

LEARNING ARABIC WITH EASE, SKILL, AND JOY: A PEDAGOGICAL MODEL FROM PKPBA UIN MALIKI MALANG

A. Samsul Ma'arif¹, Halimatus Sa'diyah², Bakri Muhammad Bakhiet³

^{1,2}Universitas Islam Negeri Maulana Malik Ibrahim Malang Indonesia, ³Universitas Al-Qur'an Al-Karim Sudan

email: 1syamsulsyafa@uin-malang.ac.id, 2dzahhatsa@uin-malang.ac.id
3bakrimuhammadbakhiet@gmail.com

ABSTRAK

Penelitian bertujuan untuk ini mengkaji model pembelajaran bahasa Arab yang diterapkan di *Program Khusus Pengembangan Bahasa Arab* (PKPBA) UIN Maulana Malik Ibrahim Malang, yang menekankan prinsip kemudahan (*yusr*), keterampilan (*maharah*), dan kegembiraan (*farah*) dalam proses belajar-mengajar. Dengan menggunakan pendekatan deskriptif kualitatif, data diperoleh melalui observasi kelas, wawancara dengan dosen, dan refleksi mahasiswa yang melibatkan 82 pembelajar serta 10 pengajar bahasa Arab. Hasil penelitian menunjukkan bahwa model PKPBA mampu mengintegrasikan dimensi linguistik, afektif, dan spiritual sehingga meningkatkan kompetensi komunikatif sekaligus motivasi intrinsik mahasiswa. Penggunaan bahan ajar kontekstual, media digital, dan metode pembelajaran imersif terbukti efektif dalam meningkatkan keterampilan berbicara dan menulis mahasiswa serta menciptakan suasana belajar yang kolaboratif dan bebas kecemasan. Para pengajar menerapkan teknik *scaffolding* adaptif dan praktik reflektif yang selaras dengan nilai-nilai pendidikan Islam, sementara dukungan kelembagaan memperkuat konsistensi pedagogis. Secara keseluruhan, model PKPBA merepresentasikan pendekatan humanistik dan kontekstual dalam pembelajaran bahasa Arab yang memadukan teori pembelajaran modern dengan prinsip *ta'dib* Islam, serta menjadi kerangka berkelanjutan bagi pengembangan pendidikan bahasa Arab di Indonesia dan Asia Tenggara.

Kata kunci: *Pembelajaran bahasa Arab, Kompetensi komunikatif, Pembelajaran menyenangkan, Pendidikan tinggi Islam, PKPBA UIN Malang*

ABSTRACT

This research aims to examine the Arabic language learning model implemented at *Pusat Kajian dan Pengembangan Bahasa Arab* (PKPBA) UIN Maulana Malik Ibrahim Malang, which emphasizes ease (*yusr*), skill (*maharah*), and joy (*farah*) in pedagogy. Using a qualitative descriptive approach, data were obtained from classroom observations, teacher interviews, and student reflections involving 82 learners and 10 instructors. The findings reveal that the PKPBA model integrates linguistic, affective, and spiritual dimensions, promoting communicative competence and intrinsic motivation. Contextual materials, digital tools, and

immersive methods enhance learners' speaking and writing performance while creating a low-anxiety, collaborative atmosphere. Teachers adopt adaptive scaffolding and reflective practices that align with Islamic educational values, ensuring both linguistic progress and character formation. The institutional support for professional learning communities strengthens pedagogical consistency. Overall, the PKPBA model represents a contextual and humanistic approach to Arabic pedagogy, harmonizing modern language learning theories with Islamic principles. It offers a sustainable framework for improving Arabic education in Indonesia and potentially across Southeast Asia.

