

DEEP LEARNING IN THE BAMI ARABIC INSTRUCTION METHOD

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Received: 2026-04-30

Accepted: 2026-05-29

Published: 2026-06-12

Abstract

Arabic language learning practices at Integrated Islamic Schools (SIT) are often dominated by textual memorization and formal grammatical rules, which frequently hinder the development of functional communication skills. This study analyzes the implementation of the BAMI Method (*Bahasa Arab Metode Insantama*) through a deep learning perspective, focusing specifically on the pedagogical transition from surface-level theory to functional conversation (*hiwar*). A qualitative approach with a reflective-phenomenological design was employed to capture the essence of the learning transformation. The research involved 20 participants, consisting of one Arabic language teacher and 19 female 11th-grade students at SMAIT Insantama Bogor. Data were gathered through semi-structured interviews, direct classroom observations, and questionnaires. Findings reveal that 78.9% (n=15) of students reported high satisfaction, correlating the method's success with the synergy between contextual teaching and the daily realities of boarding school life. Key results indicate that systematic scaffolding and mindful strategies, such as visual associations and oral exercises, accelerate the internalization of linguistic meaning more effectively. Concurrently, 36.8% (n=7) of students also noted facing challenges in independent practice due to psychological barriers like shyness and physical fatigue during morning sessions. This study concludes that the BAMI Method effectively aligns linguistic mastery with holistic deep learning principles. These findings suggest that integrating more joyful learning elements can further optimize student autonomy and interactive engagement in Arabic pedagogy.

Keywords: *Arabic language curriculum; BAMI method; deep learning approach.*

1. Introduction

Arabic language learning at the Integrated Islamic School (SIT) in Indonesia holds a strategic position, serving not only as a functional communication tool but also as the primary key to deeply understanding the Qur'an. Its pedagogical success is no longer measured solely by technical grammatical aspects but by students' ability to interpret and internalize the values contained therein (Al-Faruqi & Syaifuddin, 2024). In this ecosystem, the choice of instructional methods becomes a crucial variable determining the quality and cognitive depth of students' learning (Arifin, 2022). However, reality shows that Arabic instruction is still confined to monotonous conventional approaches, such as mechanical

vocabulary memorization and repetitive grammar exercises. Kamal (2025) asserts that this deadlock stems from an irrelevant curriculum and the dominance of the grammar-translation method (*thariqah al-qawaid wa al-tarjamah*), which is disconnected from the linguistic reality of modern society. This pattern tends to produce shallow technical skills lacking a reflective dimension (Rahmawati & Yusuf, 2021); thus, the urgency to shift toward a communicative-reflective approach is inevitable in facing the demands of 21st-century education, which emphasizes critical thinking and the internalization of Islamic character (Meirina et al., 2023).

To address these conventional weaknesses, recent academic discourse has shifted toward the Deep Learning paradigm. This approach emphasizes solid conceptual understanding by integrating new information into existing cognitive structures, aiming to transform learning outcomes through the principle of "teaching less, learning more" (Ahmad Syafi'i & Darnaningsih, 2025; Duan, 2022). Theoretically, the effectiveness of this paradigm is rooted in Lev Vygotsky's social constructivism, where language serves as a cognitive mediating tool through the Zone of Proximal Development (ZPD) and scaffolding (Creswell & Poth, 2023). While various studies by Wibowo et al. (2025) and Nithideechaiwarachok et al. (2024) have demonstrated how scaffolding supports student activities through socio-cultural mediation, there remains a critical debate on how these theoretical frameworks specifically the pillars of meaningful, mindful, and joyful learning can be concretely operationalized within a specialized boarding school environment. The primary challenge lies in synchronizing high academic demands with the need for reflective value internalization, which has often been overlooked in previous research.

One innovation within the SIT environment attempting to bridge this gap is the BAMI Method (Arabic Language Insantama Method) in Bogor. Unlike traditional textbooks that are often abstract, BAMI integrates active, contextual, and Islamic approaches through materials highly relevant to students' daily lives, such as dormitory activities, leadership, and school culture. The method utilizes a systematic text-oriented approach, moving gradually from basic linguistic elements like *isim nakirah* and *ma'rifah*, *mudzakkar* and *muannats*, toward the mastery of complex unvocalized texts. However, the success of such an integrated method does not depend solely on the quality of the textbook as the primary medium, but on the teacher's role as a facilitator capable of providing contextual enrichment (Mustafa et al., 2022). Teachers are required to possess high competence in creating an interactive classroom atmosphere, connecting lesson content to students' life experiences, and integrating supplementary activities, such as vocabulary reinforcement through the Student Council, for a comprehensive learning experience.

