

Building The Effectiveness of Arabic Language Learning Through the Internalization of Qur'anic Values

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Abstract: Pondok Pesantren Modern Nurussalam Sidogede, one of the largest modern Islamic boarding schools in South Sumatra with more than three decades of history, plays a strategic role in shaping knowledgeable and morally grounded Muslim generations. However, preliminary observations reveal critical challenges in Arabic language instruction, including varying levels of student motivation, limited integration of Qur'anic values within the learning process, and insufficient character formation through classroom activities. This study aims to examine the current state of students' learning motivation, assess the extent to which Qur'anic values are incorporated into the curriculum, and design an Arabic language learning model based on the internalization of Qur'anic values. This model is expected to enhance learning effectiveness and foster character development. The research adopts a case study approach, employing data collection through classroom observations, in-depth interviews with teachers and students, and curriculum document analysis. The results of this study can increase the motivation of students to learn Arabic, and increase the contribution of Arabic learning to the formation of student character, as well as provide a potential impact on the application of the model to the effectiveness of Arabic learning in the Nurussalam Sidogede modern Islamic boarding school.

Keywords: Arabic Language Learning, Qur'anic Value Internalization, Learning Motivation, Character Building, Case Study.

Introduction

The pondok pesantren is the oldest Islamic educational institution in Indonesia and plays a crucial role in shaping knowledgeable and morally grounded Muslim generations. Amid rapid technological advancements and societal changes, pesantren face new challenges in maintaining their Islamic identity while remaining relevant to the needs of modern society. Pondok Pesantren Modern Nurussalam Sidogede, one of the prominent pesantren in South Sumatra that has been established for more than thirty years, serves as an example of an institution that continuously strives to balance modern educational systems with Islamic values. One of the essential aspects of student development in this pesantren is the teaching of the Arabic language, which is the key to understanding the Qur'an, hadits, and classical Islamic Scholarly Literature.

However, field observations indicate that the Arabic learning process has not fully achieved its ideal goals. Based on preliminary findings, students' motivation to learn varies significantly. Some show high interest, while others attend lessons merely to fulfill academic requirements. These motivational differences affect their level of participation and the overall effectiveness of learning. Students with low motivation tend to be passive, reluctant to practice speaking, and quick to forget previously learned material.

Furthermore, the integration of Qur'anic values into Arabic language learning has not yet been optimized. Although Arabic is recognized as the language of revelation, the learning process still heavily emphasizes grammatical aspects—such as *nahwu* and *sharaf* as well as text translation, without strengthening the spiritual dimension and Qur'anic values embedded within the language. As a result, students have not fully internalized the

understanding that learning Arabic is an act of worship and a means of drawing closer to Allah.

In Islamic education, Islamic values encompass *aqidah* (creed), *ibadah* (worship), *akhlak* (morality), and *muamalah* (social conduct). Integrating these values into Arabic language instruction is vital for shaping learners who are not only linguistically competent but also possess strong Islamic character. Unfortunately, in practice, many Arabic teaching approaches remain confined to formal grammatical instruction that lacks spiritual and ethical dimensions rooted in Islamic.¹

Previous studies reveal that character education values can be incorporated into Arabic language learning, particularly through the teaching of classical texts that convey moral and ethical lessons. However, research specifically examining Arabic language learning models based on the internalization of Qur'anic values within modern pesantren remains limited. Therefore, this study is necessary to address this gap and provide both conceptual and practical contributions to the development of pesantren education. This research aims to: (1) analyze the level of students' motivation in learning Arabic at Pondok Pesantren Modern Nurussalam Sidogede, (2) examine the practice of integrating Qur'anic values into the learning process, and (3) design Arabic language teaching methods and models based on the internalization of Qur'anic values that are expected to enhance student motivation and holistic character development.

Materials and Methods

This study employs a descriptive qualitative approach aimed at gaining an in-depth understanding of the processes, strategies, and internalized values within the Arabic language learning system at Pesantren Modern Nurussalam. This approach was chosen because it is suitable for examining educational phenomena related to values, attitudes, and learning effectiveness elements that cannot be measured merely through

numerical data, but require deep comprehension and interpretation of the collected information.

The data sources in this research are divided into two categories: **Primary data**, obtained through observations, interviews, and direct documentation involving teachers, students, and administrators of Pesantren Modern Nurussalam; and **secondary data**, collected from scholarly journals, books, articles, and official institutional documents relevant to the theme of Arabic Language Learning effectiveness and the internalization of Qur'an values.

