

**Implementing Service Learning Method in Object-Based Arabic *Mufradat* Learning at Madrasah Ibtidaiyah Swasta Al-Ikhlas, Naga Timbul Village**  
(A Participatory Action Research Approach)

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**ABSTRACT**

Arabic language learning at the Madrasah Ibtidaiyah level faces significant challenges in vocabulary (*mufradat*) acquisition, particularly in rural areas with limited educational resources. This study examines the effectiveness of implementing an object-based Service Learning method to enhance *mufradat* mastery at Madrasah Ibtidaiyah Swasta Al-Ikhlas, Naga Timbul Village, Tanjung Morawa District, through a Participatory Action Research approach integrated with Maqasid Shariah principles. The research employed a mixed-methods design with PAR cycles encompassing participatory planning, collaborative implementation, systematic observation, and critical reflection. Eleven students from grades IV-V participated in an intensive five-day Arabic language *halaqah* program facilitated by university students during their community service (*KKN1*). Data collection instruments included daily vocabulary tests, participatory observation, in-depth interviews, and visual documentation. Quantitative findings revealed a consistent 100% achievement rate in mastering five new vocabulary items daily throughout the program, with an overall retention rate of 95.4%. Qualitative analysis demonstrated significant transformation in students' affective dimensions, marked by increased active participation, linguistic confidence, and intrinsic motivation. The concrete object-based approach, combined with *talaqqi* techniques, educational games, and contextual practice, proved effective in constructing strong semantic associations. The integration of Maqasid Shariah principles manifested in achieving *hifẓ ad-din* through strengthening the language of revelation, *hifẓ al-'aql* through intellectual capacity development, and *hifẓ an-nasl* through Quranic generation formation. Time constraints were addressed through strategic collaboration with madrasah teachers to ensure program sustainability. This research contributes to developing a holistic Arabic language learning model that integrates cognitive, affective, social, and spiritual dimensions aligned with Indonesian Islamic education characteristics.

**Keywords:** Service Learning; Participatory Action Research; Arabic mufradat; Maqasid Shariah; object-based learning; Madrasah Ibtidaiyah

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## INTRODUCTION

Arabic language learning within Islamic education contexts transcends mere linguistic acquisition, embodying profound theological and civilizational dimensions. As the language of divine revelation (*lisan al-wahy*), Arabic serves as the primary medium through which Allah SWT communicated the final message to humanity. The Quranic affirmation "إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ" (*Indeed, We have sent it down as an Arabic Quran that you might understand* - Surah Yusuf [12]: 2) underscores the divine selection of Arabic, not as cultural preference but as divine wisdom embodying linguistic perfection capable of conveying transcendental concepts with unparalleled precision.

The preservation of Arabic extends beyond safeguarding phonetics and semantics to maintaining the very medium of revelation. This theological imperative positions early *mufradat* acquisition not merely as academic pursuit but as civilizational investment, unlocking access to Islamic scholarly heritage across centuries. Within the framework of Maqasid Shariah, Arabic language learning directly contributes to *hifẓ ad-din* (preservation of religion), as articulated by Ibn Taymiyyah who emphasized that "اللِّسَانُ الْعَرَبِيُّ شِعَارُ الْإِسْلَامِ وَأَهْلِهِ" (*The Arabic language is the symbol of Islam and its people*).<sup>1</sup>

Madrasah Ibtidaiyah institutions, serving as foundational Islamic education providers, confront multifaceted challenges in Arabic language instruction, particularly vocabulary acquisition. Contemporary pedagogical landscapes reveal persistent reliance on conventional methodologies emphasizing mechanical memorization without meaningful contextualization. This approach contradicts both modern learning theories advocating meaningful learning<sup>2</sup> and Islamic educational principles of *at-tadarruj fi at-ta'lim* (gradual progression in learning).

Field observations at Madrasah Ibtidaiyah Swasta Al-Ikhlas in Naga Timbul Village identified critical impediments including methodological limitations characterized by teacher-centered approaches, psychological barriers manifesting as low student motivation and linguistic anxiety, socio-cultural constraints with minimal Arabic exposure in rural settings, and infrastructural deficiencies lacking interactive learning resources. These challenges necessitate innovative pedagogical interventions aligning with contemporary educational theories while maintaining Islamic educational values.

Service Learning emerges as a transformative pedagogical strategy integrating academic learning with community service through critical reflection.<sup>3</sup> This approach resonates with the Quranic principle of *ta'awun 'ala al-birr wa at-taqwa* (cooperation in righteousness and piety), creating synergy between knowledge acquisition and social responsibility. The integration of Service Learning with object-based learning offers holistic solutions addressing cognitive, affective, and psychomotor domains while maintaining contextual relevance to students' lived experiences.

