

The Implementation of an Arabic Language Program in Developing Students' Communicative Competence: A Qualitative Case Study at MIN Wonosobo

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Abstrak: Pembelajaran Bahasa Arab di madrasah memiliki posisi yang khas karena tidak hanya berfungsi sebagai mata pelajaran kebahasaan, tetapi juga sebagai sarana untuk mengakses pengetahuan Islam dan membangun identitas keagamaan peserta didik. Namun, pembelajaran Bahasa Arab pada tingkat dasar masih menghadapi tantangan dalam mentransformasikan penguasaan kosakata dan kaidah bahasa menjadi praktik komunikasi yang bermakna. Penelitian ini bertujuan mengeksplorasi implementasi Program Bahasa Arab dalam mengembangkan kompetensi komunikatif peserta didik di MIN Wonosobo. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui wawancara semi-terstruktur, observasi partisipatif, dan analisis dokumen yang melibatkan 13 partisipan, yaitu kepala madrasah, koordinator kurikulum, guru Bahasa Arab, mentor program, dan peserta didik. Data dianalisis menggunakan analisis tematik melalui tahapan pemahaman data, pengkodean awal, pengembangan kategori, pembentukan tema, dan verifikasi interpretatif. Hasil penelitian menunjukkan bahwa Program Bahasa Arab berjalan melalui tiga proses yang saling berkaitan, yaitu dukungan kelembagaan yang menempatkan Bahasa Arab sebagai bagian dari identitas madrasah, praktik pedagogis yang secara bertahap mengubah penguasaan kosakata menjadi pengalaman komunikasi, serta dukungan emosional yang memperkuat kepercayaan diri peserta didik dalam menggunakan Bahasa Arab. Penelitian ini juga menemukan adanya ketegangan antara tujuan program untuk menciptakan lingkungan bahasa komunikatif dengan keterbatasan kesempatan peserta didik dalam menggunakan Bahasa Arab pada interaksi autentik. Penelitian ini memberikan kontribusi terhadap pemahaman bahwa program Bahasa Arab merupakan proses pendidikan sosial yang dibentuk oleh budaya kelembagaan, interaksi pedagogis, dan pengalaman hidup peserta didik. Secara praktis, penelitian ini memberikan wawasan bagi madrasah dalam merancang program Bahasa Arab yang kontekstual dengan mengintegrasikan pengembangan kemampuan bahasa dan lingkungan komunikasi yang mendukung.

Kata kunci: *Program Bahasa Arab; Kompetensi Komunikatif; Studi Kasus; Madrasah Ibtidaiyyah; Pembelajaran Bahasa.*

Abstract: Arabic language learning in madrasahs has a distinctive position because it functions not only as a linguistic subject but also as a medium for accessing Islamic knowledge and constructing students' religious identity. However, elementary-level Arabic learning still faces challenges in transforming vocabulary and grammatical knowledge into meaningful communication practices. This study explores the implementation of an Arabic Language Program in developing students' communicative competence at MIN Wonosobo. This research employed a qualitative case study approach. Data were collected through semi-structured interviews, participant observation, and document analysis involving 13 participants consisting of the head of the madrasah, curriculum coordinator, Arabic language teacher, program mentor, and students. Data were analyzed using thematic analysis through the stages of data familiarization, initial coding, category development, theme construction, and interpretative verification. The findings reveal that the Arabic Language Program operates through three interconnected processes: institutional support that positions Arabic as part of madrasah identity, pedagogical practices that gradually transform vocabulary mastery into communication experiences, and emotional support that strengthens students' confidence in using Arabic. The study also identifies a continuing tension between the program's aspiration to create a communicative language environment and students' limited opportunities to use Arabic in authentic interactions. This study contributes to a deeper understanding of Arabic language programs as social educational processes shaped by institutional culture, pedagogical interaction, and students' lived experiences. Practically, the findings provide insights for madrasahs in designing contextual Arabic programs that integrate linguistic development with supportive communication environments.

