

Implementation of English and Arabic Learning Based on Islamic Education Values: A Multisite Case Study of Three PTKIN

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Abstract

This study examines English and Arabic language learning grounded in Islamic educational values at the Ma'had Al-Jami'ah of three State Islamic Religious Universities (PTKIN): UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan, UIN Maulana Malik Ibrahim Malang, and UIN Mataram. It focuses on each institution's language-learning model, the mechanism through which Islamic educational values become internalized, and how implementation differs across the three sites. The framework operationalizes Islamic educational values as Qur'an- and Sunnah-derived dispositions (manners, trust, honesty, responsibility, discipline, cooperation, and spirituality), traced through behavioral indicators in the learning process, ma'had interactions, and language culture. The researchers used a qualitative multisite case-study design, collecting data through observation, in-depth interviews with ma'had managers, tutors, musyrif/musyrifah, and students, and document analysis, then analyzed the data through within-site and cross-site comparison using open coding, categorization, and theme development. Findings show that the three institutions developed distinct models (independent, integrated, and differentiated) that link language learning to the internalization of Islamic educational values through language habituation (bi'ah lughawiyah), musyrif/musyrifah modeling, and boarding life. Cross-site comparison shows that the institutional model shapes the implementation strategy and the internalization process. However, all three institutions aim to strengthen language competence, build Islamic character, and develop students' Islamic identity. The typology of three institutional models (independent, integrated, and differentiated) developed here offers a reference for developing language learning across PTKIN.

Keywords: learning implementation; English and Arabic; Islamic educational values; Ma'had Al-Jami'ah

Introduction

The globalization and internationalization of higher education have intensified the demand for foreign-language proficiency, particularly in English and Arabic, within Indonesia's State Islamic Religious Universities (PTKIN).¹ English operates as a global medium of communication and a gateway to international scholarship. At the same time, Arabic holds a strategic position as the source language of Islamic teachings and of classical and contemporary Islamic literature.² Foreign-language competence is now widely regarded as a core graduate capability for navigating twenty-first-century society and labor markets.³ At the same time, Islamic higher education continues to struggle to reconcile the development of academic competence with the formation of students' Islamic character and values.⁴ This tension calls for language-learning models oriented not only toward linguistic mastery but also toward the sustained internalization of Islamic educational values.

Within PTKIN, this reconciliation is institutionalized in the Ma'had Al-Jami'ah. Historically, these "university colleges" emerged in the late 1990s as a deliberate response to the perception that bureaucratized Islamic higher education was failing to produce graduates with Islamic moral qualities; they were designed to replicate the pedagogies of the pesantren residential, exemplar-centered, and habituation-based inside Ministry universities.⁵ As dormitory-based environments, they are tasked with strengthening students' religious, academic, and character competencies simultaneously.⁶ Foreign-language provision is embedded in this mandate, typically distributed across university

¹ Arif Zamhari et al., "Dynamics of Motivation, Learning Experience, and Academic Challenges of International Students at State Islamic Religious Universities in Indonesia," *Jurnal Iqra': Kajian Ilmu Pendidikan* 11, no. 1 (2026): 284–93.

² Helmi Kamal, "Teaching Arabic Today: Challenges, Strategies, and Opportunities in Islamic Higher Education," *International Journal of Learning, Teaching and Educational Research* 24, no. 10 (2025): 644–59.

³ Hasanuzzaman Tushar and Nanta Sooraksa, "Global Employability Skills in the 21st Century Workplace: A Semi-Systematic Literature Review," *Heliyon* 9, no. 11 (2023).

⁴ Zulkarnain Zul et al., "Integration of Islamic Ethics in Modern Education Curriculum: Challenges and Opportunities A Systematic Literature Review," *British Journal of Religious Education*, 2026, 1–24.

⁵ Julian Millie, "Limits of Bureaucratisation in Islamic Education," *Religion, State and Society* 53, no. 3 (2025): 188–201.

⁶ Dandi Ardiansyah, Zainap Hartati, and Neela Afifah, "Implementation of Religious Character Building at Ma'had Al-Jami'ah UIN Palangka Raya," *Edusoshum* 6, no. 2 (2026): 1467–78; Mukhlisah Mukhlisah et al., "A Model for Teaching Islamic Character to Students during the Pandemic: Case Study on Ma'had Al-Jami'ah in Three PTKIN," *Jurnal Ilmiah Islam Futura* 25, no. 2 (2025): 376–89.

language centers, Ma'had Lughawy, and the Ma'had Al-Jami'ah itself.⁷ Yet implementation remains uneven: programs often privilege communicative skills, while the integration of Islamic values into the learning process is rarely systematic or measurable, and is further complicated by heterogeneous student proficiency levels and inconsistent target-language use in daily life.⁸

Crucially, this integration cannot be assumed. Recent studies in Indonesian pesantren settings document a genuine tension between foreign-language learning, especially English, and religious identity, with some teachers and students questioning whether English serves their religious ends at all.⁹ Value integration is therefore a contested pedagogical achievement rather than an automatic by-product of placing language study inside a religious institution, which makes the mechanism by which such integration succeeds a question worth investigating empirically.

