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## Innovation in Local Culture-Based Arabic Language Learning at Aishwa Nahla Islamic Boarding School, Palembang

Mukmin<sup>a,1</sup>, Nurul Hidayah<sup>a,2</sup>, Irmansyah<sup>a,3</sup>, Balyanan Furay Fisha<sup>a,4</sup>, Salsa Vira Ningsih<sup>a,5</sup>, Dea Marvina<sup>a,6</sup>, Daud Eleg<sup>a,b,7</sup>,

<sup>a</sup>Universitas Islam Negeri Raden Fatah Palembang, Indonesia  
<sup>b</sup>al-Madinah International University, Kuala Lumpur, Malaysia

<sup>1</sup>[mukmin\\_uin@radenfatah.ac.id](mailto:mukmin_uin@radenfatah.ac.id), <sup>2</sup>[nurulhidayah@radenfatah.ac.id](mailto:nurulhidayah@radenfatah.ac.id)\*, <sup>3</sup>[irmansyah@radenfatah.ac.id](mailto:irmansyah@radenfatah.ac.id), <sup>4</sup>[yananbal7@gmail.com](mailto:yananbal7@gmail.com), <sup>5</sup>[salsaviraningsih8@gmail.com](mailto:salsaviraningsih8@gmail.com), <sup>6</sup>[deamarvina.04@gmail.com](mailto:deamarvina.04@gmail.com), <sup>7</sup>[daud.elega@mediu.edu.my](mailto:daud.elega@mediu.edu.my)

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#### \*Corresponding

#### Author:

Name: Nurul Hidayah  
 Email: [nurulhidayah@radenfatah.ac.id](mailto:nurulhidayah@radenfatah.ac.id)  
 Phone/WA: 085267095898

### ABSTRACT

Arabic speaking instruction (maharah kalam) remains challenging due to the dominance of vocabulary memorization, grammatical mastery, and teacher-centered learning with limited contextual relevance. This study examined Arabic language instruction at Aishwa Nahla Islamic Boarding School, analyzed the integration of Palembang local culture into maharah kalam learning, and evaluated its contribution to students' Arabic competence. A mixed-methods approach with a sequential explanatory design. The study involved 26 eighth-grade students, while qualitative data also included one Arabic language teacher. Data were collected through observation, interviews, questionnaires, documentation, and pre-test–post-test assessments and analyzed using thematic analysis, paired-sample t-test, and N-Gain score. Findings revealed that integrating Palembang local culture fostered more communicative and contextualized learning. Students' mean scores increased from 66.0 to 83.7 ( $p < 0.05$ ), with an N-Gain score of 52.39, indicating moderate effectiveness. The study suggests that local culture can serve as a meaningful pedagogical resource in Arabic-speaking instruction.

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### Keyword

Arabic Speaking Skill (Maharah Kalam); Arabic Language Learning; Local Culture; Palembang

### ملخص

لا تزال مهارة الكلام باللغة العربية تمثل تحديًا بسبب هيمنة حفظ المفردات، وإتقان القواعد النحوية، والتعليم المتمركز حول المعلم مع محدودية الارتباط بالسياق الواقعي. هدفت هذه الدراسة إلى فحص تعليم اللغة العربية في معهد عائشة نهلة الإسلامي الداخلي، وتحليل دمج الثقافة المحلية لمدينة اليمبانغ في تعليم مهارة الكلام، وتقويم إسهامها في تنمية الكفاءة اللغوية لدى الطلاب. واعتمدت الدراسة المنهج المختلط باستخدام التصميم التفسيري التتابعي بمشاركة (26) طالبًا من الصف الثامن. وجمعت البيانات بالملاحظة، والمقابلات، والاستبانة، والوثائق، والاختبارين القبلي والبعدي،

وُحِّلَت باستخدام التحليل الموضوعي واختبار العينات المزدوجة ودرجة الكسب المعدلة. وأظهرت النتائج تحسُّناً في متوسط الدرجات من (66.0) إلى (83.7) بدلالة إحصائية ( $p < 0.05$ ) ، وبلغت درجة الكسب المعدلة (52.39)، مما يشير إلى فعالية متوسطة، ويؤكد أهمية الثقافة المحلية بوصفها مورداً تربوياً في تعليم مهارة الكلام.