Keywords : *Arabic Language Program; Communicative Competence; Qualitative Case Study; Madrasah; Language Learning.*

Introduction

Foreign language learning in contemporary education is increasingly understood not only as the acquisition of linguistic knowledge but also as a process through which learners participate in social, cultural, and intellectual environments.¹ For students in Islamic educational institutions, Arabic occupies a distinctive position because it functions simultaneously as a language of communication, a medium for accessing Islamic scholarly traditions, and a component of religious identity.² Therefore, Arabic learning in madrasahs involves a complex relationship between language competence, cultural meaning, and students' experiences as language learners.³

¹ Lukman Khoirin and Khoiril Faizin, "Pemerolehan Bahasa Kedua Pada Anak: Peran Paparan, Lingkungan Sosial Dan Strategi Pengasuhan," *Al-ATHEAL: Jurnal Pendidikan Anak* 6, no. 4 (2025): 568–77, <https://doi.org/10.46773/alathfal.v6i4.2482>.

² Zaki Ghufroon, Azizah Alawiyyah, and Yuttana Kuakul, "Integration of Arabic Language Learning in the Formation of Social-Religious Identity in Madrasahs: A Systematic Study of Policy, Local Practices, and Digital Transformation," *Al-Jadwa: Jurnal Studi Islam* 5, no. 1 (2025): 133–45, <https://doi.org/10.38073/aljadwa.3567>.

³ Muhammad Yusuf, Universitas Islam, and Negeri Sunan, "Kompetensi Interkultural Pengajaran Bahasa Arab Sebagai Bahasa Asing Pada Jenjang Madrasah Aliyah Abstrak Berfokus Pada Analisis , Interpretasi

Despite this important position, Arabic learning at the elementary level continues to encounter challenges in developing students' communicative competence.⁴ Students may acquire vocabulary and recognize grammatical structures, yet they often experience difficulties when required to use Arabic in spontaneous communication.⁵ This condition indicates that communicative competence is not shaped solely by linguistic knowledge but also by learning opportunities, classroom interaction, emotional readiness, and the availability of a supportive language environment.⁶

This phenomenon is evident at MIN Wonosobo, an Islamic elementary school that has developed an Arabic Language Program as part of its educational initiatives. The program was established to provide students with opportunities to encounter Arabic through classroom learning, extracurricular activities, language habituation, and collaboration with university-based language mentors.⁷ According to the school leadership, the program is expected to introduce students to basic Arabic communication while fostering confidence in using the language.⁸

However, initial observations and exploratory interviews indicate that implementing such a program involves several challenges. Arabic teachers reported that some students still experience difficulties in reading Arabic letters, which affects vocabulary recognition, sentence construction, and their willingness to communicate.⁹ In addition, although the program emphasizes communication, some learning activities remain focused on vocabulary writing and memorization rather than sustained conversational practice (*muhādatsah*).¹⁰

Students' experiences also reveal an important emotional dimension.¹¹ Some students express enthusiasm toward Arabic activities because of supportive teachers and enjoyable learning methods. Nevertheless, they also experience hesitation and anxiety when required

, Dan Terjemahan Manuskrip Dari,” *Al Mahara Jurna Pendidika Bahasa Arab* 6, no. 1 (2020): 77–98, <https://doi.org/10.14421/almahara.2020.061-05>.

⁴ Cut Keumalawati الهلال (دراسة وصفية تحليلية في جامعة الهلال في قسم تعليم اللغة العربية في مهارة الكلام), “مشكلات الطلاب في قسم تعليم اللغة العربية في مهارة الكلام (دراسة وصفية تحليلية في جامعة الهلال في قسم تعليم اللغة العربية في مهارة الكلام),” *JURNAL SEUMUBEUET: JURNAL PENDIDIKAN ISLAM*, 2023, 3–10.

⁵ Lalu Rahmat Sugilar et al., “The Problem of Language Disorders in Teaching Speaking Skills to Students at Islamic Higher Education Institutions,” *Lisanan Arabiya: Jurnal Pendidikan Bahasa Arab* 09, no. 01 (2025): 135–57.

⁶ Mas'an Hamid et al., “Language Environment and Acquisition Dynamics of Arabic in Pesantren: Perspectives on Islamic Education and Learning Tradition,” *International Journal of Islamic Thought and Humanities* 3, no. 2 (2024): 387–400, <https://doi.org/10.54296/ijith.v3i2.608>.

⁷ Nurul Hikmah, “Peran Language Immersion Dalam Pembelajaran Bahasa Arab,” *Lughawiyat*, 2023, 1–12.

⁸ Nur Ritonga et al., “KETERAMPILAN KHITHABAH UNTUK MENINGKATKAN MAHARAH KALAM DI PONDOK PESANTREN DARUL AMIN BUSTANUL ARIFIN,” *Jurnal Abdi Mas Adzkie* 04, no. 01 (2023): 45–53.

