triangulation to ensure data validity. The findings reveal a structured, integrative Arabic learning model comprising a linguistic preparation stage (*tamhīd lughawī*), communicative instruction aligned with the KMA curriculum, in-depth grammatical study through the text *Mukhtashar Jiddan*, thematic dialogue practice, and linguistic reflection activities. This model represents a pedagogical synthesis that integrates the development of linguistic competence with character formation and the internalization of spiritual values within the context of pesantren-based madrasahs.

Keywords: Integrative Arabic language learning, Pesantren-based education, KMA 183 of 2019, Communicative Competence.

Introduction

Arabic language education in madrasahs today faces challenges in integrating the national curriculum with the pesantren scholarly tradition, which is based on *kitab kuning* (classical Islamic texts) and emphasizes word-by-word analysis (Anwar et al., 2022). The separation of instructional models between the materials mandated by KMA No. 183 of 2019 and pesantren texts has led to a gap between communicative competence and the understanding of classical texts (Bakiruddin et al., 2025). For example, Madrasah Tsanawiyah (MTs) students often demonstrate an understanding of modern grammar and strong potential in speaking (*kalam*), yet experience difficulties in interpreting traditional *fiqh* or *tafsir* texts (Baroroh et al., 2020). Conversely, students accustomed to pesantren texts tend to be less proficient in the communicative contexts of contemporary Arabic (Nahdla & Endang, 2024). Integrating these two approaches is therefore essential to make Arabic language learning more contextual, relevant, and aligned with the demands of KMA 2019 and pesantren values (Hidayatulloh & Mardiyah, 2022). Accordingly, this study focuses on the integration of Arabic language learning at MTs Miftahul Ulum Al-Azizah.

Previous studies indicate that Arabic language instruction in madrasahs often remains partial, marked by a separation between communicative and traditional approaches (Hardiyanti et al., 2024). Efforts to integrate the pesantren curriculum with KMA 2019 have begun; however, most existing studies focus primarily on curricular aspects and have not yet addressed the detailed description of an applicable instructional model. For instance, a study by Azizi, (2025) highlights the importance of using *turāth* texts to enhance students' ability to read classical texts, but does not link this approach to national competency standards. Similarly, the research by Hayati et al., (2025) emphasizes methodological innovation in project-based Arabic language learning, yet fails to systematically integrate pesantren values. Therefore, this study seeks to fill this gap by describing an integrative Arabic language learning model based on pesantren texts and the 2019 KMA curriculum at MTs Miftahul Ulum Al-Azizah.

Previous research has not extensively addressed Arabic language instruction that comprehensively integrates pesantren texts with the national KMA 2019 curriculum. Most studies have examined only linguistic aspects or single teaching strategies without considering the balance between cognitive development and pesantren values (Hudzaifah et al., 2021). For example, (Almelhes, 2024) focuses on the effectiveness of communicative methods, while the study by Nasution et al., (2024) highlights text-based learning using classical books without linking it to national standards. Moreover, there has been no study that specifically examines integrative Arabic language learning at the MTs level based on the actual implementation of the KMA 2019 curriculum. Therefore, this research helps fill this gap by presenting an integrative Arabic language learning model that unifies academic dimensions with pesantren traditions.

This study is important because it seeks to develop an in-depth understanding of Arabic language teaching practices that integrate the national KMA No. 183 of 2019 curriculum with the pesantren scholarly tradition in madrasahs. To date, such integration has frequently been articulated at the policy level, yet has rarely been described empirically at the level of classroom implementation, particularly at the MTs level. Pesantren texts embody distinctive values and pedagogical methodologies, while the national curriculum emphasizes the achievement of communicative competence (Maduningtias et al., 2022). Several studies have identified gaps in the practical application of these two approaches within madrasahs (Komarudin et al., 2021). Therefore, this research is essential to comprehensively describe how integrative Arabic language learning is implemented at MT Miftahul Ulum Al-Azizah, representing real-world practice in the field.

This study aims to describe integrative Arabic language learning that combines the values of pesantren texts with the national KMA 2019 curriculum at the MTs level. Specifically, the objectives are to: (1) describe the implementation of Arabic language instruction at MTs Miftahul Ulum Al-Azizah; (2) identify the forms of integration between pesantren texts and the national curriculum; and (3) analyze the supporting factors, inhibiting factors, and limitations in its implementation. For instance, Badrun, (2024) emphasizes the need for empirical descriptions of practices integrating pesantren values into formal education. Therefore, this study is expected to provide a comprehensive overview of the implementation of integrative Arabic language learning that is both relevant and applicable in madrasahs. Literature review

Arabic language learning based on pesantren books is a process of transferring linguistic knowledge that uses classical literature (*kitab kuning*) as the primary source to deeply explore

grammatical rules (Jailani, 2022). This understanding includes using texts such as *Mukhtashar Jiddan* to build a strong foundation for understanding religious texts. Thus, it can be concluded that Arabic is not merely a communication tool, but an epistemological key to accessing the intellectual treasures of Islam and internalizing spiritual values (Khasanah et al., 2022).

