

THE TRANSITION OF ARABIC LANGUAGE INSTRUCTION AT MIS SA'ADATUDDINIYAH AND MIS FATHUL HUDA: AN ANALYSIS OF PEDAGOGICAL CHALLENGES AND DIGITAL OPPORTUNITIES

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Abstract

For public madrasahs, the availability of adequate resources and infrastructure provides ease in conducting instructional transitions. However, for private Islamic elementary schools (MIS), this process is a transition that demands teacher resilience, where they must strive rigorously to adapt to various limitations. This study aims to map how pedagogical challenges and digital opportunities interact in shaping new practices for Arabic language learning amidst resource and infrastructure gaps in private madrasahs. This qualitative research was conducted at MIS Sa'adatuddiniyah and MIS fathul Huda. Data were collected through in-depth interviews with three Arabic language teachers and subsequently analyzed using NVivo 15 to capture the dynamics of transition and the teachers' experiences in facing change. The research findings reveal a transition paradox: On one hand, teachers demonstrate extraordinary resilience through professionalism, deep religious motivation, and openness to technology to initiate the transition from conventional to digital practices. On the other hand, these innovative steps must collide with significant barriers such as students' low Hijaiyah literacy, limited teacher digital literacy, and gaps in madrasah infrastructure. The synthesis of these findings formulates the MITRA Model (Integrative Model for Arabic Education Transition), an exploratory conceptual framework illustrating how teachers convert structural obstacles into pedagogical innovations. This model emphasizes that transition is not merely a technical matter but is driven by religio-professional resilience and institutional support. The study concludes that an effective transition requires a balanced approach strengthening basic literacy foundations while integrating digital tools gradually and contextually. These findings offer a human-centered transformative roadmap for the digitalization of private madrasahs amidst resource and infrastructure constraints.

Keywords: Arabic Language Learning, Digital Transition, MITRA Model, Teacher Resilience, Private Islamic Elementary School



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INTRODUCTION

One of the characteristics of education is its dynamic nature, so educational institutions cannot fully rely on old patterns that have the potential to be less relevant to the times. These dynamics have consequences for schools to continue to respond to changes that occur, both in terms of policies, pedagogy, and the use of technology in the learning process. In this context, educational institutions, including madrasah ibtidaiyah, are faced with the need to make adjustments and adapt to the development of the digital era.

Adjustment and adaptation to digital developments are demands that need to be taken. Concrete steps by private madrasahs in the midst of learning conditions still face considerable challenges, both in terms of learning media and teachers' creativity in optimizing it.¹ In practice, especially in private madrasahs ibtidaiyah, Arabic language learning has not fully shown significant changes in the use of information technology as part of learning strategies. The learning process still tends to rely on conventional approaches, even though the learning context of students has changed along with the development of digital technology. This condition shows that there is a tension between the demands of pedagogical change and the reality of learning practices in the field.

Arabic is a subject that has been taught in the Islamic education system for a long time, including since the madrasah ibtidaiyah level. However, without efforts to transition the learning method from a monologue and traditional approach to a more adaptive and contextual approach, learning Arabic has the potential to be perceived as less relevant by students in the digital era. Therefore, it is important to understand how the Arabic language learning transition process takes place in the context of madrasah ibtidaiyah, especially those that lack the support of infrastructure, from the perspective of teachers as the main actors of learning.

Field reality shows that the learning of Arabic in the digital era in private Ibtidaiyah madrasahs still faces serious challenges. In Ibtidaiyah madrasahs, students' basic skills, especially in reading and writing hijaiyah letters, still show significant weaknesses.² This condition is exacerbated by the learning practices at Madrasah ibtidaiyah which are still dominated by conventional methods, so that they are not able to meet the pedagogical demands and characteristics

¹ Jazilatur Rizqoh and Taufik, "Innovative Media Applications in Facilitating Arabic Language Learning for Students in Madrasah," *Journal of Education and Religious Studies* 4, no. 02 (August 2024), <https://doi.org/10.57060/jers.v4i02.107>.

² Soraya, "Meningkatkan Kemampuan Siswa Membaca Huruf Hijaiyah Bersambung Dan Berharakat Pada Mata Pelajaran Agama Islam Melalui Media Flash Card," *IHSAN : Jurnal Pendidikan Islam* 3, no. 2 (April 2025), <https://doi.org/10.61104/ihsan.v3i2.956>.

of today's digital generation students.³ That way, MI teachers need to master special competencies so that learning becomes interactive and interesting.⁴

In addition, the use of educational technology in madrasah ibtidaiyah is still limited.⁵ The digital literacy of students and teachers is not evenly distributed, so the use of digital platforms such as interactive media, educational games, and Arabic learning applications is still separate and has not become an integral part of a planned learning design. In fact, the integration of digital elements can increase motivation, engagement, and access to learning resources, especially in the context of Arabic language learning.⁶

In the midst of the condition of madrasah ibtidaiyah faced with various pedagogical problems, there is hope to be able to make a transition to integrate technology in learning activities. Arabic teachers in the context of private Ibtidaiyah madrasas (MIS Sa'adatuddiniyah and MIS Fathul Huda) still have very strong research, this can be seen in terms of very strong intrinsic motivation which is based on the spirit of worship in teaching Arabic. So that with this motivation teachers are encouraged to move self-taught to create media independently to increase interaction in the teaching of Arabic in their madrasah. In addition, teachers in madrasas also have the readiness to utilize technology as part of learning innovation.