⁹ Hanifah Qurotul Aini (صعوبات التعلم مهارة في القراءة لتلاميذ الصف العاشر في المدرسة الثانوية الإسلامية الحكومية), “صعوبات التعلم مهارة في القراءة لتلاميذ الصف العاشر في المدرسة الثانوية الإسلامية الحكومية,” *Maharaat Lughawiyat: Jurnal Pendidikan Bahasa Arab* 1, no. 3 (2022): 179–95.

¹⁰ Slamet Mulyani and Ahmad Soleh, “Paradigma Pembelajaran Bahasa Arab (Analisis Kontrastif Metode Pembelajaran Konvensional Dan Kontemporer) Arabic Learning Paradigm (Contrastive Analysis of Conventional and Contemporary Learning Methods),” *Takuana :Jurnal Pendidikan, Sains, Dan Humaniora* 02, no. 1 (2023): 63–75, <https://doi.org/10.56113/takuana.v2i1.71>.

¹¹ Areej R Alruwaili, “How Emotional Intelligence Shapes Anxiety and Enjoyment in Learning English : Insights from Saudi University Students,” *Bilingual Publishing Group* 07, no. 11 (2025): 141–54.

to speak Arabic in front of others.¹² Fear of making mistakes and being observed by peers becomes a factor influencing their participation in communication activities.¹³

Previous studies on Arabic education have primarily examined instructional strategies, vocabulary development, communicative methods, and language environment programs. These studies provide valuable understanding of how Arabic learning can be structured and improved. However, several aspects remain insufficiently explored.

First, previous research has often examined Arabic learning outcomes through achievement indicators, while less attention has been given to how students experience the process of becoming Arabic language users. Second, studies on *bi'ah lughawiyah* (Arabic language environment) have frequently focused on intensive Arabic contexts such as Islamic boarding schools, while elementary madrasah contexts involving younger learners require further investigation. Third, existing studies commonly analyze programs from institutional or pedagogical perspectives, but fewer studies examine the interaction between school leaders, teachers, mentors, and students as interconnected actors who construct the meaning of a language program.

Therefore, this study addresses these gaps by exploring the Arabic Language Program at MIN Wonosobo as a social educational process rather than merely as a teaching intervention. The study focuses on how the program is implemented, how different actors interpret its purpose and challenges, and how students experience the process of developing communicative competence within the madrasah environment.

This study aims to understand the implementation process of the Arabic Language Program at MIN Wonosobo, explore the experiences and meanings constructed by school stakeholders and students, and identify factors that support or constrain the development of students' communicative competence.

Theoretically, this study contributes to Arabic language education research by emphasizing the role of social experience, emotional dimensions, and institutional culture in language development. Practically, the findings provide insights for madrasahs seeking to design Arabic programs that are more contextual, communicative, and responsive to students' learning experiences.

Method

A. Research Approach and Design

This study employed a qualitative approach with a case study design. This approach was selected because the study aimed to gain an in-depth understanding of the implementation process of the Arabic Language Program within a specific context, namely MIN Wonosobo, and to explore how the program was interpreted and experienced by various educational stakeholders involved in its implementation.

¹² Khusnul Himmah et al., "From Fear to Fun : Exploring the Experience of Edutainment- Based Arabic Language Learning at Islamic Universities," *Urwatul Wustqo: Jurnal Studi Kependidikan Dan Keislaman* 14, no. 3 (2025): 1086–1102.

¹³ Muhammad Ahsan Tampubolon, "When Words Fail : Exploring Speaking Anxiety Among ESL Learners," *International Journal of Language, Humanities, and Education* 8, no. 1 (2025): 321–34.

Unlike studies that examine program effectiveness through quantitative indicators, this research views the implementation of the Arabic Language Program as a social phenomenon shaped through interactions among school policies, teaching practices, teachers, mentors, and students' learning experiences. Therefore, a case study approach was considered appropriate because it enables the researcher to understand the phenomenon contextually by considering the social, cultural, and institutional conditions in which the program takes place.

This study focused on a single unit of analysis, namely the Arabic Language Program at MIN Wonosobo. The case was selected because the madrasah has actively developed an Arabic language program through formal classroom instruction, Arabic Club extracurricular activities, language habituation practices, and collaboration with external parties to strengthen students' language competence.