Results and Discussion

1. Analysis Of Students Motivation Levels in Learning Arabic At Pondok Pesantren Modern Nurussalam Sidogede

In terms of the learners, interest and motivation to learn Arabic are often relatively low. Arabic is frequently perceived as a difficult and less engaging subject, especially when delivered in a rigid or irrelevant manner. Some students view Arabic merely as an academic burden rather than as a medium of spirituality or as an expression of Islamic values. Based on the observations, the level of motivation to learn Arabic at Pondok Pesantren Modern Nurussalam Sidogede shows significant variation among the students. Some demonstrate a high level of enthusiasm, while others display lower levels of motivation. This variation is influenced by various internal and external factors that affect their learning processes.

Students with high learning motivation are usually influenced by the following factors:

1. A strong spiritual awareness to understand the Qur'an in its original language.
2. A religious family environment that supports the strengthening of Qur'anic values.
3. Good discipline and time management within the 24-hour curriculum system.
4. A strong personal interest in Arabic and active involvement in language- and art-based extracurricular activities.

¹ Hermawan Nur Fadly, Kuswoyo, *Integrasi Nilai-Nilai Islam dalam Pengajaran Bahasa Arab di Lembaga Pendidikan Islam*, El Wahdah: Jurnal Pendidikan, Vol. 6 No. 1 Juni 2025, hal. 158

5. Positive relationships with teachers (ustadz and ustadzah) who provide intensive and motivational guidance.
6. Students can avoid punishment imposed by the Language Enforcement Division. In modern pesantren, there is a specific structure responsible for disciplining students, including enforcing language rules.

Conversely, students with lower motivation tend to be influenced by several factors, such as:

1. A lack of initial understanding of the importance of arabic for understanding religion.
2. Weak basic skills, leading to feelings of being left behind and low self-confidence.
3. Difficulty adapting to the pesantren environment, especially for new students unfamiliar with the 24-hour system.
4. Limited academic and spiritual support from their families.
5. Low interest in Arabic language activities and minimal involvement in extracurricular programs.
6. Some students feel afraid of making mistakes and embarrassed when speaking Arabic, especially when communicating with senior students.²

These significant variations demonstrate that learning motivation can be enhanced through proper spiritual, academic, environmental, and emotional development approaches. On May 10, 2020 / 17 Ramadan 1441, Pondok Pesantren Modern Nurussalam Sidogede officially established its Muadalah Education Program under the name *Kulliyatul Mu'allimin Al-Islamiyah* (KMI),³ a formal educational institution under Pondok Modern Darussalam Gontor equivalent to junior and senior high school. However, it carries the distinctive curriculum of modern pesantren. Its main objective is to develop teachers and future leaders of the ummah who possess strong morality, knowledge, independence, and the capacity to serve society

The curriculum at KMI consists of both general and advanced religious studies. The internalization of Qur'anic values occurs integrally across all subjects taught in Arabic. Students do not merely

learn technical aspects such as grammar and vocabulary, but also absorb Qur'anic values embedded in subjects such as *muthalaah*, hadith, tafsir, tawhid, fiqh, and other branches of Islamic sciences. The level of Arabic and religious study at Pondok Modern Nurussalam cannot simply be equated with ordinary schooling. The pesantren has clear plans, targets, and objectives: that after six years, students are expected to independently understand religious texts and classical books written in Arabic. Through such comprehension, students are expected to internalize Qur'anic values in their daily lives.

According to one of the students at Mushollah Zubhatul Hasan, one essential aspect of Arabic learning is the use of the language in daily communication. Students are encouraged to use Arabic in conversations, both with peers and teachers.⁴

Similarly, at Pondok Pesantren Modern Nurussalam Sidogede, students also use Arabic in daily communication. This pesantren applies a 24-hour curriculum, enabling comprehensive, integrated, and continuous Arabic language learning. The disciplined Arabic-speaking environment supports the creation of an effective learning atmosphere. Students engage in language habituation outside the classroom—through daily conversations, dormitory activities, and social interactions with fellow students. The 24-hour system ensures that Qur'anic value internalization is not merely cognitive, but also character-building, embedding adab, manners, and habits aligned with Islamic principles.

