

Integration of Arabic Language Curriculum in *Salaf* and *Khalaф*

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Abstract

This study aims to analyze the design and implementation of an integrated Arabic language curriculum that combines salaf and khalaф pesantren approaches in the Arabic Language Program at Madrasah I'dadiyah Salafiyah Syafi'iyah Sukorejo Situbondo. The integration responds to contemporary challenges in Arabic education that require competence in classical text comprehension alongside communicative language use. Employing a descriptive qualitative approach, data were collected through observation, in-depth interviews, and document analysis involving curriculum documents, teachers, students, and institutional management. The findings indicate that the curriculum integrates grammatical-textual instruction with communicative-oriented practices, as reflected in its structure and pedagogical implementation. Instructional methods include sorogan, bandongan, hiwar, muhadathah, and qirā'ah, which facilitate students' engagement with both classical texts and active language use. At an indicative level, the integrated curriculum appears to support the development of diverse Arabic language competencies within the pesantren context. This study contributes conceptually and practically to discussions on contextual and sustainable Arabic language curriculum development in Islamic boarding schools.

Abstrak

Penelitian ini bertujuan untuk mengkaji desain dan implementasi kurikulum bahasa Arab yang mengintegrasikan pendekatan pesantren salaf dan khalaf pada Program Bahasa Arab Madrasah I'dadiyah Salafiyah Syafi'iyah Sukorejo Situbondo. Integrasi tersebut dikembangkan sebagai respons terhadap tantangan pembelajaran bahasa Arab kontemporer yang menuntut penguasaan teks-teks klasik keislaman sekaligus kemampuan berkomunikasi secara aktif. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data berupa observasi, wawancara mendalam, dan studi dokumentasi yang melibatkan dokumen kurikulum, guru, santri, serta pengelola lembaga. Hasil penelitian menunjukkan bahwa kurikulum dirancang dengan memadukan pembelajaran berbasis kaidah dan teks dengan praktik kebahasaan yang komunikatif, sebagaimana tercermin dalam struktur mata pelajaran dan implementasi pembelajaran. Metode yang digunakan meliputi sorogan, bandongan, *hiwār*, *muḥādathah*, dan *qirā'ah*, yang membuka ruang keterlibatan santri dalam kajian teks klasik sekaligus penggunaan bahasa Arab secara aktif. Pada tingkat indikatif, integrasi kurikulum ini tampak mendukung pengembangan kompetensi bahasa Arab yang beragam dalam konteks pesantren. Secara konseptual dan praktis, penelitian ini memberikan kontribusi terhadap pengembangan kurikulum bahasa Arab berbasis pesantren yang kontekstual dan berkelanjutan.

الملخص

يهدف هذا البحث إلى تحليل تصميم وتنفيذ منهج اللغة العربية المتكامل الذي يجمع بين مهجي التعليم في المعاهد الإسلامية التقليدية (السلفية) والمعاصرة (الخلفية) في برنامج اللغة العربية بالمدرسة الإعدادية بمعهد سلفية شافعية سوكورجو سيتوبوندو. ويأتي هذا التكامل استجابة لتحديات تعليم اللغة العربية في العصر المعاصر، حيث يتطلب الأمر الجمع بين القدرة على فهم التصوّص التراثية الإسلامية والتمكن من استخدام اللغة العربية في التواصل الفعلي. اعتمد البحث المنهج الوصفي النوعي، وتم جمع البيانات من خلال الملاحظة، والمقابلات المعمقة، وتحليل الوثائق، وذلك بمشاركة وثائق المنهج، والمعلمين، والطلاب، والإدارة المؤسسية. وتشير نتائج البحث إلى أن المنهج المطبق يدمج بين التعليم القائم على

القواعد وتحليل النصوص، والممارسات التعليمية ذات التوجه التواصلي، كما يظهر ذلك في بنية المنهج وتنفيذ العملية التعليمية. وتشمل أساليب التدريس المستخدمة: السوروجان، والبندونغان، وال الحوار، والمحادثة، القراءة، وهي أساليب تسهم في إشراك الطلاب في دراسة النصوص التراثية إلى جانب ممارسة اللغة العربية استخداماً فعلياً. وعلى مستوى دلالي، يبدو أن هذا المنهج المتكامل يدعم تنمية كفايات لغوية متعددة في سياق التعليم بالمعاهد الإسلامية. ويقدم هذا البحث إسهاماً علمياً وتطبيقياً في تطوير مناهج تعليم اللغة العربية القائمة على المعاهد الإسلامية بما يتسم بالسياقية والاستدامة.

