



**INTEGRATING ARABIC LANGUAGE AND QUR'ANIC EXEGESIS  
LEARNING IN SALAF-MODERN ISLAMIC BOARDING SCHOOLS: A  
MULTISITE STUDY IN JOMBANG**

**Asep Maulana\*<sup>1</sup>, Ainul Churria al-Malachim<sup>2</sup>**

<sup>1,2</sup> Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, Indonesia

**Article Information**

**Article History:**

Received : 15-December-2025  
Revised : 06-June-2026  
Accepted : 28-June-2026  
Published : 30-June-2026

**Keywords:**

Arabic language learning;  
Integrative model;  
Qur'anic exegesis;  
Salaf-Modern islamic boarding schools.

**Articles Available Online:**



**ABSTRACT**

Despite the central role of Arabic in understanding the Qur'an, studies on its systematic integration with tafsir instruction in Indonesian Salaf-Modern Islamic boarding schools remain limited. This gap highlights the absence of a well-documented contextual integrative learning model that connects Arabic linguistic competence with Qur'anic exegesis in pesantren contexts. This study develops and analyzes a contextual Arabic-tafsir integrative learning model implemented in two Salaf-Modern Islamic boarding schools in Jombang, Indonesia: Darul Ulum and Al-Munawaroh. It investigates the implementation process and the supporting and inhibiting factors influencing its effectiveness. Using a qualitative multisite design, data were collected through observations, interviews, and document analysis involving Arabic and tafsir teachers. The findings indicate that both institutions apply an integrative Arabic-tafsir learning model that positions Arabic as a medium for direct Qur'anic comprehension within a contextual and competency-based framework. Although both institutions share similar objectives, they differ in implementation orientation: Darul Ulum emphasizes structured Arabic linguistic sciences, while Al-Munawaroh prioritizes language habituation, motivational reinforcement, and flexible nonformal learning practices. Teacher competence, institutional commitment, learning resources, and student motivation shape the effectiveness of the model. In contrast, heterogeneous student backgrounds, limited instructional time, and insufficient professional development hinder its implementation. This study contributes a contextual integrative Arabic-tafsir learning model as a pedagogical framework for curriculum development in Islamic education, particularly in pesantren contexts, and provides a basis for further empirical validation and scalability studies



**Copyright:**

© 2026 by the author(s).

This open-access article is distributed under the terms and conditions of the Creative Commons Attribution-ShareAlike (CC BY-SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

**CORRESPONDING AUTHOR:**

**Asep Maulana,**

Department of Arabic Education,  
Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember,  
Jl. Mataram No.1, Karang Mluwo, Mangli, Kaliwates, Jember, Jawa Timur 68136, Indonesia.

Email: [asepmaulana@uinkhas.ac.id](mailto:asepmaulana@uinkhas.ac.id)

**How to Cite:**

Maulana, A., & al-Malachim, A. C. (2026). Integrating Arabic Language and Qur'anic Exegesis Learning in Salaf-Modern Islamic Boarding Schools: A Multisite Study in Jombang. *Ta'lim al-'Arabiyyah: Jurnal Pendidikan Bahasa Arab & Kebahasaaraban*, 10(1), 86–100. <https://doi.org/10.15575/jpba.v10i1.52996>

## INTRODUCTION

Pesantren occupy a central position in Islamic education as institutions that integrate religious instruction with moral and intellectual formation (Karim et al., 2025; Oktavera, 2019). Within this system, Arabic functions as the primary linguistic foundation for accessing the Qur'an and classical Islamic scholarship (Roy et al., 2020; Sholihin et al., 2024), enabling students to engage directly with authoritative Islamic texts. Consequently, Arabic mastery in pesantren extends beyond grammatical competence to its role as an epistemic tool for understanding and interpreting Islamic knowledge (Ramadhan & Luthfi, 2020).

Despite its central role, empirical studies that systematically examine the integration of Arabic language learning with Qur'anic exegesis in salaf-modern Islamic boarding schools remain limited. Existing studies tend to focus on curriculum integration or language achievement outcomes (Habibi, 2019; Idhan et al., 2024; Makinuddin, 2023; Ruslan & Musbaing, 2023; Zubaidillah, 2018), but they have not sufficiently positioned tafsīr as the epistemic center of Arabic instruction within a structured pedagogical framework. This indicates a clear research gap in the development of a contextual and empirically grounded integrative Arabic–tafsir learning model in pesantren education.

In response to this gap, Pesantren Darul Ulum and Pesantren Al-Munawaroh in Jombang represent relevant contexts for examining integrative learning practices. Both institutions combine salaf and modern educational systems, yet differ in their instructional orientation: Darul Ulum emphasizes structured grammatical mastery as the foundation for Qur'anic interpretation (Ardhana & Mayasari, 2021), while Al-Munawaroh prioritizes communicative habituation and contextual engagement with Qur'anic teachings.

This study positions integrative learning as a pedagogical approach that connects Arabic linguistic competence with Qur'anic interpretive understanding within a unified instructional framework (Beane, 1997; Sapawi & Yusoff, 2025). This integration aligns with experiential learning theory, which emphasizes learning through cycles of experience, reflection, conceptualization, and experimentation (Daniels et al., 2025; Kolb, 1984; Syaifullah et al., 2021; Villarroel Henríquez et al., 2025). In the linguistic domain, competence refers to mastery of grammatical, syntactic, and semantic systems that support meaning construction in texts (Chomsky, 2002; Halliday & Matthiessen, 2004; Shaalan & Ahmad, 2024, 2024; Umri, 2017). Meanwhile, tafsīr requires not only linguistic mastery but also historical and contextual awareness to avoid interpretive distortion (El-Yunusi et al., 2022; Fakhrezi et al., 2021; Hasbiyallah, 2018), with classical scholarship distinguishing between *bi al-ma'thūr* and *bi al-ra'y* as complementary interpretive approaches (Al-Jurjānī, 2004; Rippin, 2022).

