

INTEGRATING CONTEXTUAL AND MULTICULTURAL APPROACHES IN ARABIC LANGUAGE LEARNING: A HYBRID MODEL FOR DEVELOPING INTERCULTURAL COMMUNICATIVE COMPETENCE

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Abstract: This study addresses the critical gap in integrating contextual and multicultural approaches in Arabic language pedagogy within Indonesia's diverse educational landscape, employing a 6-month qualitative case study at MA Mambaus Sholihin Islamic Boarding School “noted for its ethnic diversity and hybrid salaf-modern curriculum” through participatory observation, in-depth interviews, and document analysis. Key findings reveal: (1) teachers effectively merged Arabic instruction with local culture via Localizing Arab Contexts (e.g., adapting “souq” to Indonesian markets), Embedding Diversity in Routine (e.g., multicultural vocabulary drills), and Utilizing Pesantren’s Multicultural Environment; (2) structured activities (muhadasah/tradition comparisons) and spontaneous “cultural learning moments” (e.g., gesture/food dialogues) enhanced students’ intercultural sensitivity, pragmatic skills, and negotiation strategies; (3) while formal curricula lacked explicit integration, the hidden curriculum (daily multilingual interactions/campus diversity) crucially fostered intercultural communicative competence (ICC). Challenges included limited standardized materials, minimal teacher training, and curriculum inflexibility. The study proposes a replicable hybrid framework recommending institutional support for localized resources, teacher development in multicultural facilitation, and formal recognition of hidden curricula as ICC catalysts, repositioning Arabic as a bridge for intercultural understanding in pluralistic societies.

Keywords: Arabic Language Teaching, Contextual Approach, Intercultural-Communicative Competence, Multicultural Education, Pesantren.

Introduction

Cross-cultural communication skills have now become a crucial competency in foreign language learning, especially amidst the increasingly powerful influence of globalization¹. Various studies show that the application of a contextual approach can significantly enhance Arabic communication skills, particularly through the simulation of authentic situations relevant to real life. Furthermore, studies on multicultural pedagogy indicate that integrating cultural aspects into the learning curriculum can strengthen students' cultural awareness and support their cross-cultural communication abilities². However, although these two paradigms are complementary, their implementation in the context of Arabic language learning is often carried out separately and lacks integration, thus leaving a gap that needs to be filled by further research.

Although many studies have examined the contextual approach or multicultural elements separately, in-depth research on how these two approaches can be integrated in Arabic language learning practice is still scarce³. This research seeks to answer two important questions: (1) how is the integration process between the contextual and multicultural approaches practiced in the Arabic language classroom; and (2) what are the synergistic mechanisms for building specific cross-cultural communication skills, such as in the Indonesian context.

¹ Sri Komalasari, 'Meningkatkan Motivasi Dan Kemampuan Siswa Kelas Xi Ips Sma Negeri 1 Cigugur Dalam Menyusun Proposal Melalui Pendekatan Pembelajaran Kontekstual', *Jurnal Impresi Indonesia*, 1.8 (2022), pp. 908–17, doi:10.36418/jii.v1i8.296; Aminah Aminah, Hairida Hairida, and Agung Hartoyo, 'Penguatan Pendidikan Karakter Peserta Didik Melalui Pendekatan Pembelajaran Kontekstual Di Sekolah Dasar', *Jurnal Basicedu*, 6.5 (2022), pp. 8349–58, doi:10.31004/basicedu.v6i5.3791.

² Rani Darojah, 'Persepsi Guru Sekolah Dasar Terhadap Integrasi Budaya Pada Pembelajaran Bahasa Indonesia', *Edukatif Jurnal Ilmu Pendidikan*, 3.6 (2021), pp. 3748–57, doi:10.31004/edukatif.v3i6.1202; Agung Y Perwira and others, 'Telaah Kurikulum Bahasa Arab Di Ma Al-Hidayah Depok', *Jurnal Kajian Islam Modern*, 10.01 (2023), pp. 28–33, doi:10.56406/jkim.v10i01.320.

³ Maryam Nur Annisa and Randi Safii, 'Analisis Kebutuhan Belajar Bahasa Arab Sebagai Bahasa Asing Dalam Konteks Pendidikan Tinggi', *ELOQUENCE: Journal of Foreign Language*, 2.2 (2023), pp. 313–28; Yenni Yunita and Rojja Pebrian, 'Metode Komunikatif Dalam Pembelajaran Bahasa Arab Maharah Al-Kalam Di Kelas Bahasa Center for Languages and Academic Development', *Jurnal Pendidikan Agama Islam Al-Thariqah*, 5.2 (2020), pp. 56–63, doi:10.25299/al-thariqah.2020.vol5(2).5838.

Research dominated by experimental methods and focused on short-term outcomes often overlooks a holistic analysis of more sustainable and profound cross-cultural competency development⁴.

To address this need, this study conducts a qualitative case study examining the implementation of Arabic language learning in a multicultural context at Mambaus Sholihin, an institution known for its ethnic and social diversity. Using participant observation, in-depth interviews, and curriculum document analysis over six months, this research aims to uncover: (1) the design of learning activities that integrate contextual and multicultural principles; and (2) the dynamics of cross-cultural communication competency development during classroom interactions⁵. The case study approach is used to capture the complexity of practices that cannot be reached through quantitative methods, thereby yielding richer and more in-depth findings.

The results of this study are expected to offer an initial framework for formulating the integration of the contextual-multicultural approach in Arabic language teaching, as well as to reveal elements of the hidden curriculum that support the development of cross-cultural communication skills. This contribution aims to enrich the discourse on culture-based language pedagogy and provide applicable guidance for educational institutions, particularly in multicultural societies like Indonesia⁶.

⁴ Ayu Desrani and Dzaki A Zamani, 'Pengembangan Kurikulum Pembelajaran Bahasa Arab Di Masa Pandemi Covid-19', *Alfazuna Jurnal Pembelajaran Bahasa Arab Dan Kebahasaaraban*, 5.02 (2021), pp. 2014–234, doi:10.15642/alfazuna.v5i02.1252.

⁵ Muhammad H Hussin, Mohammad A A Ali, and Abdul H A Rahim, 'Keberkesanan Modul Pengajaran Durus Al Lughah Al-'Arabiyyah Li Ghayri Al-Natiqina Biha (Pelajaran-Pelajaran Bahasa Arab Untuk Bukan Penutur Arab) Terhadap Pelajar Pemula Bahasa Arab Kolej UNITI Kota Bharu', *E-Jurnal Bahasa Dan Linguistik (E-Jbl)*, 2.2 (2020), pp. 79–92, doi:10.53840/ejbl.v2i2.51; Harris R Akhiruddin, Anas Ahmadi, and Resdianto P Raharjo, 'Pemanfaatan Cerita Interaktif Digital Sebagai Media Pembelajaran Bahasa Yang Inovatif', *Judika (Jurnal Pendidikan Unsika)*, 12.2 (2024), pp. 193–208, doi:10.35706/judika.v12i2.11574.