Keywords: Arabic language curriculum; classical text studies; communicative competence; pesantren education; salaf and khalaf integration

Introduction

Pesantren, as the oldest Islamic educational institution in Indonesia, plays a strategic role in shaping a generation that is not only religiously devout but also intellectually competent, particularly in mastering the Arabic language.¹ Arabic is not merely a means of communication but a foundational key to understanding primary Islamic sources, including the Qur'an, Hadith, and classical Islamic texts (*turāth* or *kitab kuning*).² Consequently, Arabic language instruction serves as a cornerstone of the educational process within the *pesantren* tradition. Given the centrality of Arabic within the *pesantren* educational mission, differences in pedagogical orientation inevitably shape how Arabic is taught and learned across *pesantren* institutions.

¹ Abdul Rohman et al., "Integrating Traditional-Modern Education in Madrasa to Promote Competitive Graduates in the Globalization Era," *Cogent Education* 10, no. 2 (2023), <https://doi.org/10.1080/2331186X.2023.2268456>.

² Dian Ekawati, "Urgency of Arabic in Islamic Education," *International Journal of Arabic Language Teaching* 1, no. 2 (2019): 209–22, <https://doi.org/10.32332/ijalt.v1i02.1792>.

Pedagogically, *pesantren* in Indonesia are generally classified into two main categories: *salaf* (traditional) and *khalaq* (modern).³ This dichotomy reflects two distinct curricular orientations. When analyzed through the lens of Tyler's curriculum development model,⁴ *salaf pesantren* design instructional objectives that emphasize textual and grammatical competence, prioritizing the mastery of *qawā'id* (specifically *nahw* and *ṣarf*) through traditional learning methods such as *sorogan* and *bandongan*.⁵ The objective is to produce students capable of deeply interpreting classical Islamic literature (*kutub al-turāth*),⁶ progressing from foundational texts such as *Al-Ājurruīyah* to advanced works like *Alfiyah Ibn Mālik*.⁷ However, despite strong competence in reading and textual analysis, graduates of this model often experience limitations in spoken Arabic due to minimal exposure to communicative language practices.⁸

³ H.A. Rodli Makmun, "Pembentukan Karakter Berbasis Pendidikan Pesantren: Studi di Pondok Pesantren Tradisional dan Modern di Kabupaten Ponorogo," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 12, no. 2 (2016): 211, <https://doi.org/10.21154/cendekia.v12i2.226>.

⁴ Ralph W. Tyler, *Basic Principles of Curriculum and Instruction* (Chicago: University of Chicago Press, 1949).

⁵ Annisa Nabhan Kamila, Qatrunnada Habibah Salma, and Ubaidillah Tsabit, "Dawr Tajribat "Bandongan" al-Ta'līmīyah fī al-Qudrah 'alā Tarjamat al-Mubtada' wa-al-Khabar min Wajhat Naṣar Ṭalabat Qism Ta'līm al-Lughah al-‘Arabīyah," *Alsina: Journal of Arabic Studies* 6, no. 2 (2024): 187–204, <https://doi.org/10.21580/alsina.6.2.23367>.

⁶ Fakhruzzai Fakhruzzai and Saliha Sebgag, "Methods of Learning Kitab Kuning for Beginners in Islamic Boarding School (Dayah)," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 3 (2020): 296–310, <https://doi.org/10.31538/nzh.v3i3.838>.

⁷ Faisal Kamal, "Model Pembelajaran Sorogan dan Bandongan," *Paramurobi: Jurnal Pendidikan Agama Islam* 3, no. 2 (2020): 15–26, <https://doi.org/10.32699/paramurobi.v3i2.1572>.

