

Curriculum Integration's Model in Arabic Language Education and Da'wah: A Case Study at STAI Ali bin Abi Thalib Surabaya

Mubarak Bamualim¹⁾, Angger Bimantara²⁾, Iqbal Gogari³⁾

^{1,2,3)}Sekolah Tinggi Agama Islam Ali bin Abi Thalib Surabaya, Indonesia

E-mail: ¹⁾mubarakbamualim1965@gmail.com, ²⁾angger.bimantara@stai-ali.ac.id,

³⁾iqbalgogari@gmail.com

 <https://doi.org/10.54214/alfawaid.Vol16.Iss1.995>

ABSTRACT

This research aims to describe the implementation and challenges of integrating the Arabic Language Education and Da'wah curricula at STAI Ali bin Abi Thalib Surabaya, with the expectation that graduates will possess both linguistic competence and the ability to perform missionary work in a scholarly and communicative manner. Employing a qualitative approach with a case study method, data were collected through in-depth interviews, academic observations, and a review of curriculum documents and Semester Learning Plans (RPS). The findings reveal that curriculum integration is applied thematically across linguistic and Islamic fields, where Arabic is taught not only as a linguistic discipline but also as a medium to strengthen students' syar'i values. However, challenges such as limited human resources, a lack of faculty training in integrative curriculum design, and a shortage of innovative learning media persist. This study contributes to the discourse on curriculum integration in Arabic language and da'wah, also offers a practical reference for designing curricula that integrate Arabic language and da'wah skills. Consequently, this study recommends strengthening faculty capacity through specialized training, developing teaching materials that blend language and da'wah aspects, and optimizing internal academic coordination to ensure the sustainable application of this integrative curriculum. This study reveals that the integration of the Arabic Language Education and Da'wah curriculum at STAI Ali bin Abi Thalib Surabaya has been implemented through a thematic approach employing a connected curriculum model that facilitates inter-course linkage. The findings indicate that this model is effective in enhancing students' linguistic and da'wah competencies, despite challenges related to the heavy credit load and the need for further development of lecturers' professional capacities.

Keywords: Curriculum Integration, Arabic Language Education, Da'wah, STAI Ali bin Abi Thalib Surabaya

INTRODUCTION

Curriculum integration is widely regarded as a holistic approach that connects different fields of study to create meaningful and contextual learning experiences (Mubaraq et al., 2022). This approach seeks to connect various fields of study to create a more meaningful learning experience, stimulate critical thinking, and develop interdisciplinary understanding among students. Literature studies indicate that curriculum integration can be implemented through

Diterbitkan oleh STAI Ali bin Abi Thalib Surabaya

Website Jurnal : <https://jurnal.stai-ali.ac.id/index.php/Alfawaid>

DOI Jurnal : <https://doi.org/10.54214/alfawaid>

various models, including interdisciplinary, multidisciplinary, and transdisciplinary approaches, all of which aim to enrich learning perspectives (Sudikan, 2015).

Curriculum integration in education refers to the process of unifying academic learning, religious values, and character development into a coherent system. This perspective aligns with holistic theory, which emphasizes that these elements are interconnected and form an integrated whole rather than existing in isolation (Ahmad Robani, 2018).

In this regard, the concept of an integrated curriculum provides a relevant framework for organizing learning without rigid disciplinary boundaries. It is designed based on learners' needs and aims to create a comprehensive and meaningful learning experience (Oemar, 2000). Furthermore, Beane (1997) argues that an integrated curriculum is structured around significant issues or themes, enabling students to connect knowledge across disciplines in a more contextual and applicable manner.

Fogarty proposes several models of curriculum integration that can be categorized into three main forms: integration within single disciplines, integration across disciplines, and integration within and across learners. Integration within single disciplines includes the fragmented, connected, and nested models, which emphasize the relationships between concepts within a single subject. Meanwhile, integration across disciplines consists of models such as sequence, shared, webbed, threaded, and integrated, which aim to connect content from different subjects through thematic or interdisciplinary approaches. In addition, integration within and across learners includes the immerse and networked models, which focus on the internalization of knowledge and the development of interconnected understanding within learners (Fogarty, 1991).

These models provide a conceptual framework for understanding how curriculum integration can be designed, implemented, and analyzed in various educational contexts, including the integration of Arabic Language Education and da'wah in higher education. In the context of Islamic higher education, this integrative approach is also relevant to the development of da'wah-oriented curricula, which require the combination of religious knowledge, communication skills, and contextual understanding of society.

Within this framework, the integration of Arabic Language Education and da'wah curriculum becomes particularly significant. In the context of higher education, curriculum integration is often focused on aligning study program learning outcomes with the competency needs of graduates in society, as well as national higher education standards (R Tolinggi, 2020). This approach has become increasingly relevant given the complex global challenges, which demand that graduates possess the ability to adapt and solve problems across multiple disciplines

(Sudikan, 2015). Arabic Language Education in higher education today is confronting serious challenges driven by the global trend of “Englishization.” On the one hand, countries such as Syria and Sudan promote Arabicization policies to safeguard cultural and religious identity. On the other hand, many universities adopt English Medium Instruction (EMI) to improve international standing and increase graduates’ competitiveness in the job market. This tension creates a noticeable gap, especially in scientific and applied fields, where Arabic is often viewed as lacking current references and adequate technical terminology. (Abdel Latif & Alhamad, 2023). As a result, Arabic Language Education at the university level can no longer function independently; it must instead be integrated with other disciplines in order to remain relevant and serve as an effective intellectual bridge in an increasingly competitive global landscape.

