



Implementation of Intercultural Competence Through Arabic Language Learning for Students at Islamic Higher Education Institutions (PTKI)

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Abstract

This study aims to describe the model, implementation, and evaluation of Arabic language learning reviewed from the perspective of intercultural competence at Islamic Higher Education Institutions, in this case IAIN Kudus and UIN Malang. The research approach used is a qualitative approach with a field study type that compares the implementation of Arabic language learning. Meanwhile, the data collected consisted of information from the administrators of the Arabic language institutions as well as documents on learning activities and observations of Arabic language learning. The results of this study are that 1) the model used in Arabic language learning at IAIN Kudus and UIN Malang is to organize intensive learning grouped according to ability, but there are differences in the weight of credits and the development of textbooks that reflect intercultural competence based on national policies and local wisdom, 2) the implementation of Arabic language learning at IAIN Kudus and UIN Malang is carried out simultaneously for all new students while still holding several supporting activities to achieve learning targets that continue to pay attention to intercultural competence in each stage of learning, and 3) the evaluation of Arabic language learning at IAIN Kudus and UIN Malang requires students to obtain a minimum score as a prerequisite for taking the final exam.

Keywords: Arabic language learning, Competence, Intercultural

A. Introduction

Language is an integral part of human life because all activities in life are always accompanied by language. Thus, language is always present in every development of human culture. The strong relationship between language and culture also influences foreign language learning activities. The purpose of learning a language is not only to have knowledge about the form and meaning of the language, but also to understand the cultural content contained within it. Several language teaching experts, such as Kramsch (1993) and Byram (1988), emphasize the importance of cultural mastery in language learning and teaching activities, in addition to mastery of language as a means of communication (communicative competence) (Pourkalhor & Esfandiari, 2017). The Common European Framework of Reference for Languages: Learning, Teaching, Assessment (CEFR) as an institution tasked with providing guidelines and designs for foreign language learning states that linguistic mastery and fluency are not sufficient to achieve effective language competence (Byram & Planet, 2000). In effective communication, it is not only information that is exchanged. There is an understanding of the worldviews, beliefs, values, and behaviors involved in this activity (Europe, 2001). To be able to speak a language well, learners need to know the cultural aspects of the target language. Communication patterns that are considered appropriate and acceptable in one speech community may be perceived differently in the target language speech community (Gonen & Saglam, 2012).

The inclusion of cultural aspects is not new in the field of foreign language or second language learning. This competency is referred to as intercultural competency, which can be defined as the ability to communicate actively and appropriately in different cultural situations (Moeller & Nugent, 2014). The CEFR lists intercultural competence as the sixth level of language proficiency (Europe, 2001). Several other scholars, such as Deardoff (2009), Fantini (2000), and Lázár (2007), agree that intercultural competence is one of the main goals in foreign language or second language learning (Tran & Duong, 2018). This competency is considered important because it equips students with knowledge about intercultural communication and the ability to use it effectively so that they can bridge cultural differences and achieve more harmonious and productive relationships (Samovar et al., 2012). According to Ferguson and Jolliffe, intercultural competency is the answer to preparing future learners in a global world with diverse cultures (Zeynep Özışık et al., 2019). The presence of mother tongue cultural elements in learning can preserve the culture itself, and the presence of target language cultural elements can broaden learners' horizons to appreciate differences and use language in the appropriate context (Leung et al., 2014).