The research was conducted during Juli – Agustus 2026. This period was used to collect data through interviews, observations, and document analysis in order to obtain a comprehensive understanding of the implementation process of the program.

B. Research Setting and Context

The research was conducted at MIN Wonosobo, an Islamic elementary school that has developed an Arabic Language Program as part of its efforts to strengthen students' language competence. The research site was selected because the madrasah has systematically implemented a language program through formal Arabic instruction, extracurricular activities, and language habituation within the school environment.

In the context of MIN Wonosobo, Arabic is not only considered a subject but also part of the madrasah's educational identity related to strengthening students' understanding of Islamic knowledge. The Arabic Language Program is implemented through several activities, including classroom learning, Arabic Club activities, basic conversation practice (*muhādatsah*), and efforts to develop a language environment (*bi'ah lughawiyah*).

The social context of this research involves the relationship among the head of the madrasah as a policy maker, teachers as learning facilitators, mentors as program supporters, and students as both recipients and active participants in the language learning experience.

C. Research Participants and Sampling Strategy

Participants were selected using purposive sampling, in which informants were chosen based on their direct involvement and relevant experiences related to the research focus.

The study involved 13 participants, consisting of:

Participants	Number	Inclusion Criteria
Head of the madrasah	1 person	Responsible for policy-making and development of the Arabic Language Program
Vice principal for curriculum affairs	1 person	Understands the integration of the program into the madrasah curriculum

Arabic language teacher	1 person	Teaches Arabic and understands students' language development
Program mentor/coordinator	1 person	Directly involved in implementing Arabic Club activities
Students	9 students	Participate in the Arabic Language Program, have experienced Arabic learning for at least one semester, and are willing to share their learning experiences

The selection of nine students was intended to capture diverse experiences based on their involvement in the program. The students were selected from both actively participating learners and students who still experienced difficulties in using Arabic. This variation allowed the study to explore different experiences, including motivation, confidence, and challenges encountered during the learning process. The number of participants was not determined based on statistical representation but rather on the principle of information sufficiency, in which the collected data provided adequate depth to understand the phenomenon under investigation.

D. Data Collection Techniques

Data were collected through three main techniques: in-depth interviews, observation, and document analysis.

1. In-depth Interviews

Interviews were used as the primary technique to explore participants' experiences, perceptions, and interpretations regarding the implementation of the Arabic Language Program.

The interviews were conducted using a semi-structured format based on questions developed according to the research objectives. This format allowed the researcher to maintain a clear direction while also providing participants with opportunities to describe their experiences openly.

The interview topics included:

- the background and objectives of the Arabic Language Program;
- program implementation strategies;
- Arabic learning experiences;
- students' communicative competence development;
- challenges in using Arabic;
- supporting factors for program sustainability.

2. Observation

Observation was conducted to understand the actual practices involved in implementing the Arabic Language Program within the madrasah environment.

The observation focused on:

- Arabic learning processes;
- teacher-student interactions;
- Arabic Club activities;
- Arabic language use in school activities;

- language habituation practices.

The researcher applied limited participant observation, meaning that the researcher was present in the research setting without acting as a teacher or program facilitator.

Field notes were used to record classroom situations, interactions, and social phenomena emerging during the research process.

3. Document Analysis

Document analysis was conducted as supporting evidence to strengthen findings obtained from interviews and observations.

The documents analyzed included:

- Arabic Language Program planning documents;
- Arabic Club activity schedules;
- Arabic learning materials and lesson plans;
- program activity documentation;
- program evaluation reports or records.

These documents were examined to understand how the program was formally designed and how its objectives were translated into practice.

E. Data Analysis Technique

The collected data were analyzed using thematic analysis. This method was selected because it is appropriate for identifying patterns of meaning, experiences, and social themes emerging from participants' narratives.

The analysis process consisted of several stages:

1. Data Familiarization

The researcher repeatedly reviewed interview transcripts, observation notes, and research documents to develop a comprehensive understanding of the collected data.

2. Initial Coding

The data were coded based on significant ideas and concepts emerging from participants' narratives.

Examples of initial codes included:

- Arabic as identity;
- vocabulary mastery;
- speaking anxiety;
- confidence building;
- language environment;
- communication practice.

3. Category and Theme Development

Related codes were grouped into broader categories, which were then developed into major themes:

- Arabic as a madrasah identity;
- The transition from vocabulary mastery to communication practice;
- Students' emotional experiences in speaking Arabic;

- Challenges in developing a language environment.