⁶ Mazidatulfaizah Mazidatulfaizah, 'Penerapan Model Pembelajaran Two Stay Two Stray Untuk Meningkatkan Kemampuan Memahami Teks Naratif Berbahasa Arab', *Edudeena*, 5.2 (2021), pp. 136–46, doi:10.30762/ed.v5i2.3927; Selpi Oktaviani and Maman Abdurrahman, 'Analisis Pembelajaran Komunikasi Arab Dalam Pembelajaran Bahasa Arab Di SMA Aisyiyah Boarding School Bandung', *Tsaqofiya Jurusan Pendidikan Bahasa Arab Iain Ponorogo*, 3.2 (2021), pp. 148–57, doi:10.21154/tsaqofiya.v3i2.73.

Literature Review

Overview of the Contextual and multicultural approaches

Contextual and multicultural approaches in Arabic language learning are increasingly recognized as vital aspects for fostering effective communication and cultural understanding among students. This literature review synthesizes current insights regarding this integration and its implications for Arabic language education, particularly within the context of cultural diversity.

Integrative and contextual learning methods play a crucial role in enhancing Arabic language acquisition. Ajizah and Jauhari emphasize the need to contextualize Arabic language teaching within a framework that encourages religious moderation and cultural awareness, noting that an inclusive approach can boost student engagement and interpersonal skills amidst the cultural and religious pluralism of society⁷. Contextual methods allow students to practice Arabic in real-life scenarios, thereby improving linguistic competence⁸. The research of Nurdiana et al., which highlights the integration of local cultural content into teaching materials, further strengthens this, proving that local wisdom fosters a deeper connection between students and the Arabic language while enhancing their practical communication skills⁹.

The development of a multicultural dimension in Arabic language education plays an important role in creating a tolerant and respectful learning environment. Research indicates that elementary school students exposed to multicultural values in Arabic lessons develop higher abilities in empathy, tolerance, and understanding across social contexts¹⁰. These findings align with the research of Yoyo et al., which revealed that integrating elements of Arab culture positively impacts student perceptions and learning experiences, particularly in Salafi Pesantren¹¹. Through this integration, students not

⁷ Ratna U N Ajizah and Irfan Jauhari, 'Contextualization of Arabic Language Learning in the Framework of Religious Moderation in the Contemporary Era on the MTs Negeri 1 Ponorogo', *Mahira*, 3.2 (2023), pp. 103–14, doi:10.55380/mahira.v3i2.541.

⁸ Muhammad R Assagaf, 'Arabic Curriculum Planning Management', *Golden Ratio of Data in Summary*, 4.2 (2024), pp. 496–504, doi:10.52970/grdis.v4i2.561.

⁹ Ryan Nurdiana and others, 'Significance of Local Wisdom in Preparing Arabic Teaching Materials', *Tadris Al- Arabiyyah Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban*, 2.2 (2023), pp. 156–67, doi:10.15575/ta.v2i2.26328.

¹⁰ Amrina Amrina and others, 'The Implementation of Multicultural Values in Arabic Learning', *Izdihar Journal of Arabic Language Teaching Linguistics and Literature*, 5.3 (2022), pp. 237–50, doi:10.22219/jiz.v5i3.21914.

¹¹ Yoyo Yoyo and others, 'Cultural Perceptions of Santri on Arabic Language Learning', *Jurnal Pendidikan Islam*, 9.2 (2023), pp. 187–98, doi:10.15575/jpi.v9i2.24103.

only learn the language but also develop essential skills that promote social harmony.

Despite the theoretical and practical benefits of integrating the contextual-multicultural approach, significant challenges still hinder effective implementation. Infrastructure readiness and educator training, as outlined by Assagaf, are obstacles that educational institutions must overcome to integrate technology and multicultural education into the Arabic language curriculum¹². The study by Nor and Sihes adds the need for improved teacher competency and critical thinking skills in managing multicultural classrooms, emphasizing that teachers must adapt to the diversity of student backgrounds for effective language teaching¹³.

Recent explorations show that modern technology and interactive teaching methods can significantly enhance the Arabic language learning experience for students. For example, the use of applications like Wondershare Filmora has been proven to enrich teaching materials through local cultural content, thereby increasing student engagement¹⁴. Models that combine various methods (such as the All in One System) are also effective in teaching the four language skills holistically, emphasizing the interconnectedness of the language learning process¹⁵. Likewise, learning Arabic using a deep learning approach¹⁶.

The integration of contextual and multicultural approaches not only enriches the educational experience but also prepares students to participate actively in a pluralistic society. To address implementation barriers, educational stakeholders must invest in infrastructure readiness, teacher training, and innovative pedagogical practices.

¹² Assagaf, 'Arabic Curriculum Planning Management'.

¹³ Hanzalah M Nor and Ahmad J Sihes, 'Critical Thinking in Teaching Arabic as a Foreign Language; Teacher's Competence', *International Journal of Academic Research in Business and Social Sciences*, 12.8 (2022), doi:10.6007/ijarbs/v12-i8/14209.

¹⁴ Nur Agung, Amran Ar, and Husnaini Jamil, 'Utilization of the Wondershare Filmora Application in Compiling Arabic Teaching Materials Based on Local Culture', 2021, doi:10.4108/eai.18-11-2020.2311653.

¹⁵ Zulfa A Wahidah, Umi Baroroh, and Abdur R Mukadam, 'The Implementation of Eclectic Methods in Arabic Learning Based on All in One System Approach', *Jurnal Al Bayan Jurnal Jurusan Pendidikan Bahasa Arab*, 13.1 (2021), pp. 90–107, doi:10.24042/albayan.v13i1.6379.

¹⁶ Muh Sabilar Rosyad and Saleh Muhammad Kabir, 'Towards Deep Arabic Language Learning: Designing Materials That Are Mindful, Meaningful, and Joyful', *LUGHATI: Jurnal Pendidikan Bahasa Arab*, 3.01 (2025), pp. 63–75 <<https://doi.org/10.33754/lughati.v3i01.1613>>.

Continuous research and adaptation are required to enhance the effectiveness and relevance of Arabic language education in multicultural contexts.

Method

This study adopts a qualitative case study methodology to explore the integration of contextual and multicultural approaches in Arabic language learning, as well as the development of cross-cultural communication competence. The selection of Mambaus Sholihin as the location was based on its high ethnic and social diversity, thus offering a rich context for the investigation. Over a period of six months, data was collected through three primary techniques: participant observation, in-depth interviews, and document analysis. The observation technique allowed the researcher to directly observe classroom interactions and communication dynamics among students, as well as between teachers and students.

In the interviews, various stakeholders such as teachers and students contributed to exploring perceptions regarding the integration of the existing approaches. Analysis of documents, including the curriculum and lesson plans, helped in understanding the objectives and content of contextual and multicultural learning. All this data was then analyzed qualitatively using a thematic analysis approach to understand the various contextual factors influencing the effectiveness of learning and the development of cross-cultural communication competence in this multicultural setting. The qualitative approach was chosen for its ability to provide depth and detailed understanding of the complexity of the observed phenomena, considering the importance of multicultural values in Education¹⁷.

