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| Received : 27-10-2025  | Accepted : 25-11-2025           |
| Published : 30-12-2025 | Doi : 10.32699/liar.v9vi1.10425 |

## Digital Connectivity: Exploring Online Arabic Language Learning Among Madurese Santri

Nurul Hadi, Habibur Rahman<sup>1\*</sup>, Naqiah, Sasabila Falahiyah<sup>2</sup>

<sup>1,2</sup>Institut Agama Islam Negeri Madura, Indonesia

\*Corresponding E-mail : [nurulhadi@iainmadura.ac.id](mailto:nurulhadi@iainmadura.ac.id)

### Abstract

This study investigates the engagement of Madurese santri in online Arabic language learning through the lens of Outcome-Based Education (OBE). As digital technologies increasingly permeate educational contexts, online platforms offer new avenues for learners, particularly those outside traditional Pesantren environments, to deepen their linguistic and religious competencies. Employing a qualitative methodology, the research draws on interviews and observations involving 18 santri from 13 Islamic boarding schools across Madura. The findings reveal that learners are primarily motivated by intrinsic goals such as mastering Arabic grammar and accessing religious texts, while practical considerations like time efficiency and digital accessibility also play a significant role. Although participants generally respond positively to OBE-oriented curricula, the study identifies gaps in curriculum alignment, instructional methods, and assessment practices. Cultural and infrastructural factors further shape learners' experiences, underscoring the need for context-sensitive pedagogical strategies. The study concludes that optimizing online Arabic instruction for Madurese santri requires adaptive curriculum design, extended learning durations, and inclusive evaluation frameworks that reflect both cognitive and affective outcomes.

**Keywords:** Madurese santri; online Arabic language learning; Outcome-Based Education (OBE); Islamic boarding schools; digital pedagogy; curriculum adaptation; qualitative research

### A. Introduction

The rapid advancement of information and communication technologies has significantly transformed the landscape of education, enabling learning processes to be conducted online. With the proliferation of internet access, computers, and other digital devices, both educators and learners are now able to engage in instructional activities remotely and interactively (LESTARI, 2011). Teachers can deliver real-time lessons through video conferencing platforms such as Zoom and Google Meet (*Kemendikbud Terbitkan Pedoman Penyelenggaraan Belajar Dari Rumah*, 2020), while students can simultaneously access instructional materials via Learning Management Systems (LMS) in a virtual

environment (Dhika et al., 2020).

Moreover, learners can participate in group discussions, complete assignments, and even sit for examinations entirely online without the need for physical attendance at school (Hoerudin, 2022). Teachers can monitor student progress and distribute tasks digitally (Ahda et al., n.d.), and both formative and summative assessments can be administered through online learning applications (sumarni et al., 2023). Consequently, the traditionally rigid boundaries of time and space in education have become more fluid, allowing for greater flexibility through technology-mediated learning systems (Jaelani et al., 2020).

This paradigm shift has expanded public access to education, presenting new opportunities for santri particularly those who have left the residential environment of Islamic boarding schools (Pesantren) to pursue further learning. During residency, Pesantren commonly restrict or prohibit internet usage, which limits students' access to online knowledge platforms (Habibi, 2020). After leaving the residential setting, however, one viable avenue for continued learning is participation in Online Arabic Language Courses (Amadi & Sholikha, 2023).

To enhance the quality of online Arabic instruction, it is imperative to adopt an Outcome-Based Education (OBE) curriculum. OBE emphasizes the achievement of specific competencies by learners (Fiandi, 2023), enabling instructional processes to be strategically aligned with targeted outcomes such as linguistic proficiency, grammatical mastery, and translation skills. Accordingly, the selection of content and pedagogical methods is tailored to the competencies intended for development (Oktavera et al., 2024).

The integration of OBE into online Arabic language education is expected to improve instructional effectiveness for santri. However, the acceptance of this curriculum among Madurese santri warrants deeper investigation, given the unique cultural and social factors inherent to the Madura region (Jonge, 2012) that may influence learners' attitudes and enthusiasm toward OBE-based online learning.

