

Local Wisdom and Reading Tradition: The Tradition of Taking Turns Serving Rice Wraps as a Hidden Curriculum

Kearifan Lokal dan Tradisi Membaca: Tradisi Bergiliran Menyajikan Nasi Bungkus sebagai Kurikulum Tersembunyi

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Abstract:

This study investigates the rotarian nasi bungkus (rotational rice wrap service) tradition at MI Al Imron Islamic Boarding School as a culturally embedded educational practice that integrates local wisdom, Arabic literacy, and hidden curriculum processes. The research is based on the premise that Islamic education operates not only through formal instruction but also through socio-cultural traditions that shape students' moral and linguistic development in everyday school life. A qualitative case study approach was employed, with data collected through participant observation, in-depth interviews, and documentation involving teachers, parents, students, and school administrators. The data were analyzed using an interactive model consisting of data condensation, data display, and conclusion drawing. The findings indicate that the tradition functions as a communal educational ecosystem in which parents, teachers, and the school community collectively reinforce values of respect, gratitude, and social responsibility. Arabic literacy emerges through contextual exposure to collective recitations of prayers (du'a) and religious expressions embedded in the tradition. In addition, the practice operates as a hidden curriculum that supports moral internalization and language familiarity through role modeling, habituation, and affective engagement. The study concludes that local wisdom-based traditions can serve as informal yet effective pedagogical spaces that simultaneously foster moral education and Arabic literacy development within Islamic educational settings

Keyword: *Islamic education, hidden curriculum, local wisdom, Arabic literacy, socio-cultural learning*

Abstrak:

Penelitian ini mengkaji tradisi *rotarian nasi bungkus* di MI Al Imron Islamic Boarding School sebagai praktik pendidikan berbasis kearifan lokal yang mengintegrasikan literasi bahasa Arab, nilai-nilai budaya, dan mekanisme hidden curriculum. Penelitian ini berangkat dari asumsi bahwa pendidikan Islam tidak hanya berlangsung melalui pembelajaran formal di kelas, tetapi juga melalui praktik sosial-budaya yang membentuk perkembangan moral dan kemampuan linguistik peserta didik dalam kehidupan sehari-hari di lingkungan sekolah. Pendekatan yang digunakan adalah studi kasus kualitatif dengan teknik pengumpulan data melalui observasi partisipatif, wawancara mendalam, dan dokumentasi yang melibatkan guru, orang tua, siswa, dan pihak sekolah. Analisis data dilakukan menggunakan model interaktif yang mencakup kondensasi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Hasil penelitian menunjukkan bahwa tradisi ini berfungsi sebagai ekosistem pendidikan komunal yang melibatkan partisipasi aktif orang tua, guru, dan masyarakat sekolah dalam menanamkan nilai-nilai seperti penghormatan, rasa syukur, dan tanggung jawab sosial. Literasi bahasa Arab muncul melalui paparan kontekstual terhadap pembacaan doa (*du'a*) dan ungkapan religius yang dilakukan secara kolektif dalam kegiatan tradisi tersebut. Selain itu, praktik ini juga berperan sebagai hidden curriculum yang mendukung internalisasi nilai moral dan pembiasaan bahasa melalui keteladanan, habituasi, dan pengalaman afektif. Penelitian ini menyimpulkan bahwa tradisi berbasis kearifan lokal dapat menjadi ruang pedagogis informal yang efektif dalam mendukung pembentukan karakter sekaligus pengembangan literasi bahasa Arab dalam pendidikan

Islam.

Kata Kunci: pendidikan Islam, hidden curriculum, kearifan lokal, literasi bahasa Arab, pembelajaran sosio-kultural

History:

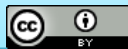
Submission: 24/06/2026

Accepted: 29/06/2026

Published: 02/07/2026

Publisher: Published by the Arabic Education Department, Miftahul Ulum Islamic institute of Pamekasan.