Result and Discussion

Design of Integrated Contextual-Multicultural Learning at MA Mambaus Sholihin Gresik

1. Specific Examples of Integrated Activities

The integration of contextual and multicultural approaches in the design of learning activities at Madrasah Aliyah Mambaus Sholihin shows significant application in efforts to enhance students' linguistic and cultural understanding. These findings highlight how teaching and

¹⁷ Muhammad Faiz and Juwika Afrita, 'Tantangan Dan Strategi Pemahaman Bahasa Arab Untuk Pendidikan Generasi Z: Analisis Dan Prospek Masa Depan', *Jurnal Pendidikan Indonesia*, 5.4 (2024), pp. 156–64, doi:10.59141/japendi.v5i4.2749.

learning activities can be developed by adapting local content to universal values. For example, in a cultural-themed *Mubadasah* (conversation) session, students from diverse ethnic backgrounds, including Javanese, Sundanese, and Madurese, collaborated to discuss local traditions within the context of Arab culture. The discussion on the theme “*Nyadran* Tradition in Java vs. Pre-Ramadan Grave Pilgrimage in Arabia” not only stimulated understanding of the Arabic language but also enriched students’ intercultural insights, as affirmed by a teacher who stated that “*Mubadasah* is no longer just a drill, but meaningful discussion”¹⁸.

Furthermore, the Morning Vocabulary Drill activity also demonstrated a strong effort to apply the contextual approach, where the vocabulary taught was linked to real-life contexts in Indonesia, then reinforced with role-playing simulating market situations. For instance, students were allowed to interact using specific vocabulary in sentences relevant to their daily experiences. This was demonstrated in the depiction of the multi-ethnic Turi Market in Surabaya, where students learned actively and simultaneously about culture and language¹⁹.

A key component of this learning was evident in the Final Semester Assignment, where students were asked to create presentations in Arabic comparing local celebrations with religious practices in Arab countries. Using personal experiences and interviews with family, students not only learned the language but also built connections with their respective cultures. This experience serves as evidence that learning integrating contextual and multicultural values can enhance student engagement and understanding, albeit accompanied by challenges in finding the precise vocabulary from their local languages²⁰.

¹⁸ Perwira and others, ‘Telaah Kurikulum Bahasa Arab Di Ma Al-Hidayah Depok’.

¹⁹ Firda Firda, Habibi Habibi, and Hellyatul Matlubah, ‘Pembelajaran Kontekstual Ipa Berbasis Potensi Lokal Bagi Siswa Kepulauan Sumenep’, *Snapp*, 2.1 (2024), pp. 164–78, doi:10.24929/snapp.v2i1.3135; Inka K Melati, ‘Strategi Pembelajaran BIPA Dengan Pendekatan Komunikatif-Kontekstual Berbasis Kearifan Lokal’, *Basastra*, 11.2 (2022), p. 163, doi:10.24114/bss.v11i2.37351.

²⁰ Neneng Darllis, F Farida, and Yalvema Miaz, ‘Pengembangan Desain Pembelajaran Model Assure Berbasis Problem Based Learning Menggunakan Komik Di Sekolah Dasar’, *Jurnal Basicedu*, 5.1 (2020), pp. 334–42, doi:10.31004/basicedu.v5i1.689; Marudut Sinaga and Saronom Silaban, ‘Implementasi Pembelajaran Kontekstual Untuk Aktivitas Dan Hasil Belajar Kimia Siswa’, *Gagasan Pendidikan Indonesia*, 1.1 (2020), p. 33, doi:10.30870/gpi.v1i1.8051; Mohammad Jailani and others, ‘Meneguhkan Pendekatan Neurolinguistik Dalam Pembelajaran: Studi Kasus Pada

However, despite many findings supporting the success of this integration, there were also challenges to note, such as the difficulty some students faced in finding vocabulary in their local languages, which could hinder the learning process. A Sundanese student expressed confusion when searching for certain words in Sundanese but ultimately found the presentation experience valuable, indicating the potential for enhanced language competence among students²¹.

Overall, these activities demonstrate the transformation of routine practices in the pesantren curriculum into vehicles for contextual and multicultural learning. These results also indicate the need for further development and attention to the challenges still faced by students in the field²².

2. Contextual-Multicultural Integrated Learning Activities

In the learning process at MA Mambaus Sholihin, two contextual-multicultural integration strategies were effectively implemented. The first strategy was Localizing Arab Contexts, where teachers translated the contexts of Arabic language materials into local settings relevant to the students. This was exemplified through the teaching about *Souq* (market) being adapted to Pasar Legi in Gresik, facilitating students to connect their experiences with the lesson material. Inspiration from students' local experiences played a crucial role in easing the understanding of Arab culture through more relatable and contextual practices²³. Furthermore, this adaptation of local contexts demonstrated the teachers' ability to understand and utilize

Pembelajaran Bahasa Arab Madrasah Aliyah', *Jurnal Pendidikan Agama Islam Al-Thariqah*, 6.1 (2021), pp. 151–67, doi:10.25299/al-thariqah.2021.vol6(1).6115.

²¹ Oktaviani and Abdurrahman, 'Analisis Pembelajaran Komunikasi Arab Dalam Pembelajaran Bahasa Arab Di SMA Aisyiyah Boarding School Bandung'.

²² Kadek C Dewi and Gusti N S Agustika, 'Meningkatkan Pemahaman Konsep Matematika Siswa Kelas v SD Melalui Pemanfaatan Video Pembelajaran Berbasis Pendekatan Kontekstual', *Jurnal Ilmiah Pendidikan Profesi Guru*, 5.2 (2022), pp. 229–43, doi:10.23887/jippg.v5i2.50366.

²³ Keysha, Hikmah Maulani, and Tatang Tatang, 'Pengaruh Latar Belakang Pendidikan Pondok Pesantren Modern Terhadap Motivasi Belajar Bahasa Arab', *Al-Ittijah Jurnal Keilmuan Dan Kependidikan Bahasa Arab*, 15.1 (2023), pp. 1–17, doi:10.32678/alittijah.v15i1.7619; Irfan Maulana, Akhmad Alim, and Wido Supraha, 'Mengidentifikasi Kebutuhan Pembelajaran Bahasa Arab Santri Pondok Pesantren', *Jiip - Jurnal Ilmiah Ilmu Pendidikan*, 7.4 (2024), pp. 3654–59, doi:10.54371/jiip.v7i4.4020.

the cultural diversity of students as a resource in the teaching and learning process²⁴.

The second strategy, Embedding Diversity in Routine, utilized moments in daily learning to instill values of diversity. This practice was observed when students were encouraged to discuss ethnic and religious diversity around them, which in turn emphasized the Islamic principle of respect for social pluralism. Teachers used examples from the student diversity to enrich Arabic language learning, such as in constructing drill sentences that incorporated names from various ethnic backgrounds. Such activities not only enriched the learning content but also created an inclusive and mutually respectful learning environment²⁵.