Therefore, this study aims to describe the implementation of integrative Arabic language. Qur'anic exegesis learning in two Islamic boarding schools, Darul Ulum and Al-Munawaroh, in Jombang, identify the similarities and differences between the two institutions, and analyze the supporting and inhibiting factors affecting its implementation. The findings are expected to provide an empirically grounded understanding of integrative Arabic–tafsir learning practices in salaf-modern pesantren and to enrich international scholarship in Islamic education and applied linguistics.

## **METHOD**

### ***Research Approach and Design***

This study employed a qualitative research approach to explore in depth the processes, meanings, and practices of integrating Arabic language learning and Qur'anic exegesis within Islamic boarding school contexts. The qualitative approach was chosen because the phenomenon under investigation is context-dependent, socially constructed, and requires rich descriptive data that cannot be adequately captured through quantitative measurement (Creswell, 2018). A multi-site case study design was adopted to enable systematic comparison between two pesantren with similar institutional characteristics, educational missions, and socio-cultural environments. This design is appropriate for identifying both shared patterns and contextual variations in the implementation of integrative Arabic-tafsir learning across institutions (Salim & Mujtahidah, 2020). Within each site, a phenomenological orientation was used to capture participants' lived experiences of teaching and learning integration practices (Hasiara, 2018).

### ***Research Sites and Participants***

The study was conducted at Pesantren Darul Ulum and Pesantren Al-Munawaroh in Jombang, East Java. These two salaf-modern Islamic boarding schools were selected using purposive sampling based on three criteria: (1) implementation of Arabic-tafsir integrative learning, (2) combination of salaf and modern educational systems, and (3) recognized institutional innovation in Islamic education. (Farisa, 2019). Participants consisted of 12 informants, including 3 Arabic language teachers, 2 Qur'anic exegesis teachers, and 7 senior students. Participants were selected because they are directly involved in the integrative learning process and possess rich experiential knowledge of its implementation. All participants had a minimum of two years of involvement in the teaching or learning of Arabic-tafsir integration, ensuring adequate depth of experience for data credibility.

### ***Data and Data Sources***

Data in this study comprised primary and secondary sources. Primary data were obtained from semi-structured interviews and classroom observations involving teachers and students. Secondary data included curriculum documents, syllabi, lesson plans, and institutional policy documents related to Arabic and tafsir instruction. These multiple data sources were used to ensure comprehensive understanding of both the intended curriculum and its actual classroom implementation, as well as to support methodological triangulation.

### ***Data Collection Procedures***

Data collection was conducted over a three-month fieldwork period (Miles & Huberman, 1994). Classroom observations were carried out using a non-participant observation technique to examine teaching practices, interaction patterns, and the use of Arabic as a medium of instruction in integrative learning sessions.

Semi-structured interviews were conducted in two stages: (1) exploratory interviews to identify general patterns of integration, and (2) follow-up interviews to clarify and deepen emerging findings. Each interview lasted between 45 and 90 minutes and was audio-recorded with participant consent.

Document analysis was conducted systematically by reviewing curriculum frameworks, teaching materials, and assessment instruments to examine alignment between planned and implemented integrative learning practices.

### ***Data Analysis Techniques***

Data analysis followed a systematic qualitative procedure in two stages (Hasiara, 2018). First, within-site analysis was conducted separately for each pesantren using open coding to identify initial concepts, axial coding to establish relationships between categories, and selective coding to determine core themes. Second, cross-site analysis was conducted to compare findings between the two institutions in order to identify similarities, differences, and recurring patterns. This stage enabled the development of integrative conceptual propositions regarding Arabic–tafsir learning models in salaf-modern pesantren contexts. The analysis process was iterative, involving continuous movement between data reduction, data display, and conclusion drawing until thematic saturation was achieved (Annisa & Mailani, 2023).

### ***Data Validation and Trustworthiness***

The trustworthiness of the data was ensured through multiple strategies (Creswell, 2014). Methodological and source triangulation were applied by comparing findings from observations, interviews, and documents as well as across different participant groups (teachers and students). Member checking was conducted by returning preliminary findings to selected participants to verify the accuracy of interpretations. Peer debriefing with qualitative research experts was used to review emerging themes and strengthen analytical consistency. An audit trail was maintained throughout the research process by systematically documenting data collection procedures, coding decisions, and theme development. In addition, prolonged engagement in the field for three months was undertaken to enhance contextual understanding and build trust with participants.

## **RESULT AND DISCUSSION**

### **Result**

Field research conducted at Pesantren Darul Ulum and Al-Munawaroh in Jombang reveals a strong integration between Arabic language instruction and Qur’anic exegesis learning. This integration is evident across curriculum design, pedagogical practices, learning culture, and assessment systems. The findings are presented according to the institutional context and implementation patterns observed in each pesantren.