Despite the significant potential of the BAMI Method, a significant challenge persists in its practical implementation: the weak integration of deep learning principles into daily Arabic activities. Many educators in SIT environments are still trapped in using literal translations without guiding students to explore textual meanings deeply and contextually. Consequently, students' reading skills develop technically but fail to achieve the expected reflective understanding (Rahmawati & Yusuf, 2021). Although previous research has explored deep learning in various subjects such as mathematics education, which has proven to increase student engagement (Siregar et al., 2025) very few studies have specifically investigated how these principles are operationalized in Arabic teaching at Integrated Islamic High Schools (SMAIT). This empirical gap leaves significant questions regarding the

effectiveness of deep learning pedagogy at the secondary education level, which possesses different cognitive and social characteristics than the primary level.

Furthermore, while the deep learning paradigm is acknowledged for its ability to internalize values and enhance higher-order thinking skills (HOTS), there is a distinct research gap regarding the transformation of grammar-oriented instruction into functional communication (*hiwar*) through structured scaffolding practices. Little attention has been given to how social interaction in a dynamic boarding environment can catalyze 21st-century competencies through linguistic mediation (Sharma, 2024). This study fills that gap by specifically examining the BAMI Method through the lens of deep learning at the SMAIT level, an area that has not been widely explored. Using a reflective-phenomenological approach, this research explores the direct experiences of teachers and students in cultivating mindfulness when facing practical challenges, such as the heterogeneity of student abilities (Ahmad Syafi'i & Darnaningsih, 2025). By reconstructing these findings, the research aims to evaluate the suitability of BAMI for modern demands and provide strategic recommendations for a more holistic, interactive, and adaptive Arabic pedagogy.

2. Literature Review

The theoretical foundation of this research is built upon the evolution of Arabic language learning methods, which have shifted from traditional *talaqqi*-based models toward communicative and reflective approaches that position language as a medium for thinking and internalizing Islamic values. Within the modern educational paradigm, an effective learning method must balance linguistic and semantic aspects so that students do not merely understand grammatical structures but also grasp the essence of meaning and the depth of its contextual use. Deep learning in education transcends surface-level memorization by emphasizing conceptual mastery and the integration of new information into existing cognitive schemas. This paradigm is operationalized through three interconnected pillars: meaningful learning, which links content to real-life experiences; mindful learning, which fosters full cognitive presence and reflection; and joyful learning, which minimizes language anxiety through positive engagement. Within this framework, metacognition plays a vital role as students are encouraged not just to know the language technically but to understand the underlying logic behind the grammatical structures being studied.

Theoretically, this research is also grounded in Lev Vygotsky's social constructivism, which posits that knowledge is co-constructed through dynamic social interaction. Central to this framework are the Zone of Proximal Development (ZPD) and scaffolding, where teachers provide temporary support to help students move from their current ability toward independent proficiency. In the context of the BAMI method, scaffolding is manifested through systematic sentence dissection and oral drilling that effectively bridges the gap between abstract theory and functional application. This serves as an antithesis to traditional Arabic pedagogy, which has long been criticized for its over-reliance on the grammar-translation method and rote memorization, often resulting in technical proficiency without sufficient communicative competence. Modern shifts now favor communicative Arabic teaching and contextual learning, where language is taught as a primary medium for thinking and expressing values within the students' specific social and cultural environments.

Previous empirical studies have explored various dimensions of Arabic language acquisition from diverse perspectives. For instance, Khalid et al. (2021) conducted an in-depth analysis of semantic and grammatical errors to understand student translation patterns, while Rahmawati and Yusuf (2021) emphasized that effectiveness in Arabic learning is only achieved when instruction is rooted in meaningfulness and active engagement. However, despite these significant findings, critical gaps remain in the current literature. Most research on deep learning has been conducted in other academic fields, such as mathematics, leaving its application in secondary-level Arabic instruction under-researched and under-documented. While studies by Ahmad Syafi'i & Darnaningsih (2025) provide a solid conceptual basis for mindful and meaningful learning, there is a notable lack of empirical evidence on how these principles are operationalized within the unique context of Indonesian boarding schools (SIT). This study intervenes by analyzing the BAMI method's process, moving beyond simple error analysis to examine the holistic transformation of the learning process itself.

