

Typology of Arabic Language Learning in Three Regional Pesantren: A Phenomenological Study and Its Implementation in Contextual Curriculum Development

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Zainul Muttaqin¹, Mochhammad Andi Akbar², Agustina Aidatul Fitri³, Slamet Daroini⁴

^{1,2,3,4} Universitas Islam Negeri Maulana Malik Ibrahim, Malang, Indonesia

E-mail: 250104210040@student.uin-malang.ac.id¹, 250104210052@student.uin-malang.ac.id², 250104210037@student.uin-malang.ac.id³, slametdumar@pba.uin-malang.ac.id⁴

Abstract

This study investigates Arabic language learning in Indonesian *pesantrens* as a social phenomenon reflecting diverse traditions, institutional orientations, and cultural contexts. The research agenda aims to map learning typologies across Java, Sumatra, and Lombok, while analyzing how students lived experiences inform adaptive curriculum development. Methodologically, this study employs a qualitative phenomenological configuration with three alumni as primary informants. Data were analyzed through a rigorous inductive process including bracketing, horizontalization, and essence synthesis to ensure empirical validity. The findings reveal three distinct regional typologies: Dalwa (Java) prioritizes *muhadatsah* within a rigorous *bi'ah lughawiyah*; Al-Ittifaqiah (Sumatra) utilizes a formal-prescriptive system of vocabulary targets and sanctions; while institutions in Lombok demonstrate an integrative model combining communicative practices with traditional foundations. Interpretive conclusions, framed through Ralph W. Tyler's and Lawrence Stenhouse's theories, emphasize that student experiences transform Arabic from a linguistic tool into a core dimension of religious identity and spiritual motivation. This study synthesizes these outcomes into a curriculum framework that balances formal structure with process flexibility, integrates tradition with innovation, and prioritizes an affective-spiritual orientation to produce an adaptive, inclusive, and globally competitive Arabic curriculum that remains deeply rooted in the *pesantren* tradition.

Keywords: Learning typology, Arabic language learning, contextual curriculum, phenomenology

Introduction

Arabic is a key component of Islamic boarding school education in Indonesia, serving as a tool for understanding classical Islamic texts and shaping the students'

scholarly character. Both Salafi and Khalafi boarding schools make Arabic an integral part of their curriculum, though learning practices are heavily influenced by local traditions, the characteristics of their kiai, and institutional orientation (Oktaviani & Tolinggi, 2020). Traditionally, the *qawā'id wa tarjamah* method remains predominant, focusing on reading "yellow books" with limited efforts toward communicative approaches (Mujahidah & Riyadhi, 2023). In contrast, modern schools emphasize a balance between theory and practice through models that train four language skills proportionally to ensure learning is more contextual and relevant (Sanah et al., 2022).

A comprehensive mapping of prior studies reveals that the typology of Arabic learning is often understood as a construction of students' awareness, where learning is experienced as a spiritual and intellectual process (Hanifa & Ali, 2025). This typology is deeply rooted in historical and social dynamics, where traditional methods like *sorogan* and *bandongan* dominate but offer little space for communicative skills (Aziz et al., 2024). Studies in Cirebon highlight that Salaf schools often maintain traditional systems and reject technological innovation, whereas Khalaf schools are more adaptive to current demands (Meliani et al., 2022). Furthermore, research on student theses shows a dominance of normative studies focusing on methods, with minimal attention to contemporary issues like translation and content analysis (Muid & Mustofa, 2023). Social constructivism in Javanese society also confirms that local culture and community interaction are vital in shaping linguistic practices (Mulia et al., 2024).

Despite these diverse institutional patterns, a significant knowledge deficit exists: research rarely explores the subjective experience of learning from the perspective of the students (*santri*). Most curricula remain oriented toward prescriptive formal structures and are less responsive to social dynamics (Utami, 2020). Traditional schools still predominantly use *qawā'id wa tarjamah*, neglecting more functional communicative aspects (Nurkholis, 2018). Some institutions are even trapped in patterns unable to address contemporary vocabulary development (Huda, 2017). Even with the implementation of the Independent Curriculum (Kurikulum Merdeka), acceptance is hindered by a lack of adaptation to pesantren culture (Mohammad Jailani, 2022). While comparisons show that Salafi schools emphasize memorization and Khalafi adopt active practices (Bukhori, 2019), the actual reflection of students as the primary subject of learning has not been systematically used as a basis for curriculum development.