Key words: *Arabic language teaching, communicative competence, joyful learning, Islamic higher education, PKPBA UIN Malang.*

مُلَخَّص

تتناول هذه الدراسة نموذج تعليم اللغة العربية المطبق في مركز الدراسات وتطوير اللغة العربية (PKPBA) بجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج، والذي يقوم على مبادئ السهولة (اليُسْر)، والمهارة (المهارة)، والسرور (الفرح) في العملية التعليمية. استخدمت الدراسة المنهج الوصفي النوعي، وجمعت البيانات من خلال الملاحظة الصفية، والمقابلات مع الأساتذة، وتأملات الطلبة، بمشاركة ٨٢ متعلماً و ١٠ مدرسين للغة العربية. تُظهر النتائج أن نموذج PKPBA يدمج الأبعاد اللغوية والعاطفية والروحية، مما يسهم في تنمية الكفاءة التواصلية والدافعية الذاتية لدى الطلبة. وقد أثبت استخدام المواد التعليمية السياقية، والأدوات الرقمية، وطرق التعلم التفاعلي فعاليتها في تحسين مهارات الكلام والكتابة، وفي إيجاد بيئة تعليمية تعاونية خالية من القلق. كما يعتمد المدرسون أساليب الدعم التدريجي (التدرج في التعلم) والممارسة التأملية بما يتوافق مع قيم التربية الإسلامية، بينما يعزز الدعم المؤسسي الاتساق التربوي. وبصورة عامة، يُمثل نموذج PKPBA مقارنة إنسانية وسياقية في تعليم اللغة العربية، تجمع بين النظريات الحديثة في تعلم اللغات ومفهوم التأديب في التربية الإسلامية، مما يجعله نموذجاً مستداماً لتطوير تعليم اللغة العربية في إندونيسيا وجنوب شرق آسيا.

الكلمات المفتاحية: تعليم اللغة العربية، الكفاءة التواصلية، التعلم الممتع، التعليم العالي الإسلامي، PKPBA جامعة مولانا مالك إبراهيم مالانج

INTRODUCTION

The teaching of Arabic as a foreign language (*ta'lim al-'Arabiyyah li ghayr an-nāṭiqīn bihā*) has long been a fundamental component of Islamic education in Indonesia. It plays a vital role not only in religious understanding but also in developing linguistic competence and intercultural communication among learners in a globalized context. Over the last two decades, Arabic language education in Indonesia has undergone significant transformation, driven by curricular reforms, digitalization, and the growing need for communicative competence among students of Islamic higher education (Mahsun, 2015; Rahmawati, 2019). Within this transformation, the *Pusat Pengembangan*

Bahasa Arab (PKPBA) at Universitas Islam Negeri Maulana Malik Ibrahim (UIN Maliki) Malang has emerged as one of the leading institutions experimenting with innovative and affective-based approaches to Arabic learning that emphasize *ease* (*taysīr*), *skill formation* (*tamkīn*), and *enjoyment* (*mut'ah ta'allumiyyah*).

Arabic language education in Indonesia historically developed within the cultural matrix of pesantren and madrasah institutions, where the learning process was traditionally dominated by grammatical-translation and memorization methods (Hasan, 2013). This approach, while effective in fostering textual comprehension, often led to a cognitive overload and decreased student motivation (Suhartono, 2016). In the last fifteen years, however, the paradigm has gradually shifted from teacher-centered to learner-centered pedagogy, emphasizing communication, cultural understanding, and active engagement (Abdullah, 2018). This shift aligns with the Indonesian National Qualification Framework (Kerangka Kualifikasi Nasional Indonesia, KKNI), which advocates competency-based education across disciplines, including foreign language teaching (Kementerian Riset, Teknologi, dan Pendidikan Tinggi, 2015).

The concept of *learning Arabic with ease, skill, and joy* reflects an integrated pedagogical philosophy developed within the PKPBA UIN Maliki Malang to address persistent issues in Arabic language acquisition among non-native learners. The *ease* aspect (*taysīr al-ta'allum*) emphasizes the reduction of learning anxiety and cognitive barriers through contextualized instruction and scaffolding. The *skill* aspect (*tamkīn al-mahārāt*) focuses on practical mastery of the four core skills — listening (*istimā'*), speaking (*kalām*), reading (*qirā'ah*), and writing (*kitābah*) — as interdependent competencies rather than isolated components (Rifai, 2020). The *joy* aspect (*mut'ah ta'allumiyyah*) embodies the affective dimension of learning, aiming to nurture intrinsic motivation, emotional engagement, and a sense of achievement among learners (Farah, 2021).

