

## Arabic Learning Strategy in a *Pesantren*: Local Cultural Integration Perspective

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**ABSTRACT:** *Arabic language learning strategies have become widely discussed in recent decades. However, several existing studies still need to place learning strategies in the perspective of Local Cultural Integration. Departing from this condition, this study will elaborate on Arabic language learning strategies from the perspective of local cultural integration. Using a qualitative approach, with the type of field research. Data collection was carried out using interview techniques and direct observation. Data sources come from primary data such as interview results and secondary data such as several official government document reports. The research was conducted at the Nurul Iman Al-Khairaat Islamic Boarding School, Al-Ittihad DDI Islamic Boarding School, and Hikmatul Husna NW Islamic Boarding School. This article argues that learning strategies with the integration of Kaili local culture, including Mosipeli, Masiamasei, and Mosipopatora, are effective as Arabic language learning strategies in Islamic boarding school environments, as well as media for disseminating and strengthening identity, especially Islamic boarding school culture. The Arabic language learning methods of sorogan, bandongan, and wetonan integrate local culture into teaching strategies. This strategy is a counterweight to cultural hegemony and globalization in the Islamic boarding school environment. The limitation of this study lies in its scope which is limited to several specific Islamic boarding schools, thus, the generalization of the research results to all Islamic boarding schools in Indonesia may not be entirely accurate because each Islamic boarding school has different cultural characteristics and teaching systems. In terms of originality, the findings of this study provide an essential contribution to the world of Arabic language education by linking learning strategies with the integration of local culture, especially Kaili culture. This approach is rarely discussed in previous academic literature, which more often highlights conventional methods of teaching Arabic without connecting them to the local cultural context. This makes this study unique because it proposes a concept that integrates local culture as an essential element in Arabic language learning while countering the dominance of global culture, which often ignores traditional values.*

Strategi pembelajaran bahasa Arab beberapa dekade terakhir telah menjadi topik yang banyak dibahas. Akan tetapi, sejumlah penelitian yang ada masih jarang menempatkan strategi pembelajaran dalam perspektif Integrasi

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Budaya Lokal. Berangkat dari kondisi tersebut, penelitian ini akan mengelaborasi tentang strategi pembelajaran bahasa Arab dengan perspektif integrasi budaya lokal. Menggunakan pendekatan kualitatif, dengan jenis penelitian lapangan. Pengumpulan data dilakukan dengan menggunakan teknik wawancara dan observasi langsung. Sumber data berasal dari data primer seperti hasil wawancara dan data sekunder seperti beberapa laporan dokumen resmi pemerintah. Penelitian dilakukan di Pesantren Nurul Iman Al-Khairaat, Pesantren Al-Ittihad DDI, Pesantren Hikmatul Husna NW. Artikel ini mengemukakan bahwa strategi pembelajaran dengan integrasi budaya lokal *Kaili* diantaranya *Mosipeli*, *Masiamasei*, *Mosipopatora*, efektif sebagai strategi pembelajaran bahasa Arab di lingkungan pondok pesantren, sekaligus sebagai media penyebaran dan penguatan jati diri, khususnya budaya pondok pesantren. Metode pembelajaran bahasa Arab *sorogan*, *bandongan*, dan *wetonan* mengintegrasikan budaya lokal ke dalam strategi pengajaran. Strategi ini bertindak sebagai penyeimbang hegemoni budaya dan globalisasi dalam lingkungan pesantren. Limitasi dari penelitian ini terletak pada ruang lingkupnya yang terbatas pada beberapa pondok pesantren tertentu, dengan demikian, generalisasi hasil penelitian terhadap seluruh pesantren di Indonesia mungkin tidak sepenuhnya akurat karena setiap pesantren memiliki karakteristik budaya dan sistem pengajaran yang berbeda. Dari segi originalitas, temuan penelitian ini memberikan kontribusi penting dalam dunia pendidikan bahasa Arab dengan mengaitkan strategi pembelajaran dengan integrasi budaya lokal, khususnya budaya *Kaili*. Pendekatan ini jarang dibahas dalam literatur akademik sebelumnya, yang lebih sering menyoroti metode konvensional dalam pengajaran bahasa Arab tanpa menghubungkannya dengan konteks budaya lokal. Hal ini menjadikan penelitian ini unik karena mengajukan konsep yang mengintegrasikan budaya lokal sebagai elemen penting dalam pembelajaran bahasa Arab, sekaligus melawan dominasi budaya global yang seringkali mengabaikan nilai-nilai tradisional.