As a remedial strategy and theoretical solution, a phenomenological approach is crucial to explore how students interpret their interactions with kiai and the impact on their spirituality (Huda, 2017). This is reinforced by research at Nurussalam Modern Islamic Boarding School, which proved that students' experiences in daily vocabulary and communication are the primary sources of language acquisition (Zulaikah et al., 2022). Such an approach aligns with Contextual

Teaching and Learning (CTL), which connects subject matter with real-life experiences to make learning more meaningful (Mashudi & Azzahro, 2020). Education must position students as active subjects who construct knowledge through social interactions (Ananda & Rohman, 2023).

Furthermore, relevant evidence of transformation shows that pesantren have developed into salaf, khalaf, and convergence types as an adaptation to modernization (Fatimah et al., 2025), acting as dynamic agents of change (Hisniati et al., 2025). Progressive efforts now bridge the gap between nahwu-ṣarf and communicative skills through bi'ah lughawiyah (Abdullah et al., 2025). Integrating traditional methods with the mubasyaroh approach is essential for a comprehensive curriculum (Qumaruzzaman, 2024). In the digital era, studies emphasize national-pesantren integration and technological approaches like ACTFL to increase relevance (Saimulani et al., 2025). The use of multimedia and interactive e-learning has proven effective in increasing motivation (Suyuti & Hamzah, 2025), while technology-based evaluation helps relate learning to everyday life (Aziz et al., 2024)).

Thus, the main problem addressed here is the absence of a typology mapping based on student experiences across three regions (Java, Sumatra, and NTB). This research presents a cross-regional phenomenological study to highlight unique variations in learning typologies. By deeply exploring the meaning of students' experiences, this study intends to provide a "lived reflection" of everyday practices, contributing to a contextual Arabic language curriculum that is not only structurally sound but also adaptive and relevant to the needs of today's students.

Method

This study employs a qualitative approach with an exploratory phenomenological design, aiming to bridge the methodological gaps identified in previous studies where prior research has relied heavily on institutional-normative descriptions (Muid & Mustofa, 2023). In contrast to previous research that predominantly focused on formal structures (Aziz et al., 2024), this study takes a divergent path by prioritizing the subjective "lived experience" of the students (*santri*). The research informants consisted of three Islamic boarding school alumni from Java, Sumatra, and West Nusa Tenggara, selected through a purposive sampling technique based on the relevance and uniqueness of their learning journeys. Although the number of informants is focused, it aligns with the phenomenological principle that prioritizes information richness over statistical generalization, ensuring a deeper understanding of individual processes, challenges, and reflections. According to Sugiyono (2017), qualitative methods are essential for understanding social phenomena holistically and contextually (Sugiyono, 2020).

The data collection process was refined through in-depth, semi-structured interviews covering five critical dimensions: identity, learning experiences, reflective meaning, regional comparison, and curriculum contribution. To enhance methodological precision, data analysis was conducted through an inductive

phenomenological procedure that critically examines participant narratives through the stage of bracketing or *epoche* to suspend researcher prejudice, ensuring the students' voices are captured authentically. This was followed by horizontalization to map variations of significant statements across regions equally. The analysis then proceeded to the construction of textural and structural descriptions of what was experienced and the context of its occurrence, ultimately performing an essence synthesis to explore the fundamental typologies of Arabic language learning. This analytical process represents a significant refinement over general qualitative techniques as it ensures the results are a lived reflection of everyday practices rather than a mere formal classification. To maintain methodological rigor and technical validity, this study utilized source triangulation and member checking to reconfirm findings with informants, while simultaneously addressing the challenges of interpretive bias frequently found in previous normative studies (Huda, 2017).

Results and Discussion

A Javanese informant stated that he studied at the Darul Lughoh wa Dakwah (Dalwa) Islamic Boarding School, a modern Islamic boarding school focused on Arabic language learning. All aspects of Islamic boarding school life, both academic and recreational, are linked to Arabic, creating a linguistic atmosphere reminiscent of the Middle East. The experience of studying at Dalwa was considered a blessing because the teachers were not only from within the country but also from abroad, such as Egypt, Yemen, Medina, and Mecca. The study period was quite long, around eleven years, including the service period, thus providing a profound experience in mastering Arabic.