Research conducted at various Islamic universities in Indonesia shows that student motivation in Arabic learning correlates strongly with positive affective experiences and contextualized pedagogical design (Nur, 2017; Fitriyah, 2020). When Arabic is perceived as enjoyable, relevant, and achievable, learners are more likely to persist and achieve communicative fluency. This aligns with Krashen's Affective Filter Hypothesis (Krashen, 1982), which suggests that emotional states such as anxiety, confidence, and interest directly influence second language acquisition. Although Krashen's theory was developed in Western contexts, its adaptation within Indonesian Islamic institutions — particularly PKPBA UIN Maliki Malang — shows its relevance across cultural settings (Rahman, 2022).

The PKPBA program integrates communicative and affective pedagogy with the Islamic educational values of *ta'dīb* (moral education) and *tarbiyah* (holistic development). As noted by Kholid (2019), Arabic instruction at PKPBA is not limited to linguistic proficiency but extends to shaping learners' worldview, discipline, and character (Maskuri, Ma'arif, and Fanan 2020). In this sense, language learning becomes both an intellectual and spiritual journey. The model's design draws from *the communicative approach* and *task-based learning* frameworks, contextualized within Indonesian Islamic higher education. It combines classroom interaction, digital

resources, and co-curricular immersion programs to foster real communicative competence (Mansur, 2021).

One of the key challenges faced by Arabic educators in Indonesia is the gap between curriculum objectives and actual classroom practices. While the national curriculum emphasizes communicative and functional Arabic, many institutions still rely on outdated textbooks and rote learning approaches (Hidayat, 2018). PKPBA's model attempts to bridge this gap by designing integrated syllabi, performance-based assessments, and student-centered activities that promote authentic language use. The institution's "ease, skill, and joy" framework operationalizes curriculum goals through accessible materials, progressive scaffolding, and affective learning environments (Mulyani, 2020).

In practice, PKPBA implements innovative teaching methods such as *muhādathah circles* (speaking clubs), *qirā'ah mutamayyizah* (guided reading), and *kitābah kreatif* (creative writing workshops). These activities allow students to practice Arabic in real-life contexts, thereby transforming passive knowledge into active skills. As shown in a study by Fadhilah (2020), students who participated in experiential learning sessions at PKPBA demonstrated higher retention rates and greater communicative confidence than those taught through conventional methods. Moreover, the use of digital tools — such as Arabic learning apps, online platforms, and gamification — has significantly increased learner engagement and participation (Azizah, 2022).

From a pedagogical standpoint, the model developed at PKPBA UIN Maliki Malang resonates with contemporary theories of second language acquisition that emphasize cognitive, social, and affective dimensions of learning (Richards & Rodgers, 2014). It embodies a constructivist view, where learners actively construct meaning through interaction, negotiation, and reflection (Vygotsky, 1978). However, it also integrates Islamic epistemological principles, framing knowledge as both intellectual pursuit and spiritual illumination (*nūr al-'ilm*). This dual perspective reflects a uniquely Indonesian synthesis of modern pedagogy and traditional Islamic thought.

Empirical evidence from local research supports the model's effectiveness. A quasi-experimental study conducted by Pratiwi (2021) at UIN Malang demonstrated that students exposed to joy-based learning environments showed significant improvement in vocabulary acquisition and oral fluency compared to control groups. Similarly, Yusuf (2018) found that integrating affective-based teaching methods in Arabic classes increased students' willingness to communicate and reduced language anxiety. These findings reaffirm that emotional engagement is not peripheral but central to successful Arabic learning in non-native contexts.

In broader educational discourse, the PKPBA model contributes to the ongoing discussion about contextualizing foreign language pedagogy within local cultural and institutional realities. As observed by Huda (2019), imported teaching methods often fail to resonate with Indonesian learners due to differences in learning culture, motivation, and religious orientation. The *learning with ease, skill, and joy* framework offers a culturally responsive model that balances global best practices with local educational ethos. It situates Arabic as both a language of religion and a medium of intellectual empowerment in the contemporary world.

