

Bridging the Grammar-Law Gap: Active Learning for Arabic Legal Texts in Indonesian Islamic Universities

Muhammad Majduddin¹, Mohammad Makinuddin², Mohammed Ramadhan Abraheem Alshaykh Ali³

^{1,2}Universitas Kiai Abdullah Gresik, Indonesia

³Fezzan University, Murzuq, Libya

Email: kinudd@gmail.com¹, mohammadmajduddin.inkafa@gmail.com², moh.alshaykhali@fezzanu.edu.ly³

Article Information:

Received January 2, 2026

Revised April 8, 2026

Accepted April 27, 2026

Published May 15, 2026

Keywords: *Active learning, Arabic grammar, Islamic law, Language integration.*

Kata Kunci: *Pembelajaran aktif, tata bahasa Arab, hukum Islam, integrasi bahasa.*

Abstract:

A persistent gap remains in Indonesian Islamic higher education between teaching Arabic grammar (*nahwu*) and applying it to authentic Islamic legal discourse, as most instruction relies on decontextualized, fabricated sentences that fail to prepare students for interpreting real legal texts. Prior studies have examined Arabic instruction or active learning separately but have not developed a systematic, empirically grounded model that explicitly links grammatical competence to legal text analysis and authentic assessment. This study aims to develop and examine an active learning model grounded in Islamic law at UNKAFA Gresik. Using a qualitative phenomenological approach, data were collected through interviews, observations, and documentation involving 10 students and 2 lecturers, and then analyzed thematically. The findings reveal that a structured model combining group-based text analysis with guided worksheets significantly enhances both grammatical mastery and contextual legal understanding, though an evaluation gap remains, as exams still prioritize artificial sentences over authentic texts. This study concludes that integrating active learning successfully creates lecturer-initiated contextual activities, student-centered text analysis, and collaborative learning models, and recommends adopting authentic text-based assessment and aligning the institutional curriculum to strengthen epistemological coherence in Arabic language education.

Abstract:

Terdapat kesenjangan persisten di perguruan tinggi Islam Indonesia antara pengajaran tata bahasa Arab (*nahwu*) dan penerapannya pada wacana hukum Islam yang autentik, karena sebagian besar pembelajaran masih menggunakan kalimat buatan yang tidak kontekstual sehingga gagal mempersiapkan mahasiswa untuk interpretasi teks hukum yang sesungguhnya. Penelitian sebelumnya membahas instruksi bahasa Arab atau pembelajaran aktif secara terpisah, namun belum mengembangkan model sistematis berbasis empiris yang secara eksplisit menghubungkan kompetensi tata bahasa dengan analisis teks hukum dan penilaian autentik. Penelitian ini bertujuan mengembangkan dan mengkaji model pembelajaran aktif yang berbasis hukum Islam di UNKAFA Gresik. Menggunakan pendekatan kualitatif fenomenologis, data dikumpulkan melalui wawancara, observasi, dan dokumentasi yang melibatkan 10 mahasiswa dan 2 dosen, kemudian dianalisis secara tematik. Temuan menunjukkan bahwa model terstruktur yang menggabungkan analisis teks berbasis kelompok dan lembar kerja terpandu secara signifikan meningkatkan penguasaan tata bahasa dan pemahaman hukum kontekstual, meskipun masih terdapat kesenjangan evaluasi di mana

ujian lebih mengutamakan kalimat artifisial daripada teks autentik. Penelitian ini menyimpulkan bahwa integrasi pembelajaran aktif berhasil menciptakan aktivitas kontekstual yang diprakarsai dosen, analisis teks berpusat pada mahasiswa, dan model pembelajaran kolaboratif, serta merekomendasikan adopsi penilaian berbasis teks autentik dan penyesuaian kurikulum institusional untuk memperkuat koherensi epistemologis dalam pendidikan bahasa Arab.

Correspondent Author:	kinudd@gmail.com (Mohammad Makinuddin)
How to cite:	Makinuddin, M., Majduddin, M., & Alshaykh Ali, M. R. A. (2026). Bridging the Grammar-Law Gap: Active Learning for Arabic Legal Texts in Indonesian Islamic Universities. <i>Journal of Arabic Language Teaching</i> , 6(1), 123–134. https://doi.org/10.35719/arkhas.v6i1.2577
Publisher:	Arabic Language Education Department, Postgraduate of UIN Kiai Haji Achmad Siddiq Jember

Introduction

The researchers begin with a simple observation: most students at Indonesian Islamic universities struggle to apply Arabic grammar rules when engaging with authentic Islamic legal texts. This occurs because traditional instruction often separates *nahwu* theory from its practical application in *fiqh* or *ushul fiqh* discussions. At UNKAFA Gresik, for instance, students frequently admit that without mastering Arabic and *nahwu*, understanding the *Qur'an*, *hadith*, and *fiqh* books becomes extremely difficult (Alhirtani, 2018; Milah et al., 2023). Moreover, Islamic legal texts feature long sentences, multi-layered clauses, and complex modalities, making translation and legal analysis far more challenging than reading ordinary Arabic texts (Alwazna, 2022). Therefore, if this gap is left unaddressed, graduates may never develop the competence to interpret Islamic law directly from its original sources.