Further research is therefore necessary to assess the level of acceptance and readiness among Madurese santri, so that the curriculum can be appropriately adapted to optimize learning outcomes.

Preliminary data from this study indicate that Madurese santri from various pesantren have participated in online Arabic language courses. At least 18 students from 13 different pesantren have enrolled in such programs. Notably, these participants represent a diverse range of pesantren types, large and small, traditional (salafiyah) and modern, suggesting a broad interest in online Arabic education across institutional contexts.

## B. Method

### 1. Research Design

This study adopts a qualitative research design aimed at describing and interpreting social phenomena without imposing experimental interventions. Qualitative research emphasizes the natural flow of events in the field, allowing researchers to explore participants' experiences and perspectives in depth. Data were collected in their natural settings and presented in descriptive formats, narrative, oral, or written, primarily through interviews. The overarching goal is to generate rich, context-sensitive insights by developing theory interactively through sustained engagement between the researcher and the field.

### 2. Research Setting

The study was conducted in Madura, focusing on santri who possess a Madurese cultural background and have received education in Islamic boarding schools (pesantren). The pesantren represented in this study vary in size and orientation, including both large and small institutions, as well as modern and traditional (salafiyah) models. Among the institutions involved are: (1) Pondok Pesantren Bustanul Ulum Bulugading, Bangsalsari, Jember, (2) Pondok Pesantren Miftahul Qulub, Polagan Galis, Pamekasan, (3) Pondok Pesantren Al-Amien, Parenduan, Sumenep, (4) Pondok Pesantren Darul Ulum, Banyuwangi, Pamekasan, (5) Pondok Pesantren As-Syahidul Kabir, Blumbungan, Pamekasan, (6) Pondok Pesantren Az-Zubair, Sumber Anyar, Pamekasan, (7) Yayasan Sumber Payung Bataal, Ganding, Sumenep, (8) Pondok Pesantren Nurul Karomah, Buddagan Pademawu, Pamekasan, (9) Pondok Pesantren Syekh Abdurrahman Rabah, Pademawu, Pamekasan, (10) Pondok Pesantren Al-Mardhiyah, Waru, Pamekasan, (11) Pondok Modern Darussalam Gontor, Ponorogo, (12) Pondok Pesantren Mambaul Ulum Bata-Bata, Pamekasan, (13) Pondok Pesantren Hidayatul Muttaqin, Gapura, Sumenep.

Additional institutions may be included as the research progresses, depending on the identification of further participants.

### 3. Research Subjects and Sampling Procedure

The identification of santri participants in this study followed a purposive sampling strategy, complemented by elements of snowball sampling. Purposive sampling was employed to ensure that all participants met the specific criteria of the research namely, being of Madurese cultural background and having experience with online Arabic language courses. This approach allowed the researchers to deliberately select individuals who could provide rich, relevant insights into the phenomenon under investigation.

To broaden the participant samples and capture diverse perspectives, snowball sampling was also employed. Initial contacts were established through digital outreach

methods such as WhatsApp groups, WhatsApp Stories, and peer referrals. These initial participants subsequently recommended other santri who met the inclusion criteria, resulting in the organic expansions of the study sample.

By employing this combined strategy, the study successfully identified 18 santri from 13 pesantren across Madura and beyond, representing both traditional (salafiyah) and modern institutions. This methodological choice ensured that the samples were contextually appropriate. It is also reflecting the heterogeneity of santri experiences in online Arabic learning.

#### 4. Data Saturation

In qualitative research, the concept of data saturation refers to the stage at which no new themes, insights, or categories emerge from additional data collection. In this study, saturation was achieved with “18 participants” drawn from 13 pesantren across Madura and beyond. The decision to stop at this number was based on the observation that after approximately the fifteenth interview, responses began to repeat previously identified themes such as motivations (linguistic mastery, religious literacy, grammar), rationales (practicality, efficiency, pandemic-driven necessity), and barriers (internet connectivity, time constraints).

The final three interviews served to confirm and reinforce these recurring patterns rather than introduce new categories. This iterative process of coding and thematic analysis demonstrated that the core dimensions of the research questions had been adequately captured. Thus, N=18 was sufficient to reach saturation, ensuring that the findings are both credible and representative of the diversity of santri experiences within the scope of the study.

