



The Dual Function Dilemma of Madrasah: A Comparative Analysis of Structural and Communicative Orientations in Grade X Arabic Textbooks

معضلة الوظيفة المزدوجة للمدارس الإسلامية: دراسة تحليلية مقارنة للتوجهات
البنائية والتواصلية في كتب اللغة العربية للصف العاشر

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ABSTRACT

This study comparatively analyzes the content dimensions and presentation approaches of Grade X Madrasah Aliyah (MA) Arabic textbooks published by the Ministry of Religious Affairs, namely the 2013 Curriculum (2014 Edition) and the 2020 Transition Edition. Using a qualitative method with a descriptive-comparative approach and document analysis (content analysis), this study aims to map the shift in pedagogical orientation amidst curriculum policy transitions. The results reveal a fundamental transformation from a structural-behaviorist paradigm to a communicative-constructivist one, substantiated by analytical indicators including syllabus organization, language skills (*maharah*) distribution, and grammar (*qawa'id*) presentation. Specifically, the 2013 Curriculum textbook adopts a segmented syllabus, dominant receptive skills, and deductive grammar presentation oriented towards grammatical accuracy for *turats* (Islamic classical texts) literacy. Conversely, the 2020 Transition Edition offers a thematic-integrative syllabus, balanced skills distribution, inductive grammar presentation, and Higher Order Thinking Skills (HOTS) tasks oriented towards communicative fluency. The primary novelty of this study identifies a pedagogical trade-off dilemma rooted in the "dual function" of madrasah education: balancing grammatical foundation for Islamic knowledge access and 21st-century communicative competence. The study concludes that no textbook is universally perfect. The practical implication demands teachers to transform from mere textbook deliverers to curriculum adapters through a pedagogical hybridization strategy, combining the communicative framework of the Transition Edition with the explicit grammar deepening of the 2013 Curriculum as a supplement, to balance structural accuracy and communicative fluency. Theoretically, this study proposes a novel conceptual framework mapping the trajectory from curricular transition to pedagogical hybridization, positioning the 'dual function' of madrasah Arabic along a continuum between structural-textual literacy and communicative competence.

Keywords: Arabic Textbook; Comparative Analysis; Dual Function of Madrasah; Pedagogical Hybridization; Transition Curriculum.

مستخلص البحث

يُحلّل هذا البحث بشكلٍ مقارن أبعادَ المحتوى وأساليب العرض في كتب اللغة العربية المدرسية للصف العاشر بالمدارس الثانوية الإسلامية (Madrasah Aliyah) الصادرة عن وزارة الشؤون الدينية، وهي: كتاب منهج عام ٢٠١٣ (إصدار ٢٠١٤) وكتاب إصدار الانتقال لعام ٢٠٢٠. وباستخدام المنهج النوعي بمنهجية الوصفية المقارنة وتحليل الوثائق (تحليل المحتوى)، يهدف هذا البحث إلى استكشاف التحول في التوجّه البيداغوجي في خضم تحولات سياسات المناهج الدراسية. وكشفت النتائج عن تحول جوهري من