4. Theme Interpretation and Verification

The final stage involved interpreting relationships among themes and ensuring that the interpretations remained consistent with participants' experiences.

Data analysis was conducted manually using data categorization matrices. When necessary, qualitative data analysis software such as NVivo or ATLAS.ti could be used to support data organization and thematic mapping.

F. Data Trustworthiness

To ensure the quality of the qualitative research, this study applied four criteria of trustworthiness: credibility, transferability, dependability, and confirmability.

1. Credibility

Credibility was established through:

- source triangulation by comparing information from the head of the madrasah, teachers, mentors, and students;
- methodological triangulation by comparing interviews, observations, and documents;
- member checking by confirming interpretations with selected participants.

2. Transferability

Transferability was supported by providing detailed descriptions (thick descriptions) of the research context, including the characteristics of the madrasah, language program, and participants' experiences.

3. Dependability

Dependability was maintained through systematic documentation of the research process, including instrument preparation, data collection procedures, analysis stages, and research reporting.

4. Confirmability

Confirmability was ensured by maintaining a clear connection between raw data, coding processes, interpretations, and research conclusions. The researcher also reflected on their own position to minimize subjective interpretations.

G. Research Ethics

This study followed ethical principles in qualitative research. Before data collection, the researcher obtained permission from MIN Wonosobo as the research site.

All participants were informed about the research objectives, data collection procedures, use of information, and their right to participate voluntarily. Informed consent was obtained before conducting interviews.

Participants' identities were protected by using codes or initials in reporting research findings. All collected information was used solely for academic purposes.

Result & Discussion

The analysis of interview transcripts, observation notes, and related documents generated four major themes regarding the implementation of the Arabic Language Program at MIN Wonosobo. These themes illustrate not only how the program was organized institutionally but also how it was experienced and interpreted by the individuals involved.

The findings reveal that the Arabic Language Program operates through interconnected processes: (1) Arabic as part of the madrasah's educational and religious identity, (2) the gradual transition from vocabulary acquisition toward communication practice, (3) students' emotional experiences in developing confidence to speak Arabic, and (4) the ongoing process of building a supportive Arabic language environment.

These themes represent different layers of experience. At the institutional level, the program reflects the madrasah's vision and educational values. At the pedagogical level, teachers and mentors negotiate strategies to support language development. At the individual level, students experience both opportunities and challenges in becoming Arabic language users.

Table 1. Main Themes of the Research Findings

Main Theme	Subthemes	Meaning Emerging from Participants' Experiences
Arabic as a madrasah educational and religious identity	School vision, Islamic values, access to knowledge	Arabic is perceived as more than a subject; it represents part of the madrasah's educational identity
From vocabulary acquisition to communication practice	Vocabulary learning, reading ability, speaking activities	Students gradually develop language resources, although transferring knowledge into communication remains challenging
Speaking Arabic as an emotional experience	Confidence, fear of mistakes, feeling observed	Students' willingness to communicate is shaped by emotional safety and social support
Building an Arabic language environment	Language habituation, extracurricular activities, mentor involvement	The program creates opportunities for exposure to Arabic, but everyday communication remains a continuing challenge

Theme 1. Arabic as a Madrasah Educational and Religious Identity

The first theme illustrates that the Arabic Language Program is closely connected with the educational identity of MIN Wonosobo. Based on interviews with school leaders, Arabic is understood not merely as a foreign language subject but as a medium for accessing Islamic knowledge and strengthening students' religious understanding.

During the interview, the head of the madrasah explained that the development of the language program was related to the broader educational vision of the institution. Arabic was positioned alongside English as an important language competence that students need to develop.

The head of the madrasah stated:

“Arabic has a very important position because it is the language used in the main sources of Islamic teachings. Therefore, Arabic proficiency becomes an important foundation for students to understand Islamic knowledge.” (HM)

This statement reflects how institutional actors attach broader meaning to Arabic learning. The program is not only designed to develop linguistic ability but also to introduce students to a language that has cultural and religious significance within the madrasah context.

However, the findings also indicate a gap between the symbolic importance of Arabic and students’ daily experiences with the language. While Arabic is highly valued at the institutional level, students are still in the process of developing confidence and opportunities to use Arabic in actual communication.

Theme 2. From Vocabulary Acquisition to Communication Practice

The second theme concerns the process through which students move from acquiring basic language knowledge toward using Arabic for communication. Teachers explained that students’ initial abilities varied significantly, particularly in reading Arabic letters, recognizing vocabulary, and constructing simple sentences.