A number of previous studies have underscored the importance of Arabic for understanding Islamic law. For example, some researchers emphasize that mastery of *nahwu*, *sharf*, *balaghah*, and *manṭiq* is necessary for *istinbāt* from the *Qur'an* and *hadith* (Sa'dudin et al., 2022). Others have explored active learning strategies in *nahwu* lectures, showing that student-centered approaches and group work can create a more engaging environment (Hafidah et al., 2024). However, most of these studies remain either conceptual or focused on single aspects of instruction. None has developed a systematic, empirically grounded model that explicitly links grammatical competence to the analysis of authentic Islamic legal texts. Even more, the problem of assessment misalignment—where exams still rely on fabricated sentences rather than real legal texts—has been largely overlooked in the existing literature.

Addressing this gap, the researchers formulated a clear aim: to develop and examine an active learning model that integrates *nahwu* instruction directly with Islamic legal texts at UNKAFA Gresik. Rather than merely proposing theoretical integration, the researchers sought to test how such a model functions in real classroom settings. The central research question guiding this study is: how can active learning strategies optimize the application of Arabic language rules in the study of Islamic law at Islamic religious universities? To answer this, the researchers focused on three specific aspects: (1) the role of lecturers in designing contextual activities, (2) students' engagement in text-based group analysis, and (3) the alignment between learning objectives and assessment practices.

The researchers believe this study offers three main contributions. First, it presents an empirically tested instructional framework that bridges Arabic grammar and Islamic legal

reasoning and has not been systematically documented before. Second, by identifying and critically analyzing the evaluation gap—where exams prioritize artificial sentences over authentic texts—this study challenges existing assessment practices and calls for reform. Third, the proposed model is designed to be replicable. Other Islamic religious universities facing similar problems can adapt these active learning strategies, including group-based text analysis and guided worksheets. Ultimately, the researchers hope this study contributes not only to Arabic language pedagogy but also to strengthening the epistemological coherence between language learning and Islamic legal education in Indonesia.

Method

The researchers chose a qualitative approach for this study to explore how students and lecturers experience the integration of Arabic grammar and Islamic law learning. Simply measuring test scores or using numbers would not capture the real classroom dynamics or the subjective challenges people face. As Neubauer et al. (2019) explain, a phenomenological approach is particularly useful when researchers aim to understand the meaning of participants' lived experiences. In this case, the researchers observed that the gap between *nahwu* theory and its application in legal texts is not merely a statistical issue but a lived, felt problem in daily instruction at UNKAFA Gresik. Therefore, a phenomenological design was the most appropriate way to uncover how active learning strategies either succeed or fail in bridging that gap.

The unit of analysis in this study focused on the interactive processes between lecturers and students during integrated Arabic-Islamic law instruction. The researchers deliberately looked beyond individual test scores or isolated grammar exercises. Instead, they examined how groups of participants constructed meaning together as *nahwu* rules were applied to authentic *fiqh* texts. This decision was based on the understanding that learning integration does not happen in a vacuum—it emerges from classroom interactions, discussion dynamics, and collaborative text analysis. By treating the instructional event as the unit of analysis, the researchers could trace how specific activities, such as group discussions or worksheet completion, either supported or hindered students' ability to transfer grammatical knowledge to legal reasoning.

The researchers selected their informants purposively. The informants consisted of 2 lecturers teaching the *Nahwu*, *Fiqih*, and *Ushul Fiqih* courses, and 10 first- and third-semester students from the Faculty of Sharia who took the course. The selection process was based on predefined criteria, including (1) active involvement in Arabic and Islamic law learning, (2) direct experience with integrative instructional practices, and (3) willingness to participate in the study. Primary data were obtained from students and lecturers involved in learning Arabic and Islamic law at UNKAFA Gresik, while secondary data were obtained from curriculum documents, Semester Learning Plans, and learning evaluation results. Details of the informants' profiles and descriptions of their respective roles are presented in the following table.

