

Content and Language Integrated Learning Approach in Qawā'id Learning through Yellow Books in Islamic Boarding Schools

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Abstract: This study is grounded in the importance of integrating language and content learning in *qawā'id* instruction through yellow books in Islamic boarding schools, which naturally reflects the principles of the CLIL approach. It aims to examine how teachers integrate grammar learning with content understanding and how they adapt CLIL principles to address students' varying language proficiencies. This study employed a qualitative approach with a case study design, using classroom observations, interviews with teachers and students, and documentation analysis to explore the implementation of CLIL in *qawā'id* instruction. The findings reveal that *qawā'id* are not taught separately, but rather embedded within the study of classical Arabic texts, enabling students to engage with both language and content simultaneously. Teachers apply practical strategies such as utilizing texts like *Naḥw Taṭbīqī*, conducting Arabic-based assessments, and implementing scaffolding, differentiation, and specialized programs like *Takhassus*. These practices reflect CLIL's cognitive and communicative dimensions. Although the term CLIL is not explicitly used, its principles are contextually embedded in teaching practices. The novelty of this study lies in demonstrating that traditional pesantren pedagogy aligns with modern CLIL theory. It suggests that further theoretical development of CLIL should consider its natural applicability in classical Islamic educational settings.

INTRODUCTION

Are students able to understand classical Arabic texts without *harakat* if they lack strong grammatical competence? This question becomes relevant because Arabic language learning in Islamic boarding schools relies heavily on yellow books, which require accuracy in understanding language structures. In this context, mastery of *qawā'id*—the science of Arabic grammar, encompassing *naḥw* and *ṣarf*—becomes the primary foundation for accurately understanding Arabic texts. *Qawā'id* not only helps construct sentences correctly, but also prevents errors in understanding and using language, both spoken and written.¹

¹ Fathanah, F., & Muassomah, M. (2021). Penerapan Metode "Make a Match" Untuk Meningkatkan Minat Belajar Dalam Kemampuan Menulis (Kitabah) Mata Kuliah Qowaidul Imla PBA UNHAS Y Jombang. *Pendidikan Islam*, 3(1), 567–585. <https://doi.org/10.57215/pendidikanislam.v3i1.206>

However, learning *qawā'id* in Islamic boarding schools often faces challenges. Many students struggle to master Arabic language structures, particularly at the beginner level.² In fact, this limited grammatical competence often results in their weak ability to understand the contents of the book.³ This condition shows the need for a learning approach that is not only theoretical, but also applicable and contextual.

One relevant approach to address this challenge is Content and Language Integrated Learning (CLIL), an approach that integrates content and language teaching in one learning process.⁴ In the context of Islamic boarding schools, this approach is very potential considering that the yellow books not only contain Islamic scientific content, but are also authentic materials in classical Arabic. Naturally, learning in Islamic boarding schools has reflected the basic principles of CLIL, although it is not explicitly named as such.⁵

CLIL is known for its four pillars: Content, Communication, Cognition, and Culture,⁶ as well as supporting strategies such as scaffolding and differentiation that allow learning to take place adaptively according to student needs.⁷ In a heterogeneous Islamic boarding schools environment, these principles are very applicable, especially in overcoming the variation in students' abilities in understanding *qawā'id*.

Various studies have demonstrated that the CLIL approach is effective in integrating language learning with subject content across diverse educational settings. Arifin et al. explored the correlation between Arabic and Islamic teachings, emphasizing that religious texts such as *tafsir*, *hadith*, and yellow books implicitly serve as language learning tools.⁸ However, their study remained conceptual and did not empirically observe the application of CLIL in classroom settings or through yellow book usage. In a different domain, Nisrina applied CLIL in science learning at the elementary level, focusing on the development of

² Hastang, H., & Ahmad, R. (2023). Analysis of Arabic Language Learning Difficulties Among Students in the Qawaid Al-Lughah Al-Arabiyyah Materials. *Didaktika Jurnal Kependidikan*, 17(1), 31–42. <https://doi.org/10.30863/didaktika.v17i1.5052>

