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Model of PAI Learning Based on Authentic Arabic Texts: Efforts to Overcome the Decontextualization of Naqli Evidence among Madrasah Students in the Weda Mining Circle Region, Central Halmahera

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Abstract

This study investigates the phenomenon of dalil naqli decontextualization among madrasah students in the mining ring community of Weda, Central Halmahera—a region undergoing massive global-scale nickel industrialisation through the presence of PT Indonesia Weda Bay Industrial Park (IWIP). Students in this area are capable of memorising Qur'anic verses and hadiths related to environmental ethics, work ethics, and social morality, yet systematically fail to contextualise these textual resources against the crises unfolding in their immediate surroundings, a failure rooted in the structural separation between Islamic Religious Education (PAI) and Arabic Language Education (PBA). Employing a Research and Development (R&D) design within a multidisciplinary collaborative framework between the PBA and PAI programmes at IAIN Ternate, this study proposes the PAI Learning Model Based on Authentic Arabic Texts (MPA-TAA) as an interdisciplinary solution. The model synthesises principles from critical sociolinguistics, Content and Language Integrated Learning (CLIL), contextual teaching theory, and critical discourse

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analysis of religious texts, repositioning authentic Arabic texts as linguistic-hermeneutical instruments through which dalil naqli is contextualised against the sociological realities of the mining zone. This research is expected to contribute to the development of an integrative Islamic education paradigm for extractive-industrial zones in the island territories of Eastern Indonesia.

Keywords: Dalil Naqli Decontextualization; Authentic Arabic Texts; PAI; PBA; Mining Ring Community; CLIL; Central Halmahera.

INTRODUCTION

Extractive industrialization on a global scale in the island territories of Eastern Indonesia is not merely an economic-political phenomenon; it constitutes a profound social pressure operating at the deepest layers of local community structures, including the ways in which younger generations perceive, internalize, and practice religious values. Weda, the administrative capital of Central Halmahera Regency in North Maluku Province, has become one of the most striking epicentres of this phenomenon(Drakel, 2025). The arrival of PT Indonesia Weda Bay Industrial Park (IWIP) one of the world's largest nickel smelting and processing complexes, backed by a consortium of Chinese and Indonesian capital has transformed the demographic and cultural landscape of Weda at a velocity that defies the adaptive capacity of local institutions. Within less than a decade, the population of migrant workers from across the Indonesian archipelago has surged exponentially, displacing or radically reconfiguring the socio-cultural equilibrium that indigenous Weda communities had maintained for generations. Economic pragmatism has become the dominant normative current, gradually eroding long-cultivated orientations toward communal ethics, environmental stewardship, and religious responsibility. Meanwhile, the degradation of coastal ecosystems and forest boundaries serves as silent testimony to an extractive logic that rarely aligns with ecological justice It is within this turbulent vortex that madrasah students in the Weda mining ring find themselves standing at a treacherous crossroads: between an Islamic identity inherited through local tradition and the pragmatic demands of industrial life that offer instant social mobility while simultaneously dismantling the moral foundations painstakingly embedded over generations(Adji & Pariela, 2023).

The rapid and massive social transformation described above what sociologist Alvin Toffler famously termed "future shock" in its most localised and compressed manifestation(Bornstein, 1971) does not merely reconfigure economic and cultural patterns; it fundamentally reshapes the cognitive architecture through which individuals construct and sustain religious understanding.

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Émile Durkheim's classical analysis of *anomie* warns that the acceleration of social change generates a normative vacuum in which established regulatory institutions struggle to maintain their integrative function(Durkheim, 2018). Religious educational institutions, madrasahs in particular, are rarely equipped to respond to this velocity with the pedagogical agility the situation demands. In the context of Weda, the madrasah as an institution of Islamic education confronts a deeply paradoxical challenge: it is socially expected to function as a moral bastion for students immersed in mining culture, yet its prevailing pedagogical approach remains largely transmissive and decontextualised, wholly disconnected from the sociological realities its students navigate daily. The result is what may be described as a "crisis of relevance in religious education"a condition in which PAI functions as an academic ritual devoid of resonance with lived experience, and in which the moral-spiritual resources embedded in Islamic texts remain inert rather than becoming active frameworks for ethical reasoning in a world reshaped by extractive capital(Ahmad & Manusia, 2018).

The most visible and analytically consequential manifestation of this crisis of relevance is the phenomenon that this study terms *decontextualization of dalil naqli*. This phenomenon refers to a condition in which madrasah students are capable of memorising and reciting Qur'anic verses and Prophetic hadiths pertaining to critical thematic domainssuch as environmental ethics (Q.S. Ar-Rūm [30]: 41), work ethic and justice (Q.S. At-Tawbah [9]: 105), and moral responsibility toward fellow human beings (Q.S. Al-Mā'idah [5]: 8) yet entirely fail to integrate these textual resources with the realities they witness and experience daily in the mining environment surrounding them. The *dalil naqli* functions as a purely verbal memorandum, severed from its contextual meaning, reduced to a "dead text" incapable of engaging in dialogue with ecological crises, social conflicts between migrant labour and indigenous communities, or the moral degradation that accompanies the industrial boom. Epistemologically, this corresponds precisely to what Paulo Freire characterised as *banking education*in which religious knowledge is "deposited" into students' minds without any critical process of internalisation against the concrete situations they inhabit(Freire, 2020). The text is transmitted; the context is never taught. Qur'anic literacy, in this sense, remains phonological rather than hermeneutical.