The gap between the pedagogical demands of Arabic language learning and the reality of learning practices in the field is still evident, especially in private ibtidaiyah madrasas. On the one hand, Arabic language learning is required to adapt to the development of pedagogy and the characteristics of students in the digital era. On the other hand, learning practices in the field show that the adaptation process has not been fully carried out optimally. In this condition, teacher motivation has emerged as one of the important drivers of learning innovation in madrasas, although it is often carried out in limitations and gradually.

This situation provides a relevant research space to map how pedagogical challenges and digital opportunities interact with each other in the process of changing Arabic language learning in private ibtidaiyah madrasas. Research on Arabic learning in ibtidaiyah madrasas has actually been done a lot. However, most previous research tends to focus studies on one specific aspect,

³ Nimim Ali, Jumahir, and Mursyidi, "Efektivitas Metode Pembelajaran Al-Qur'an Dalam Meningkatkan Kemampuan Membaca Siswa Di Madrasah Ibtidaiyah," *JURNAL PENDIDIKAN ISLAM AL-ILMI* 7, no. 2 (December 2024), <https://doi.org/10.32529/al-ilmi.v7i2.3637>.

⁴ Destia Khairunisa and Debby Silvia Aqida, "Teacher Competence in Developing Interactive Learning in Madrasah Ibtidaiyah in the 21st Century," *Sunan Kalijaga International Journal on Islamic Educational Research* 7, no. 2 (November 2023), <https://doi.org/10.14421/skijier.2023.72.02>.

⁵ Desyi Rosita, Agus Hidayatullah, and Aminudin Aminudin, "Analisis Ketersediaan Dan Penggunaan Media Pembelajaran Berbasis Teknologi Di Madrasah Ibtidaiyah Syekh Manshur Pandeglang," *Ta'dibiya* 4, no. 1 (April 2024): 1–11, <https://doi.org/10.61624/japi.v4i1.80>.

⁶ Abd Rahman Saleh, "Peran Lingkungan Belajar Dalam Mendorong Partisipasi Aktif Siswa Sekolah Dasar," *Jurnal Kajian Pendidikan Dan Cakrawala Pembelajaran* 1, no. 2 (May 2025), <https://doi.org/10.64690/jakap.v1i2.56>.

such as the challenges of learning Arabic, the effectiveness of digital media, or the limitations of basic literacy.^{7,8,9}

Departing from this gap, the novelty of this research lies in the positioning of Arabic language learning as a pedagogical transition process that involves the interaction between pedagogical challenges, digital opportunities, and the role of teachers as the main actors of change. By placing the professionalism and religious values of teachers as the main capital in managing change, this novelty is formulated in an exploratory conceptual framework in the form of the MITRA Model (Arabic Language Learning Transition Integration Model) to understand the dynamics of Arabic language learning transition in private ibtidaiyah madrasas.

Based on these novelties, this study aims to explore the transition process of Arabic language learning in private ibtidaiyah madrasas through the analysis of teachers' experiences in facing pedagogical challenges and utilizing digital opportunities. This research also aims to formulate the MITRA Model as an exploratory conceptual framework that represents the dynamics of the Arabic language learning transition based on the real context of the research.

RESEARCH METHODS

This study uses a descriptive qualitative approach to describe in depth the process of Arabic language learning in private Madrasah Ibtidaiyah. This approach was chosen because it is relevant to explore teachers' experiences, views, and reflections in the natural context of Arabic language learning. The data source in this study is 3 Arabic teachers at MIS Sa'adatuddiniyah MIS Fathul Huda Sarolangun, who were selected by purposive sampling with the consideration that all three have more than five years of teaching experience and are active in using media in Arabic language learning.

Data collection was carried out through semi-structured in-depth interviews with three Arabic language teachers. This technique was used to explore in detail the views, experiences, and reflections of teachers related to the Arabic language learning process, including the pedagogical challenges faced and the use of learning media in learning practices. All interviews were recorded and transcribed verbatim to maintain the accuracy and completeness of the data.

⁷ Siti Nur Aziza et al., "Implementasi Dan Tantangan 4C Dalam Pembelajaran Bahasa Arab Di MIS Raudhatul Jannah," *Al-Lahjah : Jurnal Pendidikan, Bahasa Arab, Dan Kajian Linguistik Arab* 8, no. 2 (July 2025), <https://doi.org/10.32764/lahjah.v8i2.5982>.

⁸ Iga Putri Calora, Muhamad Arif, and Muhammad Husnur Rofiq, "Pemanfaatan Pembelajaran Berbasis Kelas Digital Di Madrasah Ibtidaiyah," *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 6, no. 2 (September 2023), <https://doi.org/10.54069/attadrib.v6i2.592>.

⁹ Afriantoni Afriantoni et al., "Strategi Pembelajaran Inovatif Untuk Meningkatkan Literasi Dan Numerasi Pada Madrasah Ibtidaiyah," *Hijri* 14, no. 2 (October 2025), <https://doi.org/10.30821/hijri.v14i2.26426>.

Data analysis was carried out using thematic analysis with the help of NVivo 15 software, and guided by the Miles and Huberman analysis framework which included the process of data reduction, data presentation, and conclusion drawn.¹⁰ This analysis process was directed to identify the relationship between themes which was then synthesized into an exploratory conceptual framework in the form of the MITRA Model.

RESULTS AND DISCUSSION

This section presents the research findings obtained from the results of an in-depth analysis of interviews with Arabic language teachers at private madrasah ibtidaiyah Sa 'adatuddiniyah and Fathul Huda. The findings are compiled based on main themes that represent the experience and views of teachers on the Arabic learning transition process. The presentation of results is focused on mapping the dynamics of pedagogical challenges and learning opportunities in the context of research.