Two complementary theoretical lenses frame this study. The first is the integrative paradigm of Islamic education, rooted in the integration-of-knowledge tradition associated with al-Attas's concept of *ta'dīb* and the Islamisation of knowledge, and with holistic conceptions of Islamic education that treat cognitive, affective, and spiritual development as inseparable.¹⁰ This paradigm explains why language learning in a ma'had is expected to carry moral and spiritual formation: knowledge and value are not epistemologically separable, so language is treated as a medium of ethical and cultural transmission rather than a value-neutral skill.¹¹ The second lens, Bandura's social learning theory, specifies how such formation plausibly occurs. Its four sub-processes,

⁷ Dian, "The Implementation of Foreign Language Learning Policies at State Islamic Higher Education," *Jurnal Pendidikan Islam* 5, no. 1 (2019): 87–100.

⁸ Laelatul Fitri, Mukhlisin Mukhlisin, and M. Syahrul Izomi, "The Implementation of the Arabic Language Environment (Bi'ah 'Arabiyah) as a Strategic Model for Developing Students' Communicative Competence at Hidayatullah Islamic Boarding School Lombok," *Journal of Educational Sciences* 10, no. 1 (2026): 725–45.

⁹ Agus Husein As Sabiq et al., "Pesantren Students' Religious Beliefs and Attitudes toward Learning English in Indonesia," *3L: Language, Linguistics, Literature* 28, no. 1 (2022): 60–74; Mutmainnah Mustofa and M. Galuh Elga Romadhon, "'English Is Not Useful for My Afterlife': Teachers' and Students' Perspectives of English Language Teaching in Pesantren," *Studies in English Language and Education* 12, no. 3 (2025): 1298–1312.

¹⁰ Ahmad Khalakul Khairi, "Reconstruction of Islamic Epistemology in the Modern Era: A Critical Analysis of the Concept of Islamization of Syed Muhammad Naquib Al-Attas and Its Implications for the Transformation of Islamic Education," *KASTA* 5, no. 3 (2025): 455–67; Fadlil Yani Ainusyamsi, "Islamic Education and Holistic Education: Two Mutually Strengthening Paradigms," *ARAF: Journal of Islamic Education* 1, no. 1 (2025): 62–77.

¹¹ Mengke Fan and Nico Irawan, "The Integration Model of Moral Education in the College English Course in the Era of Large Language Models," *ISLAL* 2025, 2025, 335–48.

attention, retention, reproduction, and motivation, model the internalization of both linguistic and moral conduct through the observation and modeling of *musyrif/musyrifah* in a twenty-four-hour residential setting.¹² Bridging the two is the construct of *bi'ah lughawiyah* (language immersion): the environmental condition in which authentic language exposure and value modeling co-occur and reinforce one another.¹³ Within this framework, Islamic educational values are operationalized as Qur'an- and Sunnah-derived dispositions: *adab* (manners), *amānah* (trust), honesty, responsibility, discipline, cooperation, and spirituality, identified through observable behavioral indicators in learning, *ma'had* interaction, and language culture.

Two gaps follow from this framing. First, prior research has examined English or Arabic learning largely in isolation and chiefly in terms of gains in competence, leaving the organizational and pedagogical structures through which the two languages are jointly embedded within an Islamic-value framework underexamined. This yields the first research question (RQ1): What organizational and pedagogical models characterize bilingual learning across the three *Ma'had Al-Jami'ah*, and how do these models differ? Second, existing work has not specified the mechanism by which Islamic educational values are internalized across the planning, enactment, and evaluation of language learning in the residential environment. This yields the second research question (RQ2): Through what mechanisms are Islamic educational values integrated into English and Arabic learning at *Ma'had Al-Jami'ah* PTKIN?

Addressing these gaps, the study's contribution is not the description of three models per se but the analytical claim that the institutional model functions as a shaping context for the environment-to-value mechanism. Where earlier studies implicitly treat *bi'ah lughawiyah* as operating uniformly or, as in recent multi-site work, examine how digitalization transforms the Arabic learning environment as a single lens, this study asks how institutional design itself conditions the way immersion produces value internalization. The resulting typology (independent, integrated, differentiated) is thus advanced as a comparative framework with two payoffs: theoretically, it challenges the

¹² Anwar Rumjaun and Fawzia Narod, "Social Learning Theory Albert Bandura," in *Science Education in Theory and Practice*, ed. Ben Akpan and Teresa J. Kennedy (Springer Nature Switzerland, 2025).