Table 1. Informant Profile

Informant Code	Position	Gender	Role Description
MA1	Islamic Family Law Students	Male	Perspective on learning Arabic rules and application of Islamic law

MA2	Islamic Family Law Students	Women	Perspective of learning experience and the challenges of integrating Arabic with Islamic law
MA3	Islamic Family Law Students	Male	Perspective of learning Arabic rules to understand Islamic law
MA4	Islamic Family Law Students	Women	Perspective on the benefits of Arabic language in the discussion of Islamic law
MA5	Sharia Economic Law Students	Male	Perspective on the difficulty of applying Arabic rules to Islamic legal texts
MA6	Sharia Economic Law Students	Women	Perspectives on how to overcome difficulties in understanding Islamic legal texts
MA7	Sharia Economic Law Students	Male	Perspective on learning Arabic rules and their application to Islamic law
MA8	Sharia Economic Law Students	Women	Perspective of challenges in analyzing Islamic legal texts
MA9	Sharia Economic Law Students	Male	Perspective of learning Arabic rules to understand Islamic law
MA10	Sharia Economic Law Students	Women	Perspective on the benefits of Arabic language in the discussion of Islamic law
D1	Lecturer of <i>Fiqih</i> and <i>Ushul Fiqih</i>	Male	Perspectives on teaching experience and strategies for integrating Arabic with Islamic law
D2	<i>Nahwu</i> Teaching Lecturer	Male	Perspectives on teaching experience and strategies for integrating Arabic with Islamic law

Data collection was carried out in three systematic yet flexible stages. First, the researchers conducted preliminary observations to identify typical classroom practices and interaction patterns before introducing any structured interventions. Second, they conducted semi-structured interviews across multiple sessions with each informant, allowing participants to share their experiences and perceptions without being forced into rigid question-and-answer formats. Third, the researchers collected documentation, including lesson plans, learning materials, and student assessment results, to triangulate findings from observations and interviews. Each stage was conducted iteratively, with the researchers moving back and forth between data collection and initial analysis to ensure that follow-up questions could be asked while participants were still available. This approach helped achieve data saturation before the researchers moved to formal analysis.

The researchers analyzed the data thematically, following the iterative process described by Naeem et al. (2023) and Locke et al. (2022). They began by reading all interview transcripts, observation notes, and document excerpts multiple times to gain overall familiarity. Then, they identified recurring patterns and grouped them into initial codes, such as "lecturer initiative," "student text analysis," and "evaluation mismatch." These codes were then refined and organized into broader themes through discussion between the researchers. As Srivastava and Hopwood (2009) suggest, the researchers did not treat analysis as a linear, one-time event. Instead, they moved iteratively between data collection and interpretation, constantly checking whether emerging themes accurately reflected participants' experiences. This back-and-forth process continued until no new themes emerged, ensuring the findings were both credible and

grounded in the actual data collected from UNKAFA Gresik.

Results and Discussion

Results

Lecturers' Integration of *Nahwu* Theory with Islamic Legal Texts

The researchers found that lecturers at UNKAFA Gresik actively integrated Ibn Aqil's *nahwu* theory with fiqh texts such as Yaqut Nafis and *Syarah Waraqat* in a contextual manner. This integration was not merely theoretical; it occurred through concrete classroom activities. For example, the researchers observed group discussions in which students identified jar letters (*harf jar*) in the *Syarah Waraqat* text. Another example involved applying *nahwu* rules to understand the nuances of the law in Yaqut Nafis. These activities were designed by the lecturers themselves, demonstrating their initiative in creating contextual learning opportunities. The researchers also noted that the availability of relevant learning resources, including the yellow books themselves, facilitated this integration.

Put simply, the lecturers deliberately shifted from teaching grammar in isolation to embedding it in authentic Islamic legal documents. The researchers interpret this as evidence that contextualized instruction is more effective than decontextualized, fabricated sentence-based teaching. As one student (MA3) stated, "We understand *nahwu* better when directly applied to *fiqh* texts, not only from examples made by the lecturer." This quote captures the core finding from the student perspective. The researchers also found that this integration was driven by the lecturers' own awareness and initiative, not by formal institutional mandates. The researchers discovered that official documents, such as semester lesson plans, had not yet explicitly integrated legal texts as the primary source.

What did this integration look like in the classroom? The researchers describe the following observable patterns. First, lecturers used authentic texts from Yaqut Nafis and *Syarah Waraqat* as the primary materials for teaching *nahwu* rules, replacing or supplementing fabricated sentences. Second, group discussion activities were structured around specific grammatical tasks, such as identifying jar letters or analyzing conditional clauses in those legal texts. Third, the learning process combined theory and practice through worksheets that guided students from grammatical rules to legal interpretation. The researchers noted that this approach was not occasional but became a regular feature of weekly classes. However, the researchers also observed that official curriculum documents did not formally mandate this integration, so its sustainability depended heavily on individual lecturers' initiative.