³ Rizqia, A. S., Dienana, A., & Sopian, A. (2024). The Perspectives of Master's Students on the Importance of Ushul Nahwu in Learning Arabic as a Foreign Language. *Al-Fusha Arabic Language Education Journal*, 6(2), 44–51. <https://doi.org/10.62097/alfusha.v6i2.1656>

⁴ Coyle, D., Hood, P., & Marsh, D. (2010). *CLIL: Content and Language Integrated Learning*. Cambridge University Press. <http://www.cambridge.org/9780521130219>

⁵ Prastyo, H., Aini, N. K., Wulandari, D., Fauziah, S., & Sundari, E. (2022). *CLIL in Islamic Boarding School for Enhancing Students' Literacy Through GTM*. <https://doi.org/10.2991/assehr.k.220104.035>

⁶ Coyle, D., Hood, P., & Marsh, D. (2010). *CLIL: Content and Language Integrated Learning*. Cambridge University Press. <http://www.cambridge.org/9780521130219>

⁷ Anggarini, I. F., Azzahwa, A. C. A. Z., Setyawan, C. A. D., A'la, M. T. R., Maghfiroh, A. L., & Putri, R. H. E. (2022). Integrative Learning in Islamic Indonesian EFL Classroom: Challenges and Opportunities. *Journal of English Teaching and Learning Issues*, 5(2), 147. <https://doi.org/10.21043/jetli.v5i2.17091>

⁸ Arifin, S., Nisa', M., & Binaningrum, B. (2021). Integrasi Pembelajaran Bahasa Arab dan Islam: Aplikasi Content Language Integrated Learning (CLIL). *Jurnal Tarbawi STAI Al Fithrah*, 10(1), 49–64. <http://bloxs.xtec.cat/clilpractiques1/files/2008/11/slrcoyle.pdf>

English proficiency.⁹ Although it successfully employed the 4C framework (Content, Communication, Cognition, and Culture), the study was limited to natural sciences and did not address Arabic grammar instruction nor Islamic boarding school contexts.

Meanwhile, Ruslan et al. examined the use of a bilingual CLIL approach in aqidah learning using the *Ushul Tsalatsah* book.¹⁰ While the research emphasized improved understanding of both content and language, it focused more on general comprehension and did not delve into qawā'id instruction. Similarly, Habibah and Rahmanita discussed the integration of Arabic and English in a da'wah-oriented curriculum using CLIL, but did not involve traditional Arabic texts such as yellow books.¹¹ Kholis specifically investigated CLIL in the teaching of syntax, combining memorization with structural analysis.¹² However, the scope remained narrowly focused on syntactic parsing without exploring the broader application of CLIL in classical text interpretation.

Among the five studies reviewed, none have specifically examined how the Content and Language Integrated Learning (CLIL) approach is implemented in qawā'id instruction through yellow books in Islamic boarding schools. In fact, yellow books form the core of pesantren education, taught through generational traditions, and require students to understand both linguistic structures and content simultaneously due to the absence of vowel markings. Although rooted in tradition, this practice naturally reflects the foundational principles of CLIL namely the integration of content and language. Therefore, this study aims to describe how the CLIL approach is applied in qawā'id learning through yellow books in pesantren and identify the supporting and inhibiting factors in its implementation. The findings are expected to provide both conceptual and practical contributions to developing a more contextual, integrative model of Arabic instruction that aligns with contemporary educational theories.

METHOD

This study employed a qualitative approach with a case study design to explore the application of Content and Language Integrated Learning (CLIL) in

⁹ Nisrina, N. (2024). Implementasi CLIL (Content And Language Integrated Learning) Pada Proses Pembelajaran Science Kelas III Di International Islamic School Magetan. Universitas PGRI Madiun.