¹³ Thomas Somers and Ana Llinares, "Students' Motivation for Content and Language Integrated Learning and the Role of Programme Intensity," *International Journal of Bilingual Education and Bilingualism* 24, no. 6 (2021): 839–54.

assumption of a uniform immersion mechanism by showing that the same environmental logic is realized differently under different institutional arrangements; practically, it offers PTKIN managers a decision framework for aligning language-program design with student intake and institutional capacity.

Research Method

This study employs a qualitative multisite case-study design situated within an interpretivist–constructivist paradigm, which treats the meanings of language learning and value formation as socially constructed by ma’had actors through their situated interaction.¹⁴ A multisite design was selected because the two research questions are inherently comparative: RQ1 concerns the organizational and pedagogical models that characterize bilingual learning across the sites and how they differ, while RQ2 concerns the mechanisms through which Islamic educational values are integrated into that learning. Studying three Ma’had Al-Jami’ah with contrasting academic, policy, and cultural profiles allows within-site depth to be combined with cross-site comparison, which is a precondition for the moderating role that the analytical framework attributes to the institutional model.

The research was conducted at the Ma’had Al-Jami’ah of three PTKIN: UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan (the authors’ home institution), UIN Maulana Malik Ibrahim Malang, and UIN Mataram (the two external sites visited for fieldwork in July 2024). Sites were selected purposively based on two criteria: each operates a Ma’had Al-Jami’ah integral to its academic and religious formation system, and each runs an English and Arabic program explicitly linked to Islamic character development.¹⁵ Participants were likewise purposively selected for their direct involvement in the planning, implementation, or evaluation of the language program, including the director (mudir), academic managers, English and Arabic tutors, musyrif/musyrifah, and participating students. Three principal informants were recruited per site (N = 9), representing the managerial, mentoring, and learner vantage points needed to triangulate each site’s model.

¹⁴ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Sage Publications, 2017).

¹⁵ Creswell and Creswell, *Research Design*; Ricarda B. Bouncken, Wojciech Czakon, and Florian Schmitt, “Purposeful Sampling and Saturation in Qualitative Research Methodologies: Recommendations and Review,” *Review of Managerial Science* 20, no. 2 (2026): 579–615.

Given the small purposive sample, adequacy is claimed not based on informant count but on information power and triangulated convergence: each site's account was built from three data types (interviews, observation, and documents) across three role perspectives, and data collection at each site continued until additional material ceased to yield new categories relevant to the two research questions.¹⁶

Both authors are affiliated with UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan, one of the three study sites. This insider position afforded access and contextual understanding but also introduced risks of confirmation bias and unequal familiarity across sites. To mitigate this, the authors maintained a reflexive record of their prior assumptions, and data from the home site were cross-examined against data from the two external sites and subjected to peer debriefing among the authors before any interpretive claim was retained. Member checking with participants was used to test interpretations against participants' own accounts, and an audit trail preserved the chain of evidence from raw data to conclusions.

Three data-collection techniques were used. Semi-structured, in-depth interviews with managers, tutors, and students elicited accounts of program enactment, value-internalization strategies, and implementation dynamics. Participant observation captured classroom teaching, dormitory language activities, everyday language use, and supporting religious routines. Document analysis covered ma'had curricula, syllabi, learning modules, student handbooks, activity reports, and institutional policy on language and value development. The researchers served as the primary human instrument, supported by an interview guide, an observation sheet, and a document-analysis matrix. Interview and observation data are cited in-text using informant codes (MD for mudir, TR for tutor/musyrif, ST for student) rather than numbered footnotes, consistent with the tiered confidentiality protocol described in the Ethical Statement.

Analysis followed the multisite model of Miles, Huberman, and Saldaña, proceeding from within-site to cross-site interpretation.¹⁷ Coding was abductive: open, inductive codes were generated from the data and combined with two sets of a priori codes derived from the study's analytical framework first, the operationalised Islamic

¹⁶ Bouncken, Czakon, and Schmitt, "Purposeful Sampling and Saturation," 579–615.

¹⁷ Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 4th ed. (SAGE, 2020).

educational values (*adab*, *amānah*, honesty, responsibility, discipline, cooperation, and spirituality) with their behavioural indicators; and second, Bandura's four sub-processes of observational learning (attention, retention, reproduction, and motivation), used to trace how values were modelled and taken up in the residential setting. Within-site analysis reconstructed each institution's organizational and pedagogical model to address RQ1; cross-site analysis then compared value-integration mechanisms across sites to address RQ2 and test whether the institutional model conditioned how immersion produced internalization. Data were displayed in thematic matrices to support comparison, and conclusions were drawn and verified against each site's evidence. To strengthen dependability, the two authors coded independently and reconciled discrepancies through discussion until consensus was reached; no single reliability coefficient is reported, which is noted as a limitation.

