

Revitalising Traditional Arabic Teaching Methods through a Communicative and Contextual Approach

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Abstract	
<p>To date, Arabic language teaching in various educational institutions still tends to adhere to a traditional approach that emphasises the structural mastery of the rules of nahwu and sharaf. In practice, this focus often results in a mechanistic learning process that leaves little room for the development of learners' communicative skills; consequently, proficiency in Arabic frequently remains at the level of grammatical knowledge, whilst active language skills have not developed to their full potential. This study highlights the importance of revitalising Arabic language teaching methods using a qualitative research approach with library research. Data was obtained from various scientific sources relevant to the subject matter. The analysis was conducted descriptively and analytically through the interpretation of concepts and the synthesis of ideas, resulting in a comprehensive understanding. The findings of this study indicate that the revitalisation of Arabic language learning does not mean abandoning traditional methods, but rather refocusing them to make them more communicative and contextual. Grammar remains the cornerstone, but is put into practice through real-life activities such as dialogue and the analysis of texts that are closely linked to the learners' life experiences. Teaching methods are also supported by various digital media to keep pace with the times and technological developments.</p>	<p>Keywords: Revitalisation; Teaching Methods; Communicative Approach; Contextual.</p>

Abstrak	
<p>Pembelajaran bahasa Arab di berbagai lembaga pendidikan hingga saat ini masih cenderung berpegang pada pendekatan tradisional yang menitikberatkan penguasaan kaidah nahwu dan Sharaf secara struktural. Dalam praktiknya orientasi ini kerap membuat proses pembelajaran berlangsung secara mekanistik dan kurang memberi ruang bagi pengembangan kemampuan komunikatif peserta didik, akibatnya penguasaan bahasa Arab, sering berhenti pada tataran pengetahuan gramatikal sementara keterampilan berbahasa secara aktif belum berkembang secara optimal. Penelitian ini menyoroti pentingnya revitalisasi metode pengajaran bahasa Arab yang menggunakan pendekatan</p>	<p>Kata Kunci: Revitalisasi; Metode Pengajaran; Pendekatan Komunikatif; Kontekstual.</p>

penelitian kualitatif dengan metode studi kepustakaan (*library research*). Data diperoleh dari berbagai literatur sumber ilmiah yang relevan dengan pokok pembahasan. Proses analisis dilakukan secara deskriptif-analitis melalui intepretasi konsep dan sintesis gagasa, shingga menghasilkan pemahaman yang utuh. Hasil kajian ini menunjukkan bahwa revitalisasi pembelajaran bahasa Arab tidak berarti meninggalkan metode tradisional, melainkan mengarahkan kembali orientasinya agar lebih komunikatif dan kontekstial. Kaidah kebahasaan tetap diposisikan sebagai fondasi utama, namun diaktualisasikan melalui praktik yang nyata seperti dialog, serta pemahaman teks yang dekat dengan pengalaman hidup peserta didik. Metode pembelajaran juga diperbantukan melalui berbagai media digital untuk menyesuaikan dengan perkembangan zaman dan teknologi.

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1. Introduction

The teaching of foreign languages never takes place in a uniform setting. Each context presents different objective conditions, meaning that teaching practices cannot be standardised. These differences encompass various aspects, ranging from the teaching objectives to be achieved, the readiness and competence of teachers, the characteristics and backgrounds of learners, to the availability of facilities and resources that support the learning process. All these factors are not static but are constantly changing over time (Kuntariati et al., 2024, pp. 118–119).

In this regard, the teaching of languages such as Arabic particularly in Indonesia continues to navigate the tension between tradition and the demands of modernity. On the one hand, classical teaching methods such as *qawaid wa tarjamah* (grammar and translation) have long been established and form the backbone of educational practice, particularly within pesantren and madrasahs. The role of this approach in fostering grammatical precision and the ability to comprehend classical texts (*turas*), which constitute the intellectual heritage of Islam, is undeniable (Jamil & Sardiyannah, 2020, pp. 30–39). This method is often regarded as not yet fully capable of meeting learners' communicative needs in a contemporary context.

However, the reality on the ground shows that quite a few learners possess a theoretical understanding of Arabic grammar but struggle when they have to use the language in real-life communication situations. This indicates a gap between mastery of linguistic structure and the ability to use it functionally. In the context of globalisation and the development of information technology, the need for Arabic language skills is no longer limited to text comprehension, but also encompasses the ability to interact, argue, and convey ideas both orally and in writing.