Recognizing the importance of intercultural competence in the learning process, two cultures, both the target language culture and the mother tongue culture, must be included in a balanced manner in learning (Fahmi, M., Nuruzzaman, M., Hilmy, M., Alfiah, H., Nadlir, N., Aziz, N., & Huriyah, 2025). Therefore, new perspectives and discoveries need to be developed to adapt to this new wave of change. The problem of neglecting intercultural aspects can be addressed by adapting several new approaches that have been implemented by some teachers to increase their learners' intercultural awareness. This study aims to determine how an educator develops students' intercultural competence by presenting cultural content in the Arabic language learning process (Hula, I. R. N., Paputungan, M. Z., & Mariana, 2021). Islamic Higher Education Institutions (PTKI) are considered to have a significant influence in implementing intercultural values, particularly patterns of tolerance and integration that instill Islamic values. In this regard, pluralism is an important point in shaping a good culture. Arabic language learning at PTKI is an example and magnet that contributes to intercultural integration that does not discriminate against certain ethnicities and cultures, especially since various students from all over the archipelago participate in studies there. Based on this, PTKI as an institution that oversees dynamism in human resource development must prioritize policies and programs related to diversity, conflict, and resolution, especially in presenting Arabic language material at the institution. In the context of this study, UIN Maulana Malik Ibrahim and IAIN Kudus are considered very representative of having intensive programs with students from diverse cultures and ethnicities that significantly influence intercultural values in their learning. Based on the above rationale, the researcher considers it important to conduct research on the Implementation of Intercultural Competence through Arabic Language Learning for Students in Islamic Higher Education Institutions.

B. Methods

This study uses field research on two Islamic Higher Education Institutions (PTKI) in Central Java and East Java, regarding Arabic language learning that organizes intensive Arabic language programs reviewed from an intercultural competence perspective. The approach used in this study is qualitative research that pays more attention to the comprehensive and complete exploration of data on natural events and occurrences. The subjects of this study are IAIN Kudus and UIN Maulana Malik Ibrahim Malang through intensive Arabic language programs or similar learning activities. In this

case, the researcher acts as a key instrument, where data collection through interviews, observations, and document analysis is carried out by the researcher himself.

In addition, this study aims to explore the phenomenon of how Arabic language learning is carried out at these two universities, which are in fact references for students from various regions around them. The implementation of Arabic language learning is certainly an obligation that must be followed by all students from various departments, which of course also requires a special formula to make it happen. The data analysis technique used in this study employs the Miles and Hubberman technique, which divides the interactive data analysis stages into the following steps: 1) Data reduction, which serves to refine, classify, direct, and eliminate unnecessary data in accordance with the focus of the problem, namely the Implementation of Intercultural Competence through Arabic Language Learning for Students at IAIN Kudus and UIN Malang. 2) Data display, which classifies Arabic language learning that implements intercultural competence, then organizes and presents it based on its place and position, and 3) Verification and conclusion drawing, which involves organizing the information obtained in the data analysis and then conducting an intellectual interpretation of the conclusions obtained (Sechandini, R., Ratna, R., Zakariyah, Z., & Na'imah, 2023).

This study uses data validity techniques as described by Creswell related to this technique (Creswell, 2014), which includes triangulation, member checking, and discussions with peers to provide insights and feedback on the collected data. The most important data validity technique is data triangulation, which involves checking the validity or credibility of data from several sources through comprehensive data mining to obtain a realistic picture of the implementation of intercultural competence through Arabic language learning for students, with a focus on the validity of the data in stages; a) Conduct interviews in the form of raw data collection and review important information that can be used as a basis for further data collection if necessary; b) Conduct interviews and review documents or archives related to the curriculum and implementation of the learning process, along with evaluations that describe how intercultural contexts are implemented in the Arabic language learning process for students at IAIN Kudus and UIN Malang; c) Rereading all interview results from one source to another in the form of narratives that have been written in previous interviews and followed up by exploring findings that are consistent between data sources; d) Recapitulate the results of interviews, document studies, and observations that have been conducted previously to establish intercultural criteria in Arabic language learning at IAIN Kudus and UIN Malang campuses.

Member checking is a validation technique used to determine the accuracy of research results. This study used the member checking technique to determine whether the data obtained was accurate enough to be used as research findings. The steps are as follows: a) Write down the data collected from informants and then write it in a research report; b) Review the written report to check the adequacy of the data contained in the report; c) Check the results of the report and review with informants to determine whether the findings are consistent with the actual conditions in the field (Creswell, 2014). At this stage, peer discussion, researchers conducted discussions and question-and-answer sessions with other researchers to obtain input and ensure consistency with the concept in line with the research result formulation process. In this case, researchers validated the data with peers through the following stages (Milles, 1992); a) Discussing with fellow researchers in the same field who have expertise in the subject area of this study. b) Preparing and recording various questions related to obstacles or difficulties in conducting this study. c) Discussing with fellow members the research results that have been compiled, including the findings, discussion, and conclusions. The data validity techniques that have been carried out based on the needs of this research provide information on how intercultural competence is implemented throughout Arabic language learning in various situations that are unique to each university.