Trustworthiness was pursued through Lincoln and Guba's four criteria.¹⁸ Credibility rested on prolonged field engagement, triangulation of sources, methods, and sites, member checking, and peer debriefing; transferability on thick description of each ma'had's culture, system, and institutional context; dependability on a systematic audit trail; and confirmability on the documented reflexivity described above, which links every interpretation back to raw data, field notes, and coding decisions.

Table 1.
Interview participants and durations by site and role

Site	Role	Interview duration (min)
UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan	Director (Mudir)	120
	Resident tutor (Musyrif/Musyrifah)	100
	Student (Mahasantri)	120
UIN Maulana Malik Ibrahim Malang	Director (Mudir)	120
	Resident tutor (Musyrif/Musyrifah)	80
	Student (Mahasantri)	60
UIN Mataram	Director (Mudir)	120
	Resident tutor (Musyrif/Musyrifah)	80
	Student (Mahasantri)	90

¹⁸ Oko Chima Enwor, "Application of Guba and Lincoln's Parallel Criteria to Assess Trustworthiness of Qualitative Research on Indigenous Social Protection Systems," *Qualitative Research Journal* 23, no. 4 (2023): 372–84.

Research Results

Institutional models of language learning across the three Ma'had Al-Jami'ah

(RQ1)

Ma'had Al-Jami'ah UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan: an independent model. Language learning here is organized around habituation embedded in dormitory life. Its anchor program, Shabah Al-Lughah, runs after the Fajr prayer to build a language environment (*bi'ah lughawiyah*) in which students routinely use Arabic and English. Interviews with the resident tutors indicated that the ma'had manages its own curriculum and operational mechanisms, distinct from those of the university language center. As one manager explained: "We do not only teach language as a subject, but also build language habits through daily activities in the dormitory. Arabic and English are therefore scheduled in alternating weeks so that both develop in a balanced way." (TR-1a/TR-1b) Arabic provision is delivered through *Isti'ab al-Mufradat* (Monday–Friday vocabulary work). At the same time, speaking is developed through *Muhadatsah*, *Muhawarah*, and *Mujadalah*, and critical use is extended through Arabic debate and language competitions. Observation showed that these activities pushed students toward authentic communication rather than rote memorization of structure. (Observation, Padangsidempuan, 2024) Students' own accounts, however, showed that immersion develops gradually and unevenly. One described an initial reluctance to speak that eased over several months: "At the beginning of entering the ma'had, I had quite a difficult time because I was not used to speaking Arabic. The fear of making a mistake often led me to stay silent. But after a few months of following Shabah Al-Lughah and being regularly guided [by the musyrifah], I began to speak more boldly." (ST-1a) Another noted that consistent use depended on peer support, since students tended to revert to Indonesian in less familiar groups. (ST-1b) A periodic Language Court evaluated vocabulary, speaking, and everyday use, functioning both as an assessment and as a means of sustaining language discipline.

Ma'had Al-Jami'ah UIN Maulana Malik Ibrahim Malang: an integrated model. Here, language learning is integrated with the university's language-development institutions, notably the Special Program for Arabic Language Development (PKPBA), with ma'had activities reinforcing what students learn in class. The mudir framed the ma'had's role as making daily use unavoidable: "Language is not learned sufficiently in

the lecture hall. What matters most is creating an environment that requires students to use the language every day, so that what is learned in class stays alive in practice.” (MD-2) The model operates through Shabah Al-Lughah, Al-Yaum Al-‘Arabi, International Day, *Mufradat* of the Day, Yaumul Fun, language-consultation services, and Gebyar Bahasa, giving students spaces to perform through speeches, drama, poetry, presentations, and competitions. Students framed these as opportunities to build public-speaking confidence. However, experience varied: “At first, I only took part because it was mandatory. But after performing several times at Gebyar Bahasa, I feel more confident speaking in front of many people.” (ST-2a) Notably, this gain was reported by the students themselves rather than inferred solely from managers’ accounts.

