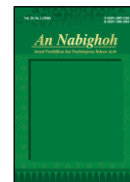




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ARABIC LANGUAGE TEACHING PRACTICES IN A CULTURALLY EMBEDDED CONTEXT: THE CASE OF BAYAN INDIGENOUS VILLAGE IN LOMBOK

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Abstract

Background: As the language used in the Quran and the Hadith, Arabic holds a crucial position in Islamic education. The success of Arabic language learning is determined by selecting Arabic language teaching methods that are appropriate to the students' sociocultural context. Therefore, understanding the Arabic language teaching methods used at the madrasah tsanawiyah in the traditional village of Bayan and their relevance to the local culture is of considerable importance.

Research Objectives: This study aims to analyze the Arabic language teaching methods used at a madrasah located in the traditional village of Bayan and to examine the contextual factors that influence their implementation. **Methodology:** This study employed a descriptive qualitative approach with teachers and learners as the research subjects. Semi-structured interviews, observations, and documentation were used to collect data. The research instruments included interview guidelines and observation sheets. The data were analyzed using the Miles and Huberman model, and data validity was assessed through triangulation.

Results: The research findings indicate that the *sam'iyah wa syafahiyah* (audiolingual/audio-oral) method was used, even though the teacher claimed to be using the *mubasyarah* (direct) method. This is evident in the learning process, which focuses on repetition and dialogue. In addition, the limited facilities and infrastructure resulted in a lack of variety in the teaching methods employed.

Unique Contribution: This study contributes to the literature by providing an empirical description of Arabic language teaching practices at a madrasah located within an indigenous community and highlighting the role of local sociocultural conditions in shaping teaching adaptations. **Conclusion:** The implementation of the audiolingual method in the study conducted at the madrasah was shaped primarily by pedagogical practices and institutional conditions. Although the sociocultural context of the traditional village of Bayan did not directly determine the teaching methods used, it did influence the adaptation of learning objectives and priorities. Therefore, efforts to improve Arabic language learning in indigenous communities must combine pedagogical development with sensitivity to local sociocultural conditions. **Recommendations:** Enhancing teachers' pedagogical competencies through regular professional development is necessary. In addition, various teaching methods that integrate listening, speaking, reading, and writing should be balanced and supported by adequate learning resources.

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Keywords:

Arabic Language Learning; Audiolingual Method; Direct Method; Socio Cultural Context; Indigenous Community of Bayan.

Introduction

Language is the primary means by which humans interact and communicate to meet social needs.¹ In Indonesia, Arabic holds a highly strategic position within Islamic education. Arabic serves as a key instrument for delving into the Quran and Hadith, which form the foundation of Islamic teachings.² Therefore, Islamic educational institutions, particularly madrasahs, play a crucial role in teaching Arabic to strengthen religious understanding and shape students' character.

The success of Arabic language learning is determined not only by the curriculum and instructional materials, but is also strongly influenced by the teaching methods employed.³ Teaching methods that are not aligned with students' characteristics and their social environment have the potential to hinder the learning process, reduce learning motivation, and diminish the meaningfulness of instruction.⁴ Therefore, the selection of Arabic language teaching methods needs to take into account the social and cultural context in which the learning process takes place.⁵

The Traditional Village of Desa Adat Bayan, located in Lombok Utara regency, Nusa Tenggara Barat, is an indigenous community that continues to preserve ancestral traditions and cultural values. The people of Bayan are known as followers of Islam Wetu Telu, a community that integrates Islamic practices with local customary traditions.⁶ In the socio-religious life of the Bayan community, religious education does not take place solely in formal settings such as madrasah, but is also integrated into the social and cultural practices of the community. This condition places Arabic language learning within a distinctive cultural space, differing from the general context of madrasah in other settings.

The Madrasah Tsanawiyah in the Traditional Village of Bayan serves as a formal educational institution that teaches Islamic sciences, including Arabic. However, the characteristics of students who grow up within an indigenous community environment present particular challenges for teachers in selecting and implementing Arabic teaching methods that are both effective and contextually appropriate. At the same time, this condition also creates opportunities to develop instructional methods that are responsive to local wisdom and cultural values.

¹ Evelina Fedorenko et al., "Language Is Primarily a Tool for Communication Rather than Thought," *Nature* 630, no. 8017 (2024): 575–86, <https://doi.org/10.1038/s41586-024-07522-w>.

² Eka Fitria Fidayani and Farikh Marzuki Ammar, "The Use of Azhari Curriculum in Arabic Language Learning at Islamic Boarding School," *Nazhruna: Jurnal Pendidikan Islam* 6, no. 1 (2023): 25–45, <https://doi.org/10.31538/nzh.v6i1.2866>.