¹⁰ Ruslan, Ismatullah, Luthfiyah, Khairudin, & Ramadhan, S. (2024). Bilingual Education to Improve Understanding of Aqidah at Salafi Islamic Boarding Schools. *Al-Hayat: Journal of Islamic Education*, 8(4), 1419–1421. <https://doi.org/10.35723/ajie.v8i4.19>

¹¹ Habibah, K. U., Zemzemiyeh, & Rahmanita, F. (2025). Pengembangan Model Pembelajaran Berbasis "Content and Language Integrated Learning" dalam Keilmuan Islam untuk Program Matrikulasi. *Konferensi Nasional Tarbiyah UNIDA Gontor: "Pesantren Studies: Instilling Islamic Framework to Incorporating Digitalization in Modern Islamic Education,"* 3, 118–120. <https://doi.org/10.33477/alt.v7i23369>

¹² Kholis, R. A. N. (2025). Implementasi Pendekatan Content and Language Integrated Learning (CLIL) dalam Pembelajaran I'rab (Syntactic Parsing). *Edukasiana: Jurnal Ilmu Pendidikan Dan Pembelajaran*, 1(1), 53–67.

qawā'id instruction through yellow books at Pesantren Persis 50 Lembang. This islamic boarding schools was selected for its consistent implementation of yellow books -based learning at the *mu'allimīn* level since 2018.

The subjects comprised three teachers—of *nahw*, *tafsīr aḥkām*, and student affairs—and ten students (five male, five female) selected purposively for their involvement in *qawā'id* learning. Data were collected through observation (in *Tārīkh al-Tashrī'* classes), interviews, and documentation (teaching materials, assignments, and evaluations).

This study followed Miles and Huberman's three-phase model of qualitative data analysis—data reduction, data display, and conclusion drawing with verification.¹³ Triangulation of sources and techniques ensured validity and reliability. This methodological approach allowed for an in-depth understanding of how *qawā'id* is integrated with content in a CLIL framework—linking grammar, cognition, and subject matter in a holistic Islamic boarding school context.

RESULT AND DISCUSSION

This study explores the Content and Language Integrated Learning (CLIL) approach in learning *qawā'id* through the use of yellow books in Islamic boarding schools. Data were obtained through classroom observations, interviews with teachers and students, and documentation of Islamic boarding school activities.

Observations made on the subject of *Tārīkh al-Tashrī'* showed that learning uses a lot of Arabic text without translation. Students are directed to understand the content through the direct application of *nahw* rules, with the support of verbal scaffolding from the teacher. The role of the teacher is very visible in guiding students to understand complex sentence structures.

Table 1. Summary of Observation Results

Observed Aspects	Findings	Related CLIL Indicators
Teacher Activities	Guiding the reading of bare Arabic texts, explaining the structure of <i>nahw-saraf</i> in sentences, providing analytical questions related to the meaning of the text.	Content, Language, Cognition
Student Activities	Reading Arabic texts, translating contextually, answering grammatical and content questions	Communication, Cognition
Material	The history of the formation of Islamic law from the classical Arabic book <i>Tārīkh al-Tashrī'</i> without <i>harakat</i>	Content

¹³ Matthew B Miles and A Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (sage, 1994).

Learning methods	Interactive lectures, Q&A, sentence analysis exercises and text meaning	Cognition, Language, Scaffolding
Media/Source	Yellow book <i>Tārīkh al-Tashrī'</i> , blackboard, oral explanation	Authentic Material, Language
Language of instruction	Combination of Arabic and Indonesian	Language as Medium of Instruction
Interaction Patterns	Active teachers and students, direct discussion and Q&A of material	Interactive Learning
Emphasized Objectives	Understanding the content of the history of Islamic law and the application of linguistic rules in texts	Integrated Language and Content

Interviews with *nahw*, *tafsir ahkam*, and student teachers showed that language and content learning were designed to be taught in an integrated manner. Teachers emphasized the importance of understanding texts through direct application of Arabic language rules. Students also said that their ability to understand rules increased through repeated practice, although they initially experienced difficulties due to limited vocabulary or initial understanding.

