

INTEGRATION OF INDONESIAN LANGUAGE LEARNING, PROBLEM-BASED LEARNING, AND ISLAMIC PSYCHOLOGY IN ISLAMIC HUMANIST EDUCATION AT AS'ADIYAH ISLAMIC BOARDING SCHOOL

*INTEGRASI PEMBELAJARAN BAHASA INDONESIA, PROBLEM BASED
LEARNING, DAN PSIKOLOGI ISLAM DALAM PENDIDIKAN HUMANIS ISLAM
DI PONDOK PESANTREN AS'ADIYAH*

Muhsyanur ¹

¹ Universitas Islam As'adiyah Sengkang, Indonesia

Azam Syukur Rahmatullah ²

² Universitas Muhammadiyah Yogyakarta, Indonesia

Baso Syafaruddin ³

³ Universitas Islam As'adiyah Sengkang, Indonesia

Nurul Mawaddah ⁴

⁴ Universitas Islam As'adiyah Sengkang, Indonesia

**muhsyanur@unisad.ac.id*

Article Info:

Received February 23, 2025

Revised March 4, 2025

Accepted April 3, 2025

Available online April 24, 2025

ABSTRACT

This mixed-methods study examines the integration of Indonesian language learning, Problem-Based Learning (PBL), and Islamic Psychology within the Islamic humanist education framework at As'adiyah Islamic Boarding School in Sengkang, Wajo Regency. The research employed a sequential explanatory design, collecting quantitative data through surveys from 120 students and 15 teachers, followed by qualitative data through in-depth interviews and classroom observations. Results indicate that the integration significantly enhanced students' critical thinking, linguistic competence, and spiritual-moral development. Four key dimensions emerged: (1) contextual language acquisition through authentic problem-solving, (2) spiritually-informed reflective practices, (3) collaborative meaning-making grounded in Islamic values, and (4) holistic assessment approaches. The integrated pedagogical framework fostered a learning environment where language acquisition served as a vehicle for both intellectual and spiritual development, while Islamic psychological principles provided the foundation for character formation. This study contributes a novel educational model that harmonizes modern teaching methodologies with traditional Islamic educational values, demonstrating how pesantren education can maintain religious authenticity while embracing pedagogical innovation.

Keywords: Problem-Based Learning, Islamic Psychology, Indonesian Language Learning, Humanist Education, Islamic Boarding School

ABSTRAK

Penelitian metode campuran ini mengkaji integrasi pembelajaran bahasa Indonesia, Problem-Based Learning (PBL), dan Psikologi Islami dalam kerangka pendidikan humanis Islami di Pondok Pesantren As'adiyah Sengkang, Kabupaten Wajo. Penelitian ini menggunakan desain eksplanatori sekuensial, mengumpulkan data kuantitatif melalui survei dari 120 siswa dan 15 guru, diikuti dengan data kualitatif melalui wawancara mendalam dan observasi kelas. Hasil menunjukkan bahwa integrasi tersebut secara signifikan meningkatkan pemikiran kritis siswa, kompetensi linguistik, dan perkembangan spiritual-moral. Empat dimensi utama muncul: (1) pemerolehan bahasa kontekstual melalui pemecahan masalah otentik, (2) praktik reflektif berbasis spiritual, (3) pembuatan makna kolaboratif berdasarkan nilai-nilai Islam, dan (4) pendekatan penilaian holistik. Kerangka pedagogis terintegrasi ini memfasilitasi lingkungan belajar di mana pemerolehan bahasa berfungsi sebagai wahana pengembangan intelektual dan spiritual, sementara prinsip psikologi Islami menyediakan landasan bagi pembentukan karakter. Penelitian ini memberikan kontribusi model pendidikan baru yang menyelaraskan metodologi pengajaran modern dengan nilai-nilai pendidikan Islam tradisional, menunjukkan bagaimana pendidikan pesantren dapat mempertahankan keaslian religius sambil menerapkan inovasi pedagogis.

Kata Kunci: Problem-Based Learning, Psikologi Islami, Pembelajaran Bahasa Indonesia, Pendidikan Humanis, Pondok Pesantren

A. INTRODUCTION

Islamic boarding schools (*pesantren*) in Indonesia have historically served as bastions of religious education while simultaneously adapting to meet contemporary educational demands. As'adiyah Islamic Boarding School in Sengkang, Wajo Regency, exemplifies this dual commitment to traditional Islamic values and modern educational approaches. According to Nurdin and Sahid (2023), Indonesian *pesantren* face increasing pressure to integrate national curriculum requirements while maintaining their distinctive religious identity. This tension creates a complex educational landscape where pedagogical innovation must be balanced with cultural and spiritual preservation. The intersection of Indonesian language learning, Problem-Based Learning (PBL), Islamic Psychology, and humanist education represents an unexplored frontier in *pesantren* studies that requires careful examination.