Motivation among students further increases due to the internalization of Qur'anic values not only in the classroom but also through various extracurricular activities. At Pondok Pesantren Modern Nurussalam Sidogede, activities such as sports, scouting, martial arts, music, dance, and various other skill-based programs continue to reinforce Qur'anic values under the guidance of the teachers. Students are trained to uphold manners, discipline, cooperation, brotherhood, and sportsmanship—values that are consistent with

² Tim Revisi, *Perkenalan Khutbatul Arsy*, Nurussalam Media, Tahun. 2021, hal. 62

³ Tim Revisi, 2021. *Perkenalan Khutbatul Arsy*, Nurussalam Media, hal 19

⁴ Ramadhani Laili, Ainur Rofiq Sofa, *Pembelajaran Bahasa Arab Berbasis Al-Qur'an di Mushollah Zubhatul Hasan: Analisis Metode dan Penerapannya*, Fonologi: Jurnal Ilmuan Bahasa dan Sastra Inggris Vol. 3, No. 1, Maret 2025, hal. 390-391

Qur'anic teachings. These extracurricular activities also provide spaces for students to practice Arabic naturally, informally, and communicatively, while developing their interests and talents.

According to Laili Ramadhani and Ainur Rofiq Sofa, students initially experience difficulty using Arabic in daily conversation, but through continuous practice, they gradually become accustomed and more confident. This is true and reflects the adaptation process from difficulty to confidence, which serves as a strong indicator of increasing intrinsic learning motivation. Students at Pondok Pesantren Modern Nurussalam Sidogede experience the same progression.

From the overall findings, it can be concluded that students' motivation to learn Arabic is formed through the integration of Qur'anic value internalization, the pesantren's educational environment, and the internal conditions of each student. By understanding the factors influencing motivation variations, pesantren administrators can formulate more effective and inclusive teaching strategies capable of enhancing the overall quality of Arabic language education.

This phenomenon indicates that the motivation to learn is not solely an intellectual matter but is also deeply connected to students' emotional, spiritual, and social aspects. Every student comes with different backgrounds, experiences, and perspectives throughout their learning journey. Therefore, pesantren administrators and teachers must implement a more humanistic approach—one that views students as unique individuals with abilities and requiring attention and moral support. Efforts to improve motivation can be carried out through contextual and interactive learning, giving recognition for small achievements, and instilling sincerity and spiritual purpose in Arabic language learning. When students feel acknowledged, heard, and supported according to their needs, their learning enthusiasm will grow naturally.

Thus, this analysis not only illustrates the variations in learning motivation levels but also offers an understanding of the human dimension within the educational process—acknowledging that each student has their own journey and challenges in learning Arabic. Educators play a role

not merely in teaching language but also in nurturing meaningful, patient, and knowledge-loving learning motivation.

2. Practice Of Integrating Qur'anic Values in The Learning Process

The effectiveness of Arabic language learning reflects how well the teaching process achieves the intended goals in an optimal and meaningful way. In formal education, effectiveness is not measured solely by academic scores but also by the students' ability to use Arabic in daily life, both in speaking and writing. The success of learning Arabic depends on several factors, one of which is the quality of the teacher as the primary instructor. Teachers who can manage the classroom well, employ various teaching methods, and build positive relationships with students will create a comfortable and effective learning environment.

In teaching practice, creative teachers usually begin lessons with appropriate pre-learning activities. There are three main stages in the teaching process: first, identifying what students already know to prepare their minds before new material is introduced; second, connecting prior knowledge with new content so that it becomes easier to understand; third, explaining learning objectives clearly so that students know what is expected of them throughout the learning process.⁵

In learning, strategy refers to an effective plan or approach to organize and implement the teaching-learning process. In another context, learning strategies are activities carried out by teachers and students to achieve learning goals effectively and efficiently. A learning strategy is an approach used to achieve educational goals and support the learning process. It includes various methods, techniques, and steps designed so that students can understand, remember, and apply knowledge effectively. Learning strategies may vary depending on the context, subject matter, and the needs of each student. Examples include project-based learning, collaborative learning, and the use of technology in education. The purpose of learning strategies is to increase learning effectiveness, encourage critical thinking, and help students achieve the best learning outcomes.