مهارة الكلام ؛ تعليم اللغة العربية ؛ الثقافة المحلية ؛ باليمبانغ

الكلمات الرئيسية

## INTRODUCTION

Contemporary Arabic language learning is no longer sufficiently oriented toward grammatical mastery alone but is increasingly expected to foster students' communicative competence in contextual and meaningful ways (Martunis et al., 2025). In this regard, Arabic speaking skill (*maharah kalam*) occupies a central position, as it enables students to express ideas, experiences, and emotions through authentic linguistic interaction (Meldi & Baroroh, 2025). Nevertheless, speaking skills remain one of the most challenging aspects of Arabic language learning because it requires learners to produce language spontaneously while maintaining lexical accuracy, grammatical appropriateness, and contextual relevance (Nurhayati & Hilmi, 2024). This challenge indicates the need for instructional approaches that provide greater opportunities for communicative language practice and meaningful classroom interaction (Pradana & Rahmaini, 2024).

In many educational settings, Arabic-speaking instruction continues to be dominated by *decontextualized* pedagogical practices, such as vocabulary memorization, scripted dialogue repetition, and teacher-centered instruction, which provide limited opportunities for meaningful communicative engagement (Yuristira et al., 2025). As a result, Arabic language learning has not yet fully succeeded in developing students' communicative competence in an authentic and functional manner.

The predominance of memorization-oriented instruction frequently constrains students' ability to apply vocabulary flexibly in real communicative situations (Gui & Ismail, 2024). Learners may be able to recall isolated lexical items but encounter difficulties when required to use them in everyday interaction (Raudhah et al., 2025). This condition reflects a gap between linguistic knowledge and the socio-cultural contexts in which language is naturally practiced (Saputra, 2025). Therefore, pedagogical innovation is required to create more contextualized, meaningful, and experience-based learning environments (Tasya, 2025). Previous studies also indicate that meaningful and repetitive language exposure contributes positively to students' Arabic language acquisition, particularly in strengthening vocabulary retention and communicative readiness (Intan & Jamil, 2024). One promising approach to addressing this issue is the integration of local culture into Arabic language learning, as students' familiarity with their cultural environment may function as a contextual bridge that facilitates more natural language comprehension and use (Mujiburrahman & Wahyudin, 2025).

From a pedagogical perspective, local culture encompasses traditions, social practices, environmental contexts, and community values closely embedded in students' lived experiences (Sudarto et al., 2025). The integration of local culture into classroom instruction aligns with the principles of *Contextual Teaching and Learning* (CTL), which emphasize the

importance of connecting learning materials with students' real-world experiences (Joshi, 2026). Previous studies have consistently demonstrated that the integration of local culture positively contributes to instructional effectiveness.

Setyawan, Noviantari, and Yanti found that the development of local wisdom-based literacy modules enhances the relevance of instructional materials while facilitating students' conceptual understanding through contexts closely connected to their social experiences (Setyawan et al., 2023).

Similar findings were also reported by (Harahap, 2024), who emphasized that culturally contextualized learning approaches are valid, practical, and effective in improving students' learning outcomes. More recent evidence by (Hwang et al., 2024) revealed that cultural contextualization significantly contributes to students' learning motivation and long-term memory retention, thereby reinforcing the argument that local culture may serve as an important pedagogical bridge in language learning.

Despite these promising findings, previous studies have predominantly focused on the development of instructional materials or the implementation of local culture-based learning in general educational settings. Research specifically integrating local culture into Arabic language learning, particularly in *Arabic-speaking skills (maharah kalam)*, remains relatively limited.