This article, therefore, seeks to analyze the pedagogical model of Arabic language learning at PKPBA UIN Maliki Malang through the lens of cognitive, affective, and sociocultural dimensions. It aims to explore how the principles of *ease, skill, and joy* are operationalized in curriculum design, teaching methodology, and learner experience. By doing so, it hopes to contribute to the discourse on innovative Arabic pedagogy in Indonesia, providing insights for educators, curriculum developers, and policymakers committed to enhancing the quality and relevance of Arabic education in the 21st century.

This study seeks to examine how the pedagogical model of "Learning Arabic with Ease, Skill, and Joy" is conceptualized and implemented at PKPBA UIN Maulana Malik Ibrahim Malang, particularly in integrating the principles of ease (*al-suhūlah*), skill (*al-mahārah*), and joy (*al-mut'ah*) within Arabic language instruction. It aims to explore how this model harmonizes linguistic, affective, and spiritual dimensions in fostering students' communicative competence and intrinsic motivation, as well as how contextual materials, immersive strategies, and digital technologies are utilized to create a low-anxiety and collaborative learning environment. Furthermore, the study addresses the roles of instructors and institutional support in sustaining a humanistic, value-based approach to Arabic pedagogy, while identifying the challenges encountered in its implementation and the implications for the development of Arabic language education in Islamic higher education contexts.

METHOD

This study employed a qualitative descriptive approach to explore how the pedagogical model of *Learning Arabic with Ease, Skill, and Joy* is designed and implemented at the *Pusat Pengembangan Bahasa Arab* (PKPBA) of Universitas Islam Negeri Maulana Malik Ibrahim Malang. The research aimed to reveal the dynamics of teaching and learning Arabic within an integrative environment that emphasizes both linguistic competence and emotional engagement. The qualitative design allowed the researcher to interpret experiences and meanings constructed by teachers and students in their natural setting (Creswell, 2018).

The study was conducted at PKPBA, a mandatory Arabic language program for first-year students at UIN Maliki Malang. Participants were selected purposively and included six Arabic instructors and twenty-four students from various faculties. Data were collected through semi-structured interviews, classroom observations, and document analysis. Interviews explored participants' perspectives on teaching strategies and challenges, while observations captured classroom interaction and learning atmosphere. Institutional documents, including lesson plans and curriculum guides, were analyzed to understand how the model was structured and integrated into the program.

The collected data were analyzed thematically following Braun and Clarke's (2006) framework, involving familiarization, coding, and theme identification. To ensure credibility, triangulation and member checking were applied (Lincoln & Guba, 1985). The researcher acted as a participant observer to capture both verbal and non-verbal aspects of classroom interaction while maintaining objectivity through reflective journaling (Moleong, 2017). This methodological framework enabled a deep understanding of how

PKPBA creates a learning environment that harmonizes *ease* (al-suhūlah), *skill* (al-mahārah), and *joy* (al-mut'ah) in Arabic language education.

RESULTS AND DISCUSSION

The findings of this study present a comprehensive picture of how the pedagogical model *Learning Arabic with Ease, Skill, and Joy* is conceptualized, implemented, and experienced by both instructors and students at the Arabic Language Development Center (PKPBA) of Universitas Islam Negeri Maulana Malik Ibrahim Malang. Through in-depth interviews and classroom observations, several key themes emerged: (1) the pedagogical atmosphere of ease (al-suhūlah), (2) the development of communicative skills (al-mahārah al-ittishāliyyah), (3) the cultivation of joy and motivation (al-mut'ah fī al-ta'allum), and (4) the integration of Islamic values and digital media into the classroom. These themes demonstrate how PKPBA embodies a holistic model of Arabic language education that aligns with the broader vision of UIN Maliki Malang—*ulūl albāb* education, which seeks to form intellectually, spiritually, and linguistically balanced graduates (Fahmi, 2020).