C. Result and Discussion

1. Arabic Language Learning Model at IAIN Kudus

Arabic language learning is essentially a process of character building that encourages learners to use their minds to develop language skills that are useful for mastering the texts of the Qur'an and Hadith as well as the books of previous scholars, as well as efforts to communicate with foreign speakers, which is useful for developing proficiency in interacting with the international community. To achieve these objectives, education administrators should establish regulations that can develop adequate Arabic language skills by preparing reliable teaching staff, a well-designed curriculum, and appropriate teaching materials and learning strategies for all groups. Therefore, standardizing the learning process needs to be taken into account in order to ensure that graduates meet the predetermined learning outcomes. IAIN Kudus has a remarkable magnetism in implementing education, especially for all groups from the surrounding areas. This also poses a particular problem in Arabic language learning, which is a compulsory subject in all institutions because this competency is urgent. The Arabic Language Education Study Program (PBA) is one of ten study programs in the Tarbiyah

Faculty, IAIN Kudus. Arabic language learning in the PBA program at IAIN Kudus began in the 2008/2009 academic year. At that time, IAIN Kudus was still a State Islamic College (STAIN) Kudus and its operations were still under the auspices of the Tarbiyah Department until 2018. In this context, the orientation towards foreign language proficiency in producing graduates who are competent in Arabic communication and the ability to understand Arabic texts is an integral part of the graduation process for its alumni.

Arabic language learning at IAIN Kudus is not only carried out by students majoring in Arabic Language and Literature. However, it is a requirement and obligation for all students from other majors and faculties. Therefore, Arabic language learning generally aims to provide students with experience in developing language skills or maharat lughawiyah. Arabic language skills are indeed a specific reference in organizing intensive Arabic language learning to meet the language competencies of students. One form of learning orientation is the requirement for prospective graduates to pass the TOAFL test in order to complete their studies at the IAIN Kudus campus. One form of learning orientation is the requirement for prospective graduates who will complete their studies at the IAIN Kudus campus to pass the TOAFL. Therefore, in order to equip students with Arabic language skills and ensure that graduates meet expectations and keep pace with the times, passing the TOAFL with a high score is strongly emphasized. Meeting the required TOAFL score is not easy. Students are required to take an intensive Arabic language program to provide them with the necessary knowledge and guidance in learning Arabic so that they can learn in a more focused manner and master the language as an integral part of the competencies of IAIN Kudus graduates.

Arabic language learning, which is intended for all new students from all faculties, fulfills the intercultural component where there is equality without exception for all students without any specialization. In this case, the model adopted by IAIN Kudus makes more use of intensive learning that tends to focus on oral communication and the ability to master Qira'ah texts. Meanwhile, if Arabic language learning regulations are not properly organized through intercultural value adjustments, it will cause problems, at the very least, in achieving the predetermined learning targets. Therefore, it is necessary to plan the process of forming cultural values in every Arabic language learning process to produce graduates who are competent in Arabic and who do not experience obstacles in carrying out their learning because they have a sense of ownership to follow and implement the learning process that has been designed.