A. Pedagogical Challenges

1. Low Arabic literacy of students

Learning Arabic has its own challenges based on its level of education. In the context of the two Private Madrasah Ibtidaiyah above, the challenge arises from the ability of students to read Arabic writing. Students who enter to register for private MIs still experience difficulties in writing Arabic and reading the Quran. From the information of the three Arabic teachers from the two Private MIs complained about the literacy ability of students, especially in reading the Quran.

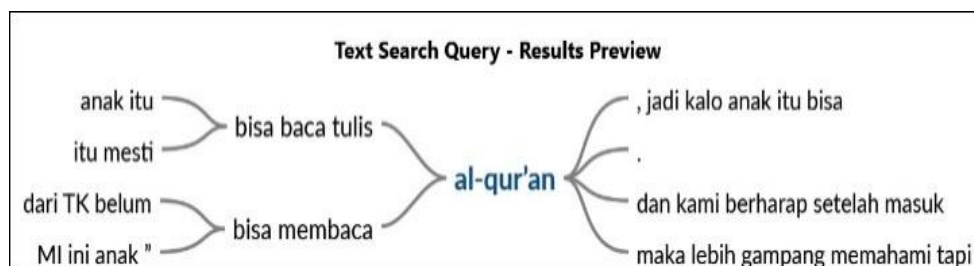


Figure 1. Text search difficulty reading the Quran

The picture above explains the relationship between the Arabic teachers in the two private MIs, that the conversation that developed between them was that they both experienced similar challenges in learning Arabic in madrasah ibtidaiyah. The content of the conversation

¹⁰ Nor Alniza Azman, Mohd Isa Hamzah, and Khadijah Abd Razak, "Digital Integration in Primary School Islamic Education: Teachers' Perspectives on Its Impact on Students' Learning," *Malaysian Journal of Learning and Instruction* 22, no. 2 (2025).

between the teachers in the search text above is that the Arabic teachers from the two madrasah ibtidaiyah faced the condition of students who could not read the Quran. In the condition of students who cannot read the Quran, then are taught Arabic, especially reading Arabic letters, such as in vocabulary lessons, it will certainly be troublesome for teachers because the students who are taught do not have a basic foundation in learning Arabic, namely Arabic literacy, the ability to read the Quran.

As a result of this condition, teachers are forced to re-teach students' basic skills in reading Hijaiyah letters before entering the core material. This situation causes Arabic language learning, which should focus on mufradat, light sentence structure, and simple text reading practice, to be hampered by the need to strengthen hijaiyah literacy. Teachers then have to balance the curriculum target with the basic needs of students that have not been met. This diversity of Arabic literacy skills also shows that Arabic learning at the Private MI level has basic prerequisites that have not been fully met. Ideally, students are already able to read simple Arabic texts when they enter the MI level, but the reality found in the field shows otherwise. This student unpreparedness causes teachers to provide additional time to help students learn to strengthen reading Arabic.



Figure 2. Project map of Inhibiting Factors

The picture above makes it clear that hijaiyah literacy is the main challenge faced by Arabic language teachers at Private MI Sa'adatuddiniyah and Fathul Huda, it can be seen that three of the four inhibiting factors are the low level of hijaiyah literacy. The results of Mukhlis & Ulinnuha's research provide an explanation regarding the situation that occurred in madrasah ibtidaiyah, they revealed that the reading difficulties faced by students in madrasah ibitidaiyah include the recognition of Arabic letters (hijaiyah letters), the use of harakat or lines, and the comprehension of texts, while writing difficulties involve the formation of letters, the use of grammar, and sentence structure.¹¹ The results of this study are also strengthened by Soraya's

¹¹ Mukhlis Mukhlis and Nur Atika Rima Ulinnuha, "Meretas Kesulitan Membaca Dan Menulis Bahasa Arab Pada Siswa Madrasah Ibtidaiyah: Analisis Faktor Penyebab Dan Model Solusi Berbasis Kontekstual," *IEEJ: Islamic Elementary Education Journal* 2, no. 2 (December 2023), <https://doi.org/10.47454/IEEJ.2023.v2i2.4>.

findings which state that students in madrasah ibtidaiyah experience difficulties in hijaiyah literacy.¹²

Thus, the challenge of Arabic literacy faced by teachers in these two private MIs is not only a matter of individual students' abilities, but also related to the readiness of the institution, the learning environment, and the learning strategies used. The low Arabic literacy of students has a direct impact on the effectiveness of Arabic learning and requires special pedagogical interventions. The madrasah can intervene by launching a program to enrich the reading of the Qur'an and Arabic letters as a preventive measure to reduce the gap in students' abilities in the classroom, by integrating the TPQ program in schools so that the hijaiyah literacy ability, the ability to read the Qur'an can be gradually increased, it can also be by holding other well-designed Qur'an literacy, and fulfilling the learning medium and allocating enough time to learn the Quran.^{13,14}

2. Dominated by conventional media

The context of these two ibtidaiyah madrasas is a private ibtidaiyah madrasah which is still limited in terms of learning facilities and infrastructure, not only for Arabic subject matter. Especially in Arabic Language Learning, these two Private Ibtidaiyah Madrasas are still dominated by the use of conventional learning media. Based on the information from the three Arabic teachers, they generally rely on package books, whiteboards, and lecture methods as the main means of delivering material.