**Keywords:** *Learning Strategy, Arabic Language, Cultural Integration, Local Culture.*

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## I. INTRODUCTION

Learning strategies have long been a subject of ongoing debate among academics and practitioners. Several scholars have concluded that learning strategies continually evolve in response to changing times (Børte et al., 2023; Calafato, 2023). These scholars base their arguments on observations of various recent phenomena, where learning strategies have become increasingly diverse over time. This evolution responds to the changing era (Clark et al., 2023; Fronhofer et al., 2023). Additionally, scholars view these changes as a consequence of the development of learners who have progressed toward a more advanced stage (Avidov-Ungar & Arviv-Elyashiv, 2021; Loogma et al., 2013).

Meanwhile, other scholars hold a different perspective. They generally reject the arguments presented by the first group. They believe that while learners are making

positive progress and development, there have been no significant changes in their learning strategies (Young, 2013). In fact, they argue that traditional learning strategies have positively contributed to improving learners' development. In short, this group emphasizes the importance of learning strategies, particularly traditional ones. In the context of *pesantren*, such debates have been ongoing for a long time. Recently, some groups have begun scrutinizing the traditional learning strategies used in *pesantren*. Although they do not explicitly reject traditional strategies, they have practically abandoned them in favor of more conventional learning approaches. Meanwhile, other *pesantren* continue to employ traditional learning strategies. They generally believe that these conventional methods remain highly effective, particularly in shaping character, serving as a medium for knowledge transfer, and most importantly, as a distinctive hallmark of *pesantren*. Contextually, the empirical situation in Indonesia today shows that the presence of *pesantren* is quite promising. According to available data, there are currently around 36,600 *pesantren* nationwide, with a total of 3.4 million students and approximately 370,000 teachers (Efendy et al., 2023; Kontributor, 2022).

Despite the establishment of *pesantren* in Central Sulawesi, reliable data regarding their condition remains to be limited. This is due to the fluctuating nature of these institutions; at any given time, a *pesantren* may be opening in one location while another is at risk of closing elsewhere. The increasingly complex administrative issues have further exacerbated the difficulties in maintaining an accurate database on the actual condition of *pondok pesantren* in Central Sulawesi. However, by referring to data released by Kemenag (2024), a map of the distribution of *diniyah* education and *pesantren* in Central Sulawesi can be observed. This data shows 1,605 educators involved in various *diniyah* education programs and *pesantren* across twelve regencies/cities. (See Table 1). This data indicates that, empirically, the presence of *pesantren* highlights the importance of focusing specifically on the study of learning strategies within these institutions.

**Table 1. Number of institutions and *pesantren* in Central Sulawesi**

No	Regency/City	Number of Institutions
1	Poso	42
2	Donggala	9
3	Toli-Toli	73
4	Buol	9
5	Morowali	16
6	Banggai Kepulauan	7
7	Parigi Moutong	22
8	Tojo Una-Una	35
9	Sigi	26
10	Banggai Laut	1
11	Morowali Utara	18
12	Kota Palu	73

This research will provide new insights into Arabic language learning strategies by examining the context in Central Sulawesi. The analysis will be based on how learning strategies are implemented in Central Sulawesi's traditional *pesantren* (*salaf*). Previous research has largely overlooked the study of Arabic language learning strategies in traditional *pesantren* (Afyuddin & Maarif, 2023; Kurniawan et al., 2021; Noor et al., 2023; Samin et al., 2022). Except for a few studies, such as the one conducted by Alasraj & Naif (2019), this study concluded that, compared to traditional strategies, blended learning strategies were found to be more effective in delivering knowledge to learners.