2. Arabic Language Learning Model at UIN Malang

Maulana Malik Ibrahim State Islamic University Malang has been teaching Arabic since the establishment of the IAIN Tarbiyah Faculty in Malang. The long journey of Arabic language learning has spread to all circles, where proficiency in Arabic is a requirement for all IAIN graduates, who are graduates of a state university with a religious label and specialization in mastering Islam. Setting learning objectives is key to providing optimal Arabic language education. The learning objectives for Arabic language education in the Special Arabic Language Program are as follows (Husniyatus, 2014): Equipping students with the ability to communicate in Arabic, both verbally and in writing. Equipping students with the ability to read and understand Arabic texts and translate Arabic books. The creation of an Arabic language environment on campus

Strengthening synergy with departments and faculties in order to produce prospective Islamic scholars who have the ability to independently study Arabic literature, with the hope that they will be able to further develop Islamic sciences. Arabic language learning at PKPBA UIN Maulana Malik Ibrahim Malang has actually implemented cultural values, which are the internalization of the cultural aspects that have been developed. The development of cultural values is urgent, as students come from different ethnic groups and cultures, so the learning process is also carried out to meet intercultural competencies that accommodate different cultures. Cultural values are not only embodied in the Arabic language learning process, but also in the development of teaching materials compiled by the Language Center Development Team, which reflect cultural values that encompass various activities and routines experienced by the community in social relationships, as stated by Makhi Ulil Kirom (2020) as follows:

“The textbooks we have compiled have undergone lengthy discussions, both in terms of design and national cultural content, as well as Arabic cultural content in terms of verbal structure that must be taken into consideration.”

Accommodating aspects of Arab culture is a necessity that must be considered in the development of teaching materials, including in the book *al-Arabiyyah Lil Hayah*, which is used in teaching and learning activities for new students. In addition, it is also necessary to pay attention to the social conditions of Indonesian society, which has traditions that serve as capital for students to learn to hone their language skills in everyday communication. National content is not overlooked in the development of teaching materials designed to instill religious spirit and nationalism in order to promote unity and integrity within the nation. Therefore, the content included in the curriculum

has been incorporated into the al-Arabiyyah Lil Hayah textbook as well as into the curriculum, syllabus, and Semester Learning Plan, which have accommodated national content. When we read from one lesson to another, we find several titles that introduce national themes such as Indonesian Islamic culture, national figures, and general elections. The same applies to local culture, which is part of everyday life for students and provides inspiration for exploring ideas for communication in developing their language skills. The curriculum developed for Arabic language learning at PKPBA UIN Maulana Malik Ibrahim Malang focuses more on how students can express their language skills based on their traditional experiences and knowledge in order to actively interact using Arabic. This content can be found in hiwar texts, qira'ah texts, and istima' texts, which are specifically taught and used as material in mid-semester and end-of-semester evaluations conducted throughout the year. With regard to the evaluation planning that has been carried out in the Arabic language teaching and learning process at PKPBA, four stages of examinations are conducted with the aim of providing control and evaluation of the implementation of learning by taking into account the abilities and final achievements of learning that are carried out every two months.

The completeness of students' learning in Arabic is determined by their success in honing their abilities to improve through the learning process in the classroom. In addition, the intensity with which students participate in the learning process contributes to improving their abilities, which are tested in accordance with the material studied. As the ultimate goal of Arabic language proficiency, every student who will take the thesis exam is required to master Arabic language skills that can be measured by achieving a TOAFL (Test of Arabic Foreign Language) score. In this case, UIN Maulana Malik Ibrahim Malang has its own name, namely ILAA (Ikhtibar al-Lughah al-Arabiyyah al-Mi'yary), which has obtained intellectual property rights from the Ministry of Law and Human Rights. As stated by Abdullah Ubaid (2020) as follows:

“This test is essentially an official university regulation that must be taken to meet graduation standards so that graduates of UIN Maulana Malik Ibrahim Malang are truly tested in their mastery of Arabic as a characteristic of the institution and have the ability to process knowledge from Arabic literature.”

The above information illustrates that the ILAA test has become a standard requirement that students must pass, in addition to English language proficiency, in order to support the future of graduates from UIN Maulana Malik Ibrahim Malang. Therefore, efforts to maintain students' abilities starting from when they are new students through language tests, intensive learning processes, and the ILAA test as a standard test will

provide direction towards a unified approach in producing graduates who are proficient in Arabic language skills. Based on the above information, the multicultural aspect of Arabic language learning at PKPBA is reflected in the preparation of a relevant curriculum for all students from various faculties. The textbook *al-„Arabiyyah lil Hayah*, which contains national insight content and the implementation of several Indonesian cultures, also adds a multicultural nuance to the learning process. Furthermore, evaluations are conducted without any differences among all students, especially those who will take their final thesis, dissertation, and dissertation exams through this institution.