Furthermore, prior studies have rarely explored how local culture may be pedagogically transformed into meaningful resources for supporting authentic Arabic communication practices within Islamic boarding school (*pesantren*) environments. To the best of the authors' scholarly knowledge, no study has specifically examined the integration of Palembang local culture into *Arabic-speaking skill (maharah kalam)* instruction in *pesantren* while simultaneously evaluating its pedagogical effectiveness through a *mixed methods* approach. These limitations indicate the need to develop pedagogical innovation that is not only culturally contextualized but also empirically grounded in fostering students' communicative competence.

Palembang, a region with a rich cultural heritage rooted in the legacy of the Sriwijaya Kingdom, offers various local cultural resources, including oral traditions, poetry, rhymes, folktales, and socio-cultural practices that may function as meaningful contextual resources in Arabic language learning (Sholeh et al., 2025). The cultural identity of Palembang is reflected in its local wisdom, traditional practices, and communal values that remain embedded in the everyday lives of society, making them potentially relevant as contextual learning resources (Darosan et al., 2025). Unlike previous studies, this study does not merely employ local culture as a general instructional context but specifically integrates Palembang local culture into *Arabic speaking skill (maharah kalam)* instruction within an Islamic boarding school (*pesantren*) setting.

Moreover, this study goes beyond describing instructional implementation by empirically evaluating the effectiveness of the approach through the integration of qualitative and quantitative data to better understand its contribution to enhancing students' Arabic language competence.

Based on the foregoing discussion, this study is guided by the following research questions: (1) What is the existing condition of Arabic language learning at Aishwa Nahla

Islamic Boarding School prior to the instructional intervention? (2) How is Palembang's local culture integrated into Arabic-speaking competence instruction among eighth-grade students at The School? (3) To what extent does the integration of Palembang local culture contribute to improving students' Arabic speaking competence?

Accordingly, this study aims to describe the existing condition of Arabic language learning at Aishwa Nahla Islamic Boarding School, to analyze the implementation of Palembang local culture integration in Arabic Speaking Skill instruction, and to evaluate its effectiveness in improving students' Arabic speaking competence through a mixed methods approach combining quantitative assessment and qualitative observational findings.

The remainder of this article is organized as follows. The Method section explains the research design, participants, intervention procedure, instruments, data collection, and data analysis techniques employed in this study. The Results and Discussion section presents the findings regarding the implementation of Palembang local culture-based Arabic language learning and its contribution to students' *maharah kalam* competence. Finally, the Conclusions section summarizes the major findings, implications, and recommendations for future Arabic language instruction.

## METHOD

### Research Design

This study employed a *mixed methods* approach using a *sequential explanatory design* to obtain a comprehensive understanding of the implementation of local culture-based Arabic language learning at Aishwa Nahla Islamic Boarding School, Palembang. In this design, quantitative data were collected and analyzed first to evaluate learning effectiveness, followed by qualitative data to explain and interpret the quantitative findings. The quantitative component focused on students' Arabic learning outcomes through *pre-test* and *post-test* assessments, while the qualitative component explored classroom implementation, students' responses, and teachers' experiences regarding the integration of local culture into Arabic language learning.

### Participants and Research Setting

This study was conducted at Aishwa Nahla Islamic Boarding School, located in Gandus District, Palembang, South Sumatra, Indonesia. The research site was purposively selected because Arabic language instruction at the institution had not yet integrated local cultural elements into classroom learning, thereby representing a contextually relevant setting for examining the pedagogical impact of such integration.

Participants consisted of one Arabic language teacher and 26 eighth-grade students selected through *purposive sampling* based on their direct involvement in Arabic language instruction. The teacher participant was selected based on their direct responsibility for Arabic language instruction at the institution and their familiarity. With the existing curriculum.

The selected student participants were selected through purposive sampling on the basis of three criteria: (1) active enrollment in the eighth-grade Arabic language class during

the study, (2) direct involvement in Arabic language instruction under the participating teacher, and (3) residence at the boarding school, which ensured consistency of exposure to the instructional intervention.