⁸ Saefudin Zuhri and Atikah Syamsi, "Integration of Salaf Islamic Boarding School Education with Modern School Curriculum," *TARBIYA: Journal of Education in Muslim Society* 10, no. 1 (2023): 103–16, <https://doi.org/10.15408/tjems.v10i1.25577>.

Conversely, *khalaf pesantren* formulate learning objectives around functional communicative competence, emphasizing active language use (*mahārat al-kalām*) in daily interaction through the direct method and contemporary instructional materials.⁹ This approach prioritizes communicative fluency and practical language application, sometimes at the expense of deep grammatical analysis.¹⁰ While both models possess distinctive strengths, the *salaf* tradition with its analytical depth and the *khalaf* system with its communicative flexibility, implementing either approach in isolation often results in partial graduate competencies.¹¹ These contrasting orientations indicate that neither grammatical rigor nor communicative fluency alone is sufficient to meet the complex demands placed on contemporary Arabic learners.

In the context of contemporary global challenges and increasing demands for multilingual and intercultural competence, maintaining the exclusivity of a single pedagogical orientation is increasingly insufficient. Recent studies emphasize the urgency of integrating traditional and modern educational paradigms to produce graduates who are both intellectually grounded and communicatively competent.¹² Therefore, synthesizing the analytical strengths of the *salaf* tradition with the practical orientation of the *khalaf* system represents a strategic solution for developing a comprehensive

⁹ Rina Lestari and Emi Emilia, "English Curriculum Analysis and Its Relevance to Islamic Boarding School Goals," *Curricula: Journal of Curriculum Development* 2, no. 1 (2023): 55–72, <https://doi.org/10.17509/curricula.v2i1.56483>.

¹⁰ Ujang Saepullah, "Cultural Communications of Islamic Boarding Schools in Indonesia," *AL-ISHLAH: Jurnal Pendidikan* 13, no. 3 (2021): 2188–2202, <https://doi.org/10.35445/alishlah.v13i3.1154>.

¹¹ Zuhri and Syamsi, "Integration of Salaf Islamic Boarding School Education with Modern School Curriculum."

¹² Misdah Misdah et al., "Navigating Modernity and Tradition: Strategic Practices in Islamic Schools at The West Kalimantan-Malaysia Border," *Jurnal Ilmiah Peuradeun* 13, no. 2 (2025): 1021–48, <https://doi.org/10.26811/peuradeun.v13i2.2040>.

Arabic language curriculum.¹³ This need for pedagogical synthesis is not merely theoretical but has been practically addressed by several *pesantren* institutions through integrative curriculum models.

The *Madrasah I'dadiyah Language Program* at Salafiyah Syafi'iyah Islamic Boarding School, Sukorejo Situbondo, offers a promising response to this challenge. The institution has developed an integrative Arabic curriculum that combines *salaf* and *khalaif* approaches within a single educational framework.¹⁴ A distinctive feature of this program is the integration of dormitory-based language immersion with formal academic instruction; students reside in Arabic language dormitories while concurrently pursuing higher education at the Arabic Education Department of Ibrahimy University. This integrative environment is further supported by a teaching staff comprising *mab'uth* lecturers from Al-Azhar University, Cairo, alongside local experts in Arabic language education, creating a rich linguistic ecosystem that reinforces both grammatical mastery and communicative practice.

While previous studies on *pesantren* curriculum integration are well documented, they differ significantly from the focus of the present research. For example, studies on *pesantren* typology and curriculum integration tend to emphasize institutional or ideological comparisons rather than the specific design of Arabic language curricula.¹⁵ Other

¹³ Burhan Yusuf Habibi, "Integrasi Kurikulum Bahasa Arab Pesantren Tradisional Dan Modern Di Madrasah Aliyah Program Keagamaan," *Arabi: Jurnal of Arabic Studies* 4, no. 2 (2019): 51–167, <https://doi.org/10.24865/ajas.v4i2.178>.