However, although these two strategies have significant potential to improve learning outcomes, challenges remain. For instance, the integration of local cultural values often faces doubts regarding its alignment with the formal curriculum and the broader expectations of educational institutions²⁶. Therefore, stronger collaboration between teachers, educational institutions, and the community is needed to ensure these strategies can be implemented effectively and sustainably. Additionally, the multicultural pesantren environment, while a potential asset, also needs optimization to avoid stereotypes and ensure all student voices are accommodated in the learning process.²⁷

The contextual-multicultural integrated learning strategies implemented at MA Mambaus Sholihin show positive results in building cultural awareness and improving students' Arabic language skills. By incorporating elements of diversity and adapting material contexts, students not only learn Arabic but also enhance their understanding of other cultures, which is crucial in today's globalized era. However, more attention is needed to address the challenges and

²⁴ Muhammad F R Nasution, Mario B Sanjaya, and Abdurrahman Abdurrahman, 'Strategi Pembelajaran Bahasa Arab Di Madrasah Aliyah Negeri (Man) 1 Medan', *Sathar*, 1.2 (2023), pp. 13–22, [doi:10.59548/js.v1i2.82](https://doi.org/10.59548/js.v1i2.82).

²⁵ Muhammad F Hidayat, Tobroni Tobroni, and Achmad T Rusady, 'Implementasi Total Quality Management Pada Pembelajaran Ismuba Di SMP Muhammadiyah 06 Dau Malang', *Research and Development Journal of Education*, 9.1 (2023), p. 266, [doi:10.30998/rdje.v9i1.16047](https://doi.org/10.30998/rdje.v9i1.16047).

²⁶ Faiz and Afrita, 'Tantangan Dan Strategi Pemahaman Bahasa Arab Untuk Pendidikan Generasi Z: Analisis Dan Prospek Masa Depan'.

²⁷ Mohd S Othman, 'Pengaruh Komponen Bahasa Terhadap Pelaksanaan Pengajaran Guru Bahasa Arab (Gpi) Dalam Mengintegrasikan Kemahiran Berfikir Aras Tinggi (Kbat)', *E-Jurnal Bahasa Dan Linguistik (E-Jbl)*, 4.1 (2022), pp. 1–15, [doi:10.53840/ejbl.v4i1.94](https://doi.org/10.53840/ejbl.v4i1.94).

ensure this approach can run optimally and remain relevant in the long term.

3. Material Selection and Real-Life Contexts

The design of contextual-multicultural integrated learning activities at MA Mambaus Sholihin shows that although the core material still refers to Salaf texts and the standard Gontor model books, teachers successfully developed additional contextual materials relevant to students' daily lives. This integration was carried out through the selection of themes from various sources, including pesantren traditions and activities, local customs, and social issues related to multiculturalism in Indonesia. This development aligns with the principles of contextual learning which focus on applying theory into real practice²⁸. Previous research has shown that the contextual learning approach is able to increase student motivation and engagement, especially when linking teaching materials to their life experiences in a multicultural society²⁹.

The Language Coordinator at MA Mambaus Sholihin emphasized the importance of reinforcement through "Contextual Additional Materials." For example, creating short reading texts about celebrations like National Santri Day and "Tolerance in the Gresik Chinese Village" provided opportunities for students to engage directly in multicultural experiences. This aligns with the findings of Kristanti and Sujana, who emphasize that interactive and contextual learning media can increase the appeal of teaching materials, making learning more relevant and meaningful for students³⁰. This approach also aligns with research showing that the integration of local materials in learning can provide a significant improvement in student understanding³¹.

²⁸ Yusak Tanasyah and Bobby K Putrawan, 'Pembelajaran Kontekstual Dalam Peningkatan Hasil Belajar Pendidikan Agama Kristen', *Areopagus Jurnal Pendidikan Dan Teologi Kristen*, 20.2 (2022), pp. 1–14, doi:10.46965/ja.v20i2.1622.

²⁹ Renni Ruspanah, Ariantjie Lesnussa, and Nathalia Y Johannes, 'Meningkatkan Hasil Belajar Siswa Dengan Menggunakan Model Pembelajaran Kontekstual', *Kognisi*, 1.2 (2021), pp. 42–46, doi:10.56393/kognisi.v1i2.881; Firda, Habibi, and Matlubah, 'Pembelajaran Kontekstual Ipa Berbasis Potensi Lokal Bagi Siswa Kepulauan Sumenep'.

³⁰ Ni N D Kristanti and I W Sujana, 'Media Pembelajaran Interaktif Berbasis Pembelajaran Kontekstual Muatan IPS Pada Materi Kenampakan Alam', *Jurnal Penelitian Dan Pengembangan Pendidikan*, 6.2 (2022), pp. 202–13, doi:10.23887/jppp.v6i2.46908.

³¹ Hamida Hamida, Christian W Wolor, and Rizki F Rachmadania, 'Pengaruh Pembelajaran Berbasis Masalah Dan Pembelajaran Kontekstual Terhadap

The development of these activities also reflects the application of observation methods regarding the traditions of roommates from different cultural backgrounds, as well as group discussions about pictures or photos of traditional ceremonies to discuss universal values using Arabic. This approach not only meets the academic needs of students but also helps them understand and appreciate the cultural diversity around them. In this way, students can build connections between the knowledge acquired and its implementation in real life, creating a more cohesive and integrative learning experience³². However, challenges remain in ensuring that all students can engage in context-oriented and multicultural learning, and continuous effort is required to evaluate and improve the methods applied³³.

4. The Role and Challenges of the Curriculum in Integration

In the context of learning at MA Mambaus Sholihin, efforts to integrate contextual-multicultural learning activity designs face a significant dilemma in the implementation of the formal curriculum. Analysis of curriculum documents and interviews with administrators and teachers indicate that the formal curriculum, both Salaf and modern, does not explicitly support such integration. For example, the head of the madrasah emphasized that the current educational focus remains on mastery of classical-communicative Arabic and religious sciences, with contextual-multicultural integration emerging only as an initiative from the teaching team³⁴. This aligns with observations by

Kemampuan Berpikir Kritis Siswa Smkn3 Jakarta', *Berajah Journal*, 3.1 (2023), pp. 97–106, [doi:10.47353/bj.v3i1.200](https://doi.org/10.47353/bj.v3i1.200).

³² Mesra Damayanti and others, 'Pengaruh Penerapan Pembelajaran Kontekstual Berbasis Lingkungan Terhadap Minat Belajar Biologi Peserta Didik Kelas X MIPA Materi Tumbuhan (Plantae)', *Saintifik*, 10.1 (2024), pp. 95–101, [doi:10.31605/saintifik.v10i1.494](https://doi.org/10.31605/saintifik.v10i1.494).