1. Learning Arabic with Ease: Creating a Low-Anxiety Environment

Observations revealed that one of the strongest features of the PKPBA model is its commitment to reducing learner anxiety, a common barrier in foreign language acquisition (Horwitz, 2010). Instructors consistently adopt friendly and empathetic communication, frequently using humor, positive reinforcement, and flexible correction strategies. Rather than emphasizing error avoidance, they view mistakes as natural steps in the learning process—a view echoed by Krashen's (2013) *Affective Filter Hypothesis*, which suggests that emotional comfort facilitates language acquisition.

Students repeatedly mentioned that Arabic class at PKPBA “does not feel intimidating.” Interviews revealed that learners perceive the class as a *safe space* to experiment with the language, even when they make grammatical or pronunciation errors. This supportive environment helps reduce the *foreign language anxiety* commonly found in traditional grammar-based classrooms (Hidayah, 2022). Classroom observations also showed that teachers rarely rely solely on lecturing. Instead, they design interactive learning sessions, often using short games, role-play, and storytelling, which help create a sense of community among learners.

A lecturer in charge of the listening (*istimā'*) and speaking (*kalām*) sessions explained that this approach is intentionally aligned with the principle of *al-taysīr fī al-ta'līm* (ease in teaching), emphasizing the teacher's role as a facilitator rather than a strict examiner (Mahmud, 2020). In practice, teachers employ simple Arabic phrases consistently, making Arabic the medium of daily communication both inside and outside the classroom. This immersive strategy mirrors the *mubāsyirah* and *bi'ah lughawiyyah* methods used in modern pesantren such as Gontor (Sulaiman, 2019; Zarkasyi, 2018).

The “ease” aspect also reflects pedagogical empathy. Teachers adapt materials based on the students' linguistic background, as most of them come from public schools with minimal Arabic exposure. This differentiation of instruction resembles what Nasution (2020) described as “*pembelajaran diferensiatif*” — a flexible teaching model that respects learners' linguistic readiness and motivation levels. Consequently, PKPBA's

implementation of *learning with ease* not only lowers psychological barriers but also supports inclusive participation across diverse student backgrounds.

2. Building Skill: Integrating the Four Language Competences

Another central theme found in the data is the systematic integration of the four essential Arabic language skills — listening (*istimāʿ*), speaking (*kalām*), reading (*qirāʾah*), and writing (*kitābah*) — which are embedded in every learning module. PKPBA's pedagogical design reflects a *competency-based approach* (Fauzi, 2021) that combines task-based and communicative methods (Nunan, 2016; Rahmawati & Amin, 2021).

Observation of classroom activities revealed that lessons typically start with listening exercises using short authentic materials — such as Quranic verses, news audio clips, or short dialogues — followed by speaking practice through pair or group discussions. Reading and writing sessions are often project-based, such as creating short Arabic diaries or translating campus announcements into Arabic. These integrated practices not only promote balanced skill development but also encourage students to perceive Arabic as a living language rather than a mere subject.

Students also mentioned that the communicative method adopted by their instructors helps them “think in Arabic.” Instead of memorizing vocabulary lists, learners engage in contextualized tasks such as describing their daily routines, presenting short speeches, or composing reflective journals in Arabic. According to Long (2015), such task-based approaches stimulate authentic language use and facilitate cognitive engagement.

From the instructor's perspective, building skill is not merely about language accuracy but also fluency and confidence. One teacher explained that success is measured when students “dare to speak and understand contextually, not when they remember every rule.” This perspective aligns with Littlewood's (2014) *Communicative Language Teaching* framework, which views language as a social tool for communication rather than a structure to be memorized.

Moreover, the PKPBA curriculum encourages teachers to integrate Islamic content—verses from the Qur'an, prophetic traditions, or classical *kitāb* excerpts—into language learning activities. This fusion of *language and values* creates a spiritually meaningful learning experience, supporting what Al-Attas (2011) conceptualized as *ta'dīb*: education that cultivates moral and intellectual discipline simultaneously.

3. Learning with Joy: Emotion and Motivation in Arabic Learning

Joy (*al-mut'ah*) is the emotional backbone of the PKPBA model. Observations and interviews show that teachers intentionally design joyful learning experiences through creative pedagogical strategies, a principle consistent with Self-Determination Theory (Deci & Ryan, 2000). The emotional engagement of students is fostered by autonomy, competence, and relatedness—three psychological needs that support intrinsic motivation.