Ma’had Al-Jami’ah UIN Mataram: a differentiated model. Here, language learning strengthens competence through habituation adapted to students’ varied starting points. The *mudir* explained that most students come from public schools with uneven Arabic backgrounds, so the ma’had runs a more flexible system in which students choose Arabic or English based on their needs and abilities. At the same time, those with a stronger foundation take intensive classes. (MD-3) One student chose the English track because her Arabic was still basic, finding the ability-matched system more comfortable: “I chose the English class because my Arabic was still very basic. This system makes me more comfortable learning because it suits my abilities.” (ST-3a) Provision spans *Muhadharah*, *Muhadatsah*, *Mufradat*, the Weekly *Muhadharah*, *Muhadharah* Akbar, and the Language Festival (FESBA), covering speaking, vocabulary, presentation, and public communication. *Muhadharah* Arabic speech practice guided directly by *musyrif* and *musyrifah* gives students the chance to convey ideas and Islamic messages to an audience; tutors reported that it supports speaking skills, public confidence, and da’wah capacity, and students echoed this: “At first I was nervous about giving a speech in Arabic. But after taking part several times in *Muhadharah*, I felt more confident speaking in front of my friends.” (ST-3b) Tutors also observed that habituation did not work uniformly. Some students, especially those from public schools with limited Arabic vocabulary, still struggled to use Arabic consistently and reverted to Indonesian in the early weeks. *Mufradat* began with a small set of everyday words, understood in terms of pronunciation, meaning, and use, and was gradually built into simple sentences. The Weekly

Muhadharah, *Muhadharah* Akbar, and FESBA served as venues for evaluation and for the actualization of students' skills.

Cross-site synthesis. Across the three sites, the goal was to share building linguistic competence through daily habituation. Still, the institutional design differed: an independent model at Padangsidempuan, an integrated model at Malang, and a differentiated model at Mataram. This indicates that the effectiveness of *bi'ah lughawiyah* depends less on the number of programs than on the fit between institutional design and both students' characteristics and each institution's academic culture (Table 2).

Table 2.
Comparative matrix of the language-learning model across the three Ma'had Al-Jami'ah

Dimension of analysis	UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan (Independent)	UIN Maulana Malik Ibrahim Malang (Integrated)	UIN Mataram (Differentiated)
Programme structure	Managed independently by the ma'had	Integrated with PKPBA / language center	Managed by the ma'had with regular and intensive class streams
Main actors	Mudir, musyrif/musyrifah, language tutors	Mudir, PKPBA, musyrif/musyrifah	Mudir, language tutors, musyrif/musyrifah
Core programmes	Shabah Al-Lughah, <i>Muhadatsah</i> , <i>Muhawarah</i> , <i>Mujadalah</i> , Language Court	Shabah Al-Lughah, Al-Yaum Al-'Arabi, International Day, Gebyar Bahasa, Asasi/Mutawassith/Al-'Aly proficiency streams	Arabic classes, English classes, intensive classes
Value-internalization mechanism	Language habituation in boarding life	Integration of classroom learning and language culture (<i>bi'ah lughawiyah</i>)	Learning is adapted to students' initial ability (differentiation)
Learning spaces	Ma'had dormitory	University dormitories and language centers	Ma'had dormitory and classroom
Learning time	Daily, weekly, and periodic	Daily, weekly, and annual	Aligned to regular and intensive class schedules
Distinctive feature	Habituation grounded in dormitory life	Integration of formal learning and language culture	Differentiation by student ability

Integration of Islamic educational values in language learning (RQ2)

Across the three sites, value integration was not achieved by adding religious content to language classes, but rather through three recurring mechanisms embedded in the programs themselves: habituation (*ta'wīd*), the exemplarity of tutors (*uswah hasanah*),

and evaluation coupled with reinforcement and sanction. The values these mechanisms carried, *adab* (manners), *amānah* (trust), honesty, responsibility, discipline, cooperation, and spirituality surfaced as observable features of routine language activity.

Habituation and gradual demand (Padangsidimpuan). In Padangsidimpuan, value formation was driven by structured habituation. *Isti'ab al-Mufradat*, conducted in stages from Monday to Saturday, instilled discipline through the obligation to attend each morning after Fajr and to meet vocabulary targets; the weekly muroja'ah expressed istiqamah and responsibility in retaining and developing what had been learned; and depositing memorization to the tutors reflected an academic culture of seriousness (*jiddiyah*) and accountability. *Muhadatsah* and Hiwar Jama'i trained not only communicative use but respect for interlocutors, cooperation, and the polite courage to express an opinion, an enactment of *adab al-kalam*. A *tadarruj* (gradual) principle governed the sequence: students were given roughly two months to adapt and master basic vocabulary before daily use of Arabic or English became obligatory in the third month, and rules and sanctions for language violations reinforced discipline and commitment to shared norms and in *Muhadharah*, speeches, debates, dramas, and the delivery of Islamic material made language a medium of da'wah, confidence, and leadership, positioning language learning as an instrument of formation rather than an end in itself.