Another study, such as Hindun et al. (2024), attempts to explore learning strategies by incorporating local elements as supportive instruments. In their findings, Hindun argues that local context is crucial as a learning instrument. This is particularly important in two aspects: first, regarding the transformation of knowledge, and second, in expanding knowledge within target groups. Then, (Köksal & Ulum, 2016) attempted to compare Turkish and Arabic language learning strategies by incorporating cross-cultural aspects. Amin et al. (2023) elaborate on using comics as a learning strategy and Arabic language learning strategies with a comprehensive approach to language environment strategies (Ilhami & Robbani, 2021; Ritonga & Nurdianto, 2022).

Overall, previous research has provided perspectives that help in understanding learning strategies. However, these studies have yet to extensively examine the context of traditional *pesantren*. Therefore, existing research contextually needs to provide adequate insights into Arabic language learning strategies within traditional *pesantren*. As mentioned earlier, Arabic language learning strategies in traditional *pesantren* are essential due to their substantial quantity in Indonesia and because, at the local level, traditional *pesantren* exhibit a diverse range of characteristics. Local context, geographical conditions, and religious affiliations can significantly impact Arabic language learning strategies in traditional *pesantren*. This context is what the author refers to as "locality." Considering these aspects, this research aims to fill the gap left by previous studies by examining how Arabic language learning strategies are related to the integration of local cultural contexts.

## II. METHOD

Qualitative descriptive research is a research method oriented toward natural and fundamental symptoms. Research using this method cannot be done in a laboratory but must go directly to the field (Doyle et al., 2020; Villamin et al., 2024). Therefore, this type of research is also commonly called a field study. The research method used in this research is qualitative, with a descriptive research type. The research method used in this study is qualitative, with a descriptive research type. With this method, researchers will understand what phenomena are experienced by the research subjects, describe the events or a process that is observed, and then explain and re-describe in the form of words with language in a specific context experienced by utilizing various scientific methods.

This research occurs in Central Sulawesi's three traditional *pesantren (salaf)*. *Firstly*, at Pesantren Nurul Iman Al-Khairaat Wosu, Morowali Regency; *secondly*, at Pesantren Al-Ittihad DDI Soni, Toli-Toli Regency; and *thirdly*, at Pesantren Hikmatul Husna NW Toili, Banggai Regency. These three traditional *pesantren (salaf)* were selected based on geographic characteristics. The three research sites represent different regions in Central Sulawesi: Pesantren Nurul Iman Al-Khairaat Wosu, located in Morowali Regency, represents the northern region, characterized by predominantly lowland areas. Pesantren Al-Ittihad DDI Soni, situated in Toli-Toli Regency, represents the mountainous region. In Banggai Regency, Pesantren Hikmatul Husna NW Toili represents the coastal region. Additionally, religious groups' affiliation was considered when selecting these *pesantren*. Each institution represents one of Central Sulawesi's three major religious affiliations.

Data collection was conducted using interview techniques. The researcher visited and observed the learning strategies used at each traditional *pesantren*. The researcher met

and interviewed several *pondok* managers. We interviewed four administrators of Islamic boarding schools and three *ustadz* (teachers). Additionally, during each visit, the researcher interviewed several traditional *pesantren* students. During the data collection period, around two students were randomly interviewed. The research took place over two months, including travel to the research sites, with visits lasting two to three days at each traditional *pesantren*.