### Intervention Procedure

The instructional intervention was implemented across four structured classroom meetings, each lasting approximately 90 minutes, over a period of two weeks. The intervention was designed around the *yaumiyatuna* theme within the context of speaking competence instruction, integrating Palembang local cultural contexts into each stage of the learning process.

Meeting 1 focused on vocabulary introduction and contextual familiarization. Students were introduced to Arabic vocabulary related to daily activities through contextual examples drawn from Palembang cultural practices, including local greetings, daily boarding school routines, and familiar socio-cultural expressions. Vocabulary was presented using visual aids and contextual sentences connected to students' lived experiences.

Meeting 2 emphasized conversational practice using *jumlah ismiyah*. Students practiced constructing and using Arabic nominal sentences in pairs and small groups, with prompts derived from Palembang cultural contexts such as local food, traditional activities, and interactions in every boarding school. The teacher provided corrective feedback and modelled contextually appropriate language use.

Meeting 3 involved contextual text comprehension activities. Students read and analyzed short Arabic texts describing daily activities embedded within Palembang cultural scenarios. Comprehension activities included question and answer tasks, group discussion, and oral retelling exercises to strengthen both receptive and productive language skills.

Meeting 4 consisted of productive language activities. Students were asked to produce a short oral presentation describing their daily experiences using Arabic expressions learned during the previous meetings. Cultural elements from Palembang, such as references to local traditions and boarding school life, were integrated as contextual scaffolds to support spontaneous language productions. The post-test was administered at the end of this final meeting.

### Instruments and Data Collection

Data were collected through classroom observation, structured interviews, questionnaires, documentation, and tests. Observation was conducted to examine instructional practices, classroom interaction, and student participation. Structured interviews with Arabic teachers and school administrators were carried out to explore instructional planning, implementation, and evaluation. Questionnaires were distributed to students to identify their perceptions and responses toward local culture-based Arabic learning. Documentation included classroom records and supporting academic materials. To measure learning improvement, *pre-test* and *post-test* assessments were administered before and after the intervention.

## Data Analysis

Qualitative data were analyzed using the interactive model of Miles and Huberman, including data reduction, data display, and conclusion drawing (Miles et al., 2014). Quantitative data were analyzed using SPSS through normality and homogeneity tests, followed by a *paired sample t-test* to determine significant differences between *pre-test* and *post-test* scores (Hake, 1998). In addition, *N-Gain Score* analysis was employed to determine the effectiveness level of the intervention (Field, 2024).

## RESULTS&DISCUSSION

### Existing Condition of Arabic Language Learning at Aishwa Nahla Islamic Boarding School

Before the implementation of Palembang local culture-based learning, Arabic language instruction in eighth grade at Aishwa Nahla Islamic Boarding School was predominantly teacher-centered and oriented toward grammatical mastery. Classroom activities mainly relied on teacher explanations, vocabulary memorization, and literal translation practices from textbooks and student worksheets (*Lembar Kerja Siswa/ LKS*). Although Arabic instruction formally covered the four language skills: *istima'* (listening), *kalam* (speaking), *qira'ah* (reading), and *kitabab* (writing) (Mukmin et al., 2025). The learning process remained largely focused on linguistic structures, particularly *nahwu* and *sharaf*, with limited opportunities for students to use Arabic communicatively in authentic situations. As a result, students frequently encountered difficulties in understanding contextual meaning and applying Arabic expressions in everyday communication.

The findings further indicate that the instructional materials used in Arabic classrooms had not yet incorporated local cultural elements relevant to students' socio-cultural experiences. Although the Arabic textbook employed at the institution had adopted contextual themes such as daily activities, hobbies, and routines, the content remained general and insufficiently connected to the socio-cultural realities of students in Palembang. Consequently, Arabic learning tended to be perceived as abstract, monotonous, and disconnected from students' lived experiences, limiting both engagement and communicative participation.