Justice-oriented streaming and study-as-worship (Malang). In Malang, value formation was carried out through an ability-streamed environment. Classifying students into Asasi, Mutawassith, and Al-'Aly streams upheld the principle of justice (*al-'adalah*) and respect for individual differences, allowing students to develop according to their readiness rather than a single standard. Unlike the differentiation practiced at Mataram, where students select their target language based on ability, Malang's streaming operates within a single mandatory curriculum (PKPBA), sorting proficiency level rather than choice of language. The post-Fajr Ta'lim language program tied intellectual work to worship, framing study as part of religious practice, while Bi'ah lughawiyah in small, supervised groups internalized responsibility, discipline, and consistency, with evaluation based on participation levels. Combining language work with Qur'anic study, *Muhadatsah*, qira'ah, and memorization positioned language as a means of accessing the sources of Islamic teaching and strengthening students' Islamic identity, thereby

supporting religious character and spiritual awareness alongside communicative competence.

Structured performance and competition (Mataram). In Mataram, language activity took place at night after the Isha prayer, situating competence-building close to spiritual routine and character formation. *Muhadharah*, held on Saturday nights, built courage, responsibility, and da'wah capacity; according to Ustaz Faqih, students learned to present ideas systematically and politely, so that Islamic communication ethics and leadership developed alongside language skills (TR-3). The Grand *Muhadharah*, involving all student groups, served as evaluation and actualization and enacted *musabaqah fi al-khairat* (competing in goodness), encouraging students to show their best in a healthy competitive atmosphere. (MD-3) *Muhadatsah* on Monday nights embedded *ta'wīd* together with cooperation, mutual respect, and courage in interaction, while *Mufradat* trained discipline, perseverance, and responsibility in a spirit of *jiddiyah*.

The exemplar across all sites. At each ma'had, the ustaz, ustazah, musyrif, and musyrifah acted not only as teachers but also as guides and role models (*uswah hasanah*): they supervised programs, maintained discipline, and modeled the use of Arabic and English, so that students encountered values in lived practice rather than as abstract instruction. In Mataram, FESBA further channeled these values into critical thinking, creativity, cooperation, and sportsmanship as elements of Islamic character.

Synthesis. Taken together, the three mechanisms describe a consistent sequence: students observed tutors modeling both language and conduct, rehearsed them through repeated activity, reproduced them in daily interaction, and were reinforced through evaluation, competition, and social recognition. This observed sequence is interpreted through Bandura's social learning theory in the Discussion that follows.

Discussion

The findings indicate that Arabic and English learning in the three Ma'had Al-Jami'ah is oriented not only toward linguistic competence but also toward the internalization of Islamic educational values through a learning system fused with boarding life. In this sense, language learning in these settings moves beyond the conventional paradigm that treats language purely as a communicative tool; within the ma'had, language serves as an instrument for character formation, the strengthening of Islamic identity, and the building of an academic culture. This orientation is consistent

with the integrative paradigm of Islamic education set out in the framework, which treats cognitive, affective, and spiritual development as inseparable.¹⁹ and, following al-Attas's conception of *ta'dīb*, positions education as the cultivation of the good person rather than only the skilled one.²⁰ Read through this lens, Arabic and English proficiency become part of the formation of *adab*, discipline, and the capacity for ethical interaction.

The study's principal theoretical contribution, however, lies not in cataloging three models but in what their comparison reveals about the mechanism linking environment and value. Much of the existing *bi'ah lughawiyah* literature treats the language environment as a relatively uniform strategy for raising communicative competence,²¹ Recent multi-site work has examined how digitalization reshapes the Arabic learning environment as a single transforming force.²² The present cross-site evidence suggests a different and complementary claim: the environment-to-value mechanism is not uniform but is conditioned by institutional design. The independent model focuses on habituation within dormitory life; the integrated model couples the ma'had environment with a central language institution (PKPBA); and the differentiated model adapts the environment to students' entry abilities. That the same underlying logic of immersion producing both competence and character is realized so differently across sites implies that the institutional model functions as a conditioning factor, an aspect largely absent from prior accounts that assume a single, transferable immersion mechanism.

This moderating role is visible in how each model manages the well-documented difficulties of building a target-language environment. Studies of Arabic-speaking environments report anxiety, reluctance to speak, and weak encouragement as recurrent obstacles,²³ and the present data echo these: students described initial fear of making mistakes, silence, and reversion to Indonesian outside supportive peer groups. What distinguishes the ma'had cases is that value-based devices graduated demand (*tadarruj*), tutor mentoring, rules, and social reinforcement appear to work partly as responses to these barriers rather than as separate moral add-ons. The environment thus functions as a

¹⁹ Ainusyamsi, "Islamic Education and Holistic Education," 62–77.