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INTRODUCTION

Islamic education is fundamentally designed not only to transfer knowledge but also to cultivate moral integrity, spiritual awareness, and social responsibility among learners. In contemporary educational discourse, the integration of cognitive, affective, and psychomotor domains is increasingly emphasized as a holistic approach to student development. Within this framework, Islamic education occupies a unique position because it explicitly integrates knowledge acquisition with value formation, particularly through the concept of *adab* as the foundation of educational success. Recent scholarship highlights that Islamic education must move beyond content-based instruction toward value-oriented and experience-based learning that shapes learners' identity in a sustainable manner (Fuad et al., 2022).

One of the central constructs in Islamic educational philosophy is the concept of hidden curriculum, which refers to the implicit lessons, values, and norms transmitted through institutional culture, social interactions, and everyday practices that are not formally stated in the official curriculum. Hidden curriculum operates as a powerful mechanism in shaping students' behavior, attitudes, and worldview because it functions continuously and informally within educational environments. In Islamic schooling contexts such as *madrasah* and *pesantren*, hidden curriculum is particularly significant due to the strong integration between cultural practices, religious traditions, and educational routines. Recent studies confirm that hidden curriculum plays a crucial role in strengthening religious moderation, discipline, and moral behavior among students in Islamic educational institutions (Saidah et al., 2023; Warsah et al., 2022).

In addition to character formation, contemporary Islamic education also increasingly emphasizes literacy development, including Arabic literacy as a core competence. Arabic is not merely a foreign language in Islamic education but also a medium for accessing religious texts, understanding Islamic teachings, and engaging with classical scholarly traditions. Therefore, Arabic literacy is considered an essential component in shaping students' intellectual and spiritual capacities. Recent studies suggest that Arabic language acquisition is not solely dependent on formal classroom instruction, but also significantly influenced by the learning environment and socio-cultural exposure that support continuous interaction with Arabic texts and expressions (Subakir et al., 2025). This perspective aligns with the concept of *bi'ah lughawiyah* (language environment), which emphasizes the importance of immersive and contextual language exposure in developing linguistic competence.

However, despite the increasing attention to both hidden curriculum and Arabic literacy as separate domains, limited research has explored their intersection within culturally embedded educational practices. Most existing studies tend to focus either on character

education through hidden curriculum or on Arabic language acquisition through formal instructional strategies. For instance, previous research on hidden curriculum in Islamic education has primarily examined its role in shaping discipline, religiosity, and moral behavior in classroom-based or institutional settings (Iryani et al., 2022; Saidah et al., 2023). On the other hand, studies on Arabic literacy have predominantly focused on pedagogical strategies, curriculum design, and language acquisition models without sufficiently addressing the socio-cultural dimensions of language learning in informal educational practices.

This separation between moral education and language literacy presents a conceptual gap in understanding how educational values and linguistic practices may be simultaneously constructed within lived cultural experiences. In many Islamic communities, particularly in pesantren-based environments, educational practices are not limited to formal instruction but are deeply embedded in daily traditions, communal interactions, and religious rituals. These practices often contain both moral and linguistic elements that are transmitted implicitly through social participation. However, empirical studies examining how such traditions function as a dual mechanism for moral internalization and Arabic literacy development remain limited.

Local wisdom, as a culturally embedded system of values and practices, offers an important framework for understanding this integration. Local wisdom in Indonesian Islamic society often manifests through traditions that reflect religious values, social solidarity, and respect for authority. These traditions function not only as cultural identity markers but also as informal educational mechanisms that transmit ethical and religious values across generations. In Madurese cultural context, for example, the philosophy of Buppa', Bhabhu', Ghuru, Rato reflects a structured hierarchy of respect that places teachers as highly honored figures after parents, thereby reinforcing the moral foundation of educational relationships (Wiyata, 2021).

One particularly interesting manifestation of local wisdom-based educational practice is the tradition of rotarian nasi bungkus (taking turns serving rice wraps) observed in MI Al Imron, Nurul Huda Islamic Boarding School, Sumenep. This tradition involves parents taking turns providing meals for teachers as an expression of gratitude, respect, and moral responsibility toward educators. Unlike formal institutional policies, this tradition emerged organically from community awareness and collective cultural values, and has been sustained over time as part of the school's socio-cultural ecosystem. The continuity of this practice indicates that education in this context is not only institutional but also communal and participatory in nature.