These circumstances have ultimately given rise to a need for revitalisation in the teaching of Arabic, which has long been rooted in tradition. Revitalisation in this context does not mean the abolition, let alone the complete replacement, of established methods, but rather an effort to strengthen and adapt them so that they remain in step with the changing times (Musyafak et al., 2026, p. 93).

The urgency of this reform cannot be reduced merely to a response to methodological issues in language teaching. More than that, it is rooted in the strategic position of the Arabic language, which bears a fundamental dual role: as the language of revelation, it was divinely chosen as the medium for the transmission of the Qur'an and Hadith, thereby establishing it as the primary instrument in the formation and transmission of Islamic scholarly authority; furthermore, Arabic also functions as the language of civilisation that drives and sustains the intellectual tradition of Islam. Throughout history, this language has been the primary medium for the transmission, development, and acculturation of knowledge, particularly during the golden age of Islamic civilisation (Rosyadi & Fata, 2025, pp. 183–184). Therefore, the renewal of his teaching approach does not concern pedagogical aspects alone, but is also linked to efforts to preserve the continuity of intellectual heritage.

A number of previous studies have shown that Arabic language teaching in Indonesia is undergoing a paradigm shift, moving from a structural approach towards a communicative and contextual orientation. This shift did not occur suddenly, but rather through academic reflection stemming from the limitations of traditional methods in meeting learners' communicative needs. A study published in the journal *Arabiyat*, entitled "The Communicative Approach in Arabic Language Learning" and conducted by Muradi, emphasises that the communicative approach places language proficiency at the heart of the learning process. Language is no longer understood merely as a system of rules, but also as a tool for communication used in various situations (Muradi, 2014, p. 46).

Furthermore, in the journal *Pendidikan Tambusui*, a study conducted by Eka Rizal entitled "The Implementation of the Communicative Approach Using the Direct Method in Arabic Language Teaching at the Diniyyah Pasia Modern Islamic Boarding School" shows that the implementation of the communicative approach in Arabic language teaching at the boarding school has a significant impact on improving students' self-confidence and communication skills. This approach, particularly when combined with the direct method (*thariqah mubasyarah*), is capable of creating a more active and participatory learning environment (Rizal, 2024).

Furthermore, in the **Journal of Authentic Research**, an article by Miftahuddin entitled "The Communicative Approach in Arabic Language Learning" emphasises that the communicative approach is rooted in the importance of social interaction in the language acquisition process. From this perspective, Arabic language learning is designed to enable learners to use the language in real and meaningful contexts. Consequently, the focus of learning is not solely on grammatical aspects, but also on the function of language as a means of conveying meaning in everyday life (Miftahuddin, 2025, p. 3504).

Thus, the communicative and contextual approach can be considered a promising avenue. This approach views language not merely as a system of rules to be mastered, but also as a medium of interaction and a living social practice within specific situations. Through this perspective, the learning of Arabic is expected not to stop at mastering structure, but to move further towards the ability to use the language in practice, in accordance with the context and communication needs of the learners..

2. Methods

This study is structured as a descriptive study using qualitative methods, which enable the researcher to examine the phenomenon in greater depth and within its context. Specifically, this study takes the form of a literature review, aimed at exploring, understanding and reconstructing various ideas relating to the concepts and practices of the communicative approach in Arabic language learning (Sugiyono, 2019, pp. 9–10).

The research data was sourced from various academic publications, including scientific journals, books and conference proceedings that address topics similar to the theme of this study. In the analysis process, this study employed content analysis; through this method, the data collected was not only catalogued but also systematically identified, classified and synthesised (Zed, 2014, pp. 9–11). This process was carried out to identify patterns of thought, practical tendencies and key findings relating to the theme of communicative learning in Arabic language teaching.

3. Result and Discussion

3.1. *Re-evaluating Traditional Methods in Arabic Language Teaching*

The learning process is, in essence, an interrelated sequence of teaching and learning activities. Teaching refers to the role of the educator in designing, guiding, and facilitating the learning process, whilst learning is the process undertaken by learners in understanding, processing, and internalising the knowledge acquired. These two elements cannot be separated, as the success of learning is largely determined by the interaction established between them.