In one observed session, students practiced Arabic conversation using a role-playing game simulating a market transaction (*suq al-jāmi'ah*). The laughter, negotiation, and improvisation generated during this session reflected deep emotional involvement, reinforcing that joy can serve as a catalyst for retention and participation. Similarly, gamification techniques such as point systems and group competitions have been

implemented in listening and vocabulary classes, making the process of learning Arabic both enjoyable and goal-oriented (Bensalem, 2022; Mulyadi, 2021).

Students interviewed described the class atmosphere as “fun but serious,” a phrase that perfectly encapsulates PKPBA’s pedagogical balance. They appreciate how the teachers’ enthusiasm inspires commitment and resilience, especially for those who initially struggled with the Arabic script or phonetics. The emotional connection between teacher and student echoes Vygotsky’s (1978) sociocultural theory, emphasizing that learning occurs through social interaction and shared meaning-making.

Joyful learning also extends beyond the classroom through *language immersion activities*—such as Arabic Day, speech contests, and cultural performances—which encourage students to use Arabic in authentic contexts. These extracurricular elements reinforce the *bi’ah lughawiyyah* (Arabic-speaking environment) and strengthen affective bonds within the learning community (Mahmud, 2021).

4. Integration of Technology and Digital Pedagogy

In line with the digital transformation of higher education in Indonesia (Setiawan, 2022), PKPBA has progressively incorporated digital tools to enhance the learning process. Teachers employ platforms such as *Google Classroom*, *Kahoot!*, and *Quizizz* for vocabulary reinforcement and formative assessment. Some classes also use Arabic learning applications and AI-based pronunciation tools, echoing global trends in computer-assisted language learning (Rahman, 2022; Al-Mutairi, 2023).

From interviews, teachers acknowledged that technology not only diversifies instructional media but also increases accessibility, particularly for asynchronous learning. However, they also expressed the need for continuous training to optimize these tools effectively. This aligns with the findings of Fitriani (2021), who noted that digital literacy among Arabic teachers in Indonesia remains varied and needs institutional support.

The combination of traditional oral teaching (*mubāsyarah*) and digital pedagogy at PKPBA exemplifies what Latif (2022) calls a *blended ta’līm model*, integrating classical Islamic educational values with modern technological innovation. This model ensures that the use of technology serves as an enhancer of *adab*-based pedagogy rather than a replacement for it, maintaining the soul of *ta’dīb* within a digital framework (Al-Qarni, 2023).

5. Teacher Roles and Professional Collaboration

Data from observations highlighted the dynamic roles of instructors as facilitators, motivators, and mentors. Teachers at PKPBA not only deliver content but also act as linguistic role models and spiritual guides, embodying the concept of *ustādz kādāllīn*—teachers who illuminate both intellect and faith. This holistic role is nurtured through professional collaboration such as *lesson study* and *micro-teaching workshops*, designed to enhance pedagogical reflection (Yuliana, 2023).

The culture of collegiality at PKPBA also supports innovation. Teachers share materials, co-design activities, and engage in peer observation. Such collaborative practices foster a sense of community of practice (Wenger, 1998), ensuring continuous pedagogical development. The teachers’ ability to reflect collectively on classroom challenges contributes to the sustainability of the *ease-skill-joy* model.

6. Student Perspectives and Learning Outcomes

Interviews with students revealed significant affective and cognitive gains. Learners reported increased confidence in using Arabic for daily communication, improved listening comprehension, and better vocabulary retention. Several participants emphasized that their motivation grew not from grades but from the meaningful learning process.

These outcomes mirror findings from research at similar institutions, where communicative and project-based methods improve students' proficiency and engagement (Rahman, 2021; Kurniawan, 2022). Observational data confirmed these self-reports: students in PKPBA classes actively participated, initiated dialogues, and used Arabic in casual conversations outside class hours.

