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An Integrative-Contextual Model of Arabic Language Learning for Understanding Classical Islamic Texts: A Case Study of a Pesantren-Based Madrasah

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Abstract

This study aims to examine the implementation of integrative-contextual Arabic learning model in order to understanding classical Islamic texts at Qudsiyyah Putri Islamic Senior High School. This study employed a qualitative approach with a case study design. The research was conducted at Qudsiyyah Putri Islamic Senior High School, a pesantren-based madrasah, focusing on the implementation of understanding classical Islamic texts through the integration of formal education, *madrasah diniyah*, and religious activities. Data were collected through observation, in-depth interviews, and documentation involving religious subject teachers, purposively selected students, and madrasah managers. Data were analyzed using the Miles and Huberman model, consisting of data reduction, data presentation, and conclusion drawing, with triangulation employed to ensure data validity. The results showed that this learning model is implemented systematically in four stages: input, process, output, and outcome. Each stage is integrated in the classroom and *pesantren* (Islamic boarding school) learning environment, with a *halaqah* approach, continuous evaluation, and the use of methods such as *Bahtsul Masa'il* and narrative texts. Curriculum support, teacher competence, and technology utilization

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also strengthen the effectiveness of the model. This model is proven to improve Arabic-Islamic literacy and form graduates who are *faqih*, competent, and have Islamic insight.

Keywords: Arabic Language Learning; Integrative-Contextual; Classical Islamic Texts; *Pesantren*; MA Qudsiyyah Putri.

Introduction

In the context of Islamic education in Indonesia, Arabic language learning still faces great challenges, especially in terms of its effectiveness, relevance, and applicability to the main objective of *tafaqquh fi ad-din* (deepening religious understanding) (Haq & Anwar, 2023; Raihana, 2024). According to the characteristics of Arabic and other foreign languages, the Arabic language learning system is divided into two parts: learning Arabic language elements and learning Arabic language skills. The Arabic language elements learning system in existing Islamic boarding schools uses classical learning methods, while Arabic language skills learning is tailored to the characteristics of each student (Kholis & Mustofa, 2024). Many students have studied Arabic for years, but still have difficulty understanding classical Islamic texts such as *kitab turats* (Islamic Classical Book), let alone accessing them independently.

This is due to learning approaches that tend to be fragmented, emphasize theoretical linguistic aspects, and lack of linking learning with the real religious context in the students' environment (Yasin & Fadhlullah, 2025). The activities of *pesantren*, *madrasah diniyah* (The Islamic educational institution that teaches basic religious knowledge.), and religious extracurricular activities often run independently without synergy with the formal curriculum in madrasah (Arifin, 2024). In fact, the pesantren ecosystem, which is rich in religious practices and *salaf* scholarly traditions, can be a strong landa san to foster Arabic language competence functionally and contextually. From this anxiety comes the urgent need for an integrative and contextual learning model, which is able to unite all the potential of formal, non-formal, and informal education in a framework that supports the achievement of classical Islamic texts more fully and meaningfully.

Various recent studies have shown that the contextual approach in learning Arabic is proven to be able to improve students' understanding and skills. Kafahulloh emphasized the effectiveness of the Contextual Teaching and Learning (CTL) approach which is adjusted to the cognitive stage of students, so that learning becomes more meaningful and applicable (Kafahulloh, 2024). On the other hand, Asyiq also proved the success of the contextual approach in learning muhadatsah in pesantren, despite facing internal and external constraints (Asyiq, 2025). This research shows the importance of the

relationship between social context and teaching materials in increasing the effectiveness of learning Arabic.

Meanwhile, the integrative approach was studied by Azhari who designed an online learning model by combining four language skills (listening, speaking, reading, and writing) into one theme-based unit (Azhari, 2022). This approach has proven to be able to maintain learning continuity during the pandemic. Aziz, et al. developed an integrative-contextual-based Arabic curriculum at Madrasah Aliyah by linking learning objectives, materials, methods, and evaluation in an integrated manner (Aziz et al., 2024). In addition, A'ini et al. highlighted the importance of the context of meaning in mastering Arabic through contextual semantic studies, especially in understanding religious texts which are the basis of tafaqquh fi ad-Din (Qurratul A'ini, 2025). Chahnia offers insight into how Arabic language learning combined with pesantren activities can bridge the gap between simply learning a language and religious goals in a more applicable manner (Chahnia, 2024). This research emphasizes that a deep understanding of Arabic must be rooted in semantic and socio-cultural contexts, not merely in structural aspects.

