

Integrating Islamic Knowledge and Modern Educational Science in Arabic Language Learning: A Conceptual Framework of Integrative Arabic Learning for Prospective Elementary Islamic Teachers (IAL-PEIT)

Harmanto Raharjo,^{1*} Aulia Rahmi²

^{1,2} UIN Sunan Gunung Djati Bandung, Indonesia

*Corresponding author: harmantoraharjo07@gmail.com

Abstract: The dichotomy between religious and general sciences in Islamic education in Indonesia remains a structural obstacle that shapes the design of Arabic language instruction, particularly in Madrasah Ibtidaiyah Teacher Education (PGMI) study programmes. This study aims to construct the conceptual framework of Integrative Arabic Learning for Prospective Elementary Islamic Teachers (IAL-PEIT), which unites three pillars—Islamic knowledge, modern educational science, and Arabic language learning—within a single model designed specifically for prospective Islamic elementary school teachers. The study employs a qualitative approach with a conceptual research design grounded in a systematic literature review, complemented by content analysis and thematic synthesis of reputable sources retrieved from the Google Scholar, SINTA, and Scopus databases. The validity of the resulting framework is established through source triangulation and the testing of argumentative coherence across components, in accordance with the epistemic standards of conceptual research. The findings identify three principal components of IAL-PEIT: (1) an epistemological foundation of Islamic knowledge integration serving as a value base; (2) modern pedagogical principles relevant to prospective Islamic elementary school teachers; and (3) an Arabic language learning design built on integrative competencies. The framework is expected to serve as a conceptual reference for PGMI lecturers in developing Arabic syllabi oriented not only towards linguistic proficiency but also towards the formation of Islamic character and pedagogical competence. The study recommends empirical testing of the IAL-PEIT framework through research and development, expert judgment validation, and cross-institutional implementation trials at Indonesian State Islamic Higher Education Institutions (PTKIN) as an agenda for further research.

Keywords: Islamic knowledge integration; conceptual framework; pedagogical competence; Arabic language learning; PGMI.

Introduction

Arabic language instruction in Madrasah Ibtidaiyah Teacher Education (PGMI) programmes should ideally combine linguistic mastery, Islamic insight, and modern pedagogical competence in balanced measure, since graduates will go on to teach both general and religious subject matter in Islamic elementary schools (Prasetyo et al., 2024). Such balance is consistent with the essential aims of Islamic education, which unite the cultivation of faith, intellectual development, and the strengthening of skills within a single holistic system (Daulay et al., 2021). In practice, however, Arabic coursework is still frequently positioned as a free-standing technical skill—detached from the reinforcement of Islamic values and from modern educational principles—thereby perpetuating the dichotomy between religious and general sciences that has long constituted a structural obstacle to Islamic education in Indonesia (Asyari & Makruf, 2014). It is precisely this gap between the ideal and actual practice that underscores the urgency of a conceptual framework explicitly uniting the Islamic, linguistic, and modern pedagogical dimensions for prospective Islamic elementary school teachers.

A number of previous studies have addressed this issue from differing angles. Hermawan found that Arabic language teaching in Islamic educational institutions tends to become trapped in a grammatical-formalistic approach, whereas the ideal integration of Islamic values requires synergy among curriculum, teaching materials, methods, and the role of the teacher (Hermawan & Kuswoyo, 2025). Along similar lines, Hadiyanto, Samitri, and Ulfah developed a multiliteracy model of Arabic language learning grounded in local wisdom and Islamic moderation at the tertiary level, demonstrating that Islamic values can be systematically designed into language learning (Hadiyanto et al., 2020). Kurniawan et al., meanwhile, examined strategies for integrating Islamic religious education and Arabic in building Islamic character at the madrasah ibtidaiyah level, while affirming the importance of cross-subject collaboration from the elementary stage onwards (Kurniawan, 2023).

With respect to teacher competence, Nuh, Suhendra, and Faoji found that Arabic teachers generally possess adequate practical teaching skills but have no formal grounding in pedagogical theory, so that their competence is shaped more by experience than by academic preparation (Nuh et al., 2025). This finding is reinforced by research indicating that curricula for preparing prospective Arabic teachers have not been fully designed to cultivate pedagogical competence in a structured and progressive manner (Ruhendi & Kosim, 2022). Read as a whole, these five studies reveal a consistent pattern: the integration of Islamic values, innovative instructional design, the elementary education context, and the strengthening of pedagogical competence are still examined in

isolation from one another and have yet to be assembled into a single, coherent conceptual framework.

This gap is reinforced by two further findings in the literature. First, curricular innovations that integrate modern science with Islamic values face tangible obstacles, ranging from teacher readiness and uneven access to technology to resistance to change (Taufiq, 2025). Second, the convergence of modern learning theory and Islamic values has indeed been proposed as a route towards effective instruction (Afifah, 2024), yet such proposals generally remain at the philosophical level and have not been translated into operational models for specific courses such as Arabic. The dichotomy still embedded in the education system indicates that efforts at the Islamisation of knowledge have likewise not reached the design of Arabic instruction specifically for prospective Islamic elementary school teachers (Asyari & Makruf, 2014). There is thus a clear distance between the need for an applicable conceptual framework and the availability of integrative models designed for the PGMI context.