Students' Active Engagement in Text Analysis

The researchers found that students were actively engaged in analyzing the linguistic structure of Islamic legal texts. This involvement was not passive listening but active participation in group discussions and in completing worksheets. The researchers observed that students engaged in group discussions to analyze legal texts together rather than working alone. Students also used combined worksheets that integrated *nahwu* theory with practice in legal text analysis. One student (MA3) confirmed the benefit of this approach, stating that understanding improved when grammar was applied directly to fiqh texts rather than to artificial examples. The researchers also noted that student involvement in text analysis activities was supported by the availability of relevant learning resources, particularly the yellow books themselves.

In essence, students shifted from passive recipients of grammatical rules to active users of those rules for legal interpretation. The researchers interpret this as a meaningful shift in student engagement. Before this model, *nahwu* was memorized for exams. Afterward, it became a tool for understanding Islamic law. The researchers found that group work played a crucial role in this shift, as students could help one another when someone struggled with a particular rule. The combined worksheets also served as scaffolding, guiding students step by step from identifying grammatical structures to explaining their legal implications. Student MA3's quote reinforces this finding: contextual application made grammar more understandable than abstract examples.

How did students engage with the texts? Based on classroom observations, the researchers describe the following process. First, students worked in small groups to read sections of legal texts such as *Syarah Waraqat* or *Yaqut Nafis*. Second, each group identified specific grammatical elements, such as jar letters, conditional particles, or pronoun references, using their *nahwu* knowledge. Third, students discussed how those grammatical choices affected the legal meaning of the text. Fourth, they recorded their findings on worksheets that combined theoretical questions with practical application tasks. The researchers observed that this process required students to move back and forth between grammar rules and legal texts. Over time, students became faster and more confident in this analytical work. However, the researchers also noted that this success depended on consistent practice and the availability of appropriate learning resources.

The Evaluation Gap

The researchers discovered a significant mismatch between instructional practices and assessment systems at UNKAFA Gresik. Despite the success of active learning in the classroom, the *nahwu* exam remained dominated by artificial sentences rather than authentic legal texts. The researchers reviewed examination documents and confirmed this pattern. Official evaluation tools prioritized fabricated examples over excerpts from *Yaqut Nafis*, *Syarah Waraqat*, or other fiqh texts. This finding was also reflected in the gap between what students practiced in class and what they were tested on. The researchers noted that even semester lesson plans had not explicitly integrated legal texts as the primary source for evaluation. The researchers argue that this condition represents a structural and pedagogical misalignment among learning objectives, instructional practices, and assessment systems.

This means the evaluation system contradicted the instructional goals of the integrative learning model. The researchers argue that this evaluation gap is not a minor flaw but a central inhibiting factor. Students learned to analyze authentic legal texts in class, yet exams tested them on artificial sentences with no relation to Islamic law. The researchers found that this mismatch limited students' ability to transfer grammatical knowledge to the interpretation of real legal texts. From a pedagogical perspective, such evaluation practices reinforced surface-level learning rather than deep understanding. Structurally, the absence of institutional guidelines supporting authentic assessment meant that individual lecturers who wanted to change the exam format faced systemic barriers. The researchers concluded that without addressing this gap, even well-designed active learning models may not achieve optimal outcomes.

How did this evaluation gap manifest in practice? The researchers describe the following pattern. In the classroom, students spent significant time analyzing passages from *Yaqut Nafis* and *Syarah Waraqat*, identifying grammatical structures, and discussing their legal

implications. With guidance from lecturers and peers, students became competent at this work. However, when examinations arrived, students faced questions based on fabricated sentences with no connection to Islamic legal texts. The researchers observed that this disconnect created frustration among students. Some students began to question why they should invest effort in analyzing legal texts if exams did not reward that skill. The researchers also noted that no institutional policy required authentic, text-based assessment. Official curriculum documents, including semester lesson plans, had not explicitly integrated legal texts as primary sources for evaluation. This absence of formal guidelines, the researchers argue, must be addressed to ensure the sustainability of integrative learning models.

Table 2. Research Findings

Aspects	Forms of Integration	Supporting Factors	Transformative Implications
Lecturer	Integrate the theory of nahwu (Ibn Aqil) with fiqh texts (Yaqut Nafis, Syarah Waraqat) contextually, using group discussion activities and analysis of authentic texts	Lecturers' initiative in designing contextual learning activities, the availability of relevant learning resources	Increasing the relevance of Arabic language learning in the applicable context of Islamic law, encouraging the development of integrative learning models
Students	Actively analyses the structure of language in legal texts, conduct group discussions, and use combined worksheets of theory and practice	Student involvement in text analysis activities, availability of relevant learning resources	Improving students' analytical competence, strengthening understanding of Arabic rules in the context of Islamic law
Learning Model	Development of a group work-based learning model and worksheets that combine nahwu theory and legal text analysis practice	The evaluation gap that is still dominant tests artificial theories, not authentic texts	Encourage Islamic religious universities to develop integrative learning models and comprehensive evaluations, improving students' applicability

Source: Interviews, observations, and documentation

Table 2 summarizes the three main dimensions of the research findings. The first row shows that lecturers served as designers of contextual learning by integrating *Ibn Aqil's nahwu* theory with authentic *fiqh* texts. The second row shows that students shifted from passive recipients to active analysts through group discussions and combined worksheets. The third row presents the learning model and highlights the persistent evaluation gap, in which exams still rely on artificial sentences rather than authentic legal texts. Together, these three dimensions form an integrated active learning framework that bridges Arabic grammar instruction and Islamic legal studies at UNKAFA Gresik.