### III. RESULT AND DISCUSSION

#### Arabic Language Learning Strategies

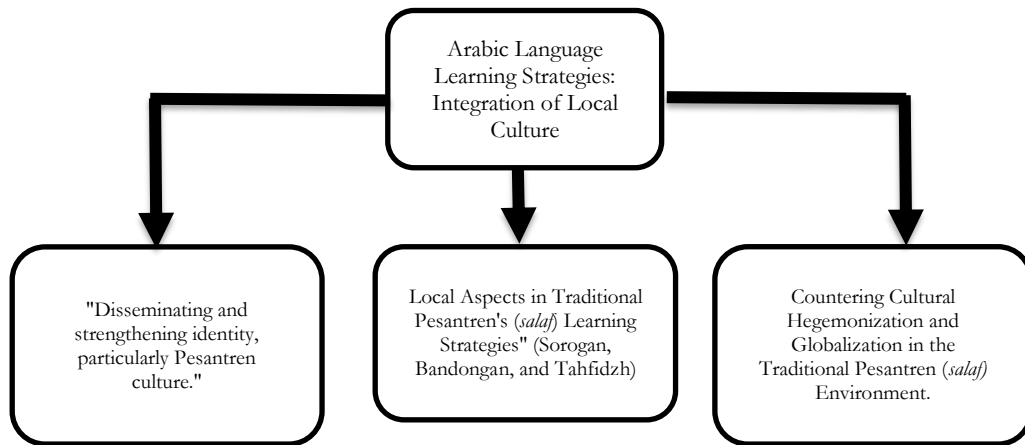
To date, Arabic language learning has advanced rapidly. Various Arabic language learning strategies have been employed to maximize educational outcomes. One such strategy is blended learning. This approach has proven to be effective in enhancing Arabic language learning. Blended learning is an elaboration of combining different learning strategies. Blended learning is believed to help students better understand the material by integrating various resources. In addition, other parts of the world have developed a learning strategy known as the compensatory strategy. Eight countries have adopted this approach: Russia, Kosovo, Senegal, Tajikistan, Pakistan, Benin, Malaysia, and Ethiopia. The compensatory strategy is a teaching method that enhances students' language comprehension. This strategy is focused on oral discourse. Tests conducted in these countries have shown that this strategy has expanded linguistic resources for learners and facilitated their ability to communicate.

Curriculum development strategies are also effective in facilitating students' understanding of Arabic. While the previous two strategies focused more on teaching methods, this strategy emphasizes the substance of learning. The interventions carried out by this strategy primarily involve strategic policies concerning the direction, content, and objectives of Arabic language instruction. The curriculum development strategy also incorporates human resources and teaching methods. This approach has the advantage of designing the learning process and desired outcomes. However, it is limited in that it does not address particular problems. The strategy is general, which means that learning outcomes are also general. In the context of Arabic language instruction, this can make it challenging to adopt. Next, an Arabic language learning strategy attempts to integrate local policy aspects within *pesantren*. This method combines Arabic language learning strategies with local wisdom in *pesantren*. This strategy is quite effective for *pesantren* because it uses local and cultural aspects to develop learning strategies.

Furthermore, integrating local culture into Arabic language learning within *pesantren* addresses two issues simultaneously. First, it relates to cultural identity to disseminate and strengthen cultural identity, particularly *pesantren* culture (Chaplin, 2018; Huda, 2024; Salma, 2019). Second, it serves as a countermeasure to harmonizing culture and globalization within the *pesantren* environment (Hussin et al., 2024).

Among the various learning strategies we have discussed, this research attempts to adopt a strategy that considers local aspects. It aims to connect Arabic language learning strategies by incorporating local cultural instruments to develop Arabic language instruction. As Hindun et al. (2024) mentioned, it is crucial to integrate locality into the development of Arabic language strategies, especially within *pesantren*. This is because the existence of *pesantren* is closely linked to these local and cultural aspects. Therefore,

integrating Arabic language learning strategies with locality is the approach adopted in this research.



**Figure 1.** Scheme of Arabic language learning strategies from the perspective of local cultural integration

### Arabic Language Learning Approaches in Traditional Pesantren

*Pesantren* is one of the oldest educational institutions in Indonesia, playing a crucial role as a center for Islamic studies. Its primary aim is to cultivate individuals who can understand, appreciate, and practice Islamic values, strongly emphasizing balancing behavioral aspects (*akhlak*). *Pesantren*, Indonesia's oldest educational institution, has consistently maintained traditional teaching values. People refer to these institutions as traditional *pesantren* because of their preservation of traditional methodology.