The Arabic language teacher described reading ability as a fundamental challenge because it influences students’ subsequent language development:

“The main difficulty faced by students is their ability to read Arabic letters. If students are not fluent in reading, it affects the next stages, such as writing, understanding vocabulary, and understanding sentence meanings.” (ALT)

To respond to this condition, teachers adjusted vocabulary learning strategies according to students’ levels. Younger students were introduced to vocabulary through more enjoyable activities, while older students received vocabulary targets related to daily communication.

Although vocabulary learning was considered an important foundation, the data reveal that knowing vocabulary does not automatically translate into spontaneous communication. Students often relied on teacher prompts or mentor questions before producing Arabic responses.

During the interview, when asked about situations in which he used Arabic, one student explained:

“When the mentor asks me.” (K)

This response indicates that Arabic use among students often occurs within structured learning situations rather than through spontaneous interaction initiated by themselves.

Another student identified answering questions as one of the most challenging activities:

“Answering.” (D)

These experiences show that students are situated within a transitional stage: they have begun acquiring Arabic knowledge, but they are still developing the confidence and ability to use the language independently.

Theme 3. Speaking Arabic as an Emotional Experience

The third theme highlights that learning to communicate in Arabic involves emotional experiences beyond linguistic ability. Students described moments of confidence as well as hesitation when they were required to speak in front of others.

Several students explained that they felt more comfortable speaking when they did not feel strongly observed by their peers.

When discussing situations that made her feel more confident speaking Arabic, Ab stated:

“When the classroom is quiet.” (Ab)

When asked about situations that made her afraid, she explained:

“When people look at me.” (Ab)

This experience suggests that students’ communication difficulties are not always caused by limited language knowledge. In some situations, students may understand the material but hesitate because of social pressure and fear of making mistakes.

A similar experience was expressed by K:

“When I am asked and no one is watching.” (K)

These statements reveal a tension experienced by students. On one hand, they need opportunities to speak in order to develop communication skills. On the other hand, they require supportive environments where mistakes are accepted as part of learning.

Positive encouragement from others also appeared as an important factor supporting confidence. Gilang explained:

“Because the important thing is that I have memorized it and many people encourage me.” (G)

Thus, students’ experiences indicate that speaking Arabic involves both linguistic preparation and emotional readiness.

Theme 4. Building an Arabic Language Environment: Between Program Design and Daily Practice

The fourth theme concerns the madrasah’s efforts to establish an Arabic language environment (bi’ah lughawiyyah). The program has introduced several activities intended to

increase students' exposure to Arabic, including language weeks, multilingual signs, and extracurricular activities.

The program coordinator explained:

"To create a language environment, we implement a weekly language system: Arabic Language Week, English Language Week, and Krama Inggil Language Week." (PC)

These activities demonstrate the madrasah's attempt to integrate language learning beyond formal classroom instruction.

However, participants also described challenges in transforming these structured activities into everyday communication practices. The program coordinator noted:

"Currently, Arabic use among students has not been significantly observed because students have not yet experienced the deeper benefits of Arabic during the extracurricular program." (PC)

Another challenge relates to the balance between vocabulary instruction and communication practice. The program coordinator explained:

"The mentors teach more by asking students to write vocabulary, while opportunities for muhadatsah and speaking practice are still limited." (PC)

These findings show that establishing a language environment requires more than providing activities. The process involves developing students' awareness that Arabic has practical value in their daily interactions.

Summary of Findings

The findings demonstrate that the Arabic Language Program at MIN Wonosobo is experienced as a gradual and socially embedded process. The program functions simultaneously as an institutional initiative, a pedagogical practice, and a personal learning experience for students.

The findings can be summarized into three interconnected dimensions:

1. Institutional dimension

The madrasah positions Arabic as part of its educational and religious identity.

2. Pedagogical dimension

Teachers and mentors facilitate students' language development through vocabulary learning, reading support, and communication activities.

3. Experiential dimension

Students negotiate their relationship with Arabic through experiences of interest, hesitation, confidence, and uncertainty.

Therefore, the implementation of the Arabic Language Program is not simply reflected in the existence of language activities but in how these activities are experienced and interpreted by the members of the madrasah community.