⁵ Husni Khoiluddin, Rifqi Rakha Andhika, Zidna Ilma Nabila, *Peran Guru Bahasa Arab Dalam Meningkatkan Efektivitas Pembelajaran*

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Pondok Pesantren Modern Nurussalam Sidogede Belitang, East OKU, is one of the modern pesantren that has developed for more than three decades and serves as an educational center oriented toward shaping the intellectual, spiritual, and independent character of students. To improve the quality of learning, the pesantren implements Arabic language instruction through the internalization of Qur'anic values, especially in Arabic-based subjects such as Tafsir, Hadith, Fiqh, Ushul al-Fiqh, Ushuluddin, Al-Adyan, and Muthola'ah. These subjects convey messages and Arabic linguistic learning infused with Qur'anic values. The teaching method most frequently used in Arabic language subjects is the Direct Method (*al-tharīqah al-mubāsyyarah*), an approach that emphasizes the direct use of Arabic in classroom interaction. This method is based on the principle that language ability will develop naturally when students are placed in an environment that encourages active language practice, allowing them to become accustomed to hearing, imitating, and applying the language in daily life. Therefore, teachers habituate daily communication in Arabic—whether in classroom instructions, language activities, or informal conversations.

In addition to the Direct Method, the pesantren also applies the establishment of a language-rich environment (*bi'ah lughawiyyah*). This environment is built through various activities such as morning muhadatsah, mandatory student-to-student conversations, language clubs, and competitions involving speaking, reading, writing, and listening skills. This habituation aims to strengthen the practical abilities of the students so that Arabic becomes not only knowledge but also a habit embedded in daily activities. Furthermore, teachers at Nurussalam also integrate grammar and translation components as supportive elements. The teaching of *nahwu* and *sharaf* is conducted systematically to reinforce understanding of language structure, while translation exercises help students comprehend both classical and contemporary texts. However, grammar teaching is no longer taught in isolation; instead, it is integrated

into contextual language use, making it easier to understand and apply.

Classroom learning practices are also oriented toward the active participation of students. Teachers act as facilitators who guide students to discover meaning, engage in discussions, and practice the language. Activities such as role-play, guided dialogues, intensive reading, and writing exercises are designed to develop the four language skills (speaking, reading, writing, and listening) in a balanced manner. This approach allows students to experience a more active and communicative learning process. Extracurricular activities outside the classroom also strongly support students in improving their Arabic language abilities. Examples include three-language public speaking programs (Arabic, English, and Indonesian), mandatory use of official languages (Arabic and English) in dormitories and daily conversations, posters, daily vocabulary lists, and motivational mottos displayed throughout the pesantren. Morning muhadatsah programs require students to speak in the official language spontaneously with a partner. Arabic language clubs featuring writing, reading, drama, and *bahtsul masa'il*-expand the opportunities for students to use Arabic in public contexts. These activities build confidence and rhetorical ability, which are hallmarks of modern pesantren graduates. For those who wish to master Arabic, continuous use and practice are essential; if they do not know a word, they are encouraged to carry a small vocabulary notebook everywhere, and if necessary, they may quietly whisper Indonesian equivalents.⁶

Through the combination of the Direct Method, the establishment of a language-rich environment, the integration of functional grammar, and various supporting activities (extracurricular programs), Arabic language learning at Pondok Pesantren Modern Nurussalam fosters a holistic learning effectiveness. Students not only understand theory but are also able to use the language actively in daily life, in line with the pesantren's vision of producing knowledgeable, ethical, and linguistically competent individuals.

⁶ Tim Revisi, *Perkenalan Khutbatul Arsy*, Nurussalam Media, Tahun 2021, hal 59-60

3. Designing Arabic Language Teaching Methods and Models Based On The Internalization Of Qur'anic Values

Arabic language instruction at Pondok Pesantren Modern Nurussalam Sidogede is not merely the transfer of linguistic skills, but also a medium for shaping character, spirituality, and Islamic identity. Internalizing Qur'anic values in the Arabic language learning process positions the language as a means of *tafaqquh fi al-din* (deep understanding of religion), as well as a vehicle for character formation and enhancement of students intrinsic motivation.

Examinations at Pondok Pesantren Modern Nurussalam Sidogede also require many answers to be written in Arabic. Therefore, several methods can be applied, including active methods, modern methods, and oral-first approaches such as the Berlitz Method. To strengthen language mastery, the pesantren applies the principle that there is no better or more modern way than direct practice using the language as much as possible every day, everywhere, and at all times. By implementing this approach, and supported by extensive teaching experience, the pesantren has produced many successful alumni.⁷

There are also several learning methods that can be combined to form an operational model, such as Task-Based Language Teaching (TBLT) with value-based components, in which students are given real tasks for example, composing a short sermon, creating an Arabic-language wall magazine with an ethical theme; then Communicative Language Teaching (CLT) with Islamic situational contexts, such as practicing conversations simulated in the pesantren environment: asking for permission, giving advice, resolving conflicts between students all conducted in Arabic with Qur'anic values as the guiding framework. There are also methods such as Total Physical Response (TPR) combined with Islamic drama; Qur'an and Language Muroja'ah (Integration of Tajwid and Micro-Tafsir), namely combining recitation or tajwīd practice with linguistic analysis so that students understand both the meaning and the structure of the language.