In addition to aiming to educate its students to fully understand and practice Islamic teachings (*kaffah*), traditional *pesantren* also teaches Arabic. Arabic is the language of the Qur'an, and thus the key to understanding Islamic sources such as the Qur'an, Hadith, and other works by prominent Islamic scholars is Arabic. Teaching Arabic in traditional *pesantren* has thus become the foundation for developing Arabic language education within educational institutions. In addition to aiming to educate their students to understand and practice Islamic teachings in their entirety, traditional Islamic boarding schools also teach Arabic to their students. Arabic is the language of the Qur'an, so Arabic is the key to understanding Islamic sources such as the Qur'an, Hadith, and the works of other prominent scholars. Teaching Arabic in traditional Islamic boarding schools is the foundation for developing Arabic language education in educational institutions.

The author has identified several learning strategies that have been carried out in three Traditional Islamic boarding schools (*salaf*) in Central Sulawesi, namely using the *Sorogan*, *Bandongan*, and *Tahfidzh* methods. The *Sorogan* method is a traditional learning method widely used in traditional Islamic boarding schools. In this method, a student or student will face a *Kiai* or teacher (*ustads*) directly, then the student will deliver the material orally. When students make technical or substantive mistakes in practice, the teacher or will immediately correct the error. Several characteristics are unique to this method, including prioritizing individual learning. Students will learn in turns. Using the method mentioned earlier, namely dealing directly with the teachers. In addition, the characteristic of this method is that corrections are made directly by the teacher. When students make mistakes in the learning process, either in substance or technically, a teacher will immediately correct the mistake. Indirectly, this kind of

learning method strengthens the character and manners of students. The *Sorongan* method is widely used in studying Arabic yellow books.

Meanwhile, learning with the *Bendongan* method is very different from the previous method. The *Bendongan* method emphasizes the aspect of collectivity. Learning with this method is carried out technically; a *Kiai* teacher (*ustadz*) will explain or explain a text in front of several students. Then, usually the students will listen to the explanation given by the teacher. This method is often used in traditional Islamic boarding schools with certain subjects, such as subjects for general matters. This method is considered adequate, especially for general learning with a relatively large number of students. Finally, the *tahfidzh* method is a learning method often used to strengthen memorization. One of the characteristics of this method is that it is done repeatedly. The difficulty level of this method lies in the pronunciation of syllables that must be fixed. Mistakes in pronouncing words can have implications for memorization as a whole. Some of the methods that have been briefly explained are learning methods widely adopted in traditional Islamic boarding schools.

Firstly, at Pesantren Nurul Iman Al-Khairaat Wosu, the learning methods are similar to those in other traditional *pesantren*. At Pesantren Nurul Iman Al-Khairaat Wosu, a teacher known as an *Ustad* or *Ustadzah* clearly explains the material in Arabic. The students sit attentively and listen carefully to the teacher's explanations of the prepared material. The *Ustad/Ustadzah* allows students to take turns reading the kitab (text) during other sessions with different materials. The *Ustad/Ustadzah* reads aloud the kitab, known as "*kitab kuning*" (without diacritical marks), and promptly corrects any reading errors. The teacher then rereads the material, explaining its meaning and commentary in Arabic. Following the explanation, the teacher asks the students to recite the lesson's main points in Arabic. This learning process leads to the conclusion that Pesantren Nurul Iman Al-Khairaat Wosu primarily employs the Aural-Oral and Communicative Approaches in its Arabic language instruction.

"We have developed a teaching method that allows students to learn independently. Students are given more time to read several texts that will be discussed in the session taking place that day. Each teacher will assist and guide students when they make mistakes to facilitate this process. This method type has been developed at this *pesantren* for a long time" (Erniwati, 2022).

Secondly, Arabic language learning at Pesantren Al-Ittihad Soni employs a variety of approaches. The *pesantren* environment still maintains traditional approaches. Teachers still apply methods like *Bandongan* and *Sorogan* to teach Arabic. This *pesantren* uses classical texts (*kitab kuning*) to teach Arabic and delivers instruction in Arabic. The Arabic texts taught include *Matan Jurumiyah*, the *Kitab Amsilah Tashrif*, and the *Kitab Saraf Galappo* by Syekh Galappo. During lessons, a *Ustadz/Ustadzah* begins by opening the *kitab kuning*, reading it aloud, and explaining its contents. Students attentively listen to the explanations of the discussed material or take notes on unfamiliar vocabulary. The *Ustadz/Ustadzah* frequently inquires whether the students comprehend the newly presented material. The *Ustadz/Ustadzah* encourages students who need help understanding the new material to ask questions in Arabic, enhancing their speaking abilities. Based on this approach, traditional methods are often combined with the communicative approach.