The relevance of these studies to the Integrative-Contextual Model is very strong in supporting the main objective of strengthening understanding classical Islamic texts. This model does not only emphasize mastery of language structures, but combines understanding of meaning, context of use, and integration between formal education and religion. The concept of classical Islamic texts (deep understanding) is not enough with memorization and grammar, but demands a deep understanding of Arabic texts in the context of social, cultural, and Islamic thought. Therefore, the application of Arabic learning in an integrative and contextual manner is a strategic strategy to strengthen the competence of santri and students in understanding religious teachings in a complete and functional manner.

However, previous studies have predominantly examined contextual and integrative approaches as strategies for improving Arabic language competence, while limited attention has been given to their integration within the broader pesantren educational ecosystem. In particular, few studies have comprehensively examined how formal madrasah education, *madrasah diniyah*, and religious activities can be synergized through an integrative-contextual Arabic learning model to support understanding classical Islamic texts. This gap indicates the need for further research that moves beyond the improvement of linguistic competence toward an integrated understanding of how Arabic learning can function as a medium for deepening students' religious understanding within a pesantren-based madrasah.

Method

This research uses a qualitative approach with a case study design and descriptive analysis to explore in depth the application of the concept of understanding classical Islamic texts in Qudsiyyah Putri Islamic Senior High School, which is a pesantren-based madrasah. The focus of the research was directed at the integration between formal education, madrasah diniyah, and religious activities in supporting a comprehensive understanding of religion. Research informants included teachers of religious subjects, purposively selected students, and madrasah managers involved in curriculum development. Data were collected through observation, in-depth interviews, and documentation to obtain comprehensive and in-depth information.

Data analysis was conducted through the stages of reduction, presentation, and conclusion drawing with reference to the Miles and Huberman model. Data were categorized based on themes such as curriculum objectives, learning methods, and student responses, then presented narratively and visually. Triangulation was used to increase the validity of the findings. Conclusions were drawn based on patterns and relationships between data to provide a complete picture of how the concept of understanding classical Islamic texts is applied in the madrasah learning system integrated with the pesantren ecosystem.

The purpose of writing this article is to examine and formulate an integrative and contextual Arabic learning model to strengthen understanding classical Islamic texts in a pesantren-based madrasah environment. This article arises from concerns about the low ability of students to understand Islamic texts despite having studied Arabic for a long time. By combining formal (madrasah), non-formal (madrasah diniyah), and informal (pesantren activities) education, this model is expected to be able to answer the challenges of learning effectiveness and relevance. Based on the literature review and previous findings, and through a qualitative approach with a case study at Qudsiyyah Putri Islamic Senior High School, this article presents an overview of how the integration of various educational elements can support a more complete and meaningful understanding of religion

Findings and Discussion

Components Model

Based on the results of observations, interviews, and documentation conducted at Qudsiyyah Putri Islamic Senior High School, it was found that Arabic language learning for the purpose of understanding classical Islamic texts does not take place in formal classrooms alone. This learning is actually formed from the integration of the formal curriculum, non-formal, and various cultural

activities typical of *pesantren* which are oriented towards strengthening religious understanding through Arabic texts. Therefore, researchers formulated a model with an integrative-contextual approach that combines five main components of learning that are interrelated. The main components in this model are as follows:

Table 1. Model Components of the Integrative-Contextual Model of Arabic Language Learning for Strengthening Understanding Classical Islamic Texts

Components	Characteristic	Function in Model
Arabic Language (Ministry of Religious Affairs Curriculum)	Formal learning in the classroom	Provides a foundation of rules, vocabulary, and language skills (4 skills)
Local Religious Curriculum	Religious studies (fiqh, tafsir, hadith) using the Arabic language	Accustoming students to interact with Arabic texts in the context of Islamic science
Diniyah Madrasah	Non-formal learning based on classical books	Practice reading and understanding classical scriptures for in-depth understanding
Boarding School Activities	book recitation, offline and online, *sorogan* (students learn one by one directly face to face with the teacher), *bandongan* (the teacher reads and students listen).	Building an Arabic-speaking environment and strengthening scholarly practice
Extracurricular	Speech, Journalism, Arabic Club, book reading competition, *bahtsul masail* (discussion to solve religious problems)	Increase motivation and creative application of Arabic in the lives of students