From a pedagogical perspective, this condition suggests the existence of a contextual gap between language instruction and students' social realities. Arabic learning was primarily oriented toward formal linguistic competence rather than communicative meaning-making, resulting in students' limited confidence in producing spontaneous expressions during classroom interaction. Observational findings revealed that students tended to wait for teacher instructions and were reluctant to participate actively unless directly prompted. Such a condition reflects the limitations of decontextualized language instruction, in which language is learned as an isolated academic subject rather than as a meaningful communicative practice.

These findings indicate that the challenges of Arabic learning at Aishwa Nahla Islamic Boarding School were not merely related to students' linguistic ability but also to the limited contextualization of learning materials. The absence of culturally familiar contexts

reduced students' opportunities to connect newly acquired Arabic vocabulary and structures with their everyday experiences. This initial condition, therefore, became the rationale for integrating Palembang local culture into Arabic language learning as an effort to create more meaningful, contextualized, and communicative learning experiences.

### **Implementation of Palembang Local Culture-Based Arabic Learning**

The implementation of Palembang local culture-based Arabic language learning was carried out through the integration of local cultural elements into the daily activities theme within the context of Arabic speaking instruction (*maharah kalam*). The learning process was designed by connecting Arabic vocabulary and expressions with students' daily experiences in the Islamic boarding school environment, as well as the socio-cultural context of Palembang society. The instructional materials emphasized not only linguistic aspects but also contextual language use by linking Arabic expressions to students' familiar daily routines, social habits, and communicative practices.

During the implementation process, Arabic learning was directed toward communicative language use through conversational practice, *jumlah ismiyah* exercises, group discussions, and context-based activities related to students' everyday boarding school experiences. Local cultural integration was implemented by presenting learning situations closely connected to students' social realities, enabling them not only to memorize vocabulary but also to understand its contextual meaning and practical use in authentic situations. Observational findings indicate that this approach encouraged higher student engagement, reflected in increased willingness to ask questions, respond actively, and use Arabic expressions more spontaneously during classroom interaction. Similar findings have also been reported in previous Arabic language learning studies, indicating that interactive instructional strategies contribute positively to students' classroom participation and engagement during language learning activities (Ahmed & Gad, 2023).

Interview findings further revealed that local culture-based learning helped students understand Arabic materials more easily because the instructional context was perceived as closely related to their daily experiences. Students also demonstrated greater participation in speaking practices compared to previous learning experiences, which had predominantly emphasized memorization and translation activities. From the teacher's perspective, the integration of local culture created a more meaningful learning environment, as students appeared more responsive to instructional materials associated with their everyday lives.

Pedagogically, these findings suggest that local cultural contextualization contributes to the development of more communicative and participatory Arabic language learning (Nisa, 2026). The cultural familiarity embedded in the instructional process enabled students to establish meaningful connections between the target language and their social realities (Handayani & Darodjat, 2024). In this regard, local culture functioned not merely as a supplementary instructional component but also as a pedagogical bridge that facilitated more contextualized and meaningful Arabic language use. (Maulani et al., 2025)

### Effectiveness of Palembang Local Culture-Based Arabic Language Learning

The findings indicate that the implementation of Palembang local culture-based Arabic language learning contributed positively to students' learning outcomes. This improvement is reflected in the comparison between students' *pre-test* and *post-test* scores, demonstrating changes in learning achievement following the instructional intervention.

**Table 1.** Comparison of Students' Pre-Test and Post-Test Scores

Assessment	Mean Score
Pre-Test	66.0
Post-Test	83.7

As shown in Table 1, the mean score increased from 66.0 in the *pre-test* to 83.7 in the *post-test*. This finding suggests that local culture-based Arabic language learning contributed positively to improving students' learning outcomes within the context of *maharah kalam*. The improvement further indicates that connecting instructional materials with students' everyday experiences enabled learners to understand Arabic vocabulary and expressions in a more contextualized and meaningful manner.