It must be acknowledged that previous research has produced integrative Arabic education frameworks combining linguistic aspects with Islamic values in general terms, complete with curriculum designs and their implementation in schools, pesantren, and universities. Even so, those frameworks have not specifically targeted prospective Islamic elementary school teachers—a group with distinctive characteristics, since they are required to master Arabic and, at the same time, the pedagogical competence appropriate to elementary-age learners. Proceeding from this gap, the present study aims to construct the conceptual framework of Integrative Arabic Learning for Prospective Elementary Islamic Teachers (IAL-PEIT), which specifically unites three pillars—Islamic knowledge, modern educational science, and Arabic language learning—within a single conceptual model designed for prospective Islamic elementary school teachers. This is where the novelty of the present study lies in relation to existing frameworks.

The IAL-PEIT framework is expected to make a conceptual contribution to the development of PGMI curricula, in keeping with the vision of knowledge integration advanced by reformers of Islamic education such as Mahmud Yunus, who emphasised the unification of religious sciences, general sciences, and Arabic language instruction within a single holistic educational system (Asror et al., 2023). Practically, the framework may serve as a reference for lecturers and programme administrators in designing Arabic syllabi oriented not only towards language skills but also towards the formation of Islamic character and the pedagogical readiness of prospective teachers. On a broader level, this study has the potential to strengthen the quality of Islamic teacher education in Indonesia while also providing a reference for the development of comparable models in international contexts.

Method

This study adopts a qualitative approach with a conceptual research design based on library research. This design was chosen because the aim of the study is not to test causal relationships among variables but to construct a conceptual framework—namely IAL-PEIT—that synthesises ideas from three scholarly domains: Islamic education, modern educational science, and Arabic language learning. Consistent with this orientation, the data used are qualitative-descriptive in nature, consisting of concepts, theories, principles, and empirical findings contained in written sources rather than numerical data or field measurements. The ultimate objective is to weave these three domains into a framework that is coherent, logical, and applicable to prospective Islamic elementary school teachers.

The data sources in this study are of two kinds. Primary sources consist of empirical research articles published in reputable indexed journals concerning the integration of Islamic education, innovation in Arabic language learning, and the development of pedagogical competence among prospective teachers, together with official documents such as the graduate learning outcomes (CPL) of PGMI study programmes and the Arabic teacher competency standards issued by the relevant educational authorities. Secondary sources comprise reference books, book chapters, earlier literature reviews, and education policy reports that provide both theoretical grounding and supporting context for the process of synthesis. Among these, foundational references are positioned as the theoretical basis underpinning the argument, while the most recent sources serve as the principal data reflecting current developments in the field.

Data collection was carried out through documentary study and systematic literature searching in four stages. First, search keywords were determined, including “integration of Islamic education,” “Arabic language learning,” “prospective Islamic elementary school teachers,” and “conceptual framework in education.” Second, academic databases—Google Scholar, SINTA, and Scopus—were searched across recent publication years. Third, documents were selected according to inclusion and exclusion criteria covering thematic relevance, recency, and publication quality. Fourth, data in the form of key concepts, findings, and operational definitions were extracted from each selected source into a synthesis matrix to facilitate comparison across sources.

The collected data were then analysed using content analysis and thematic synthesis through the stages of data reduction, data display, and the drawing and verification of conclusions. The analysis began with open coding of the key concepts in each source, continued with the grouping of codes into three thematic categories—the Islamic dimension, the modern pedagogical dimension, and the linguistic dimension—and concluded with a conceptual synthesis linking these three dimensions into the structure of the IAL-PEIT framework.

Because this study yields conceptual propositions rather than field findings, its validity is established through two mechanisms consistent with the epistemic standards of conceptual research. First, source triangulation: every conceptual claim is supported by more than one mutually reinforcing reference, so that the conclusions do not depend on a single perspective. Second, testing of argumentative coherence across components: ensuring that the proposed epistemological foundation, pedagogical principles, and instructional design are logically mutually supportive and free of internal contradiction.