²⁰ Khairi, "Reconstruction of Islamic Epistemology," 455–67.

²¹ Fitri, Mukhlisin, and Izomi, "The Implementation of the Arabic Language Environment," 725–45.

²² Wahyuni et al., "Digital Transformation of Arabic Learning Environments," 202–216.

²³ Sajjad Esmaili and Danesh Mohammadi Rakati, "Phenomenology of Challenges in Creating Arabic Speaking Learning Environment from Students' Perspective," *Language Related Research* 13, no. 1 (2022): 261–298.

bi'ah tarbawiyah in which character formation and language acquisition proceed through the same experiences of exposure, modeling, and habituation. However, the data show that this process is uneven rather than frictionless.

As anticipated in the analytical framework, the internalization observed across all three sites maps onto Bandura's four sub-processes of observational learning.²⁴ At the level of attention, students directly observed musyrif and musyrifah using Arabic and English while modeling discipline, courtesy, responsibility, and *adab* in communication. Through repeated activities such as Shabah Al-Lughah and *Muhadatsah*, students entered retention, storing these language and conduct patterns as part of their experience. In reproduction, they practiced the languages in daily interactions, imitating not only expressions but also the interaction ethics and habits consistent with Islamic educational values. Finally, motivation was sustained through social reinforcement and appreciation from tutors, peer support, and opportunities to perform in *Muhadharah*, *Muhadatsah*, and language festivals, which encouraged students to maintain both language use and value-congruent conduct. The rules, evaluations, and sanctions reported at each site indicate that internalization proceeded through a combination of habituation, supervision, and reinforcement, echoing the tarbiyah emphasis on balancing guidance, oversight, and the development of self-awareness.

Habituation emerged as the central mechanism. This is consistent with the Islamic concept of *ta'wīd*, a character formed through repeated, consistent practice, and with Deweyan accounts in which morality becomes settled through habit.²⁵ It also aligns closely with recent work describing the pesantren dormitory as a "habituation space" that couples spiritual routine, language immersion, and mentoring. In the present cases, that space is specifically designed to fuse language learning with value formation. In doing so, the findings extend the *bi'ah lughawiyah* literature, which has largely emphasized gains in speaking skills, by showing that the same environment functions as an instrument of character education. The differentiated model in Mataram is particularly notable here: its ability-adaptive design resonates with experimental evidence that differentiated instruction raises motivation and collaboration in Arabic learning. Yet the present study

²⁴ Rumjaun and Narod, "Social Learning Theory, Albert Bandura."

²⁵ Jennifer Bleazby, "Fostering Moral Understanding, Moral Inquiry & Moral Habits through Philosophy in Schools: A Deweyan Analysis of Australia's Ethical Understanding Curriculum," *Journal of Curriculum Studies* 52, no. 1 (2020): 84–100.

situates that logic within a residential, value-forming setting rather than a single classroom intervention. On balance, the evidence suggests that integration operated at the level of pedagogical orientation rather than as added religious content, an interpretation supported by comparable studies of value internalization through non-religious courses.²⁶ However, the present design cannot establish the depth or durability of that internalization.

These results also speak to a tension that should not be left unaddressed. Prior research documents that, in some pesantren, English is met with ambivalence or resistance grounded in religious identity, with students and teachers perceiving it as peripheral or even opposed to religious ends.²⁷ The present sites did not surface belief-based resistance of this kind; the reluctance students reported was competence-based anxiety and limited vocabulary rather than a rejection of English on religious grounds. One plausible interpretation is that framing language within an explicitly Islamic value system casts English and Arabic as serving tarbiyah rather than competing with it, which may attenuate the identity tension observed elsewhere. This interpretation is consistent with the data but not demonstrated by them, and it warrants direct investigation in future work.

Two contributions follow. Theoretically, the study advances the integration of language education and Islamic education by identifying the institutional model as a shaping condition for how the language environment produces value internalization, and by reframing foreign-language learning as a potential vehicle for, rather than a rival to, religious character formation. In practical terms, it implies that strengthening language competence in PTKIN is not simply a matter of adding programs but of aligning institutional design with student intake and institutional capacity, reinforcing the role of musyrif/musyrifah as facilitators and exemplars, and building synergy between the university language center and the Ma'had Al-Jami'ah.

²⁶ Ahmad Khomaini Syafeie et al., "Strategy Model for Internalizing the Values of Faith and Piety through Learning Non-Religious Courses in Islamic Higher Education," *Al-Tarbawi Al-Haditsah* 11, no. 1 (2026): 71–101.