³³ Nisna Nursarofah, 'Meningkatkan Kualitas Pendidikan Anak Usia Dini Melalui Pembelajaran Kontekstual Dengan Pendekatan Merdeka Belajar', *Journal Ashil Jurnal Pendidikan Anak Usia Dini*, 2.1 (2022), pp. 38–51, [doi:10.33367/piaud.v2i1.2492](https://doi.org/10.33367/piaud.v2i1.2492); Ni L P Riskayanti, I N Karsana, and I G G Putra, 'Penerapan Model Pembelajaran Kontekstual Dalam Mata Pelajaran Pendidikan Agama Hindu Dan Budi Pekerti Pada Siswa Kelas Xi Di Sma Negeri 7 Denpasar', *Up*, 4.2 (2023), pp. 143–51, [doi:10.25078/up.v4i2.2784](https://doi.org/10.25078/up.v4i2.2784).

³⁴ Ordekoria Saragih and Ristati Marpaung, 'Tantangan Dan Peluang: Studi Kasus Penerapan Kurikulum Merdeka Di Sekolah Mandiri Berubah Kabupaten Tapanuli Utara', *Jurnal Pendidikan Dan Pembelajaran Indonesia (Jppi)*, 4.3 (2024), pp. 888–903, [doi:10.53299/jppi.v4i3.632](https://doi.org/10.53299/jppi.v4i3.632); Wawan Ridwan, Hasan Basri, and Andewi Suhartini, 'Penguatan Karakter Siswa Pada Sekolah Berbasis Pesantren', *Jiip - Jurnal Ilmiah Ilmu Pendidikan*, 6.1 (2023), pp. 623–29, [doi:10.54371/jiip.v6i1.1473](https://doi.org/10.54371/jiip.v6i1.1473).

Ridwan et al., which indicate that the implemented curriculum often does not sufficiently emphasize the integration of multicultural values³⁵.

However, despite limitations in the official guidelines, the formal curriculum provides opportunities for adaptation. The modular nature of the skills-oriented language curriculum allows teachers to utilize space within the Lesson Plans (*Rencana Pelaksanaan Pembelajaran/RPP*) to insert local-multicultural content. As explained by Nofianti, the integration of character education in the curriculum provides opportunities for teachers to incorporate contextual values into their teaching³⁶. Nonetheless, significant challenges remain. The absence of standard teaching materials and official guidelines for this integration creates an additional burden for teachers, who must creatively seek or create their own materials³⁷. Research by Ansori shows that curriculum development in pesantren is often inadequately supported by resources, with a lack of specific training available for teachers on this multicultural issue³⁸.

Furthermore, the Hidden Curriculum in the pesantren turned out to play a crucial role in encouraging contextual-multicultural integration. The multicultural environment, coupled with strict policies on the use of Arabic and daily cross-cultural interaction, creates a learning atmosphere that supports the existence of these values even though they are not yet formalized in the official curriculum³⁹. This environment provides space for teachers to apply interdisciplinary approaches that can make learning more relevant and contextual, in line with what Olfah emphasized.⁴⁰ Thus, the integration of education in this pesantren can occur through individual efforts and the strength of the environment, but systemic support from the formal curriculum

³⁵ Ridwan, Basri, and Suhartini, 'Penguatan Karakter Siswa Pada Sekolah Berbasis Pesantren'.

³⁶ malka nofianti, 'Integrasi Pendidikan Karakter Dalam Pembelajaran Kurikulum 2013 Di Sekolah Dasar', 2023, [doi:10.31219/osf.io/qhkt](https://doi.org/10.31219/osf.io/qhkt).

³⁷ Saragih and Marpaung, 'Tantangan Dan Peluang: Studi Kasus Penerapan Kurikulum Merdeka Di Sekolah Mandiri Berubah Kabupaten Tapanuli Utara'.

³⁸ Mujahid Ansori, 'Pengembangan Kurikulum Madrasah Di Pesantren', *Munaddhomah Jurnal Manajemen Pendidikan Islam*, 1.1 (2021), pp. 41–50, [doi:10.31538/munaddhomah.v1i1.32](https://doi.org/10.31538/munaddhomah.v1i1.32).

³⁹ Masdar Limbong, Firmansyah Firmansyah, and Fauzi Fahmi, 'Integrasi Kurikulum Pendidikan Berbasis Multikultural', *Edu-Riligia Jurnal Ilmu Pendidikan Islam Dan Keagamaan*, 5.4 (2022), [doi:10.47006/er.v5i4.12933](https://doi.org/10.47006/er.v5i4.12933).

⁴⁰ Hamida Olfah, 'Pendekatan Interdisipliner Dalam Pemikiran Pendidikan Islam: Memperkuat Keterpaduan Kurikulum Dan Metode Pembelajaran', *Sentri Jurnal Riset Ilmiah*, 3.5 (2024), pp. 2507–17, [doi:10.55681/sentri.v3i5.2813](https://doi.org/10.55681/sentri.v3i5.2813).

must be continuously improved so that this process becomes more effective and planned⁴¹.

Overall, although there is potential and room for teachers to innovate in contextual-multicultural learning integration, challenges related to systemic support and a deep understanding of local culture still require serious attention⁴². To facilitate this process, strengthening teacher training and providing adequate resources will be very important in the future⁴³.

Dynamics of Developing Cross-Cultural Communication Competence (CCCC) in MA Mambaus Sholihin Classrooms

1. Patterns of Cross-Cultural Interaction in Arabic

The development of cross-cultural communication competence at MA Mambaus Sholihin reveals a panorama of interaction rich in cultural nuances. Observations show that students from diverse ethnic backgrounds such as Javanese, Sundanese, Madurese, and Malay engaged in meaning negotiation using simple Arabic. The example of a traditional market simulation is relevant here, where Madurese students role-played as fish sellers using specific vocabulary for bargaining, while Javanese students responded with vocabulary repetition and clarifying questions. This indicates that cross-cultural interaction relies not only on linguistic competence but also on cultural understanding and negotiation skills to create effective and respectful communication. Research shows that student social interaction involving ethnic diversity can enrich the learning experience and enhance cross-cultural communication abilities⁴⁴.

⁴¹ Syahrul Hamdi, Cepi Triatna, and Nurdin Nurdin, 'Kurikulum Merdeka Dalam Perspektif Pedagogik', *Sap (Susunan Artikel Pendidikan)*, 7.1 (2022), doi:10.30998/sap.v7i1.13015; Ira Kusumawati and Nurfuadi Nurfuadi, 'Integrasi Kurikulum Pesantren Dalam Kurikulum Nasional Pada Pondok Pesantren Modern', *Pendidik.*, 2.01 (2024), pp. 1–7, doi:10.58812/spp.v2i01.293.

⁴² Muh Sabilar Rosyad and Farid Qomaruddin, 'Integration of Cultural Content Between Arabic and Indonesian in Arabic Textbooks for Non-Native Speakers', *Mayada: Al-Multaqa Al-Ilmy Al-Alamy Lil-Dirasat Al-Arabiyyah*, 1.1 (2024), pp. 264–81 <<https://conferences.uin-malang.ac.id/index.php/mayada/article/view/2513>>.