The integration of the Arabic language curriculum with other disciplines is crucial for shifting the perception that the language is merely a passive communication tool, reframing it instead as a comprehensive intellectual bridge. By incorporating Arabic into other subjects, the learning process becomes more meaningful, as students can directly apply linguistic principles to analyze complex scientific and scholarly concepts (Yusuf, 2024). This integrative approach ensures that classroom activities target not only the cognitive aspects of vocabulary mastery but also touch upon spiritual and practical dimensions, where instructional materials are intertwined with real-life contexts and other academic disciplines (Ghufron et al., 2025). Consequently, Arabic is no longer taught in isolation; rather, it becomes a foundation that strengthens cross-disciplinary understanding and shapes the character of learners, fostering broad perspectives and a profound connection to their intellectual heritage.

The integration of Arabic Language Education and Da’wah curricula refers to a systematic effort to unify objectives, materials, methods, and Islamic missionary values within the Arabic language learning process. This integration enables the delivery of da’wah through instructional materials supported by appropriate methodological approaches capable of transforming public mindsets, thereby ensuring the achievement of da’wah objectives (Burhanuddin & Hamid, 2025). In this context, language plays a crucial role in human life, and Arabic, as the language of the Qur'an, holds sacred value and serves as an essential medium for accessing authentic Islamic teachings (Yasin et al., 2023). Therefore, integrating Arabic Language Education with da’wah is fundamental in strengthening Islamic understanding directly from its primary sources, namely the Qur'an and Hadith, while also facilitating the transmission of Islamic values in ways that are authentic and contextually relevant (Afril et al., 2024).

Furthermore, *da'wah* in the modern era must be aligned with media, methods, and materials that suit the characteristics of contemporary society, where Arabic Language Education serves as the primary bridge in this process (Amelia & Burhanuddin, 2023). However, these studies mainly highlight the importance of integration but lack clear implementation models at the higher education level, especially in linking language skills with practical *da'wah*. Despite its importance, existing studies tend to emphasize the urgency of integration without offering clear implementation models at the higher education level, particularly in connecting language competencies with practical *da'wah* skills. Thus, this integration holds strategic significance in shaping graduates who are not only linguistically competent but also socially responsive and capable of contextual *da'wah* communication. This requires a learning design that integrates communicative approaches with Islamic values, enabling students not only to comprehend religious texts but also to effectively communicate them within society (Ayu Sekarsari et al., 2024).

STAI Ali bin Abi Thalib Surabaya is an Islamic higher education institution with a vision to excel in Islamic Studies, Education, and Social Humanities in Indonesia. Built upon a solid foundational creed (*aqidah*) based on the *Ahlu Sunnah wal Jamaah* tradition, the campus offers an Arabic Language Education Study Program specifically designed to produce educators and preachers (*da'i*) who are not only linguistically proficient but also ideologically grounded. This program utilizes the *Silsilah at-Ta'lim al-Lughah al-'Arabiyyah* curriculum published by Imam Mohammad Ibn Saud Islamic University in Riyadh, Saudi Arabia—an authoritative curriculum proven effective in achieving comprehensive Arabic language mastery for both beginners and those with prior knowledge of the language (Wahyuddin, 2018).

By implementing this curriculum, STAI Ali bin Abi Thalib Surabaya pursues a distinguished mission: to produce graduates who are competent in Arabic Language Education while cultivating Islamic preachers (*da'i*) who remain steadfast (*istiqamah*) upon the *Ahlu Sunnah wal Jama'ah* creed. This represents a unique characteristic that distinguishes this campus from other Arabic Language Education institutions, which generally focus only on the technical training of Arabic teachers. At STAI Ali bin Abi Thalib, students are not only educated to become instructors but also community guides prepared to serve society with authentic (*shahih*) knowledge and wise missionary outreach (*da'wah*) (Jauhar, 2018).

Therefore, the research entitled 'Curriculum Integration between Arabic Language Education and Da'wah: A Case Study at STAI Ali bin Abi Thalib Surabaya' is a compelling topic to explore within the STAI Ali bin Abi Thalib Surabaya environment, as it remains under-

researched in this specific context. This lack of prior discourse underscores the critical importance of conducting this study.

The results of this research are expected to assess the extent of the advantages of integrating the Arabic Language Education and Da'wah curricula at STAI Ali bin Abi Thalib Surabaya. Furthermore, this study aims to analyze the curriculum structure, pedagogical approaches, and da'wah values capable of shaping ideal graduates in accordance with the primary vision of STAI Ali bin Abi Thalib Surabaya. By understanding the existing weaknesses and potential, the findings are intended to serve as a foundation for developing a curriculum that is more adaptive, functional, and relevant—both for strengthening students' Arabic language proficiency and for supporting their missionary roles in society. This study contributes theoretically by enriching the discourse on curriculum integration in Islamic education, particularly through the *connected curriculum* model. Practically, it serves as a reference for educational institutions in designing curricula that integrate Arabic language proficiency and da'wah skills in an applied manner.

Various previous studies also provide a foundation for this research. Burhanuddin and Rasyid Ridho Hamid, in their study entitled *“Pentingnya Pendidikan Bahasa Arab Berbasis Dakwah Dalam Era Modern: Transformasi Pesan Islam”* highlight the importance of integrating Arabic Language Education and *da'wah* within a modern context (Burhanuddin & Hamid, 2025). Meanwhile, Nasaruddin Idris Jauhar in his research *“Ta’lim al-Lughah al-‘Arabiyyah li I’dad al-Mu’allimin wa al-Du’at: Tajribah Jami’ah ‘Ali bin Abi Talib Surabaya Indunisiya”* exploring the experience of implementing the Arabic language curriculum to develop the competencies of teachers and preachers (*da’i*) (Jauhar, 2018). As for research Laili Mas Ulliyah Hasan, Muhammad Tareh Aziz, and Muhammad Rido’i entitled *“Menyelami Integrasi Kurikulum untuk Penerapan TPACK dalam Pembelajaran Bahasa Arab”* (Hasan et al., 2024). emphasizing the importance of integrating technology, pedagogy, and content within the Arabic language learning curriculum.