Nevertheless, while saturation was achieved for the themes under investigation, expanding the samples could potentially reveal additional nuances, particularly across different pesantren types or geographic contexts.

#### 5. Interview Guide

Data were collected through semi-structured interviews guided by a set of open-ended questions designed to elicit participants’ motivations, experiences, and perceptions regarding online Arabic learning. The interview guide was organized into three main domains:

##### a. Background and Motivation

- 1) What motivated you to study Arabic?
- 2) Why did you choose an online course rather than face-to-face learning?
- 3) What specific goals do you hope to achieve (e.g., grammar, Qur’an, or communicative skills)?

##### b. Learning Experience

- 1) How do you perceive the effectiveness of online Arabic learning compared to

face-to-face learning methods?

- 2) What aspects of the course did you find most helpful or challenging?
- 3) How did you manage your time and adapt to the online format?

c. Outcomes and Reflections

- 1) What skills or knowledge have you gained from the course?
- 2) How do you evaluate your progress in relation to your initial goals?
- 3) In your view, how should online Arabic courses be improved to better meet learners' needs?

The semi-structured interview format allowed flexibility for participants to elaborate on their experiences while ensuring consistency across interviews. This approach provided both depth and comparability, enabling the identification of recurring themes and the achievement of data saturation.

## 6. Data Collection and Analysis

Data were collected using three primary techniques: (1) In-depth interviews to elicit detailed insights into participants' experiences and perceptions. (2) Observation to assess the impact of online Arabic language instruction on learners. (3) Documentation to compile supporting materials and contextual data.

Data analysis was conducted in two stages:

- a. Content Analysis: This stage involved identifying and categorizing recurring themes derived from interview transcripts, field notes, and relevant documents. The goal was to distill raw data into coherent thematic units that reflect shared meanings and patterns.
- b. Interpretive Analysis: This stage focused on elucidating the relationships between identified themes and theoretical constructs. The researcher provided detailed explanations of each category and its relevance to the study's scope and theoretical framework. These interpretations formed the basis for drawing conclusions in this qualitative inquiry.

## 7. Data Analysis and Coding Procedure

The qualitative data were analyzed using a thematic coding approach. All interview transcripts were first read in full to gain a holistic understanding, after which initial codes were generated inductively based on recurring patterns in participants' responses. These codes were then grouped into broader categories that reflected the main themes of the study, such as motivations, rationales for online learning, and perceived challenges.

To enhance the credibility of the analysis, a two-step coding procedure was employed:

1. The first coding cycle involved descriptive and in vivo codes to capture

participants' exact words and immediate meanings.

2. The second coding cycle refined these initial codes into thematic clusters aligned with the research questions and the Outcome-Based Education (OBE) framework.

#### 8. Inter-Rater Reliability

To ensure reliability, coding was conducted by two independent researchers. Each researcher coded the transcripts separately and the results were then compared. Discrepancies were discussed until consensus was reached. The level of agreement was quantified using Cohen's Kappa, which yielded a coefficient of 0.82, indicating a high degree of inter-rater reliability. This process strengthened the trustworthiness of the findings by minimizing subjective bias and ensuring consistency in theme identification.

### C. Result and Discussion

This section presents the core findings of the study, organized into three thematic areas: (1) motivations of Madurese santri for enrolling in online Arabic language courses, (2) their responses to the curriculum design, and (3) the perceived impact of these courses on their learning outcomes. Each theme is supported by qualitative data and interpreted in light of relevant literature.

#### 1. Motivations of Madurese Santri for Enrolling in Online Arabic Courses

##### a. Learning Objectives

The analysis of participant responses revealed ten distinct learning objectives, reflecting the diverse aspirations of Madurese santri in pursuing online Arabic instruction.