### **Findings**

#### **1. Data from Pesantren Darul Ulum Jombang**

The present study found that both Pesantren Darul Ulum and Pesantren Al-Munawaroh in Jombang implement an integrative learning model that connects Arabic language instruction with Qur’anic exegesis. In both institutions, Arabic is positioned not merely as a subject, but as an epistemological foundation for understanding the Qur’an. However, the implementation strategies differ in pedagogical orientation, learning design, and classroom practice.

At Pesantren Darul Ulum Jombang, the integration is implemented through a structured and hierarchical curriculum. Arabic instruction begins with classical grammatical texts such as al-Jurumiyah, al-Imrithi, and Alfiiyah Ibn Malik, before students proceed to tafsir studies. Classical Arabic tafsir references such as *Mabāḥiṭh fī ‘Ulūm al-Qur’ān* are used to bridge linguistic competence and interpretive understanding. In classroom practice, grammatical analysis is directly linked to Qur’anic verse interpretation, making tafsir learning simultaneously a linguistic exercise.

The integration is reinforced through collaboration between Arabic and tafsir teachers as well as the consistent implementation of an Arabic-speaking environment (*bi'ah lughawiyah*). Evaluation is conducted periodically through written and oral assessments that measure both linguistic competence and tafsir comprehension.

The interview data explicitly confirm the epistemological foundation of integration. One teacher stated: "Tafsir cannot be separated from Arabic, because the Qur'an was revealed in Arabic. Therefore, understanding the Qur'an must go through Arabic." (Gus Ahmad Muharrom Dimiyathi, 2025)

Another informant emphasized the staged learning process: "Students start from nahwu basics such as al-Jurumiyyah, then continue to al-Imrithi and Alfiyyah. Only after that do their tafsir abilities develop." (Gus Ahmad Muharrom Dimiyathi, 2025)

A tafsir instructor further explained the learning practice: "In tafsir lessons, we use Arabic books like *Mabāḥith fī 'Ulūm al-Qur'ān* so students directly practice understanding Arabic texts." (Moh. Muwafiq Azifullah, 2025).

These statements show that Arabic mastery is consistently positioned as a prerequisite for tafsir comprehension.

The supporting factors in Darul Ulum include strong institutional policy, teachers with dual expertise in Arabic and tafsir, and adequate learning facilities. However, challenges remain, including limited instructional time, variation in students' Arabic proficiency, and insufficient training in integrative pedagogy.

To summarize the interview results above, the following table presents key findings from Pesantren Darul Ulum:

**Table 1. Integrative Learning Model at Pesantren Darul Ulum**

Aspect	Findings
Learning Objectives	Arabic mastery as foundation for tafsir
Curriculum	Hierarchical grammar → tafsir
Teaching Method	Linguistic-based integration
Learning Environment	Arabic-speaking environment ( <i>bi'ah lughawiyah</i> )
Evaluation	Integrated cognitive assessment
Institutional Support	Strong academic structure

Source: Field Observation and Interviews at Pesantren Darul Ulum

Observations revealed that Arabic and tafsir learning are closely interconnected. In nahwu classes, for example, teachers frequently use Qur'anic verses being studied in tafsir lessons. Such integration is facilitated through regular coordination between Arabic and tafsir teachers in planning weekly learning themes. Further interviews and observations identified a range of internal and external factors that support or constrain the effectiveness of this integrative approach, as presented in the following tables.

**Table 2. Supporting and Inhibiting Factors (Darul Ulum)**

Type	Factors
Supporting	Institutional policy, dual-competent teachers, facilities
Inhibiting	Time constraints, heterogeneous proficiency, limited training

Source: Field Observation and Interviews at Pesantren Darul Ulum

### Data from Pesantren Al-Munawaroh Jombang

At Pesantren Al-Munawaroh Jombang, integration is implemented through an immersive and communicative approach. Arabic learning is developed progressively from basic reading skills (*binadhor*) to advanced tafsir comprehension using Arabic-language sources. The learning process emphasizes daily Arabic communication within a structured language environment (*bi'ah lughawiyah*), supported by intensive training programs (*daurah*).

Evaluation is performance-based, focusing on students' ability to read, explain, and interpret Qur'anic texts in Arabic. Learning is not confined to classrooms but extends into daily interactions within the pesantren environment.

Informants confirm the immersive nature of integration. One teacher explained: "Arabic in this pesantren is the essential foundation for understanding tafsir. Students cannot interpret the Qur'an correctly without mastering Arabic first" (Dr. KH. Farid Zaini, 2025).

Another informant highlighted the learning ecology: "Learning does not only happen in the classroom, but also in daily life. Students use Arabic in communication and when studying tafsir texts" (Nyai Hj. Isnani Azizah, 2025).

These statements indicate that Arabic is internalized through both formal instruction and lived linguistic practice. The supporting factors include a strong Arabic-speaking environment, high student motivation, and collaborative teaching practices. Meanwhile, inhibiting factors include limited digital learning resources, flexible scheduling, and variation in teachers' academic backgrounds.

To summarize the interview findings described above, the following table presents key insights from Pesantren Al-Munawaroh:

**Table 3. Integrative Learning Model at Pesantren Al-Munawaroh**

Aspect	Findings
Learning Objectives	Arabic as foundation for tafsir
Curriculum	Progressive from basic Arabic to tafsir
Teaching Method	Immersive communicative approach
Learning Environment	Daily Arabic habituation
Evaluation	Performance-based assessment
Motivation System	Reward-based reinforcement

Source: Field Observation and Interviews at Pesantren Al-Munawaroh

Classroom observations at Al-Munawaroh showed a similar pattern. Arabic lessons and tafsir study circles were closely integrated, allowing students to examine the linguistic features of Qur'anic texts before exploring their interpretative meanings through teacher guidance. To better understand the implementation of this model, interview and observation data were analyzed to identify the main factors that support and hinder its effectiveness. The results are summarized in the following table.