³ Sultan Almelhes, "Enhancing Arabic Language Acquisition: Effective Strategies for Addressing Non-Native Learners' Challenges," *Education Sciences* 14, no. 10 (2024): 1116, <https://doi.org/10.3390/educsci14101116>.

⁴ Lisette Wijnia et al., "The Effects of Problem-Based, Project-Based, and Case-Based Learning on Students' Motivation: A Meta-Analysis," *Educational Psychology Review* 36, no. 1 (2024): 29, <https://doi.org/10.1007/s10648-024-09864-3>.

⁵ Deoksoon Kim, "Learning Language, Learning Culture: Teaching Language to the Whole Student," *ECNU Review of Education* 3, no. 3 (2020): 519–41, <https://doi.org/10.1177/2096531120936693>.

⁶ Ramadanita Sari et al., "An Examination of Talal Asad's Thought in Anthropological Studies on the Islamic Community of the Sasak Tribe of Lombok," *Indonesian Journal of Islam and Muslim Societies* 14, no. 1 (2024): 117–44, <https://doi.org/10.18326/ijims.v14i1.117-144>.

A study conducted at Pesantren Al-Ishlah Lamongan examined strategies for improving Arabic speaking skills using a qualitative descriptive case study approach through observation, interviews, and documentation. The findings revealed that students' speaking abilities were enhanced through the implementation of the direct method, regular vocabulary enrichment, daily conversation practices after prayer, weekly speaking exercises, and the creation of an Arabic-speaking environment. These strategies proved effective in strengthening students' Arabic communication skills within the pesantren environment.⁷ However, the study focused on formal Islamic boarding schools that already possessed structured language habituation systems and did not specifically explore Arabic language instruction within indigenous communities characterized by different cultural backgrounds, mother tongues, and learning traditions.

A study conducted by Magnaye on culture-based education shows that schools play a crucial role in shaping an educational environments grounded in local cultural values within indigenous communities. Schools function not only as formal educational institutions but also as spaces that reflect local philosophies of life and preserve the cultural identity of the community.⁸ Nevertheless, this study mainly focuses on institutional and policy dimensions of schools in general and has not specifically examined the implementation of local cultural values in the teaching of particular subjects, especially Arabic language learning within indigenous community settings.

A study on transformative learning in community-based language education has emphasized the importance of social interaction and reflective experiences in language acquisition. Research involving advanced language learners participating in community service learning programs used pre- and post-learning surveys to identify changes in students' beliefs, attitudes, and perceptions during the learning process. The findings demonstrated that most students experienced transformative learning through community interaction and reflective activities. Interpersonal communication, interpretive listening, and interpersonal writing practices in the target language were found to significantly influence students' perspectives and language development.⁹ Although this study highlights the importance of community interaction in language learning, research connecting Arabic language learning with indigenous community contexts and local cultural practices remains very limited.

Although previous studies have explored methods of Arabic language learning and culture-based education in various settings, research examining Arabic language learning practices in madrasahs located within indigenous communities

⁷ Ahmad Mubaligh et al., "Improving Arabic Speaking Skills Strategies for Islamic Boarding School Students," *Izdiyar : Journal of Arabic Language Teaching, Linguistics, and Literature* 5, no. 3 (2023), <https://doi.org/10.22219/jiz.v5i3.21716>.

⁸ Louiesito Magnaye, Jr., "Teaching Indigenous Science through Culturally Responsive Pedagogy: Shaping Environmental Perception and Cultural Resilience in Science Education," *Environment and Social Psychology* 10, no. 5 (2025), <https://doi.org/10.59429/esp.v10i5.3683>.

⁹ Deborah S. Reisinger and Joan Clifford, "Community-based Language Learning as a Transformative Practice: An Exploration of the Modes of Communication," *Foreign Language Annals* 55, no. 3 (2022): 668–83, <https://doi.org/10.1111/flan.12629>.

remains limited. Consequently, there remains a lack of understanding regarding how local sociocultural conditions interact with pedagogical practices in Arabic language education. To date, studies that specifically analyze the implementation of Arabic teaching methods in madrasah located within indigenous communities remain very limited. In fact, an understanding of the local cultural context is a crucial aspect in designing Arabic language instruction that is both effective and meaningful.

Based on these considerations, this study examines the alignment of Arabic language teaching methods at the Madrasah Tsanawiyah in the traditional village of Bayan with local sociocultural conditions. The findings of this study are expected to contribute to the literature on Arabic teaching methodologies in indigenous communities. Furthermore, the results of this study can serve as a practical guide for educators and madrasah administrators in the development of adaptive, meaningful, and student-centered learning strategies.