3. Implementation of Intercultural Competence through Arabic Language Learning for Students at IAIN Kudus

The Arabic language learning program at IAIN Kudus is attended by all students majoring in Arabic Language and Literature (PBA) as well as all students from non-PBA majors. In addition to the PBA major, Arabic language learning is also carried out by the Language Center (UPT Bahasa) (Hasan, 2018). The input of students from diverse regions of the country presents its own challenges in realizing intercultural-based Arabic language learning as a consequence of cultural, ethnic, tribal, and religious diversity. Thus, the principles of equality, mutual respect and acceptance, understanding, and a moral commitment to social justice are essential. Arabic language learning conducted by the Language Center of IAIN Kudus uses a format that aims to achieve language proficiency and intercultural understanding of the language being studied. The Arabic language learning process carried out by the Language Center of IAIN Kudus is not only formal but also creates an informal atmosphere. As stated by Nasir (Sholihah, 2020) as follows:

“The learning activities carried out by the Language Technical Implementation Unit include western and eastern corners, speaking clubs, outing activities, wall magazines, and others. The Language Technical Implementation Unit of IAIN Kudus implements training through edutainment as its learning method. This method is specifically designed so that participants can be more active in class, namely through games and the use of audio-visual facilities to make it easier for students to understand the language being learned.”

So, in this case, the dimension of knowledge construction. A dimension where lecturers help students understand several perspectives and formulate conclusions

influenced by their knowledge disciplines, as described in several book excerpts containing intercultural insights. An example is one of the religious texts shown below.

Maria: “Hal al-ṣawmu wājibun?”

“Is fasting obligatory?”

Hakim “Mabda‘iyyan na‘am, wa lākin hunāka istiṣnā‘an, maṣalan lil marḍā wasy-syuyūkh wan-nisā” alḥawāmīl wal-musāfirīn.”

“In principle, yes. But there are exceptions, such as for sick people, the elderly, pregnant women, and travelers.”

(Lesson 4, p. 35)

The example of religious text above presents the theme of the obligation to fast for Muslims. Interestingly, the questioner is given the name Maria, which is more commonly associated with Catholic baptismal names, rather than Mariyam, which is popular in Arabic lexicography. This text presents the role of religious relations between followers of different religions, even in discussions of a single religion. Usually, dialogues with characters of different religious affiliations discussing a particular religion are rarely found in textbooks. Therefore, intercultural Arabic language learning has been well presented in the *baitul lughah* program in the form of patterns or examples that students can follow in their learning practices. In the implementation of learning, to facilitate the process of foreign language learning for students and to make it easier for lecturers to teach in intensive programs, classes have been arranged according to the abilities of each individual student, who are required to take a class placement test in the first week. The class is divided into two classes, namely class A and B. A is for those who have a foundation, and B is for those starting from scratch.

The placement test is conducted to determine students' basic abilities so that they can receive the appropriate amount of learning and be placed in classes that suit their skills, learning strategies, media, and learning evaluation. This minimizes feelings of inferiority towards other students who have a much higher level of Arabic proficiency. This is done to avoid potential weaknesses in the process, such as cheating on the test, collaborating on questions, and so on. The standard format for the pre-test questions is based on the Test of Arabic as a Foreign Language (TOAFL) model, which consists of listening, reading, and writing sections. The intensive learning program at the PBA IAIN Kudus study program is held at 3:00 p.m. twice a week, on Mondays and Wednesdays. The material for the first semester consists of 6 (six) chapters: chapters 1-6. Meanwhile, the second semester also consists of 6 (six) chapters: 7-12. Classes are divided based on

faculty, consisting of 20-26 students. This intensive Arabic language course is non-SKS (Semester Credit System) and lasts for two semesters in the first year of study. Conducting intensive language learning three days a week for a year is not easy because boredom in face-to-face learning is inevitable. Therefore, in the learning process, each lecturer strives to create a conducive, enjoyable, and comfortable atmosphere by selecting learning strategies that are suitable for the class conditions. In addition, learning outside the classroom is also an option to dispel boredom and create a fresher learning atmosphere.