Based on previous studies, this research offers a more explicit and distinctive contribution in the discourse of curriculum integration. Previous studies have primarily focused on (1) the conceptual importance of integrating Arabic Language Education with da'wah values in a general context (Burhanuddin & Hamid, 2025), (2) the development of competencies for teachers and preachers through Arabic language instruction (Jauhar, 2018), and (3) the integration of technology, pedagogy, and content (TPACK) within Arabic language learning (Hasan et al., 2024). However, these studies tend to address integration either at the conceptual level, competency development, or instructional methodology, without providing a comprehensive structural model of curriculum integration in higher education.

In contrast, this study proposes a systematic and structural model of curriculum integration that explicitly connects Arabic Language Education and da'wah within a higher education framework. The integration offered in this research is not limited to pedagogical techniques or content enrichment, but extends to the alignment of curriculum components, including learning outcomes, course structure, instructional strategies, and evaluation systems. This model emphasizes the substantive integration of linguistic competence and da'wah orientation, where Arabic language proficiency is functionally directed to support students' roles as da'i in real social contexts.

Furthermore, this study introduces a connected curriculum model that positions da'wah not merely as an additional subject, but as an integrative value embedded across the curriculum. This approach differentiates the present study from prior research by offering a holistic and operational framework of integration that can be implemented at the institutional level. Therefore, the novelty of this research lies in its effort to bridge the gap between conceptual discourse and practical curriculum design through an applied case study at STAI Ali bin Abi Thalib Surabaya.

METHOD

This research employs a qualitative approach using the case study method to understand a phenomenon in a detailed and comprehensive manner (Syafrida Hafni Sahir, 2021), within the context of this research, namely the process of integrating the Arabic Language Education and *Da'wah* curricula at STAI Ali bin Abi Thalib Surabaya. This approach was chosen because qualitative research enables the researcher to gain an in-depth understanding of the dynamics of integrating the Arabic Language Education and Da'wah curricula, while the case study method was employed to examine intensively the integration process within the specific context of STAI Ali bin Abi Thalib Surabaya, including the levels of policy, learning implementation, and its implications for academic activities.

The research subjects consist of parties directly involved in curriculum implementation and were selected using purposive sampling based on their relevance, authority, and direct experience in the integration of the Arabic Language Education and Da'wah curricula. The selected informants include the Chairman of STAI, the Vice-Chairman I for Academic Affairs, the Head and Secretary of the Arabic Language Education Study Program, lecturers of Arabic language and da'wah courses, as well as students. The criteria for selecting informants include having responsibilities in curriculum policy and management, being actively involved in teaching and learning activities, or possessing direct experience as participants in the integrated curriculum.

Diterbitkan oleh STAI Ali bin Abi Thalib Surabaya

Website Jurnal : <https://jurnal.stai-ali.ac.id/index.php/Alfawaaid>

DOI Jurnal : <https://doi.org/10.54214/alfawaaid>

Meanwhile, the research object focuses on the forms and processes of integration between the two fields, particularly at the levels of curriculum objectives, learning materials, teaching methods, assessment and evaluation systems, as well as their planning, implementation, and implications for academic activities.

The research data are divided into two categories: primary and secondary data. Primary data were obtained directly through semi-structured in-depth interviews with selected informants, allowing the researcher to explore predetermined themes while remaining open to emerging information. In addition, non-participant observations were conducted to examine teaching and learning activities, classroom interactions, and the practical implementation of the integrated curriculum. Document analysis was also employed by reviewing curriculum documents, academic guidelines, Semester Learning Plans (RPS), course syllabi, and other institutional records to identify forms of curriculum integration in terms of objectives, materials, methods, and assessment. Secondary data, on the other hand, were collected from various written sources, such as books, scientific journals, previous studies, and supporting literature relevant to curriculum studies (Sugiyono, 2008).

The execution of this research involves several stages: preparation, data collection, data analysis, and report writing. During the preparation stage, the researcher drafted the proposal, determined the methodology, and prepared research instruments such as interview guides and observation sheets. The data collection stage was conducted through interviews, observations, and documentation to obtain information relevant to the implementation of curriculum integration. The collected data were then analyzed through three steps. First, data reduction was carried out by selecting, classifying, coding, and simplifying the raw data obtained from interviews, observations, and documents according to themes related to curriculum integration, such as objectives, materials, methods, assessment, and implementation. Second, data display was conducted by organizing the reduced data into descriptive narratives, matrices, and thematic categories so that relationships, patterns, and findings could be clearly identified. Third, conclusion drawing was performed by interpreting the displayed data, identifying recurring patterns and meanings, and verifying the findings continuously throughout the research process to ensure their consistency and validity.

To ensure data validity, the researcher employed triangulation techniques, including source, technique, and time triangulation, as well as member checking. Triangulation was performed by comparing data from various informants, using multiple data collection methods, and checking the consistency of information obtained at different times. Member checking was

conducted by confirming interview results with the informants to ensure they align with their intended meaning.

RESULT AND DISCUSSION

Implementation of the Integrated Curriculum between Arabic Language Education and Da'wah

The curriculum integration at STAI Ali bin Abi Thalib Surabaya is rooted in the institution's vision and mission, which adhere to the *Manhaj* of *Ahlus Sunnah wal Jama'ah*, positioning the Qur'an and Sunnah as the primary foundations for knowledge development. Arabic is regarded as the language of revelation, playing a pivotal role in understanding Islamic teachings and religious sciences. Consequently, Arabic language learning is not only directed toward academic proficiency but also serves as a means to explore the original treasures of classical Islamic knowledge.