Results and Discussion

1. The Epistemological Foundation of Islamic Knowledge Integration as the Value Base of the IAL-PEIT Framework

Epistemological debate over the relationship between general and religious sciences in the Islamic educational tradition is not a new problem but a long-running discourse dating back to the formative period of Islamic scholarship. From the classical era onwards, scholars such as al-Ghazali formulated a hierarchy of knowledge placing *fardhu 'ain* and *fardhu kifayah* within a single complementary rather than mutually negating system; within this framework, the sciences commonly labelled “general” retain a legitimate standing so long as they serve the welfare of the community (al-Ghazali, n.d.). In other words, within Islamic intellectual heritage itself, the integration of knowledge was once the norm rather than the exception. The sharp division familiar today is instead a historical product of later origin. Colonialism and modernisation in the nineteenth and twentieth centuries introduced a dual schooling system that split Islamic education into two tracks running in parallel but rarely meeting: *pesantren* and *madrasah* emphasising the religious sciences, and general schools emphasising the modern sciences. It is this legacy of dual structure that has hardened into a structural obstacle within the paradigm of Indonesian Islamic education to this day, and that demonstrably shapes curriculum design across religious study programmes, including PGMI (Asyari & Makruf, 2014).

Efforts to reconcile this dichotomy have given rise to a range of influential epistemological proposals. The best known are the Islamization of Knowledge popularised by Ismail Raji al-Faruqi (al-Faruqi, 1982) and the integration–interconnection paradigm developed by Amin Abdullah (Abdullah, 2006). Al-Faruqi argued that every branch of knowledge must be reformulated within the framework of *tawhid* so that no separation remains between sacred and profane knowledge; any science, in essence, is a path towards recognising the signs of God’s greatness. Amin Abdullah, for his part, offers the model of a “spider’s web of knowledge” that links the religious, social, and natural sciences dialogically and reciprocally, rather than subordinating one family of knowledge to another. Although differing in emphasis, both proposals reject the notion that religious and general sciences occupy ontologically separate domains. In the PGMI context, their relevance is direct and practical: Arabic can no longer be regarded merely as a means of communication or a value-neutral technical skill, but rather as a medium for transmitting Islamic knowledge that is inherently value-laden. Every Arabic text studied by prospective *madrasah ibtidaiyah* teachers—whether vocabulary, sentences, or extended discourse—carries with it an Islamic content that may be either optimised or, conversely, overlooked.

Integration of this kind demands reform at the most fundamental level, namely epistemology—the way the nature of knowledge itself is understood. Without change at this level, integration will stop at the cosmetic layer of appending Qur’anic verses or *hadith* to teaching material without touching curriculum structure, learning objectives, or modes of assessment. Such an add-on approach frequently fails because it does not alter the underlying logic that drives instruction. This is consistent with findings that resistance to change and teacher unpreparedness constitute the principal obstacles to integrative curricular innovation in Islamic educational institutions (Taufiq, 2025). So long as the scholarly paradigm of lecturers and students remains dichotomous, methodological innovation will not produce authentic integration. For this reason, the IAL-PEIT framework deliberately positions epistemological reform not as an end in itself but as the foundation that supports and gives direction to every component of the model—from the formulation of learning outcomes to the design of assessment.

The epistemological foundation of IAL-PEIT rests on three mutually reinforcing principles. First, the *tawhidic* worldview: the conviction that all knowledge originates from God, so that no genuine dichotomy exists between religious and general sciences. This principle is not merely a theological doctrine but an ontological framework that practically guides the choice of content, methods, and learning objectives (Alivia et al., 2023). On this view, *tawhid* functions as an ethical compass uniting the religious sciences and the natural sciences within a single coherent curriculum (Fatoni Aziz et al., 2026). Learning Arabic is accordingly understood as part of an intellectual act of worship carrying the value of righteous deeds, so that students’ motivation is not solely academic but also spiritual. Second, *maqashid al-shari’ah* as the orientation of purpose, such that every instructional design is directed towards the preservation of religion (*hifzh al-din*), intellect (*hifzh al-‘aql*), and progeny (*hifzh al-nasl*) (Auda, 2008). In the context of Islamic elementary education, the *maqashid** framework ensures that Arabic learning does not stop at academic attainment in the form of examination scores but also contributes to the

formation of learners' character and the continuity of Islamic value transmission across generations (Sari et al., 2025). Third, *wasathiyyah**, or moderation, as developed in the multiliteracy model of Arabic language learning by Hadiyanto, Samitri, and Ulfah, which emphasises a balance between strengthening Islamic identity and remaining open to modern educational methods (Hadiyanto et al., 2020). This principle is important if integration is not to be caught between two extremes: closing itself off from modern methods in the name of purity, or adopting modern methods without any filter of values.

The unification of three components—religious sciences, general sciences, and Arabic language instruction—within a single holistic educational system is not merely a contemporary idea but one with deep historical roots in Islamic thought in the Indonesian archipelago. Mahmud Yunus, a leading reformer of Indonesian Islamic education, long ago proposed such a unification and positioned Arabic as a strategic instrument in the transmission of Islamic knowledge rather than as a free-standing language subject (Asror et al., 2023). For Mahmud Yunus, mastery of Arabic is the key to accessing the treasury of Islamic scholarship and, at the same time, a bridge to the modern sciences. Within the IAL-PEIT framework, this intellectual legacy provides both historical legitimacy and inspiration: the proposed framework is not an import of foreign ideas but a continuation and development of a tradition of Islamic educational reform already rooted in Indonesia.