The learning method at Dalwa is flexible, but the most prominent is direct practice through *muhadatsah* (conversation) with teachers and fellow students, thus forming a strict *bi'ah lughawiyah* (Islamic code of conduct). The main challenge arises from the circle of friends; choosing the right friends is a crucial factor in improving Arabic language skills, because daily interactions are crucial for language courage and consistency. Memorable moments for informants include the arrival of a teacher from Medina who taught *fiqh* in *fusha* Arabic, as well as the opportunity to be an MC at a large event using Arabic in front of all students and boarding school administrators. Interactions with teachers and friends take place in Arabic, with strict rules and supervision to ensure students do not violate language commitments.

For the informant, Arabic is an inseparable part of a Muslim's identity, as it is embedded in daily worship and prayer. Learning in Islamic boarding schools shapes their way of thinking and spirituality, enabling students to better grasp the meaning of prayer recitations and supplications. He assessed that Islamic boarding schools in Java, particularly in Jember, still maintain traditional methods such as *sorogan* and *bandongan*, but are also beginning to adopt the Dalwa approach due to the large number of alumni spread throughout the region. The suggested implications are linking Arabic learning with things that are relevant and interesting

to students, using more modern methods to avoid monotony, and updating learning strategies in line with current developments so that Arabic remains contextual and appealing (*Wawancara Dengan Alumni Pondok Pesantren Jawa*, 2025).

An informant from South Sumatra said that he studied Arabic at the Al-Ittifaqiah Islamic Boarding School for three years at the Madrasah Aliyah level. This Islamic boarding school has a dedicated language institute established in 1999, with a center that manages Arabic and English language learning. The presence of this institute makes learning more structured, both through regular classes after dawn and dusk as well as intensive activities in a special language dormitory. The main activities include memorizing mufradāt (Islamic grammar) in the morning and evening and studying nahwu-ṣarf books in the afternoon and evening. Memorization is done using mufradāt books from Pare, with a group system per class and strict teacher supervision.

The main challenge faced by students is the strict memorization targets. If they fail to achieve them, they are punished by additional memorization, writing mufradāt (words of speech), or cleaning the yard. Interaction with teachers takes place through memorization sessions before bed, while communication with friends at the markaz is mandatory in Arabic. If a student violates the language rules, they will be subject to special supervision (jasus). A memorable moment for informants is achieving the memorization targets, which fosters self-confidence and motivation to learn. The teachers come from Arabic backgrounds, both from the markaz and from language institutions in Pare.

For the informant, Arabic provides a sense of pride, as it allows students to memorize new verses and enhances their understanding of the Qur'an and hadith. He believes that other Islamic boarding schools in his area emphasize the study of the Quran, while Al-Ittifaqiah Islamic Boarding School emphasizes memorization of verses and kalam skills. The suggested implication is to transform all dormitories into language centers so that all students can actively speak Arabic. Furthermore, the fieldwork activities should be moved to the classroom for a more focused and conducive environment, allowing for more effective Arabic learning (*Wawancara Dengan Alumni Pondok Pesantren Sumatera*, 2025).

And an informant from Lombok recounted his educational journey, starting with the modern Nurul Haramain Islamic Boarding School (Ponpes Nurul Haramain), then continuing on to the traditional Hamzanwadi Islamic Boarding School (MA Hamzanwadi) under the Nahdlatul Wathan Diniyah Islamiyah Foundation, and finally entering the Islamic boarding school (ma'had) for his undergraduate degree. His total Arabic language studies spanned ten years. This cross-institutional experience gave him a unique perspective on the differences in approach between modern and traditional Islamic boarding schools.

In modern Islamic boarding schools, the learning method is more communicative and direct, whereas in traditional Islamic boarding schools the

dominant method is...*qawā'id wa tarjamah* with a focus on nahwu–sharf and yellow books. The challenges faced were maintaining consistent learning and naming the complexities of nahwu–sharf rules. A memorable moment occurred when he successfully mastered these rules and began to read the books fluently. Interactions with teachers and friends were good; the teacher was open and communicative, while friends supported each other, making the learning atmosphere more conducive and less intimidating.

According to the informant, Arabic is indeed difficult because the language environment isn't always supportive, but it remains interesting to learn. Learning it impacts spirituality and thinking, especially after reading the books of Islamic figures that broaden one's perspective. He believes the majority of Islamic boarding schools in Lombok are still traditional, with a predominance of Islamic methods.*qawā'id wa tarjamah*, while modern Islamic boarding schools are fewer and tend to emphasize English. The suggested implications are to maintain direct methods, improve teachers' pedagogical competence, and utilize technology and methods.*fun learning* so that students can enjoy it more and the mindset that Arabic is a difficult subject can be changed (*Wawancara Dengan Alumni Pondok Pesantren Lombok, 2025*).