Discussion

The researchers summarized three main findings from this study. First, lecturers at UNKAFA Gresik successfully integrated Ibn Aqil's *nahwu* theory with authentic *fiqh* texts such as Yaqut Nafis and *Syarah Waraqat* through group discussions and text analysis. Second, students actively analyzed language structures in legal texts, using combined worksheets that

bridged theory and practice. Third, despite these successes, a persistent evaluation gap remained, with exams continuing to prioritize artificial sentences over authentic legal texts. The researchers found that this gap created a structural misalignment between how students learned and how they were assessed. As one student (MA3) stated, understanding *nahwu* improved when applied directly to *fiqh* texts rather than to fabricated examples. These three dimensions—lecturer initiative, student engagement, and assessment misalignment—formed the core findings of this study.

The researchers argue that these findings have significant social relevance for Islamic higher education in Indonesia. The Ministry of Religion of the Republic of Indonesia has established Arabic as a compulsory course at the university level, with the goal not only of communication but especially of opening access to Islamic literature and modern science (Hidayatulloh & Mardiyah, 2022; S. Inaku & Laubaha, 2022). However, without contextualized, practice-oriented instructional approaches, this requirement often fails to translate into students' ability to apply linguistic knowledge to real-world legal text analysis (Arifin et al., 2020). The researchers observed that at UNKAFA Gresik, students themselves admitted that without Arabic and *nahwu*, understanding legal texts from the Qur'an, hadith, and *fiqh* becomes extremely difficult (Alhirtani, 2018; Milah et al., 2023). Therefore, the active learning model developed in this study addresses a real social need: producing graduates who can interpret Islamic legal sources rather than merely memorizing grammar rules.

From a theoretical perspective, the researchers interpret these findings as evidence that contextualized, functional instruction in Arabic rules helps develop both language skills and a deeper understanding of legal texts. This aligns with Kamaluddin's (2022) conclusion that teaching Arabic rules in context enhances comprehension. The researchers also found that Islamic legal texts feature very long sentences, nominalizations, many layered clauses, and complex modalities, making translation and analysis much more challenging than with regular texts (Alwazna, 2022). This complexity requires mastery of *nahwu*, *sharf*, *balaghah*, and knowledge of *dalalah* (meaning of words) for proper *istinbath* of the *Qur'an* and *hadith* (Milah et al., 2023; Sa'dudin et al., 2022). The researchers argue that without structured active learning models that explicitly link grammatical competence to legal text analysis, students will continue to struggle with this complexity. The study's theoretical contribution lies in demonstrating how group-based text analysis and guided worksheets serve as mediating tools between linguistic theory and legal reasoning.

The researchers gained a critical insight from this study: active learning integration works best when paired with aligned assessment systems. The evaluation gap identified at UNKAFA Gresik—where exams test artificial sentences rather than authentic texts—reveals a structural and pedagogical misalignment among learning objectives, instructional practices, and assessment systems. The researchers also learned that lecturers' individual initiative, while essential, is not sufficient for sustainable change. As the findings note, official documents such as semester lesson plans have not explicitly integrated legal texts as the primary source, and no institutional policy requires authentic text-based assessment. Without institutional policies that explicitly support authentic assessment, even the most dedicated lecturers face structural barriers. Another insight is that students appreciate contextual learning when they see its relevance. As MA3's quote demonstrates, students themselves recognize that applying grammar to *fiqh* texts makes more sense than studying isolated rules. The researchers conclude that listening to student voices is crucial for designing effective instructional models.

When comparing these findings with previous studies, the researchers identified both alignments and gaps. Earlier research has confirmed that mastery of Arabic significantly influences the *istinbath* of *fiqh* law (Ahmad Syaripudin et al., 2021) and that active learning can optimize student potential. Studies on the CLIL approach in pesantren have also shown that combining Arabic rules with the study of *turats*, such as *Tārīkh al-Tashrī'*, helps students understand Islamic law simultaneously (Salsabila et al., 2025). Similarly, active learning in *nahwu-sharf* lectures at PTAI has been shown to be student-centered, to use engaging media, to create a fun environment, to employ problem-solving, and to involve group work (Hafidah et al., 2024). However, the researchers note that prior studies rarely address the assessment, particularly the mismatch between learning objectives and the use of non-authentic, fabricated sentence-based evaluations. This study advances the literature by explicitly identifying and analyzing this evaluation gap as a central inhibiting factor.