If the learning process is understood as an integration of teaching and learning activities, then re-evaluating traditional methods in Arabic language learning is a relevant step towards assessing the extent to which that balance is truly achieved. Traditional Arabic language learning methods are fundamentally based on a perspective that regards language as part of a body of knowledge and culture that requires in-depth understanding. Within this framework, learning Arabic is not merely oriented towards communicative ability, but also towards mastery of aspects of grammar (*qawa'id al-nahwu*), morphology (*qawa'id al-sarf*) and literature (*adab*). This approach subsequently gave rise to a widely recognised teaching practice known as the qawaid and tarjamah method, which emphasises the analysis of linguistic structure and the translation of texts; this method has endured and continues to be used to this day, particularly within Salafi pesantren in Indonesia. (Sam, 2016, p. 10).

It does not stand as a standalone approach, but rather forms part of an effort to ensure the continuity of understanding of classical texts that serve as primary references across various disciplines of Islamic studies. In practice, this method places mastery of the rules at its core, achieved through meticulous grammatical analysis, close reading of texts, and intensive translation exercises. From this, a learning pattern emerges that demands precision of thought alongside depth in understanding linguistic structure in a systematic manner (Dlikri et al., 2025, pp. 88–97).

The main strength of this approach lies in its ability to foster intellectual discipline in learners. They are not only encouraged to recognise linguistic forms, but are also trained to explore meaning carefully and methodically. However, problems begin to arise when this method is applied exclusively without being accompanied by efforts at renewal. Learning tends to move in one direction, with learners playing a relatively passive role, limited to receiving and processing the information provided.

In situations such as this, language often shifts from its function as a tool of communication to merely an object of academic study. Learners understand the rules, but do not always have sufficient opportunity to use the language in a living, real-world communicative context. It is therefore important to view this issue in proportion. The crucial point is not the existence of traditional methods themselves, but rather how these methods are implemented in teaching practice: whether they remain rigid, or are capable of adapting to the needs of a more communicative and participatory learning environment. (Mailani et al., 2022, pp. 2–9).

The need to revitalise traditional methods is becoming increasingly urgent as the educational paradigm shifts in the modern era. Whereas learning used to be learner-centred, learners are now viewed as active agents who construct knowledge through their own learning experiences. In this context, revitalisation is not understood as an attempt to eliminate or render obsolete old methods, but rather as a reflective process to reassess their relevance and methods of application (Ardianti & Fauzah, 2025, p. 440).

Revitalisation thus becomes essential when traditional methods are no longer regarded as an outdated approach, but rather as a foundation that retains its value and is worthy of further development. Within this framework, renewal is not understood as an attempt to replace, but as a process of expanding the function and relevance of these methods so that they align with the ever-evolving needs of Arabic language learning. Through this step, traditional methods can be directed to align more closely with communicative, participatory, and competence-based learning approaches, thereby retaining their fundamental strengths whilst being able to meet the demands of more contextual and dynamic language learning.

Mastery of grammatical rules remains central, yet no longer stands as an end in itself; rather, these rules are intended to serve as a foundation that supports practical language skills, whether in speaking (*muhaddatsah*), writing (*kitaabah*), or understanding everyday communication. In this way, learners are not only able to read and analyse texts, but can also bring the language to life in

more dynamic interactions. This revitalisation creates an open space for the convergence of traditional analytical depth and the communicative demands that characterise modern language learning. Through this approach, traditional methods can be adapted to align more closely with communicative, participatory, and competence-based learning approaches, thereby retaining their fundamental strengths whilst also meeting the demands of more contextual and dynamic language learning.

3.2. *The Communicative Approach as a New Direction in Language Teaching*

The communicative approach to language learning did not emerge suddenly, but is rooted in the development of linguistic traditions and educational thought that emerged in Europe, and was subsequently reinforced by theoretical foundations that developed in North America. Its emergence cannot be separated from a number of dynamics that underpin the shift in the direction of language learning. One of these is the waning dominance of the audiolingual and situational methods, particularly in the UK, triggered by sharp criticism of the foundations of behaviourist psychology, especially from a linguistic perspective which emphasises that language is not merely formed through habit, but also involves more complex mental processes. On the other hand, the intensifying cooperation between European nations in the fields of culture and education has also driven the need for a more functional and communicative approach to language learning. It is within this context that the communicative approach has developed as a response to the demand for more practical language use in cross-cultural interactions (Arsyad, 2019, p. 17).

The communicative method, or Communicative Language Teaching (CLT), is an approach to Arabic language learning that places the language in its primary function: as a tool for communication. From this perspective, the learning process no longer focuses solely on mastering grammar, but is directed towards the ability to use the language in real-life, meaningful situations. Interaction is a key element, as through contextual language practice, learners gradually build speaking skills alongside a more natural understanding. (Syafei, 2025, p. 101).