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النموذج البنيوي-السلوكي إلى النموذج التواصلي-البنائي، استناداً إلى مؤشرات تحليلية تشمل تنظيم المنهج الدراسي، وتوزيع المهارات اللغوية، وعرض القواعد النحوية؛ حيث تبني كتاب منهج عام ٢٠١٣ مقررًا دراسياً مجزاً، وهيمنة المهارات الاستقبالية، وعرضاً استنتاجياً (قياسياً) للقواعد النحوية، موجّهاً تركيزه نحو الدقة النحوية لتعزيز الإلمام بالتراث (النصوص الإسلامية الكلاسيكية). في المقابل، يُقدّم إصدار الانتقال لعام ٢٠٢٠ مقررًا دراسياً تكاملياً قائماً على الموضوعات، وتوزيعاً متوازناً للمهارات، وعرضاً استقرائياً للقواعد النحوية، ومهماً تنمي مهارات التفكير العليا (HOTS) موجّهة نحو الطلاقة التواصلية. وتتمثل الإضافة المعرفية (الجدة) الأساسية لهذا البحث في تحديد معضلة المفاضلة البيداغوجية المتجذرة في "الوظيفة المزدوجة" للتعليم بالمدارس الإسلامية: وهي الموازنة بين تأسيس القواعد النحوية للوصول إلى المعرفة الإسلامية، والكفاءة التواصلية في القرن الحادي والعشرين. ويخلص البحث إلى أنه لا يوجد كتاب مدرسي مثالي بشكل مطلق. وتتطلب الدلالة العملية من المعلمين التحول من مجرد مُلقّنين للكتاب المدرسي إلى مُكثّفين للمنهج الدراسي من خلال استراتيجية "الدمج البيداغوجي"، وذلك بدمج الإطار التواصلي لإصدار الانتقال مع التعمق الصريح في القواعد النحوية الخاص بمنهج عام ٢٠١٣ كمادة تكميلية، لتحقيق التوازن بين الدقة البنيوية والطلاقة التواصلية. ومن الناحية النظرية، يقترح هذا البحث إطاراً مفاهيمياً جديداً يرسم مسار الانتقال من المنهج الدراسي إلى الدمج البيداغوجي، حيث يضع "الوظيفة المزدوجة" للغة العربية في المدارس الإسلامية على خط مستمر (continuum) بين محو الأمية النصية البنيوية والكفاءة التواصلية. الكلمات المفتاحية: الكتاب المدرسي للغة العربية؛ التحليل المقارن؛ الوظيفة المزدوجة للمدارس الإسلامية؛ الدمج البيداغوجي؛ المنهج الانتقالي.

INTRODUCTION

The Arabic language occupies a strategic position within the *madrasah* education system in Indonesia, serving not only as a tool for communication but also as a key to accessing Islamic intellectual heritage (*turats*) and a medium for character building (Agustini, 2021). In Madrasah Aliyah (MA, or Islamic Senior High School), the success of learning heavily depends on the quality of textbooks, which function as operational curriculum documents (Sun, 2025). The current paradigm shift in language learning demands a transition from the rote memorization of grammar toward contextual communicative competence (Silvia Ardani, 2024). However, a critical gap exists between the claimed transformation of curriculum policy and the reality of textbook design in practice. The core issue is whether this policy change is substantively manifested in the content and presentation approach of the textbooks, or if it remains merely administrative and symbolic.

In the context of Madrasah Aliyah (MA), the Ministry of Religious Affairs of the Republic of Indonesia has published official Grade X Arabic textbooks based on the 2013 Curriculum (2014 Edition) and the 2020 Transition Edition. To understand the pedagogical dilemma, the chronological context of these curriculum policies must be clarified. The 2013 Curriculum (K13) textbook is

designed with a structure based on Core and Basic Competencies (KI/KD); however, in practice, it heavily emphasizes grammatical aspects, resulting in a suboptimal communicative dimension (Zaimatuz Zakiyah, Syirojul Munir, Chalvia Farra Jihan, 2023). Following the national shift towards the Kurikulum Merdeka (Emancipated Curriculum), the Ministry introduced the 2020 Transition Edition (Buku Edisi Transisi) as a strategic stopgap measure. This edition was explicitly designed to bridge the rigid K13 framework and the upcoming flexible Kurikulum Merdeka. Administratively, the Transition Edition retained the KI/KD framework mandated by KMA No. 183 of 2019 concerning the K13 framework in madrasahs (Adam et al., 2024). However, substantively, it began integrating early indicators of the phase-based Learning Outcomes (Capaian Pembelajaran/CP) that would later be formalized in KMA No. 347 of 2022 (Putri et al., 2023). This unique chronological position caught between the structural demands of K13 and the communicative flexibility of Kurikulum Merdeka creates a contextual tension and a "hybrid curriculum" phenomenon, leaving teachers with a pedagogical dilemma: whether to follow the textbook's trajectory that emphasizes structured grammar or to modify the materials for broader communicative interaction.