Table 2. Summary of Interview Results

Informant	Key Findings	CLIL Implications
Nahw teacher	<i>Qawā'id</i> must be understood through text, not just theory.	Language for content learning
<i>Tafsir</i> teacher	No translation allowed; must understand the grammatical structure directly.	Content-language integration
Student Affairs Teacher	Providing takhassus programs to strengthen <i>qawā'id</i> for the weak.	Scaffolding, Differentiation
Students (Male & Female)	<i>Qawā'id</i> is honed through direct reading and practice explaining the contents of the text.	Language and cognition development

The documentation results show that the implementation of the CLIL approach does not only occur in the classroom, but also in the lives of students in general. One example recorded is the use of Arabic on the notice board of the Islamic boarding school environment, such as the writing "ممنوع التدخين حول المعهد" (No smoking around the school). In addition, documentation in the form of learning photos shows teaching and learning activities using yellow books, with teachers explaining the contents of the text in Arabic. The test sheets obtained also use instructions and questions in Arabic, indicating that the evaluation process is in line with the CLIL principle, where Arabic is used as a tool and as a learning objective.

Table 3. Summary of Documentation Results

Documentation Types	Text or Description	Implications for CLIL
Bulletin board	"ممنوع التدخين حول المعهد" (No smoking around ma'had)	Strengthening Arabic outside the classroom
Learning photos	The teacher explains the contents of the yellow book using Arabic	The use of Arabic in academic interactions
Question sheet	Written questions in Arabic, including instructions and materials	Content and Arabic language based evaluation

CLIL-Based Qawā'id Instruction through Yellow Book Integration

The integration of *qawā'id* in the learning of yellow books in Islamic boarding schools reflects an approach that is not only theoretical, but also applicable and contextual. The teaching of *qawā'id* is not only transmitted as memorization of Arabic language rules but is applied directly in the process of understanding Islamic texts, especially yellow books. This shows that *qawā'id* functions as a learning tool, not just an object of learning. This kind of approach is in line with the principles of Content and Language Integrated Learning (CLIL), especially the aspects of language of learning and language for learning, where Arabic is learned to understand religious content, while also being a means of thinking scientifically in an Islamic context.¹⁴

Contextualization of *qawā'id* in learning also shows the importance of teacher flexibility in adjusting the material to the students' abilities. In this case, the role of the teacher is crucial to ensure that students are not only able to absorb the rules but also apply them in real situations. This approach is also evident in the use of lesson texts such as *Hiwār* and *Tārīkh al-Tashrī'*, where students are guided to understand sentence structure, *i'rāb*, to the form of *fi'il*, all of which are relevant to the principle of cognition in CLIL, namely the development of critical thinking skills through language. This shows that the contextual approach is effective in improving students' understanding of *qawā'id*.¹⁵

Learning is adjusted to the differences in students' thinking abilities. The practice of repeating basic *nahw* material for beginning students, and focusing on application for advanced students, reflects the concept of scaffolding in CLIL. Teachers provide gradual assistance as needed, so that the success of learning is

¹⁴ Coyle, D. (2018). The Place of CLIL in (Bilingual) Education. *Theory Into Practice*, 57(3), 166–176. <https://doi.org/10.1080/00405841.2018.1459096>

¹⁵ Ulum, M., & Nuriyah, K. (2023). Implementasi Kitab Nubdzatul Bayan Dalam Pembelajaran Nahwu Dan Shorrof Bagi Pemula. *Jurnal Educatio Fkip Unma*, 9(2), 1126–1132. <https://doi.org/10.31949/educatio.v9i2.5215>

greatly influenced by the teacher's ability to adjust the method to the conditions of the students.¹⁶

In addition to individual approaches, collaborative learning is an important tool in strengthening students' understanding. Group discussions that encourage students to explain the meaning of texts based on *qawā'id* analysis demonstrate the use of active communication strategies that are in line with the principles of communication in CLIL. In this practice, language is not only an object, but also a tool for thinking and sharing ideas.¹⁷

However, this learning still faces several challenges. Limited learning time and differences in student abilities are significant obstacles, so that the unstructured curriculum becomes an obstacle in implementing *qawā'id* teaching in Islamic boarding schools.¹⁸ This challenge requires teachers to continue to balance the delivery of the contents of the book and the explanation of Arabic language rules proportionally.