Method

This study employs a qualitative approach to gain an in-depth understanding of the practice of Arabic language teaching methods implemented within the natural learning context of a madrasah based in an indigenous community.¹⁰ The study was conducted through direct observation of the instructional process and the interactions between teachers and students in the classroom.

The research was conducted at Madrasah Tsanawiyah Babul Mujahidin, specifically in the ninth-grade class, located in the Traditional Village of Bayan, North Lombok, West Nusa Tenggara, in July 2025. The subjects of this study consisted of one Arabic language teacher and eight ninth-grade students who were selected using a purposive sampling technique. The criteria for selecting informants included: (1) a teacher who actively teaches Arabic in the ninth grade, (2) students who actively participate in classroom learning activities, and (3) students with varying levels of Arabic language proficiency to obtain diverse data. The selection of participants was intended to gain an in-depth understanding of the instructional methods implemented in the classroom.¹¹

Data were collected through several techniques: (1) semi-structured interviews conducted with the teacher and students to explore their experiences, perceptions, and the practices of Arabic language teaching methods implemented in the classroom; (2) direct classroom observations to examine the learning process, teacher–student interactions, and the natural application of instructional methods; and (3) documentation in the form of photographs of learning activities, instructional materials such as lesson plans and teaching resources, as well as activity records relevant to the focus of the study. The data collection techniques

¹⁰ John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (SAGE Publications, 2017).

¹¹ Sarah J. Tracy, *Qualitative Research Methods: Collecting Evidence, Crafting Analysis, Communicating Impact* (John Wiley & Sons, 2024).

were guided by qualitative research principles that emphasize in-depth data exploration through direct interaction with informants.¹²

The research instruments used in this study included an interview guide and an observation sheet, which focused on how Arabic language learning is constructed through social interaction between teachers and students. The interview guide was designed to explore the experiences and understanding of both teachers and students regarding the teaching methods. The observation sheet was used to record patterns of interaction in the classroom, strategies for delivering instructional content, and student responses throughout the learning process.¹³

The research was carried out through several stages: a preliminary study based on a review of relevant literature and online sources; the development of research instruments; classroom observations of the instructional process; interviews with the teacher and students; the collection of relevant documentation; and finally, data analysis and the drawing of research conclusions. The data were analyzed using thematic analysis techniques following the Miles and Huberman approach, which consists of data reduction, data display, and conclusion drawing.¹⁴

The validity of the data was examined through source and technique triangulation by comparing data obtained from interviews, observations, and documentation.¹⁵ In addition, member checking was conducted with the informants to ensure that the researcher's interpretations were consistent with the participants' experiences and the information they provided.¹⁶

Result and Discussion

Context and Characteristics of Arabic Language Learning at the Madrasah Tsanawiyah in the Traditional Village of Bayan

Arabic language instruction at the Madrasah Tsanawiyah in the Traditional Village of Bayan is conducted as part of the compulsory religious subjects in the madrasah curriculum. The learning process takes place through face-to-face sessions with relatively limited time allocation and a heterogeneous group of students in terms of Arabic language proficiency. Based on the observation findings, the instruction remains predominantly teacher-centered, in which the teacher plays

¹² Radziah Abdul Rahim et al., *Qualitative Research: Data Collection & Data Analysis Techniques* (UUM Press, 2008).

¹³ Cynthia J. Finelli et al., "A Classroom Observation Instrument to Assess Student Response to Active Learning," *2014 IEEE Frontiers in Education Conference (FIE) Proceedings*, October 2014, 1–4, <https://doi.org/10.1109/FIE.2014.7044084>.

¹⁴ Matthew B. Miles et al., *Qualitative Data Analysis: A Methods Sourcebook* (SAGE Publications, 2018).

¹⁵ Amber Wutich et al., "Metatheme Analysis: A Qualitative Method for Cross-Cultural Research," *International Journal of Qualitative Methods* 20 (January 2021): 16094069211019907, <https://doi.org/10.1177/16094069211019907>.

¹⁶ Weng Marc Lim, "What Is Qualitative Research? An Overview and Guidelines," *Australasian Marketing Journal* 33, no. 2 (2025): 199–229, <https://doi.org/10.1177/14413582241264619>.

a dominant role in delivering the material, directing classroom activities, and determining patterns of interaction in the classroom.¹⁷

In the implementation of instruction, the teacher uses Arabic as the primary medium for delivering the material, particularly during the introduction of vocabulary and basic expressions. However, the use of Arabic tends to be instructional in nature and has not fully encouraged active two-way communicative interaction between the teacher and students. Students generally follow the teacher's directions collectively and respond according to the given instructions, either through vocabulary repetition or simple dialogues.