Operationally, the epistemological foundation of IAL-PEIT is realised through the formulation of learning outcomes that explicitly reflect the integration of Islamic values within every Arabic competency. This emphasis matters because the failure to integrate Islamic values into Arabic instruction at many institutions is rooted precisely in the absence of curriculum designs that specify such values as measurable learning objectives rather than as informal added value contingent on the initiative of individual instructors (Hermawan & Kuswoyo, 2025). In other words, integration must be by design rather than by accident—programmed from the formulation of objectives onwards, not an occasional coincidence arising in the classroom. This is reinforced by findings that the convergence of modern learning theory and Islamic values can yield instruction that is at once more cognitively effective and more spiritually meaningful, provided the curriculum is designed systematically and on the basis of evidence (Afifah, 2024).

The epistemological foundation of IAL-PEIT is therefore not merely a philosophical statement about the importance of integration but a value system that directly guides the choice of methods, content, and assessment in Arabic instruction for prospective PGMI teachers. This foundation functions as a “compass” ensuring that all pedagogical innovation remains within the corridor of Islamic values while remaining open to developments in modern educational science. In the context of Indonesian Islamic higher education currently transforming towards international standards, a robust epistemological foundation is an absolute prerequisite if any integrative framework is not to be eroded by short-term pragmatism that pursues technical skills alone, devoid of Islamic spirit.

2. Modern Pedagogical Principles Relevant to Prospective Islamic Elementary School Teachers within the IAL-PEIT Framework

Pedagogical competence is one of the four basic teacher competencies—alongside professional, personal, and social competence—mandated by Law No. 14 of 2005 on Teachers and Lecturers (Law of the Republic of Indonesia No. 14 of 2005 on Teachers and Lecturers, 2005). It is this competence that distinguishes a speaker of Arabic from a teacher of Arabic: the ability to design, deliver, and assess instruction effectively. Yet the study by Nuh, Suhendra, and Faoji reveals a troubling reality: Arabic teachers in the field generally possess teaching skills formed through empirical experience rather than through structured grounding in pedagogical theory (Nuh et al., 2025). As a result, their teaching practice tends to reproduce the way they themselves were taught, without the theoretical basis that would enable reflection and systematic improvement. This gap between practice and theory has a direct effect on the quality of Arabic instruction in madrasah, particularly at the *ibtidaiyah* level, where children's linguistic and Islamic foundations are laid for the first time. Strengthening the competence of prospective Arabic teachers, however, requires preparation programmes designed in a structured and progressive manner rather than reliance on the accumulation of unguided field experience (Ruhendi & Kosim, 2022).

The IAL-PEIT framework responds to this gap by integrating five modern pedagogical principles relevant to both language education and elementary education. First, learner-centred learning, rooted in Rogers's humanistic tradition (Rogers, 1969). This principle positions PGMI students as active subjects who construct their own knowledge rather than passive recipients of transmission from lecturers—an orientation held to foster learning motivation and critical thinking, two essential assets for prospective madrasah *ibtidaiyah* teachers who will later need to design instruction independently. In Arabic language learning, this approach is realised through portfolio-based self-directed learning strategies in which students themselves design Arabic projects integrating Islamic themes according to their interests and needs as prospective elementary school teachers. In this way, students not only learn Arabic but also experience firsthand a model of instruction they may subsequently apply with their own pupils.

Second, communicative language teaching (CLT), grounded in Hymes's concept of communicative competence (Hymes, 1972). The communicative approach in Arabic language learning emphasises the ability to use the language functionally in real contexts rather than the mastery of grammatical structures divorced from their use (Muradi, 2014). A number of studies indicate that applying the communicative approach in Arabic instruction can improve learners' speaking and listening skills more significantly than traditional methods (Utami, 2020). In the PGMI context, this principle is crucial because graduates must be able to use Arabic functionally across a range of situations: reading and comprehending Islamic texts, teaching basic vocabulary to madrasah ibtidaiyah pupils, giving simple instructions in Arabic in the classroom, and communicating within the madrasah environment. Unfortunately, the persistent dominance of a grammatical-formalistic approach impedes the development of this communicative competence, so that many graduates master the rules of nahwu and sharaf yet falter when required to use Arabic actively (Hermawan & Kuswoyo, 2025). Creating a consistent language environment (*bi'ah lughawiyah*) is one effective strategy for bridging mastery of the rules and genuine communicative ability (Rahim Marpaung & Lubis, 2023). A shift towards CLT is therefore imperative within the IAL-PEIT framework—not that mastery of the rules should be abandoned altogether, but rather that it should be positioned as a means rather than an end.