Prior to hypothesis testing, normality and homogeneity tests were conducted to ensure that the data met parametric assumptions for paired sample *t*-test analysis. Normality testing was performed using Kolmogorov–Smirnov and Shapiro–Wilk tests through SPSS version 25.

**Table 2.** Results of Normality Test

Variable	Kolmogorov–Smirnov Sig.	Shapiro–Wilk Sig.	Interpretation
Pre-Test	0.132	0.103	Normal
Post-Test	0.200	0.144	Normal

As shown in Table 2, all significance values exceeded 0.05, indicating that both pre-test and post-test data were normally distributed. Therefore, the data fulfilled the assumption of normality required for parametric statistical analysis.

In addition, a homogeneity test was conducted using Levene's Test based on the mean to examine variance consistency across the data.

**Table 3.** Results of Homogeneity Test

Levene Statistic	df1	df2	Sig.	Interpretation
1.185	6	18	0.358	Homogeneous

The homogeneity test yielded a significance value of 0.358 ( $p > 0.05$ ), indicating that the data variance was homogeneous. Since the assumptions of normality and homogeneity

were fulfilled, a paired sample *t*-test was subsequently conducted to determine the significance of students' learning improvement.

The paired sample *t*-test results revealed a statistically significant difference between students' pre-test and post-test scores.

**Table 4.** Paired Sample *t*-Test Results

Variable	Sig. (2-tailed)	Interpretation
Pre-Test – Post-Test	0.000	Significant Difference

Based on Table 4, the significance value of 0.000 indicates a statistically significant difference between students' *pre-test* and *post-test* results ( $p < 0.05$ ). This finding demonstrates that the integration of Palembang local culture into Arabic language learning positively contributed to students' learning outcomes. Pedagogically, the result suggests that culturally contextualized instruction helped reduce the gap between the target language and students' social realities, thereby making Arabic learning more understandable, communicative, and meaningful.

These quantitative findings were further supported by observational and interview data, which revealed increased student engagement throughout the learning process. Student participation increased from 38% before the intervention to 82% following the implementation of local culture-based instruction. Students demonstrated greater confidence in asking and answering questions as well as using Arabic expressions more spontaneously compared to previous learning experiences that primarily emphasized memorization and translation activities. From the teacher's perspective, the integration of local culture also created a more participatory learning environment, as students became more responsive to instructional materials associated with their daily experiences.

The *N-Gain Score* analysis further confirmed the effectiveness of the instructional intervention.

**Table 5.** N-Gain Score Classification

Indicator	Score	Category
Mean N-Gain	52.39	Moderate

The *N-Gain Score* analysis yielded a mean score of 52.39, indicating a moderate level of effectiveness. This finding suggests that the integration of Palembang local culture contributed positively to improving students' Arabic learning outcomes within the context of *mabarab kalam*. Although the effectiveness level remained moderate, the intervention successfully enhanced students' engagement, contextual understanding, and participation during Arabic learning activities. The relatively short intervention period, consisting of four classroom meetings, may have influenced the level of effectiveness achieved.

Overall, these findings indicate that the effectiveness of Arabic language learning is influenced not only by instructional materials but also by the extent to which learning contexts are connected to students' lived experiences. In this regard, Palembang local culture

functioned as a pedagogical bridge that enabled students to understand and use Arabic in a more communicative, contextualized, and meaningful manner.

### Discussion and Implications

The findings of this study demonstrate that the integration of Palembang local culture into Arabic language learning contributed positively to improving students' learning outcomes within the context of *maharah kalam*. More broadly, the implementation of local culture-based learning not only enhanced students' academic performance but also fostered greater engagement, communicative confidence, and contextual understanding throughout the learning process. These findings suggest that Arabic language learning connected to students' social experiences is more accessible and meaningful than instruction predominantly oriented toward vocabulary memorization and grammatical mastery.