⁴³ Ali Mastur, 'Integrasi Kurikulum Di Pendidikan Diniyah Formal (PDF) Wustho Al Fithrah Surabaya', *Tarbawi*, 10.2 (2022), pp. 165–83, doi:10.36781/tarbawi.v10i2.215; Elka Mimin, 'Pengembangan Model Kurikulum PAUD 2013 Berbasis Kearifan Lokal Suku Ngalum Ok', *Jurnal Obsesi Jurnal Pendidikan Anak Usia Dini*, 6.1 (2021), pp. 374–88, doi:10.31004/obsesi.v6i1.1327.

⁴⁴ Ringgo E Yozani, 'Komunikasi Adaptasi Lintas Budaya Pencari Suaka Dalam Berinteraksi Dengan Masyarakat Kota Pekanbaru', *Communicare Journal of Communication Studies*, 7.1 (2020), p. 71, doi:10.37535/101007120205; Sakinah N

Furthermore, the communication displayed by students reflects linguistic politeness that is an integral part of their interactions. The use of simple expressions like “*ya akhii/ya ukhti*” (my brother/my sister) and “*afwan*” (pardon me) to convey apologies when miscommunication occurred indicates a strong awareness of ethical values in communication. Cross-cultural politeness not only aids relationships among students but also creates a learning environment full of positive dialogue. The importance of mutual respect is evident in discussions, such as when a Sundanese student explained local cultural concepts to a student from Riau. Through this dialogue, their cultural knowledge was exchanged, making the classroom a constructive space for cultural exchange that provides new insights⁴⁵.

However, despite the positive dynamics, challenges in adapting to different communication styles also emerged. Some students might find it difficult to adjust to linguistic and cultural variations, which could lead to the risk of miscommunication. Previous research indicates that difficulties in cross-cultural interaction are often caused by differences in the social values underlying the communication⁴⁶. Therefore, educator intervention becomes crucial to provide support enabling students to adapt to their cross-cultural environment. Teachers are expected to train students in conflict management and effective communication strategies, so that differing perspectives can be understood and appreciated⁴⁷.

In conclusion, the observed dynamics in cross-cultural communication at MA Mambaus Sholihin not only enhance students' knowledge and language skills but also equip them with the ability to interact in a multicultural society. This cross-cultural communication

Rokhmah and Hung Chiao, 'Penyesuaian Lintas Budaya Mahasiswa Muslim Indonesia Di Taiwan', *Jurnal Pendidikan Dan Kebudayaan (Jurdikbud)*, 2.2 (2022), pp. 116–27, doi:10.55606/jurdikbud.v2i2.258.

⁴⁵ Sari Narulita and others, 'Perilaku Adaptif Dan Sikap Moderat Guru Dan Dosen Pendidikan Agama Islam', *Hayula Indonesian Journal of Multidisciplinary Islamic Studies*, 7.2 (2023), pp. 227–40, doi:10.21009/hayula.007.02.06.

⁴⁶ Fresti Yuliza and others, 'The Hybrid Persembahan Dance: Cross-Cultural Collaboration and Art Tourism in Pasa Harau Art and Culture Festival 2018', *Ekspresi Seni Jurnal Ilmu Pengetahuan Dan Karya Seni*, 24.1 (2022), p. 32, doi:10.26887/ekspresi.v24i1.1576; Rina Agustini and Muji Sulistyowati, 'Dampak Kesehatan Dan Adaptasi Lintas Budaya Akibat Gelar Budaya Pada Mahasiswa', *Jurnal Kesehatan Masyarakat Mulawarman (Jkmm)*, 3.1 (2021), p. 29, doi:10.30872/jkmm.v3i1.6021.

⁴⁷ Teguh S Adrian, 'Tren Riset Konseling Lintas Budaya Di Indonesia 2019-2023', *Indonesian Journal of Educational Counseling*, 7.2 (2023), pp. 307–12, doi:10.30653/001.202372.307.

competence is essential for creating open-minded and tolerant individuals, prepared to contribute to Indonesian society with its rich cultural diversity⁴⁸.

2. Observed Increase in Cultural Awareness

Findings indicate significant development in students' cultural awareness. In-depth interviews revealed a shift in understanding: *"I used to think Arab culture was only in books, turns out the grave-visiting tradition before Ramadan is similar to Nyadran here, but the intention is different,"* (Javanese Student, Grade XI). Observations of a *Lebaran* (Eid) comparison project showed students not only describing differences - *"In Lombok there's Perang Topat, in Saudi Arabia the food is ghod wa ruḥ (lamb and rice)"* - but also beginning to analyze the underlying cultural values: *"Perang Topat is a symbol of brotherhood, like silaturahmi (maintaining social bonds) in Arabia."* Awareness of culture's role in communication also emerged, as acknowledged by a student: *"When presenting the Rambu Solo' tradition in Arabic, I realized I had to explain the concept of 'death' in Torajan culture first, so my friends would understand why the ritual lasts a week."* This reflection shows an internalization that language cannot be separated from its cultural context⁴⁹.

The dynamics of CCCC development in MA Mambaus Sholihin classrooms highlight a significant increase in cultural awareness among students. Findings from this study show that students are not only broadening their understanding of various cultures but are also beginning to compare and analyze different cultural values and practices. For instance, in an in-depth interview, a student expressed a changed understanding of Arab culture, stating, *"I used to think Arab culture was only in books, turns out the grave-visiting tradition before Ramadan is similar to Nyadran here, but the intention is different."* This reflects that students are now beginning to understand that traditions are not merely physical practices but also contain deep and distinct meanings within each region and cultural context⁵⁰.

⁴⁸ Margaretha L. Sumarni, Siprianus Jewarut, and Winda L. Lumbantobing, 'Peran Guru Dalam Pembelajaran Berbasis Budaya Di Sekolah Dasar', *Jurnal Dimensi Pendidikan Dan Pembelajaran*, 11.1 (2023), pp. 132–38, doi:10.24269/dpp.v11i1.8210.

⁴⁹ Mahmudah Mahmudah and Tamjid Noor, 'Pendidikan Multikultural Sebagai Preventif Ideologi Radikalisme Di Kalangan Santri Madrasah', *Al Qalam Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 17.2 (2023), p. 401, doi:10.35931/aq.v17i2.2001.

⁵⁰ Ahmad Yusron and Desi Y. Sari, 'Analisis Komparasi Kompetensi Komunikasi Lintas Budaya Antara Pendatang Dan Pribumi', *Sosfilkom Jurnal Sosial Filsafat Dan Komunikasi*, 15.01 (2021), pp. 38–47, doi:10.32534/jsfk.v15i01.1986.