Third, scaffolding, grounded in Vygotsky's theory of the Zone of Proximal Development (ZPD), that is, the distance between what a learner can do independently and what he or she can achieve with appropriate assistance (Vygotsky, 1978). For prospective Islamic elementary school teachers, scaffolding has a twofold relevance. On the one hand, it is a strategy that helps students themselves master Arabic incrementally through lecturer support that is gradually withdrawn as their independence grows. On the other, scaffolding is a competence they must master in order to apply it later when teaching elementary-age pupils who require graduated support. Within the IAL-PEIT design, scaffolding is therefore applied in layers: lecturers provide scaffolding to students in Arabic language learning while, at the same time, students explicitly learn how to design and provide Arabic-language scaffolding for madrasah ibtidaiyah pupils in the future.

Fourth, project-based learning (PjBL), increasingly adopted in Arabic language instruction at Islamic educational institutions. The integration of Islamic religious education and Arabic through collaborative cross-subject projects has been shown to build the Islamic character of madrasah ibtidaiyah pupils in a pesantren setting (Kurniawan, 2023). This finding aligns with research in the wider context of foreign language learning indicating that PjBL can enhance learners' motivation and self-regulated learning (Cao, 2024). Within the IAL-PEIT framework, PjBL designed around Islamic themes becomes a vehicle through which students simultaneously develop language competence and the competence to design instruction. One project, for instance, might task students with producing an Arabic-language children's storybook on the theme of akhlaq, accompanied by a plan for its use in the madrasah ibtidaiyah classroom—a single assignment that combines linguistic skill, pedagogical creativity, and the internalisation of values.

Fifth, culturally responsive teaching (CRT). Arabic instruction that integrates elements of learners' culture and local wisdom produces higher engagement and deeper comprehension of meaning than generic instruction detached from context (Hadiyanto et al., 2020). For prospective PGMI teachers, CRT means the ability to design Arabic instruction contextualised to the socio-cultural realities of madrasah ibtidaiyah pupils across Indonesia's regions—from coast to highland, from city to village—including the integration of local wisdom as demonstrated in that multiliteracy model. Arabic thus appears not as “a distant foreign language” but as a language that can be bridged to learners' own experience and culture.

The application of these five principles within the IAL-PEIT framework is neither sequential nor mutually substitutable but synergistic and eclectic. No single method is universally effective in Arabic language teaching; the effectiveness of any strategy depends heavily on institutional context, student characteristics, the material being taught, and the specific learning objectives. IAL-PEIT therefore does not dictate a single methodological recipe but grants lecturers the professional latitude to blend the combination of strategies best suited to students' needs and the objectives to be attained.

Another important dimension of the pedagogical component of IAL-PEIT is the use of technology as a learning aid. It must be acknowledged that inequality of access to technology remains a tangible challenge for curricular innovation in Indonesian Islamic education (Taufiq, 2025). Accordingly, the IAL-PEIT framework foregrounds an adaptive principle of technology-enhanced language learning (TELL): technology is positioned as a tool that strengthens meaningful pedagogical interaction, not as a substitute for the teacher's role or as a mere gimmick. Consequently, the pedagogical component of IAL-PEIT is designed to be flexible enough for implementation both at institutions with adequate technological infrastructure and at those operating under constraints, so that the framework remains inclusive of the diverse conditions of PGMI programmes throughout Indonesia.

3. Arabic Language Learning Design Based on Integrative Competencies within the IAL-PEIT Framework

The third and most operational component of the IAL-PEIT framework is an Arabic instructional design that concretely translates the Islamic epistemological foundation and modern pedagogical principles into curriculum structure, syllabus, teaching materials, learning strategies, and assessment systems. Without this component, the two preceding components would remain at the level of abstraction. The IAL-PEIT design adopts a competency-based approach consistent with the policy direction of the madrasah Arabic curriculum, which places linguistic, communicative, and cultural competence as the principal outcomes (Decree of the Minister of Religious Affairs No. 183 of 2019 on the Curriculum for Islamic Religious Education and Arabic in Madrasah, 2019). In the PGMI context, the competencies in question are three-layered and cumulative: Arabic language competence (linguistic competence) as mastery of the language system, Islamic competence (Islamic content competence) as mastery of Islamic values and texts, and competence in teaching Arabic to elementary school pupils (pedagogical content knowledge) as the ability to convey it appropriately to elementary-age learners. It is these three layers of competence that distinguish the profile of PGMI graduates from that of graduates of purely Arabic language programmes.

The concept of pedagogical content knowledge (PCK) was introduced by Shulman as the most distinctive form of teacher knowledge, namely the ability to transform content mastery into knowledge that can be taught to particular learners in particular contexts (Shulman, 1987). PCK is not merely the sum of subject mastery and methodological mastery but a synthesis of the two: knowledge of how a specific content is best represented, illustrated, and simplified so as to be comprehensible to particular learners. In the context of Arabic teachers in madrasah, PCK encompasses three interrelated dimensions: linguistic knowledge of the structure and rules of Arabic, pedagogical knowledge of how to teach it, and knowledge of the Islamic context and of the characteristics of elementary-age learners. These three dimensions constitute the competence framework targeted by the IAL-PEIT curriculum design for PGMI students.