**Table 4. Supporting and Inhibiting Factors (Al-Munawaroh)**

Type	Factors
Supporting	Language environment, motivation, teacher collaboration
Inhibiting	Limited digital tools, flexible schedule, teacher variation

Source: Field Observation and Interviews at Pesantren Al-Munawaroh

### General Summary of Field Findings

Both pesantren consistently demonstrate a well-structured integration between Arabic language instruction and Qur'anic exegesis learning, reflecting a holistic educational orientation that connects linguistic mastery with theological comprehension. This integrative approach enables students to interpret Qur'anic verses not only through a linguistic lens but also within their exegetical contexts, thereby reinforcing both analytical and spiritual dimensions of learning. The integration is embedded in daily teaching activities, classroom interactions, and teacher collaboration, creating a dynamic environment that bridges the gap between traditional and modern pedagogical paradigms.

Despite sharing a similar vision, the two pesantren adopt distinct strategies in their implementation of the integrative model. Pesantren Darul Ulum applies a structural-linguistic approach, where grammatical and semantic analysis forms the foundation for understanding tafsir texts. In contrast, Pesantren Al-Munawaroh prioritizes a collaborative method that unites Arabic and tafsir teachers within the same instructional session, promoting thematic learning and contextual understanding. These differing models influence student outcomes—Darul Ulum strengthens analytical and linguistic precision, while Al-Munawaroh enhances learner motivation and engagement through interactive, team-taught sessions. The comparison between the two institutions is summarized in the following table.

**Table 5. Comparative Integrative Models**

Aspect	Darul Ulum	Al-Munawaroh
Approach	Structural integration	Immersive integration
Focus	Grammar-based analysis	Contextual tafsir understanding
Teaching Style	Sequential instruction	Interactive learning
Environment	Formal linguistic system	Daily language immersion
Student Outcome	Analytical precision	Communicative fluency

Source: Field observations and interviews at Pesantren Darul Ulum and Al-Munawaroh

### Discussion

This section presents an in-depth analysis of the data obtained from field research previously outlined in the findings section. The data were critically analyzed and connected to relevant theoretical frameworks to construct a comprehensive understanding of the phenomenon under study.

#### Implementation of the Integrative Model of Arabic Language and Qur'anic Exegesis Learning at Pesantren Darul Ulum and Al-Munawaroh

Based on interviews, observations, and documentation conducted at both Pesantren Darul Ulum and Al-Munawaroh in Jombang, it can be concluded that the implementation of the integrative model between Arabic language learning and Qur'anic exegesis proceeds in a systematic, purposeful, and effective manner. In terms of instructional objectives, both institutions share a similar vision—emphasizing mastery of Arabic as the principal foundation for understanding and interpreting the Qur'an.

At Darul Ulum, the curriculum is organized hierarchically, beginning with classical texts such as Jurumiyah, Imrithi, and Alfiyah Ibn Malik before students proceed to tafsir studies. This sequence reflects an underlying assumption that meaningful Qur'anic interpretation requires a solid foundation in Arabic linguistic knowledge. Similarly, the

curriculum at Al-Munawaroh is designed to strengthen students' linguistic competence as a prerequisite for deeper engagement with Qur'anic meanings. Despite differences in institutional practices, both pesantren pursue a common educational objective: developing students' linguistic and theological competence while fostering intellectual discipline and spiritual character.

The instructional process further demonstrates the integration of linguistic and interpretive learning. At Darul Ulum, Arabic and tafsir instruction are connected through gradual learning stages that combine grammatical analysis with interpretive understanding, supported by coordination among teachers. In contrast, Al-Munawaroh extends this integration beyond formal classroom activities by embedding Arabic learning within the pesantren's daily linguistic environment (*bī'ah lughawiyah*), reinforced through intensive language programs and rotational language practices. These approaches indicate that both institutions position Arabic not merely as a subject of study but as a medium for understanding religious texts and cultivating broader intellectual and spiritual development.

Evaluation systems in both institutions cover cognitive, affective, and spiritual domains. Darul Ulum employs periodic examinations and formative assessments that test linguistic understanding through tafsir comprehension, complemented by spiritual motivation sessions. Al-Munawaroh integrates both academic and performative evaluations, emphasizing students' ability to articulate Qur'anic interpretations in Arabic. Recognition and scholarships are also provided as motivational tools. Thus, both institutions exemplify a holistic and sustainable Islamic education system balancing linguistic mastery, intellectual formation, and spiritual development.

### **Supporting and Inhibiting Factors in the Implementation of Integrative Arabic and Tafsir Learning**

The implementation of integrative Arabic—a combination of institutional and contextual factors shapes tafsīr learning in both pesantren. A strong commitment from institutional leaders, the availability of qualified teachers, students' enthusiasm for learning, and the consistent use of Arabic in daily activities create favorable conditions for sustaining the integration of language and religious studies. These conditions are further strengthened through institutional initiatives, including language development programs and the establishment of learning environments that encourage regular Arabic use (*bī'ah lughawiyah*).