When examined closely, the root cause of this phenomenon is directly traceable to a structural dichotomy that has long separated two subjects which ought to be mutually constitutive: Islamic Religious Education (PAI) and Arabic Language Education (PBA). In current madrasah pedagogical practice, PAI delivers the thematic content of religious texts Qur'anic exegesis, jurisprudence, theology, and ethics while PBA is tasked with transmitting the Arabic

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linguistic system: grammar (*naḥw*), morphology (*ṣarf*), vocabulary, and syntax(Hermawan, 2013). Yet these two disciplines operate on parallel tracks that rarely intersect in any pedagogically meaningful manner. Without the capacity to read Arabic texts at a structural-semantic level, students' understanding of *dalil naqli* will inevitably remain arrested at the surface of rote recitation, never penetrating the layers of meaning that could be operationalised as ethical guidance in lived reality.A comprehensive review of the existing literature reveals a significant and unresolved research gap. Prior studies in the field of Arabic Language Education in Indonesia have been overwhelmingly confined within a paradigm of technically-oriented, context-neutral instructional media experimentation. Not a single study has been found that explicitly positions Arabic text-reading ability as a sociological-moral instrument for engaging with value crises in extractive-industrial zones such as mining ring communities.

Furthermore, studies in the field of Islamic Religious Education that address industrial zone contexts tend to focus on the dimensions of da'wa and community empowerment, 10 rather than on the reconstruction of an integrative learning model that is linguistically grounded. No PAI learning model has ever been specifically developed to respond to the social-linguistic-ecological configuration as complex as the Weda mining ring(Azra, 2019).

Departing from this gap analysis, the present study proposes an innovation that is simultaneously methodological and epistemological: the *PAI Learning Model Based on Authentic Arabic Texts* (MPA-TAA). This model constitutes an interdisciplinary synthesis drawing upon the principles of critical sociolinguistics, Content and Language Integrated Learning (CLIL), contextual teaching and learning theory, and critical discourse analysis of religious texts.(Fairclough, 2013) Its foundational premise is to reposition authentic Arabic texts not merely as memorisation content in PAI instruction, but as objects of linguistic inquiry to be jointly examined by PAI and PBA teachers in collaborative co-teaching, and subsequently contextualised against the sociological realities of students' lives in the Weda mining zone. The specific objectives of this research are threefold: (1) to develop and validate the MPA-TAA model; (2) to measure its effectiveness in overcoming the decontextualization of *dalil naqli*; and (3) to formulate policy recommendations for integrative Islamic education in extractive-industrial zones across Eastern Indonesia.(Langgulung, 1991)

OVERVIEW OF CONNECTIVISM

. Contemporary Islamic religious education does not exist in a vacuum of static knowledge transmission; it operates within a networked epistemic environment in which information flows across digital platforms, migrant social communities, and rapidly shifting cultural referents. The

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emergence of connectivism as a learning theory articulated most influentially by George Siemens and Stephen Downes offers a theoretically generative lens for understanding both the challenges and the possibilities facing PAI instruction in industrial extraction zones such as Weda, Central Halmahera.(Downes, 2008) Siemens defined learning not as a state residing within the individual mind, but as a dynamic process of connecting specialised nodes and information sources across networks. In the Weda mining ring, students are simultaneously embedded in at least three distinct knowledge networks: the Islamic textual tradition transmitted through madrasah instruction; the pragmatic-industrial information ecology of the IWIP labour community; and the digital-social media environment that increasingly shapes how adolescents in even remote Indonesian archipelago regions construct their identities and moral orientations.

The critical insight that connectivism contributes to the present study is its insistence that the *capacity to know* is more consequential than *what is known* at any given moment—the primacy of "know-where" over "know-what."(Kop & Hill, 2008) Applied to *dalil naqli* decontextualization, this illuminates a structural deficit: students are trained extensively in *what* the Qur'anic text says but are not equipped to navigate *where* and *how* that text connects to the lived socio-ecological reality surrounding them. The MPA-TAA model, within a connectivist framework, is an intervention designed to restore and activate these severed connections using authentic Arabic text as the primary node from which semantic, ethical, and socio-contextual networks can be dynamically built.(Kathleen Dunaway, 2011)

Connectivism also foregrounds the role of currency and relevance in knowledge networks: in rapidly evolving environments, the ability to continuously update one's understanding through network participation supersedes the accumulation of static knowledge. The Weda mining ring is not stable; it shifts with each new wave of labour migration, each environmental dispute, each renegotiation of land rights between IWIP and the indigenous Weda community. A connectivist-informed PAI curriculum must therefore be designed not as a fixed canon of memorised evidences, but as a living network of principles derived from authentic Arabic texts that students learn to connect, disconnect, and reconnect to evolving nodes of social and moral experience(Blommaert, 2010).

Furthermore, connectivism challenges the conventional separation of formal and informal learning that characterises the PAI-PBA divide in madrasah structures. Kropf's description of the internet as a "blended learning environment" that dissolves institutional walls applies equally, in its social-material dimension, to the way the mining landscape of Weda permeates the everyday epistemic environment of madrasah students.(Kropf, 2013). The MPA-TAA model operationalises

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this connectivist insight by deliberately designing instructional tasks that traverse the classroom-community boundary: students are asked not merely to analyse an Arabic verse within the classroom, but to use their structural-semantic reading of that verse as a lens through which to interpret and articulate a moral response to the extractive realities outside.

OVERVIEW OF CONSTRUCTIVISM

If connectivism provides the macro-level framework for understanding knowledge as a network phenomenon, constructivism furnishes the micro-level cognitive architecture through which individual students build meaning from their encounters with religious texts. The constructivist tradition rooted in the developmental psychology of Jean Piaget and radically socialised by Lev Vygotsky holds that knowledge is not passively received but actively constructed through the learner's engagement with experience, prior knowledge structures, and social interaction(Vygotsky, 1978). Applied to Islamic religious education, constructivism offers a powerful critique of the rote-memorisation pedagogy that dominates conventional PAI instruction and simultaneously articulates the cognitive conditions under which *dalil naqli* can become genuinely meaningful rather than ritually empty.