To ensure that these three layers of competence are attained coherently, the IAL-PEIT curriculum design follows the backward design model, which inverts the conventional sequence of planning by beginning from the end goal (Wiggins & McTighe, 2005). Its guiding question is: what must PGMI graduates be able to do with their Arabic in the madrasah ibtidaiyah classroom? The answer to that question is then used to determine valid evidence of understanding, and only afterwards are appropriate learning activities designed. Through this inverted sequence, learning outcomes, activities, and assessment are aligned from the outset, so that no gap arises between what is taught, what is practised, and what is assessed—a gap that commonly emerges when planning begins from a list of topics rather than from objectives.

In practice, the IAL-PEIT instructional design is organised into four thematic modules, each linking Arabic language skills with the Islamic dimension and the elementary education context. The first module, **Al-Lughah wal-'Aqīdah** (Language and Creed), focuses on mastery of basic Islamic vocabulary and texts relevant to material for madrasah ibtidaiyah grades 1–3, such as the names of God, the pillars of Islam, and everyday supplications. The second module, *Al-Lughah wal-'Ibādah* (Language and Worship), develops competence in reading and comprehending texts on worship together with the ability to explain their meaning to elementary-age pupils. The third module, *Al-Lughah wal-Akhlāq* (Language and Moral Character), trains the ability to narrate in Arabic using Islamic narratives rich in moral value, while also developing the storytelling skills required of madrasah ibtidaiyah teachers. The fourth module, *Al-Lughah wal-Ḥadārah* (Language and Civilisation), introduces texts on Islamic civilisation in order to enrich students' Islamic insight as prospective educators. This thematic organisation is deliberately designed to maintain coherence between linguistic and Islamic content within a single integrated instructional plan, so that students do not learn language and values as two separate matters.

The assessment system in IAL-PEIT is designed on the principle of authentic assessment, that is, assessment requiring learners to demonstrate real and meaningful performance in contexts resembling genuine professional situations rather than merely answering isolated grammatical tests (Wiggins, 1990). Authentic assessment is also better able to reach learners' higher-order thinking than conventional, memorisation-oriented testing (Respati, 2023). Examples of authentic tasks within IAL-PEIT include designing and presenting an Arabic lesson plan for a madrasah ibtidaiyah class in Arabic; producing an Arabic micro-teaching video integrating Islamic values; and compiling an Arabic–Indonesian glossary of Islamic vocabulary for madrasah ibtidaiyah pupils. Assessment of this kind ensures that students not only master Arabic as a linguistic system but are also able to use it professionally in the context of the madrasah teaching profession they are about to enter. In other words, assessment becomes a mirror of the competence genuinely required in the field.

IAL-PEIT teaching materials are developed on the principle that materials must be meaningful, motivating, and memorable for prospective madrasah ibtidaiyah teachers. Arabic material is accordingly presented in contexts relevant to the lives and profession of prospective madrasah ibtidaiyah teachers, using authentic Islamic texts rather than artificial texts composed solely for grammatical practice, and incorporating activities that encourage spiritual reflection alongside linguistic exercises. The selection of authentic texts is not merely a technical matter,

since the quality of teaching materials is indeed a determining factor in the successful integration of Islamic values into Arabic instruction (Hermawan & Kuswoyo, 2025). Well-designed materials allow value integration to proceed naturally, whereas weak materials force integration to become an artificial appendage.

The novelty of the IAL-PEIT design relative to earlier models lies in the explicit integration of three competencies—linguistic, Islamic, and pedagogical—within a single cohesive curriculum structure rather than across three separate courses that rarely meet. Such curricular fragmentation has long been one of the principal weaknesses in the preparation of prospective Arabic teachers, leaving students unable to unify knowledge acquired in piecemeal fashion (Ruhendi & Kosim, 2022). IAL-PEIT addresses this by positioning Arabic as an integrating subject—the point at which Islamic knowledge and pedagogical competence meet—so that PGMI students need not wait until their teaching practicum to experience the relevance and integration of the Arabic they have studied.

As a conceptual framework produced through conceptual research, the validity of IAL-PEIT is established not through empirical validation in the field but through two epistemic mechanisms: source triangulation and the testing of argumentative coherence across components, in accordance with the standards of systematic literature review (Siddaway et al., 2019). Triangulation ensures that every conceptual claim is supported by more than one reference, while the coherence test ensures that the proposed epistemological foundation, pedagogical principles, and instructional design are logically mutually supportive and free of internal contradiction. Expert judgment validation and field implementation trials are positioned as an agenda for further research within a research and development design that will test the framework's applicability under actual instructional conditions.