Although the two pesantren employ different strategies, both seek to connect linguistic competence with the understanding of Qur'anic texts. Darul Ulum emphasizes structured curricular development, complemented by academic activities such as seminars and lectures involving scholars from the Middle East. In contrast, Al-Munawaroh places greater emphasis on language immersion through strict language policies and the integration of Arabic into students' everyday interactions. The availability of supporting facilities, including language laboratories, libraries, and instructional media, also contributes to the effectiveness of the learning process.

At the same time, the implementation of this model is not without challenges. Intensive academic schedules often limit the time available for deeper integration, while differences in students' linguistic backgrounds can affect the pace of learning. In addition, the need for more specialized training in integrative pedagogy remains an important concern. Nevertheless, the experiences of both institutions suggest that the sustainability of Arabic–tafsīr integration depends on maintaining a balance between linguistic development,

academic rigor, and spiritual formation. This balance enables the learning process to function not only as a means of language acquisition but also as a pathway toward a deeper understanding of Islamic texts and values.

### **Comparative Perspective and Theoretical Contribution**

A comparative analysis shows that both pesantren share a common educational orientation in which Arabic is not treated merely as a subject, but as a key instrument for understanding the Qur'an. This perspective is in line with the classical Islamic educational tradition that emphasizes the integration of linguistic mastery with ethical and spiritual formation, as reflected in *Ta'lim al-Muta'allim* (Al-Zarnuji) and further supported by later scholarly discussions on integrated Islamic knowledge (Al-Jurjānī, 2004). In both institutions, students are gradually introduced to Arabic linguistic sciences (*'ulūm al-lughah*) as a foundation before engaging with Qur'anic exegesis (*'ulūm al-Qur'ān*), reinforcing the idea that textual interpretation requires strong linguistic competence.

Although they share this foundational principle, the two pesantren differ in how integration is operationalized. Darul Ulum adopts a more structured and academically organized model, where Arabic instruction and tafsir studies are systematically sequenced within the curriculum and supported by institutional academic collaboration. Al-Munawaroh, on the other hand, emphasizes a more immersive and habituation-based approach, in which Arabic is continuously practiced in daily communication and reinforced through a strong linguistic environment. These differences indicate that integrative learning can be implemented through varying institutional strategies while still maintaining the same epistemological goal.

Methodologically, both institutions employ language immersion and habit formation strategies to encourage the internalization of Arabic in authentic communicative contexts. This approach is consistent with Communicative Language Teaching principles, which emphasize meaningful language use in real-life situations (Nguyen et al., 2025; Richards; & Rodgers, 2014). In addition, their assessment practices are designed to be more comprehensive and reflective, aligning with the concept of assessment as learning in contemporary educational discourse.

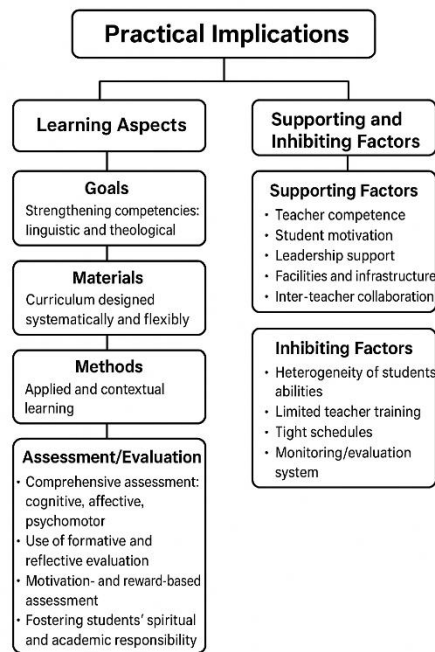
Differences can also be observed in the institutional implementation models. Darul Ulum tends to adopt a more formal and structured academic approach, where Arabic instruction is systematically organized and supported through institutional frameworks such as Ma'had 'Ali Qur'an wa 'Ulumuhu. In contrast, Al-Munawaroh applies a more organic and habituation-oriented model, emphasizing continuous practice, motivational reinforcement, and reward-based learning strategies.

Several reinforcing factors, including strong teacher competence, institutional commitment, adequate learning facilities, and high student motivation support the effectiveness of this integrative model. These findings are consistent with previous studies that identify such factors as key determinants of successful integrative Islamic education (Yuniartin et al., 2024) At the same time, the implementation is also constrained by several challenges, particularly differences in students' linguistic proficiency levels and limited exposure of some teachers to specialized training in integrative pedagogical approaches, as also noted in related studies on teacher professional development (Faizin et al., 2022).

Overall, the interaction between supporting and inhibiting factors suggests that the success of Arabic–tafsir integration depends not only on curriculum design, but also on

sustained institutional commitment and continuous pedagogical improvement. This balance is essential to ensure that Arabic learning functions both as a linguistic tool and as a gateway to deeper engagement with Qur’anic meaning.

To further clarify how these factors operate in practice, the following diagram presents the key dimensions that shape the effectiveness of the Arabic–tafsir integrative model in pesantren settings.