The Arabic language learning model found in the context of this Islamic educational institution shows an integrative and applicable approach. This model is not only limited to the formal classroom, but also includes the local curriculum, traditional pesantren methods, as well as extracurricular activities, all of which are geared towards strengthening students' Arabic language skills and religious understanding. In particular, the merging of the Ministry of Religious Affairs curriculum that emphasizes the four basic language skills-listening, speaking, reading, and writing-with the local religious curriculum based on classical Arabic texts is a profound and relevant form of curriculum integration

(Kementerian Agama Republik Indonesia., 2020; Ulin Nuha & Musyafa'ah, 2022).

Muhaimin mentions that this integrative model is an important part of Islamic education to form scientific competence as well as the religious character of students (Muhaimin, 2011). In addition, this approach is also in line with the integrated skills-based language teaching theory proposed by Brown and Richards & Rodgers, which emphasizes that language teaching should be relevant to the communicative needs and context of language use (H. Douglas Brown., 2007; Jack C. Richards., 2014).

Furthermore, the use of traditional pesantren methods such as *bandongan* and *sorogan* in madrasah diniyah also reinforces learning. This method is used to understand classical books without punctuation marks, which indirectly requires a deep understanding of Arabic language rules, as well as the ability to think critically about the contents of the book (Dhofier, 2011). Classical Arabic is considered fundamental in Islamic education. M. Natsir emphasizes that proficiency in Arabic is crucial for understanding theology and other religious sciences. This aligns with the notion that Arabic serves as the key to accessing and comprehending Islamic knowledge (Husin, 2012).

Boarding school activities also play an important role in integrating religious practices with Arabic, such as in short lecture activities, weekly religious speeches(Hanani et al., 2024), and daily prayers that use Arabic. This reflects the principle of experiential learning - hands-on experience in a real context is an effective way of learning (Brooks, 2024). Equally important, extracurricular activities such as speeches, Arabic debates, and collective book studies provide space for students to enrich their communicative skills in Arabic while deepening their religious value (Daud & Abdul Pisal, 2014; Zulqarnain et al., 2019). This holistic learning environment allows for the internalization of religious values through continuous social interaction and language practice (Gabryś-Barker, 2019).

Thus, this learning model not only answers the need to improve linguistic competence, but also forms a deep religious understanding through a holistic, contextual, and applicable approach. This is also a response to the challenges that have been faced in learning Arabic in Indonesian Islamic education, which is often separated from the context of students' lives and religious practices.

Model Integration Pattern

This model is spiral and layered, where the five learning components are intertwined to form a whole learning system. The learning process starts from providing the basics of Arabic in formal classes, then strengthened through a religious curriculum that uses Arabic texts, continued with intensive practice in

madrasah diniyah, and enriched by a pesantren environment that familiarizes Arabic in daily communication. Finally, this process reaches an applicative form through extracurricular activities that are oriented towards expression and performance.

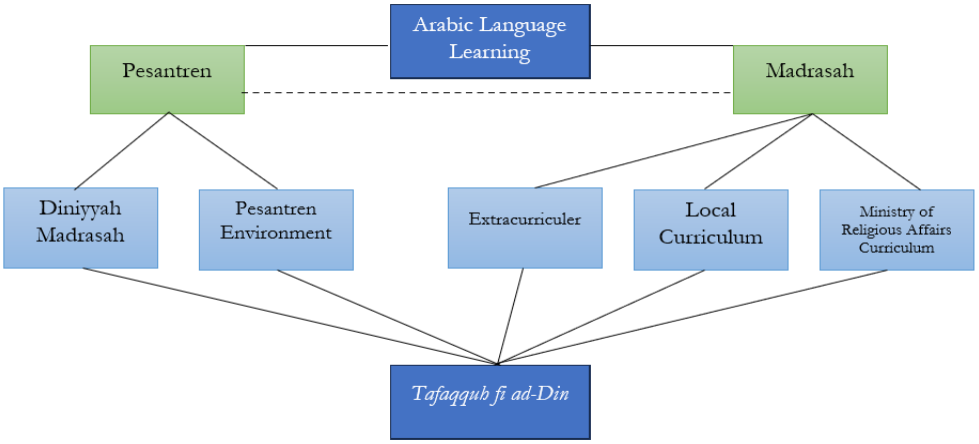

Figure 1. Model Integration Pattern

This model is spiral and multi-layered, as the five components of Arabic language learning are interwoven to form a single, cohesive system. The same material—such as vocabulary, grammar and sentence structure—is encountered repeatedly at each level with increasing depth, ensuring that students do not remain at a single stage. The diagram illustrates that Islamic boarding schools (*madrasah diniyah* and the boarding school environment) and madrasahs (the Ministry of Religious Affairs' curriculum, local curricula and extracurricular activities) jointly support Arabic language learning, culminating in understanding classical Islamic texts.