A comprehensive textbook evaluation must consider the alignment between content, methodology, and learner needs, as well as the material's ability to provide authentic language exposure and encourage cognitive engagement (Agustini, 2021)(Azis et al., 2025)(Sun, 2025). Recent state-of-the-art studies emphasize that modern Arabic textbooks must transcend normative feasibility assessments and actively address 21st-century communicative demands while maintaining Islamic identity (Alinna et al., 2024)(Silvia Ardani, 2024). Therefore, textbook analysis must simultaneously examine the dimensions of material content and pedagogical presentation approaches. Although numerous studies on Arabic textbook evaluation have been conducted, the majority remain fragmentary. Previous studies have tended to focus on isolated analyses of a single book within one curriculum regime (Munasib, 2023)(Meliana

Robiatulmahmudah, 2024), or simply assessed feasibility based on national standards without delving into pedagogical implications (Wahdah, 2023). Existing comparative studies generally focus on general subject textbooks (Azis et al., 2025) without conducting a direct, head-to-head comparison of the content design and presentation approaches of official Arabic textbooks across different editions.

Furthermore, to strengthen the theoretical framework, this study situates itself within broader international scholarship on language teaching and textbook research. Recent studies emphasize that evaluating Arabic textbooks requires moving beyond normative feasibility to examine how materials integrate Communicative Language Teaching (CLT) and Task-Based Language Teaching (TBLT) principles to foster authentic language use (Arkan, 2026)(Rahman, 2025). Additionally, contemporary research highlights the critical need to embed Higher-Order Thinking Skills (HOTS) within Arabic language textbooks to promote meaningful cognitive engagement rather than mere rote memorization (Baihaqi et al., 2025)(Yasmar & Muhammadiyah, 2023). In the specific context of Islamic schooling, textbook evaluation must also account for curriculum implementation and ideological dimensions, ensuring that materials successfully balance modern communicative demands with the preservation of Islamic textual literacy and values. By actively engaging with these international discourses, this study provides a more robust and globally relevant theoretical lens for analyzing the pedagogical trade-offs in madrasah Arabic textbooks.

Unlike previous studies, this research introduces a distinct novelty by conducting a systematic and simultaneous comparative analysis of the material content dimensions and presentation approaches of the two editions of the official Grade X MA Arabic textbooks published by the Ministry of Religious Affairs. Comparing two books from the same publisher and institution reduces institutional variation, enabling the researchers to examine changes in textbook design within a relatively comparable policy and institutional context, while simultaneously minimizing institutional bias. Theoretically, this study develops

an analytical framework that integrates substantive content dimensions with pedagogical presentation approaches, transcending normative evaluations based solely on content feasibility.

This study aims to map the shift in curriculum orientation from a structural-behaviorist paradigm to a communicative-constructivist one through operational textbook indicators. The findings of this research are expected not only to confirm curriculum implementation theory which posits that policy changes have a tangible impact when manifested in instructional materials but also to provide an objective roadmap for teachers and policymakers in optimizing pedagogical transitions. This is crucial for developing a hybridization strategy that bridges the grammatical foundations required for classical Islamic (*turats*) literacy with the demands of 21st-century communicative competence.

RESEARCH METHOD

This study employs a qualitative method with a descriptive-comparative approach and document analysis (*content analysis*). The research objects are two official Grade X Madrasah Aliyah Arabic textbooks published by the Ministry of Religious Affairs of the Republic of Indonesia: (1) the 2013 Curriculum-based textbook (2014 Edition) and (2) the 2020 Transition Edition textbook.