Although these media have been used for a long time and are relatively easy to implement, the dominance of conventional media shows that the learning process has not fully adapted to the increasingly rapid development of educational technology. This condition has an impact on the limited variety of learning that can support students' active involvement in understanding Arabic teaching materials.

¹² Soraya, "Meningkatkan Kemampuan Siswa Membaca Huruf Hijaiyah Bersambung Dan Berharakat Pada Mata Pelajaran Agama Islam Melalui Media Flash Card," *Jurnal IHSAN Jurnal Pendidikan Islam* 3, no. 2 (April 2025), <https://doi.org/10.61104/ihsan.v3i2.956>.

¹³ Inara Shima and Fathur Rohman, "Integrasi Program TPQ Dalam Pembelajaran Formal Untuk Meningkatkan Literasi Al-Quran Siswa," *Al-Liqo: Jurnal Pendidikan Islam* 10, no. 1 (June 2025), <https://doi.org/10.46963/alliqo.v10i1.2730>.

¹⁴ Tuti Ernawati, Sapri Sapri, and Rahmah Fithriani, "[Ernawati | Jurnal Penelitian Dan Pengembangan Pendidikan," *Research and Development Journal of Education* 10, no. 1 (April 2024), <https://doi.org/10.30998/rdje.v10i1.20444>.

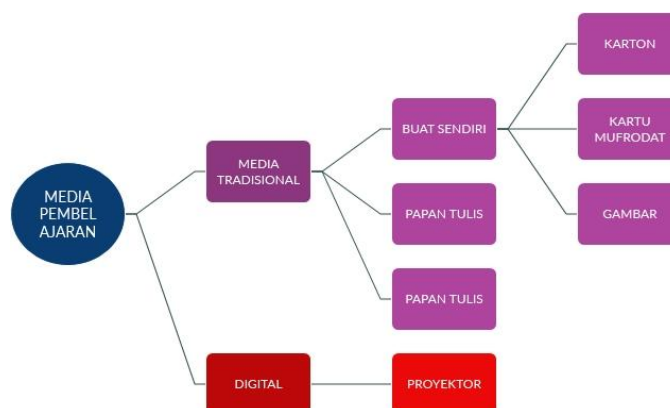


Figure 3. Learning Media Project map

The image above explains that the three Arabic teachers at MI Private have used media in teaching but are still dominated by conventional media. Teachers use package books, picture media, projectors, and homemade teaching media such as cardboard vocabulary cards to clarify meaning.

Although traditional media is more often used than youtube, the internet or digital-based media, teachers have used it very creatively. The limitations of media in their madrassas do not dampen the enthusiasm to teach Arabic to the maximum. The creativity carried out by the three MI teachers helps students understand Arabic subject matter, especially in mufrodat.¹⁵ Other research also noted that supporting media made by teachers such as vocabulary cards, picture cards, and Arabic posters, are very effective in improving students' vocabulary memorization at MI.¹⁶

In the learning aspect, the dominance of concrete media used by teachers to teach is in line with Piaget's theory of cognitive development and is reinforced by the research of Imanulhaq & Ichsan which confirms that the concrete operational stage in students requires simple visual media before transitioning to interactive digital media.¹⁷ This means that the use of teacher-made cards, drawings, whiteboards, and media is not a waste or pedagogical backwardness, but is part of an approach that is appropriate to the cognitive development of low-grade students.

¹⁵ Eko Purnama et al., "The Effect of Picture Media on The Mastering Arabic Vocabulary in The 2nd Grade of Islamic Primary School Manarul Ilmi Al-Fajr Tanjungpinang," *El-Syaker: Samarinda International Journal of Language Studies* 1, no. 3 (November 2024), <https://doi.org/10.64093/esijls.v1i3.282>.

¹⁶ Andi Rifqah Al Qalbi, Muhammad Radhi Al-Mardhi, and Muhammad Yasin, "Efektivitas Media Kartu Bergambar Terhadap Peningkatan Hafalan Kosa Kata Bahasa Arab Bagi Siswa Kelas Viii Mts Negeri 1 Makassar," *Jurnal Intelek Insan Cendikia* 2, no. 10 (October 2025).

¹⁷ Rela Imanulhaq and Ichsan Ichsan, "Analisis Teori Perkembangan Kognitif Piaget Pada Tahap Anak Usia Operasional Konkret 7-12 Tahun Sebagai Dasar Kebutuhan Media Pembelajaran," *Waniambey: Journal of Islamic Education* 3, no. 2 (December 2022), <https://doi.org/10.53837/waniambey.v3i2.174>.

Although concrete media helps teachers in understanding the material and conveying meaning to students, there needs to be an effort that is able to produce digital-based media because using innovative visual media in basic Arabic learning can increase interest and learning outcomes, this recommendation provides an innovation space for Arabic teachers at madrasah ibtidaiyah to develop digital-based materials so that the visual tempests are better and attract students' attention to focus on learning and facilitate understanding of the material.¹⁸

3. Low digital literacy

Furthermore, the challenge in learning Arabic in these two private Madrasah ibtidaiyah is that teachers' digital literacy is still lacking. Two out of three Arabic teachers stated that they had used YouTube, projectors and the internet in learning Arabic. While one other teacher stated that they did not use YouTube, internet or projectors.