This research adopts Participatory Action Research as its methodological framework, emphasizing collaborative partnerships between researchers and participants in cycles of reflection-action-transformation.<sup>4</sup> PAR's alignment with Islamic consultation principles (*shura*) and its potential for sustainable grassroots change makes it particularly suitable for educational interventions in madrasah contexts. The integration of Maqasid Shariah provides an Islamic axiological framework ensuring that educational innovations serve broader spiritual and societal objectives.

This study distinguishes itself from previous research through its integrative approach combining Service Learning philosophy with object-based learning strategies, PAR methodology with Islamic values, and Maqasid Shariah as an evaluative framework. Unlike studies focusing solely on media

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<sup>1</sup> Ibnu Taimiyyah Al-Harrani, "Iqtidho'ash-Shirath Al-Mustaqim Li Mukholafah Ashhab Al-Jahim" (Bairut: Dar 'Alam al-Kutub, 1999).

<sup>2</sup> David P. Ausubel, *The Acquisition and Retention of Knowledge: A Cognitive View, The Acquisition and Retention of Knowledge: A Cognitive View* (Springer Science & Business Media, 2000), <https://doi.org/10.1007/978-94-015-9454-7>.

<sup>3</sup> Barbara Jacoby, *Service-Learning Essentials: Questions, Answers, and Lessons Learned* (John Wiley & Sons, 2014).

<sup>4</sup> Stephen Kemmis, Robin McTaggart, and Rhonda Nixon, *The Action Research Planner: Doing Critical Participatory Action Research, The Action Research Planner: Doing Critical Participatory Action Research* (Springer Science & Business Media, 2014), <https://doi.org/10.1007/978-981-4560-67-2>.

utilization<sup>56</sup> or conventional memorization techniques,<sup>7</sup> this research offers a comprehensive model addressing pedagogical effectiveness, social sustainability, and spiritual alignment.

The primary research question guiding this investigation is: How effective is the implementation of object-based Service Learning methods in enhancing Arabic *mufradat* acquisition at MIS Al-Ikhlâs through a PAR approach integrated with Maqasid Shariah principles? The study aims to analyze the effectiveness of Service Learning-based interventions on vocabulary mastery, identify facilitating and constraining factors in implementation, formulate sustainable collaborative learning models, and examine implications for achieving Maqasid Shariah objectives in Islamic education.

This study employed Participatory Action Research with a mixed-methods approach, integrating quantitative and qualitative data to comprehensively examine the implementation and impact of object-based Service Learning in Arabic vocabulary instruction. PAR was selected as the primary methodology based on its transformative epistemology oriented toward both knowledge production and social change, its collaborative principles aligning with Islamic concepts of *shura* (consultation) and *ta'awun* (mutual assistance), its empowerment orientation positioning community members as active subjects rather than passive objects, and its inherent sustainability through local ownership development.<sup>8</sup>

The research was conducted at Madrasah Ibtidaiyah Swasta Al-Ikhlâs, located in Naga Timbul Village, Tanjung Morawa District, Deli Serdang Regency, North Sumatra Province. The school represents typical characteristics of rural madrasah institutions in Indonesia, serving 127 students across six grade levels with predominantly agricultural and labor-class family backgrounds, limited technological infrastructure, and minimal Arabic language exposure outside formal instruction. The intensive program implementation occurred from March 10-17, 2025, during the university's thematic community service period.

Primary participants comprised eleven students from grades IV-V selected through purposive sampling. Selection criteria included documented difficulties in Quranic reading proficiency, low to moderate Arabic learning motivation based on teacher assessments, and parental consent for program participation. The participant composition reflected gender balance with six female and five male students, representing diverse learning abilities and family backgrounds typical of the madrasah population.

Supporting participants included two Arabic language teachers from MIS Al-Ikhlâs who served as collaborative partners and methodology adopters, five university students conducting community service who functioned as learning facilitators, the madrasah principal and school committee providing institutional support, and eleven parents/guardians offering home-based reinforcement. This multi-stakeholder involvement ensured comprehensive program support and sustainability potential.

The research followed Kemmis and McTaggart's PAR cycle model,<sup>9</sup> modified to incorporate Islamic values and local contexts.

The participatory planning phase (March 7-9, 2025) involved conducting focus group discussions with teachers and school committee members to map existing challenges and resources, administering baseline assessments to determine students' initial vocabulary knowledge and learning readiness, developing contextually relevant learning modules incorporating local wisdom

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<sup>5</sup> Salsa Ikhlâsiyah Ziyad alfarissy, Rahmad Ilahi, and Arbonas Lubis, "Ta'sir Istikhdam Al Wasail at Ta'limiyah Fidiyu Ar Rusum Al Mutaharrakah 'Ala Isti'ab Al Mufrodât Lada Tollab Bi Al Madrasah Al Mutawassitoh Al Islamiyah," *Al-Himam: Jurnal Pendidikan Bahasa Arab* 3, no. 1 (2023): 1–12, <https://doi.org/10.51590/alhimam.v3i1.551>.