²⁷ Sabiq et al., "Pesantren Students' Religious Beliefs," 60–74; Mustofa and Romadhon, "English Is Not Useful for My Afterlife'," 1298–1312.

Limitations and future research

Several limitations qualify these claims. The study rests on a small purposive sample of nine informants across three sites, and its evidence is drawn largely from participants' self-reported perceptions rather than measured language or character outcomes; the integration of values is therefore inferred from accounts and observation, not verified against learning gains. Because some student participants were in an academic relationship with ma'had managers, social desirability bias cannot be ruled out, despite assurances of voluntariness. Coding was reconciled between the two authors, but no formal inter-coder reliability coefficient is reported. Finally, both authors are affiliated with one of the three sites, an insider position that was mitigated through cross-site examination, peer debriefing, member checking, and an audit trail, but not eliminated. Future research could test the institutional-model-as-moderator claim with larger and more diverse samples, incorporate measured competence and character outcomes, adopt longitudinal designs to assess durability, and examine directly whether an integrative value framing reduces the religious-identity tension around English documented in other pesantren settings.

Conclusion

This multisite study examined how three Ma'had Al-Jami'ah integrate Islamic educational values into English and Arabic learning. Addressing RQ1, the three institutions shared a habituation-based orientation but expressed it through distinct institutional models: independent in Padangsidempuan, integrated in Malang, and differentiated in Mataram. Each institution organized the language environment (bi'ah lughawiyah) around its own actors, programs, and academic culture. Addressing RQ2, the institutions did not teach values such as discipline, responsibility, cooperation, and communicative adab as separate content; instead, students internalized these values through three recurring mechanisms: habituation (ta'wīd), the exemplary conduct of the musyrif/musyrifah (uswah hasanah), and evaluation combined with reinforcement.

The study's central contribution is analytical rather than descriptive: the comparison shows that the institutional model shapes how the language environment produces value internalization, so that no single immersion mechanism operates uniformly across settings. This reframes bi'ah lughawiyah from a uniform strategy for communicative competence into a value-forming environment whose effectiveness depends on

institutional design, student intake, and mentoring. Three limitations qualify these claims: a small purposive sample of nine informants, evidence drawn from participants' perceptions rather than measured language or character outcomes, and both authors' affiliation with one study site. The findings should be read analytically, not as statistically representative or broadly transferable.

Future research could test the institutional-model-as-moderator claim with larger, longitudinal samples and incorporate measured competence and character outcomes. It could also examine whether framing foreign-language learning within an Islamic value system attenuates the religious-identity tension around English that has been documented in other pesantren settings. For practice, strengthening language provision in PTKIN depends less on adding programs than on aligning institutional design with student characteristics and reinforcing the mentor's exemplary role.

Ethical Statement

This study obtained ethical approval from UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan (No. B.151/Un. 28/J3/KP.01.2/08/2024), UIN Maulana Malik Ibrahim Malang (No. B-614/Un. 3/MJ/TL.00.1/07/2024), and UIN Mataram (No. B.62/MJ/KS.02/10/2024), along with site permits from each ma'had. All participants were informed of the study's purpose, procedures, benefits, risks, and right to withdraw without consequence, and subsequently provided written consent. Because some students had academic relationships with the ma'had administrators, the authors ensured that participation was voluntary and did not affect their academic standing. A tiered confidentiality protocol was applied: position holders (the mudir and musyrif/musyrifah) were identified by their roles and named only with their consent, whereas students were referred to using codes, given their greater vulnerability.

Author Contributions

Rayendriani Fahmei Lubis: Conceptualization; Methodology; Investigation; Project administration; Funding acquisition; Supervision; Writing, original draft. Sri Rahmadhani Siregar: Investigation; Data curation; Formal analysis; Writing, review & editing. Both authors contributed to data collection across all three research sites jointly at Ma'had Al-Jami'ah UIN Maulana Malik Ibrahim Malang and Ma'had Al-Jami'ah UIN Mataram, and at their home site, Ma'had Al-Jami'ah UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan, and read and approved the final manuscript.

Conflict of Interest Statement

The authors declare no conflict of interest.

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Declaration of Generative AI in Scientific Writing

During the preparation of this work, the authors used the following AI-based tools and language assistants:

1. Claude (Claude) was used during the manuscript drafting stage to help organize and structure the Literature Review in the Introduction section, as well as during the revision stage to refine the academic clarity and sentence structure in the Introduction, Discussion, and Conclusion sections. Claude was also used to match reference details (author names, publication years, journal titles) against Scopus export records to verify citation accuracy.
2. Deep Translator, used during the initial drafting stage to help translate field notes and text drafts between Indonesian and English before the academic editing process.

After using these tools, the authors reviewed and edited the content as needed and assume full responsibility for its content.

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