4. Implementation of Intercultural Competence through Arabic Language Learning for Students at UIN Maliki Malang

Arabic language learning at Maulana Malik Ibrahim State Islamic University Malang is conducted through a Special Arabic Language Lecture Program that is implemented intensively. This program is generally implemented simultaneously for new students from all departments on campus. Given that students come from various parts of the country and also from abroad, the learning process is required to provide experiences that are relevant to the various ethnicities and cultures of domestic and international students. Therefore, intercultural learning must be instilled in all Arabic language learning processes.

As stated by Halimah, PKPBA students come from various regions in Indonesia with different cultures, so we adjust our teaching to suit the diverse cultures of our students (Mahfud, 2019). The suitability of Arabic language learning to the circumstances and cultural backgrounds of students is an important matter that should not be overlooked in the effort to create meaningful learning. Therefore, the above information provides an overview of how intercultural aspects are prioritized in the process of Arabic language learning. In addition, the material in the *al-Arabiyyah Lil Hayah* textbook contains several randomly selected cultural examples to provide a general overview of how to practice Arabic and its linguistic structure. In this case, a strategy is needed to build logical thinking skills in practicing linguistic structures based on ideas that originate from the students themselves. The placement test has a meaningful purpose, whereby students should receive the appropriate amount of learning to interact with students who have the same skills so that they can pursue their studies well and avoid feelings of inferiority that often plague students who are weak in Arabic language skills. In line with what was conveyed by the PKPBA secretary, who stated that the orientation of this class placement test is to provide space and opportunities for students to learn based on their abilities so that maximum results can be achieved. This statement certainly supports the equalization

of Arabic language learning in accordance with ability, whereby cultural aspects and levels are taken into consideration in teaching and learning activities.

Each activity carried out has a meaningful purpose to increase learning motivation and create an interesting and enjoyable atmosphere. This is done to maintain the rhythm of students in the learning process, which ultimately leads to the achievement of Arabic language proficiency in accordance with the plan (Azizi, Rozika, 2019). Efforts to develop competent students continue to be made so that upon graduation or becoming a bachelor's degree holder, students possess these skills. Therefore, students are required to maximize the learning process carried out during the first and second semesters of the academic year so that learning targets can be fully achieved. For students who have not met the graduation standards, PKPBA provides remedial or improvement programs that can be taken in the third semester onwards, with the main targets being optimal learning and the achievement of standard competencies. As stated in the PKPBA guidelines, this program is intended for students who have failed some or all of their studies, with prior programming and registration through the Study Programming Card (KPS) ([Http://Mahad.Web.Uinsatu.Ac.Id/Buku-Panduan-Mahad/](http://Mahad.Web.Uinsatu.Ac.Id/Buku-Panduan-Mahad/), n.d.). Arabic language learning at PKPBA is carried out with great enthusiasm, especially for those who have limited Arabic language skills, through various activities that can support Arabic language skills. Supporting activities are useful for motivating students to learn Arabic, which requires variety to prevent boredom in routine learning throughout the year. This is certainly very beneficial for all students, especially those with a general background or who are taking general study programs, as well as those with low Arabic language skills.

5. Evaluation of Arabic Language Learning for Students at IAIN Kudus

The main focus of Arabic language learning at IAIN Kudus is mastery of Arabic text reading skills, which can be analogized as part of mastery of reading classical texts and/or contemporary texts that can support receptive language mastery in building knowledge naturally through mastery of tarakib or qawaid that can support mastery of qiraatul kutub.