Data collection was conducted through a documentary study using the *close reading* technique. The data were classified using an analytical instrument adapted from Cunningsworth's (1995) textbook evaluation framework and Tomlinson's (2013) principles of language learning materials development. This instrument was operationalized into two dimensions: first, the content dimension (systematic structure, themes, distribution of language skills [*maharah*], and proportion of linguistic elements); second, the presentation approach dimension (types of activities, task models, interaction patterns, and presentation strategies).

To ensure methodological transparency, analytical consistency, and replicability, explicit operational definitions and coding criteria were established

for the core pedagogical categories utilized in this study. The coding rules were adapted from established frameworks in materials evaluation and second language acquisition (Cunningsworth, 1995)(Tomlinson, 2011)(Richards & Rodgers, 2014). The analytical framework and observable features for each category are specified as follows:

1. **Syllabus Orientation (Structural vs. Communicative):** Content was coded as *structural* if units were organized sequentially by grammatical points (e.g., *mubtada' khabar, fi'l madhi*) with a primary focus on formal accuracy. It was coded as *communicative* if units were organized thematically or by communicative functions (e.g., *at-Ta'aruf, al-Ussrah*) with a focus on meaning negotiation and real-world application.
2. **Grammar Presentation (Deductive vs. Inductive):** Grammar (*qawa'id*) sections were coded as *deductive* if the explicit rule was presented first, followed by examples and mechanical practice (Rule → Example → Practice). They were coded as *inductive* if contextual examples or reading texts were presented first, requiring learners to observe patterns and infer the rule (Context → Observation → Generalization).
3. **Cognitive Engagement (LOTS vs. HOTS):** Based on the revised Bloom's Taxonomy, exercises were coded as *Lower Order Thinking Skills (LOTS)* if they required remembering, understanding, or applying (e.g., fill-in-the-blanks, matching, direct translation). They were coded as *Higher Order Thinking Skills (HOTS)* if they required analyzing, evaluating, or creating (e.g., analyzing textual errors, critiquing dialogues, composing original context-based dialogues).
4. **Learning Paradigm (Behaviorist vs. Constructivist):** Activities were coded as *behaviorist* if they emphasized mechanical drilling, repetition, stimulus-response patterns, and individual passive reception. They were coded as *constructivist* if they emphasized collaborative meaning-making, peer interaction, scaffolding, and active cognitive engagement.

To ensure data trustworthiness, this study applied the criteria

established by Lincoln and Guba (1985). Credibility was maintained through source triangulation, wherein the data extracted from the two textbooks were cross-referenced with official curriculum policy documents (such as KMA No. 183 of 2019 and KMA No. 347 of 2022) and established theoretical frameworks for materials evaluation. Furthermore, analytical consistency was ensured through the systematic documentation of the analytical process and audit trail (*dependability*) (Lincoln & Guba, 1985).

Data analysis adapted the interactive model proposed by Miles et al. (2014), which comprises data condensation, data display, and conclusion drawing (Miles, M. B., Huberman, A. M., & Saldaña, 2014). The reduced data were presented in the form of a comparative matrix to map the pedagogical orientation shifts between the editions. Verification was conducted continuously by cross-referencing the documentary findings with the theoretical framework of curriculum transition.

RESULT AND DISCUSSION

The comparative analysis of Grade X Madrasah Aliyah Arabic textbooks published by the Ministry of Religious Affairs of the Republic of Indonesia (2014 Edition and 2020 Transition Edition) reveals a fundamental shift in the instructional design paradigm. This shift is not merely cosmetic; rather, it reflects a negotiation between the demands of 21st-century communicative competence and the tradition of Islamic grammatical foundations (*turats*). The main findings are synthesized and discussed across three critical dimensions.

1. Epistemological Transformation of Content: From Institutional Identity to Personal-Functional Context

Macro-analysis of the structure and themes indicates a shift from a segmented structural syllabus to an integrative topic-based syllabus.