From an educational perspective, this tradition is significant because it creates a learning environment in which students are indirectly exposed to value-based practices through parental role modeling. According to social learning theory, individuals acquire new behaviors through observation, imitation, and modeling of significant others in their environment (Bandura, 1977). In this context, students observe how their parents demonstrate respect and appreciation

toward teachers through tangible actions, thereby internalizing similar values in their own behavior. This process illustrates how moral education can occur outside formal instruction through continuous social exposure and lived experience.

Furthermore, this tradition can be conceptualized as a form of hidden curriculum that operates through local wisdom-based practices. The integration of social values, religious norms, and communal participation within this tradition demonstrates how educational meaning is constructed beyond formal classroom settings. At the same time, when such traditions involve the reading or recitation of Arabic texts such as prayers, supplications, or religious expressions, they potentially contribute to the development of Arabic literacy in informal yet meaningful ways. This indicates that Arabic literacy may not only be a product of formal language instruction but also a byproduct of culturally embedded religious practices.

Despite the theoretical potential of such integration, empirical research examining the intersection between local wisdom, hidden curriculum, and Arabic literacy remains scarce. Existing literature has not sufficiently addressed how communal traditions in Islamic educational environments simultaneously function as mechanisms for moral internalization and language literacy development. This gap becomes more significant when considering that many Islamic educational settings inherently involve Arabic textual practices embedded within daily rituals and traditions, yet these practices are rarely analyzed as part of language learning processes.

Therefore, this study aims to investigate how the tradition of taking turns serving rice wraps in MI Al Imron Islamic Boarding School functions as a hidden curriculum that integrates local wisdom, moral education, and Arabic literacy practices. Specifically, the study explores how this tradition contributes to the internalization of adab values among students and how it may serve as an informal medium for Arabic textual engagement within the educational ecosystem. By doing so, this research seeks to bridge the gap between moral education and language literacy studies within Islamic educational scholarship, offering a more holistic understanding of how cultural traditions shape both ethical and linguistic development in everyday educational life.

RESEARCH METHODS

This study employs a qualitative research approach using a case study design. The qualitative approach is considered appropriate because this research aims to explore in depth the meaning, process, and educational values embedded in a local wisdom-based tradition that integrates moral education and Arabic literacy practices. Specifically, the study focuses on how the tradition of taking turns serving rice wraps (*rotarian nasi bungkus*) functions as a hidden curriculum in shaping students' adab toward teachers while simultaneously facilitating informal exposure to Arabic texts within the educational environment of MI Al Imron, Nurul Huda Islamic Boarding School, Sumenep. A qualitative approach is suitable for understanding social

phenomena in their natural settings and interpreting meanings from the perspectives of participants (Creswell & Poth, 2018).

The case study design was selected because the research concentrates on a bounded system, namely a specific tradition within a particular Islamic educational institution. According to Yin (2018), a case study is appropriate when researchers aim to investigate contemporary phenomena in depth within real-life contexts, especially when the boundaries between phenomenon and context are not clearly evident. This approach enables an in-depth examination of the cultural, social, and educational dimensions of the tradition, including its implementation process, participants' interpretations, and its contribution to both moral formation and Arabic literacy development.

The research was conducted at MI Al Imron, Nurul Huda Islamic Boarding School, located in Pakamban Laok Village, Pragaan District, Sumenep Regency, East Java, Indonesia. This site was selected purposively because it represents a unique educational context where the tradition of taking turns serving rice wraps has been sustained across generations and is closely integrated with religious and educational practices.

Data were collected through participant observation, in-depth interviews, and documentation. Participant observation was conducted to directly examine how the tradition is implemented in daily practice, particularly focusing on interactions between parents, teachers, and students, as well as the presence of Arabic reading activities within the tradition. This approach allows researchers to capture naturally occurring behaviors in their authentic context (Spradley, 1980).

In-depth interviews were conducted with key informants, including school principals, teachers, parents, and students. These interviews aimed to explore participants' perspectives on the meaning of the tradition, its moral significance, and its role in shaping students' attitudes toward teachers and Arabic textual engagement. Documentation was also collected in the form of institutional records, photographs, and written materials that support the analysis of the tradition as an educational practice.