The findings of this study reveal that the motivations of Madurese santri for engaging in online Arabic language courses are both diverse and deeply rooted in religious, academic, and personal aspirations. The most prevalent motivation, reported by 44% of respondents, was the desire to deepen their mastery of the Arabic language, underscoring the centrality of linguistic competence as a foundation for further intellectual and spiritual pursuits. In addition, 11% emphasized the importance of enhancing their understanding of the Qur'an and Hadith, while 6% highlighted the need to strengthen their knowledge of Arabic grammar (*nahwu* and *shorof*).

Beyond these primary drivers, participants articulated a range of other objectives, including the improvement of classical text interpretation, translation skills, communicative competence, and preparation for academic examinations. A smaller proportion of respondents associated Arabic learning with reinforcing religious identity, advancing professional aspirations, or pursuing intellectual curiosity.

Taken together, these motivations illustrate that online Arabic learning is not merely a pragmatic choice but a multidimensional endeavour that integrates spiritual devotion,

academic ambition, and personal growth. This diversity of objectives highlights the necessity for curriculum designers to adopt flexible, learner-centered approaches that accommodate varied expectations while remaining aligned with Outcome-Based Education (OBE) principles.

**Table: Distribution of Learning Objectives among Madurese Santri**

| Learning Objective                                               | Percentage  |
|------------------------------------------------------------------|-------------|
| Deepening Arabic language mastery                                | 44%         |
| Understanding the Qur'an and Hadith                              | 11%         |
| Strengthening grammar ( <i>nahwu&amp;shorof</i> )                | 6%          |
| Reading and interpreting classical texts ( <i>kitab kuning</i> ) | 6%          |
| Developing translation skills                                    | 6%          |
| Advancing communicative competence                               | 6%          |
| Preparing for academic examinations                              | 6%          |
| Reinforcing religious identity                                   | 5%          |
| Pursuing professional aspirations (teaching/research)            | 5%          |
| Intellectual curiosity and exploration                           | 5%          |
| <b>Total</b>                                                     | <b>100%</b> |

The most prevalent motivation, reported by **44%** (n=8) of respondents, was the desire to deepen their mastery of the Arabic language. Mansur Ahmad reflected: *“I chose to participate in online Arabic courses as a means of upgrading my linguistic abilities. Since I already possessed a foundational knowledge of the language, I recognized the need to build upon this base and strengthen it further. Engaging in online learning provided me with the most practical avenue to enhance and refine my existing skills.*

Meanwhile, **11%** (n=2) emphasized the importance of enhancing their understanding of the Qur'an and Hadith, Fikri Ilham Abdullah articulated his motivation as follows: *“My purpose in studying Arabic is to gain a deeper understanding of the Qur'an and the Hadith of the Prophet, peace be upon him. Since the Qur'an was revealed in Arabic and the Hadith are likewise preserved in Arabic, mastery of the language becomes indispensable. Numerous verses emphasize this reality, and even for a student of the Qur'an, learning and comprehending Arabic is a prerequisite. As Imam Ibn al-Jazari noted in his treatise Muqaddimah Fī Mā 'Alā Qāri' al-Qur'ān an Ya 'lamah, the study of Arabic is essential for anyone who seeks to truly engage with the Qur'an.”*

Khusnul Khatimah expressed her motivation succinctly: *“My purpose in joining*

*the online Arabic course was to deepen my understanding of Arabic grammar particularly nahwu and sharraf, and to ensure that the knowledge I had previously acquired would not fade over time.”*

The six presence (6% n=1) highlighted the need to strengthen their knowledge of Arabic grammar (nahwu and shorof).

Additionally, participants articulated a range of other objectives with 6% (n=1) sought to improve their ability to read and interpret classical Islamic texts (kitab kuning). Similarly, 6% (n=1) reported aiming to develop translation skills for both religious and academic purposes. Novia Wulandari emphasized: *“For me, Arabic serves as the primary linguistic guide. As a Muslim, it is essential to acquire knowledge of the language, since it provides direct access to the foundational sources of our faith. My ultimate goal in studying Arabic is to be able to read and comprehend the kitab kuning with accuracy and confidence.*

Meanwhile, 6% (n=1) expressed interest in advancing their communicative competence in everyday Arabic. Fathan Alimullah stated: *“My motivation for studying Arabic is to broaden my knowledge of the language while simultaneously preparing myself for the transition into university life. I view online Arabic courses as a strategic step to strengthen my academic readiness and ensure that I enter higher education with a solid linguistic foundation.”*

Furthermore, 6% (n=1) wished to prepare for formal academic examinations requiring Arabic proficiency. 5% (n=1) pursued Arabic learning as a means of strengthening their religious identity and spiritual practice.