"At Al-Ittihad Islamic Boarding School, we use a diverse approach to Arabic language learning. We still maintain the traditional approaches that have long been applied, such

as the *bandongan* and *sorogan* methods. In these methods, an *ustadz* or *ustadzah* teaches Arabic using the *kitab kuning* or classical texts entirely in Arabic. We also use Arabic as the medium of instruction throughout the learning process" (Ibrahim, 2022).

Thirdly, at Pesantren Hikmatul Husna NW Toili, the approach to Arabic language learning follows methods similar to those used in other traditional *pesantren*. The teachers, or *ustadz*, primarily use audio-oral and communicative strategies. The lesson begins with the teacher reading aloud and explaining the prepared material. The texts taught cover a variety of subjects, including Fiqh, Aqidah, and language texts such as *Matan Jurumiyah* and *Alfiyah Ibn Malik*.

"At Hikmatul Husna NW Islamic Boarding School, we apply the audio-oral and communicative approaches. Learning begins with the *ustadz* reading and explaining prepared materials, such as texts on Fiqh, Aqidah, and linguistic texts like *Matan Jurumiyah* and *Alfiyah Ibn Malik*. Students are asked to listen carefully, add diacritical marks to unmarked vocabulary, and write down new words they do not understand" (Suhaili, 2022).

Students listen attentively, add diacritical marks to unmarked vocabulary, and take notes on unfamiliar words. The *ustadz* asks students to re-explain the material in their own words based on their understanding. The success of students in learning Arabic is closely linked to the role of the teacher, which aligns with (Sholihah, M., & Nisak, 2021), who states that teachers are a crucial component in learning success and are expected to choose appropriate teaching strategies to achieve learning objectives. Susanti et al. (2023) and Jailani & Widodo (2021) further add that teachers' creativity will be a problem-solving tool for students who struggle to learn Arabic. However, when a teacher does not master various methods and strategies for teaching Arabic, the learning process will likely become monotonous, leading to boredom and potentially failing to achieve the intended learning objectives.

Based on the findings of the field in the three research locations conducted, the author saw that the three research locations tended to use different approaches in distributing knowledge, especially in the context of Arabic in traditional Islamic boarding schools. There were three that the author successfully identified, namely. *First*, the learning process used at the Nurul Iman Al-Khairaat Wosu Islamic Boarding School tends to use the listening and speaking approach and the communicative approach. *Second*, the Al-Ittihad Soni Islamic Boarding School uses a traditional approach married to the communicative approach. *Third*, the Hikmatul Husna NW Toili Islamic Boarding School. In the Arabic language learning process, as with the approach used in other traditional Islamic Boarding Schools, *ustadz* tend to use the listening and speaking approach and the communicative approach. The selection of these three approaches as explained previously must be distinct from the local context. There is a kind of integration of local culture that meets traditional values in Islamic boarding schools such as in the context of Central Sulawesi, a local culture known by some people as *Kaili* Culture. This culture helps form patterns and interactions that have implications for Arabic language learning strategies that have been and are each practiced by traditional Islamic boarding schools.

The variety of approaches and strategies used in learning Arabic at traditional *pesantren* (*salaf*) in Central Sulawesi is notable. Pesantren Nurul Iman Al-Khairaat Wosu and Pesantren Hikmatul Husna NW Toili employ the aural-oral approach, which perceives language not as a symbol but as a verbal expression, with writing merely serving as a

means of expressing it. This assumption leads to the idea that language is speech. Language learning should begin with listening to speech sounds in words and phrases. Another assumption of this approach is that language is a habit; repeated actions become habitual. Thus, learning Arabic using the aural-oral approach requires repetitive or drill-based activities. On the other hand, the communicative approach employed by all three *pesantren* emphasizes the practical and active use of language. According to its functional competence, language presentation should focus more on engaging in active and practical communication activities.