The pattern of using internet-based media that is limited to access to YouTube and Google on certain occasions shows that digital exposure in private MI students is still passive. Teachers use technology more as enrichment, not as the main pedagogical approach. This is in line with the research of Mamkua and Hafizah who found that the use of technology in elementary madrasas is more consumptive than productive or not optimal, so it has not been able to create an interactive digital learning environment.^{19,20}



Figure 4. Digital Literacy Mind map

¹⁸ Yuslin Kasan et al., "Peningkatan Minat Belajar Bahasa Arab Melalui Penggunaan Media Kartu Mufradat Pada Siswa Kelas V MIS Al Huda Kota Gorontalo," *Al-Kilmah: Jurnal Pendidikan Bahasa Arab Dan Humaniora* 4, no. 1 (June 2025), <https://doi.org/10.58194/al-kilmah.v4i1.2820>.

¹⁹ M. Mamkua, "Implementation of Information and Communication Technology (ICT)-Based Learning in Pandemi and Post Pandemi Era in Madrasah Ibtidaiyah: Implementasi Pembelajaran Berbasis Teknologi Informasi Dan Komunikasi (TIK) Era Pandemi Dan Pasca Pandemi Di Madrasah Ibtidaiyah," *Madrosatuna: Journal of Islamic Elementary School* 7, no. 2 (2023), <https://doi.org/10.21070/madrosatuna.v7i2.1588>.

²⁰ Nurul Hafizah, "Media Pembelajaran Digital Generasi Alpha Era Society 5.0 Pada Kurikulum Merdeka," *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah* 7, no. 4 (October 2023), <https://doi.org/10.35931/am.v7i4.2699>.

The image above explains that Arabic teachers have used technology in learning Arabic but it has not become a consistent teaching culture and has not become a priority in the aspect of media selection when teaching. Therefore, conventional media with the method of teaching lectures are more often used. This low level of digital literacy shows that the process of integrating technology in learning has not become a teacher's teaching culture. This finding is strengthened by the results of Nursidiq & Batubara's research which confirms that many MI teachers rarely use digital media in teaching activities, the use of digital media is only limited to complementing, not a priority, nor part of the core pedagogical design.²¹

The lack of culture in the use of technology in Arabic teaching activities in private ibtidaiyah madrasahs can be supported by inadequate ICT infrastructure readiness, or because of the principal's policies and government support that have not protected teachers to make the transition in the use of information technology, and can also be caused by the low digital literacy of teachers to improve competence in accessing information in the digital space.^{22, 23, 24}

Research from Aisah also explains that there is a lack of infrastructure, readiness of educators, and a lack of policy support and collaboration between stakeholders.²⁵ Making the implementation of digital media in private MI hampered. This condition makes technology integration not systematic, but incidental, so that teachers still rely on traditional methods such as whiteboards, textbooks, and oral explanations. Therefore, in order for the transition process of digital media integration to be successful in private madrasah ibtidaiyah, there needs to be a program to improve teachers' competence and digital literacy, the existence of a principal's policy on digital literacy, school planning, and the availability of infrastructure.²⁶

²¹ Aji Permana Nursidiq and Hamdan Husein Batubara, "Pengalaman Guru Sekolah Dasar Dalam Menggunakan Media Pembelajaran," *Primary: Jurnal Pendidikan Guru Sekolah Dasar* 11, no. 5 (October 2022), <https://doi.org/10.33578/jpfkip.v11i5.9017>.

²² W. W. N. C. K. Palagolla and A. P. R. Wickramarachchi, "Effective Integration of ICT to Facilitate the Secondary Education in Sri Lanka," arXiv:1901.00181, preprint, arXiv, January 1, 2019, <https://doi.org/10.48550/arXiv.1901.00181>.

²³ Rochmiyatul Mawaddah, Hedy Ramadhan Putra, and Muhamad Suhardi, "Peran Kepala Sekolah Dalam Meningkatkan Pembelajaran Berbasis Teknologi," *EDUCATOR: Jurnal Inovasi Tenaga Pendidik Dan Kependidikan* 4, no. 3 (December 2024), <https://doi.org/10.51878/educator.v4i3.3838>.

²⁴ Karsoni Berta Dinata, "Analisis Kemampuan Literasi Digital Mahasiswa," *Edukasi: Jurnal Pendidikan* 19, no. 1 (May 2021), <https://doi.org/10.31571/edukasi.v19i1.2499>.

²⁵ Aisah et al., "Digital Literacy Integration in Madrasah Ibtidaiyah Learning: Challenges and Implementation Strategies in the Era of Society 5.0," 1 (2025), <https://journal.ummat.ac.id/index.php/iicece/article/view/31171>.

²⁶ Oguzhan Atabek, "Challenges in Integrating Technology into Education," *Turkish Studies - Information Technologies and Applied Sciences* 14, no. ITAS Volume 14 Issue 1 (January 2019), <https://doi.org/10.7827/TurkishStudies.14810>.

B. Pedagogical Challenges

1. High motivation of teachers

Even though the teachers of the Private Ibtaiyah Madrasah experience challenges in teaching Arabic as explained above, Arabic language learning at Private MI still has a great opportunity to be able to become better in the practice of teaching Arabic. This is not without reason, from the statements of the three Arabic teachers reveal the high enthusiasm in improving the situation they face in the madrasah.

The motivation of Arabic teachers is the key to learning Arabic in Private MIs can be better, the motivation in question is religious motivation. Teachers have a very extraordinary religious motivation that makes them willing to make their own cartoon media, they continue to teach Arabic, accompany children who have problems in terms of Arabic literacy.