Pesantren learning encompasses the study of classical texts, the use of *sorogan* and *bandongan* methods, and a value orientation centered on adab and religiosity (Mughis, 2022). Its success is reflected in students' mastery of *tarkib* (sentence structure) and their ability to read unvowelled (*gundul*) texts, with the teacher's scholarly competence serving as the primary mediator between classical texts and students' understanding (Suciatmi, 2025).

The integration of Arabic language learning represents an effort to combine modern communicative approaches with the in-depth study of classical *nahwu* within a single instructional design (Kholis, 2023). This integration eliminates the dichotomy between language as a means of communication and language as a tool for understanding *turats* (classical Islamic texts) (Fedorenko et al., 2024). Consequently, dialogue practice and *tamhīd lughawī* (linguistic preparation) align with grammatical reinforcement, creating a holistic and balanced learning process.

The categorization of integration involves curricular, pedagogical, and environmental aspects (*bi''ah lughawiyyah*) (Dasmarianti et al., 2025). Its indicators include the presence of sequential learning stages from material presentation to lughawiyyah reflection as well as the integration of institutional vision (Dasmarianti et al., 2025). The elements of its success depend on madrasah-pesantren collaboration and on differentiation strategies to overcome the challenges posed by student ability heterogeneity and the complexity of the kitab language.

Research method

This study focuses on the practice of integrative Arabic language learning at MTs Miftahul Ulum Al-Azizah, as this phenomenon reflects a concrete effort to connect two distinct educational traditions: the national KMA No. 183 of 2019 curriculum and the pesantren text-based system. This issue is significant because the majority of madrasahs in Indonesia face a gap between the demands of modern communicative competence and the tradition of learning based on classical texts (Sahudi, 2025). MTs Miftahul Ulum Al-Azizah was selected as the research site because the institution has consistently implemented integrative practices in the teaching and learning of Arabic. This study is expected to provide an in-depth description of how the integrative learning model is implemented in actual classroom practice. Accordingly, the focus of this research is not on developing a new model, but on an empirical description of the integration of two different yet complementary curriculum systems.

This study employs a qualitative research design with a case study approach, as it seeks to provide an in-depth description of the processes and dynamics of integrative Arabic language learning within a single educational institution (Fiantika et al., 2022). The data are

qualitative and descriptive in nature, consisting of words, narratives, and actions directly observed in the field (Daruhadi & Sopiati, 2024). The primary data sources include the Arabic language teacher (Sikin, S.Pd), the madrasah principal (Musleh, S.Pd.I., M.Pd.), and 21 seventh-grade students who are actively involved in integrative learning activities as key informants. Informants were selected using purposive sampling, namely by choosing participants who possess the most relevant knowledge and direct involvement in the Arabic language learning process at the madrasah (Hardani et al., 2020). Additional data were obtained from school documents such as lesson plans, textbooks, and records of learning activities used in the instructional process.

Data were collected through three primary techniques: direct observation, in-depth interviews, and documentation (Knott et al., 2022). Observations were conducted in Arabic-language classrooms to examine how teachers integrate pesantren texts into the national curriculum. Interviews were conducted using semi-structured guidelines that focused on indicators of content integration, instructional methods, and learning objectives. Documentation involved the analysis of lesson plans, vocabulary lists (*mufradāt*), and students' daily learning activity records. After data collection, the analysis was conducted using thematic analysis, which involves identifying key patterns and themes emerging from the data. The analytical stages included data reduction, data display, and iterative drawing of conclusions to ensure the findings' validity. Source and technique triangulation were also employed to ensure data credibility, thereby providing a comprehensive and trustworthy portrayal of the learning practices.

Results

General Overview of MTs Miftahul Ulum Al-Azizah

MTs Miftahul Ulum Al-Azizah is a formal Islamic junior secondary education institution located in Yosorati Village, Sumberbaru District, Jember Regency, East Java Province. The institution operates under the auspices of Pondok Pesantren Miftahul Ulum Sumberbaru, an Islamic boarding school well known for its strong tradition in the study of classical Islamic texts (*turāth*). Being situated within a pesantren environment, all students of MTs Miftahul Ulum Al-Azizah are also active *santri* who reside in the dormitories and participate in daily pesantren activities.

Institutionally, the madrasah integrates two curricular systems: the National Curriculum issued by the Ministry of Religious Affairs (KMA No. 183 of 2019) and the pesantren curriculum, which is oriented toward in-depth study of religious sciences based on classical texts. The national curriculum emphasizes mastery of the four Arabic language skills—listening, speaking, reading, and writing—within a communicative competence-based learning framework. In contrast, the pesantren curriculum prioritizes the mastery of *nahwu* and *ṣarf* as well as the ability to read and comprehend classical Arabic texts without diacritical marks.

The Arabic language textbook used at this madrasah is authored by Faruq Baharuddin and explicitly refers to the 2019 KMA curriculum. At the same time, learning activities extensively draw on the classical text *On a Mukhtashar Jiddan to strengthen students' understanding of linguistic structures and Islamic values*. Accordingly, teaching and learning activities at MTs Miftahul Ulum Al-Azizah not only adhere to national standards but also preserve the pesantren's intellectual heritage, which is rich in spiritual and moral dimensions.