This vision and mission not only dictate the institution's developmental direction but also affirm the identity of STAI Ali bin Abi Thalib as a higher education institution committed to producing competent *da'wah* cadres and educators, grounded in the Qur'an and Sunnah according to the principles of *Ahlus Sunnah wal Jama'ah*.

Table 1. Vision and Mission of STAI Ali bin Abi Thalib Surabaya

VISION	MISSION
To become a leading university based on the <i>Ahlus Sunnah wal Jama'ah</i> ideology, achieving excellence in Islamic Studies, Education, and Social Humanities in Indonesia by the year 2037.	1. To provide innovative education and establish Arabic as a tool for communication and a medium for in-depth study in the fields of Islamic Studies, Education, and Social Humanities. 2. To provide undergraduate (S1) education in the fields of Islamic Studies, Education, and Social Humanities.

3. To conduct research in the fields of Islamic Studies, Education, and Social Humanities.
 4. To conduct community service activities in the fields of Islamic Studies, Education, and Social Humanities.
 5. To establish collaborations with various organizations, institutions, and the wider community, particularly in the fields of Islamic Studies, Education, and Social Humanities.
-

Table 1 shows that the institutional vision and mission of STAI Ali bin Abi Thalib Surabaya provide a formal foundation for curriculum integration. The emphasis on Islamic Studies, Education, and Social Humanities indicates an interdisciplinary orientation. In addition, the mission to establish the Arabic Language Education program and conduct community service reflects the alignment between Arabic language mastery and da'wah implementation. Therefore, the integration of Arabic language and da'wah curriculum is institutionally embedded within the university's strategic direction.

Beyond this formal institutional framework, the integration is also rooted in a strong philosophical orientation toward Ahlus Sunnah wal Jama'ah. Since its inception, the institution has embodied the spirit of tarbiyah (education) and ta'lim (instruction), emphasizing the teaching of shari'i sciences and Arabic language. This orientation aims to prepare students to serve society as da'is (preachers), mu'allims (teachers), and educators.

According to al-Ustadz Oscar Wardhana Windro Saputro, S.T.P., Lc., M.Pd., in addition to having a strong background as Arabic language educators, the lecturers at STAI Ali bin Abi Thalib Surabaya also possess backgrounds as religious teachers and *muballighs* (preachers). This is evident from their educational tracks completed at several universities in the Middle East. Consequently, they incorporate Islamic religious lessons into their Arabic language instruction.

He further emphasized that STAI Ali bin Abi Thalib Surabaya is not merely committed to producing graduates who demonstrate strong academic mastery of the Arabic language, but also those who are capable of employing it as an effective instrument for da'wah. In this context, Arabic is not positioned solely as an autonomous academic discipline; rather, it functions as a vital medium for da'wah communication, the dissemination of Islamic knowledge, and the reinforcement of shari'i competence.

Through the mastery of the Arabic language, students are expected to develop the ability to convey Islamic teachings accurately in accordance with the principles of Ahlus Sunnah wal Jama'ah. Furthermore, they are encouraged to engage in da'wah activities supported by solid shari'i understanding, both in oral and written forms. In addition, students are guided to cultivate strong communicative competence in both Arabic and Indonesian, enabling them to interact effectively across diverse contexts. Ultimately, this educational orientation seeks to equip students with adequate pedagogical skills, preparing them to serve as educators and da'is in various educational institutions as well as within the broader society.

To support these objectives, STAI Ali bin Abi Thalib Surabaya has designed various formal and informal programs for students throughout their higher education journey. Currently, numerous new supplementary programs have been established to support the realization of the institution's vision and mission—programs that did not previously exist during the Ma'had Al-Irsyad Surabaya period.

Thus, the curriculum integration of the PBA and *Da'wah* programs at STAI Ali bin Abi Thalib can be understood as an effort to unify academic, *shari'i*, and practical aspects. The philosophical foundation is the vision and mission oriented toward *Ahlu Sunnah wal Jama'ah*, while the goal is to produce *da'wah* cadres who possess proficient Arabic language skills, *shari'i* knowledge, communication skills, and pedagogical competence.

Since its inception, STAI Ali bin Abi Thalib Surabaya—formerly Ma'had Ali al-Irsyad—has adopted the *Silsilah Ta'lim al-Lughah al-'Arabiyyah* curriculum from Imam Muhammad bin Saud Islamic University (LIPIA), Riyadh, Saudi Arabia. This curriculum was selected because it features a structured, gradual, and comprehensive integration system for Arabic language and *da'wah* instruction, making it highly relevant to the institution's vision of producing graduates competent as both Arabic teachers and preachers.

However, STAI Ali bin Abi Thalib does not merely replicate the *Silsilah Ta'lim al-Lughah al-'Arabiyyah* curriculum in its entirety. Instead, it implements various innovations and curriculum developments—in terms of methods, materials, and applicative orientation—to better align with

institutional goals, contemporary developments, and the mission of *da'wah* and education it carries.

According to al-Ustadz Musta'in, Lc., M.Pd, from semesters 1 to 4, students are required to study the *Silsilah Ta'lim al-Lughah al-'Arabiyyah* module package. In semesters 1 and 2, students focus solely on the fundamental sciences of the Arabic language. As they progress to semesters 3 and 4, the *Silsilah* books become interconnected with religious sciences; thus, they do not only study Arabic but also learn the foundations of Islamic knowledge.