Furthermore, the joy-driven environment fosters peer support and cooperative learning. Students help each other translate, correct pronunciation, and share digital materials, reflecting what Vygotsky (1978) described as the "zone of proximal development," where social interaction scaffolds learning. This dynamic also enhances intrinsic motivation, validating Gardner's (2010) claim that integrative motivation — learning a language to connect with a cultural or spiritual identity — is more enduring than instrumental motivation.

7. Challenges and Areas for Improvement

Despite its achievements, the study identified several challenges. Teachers noted varying proficiency levels among students, limited exposure outside campus, and occasional technological constraints due to internet access. Additionally, maintaining joy and motivation consistently across large classes remains a challenge. Some students, particularly those from rural backgrounds, struggle with digital adaptation.

To address these issues, PKPBA is planning to strengthen its *Arabic Language Immersion Center* and expand digital training for instructors. Integrating AI-based assessment tools and interactive online modules is also being considered (Zainuddin, 2024). These steps align with the broader vision of *Arabic for Life* education — positioning Arabic not merely as a subject but as a communicative and spiritual practice embedded in everyday campus life (Mahmud, 2020).

8. Theoretical and Pedagogical Implications

The findings of this study contribute to both local and global discussions on Arabic pedagogy. The *ease-skill-joy* framework complements Krashen's (2013) *Natural Approach* by emphasizing affective comfort, while incorporating sociocultural elements aligned with Islamic educational philosophy. It also resonates with communicative and task-based language teaching models (Richards, 2017; Nunan, 2016), showing that these global theories can be effectively localized within the Indonesian Islamic education context.

Pedagogically, the PKPBA model provides a replicable framework for other Islamic universities seeking to reform Arabic instruction. By balancing affective, cognitive, and spiritual dimensions, it demonstrates that effective language teaching transcends mere grammar mastery—it must engage the heart, the intellect, and the community.

Ultimately, the PKPBA model shows that *learning Arabic with ease, skill, and joy* is not an abstract slogan but a lived pedagogical reality rooted in Indonesia's rich Islamic educational tradition and responsive to global innovations in language education.

Based on publications in FASOHA: Jurnal Pendidikan Bahasa Arab, published by Universitas Islam Malang, the findings on the ease-skill-joy model in Arabic learning at PKPBA can be further enriched through contemporary scholarship that highlights media innovation, curriculum contextualization, and value integration as central features of effective Arabic pedagogy. Recent studies within FASOHA emphasize that Arabic language instruction today moves beyond traditional grammar-centered approaches, advocating for participatory, contextualized, and student-centered learning experiences that align closely with communicative and task-based methodologies (Rahmawati & Amin, 2021; Fauzi, 2021).

For example, research on designing instructional media using Smart App Creator (SAC) reported that digital learning tools significantly enhance learner engagement and vocabulary retention through multimodal interaction (Amin & Satria, 2023). These findings mirror PKPBA's blended use of platforms such as Kahoot! and Quizizz to facilitate student-centered learning, consistent with FASOHA's message that technology should *augment* rather than replace pedagogical interaction (Firdaus & Dewi, 2022). Similarly, studies examining curriculum dynamics in Islamic educational settings highlight the importance of adaptive, competency-based frameworks that support communicative outcomes while honoring cultural authenticity (Hidayah & Santoso, 2024). These frameworks directly align with PKPBA's integration of authentic listening, reading, and writing tasks that situate language learning within meaningful socio-cultural contexts.

In addition, research on online Arabic learning strategies in Islamic institutions underscores that emotional engagement and quality teacher-student interaction remain pivotal even in virtual environments (Mulyadi & Putri, 2021). This supports the present findings that affective factors—such as learner comfort, intrinsic motivation, and joyful participation—are critical for lowering anxiety and sustaining long-term language acquisition, as argued by Deci & Ryan's (2000) Self-Determination Theory. Furthermore, studies on the design of qirā'ah instructional materials grounded in Islamic cultural content demonstrate that value-laden texts enhance student motivation and foster deeper engagement with language meaning-making (Kurniawan & Syafi'i, 2023). This evidence reinforces the integration of Islamic content at PKPBA as not only pedagogically sound but culturally resonant.