The process begins with the provision of a foundation in Arabic in formal classrooms through the Ministry of Religious Affairs' curriculum, which is then reinforced through the religious curriculum utilising Arabic-language texts, enabling the immediate application of grammatical rules when reading religious sources. Learning continues with intensive practice at madrasah diniyah, which trains students in the meticulous analysis of classical texts, and is subsequently enriched by the pesantren environment, where Arabic is used in everyday communication.

The final stage involves practical application through extracurricular activities focused on expression and performance, such as speeches, debates or Arabic language competitions. Thus, this model combines receptive skills (understanding texts) and productive skills (speaking and writing), with Arabic serving as a tool for a deep understanding of religion, rather than merely an end in itself.

Integrative learning transcends traditional disciplinary boundaries, fostering holistic and interconnected knowledge. This approach equips students with critical skills to deal with the modern interconnected world. Integration involves the interaction of relatively autonomous elements to form a system with new qualities, emphasizing the interconnectedness and consistency of educational content (Ubadah & Wanto, 2022). Whereas Contextualized Teaching and Learning (CTL) engages students in relating the material learned to real-life contexts, facilitating the development of knowledge and problem-solving skills (Hidayat & Syahidin, 2019).

The integrative education model emphasizes the importance of whole human development, which includes the personal, academic and professional aspects of learners. This approach is not only oriented towards cognitive achievement, but also pays attention to character building and readiness to face real life (Kirsanov, 2018). Correspondingly, integrative learning recognizes the complexity of the dynamics between students and teachers, and encourages the application of varied and reflective learning strategies. Through this approach, knowledge acquired in the classroom is directly linked to real-world contexts and challenges, thus encouraging more meaningful and applicable learning (Kline et al., 2023).

Arabic literacy is essential for understanding religious texts, and an integrative approach in Arabic learning can improve students' reading and comprehension skills (Syafei, 2023). This improvement in ability is due to the support of the Arabic language learning environment, such as the language environment and the use of Arabic in student activities and interactions (Febriani et al., 2023). Integrative learning in religious education involves developing critical and flexible thinking, encouraging students to actively engage with and apply their religious knowledge.

This pattern is in line with the integrative and contextual approach, where the learning process is directly connected to the practice of student life and the use of Arabic in a real context. Learning becomes more meaningful because it involves students actively in understanding and applying religious knowledge. Thus, Arabic is not only taught, but also lived as part of the process of understanding classical Islamic texts on an on going basis.

Implemented Strategis

To effectively implement the understanding classical Islamic texts-based Arabic language learning model, systematic and integrated stages are needed. This model not only emphasizes on aspects of linguistic mastery, but is also directed at the formation of in-depth competence in understanding classical Islamic literature. Therefore, the strategic implementation of this model is designed in four main stages, namely: input, process, output, and outcome. Each stage has specific activities and forms of integration that are interrelated, to

ensure that Arabic language learning runs in stages, is relevant, and has a direct impact on the quality of students' knowledge.

Table.2 Stages and Forms of Arabic Language Learning Integration

Stages	Activities	Form of Integration
Input	Initial assessment of students' Arabic proficiency, including vocabulary, grammar, reading comprehension, and ability to read classical Islamic texts	Competency-based integration: Assessment results are used to map students' initial competencies and learning needs across formal Arabic classes and madrasah diniyah. The results inform the alignment of learning objectives, materials, and students' learning levels across both settings.
Proses	Arabic language instruction in formal classes, classical book study in madrasah diniyah, contextual language practice in the pesantren environment, and extracurricular Arabic activities.	Curricular, instructional, and environmental integration: Arabic vocabulary and grammatical structures taught in formal classes are connected to their application in classical Islamic texts. Teachers coordinate learning materials and themes across institutions, while the pesantren environment and extracurricular activities reinforce comprehension and practical language use.
Output	Assessment of students' ability to read, comprehend, translate, and explain selected classical Arabic texts, supported by appropriate linguistic analysis.	Integrated learning assessment: Students' learning outcomes are assessed through coordinated indicators covering linguistic competence and textual comprehension. Evidence is obtained from classroom assessments, classical text-reading activities, and oral or written explanations of the texts.
Outcome	Development of students who can use Arabic to access, understand, and explain classical Islamic literature in accordance with their educational level.	Integration of linguistic competence and religious understanding: Learning outcomes are reflected in a graduate profile that combines Arabic proficiency, the ability to engage with classical Islamic texts,