From a pedagogical perspective, the effectiveness of local culture integration may be explained through the contextual proximity between instructional content and students' social realities. Local culture functioned as a meaningful pedagogical bridge that enabled students to connect Arabic vocabulary and expressions with their everyday experiences in the Islamic boarding school environment and the surrounding community. This contextual familiarity potentially reduced the cognitive distance between the target language and students' lived experiences, allowing Arabic learning to be perceived not as an abstract linguistic exercise but as a more relevant and meaningful communicative practice.

The findings are consistent with previous studies demonstrating that the integration of local culture contributes positively to students' motivation, conceptual understanding, and classroom engagement. Setyawan, Noviantari, and Yanti found that local wisdom-based instructional materials improved the relevance of learning content and facilitated students' understanding through contexts closely related to their social experiences (Setyawan et al., 2023). Likewise, Harahap emphasized that culturally contextualized instruction was effective in improving students' learning outcomes (Harahap, 2024). More recent evidence by (Hwang et al., 2024) further indicated that cultural contextualization enhances students' learning motivation and long-term memory retention.

Nevertheless, this study presents a distinctive contribution compared to previous research. While earlier studies have predominantly focused on local culture-based instructional materials in general language learning or broader language competencies, this study specifically positioned Palembang local culture as a pedagogical medium within Arabic language learning in the context of *maharah kalam* in an Islamic boarding school setting. Therefore, the primary contribution of this study lies in demonstrating that local culture may function not merely as contextual enrichment within instructional materials but also as a communicative scaffold that helps students establish meaningful connections between Arabic language learning and their social experiences.

Despite these promising findings, this study has several limitations. First, the research was conducted within a single classroom setting involving a relatively limited number of participants. Second, the intervention period consisted of only four classroom meetings, which may not fully represent the long-term effectiveness of local culture-based Arabic learning. Therefore, future studies are recommended to involve broader participant groups,

longer intervention periods, and the exploration of other Arabic language skills, including *istima'* (listening), *qira'ah* (reading), and *kitabab* (writing).

Practically, the findings suggest that integrating local culture may serve as an alternative pedagogical approach to Arabic language learning, particularly in Islamic boarding schools and other Islamic educational contexts. Learning experiences closely connected to students' social realities may foster more communicative, contextualized, and meaningful Arabic instruction, positioning the language not merely as a system of linguistic structures but also as a medium of communication closely related to students' everyday lives.

## CONCLUSIONS

This study concludes that the integration of Palembang local culture into Arabic language learning contributed positively to improving students' Arabic language competence within the context of *maharah kalam* at Aishwa Nahla Islamic Boarding School, Palembang. The findings demonstrate that Arabic language learning connected to students' socio-cultural experiences fosters more meaningful, communicative, and participatory learning compared to conventional teacher-centered instruction primarily focused on grammatical mastery and vocabulary memorization. The implementation of local culture-based instruction through the *al-Yaumiyātunā* theme enabled students to engage more actively in classroom interaction, develop greater communicative confidence, and contextualize Arabic expressions within their everyday experiences.

This study advances the current understanding of Arabic language pedagogy by demonstrating that local culture may function not merely as contextual enrichment within instructional materials but also as a pedagogical and communicative scaffold that bridges Arabic language learning with students' lived experiences, particularly in *pesantren* settings. Unlike previous studies that largely emphasized the development of local wisdom-based materials in broader educational contexts, this study provides empirical evidence regarding the pedagogical effectiveness of integrating Palembang local culture into *maharah kalam* instruction through a mixed methods approach.

Although the intervention demonstrated a moderate level of effectiveness, the findings justify the application of culturally contextualized Arabic instruction as an alternative pedagogical approach capable of fostering more contextualized and meaningful learning experiences. Therefore, Arabic language educators, particularly in Islamic educational institutions, may consider integrating local cultural resources into classroom instruction to strengthen communicative learning practices. Future research is recommended to involve larger participant groups, longer intervention periods, and broader Arabic language skills to further examine the long-term pedagogical impact of local culture-based Arabic learning.

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