¹⁴ Almannah Wassalwa, "Implementasi Metode Diskusi dalam Pemahaman Teks Arab Siswa Madrasah I'dadiyah," *Al-Fakkaar: Jurnal Ilmiah Pendidikan Bahasa Arab* 4, no. 2 (2023): 32–43, <https://doi.org/10.52166/alf.v4i2.4766>.

¹⁵ Nur Hayati, "Tipologi Pesantren: Salaf dan Kholaf," *Tarbiyatuna: Jurnal Pendidikan Ilmiah* 4, no. 1 (2019): 101–10,

research focuses on curriculum components without examining their pedagogical impact on learner competence.¹⁶ In contrast, the present study seeks to analyze both the design and implementation of an integrated Arabic language curriculum and its pedagogical impact within a specific institutional context. This study contributes both conceptually and practically by demonstrating how an integrative curricular model can enable students to master grammatical structures and classical texts while simultaneously developing communicative competence necessary for participation in global Islamic discourse.¹⁷

This study employed a descriptive qualitative design to examine the integrative Arabic language curriculum at Madrasah I'dadiyah. Data were collected through classroom and dormitory observations, in-depth interviews with the head of the madrasah, Arabic language teachers, and students, as well as document analysis of curriculum drafts and instructional guidelines. Observations focused on the implementation of Arabic learning in both formal instruction and dormitory-based immersion settings, while interviews explored perspectives on curriculum design and learning practices. The data were analyzed using an interactive qualitative analysis process involving data reduction, data display, and conclusion drawing to evaluate the curriculum design and its educational impact.

<https://ejournal.kopertais4.or.id/mataraman/index.php/tarbiyatuna/article/view/3593>.

¹⁶ Habibi, "Integrasi Kurikulum Bahasa Arab Pesantren Tradisional Dan Modern Di Madrasah Aliyah Program Keagamaan."

¹⁷ Faisal Ahmad Shah, "Arabic Language Methods and Their Effects on the Scholars' Differences in Understanding the Qur'an and Hadith Texts," *Al-Bayān – Journal of Qur'ān and Ḥadīth Studies* 14, no. 1 (2016): 51–73, <https://doi.org/10.1163/22321969-12340031>; Peter Robinson, "Task-Based Language Learning: A Review of Issues," *Language Learning* 61, no. 1 (2011): 1–36, <https://doi.org/10.1111/j.1467-9922.2011.00641.x>.

Results

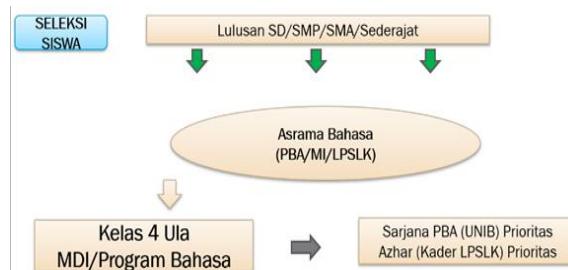
Program Design and Student Recruitment

The results indicate that the Madrasah I'dadiyah Arabic Language Program was implemented as a specialized educational unit under Pondok Pesantren Salafiyah Syafi'iyah Sukorejo Situbondo with a clearly defined institutional objective, namely producing graduates capable of contributing to global Islamic discourse through Arabic proficiency. The program was organized as an integrated system combining academic instruction and dormitory-based language immersion. Structurally, Arabic functioned as the primary instructional language, and students were grouped into three sequential levels (*Ulá*, *Wustá*, and *Ulyā*) indicating a tiered progression model.¹⁸

The recruitment system differed from conventional admission models. The findings show that all prospective students were required to complete a preparatory program in the Foreign Language Dormitory (*Asbas*) before becoming eligible for the entrance examination. Figure 1 illustrates the student selection process, demonstrating a multi-stage filtering mechanism designed to ensure baseline Arabic readiness. In addition, the data indicate that selected candidates from the Arabic Language Education Program (PBA) and those recommended by the Center for Advanced Study and International Cooperation (LPSLK) were admitted through a special pathway without examination.