	and an increasingly developed understanding of Islamic knowledge (Tafaqquh fi ad-Din). These outcomes are supported by the continuity of formal instruction, religious-text study, and pesantren-based learning experiences.

The data shows that the implementation of the Arabic language learning model based on understanding classical Islamic texts requires systematic and structured planning through four main stages: input, process, output, and outcome. Each stage contains specific activities that are integrated with each other, starting from initial assessment to diagnose basic competencies, coordinated learning implementation between classes and classical book recitation, to evaluation of learning outcomes that measure understanding of classical Arabic texts. All of these stages are designed to ensure that the learning process is gradual, relevant to the context of Islamic scholarship, and contributes directly to the formation of a graduate profile who understands and is competent in Arabic-Islamic literacy. This confirms that the model does not only focus on linguistic aspects, but also on the internalization of deep Islamic values and understanding.

Looking at the stages of this model strategy, the learning process needs to follow structured stages from analysis to evaluation to ensure effective achievement of learning outcomes (Cowell et al., 2006; Zhi Jiang, 2012). This statement emphasizes the importance of careful planning in every step of learning so that learning objectives are not only achieved, but also measured. By following structured stages, educators can evaluate each phase of learning and make improvements systematically.

The use of integrated systems and standardized approaches helps create coordination and consistency between education units (Finogeev et al., 2020; Gerbé et al., 2010; Torres et al., 2009). This allows for comprehensive alignment of curriculum, learning methods and evaluation. With a uniform system, the process of monitoring and improving the quality of education can be done more effectively. In addition, collaboration between units becomes easier because they have the same references and goals.

By following systematic stages, the learning process can be designed in a directed and sustainable manner. The integration of various learning models allows the adjustment of strategies to the needs of diverse learners. In addition, synchronization between educational units or institutions ensures alignment in learning objectives, materials and evaluation. These steps form a solid foundation for creating effective and impactful learning. In the end, the

designed learning model is not only academically relevant, but also adaptive to the times and technology.

In an educational context, an initial test can be used to measure students' initial abilities before starting the learning process (Astuti et al., 2017). The results of this test then form the basis for leveling, which involves a more in-depth feasibility study to ensure that the learning strategies adopted are fit for purpose (Domaracká, 2014). Furthermore, evaluation at multiple levels is necessary to understand students' overall performance and plan appropriate additional courses to improve their skills (Papa et al., 2017).

Once students are matched with the required initial abilities, they then follow an advanced learning process that is designed in an integrated manner by combining various methods and tools to create a more holistic and effective learning experience, through an approach that involves collaboration between various disciplines and stakeholders to support a dynamic and interdisciplinary learning process (Girard, 2014). The implication is that learning becomes more adaptive to student needs and is able to form competencies as a whole.

The data above also shows that there is an evaluation of comprehension and use of Arabic after the implementation of learning. This comprehension evaluation involves the use of various tools and methods to comprehensively measure students' learning outcomes and skills (Astuti et al., 2017). Such a holistic evaluation approach can help in understanding whether strategic and tactical objectives are being achieved, and provide useful feedback for continuous improvement (Papa et al., 2017). Thus, evaluation is an important part of ensuring the effectiveness and sustainability of the learning process.

Evaluation plays an important role in measuring learning outcomes, especially in assessing the ability to understand classical Arabic texts and the level of Arabic-Islamic literacy possessed by students in a deep and structured manner. This is in line with the practice that has been implemented at Qudsiyyah Putri Islamic Senior High School, where evaluations are conducted regularly to assess students' understanding of classical texts. The use of narrative texts in learning has also been implemented in this madrasa, proven to be able to significantly increase student engagement and understanding (Fikri et al., 2025; Rusli et al., 2025). In addition, Qudsiyyah Putri Islamic Senior High School has developed a pesantren-based Arabic learning model that emphasizes reading and understanding religious texts, which has proven to be more effective than traditional methods.