Gambar. 5 Mind map Motivasi Religius

From the picture above, it is clear that Arabic teachers at Madrasah Ibtidaiyah Sa'adatuddiniyah and Fathul Huda have a very strong religious motivation in carrying out the learning process. This motivation departs from the belief that students who enter madrassas must experience significant development in the ability to read the Qur'an from not being able to read, from not being fluent to being fluent so that being able to read the Qur'an is a prerequisite for entering Arabic learning in an academic context. The correlation is that the higher the student's ability to read the Qur'an, the higher the Arabic learning results they get.²⁷ This is due to the compatibility of phonological and graphemic structures between the ability to read Arabic letters in the Qur'an and the ability to read modern Arabic.

²⁷ Umi Hijriyah, Juhaeti Yusuf, and Iin Novika Aryanti, "Pengaruh Kemampuan Membaca Al-Qur'an Terhadap Hasil Belajar Mata Pelajaran Bahasa Arab," *Lughotuna: Jurnal Pendidikan Bahasa Arab* 1, no. 01 (June 2020).

The teacher's desire that students who learn Arabic must be able to read the Quran is also confirmed by the findings of Triyana's research that there is a relationship between the ability to read the Qur'an and the proficiency in reading Arabic texts.²⁸ In addition, the Wassalwa study also corroborates that students who have memorized the Qur'an will have better their ability to read Arabic *texts*.²⁹ Thus, teachers' belief that the ability to read the Qur'an can be the foundation of learning Arabic has a strong empirical basis.

In addition to worship motivation, teachers' religious motivation is also reflected in their view of Arabic which is not only a subject, but a vehicle to understand the holy book. Teachers view that Arabic needs to be taught with full seriousness because it is the language of the Qur'an, so the learning they do is part of an effort to equip students with long-term religious competence.

In the research Mirza & Taufiq emphasized that the main purpose of teaching Arabic is for students to understand the language of the Qur'an and be able to practice it.³⁰ The impact of these two intrinsic motivations burns the enthusiasm of teachers to continue teaching Arabic in the midst of the limitations of madrasas, they remain enthusiastic about teaching Arabic and spreading it both in madrassas and in universities.³¹ Because they see it as worship and contribution to the sustainability of the Islamic scientific tradition. The magnitude of religious motivation that includes the hearts and minds of Arabic language teachers indicates the potential for a transformation of teaching culture from conventional to a digital system in madrasah ibtidaiyah.

2. Teacher professionalism

In addition to religious motivation, the continuity of Arabic language learning in Sa'adatuddiniyah and Fathul Huda's Private Madrasah ibtidaiyah is also supported by the professionalism of Arabic language teachers. In terms of teacher status, 2 out of 3 Arabic teachers have been certified, but in the practice of professionalism in teaching there is no difference in their enthusiasm in trying to understand Arabic language material.

²⁸ Ade Triyana, Mochammad Deddy Soe'aidy, and Fikni Mutiara Rachma, "Hubungan Antara Kemahiran Membaca Al-Qur'an Dengan Kemahiran Membaca Teks Bahasa Arab Di Pondok Pesantren Tahfidz Bina Tauhid Amaliah," *AL - KAFF: JURNAL SOSIAL HUMANIORA* 2, no. 2 (April 2024), <https://doi.org/10.30997/alkaff.v2i2.12891>.

²⁹ Almannah Wassalwa et al., "Korelasi Hafalan Al-Qur'an Terhadap Kemampuan Membaca Teks Bahasa Arab," *Lahjah Arabiyah: Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab* 6, no. 1 (February 2025), <https://doi.org/10.35316/lahjah.v6i1.116-132>.

³⁰ Iskandar Mirza and Ridwan Taufiq, "Nilai-Nilai Tafsir Tarbawi Surat Yusuf Ayat 2 Dalam Pembelajaran Bahasa Arab," *Jurnal Pendidikan Indonesia: Teori, Penelitian, Dan Inovasi* 5, no. 1 (2025), <https://doi.org/10.59818/jpi.v5i1.1183>.

³¹ Munassir Alhamami and Abdulrahman Almosa, "Learning Arabic as a Second Language in Saudi Universities: Ajzen's Theory and Religious Motivations," *Language, Culture and Curriculum* 36, no. 4 (October 2023), <https://doi.org/10.1080/07908318.2023.2242912>.

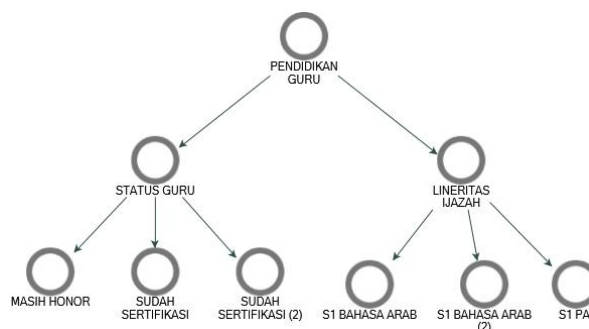


Figure 6. Teacher Education project map

This image confirms that in private MI, especially in this research locu, both teachers with a background in Arabic language education and teachers from other Islamic studies groups such as PAI, continue to show a strong professional commitment to Arabic language teaching, and this is what gives birth to teachers' creativity in teaching Arabic as the foundation for the implementation of Arabic language learning in private madrasas can be developed in the future.