Additionally, observation of the Lebaran comparison project revealed that students were not merely describing differences in traditions but were starting to analyze the underlying values. For example, they compared “*Perang Topat*” in Lombok, understood as a symbol of brotherhood, with the practice of *silaturahmi* (maintaining bonds) in Saudi Arabia. This process shows that students are now thinking more critically about cultural interaction and realizing the importance of cultural context in communication⁵¹. “*When presenting the Rambu Solo’ tradition in Arabic, I realized I had to explain the concept of ‘deat’ in Torajan culture first,*” shared one student. This indicates they are not only learning the language but also how to communicate in a way that respects cultural variations⁵².

Furthermore, this cultural understanding and awareness are highly relevant to research on multicultural education, which shows that students must learn how to understand and appreciate different perspectives and backgrounds. Multicultural education can enhance students' ability to communicate across cultures and build harmonious relationships. Through diverse learning experiences and rich social interaction, students can develop cultural intelligence and cross-cultural competence, as stated in research on intercultural communication training⁵³.

However, while this increase in cultural awareness among students is very positive, challenges remain. For instance, a lack of teaching focused on effective cross-cultural communication could hinder students from internalizing and applying what they have learned in broader situations. Other research shows that adapting leadership styles in multicultural contexts is crucial for achieving effective communication. Thus, it is important to continually refine teaching

⁵¹ Arman M Arfa and Mohammad A Lasaiba, ‘Pendidikan Multikultural Dan Implementasinya Di Dunia Pendidikan’, *Geoforum*, 1.2 (2022), pp. 36–49, [doi:10.30598/geoforumvol1iss2pp36-49](https://doi.org/10.30598/geoforumvol1iss2pp36-49).

⁵² Ahmad Firdaus and Nour Zattullah, ‘Upaya Meningkatkan Kecerdasan Budaya, Kompetensi Lintas Budaya Dan Ketahanan Bagi Peacekeeper Dalam Misi Perdamaian PBB’, *Pendipa Journal of Science Education*, 6.1 (2021), pp. 169–76, [doi:10.33369/pendipa.6.1.169-176](https://doi.org/10.33369/pendipa.6.1.169-176); Ratri A Benedictus and Divisi Penelitian dan Pengabdian Masyarakat, ‘Profil Kompetensi Adaptasi Lintas Budaya Pada Mahasiswa Peserta Ekspedisi Kayaking Palapsi Ugm Ke New Zealand’, *Manasa*, 8.1 (2020), pp. 43–61, [doi:10.25170/manasa.v8i1.1970](https://doi.org/10.25170/manasa.v8i1.1970).

⁵³ Abdullah A B Dalimunthe and Rany A Putriekapuja, ‘Adaptasi Gaya Kepemimpinan Situasional Di Organisasi Multikultural: Suatu Tinjauan Literatur’, *Niagawan*, 13.2 (2024), p. 109, [doi:10.24114/niaga.v13i2.58447](https://doi.org/10.24114/niaga.v13i2.58447).

approaches and provide the necessary training for students to navigate cross-cultural communication in the future.

3. Application of Language Knowledge in Multicultural Settings

Focusing the analysis on the dynamics of CCCC development at MA Mambaus Sholihin, it was found that the applicability of Arabic pragmatic competence in the students' multicultural context is highly prominent. Observations during a *Muhadasah* (conversation session) on the theme of tolerance showed the use of specific vocabulary and sentence structures related to cultural diversity, such as "*Nadzḥunnu anna...*" (We think that...) and "*Yajibu 'alaynaa an...*" (It is obligatory upon us to...). This signifies that students were able to express opinions based on their cultural contexts and pragmatically demonstrated significant mastery in language expression⁵⁴.

Interestingly, the emergence of compensatory strategies when students faced vocabulary limitations also indicates an ability to adapt in cross-cultural situations. When a student described the *Poco-poco* dance, instead of using the word for dance, they chose to describe its social function: "*Raqsun 'aamiyyun yurakkiz 'alaa al-wihdah wa al-mahabba bayna al-naas fi Induniisiyya*" (A popular dance that focuses on unity and love among people in Indonesia). This demonstrates a deep understanding of the involved social context⁵⁵. Previous research also affirms the importance of understanding socio-sociological contexts in pragmatic learning so that students can explore relevant ways of communicating according to their cultural backgrounds⁵⁶.

On the other hand, although success in applying pragmatic competence is evident, challenges remain in optimizing the understanding of lexicon related to specific cultures. Distinctive features in the use of Arabic vocabulary indicate the need for a curriculum that is more adaptive to student needs in learning Arabic, especially within the context of diverse social and cultural interactions. This aligns with previous research noting that contextual language

⁵⁴ S Fahrurrozi, 'Perkembangan Dan Pembelajaran Bahasa Arab Di Indonesia', *Ihya Al-Arabiyah Jurnal Pendidikan Bahasa Dan Sastra Arab*, 7.2 (2021), p. 62, doi:10.30821/ihya.v7i2.15193.

⁵⁵ Merlyn M Bamanty, Puji Lestari, and Dewi Novianti, 'Model Kompetensi Komunikasi Bisnis Lintas Budaya Indonesia Dan Jerman', *Jurnal Ilmu Komunikasi*, 17.1 (2020), p. 1, doi:10.31315/jik.v17i1.3507.

⁵⁶ R K Rahardi, 'Desain Pembelajaran Konteks Sosial-Sosietal Dalam Pragmatik Dengan Metode Kooperatif Teknik Investigasi', *Semantik*, 9.1 (2020), pp. 1–10, doi:10.22460/semantik.v9i1.p1-10.

learning can enhance the effectiveness of student comprehension of the material taught⁵⁷.

Therefore, it is important to continue developing contextual teaching methods that can enhance students' ability to communicate effectively in multicultural environments. This will not only improve their Arabic language skills but also equip them with interpersonal skills useful in an increasingly complex and diverse society.

4. Teachers as Facilitators of Cross-Cultural Communication Competence

The development of Cross-Cultural Communication Competence (CCCC) in MA Mambaus Sholihin classrooms is a fascinating phenomenon to study. In this context, the teacher's role as a CCCC facilitator is crucial. Research indicates that teachers employ various strategies to help students develop their communication competence, including contextual scaffolding, clarification of cultural values, structured reflection, and pragmatic modeling. For example, teachers provide a "lexical-cultural bridge" by supplying lists of key vocabulary and images before discussions on sensitive themes like tolerance⁵⁸. This contributes to strengthening students' understanding of the cultural context, which is essential in cross-cultural learning.

Furthermore, when stereotypes emerged during discussions, teachers paused the conversation and facilitated critical reflection, helping students explore alternative perspectives⁵⁹. This approach supports the development of a critical attitude and broadens students' insights into various cultures. Additionally, structured reflection after activities, where teachers guide students to identify challenges and lessons learned from their cross-cultural communication experiences, provides space for students to contemplate and understand their

⁵⁷ Erma Nidia, Muh. H Zubaidillah, and M A S Nuruddaroini, 'Dampak Pembelajaran Bahasa Arab Terhadap Penghafal Al-Qur'an', *Jurnal Basicedu*, 6.4 (2022), pp. 6012–22, [doi:10.31004/basicedu.v6i4.3132](https://doi.org/10.31004/basicedu.v6i4.3132).