Based on these findings, the researchers propose several concrete recommendations. At the instructional level, lecturers should adopt structured, active-learning designs that use authentic legal texts as primary learning materials, supported by guided analytical worksheets similar to those used at UNKAFA Gresik. At the assessment level, institutions need to redesign evaluation systems by integrating authentic, text-based tasks that reflect real interpretive practices in Islamic law. The researchers recommend that *Nahwu* exams include passages from Yaqut Nafis, *Syarah Waraqat*, or other *fiqh* texts rather than relying on fabricated sentences. At the policy level, curriculum developers should formalize integrative models in official documents, such as semester lesson plans, to ensure sustainability and consistency across courses. Without institutional support, an individual lecturer's initiative alone cannot sustain this integration. The researchers also recommend that future studies develop and validate authentic assessment instruments designed to measure grammatical competence in Islamic legal contexts. Finally, replication studies at other Islamic religious universities are needed to test the generalizability of this active learning model.

Conclusion

This study shows that integrating Arabic language rules with the study of Islamic law through an active learning strategy at UNKAFA Gresik has produced three main outcomes: lecturers who can integrate Ibn Aqil's *nahwu* theory with *fiqh* and *ushul fiqh* texts in context; students who actively analyze the structure of language in Islamic legal texts; and the development of group work-based learning models and worksheets that combine theory and practice. This integration is evident in class activities such as group discussions to identify jar letters in the text of *Syarah Waraqat*, as well as in the application of *nahwu* rules to understand the nuances of the law in Yaqut Nafis. The main supporting factors are the lecturer's initiative in designing contextual learning activities, student involvement in text analysis, and the availability of relevant learning resources. The evaluation gap remains an obstacle, as the *nahwu* exam focuses more on artificial theories than on authentic texts. The implications of these findings are transformative: strengthening the relevance of Arabic language learning in the context of Islamic law, improving students' analytical competence, and encouraging the development of integrative learning models and comprehensive evaluation.

This research makes a significant conceptual, methodological, and theoretical contribution to the development of Arabic language education in Islamic religious colleges. Conceptually, this study emphasizes integrating Arabic language principles with the study of

Islamic law through active learning strategies to strengthen students' understanding. Methodologically, a qualitative approach, including interviews, observations, and documentation, enables an in-depth exploration of integrative learning. Theoretically, this study fills a gap in the literature that has not been systematically explored: active learning strategies in the context of integrating Arabic language rules and the study of Islamic law. The developed learning model can be adopted by other Islamic religious universities to increase the relevance and effectiveness of Arabic language learning in the context of Islamic law. Recommendations for curriculum development and comprehensive evaluation are practical contributions to Islamic education policies.

This research has several limitations that point to directions for future studies. In terms of context, the sample is limited to UNKAFA Gresik, which restricts generalizability. Future research should involve multiple institutions. Methodologically, the qualitative approach offers depth but lacks broader measurement, so mixed-methods or experimental designs are recommended. In terms of evaluation instruments, the dominance of artificial grammar exercises indicates a misalignment with authentic learning goals, underscoring the need to develop text-based assessments. At the curricular level, the lack of formal guidelines underscores the need for structured curriculum frameworks that integrate Arabic grammar and Islamic law. Addressing these limitations will support the development of a more comprehensive and applicable integrative learning model.

References

- Abas, U. H., Jaffar, M. N., Baharum, A. S., Ismail, A. M., Ali, A. A. M., & Hasbullah, R. (2023). Need Analysis of Arabic Language Model Design for Islamic Law. <https://doi.org/10.6007/ijarbss/v13-i6/17445>.
- Alhirtani, N. A. K. (2018). The Influence of Arabic Language Learning on Understanding of Islamic Legal Sciences--A Study in the Sultan Idris Education University. *International Education Studies*, 11(2), 55–66. <https://doi.org/10.5539/ies.v11n2p55>
- Alwazna, R. Y. (2022). The syntactic features of Islamic legal texts and their syntactic implications for translation. *International Journal for the Semiotics of Law-Revue Internationale de Sémiotique Juridique*, 35(5), 1689–1710. <https://doi.org/10.1007/s11196-022-09887-5>
- Arifin, Z., Bakar, N. K. A., Ridzwan, Z., & Jamsari, E. A. (2021). Language Learning Strategies of Non-Muslim Students Applied to Arabic Language Course Inside and Outside the Classroom. *Ijaz Arabi Journal of Arabic Learning*, 4(1). <https://doi.org/10.18860/ijazarabi.v4i1.9995>.
- Astuti, W., & Aisyah, A. (2024). STRATEGI PEMBELAJARAN ACTIVE LEARNING ABAD 21. *Ihtimam: Jurnal Pendidikan Bahasa Arab*, 7(1), 87–100. <https://doi.org/10.36668/jih.v7i1.786>
- Bensala, Y., & Ali, A. K. (2019). The Amount of Arabic Language Science Necessary to Understand the Islamic Texts and Derive Legal Provisions. *Online Journal of Research in Islamic Studies*, 6(3), 77–84. <https://doi.org/10.22452/ris.vol6no3.7>.
- Danil, M., Daulay, I., & Iska, S. (2025). Integrasi Bahasa Arab Dalam Hukum Islam: Sebuah Pendekatan Multidisiplin. *Visi Sosial Humaniora*, 6(1), 51–62. <https://doi.org/10.51622/vsh.v6i1.2579>
- Feriaty, B., Nopita, R., Riadi, H., Harmaini, H., Sulwana, S., & Uri, F. (2025). The integration