Five presence 5% (n=1) were motivated by professional aspirations, such as teaching or scholarly research. Fikri Nauval Zain explained: *“My primary motivation for studying Arabic stems from a long-standing aspiration, dating back to my high school years, to pursue higher education in the Middle East. However, when the opportunity to apply for a scholarship arose, I hesitated because I lacked sufficient preparation in the Arabic language. To overcome this limitation, I resolved to study Arabic independently and supplement my learning through online courses.”*

Additionally, 5% (n=1) indicated curiosity-driven engagement, treating Arabic study as intellectual exploration.

This distribution amounts to 100%, underscoring the multifaceted role of Arabic for Madurese santri not only as a linguistic skill but also as a gateway to religious literacy, academic achievement, professional development, and personal enrichment.

Such diversity of objectives highlights the necessity of designing online Arabic

curricula that are both adaptive and inclusive, capable of accommodating learners' varied aspirations while remaining aligned with Outcome-Based Education (OBE) principles.

These results align with prior studies, such as Makruf (2020), which emphasized the centrality of Arabic in religious education among santri, and Choiroh (2021), who highlighted the role of Arabic instruction in facilitating access to classical Islamic texts.

#### b. Rationale for Choosing Online Learning

The findings of this study indicate that the participants' decisions to engage in online Arabic language learning were shaped by a variety of practical, contextual, and personal considerations. Seven distinct rationales emerged from the data, reflecting both individual preferences and broader socio-cultural influences.

A total of 11% (n = 2) of participants sought more effective instructional methods. Two participants emphasized the search for more effective instructional approaches, suggesting that online platforms offered pedagogical strategies better suited to their learning needs. Maulana Malik Ibrahim noted: *"For me, the primary advantage of joining the online Arabic course lies in its practicality. The digital format makes the learning process more accessible and manageable, allowing me to study without the constraints of time and place."*

A total of 17% (n=3) of participants expressed interest in exploring new experiences. Three respondents expressed curiosity and a desire to experiment with novel learning modalities, highlighting the role of innovation and personal exploration in their educational choices. Karomatun Nafisah explained: *"I chose to enrol in the online Arabic course because it was simple to access and allowed me to adjust the learning schedule according to my own availability. The flexibility of time management made the experience more convenient and sustainable for me."*

A total of 39% (n=6) of participants expressed interest in practicality, efficiency, and time management. Six participants identified the convenience of online learning as its most compelling advantage, underscoring the flexibility in enabling them to balance their studies with other commitments. Khusnul Khatimah remarked *"I chose to participate in the online Arabic course because I found the learning process both effective and engaging. The combination of accessible materials and interactive methods made the experience not only efficient but also intellectually stimulating."*

A total of 17% (n=3) of participants highlighted the impact of the COVID-19 pandemic. Three respondents attributed their participation to the necessity of remote learning during the pandemic which disrupted traditional face-to-face instruction and accelerated the adoption of digital platforms. Fathiyah Mardiyah recounted *"Initially, I*

*was reluctant to enrol in an online course. However, during the COVID-19 pandemic, face-to-face learning was no longer possible and the circumstances compelled me to participate in online instruction as the only viable alternative.”*

A total of 6% (n=1) of participants highlighted the cost-free access. One participant noted that the availability of free online courses was a decisive factor, reflecting the importance of affordability in widening educational opportunities. Novia Wulandari remarked: *“I decided to join the online Arabic course primarily because it was offered free of charge. The absence of financial barriers made participation more accessible and appealing, allowing me to pursue language learning without the constraints of cost.”*

A total of 6% (n=1) of participants highlighted the certification opportunities. Another respondent valued the potential to obtain certificates through online programs, viewing them as formal recognition of achievement and a means of enhancing academic or professional credentials.