The Arabic learning materials include basic comprehension, daily expressions, and short dialogues related to general themes in the madrasah curriculum. These materials are generally delivered through strategies adapted to students' characteristics in order to promote active learning and encourage comprehensive student participation.¹⁸ The learning materials are presented gradually, beginning with the introduction of sounds and basic comprehension, followed by pronunciation practice and its application in simple sentences. This type of instructional pattern is commonly found in Arabic language learning at the madrasah level, particularly during the early stages of language acquisition.¹⁹

The primary focus of instruction appears to be on oral skills, while reinforcement of reading and writing skills remains limited. The findings indicate that Arabic language learning at Madrasah Tsanawiyah Babul Mujahidin still emphasizes basic skills, such as reading, writing, and the mastery of simple vocabulary. The Arabic teacher has even added *imlā'* (dictation) lessons as part of strengthening writing skills. However, in terms of scope, the Arabic instruction has not yet addressed active communication or more complex language competencies. This situation was also partly the result of limitations in human resources and facilities.

Arabic Language Teaching Methods from the Teacher's Perspective

Based on the results of the initial interview, the Arabic teacher stated that the teaching method used in the instructional process is the *mubasyarah* (direct) method. The teacher explained that the lessons are delivered directly in Arabic without the mediation of another language, with the aim of familiarizing students with hearing and using Arabic from the very beginning of the learning process. No other method is referred to by teachers as a method for teaching Arabic besides the *mubasharah* method.

¹⁷ Lawrence Zhang and Donglan Zhang, "Dialogic Discussion as a Platform for Constructing Knowledge: Student-Teachers' Interaction Patterns and Strategies in Learning to Teach English," preprint, In Review, October 8, 2020, <https://doi.org/10.21203/rs.3.rs-86892/v1>.

¹⁸ Khairul Huda Jaya and Zawawi Ismail, "Fuzzy Delphi Method For Developing Arabic Speaking Learning Module for Nursing Students/ Metode Fuzzy Delphi Untuk Pengembangan Modul Pembelajaran Berbicara Bahasa Arab Bagi Mahasiswa Keperawatan," *Ijaz Arabi Journal of Arabic Learning* 5, no. 3 (2022), <https://doi.org/10.18860/ijazarabi.v5i3.17322>.

¹⁹ Ab Aziz Wan Wan Daud et al., "Exploring the Challenges and Strategies of Learning Arabic Language among Primary School Teachers," *Forum for Linguistic Studies* 7, no. 2 (2025), <https://doi.org/10.30564/fls.v7i2.8002>.

According to the teacher, this approach is considered appropriate to the students' conditions and the madrasah environment, which is rooted in religious education. The teacher also stated that the enactment of this method is based on teaching experience and long-established instructional practices. There is no specific planning that refers to a particular theoretical framework in determining the teaching method. Instead, the teacher relies more on practices perceived as effective based on empirical classroom experience, especially given the limited training and methodological references in Arabic language teaching.

The choice of a single method for teaching Arabic at the madrasah tsanawiyah is due to the teachers' limited understanding of Arabic language learning theory. The teacher stated, *"I realize that my understanding of Arabic language learning theory is still limited, but with my ongoing teaching experience, I strive to learn more about other methods. I am confident that the longer I teach, the more experience I will gain that I can use to improve the quality of instruction."*

This statement reveals several important dimensions of the teacher's professional identity and pedagogical decision-making. The teacher acknowledges a gap in theoretical knowledge but frames this limitation within a narrative of professional growth over time, suggesting a belief that experience alone will eventually compensate for formal training deficiencies.

The Practice of Arabic Language Teaching Methods Based on Classroom Observation

Classroom observation findings indicate that the Arabic language instruction is dominated by listening and imitation activities. At the beginning of the lesson, the teacher pronounces Arabic vocabulary or expressions clearly and repeatedly, after which students are asked to repeat them collectively. The repetition process is carried out several times until the teacher considers that the students' pronunciation approximates the correct articulation.

This pattern reflects a skill-learning perspective in which explicit grammatical knowledge becomes automatized through communicative practice.²⁰ In addition, the lessons include simple dialogue exercises between the teacher and students or among students themselves, following predetermined question-and-answer patterns. The teacher provides stimuli in the form of questions or expressions, and students respond according to the models previously given. Errors in pronunciation or sentence structure are immediately corrected by the teacher to ensure that students become accustomed to what is considered the correct linguistic form. Classroom activities rarely involve the exploration of written texts or independent writing practice.