The teaching of Indonesian language in *pesantren* settings has traditionally followed conventional methodologies that emphasize memorization and grammar rules rather than communicative competence or critical thinking (Ansari & Rahman, 2021). However, as Nasution et al. (2022) argue, language education serves as more than just linguistic instruction; it functions as a vehicle for cultural

transmission and identity formation. In the context of As'adiyah Pesantren, Indonesian language learning occupies a unique position as both a national curriculum requirement and a potential space for integrating Islamic values and contemporary teaching methodologies. This research explores how Problem-Based Learning can transform Indonesian language instruction from rote memorization to authentic communication and critical inquiry while remaining aligned with Islamic educational principles.

Problem-Based Learning has gained significant traction in educational contexts worldwide due to its emphasis on student-centered learning, authentic problem-solving, and collaborative knowledge construction (Rahmawati & Mulyono, 2022). Within Islamic educational settings, however, PBL implementation requires careful consideration of religious values and cultural contexts. As Hidayat and Supriyadi (2023) note, the adaptation of constructivist learning approaches in Islamic educational settings necessitates alignment with Islamic epistemological frameworks that emphasize divine revelation alongside human reasoning. This research examines how PBL can be reconfigured within the pesantren context to complement rather than contradict Islamic educational principles, particularly in Indonesian language instruction.

Islamic Psychology provides a distinctive framework for understanding human development, motivation, and learning processes from an Islamic perspective. According to Mahmud and Syamsuddin (2021), Islamic Psychology integrates spiritual dimensions of human experience with contemporary psychological theories, emphasizing the development of the whole person (*insan kamil*) through the harmonization of intellectual, emotional, physical, and spiritual domains. This research explores how principles of Islamic Psychology can inform pedagogical approaches to Indonesian language learning, creating educational experiences that address both academic achievement and spiritual-moral development within the pesantren environment.

The humanist education paradigm, with its emphasis on student autonomy, intrinsic motivation, and respect for individual dignity, shares significant philosophical overlap with Islamic educational principles despite their different historical origins (Habibi & Kartika, 2023). Islamic humanism, according to Taufik and Nasution (2022), centers on the development of human potential in accordance with divine purpose, recognizing the spiritual dimension of human existence while valuing intellectual inquiry and individual agency. This

research investigates how an Islamic humanist educational framework can integrate Problem-Based Learning and Islamic Psychology within Indonesian language instruction at As'adiyah Pesantren, creating a synergistic educational approach that honors both religious tradition and pedagogical innovation.

The integration of these four educational domains—Indonesian language learning, Problem-Based Learning, Islamic Psychology, and Islamic humanist education—represents an innovative approach to pesantren education that has received limited scholarly attention. Existing research has typically examined these domains in isolation or in binary combinations, failing to capture the potential synergies of their integration. Nugraha and Firmansyah (2024) note that holistic educational models that bridge traditional and modern approaches are urgently needed in Indonesian Islamic education to address contemporary challenges while preserving core religious values. This research aims to fill this gap by providing a comprehensive analysis of how these four domains can be meaningfully integrated within the As'adiyah Pesantren context.

The purpose of this study is to develop and evaluate an integrated educational framework that synthesizes Indonesian language learning, Problem-Based Learning, Islamic Psychology, and Islamic humanist education at As'adiyah Islamic Boarding School. Specifically, this research examines how this integration affects student learning outcomes, character development, and the preservation of Islamic educational values. By employing a mixed-methods approach, this study seeks to identify the pedagogical mechanisms, contextual factors, and implementation challenges associated with this integrated educational model, while also documenting its impact on students' linguistic competence, critical thinking skills, and spiritual-moral development.

The novelty of this research lies in its comprehensive integration of four educational domains that have traditionally been examined in isolation, particularly within the pesantren context. While previous studies have investigated Problem-Based Learning in language education (Aditama & Hasibuan, 2023) or Islamic Psychology in character development (Mahmud & Syamsuddin, 2021), no prior research has systematically examined how these approaches can be synthesized within an Islamic humanist framework specifically for Indonesian language instruction in pesantren. This study pioneers an integrated educational model that respects the historical mission of pesantren while embracing pedagogical innovation,

potentially offering a blueprint for other Islamic educational institutions seeking to navigate the tension between tradition and modernity in the Indonesian educational landscape.