He further stated that one of the additional profiles of STAI Ali bin Abi Thalib is that of a *da'i* or *muballigh*. Therefore, it is necessary to formulate Graduate Learning Outcomes (CPL) specifically directed toward that competence. Subsequently, the formulated CPL serves as the basis for developing study materials, which are then systematically derived into relevant courses.

The analysis of the STAI Ali bin Abi Thalib curriculum demonstrates a systematically designed integration pattern between Arabic language mastery and *da'wah*. This integration is evident in the merging of theoretical and practical aspects, where Arabic is positioned not only as an academic subject but also as a means to strengthen *shari'i*, communicative, and pedagogical competencies. We have identified several findings regarding integration within the STAI Ali bin Abi Thalib Surabaya curriculum, as follows:

1. Graduate Learning Outcomes (CPL)

The Graduate Learning Outcomes (CPL) of STAI Ali bin Abi Thalib Surabaya are designed not only to equip students with academic Arabic language mastery but are also directed toward the mission of Islamic *da'wah*. The following table presents several Graduate Learning Outcomes we identified within the STAI Ali bin Abi Thalib Surabaya curriculum that indicate an integration with the field of *da'wah*.

Table 2. Graduate Learning Outcomes (CPL) Integration of Arabic Language Education (PBA) and Da'wah at STAI Ali bin Abi Thalib Surabaya

Graduate Learning Outcomes (GLO): Skills and Work Capabilities	
LO Code	Learning Outcomes (LO)
	Capable of transferring religious messages and intents
KK-22	found in both classical and contemporary Islamic literature.
LO Knowledge Mastery	

	Mastering theoretical and practical concepts in
F-15	transferring Islamic knowledge sourced from Arabic-language classical and contemporary literacy.
	LO Managerial (Authority and Rights)
D-22	Bearing responsibility as a <i>da'i</i> / <i>muballigh</i> (preacher).

The formulation of CPL KK-22 demonstrates a strong correlation between the Arabic language and da'wah. Students are expected to be capable of conveying religious messages from both classical and contemporary Islamic literature. This implies that Arabic language mastery is not limited to theory but also serves as an effective communication tool for disseminating Islamic teachings to the public.

CPL F-15 emphasizes the importance of understanding both theory and practice in transferring Islamic knowledge from Arabic-language sources. The integration with da'wah is evident in the students' ability to not only comprehend classical texts scientifically but also to deliver their contents in a relevant and communicative manner that aligns with modern social contexts.

CPL D-22 is oriented toward the character building of a da'i or muballigh. Students are expected to possess moral leadership, social responsibility, and the ability to guide the community ethically and spiritually. This confirms that the curriculum at STAI Ali bin Abi Thalib does not only focus on linguistic aspects but also on their application in da'wah and community service.

Overall, these three Learning Outcomes (CPL) demonstrate a clear integration between the Arabic language and da'wah. This is in line with the mission of STAI Ali bin Abi Thalib Surabaya to position Arabic as a tool for communication and a medium for deepening religious, educational, and social-humanities sciences, while simultaneously encouraging community service activities in those fields.

2. Presentation of Materials

Based on the analysis of the curriculum structure at STAI Ali bin Abi Thalib Surabaya, the integration between the Arabic language and *da'wah* is clearly evident in the arrangement of its courses. Each course aims not only to develop the students' linguistic competence but is also directed toward enabling them to convey Islamic teachings in an argumentative and communicative manner

The table below presents a list of courses at STAI Ali bin Abi Thalib Surabaya that reflect the integration with the field of da'wah.

Diterbitkan oleh STAI Ali bin Abi Thalib Surabaya
 Website Jurnal : <https://jurnal.stai-ali.ac.id/index.php/Alfawaid>
 DOI Jurnal : <https://doi.org/10.54214/alfawaid>

Table 3. List of courses at STAI Ali bin Abi Thalib Surabaya

No	Kode MK	Nama MK	Semester	SKS
1	STA102	<i>Durus Minal Qur'an Ula</i>	1	3
2	DIN201	<i>Hadith Awwal</i>	2	2
3	DIN202	<i>Durus Minal Qur'an Tsaniyah</i>	2	2
4	DIN303	<i>Fikih Ibadah</i>	3	2
5	DIN304	<i>Hadith Tsani</i>	3	2
6	DIN305	<i>Durus Minal Qur'an Tsalitsah</i>	3	2
7	DIN306	<i>Tawhid Awwal</i>	3	2
8	TAR302	Pengantar Studi Islam	3	2
9	DIN511	<i>Ushul al Din 1</i>	3	1
10	DIN407	<i>Durus Minal Qur'an Rabi'ah</i>	4	2
11	DIN408	<i>Fikih Haji dan Jinayah</i>	4	2
12	DIN409	<i>Hadith Tsalits</i>	4	2
13	DIN410	<i>Tawhid Tsani</i>	4	1
14	NAS506	Studi Hadits	5	2
15	NAS507	Studi al-Qur'an	5	2
16	STA514	IAD, IBD, dan ISD	5	2
17	DIN512	<i>Ushul al Din 2</i>	5	1
18	DIN612	<i>Ushul al Dakwah</i>	6	2
19	DIN613	<i>Masail Fiqhiyyah</i>	6	2
20	TAR603	Ilmu Pendidikan Islam	6	2
21	DIN614	<i>Ushul al Fiqh</i>	6	2
22	STA715	<i>Tahfidz Al Qur'an</i>	7	2
23	DIN715	Sejarah Islam	7	2
24	TAR709	Sejarah Pendidikan Islam	7	2
25	TAR709	Praktek Pengalaman Lapangan	7	4
26	NAS809	Kuliah Kerja Nyata	8	4

The data in Table 3 indicates that there are 26 courses designed to integrate the Arabic language and da'wah. These courses are distributed across every semester, demonstrating that the integration of these two fields is conducted continuously.