Psycholinguistic studies support the prioritization of speaking skills in the early stages of learning arabic. This approach focuses on vocabulary mastery and sound articulation as the primary foundation for developing verbal responses

²⁰ Mirosław Pawlak, "Teaching Foreign Language Grammar: New Solutions, Old Problems," *Foreign Language Annals* 54, no. 4 (2021): 881–96, <https://doi.org/10.1111/flan.12563>.

before learners move on to more complex language structures.²¹ The audiolingual method significantly impacts students' psychological well-being. Research shows that anxiety about speaking can hinder classroom participation, which can lower self-confidence and motivation to communicate.²² However, in a madrasah setting, collective imitation activities have proven effective in reducing individual mental stress. This group strategy encourages learners to participate more boldly without fear of being judged personally.²³

The Alignment Between the Teacher's Stated Method and Classroom Practice

Based on the characteristics of the observed instructional practices, the method applied in the classroom more closely reflects the *sam'iyah wa syafahiyah* (audio-oral) or audiolingual method. This method emphasizes language learning through intensive listening and speaking drills, repetition, and habituation through stimulus-response patterns. The primary focus of instruction lies in the mastery of sounds, pronunciation, and students' oral responses to the teacher's utterances.²⁴

These findings indicate that the instruction is more oriented toward the development of oral skills, as is typical in the audiolingual approach.²⁵ Thus, a discrepancy was found between the method stated by the teacher and the method identified through classroom observation. This difference indicates that the teacher's understanding of Arabic language teaching method terminology is not yet fully aligned with the actual characteristics of the instructional practices implemented in the classroom.

The research findings reveal a gap between the teaching method stated by the teacher and the method identified through classroom observation. The teacher claimed to apply the *mubasyarah* (direct) method; however, the actual instructional practices more closely reflected the *sam'iyah wa syafahiyah* (audio-oral) or audiolingual method. This discrepancy indicates that the teacher's understanding of methodological terminology is not yet fully aligned with its practical implementation in the classroom. This phenomenon is closely related to the formation of the professional identity of Arabic language teachers. Studies on the development of Arabic teacher identity suggest that methodological literacy and a conceptual understanding of learning theories significantly influence the quality of

²¹ Moh. Tohiri Habib et al., "A Psycholinguistic Approach to Enhancing Arabic Vocabulary and Morphology Mastery Through Inspirational Quotes," *An Nabighoh* 27, no. 1 (2025): 1–24, <https://doi.org/10.32332/an-nabighoh.v27i1.1-24>.

²² Herri Mulyono and Regitha Saskia, "Affective Variables Contributing to Indonesian EFL Students' Willingness to Communicate within Face-to-Face and Digital Environments," *Cogent Education* 8, no. 1 (2021): 1911282, <https://doi.org/10.1080/2331186X.2021.1911282>.

²³ Michiko Toyama and Yoshitaka Yamazaki, "Classroom Interventions and Foreign Language Anxiety: A Systematic Review With Narrative Approach," *Frontiers in Psychology* 12 (February 2021): 614184, <https://doi.org/10.3389/fpsyg.2021.614184>.

²⁴ Chua Hui Wen et al., "The Effects of Task-Based Language Teaching and Audio-Lingual Teaching Approach in Mandarin Learning Motivation," *International Journal of Language Education* 5, no. 4 (2021): 396, <https://doi.org/10.26858/ijole.v5i4.19898>.

²⁵ Nur Syukriyah Mohd Suib and Harun Baharudin, "Effective Strategies for Teaching Arabic Prosody in Oral Communication Skills," *Qubahan Academic Journal* 5, no. 1 (2025), <https://doi.org/10.48161/qaj.v5n1a855>.

method implementation in classroom practice.²⁶ Thus, the selection of the teaching method in this context appears to be more empirical and intuitive in nature rather than grounded in an explicit theoretical framework.

In the literature on Arabic language teaching, the *mubasyarah* (direct) method emphasizes the direct use of the target language in more natural and interactive communicative contexts, with the aim of promoting communicative language competence.²⁷ Meanwhile, the *sam'iyah wa syafahiyyah* (audio-oral) method emphasizes oral practice, repetition, and habituation through stimulus–response patterns. This approach aligns with the principles of the audiolingual method, which is grounded in behaviorist theory and posits that repetition and imitation are considered effective for initial language acquisition.²⁸

The fundamental difference between the *mubasyarah* method and the *sam'iyah wa syafahiyyah* method lies in their communicative objectives and the role of students in the learning process. The mismatch between the method claimed by the teacher and the actual classroom practice does not merely indicate teacher error; rather, it reflects limited access to pedagogical training and methodological references in Arabic language teaching. Arabic teachers in resource-constrained madrasahs tend to apply certain methods empirically, without a clear theoretical foundation.