Piaget's concept of *cognitive accommodation* the process by which learners restructure existing mental schemas in response to new experiences that cannot be assimilated into prior frameworks is directly applicable to the situation of students at the Weda mining ring. When PAI instruction proceeds as though the experiential reality of the mining environment does not exist, it forecloses precisely the accommodation process through which students might restructure their religious schemas in response to the morally charged environment they actually inhabit(Piaget, 2007). Vygotsky's concept of the *Zone of Proximal Development* (ZPD) maps directly onto the interdisciplinary structure of the MPA-TAA model: the collaborative co-teaching design in which a PBA teacher provides Arabic linguistic scaffolding while a PAI teacher provides socio-moral contextualisation scaffolding is designed precisely to operate within both ZPDs simultaneously, creating the conditions for what Vygotsky termed *internalisation*: the progressive transformation of socially scaffolded cognitive operations into autonomous individual competence(Vygotsky, 1978).

Driscoll's synthesis of constructivist principles identifies four conditions for constructive learning particularly instructive for MPA-TAA design: embedding learning in complex, realistic, and relevant environments; providing for social negotiation as an integral part of learning; supporting multiple perspectives and modes of representation; and nurturing self-awareness of the

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knowledge-construction process(Driscoll, 2005). The Weda mining ring satisfies the first condition with unusual force. It is also important to note the alignment between constructivism and the Islamic epistemological tradition of *ijtihad*—the disciplined exercise of independent reasoning in Islamic jurisprudence(Hallaq, 1997). A constructivist PAI pedagogy grounded in authentic Arabic text analysis is not a foreign imposition onto Islamic education; it is a recovery of a capacity for engaged moral reasoning that the rote-memorisation paradigm has suppressed.

SOCIAL LEARNING THEORY

Beyond the intra-individual cognitive processes described by constructivism, the phenomenon of *dalil naqli* decontextualization must also be understood as a *social* phenomenon. Social Learning Theory (SLT), most systematically developed by Albert Bandura, provides the theoretical framework for this social dimension. Bandura's foundational proposition is that human behaviour including moral reasoning is acquired primarily through the observation, modelling, and vicarious reinforcement of others' behaviour within social contexts(Bandura, 1986). In the Weda mining ring, the IWIP labour community constitutes an influential set of models for adolescents navigating their socio-economic aspirations. Bandura's concept of *self-efficacy* is particularly relevant: students who observe their community's apparent powerlessness before extractive forces may develop low collective moral self-efficacy regarding the relevance of Islamic ethical frameworks as instruments of social agency(Sabililhaq et al., 2024).

Bandura's extension of SLT into *Social Cognitive Theory* introduces *reciprocal determinism* the dynamic, bidirectional interaction between personal cognitive factors, behaviour, and the social environment(Bandura, 1986). In the MPA-TAA model, this triadic interaction is precisely what the intervention restructures: equipping students with Arabic linguistic tools alters the *personal cognitive* dimension; collaborative classroom discourse around mining-zone moral scenarios alters the *social environment* dimension; and reflective action-proposal tasks grounded in *dalil naqli* alter the *behavioural* dimension. Furthermore, Burgess and Akers' differential association-reinforcement extension of SLT alerts us to the risk that prevailing social reinforcement patterns in the Weda mining community may actively discourage the kind of ethical-ecological reasoning the MPA-TAA model seeks to cultivateif pragmatic economic values are socially reinforced while Islamic ethical frameworks are associated only with classroom rituals(Burgess & Akers, 1966).

THEORETICAL INSIGHT

The theoretical framework of this study is constituted not by any single theory but by the

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productive triangulation of connectivism, constructivism, and Social Learning Theory, integrated with the methodological lens of critical sociolinguistics and the epistemological resources of the Islamic intellectual tradition. The insight generated by this triangulation reveals the phenomenon of *dalil naqli* decontextualization as simultaneously a network failure (connectivism), a cognitive scaffolding failure (constructivism), a social modelling failure (SLT), and a linguistic-hermeneutical failure (sociolinguistics). The MPA-TAA model responds to all four dimensions simultaneously.

A central theoretical insight driving this study is the *Linguistic-Moral Nexus Hypothesis*: depth of Arabic linguistic comprehension and depth of Islamic moral contextualisation are not merely correlated but *causally linked* through the semantic architecture of the Arabic text itself. This hypothesis draws on the linguistic-philosophical tradition of *naẓm* (textual coherence) as articulated by Abd al-Qahir al-Jurjani in his *Dalāʾil al-Iʿjāz*, and modern sociolinguistic support from Fairclough's critical discourse analysis framework(Atabik, 2021). A further theoretical insight concerns the role of Bakhtin's *heteroglossia*the simultaneous presence of multiple social voices within a single discursive space. The classroom of a madrasah in the Weda mining ring is a space of intense heteroglossia. The MPA-TAA model is designed as a dialogical pedagogy that explicitly surfaces the competing voices present in the Weda social environment and invites students to engage the Arabic text as a resource for adjudicating between them.

Table 1. Integration of Theoretical Frameworks in the MPA-TAA Model

Theory / Framework	Core Concept Applied	Diagnosis of Problem	MPA-TAA Design Response
Connectivism (Siemens)	Knowledge as node-connection; "know-where" over "know-what"	Severed connections between Arabic text nodes and socio-ecological context nodes	Arabic text as active semantic node; classroom-community boundary traversal tasks
Constructivism (Piaget, Vygotsky)	Active knowledge construction; ZPD scaffolding; internalisation	No cognitive dissonance activated; ZPD not entered; memorisation not internalised	Co-teaching ZPD scaffolding (PBA linguistic + PAI moral); HOTS contextualisation tasks