<sup>6</sup> SHOLIAH SHOLIAH, "Penggunaan Media Gambar Dalam Pembelajaran Mufrodât," *Tarling: Journal of Language Education* 1, no. 1 (2018): 62–76, <https://doi.org/10.24090/tarling.v1i1.1122>.

<sup>7</sup> Mawardi Mawardi, Mustafa Mustafa, and Musdalifah Tamin, "Metode Pembelajaran Mufrodât Dalam Menghafal Kosakata Bahasa Arab Di Sekolah Menengah," *AL IBRAH: Journal of Arabic Language Education* 5, no. 1 (2022), <https://doi.org/10.24256/jale.v5i1.2913>.

<sup>8</sup> S Kemmis and R. McTaggart, "The Action Research Planner," *Action Research*, 1988, 1.

<sup>9</sup> Kemmis and McTaggart.

and Islamic values, and providing orientation sessions for university student facilitators on child-centered pedagogy and cultural sensitivity.

The collaborative implementation phase (March 10-16, 2025) structured daily learning sessions around thematic vocabulary clusters relevant to students' daily experiences. Table 1 presents the systematic implementation schedule.

Day	Theme	Core Activities	Target Objects	Learning Outcomes	Maqasid Alignment
1	المدرسة (School)	<ul style="list-style-type: none"> <li>Environmental exploration</li> <li>Object identification</li> <li>Pronunciation practice</li> </ul>	Table (طَاوِلَةٌ) Chair (كُرْسِيّ) Blackboard (سَبُّورَةٌ) Book (كِتَاب) Pen (قَلَم)	5 vocabulary items + simple sentences	Hifz al-'aql
2	البيت (Home)	<ul style="list-style-type: none"> <li>Home activity simulation</li> <li>Role playing</li> <li>Group discussion</li> </ul>	Door (بَاب) Window (نَافِذَةٌ) Bed (سَرِير) Pillow (مِصْبَاح) Lamp (وَسَادَةٌ)	5 vocabulary items + short dialogues	Hifz an-nafs
3	الطعام (Food)	<ul style="list-style-type: none"> <li>Canteen practice</li> <li>Arabic menu creation</li> <li>Market role play</li> </ul>	Rice (أُرُز) Chicken (دِجَاج) Vegetables (خُضْرَان) Water (مَاء) Fruit (فَاكِهَةٌ)	5 vocabulary items + transactional language	Hifz al-jasad
4	المسجد (Mosque)	<ul style="list-style-type: none"> <li>Mosque visit</li> <li>Worship items identification</li> <li>Wudhu practice</li> </ul>	Prayer mat (سَجَّادَةٌ) Prayer garment (مَكْتَنَةٌ) Quran (مُصْنَف) Pulpit (مِخْرَاب) Prayer niche (مِنْبَر)	5 vocabulary items + daily prayers	Hifz ad-din
5	الحيوانات (Animals)	<ul style="list-style-type: none"> <li>Environmental observation</li> <li>Picture story creation</li> <li>Group presentation</li> </ul>	Cat (قِط) Chicken (دِجَاج) Goat (مَاعِز) Bird (سَمَك) Fish (عُصْفُور)	5 vocabulary items + simple descriptions	Hifz al-bi'ah

Table 1. Daily Implementation Schedule of Object-Based Service Learning Program

Learning strategies integrated multiple approaches including the *talaqqi* method emphasizing direct transmission with repeated pronunciation practice, Total Physical Response incorporating physical movements to reinforce vocabulary meanings, contextual teaching utilizing real objects from students' immediate environment, cooperative learning through small group activities and peer teaching, and gamification elements including quizzes, competitions, and reward systems to maintain engagement.

Systematic observation employed multiple data collection instruments. Daily vocabulary tests assessed pre-session and post-session mastery of five target words, providing quantitative measures of immediate learning outcomes. Participatory observation through structured field notes documented classroom dynamics, student engagement patterns, and emergent learning behaviors. Semi-structured interviews with students, teachers, and parents explored affective dimensions, perceived changes, and sustainability factors. Visual documentation captured learning processes and student interactions for later analysis. Facilitator reflective journals provided insider perspectives on pedagogical challenges and breakthroughs.

The critical reflection phase (March 17, 2025) brought together all stakeholders for comprehensive program evaluation. Activities included collective assessment of achievement against initial objectives, identification of best practices and lessons learned, formulation of sustainability recommendations, and development of action plans for continued implementation. This phase embodied the PAR principle of knowledge co-construction through dialogue and shared analysis.