⁵⁸ Nasrul Fauzi, Rusdin Rusdin, and Akmal Akmal, 'Implementasi Pendidikan Multikultural Dalam Pembelajaran Pendidikan Agama Islam Di SD/MI', *Jemari (Jurnal Edukasi Madrasah Ibtidaiyah)*, 4.1 (2022), pp. 73–79, [doi:10.30599/jemari.v4i1.1502](https://doi.org/10.30599/jemari.v4i1.1502); Indah W Ningsih, Annisa Mayasari, and Uus Ruswandi, 'Konsep Pendidikan Multikultural Di Indonesia', *Edumaspul - Jurnal Pendidikan*, 6.1 (2022), pp. 1083–91, [doi:10.33487/edumaspul.v6i1.3391](https://doi.org/10.33487/edumaspul.v6i1.3391).

⁵⁹ Nisa Aulia and Atika Susanti, 'Peranan Pendidikan Multikultural Dalam Membentuk Karakter Siswa Jenjang Pendidikan Dasar', *Primary Education Journal (Pej)*, 5.1 (2021), pp. 24–30, [doi:10.30631/pej.v5i1.77](https://doi.org/10.30631/pej.v5i1.77).

experiences more deeply⁶⁰. This aligns with the view that multicultural education should integrate reflection and address cross-cultural issues in learning activities⁶¹.

Spontaneous learning moments also contributed significantly to CCCC development. Incidents like misunderstandings of gestures between students from different backgrounds invited real-time discussions on the varying meanings of gestures across cultures and prompted the identification of more appropriate alternatives within the classroom's cross-cultural interaction context⁶². Discussions about regional foods highlighted Indonesia's cultural diversity and facilitated enriching exchanges in the learning experience⁶³. Discovering shared values in traditions like “*Mudik*” (homecoming) for Lebaran and “*Awdah ila al-watan*” (return to the homeland) demonstrated how students could find common ground in universal values despite different contexts⁶⁴.

The synthesis of Cross-Cultural Communication Competence (CCCC) dynamics at MA Mambaus Sholihin portrays a complex and dynamic process where intensive interaction among multi-ethnic students, occurring within an Arabic-language environment, acts as a catalyst for profound and meaningful learning. The implementation of contextual approaches and responsiveness to spontaneous learning moments, coupled with the systematization of reflection in learning,

⁶⁰ Jeni Danurahman, Danang Prasetyo, and Hendra Hermawan, 'Kajian Pendidikan Multikultural Di Era Digital', *Jurnal Kalacakra Ilmu Sosial Dan Pendidikan*, 2.1 (2021), p. 8, doi:10.31002/kalacakra.v2i1.3515; Rofingatus Solikhah, Anggraeni Setyaningrum, and Zahra H Adiningsih, 'Pengajaran Agama Berbasis Nilai-Nilai Multikultural: Peluang Dan Strateginya', *Belantika Pendidikan*, 4.1 (2021), pp. 57–63, doi:10.47213/bp.v4i2.99.

⁶¹ Arif R Hakim and Jajat Darajat, 'Pendidikan Multikultural Dalam Membentuk Karakter Dan Identitas Nasional', *Jurnal Ilmiah Profesi Pendidikan*, 8.3 (2023), pp. 1337–46, doi:10.29303/jipp.v8i3.1470.

⁶² Hasni Noor, 'Peran Pendidikan Agama Islam Untuk Mengembangkan Sikap Multikultural Siswa (Studi Di MTS Al-Muddakir Banjarmasin)', *Al Qalam Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 16.4 (2022), p. 1273, doi:10.35931/aq.v16i4.1073; Arfa and Lasaiba, 'Pendidikan Multikultural Dan Implementasinya Di Dunia Pendidikan'.

⁶³ Muhamad A Latif and Didik Hariyanto, 'Akulturasi Budaya Urban Jawa-Madura Di Gedangan', *Diksima*, 1.1 (2024), p. 10, doi:10.47134/diksima.v1i1.28; Tri D Lestari and Nurus Sa'adah, 'Pendidikan Multikultural Solusi Atas Konflik Sosial: Indikasi Intoleran Dalam Keberagaman', *Jurnal Sosiologi Pendidikan Humanis*, 6.2 (2021), p. 140, doi:10.17977/um021v6i2p140-154.

⁶⁴ Slamet Slamet, 'Slamet NILAI-NILAI MULTIKULTURAL: PERSPEKTIF FALSAFAH PANCASILA SEBAGAI DASAR NEGARA', *Prosiding Seni Teknologi Dan Masyarakat*, 2 (2020), pp. 79–85, doi:10.33153/semhas.v2i0.104.

demonstrates that multicultural education is essential for shaping culturally sensitive communication competence among students⁶⁵.

Through complementary teaching policies and approaches, MA Mambaus Sholihin not only equips students with academic capabilities but also enriches them with critical social skills and openness to diversity attributes of paramount importance in this era of globalization.

Conclusion

This research concludes that the integration of contextual and multicultural approaches in Arabic language learning at MA Mambaus Sholihin significantly develops students' Cross-Cultural Communication Competence. This is achieved through innovative activity designs (cultural-themed Muhadasah, locally-based vocabulary drills, tradition comparison projects); strategies of Localizing Arab Contexts and Embedding Diversity in Routine that blend Indonesian real-life contexts (pesantren traditions, archipelago customs, multicultural issues) with Arabic language materials; and intensive classroom interaction dynamics (meaning negotiation, linguistic politeness, spontaneous learning moments) facilitated by teachers through cultural scaffolding and structured reflection. Although the formal curriculum does not explicitly support this integration, the pesantren's multicultural environment and active language policies serve as a catalytic hidden curriculum. However, systematic challenges -such as the lack of integrative guidelines, standard teaching materials, and teacher training- necessitate policy recommendations including the development of curricular guidelines, teaching materials based on local wisdom, and continuous teacher training to optimize this model in multicultural societies like Indonesia.

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⁶⁵ Mardhiana Anggraini, 'Pendidikan Multikultural Sebagai Perwujudan Profil Pelajar Pancasila Melalui Pengajaran Pendidikan Agama Islam Dan Budi Pekerti', *Qolamuna Jurnal Studi Islam*, 8.2 (2023), pp. 81–93, [doi:10.55120/qolamuna.v8i2.919](https://doi.org/10.55120/qolamuna.v8i2.919); Nuraini Gultom and Sakban Lubis, 'Implementasi Pendidikan Agama Islam Berbasis Multikultural Pada Siswa Kelas XI SMA Abdi Negara Binjai', *Jurnal Pendidikan Dan Kewirausahaan*, 12.1 (2024), pp. 409–21, [doi:10.47668/pkwu.v12i1.1160](https://doi.org/10.47668/pkwu.v12i1.1160).

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