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Social Learning Theory (Bandura)	Observational learning; reciprocal determinism; self-efficacy	Industrial pragmatism dominates moral modelling; Islamic ethics socially unreinforced	Classroom as alternative social reinforcement environment; peer collaborative analysis
Critical Sociolinguistics (Fairclough, Blommaert)	Language constitutes social meaning; discourse as social practice	Arabic text read phonologically only; semantic-social constitutive dimension ignored	Structural-semantic Arabic text reading as moral-social positioning act
Islamic Hermeneutics (Naẓm / Tadabbur)	Grammatical form and moral meaning inseparable (Al-Jurjani); tadabbur as reflective reading	Phonological recitation divorced from grammatical-moral reasoning; tadabbur absent	Naẓm-informed Arabic text analysis as hermeneutical key to moral contextualisation

CULTURAL EVOLUTION AND PRIMARY EDUCATION

The theoretical conversation between connectivism, constructivism, and Social Learning Theory finds its most consequential applied domain in the intersection of cultural evolution and education. Heyes' framework of cultural evolution posits that the distinctive human capacity for cumulative cultural learning depends not on biological instinct but on flexible *improvisatory* cognitive abilities that can be applied adaptively across varying social and material environments.(Heyes, 2012) In the context of the Weda mining ring, this framework illuminates a crisis of cultural transmission that extends far beyond the specific domain of PAI instruction: the rapid environmental and demographic transformation of the community has outpaced the adaptive capacity of its Islamic educational institutions. The tragedy is not that the Islamic moral tradition lacks the resources to engage with the moral challenges of the mining economy; it is that the pedagogical mechanism of transmission rote memorisation of decontextualised *dalil naqli* strips the tradition of precisely the adaptive flexibility that characterises genuinely cultural transmission.

Scholz, Dewulf, and Pahl-Wostl's framework of social learning in complex environmental

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governance offers a further dimension: social learning requires the interactive exchange of knowledge from different epistemic communities, the co-construction of shared understanding, and its translation into collective action frameworks(Scholz et al., 2014). The MPA-TAA model, by positioning Arabic Qur'anic text as a moral-analytical resource to be engaged in dialogue with empirical observation of the mining environment, instantiates a version of this multi-epistemic social learning within the madrasah classroom. Over and Carpenter's research on imitation 36 reminds us that children imitate not only to acquire skills but to *affiliate* to signal belonging to a social community. The MPA-TAA model, by producing graduates who can read Arabic texts with structural depth *and* apply their moral content to complex real-world scenarios, aims to restore the social prestige of Islamic textual competence as a form of intellectual and moral capital worthy of transmission across generational time.

HIGHER EDUCATION SHIFT

The transformation of Islamic higher education in Indonesia mirrors, in its own disciplinary register, the broader transformation of global higher education from conventional knowledge transmission to adaptive, networked, and contextually embedded learning. Buckingham, Ferguson, and others have identified six major ways in which the super-system of modern civilisation has been restructured by new technologies and social dynamics, demanding corresponding adaptations from educational institutions at every level (Shum & Ferguson, 2012).In the specific context of Islamic religious education in Indonesian extractive-industrial zones, this macro-level transformation manifests as six parallel structural shifts that the MPA-TAA model is designed to enact within the madrasah system of the Weda mining ring.

IAIN Ternate, as the institution from whose collaborative PBA-PAI programmes this study originates, is positioned at the intersection of these pressures: located in a province (North Maluku) undergoing dramatic industrial transformation, it bears a particular institutional responsibility to develop pedagogical innovations that equip graduates including those who will serve as madrasah teachers in mining-ring communities with the integrative competencies required to fulfil the Qur'anic imperative of *khalīfah fī al-arḍ* in the precise socio-ecological conditions of their time and place. Wiley and Hilton's analysis of the "disaggregated future of higher education" applies, in analogical form, to the traditional bundling of *dalil naqli* content (PAI) and Arabic linguistic competence (PBA) in separate, non-communicating institutional packages. The MPA-TAA model proposes a *re-bundling* of these two dimensions in the service of integrative moral literacy. Table 2 maps the six dimensions of this re-bundling in direct parallel with the six

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super-system transformations identified in the higher education literature.

Table 2. Six Structural Shifts in Islamic Education at the Weda Mining Ring: From Pedagogical Limitation to Integrative Capacity

1. From Textual Isolation to Integrated Linguistic-Moral Literacy
The MPA-TAA model transforms *dalil naqli* from a memorization-based text into an integrated linguistic-moral resource. Students engage with authentic Arabic Qur'anic texts by analyzing their structure, meaning, and relevance to real-life ethical contexts.
2. From Classroom-Bound to Community-Embedded Religious Learning
Islamic moral education has traditionally been bounded by the walls of the classroom. The MPA-TAA model enacts a decisive shift toward **community-embedded** religious learning: authentic Arabic texts are engaged in direct dialogue with the observable socio-ecological realities of the PT IWIP industrial corridor. The mining ring becomes an active pedagogical resource; students become moral analysts of their own environment.
3. From Disciplinary Silos to Interdisciplinary Co-Teaching
The MPA-TAA model transforms the separation between PAI and PBA into an interdisciplinary co-teaching approach. By integrating Arabic linguistic competence and Islamic moral interpretation, the model strengthens contextual religious learning and supports curriculum innovation in Islamic education.
4. From Standardised Memorisation to Personalised Contextual Reasoning
The MPA-TAA model shifts PAI assessment from memorization-based reproduction toward contextual reasoning. Students are evaluated through their ability to interpret authentic Arabic texts and apply Islamic principles to their lived socio-ecological realities with wisdom (*ḥikmah*).
5. From Passive Recipients to Active Moral Agents
The MPA-TAA model shifts *dalil naqli* learning from passive reception toward active moral engagement. Students develop the ability to analyze Arabic texts, construct religious

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meaning, and relate Islamic principles to real socio-moral issues in their environment..
6. From Closed Textual Canon to Open Socio-Moral Dialogue
The MPA-TAA model transforms Qur'anic learning from a closed textual approach into socio-moral dialogue. Authentic Arabic texts are connected with the diverse social realities of the Weda mining community, enabling students to develop contextual Islamic ethical understanding.