Contextual Factors Influencing the Selection of Teaching Methods

The dominance of the *sam'iyah wa syafahiyyah* method in Arabic language instruction at the Madrasah Tsanawiyah in the Traditional Village of Bayan can be understood as a practical response to limitations in human resources and learning facilities. This method is relatively easy to implement because it does not require complex teaching materials and can be carried out by relying primarily on the teacher's oral skills as the main source of instruction.²⁹ In the context of a madrasah based in an indigenous community, the audiolingual method is often considered effective for familiarizing students with listening to and speaking Arabic, particularly for learners with heterogeneous language proficiency backgrounds.³⁰

The results of the observation indicate that classroom interactions are still dominated by the teacher. The teacher serves as the primary source of information, while students mostly follow the instructions given. When asked about how the

²⁶ Aulia Rahman et al., "Strategies for Shaping the Identity of Novice Arabic Teachers in a Professional Education Program," *An Nabighoh* 27, no. 1 (2025): 179–200, <https://doi.org/10.32332/an-nabighoh.v27i1.179-200>.

²⁷ Nurul Hanani et al., "An Eclectic Approach to Arabic Language Education: Implementing Kitab Al-Amtsilah At-Tashrifayah in Modern Indonesian Pesantrens," *Jurnal Pendidikan Islam* 10, no. 2 (2024): 192–206, <https://doi.org/10.15575/jpi.v10i2.38651>.

²⁸ Monera Almohawes, "Second Language Acquisition Theories and How They Contribute to Language Learning," *World Journal of English Language* 14, no. 3 (2024): 181, <https://doi.org/10.5430/wjel.v14n3p181>.

²⁹ Adrián Valledor et al., "The Eclectic Approach in English Language Teaching Applications: A Qualitative Synthesis of the Literature," *Sustainability* 15, no. 15 (2023): 11978, <https://doi.org/10.3390/su151511978>.

³⁰ Gillian West et al., "Oral Language Enrichment in Preschool Improves Children's Language Skills: A Cluster Randomised Controlled Trial," *Journal of Child Psychology and Psychiatry* 65, no. 8 (2024): 1087–97, <https://doi.org/10.1111/jcpp.13947>.

teacher teaches Arabic in class, one of them stated, *"The teacher writes the lesson material on the blackboard and then instructs us to listen, follow along, and then memorize it."* This pattern of interaction results in a relatively one-way learning process. Studies on learning goal orientation have found that achievement orientation and instructional objectives shape not only teachers' strategies chosen but also the dynamics of student participation. In this context, Arabic language instruction is more focused on achieving basic competencies and fostering religious habituation rather than developing complex academic communication skills.

In the context of MTs Babul Mujahidin, located within the Bayan indigenous community, the use of the sam'iyyah wa syafahiyyah method appears to respond to practical learning needs. Observations indicate that most learning activities predominantly involve listening, repetition, and teacher-guided oral practice. This approach allows learning to continue despite limited facilities and variations in students' prior knowledge and skills. In the early stages of Arabic language learning, particular attention is required for listening and speaking skills, as they form the foundation for overall language mastery.³¹

The continuous use of the audiolingual method risks hindering the mastery of other aspects of the Arabic language.³² Learning that focuses solely on oral practice without being supported by a proportional amount of literacy activities can hinder the development of students' reading and writing skills.³³ Fundamentally, the success of a teaching method heavily depends on the teacher's competence in developing adaptive approaches. Teachers are not merely tasked with selecting a method but must also master it and know how to apply it in a way that aligns with the characteristics and needs of learners.³⁴

The research findings indicate that the teacher takes into account the social characteristics of students from the Bayan indigenous community when setting learning objectives. The teacher stated, *"Most students live in communities that still strongly uphold traditional customs, so Arabic language instruction is focused more on basic introduction and comprehension."* According to the teacher, these conditions necessitate that Arabic language instruction be adapted to the needs and characteristics of students living in a socio-cultural environment distinct from that of Islamic boarding schools, where Arabic is used more intensively. These findings suggest that the influence of the local cultural context is more evident in the process of adapting learning objectives than in the direct selection of teaching methods.

³¹ Hossam El-Din Samir et al., "The Impact of Language Immersion on Arabic Language Acquisition for Speakers of Other Languages: 'Enhancing Arabic Language Skills for Speakers of Other Languages' Program as a Model," *Journal of Posthumanism* 5, no. 3 (2025), <https://doi.org/10.63332/joph.v5i3.919>.

³² Anwar A. H. Al-Athwary and Nada M. Lasloun, "Second Language Listening Comprehension Gain From Aural vs. Audio-Visual Inputs: The Case of EFL Arab Learners," *Journal of Language Teaching and Research* 12, no. 6 (2021): 911–21, <https://doi.org/10.17507/jltr.1206.07>.

³³ Catriona Kennedy and Aoife McLoughlin, "Developing the Emergent Literacy Skills of English Language Learners Through Dialogic Reading: A Systematic Review," *Early Childhood Education Journal* 51, no. 2 (2023): 317–32, <https://doi.org/10.1007/s10643-021-01291-1>.