According to, educational interaction plays an important role in supporting in-depth mastery of *qawā'id*.¹⁹ In line with that, *qawā'id* learning in the classroom also seems to be influenced by the intensity of communication between teachers and students. Activities such as questions and answers, *i'rāb* exercises, and open discussions reflect learning that actively involves students.

Thus, it can be concluded that the approach to *qawā'id* in learning yellow books in Islamic boarding schools has developed from a traditional pattern to a more integrative and applicable form, reflecting the essence of the CLIL approach. The CLIL approach that combines content and language in one learning process is clearly visible in practice in the field, although it has not been realized theoretically by teachers. This shows great potential for developing a *qawā'id* learning model that is more systematic, contextual, and in line with the needs of the times.

Teachers' Strategies in Implementing CLIL-Oriented *Qawā'id* Learning

The way Islamic boarding schools operate the *qawā'id* teaching strategy does not stop at delivering theory alone but is directed at an applicative approach and integrated with text understanding activities. Teachers do not only explain *qawā'id* in theory but actively integrate it into the learning of yellow books, such as *Nahw Taṭbīqī*, *Tafsir Ahkam*, and *Hiwār*. This shows the integration between *qawā'id* theory and practice directly.

¹⁶ Jufrizal, J. (2023). Implementasi Pembelajaran Kitab Kuning Sebagai Upaya Peningkatan Religiusitas Peserta Didik Di Pondok Pesantren Terpadu Nurul Islam Blang Rakal Kabupaten Bener Meriah. *JoME*, 1(02), 29–38. <https://doi.org/10.61683/jome.v1i02.31>

¹⁷ *Ibid*

¹⁸ Amir, S. (2020). Problematika Pembelajaran Kitab Kuning Di Pesantren Putra Alkhairaat Pusat Palu. *Al-Qalam*, 26(1), 141. <https://doi.org/10.31969/alq.v26i1.827>

¹⁹ Syamsu, P. K. (2022). Faktor-Faktor Efektivitas Pembelajaran Bahasa Arab. *El-Ibtikar Jurnal Pendidikan Bahasa Arab*, 11(2), 187. <https://doi.org/10.24235/ibtikar.v11i2.11600>

This integration shows that teachers utilize various learning moments as a means of implementing *qawā'id* naturally. For example, the insertion of *qawā'id* analysis in the *Hiwār* or *Tafsir Ahkam* texts shows that *qawā'id* can be understood in the context of communication and reasoning, without always having to be taught as a separate lesson. This approach is close to the principle of language across the curriculum, which is the foundation of CLIL, where Arabic is not only an object of learning (language of learning), but also a tool for thinking (language for learning) and for constructing meaning through learning experiences (language through learning).²⁰

Furthermore, the teacher's practice in inviting students to study sentence structures such as *fi'il*, *fā'il*, or *i'rāb* from the yellow book text illustrates that learning does not only teach *qawā'id*, but also the grammatical thinking process. This is in line with the cognitive dimension in the CLIL framework which demands active involvement of students in the critical thinking process towards the text.²¹ When students are asked to understand verses without the help of translation and are asked to carry out structural analysis independently, what is being trained is not only linguistic ability, but also cognitive strategies for understanding meaning.

The evaluation strategies implemented by the teacher, such as the use of questions and answers in Arabic, also show a commitment to the active use of the target language. Although the learning process is still mixed with Indonesian, efforts to encourage students to express their understanding in Arabic indicate the existence of pushed output, a concept in CLIL that emphasizes the importance of students producing language as a form of active understanding.²² This shows that the role of the teacher is not only as a transmitter of information, but also as a supporter in the students' thinking and communication processes.²³

In line with this, the interaction strategies used by teachers in the form of discussions and questions and answers in Arabic, or the preparation of questions based on original texts, form a linguistically meaningful learning environment. In this context, the use of language not only functions to convey content, but also to form the structure of thinking and the way students view scientific texts. As

²⁰ Shykun, A. (2023). Content and Language Integrated Learning: Enhancing Language Acquisition and Content Understanding. *International Science Journal of Education & Linguistics*, 2(4), 39–44. <https://doi.org/10.46299/j.isjel.20230204.05>

²¹ Tarabar, A., & Neslanović, V. (2021). Thinking Skills in Content and Language Integrated Learning. *Zbornik Radova* 18, 19, 489–504. <https://doi.org/10.51728/issn.2637-1480.2021.19>.