The vision of this institution is “to develop a generation that is knowledgeable, morally

Teachers' Pedagogical Competence for Fostering Religious Moderation Awareness in the Digital Era: A Phenomenological Study of Madrasahs in East Java – Nur Iffah Qoyyumillah, Imam Nur Aziz

upright, and possesses a broad Islamic worldview, and is capable of integrating religious knowledge with general knowledge.” Accordingly, Arabic is positioned as a bridge between two scholarly domains: the world of modern academic knowledge and the world of classical Islamic scholarship. Arabic is not merely regarded as a formal subject, but also as a means of understanding religious texts, communicating within the pesantren environment, and deepening the internalization of Islamic values.

It is within this context of integrating two curricula that the concept of integrative Arabic language learning based on pesantren texts and the 2019 KMA curriculum emerged. This model enables teachers to move beyond separating classical text materials from formal Arabic language instruction, instead combining them into a single, integrated learning process. For example, when teaching *jumlah ismiyyah* from the national textbook, teachers also illustrate its use through sentences taken from *Mukhtashar Jiddan*. Through this approach, students not only grasp grammatical theory but also recognize its application in communicative contexts and in the Islamic values they study in the pesantren.

Supported by a learning atmosphere rooted in the pesantren environment and full backing from ustaz and caretakers, MTs Miftahul Ulum Al-Azizah serves as a concrete example of an institution striving to bridge two educational systems—pesantren and madrasah—through an integrative, contextual Arabic language learning model grounded in the tradition of Islamic scholarship.

The Integrative Arabic Language Learning Process at MTs Miftahul Ulum Al- Azizah

The Arabic language learning process at MTs Miftahul Ulum Al-Azizah reflects a systematic effort to integrate two distinct yet complementary educational traditions: the communicative approach of the national curriculum (KMA 2019) and the in-depth study of classical texts characteristic of pesantren education. This integration is not merely conceptual but has been concretely implemented in classroom teaching and learning activities.

In the instructional process, the Arabic language textbook based on the 2019 KMA curriculum serves as the teacher’s primary reference for delivering content, developing students’ language skills—listening, speaking, reading, and writing—and assessing learning outcomes. However, to enrich the linguistic context and deepen students’ understanding of grammatical rules, teachers creatively relate the material to explanations drawn from *Mukhtashar Jiddan*, a classical grammatical text widely used in pesantren settings.

Each Arabic language lesson at MTs Miftahul Ulum Al-Azizah begins with *tamhīd lughawī* (linguistic preparation). At this stage, the teacher seeks to create a conducive *bi’ah lughawiyyah* (Arabic language environment) within the classroom. The teacher greets the students in Arabic, such as by saying, —*Kayfa ḥālukum al-yawm?*‖ and the students respond in unison, —*Naḥnu bi khair, wal-ḥamdu lillāh.*‖ This brief exchange is not merely a formality; it functions to foster a friendly atmosphere, build students’ confidence in speaking, and habituate them to hearing and responding to Arabic expressions naturally. In addition, the teacher introduces simple *mufradāt* (vocabulary) that will be used in the lesson to establish a relevant linguistic context.

The next stage introduces the learning theme and objectives, drawn from the Arabic

language textbook, based on the 2019 KMA curriculum, authored by Faruq Baharuddin. This textbook serves as the teacher's primary reference in structuring the flow of instruction. For example, under the theme —Al-Ta_ārufl (Introducing Oneself), the teacher explains new *mufradāt* (vocabulary) such as *nahāruka sa_īd*, *ṭālib*, *ṭabīb*, and *ustādh*, and then guides students to understand sentence structures and their use in communicative contexts. The teacher writes sample sentences on the board and explains the corresponding grammatical patterns.

After students acquire a basic understanding from the national textbook, the teacher connects it to grammatical explanations drawn from the *pesantren* text *Mukhtashar Jiddan*. At this stage, the teacher explains the concepts of *mubtada'* and *khobar* as presented in the classical text, while also comparing the communicative approach employed in the KMA 2019 textbook with the deductive approach characteristic of *pesantren* texts.

This stage demonstrates a process of conceptual integration, in which theories from classical texts serve as a scientific foundation for deep linguistic understanding, while materials from the national textbook serve as a medium for practical, applicable communicative practice. For example, the teacher explains a sentence from the —Al-Ta_ārufl theme in the KMA 2019 textbook as an example of a *jumlah ismiyyah*, then traces its explanation in *Mukhtashar Jiddan* regarding the position of *al-*, *ilm* as the *mubtada* and *nūr* as the *khobar*. The teacher then provides other relevant examples in modern contexts, such as “*al-madrasatu nazīfah*” and “*al-ṭālibu mujtahid*.” This approach enables students to understand that sentence structures in modern Arabic have strong scholarly roots in classical grammar.

The third stage is *tathbīq lughawī* (language application practice). At this stage, the teacher encourages students to apply the concepts they have learned through group activities. Students are divided into small groups and assigned the task of creating thematic dialogues using *mufradāt* from the national textbook while observing the *nahwu-ṣarf* rules explained in *Mukhtashar Jiddan*. For example, under the theme “*Adab al-Ṭālib*” (Student Ethics), each group develops a conversation that illustrates proper conduct of *santri* toward teachers and peers. Sample dialogues include:

As-salāmu „*alaikum yā ustād, hal adzinta lī an ajlisa? Wa*
„alaikum as-salām, ijlis yā waladī, wa ista., id li al-dars.