A total of 6% (n=1) of participants highlighted the peer influence. One participant reported joining online courses primarily due to encouragement from peers, illustrating the social dimension of educational decision-making. Wardatuz Zahrah explained: *“My decision to join the online Arabic course was largely influenced by peer participation. I followed my friends into the program, and it happened that one of them was also serving as the tutor, which made the experience more approachable and encouraging.”*

Collectively, these rationales demonstrate that the decision to pursue online Arabic learning among Madurese santri is not driven by a single factor, but rather by a constellation of interrelated motivations. Practical benefits such as efficiency and accessibility intersect with contextual pressures like the pandemic, while personal aspirations, ranging from curiosity to credential acquisition, further enrich the rationale. This diversity of considerations underscores the need for course providers to design flexible, inclusive programs that accommodate learners' varied expectations and circumstances.

These findings corroborate those of (Biru et al., 2020), who documented a surge in online learning adoption during the pandemic due to institutional closures and mobility restrictions.

### c. Sources of Motivation

The data indicate that 61% of participants were self-motivated, demonstrating a high level of learner autonomy and initiative. Peer influence accounted for 22%, underscoring the importance of social networks in shaping educational decisions.

This finding is consistent with (Aldini et al., 2022), who argued that peer support plays a critical role in enhancing student engagement and persistence in online learning environments.

## 2. Responses to the Online Arabic Course Curriculum

### a. Course Content Preferences

Half of the participants (50%) expressed a preference for grammar-focused content, specifically *Nahwu* and *Shorof*. Only 11% reported following content prescribed by the course provider, suggesting limited implementation of OBE principles which emphasize alignment between instructional content and learner outcomes.

This preference for grammar instruction reflects santri's recognition of its foundational role in Arabic proficiency. However, the low uptake of provider-determined content indicates a disconnect between institutional offerings and learner expectations, an issue that undermines the core tenets of OBE (Nurmalia et al., 2022).

### b. Comprehension of Course Material

All participants (100%) reported understanding the material presented although some acknowledged difficulties in grasping certain concepts. This discrepancy between perceived and actual comprehension highlights the need for more interactive and adaptive instructional strategies.

Makruf (Makruf, 2020) emphasized that effective online Arabic instruction requires pedagogical approaches that accommodate diverse learner needs and promote deeper engagement with the material.

### c. Instructional Methods

The most commonly employed methods were Problem-Based Learning (PBL) and audiovisual techniques. While these approaches reflect a degree of pedagogical diversity, their effectiveness warrants further evaluation.

Oktavera et al. (2024) and Nugraha (Nugraha, 2022) advocate for learner-centered methods in OBE frameworks, emphasizing active participation and contextual learning. However, systematic assessment of these methods is necessary to ensure they facilitate the intended learning outcomes.

### d. Duration of Learning

A majority of participants (61%) completed their courses within one month. While short-term programs which offer accessibility, they may limit the depth of content engagement and skill acquisition.

Choiroh (Choiroh, 2021) found that extended learning durations are positively correlated with improved comprehension and retention, suggesting that course providers

should consider offering longer-term modules to enhance learning efficacy.

e. Learner Experience

Most participants (67%) described their experience as enjoyable, while 6% reported dissatisfaction. This variation underscores the importance of continuous feedback mechanisms and curriculum refinement to ensure equitable learning experiences.

Nurmalia et al. (2022) recommend involving learners in curriculum design to better align instructional strategies with their preferences and needs.

f. Assessment Practices

Course providers generally implemented evaluation mechanisms, with 56% employing periodic testing. This reflects an awareness of the importance of assessment in monitoring progress and guiding instruction (Fiandi, 2023).

Nonetheless, reliance on quantitative measures alone may obscure qualitative dimensions of learning. Nurmalia et al. (2022) advocate for holistic assessment models that capture both cognitive and affective learning outcomes.

g. Barriers to Participation

The most frequently reported challenges were poor internet connectivity (28%) and time constraints (17%), although 50% of participants indicated no significant obstacles.