Comparison Table of Arabic Language Learning Typologies in Three Islamic Boarding School Areas

Aspect	Java (Dalwa - Bangil)	Sumatra (Al-Ittifaqiah - South Sumatra)	Lombok (Nurul Haramain & Hamzanwadi - NTB)
Identity & Background	Modern Islamic boarding school, focusing on Arabic; all aspects of activities are linked to Arabic; study takes approximately 11 years	Islamic boarding school with special language institute (Arabic & English) since 1999; study 3 years at MA	Modern MTs → Traditional MA → S1 MA'had; total study time ±10 years
Method	Flexible; dominant speech practice; strict lughawiya bi'ah; compulsory communication in Arabic	Morning & evening memorization of mufradāt; afternoon & evening nahwu–sharf study; memorization submission to teacher; mufradāt book from Pare	Modern: communicative; Traditional: <i>qawā'id wa tarjamah</i> ; focus on nahwu–sharf & yellow books
Challenge	Selection of friendship circles; consistency in	Strict memorization targets; additional punishments for	Consistency of learning;

	speaking Arabic in a large and diverse environment	memorization, writing mufradāt, or cleaning the page	complexity of nahwu-ṣarf rules
Memorable Moments	Study with a teacher from Medina; opportunity to be an Arabic-speaking MC at a major event	Successfully achieved memorization targets; experience intensive interaction with teachers and Jasus rules	Master the rules of nahwu-ṣarf; begin to read books fluently; teacher-student interaction is supportive
Meaning & Reflection	Arabic is part of Muslim identity; it deepens the meaning of prayer and worship.	Gives confidence; increases understanding of the Quran & Hadith	Arabic is difficult but interesting; it expands spirituality & way of thinking.
Curriculum Implications	Need modern methods, linked to relevant & contemporary things	All dormitories were converted into language centers; the dauroh was moved to the classroom to make it more focused and conducive.	Maintain direct methods; improve teacher pedagogy; use technology & fun learning

This table is a comparative summary of Arabic language learning typologies in three Islamic boarding school regions (Java, Sumatra, and Lombok) based on alumni experiences. The table shows distinctive variations in approach: Java emphasizes the practice of *muhadatsah* in a strict *bi'ah lughawiyah* (literary text), Sumatra focuses on *mufradāt* memorization with a system of targets and punishments, while Lombok displays a combination of communicative methods in modern Islamic boarding schools and *qawā'id wa tarjamah* in traditional Islamic boarding schools. These differences emphasize that the typology of Arabic language learning in Islamic boarding schools is not uniform, but is influenced by institutional characteristics, local traditions, and pedagogical strategies. This summary provides an important basis for further analysis in discussing the implications of contextual curriculum development.

The research results show variations in Arabic language learning typologies in three Islamic boarding school regions: Java, Sumatra, and Lombok. Each region exhibits distinctive characteristics: Dalwa in Java emphasizes the practice of *muhadatsah* in *bi'ah lughawiyah* in a rigorous Islamic boarding school, Al-Ittifaqiah in Sumatra focuses on memorizing *mufradāt* with a target and monitoring system, while Islamic boarding schools in Lombok exhibit a combination of communicative methods in modern Islamic boarding schools and *qawā'id wa tarjamah* approaches in traditional Islamic boarding schools. These findings confirm that Arabic language learning in Islamic boarding schools is not uniform, but is influenced by local

traditions, institutional structures, and pedagogical strategies applied. To understand the contribution of students' experiences to the development of a contextual curriculum, this discussion utilizes two influential theoretical frameworks: Ralph W. Tyler's formal curriculum model and Lawrence Stenhouse's concept of curriculum as a dynamic process.

The typology of Arabic language learning at the Al-Ittifaqiah Islamic Boarding School in Sumatra demonstrates a highly formal and structured curriculum. Learning objectives, such as memorizing the *mufradāt*, are clearly defined, learning experiences are organized through regular schedules, and evaluation is carried out using a system of targets and punishments. This pattern aligns with the formal curriculum model proposed by Ralph W. Tyler, who emphasized the importance of goal formulation, learning experiences, organization, and evaluation (Tyler, 1949). However, a critical revisit of this finding suggests that while this structure ensures order, it risks diminishing students' intrinsic motivation. This is consistent with research showing that while the Tyler model provides orderly and directed learning, there is an urgent need for balance with affective approaches to foster sustainable motivation (Mamluatu Sholihah, Risda Aprilia, 2023).