As stated by the Head of the Arabic Language Education Study Program, reading proficiency must be prioritized, especially in order to master the contents of classical Arabic texts, which are written entirely in Arabic. This proficiency must be thoroughly mastered in addition to other skills, so the material is developed in the Tsaqafah Muta'adidah book, which is the main reference book, but teachers are given the option to use other books if they wish.

Qiroatul Kutub itself is defined as teaching material that teaches students how to read Arabic texts, including the ability to understand and analyze the use of words, expressions, and/or incorrect structures in a sentence. And Fahm al-Mufradât wa al- Nash al-Maktûb wa al- Qawâ'id, which includes: the ability to understand the content, topic, and implied meaning in several paragraphs/discourses. And the ability to understand the use, position (i'rab), derivation, word forms, and terms of nahwu and sharaf. With regard to the evaluation of intercultural Arabic language learning, it was found to be quite good considering that the Tsaqofah Muta'adidah book is a textbook used in the Arabic language learning process at IAIN Kudus. This textbook is in the form of a module or lecture notes that has quite good content in terms of Islamic and local culture. Although it does not touch on all aspects of nationality, the module at least provides an overview of cultural diversity in the context of our social life. The intercultural aspect of Arabic language learning assessment here is a form of discourse or text that must be specifically designed to include aspects of nationality, cultural diversity, ethnicity, and religion so that this assessment can become a way of teaching diversity. As an ideology, interculturalism must be fought for, because it is needed as a foundation for the establishment of democracy, human rights, and the welfare of society. Therefore, in the evaluation of Arabic language learning, the discourse/text being tested must contain intercultural insights. Arabic language learning and its evaluation at IAIN Kudus are mandatory without exception. This evaluation is very important and a necessary step for teachers to determine the effectiveness of a learning process. The results obtained from this evaluation will be used by teachers to improve and refine learning programs and activities.

6. Evaluation of Arabic Language Learning for Students at UIN Maliki Malang

The Special Arabic Language Learning Program at UIN Maliki Malang has specific assessment or evaluation standards that students must achieve during their studies. Students' ability to communicate orally and in writing is the ultimate goal of Arabic language learning. In addition, the creation of a language environment must continue to be encouraged in order to build an adequate culture and habits before graduating from this program. Therefore, the achievement of Arabic language learning objectives must be accompanied by preparation and curriculum tools that are in line with the realities and abilities of students.

The completeness of students' learning in Arabic is determined by their success in honing their abilities to improve through the learning process in the classroom. In addition, the intensity with which students participate in the learning process contributes

to improving their abilities, which are tested in accordance with the material studied. As the ultimate goal of Arabic language proficiency, every student who will take the thesis exam is required to master Arabic language skills that can be measured by achieving a TOAFL (Test of Arabic Foreign Language) score. In this case, UIN Maulana Malik Ibrahim Malang has its own name, namely ILAA (Ikhtibar al-Lughah al-‘Arabiyyah al-Mi’yary), which has obtained intellectual property rights from the Ministry of Law and Human Rights.

The evaluation of intercultural Arabic language learning at UIN Maliki Malang has been successfully implemented through a two-semester exam, which represents the main material of the al-‘Arabiyyah Lil Hayah textbook (Sismanto, S., Bakri, M., & Huda, 2022). This textbook contains several examples of national aspects and cultural content that are randomly included to provide an overview of how to practice Arabic and its language structure. The evaluation for students is implemented for all faculties that are integrally determined by the rectorate to be a prerequisite for thesis, dissertation, and dissertation examinations, which are manifested in the form of Arabic language proficiency. Proficiency in Arabic is a key requirement for graduates of UIN Maulana Malik Ibrahim Malang, with adequate Arabic language skills for interacting with foreign speakers and for studying literature from various sources written in Arabic.

With the efforts made at PKPBA, students generally respect their homeroom teachers, who serve as role models whose advice they listen to, with class unity serving as an indicator of living together as part of the application of intercultural aspects that do not differentiate between one student and another. The evaluation of intercultural Arabic language learning at UIN Maliki Malang has been successfully implemented through a two-semester exam, which represents the main material of the al-Arabiyyah Lil Hayah textbook. This textbook contains several examples of national aspects and cultural content that are randomly included to provide an overview of how to practice Arabic and its language structure.