These findings confirm that teachers' professionalism is supported by personal motivation and commitment to worship, not just administrative status or institutional background. From the perspective of Islamic education, a teacher must have the right intentions and have a spirit in teaching based on his or her expertise".³²

This moral and spiritual dedication is in line with the opinion that teachers' devotion is evident in their consistency in guiding students despite the challenges of means and the limitations of students' initial abilities. As stated in other studies, teachers' dedication is evident in their work every day, as their concern for students always gives time and thoughts for the benefit of students.³³

Even with this high dedication, the limitations of facilities are not an obstacle to producing better Arabic language learning, because good teachers can do a lot of strategi in the midst of school chaos.³⁴ Thus, the professionalism of private madrasah teachers is rooted in sincere intentions, spiritual toughness, and personal concern, which in turn contributes significantly to the quality of Arabic language learning.

³² Khanifatul Azizah and Muhammad Ali Fuadi, "Profesionalisme Guru Dalam Islam: Kajian Konseptual Hadits Tarbawi," *Jurnal Pendidikan Agama Islam Al-Thariqah* 6, no. 1 (June 2021), [https://doi.org/10.25299/al-thariqah.2021.vol6\(1\).6244](https://doi.org/10.25299/al-thariqah.2021.vol6(1).6244).

³³ Merianus Taloim, Yonatan Alex Arifianto, and Reni Triposa, "Peran Dedikasi Guru Dalam Mengembangkan Profesionalisme Untuk Meningkatkan Minat Belajar Anak," *Discreet: Journal Didache of Christian Education* 3, no. 2 (2023), <https://doi.org/10.52960/jd.v3i2.272>.

³⁴ Bela Sisra Wahyuni et al., "Strategi Guru Dalam Pengelolaan Kelas Di Madrasah Ibtidaiyah Negeri," *Ainara Journal (Jurnal Penelitian Dan PKM Bidang Ilmu Pendidikan)* 6, no. 2 (June 2025), <https://doi.org/10.54371/ainj.v6i2.875>.

3. Open with digital training

Based on field data, the three Arabic teachers have begun to introduce digital technology, although the frequency of use is still limited. Projectors are used in higher grades and the internet (YouTube, Google) has not been used in the lower classes. The lack of use of online interactive media (e.g. Wordwall, Quizzez) is also realized by teachers. However, all teachers showed their difficulty in participating in digital media training or to improve their digital literacy.

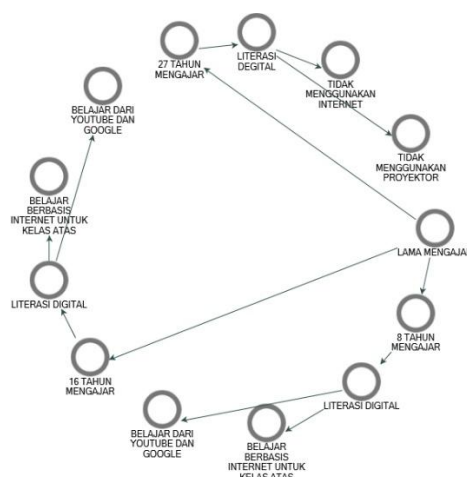


Figure 7. Digital training opportunity project map

The image above explains that the average teacher has been teaching for a very long time, and all teachers are willing to participate in digital competency development activities if the school or outside party holds training. Because with this digital training, teachers can increase the variety of learning methods, the use of interactive media, and the ability to design interesting teaching materials.³⁵

Moreover, to face the learning challenges of the Society 5.0 era, it is very much required for teachers' readiness to face technological developments as the key to successful learning innovation.³⁶ So that teachers' creativity in utilizing media can be increased from only using conventional media to visual media, if this happens, then the potential for the development of Arabic language learning in Private Madrasah Ibtidaiyah from monologue to interactive can be

³⁵ Haryani et al., "Peningkatan Kreativitas Mengajar Melalui Pelatihan Aplikasi Edukasi Berbasis Teknologi Informasi Di Komunitas 56 Pancoran Jakarta," *Dharma: Bogor Journal of Community Service* 2, no. 2 (July 2025), <https://doi.org/10.31294/khdw1b17>.

³⁶ Sanita Wati and Nurhasannah Nurhasannah, "Penguatan Kompetensi Guru Dalam Menghadapi Era Digital," *Jurnal Review Pendidikan Dasar : Jurnal Kajian Pendidikan Dan Hasil Penelitian* 10, no. 2 (May 2024), <https://doi.org/10.26740/jrpd.v10n2.p149-155>.

done. Because in the context of MI, contextual visual media is very effective for students in learning activities.³⁷

Teachers' openness to digital training corroborates findings Arif et al. which states that it is the teacher's obligation to develop technological (digital) competencies, in addition to the four teacher competencies (pedagogical, professional, personal, and social), because there is a relationship between digital literacy, information and digital competence.³⁸³⁹ Private MI teachers in this study show digital *Awareness* yet it has not reached digital *Competence*, the situation that was also found in Khoiriyani's study on the gap in the quality of madrasah services that the quality of service is higher in madrasas on the island of Java which indicates that the digital gap in private madrasas is not solely due to limited infrastructure, but also because the process of strengthening teacher capacity has not taken place systematically and evenly.⁴⁰

C. Synthesis of Findings: MITRA Model Construction

The end of the data analysis in this study resulted in the MITRA Model (Arabic Language Learning Transition Integration Model). This model is not just a category of findings, but a conceptual framework that describes how pedagogical barriers are converted into opportunities through a structured transition process.

³⁷ Titi Pujiarti et al., "Pengembangan Media Pembelajaran Smart Cards Untuk Meningkatkan Minat Belajar Siswa Sekolah Dasar," *Jurnal Evaluasi Dan Kajian Strategis Pendidikan Dasar* 2, no. 2 (July 2025), <https://doi.org/10.54371/jekas.v2i2.903>.