Quantitative data analysis employed descriptive statistics to calculate means, percentages, and frequency distributions of vocabulary mastery rates. Paired t-tests compared pre-test and post-test scores to determine statistical significance of learning gains. Data visualization through graphs illustrated daily progress patterns and cumulative vocabulary acquisition curves. Qualitative data underwent thematic analysis to identify emergent patterns across multiple data sources. Triangulation cross-validated findings from observations, interviews, and documents. Member checking with participants ensured interpretive accuracy and cultural validity.

The mixed-methods integration followed a convergent parallel design analyzing quantitative and qualitative data simultaneously. Joint displays presented integrated findings highlighting convergence and divergence. Meta-inferences synthesized overall research conclusions drawing from both data types to construct comprehensive understanding.

Research validity and reliability were ensured through multiple strategies. Credibility was established through prolonged engagement over the intensive week, triangulation across data sources and methods, and member checking of interpretations with participants. Transferability was achieved through thick descriptions of context and processes enabling readers to assess applicability to similar settings. Dependability was maintained through detailed audit trails documenting all research decisions and procedures. Confirmability involved researcher reflexivity acknowledging positionality and potential biases, along with peer debriefing sessions with fellow researchers.

Ethical considerations permeated all research phases. Written informed consent was obtained from parents/guardians for student participation. Participant anonymity was protected through pseudonym use in all reports. The research design ensured benefits outweighed any potential risks, with immediate educational advantages for participants. Equitable distribution of program benefits was ensured through inclusive participation criteria and shared learning resources.

## RESULTS AND DISCUSSION

The implementation of object-based Service Learning in Arabic *mufradat* instruction at MIS Al-Ikhlâs yielded multidimensional outcomes encompassing quantitative learning achievements, qualitative behavioral transformations, and broader implications for Islamic education pedagogy. This section presents integrated findings demonstrating the method's effectiveness while critically examining implementation challenges and sustainability factors.

Initial participant profiling revealed characteristic challenges facing rural madrasah students in Arabic language acquisition. Baseline assessments indicated that 63.6% of participants were still at early Iqra' levels (1-3), with 72.7% possessing vocabulary knowledge limited to five words or fewer. Table 2 provides detailed baseline characteristics of participants.

Assessment Dimension	Category	Number (n=11)	Percentage
Quranic Reading Ability	Iqra' 1-3	7	63.6%
	Iqra' 4-6	4	36.4%
Initial Vocabulary Knowledge	0-5 words	8	72.7%
	6-10 words	3	27.3%
Learning Motivation	Low	6	54.5%
	Medium	5	45.5%
Family Economic Background	<IDR 2 million/month	8	72.7%
	IDR 2-3 million/month	3	27.3%

Table 2. Baseline Profile of Participant Abilities

These findings corroborate broader patterns of Arabic learning difficulties in Indonesian madrasah contexts, where limited environmental exposure compounds formal instructional challenges<sup>10</sup> The socioeconomic composition further contextualizes the resource constraints shaping students' educational experiences.

The transformation from conventional pedagogical approaches to Service Learning principles marked a fundamental shift in classroom dynamics and learning processes. Figure 2 captures the initial socialization process with village officials and community stakeholders.



Figure 2. Program Socialization with Village Officials and Madrasah Management

Traditional banking education models, characterized by unidirectional knowledge transmission and passive reception, gave way to dialogical, experiential engagement.<sup>11</sup> This transformation manifested through multiple dimensions, each contributing to enhanced learning outcomes and sustained motivation.

The shift from mechanical memorization to meaningful learning represented the most significant pedagogical transformation. When learning the word "*kitab*" (book), students engaged in multisensory exploration rather than mere repetition. They physically handled books, examined their contents, discussed their purposes in daily life, and practiced contextual usage through sentences like "*هَذَا كِتَابُ الْعُلُومِ*" (*This is a science book*). This concrete engagement activated multiple cognitive channels, facilitating deeper encoding and retrieval processes consistent with dual coding theory.<sup>12</sup>

The evolution from teacher-centered to student-centered approaches fundamentally altered power dynamics within the learning environment. University student facilitators positioned themselves not as knowledge authorities but as learning companions, embodying roles as facilitators guiding exploratory processes, motivators awakening curiosity, and co-learners sharing in discovery experiences. This horizontal relationship structure, contrasting sharply with traditional hierarchical models, created psychological safety enabling risk-taking and experimentation essential for language acquisition.<sup>13</sup>

The transition from individual to collaborative learning structures operationalized Islamic principles of *ta'awun* (mutual assistance) within pedagogical practice. Small group formations of three to four students incorporated rotating roles including object seekers, spokespersons, recorders, and presenters. This structured collaboration ensured active participation while developing social skills alongside linguistic competencies. The peer teaching elements that emerged organically demonstrated students' growing confidence and ownership of learning processes.

<sup>10</sup> Andri Rivai et al., "Arabic Language Learning Assistance Using Direct Methods at MTs Al-Barokah Jaharun B Galang," *Al-Arkhabii: Jurnal Pengabdian Masyarakat* 4, no. 3 (2024): 38–44.