In semesters 1 and 2, the learning focus is primarily on strengthening Arabic language proficiency and the fundamentals of Islamic sciences. Upon entering semester 3 and beyond, the

integration between language and *da'wah* grows stronger, serving as a vital foundation for students to deepen their expertise in both fields. Courses such as *Durus min al-Qur'an, Hadith, Tawhid, and Fiqh* utilize Arabic-language textbooks and are delivered in Arabic. Through this approach, students do not only master academic Arabic but also gain the Islamic understanding necessary for their *da'wah* endeavors.

From the middle to the final semesters, the instructional orientation is more focused on the field of *da'wah*. Courses such as IAD (Ilmu Alamiah Dasar), IBD (Ilmu Budaya Dasar), ISD (Ilmu Sosial Dasar), *Ushul al-Da'wah*, Islamic Education, PPL (Teaching Practicum), and KKN (Community Service Program) emphasize the concepts, methods, and practices of *da'wah* within society and educational institutions.

This pattern illustrates a clear link between theory and practice. Students do not merely comprehend Islamic texts in Arabic but are also capable of applying them communicatively in *da'wah* activities. This indicates that the curriculum at STAI Ali bin Abi Thalib Surabaya is structured gradually and in an integrated manner, connecting language mastery, religious knowledge, and *da'wah* skills from the beginning to the end of the study program.

3. Instructional Method

To realize the integration of the Arabic language and *da'wah* within the curriculum, STAI Ali bin Abi Thalib Surabaya implements various planned and systematic instructional methods. These methods encompass formal activities in the classroom and non-formal activities within the *ma'had* environment and the community. All these approaches aim to ensure that Arabic language mastery and *da'wah* skills mutually reinforce each other, forming a comprehensive competence for the students.

In classroom learning, students are the center of the learning activities. They study the Arabic language while simultaneously gaining *da'wah* insights through integrated modules that include linguistic objectives, Arabic texts from the Qur'an and *Hadith*, applicative assignments, and assessments covering both aspects.

Lecturers serve as facilitators who use Arabic as the medium of instruction, guiding text analysis, teaching *da'wah* rhetoric, and providing feedback regarding both language and religious content. Students are required to be active through discussions, reviews of classical and contemporary Arabic literature, and presentations of their study results in class.

Each assignment is designed to sharpen critical thinking skills, analyze Arabic texts, and formulate logical and communicative *da'wah* messages. Presentations assess not only linguistic

ability but also the proficiency in delivering *shari'i* arguments and answering questions accurately.

In addition to classroom learning, non-formal activities such as *Muhadharah Usbu'iyah* (weekly speeches), *Muhadharah Syahriyyah* (monthly speeches), supplementary classes (*Idhafiyah*), *Tahfidz al-Qur'an*, *Hadith* memorization, and studies after *Maghrib* and *Subuh* are also implemented. These activities strengthen the cohesion between the Arabic language and *da'wah*, ensuring that students are academically and mentally prepared when entering society.

Challenges in the Implementation of Curriculum Integration

The findings indicate that although the integration of Arabic Language Education and *da'wah* has been implemented, several challenges remain in its practical application.

According to al-Ustadz Musta'in, Lc., M.Pd., one of the main challenges faced by students is the relatively heavy curriculum load. The implementation of this integrative curriculum requires students to take a considerable number of courses covering linguistic, Islamic, and *da'wah* studies simultaneously. As a result, students often experience a very tight study schedule, which in some cases leads to delays in completing their studies due to the need to repeat certain courses. This finding suggests the necessity of restructuring the curriculum load to make it more manageable for students.

Another challenge lies in the uneven implementation of integration across courses. Several language-related subjects, such as *Nahwu* and *Sharaf*, tend to focus primarily on linguistic and grammatical aspects. Consequently, students often perceive these courses as purely technical language subjects rather than as tools for understanding and conveying *da'wah* messages effectively. This condition creates an imbalance between theoretical language mastery and its practical application in *da'wah* activities.

Another critical issue concerns the evaluation system, which has not yet been comprehensively and systematically designed to assess the integration of language and *da'wah* competencies. Assessment of students' *da'wah* abilities is often based on momentary performances, such as public speaking or field practice, without the support of well-defined and comprehensive assessment rubrics. As a result, important aspects such as communication skills, contextual understanding of *da'wah*, and the accuracy of Arabic language use are not consistently and objectively measured.

Furthermore, students also face challenges related to the imbalance between theoretical and practical components of the curriculum, particularly in the middle semesters. The dominance of theoretical courses makes it difficult for students to focus on practical *da'wah* activities.

Diterbitkan oleh STAI Ali bin Abi Thalib Surabaya

Website Jurnal : <https://jurnal.stai-ali.ac.id/index.php/Alfawaid>

DOI Jurnal : <https://doi.org/10.54214/alfawaid>

Consequently, da'wah practices, which should serve as the core of this integration, sometimes become merely complementary or formalistic. This condition indicates the need to rebalance the proportion between theory and practice so that students can internalize da'wah values through direct experience rather than solely through conceptual understanding.

Overall, although the integrated curriculum of Arabic Language Education and da'wah at STAI Ali bin Abi Thalib Surabaya demonstrates a strong foundation and alignment with the institution's vision of producing professional educators and da'i, its implementation still faces several challenges. These include the uneven integration across courses, limited supporting facilities, and the relatively heavy academic workload experienced by students.