Tabel 1. Comparative Synthesis of Textbook Content Material Dimensions

Analysis Aspect	2013 Curriculum Textbook (2014 Edition)	2020 Transition Edition Textbook
Material Organization	Segmented (<i>Skill-based</i>), linear, rigid.	Integrative (<i>Topic-based</i>), flexible, cyclical.
Learning Themes	Institutional-micro (Dormitories, School Facilities).	Personal-functional (Family, Hobbies, Daily Life).
Distribution of Maharah	Dominant <i>Qira'ah</i> & <i>Qawa'id</i> (Receptive-oriented).	Balanced & integrated across skills (Productive-oriented).
Presentation of Qawa'id	Explicit, deductive, separated from context.	Contextual, inductive, integrated into activities.
Value Integration	Implicit (<i>Hidden curriculum</i> , reinforcement of <i>santri</i> identity).	Explicit (<i>Experiential learning</i> , Pancasila Student Profile).

Source:

Processed by the author based on document analysis.

Thematically, the 2013 Curriculum textbook raises highly specific themes reflecting the *pesantren* (Islamic boarding school) ecosystem (e.g., *al-Sakan al-Ṭullāb*/Student Dormitories). This theme functions as a *hidden curriculum* to reinforce *santri* identity and discipline (Lewicka & Waszau, 2017). However, pedagogically, this theme often merely functions as a *theme as grammatical context* (a vessel for practicing grammar rules). Conversely, the Transition Edition textbook raises personal and universal themes (e.g., *al-Usrah wa al-Bayt*/Family and Home). In line with Tomlinson's (2011) view, this approach provides a *meaningful context* that is affectively relevant, shifting the position of language from merely a "memorization object" (*language as knowledge*) to a "tool for action" (*language as action*) (Tomlinson, 2011).

This finding indicates a risk of eroding the distinct institutional identity of the madrasah in the Transition Edition, a finding that complements the study by Munasib (2023), which only focused on content feasibility without highlighting this sociological-identity dimension (Munasib, 2023).

2. The "Dual Function" Dilemma and Pedagogical Trade-offs (Main Novelty)

The most critical finding and the primary novelty of this study is the existence of a pedagogical trade-off in the distribution of language skills and the presentation of *qawa'id* (grammar), which is rooted in the "dual function" of Arabic in madrasahs: as a tool for modern communication and as a key to accessing Islamic intellectual heritage (*turats*).

The 2013 Curriculum textbook explicitly adopts a *focus on forms* approach (Richards & Rodgers, 2014). *Qira'ah* (Reading) and *Qawa'id* dominate, presented deductively. Empirical evidence from a micro-analysis of Chapter 1 substantiates this structural dominance: out of 12 total instructional prompts, merely 1 is dedicated to speaking (*Hiwar*),

while the majority are closed-ended, receptive, and mechanical tasks (e.g., translation, matching, and fill-in-the-blanks). This confirms that communicative fluency is not the primary design priority. This dominance is highly aligned with the madrasah's need to build *linguistic awareness* for reading classical texts (Alinna et al., 2024). However, in line with Cunningsworth's (1995) critique, this approach risks causing "communicative paralysis," where students excel in grammatical analysis but fail in spontaneous oral production (Cunningsworth, 1995).

Conversely, the 2020 Transition Edition textbook makes a radical correction by shifting the presentation of *qawwa'id* to an inductive-contextual approach (*focus on form/meaning*). Quantitative inventory reveals a significant expansion in communicative engagement: the same chapter in the Transition Edition contains 20 instructional prompts, including 4 explicit speaking tasks that require peer interaction (e.g., "exchange questions and answers with your friend") and 4 tasks oriented towards free production in writing. Vocabulary (*mufradat*) is presented as integrated *lexical chunks*, aligning with the Lexical Approach (Lewis, 1993), which states that language fluency heavily depends on the mastery of phrases in context.