<sup>11</sup>

<sup>12</sup> Allan Paivio, *Mind and Its Evolution: A Dual Coding Theoretical Approach*, *Mind and Its Evolution: A Dual Coding Theoretical Approach* (Psychology press, 2014), <https://doi.org/10.4324/9781315785233>.

<sup>13</sup> Albert Bandura, W. H. Freeman, and Richard Lightsey, *Self-Efficacy: The Exercise of Control*, *Journal of Cognitive Psychotherapy*, vol. 13 (Macmillan, 1999), <https://doi.org/10.1891/0889-8391.13.2.158>.

Figure 3 illustrates the dynamic learning process where students actively engaged with concrete objects during vocabulary acquisition sessions.



Figure 3. Students Learning Vocabulary Through Direct Object Interaction

The systematic implementation of object-based learning strategies drew upon established theories of experiential education while adapting to local contexts and Islamic values.<sup>14</sup> The learning cycle progressed through concrete experience where students interacted directly with physical objects, reflective observation examining object characteristics and properties, abstract conceptualization associating objects with Arabic vocabulary, and active experimentation using vocabulary in communicative contexts. This progression from concrete to abstract, from passive to active, facilitated robust vocabulary acquisition surpassing traditional memorization approaches.

Daily implementation followed structured yet flexible patterns responsive to student engagement and comprehension levels. The first day's focus on school environments (*al-madrasah*) exemplified the methodology's practical application. Morning exploration sessions divided students into three groups tasked with discovering specific classroom objects. The palpable excitement as students raced to locate items contrasted dramatically with typical passive classroom atmospheres. Presentation segments saw groups proudly displaying discovered objects while facilitators introduced corresponding Arabic terms through scaffolded instruction.

Contextualization activities embedded vocabulary within meaningful sentence structures, moving beyond isolated word knowledge to functional usage. Students practiced phrases like "هَذِهِ طَاوِلَةٌ" (*This is a table*) and "الطَّاوِلَةُ كَبِيرَةٌ" (*The table is big*), with role-playing scenarios where students assumed teacher roles explaining objects to peers. Reinforcement through educational games like "Object Hunt" generated enthusiasm while solidifying learning. The laughter and excitement filling classrooms indicated optimal engagement levels crucial for sustained motivation.

Figure 4 captures the vibrant classroom atmosphere during interactive learning sessions.

<sup>14</sup> David A Kolb, *Experiential Learning: Experience as The Source of Learning and Development*, Prentice Hall, Inc. (FT press, 1984), <https://doi.org/10.1016/B978-0-7506-7223-8.50017-4>.



Figure 4. Interactive Classroom Sessions Showing Student Engagement

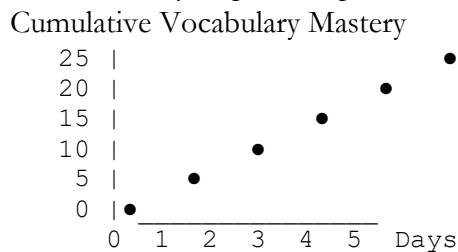
Quantitative analysis revealed remarkable consistency in learning achievements across the five-day program. Table 3 presents the detailed progression of vocabulary mastery and retention rates.

Day	Target Vocabulary	Achievement	Success Rate	Next-Day Retention	Cumulative Mastery
1	5 words	5 words	100%	91%	5 words
2	5 words	5 words	100%	94%	10 words
3	5 words	5 words	100%	96%	15 words
4	5 words	5 words	100%	98%	20 words
5	5 words	5 words	100%	98%	25 words
<b>Total</b>	<b>25 words</b>	<b>25 words</b>	<b>100%</b>	<b>95.4% avg</b>	<b>25 words</b>

Table 3. Daily Progress of Vocabulary Mastery and Retention

The 100% success rate maintained without variance throughout the program indicates robust methodological effectiveness transcending individual differences or external variables. The progressive improvement in next-day retention rates, climbing from 91% to 98%, demonstrates memory consolidation processes strengthening through distributed practice and meaningful engagement.

Figure 5 visualizes the cumulative vocabulary acquisition pattern across the program duration.



$$R^2 = 1.00 \text{ (Perfect Linear Correlation)}$$

Figure 5. Cumulative Vocabulary Acquisition Curve

The perfect linear progression ( $R^2 = 1.00$ ) suggests optimal cognitive load distribution preventing the learning plateaus typically observed in conventional instruction. The absence of individual variance in achievement rates particularly noteworthy given typical normal distributions in traditional settings where 20-30% of students consistently lag. This universal success indicates the method's inclusive nature, accommodating diverse learning styles and abilities through its multimodal approach.