These findings highlight the infrastructural and logistical barriers that persist in online education, particularly in rural or underserved areas. Addressing these challenges requires targeted support and capacity-building initiatives to ensure equitable access to digital learning.

## D. Conclusion

This study reveals that Madurese santri exhibit a strong intrinsic motivation to engage in online Arabic language learning, driven primarily by a desire to deepen their linguistic and religious understanding. The flexibility and accessibility of digital platforms have enabled these learners, many of whom are no longer residing in pesantren dormitories, to continue their educational journeys beyond traditional institutional boundaries.

The findings demonstrate that while the adoption of Outcome-Based Education (OBE) principles in online Arabic courses holds significant promise, its implementation remains partial and inconsistent across learning providers. Santri show a clear preference for grammar-focused content (*Nahwu* and *Shorof*) and while they report high levels of comprehension and satisfaction, challenges such as limited internet connectivity and time constraints persist.

Moreover, the study highlights the importance of learner-centered curriculum design,

interactive pedagogical methods, and robust assessment practices. The use of audiovisual and problem-based learning approaches aligns with OBE's emphasis on active engagement. However, further evaluation is necessary to ensure the extent to which methods effectively support the intended learning outcomes.

To enhance the effectiveness of online Arabic instruction for Madurese santri, course providers must consider the socio-cultural context of learners, extend the duration of instructional programs, and incorporate both quantitative and qualitative evaluation mechanisms. By aligning curriculum content with learner needs and fostering inclusive and adaptive learning environments, educators can better support the development of Arabic language proficiency and religious literacy among santri in the digital age.

#### **a) Strengthening the OBE Analysis in Results and Discussion**

Although the OBE framework was introduced in the introduction, the initial draft did not sufficiently demonstrate how the empirical findings align, or fail to align, with its principles. The following revision integrates a deeper analysis:

#### **b) Alignment with OBE Outcomes**

The most prevalent motivation among santri (44%) was to deepen mastery of Arabic, while others (11%) sought to understand the Qur'an and Hadith, (6%) sought to strengthen grammar, or pursue translation, communication, and academic preparation. These objectives clearly reflect intended learning outcomes in OBE which emphasize linguistic proficiency, religious literacy, and applied skills. However, the diversity of goals also indicates that outcomes were not uniformly defined by course providers. Learners often set their own objectives, suggesting a partial misalignment between institutional outcomes and learner expectations.

#### **c) Curriculum and Instructional Alignment**

Half of the participants (50%) preferred grammar-focused content, while only 11% followed provider-prescribed materials. This demonstrates a gap in curriculum alignment. Outcome-Based Education (OBE) requires instructional content to be systematically mapped to intended outcomes. However, the findings show that learners often diverged from the structured curriculum to pursue personal interests. The reliance on short-term modules (61% completed within one month) further limited the depth of alignment, as OBE emphasizes sustained engagement to achieve measurable competencies.

#### **d) Assessment Practices**

While 56% of providers implemented periodic testing, assessments were largely quantitative and focused on recall rather than holistic evaluation. OBE principles call for comprehensive assessment frameworks that capture cognitive, affective, and behavioural

outcomes. The absence of qualitative measures, such as reflective tasks or performance-based assessments, illustrates a significant gap between practice and OBE ideals. Learners (67%) reported enjoyment and (100%) reported comprehension, but these self-reported outcomes were not systematically validated through robust assessment tools.

The study demonstrates that while online Arabic courses for Madurese santri incorporate elements consistent with OBE, such as learner-centered methods and outcome-oriented goals, their implementation remains fragmented. Clear learning outcomes are present but often learner-driven rather than provider-defined. Curriculum alignment is weak, with a disconnection between institutional offerings and learner preferences. Assessment **practices** are present but limited, failing to capture the full spectrum of competencies envisioned by OBE.

To optimize online Arabic instruction within the OBE framework, providers must:

- Define outcomes collaboratively with learners to ensure relevance.
- Align curriculum content and instructional methods with those outcomes.
- Develop inclusive assessment models that measure not only knowledge but also skills, attitudes, and long-term application.

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