The communicative method in Arabic language teaching can be regarded as a highly effective approach to developing practical language skills, particularly in the areas of speaking and comprehension. By prioritising communication, the learning process focuses on lively interaction, the use of language in relevant contexts, and the use of authentic materials that expose learners to real-life language situations (Hanisa, 2024, pp. 1–15). Through experiences such as this, communicative skills develop naturally as the language is practised, rather than merely learnt.

This approach provides learners with greater scope to engage actively in language use. They do not merely learn forms and rules, but are also encouraged to apply them in a variety of relevant communicative situations. This can lead to progress among learners, as language is no longer understood as a rigid system, but rather as a means of conveying meaning within real-life social contexts (Syafei et al., 2025, pp. 479–480).

Nevertheless, the implementation of this method is not without its challenges. In classes with a large number of pupils, for example, ensuring equal interaction is often difficult. On the other hand, a greater focus on fluency in communication sometimes results in a lack of attention to grammatical accuracy. This suggests that the communicative approach, whilst strong in terms of language use, has its limitations when applied in isolation. This suggests that more optimal learning can be achieved by combining the communicative method with other, more structured approaches, particularly in reinforcing grammatical rules. This approach has subsequently given rise to a number of methods oriented towards the direct use of language in a communicative context, including:

- a. *The direct method, which emphasises intensive use of the target language,*
- b. *The conversation method, which focuses on oral interaction*
- c. *The Silent Way (the silent teacher method), which allows greater scope for learners' independent study*
- d. *The natural method, which mimics the natural process of language acquisition* (Effendi, 2017, p. 66).

The diversity of these methods demonstrates that the communicative approach offers flexibility in its implementation, provided it remains focused on developing language skills as a means of communication. Such integration will then enable a balance to be struck between fluency and accuracy, so that learners are not only able to communicate effectively, but also possess a solid foundation of linguistic accuracy.

3.3. *A Contextual Approach to the Revitalisation of Arabic Language Learning*

In the revitalisation of learning, a contextual approach has emerged as an effort to restore the meaning of learning within the context of learners' real-life experiences. Learning is no longer viewed as a rigid process of knowledge transfer detached from real life, but rather as a process of meaning-making rooted in the social, cultural and everyday realities of students (Siswadi, 2024, pp. 2–3).

Revitalisation through a contextual approach requires a shift in the teacher's role, from merely delivering content to acting as a facilitator capable of creating meaningful learning experiences. Teachers are encouraged to link texts, vocabulary and language structures to the context of everyday life, such as social interactions, religious practices and local cultural dynamics, as well as technological innovations, by applying pedagogical innovations to the learning process.

Pedagogical innovation, underpinned by technological advancements, now occupies an increasingly strategic position in efforts to revitalise learning. Technology can no longer be viewed merely as an ancillary support tool; rather, it has transformed into a catalyst driving more fundamental changes to the learning landscape. The presence of technology enables the learning process to move beyond conventional patterns towards a learning experience that is more

dynamic, adaptive, and oriented towards the needs of learners (Mahayudin, 2025, pp. 169–170).

In the context of revitalising Arabic language learning, the use of multimedia-based learning materials is a strategic step towards overcoming the rigidity and monotony often associated with traditional methods. The inclusion of audio, visual and audiovisual elements allows Arabic language material which is often considered complex to be presented in a more contextual and communicative manner (Kusnadi et al., 2025, pp. 40–59). For example, the use of conversation videos, vocabulary animations or recordings of native speakers can help learners not only to understand the meaning, but also to grasp the nuances of language use in real-life situations.

In line with this, the integration of mobile-based learning applications and gamification platforms further strengthens these revitalisation efforts. In Arabic language learning, which often requires intensive repetition particularly regarding vocabulary (*mufradat*) and sentence structure (*tarkib*) the gamification approach offers a more engaging and less tedious alternative. Gaming elements such as points, badges and leaderboards are able to encourage active student engagement whilst fostering their intrinsic motivation (Jasni et al., 2018, p. 359). Through this approach, activities that were previously mechanical can be transformed into a challenging and enjoyable learning process, so that the revitalisation of Arabic language learning takes place not only in terms of methodology, but also through a more meaningful and sustainable learning experience.