¹⁸ Curriculum Structure Document of the Arabic Language Program Madrasah I'dadiyah, Salafiyah Syafi'iyah Islamic Boarding School, Sukorejo Situbondo

Figure 1
Student selection process



Curriculum Structure

Analysis of curriculum documents revealed that the program adopted an integrated curriculum structure combining salaf and khalaf elements.¹⁹ Table 1 presents the distribution of subjects and weekly instructional hours across the three educational levels. The results show that a substantial proportion of instructional time was allocated to linguistic rule-based subjects, particularly *nahwu* and *ṣarf*. At the Ula level, *nahwu* received eight hours per week and *ṣarf* four hours per week, while both subjects remained consistently present at the *Wusṭá* and *‘Ulyā* levels.

At the same time, communicative skill-oriented subjects were systematically incorporated. *Muḥādathah* was taught across all levels, with eight hours per week at the Ula level and four hours per week at the *Wusṭá* and *‘Ulyā* levels. Advanced communicative practices such as *munāẓarah* were introduced at the *Wusṭá* level, while written production (*insyā’*) appeared at the *‘Ulyā* level. In addition, *muhāfaẓah* activities were implemented daily through memorization routines conducted before the first lesson of each day.

¹⁹ Curriculum Structure Document of the Arabic Language Program Madrasah I'dadiyah, Salafiyah Syafi'iyah Islamic Boarding School, Sukorejo Situbondo

Table 1
Curriculum Structure of the Arabic Language Program at
Madrasah I'dadiyah

No	Subject	Weekly Time Allocation (Hours)		
		Ulá	Wusṭá	‘Ulyā
1	Al-Qur'an	2	2	2
2	Tauhid		2	2
3	Nahwu	8	4	4
4	Shorf	4	2	2
5	Fikih	2	2	2
6	BMK		6	6
7	Munadzarah		4	
8	Muhadatsah	8	4	4
9	Insya'			4
10	Muhafadzah	Recited before the first lesson begins		

Instructional Implementation

The findings further indicate that curriculum implementation employed a combination of traditional and communicative instructional methods. Text-based subjects were delivered using *sorogan* and *bandongan* methods, particularly in the analysis of classical Islamic texts such as *Fatḥ al-Qarīb* and *Fatḥ al-Mu‘īn*. In parallel, communicative practices were embedded into the daily learning environment through structured language activities. This blended implementation was reflected in both instructional routines and participants' learning experiences.

Three recurring instructional practices were identified. First, Daily Vocabulary Enforcement (*Tazwīd al-Mufradāt*) was implemented through mandatory contextual vocabulary use prior to classroom instruction. Second, Monthly Performance activities (*Al-Barnāmij al-Shahri*) were conducted, including poetry recitation (*qirā'at al-shi'r*), public speaking (*khiṭābah*), and drama performances. Third, digital-based instruction was incorporated through biweekly student assignments requiring the production of short Arabic-language videos (1–2 minutes)

for social media dissemination. These activities indicate that Arabic was not confined to formal classroom instruction but extended into performative and digital contexts.

Academic Achievements

The results also show measurable academic outcomes since the program's establishment in the 2023–2024 academic year. At the regional level, students achieved awards in *Munāẓarah ʻIlmiyah* and *Kitab Kuning* reading competitions. At the national level, the data record a second-place achievement in the Modern Calligraphy Competition at UIN Sunan Ampel Surabaya in 2023 and a second-place award in the *Imāṭah* Competition at UIN Maulana Malik Ibrahim Malang in 2024. These achievements indicate that students demonstrated competitive performance in both classical and modern Arabic-related domains.