The data analysis followed the interactive model proposed by Miles, Huberman, and Saldaña (2014), which consists of data condensation, data display, and conclusion drawing and verification. Data condensation involves selecting, focusing, and simplifying data relevant to research objectives. Data display refers to organizing data into structured narratives and thematic categories. Conclusion drawing and verification are conducted continuously throughout the research process to ensure emerging patterns are valid and consistent.

To ensure data validity, this study applied triangulation techniques, including source triangulation, method triangulation, and time triangulation. These strategies are consistent with the principles of trustworthiness in qualitative research proposed by Lincoln and Guba (1985),

which emphasize credibility, transferability, dependability, and confirmability. Source triangulation involved comparing data from teachers, parents, students, and school administrators. Method triangulation involved comparing observation, interviews, and documentation. Time triangulation ensured consistency of data collected at different times.

RESULTS

The findings of this study reveal that the tradition of taking turns providing rice wraps (rotarian nasi bungkus) at MI Al Imron Islamic Boarding School is a continuously practiced form of local wisdom that integrates social, cultural, and educational dimensions within the school environment. This tradition involves parents, teachers, and the wider school community in a structured but informal system of mutual participation, where parents voluntarily take turns providing meals for teachers as an expression of respect and gratitude.

1. Local Wisdom as the Cultural Foundation of Educational Practice

The tradition is deeply rooted in the Madurese cultural philosophy of *Buppa'*, *Bhabhu'*, *Ghuru*, *Rato*, which places teachers as highly respected figures after parents. This cultural framework shapes the moral structure of the school community and provides the social foundation for the continuity of the tradition. The practice is not institutionally mandated but is sustained through collective awareness and shared cultural values, making it a stable form of community-based educational practice.

2. Reading Arabic Texts within the Tradition

A central finding of this study is that Arabic reading practices are embedded within the tradition. Arabic texts are commonly read in the form of short prayers (*du'a*), religious expressions, and devotional recitations during or around the communal activities related to the rice wrap tradition. These readings are performed in collective settings and become a repeated component of school-based religious activities.

The study also found that Arabic texts are not taught explicitly as part of a formal instructional process within this tradition. Instead, exposure occurs naturally through participation in school rituals and communal gatherings. Students are repeatedly exposed to Arabic expressions used in religious contexts, allowing them to become familiar with pronunciation, rhythm, and basic meanings of commonly used Arabic phrases.

3. Student Exposure and Participation in Arabic Reading

Findings indicate that students are indirectly involved in Arabic reading activities by observing and listening to recitations performed by teachers, religious leaders, or senior students. In some instances, students participate by repeating Arabic expressions during collective recitations. This process enables students to engage in passive and active forms of Arabic exposure within a non-formal learning environment.

The exposure to Arabic texts occurs consistently in situational contexts rather than

structured classroom instruction. As a result, students encounter Arabic language use as part of lived experience within their school culture.

4. Hidden Curriculum in Arabic Literacy Development

The tradition functions as a form of hidden curriculum in which Arabic literacy is transmitted implicitly through cultural and social practices. The values and linguistic elements embedded in the tradition are not formally stated in the curriculum, yet they are consistently experienced by students through daily school life.

Arabic literacy development occurs through repetition, observation, and participation in communal activities. This informal exposure allows students to gradually recognize and internalize Arabic expressions without formal linguistic instruction. The tradition thus creates an environment where Arabic reading is integrated into social practice rather than isolated academic content.

Table 1. Summary of Findings

Theme	Empirical Findings	Educational Meaning
Local Wisdom Practice	Parents take turns providing rice wraps for teachers in a structured communal system	Strengthens cultural values of respect and social cohesion
Arabic Text Reading	Arabic prayers and religious recitations are performed during communal activities	Provides contextual and repetitive exposure to Arabic language
Student Participation	Students observe, listen, and sometimes repeat Arabic recitations	Facilitates incidental Arabic literacy learning
Hidden Curriculum	Arabic learning occurs implicitly through daily social-religious practice	Integrates language exposure into cultural learning environment

Overall, the findings indicate that the tradition of taking turns providing rice wraps functions as a socio-cultural mechanism that integrates local wisdom with Arabic reading practices. Arabic texts are introduced and experienced within communal and ritual activities, enabling students to engage with the language in a natural and repetitive context. The tradition thus operates as a hidden curriculum through which Arabic literacy and cultural values are simultaneously transmitted within the educational ecosystem.