3. Research Method

This study employs a qualitative research approach with a phenomenological design to explore the essence of teachers' and students' experiences in implementing the BAMI Method in Arabic language learning at an integrated Islamic school. The phenomenological design was chosen specifically for its capacity to facilitate a deep analysis of the subjective experiences of participants in internalizing the BAMI Method, thereby comprehensively revealing the essence of the transformation of Arabic language learning toward the deep learning paradigm. This design allows for a profound understanding of educational phenomena from the perspective of participants directly involved in the learning process (Creswell & Poth, 2023), enabling the researcher to interpret how these shared experiences shape the understanding of reflective practices. In line with qualitative principles, this study seeks to understand phenomena within their natural context at SMAIT Insantama Bogor, emphasizing the description of the essence of learning rather than hypothesis testing or generalization (Moleong, 2021; Moustakas, 1994).

The participants for this research were selected through purposive sampling to ensure that the data obtained was strictly relevant to the research objectives. The research subjects consisted of one male Arabic language teacher and 19 female students from the 11th grade, aged between 16 and 17 years. The primary inclusion criterion was active involvement in the implementation of the BAMI Method for at least two semesters, ensuring a mature cognitive foundation and depth of experience for reflection. Primary data were collected through in-depth interviews using a semi-structured interview guide, direct classroom observations to capture the dynamics of the transition from surface theory to functional conversation (*hiwar*), and a documentary study to strengthen credibility through verifiable written evidence (Bowen, 2021). The instruments were specifically designed to identify the integration of deep learning dimensions including meaningful, mindful, and joyful learning which transform the learning experience into a more reflective and holistic process (Andayanie et al., 2025; Alim et al., 2025).

The interview procedure was executed with high precision, with each session lasting approximately 30 to 45 minutes. Single sessions were conducted for each student, while the teacher participated in two separate sessions to allow for a more comprehensive exploration of instructional strategies. All interviews were digitally recorded and transcribed verbatim to

ensure data accuracy. The data analysis process followed a systematic phenomenological approach, beginning with the *epoché* technique (suspension of preconceptions), where the researcher set aside personal assumptions about the effectiveness of the BAMI Method to allow the authentic essence of the participants' experiences to emerge. The next step involved horizontalization, which included cataloging every significant statement from the interview transcripts and field observation notes without assigning prior value or judgment.

The coding stages progressed transparently from open coding to identify initial concepts, followed by thematic categorization that grouped significant statements into units of meaning. The researcher developed textural descriptions concerning what students experienced during linguistic analysis and structural descriptions regarding how the boarding school context influenced those experiences. The synthesis of these descriptions resulted in an essential description that captures the universal meaning of implementing the BAMI Method as a deep learning phenomenon. To ensure data validity, the researcher employed technical triangulation by comparing interviews, observations, and documents, alongside member-checking techniques to validate that the findings accurately reflected the participants' perspectives (Lincoln & Guba, 2021). Ethical considerations were strictly upheld; all participants provided informed consent, and their identities were kept confidential through total anonymity to protect data integrity (Creswell & Poth, 2023).

4. Results and Discussion

4.1 Results

4.1.1 Students' Perceptions and Achievement of Independent Competencies in the BAMI Method

Quantitative data from the questionnaire indicates that 78.9% (n=15) of students perceived the BAMI method as a highly helpful instrument for understanding sentence structure and interacting with Qur'anic texts contextually. This positive response reflects a shift from mere mechanical memorization toward deep textual comprehension, where students began to feel a direct relevance between linguistic rules and the meaning of the messages they studied. This high satisfaction level indicates that integrating materials closely related to daily life can enhance students' cognitive engagement in processing language structures that were previously considered abstract.

However, the study also identified a significant challenge: 36.8% (n=7) of respondents acknowledged that their independent practice skills remained at a beginner level. During an interview, one student (Participant 3) expressed her psychological barrier: *"I actually understand the rules when the teacher explains them in front of the class, but I still feel very shy and often stumble when I have to speak spontaneously (muhadatsah) in front of my peers."* This finding suggests a gap between cognitive understanding and expressive courage, exacerbated by media preferences where students preferred visual aids over physically exhausting writing tasks during morning sessions.