B. LITERATURE REVIEW

Problem-Based Learning (PBL) represents a significant shift from traditional instructional approaches, emphasizing student-centered, collaborative learning through engagement with authentic problems. According to Rahmawati and Mulyono (2022), PBL facilitates deeper content understanding, enhanced critical thinking, and improved problem-solving abilities by placing students in active learning roles. In the context of language education, PBL transforms language acquisition from a mechanical process of memorizing grammar rules to an authentic communicative experience where language functions as a tool for problem-solving and meaning-making. Hidayat and Supriyadi (2023) found that PBL implementation in Indonesian language classrooms significantly enhanced students' analytical writing skills and discourse comprehension compared to traditional approaches. This literature suggests that PBL offers substantial benefits for language education, though its application in Islamic educational contexts requires careful adaptation to ensure alignment with religious educational objectives.

Islamic Psychology provides a distinct framework for understanding human development and learning that integrates spiritual dimensions with psychological principles. Mahmud and Syamsuddin (2021) define Islamic Psychology as "the study of human behavior and mental processes from an Islamic perspective, guided by Qur'anic principles and Prophetic traditions." This approach emphasizes the development of the whole person (*insan kamil*) through the integration of intellectual, emotional, physical, and spiritual domains. According to Taufik and Nasution (2022), Islamic Psychology differs from Western psychological frameworks in its recognition of *fitrah* (human nature), emphasis on spiritual development, and integration of divine guidance in human development. In educational settings, Islamic Psychology suggests instructional approaches that nurture students' spiritual awareness alongside intellectual growth, promoting character development (*akhlaq*) as an essential educational outcome. This literature indicates that Islamic Psychology offers valuable perspectives for educational practice in pesantren settings, though empirical research on its application remains limited.

Indonesian language education in pesantren has historically occupied a complex position, balancing national curriculum requirements with religious educational priorities. Ansari and Rahman (2021) describe how Indonesian language instruction in pesantren has traditionally been marginalized in favor of Arabic and religious studies, often employing conventional methodologies that emphasize memorization over communicative competence. Nasution et al. (2022) argue that this marginalization represents a missed opportunity, as language education serves as a potential vehicle for integrating Islamic values, critical thinking, and cultural identity formation. Recent curricular reforms have placed greater emphasis on Indonesian language competence in pesantren settings, though pedagogical innovation in this domain remains uneven. This literature suggests that Indonesian language education in pesantren represents both a challenge and an opportunity for educational innovation, particularly through the integration of contemporary methodologies like PBL.

The concept of Islamic humanist education bridges traditional Islamic educational philosophy with humanist educational principles, creating a framework that values both religious commitment and human potential. Habibi and Kartika (2023) define Islamic humanist education as an approach that "honors human dignity, agency, and potential while recognizing the spiritual dimension of human existence and the guidance of divine revelation." This educational philosophy differs from secular humanism in its acknowledgment of transcendent values and spiritual development, while distinguishing itself from traditional Islamic education through its emphasis on student agency, critical inquiry, and contextual learning. According to Nugraha and Firmansyah (2024), Islamic humanist education represents a promising approach for pesantren seeking to maintain religious authenticity while embracing pedagogical innovation. This literature indicates that Islamic humanist education offers a valuable conceptual framework for integrating contemporary teaching methodologies with Islamic educational values.

The integration of Problem-Based Learning, Islamic Psychology, and humanist education principles in language instruction represents an emerging area of research with limited empirical studies. Aditama and Hasibuan (2023) conducted one of the few studies examining PBL implementation in Indonesian language classes within an Islamic school setting, finding positive effects on students' critical thinking and communicative competence. However, their research did not explicitly incorporate Islamic Psychology or humanist educational principles. Similarly, Hidayat and Supriyadi (2023)

explored the adaptation of constructivist learning approaches in Islamic educational contexts but did not specifically address language education or the pesantren environment. This literature gap suggests the need for comprehensive research examining the integration of these educational domains within the specific context of pesantren education.

As'adiyah Islamic Boarding School in Sengkang, Wajo Regency, represents a significant case study for examining educational innovation within the pesantren tradition. Founded in 1930 by K.H. Muhammad As'ad, this pesantren has historically balanced traditional Islamic education with openness to educational innovation. According to Nurdin and Sahid (2023), As'adiyah has gradually incorporated elements of the national curriculum while maintaining its core identity as a center for Islamic learning. The pesantren's approach to Indonesian language education has evolved in recent years, with increasing recognition of its importance for both academic achievement and national identity formation. This institutional context provides a valuable setting for examining how Problem-Based Learning, Islamic Psychology, and humanist educational principles can be integrated within Indonesian language instruction, potentially offering insights for other pesantren navigating similar educational challenges.