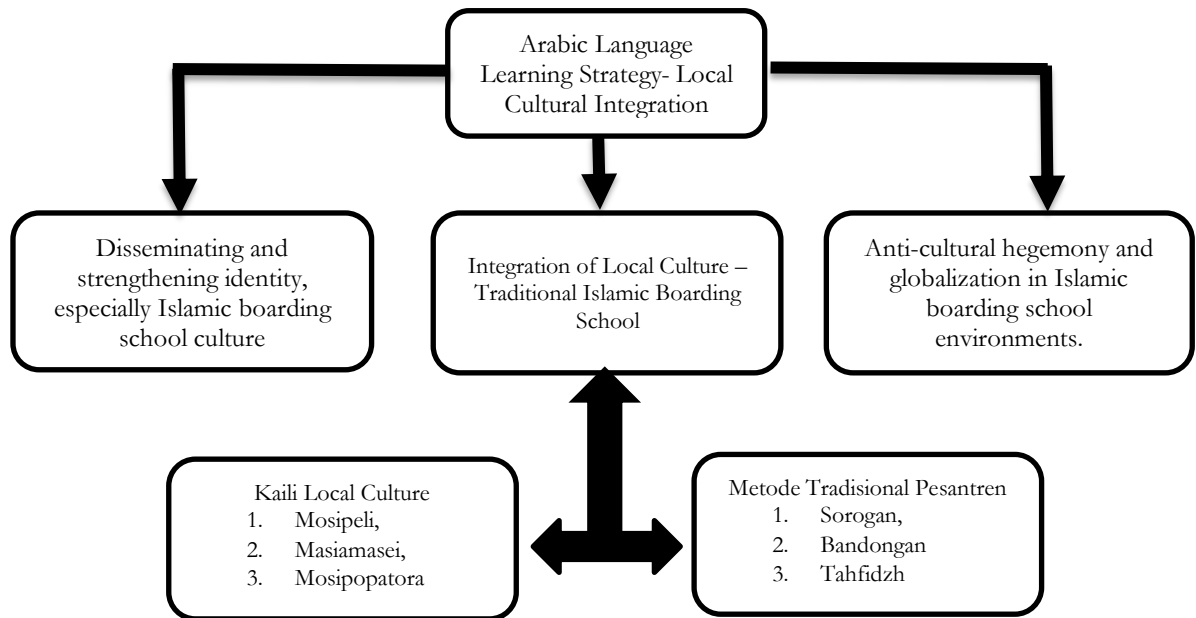
### **Strategies for Teaching Arabic with Local Cultural Integration at Salafi Pesantren**

Three research locations at Traditional Islamic Boarding Schools in Central Sulawesi provide new insights into Arabic language learning strategies. The abstraction that took place at the three Islamic boarding schools showed how Arabic language learning strategies were integrated with local culture in Central Sulawesi, namely the *Kaili* Tribe culture such as *Mosipeli*, *Masiamasei*, *Mosipopatora* (Septiwiharti et al., 2020). *Mosipeli* in the daily life of the *Kaili* Tribe is translated as caring for each other. At the same time, *Masiamasei* emphasizes the aspect of solidarity or embracing each other, and finally *Mosipopatora* teaches the values of reminding each other (Suryani & Nilawati, 2020). According to the author, these three cultural values are integrated and practiced in each traditional Salaf Islamic boarding school. This article demonstrates that integrating local culture into Arabic language teaching strategies has proven effective in transferring Arabic language knowledge to students. This finding aligns with Hindun et al. (2024), who emphasize the importance of considering local cultural aspects in Arabic language teaching strategies. Local cultural instruments are key in achieving learning objectives, including those for Arabic language education. Three aspects reflect the integration of Arabic language teaching strategies with local culture.