The teacher then circulates to monitor the discussion process, correct pronunciation, refine sentence structures, and provide alternative sentence forms. This activity fosters students' confidence in speaking, expands their vocabulary, and simultaneously instills moral values and Islamic etiquette derived from classical texts.

After the group activities are complete, students present their dialogues to the class, and the teacher provides corrective and appreciative feedback, emphasizing pronunciation, sentence structure, and semantic appropriateness. This stage highlights active collaboration between teachers and students, while also demonstrating how the text-based *pesantren* approach can be effectively combined with an applicable communicative approach.

The closing stage is referred to as *lughawiyah reflection*. The teacher invites students to review the *mufradāt* learned during the lesson and asks them to use the vocabulary in new sentences, both orally and in writing. Common examples include “*Uḥibbu al-lughah al-„Arabiyah,*” “*Al-mu., allim yadkhulu al-faṣl,*” and “*Al-, ilmu nūr.*” The teacher then reiterates the meanings of these sentences and reinforces the moral values embedded within them, such as sincerity, perseverance, and respect for teachers. This reflective activity serves to strengthen meaning while simultaneously internalizing Islamic values integrated into the language learning process.

Thus, the Arabic language learning process at MTs Miftahul Ulum Al-Azizah does not

focus solely on linguistic aspects, but also integrates cognitive, affective, and spiritual dimensions within a holistic instructional system. The integration of the national KMA 2019–based textbook with the pesantren text *Mukhtashar Jiddan* makes learning more meaningful, contextual, and aligned with the institution's character, which upholds the integration of formal education and pesantren traditions.

In addition to formal classroom instruction, the integration is further reinforced within the pesantren environment. In the morning, students study Arabic using the KMA 2019 textbook at the madrasah, while in the afternoon they attend *Mukhtashar Jiddan* studies under the guidance of a pesantren *ustaz*. This pattern of synchronization ensures continuity in Arabic language learning between theory and practice, between language as a tool for communication and language as a medium for understanding religious texts.

Accordingly, Arabic language learning at MTs Miftahul Ulum Al-Azizah not only develops linguistic competence but also unites two scholarly traditions—modern and classical—within an integrative learning model that simultaneously shapes students' competence, character, and spirituality.

Supporting Aspects of Arabic Language Learning

1. Alignment of Institutional Vision and Culture

MTs Miftahul Ulum Al-Azizah has an educational orientation that, from its inception, integrates the formal madrasah system with the pesantren tradition. This alignment of vision serves as the primary foundation for implementing an integrative Arabic language learning approach. The integration of the KMA 2019 curriculum with the *Mukhtashar Jiddan* text is not perceived as two conflicting streams, but rather as two complementary sources of knowledge. This condition confers strong institutional legitimacy on teachers to develop creative, contextualized learning practices.

2. Teachers' Pedagogical and Scholarly Competence

The Arabic language teacher serves as the primary bridge between the modern communicative approach and the classical grammatical tradition of the pesantren. The teacher's mastery of the KMA 2019 textbook enables instruction to be communicative and practical, while a strong understanding of *Mukhtashar Jiddan* allows grammatical explanations to be delivered in a deep and systematic manner. The teacher's role extends beyond that of a content transmitter to that of an epistemological mediator who simplifies concepts from classical texts so they can be understood by students at the MTs level.

3. Creating a Bi'ah Lughawiyah in the Classroom

The implementation of *tamhīd lughawī* at the beginning of each lesson creates a lively and conducive Arabic-language environment. Greetings, short dialogues, and the repeated introduction of *mufradāt* help students become accustomed to hearing and using Arabic in natural contexts. This environment supports gradual language acquisition and strengthens students' *istimā* (listening) and *kalām* (speaking) skills.

4. Synchronization of Madrasah and Pesantren Learning

Arabic language learning does not end in the formal classroom, but continues through pesantren activities in the afternoon. This synchronization creates continuity between communicative learning in the madrasah and the in-depth study of nahwu rules in the pesantren. This pattern strengthens students' understanding, as Arabic is learned consistently across two different yet mutually reinforcing contexts.

5. Inhibiting Factors in Arabic Language Learning

Students at MTs Miftahul Ulum Al-Azizah come from diverse educational backgrounds. Some have prior experience studying classical texts in pesantren, while others do not. This diversity results in varying levels of ability in understanding nahwu rules and Arabic language structures. Such conditions require teachers to implement differentiated instruction so that learning materials can be received proportionally by all students.

The allocation of instructional time for Arabic language learning in formal classrooms is relatively limited to accommodate both approaches simultaneously, namely the communicative approach and classical grammatical instruction. As a result, teachers must be highly selective in determining core materials and delivery strategies. This time constraint may reduce the depth of discussion if it is not balanced by reinforcement outside regular class hours.

6. The Linguistic Complexity of Classical Texts

Mukhtashar Jiddan exhibits linguistic characteristics that are dense, deductive, and abstract. For students at the MTs level, this complexity can pose a cognitive barrier if it is not pedagogically simplified. Without appropriate explanatory strategies, the integration of classical texts may be accessible only to certain students and less effective for those with lower foundational proficiency.