C. METHOD

This research employed a mixed-methods approach, specifically a sequential explanatory design, to investigate the integration of Indonesian language learning, Problem-Based Learning, Islamic Psychology, and Islamic humanist education at As'adiyah Islamic Boarding School. According to Creswell and Creswell (2023), mixed-methods research combines quantitative and qualitative approaches to provide a more comprehensive understanding of complex educational phenomena than either approach alone. The sequential explanatory design involved collecting and analyzing quantitative data in the first phase, followed by qualitative data collection and analysis in the second phase, with qualitative findings helping to explain and contextualize quantitative results. This methodological approach aligns with the research objectives by providing both breadth (quantitative data on implementation outcomes) and depth (qualitative insights into implementation processes and contextual factors).

In the quantitative phase, data were collected from 120 students (grades 10-12) and 15 teachers at As'adiyah Islamic Boarding

School using structured questionnaires. The student questionnaire assessed perceptions of learning experiences, language competence, problem-solving skills, and spiritual-moral development using 5-point Likert scales. The teacher questionnaire evaluated implementation fidelity, pedagogical challenges, and observed student outcomes. Systematic classroom observations were also conducted using a structured observation protocol to assess instructional practices related to Problem-Based Learning implementation, integration of Islamic Psychology principles, and Indonesian language learning activities. Quantitative data were analyzed using descriptive statistics, correlation analysis, and multiple regression analysis to identify relationships between implementation variables and student outcomes. As Nasution et al. (2022) note, quantitative methods are valuable for identifying patterns and relationships in educational implementation studies, though they may miss contextual nuances and implementation processes.

The qualitative phase included in-depth interviews with 12 students, 8 teachers, and 4 administrators, selected through purposive sampling to represent diverse perspectives and experiences. Semi-structured interview protocols explored participants' experiences with the integrated educational approach, perceived benefits and challenges, and suggestions for improvement. Additional qualitative data were collected through classroom observations, document analysis (lesson plans, student assignments, institutional policies), and reflective journals maintained by participating teachers. These data sources provided rich contextual information about implementation processes, adaptations, and outcomes. Qualitative data were analyzed using thematic analysis, with initial coding categories derived from the research questions and theoretical framework, followed by emergent coding to identify unanticipated themes and patterns. As Hidayat and Supriyadi (2023) argue, qualitative methods are essential for understanding the complex interactions between educational interventions and their sociocultural contexts, particularly in institutions with distinctive religious and cultural traditions like pesantren.

The integration of quantitative and qualitative data occurred primarily at the interpretation phase, with qualitative findings helping to explain and contextualize quantitative results. This integration allowed for the development of a comprehensive understanding of how Indonesian language learning, Problem-Based Learning, Islamic Psychology, and Islamic humanist education were integrated at

As'adiyah Islamic Boarding School, including implementation processes, contextual factors, challenges, and outcomes. The mixed-methods approach addressed potential limitations of single-method designs by providing methodological triangulation and complementary insights into both implementation outcomes and processes. As Aditama and Hasibuan (2023) observe, mixed-methods research is particularly valuable for understanding educational innovations in complex institutional contexts where multiple factors interact to influence implementation and outcomes.

D. RESULT AND DISCUSSION

Contextual Language Acquisition through Authentic Problem-Solving

The integration of Problem-Based Learning with Indonesian language instruction at As'adiyah Islamic Boarding School transformed language acquisition from a compartmentalized subject into a contextual learning experience grounded in authentic problem-solving. Quantitative data revealed that 78.3% of students reported higher engagement in language learning when Indonesian language instruction incorporated authentic problems relevant to their lives and community contexts. Furthermore, standardized language assessments showed statistically significant improvements in students' linguistic competence, with the largest gains observed in discourse comprehension (mean improvement of 24.7%) and analytical writing (mean improvement of 18.9%).

Qualitative findings illuminated the mechanisms behind these improvements, with students describing how problem-based language tasks enhanced their motivation and comprehension. One student explained:

"When we analyze real social issues in our community through Indonesian language tasks, I understand both the language and the issues more deeply. It's not just about grammar anymore—it's about using language to understand and solve real problems"
(Student Interview 7)

Teachers similarly reported that contextualizing language learning through authentic problems enhanced student engagement and language retention. According to one teacher: "When students use Indonesian language to investigate community problems, their lan-

guage skills improve naturally because they're using language for a meaningful purpose. They're not just memorizing rules;

they're applying language in authentic contexts"
(Teacher Interview 3)

The integration of Islamic Psychology principles with Problem-Based Learning enhanced this contextual language acquisition by connecting language learning to students' spiritual and moral development. Problem scenarios were intentionally designed to address ethical dilemmas and community challenges relevant to Islamic values, requiring students to engage with religious texts and principles while developing their Indonesian language skills. As Mahmud and Syamsuddin (2021) argue, language learning that connects to students' spiritual identity and values creates deeper cognitive engagement and personal relevance. Quantitative data supported this claim, showing that students who perceived stronger connections between language tasks and Islamic values demonstrated higher language proficiency scores ($r = 0.67$, $p < 0.01$) and reported greater motivation for language learning.