³⁸ Muhamad Arif, Mohd Kasturi Nor Abd Aziz, and Muhammad Anas Ma'arif, "A Recent Study on Islamic Religious Education Teachers' Competencies in the Digital Age: A Systematic Literature Review," *Journal of Education and Learning (EduLearn)* 19, no. 2 (2025), <https://doi.org/10.11591/edulearn.v19i2.21311>.

³⁹ Fiorela Fernández-Otoya et al., "Digital and Information Literacy in Basic-Education Teachers: A Systematic Literature Review," *Education Sciences* 14, no. 2 (January 2024), <https://doi.org/10.3390/educsci14020127>.

⁴⁰ Fauziah Khoiriyani, Fatimatuz Zahro Diah Putri Dani, and Rahmat Husein Andri Ansyah, "Kesenjangan Kualitas Layanan Madrasah Aliyah Negeri Di Jawa Dan Luar Jawa," *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)* 9, no. 1 (June 2023), <https://doi.org/10.18784/smart.v9i1.1820>.

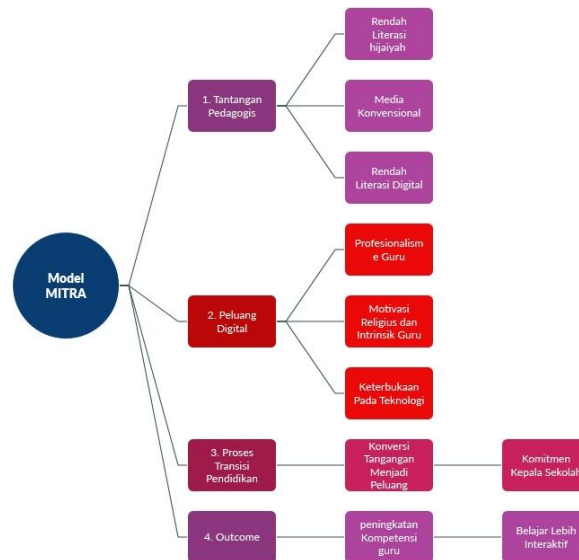


Figure 8. MITRA Model Mind map

The MITRA Model diagram above illustrates the integrative linkage between elements that connect pedagogical challenges with digital opportunities. The following explanation outlines how these elements interact to produce *more interactive and meaningful learning* outcomes:

1. Dialectic of Challenges and Opportunities

The synthesis of findings shows a sharp contradiction in the initial phase. On the one hand, Arabic language learning faces fundamental pedagogical challenges, namely low hijaiyah literacy and linkage to conventional media which is exacerbated by low digital literacy. However, the MITRA Model identifies that these obstacles are offset by digital opportunities that are personal-professional. Teacher professionalism, strong religious motivation (as an intrinsic encouragement), and openness to technology are crucial social capital to make changes.

2. Transition Mechanism

The MITRA model emphasizes that learning transitions do not occur automatically. A core part of this model is the Educational Transition Process which focuses on the ability of educational actors to make a conversion: turning challenges into opportunities. Key Points The findings of this study confirm that the key factor that accelerates this conversion process is the Principal's Commitment. Without structural support, teacher innovation at the classroom level will be difficult to become a systemic movement.

3. Final Transformation

The synthesis of the interaction of the three elements above leads to *progressive outcomes*. The MITRA model proves that when the transition is successfully managed, the results that emerge are twofold: first, the improvement of Teacher Competence both technically and pedagogically; second, the transformation of students' Learning Experience through the

creation of an interactive classroom atmosphere that is gradually able to answer basic literacy challenges.

Thus, the MITRA Model offers a new perspective that places the human and spiritual aspects as the center of educational transformation in Madrasah Ibtidaiyah through a transition process that is both emotional and pedagogical. The fundamental novelty of this model lies in the recognition of religious motivation as the main driving energy, where the low Hijaiyah literacy of students actually triggers teachers' creativity in using concrete, contextual media. This finding confirms that in private madrasahs, digitalization does not start from the availability of devices, but from the moral dedication of teachers and institutional policy support that are able to fully convert challenges into Arabic learning opportunities that are adaptive, inclusive, and based on the spirit of devotion.

CONCLUSION

This study concludes that Arabic language learning in private ibtidaiyah madrasahs is in a transition phase from a traditional approach to the use of digital media gradually. The transition does not take place purely technically, but through an integrative process involving pedagogical challenges, digital opportunities, and religious-professional orientation of teachers as the main drivers of change. Through the synthesis of findings, this study formulates the MITRA Model as an exploratory conceptual framework that explains how teachers convert learning limitations into innovation opportunities.

The MITRA model offers novelty by placing the religious motivation of teachers as the main driver in converting the challenges of hijaiyah literacy and limited facilities into inclusive pedagogical creativity. Beyond just a technical transition, this model offers the concept of Transitional Integration that bridges the basic unpreparedness of students through the synergy between the spiritual resilience of teachers and the policy commitment of school principals. Implicitly, the results of this study show that efforts to strengthen Arabic language learning in madrasah ibtidaiyah do not focus enough on the provision of technology, but need to be directed at developing teachers' capacity as actors of change. Further research is suggested to examine the role of school policies in strengthening or inhibiting the transition process of Arabic language learning as mapped in the MITRA Model, especially related to the program to strengthen teachers' digital competencies and the management of learning facilities.

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