7. High Dependence on the Teacher's Role

The integrative learning model is highly dependent on the teacher's competence and creativity. If teachers lack a balanced mastery of both the communicative approach and pesantren texts, the integration risks being implemented only partially. This dependence becomes a challenge to sustainability, particularly in the event of teacher turnover.

Advantages (Strengths) of Integrative Arabic Language Learning

Arabic language learning at MTs Miftahul Ulum Al-Azizah is not solely oriented toward mastery of linguistic structures, but also addresses affective and spiritual dimensions. Arabic is used as a medium for internalizing values of adab, ethics, and respect for teachers. Accordingly, the learning process develops linguistic competence while simultaneously shaping students' character.

The communicative approach of the KMA 2019 curriculum functions as a medium for practical language use, while *Mukhtashar Jiddan* serves as a theoretical foundation that explains linguistic structures and grammatical rules in depth. This integration helps students understand that language practice is grounded in systematic scholarly principles rather than being merely mechanical.

The inclusion of classical texts in formal instruction sustains the continuity of the pesantren intellectual tradition. Rather than being marginalized by national textbooks, these texts are positioned as authoritative sources that deepen linguistic understanding. This approach

Teachers' Pedagogical Competence for Fostering Religious Moderation Awareness in the Digital Era: A Phenomenological Study of Madrasahs in East Java – Nur Iffah Qoyyumillah, Imam Nur Aziz

strengthens the institution's identity as a pesantren-based madrasah that remains adaptive to the demands of a modern curriculum.

Dialogue practice, group discussions, and oral presentations encourage students to actively use Arabic. Immediate feedback from the teacher helps students correct errors while simultaneously enhancing their confidence. As a result, students do not merely understand the language passively, but are able to use it actively and contextually.

Discussion

The findings indicate that Arabic language learning at MT Miftahul Ulum Al-Azizah is implemented through an integrative model that combines the communicative approach of the KMA 2019 curriculum with in-depth grammatical instruction grounded in the pesantren text *Mukhtashar Jiddan*. This integration is concretely realized through systematic instructional stages, beginning with *tamhīd lughawī*, followed by the delivery of communicative material, the deepening of *nahwu* rules, dialogue practice, and *lughawiyah* reflection. The findings also reveal strong support from the pesantren institutional culture, teacher competence, and the synchronization of learning between the madrasah and the pesantren. On the other hand, several challenges were identified, including students' heterogeneous proficiency levels, limited formal instructional time, and the complexity of classical texts for MT-level learners. Overall, the data show that this model can deliver holistic Arabic language learning by simultaneously integrating linguistic, pedagogical, and Islamic value dimensions.

This integration emerges primarily from an institutional need to maintain the continuity of pesantren traditions amid the demands of a national curriculum that emphasizes communicative competence (Ritonga et al., 2023). Teachers occupy a strategic position as agents of integration, as they possess pesantren-based scholarly backgrounds while also fulfilling professional roles as formal madrasah educators (Rahmah & Prasetyo, 2022). Furthermore, the implementation of a *bi'ah lughawiyah* and the synchronization between madrasah and pesantren learning function as pedagogical responses to limited formal instructional time, with theoretical reinforcement shifted to the pesantren context (Alamsyah et al., 2022). The complexity of *Mukhtashar Jiddan* also reflects an effort to preserve classical scholarly authority as a foundation for understanding Arabic, despite the need for methodological simplification (batalipu et al., 2025). Thus, this integration is not a

pedagogical coincidence, but rather a logical consequence of the interaction between institutional vision, teacher capacity, and the characteristics of the prevailing curriculum.

The integration of communicative and classical grammatical approaches has led to improved students' conceptual understanding of Arabic language structures as well as increased confidence in communicative practice (Millatul Qudsiyah et al., 2025). Students do not merely recognize sentence forms mechanically, but also understand the *nahwī* foundations underlying them, making their language use more conscious and controlled (Cholidah & Muid, 2024). However, the heterogeneity of students' initial abilities leads to disparities in learning pace, requiring teachers to implement differentiated instructional strategies. The strong dependence on teacher competence also affects the model's sustainability, as the quality of integration is largely determined by the instructor's individual capacity. From an affective perspective, the integration of values of *adab* and ethics within Arabic dialogue strengthens students' character development, rendering the learning process more meaningful and transformative.

Unlike studies that position pesantren-based Arabic instruction and madrasah Arabic learning as two separate systems (Fidayani & Ammar, 2023). The present findings demonstrate a tangible operational integration within a single instructional design. Several previous studies have tended to emphasize communicative approaches without in-depth engagement with classical grammar, resulting in students' understanding of grammatical rules remaining superficial and largely instrumental (Adem & Berkessa, 2022). Conversely, other research focusing on pesantren texts has often neglected communicative aspects, leading to underdeveloped speaking skills among students (Riyadhi & Mujahidah, 2022). The findings of this study reveal a significant distinction: they successfully integrate both approaches in a balanced manner within a unified learning sequence. Accordingly, the identified model offers a pedagogical synthesis that has not been extensively explored empirically in prior studies.