Successful learning is underpinned by the use of effective methods, such as the development of phonological awareness at an early stage which significantly improves children's ability to recognize letters, words and sentences, thus strengthening their reading skills in Arabic (Karroum et al., 2024). In addition, the application of the *Bahtsul Masa'il* method in teaching Islam is also

proven to improve students' ability to read and understand Arabic texts, as this method emphasizes an interactive approach and critical thinking (Hudri et al., 2023). Both methods have been applied in learning at Qudsiyyah Putri Islamic Senior High School, which shows positive results in improving Arabic literacy and understanding of Islamic texts in a mandala manner.

From the strategic implementation of the applied learning model, the character of graduates is achieved in accordance with the objectives of the Qudsiyyah Putri Islamic Senior High School educational institution, namely students who are faqih, competent, and have Islamic insight. Arabic plays a central role in achieving this goal, as it is the main key to understanding Islamic studies and religious texts, given that Arabic is the language of the Qur'an. Proficiency in Arabic not only enhances understanding of Islamic teachings, but also facilitates deeper engagement with religious literature (Baharudin et al., 2010). To support this, innovative and interesting teaching methods are needed to improve Arabic language skills. The use of multimedia tools, interactive books, and modern pedagogical approaches are part of the learning strategies that make the learning process more effective and enjoyable (Khasawneh & Khasawneh, 2022; Safitri & Farirahma, 2024).

The implementation of the Arabic Integrative-Contextual learning model for strengthening understanding classical Islamic texts is proven effective through systematic stages: input, process, output, and outcome. The model integrates classroom learning, studies using classical texts, continuous evaluation, and pesantren methods such as *Bahtsul Masa'il* and narrative text. Technology support, curriculum and teacher competence strengthen learning outcomes. This strategy encourages Arabic-Islamic literacy and forms graduates who are *faqih*, competent, and have Islamic insight.

Conclusion

This study formulates an integrative-contextual model of Arabic language learning to strengthen understanding classical Islamic texts at Qudsiyyah Putri Islamic Senior High School by connecting formal Arabic instruction, the local religious curriculum, madrasah diniyah, pesantren activities, and extracurricular programs. The model contextualizes Arabic learning within four dimensions: socially, through interaction and religious discussion; culturally, through pesantren traditions and the study of kitab turats; educationally, through the integration of formal, non-formal, and informal learning; and contemporarily, through the potential use of digital resources alongside traditional learning methods. These interconnected dimensions enable students to apply linguistic knowledge to understanding classical Islamic texts and deepening their religious knowledge. As a qualitative case study, this model

provides a context-specific framework for Qudsiyyah Putri and a reference for other pesantren-based madrasahs, with adaptations to their respective contexts.

The main contribution of this research is the formulation of an integrative-contextual-based Arabic language learning model that is able to answer the challenges of the dualism of the education system (general and religious) in Islamic boarding schools. This model not only strengthens linguistic competence, but also encourages the internalization of Islamic values through experiential learning, communicative approaches, and active involvement of students in the context of real life. The success of this model is also supported by the role of competent teachers, the use of typical pesantren methods, and the implementation of continuous evaluation to ensure the effectiveness of the learning process and results.

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Author Contributions Statement

AA contributed to the conceptualization, research design, data collection, data analysis, and preparation of the initial manuscript. MAH, AM, IH, MT, AZ, and BMB contributed to the development of the research framework, theoretical perspectives, interpretation of research findings, critical review, and refinement of the manuscript. All authors participated in discussing the research results, providing intellectual input, reviewing and revising the manuscript, and approving the final version for publication. All authors have read and agreed to the published version of the manuscript.

AI Writing Statement

During the preparation of this manuscript, the authors used artificial intelligence (AI)-assisted tools to support language refinement, grammatical correction, and improvement of academic writing clarity. The use of AI was

limited to editorial assistance and did not replace the authors' intellectual contributions, including the development of research ideas, data collection, data analysis, interpretation of findings, and formulation of conclusions. All AI-assisted content was carefully reviewed, verified, and revised by the authors to ensure its accuracy, originality, and academic integrity. The authors take full responsibility for the content and final version of this manuscript.

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