Although the integrated curriculum at STAI Ali bin Abi Thalib Surabaya demonstrates a strong institutional commitment, the findings suggest that its implementation still faces systemic challenges that go beyond technical classroom matters. These challenges indicate that curriculum integration should be understood not merely as the combination of subjects, but as the alignment of objectives, learning experiences, institutional resources, and assessment systems.

One important issue is the uneven integration across courses. The data show that practice-oriented subjects such as PPL, KKN, and da'wah-related courses have successfully linked Arabic competence with real communicative and missionary contexts. However, several linguistic subjects, particularly Nahwu and Sharaf, still focus heavily on grammatical mastery. This condition implies that integration has not yet become a shared curricular across all courses, but remains concentrated in certain subjects. In Fogarty's perspective, this reflects a transitional stage in which curriculum linkage exists, yet has not fully developed into comprehensive interdisciplinarity. Furthermore, the evaluation system has not yet fully reflected the integrated nature of the curriculum. Assessment practices tend to focus on momentary performance, such as public speaking activities, without comprehensive and standardized rubrics to measure both linguistic and da'wah competencies. As a result, important aspects such as communication effectiveness, contextual understanding, and language accuracy are not consistently evaluated.

Another challenge concerns the relatively heavy academic workload experienced by students. Because the curriculum combines Arabic studies, Islamic sciences, and da'wah competencies simultaneously, students are required to complete a substantial number of courses. This dense academic structure may reduce opportunities for reflective learning, practice-based mastery, and independent skill development. Therefore, the issue is not simply the number of credits, but the need for more strategic sequencing of competencies so that integration supports depth of learning rather than academic overload.

Furthermore, the evaluation system has not yet fully reflected the integrated character of the curriculum. Assessment practices tend to emphasize momentary performance, such as speeches or field presentations, without comprehensive rubrics that simultaneously measure Arabic proficiency, communication effectiveness, contextual religious understanding, and pedagogical competence. This indicates that the success of integration cannot be determined only by learning activities, but must also be visible in integrated assessment design.

These findings are consistent with Hasan et al. (2024), who emphasize the importance of alignment between content, pedagogy, and evaluation. However, this study extends previous research by showing that successful curriculum integration is equally dependent on managerial and structural dimensions, such as workload design, resource allocation, and institutional readiness. In other words, the challenge of integration is not only pedagogical, but organizational.

Therefore, the major implication of this study is that Islamic higher education institutions seeking to integrate Arabic Language Education and da'wah need to adopt a whole-system approach. Curriculum reform should include restructuring course loads, strengthening interdisciplinary coordination among lecturers, improving infrastructure, and designing authentic assessments. Without such systemic improvements, curriculum integration may remain symbolic rather than transformative.

Analysis of Curriculum Integration Practices between Arabic Language Education and Da'wah

The findings of this study indicate that the implementation of curriculum integration between Arabic Language Education and da'wah at STAI Ali bin Abi Thalib Surabaya is carried out through thematic and transdisciplinary approaches. This integration aims not only to connect disciplines but also to realize the institutional vision of producing graduates who are proficient in Arabic and capable of performing da'wah in real social contexts.

From a theoretical perspective, this implementation aligns with the integrated curriculum concept proposed by Beane (1997), which emphasizes meaningful, theme-based learning that connects students' experiences with real-life contexts. In addition, the pattern of integration observed in this study can be analyzed using Fogarty's framework, particularly the *connected model*, where relationships between concepts are explicitly linked within a discipline. In this case, Arabic language learning is functionally directed toward supporting da'wah activities.

Empirically, the integration is clearly visible in practice-based courses such as PPL (Teaching Practicum), KKN (Community Service), and da'wah-related subjects (IAD, ISD, IBD, and *Ushul al-Da'wah*). In these courses, Arabic is not only taught as a linguistic system but also utilized as a medium for communication and preaching. However, this study also finds that the

Diterbitkan oleh STAI Ali bin Abi Thalib Surabaya

Website Jurnal : <https://jurnal.stai-ali.ac.id/index.php/Alfawaid>

DOI Jurnal : <https://doi.org/10.54214/alfawaid>

integration remains partial. Based on document analysis and interviews, several linguistic courses such as Nahwu, Sharaf, and Balaghah still focus predominantly on grammatical mastery, with limited incorporation of da'wah-oriented materials, communication practice, or preaching contexts.

This finding supports previous studies while also extending them. For example, Burhanuddin and Hamid (2025) emphasize the importance of integrating Arabic education with da'wah in responding to modern challenges. However, their study remains conceptual and strategic, whereas the present study demonstrates empirically that successful integration requires institutional alignment between vision, curriculum structure, and course implementation within higher education. Similarly, the findings are consistent with Nasaruddin Idris Jauhar (2018), who highlights the role of Arabic learning in preparing future da'i. Nevertheless, while Nasaruddin focuses on instructional models and linguistic environments, this study shows that pedagogical efforts alone are insufficient without systematic curriculum design and measurable learning outcomes. Therefore, the main contribution of this research lies in proposing curriculum integration as a multi-level process involving institutional policy, program structure, and classroom practice.

Thus, the implementation of curriculum integration at STAI Ali bin Abi Thalib Surabaya can be categorized as being in a transitional stage, moving from a connected model toward a more comprehensive integrated model. This indicates the need for strengthening curriculum design, particularly in the development of Semester Learning Plans (RPS) and instructional evaluation systems, to ensure that all courses consistently support Arabic-based da'wah competence.