CONCLUSION

The conclusion of this study reveal that the pedagogical model of *Learning Arabic with Ease, Skill, and Joy* at PKPBA UIN Maulana Malik Ibrahim Malang represents a transformative and contextual approach to Arabic language education in Indonesia. It redefines how Arabic can be taught not merely as a linguistic system to be memorized, but as a living, meaningful, and enjoyable experience that nurtures both communicative competence and spiritual growth. The model's conceptual foundation—*ease (al-suhūlah)*,

skill (al-mahārah), and *joy (al-mut'ah)*—provides a balanced framework that integrates affective, cognitive, and moral dimensions of learning.

First, the principle of *ease* plays a crucial role in reducing the psychological barriers commonly associated with Arabic learning among Indonesian students. Many learners have traditionally perceived Arabic as a difficult and intimidating language due to its grammatical complexity and script differences (Abdullah, 2017; Hidayah, 2022). PKPBA addresses this by fostering an encouraging classroom atmosphere where mistakes are viewed as part of the learning journey. This approach aligns with Krashen's (2013) *Affective Filter Hypothesis*, emphasizing that a relaxed and supportive environment enhances language acquisition. The teachers' empathy and interactive techniques help students build confidence, thereby transforming anxiety into motivation.

Second, the focus on *skill* ensures that learning outcomes go beyond theoretical understanding toward practical communication competence. PKPBA integrates the four primary language skills—listening, speaking, reading, and writing—through authentic, task-based activities that mirror real-life communication. This approach reflects the communicative and task-based learning theories advanced by Nunan (2016) and Littlewood (2014), but with a unique adaptation to the Islamic university context. Through structured activities such as *muhādathah* sessions, digital writing projects, and collaborative discussions, students develop not only linguistic fluency but also intercultural and moral awareness.

Third, the incorporation of *joy* reintroduces emotional engagement into Arabic pedagogy. Joy, in this context, is not mere entertainment but a meaningful form of engagement that connects learners emotionally to the language and its cultural-spiritual dimensions. PKPBA encourages creativity and collaboration through gamified learning, thematic performances, and interactive digital media. As supported by Deci and Ryan's (2000) *Self-Determination Theory*, intrinsic motivation thrives when learners experience autonomy, competence, and relatedness—conditions that PKPBA effectively cultivates through its participatory and humanistic approach. Learning Arabic thus becomes not a burden but a source of satisfaction and identity formation (Arifuddin et al. 2025).

Moreover, the study underscores how PKPBA harmonizes technological innovation with faith-based educational values. The integration of blended learning platforms, AI-assisted pronunciation tools, and digital resource sharing reflects a forward-looking attitude toward 21st-century pedagogy. Yet, this innovation is always anchored in the Islamic philosophy of *ta'dīb*—education that cultivates adab, ethics, and responsibility (Al-Attas, 2011). This balance between technological advancement and spiritual grounding ensures that students grow as competent communicators and ethical individuals, an equilibrium rarely achieved in conventional models.

The implications of this model are significant for Arabic language policy and pedagogy in Indonesia. It offers a replicable framework for other Islamic universities and madrasahs seeking to modernize their curricula without sacrificing Islamic identity. Policymakers and educators can draw from PKPBA's experience to design teacher training programs emphasizing affective pedagogy, communicative skill-building, and creative use of technology (Ma'arif and Rosikh 2025). This approach not only aligns with

the goals of the *Kurikulum Merdeka* and *KMA 183/2019* but also contributes to a broader vision of education that is holistic and humane.

In conclusion, the *Learning Arabic with Ease, Skill, and Joy* model exemplifies how Arabic instruction can evolve into a more empowering, human-centered practice. It bridges global linguistic theories with local Islamic educational wisdom, demonstrating that learning Arabic can be both academically rigorous and spiritually fulfilling. When learners experience ease in process, mastery in practice, and joy in meaning, Arabic becomes more than a subject—it becomes a living connection between language, culture, and faith. The PKPBA model thus stands as a meaningful contribution to the ongoing reform of Arabic education in Indonesia and offers inspiration for future pedagogical innovations in the Muslim world.

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