- of science and technology in islamic fiqh: a contemporary perspective. *Indonesian Journal of Education Research (IJoER)*, 6(1), 77–86. <https://doi.org/10.37251/ijoe.v6i1.1407>.
- Giménez-Salvador, M., Cerdán, R., & Rouet, J.-F. (2025). The impact of text availability on task-demands understanding and question-answering in multiple-document reading. *Frontiers in Education*, 10, 1593197. <https://doi.org/10.3389/educ.2025.1593197>.
- Hafidah, H., Isnaini, R. L., & Kholis, M. N. (2024). Investigating Active Learning Model For Arabic Grammar Lectures. *Ijaz Arabi Journal of Arabic Learning*, 7(2). <https://doi.org/10.18860/ijazarabi.v7i2.25175>
- Hanafiah, M., Nur, A. M., Ismuhar, M., Hidayat, M., Jannah, R., & Mardzatillah, M. (2025). Pelatihan Implementasi al-Qawa'id al-Sharfiyyah wa al-Nahwiyyah pada Santri Pondok Pesantren Dayah Jamiah Al-Aziziyah dalam Meningkatkan Pemahaman Hukum Islam melalui Kitab Turats. *MEUSEURAYA-Jurnal Pengabdian Masyarakat*, 42–53. <https://doi.org/10.47498/meuseuraya.v4i1.4359>.
- Hanani, H., & Haerullah, H. (n.d.). Integrasi Kitab Kuning Dalam Kurikulum Pendidikan Agama Islam: Pendekatan Holistik Di Ma'had Aly Imam Bukhari. *Tsaqofah*, 4, 1801–1815. <https://doi.org/10.58578/tsaqofah.v4i3.3006>.
- Hidayatulloh, M. S., & Mardiyah, M. (2022). Studi komparasi KMA No. 183 Tahun 2019 dengan KMA No. 165 Tahun 2014 tentang pedoman kurikulum 2013 materi PAI dan Bahasa Arab. *CENDEKIA: Jurnal Ilmu Pengetahuan*, 2(1), 16–24. <https://doi.org/10.51878/cendekia.v2i1.836>.
- Inaku, M. S., & Laubaha, W. (2022). Kebijakan Kurikulum dalam Pembelajaran Bahasa Arab. *Assuthur: Jurnal Pendidikan Bahasa Arab*, 1(1), 15–23. <https://doi.org/10.58194/as.v1i1.13>.
- Kamaluddin, K. (2022). LEARNING NAHWU FOR ARABIC STUDENTS IN ISLAMIC COLLEGES: EXPERTS' PERSPECTIVES/ تعليم النحو لطلاب تخصصات اللغة العربية في الجامعات الإسلامية من وجهة نظر الخبراء. *Lughawiyah: Journal of Arabic Education and Linguistics*, 4(1), 11–20. <https://doi.org/10.31958/lughawiyah.v4i1.6018>.
- Khairanis, R., Abidin, M., & Al Aziz, S. (2025). The Effect of Arabic Literacy Program and Learning Motivation on Arabic Language Learning Outcomes. *Journal of Arabic Language Teaching*, 5(1), 73–84. <https://doi.org/10.35719/arkhas.v5i1.2257>
- Khasanah, U., Imron, K., Muhammad, K., Rusdi, M., Az-Zahra, K. A., & Amal, M. F. (2025). Enhancing Nahwu Learning Effectiveness Through Pantun-Based Pedagogical Media. *Journal of Arabic Language Teaching*, 5(1), 61–72. <https://doi.org/10.35719/arkhas.v5i1.2253>
- Locke, K., Feldman, M., & Golden-Biddle, K. (2022). Coding practices and iterativity: Beyond templates for analyzing qualitative data. *Organizational Research Methods*, 25(2), 262–284. <https://doi.org/10.1177/1094428120948600>
- Makinuddin, M., Zainuddin, A., & Zilma, N. F. (2023). Merdeka Belajar Santri Merdeka; Analisis Linguistik Kitab Adab Alim Wa Al-Muta Allim Karya KH. Hasyim Asy'ari. Academia Publication. <https://books.google.co.id/books?id=EmRgEQAAQBAJ>
- Milah, A. S., Rohman, M., & Rasikhullah, A. N. (2023). Internalization Of Arabic Syntactic In The Interpretation Of Legal Verses. *IJAS: Indonesian Journal of Arabic Studies*, 5(2), 159–174. <https://doi.org/10.24235/ijas.v5i2.14840>.
- Mubarrak, Z. (2023). Metode Istinbath Kaidah-Kaidah Lughawiyah Dalam Ushul Fiqh.