Furthermore, this approach also creates opportunities for the integration of cognitive, affective and psychomotor aspects in learning. Learners are not only encouraged to understand language rules, but also to use them in authentic situations, such as dialogues and simple communication exercises. This process indirectly builds self-confidence whilst strengthening the learners' language skills. Thus, the contextual approach becomes a key foundation in the effort to revitalise learning that is more adaptive and humanistic; it does not merely offer methodological strategies, but also presents a new paradigm that learning is more meaningful when connected to real life.

3.4. Integration and Implementation of the Revitalisation of Arabic Language Learning

Interest in the Arabic language does not, in essence, stem solely from a technical linguistic learning process; Arabic is understood not merely as a set of communication rules, but as a gateway to the wealth of Islamic civilisation encompassing classical texts, scholarly traditions, and even daily religious practices and thus the engagement with learning Arabic becomes more profound. In this context, learners' intrinsic motivation is no longer driven solely by academic demands, but by an awareness of the meaning and value inherent in the language (Suryani, 2018, pp. 85–106).

Within the framework of revitalising Arabic language learning, this understanding calls for a shift in focus in curriculum design. Learning must not stop at the mastery of grammatical rules and vocabulary; rather, it must be

directed towards efforts to revive the cultural and religious dimensions inherent in the Arabic language itself (Noor, 2018). An integrated curriculum that combines linguistic, cultural and religious aspects will enable learners to gain a more comprehensive understanding of the language.

The integration and implementation of the revitalisation of Arabic language learning cannot be understood merely as a combination of old methods with new approaches, but rather as a process of reshaping our perspective on learning itself. At this point, Arabic language learning no longer stands as a rigid system detached from the learners' reality, but becomes an open, adaptive space capable of responding to the needs of the times without losing its traditional roots.

Within the framework of integration, communicative and contextual approaches are not intended to replace traditional methods, but rather to serve as a bridge that reawakens potential that has hitherto remained untapped. The strong grammatical focus characteristic of Arabic language learning is retained as a foundation, but the way it is presented is designed to be more in tune with the learners' learning experiences. Consequently, grammatical rules no longer appear as a burden to be memorised, but as tools that help learners understand and use the language functionally.

In practice, an understanding of *nahwu* and *sharaf* must be placed within the context of real-life language use. Grammar is not confined to theoretical formulations, but is brought to life through language activities such as dialogue, simple writing exercises, and the interpretation of texts relevant to the learners' daily lives. This approach enables language structures to be understood in a more concrete and practical way (Hanifansyah & Mahmudah, 2025, pp. 36–37). In this way, the rules are no longer perceived as something abstract and detached from practice, but rather as a tool that helps learners construct and negotiate meaning in the communication process.

Furthermore, the success of revitalising Arabic language learning cannot be separated from the support of a learning environment that is conducive to and adaptable to change. Educational institutions play a strategic role in creating space for innovation, both through the development of more flexible curricula and through the provision of diverse learning resources. In this context, revitalisation depends not only on approaches and methods, but also on an educational ecosystem capable of fostering creativity and pedagogical experimentation on an ongoing basis.

The use of technology is a key element in creating such a learning environment. Through technology, exposure to the Arabic language can be extended beyond the confines of the classroom and textbooks. Learners can access a variety of authentic resources such as videos, podcasts, social media, and digital learning platforms that present the use of Arabic in a more vivid and contemporary context. Consequently, the learning process is no longer limited and static, but evolves into a more dynamic, contextual, and relevant experience aligned with the realities of language use, thereby further strengthening the direction of the comprehensive revitalisation of Arabic language learning (Yolanda, 2025, p. 55).

Ultimately, the integration and implementation of the revitalisation of Arabic language learning boil down to one main objective: to provide meaningful, relevant and practical learning. Arabic is no longer seen as an academic burden that must be mastered, but as a life skill that can open up new horizons for learners. In such a learning environment, the language is not merely studied, but experienced, felt and brought to life in everyday life.

4. Conclusion

The revitalisation of Arabic language learning through the integration of communicative and contextual approaches underscores the need for a paradigm shift from rote learning towards meaningful, experience-oriented learning. This integration does not negate the value of traditional methods, but rather revitalises them through strategies that are more relevant to the needs of today's learners.

In practice, this revitalisation is reflected in the transformation of the learning process, which increasingly positions learners as active participants. Learning, which previously tended to focus on the rote memorisation of rules, is now shifting towards a more participatory and contextual approach. Through the integration of visual media, role-play scenarios closely linked to everyday life, and the creation of a supportive language environment, the learning experience has become more vibrant and meaningful. These changes not only enhance language proficiency but also create opportunities for learners to apply Arabic as part of social practices relevant to their lives.

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