Additionally, sustainable Project-Based Learning (PjBL) can also be implemented.

According to Kiai Mustofah, the *talaqqi* method is a fundamental approach in the Arabic learning process at the Mushollah. This method allows students not only to study grammar but also to discover the deeper meanings embedded within it. Through memorization and repeated exposure, students develop a clearer understanding of Arabic language patterns.⁸ At the Modern Islamic Boarding School Nurussalam Sidogede, the *talaqqi* and *sorogan* methods are usually implemented both in the classroom and in the dormitory. This creates direct interaction between teachers and students, enhancing students' enthusiasm due to individualized guidance and the religious values embedded in each lesson. In addition, the Modern Islamic Boarding School Nurussalam Sidogede also applies the Direct Method in teaching Arabic. In this method, teachers and students use Arabic exclusively without translating it into Indonesian. However, for first-year KMI students and first-year Intensive class students, Indonesian translation is still used. From the second to the sixth year of KMI, Arabic is used fully, except for general subjects. Students are guided to understand meanings through context, concrete examples, and language use in real-life situations. The Direct Method makes the learning process more communicative and natural, enabling students to think and respond spontaneously in Arabic. This aligns with humanistic motivation theory, where personal relationships, authentic learning experiences, and spiritual meaning in the learning process strengthen students' desire to continue learning and developing.

The instructional model at Pondok Pesantren Modern Nurussalam Sidogede is an integrative 24-hour total system combining language learning, religious studies, science, and character education. Classroom instruction employs the Direct Method (*ilqa'*), communicative teaching, drills, and intensive interaction. Outside the classroom, value internalization occurs through student organizations, *khitobah* programs, scouting, and the

⁷ Tim Revisi, *Perkenalan Khutbatul Arsy*, Nurussalam Media, Tahun 2021, hal. 50-60

⁸ Ramadhani Laili, Ainur Rofiq Sofa, *Pembelajaran Bahasa Arab Berbasis Al-Qur'an di Mushollah Zubhatul Hasan: Analisis Metode*

dan Penerapannya, Fonologi: Jurnal Ilmuan Bahasa dan Sastra Inggris Vol. 3, No. 1, Maret 2025, hal. 388-389

pesantren's language culture. The ultimate goal is to shape knowledgeable individuals with strong character and leadership qualities.

Conclusions

The process of learning Arabic at Pondok Pesantren Modern Nurussalam Sidogede is an educational endeavor that not only focuses on linguistic competence but also emphasizes character building and the application of Qur'anic values in the daily lives of the students. The findings of this study show that students' learning motivation varies, influenced by spiritual factors, family environment, discipline, basic language ability, adaptation to the pesantren system, and support from extracurricular activities. Strong motivation typically arises from religious awareness, a positive environment, and harmonious relationships between students and teachers, while weaker motivation is often caused by limited understanding, feelings of embarrassment, lack of family support, and difficulties in adapting.

The integration of Qur'anic values into the learning process remains suboptimal in several aspects, particularly due to the dominance of grammar-focused approaches. However, the pesantren has implemented various methods such as the Direct Method, the cultivation of an Arabic-speaking environment (*bi'ah lughawiyah*), the use of *talaqqi* and *sorogan*, and Qur'an-based extracurricular activities. These practices encourage students to internalize the Arabic language naturally while instilling manners, discipline, brotherhood, and spiritual values. To create a more effective and comprehensive learning system, an Arabic language learning model centered on the internalization of Qur'anic values has been developed. This model integrates contemporary approaches such as Task-Based Learning (TBL), Communicative Language Teaching (CLT), the Direct Method, as well as traditional methods like *talaqqi* and *sorogan*. Language reinforcement is also conducted through a 24-hour program that combines classroom instruction activities, extracurricular programs, and the overall culture of the pesantren.

Overall, the teaching of Arabic at Pondok Pesantren Modern Nurussalam Sidogede shows that the effectiveness of education is not only influenced by teaching methods, but also by the learning environment, spiritual values, interactions between teachers and students, and a humanistic approach that views students as individuals with diverse needs and motivations. By combining learning strategies with the internalization of Qur'anic values, the pesantren strives to create a generation that is knowledgeable, well-mannered, independent, and capable of deeply understanding Islamic literature through the use of the Arabic Language.

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