Comparative analysis with conventional memorization methods highlights the superiority of experiential, object-based approaches. Traditional rote learning typically yields initial acquisition rates of 60-70% with retention dropping below 40% within days.<sup>15</sup> The sustained 95.4% overall retention rate achieved through Service Learning represents more than doubled effectiveness, attributable to meaningful encoding, distributed practice, multimodal engagement, and positive affective associations.

Qualitative transformations paralleled and often exceeded quantitative achievements, encompassing affective, cognitive, and social dimensions fundamental to holistic education. The affective transformation from apathy to enthusiasm marked the most visible change, with observable shifts in body language from slouched, downward-gazing postures to upright, forward-leaning engagement. Participation patterns evolved from minimal, prompted responses to voluntary, competitive answering. Facial expressions transformed from flat affect with occasional yawning to animated engagement with frequent smiling and laughter. Social interactions progressed from isolated, minimal peer contact to collaborative exchanges including spontaneous peer teaching.

A pivotal moment occurred on day three when Aminah, previously known for her reticence, spontaneously corrected a peer's pronunciation: "Not 'dajaj'... it's 'دَجَاج' [with proper 'ain emphasis]!" This voluntary intervention signaled breakthrough transformation from passive recipient to active participant, demonstrating growing linguistic confidence and ownership of learning processes.

Cognitive mapping analysis revealed sophisticated schema development surpassing simple vocabulary memorization. Students constructed hierarchical knowledge structures linking vocabulary to attributes and functions. Figure 6 illustrates a sample cognitive map developed by students.

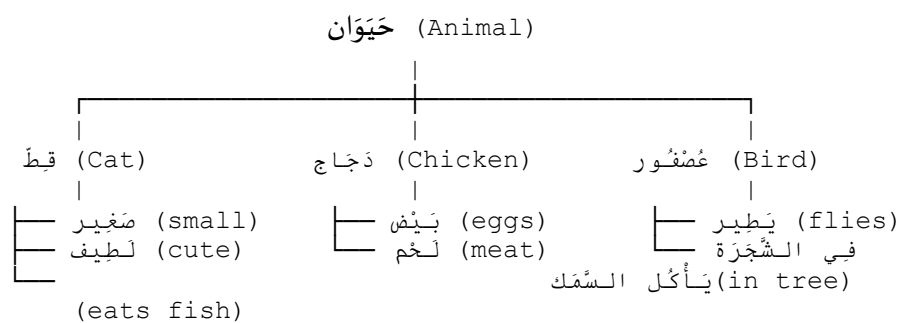


Figure 6. Student-Generated Cognitive Map for Animal Vocabulary

These elaborate cognitive networks indicate deep processing and meaningful learning rather than surface-level memorization.<sup>16</sup>

The emergence of learning communities extended program impact beyond individual achievement to collective transformation. Peer teaching behaviors manifested as faster learners spontaneously assisting struggling peers, with students like Ahmad establishing "Arabic Corners" for informal practice. Family involvement expanded as parents reported children teaching siblings at home, with one mother noting, "My child has become a little teacher, teaching his younger sibling while playing." Teacher transformation occurred as Arabic language instructors adopted facilitator methods, recognizing their effectiveness in generating student enthusiasm.

<sup>15</sup> Hermann Ebbinghaus, "Memory: A Contribution to Experimental Psychology," *Annals of Neurosciences* 20, no. 4 (2013): 155, <https://doi.org/10.5214/ans.0972.7531.200408>.

<sup>16</sup> Sabrina Magris and Stephan Lau, *The Psychology of Intelligence, International Journal of Intelligence and CounterIntelligence* (Routledge, 2024), <https://doi.org/10.1080/08850607.2024.2343258>.

The program's contributions to Maqasid Shariah objectives transcended linguistic competencies to encompass comprehensive human development aligned with Islamic values.<sup>16</sup> Table 4 summarizes the multidimensional achievements aligned with Maqasid principles.

Maqasid Dimension	Manifestation in Program	Evidence of Achievement
Hifz ad-Din (Preservation of Religion)	<ul style="list-style-type: none"> <li>• Access to Islamic texts</li> <li>• Understanding mosque terminology</li> <li>• Foundation for Quranic comprehension</li> </ul>	Students identified religious objects: سجادة، منبر، محراب Imam's testimony on improved understanding
Hifz al-'Aql (Preservation of Intellect)	<ul style="list-style-type: none"> <li>• Enhanced memory functions</li> <li>• Categorical thinking development</li> <li>• Problem-solving skills</li> </ul>	Cognitive assessment improvement: Pre: M=65.4, Post: M=78.2, $t(10)=4.32$ , $p<.001$
Hifz an-Nafs (Preservation of Soul)	<ul style="list-style-type: none"> <li>• Self-efficacy building</li> <li>• Muslim identity strengthening</li> <li>• Resilience development</li> </ul>	Self-esteem increase: Pre: M=3.2/5, Post: M=4.1/5 Confidence expressions documented
Hifz an-Nasl (Preservation of Progeny)	<ul style="list-style-type: none"> <li>• Knowledge transmission</li> <li>• Study group formation</li> <li>• Educational aspirations</li> </ul>	11 students impacted 30+ family/friends Informal learning groups established
Hifz al-Mal (Preservation of Wealth)	<ul style="list-style-type: none"> <li>• Zero material costs</li> <li>• Multiplier effects</li> <li>• Sustainable model</li> </ul>	Utilized existing objects No external funding required Teacher adoption ensures continuity