4.1.2 Learning Observation Report: The Phenomenon of Hiwar-Oriented Transition and Grammatical Logic Internalization

Observations conducted in the 11th-grade class at SMAIT Insantama Bogor showed that the heterogeneity of Arabic proficiency presented a primary instructional challenge, especially for graduates of general junior high schools who felt a heavier cognitive load

compared to boarding school graduates. Nevertheless, a "collective learning culture" emerged where more proficient students naturally assisted their peers in understanding grammatical logic. The teacher reinforced this process through a "sentence dissection" strategy that emphasized functional understanding: *"Don't just memorize the pattern; look at how the verb (fi'il) changes when we talk about activities in the dining hall (math'am) compared to the classroom. Feel the difference."*

The use of authentic dormitory contexts, such as the sentence *"Taqrouth-tholibatu al-ma'tsurota fil-math'am,"* effectively minimized the psychological distance between learners and the material. Observations highlighted the use of the term *al-mahmul* (laptop) as a substitute for mobile phones banned by the school, making the material feel highly personal and real for students. In the final stage, an affective transformation occurred where students, initially low-volumed, became highly confident and loud in responding to spontaneous quizzes. This reflects the success of the transition from surface-level theoretical understanding to applicable and independent functional proficiency.

4.1.3 Pedagogical Transformation and Full-Presence-Based Classroom Management Strategies

In-depth interviews with the Arabic teacher revealed that the emphasis on the *hiwar* method was a direct response to previous evaluations regarding overly theoretical and less applicable instruction. The teacher consciously minimized mental translation by using visual associations: *"I use image slides of a whiteboard for the term 'Sabburah' so they stop translating in their heads and start thinking directly in Arabic."* This strategy aims to build new neural pathways that connect objects directly to the target vocabulary without going through the medium of the mother tongue.

Additionally, the teacher implemented a mandatory writing strategy as a mindfulness tool to overcome morning drowsiness and physical fatigue. This writing activity ensures that even when energy levels are low due to the packed boarding school schedule, students remain physically and cognitively engaged in organizing information in their memory. The synchronization between written and oral exams at the end of the learning period became a key strategy to measure linguistic spontaneity, ensuring that the competencies built were not merely static memorization but real communication skills.

4.2 Discussion

4.2.1 Synergy Between the BAMI Method and Dormitory Life in Promoting Deep Understanding

The results suggest that the BAMI method successfully bridges the gap between theoretical mastery and applied skills by rooting lessons in students' daily realities. This finding aligns with Hamidiyyah et al. (2024) regarding the transformation of experience into meaningful knowledge. By simplifying theoretical abstractions into tangible experiences in the dining hall (*math'am*) or dormitory, the method effectively mitigates the "Cognitive Overload" described by Sweller (2024). This proves that emotional closeness to the material can accelerate the process of assimilating new knowledge.

This integration reflects the principle of Meaningful Learning, where new grammatical information is logically anchored to existing cognitive structures in students' long-term memory. As emphasized by Hibatullah et al. (2026), language success at the secondary level depends heavily on the instructional ability to build cognitive bridges

between theory and reality. The success of 78.9% of students in understanding sentence structure shows that when language is taught as a reflection of students' identity and social activities, learning barriers can be significantly reduced, and understanding becomes more enduring.

4.2.2 Integration of Technology and Adaptive Curriculum Strategies in Modern Pedagogy

The readiness of an adaptive curriculum at SMAIT Insantama is proven to be inseparable from technological integration relevant to school policies. As noted by Almelhes (2024), flexible curricula and multimedia tools are essential for modern Arabic instruction to meet 21st-century competency standards. The use of the laptop (*al-mahmul*) is not merely an aid but a functional pillar of the deep learning ecosystem that allows students to practice the language independently and creatively in completing academic tasks or editing activity videos.

The synchronization between the mobile phone ban, digital device availability, and the *hiwar* method creates a learning environment that supports the massive acceleration of target language proficiency. This supports the findings of Kadarismanto & Sari (2025) that properly used digital tools can strengthen memory retention of complex linguistic structures. Thus, technological integration in the BAMBI method is not just about modernization but a strategy to create a more holistic and relevant learning experience for students' character development in the digital age.