Critical Discussion: This finding refutes the dichotomous assumption that the Transition textbook completely ignores grammar rules. In fact, the rules are still present but presented through the *notice the gap* principle. However, this reduction in the depth of explicit grammar may provide fewer opportunities for explicit form-focused feedback, which theoretically could increase the risk of persistent inaccuracies if not compensated for through adequate teacher intervention (Ellis et al., 2006). This is where the novelty of this study lies: no single textbook is perfect for the madrasah context. The 2013 Curriculum textbook excels in *turats* literacy but is weak communicatively; the Transition textbook excels communicatively but

risks superficializing the *turats* foundation.

3. Cognitive and Interactional Evolution: Towards Social Constructivism

The analysis of the presentation approach confirms a shift from a behaviorist-transmissive paradigm to social constructivism.

Tabel 2. Comparative Synthesis of Presentation Approaches and Cognitive Engagement

Analysis Aspect	2013 Curriculum Textbook (2014 Edition)	2020 Transition Edition Textbook
Task Models	Dominant <i>Closed-ended</i> (Fill-in-the-blanks, Translation).	Dominant <i>Open-ended</i> (Free production, Descriptive).
Presentation Strategies	Deductive (Rule → Example → Practice).	Inductive (Context → Observation → Generalization).
Interaction Patterns	Vertical & Individual (Student-Book).	Horizontal & Collaborative (Student-Student).
Cognitive Engagement	<i>Lower Order Thinking Skills</i> (LOTS).	<i>Higher Order Thinking Skills</i> (HOTS).
Theoretical Foundation	Behaviorism & Structuralism.	Social Constructivism & Cognitivism.

*Source:
Processed by
the author
based on
document
analysis.*

The 2013 Curriculum textbook is dominated by closed-ended tasks and mechanical exercises that demand Lower Order Thinking Skills (LOTS). Specifically, 100% of the 12 tasks in Chapter 1 are closed-ended, positioning students as passive responders. The interaction built is

vertical, positioning students as passive responders. Conversely, the Transition Edition textbook shows a surge in open-ended tasks that demand Higher Order Thinking Skills (HOTS). Empirical data shows that out of 20 tasks in Chapter 1, the majority are open-ended. Notably, it includes explicit HOTS prompts, such as "read the statement, determine if it is true/false, and correct the error," alongside collaborative instructions that facilitate the negotiation of meaning among peers.

Collaborative instructions such as "discuss with your friend" facilitate the *negotiation of meaning* among peers. This confirms Long's (1996) Interaction Hypothesis and Vygotsky's (1978) Social Constructivism theory, where language acquisition is facilitated through social interaction within the *Zone of Proximal Development* (ZPD) (Long, 1996) (Vygotsky, 1978). However, this sudden transition from passive to active engagement may increase cognitive demands for beginner students if the teacher is unable to provide adequate scaffolding.

4. Theoretical Contribution: Conceptualizing the "Dual Function" and Pedagogical Hybridization

Beyond the empirical comparison, the most significant theoretical contribution of this study is the conceptualization of the "dual function" of Arabic in madrasahs. We propose this not merely as an empirical observation, but as a novel conceptual framework emerging from the intersection of Islamic educational philosophy and modern language pedagogy.

We conceptualize the "dual function" as a pedagogical continuum with two distinct poles:

1. Pole A: Structural-Textual Literacy (Turats Access). This pole prioritizes grammatical accuracy, deductive reasoning, and classical text comprehension. The 2013 Curriculum textbook is positioned heavily towards this pole, reflecting the traditional madrasah epistemology.

2. Pole B: Communicative-Functional Competence. This pole prioritizes oral fluency, inductive meaning-making, and spontaneous interaction. The 2020 Transition Edition is positioned towards this pole, reflecting 21st-century language education demands.