³⁴ Sofia Mastrokourou et al., "Rediscovering Teaching in University: A Scoping Review of Teacher Effectiveness in Higher Education," *Frontiers in Education* 7 (March 2022): 861458, <https://doi.org/10.3389/educ.2022.861458>.

Implications of Teaching Methods on the Development of Arabic Language Skills

The findings of this study indicate that Arabic language instruction is primarily focused on listening (*istimāʿ*) and speaking (*kalām*) skills, while reading (*qirāʾah*) and writing (*kitābah*) skills have not received balanced attention or systematic instructional emphasis. In fact, successful Arabic language learning, including reading, listening, speaking, writing, and mastery of linguistic structures, greatly depends on a solid understanding of morphology.³⁵

Mastery of Arabic grammatical and morphology constitutes an essential foundation for the development of literacy skills. Research on derivational and inflectional errors in the context of Arabic language education indicates that weak morphological mastery has a direct impact on students' writing competence.³⁶ These findings reinforce that the dominance of the audiolingual method, without systematic reinforcement of morphological aspects, has the potential to produce partial language competence.³⁷ As a result, students demonstrate relatively stronger abilities in repeating vocabulary and oral expressions, but experience difficulties in comprehending written texts and expressing ideas in written Arabic.

From a language pedagogy perspective, effective language instruction should develop all four language skills in an integrated mutually reinforcing manner.³⁸ Arabic language instruction that focuses solely on oral skills risks producing partial competence, which may not adequately support students' academic ability to study Islamic sources in Arabic. Therefore, the findings of this study suggest that the dominance of the audiolingual method should be complemented with other approaches that strengthen Arabic literacy skills, particularly in the context of madrasahs with both academic and religious educational objectives.

Pedagogical Implications and Research Contributions

Limitations in human resources, particularly regarding teachers' mastery of Arabic language teaching theories, constitute a key factor influencing instructional practices at the Madrasah Tsanawiyah in the Traditional Village of Bayan. Teachers rely on their teaching experience and long-established instructional habits without the support of lesson planning based on a specific methodological approach.

³⁵ Akhmad Muzakki, "Reconstruction of Morphological ('Ilmu Sharf) Learning Methods For Arabic Language and Literature Students/ Rekonstruksi Metode Pembelajaran Morfologi ('Ilmu Sharf) Bagi Mahasiswa Jurusan Bahasa Dan Sastra Arab," *Ijaz Arabi Journal of Arabic Learning* 4, no. 1 (2020), <https://doi.org/10.18860/ijazarabi.v4i1.9873>.

³⁶ Alif Cahya Setiyadi et al., "Derivation and Inflection Inaccuracies: A Morphological Error Matrix for Improving Arabic Writing Competence in the Pesantren Context," *An Nabighoh* 27, no. 2 (2025): 265–84, <https://doi.org/10.32332/an-nabighoh.v27i2.265-284>.

³⁷ Afzal Khan, "Transformative Impacts of Explicit Morphological Instruction on Irregular Inflectional Acquisition in Saudi EFL Learners," *Humanities and Social Sciences Communications* 11, no. 1 (2024): 1342, <https://doi.org/10.1057/s41599-024-03610-4>.

³⁸ Liu Zhan and Jie Cheng, "The Relationship between Multisensory Stimulus-Integrated Foreign Language Learning Models and Students' Psychological States and Language Skill Development-an Empirical Analysis Using the Global Learning Assessment Database," *Frontiers in Psychology* 16 (August 2025): 1639885, <https://doi.org/10.3389/fpsyg.2025.1639885>.

The pedagogical competencies of teachers, particularly in mastering teaching methodologies and language acquisition theory, play a crucial role in determining the quality of Arabic language instruction. A lack of such mastery may lead teachers to favor what are perceived as practical and expedient methods that may fail to focus on long-term learning objectives or address the full range of language competencies.³⁹ This methodological deficit stems from suboptimal professional training programs and a lack of academic guidance. Consequently, the findings of this study reflect a realistic portrait of the challenges faced by madrasah institutions in Arabic language education due to a shortage of teaching staff.

Based on the research findings, Arabic language instruction at the Madrasah Tsanawiyah in the Traditional Village of Bayan requires reinforcement in lesson planning and methodological variation. The dominance of the *sam'iyah wa syafahiyyah* method should be balanced with other approaches that can develop students' reading and writing skills, while still considering the limitations of facilities and human resources. Moreover, the discrepancy between the claimed teaching method and actual classroom practice highlights the importance of enhancing Arabic teachers' pedagogical literacy. Training that focuses on understanding Arabic language teaching methodology and its contextual implementation is an urgent need, especially in madrasahs located within indigenous communities where teachers may have limited access to professional development resources.