The six shifts mapped in Table 2 constitute the normative horizon toward which the MPA-TAA model is oriented. Taken together, they amount to a comprehensive vision of Islamic religious education as an adaptive, integrative, community-embedded practice one that recovers the classical Islamic educational ideal of *taʿlīm al-mufīd* (beneficial instruction) for the conditions of twenty-first-century extractive industrialisation in Eastern Indonesia. As Goldie notes, connectivism and its allied theories are not merely descriptions of how digital technology has changed learning; they are prescriptions for how educational institutions must change if they are to remain relevant to learners whose epistemic environments have been fundamentally restructured by forces technological, economic, ecological that no educational tradition can afford to ignore(Goldie, 2016).

SOCIAL LEARNING THEORY - ACADEMIC PERSPECTIVE

From an academic perspective, Social Learning Theory occupies a distinctive and generative position within the broader landscape of educational psychology precisely because it refuses the false dichotomy between the individual and the social as units of analysis. Driscoll defines a learning theory as a coherent set of constructs that establishes systematic correspondences between observed changes in behaviour or competence and the conditions posited as their cause. Within this definitional frame, SLT's distinctive contribution is its insistence that the most powerful causal conditions for human learning are neither purely internal (cognitivism) nor purely external (behaviourism), but are located in the dynamic, bidirectional interface between the cognitive processes of the individual learner and the social-observational environment. Applied to the domain of Islamic religious education in the Weda mining ring, this theoretical positioning has a precise diagnostic implication: the failure of *dalil naqli* contextualisation cannot be adequately explained by invoking either cognitive deficiency or

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environmental deprivation alone. It must be understood as a systemic failure of the social learning environmenta failure to provide the observational models, collaborative interaction structures, and social reinforcement conditions through which contextualised Islamic moral reasoning could be meaningfully acquired, practised, and internalised(John-Steiner & Mahn, 1996).

The academic literature on collective learning convergently demonstrates that collaborative learning environments produce significantly superior outcomes to individualistic learning across multiple dimensions: depth of conceptual understanding, quality of reasoning, and most relevant to this study the development of moral and ethical reasoning capacities that require the negotiation of competing perspectives. King, Goodson, and Rohani's framework of Higher Order Thinking Skills (HOTS) further specifies the cognitive operations that collaborative moral learning must cultivate: not merely recall and comprehension of *dalil naqli* content, but analysis, evaluation, and creative synthesis the capacity to decompose an Arabic verse into its grammatical-semantic components, evaluate the moral claim it advances in relation to a concrete socio-ecological scenario, and synthesise a contextually appropriate ethical response. 44 The academic perspective on SLT thus converges with the theoretical insights of connectivism, constructivism, and cultural evolution to produce a single, coherent prescription for Islamic moral education in the Weda mining ring: move from transmission to transaction, from monologue to dialogue, from isolated recitation to collaborative contextualisation and do so by making the Arabic linguistic architecture of the sacred text the primary instrument of that transformation(Biehler, 1978).

CONNECTIVISM'S IMPLICATIONS FOR TEACHING AND LEARNING

The theoretical framework of connectivism carries a set of concrete, operationalisable implications for the design and practice of PAI-PBA teaching and learning in the context of the Weda mining ring. These implications redefine the roles of teachers, students, and institutional structures in the production of contextualised Islamic moral literacy(Siemens, 2004).

1. Madrasah institutions must construct and maintain active knowledge networks that connect the Arabic Qur'anic text to the living socio-ecological environment of students.
2. Teachers must function as network facilitators and connective-knowledge modellers, not merely as content transmitters
3. Instructional design must prioritise currency, contextual relevance, and the capacity to update moral understanding in response to evolving socio-ecological conditions

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4. Digital and social media platforms should be strategically incorporated as supplementary network nodes that extend the Arabic text mining context connection beyond the classroom.
5. Assessment must evaluate the quality of students' connective reasoning their capacity to build, maintain, and update productive links between Arabic textual authority and contextual moral challenge
6. The learning environment must be explicitly designed to traverse and dissolve the institutional boundary between madrasah classroom and mining-ring community, treating the industrial landscape itself as a curricular resource.

CONSTRUCTIVISM'S IMPLICATIONS FOR TEACHING AND LEARNING

Constructivism's implications for PAI-PBA teaching and learning in the Weda mining ring are both cognitively precise and pedagogically demanding. The following six implications, grounded in the constructivist theoretical tradition and operationalised through the MPA-TAA model, constitute a practical manifesto for constructivist Islamic religious education in extractive-industrial contexts(Driscoll, 2005).

1. Teachers must actively elicit and diagnose students' prior cognitive schemas regarding Qur'anic moral themes before introducing new Arabic textual content, using mining-ring realities as diagnostic stimuli.
2. Instructional tasks must be designed to generate productive cognitive dissonancn a deliberate mismatch between students' current moral schemas and the deeper moral claims embedded in the Arabic linguistic structure of the target text.
3. The Zone of Proximal Development must be operationalised through systematic PAI-PBA co-teaching, in which Arabic linguistic scaffolding and Islamic moral contextualisation scaffolding are delivered simultaneously and interdependently
4. Multiple representations of the same Qur'anic moral content must be provided grammatical, semantic, historical, ecological, and social to support the construction of robust, multi-dimensionally connected moral understanding.
5. Students must be supported through structured metacognitive reflection on their own knowledge-construction processes, developing explicit awareness of how Arabic linguistic analysis changes their moral understanding
6. The social dimension of constructivist learning must be explicitly structured through collaborative peer-dialogue tasks in which students negotiate the grammatical

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interpretation and contextual application of Arabic Qur'anic texts in relation to specific mining-ring moral scenarios.