Conceptually, Arabic language instruction in pesantren-based madrasahs needs to be developed within an explicit framework of curriculum integration, rather than relying merely on individual teacher initiatives (Obaid et al., 2024). Methodologically, this requires the development of differentiated learning models capable of accommodating the heterogeneity of students' backgrounds, particularly in their mastery of basic *nahwu* (Arabic grammar) (Nusser & Gehrler, 2025). Teacher training should also be directed toward strengthening integrative competencies, namely the ability to simplify classical texts without diminishing their scholarly substance. From a policy perspective, madrasahs and pesantren need to establish a structured curriculum synchronization system to ensure that Arabic language learning is continuous and systemic. Through these measures, this integrative learning model has the potential to serve as a national reference for the development of Arabic language education in pesantren-based madrasahs.

Conclusion

The findings of this study indicate that Arabic language instruction at MT Miftahul Ulum Al-Azizah is conducted through an integrative model that systematically combines the communicative approach of the KMA 2019 Curriculum with in-depth study of classical grammar based on the pesantren text *Mukhtashar Jiddan*. This integration does not remain at

the level of curricular discourse but is concretely implemented across the stages of instruction, beginning with *tamhīd lughawī*, followed by the presentation of communicative materials, the deepening of *nahwu* rules, thematic dialogue practice, and concluding with *lughawiyyah* reflection. Arabic is positioned not merely as a formal subject, but as a medium for communication, the comprehension of religious texts, and the internalization of values related to *adab* and spirituality. The findings further reveal that the success of this integration is supported by the alignment of institutional vision, teachers' pedagogical and scholarly competencies, the creation of a *bi''ah lughawiyyah*, and the synchronization of learning between the madrasah and the pesantren. On the other hand, the study also identifies challenges, including students' heterogeneous initial abilities, limited formal instructional time, and the linguistic complexity of classical texts. Overall, these findings align with the study's focus by demonstrating that integrative Arabic language instruction can foster a holistic, contextual learning process rooted in the Islamic scholarly tradition.

In terms of significance, this study provides a conceptual contribution to the development of Arabic language education in pesantren-based madrasahs by offering a pedagogical synthesis between modern communicative approaches and classical grammar. Theoretically, the findings reinforce the notion that the dichotomy between language learning for communication and language learning for the understanding of classical texts can be bridged within a single integrated instructional design. Methodologically, this research enriches qualitative descriptive studies by presenting an empirical portrayal of curriculum integration that has rarely been explored in depth within the context of pesantren-based MTs. The study also underscores the role of teachers as epistemological mediators who not only transmit knowledge but also construct bridges between two scholarly traditions. Furthermore, the results contribute to the discourse on Arabic curriculum development by demonstrating that classical texts can function as a conceptual foundation without hindering the achievement of communicative competencies. Accordingly, this study is relevant as a reference for developing integrative Arabic language learning models in similar Islamic educational institutions.

Nevertheless, this study has several limitations that should be considered as recommendations for future research. First, the study focuses on a single institution with specific pesantren characteristics, so the generalization of the findings to other madrasah contexts should be approached with caution. Second, the study does not quantitatively measure the impact of instructional integration on students' Arabic language skills, so the model's effectiveness remains descriptive. Third, the strong dependence on individual teacher competence indicates the need for further investigation into model standardization and the development of more systemic instructional tools. In addition, the heterogeneity of students' initial abilities has not been examined in depth in relation to specific differentiated learning strategies. Therefore, future studies are recommended to combine qualitative and quantitative approaches, expand the number of research sites, and develop more structured, replicable integrative learning models. Through these efforts, the development of integrative Arabic language instruction in pesantren-based madrasahs can continue to be refined both theoretically and practically.