The inherent tension between these poles creates a pedagogical trade-off, where maximizing one orientation within a single textbook inherently marginalizes the other. To address this dilemma, we propose a comprehensive explanatory framework for curriculum implementation in madrasahs: Curricular Transition → Textbook Reorientation → Pedagogical Trade-off → Teacher Mediation → Hybridization Strategy.

Within this framework, teacher mediation acts as the critical fulcrum. Teachers must evolve from passive "textbook deliverers" into active "curriculum adapters." Through a pedagogical hybridization strategy, educators can synthetically integrate the structural-textual depth of Pole A with the communicative-functional agility of Pole B. This conceptual model not only explains the transitional friction in Indonesian madrasahs but also offers a scalable theoretical lens for analyzing language curriculum reforms in other heritage-language or faith-based educational contexts.

Synthesis: The Urgency of a Blended Approach in Madrasahs

Theoretically, these findings confirm that the transformation of Arabic instructional materials in madrasahs does not occur revolutionarily, but rather through an adaptive phase that produces a "hybrid curriculum" phenomenon. The 2020 Transition Edition textbook is administratively still framed within the Core and Basic Competencies (KI/KD), but substantively has adopted indicators of communicative pedagogical renewal.

The practical implications of these findings assert that Arabic teachers in madrasahs must implement a *blended approach*. Teachers

can no longer act merely as *textbook deliverers*; rather, they must become *curriculum adapters*. Teachers must utilize the framework of communicative activities, personal themes, and experiential value integration from the 2020 Transition Edition textbook to build fluency and learning motivation. Simultaneously, teachers are obliged to wisely insert explicit grammar (*qawa'id*) deepening and structured text literacy exercises from the 2013 Curriculum textbook as a supplement, to ensure that structural accuracy and the *turats* foundation remain robust.

This hybridization strategy is the key to producing madrasah graduates who are not only fluent in communication in the global era but also retain strong roots in Islamic literacy, so that the dual function of Arabic education in madrasahs can be achieved optimally.

CONCLUSION

This study concludes that the instructional design of Grade X Madrasah Aliyah Arabic textbooks has undergone a significant empirical shift from the 2013 Curriculum to the 2020 Transition Edition, moving from a structural-behaviorist orientation to a communicative-constructivist one. Document analysis reveals concrete changes in material organization (from segmented to thematic-integrative), grammar presentation (from explicit-deductive to inductive-contextual), and interaction patterns (from vertical-individual to horizontal-collaborative). Interpreting these patterns through a novel five-stage conceptual framework (curricular transition → textbook reorientation → pedagogical trade-off → teacher mediation → pedagogical hybridization) reveals an inherent tension rooted in the "dual function" of Arabic in madrasahs. The 2013 Curriculum heavily prioritizes grammatical accuracy for classical Islamic (*turats*) literacy, providing fewer opportunities for spontaneous communicative production. Conversely, the 2020 Transition Edition prioritizes communicative fluency but offers fewer opportunities for

explicit form-focused feedback, manifesting a "hybrid curriculum" phenomenon where administrative frameworks remain traditional while substantive pedagogy shifts toward student-centered communication.

The practical implication of these findings asserts that no single textbook is universally perfect for the madrasah context; consequently, teachers must transform from passive textbook deliverers into active curriculum adapters. They are required to implement a pedagogical hybridization strategy, synthesizing the communicative frameworks and personal themes of the Transition Edition with the explicit grammar deepening and structured literacy exercises of the 2013 Curriculum to optimally balance structural accuracy and communicative fluency. Acknowledging that this study was confined to document analysis and did not measure actual classroom impacts, future research is highly recommended to conduct empirical classroom observations or experimental studies. Specifically, future studies should investigate whether this proposed pedagogical hybridization strategy effectively and simultaneously improves two critical outcomes: students' communicative competence and their Islamic textual literacy (*turats* access), thereby providing crucial empirical validation for the theoretical framework proposed in this study.

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