DISCUSSION

Quantitative Evidence: Learning Gains in Contextualisation Competency

The central finding of this study confirms the *Linguistic-Moral Nexus Hypothesis* with empirical force that warrants careful theoretical interrogation. Two experimental groups receiving the MPA-TAA interdisciplinary co-teaching intervention across eight instructional weeks at madrasahs in the Weda mining ring demonstrated statistically significant posttest superiority on the Dalil Naqli Contextualisation Test (DNCT) relative to the control group receiving conventional PAI instruction, after controlling for pretest DNCT scores and baseline Arabic reading fluency as covariates ($F(2, 116) = 47.83$, $p < .001$, $\eta^2p = .452$).(Hake, 1998) This large effect size substantially exceeds Cohen's large-effect threshold of .14, indicating that participation in the MPA-TAA interdisciplinary co-teaching environment accounts for approximately 45% of the variance in posttest contextualisation scores. Equally significant is the pattern of normalised learning gain ($\langle g \rangle$) across the four DNCT dimensions: the highest gains were recorded in Contextual Mapping (CM, $\langle g \rangle = .71$, high gain) and Ethical Action Proposal (EAP, $\langle g \rangle = .68$, high gain), while moderate gains were observed in Thematic Identification (TI, $\langle g \rangle = .54$) and lower gains in Linguistic Decoding (LD, $\langle g \rangle = .38$).(Cohen, 2013)

This dimensional gain pattern is theoretically consequential. The finding that Contextual Mapping and Ethical Action Proposal show the highest gains precisely the DNCT dimensions that measure transfer of Arabic textual understanding to real-world socio-ecological scenarios confirms that the MPA-TAA model's most distinctive pedagogical contribution operates at the highest cognitive levels of Bloom's revised taxonomy: evaluation and creation. 66 The moderate LD gain further suggests that structural-semantic Arabic reading is the most technically demanding competency and requires the longest developmental trajectory; a finding with implications for sequencing pre-intervention Arabic literacy support for Type C (Linguistic Threshold) learners. Most importantly, the high CM and EAP gains demonstrate *generalisable moral reasoning transfer* the capacity to apply Qur'anic moral principles to novel, contextually specific scenarios not explicitly covered in the instructional sequence. This transfer effect is the clearest empirical signature of deep learning as opposed to the surface-level procedural performance that conventional PAI assessment elicits, and it validates the theoretical prediction derived from Vygotsky's concept of internalisation(Vygotsky, 1978).

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Voices from the Mining Ring: Grammatical Decoding as Cognitive Liberation

The qualitative strand comprising in-depth sociolinguistic interviews and ATDAP written artefacts from experimental group students provides the interpretive depth that the quantitative ANCOVA results cannot themselves supply. Thematic analysis yielded four primary themes articulating the phenomenological texture of the transition from *dalil naqli* decontextualization to contextualised moral literacy.

Grammatical Decoding as Cognitive Liberation. Students in the experimental groups consistently described a cognitive experience they termed in various formulations across Bahasa Indonesia and local North Malukan Malay as the text "becoming clear" or "opening up" (*jadi jelas, terbuka*) after the co-teaching sessions of Arabic grammatical analysis. Representative was the account of one Grade VIII female student from M-whose father works as a truck driver within the IWIP complex: "Before, when I read [Q.S. Ar-Rūm: 41], I just heard the sound. After Ustaz [PBA teacher] showed us that *ẓahara al-fasād* is a perfect verb it has already happened I realised the verse is talking about something we can already see. I looked out the window and I thought, that river. That is *al-fasād*." This phenomenological account is a near-perfect empirical instantiation of the accommodation process Piaget describes: the grammatical analysis functions as the cognitive dissonance trigger that forces a restructuring of the student's prior schema from phonological recitation to socio-morally engaged reading.

The Industrial Landscape as Living Moral Referent. A second consistently recurring theme was the spontaneous, unprompted emergence after MPA-TAA instruction of the industrial mining landscape as a *moral reference point* in students' engagement with Arabic texts. Students reported actively using the IWIP environment as a lens through which to interpret newly encountered Qur'anic verses, and conversely using Qur'anic verses as analytical frameworks through which to interpret new observations of the mining environment. This bidirectional referencing corresponds precisely to Bandura's model of reciprocal determinism(Bandura, 1997). Critically, this reciprocal dynamic was entirely absent from control-group interview accounts, where references to the mining environment and to *dalil naqli* content remained in wholly separate discursive registers confirming that the connective capacity observed in experimental-group students is an effect of the MPA-TAA intervention rather than a pre-existing dispositional difference.

Heteroglossic Negotiation and the Authority of Structured Arabic Reading. The sociolinguistic interview data reveal a sophisticated pattern of what Bakhtin would recognise as *dialogical reasoning*: experimental-group students demonstrated a capacity to hold multiple

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social voices in simultaneous discursive awareness Islamic textual authority, industrial economic rationality, indigenous ecological knowledge and to use the structurally analysed Arabic text as a resource for adjudicating between them(Bakhtin, 1981). A male student from M-2 whose family had experienced land displacement in the IWIP construction phase articulated this with particular acuity: "The company says they are building for the future. But *lā tufsidū fī al-arḍ* doesn't say wait for the future it says don't destroy. The Arabic is very clear. It is *nahī* [prohibition], not *tarakhkhus* [permission]." The student's spontaneous invocation of Arabic grammatical categories as tools of moral argumentation demonstrates that the PBA linguistic scaffolding has been genuinely internalised.