This study demonstrates that the implementation of the Arabic Language Program at MIN Wonosobo represents a social educational process involving the relationship between the madrasah's institutional vision, pedagogical practices, learning environments, and students' subjective experiences. The findings indicate that the development of communicative competence does not occur as a linear process that depends solely on linguistic mastery, but rather emerges through the interaction between opportunities for language use, social support, and students' emotional experiences.

The main findings of this study can be understood through three broader ideas. First, Arabic in the madrasah context has an identity dimension that extends beyond its instrumental function as a language. Second, the development of communicative competence is a gradual process that requires a bridge between language knowledge and language use. Third, students' willingness to use Arabic is influenced by affective experiences and the social environment in which learning takes place.

Arabic as Madrasah Identity: The Social Meaning Behind Language Learning

The findings demonstrate that the Arabic Language Program at MIN Wonosobo is not only understood as a program for developing language abilities but also as part of the educational identity of the madrasah. Arabic holds symbolic significance because it is associated with access to Islamic sources, Islamic scholarly traditions, and the values that the institution seeks to cultivate.

This finding supports Vygotsky's sociocultural theory, which explains that learning cannot be separated from the social and cultural contexts in which individuals participate. From this perspective, language is not merely a communication tool but also a mediating instrument through which individuals construct understanding and identity within particular communities.

In the context of MIN Wonosobo, students learn Arabic within an environment that has already assigned specific meanings to the language. Arabic does not appear as an entirely foreign language separated from their experiences; rather, it becomes part of the educational culture of the madrasah. This distinguishes Arabic learning in madrasahs from foreign language learning that is generally oriented toward global communication needs.

However, this study also reveals important dynamics that require attention. The strong symbolic position of Arabic as a religious language can become both a strength and a challenge. On the one hand, religious values provide motivation for students to learn Arabic. On the other hand, there is a possibility that Arabic is perceived primarily as a symbol of religious knowledge rather than as a language used for communication.

This finding extends previous discussions on Arabic language education by demonstrating that the meaningfulness of a language program is determined not only by its academic objectives but also by how students develop personal and social relationships with the language.

From Language Knowledge to Language Use: Communicative Competence as a Gradual Process

The second finding shows that the development of students' communicative competence occurs gradually. Students need to build foundational abilities through Arabic reading skills, vocabulary recognition, and sentence understanding before they can use Arabic in more flexible interactions.

This finding is related to the Communicative Language Teaching (CLT) approach, which places language use as the central element of learning. Within this approach, language is not merely understood as a set of grammatical rules but must be practiced through meaningful communication activities.

However, this study provides additional insight by showing that the implementation of communicative approaches at the elementary madrasah level has its own characteristics. Young learners still require strong linguistic foundations before they can participate in more complex communication.

Therefore, the vocabulary learning identified in this study should not be viewed as contradictory to communicative language teaching. Vocabulary represents an essential resource that enables students to begin using the language. The challenge emerges when learning stops at the stage of knowing words without providing sufficient opportunities for students to use those words in meaningful communication contexts.

This finding contributes to a broader understanding of communicative competence by demonstrating that, at the elementary education level, becoming a language user occurs through several stages: becoming familiar with the language, attempting to use the language, receiving social support, and gradually developing communicative independence.

Speaking Confidence as an Affective Dimension of Language Learning

One of the important findings of this study is that students' use of Arabic is influenced not only by linguistic ability but also by their emotional experiences. Fear of making mistakes, feeling observed, and lack of confidence became significant parts of students' experiences when communicating in Arabic.

This finding can be understood through the concept of the affective filter hypothesis in second language acquisition introduced by Krashen. This concept explains that emotional factors such as anxiety, motivation, and self-confidence may influence learners' engagement in language acquisition.

However, in this study, the theory is not positioned as a variable to be tested but rather as an interpretive lens for understanding students' experiences. The data demonstrate that students actually have a desire to use Arabic, but their confidence is strongly influenced by the social situations in which communication occurs.

This finding is consistent with recent studies in language education emphasizing that speaking ability is not only the result of linguistic mastery but is also related to psychological safety within the learning environment.

In the context of MIN Wonosobo, this finding suggests that Arabic language programs need to consider students' emotional dimensions. Providing opportunities to speak alone is insufficient; students also require environments that allow them to make mistakes without experiencing negative judgment.

Thus, this study contributes to understanding communicative competence by demonstrating that affective dimensions cannot be separated from linguistic development.