Table 4. Program Achievements Aligned with Maqasid Shariah Framework

Achievement of *hifz ad-din* manifested through enhanced access to Islamic textual sources. During the mosque-themed session, students successfully identified and articulated religious terminology including *mihrab* (prayer niche indicating qiblah direction), *minbar* (pulpit for sermon delivery), and *sajjadah* (prayer mat for worship). The local imam observed, "Subhanallah, the children now understand terminology within the mosque. This forms a foundation for deeper religious understanding."

Advancement of *hifz al-'aql* occurred through multiple cognitive enhancements. Memory functions improved across encoding, storage, and retrieval processes. Categorization abilities developed through grouping related concepts. Problem-solving skills emerged in creative language use. Metacognitive awareness grew as students reflected on their learning processes. Pre-post cognitive assessments demonstrated significant improvements (M=65.4 to M=78.2,  $t(10)=4.32$ ,  $p<.001$ ), indicating broader intellectual development beyond vocabulary acquisition.

Support for *hifz an-nafs* addressed psychological and spiritual dimensions through building self-efficacy expressed in declarations like "I can speak Arabic!", strengthening Muslim identity with statements like "We're Muslims, we should know the language of the Quran," and developing resilience in overcoming pronunciation challenges. Self-esteem measures showed significant increases from pre-program (M=3.2/5) to post-program (M=4.1/5), reflecting enhanced psychological well-being.

Contributions to *hifz an-nasl* catalyzed intergenerational knowledge transmission as students taught siblings and peers, informal study groups formed spontaneously, and aspirations emerged to continue Arabic studies. The madrasah principal reflected, "Our long-term goal is forming a Quranic generation, beginning with language mastery."

Fulfillment of *hifẓ al-māl* demonstrated resource efficiency through utilizing existing objects with zero additional material costs, generating multiplier effects as eleven students impacted over thirty family members and friends, and ensuring sustainability without external funding dependence. Implementation challenges emerged primarily around temporal limitations, as the five-day intensive program provided insufficient time for deep internalization of all vocabulary and associated cultural concepts. Solutions involved methodology transfer to teachers through micro-teaching demonstrations, development of practical guides for object-based *mufradat* instruction, and establishment of WhatsApp groups for ongoing monitoring and support. These strategies aimed to embed innovations within existing institutional structures rather than creating parallel systems. Heterogeneity in learning pace among students presented pedagogical challenges addressed through differentiated instruction providing tasks aligned with individual readiness levels, peer tutoring systems where faster learners supported others, and multiple intelligences approaches accommodating visual, auditory, and kinesthetic learning preferences.<sup>17</sup> Initial cultural resistance from some parents who perceived game-based learning as insufficiently serious was overcome through parent orientation sessions explaining learning philosophy, open classroom invitations for observation, and student showcases demonstrating concrete achievements.

Figure 7 presents the integrated sustainability framework developed to ensure program continuity.

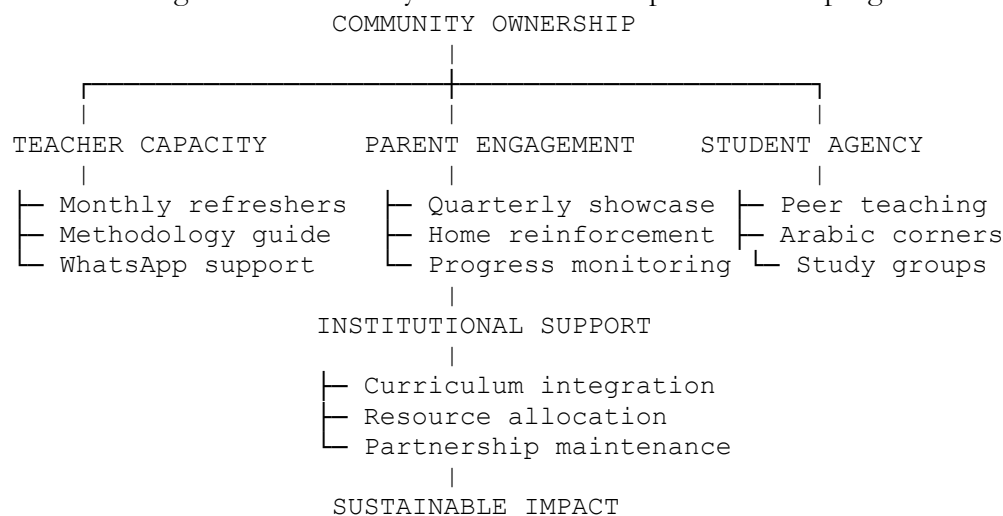


Figure 7. Sustainability Ecosystem for Program Continuation

Theoretical implications validate contextual learning theory's emphasis on meaningful connections between new knowledge and learner experiences. The research expands Service Learning models, demonstrating applicability beyond higher education contexts through age-appropriate adaptations. Methodologically, the integration of PAR with Islamic consultation principles offers an indigenous approach to educational research honoring local values while maintaining scientific rigor.