Academically, these findings strengthen the argument that there is no universally applicable Arabic teaching method. The effectiveness of any method is largely determined by its alignment with the social, cultural, and institutional context in which learning takes place.⁴⁰ In the case of MTs Babul Mujahidin, the context of the Bayan indigenous community does not directly determine the methods used by teachers, but it does influence how teachers adapt learning objectives, the scope of the material, and the level of language proficiency expected of students. Although this madrasah is located within an indigenous community that continues to maintain local traditions, these findings indicate that Arabic language learning is positioned more as a school academic activity than as part of the community's daily social practices. Therefore, the local cultural context serves as a backdrop that influences teachers' pedagogical adjustments, rather than as the sole factor determining the teaching methods employed.

This study provides an empirical contribution to the field of Arabic language teaching methodology, particularly in the context of madrasahs located within indigenous communities with limited resources. The findings regarding the gap between teachers' methodological understanding and classroom practice enrich the academic discourse on the implementation of Arabic teaching methods in the field.

³⁹ Mohamad Fathie Mohamad Zaki et al., "Teaching Methods of Arabic Language Grammar Lessons Among Arabic Teachers at Religious Secondary Schools in Malaysia," *Theory and Practice in Language Studies* 14, no. 10 (2024): 3100–3108, <https://doi.org/10.17507/tpls.1410.11>.

⁴⁰ Birsal Aybek and Osman Oğuz, "Sustainable and Inclusive Education Reform in Türkiye: A Cipp Evaluation of the Primary Turkish Language Curriculum," *Sustainability* 17, no. 19 (2025): 8659, <https://doi.org/10.3390/su17198659>.

This study also highlights the importance of adopting a context-based approach when designing Arabic language programs (ALPs). This study presents the actual learning conditions at the madrasah tsanawiyah in the traditional village of Bayan, offering a new perspective that has rarely been explored in the literature. Until now, studies on Arabic language education have tended to focus on urban madrasahs or schools with comprehensive facilities.

Conclusion

Based on the research findings and discussion, it can be concluded that Arabic language instruction at the Madrasah Tsanawiyah in the Traditional Village of Bayan is conducted under conditions of limited human resources and learning facilities. The Arabic teacher relies on practical experience and long-established teaching habits in delivering instructional content, without adequate understanding of Arabic language teaching theories. This situation affects the selection and implementation of teaching methods, which tend to be intuitive and pragmatic in nature rather than theoretically informed or systematically planned.

This study found a notable discrepancy between the teaching methods reported by teachers and the classroom teaching practices. The method found in practice was the *sam'iyah wa syafahiyyah* method, or the audiolingual method, whereas the *mubasyarah* method, or the direct method, was used by the teachers. This was characterized by listening exercises and word repetition, which were effective in helping learners with Arabic pronunciation and oral comprehension. However, this method proved insufficient for developing reading and writing skills optimally, as literacy activities were limited to brief dictation exercises and minimal text engagement.

The limited facilities and pedagogical competencies of teachers at this madrasah have led to the predominant use of the audiolingual method in Arabic language instruction. In addition to pedagogical factors and resource constraints, Arabic language instruction at MTs Babul Mujahidin also takes place within the context of the Bayan indigenous community, which continues to uphold local traditions. The research findings indicate that the influence of this cultural context is not directly evident in the selection of teaching methods, but is reflected in the adaptation of learning objectives to place greater emphasis on the mastery of basic Arabic language competencies in accordance with the characteristics of the students and their learning environment. However, the continuous use of a single method will prevent the comprehensive learning objectives for Arabic from being fully achieved. This indicates that the effectiveness of Arabic language teaching methods is highly dependent on the alignment of the method with the social, cultural, and institutional context of the teaching environment.

This study contributes to Arabic language teaching methodology by revealing the realities of Arabic language teaching practices in madrasahs located within indigenous communities. This study demonstrates that the quality of Arabic language instruction depends on the availability of resources and teachers' methodological understanding and pedagogical competence. Therefore, innovations in Arabic language instruction at madrasahs based in indigenous communities

require an approach that is not only normative but also contextual and capable of adapting to local conditions.

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Author Contribution Statement

All authors contributed to the completion of this research. BS, as the lead author, was fully responsible for writing, submission, and revisions. Y and I served as research supervisors and provided academic direction throughout the research process. MQ, M, and MH assisted in reviewing and correcting the research results and manuscript.

Declaration of Competing Interest

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

AI Writing Statement

The authors used Consensus AI as a supporting tool to assist with literature exploration and language refinement during the writing process. The authors carefully reviewed the content generated with the assistance of AI and takes full responsibility for the final content of the manuscript.

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