Discussion

The findings of this study indicate that the Arabic language curriculum at Madrasah I'dadiyah was designed and implemented as an integrated model that maintains substantial allocation for *nahw-ṣarf* instruction and the study of *turāth*, while simultaneously providing structured space for the development of communicative language skills. As reflected in the subject structure and distribution of instructional hours, grammatical-textual mastery and oral communication are not framed as competing orientations but as interconnected components of Arabic language competence. This configuration may be interpreted as a curricular response to the long-standing dichotomy in *pesantren* education that positions Arabic either as a tool for understanding classical

texts or as a medium of communication,²⁰ within a broader context of negotiating tradition and contemporary demands.²¹

From a pedagogical perspective, the findings show that instructional implementation retained text-based methods such as *sorogan* and *bandongan* for classical text analysis, while extending language practice through daily vocabulary enforcement, performative activities, and digital content production. Rather than replacing traditional methods, communicative and mediated practices functioned as complementary extensions. This pattern aligns with studies that emphasize integrated approaches to grammar instruction and the potential of interactive and digital strategies to strengthen contextual language use,²² while remaining consistent with perspectives that stress adaptation without abandoning pedagogical tradition in *pesantren* settings.²³

At the same time, the literature cautions that integrating traditional and modern orientations is not without challenges. Differences in learning objectives and instructional focus may

²⁰ Abdurrahman Wahid Abdullah, "Arah Pembelajaran Bahasa Arab pada Pondok Pesantren DDI Mangkoso Barru dan Rahmatul Asri Maroangin Enrekang," *Al Mi'yar: Jurnal Ilmiah Pembelajaran Bahasa Arab dan Kebahasaaraban* 7, no. 1 (2024): 543-64, <https://doi.org/10.35931/am.v7i1.3346>.

²¹ Hasni Noor, "The Dynamics of Islamic Religious Education Curriculum and Religious Science Integration in Islamic Boarding School," *Tarbiyah: Jurnal Ilmiah Kependidikan* 13, no. 2 (2024): 313-22, <https://doi.org/10.18592/tarbiyah.v13i2.14010>.

²² Ismail Akzam and Zubaidah, "Analysis of Grammar and Morphology Teaching within the Arabic Language Program at an Islamic University of Riau in Indonesia," *Al-Ta'rib: Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya* 12, no. 2 (2024): 411-22, <https://doi.org/10.23971/altarib.v12i2.9047>; Achmad Makki Lazuardi and Syarif Muhammad Syaheed, "Enhancing Arabic Language Proficiency through Interactive Learning Programs," *Lahjatuna* 4, no. 2 (2024): 89-102, <https://doi.org/10.38073/lahjatuna.v4i2.2584>.

²³ Ismail Suardi Wekke, "Madrasah, Pesantren, and University: The Contemporary Landscape of Islamic Education in South Sulawesi," *Dewan Pendidikan Kabupaten Maros*, 2024, 1-8, <https://doi.org/10.21428/f77823fb.ee1ca5b2>.

lead to curricular overload or overlapping targets if not managed through systematic curriculum planning and institutional governance.²⁴ In addition, the effectiveness of pedagogical innovation is influenced by teacher readiness, institutional culture, and linguistic environments, including tensions within *br'ah lughawiyah* related to the use of *fushá* and local language varieties.²⁵ Accordingly, based on the available qualitative data, the pedagogical implementation observed at Sukorejo appears promising, but its effectiveness should be interpreted cautiously and within its specific context.

The documented academic achievements at regional and national levels further suggest that diverse forms of Arabic competence, encompassing classical textual skills and performative-communicative abilities, can develop within a single learning ecosystem. Conceptually, this supports arguments that Arabic orientation in *pesantren* does not need to be singular but may address multiple competencies depending on institutional design.²⁶ However, such outcomes cannot be attributed solely to curriculum integration, as leadership, institutional discipline, and community support also play significant roles in shaping educational

²⁴ Ririn Inayatul Mahfudhoh, M Yunus Abu Bakar, and Ah. Zakki Fuad, "Modern Pesantren Leadership Based on Internalisation of Pancajawa," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 8, no. 1 (2023): 108-24, <https://doi.org/10.31538/ndh.v8i1.3304>.