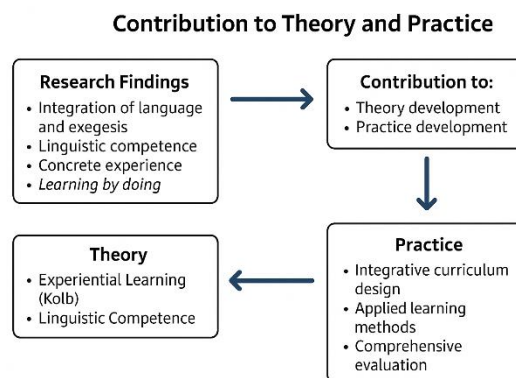
**Figure 1. Practical Implications of the Arabic–Tafsir Integrative Model**

As depicted in Figure 1, the practical implications of this study show that learning objectives, instructional materials, teaching methods, and evaluation processes are closely interconnected and shaped by both institutional and pedagogical contexts. This relationship illustrates how integrative learning is operationalized in classroom practice, where theoretical design is translated into actual teaching and learning activities.

This study contributes both theoretically and practically to Islamic education. From a theoretical perspective, it extends Kolb’s Experiential Learning Theory by situating its learning cycle within the context of Arabic–tafsir instruction: concrete experience occurs through reading and interpreting Arabic texts, reflective observation emerges in tafsir discussions, abstract conceptualization is reflected in the formulation of linguistic rules, and active experimentation is realized through the application of interpretation in real contexts. In addition, it supports Chomsky’s notion of linguistic competence by showing that mastery of grammatical structures plays a crucial role in enabling deeper interpretive understanding (Chomsky, 2002; Hung et al., 2023). The study also highlights the integration of *tafsir bi al-ma’thur* and *tafsir bi al-ra’y* as a pedagogical synthesis that connects classical interpretive traditions with more contextual and rational approaches in pesantren education.

Practically, the findings suggest an adaptable integrative curriculum model that combines structured linguistic instruction (as reflected in the Darul Ulum model) with more immersive language environments (as seen in the Al-Munawaroh model). This model emphasizes contextual teaching strategies, comprehensive assessment, and flexible instructional approaches, particularly in addressing challenges such as diverse student backgrounds and limited instructional time.

Overall, Figure 1 summarizes the relationship between the study's findings, relevant theoretical frameworks, and their practical implications in educational settings.



**Figure 2. Theoretical and Practical Contributions of the Integrative Learning Model**

As shown in Figure 2, the integrative learning model contributes both to theoretical development by reinforcing experiential and linguistic learning theories and to practical implementation through integrative curriculum design and holistic evaluation systems applicable in Islamic educational contexts (Al Issa et al., 2025).

The study confirms that Arabic functions not merely as a subject, but as an epistemological gateway to Qur'anic interpretation. The comparison between the two pesantren further indicates that Islamic integrative education is context-sensitive rather than uniform. The structural model tends to strengthen grammatical precision and analytical competence, whereas the immersive model enhances communicative fluency and interpretive engagement. Both approaches, however, complement each other in developing tafsir competence.

The main contribution of this study lies in identifying two operational models of Arabic–tafsir integration, thereby extending existing literature that generally conceptualizes integration as a single pedagogical construct. This finding demonstrates that integration may take different forms depending on institutional ecology and pedagogical orientation.

Future research may build on these findings by developing quantitative models to measure the impact of integrative Arabic–tafsir learning on students' linguistic and spiritual competencies, as well as by designing digital and hybrid modules that sustain *bi'ah lughawiyah* beyond classroom settings. Comparative studies across different pesantren regions are also recommended to further validate and generalize the integrative education model within the broader framework of Islamic pedagogy in Indonesia.

## CONCLUSION

This study establishes that the integrative Arabic–tafsir learning model constitutes a unified pedagogical framework in Islamic education that links linguistic competence with Qur’anic interpretive understanding within a single epistemological system. Its primary contribution lies in repositioning Arabic not merely as a subject of instruction, but as an epistemic gateway for Qur’anic interpretation, thereby integrating linguistic science and Islamic hermeneutics into a coherent learning process in pesantren education.

The model’s novelty is reflected in its dual implementation pathways: structured linguistic sequencing and immersive language habituation, offering a transferable framework for Islamic educational contexts. Theoretically, the model strengthens Islamic educational pedagogy by integrating Experiential Learning Theory (Kolb) and Linguistic Competence Theory (Chomsky) within a contextual pesantren-based learning environment. Practically, it provides a concise framework for curriculum design that integrates language mastery, interpretive competence, and character formation.

Practically, the findings emphasize the need for integrative curriculum design, Arabic language immersion environments, and interdisciplinary teacher competency development in Islamic education. Future research is encouraged to expand this model into broader educational settings, including formal schools and digital learning environments, and to quantitatively examine its impact on linguistic proficiency and spiritual development outcomes. This study is limited to two pesantren in Jombang and employs a qualitative multisite approach, which may restrict the generalizability of the findings; therefore, further studies using broader contexts and mixed-method designs are recommended.

## ACKNOWLEDGMENT

The authors would like to express their sincere gratitude to the leaders and teachers of Pesantren Darul Ulum and Pesantren Al-Munawaroh, Jombang, for their cooperation and valuable contributions throughout the research process. Special appreciation is extended to the Arabic and tafsir teachers for sharing their insights and experiences, as well as to the Institute for Research and Community Service (LPPM), UIN Kiai Haji Achmad Siddiq Jember, for its continuous academic support in research funding and other essential assistance. Finally, the authors convey their heartfelt thanks to all individuals who directly or indirectly contributed their help, suggestions, and encouragement, which played an important role in the successful completion of this study.