²² Imtiaz, M. (2023). Analyzing the Cognitive Skill Development of Second Language (L2) Learners Through Content and Language Integrated Learning. *Pakistan Languages and Humanities Review*, 7(I). [https://doi.org/10.47205/plhr.2023\(7-i\)32](https://doi.org/10.47205/plhr.2023(7-i)32)

²³ Novitasari, N., Wahyuningsih, N., & Agustina, H. N. (2022). Improving Students' Speaking Skills Through Clil in Tourist Guiding Online Class. *Celtic a Journal of Culture English Language Teaching Literature and Linguistics*, 9(1), 53–68. <https://doi.org/10.22219/celtic.v9i1.20903>

emphasized,²⁴ the intensive use of the target language in the CLIL context plays a major role in forming students' cognitive academic language proficiency.

Thus, the teacher's strategy in aligning the theory and practice of *qawā'id* in the learning of yellow books is not only methodological but also reflects the philosophy of CLIL education that makes language a means of critical thinking, not just a means of communication. Teachers in Islamic boarding schools actively train students to use language rules in understanding scientific texts, which ultimately fosters their linguistic and intellectual abilities in a balanced manner.

Supporting and Inhibiting Factors in CLIL Implementation

In implementing the CLIL approach through learning yellow books in Islamic boarding schools, there are a number of challenges, especially related to the background of students who are very diverse in Arabic language skills, especially in the aspect of *qawā'id*. Not all students have a strong foundation in *nahw* and *saraf* when entering formal education at Islamic boarding schools, so learning that integrates language and content often becomes a double burden for them. The inherent complexity of Arabic language structure also poses a challenge in the learning process. Morphological forms in the Qur'an exhibit considerable variation in both lexical and grammatical meanings, requiring deep understanding of morphophonemic, morphological, and morphosyntactic processes.²⁵

This is in line with CLIL theoretical studies which emphasize the importance of scaffolding and differentiation to support students in facing the challenges of learning content and language simultaneously.²⁶ Scaffolding refers to systematic assistance from teachers to bridge the gap between students' existing knowledge and complex new material.²⁷ In the context of Islamic boarding schools, scaffolding practices are reflected in teacher strategies that adapt teaching approaches to the characteristics of students, such as simplifying texts, using visual explanations, or grouping students based on ability for more intensive guidance.

The *Takhassus* (specialization) program implemented in Islamic boarding schools is one of the real solutions to this obstacle. This program not only maps the initial abilities of students in the field of *qawā'id* but also provides special reinforcement in the form of additional courses or tiered learning. This is in line

²⁴ Nikula, T., Dalton-Puffer, C., & García, A. L. (2013). CLIL Classroom Discourse. *Journal of Immersion and Content-Based Language Education*, 1(1), 70–100. <https://doi.org/10.1075/jicb.1.1.04nik>

²⁵ Hamdani, W. H., & Abdurrahman, M. (2014). Fenomena Polisemik Bahasa Arab dalam Al-Qur'an dan Implikasi Pembelajarannya. *Bahasa & Sastra*, 14(1), 24–35.