Conclusion

This study has succeeded in formulating the conceptual framework of Integrative Arabic Learning for Prospective Elementary Islamic Teachers (IAL-PEIT), which unites three pillars—an Islamic epistemological foundation, modern pedagogical principles, and an Arabic instructional design based on integrative competencies—within a single model designed specifically for prospective PGMI teachers. The framework addresses a gap in the literature, which has hitherto examined these three dimensions in isolation from one another. IAL-PEIT affirms that ideal Arabic language instruction develops not only linguistic competence but also Islamic character and pedagogical readiness at the same time. The novelty of IAL-PEIT lies in an integration that is by design rather than an informal addition of values. The validity of the framework is established through source triangulation and argumentative coherence across components as validation mechanisms consistent with the epistemology of conceptual research. As a framework still at the level of conceptual proposition, IAL-PEIT requires further testing through research and development, expert judgment validation, and implementation trials at various PTKIN institutions in order to gauge its feasibility, intelligibility, and effectiveness in the actual context of Arabic language instruction in PGMI programmes.

References

- Abdullah, M. A. (2006). *Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-Interkonektif*. Pustaka Pelajar.
- Afifah, S. N. (2024). Integrasi Teori Belajar dan Nilai Islam Dalam Pendidikan Modern: Konvergensi Untuk Pembelajaran Efektif. *Epistemic: Jurnal Ilmiah Pendidikan*, 3(2), 242–257. <https://doi.org/10.70287/epistemic.v3i2.8>
- al-Faruqi, I. R. (1982). *Islamization of Knowledge: General Principles and Work Plan*. International Institute of Islamic Thought.
- al-Ghazali, A. H. (t.t.). *Ihyā' 'Ulūm al-Dīn*. Dar al-Ma'rifah.
- Alivia, F., Sari, S. N., & Harahap, N. (2023). Ontologi Pendidikan Islam menurut Mulyadhi Kartanegara. *Jurnal Review Pendidikan dan Pengajaran*, 6(3), 178–191. <https://doi.org/https://doi.org/10.31004/jrpp.v6i3.18790>
- Asror, M., M. Yunus Abu Bakar, & Ah. Zakki Fuad. (2023). Modernisme Pendidikan Islam dalam Pemikiran Mahmud Yunus: Analisis dan Relevansinya dalam Peningkatan Mutu Pendidikan Islam Indonesia Era Society 5.0. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 8(1), 35–52. [https://doi.org/10.25299/al-thariqah.2023.vol8\(1\).11693](https://doi.org/10.25299/al-thariqah.2023.vol8(1).11693)
- Asyari, A., & Makruf, R. B. (2014). Dikotomi Pendidikan Islam: Akar Historis dan Dikotomisasi Ilmu. *eL-HIKMAH: Jurnal Kajian dan Penelitian Pendidikan Islam*, 8(2), 1–17. <https://doi.org/10.20414/elhikmah.v8i2.58>
- Auda, J. (2008). *Maqāṣid al-Sharī'ah as Philosophy of Islamic Law: A Systems Approach*. International Institute of Islamic Thought.
- Cao, L. (2024). A Study of Project-Based Learning to Intermediate EFL Learners in Reading Class: Enhancing Self-Regulated Learning of Post-Secondary Students in Macao. *Asian-Pacific Journal of Second and*