## AUTHOR CONTRIBUTIONS STATEMENT

AM designed the research framework, conducted field observations, and performed data analysis related to the implementation of the integrative model of Arabic and Qur’anic exegesis learning. ACAM contributed to developing the theoretical foundation, conducting in-depth interviews, and validating the research findings. Both authors collaboratively interpreted the data, wrote, revised, and approved the final version of the manuscript.

## REFERENCES

- Al-Jurjānī, 'Abd al-Qāhir. (2004). *Dalā'il al-I'jāz fi al-Qur'ān*. Dar al-Khanji.
- Al Issa, H.-E., Thai, M. T. T., & Saad, S. (2025). Empowering social entrepreneurial intentions through experiential learning and self-efficacy. *The International Journal of Management Education*, 23(2), 101154. <https://doi.org/10.1016/j.ijme.2025.101154>
- Annisa, I. S., & Mailani, E. (2023). Analisis Faktor Penyebab Kesulitan Siswa Dalam Pembelajaran Tematik Dengan Menggunakan Metode Miles Dan Huberman Di Kelas IVSD Negeri 060800 Medan Area. *Copyright@ Indah Sri Annisa, Elvi Mailani INNOVATIVE: Journal Of Social Science Research*, 3(2), 6469–6477. <https://doi.org/https://doi.org/10.31004/innovative.v3i2.1130>
- Ardhana, N. R., & Mayasari, D. (2021). Jargon Santri Asrama Ibnu Sina Pondok Pesantren Darul Ulum Peterongan Jombang. *Journal of Education Research*, 2(2), 53–68. <https://doi.org/10.37985/jer.v2i2.48>
- Beane, J. A. (1997). *Curriculum Integration: Designing the Core of Democratic Education*. Teachers College Press.
- Chomsky, N. (2002). *Syntactic Structures*. Mouton.
- Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (4th ed). SAGE Publications Ltd.
- Creswell, J. W. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE Publications.
- Daniels, M., O'Brien, M. P., Costin, Y., & Slattery, D. M. (2025). Global perspectives, local impact: Facilitating responsible management learning outcomes through international experiential learning. *The International Journal of Management Education*, 23(3), 101243. <https://doi.org/10.1016/j.ijme.2025.101243>
- El-Yunusi, M. J., El-Yunusi, T. H. M. J., & Hamidah, T. (2022). Memahami kandungan al-qur'an menggunakan metode asbab nuzul, munasabah, dan siyaq. *Ibtida'iy: Jurnal Prodi PGMI*, 7(2), 40–48.
- Faizin, M., Attaroqiya, N. H., & Aryanti, L. D. (2022). The Urgency of Evaluate Islamic Education in a 21st Century Perspective. *Almufida: Jurnal Ilmu-Ilmu Keislaman*, 7(2), 118–125. <https://doi.org/10.46576/almufida.v7i2.2652>
- Fakhrezi, M. F., Bijaksana, M. A., & Huda, A. F. (2021). Implementation of Automatic Text Summarization with TextRank Method in the Development of Al-Qur'an Vocabulary Encyclopedia. *Procedia Computer Science*, 179, 391–398. <https://doi.org/10.1016/j.procs.2021.01.021>
- Farisa, Z. (2019). *Kepemimpinan K.H. Mub. As'ad Umar dalam Mengembangkan Pondok Pesantren Darul Ulum Rejoso, Peterongan, Jombang, Jawa Timur (1985-2010)* [UIN Sunan Kalijaga Yogyakarta]. <https://digilib.uin-suka.ac.id/id/eprint/35448/>
- Habibi, B. Y. (2019). Integrasi Kurikulum Bahasa Arab Pesantren Tradisional dan Modern di Madrasah Aliyah Program Keagamaan. *Arabi: Journal of Arabic Studies*, 4(2). <https://doi.org/https://doi.org/10.24865/ajas.v4i2.178>
- Halliday, M., & Matthiessen, C. (2004). *An Introduction to Functional Grammar*. Routledge.
- Hasbiyallah, M. (2018). Paradigma Tafsir Kontekstual: Upaya Membumikan Nilai-Nilai Al-Qur'an. *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits*, 12(1), 21–50.
- Hasiara, L. O. (2018). *Penelitian Multi Kasus Dan Multi Situs* (Diyah Purmana (ed.)). CV IRDH.
- Hung, L.-Y., Wang, S.-M., & Yeh, T.-K. (2023). Kolb's experiential learning theory and