References

- Adem, H., & Berkessa, M. (2022). A case study of EFL teachers' practice of teaching speaking skills vis-à-vis the principles of Communicative Language Teaching (CLT). *Cogent Education*, 9(1). <https://doi.org/10.1080/2331186X.2022.2087458>
- Alamsyah, Z., Afyuddin, M. S., Hartanto, E. B., & Ma'arif, M. S. (2022). Bi'ah Lughawiyah of al-Azhar Arabic Course in The Socio-Cultural Vygotsky. *Asalibuna*, 6(02 SE-Articles), 1–18. <https://doi.org/10.30762/asalibuna.v6i02.2827>
- Almelhes, S. (2024). Enhancing Arabic language acquisition: Effective strategies for addressing non-native learners' challenges. *Education Sciences*, 14(10), 1116. <https://doi.org/DOI:10.3390/educsci14101116>
- Anwar, M. S., Huda, M., & Maghfiroh, R. (2022). Integrasi Kurikulum Pesantren Dan Madrasah (Studi Kasus Di Pondok Pesantren AL-ISHLAH Jenggawah Jember). *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam*, 7(2), 1–11. <https://doi.org/10.24235/tarbawi.v7i2.12013>
- Azizi, M. F. (2025). *محاولة تنمية مهارة القراءة بطريقة جلسة التراث لدى طلاب المعهد العالي بجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج*. Universitas Islam Negeri Maulana Malik Ibrahim. <http://etheses.uin-malang.ac.id/id/eprint/74395>
- Badrun, B. (2024). Enhancing Islamic education: The role of madrasah-based management in Islamic boarding schools. *Al-Ishlah: Jurnal Pendidikan*, 16(2), 2772–2780. <https://doi.org/10.35445/alishlah.v16i2.5153>
- Bakiruddin, M., Maulana, A., Rosid, A., & Huda, M. M. (2025). Implementation of a Spiral-Hybrid Arabic Language Curriculum : Integration of KMA 2019 and Pesantren Traditions in Madrasah Aliyah. *Lughawiyat: Jurnal Pendidikan Bahasa Dan Sastra Arab*, 8(2), 195–208. <https://doi.org/10.38073/lughawiyat.v8i2.3134>
- Baroroh, R. U., Oktaviani, S., & Tolinggi, R. (2020). Arabic Learning Base On A Communicative Approach In Non-Pesantren School/ Pembelajaran Bahasa Arab Berbasis Pendekatan Komunikatif Di Madrasah Non-Pesantren. *Ijaz Arabi Journal of Arabic Learning*, 3(1), 64–88. <https://doi.org/10.18860/ijazarabi.v3i1.8387>
- batalipu, adittia, I Miolo, M., & Wahyudi Simbala, F. (2025). Kontribusi Abdullah Muhammad Bin Daud Ash-Shanhaji (Ibnu Ajurrum) Dalam Perkembangan Pembelajaran Kaidah Nahwu . *Ta'dib: Jurnal Pendidikan Islam Dan Isu-Isu Sosial*, 23(1 SE-Articles), 69–80. <https://doi.org/10.37216/tadib.v23i1.2298>
- Cholidah, Z., & Muid, F. A. (2024). Inovasi Pembelajaran Nahwu dalam Kurikulum Bahasa Arab Modern. *Journal of Practice Learning and Educational Development*, 4(3 SE-Articles), 184–189. <https://doi.org/10.58737/jpled.v4i3.352>
- Daruhadi, G., & Sopiati, P. (2024). Metode Pengumpulan Data Penelitian. *J-CEKI: Jurnal Cendekia Ilmiah*, 3(5), 5423–5443. <https://doi.org/10.56799/jceki.v3i5.5181>
- Dasmarianti, Darmawati, & Herdah. (2025). The Existence of the Mu'askar al-Lughah al-'Arabiyah Program in the Context of Digital Integration at Ma'had Aly As'adiyah Sengkang. *LOGHAT ARABI Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab*, 6(1). <https://doi.org/10.36915/la.v6i1.411>
- Fedorenko, E., Piantadosi, S. T., & Gibson, E. A. F. (2024). Language is primarily a tool for communication rather than thought. *Nature*, 630(8017), 575–586. <https://doi.org/10.1038/s41586-024-07522-w>

- Fiantika, F. R., Wasil, M., Jumiyati, S. R. I., Honesti, L., Wahyuni, S. R. I., Mouw, E., Mashudi, I., Hasanah, N. U. R., Maharani, A., & Ambarwati, K. (2022). Metodologi penelitian kualitatif. *Metodologi Penelitian Kualitatif*. In Rake Sarasini (Issue March). Surabaya: PT. Pustaka Pelajar. <https://Scholar.Google.Com/Citations>.
- Fidayani, E., & Ammar, F. (2023). The Use of Azhari Curriculum in Arabic Language Learning at Islamic Boarding School. *Nazhruna: Jurnal Pendidikan Islam*, 6(1 SE-Articles). <https://doi.org/10.31538/nzh.v6i1.2866>
- Hardani, Nur Hikmatul Auliya, Helmina Andriani, Roushandy Asri Fardani, Jumari Ustiauwaty, Evi Fatmi Utami, Dhika Juliana Sukmana, & Ria Rahmatul Istiqomah. (2020). *Metode Penelitian Kualitatif & Kuantitatif* (Husnu Abadi (ed.)).
- Hardiyanti, P., Enramika, T., & Mubarakah, Z. Al. (2024). Pendekatan Komunikatif Dalam Pengajaran Bahasa Arab. *ALTARQIYAH: JURNAL PENDIDIKAN BAHASA ARAB E-ISSN:*, 7(1), 15–29. <https://doi.org/10.30631/altarqiyah.v7i1.69>
- Hayati, S., Lailatussaadah, & Rizki, A. (2025). Creativity of Arabic Language Education Students in Designing Teaching Materials: A Project-Based Approach in the Tathwir Mawaad Course for ALF Learners. *EDUKASIA Jurnal Pendidikan Dan Pembelajaran*, 6(1), 71–82. <https://doi.org/10.62775/edukasia.v6i1.1385>
- Hidayatulloh, M. S., & Mardiyah. (2022). Studi Komparasi KMA no. 183 Tahun 2019 Dengan KMA no. 165 Tahun 2014 Tentang Pedoman Kurikulum 2013 Materi PAI dan Bahasa Arab. *CENDEKIA : Jurnal Ilmu Pengetahuan*, 2(1), 16–24. <https://doi.org/10.51878/cendekia.v2i1.836>
- Hudzaifah, Y., Ulfah, N., & Pamungkas, M. I. (2021). Child-Friendly Teaching Approach for Arabic Language in Indonesian Islamic Boarding School. *International Journal of Language Education*, 5(1), 501–514. <https://doi.org/10.26858/ijole.v5i1.15297>
- Jailani, M. (2022). Pembelajaran Bahasa Arab Berbasis Kurikulum Merdeka di Pondok Pesantren. *Jurnal Praktik Baik Pembelajaran Sekolah Dan Pesantren*, 01(01), 7–14. <https://doi.org/10.56741/pbpsp.v1i01.10>
- Khasanah, N., Hamzani, A. I., & Aravik, H. (2022). *Pesantren Salafiyah dalam Lintasan Sejarah*. Penerbit NEM.
- Kholis, N. (2023). Manajemen Integrasi Pembelajaran Bahasa Arab Di Madrasah Berbasis Pondok Pesantren. *Al-Nizam: Indonesian Journal of Research and Community Service*, 1(2), 59–69.
- Knott, E., Rao, A. H., Summers, K., & Teeger, C. (2022). Interviews in the social sciences. *Nature Reviews Methods Primers*, 2(1), 73. <https://doi.org/10.1038/s43586-022-00150-6>
- Komarudin, O., Zakiyah, Q. Y., & Supiana, S. (2021). Policy Formulation and Adoption of Revised Islamic Education Curriculum as stated in the Decree of Religion's Ministry (KMA) Number 183 of 2019. *Edunesia: Jurnal Ilmiah Pendidikan*, 2(2), 514–526. <https://doi.org/10.51276/edu.v2i2.154>
- Maduningtias, L., Ulfiah, U., Hanafiah, H., & Rostini, D. (2022). Management of national curriculum integration and Islamic boarding schools to improve the quality of graduates at Islamic boarding schools in South Tangerang. *International Journal of Science, Technology & Management*, 3(6), 1841–1853. <https://doi.org/10.46729/ijstm.v3i6.692>
- Millatul Qudsiyah, Ainur Rofiq Sofa, & Muhammad Sugianto. (2025). Analisis Konseptual