- Ameena Journal, 1(1), 70–88.
- Muslim, B., Wildan, T., Saman, S. M., Sufyan, N., & Mawar, S. (2022). The Arabic Language Contribution to The *Istinbāt* in Islamic Law of Acehese Scholars. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 6(1), 224–243. <https://doi.org/10.22373/sjkh.v6i1.11732>
- Naeem, M., Ozuem, W., Howell, K., & Ranfagni, S. (2023). A step-by-step process of thematic analysis to develop a conceptual model in qualitative research. *International Journal of Qualitative Methods*, 22, 16094069231205788. <https://doi.org/10.1177/16094069231205789>
- Neubauer, B. E., Witkop, C. T., & Varpio, L. (2019). How phenomenology can help us learn from the experiences of others. *Perspectives on Medical Education*, 8(2), 90–97. <https://doi.org/10.1007/s40037-019-0509-2>.
- Nugrahawati, N., Baroroh, R. U., Maspeke, N. M., Mandaka, D. A. P., & Wahyuni, H. (2025). Implementasi Pendekatan Integratif dalam Meningkatkan Mahārah Al Istimā'. *Al Mi'yar: Jurnal Ilmiah Pembelajaran Bahasa Arab Dan Kebahasaaraban*, 8(1), 284–292. <https://doi.org/10.35931/am.v8i1.4455>
- Ritonga, M., Widodo, H., & Nurdianto, T. (2021). Arabic Language Learning Reconstruction as a Response to Strengthen" Al-Islam" Studies at Higher Education. *International Journal of Evaluation and Research in Education*, 10(1), 355–363. <https://doi.org/10.11591/ijere.v10i1.20747>.
- Sa'dudin, I., Hafizd, J. Z., & Safitri, E. (2022). The Arabic's Significant Role in the Understanding of Islamic Law. *Eralingua: Jurnal Pendidikan Bahasa Asing Dan Sastra*, 6. <https://doi.org/10.26858/eralingua.v6i2.34716>.
- Salsabila, S., Abdurahman, M., Khalid, S. M., & Al Bani, M. (2025). Content and Language Integrated Learning Approach in Qawā'id Learning through Yellow Books in Islamic Boarding Schools. *International Journal of Arabic Language Teaching*, 7(01), 193–206. <https://doi.org/10.32332/ijalt.v7i01.10991>.
- Srivastava, P., & Hopwood, N. (2009). A practical iterative framework for qualitative data analysis. *International Journal of Qualitative Methods*, 8(1), 76–84. <https://doi.org/10.1177/1609406909008001>
- Syaripudin, A., Sirajuddin, S., Efendi, R., & Ali, D. R. H. (2021). Pengaruh Pemahaman Bahasa Arab terhadap *Istinbāt* Hukum Fikih. *NUKHBATUL'ULUM: Jurnal Bidang Kajian Islam*, 7(2), 178–196. <https://doi.org/10.36701/nukhbah.v7i2.411>
- Warsah, I., Morganna, R., Uyun, M., Afandi, M., & Hamengkubuwono, H. (2021). The impact of collaborative learning on learners' critical thinking skills. *International Journal of Instruction*, 14(2), 443–460. <https://doi.org/10.29333/iji.2021.14225a>.
- Yusuf, T. (2024). Interdisciplinary approaches to Arabic language learning: Enhancing engagement and global competence: Language learning. *Al-Dād Journal*, 8(2), 79–88. <https://doi.org/10.22452/aldad.vol8no2.5>
- ZAINUL, A., FITRI, L., & MIATIN, R. (2025). PENGAJARAN STRUKTUR BAHASA ARAB: METODE, STRATEGI, TEKNIK, MEDIA DAN EVALUASI PEMBELAJARAN. *EDUINOVASI: JOURNAL OF BASIC EDUCATIONAL STUDIES* Учредители: Institut Agama Islam Nasional Laa Roiba Bogor, 5(1). <https://doi.org/10.47467/edu.v5i1.6019>.