²⁶ Mahan, K. R. (2023). Instructional Scaffolding in CLIL. 284–298. <https://doi.org/10.4324/9781003173151-24>

²⁷ Olsson, E., & Sylén, L. K. (2024). Cross-Curricular CLIL Projects in Swedish Middle School. *Nordic Journal of Language Teaching and Learning*, 11(3), 348–361. <https://doi.org/10.46364/njltl.v11i2.1181>

with the principle of differentiation in CLIL, which adjusts learning strategies according to the needs and abilities of individual students.²⁸

Some teachers also apply a collaborative approach, where more advanced students help their peers understand Arabic language structures, both in class and in colossal book studies. Activities like this not only strengthen linguistic skills but also foster religious character, solidarity, and scientific culture that are characteristic of Islamic boarding schools. As stated by Sauri et al., internalizing religious values in education requires a planned strategy, and this interactive approach is part of that strategy.²⁹

In terms of methodology, CLIL adaptation in Islamic boarding schools can also be seen from the application of the 6E approach: engagement, exploration, explanation, elaboration, evaluation, and extension. This model not only facilitates cognitive processes but also builds affective involvement of students in Arabic and Islamic texts.³⁰ Teachers do not merely convey the contents of the book, but design learning stages that arouse curiosity, encourage exploration, and stimulate the emotional and intellectual involvement of students.

Thus, although the challenges in implementing CLIL in the Islamic boarding school's environment are quite complex, the scaffolding and differentiation-based approaches have been applied contextually. The teacher's strategy in adjusting materials, methods, and evaluations to the needs of the students is the key to the success of CLIL adaptation in yellow book-based education. This confirms that the implementation of CLIL is not only possible in traditional contexts such as Islamic boarding schools but is very relevant when adjusted to the culture and characteristics of the institution.

CONCLUSION

This study highlights that the Content and Language Integrated Learning (CLIL) approach is not only relevant but also naturally embedded in the teaching of *qawā'id* through the use of yellow books in Islamic boarding schools. Although the term CLIL is not explicitly used, the integration of grammatical instruction with subject content, such as in *Tafsīr* and *Tārīkh al-Tashrī'*, demonstrates the essential CLIL principle of using language as a vehicle for learning. Teachers bridge theory and practice through functional materials, such as *Nahw Taṭbīqī*,

²⁸ Park, H. (2024). Development of Content-Language Integrated Learning (CLIL) Model With Enhanced Scaffolding in Primary English Writing Based on Coding Theme. *Korean Association for Learner-Centered Curriculum and Instruction*, 24(7), 429–445. <https://doi.org/10.22251/jlcci.2024.24.7.429>

²⁹ Sauri, S., Sanusi, A., Saleh, N., & Khalid, S. M. (2022). Strengthening Student Character Through Internalization of Religious Values in School. *Al-Iltizam: Jurnal Pendidikan Agama Islam*, 7(2), 29–43. <https://doi.org/10.33477/alt.v7i23369>

³⁰ Imamyartha, D., Widiati, U., Fardhani, A. E., A'yunin, A., Mitasari, M., & Hapsari, G. C. (2024). STEAM Pedagogy in Foreign Language Education: An Endeavour to Broaden CLIL Pedagogy Through 6E's Framework. *Indonesian Journal of Applied Linguistics*, 13(3), 477–489. <https://doi.org/10.17509/ijal.v13i3.66933>

contextual discussions, and authentic assessments, thereby reinforcing the cognitive and communicative dimensions of CLIL.

One of the strengths of this research lies in its contextual analysis of pesantren pedagogy, demonstrating how adaptive strategies, such as *Takhassus* programs, scaffolding, and ability-based grouping, align with CLIL's emphasis on differentiation and inclusive instruction. These findings provide a valuable contribution to the growing body of literature on CLIL by expanding its application to traditional Islamic education settings—contexts that have previously received limited attention.

However, the study also has limitations. As a single-site case study, its findings may not be generalizable to all Islamic boarding schools or Islamic institutions. Future research could explore comparative studies across different pesantren models, involve longitudinal analysis, or investigate student learning outcomes more quantitatively. In conclusion, the pedagogical practices observed in this study confirm that pesantren have the potential to become fertile ground for the contextual implementation of CLIL. This opens new directions for theoretical development and practical application of CLIL in Arabic-based, tradition-rooted learning environments.

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