- Foreign Language Education*, 9(1), 71. <https://doi.org/10.1186/s40862-024-00298-6>
- Daulay, H. P., Dahlan, Z., Wibowo, G., & Lubis, J. I. (2021). Visi, Misi, Tujuan dan Fungsi Pendidikan Islam. *Jurnal Ilmiah Al-Hadi*, 6(1), 136. <https://doi.org/10.54248/alhadi.v6i1.1118>
- Fatoni Aziz, Darul Ihsan, Abbas, I. A., Sabaruddin Ado, & Rifqi Khairul Anam. (2026). Prinsip Tauhid Sebagai Landasan Integrasi Ilmu Agama dan Sains dalam Kurikulum. *PESHUM: Jurnal Pendidikan, Sosial dan Humaniora*, 5(2), 3430–3439. <https://doi.org/10.56799/peshum.v5i2.13020>
- Hadiyanto, A., Samitri, C., & Maria Ulfah, S. (2020). Model Pembelajaran Bahasa Arab Multiliterasi Berbasis Kearifan Lokal Dan Moderasi Islam di Perguruan Tinggi Negeri. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, 4(1), 117–140. <https://doi.org/10.21009/004.01.07>
- Hermawan, N. F., & Kuswoyo. (2025). Integrasi Nilai-Nilai Islam dalam Pengajaran Bahasa Arab di Lembaga Pendidikan Islam (Kajian Literatur). *El Wahdah*, 6(1), 157–191. <https://doi.org/https://doi.org/10.35888/elwahdah.v6i1.6295>
- Keputusan Menteri Agama Nomor 183 Tahun 2019 tentang Kurikulum Pendidikan Agama Islam dan Bahasa Arab pada Madrasah, Legis. No. 183, Keputusan Menteri Agama Republik Indonesia (2019). https://kemenagkukar.id/documents/LIST%20HUKUM/Pendidikan%20Agama%20Islam/10.%20KMA%20NO%20183%20TAHUN%202019%20PAI_DAN_BAHASA_ARAB%20PADA%20MADRASAH.pdf
- Kurniawan, E. (2023). Strategi Pengintegrasian Pendidikan Agama Islam dan Bahasa Arab dalam Membangun Karakter Islami di MI Pesantren Anak Sholeh Baitul Qur'an Gontor. *Shibghoh: Prosiding Ilmu Kependidikan UNIDA Gontor*, 2(2), 761–773.
- Muradi, A. (2014). Pendekatan Komunikatif dalam Pembelajaran Bahasa Arab. *ARABIYAT: Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban*, 1(1), 29–48. <https://doi.org/10.15408/a.v1i1.1129>
- Nuh, M., Suhendra, P., & Faoji, A. (2025). Kompetensi Pedagogik Guru dalam Implementasi Pembelajaran Bahasa Arab Kelas 8 MTs Swasta di Bekasi. *Jurnal Studi Guru dan Pembelajaran*, 8(2), 568–581. <https://doi.org/10.30605/jsgp.8.2.2025.5846>
- Prasetyo, A., Shaleh, S., & Ibrahim, I. (2024). Transformasi Pendidikan Dasar Melalui Integrasi Ilmu Pendidikan dan Prinsip-Prinsip Islam: Membentuk Generasi Unggul dan Berakhlak Mulia. *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah*, 8(1), 116. <https://doi.org/10.35931/am.v8i1.2840>
- Pride, ed. J. B., & Holmes, J. (1972). On Communicative Competence. Dalam *Sociolinguistics: Selected Readings* (hlm. 269–293). Penguin.
- Rahim Marpaung, W., & Lubis, Z. (2023). Strategi Penerapan Lingkungan Bahasa Arab dalam Meningkatkan Kemahiran Berbahasa Arab di Pesantren Modern Darussalam. *Inspiratif Pendidikan*, 12(1), 183–191. <https://doi.org/10.24252/ip.v12i1.39073>
- Respati, T. K. (2023). Implementing Authentic Assessment for Assessing Higher Order Thinking Skill (HOTS) in Curriculum 2013. *Leksikon: Jurnal Pendidikan Bahasa, Sastra, dan Budaya*, 1(1), 32–37. <https://doi.org/10.59632/leksikon.v1i1.104>
- Rogers, C. R. (1969). *Freedom to Learn*. Charles E. Merrill.
- Ruhendi, A., & Kosim, N. (2022). Developing Arabic Language Teachers' Competence and Performance through Teacher Profession Education. *Jurnal Pendidikan Islam*, 8(1), 37–50. <https://doi.org/10.15575/jpi.v8i1.18243>
- Sari, L., Khadijah, & Sari, W. (2025). Pendekatan Maqashid Syariah dalam Pendidikan Agama Islam: Sebuah Kajian Systematic Literature Review. *PEMA*, 5(3), 473–484.
- Shulman, L. (1987). Knowledge and Teaching: Foundations of the New Reform. *Harvard Educational Review*, 57(1), 1–23. <https://doi.org/10.17763/haer.57.1.j463w79r56455411>
- Siddaway, A. P., Wood, A. M., & Hedges, L. V. (2019). How to Do a Systematic Review: A Best Practice Guide for Conducting and Reporting Narrative Reviews, Meta-Analyses, and Meta-Syntheses. *Annual Review of Psychology*, 70(1), 747–770. <https://doi.org/10.1146/annurev-psych-010418-102803>
- Taufiq, R. (2025). Inovasi Kurikulum dan Integrasi Ilmu Pengetahuan Modern dalam Pendidikan Islam: Kajian Literatur. *Jurnal Pendidikan Indonesia: Teori, Penelitian, dan Inovasi*, 5(4). <https://doi.org/https://doi.org/10.59818/jpi.v5i4.1671>
- Undang-Undang Republik Indonesia Nomor 14 Tahun 2005 tentang Guru dan Dosen, Undang-Undang Republik Indonesia § Guru dan Dosen (2005). <https://luk.staff.ugm.ac.id/atur/UU14-2005GuruDosen.pdf>
- Utami, R. L. (2020). Konsep Pembelajaran Bahasa Arab dengan Pendekatan Komunikatif di Kelas VII SMP Muhammadiyah 1 Depok. *Shaut al Arabiyyah*, 8(1), 64. <https://doi.org/10.24252/saa.v8i1.12270>
- Vygotsky, L. S. (1978). *Mind in Society: The Development of Higher Psychological Processes*. Harvard University Press.
- Wiggins, G. (1990). The Case for Authentic Assessment. *Practical Assessment, Research, and Evaluation*, 2(2). <https://doi.org/10.7275/FFB1-MM19>
- Wiggins, G., & McTighe, J. (2005). *Understanding by Design* (2nd ed). ASCD.