Ethnic and cultural diversity in shaping the lives of individuals, groups, and nations is clearly illustrated in the textbook al- Arabiyyah Lil Hayah, which includes exercises and drills to hone students' understanding of the material presented. In addition, to hone their understanding of Arabic from an intercultural perspective, lecturers also use self-evaluation tools to provide constructive feedback for the continuity of the learning process so that it remains on track to achieve the desired targets. These tools include the use of portfolios, quizzes, and interactive games. The evaluation of intercultural Arabic language learning is very important to foster appreciation, respect, and togetherness in a

diverse community, as well as to determine the progress, development, and success of students after a full year of teaching and learning.

In addition, PKPBA also conducts evaluations to measure cognitive abilities by applying learning and training that must be mastered by students during their studies in stages 1, 2, 3, and 4. At each of these stages, a comprehensive evaluation is carried out with an emphasis on psychomotor skills in the form of *mumarasah* or language proficiency practice on a daily basis, formative at the end of each learning unit, and summative at the end of each stage of approximately 2 months of learning. As stated by the head of PKPBA:

"Arabic language courses are evaluated four times a year to measure the achievement of learning targets. Massive monitoring activities are also encouraged, especially in emergency learning situations that require the use of technology in learning Arabic."

With the efforts made at PKPBA, students generally respect their homeroom teachers, who serve as role models whose advice they listen to, with class unity serving as an indicator of living together as part of the application of intercultural aspects that do not differentiate between one student and another. Arabic language proficiency in the follow-up process of Arabic language learning can at least lead to how to learn with the tendency to learn together without discrimination and with fairness during the learning process. In addition, textbooks developed independently by the Language Development Center of UIN Maulana Malik Ibrahim Malang with content that is in line with intercultural aspects have also contributed to their use by several other universities, such as IAIN Samarinda, which also utilizes the developed textbooks.

D. Conclusion

Arabic language learning conducted on an intercultural basis is characterized by respect for differences and a willingness to blend in with the cultures of students who have different customs. Based on the results of the research, as analyzed in the context of Arabic language learning, the following conclusions can be drawn: The Arabic language learning model at PTKI, IAIN Kudus, and UIN Malang campuses reflects the application of intercultural studies, where the curriculum for all new students is determined by regulations that place Arabic as a compulsory subject. Textbooks that describe national and local content have also been developed. As is the case at IAIN Kudus, where learning is carried out using the *Tsaqafah Muta'addidah* textbook developed by the team itself,

while PKPBA UIN Maulana Malik Ibrahim Malang sets the curriculum for all new students, which is regulated and implemented simultaneously from 2:00 p.m. to 5:00 p.m. using the al- Arabiyyah Lil Hayah, which was developed by the team and contains national and local cultural material that reflects intercultural dimensions. The implementation of Arabic language learning at PTKI, IAIN Kudus, and UIN Malang reflects intercultural aspects where the use of methods, media, and interactions are impartial by applying fairness and cooperation that are always maintained in order to respect each other's cultures among students. In addition, placement tests are used to place students in classes that match their abilities so that the learning process is in line with the appropriate techniques, in addition to student activities such as Mukhoyyam Arabi, which can motivate students to learn Arabic. The evaluation of Arabic language learning in the context of intercultural studies requires accurate measurement of Arabic language learning abilities through evaluation in the cognitive, affective, and psychomotor domains, which work together to provide experience and follow-up efforts from the evaluation of learning outcomes. The implementation of the TOAFL test, especially at IAIN Kudus and UIN Maulana Malik Ibrahim Malang, is mandatory for all students in order to be able to take the final exam. Thus, learning evaluation has laid the foundation for the creation of a shared culture without conflict and, in fact, the unification of attitudes that blend with various existing cultures due to the origins of students who come from various parts of the country.

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