In contrast, the learning experience at the Dalwa Java Islamic Boarding School emphasizes the curriculum as a living process through the practice of *muhadatsah*, teacher-student interaction, and the formation of *bi'ah lughawiyah*. The curriculum is not understood as a fixed product, but rather as a dynamic process that shapes students' daily language experiences. This aligns with Lawrence Stenhouse's ideas, which emphasize flexibility, inquiry, and contextualization, as well as the role of teachers as reflective researchers (Kit et al., 2023). Such meaningful learning experiences not only build linguistic skills but also strengthen emotional closeness to Arabic as the language of the Qur'an (Aziz et al., 2024).

The Lombok typology demonstrates a combination of the communicative approach in modern Islamic boarding schools and the *qawā'id wa tarjamah* approach in traditional Islamic boarding schools. This pattern demonstrates the integration of Tyler's formal model and Stenhouse's process model, resulting in adaptive learning. This findings reinforce the evidence that Tyler's systematic model can be combined with a participatory approach to produce an adaptive curriculum that suits the local context (Achmad Junaedi Sitika, Shakilla Zerlindah Maulana, 2025). Furthermore, while Arabic language learning often still focuses on mastering *nahwu* to understand yellow books, regional variations like in Lombok prove that integrating communicative methods can be a source of curriculum innovation (Kasim et al., 2023).

The diversity of these typologies further illustrates that Arabic learning in pesantren is increasingly accommodating multicultural values through cultural, social, and spiritual dimensions, transforming the language into a medium for

intercultural dialogue (Sopian et al., 2025). This transformation is supported by an eclectic approach that integrates various methods to meet students' diverse needs and classroom dynamics (Hasani & Manshur, 2025). Consequently, effective curriculum implementation requires organized management that encompasses structured planning and the creation of a supportive linguistic environment, or *bi'ah lughawiyah*, to achieve the institution's educational vision (Alfaini, 2022).

The implications of these findings emphasize the need for a comprehensive Arabic language curriculum that aligns multicultural perspectives, integration, and ACTFL standards to meet the needs of a global generation (Khairanis & Aldi, 2024). Curriculum management must be systematically planned and evaluated so that learning remains flexible according to the local context (Fadhilah & Nasiruddin, 2023). Current trends also highlight a shift from traditional approaches toward integrating digital innovation and modern pedagogy to make the curriculum more relevant to global demands (Amin, 2025). Moreover, a curriculum model based on national-pesantren integration and multiliteracy can significantly increase the relevance of learning (Saimulani et al., 2025).

Ultimately, this research contributes to the development of Arabic language curricula in Islamic boarding schools by emphasizing four main aspects: contextualization of material, balance between structure and process, integration of tradition and innovation, and affective and spiritual orientation. By linking these experiences to theoretical solutions, the curriculum should not only focus on linguistic mastery but also accommodate the socio-cultural diversity and the demands of globalization of Islamic education in Indonesia.

Conclusion

This study successfully maps the diverse typologies of Arabic language learning in Islamic boarding schools across Java, Sumatra, and Lombok, confirming that the curriculum is not a single entity but a dynamic construct influenced by regional and institutional contexts. The first major finding reveals that Javanese Islamic boarding schools (Dalwa) adopt a "process-oriented" typology through a rigorous *bi'ah lughawiyah* that shapes lifelong language habits. In contrast, Sumatran schools (Al-Ittifaqiah) exhibit a "product-oriented" formal typology characterized by prescriptive targets and monitoring systems. Meanwhile, the Lombok typology represents an "integrated model" that bridges traditional *qawā'id wa tarjamah* with modern communicative methods. These variations demonstrate that the typology of Arabic learning is deeply rooted in the specific pedagogical philosophies and social traditions of each region.

The exploration of students' experiences provides the key insight that Arabic learning is intrinsically linked to the formation of religious identity, spiritual motivation, and character development. This study concludes that for an Arabic curriculum to be truly contextual and effective, it must move beyond purely cognitive

mastery and integrate four essential pillars: the contextualization of material to students' daily lives, a balance between Tyler's formal structure and Stenhouse's process flexibility, the strategic integration of tradition and innovation, and a strong orientation toward affective-spiritual values. By embracing these insights, Islamic boarding schools can develop an Arabic curriculum that is not only academically rigorous but also relevant, sustainable, and capable of fostering a profound emotional connection to the language of the Quran.

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