CONCLUSION

This study concludes that the integration of Arabic Language Education and Da'wah at STAI Ali bin Abi Thalib Surabaya has been institutionally implemented through a connected curriculum model that links linguistic competence, Islamic knowledge, and da'wah practice across courses. The findings indicate that integration is visible in curriculum planning, practice-based learning activities, and graduate competency orientation. However, the integration remains partial and transitional, as several language courses still emphasize grammatical mastery without fully connecting it to da'wah contexts, while limitations in workload structure, facilities, and assessment systems continue to affect its effectiveness.

The main contribution of this study lies in demonstrating that curriculum integration in Islamic higher education is not merely a pedagogical matter of combining subjects, but a systemic

process requiring alignment between institutional vision, curriculum structure, teaching practice, and evaluation mechanisms. This finding extends previous studies that primarily focused on conceptual, methodological, or technological integration.

Practically, the study implies that sustainable curriculum integration requires redesigning course distribution, strengthening interdisciplinary collaboration among lecturers, improving language and da'wah learning facilities, and developing authentic assessment models that measure both linguistic and missionary competencies simultaneously. Without such reforms, integration risks remaining symbolic rather than transformative.

Therefore, this research affirms that the integration of knowledge and action ('ilmu and amal) in Islamic higher education can be strengthened through coherent curriculum governance. Future studies are recommended to examine the effectiveness of similar integration models across different Islamic universities in order to formulate more adaptive and transferable frameworks.

REFERENCES

- Abdel Latif, M. M. M., & Alhamad, M. M. (2023). Arabicization or Englishization of higher education in the Arab world? Controversies, policies and realities. *Frontiers in Psychology*, *14*, 1093488. <https://doi.org/10.3389/fpsyg.2023.1093488>
- Afril, R., Husna, I., & Jasem, H. (2024). Learning Arabic in the digital era: Challenges and effective strategies. *Arabiyati: Journal of Arabic Language Education*, *1*(1), 198–220.
- Robani, A. (2018). *Implementasi pendidikan profetik dalam membentuk karakter siswa di MTs Negeri 6 Sleman, Yogyakarta*. Universitas Islam Indonesia.
- Amelia, S. S., & Burhanuddin. (2023). Dakwah Islam dalam dunia pendidikan bahasa Arab untuk membentuk generasi Muslim yang sadar. *Aphorisme: Journal of Arabic Language, Literature, and Education*, *4*(2), 163–182.
- Sekarsari, A., Abdillah, A., Aulia, A. E. P., & Mawada, A. (2024). The role of Arabic in Islamic education. *Quality: Journal of Education, Arabic and Islamic Studies*, *2*(3), 176–182. <https://doi.org/10.58355/qwt.v2i3.65>
- Beane, J. A. (1997). *Curriculum integration: Designing the core of democratic education*. Columbia University.
- Burhanuddin, & Hamid, R. R. (2025). Pentingnya pendidikan bahasa Arab berbasis dakwah dalam era modern: Transformasi pesan Islam. *Jurnal Riset Islam*, *8*(1), 1–15.
- Fogarty, R. (1991). *How to integrate curricula*. Sky Publishing.

- Ghuftron, Z., Alawiyyah, A., & Kuakul, Y. (2025). 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(1), 133–145. <https://doi.org/10.38073/aljadwa.3567>
- Hasan, L. M. U., Aziz, M. T., & Rido'i, M. (2024). Menyelami integrasi kurikulum untuk penerapan TPACK dalam pembelajaran bahasa Arab. *Journal of Practice Learning and Educational Development*, 4(3), 143–150.
- Jauhar, N. I. (2018). Ta'lim al-lughah al-'Arabiyyah li i'dad al-mu'allimin wa al-du'at: Tajribah Jami'ah 'Ali bin Abi Talib Surabaya Indunisiya. *Cordova Journal Language and Culture Studies*, 8(2), 151–165.
- Mubaraq, Z., Haris, A., Suleiman, M. I. K., & Bahrudin, U. (2022). Taṭbīq al-manhaj al-takamuly fī mu'assasāt al-ta'līm al-'āly. *Cendekia: Jurnal Kependidikan dan Kemasyarakatan*, 1(1), 15–32. <https://doi.org/10.21154/cendekia.v1i1.3701>
- Oemar, H. (2000). *Model-model pengembangan kurikulum*. Y.P. Pemindo.
- Tolinggi, S. O. R. (2020). Pengembangan kurikulum bahasa Arab berparadigma integrasi-interkoneksi mengacu KKNi dan SN-DIKTI. *Al-Ta'rib: Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya*, 8(2), 177–200. <https://doi.org/10.23971/altarib.v8i2.2104>
- Sudikan, S. Y. (2015). Pendekatan interdisipliner, multidisipliner, dan transdisipliner dalam studi sastra. *Paramasatra*, 2(1). <https://doi.org/10.26740/parama.v2i1.1496>
- Sugiyono. (2008). *Metode penelitian kuantitatif, kualitatif, dan R&D*. Alfabeta.
- Sahir, S. H. (2021). *Metodologi penelitian*. Penerbit KBM Indonesia.
- Wahyuddin. (2018). المنهج التكاملي في تعليم مهارة اللغة العربية للناطقين بغيرها في ضوء منهج سلسلة تعليم اللغة العربية. *Asalibuna: 2* (1), 33–41.
- Yasin, A., Fadlurrahman, Sayadi, & Muhammad. (2023). Urgensi strategi pembelajaran bahasa Arab di era milenial [The urgency of Arabic learning strategies in the millennial era]. *Innovative: Journal of Social Science Research*, 3(2), 275–286.
- Yusuf, T. (2024). Interdisciplinary approaches to Arabic language learning: Enhancing engagement and global competence. *Al-Dad Journal*, 8(2), 79–88. <https://doi.org/10.22452/aldad.vol8no2.5>