- dan Aplikatif I'rab dalam Sintaksis Bahasa Arab: Studi Komparatif antara Teori Nahwu Klasik dan Pendekatan Linguistik Modern. *Pragmatik : Jurnal Rumpun Ilmu Bahasa Dan Pendidikan*, 3(3 SE-Articles), 175–187. <https://doi.org/10.61132/pragmatik.v3i3.1807>
- Mughis, M. S. (2022). *Penerapan Pembelajaran Kitab Klasik untuk Penguatan Materi Pendidikan Agama Islam di MAN 3 Nganjuk*. IAIN Kediri.
- Nahdla, N. C., & Endang, M. (2024). Tantangan Pelestarian Pembelajaran Bahasa Arab Santri Pondok Pesantren Nahdlatul Ulum. *Al Maghazi : Arabic Language in Higher Education*, 2(1), 37–43. <https://doi.org/10.51278/almaghazi.v2i1.1201>
- Nasution, S., Asari, H., Al-Rasyid, H., Dalimunthe, R. A., & Rahman, A. (2024). Learning Arabic Language Sciences Based on Technology in Traditional Islamic Boarding Schools in Indonesia. *Nazhruna: Jurnal Pendidikan Islam*, 7(1 SE-Articles). <https://doi.org/10.31538/nzh.v7i1.4222>
- Nusser, L., & Gehrer, K. (2025). Addressing heterogeneity in secondary education: who benefits from differentiated instruction in German classes? *International Journal of Inclusive Education*, 29(12), 2220–2237. <https://doi.org/10.1080/13603116.2020.1862407>
- Obaid, M. Y., Safrudin, M., La Fua, J., Hardiana, W., & Tanaba, S. R. (2024). Implementation Of Islamic Education Curriculum Development In Integrated Islamic Schools In Southeast Sulawesi. *Edukasi Islami: Jurnal Pendidikan Islam*, 13(01). <https://doi.org/10.30868/ei.v13i01.6196>
- Rahmah, S., & Prasetyo, M. A. M. (2022). Quality Islamic Boarding School Model: Linking the Principles of Teacher Professionalism and Organizational Management. *AL-HAYAT: Journal Of Islamic Education*, 6(2), 425–437. <https://doi.org/10.35723/ajie.v6i2.249>
- Ritonga, M., Nisak, A., Harahap, F. E., & Rehanda, F. (2023). Strategi Penyusunan Silabus Pembelajaran Bahasa Arab Berbasis Pendekatan Komunikatif. *NASKHI Jurnal Kajian Pendidikan Dan Bahasa Arab Volume*, 5(2), 84–90. <https://doi.org/10.47435/naskhi.v5i2.1772>
- Riyadhi, B., & Mujahidah, N. (2022). Model Pembelajaran Bahasa Arab Di Pondok Pesantren. *Jurnal Pendidikan Islam Al-Ilmi*, 6(1), 22–30. <https://doi.org/10.32529/al-ilmi.v6i1.2031>
- Sahudi. (2025). Manajemen Pendidikan Islam Berbasis Teknologi: Membangun Kepemimpinan Adaptif 4.0. *El-Idare: Journal of Islamic Education Management*, 11(2), 45–53. <http://jurnal.radenfatah.ac.id/index.php/El-idare>
- Suciatmi, S. (2025). *Peran Guru Dalam Mengatasi Kesulitan Belajar Bahasa Arab Peserta Didik di MTS Pondok Pesantren AT-TAQWA Jampue Kab. Pinrang*. IAIN PAREPARE.