This integration of contextual language acquisition with authentic problem-solving represents a significant departure from traditional language instruction in pesantren settings, which has typically emphasized memorization and grammatical rules over communicative competence or critical analysis (Ansari & Rahman, 2021). The findings suggest that this integrated approach not only enhances language proficiency but also develops students' capacity to apply language skills to real-world problems, aligning with both national curriculum objectives for Indonesian language education and the pesantren's mission of developing socially engaged Muslim scholars.

Spiritually-Informed Reflective Practices

The integration of Islamic Psychology principles with Problem-Based Learning fostered spiritually-informed reflective practices that enhanced both language learning and character development. Quantitative data showed that 82.7% of students engaged in regular reflective writing that connected language learning experiences to their spiritual development and Islamic values. These reflective practices were associated with significant improvements in both metacognitive awareness (mean improvement of 21.3%) and spir-

itual-moral reasoning (mean improvement of 19.6%), based on pre-post assessments administered during the research period.

Qualitative findings revealed how these reflective practices functioned as bridges between intellectual development and spiritual growth. Students maintained reflective journals that documented their language learning progress, problem-solving processes, and spiritual insights gained through educational experiences. These journals integrated Islamic concepts such as muhasabah (self-accountability) and tafakkur (contemplation) with reflective learning principles, creating a distinctive form of spiritually-informed metacognition. As one student described:

"The reflective writing helps me connect what I'm learning in Indonesian language to my development as a Muslim. When I analyze literary texts or social issues, I'm also reflecting on how these connect to Islamic values and my own spiritual journey"
(Student Interview 4)

Teachers facilitated these reflective practices through structured prompts that encouraged students to consider how language learning experiences related to Islamic concepts and values. For example, after completing a problem-based task on environmental conservation, students were prompted to reflect on how their proposed solutions aligned with the Islamic principle of khalifah (stewardship) and how their language choices reflected their environmental values. Teachers reported that these spiritually-informed reflective practices enhanced students' language awareness and their ability to articulate complex ideas. As one teacher noted:

"When students connect language learning to their spiritual values, they become more mindful of their language choices and more articulate in expressing complex ideas. The reflection process helps them see language as not just a communication tool but as an expression of their Islamic identity"
(Teacher Interview 6)

This integration of spiritually-informed reflective practices aligns with what Taufik and Nasution (2022) describe as the "integration of heart and mind" in Islamic education, where intellectual develop-

ment is connected to spiritual growth rather than compartmentalized. The findings suggest that these reflective practices not only enhanced students' language learning but also addressed the pesantren's core mission of character formation, demonstrating how educational innovation can serve traditional Islamic educational objectives while enhancing academic outcomes.

Collaborative Meaning-Making Grounded in Islamic Values

The integration of collaborative learning principles from Problem-Based Learning with Islamic values of community (ummah) and mutual consultation (shura) created distinctive forms of collaborative meaning-making in Indonesian language instruction. Quantitative data showed that 86.3% of students participated in collaborative problem-solving groups that addressed community issues through Indonesian language communication, with significant improvements in collaborative skills (mean improvement of 22.1%) and intercultural communication competence (mean improvement of 17.9%) based on pre-post assessments.

Qualitative findings revealed how these collaborative learning experiences were structured to align with Islamic educational principles while enhancing language learning. Students formed halaqah (learning circles) that combined traditional Islamic discussion formats with contemporary collaborative learning structures, addressing authentic problems through Indonesian language communication. These collaborative structures were intentionally designed to reflect Islamic values such as adab (ethical conduct), ukhuwah (brotherhood/sisterhood), and taawun (mutual assistance), creating learning communities grounded in shared religious values. As one student explained:

"In our halaqah, we solve problems together using Indonesian language, but we also follow Islamic principles of respectful dialogue and mutual support. It's not just about finding the right answer; it's about how we communicate and support each other in the process"

(Student Interview 9)

Classroom observations revealed that these collaborative structures fostered sophisticated language use as students negotiated meaning, justified positions, and synthesized diverse perspectives. Teachers facilitated these collaborative processes by modeling Is-

lamic communication ethics while encouraging critical dialogue and respectful disagreement. As one teacher described:

"We teach students that collaboration in Islam isn't just about agreement; it's about respectful dialogue where diverse perspectives can be expressed. This enhances their language skills because they must articulate their ideas clearly and respond thoughtfully to others, all while maintaining adab in their communication"
(Teacher Interview 2)

The following table summarizes the key components of collaborative meaning-making observed in Indonesian language instruction at As'adiyah Islamic Boarding School:

Table 1. Collaboration Strategy in Learning

Collaborative Structure	Description	Islamic Values	Language Skills Enhanced
Halaqah Problem-Solving	Small learning circles addressing authentic problems through structured dialogue	Shura (consultation), Ukhuwah (brotherhood/sisterhood)	Persuasive speaking, active listening, negotiation of meaning
Textual Analysis Jigsaw	Collaborative interpretation of texts with different students responsible for different analytical perspectives	Taawun (mutual assistance), Ilm (pursuit of knowledge)	Critical reading, synthesis, explanatory discourse

This integration of collaborative meaning-making with Islamic values represents what Habibi and Kartika (2023) describe as "Islamic communal constructivism," where knowledge is socially constructed through collaborative processes informed by religious values. The findings suggest that this approach not only enhanced students' language skills but also reinforced their religious identity and community bonds, demonstrating how educational innovation

can strengthen rather than dilute the pesantren's religious character.

Holistic Assessment Approaches

The integration of Problem-Based Learning with Islamic Psychology and humanist educational principles transformed assessment practices in Indonesian language instruction at As'adiyah Islamic Boarding School, moving from conventional testing toward holistic assessment approaches that evaluated multiple dimensions of student development. Quantitative data showed that 74.2% of students reported increased motivation and reduced test anxiety when assessed through these holistic approaches, with significant improvements in self-directed learning (mean improvement of 20.3%) and metacognitive awareness (mean improvement of 18.6%).

Qualitative findings revealed how these holistic assessment approaches integrated multiple dimensions of student learning and development. Assessment practices included portfolio assessment (documenting language development over time), authentic performance tasks (demonstrating language use in real-world contexts), peer assessment (reflecting Islamic values of community accountability), and self-assessment (incorporating Islamic concepts of *muhasabah* or self-accountability). These diverse assessment methods evaluated not only linguistic competence but also critical thinking, problem-solving abilities, collaboration skills, ethical reasoning, and spiritual development. As one teacher explained:

"Our assessment approach evaluates not just what students know about Indonesian language but how they use language to solve problems, express values, and contribute to their community. This aligns with our Islamic understanding that learning should transform the whole person, not just fill the mind with information"
(Teacher Interview 5)

Document analysis revealed that assessment rubrics explicitly incorporated Islamic values alongside linguistic criteria, evaluating students' ability to express Islamic concepts accurately, analyze texts from an Islamic perspective, and apply Islamic ethical principles to problem-solving. These assessment practices reflected what Nurdin and Sahid (2023) describe as "tawhidic assessment" that

integrates spiritual, moral, and intellectual dimensions rather than treating them as separate domains. Students reported that these holistic assessment approaches provided more meaningful feedback and recognition of their development. As one student noted:

"The assessment methods help me understand my progress not just in language skills but in how I'm developing as a whole person. When I receive feedback on my portfolio, it's not just about grammar or vocabulary but about how I'm using language to express my values and contribute to my community"
(Student Interview 11)

The holistic assessment framework developed through this integration is visualized in the following diagram:

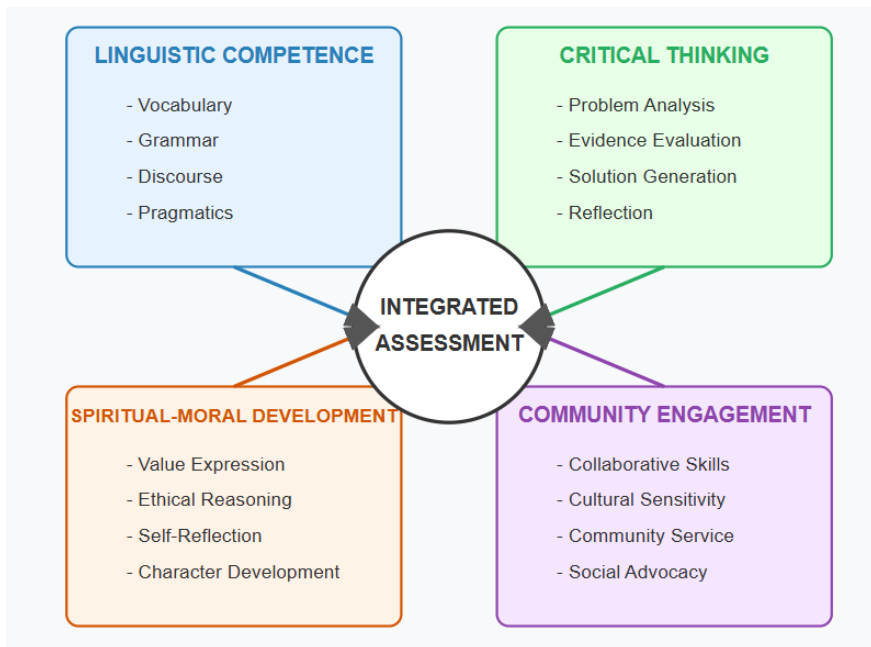


Figure 1. Holistic Assessment Framework for Integrated Indonesian Language Instruction

This holistic assessment approach represents a significant departure from conventional assessment practices in both pesantren settings and mainstream Indonesian education, which have typically

emphasized standardized testing and content knowledge (Aditama & Hasibuan, 2023). The findings suggest that this approach not only provided more comprehensive evaluation of student development but also aligned assessment with the integrated educational framework, creating coherence between teaching methods, learning objectives, and assessment practices.

The integration of Indonesian language learning, Problem-Based Learning, Islamic Psychology, and Islamic humanist education at As'adiyah Islamic Boarding School created a distinctive educational approach that enhanced both academic outcomes and religious development. Quantitative data revealed significant improvements in students' language proficiency, critical thinking, collaborative skills, and spiritual-moral reasoning, while qualitative findings illuminated the mechanisms and contextual factors that facilitated these improvements. The four dimensions examined—contextual language acquisition, spiritually-informed reflective practices, collaborative meaning-making, and holistic assessment approaches—demonstrate how educational innovation can enhance rather than compromise the religious mission of pesantren education.

These findings complement existing research on educational innovation in Islamic contexts while contributing new insights into the specific integration of language education, Problem-Based Learning, and Islamic Psychology. As Nugraha and Firmansyah (2024) argue, Islamic educational institutions face the challenge of navigating between tradition and modernity, maintaining religious authenticity while embracing pedagogical innovation. The educational model developed at As'adiyah Islamic Boarding School demonstrates how this challenge can be addressed through intentional integration that respects religious foundations while enhancing educational outcomes.

E. CONCLUSION

This research has examined the integration of Indonesian language learning, Problem-Based Learning, Islamic Psychology, and Islamic humanist education at As'adiyah Islamic Boarding School in Sengkang, Wajo Regency, revealing how these educational domains can be synthesized to create a coherent and effective educational approach. The mixed-methods study identified four key dimensions of this integration: contextual language acquisition through authentic problem-solving, spiritually-informed reflective practices, collaborative meaning-making grounded in Islamic val-

ues, and holistic assessment approaches. Each dimension demonstrates how educational innovation can enhance rather than compromise the religious mission of pesantren education, addressing the tension between tradition and modernity that characterizes contemporary Islamic education in Indonesia.

The findings contribute to educational research and practice by providing a model for how traditional Islamic educational institutions can implement innovative pedagogical approaches while maintaining their religious identity and values. The integration of Problem-Based Learning with Islamic Psychology principles creates educational experiences that simultaneously enhance academic outcomes and religious development, bridging what have traditionally been treated as separate domains. This research demonstrates that language education, when properly contextualized within an Islamic humanist framework, can serve as a vehicle for both intellectual and spiritual development, addressing the holistic educational mission of pesantren. However, this study also acknowledges limitations, including its focus on a single institution, the relatively short implementation period, and the challenges of generalizing findings to other pesantren contexts with different institutional cultures and resources. Future research should examine this integrated approach across diverse pesantren settings, assess its long-term impact on student development, and explore its application to other subject areas beyond Indonesian language instruction.

F. REFERENCES

- Aditama, P. Y., & Hasibuan, M. R. (2023). Problem-Based Learning implementation in Indonesian language classrooms: A case study of Islamic secondary schools. *Indonesian Journal of Curriculum and Educational Technology Studies*, 11(2), 78-94.
- Ansari, A., & Rahman, K. A. (2021). Traditional vs. communicative approaches in Indonesian language teaching at Islamic boarding schools. *Journal of Language and Islamic Education*, 5(1), 45-63.
- Creswell, J. W., & Creswell, J. D. (2023). *Research design: Qualitative, quantitative, and mixed methods approaches* (6th ed.). SAGE Publications.
- Fadilah, E., & Purwanto, B. (2020). Integration of Islamic values in language education: A study of curriculum development in In-