First, the aspect of locality in Arabic language teaching strategies at traditional *pesantren* is evident in the teaching methods used. Traditional *pesantren* have historically employed *Sorogan*, *Bandongan*, and *Tahfidz* methods (Badi'ah et al., 2021; Kamal, 2020). In Arabic language teaching, strategies are adopted by integrating various aspects, such as the Aural Oral and Communicative Approaches. The Aural Oral Approach emphasizes listening and pronunciation, while the Communicative Approach focuses on communication skills. Both approaches technically use traditional patterns found in conventional *pesantren*, namely *Sorogan*, *Bandongan*, and *Tahfidz*. These traditional teaching strategies transform knowledge and content. Initially, traditional *pesantren* used traditional teaching strategies for subjects like studying classical texts. However, as the scope of teaching broadened, adopting these traditional strategies extended beyond text studies. The author visits three *pesantrens* and applies the same traditional strategy *Sorogan*, *Bandongan*, and *Tahfidz* to introduce the Arabic language.

Second, continuing from the previous discussion, integrating local culture into Arabic language teaching strategies can be understood as reinforcing and spreading identity, particularly within traditional *pesantren*. Today, there is a significant growth in Indonesian religious-based educational institutions, including the establishment of *pesantren*. In this context, many teachers have adopted modern approaches with modernized teaching methods, content, and strategies. The author refers to these as conventional. However, amidst the surge of modern *pesantren*, traditional *pesantren* maintain their distinct characteristics. This includes their teaching strategies, which continue to adhere to traditional methods, reflecting the *pesantren's* way of life, even

though the content of their education may be more general. This preservation of traditional teaching methods gives traditional *pesantren* their unique value as they strive to maintain their identity amidst the growing presence of modernized institutions (Anam et al., 2024; Hermina & Huda, 2022). Additionally, as part of their efforts to expand their identity, traditional *pesantren* target market segments that maintain cultural ties with traditional *pesantren*.



**Figure 2.** Strategies for teaching arabic with local cultural integration

Lastly, integrating local culture into Arabic language learning is a countermeasure against cultural hegemony and globalization within the *pesantren* environment. Teaching Arabic while maintaining the traditional *pesantren* represents a form of resistance against cultural hegemony and globalization within the *pesantren* environment (Jauhari M, 2015; Mansur, 2017). The author views this tradition as a way to preserve the local values within the traditional *pesantren* environment. Given that evolving teaching strategies, often imported from various countries, tend to overlook the context of local culture, maintaining these traditions becomes a means of upholding local relevance and authenticity. For example, in the author's findings, the traditional strategies in traditional *pesantren* are not merely about teaching methods; they also represent a deeper connection to the *pesantren's* local context. Strategies such as *wetongan* are integral to the *pesantren's* local identity, encompassing values of humanism and reinforcing moral character that may not be present in teaching strategies from other countries or even in conventional *pesantren*. We can interpret the struggle between traditional strategy as an effort to resist cultural hegemony and globalization within *pesantren* environments. Although this resistance is not overt, maintaining traditional teaching methods represents a way to preserve the local dominance of traditional *pesantren*.

#### IV. CONCLUSION

Using a cultural integration perspective, this article finds that despite the pressures of modernization, traditional *pesantren* (*salaf*) continue to uphold classical teaching strategies such as the *Sorogan*, *Bandongan*, and *Wetonan* methods in Arabic language

instruction. These methods integrate local culture into teaching strategies, aiding in the dissemination and reinforcement of identity, particularly the *pesantren* culture, and acting as a counterbalance to cultural hegemony and globalization within the *pesantren* environment. This finding supports the argument Hindun presented regarding Arabic Language Learning Strategies Based on *Pesantren* Local Wisdom. This article provides new insights into the role of Arabic language teaching strategies integrated with local culture. The illustrations from three traditional *pesantren* in Central Sulawesi give a successful example of blending teaching strategies with local cultural integration. However, the article leaves room for further exploration, such as how the effectiveness of integrating local culture impacts the achievement of Arabic language learning outcomes. Therefore, we must conduct additional research to address the gaps this article still needs to address.

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