Language Environment: Between Designed Programs and Lived Practices

The final finding shows that MIN Wonosobo has implemented various efforts to develop an Arabic language environment through language habituation activities, Arabic Club, language weeks, and mentor involvement. These efforts demonstrate the madrasah's understanding of the importance of language exposure in the learning process.

This finding supports the sociocultural perspective that language ability develops through participation in social practices. Individuals do not learn language only through instructional materials but also through involvement in communities where the language is practiced.

However, this study reveals a distinction between a designed language environment and a lived language environment. Formal programs can provide learning spaces, but they do not automatically transform Arabic into an everyday communication practice.

This distinction indicates that the development of a language environment does not depend only on the number of activities provided but also on the extent to which students discover the social functions of the language.

In the context of MIN Wonosobo, the main challenge is not only providing more Arabic activities but also creating situations in which students perceive Arabic as having meaningful value in their lives. Language is more likely to develop when students experience it as a tool for interaction rather than merely as learning material.

Researcher Reflexivity and Contribution of the Study

As a qualitative study, the interpretation of data cannot be separated from the researcher's position. In this research context, Arabic has strong cultural and religious values within the madrasah environment. This condition may influence how both participants and researchers understand the existence of the program.

To maintain balanced interpretation, this study applied source and method triangulation while maintaining attention to various participant perspectives, particularly students as those who directly experience the learning process.

Theoretically, this study contributes by demonstrating that communicative competence in elementary Arabic learning is a socially constructed process involving three interconnected dimensions:

1. Institutional structures, through madrasah policies and educational vision;
2. Pedagogical practices, through teacher and mentor strategies;
3. Personal experiences, through students' emotions, motivation, and confidence.

Practically, this study implies that Arabic Language Programs should not only focus on providing learning materials but also create safe communication environments, authentic opportunities for practice, and sustainable social support.

Therefore, this study offers an understanding that the meaningfulness of an Arabic Language Program is not determined solely by how much linguistic knowledge students acquire, but also by how they begin to develop a relationship with the language as part of their learning experiences and identities.

Conclusion

This study demonstrates that the implementation of the Arabic Language Program at MIN Wonosobo is a socially embedded educational process involving institutional values, pedagogical practices, and students' lived experiences. The findings reveal that the development of students' communicative competence is shaped through three interconnected processes: the positioning of Arabic as part of the madrasah's educational and religious identity, the gradual transformation from language knowledge toward communication practice, and the creation of supportive conditions that encourage students to use Arabic with greater confidence.

The study provides a deeper understanding that Arabic language learning at the elementary madrasah level should not be viewed merely as the acquisition of vocabulary and grammatical structures. Instead, it is a process through which students construct meaning, develop their relationship with the language, and negotiate their identity as language users within a particular social and cultural environment. This perspective contributes to sociocultural views of language learning by emphasizing that communicative competence emerges through the interaction between institutional culture, learning practices, and students' emotional experiences.

Practically, the findings suggest that Arabic Language Programs in madrasahs need to move beyond providing instructional materials and scheduled activities. Program development should integrate meaningful communication opportunities, psychologically supportive learning environments, and consistent language practices that allow students to experience Arabic as a living language. For policymakers and madrasah administrators, this study highlights the importance of designing language programs that consider both linguistic development and students' social-emotional readiness. For teachers and mentors, the findings emphasize the need to balance vocabulary development with authentic communication activities.

Nevertheless, this study has several limitations. First, it was conducted in a single madrasah context, meaning that the findings are closely related to the specific institutional and sociocultural characteristics of MIN Wonosobo. Second, the participant composition was limited to individuals directly involved in the program, while perspectives from parents, alumni, or broader educational stakeholders were not explored. Third, the study examined the implementation process and participants' experiences rather than tracking changes in students' communicative competence over an extended period.

Future research may expand this inquiry through comparative studies involving different types of madrasahs or educational institutions. Longitudinal research may also provide deeper insights into how students' communicative competence develops over time. Furthermore, future studies could explore additional dimensions that remain underexamined, such as the role of family support, teachers' professional development in communicative Arabic teaching, students' motivation, and the relationship between Arabic learning and religious identity formation.

Overall, this study highlights that the meaningfulness of an Arabic Language Program is not determined solely by the amount of language knowledge students

acquire, but by how the program creates opportunities for students to experience, interpret, and gradually participate in Arabic communication practices. This understanding provides a foundation for developing Arabic language education that is more contextual, communicative, and responsive to learners' social and emotional realities.

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