Practical recommendations emerge at multiple implementation levels. Classroom-level suggestions include routine adoption of object-based learning strategies, allocation of 20% instructional time for experiential activities, and portfolio documentation of individual student progress. Madrasah-level recommendations encompass curriculum revision integrating Service Learning approaches, professional development programs for innovative teaching methods, and partnerships with universities for sustained support. Policy-level implications suggest mainstreaming Service Learning within madrasah curricula, incentive structures for pedagogical innovation, and research grants supporting model development and dissemination.

<sup>17</sup> Marc H. Bornstein and Howard Gardner, *Frames of Mind: The Theory of Multiple Intelligences*, *Journal of Aesthetic Education*, vol. 20 (Basic books, 1986), <https://doi.org/10.2307/3332707>.

## CONCLUSION

This research demonstrates the transformative potential of object-based Service Learning methodology in revolutionizing Arabic *mufradat* instruction within Indonesian madrasah contexts. The achievement of 100% target mastery rate for 25 vocabulary items over five days, coupled with 95.4% retention, provides compelling quantitative evidence for the approach's superiority over conventional memorization methods. However, the true significance lies in the holistic transformation encompassing cognitive development, affective engagement, social cohesion, and spiritual growth aligned with Maqasid Shariah objectives.

The study's findings illuminate critical insights for Islamic education pedagogy. Contextual relevance emerges as the cornerstone of meaningful learning, with everyday objects serving as powerful cognitive bridges between abstract linguistic symbols and lived experiences. The transformation of students from passive recipients to active agents catalyzes not merely improved learning outcomes but fundamental shifts in learner identity and self-efficacy. Authentic collaboration among stakeholders creates sustainable ecosystems supporting program continuity beyond external interventions. The integration of spiritual values provides transcendent motivation sustaining long-term engagement with Arabic as the language of revelation.

Implications extend across multiple dimensions of educational practice and policy. Pedagogically, the urgent need for transitioning from rote memorization to experiential learning across Islamic studies curricula becomes evident. Teacher empowerment through capacity building in innovative methodologies emerges as crucial for systemic transformation. Community-based education models positioning families and local institutions as co-educators rather than passive consumers offer pathways for sustainable change. Holistic assessment frameworks encompassing cognitive, affective, social, and spiritual dimensions provide comprehensive pictures of student development. Strategic recommendations span immediate, medium, and long-term horizons. Short-term actions include replicating the model across ten neighboring madrasah with intensive mentoring, developing "Object-Based *Mufradat*" learning kits, and conducting training-of-trainers programs. Medium-term initiatives encompass formal integration within local curriculum frameworks, establishing district-level Arabic Learning Centers, and developing mobile applications for independent practice. Long-term vision includes national policy advocacy, longitudinal research tracking sustained impact, and international collaboration for best practice exchange.

This research acknowledges limitations including the brief five-day duration insufficient for measuring deep internalization, small sample size constraining generalizability, potential contextual specificity to rural madrasah settings, and possible researcher bias from student facilitators' enthusiasm. Future research should pursue longitudinal studies tracking retention and application over extended periods, comparative analyses with alternative methods like Total Physical Response or Audio-lingual approaches, scale-up investigations across diverse madrasah contexts, and integration research exploring EdTech combinations for hybrid learning models.

The transformative vision extends beyond teaching 25 Arabic words to eleven children. This research kindles the flame (*shu'lah*) of love for the Quranic language, opens horizons for Islamic understanding, and builds generations literate both spiritually and intellectually. As the Prophet Muhammad ﷺ stated, "مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ" (*Whomever Allah desires good for, He grants understanding of the religion*).<sup>18</sup> Religious understanding begins with linguistic comprehension. This Service Learning program, though modest in scale, represents genuine effort (*ikhtiar*) toward developing generations possessing deep religious understanding (*faqih fi ad-din*), commencing with *mufradat* mastery as the foundation of Islamic literacy.

May this research serve as perpetual charity (*sadaqah jariyah*) flowing continuous benefit, inspiring similar innovations, and contributing to the excellence of Islamic education in Indonesia and beyond. *Wallahu a'lam bishawab* - And Allah knows best

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