- marine debris education: Effects of different stages on learning. *Marine Pollution Bulletin*, 191, 114933. <https://doi.org/10.1016/j.marpolbul.2023.114933>
- Idhan, M., Hasnah, S., & Agustina, P. A. D. (2024). Arabic Learning Strategy in a Pesantren: Local Cultural Integration Perspective. *Al-Hayat: Journal of Islamic Education*, 8(4), 1274–1287. <https://doi.org/10.35723/ajie.v8i4.695>
- Karim, A., Fathurohman, O., Sulaiman, Marliani, L., Kurniawan, F. F., Nugraha, F., Muaripin, Meliani, F., Ridwan, M., & Sianturi, R. (2025). Islamic spiritual leadership of kyai in fostering santris' entrepreneurial spirit and independence in boarding school. *Social Sciences & Humanities Open*, 12, 101817. <https://doi.org/10.1016/j.ssaho.2025.101817>
- Kolb, D. A. (1984). *The experiential learning: Experience as the source of learning and development* (Chapter 2). Prentice-Hall, Inc.
- Makinuddin, M. (2023). Integrasi Pembelajaran Bahasa Arab dan Hafalan Al-Qur'an di Pondok Pesantren Fathul Majid Kasiman Bojonegoro. *JALIE: Journal of Applied Linguistics and Islamic Education*, 7(01), 178–200.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative Data Analysis: An Expanded Sourcebook*. SAGE Publications.
- Nguyen, H. T. M., Nguyen, H. T. T., Gilanyi, L., Hoang, T. H., & Gao, X. (2025). Content Language Integrated Learning (CLIL): Teachers' metacognitive understanding of pedagogical translanguaging. *Learning and Instruction*, 97, 102085. <https://doi.org/10.1016/j.learninstruc.2025.102085>
- Oktavera, H. (2019). Pembelajaran Bahasa Arab Sebagai Upaya Pembentukan Karakter Santri di Pondok Pesantren. *Jurnal Ilmiah Iqra'*, 13(1), 38. <https://doi.org/10.30984/jii.v13i1.935>
- Ramadhan, A. P., & Luthfi, M. (2020). Strategi Komunikasi Pondok Pesantren Al-Istiqomah Dalam Pembelajaran Bahasa Arab Sebagai Bahasa Resmi. *Sahafa Journal of Islamic Communication*, 3(1), 25. <https://doi.org/10.21111/sjic.v3i1.4653>
- Richards, J. C., & Rodgers, T. S. (2014). *Approaches and Methods in Language Teaching*. Cambridge University Press.
- Rippin, A. (2022). *The Qur'an and its Interpretative Tradition*. Routledge. <https://doi.org/10.4324/9781003278870>
- Roy, S., Huq, S., & Rob, A. B. A. (2020). Faith and education in Bangladesh: A review of the contemporary landscape and challenges. *International Journal of Educational Development*, 79, 102290. <https://doi.org/10.1016/j.ijedudev.2020.102290>
- Ruslan, R., & Musbaing, M. (2023). Pembelajaran Bahasa Arab Dengan Pendekatan Tafsir Al-Qur'an. *Didaktika: Jurnal Kependidikan*, 12(3), 215–230. <https://doi.org/https://doi.org/10.58230/27454312.218>
- Salim, M., & Mujtahidah, N. (2020). Penerapan Kurikulum 2013 Revisi 2018 dalam Meningkatkan Prestasi Belajar Siswa. *Al-Idaroh: Jurnal Studi Manajemen Pendidikan Islam*, 4(1), 86–107. <https://doi.org/10.54437/alidaroh.v4i1.146>
- Sapawi, M. S. M., & Yusoff, N. M. R. N. (2025). Integrating technology into the Arabic language curriculum: A systematic review of trends, strategies and cultural dimensions. *Social Sciences & Humanities Open*, 12, 101974. <https://doi.org/10.1016/j.ssaho.2025.101974>
- Shalan, I. E.-N. A. W., & Ahmad, A. S. K. (2024). Linguistic Competence Among Egyptian

- vs. Saudi EFL Majors in Light of Utilizing Artificial Intelligence Technology. *International Journal of Computer-Assisted Language Learning and Teaching*, 14(1), 1–19. <https://doi.org/10.4018/IJCALLT.361771>
- Sholihin, M. D., Salwa, M., Kusuma, S. R., & Nasution, S. (2024). Urgensi Bahasa Arab Dalam Pendidikan Islam Menghadapi Era Society 5.0. *Argopuro: Jurnal Multidisiplin Ilmu Babasa*, 4(5). <https://doi.org/https://doi.org/10.6734/argopuro.v4i5.7984>
- Syaifullah, M., Harun, U., Izzah, N., Munawar, E., Roji, F., & Arifin, Z. (2021). The Application Of Experiential Learning Model Perspective David A. Kolb To Improving Students Reading Skill l Tatbiq Namudz al-Ta'alum al-Tajribi 'inda David A. Kolb li Tarqiyah Maharah al-Qira'ah lada Talabah. *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Babasa Arab*, 13(2), 208–230. <https://doi.org/10.24042/albayan.v13i2.8424>
- Umri, O. N. (2017). *Pendidikan Karakter Nabi Muhammad Saw Dalam Buku Sirah Nabawiyah Terjemahan Kitab Ar-Rabiq Al-Makhtum Karya Syeikh ....*
- Villarroel Henríquez, V., Castillo Rabanal, I., & Santana Abásolo, J. (2025). Applying Kolb's experiential learning cycle for deep learning: A systematic literature review. *Social Sciences & Humanities Open*, 12, 102096. <https://doi.org/10.1016/j.ssaho.2025.102096>
- Yuniartin, T., Subaidah, S., Feriana, D., Arman, M., & Saepuloh, D. (2024). Evaluation of Islamic Education: Integrating Cognitive, Moral, and Spiritual Aspects Based on The Qur'an and Hadith. *Jurnal Pendidikan Agama Islam Indonesia (JPAAI)*, 5(4), 161–169. <https://doi.org/10.37251/jpaii.v5i4.1267>
- Zubaidillah, M. H. (2018). Hubungan Kemampuan Bahasa Arab Dengan Prestasi Hafalan Alquran Siswa. *Al Mi'yar: Jurnal Ilmiah Pembelajaran Bahasa Arab Dan Kebahasaaraban*, 1(2), 19. <https://doi.org/10.35931/am.v1i2.31>