²⁵ Mariam Alhashmi, Hanada Taha-Thomure, and Karima Almazroui, "Arabic Language Teachers' Perceptions of a Standards-Based Educational Reform in the UAE," *Gulf Education and Social Policy Review* 2, no. 2 (2022): 91-114, <https://doi.org/10.18502/gespr.v2i1.10044>; Binti Dzakiyah Sholehah, J Sutarjo, and Ahmad Zumaro, "Tahlīl al-Mushkilāt fi Takwīn Bī'at al-Lughah al-'Arabiyyah fī Ma'had al-Madrasah al-'Āliyah al-Hukūmīyah al-Ūlā Metro," *Jurnal Ihtimam* 7, no. 2 (2024): 50-66, <https://doi.org/10.36668/jih.v7i02.1016>.

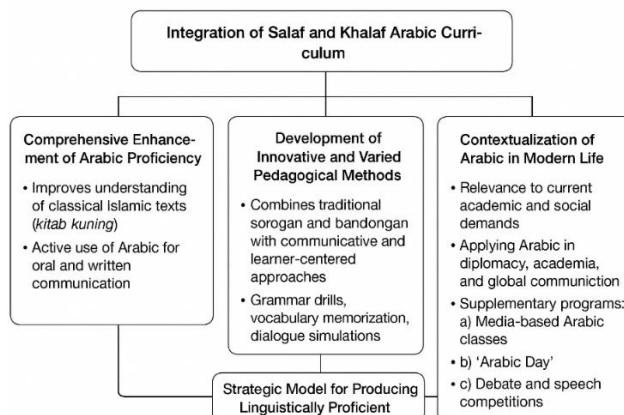
²⁶ Abd Rozak, "Modernisme Pembelajaran Bahasa Arab Berbasis Pesantren di Rangkasbitung Banten," *Arabi: Journal of Arabic Studies* 3, no. 2 (2018): 167-80, <https://doi.org/10.24865/ajas.v3i2.110>.

achievement.²⁷ Within these limitations, academic achievement serves as indicative support rather than definitive proof of curricular effectiveness.

Taken together, the findings suggest that the Sukorejo model represents a context-specific “middle path” within *pesantren* typologies, maintaining depth in *turāth* studies while adopting communicative and digital practices. This challenges assumptions that modernization necessarily marginalizes tradition.²⁸ Nevertheless, the model should be understood as a situated configuration that offers analytical insight rather than a universally replicable template, as its sustainability depends on coherent curriculum management, pedagogical capacity, and supportive institutional culture.²⁹

Figure 2 presents a conceptual overview of the inter-relationships among the main components discussed above.

Figure 2
Concept map of the integrated curriculum impact



²⁷ Maskud Maskud, “Model Arabic Language Teaching for Islamic Senior High Schools,” *Ijaz Arabi Journal of Arabic Learning* 4, no. 1 (2020): 122–42, <https://doi.org/10.18860/ijazarabi.v4i1.10915>.

²⁸ Fathoni, “Typology of 21st Century Islamic Boarding School Education (Pesantren) in Indonesia,” *Jurnal Multidisiplin Madani* 3, no. 11 (2023): 2253–61, <https://doi.org/10.55927/mudima.v3i11.6873>.

²⁹ Mahfudhoh, Bakar, and Fuad, “Modern Pesantren Leadership Based on Internalisation of Pancajiwa.”

Conclusion

This study concludes that the Arabic language curriculum at Madrasah I'dadiyah reflects an integrated *salaf-khalaf* model that aligns grammatical-textual mastery with communicative language development. Based on qualitative evidence from curriculum structure, instructional practices, and indicative academic outcomes, the integration appears to support the coexistence of *turāth*-based scholarship and contemporary language use. Rather than positioning grammar-oriented learning and communicative competence as opposing goals, the curriculum frames them as complementary dimensions of Arabic proficiency, contributing to ongoing debates on Arabic language education in *pesantren* contexts.

At the same time, the findings should be interpreted cautiously, as the study is context-specific and grounded in qualitative data from a single institution. Observed outcomes cannot be attributed solely to curriculum integration, given the influence of institutional leadership, management practices, learner characteristics, and cultural factors. Future research may therefore explore comparative *pesantren* contexts, apply mixed-methods approaches, and further examine *bī'ah lughawīyah* dynamics and teacher readiness to better understand the conditions under which integrated curriculum models can be sustained and adapted.

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