Institutional Constraints and the Limits of Classroom Innovation. A fourth theme, less celebratory but equally important for policy implications, emerged from both student and teacher interviews: acute awareness of institutional constraints limiting the scalability and sustainability of the MPA-TAA model. PAI and PBA teachers at all three sites reported significant scheduling, administrative, and normative barriers to co-teaching arrangements—including timetable incompatibility, absence of formal curriculum space for interdisciplinary collaboration in the current Kemenag *Kurikulum Merdeka* framework, and cultural resistance from senior teachers who associate direct Arabic grammatical instruction with PBA territory rather than PAI content(Muhaimin, 2020). These structural barriers do not invalidate the model's theoretical promise or empirical effectiveness; they signal clearly that the transition from proof-of-concept intervention to systemic educational reform requires institutional policy action that extends well beyond individual classroom innovation.

Convergent Evidence: Three Profiles of Contextualisation Development

The integration of quantitative and qualitative findings through the joint display matrix (Table 3) reveals a coherent, convergent picture of how the MPA-TAA model produces its effects. High DNCT posttest gainers (⟨g⟩ > 65 on CM and EAP) are consistently the students whose interview accounts feature the most elaborated instances of Themes 1 and 2, and whose ATDAP written artefacts exhibit the highest density of Arabic grammatical terminology deployed in service of moral-contextual argumentation. Moderate gainers show Theme 1 but Theme 2 in only partial form they can identify the relevance of a verse to the mining environment when prompted but do not spontaneously generate the connection. Low gainers show limited evidence of either theme and report significantly lower Arabic literacy self-efficacy—suggesting that a pre-intervention Arabic literacy support component may be necessary for Linguistic Threshold learners before MPA-TAA instruction begins.

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Table 3. Joint Display Matrix: QUAN Gain Profiles and QUAL Thematic Typologies

Typology	DNCT Gain Profile	QUAL Themes Present	ATDAP Discourse Features	Implication
Type A: Integrative Readers	CM ⟨g⟩ > .65; EAP ⟨g⟩ > .65; LD ⟨g⟩ > .45	Themes 1, 2, 3 strongly present; Theme 4 noted	High Arabic grammatical terminology density; bidirectional text–context referencing; spontaneous nahī/tarakhkhus distinctions	Full MPA-TAA benefit achieved; peer modelling role in class
Type B: Emerging Contextualisers	CM ⟨g⟩ = .40–.64; EAP ⟨g⟩ = .40–.64; LD ⟨g⟩ = .30–.44	Themes 1 & 2 partially present; Theme 3 incipient	Moderate Arabic terminology; prompted text–context connections; some translational dependency	Additional ZPD scaffolding required
Type C: Linguistic Threshold Learners	CM ⟨g⟩ < .40; EAP ⟨g⟩ < .40; LD ⟨g⟩ < .30	Theme 1 minimal; Themes 2–3 absent; Theme 4 prominent	Predominantly translational discourse; Arabic terminology absent or phonological only; moral claims without textual warrant	Pre-MPA-TAA Arabic literacy intervention required

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The convergent QUAN-QUAL findings provide robust empirical support for the Linguistic-Moral Nexus Hypothesis in its strongest form: Arabic structural-semantic reading ability is not merely a facilitating condition for Islamic moral contextualisation but a *generative mechanism* for it. The grammatical architecture of the Qur'anic text its verb aspects, its choice of root forms, its rhetorical structures of *amr* (command) and *nahī* (prohibition), its deployment of conditional and absolute negatives encodes dimensions of moral meaning that are simply inaccessible at the level of phonological recitation or paraphrase translation. Al-Jurjani's classical doctrine of *naẓm* is here vindicated empirically: the *iʿjāz* (inimitability) of the Qur'anic text is not merely an aesthetic or theological claim but a cognitive one the text's moral power is inseparable from its grammatical-rhetorical form, and pedagogy that abstracts the moral content from the linguistic form drains precisely the power that makes the moral claim compelling(Atabik, 2021).

These findings also carry implications extending beyond the specific domain of PAI-PBA instruction in Indonesian madrasahs. They speak to a broader question in the comparative study of religious literacy: to what degree does depth of engagement with the sacred language of a religious traditionClassical Arabic in Islam, Biblical Hebrew in Christianity, Sanskrit in Hindu traditions correlate with and causally enable depth of moral contextualisation? The present study provides one rigorously designed empirical data point in this broader inquiry, suggesting that the widespread trend toward vernacularisation and translation-dependency in religious education across traditions may carry hidden moral costs that have not been adequately theorised(Atabik, 2021).

Beyond Weda: Madrasah Education and the Global Pattern of Extractive Industrialisation

The sociological dimension of this study's findings deserves sustained attention. The Weda mining ring is not a culturally or geographically exceptional case; it represents a pattern of rapid extractive industrialisation reshaping communities across the Indonesian archipelago in Morowali (Central Sulawesi), Konawe (Southeast Sulawesi), and Batang Toru (North Sumatra) and increasingly across extractive-industrial frontiers of Africa, Latin America, and Southeast Asia. The moral-pedagogical challenges documented in this study are therefore not parochial; they are a specific instantiation of a global pattern in which Islamic educational institutions are being outpaced by the normative restructuring capacities of global capital operating through industrial extraction(Van Klinken & Berenschot, 2014). The MPA-TAA model's demonstration that integrative linguistic-moral pedagogy can restore the contextualising capacity of Islamic scriptural tradition in such environments offers a transferable template whose adaptation to other

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extractive-industrial contexts represents a significant avenue for future research.

The sociological findings also highlight a structural paradox inherent in the Indonesian madrasah system's response to industrial transformation: the very institutional conservatism that has preserved the formal content of Islamic education its *dalil naqli* memorisation requirements, its PAI-PBA curricular separation, its transmissive pedagogical conventions—has simultaneously eroded its social relevance and its moral efficacy in precisely the communities where Islamic moral guidance is most urgently needed. Heyes' cultural evolution framework predicts precisely this pattern: cultural learning systems that fail to maintain the adaptive flexibility of their transmission mechanisms will be outcompeted, in the long run, by more pragmatically responsive value systems(Heyes, 2012). The evidence from the Weda mining ring suggests that this competition is already underway. The MPA-TAA model represents one empirically tested pathway through which the Islamic educational tradition can recover the adaptive flexibility it requires to remain a living moral force in twenty-first-century extractive-industrial communities.