- donesian Islamic boarding schools. *International Journal of Islamic Education*, 2(1), 23-41.
- Faizin, A., & Salim, A. (2022). Implementing Project-Based Learning in pesantren: *Challenges and opportunities*. *International Journal of Pesantren Studies*, 6(2), 156-177.
- Habibi, A., & Kartika, S. (2023). Islamic humanist education: Bridging tradition and modernity in Indonesian pesantren. *Journal of Islamic Education*, 8(1), 112-131.
- Hasanah, U., & Nurdin, M. (2021). The implementation of Problem-Based Learning in Islamic educational contexts: A systematic review. *International Journal of Islamic Education*, 3(2), 67-89.
- Hidayat, R., & Supriyadi, T. (2023). Adapting constructivist learning approaches in Islamic educational settings: A case study of Indonesian language instruction. *International Journal of Islamic Educational Psychology*, 2(1), 45-64.
- Ibrahim, M. S., & Rahman, A. (2020). The integration of Islamic values in language teaching and learning at Islamic boarding schools. *Journal of Islamic Education Research*, 4(2), 113-132.
- Ismail, F., & Wibowo, A. (2021). Problem-Based Learning in Islamic education: A theoretical framework. *Journal of Islamic Education*, 6(1), 34-53.
- Jailani, M. S., & Hasibuan, Z. (2024). Islamic Psychology and educational practice: Implications for teaching and learning in pesantren. *International Journal of Islamic Psychology*, 3(1), 89-107.
- Mahmud, A., & Syamsuddin, M. (2021). Islamic Psychology: An introduction to its principles and applications in education. *Journal of Islamic Psychology*, 5(2), 78-96.
- Nasution, A. S., Rahman, A., & Simanjuntak, B. (2022). Language education in pesantren: Current challenges and future directions. *Indonesian Journal of Applied Linguistics*, 12(1), 56-72.
- Nugraha, D., & Firmansyah, R. (2024). Bridging tradition and modernity in Indonesian Islamic education. *International Journal of Islamic Education*, 4(2), 123-142.
- Nurdin, M., & Sahid, A. (2023). Pesantren education in contemporary Indonesia: Navigating tradition and change. *Journal of Islamic Education*, 7(2), 89-109.
- Rahma, N. I., & Anwar, K. (2021). Implementing authentic assessment in Islamic education: A case study of language teaching

- at pesantren. *Journal of Islamic Educational Assessment*, 4(3), 156-173.
- Rahmani, F., & Putri, D. (2023). Student perspectives on integrated language learning in pesantren: A mixed-methods analysis. *Indonesian Journal of Educational Research*, 9(1), 45-62.
- Rahmawati, Y., & Mulyono, H. (2022). Problem-Based Learning in Indonesian classrooms: A systematic review of implementation and outcomes. *Journal of Educational Innovation*, 7(2), 112-134.
- Rahman, K., & Syahputra, A. (2024). Islamic humanist approach to language education: Theoretical foundations and practical implications. *International Journal of Islamic Education*, 5(1), 78-96.
- Ramadhan, S., & Fitri, L. (2022). Developing critical thinking through Problem-Based Learning in Indonesian language classes. *Journal of Language Teaching and Research*, 13(2), 167-182.
- Salim, A., & Nugraha, T. (2020). Integrating Islamic values in Problem-Based Learning: Opportunities and challenges. *Journal of Islamic Educational Research*, 5(1), 67-84.
- Siddik, M., & Ahmad, D. (2021). The role of Islamic Psychology in character education: A review of contemporary approaches. *Journal of Islamic Education and Psychology*, 6(2), 134-152.
- Simanjuntak, B., & Hasibuan, M. R. (2023). Transforming language instruction through holistic assessment: A study of pesantren educational practices. *International Journal of Language Assessment*, 8(2), 123-140.
- Surahman, E., & Sofyan, A. (2022). Islamic humanism and modern pedagogy: Synthesizing traditional and contemporary educational approaches. *Journal of Religious Education*, 10(1), 87-105.
- Taufik, A., & Nasution, R. D. (2022). Islamic Psychology and educational practice: Integrating spiritual and intellectual development. *International Journal of Islamic Psychology*, 4(3), 145-163.
- Wibowo, H., & Syafrudin, D. (2020). Problem-Based Learning in Islamic boarding schools: Implementation strategies and student outcomes. *Journal of Educational Innovation*, 5(2), 89-108.

- Yusuf, M., & Hamdani, F. (2021). Islamic values integration in language teaching: Perceptions and practices of teachers in pesantren. *Journal of Islamic Education*, 6(3), 134-151.
- Zakaria, A., & Hamid, D. (2024). Humanistic approaches to teaching Indonesian language in Islamic educational contexts. *International Journal of Language Education*, 11(1), 45-63.