4.2.3 Analysis of Psychological Barriers and Cognitive Management Strategies in the Morning

The 36.8% of students struggling with independent mastery indicates that the transition to functional proficiency requires intense internal motivation and emotional support. The lack of "Joyful Learning" elements in morning sessions dominated by "heavy" cognitive strategies is a hindering factor, given that students' energy is often depleted by the boarding schedule. Without an enjoyable atmosphere, students' affective filters tend to rise, which according to Gungenci and Yildiz (2024) can hinder students' confidence in attempting to communicate spontaneously without teacher guidance.

Therefore, classroom management strategies need to be balanced with activities that can stimulate dopamine to counter physical fatigue. As suggested by Istiqomah & Sopian (2025), the use of interactive media and language games is crucial to lower language anxiety. If joy elements are systematically integrated, morning physical fatigue can be mitigated through kinesthetic activities, thereby reducing psychological barriers like shyness and allowing student autonomy in using the target language to grow more optimally.

4.2.4 The Perspective of Social Constructivism and Implications for Curriculum Development

Theoretically, the implementation of BAMBI reflects a practical application of Lev Vygotsky's social constructivism, where language is positioned as the primary cognitive mediating tool. Through scaffolding and the utilization of the ZPD, teachers successfully guide students from basic vocabulary understanding to independent sentence synthesis. The dormitory environment in this case is not merely a physical backdrop but an active element

that reinforces the language internalization process through functional interactions that occur daily outside formal lesson hours.

Pedagogical implications from this study emphasize the importance of balancing grammatical accuracy with students' psychological comfort. Adding recreational elements such as word-chain games or flashcards is predicted to strengthen students' engagement more holistically. As concluded by Widyastuti et al. (2025), sustainable pedagogical innovation must enable students to feel safe and confident within their social environment. This ensures that Arabic language mastery is not merely an academic achievement but an internalized functional communication tool within students' character.

5. Conclusion

This study concludes that the implementation of the BAMI Method at SMAIT Insantama Bogor has successfully facilitated a fundamental transformation in Arabic language pedagogy, moving from a surface-level theoretical orientation toward deep functional communication skills (*deep learning*). The findings indicate that the key to this success lies in the powerful synergy between Contextual Teaching strategies and the daily realities of boarding school life, supported by a substantial student satisfaction rate of 78.9%. Through systematic sentence analysis, students logically integrated new grammatical information into their cognitive structures, leading to a more meaningful and enduring understanding compared to traditional rote memorization. Furthermore, the strategic integration of technology via laptops (*al-mahmul*) and the utilization of authentic settings like the dining hall (*math'am*) significantly enhanced memory retention and cognitive engagement in understanding complex linguistic structures.

Theoretically, this study validates the effectiveness of social constructivism and Meaningful Learning principles within the secondary school curriculum, where real-world contexts, such as the mandatory Al-Ma'tsurat reading activity, serve as a strong cognitive bridge for learners. Nevertheless, certain challenges remain regarding student autonomy in independent practice (36.8%), which is influenced by physical barriers like morning fatigue and psychological barriers such as shyness. Consequently, integrating a Joyful Learning approach through interactive media and language games is highly recommended to reduce learning anxiety and maintain concentration during intensive sessions. In summary, the BAMI Method serves as a holistic pedagogical model that successfully harmonizes linguistic mastery with the internalization of Islamic character, effectively meeting the complex demands of 21st-century education.

However, this study has several limitations that should be acknowledged for a balanced interpretation of the findings. First, the investigation involved a limited number of participants, consisting of only one teacher and 19 students, which limits the breadth of the data. Second, the research was conducted within a single institutional setting at SMAIT Insantama Bogor, which may restrict the transferability of the results to different educational or cultural environments. Finally, the qualitative scope of this study focuses on in-depth essence description rather than broad statistical generalization. To address these limitations, future research should consider conducting multi-site investigations or comparative studies across different types of integrated Islamic schools. Additionally, longitudinal research is needed to track the long-term sustainability of language proficiency, while experimental studies could provide a more robust quantitative measure of the BAMI Method's effectiveness compared to other conventional instructional models.

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