CONCLUSION

This study set out to diagnose and address a specific but consequential phenomenon: the decontextualization of *dalil naqli* among madrasah students in the mining ring community of Weda, Central Halmahera a community undergoing one of the most dramatic episodes of extractive industrialisation in contemporary Indonesian history. The study has achieved its three stated objectives. First, it has developed and validated the MPA-TAA model as an empirically grounded, interdisciplinarily coherent instructional model integrating critical sociolinguistics, CLIL, contextual teaching theory, and classical Islamic hermeneutics within a collaborative PAI-PBA co-teaching framework. Second, it has demonstrated, through a rigorous concurrent triangulation mixed methods design, that the MPA-TAA model is significantly and substantially effective in overcoming *dalil naqli* decontextualization producing large effect sizes in DNCT posttest performance ($\eta^2p = .45$), high normalised learning gains in the highest-order contextualisation dimensions (CM $\langle g \rangle = .71$; EAP $\langle g \rangle = .68$), and a qualitatively documented transition from phonological recitation to what students themselves describe as the "opening" of the sacred text into moral-ecological relevance. Third, it has generated a set of contextualisation typologies and policy recommendations providing actionable guidance for the institutional reform of Islamic education in extractive-industrial zones across Eastern Indonesia.

The theoretical contribution of this study operates at two levels. At the level of Islamic educational theory, it recovers and empirically validates the *hermeneutical-linguistic imperative*

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of Islamic moral education: the classical recognition, embedded in the *naẓm* tradition of al-Jurjani and the *tadabbur* ethic of Qur'anic engagement, that the moral power of the sacred text is inseparable from its grammatical-rhetorical form, and that pedagogy which abstracts moral content from linguistic form produces not merely shallower but fundamentally *different*—and morally weaker—understanding. At the level of general learning theory, the study contributes the Linguistic-Moral Nexus Hypothesis as a theoretically grounded and empirically supported proposition about the relationship between sacred language competence and contextualised moral reasoning capacity—with implications that extend beyond Islamic education to the comparative study of religious literacy across traditions.

The pedagogical contribution of this study is the MPA-TAA model itself, whose five-component architecture (Content, Communication, Cognition, Culture, Context) synthesises the CLIL 4Cs framework with the specific demands of Islamic religious education in socio-ecologically complex environments. The model's demonstration that PAI and PBA teachers can function as effective co-teachers across disciplinary boundaries when provided with appropriate collaborative planning structures and institutional support challenges the long-entrenched assumption that curricular integration between these two subjects is administratively or pedagogically infeasible. It is not infeasible; it has been demonstrated. What is required is not a new discovery but an institutional decision.

Three policy recommendations follow directly from the study's findings. First, the Ministry of Religious Affairs (Kemenag) should revise the *Kurikulum Merdeka* framework for Islamic education at MTs level to explicitly provide curriculum time and institutional support structures for interdisciplinary PAI-PBA co-teaching, particularly in madrasahs located within designated industrial zones. Second, IAIN, UIN, and STAIN institutions offering pre-service teacher education in both PAI and PBA should integrate interdisciplinary Arabic authentic text analysis as a core component of their *Program Pengalaman Lapangan* (teaching practicum) requirements, ensuring that the next generation of madrasah teachers graduates with practical co-teaching competencies. Third, regional Kemenag offices in provinces experiencing rapid industrial transformationarticularly North Maluku, Central Sulawesi, and Southeast Sulawesi should develop adapted versions of the MPA-TAA model, calibrated to the specific socio-ecological contexts of their respective industrial frontiers.

This study is not without its limitations. The quasi-experimental design, while methodologically appropriate, means that residual selection effects cannot be entirely ruled out. The eight-week intervention period is insufficient to demonstrate long-term retention and

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transfer of contextualisation competencies; longitudinal follow-up studies are needed. The qualitative sample is geographically confined to three madrasahs in a single district, and the typologies generated require validation across the diverse extractive-industrial contexts of the Indonesian archipelago.

These limitations, however, do not diminish the study's foundational contribution: the empirical demonstration that, when madrasah students in an extractive-industrial community are taught to read the Arabic Qur'anic text at the depth its grammatical-rhetorical architecture makes available, they do not merely become better Arabic readers—they become better moral thinkers. They become students who look out the classroom window at the mining trucks and think of *ẓahara al-fasād*; who hear the dispute between the company and the community and reach for *kūnū qawwāmīna bi-l-qisṭ*; who understand that the Qur'an is not a ritual object to be recited but a moral instrument to be used—and that using it requires, above all, understanding it. That is what the MPA-TAA model teaches. And in a community like Weda, where the stakes of moral clarity are as high as the nickel ore is deep, it may be the most consequential lesson the madrasah can offer.

FUTURE DIRECTIONS

Future research should extend the investigation of the MPA-TAA model beyond the initial implementation context of the Weda mining ring by examining its adaptability across diverse socio-ecological and cultural settings. Longitudinal studies are needed to evaluate the sustainability of students' contextualisation competencies, particularly whether linguistic-moral literacy developed through authentic Arabic text analysis is retained and transferred into long-term ethical practices. Further research may also explore the integration of digital learning environments, artificial intelligence, and community-based learning networks to strengthen the model's accessibility and scalability. In addition, comparative studies across different extractive-industrial regions are necessary to refine the Linguistic-Moral Nexus Hypothesis and determine how Arabic textual competence interacts with contextual moral reasoning in varied Islamic educational landscapes. Such developments will contribute to the broader transformation of Islamic education from knowledge transmission toward adaptive, reflective, and socially responsive learning systems.

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