DISCUSSION

The findings of this study indicate that the tradition of taking turns providing rice wraps (rotarian nasi bungkus) at MI Al Imron Islamic Boarding School operates as a multilayered educational phenomenon that integrates local wisdom, Arabic textual practices, and hidden

curriculum mechanisms within a single socio-educational ecosystem. Rather than functioning solely as a cultural or charitable practice, the tradition demonstrates how educational values are constructed through everyday social interactions involving parents, teachers, and students.

A key finding of this study is that Arabic reading practices are embedded within this tradition in the form of ritualized recitations such as prayers (*du'a*) and religious expressions, which are performed in communal settings. These practices indicate that Arabic literacy is not only developed through formal instruction but also through informal, situated exposure within culturally meaningful activities. Simultaneously, the tradition functions as a medium of moral internalization where respect for teachers and communal responsibility are continuously reinforced.

1. Integration of Local Wisdom and Educational Meaning-Making

The findings of this study demonstrate that the tradition of taking turns providing rice wraps (*rotarian nasi bungkus*) represents a culturally embedded educational practice that extends beyond material exchange into the realm of value transmission and meaning-making. This tradition is sustained by the socio-cultural framework of Madurese society, particularly the hierarchical value system of *Buppa'*, *Bhabhu'*, *Ghuru*, *Rato*, which positions teachers as moral and spiritual figures of high respect. Such culturally embedded norms indicate that education in this context is not merely institutional but deeply rooted in communal belief systems that shape behavioral expectations.

Recent studies emphasize that integrating local wisdom into educational practices strengthens contextual learning and enhances students' engagement with both moral and cognitive dimensions of education. Local wisdom functions as a cultural scaffold that bridges formal education and lived experience, enabling learning to become more meaningful and socially grounded (Nurdiana et al., 2023; Fitra et al., 2025). In this study, the tradition of rice wrap distribution functions as a form of social capital that reinforces trust, reciprocity, and shared responsibility between parents and educational institutions. This finding aligns with contemporary research that highlights the importance of community-based educational ecosystems in strengthening institutional legitimacy and student character formation (Suska, 2025).

Thus, local wisdom in this context is not merely symbolic but operates as an active pedagogical infrastructure that sustains moral and social cohesion within the school environment.

2. Arabic Text Reading as Situated and Contextual Literacy Practice

A significant contribution of this study lies in the identification of Arabic reading practices embedded within the tradition. The findings reveal that Arabic texts—primarily in the form of prayers (*du'a*), religious expressions, and devotional recitations—are performed during

or alongside the communal activities of the tradition. This indicates that Arabic literacy is not confined to formal classroom instruction but emerges as a situated literacy practice within socio-religious contexts.

This finding is consistent with recent studies that conceptualize Arabic language learning as a sociocultural process shaped by environmental exposure and habitual engagement rather than solely by formal grammar-based instruction. Subakir et al. (2025) argue that the concept of *bi'ah lughawiyyah* (language environment) functions as an invisible curriculum that shapes linguistic competence through daily institutional practices and social interaction. Similarly, studies on Arabic literacy in Islamic educational contexts highlight that contextual exposure to Arabic significantly enhances learners' phonological awareness, memorization, and linguistic familiarity (Fitra et al., 2025).

In the present study, students encounter Arabic texts repeatedly in natural settings, particularly through collective recitation and listening activities. This exposure allows Arabic to be internalized as a lived language experience rather than an abstract linguistic system. Moreover, the presence of Arabic reading within a cultural ritual demonstrates that literacy is not only cognitive but also performative and social in nature.

Recent advancements in Arabic language education research further support this finding by emphasizing the importance of immersive linguistic environments in enhancing communicative competence and cultural literacy (Fahraini et al., 2026). Therefore, the tradition examined in this study functions as an informal yet effective literacy environment that supports Arabic language acquisition through lived experience.

3. Hidden Curriculum as Mechanism of Literacy and Moral Internalization

The findings also reveal that the tradition operates as a form of hidden curriculum in which Arabic reading practices and moral values are transmitted implicitly through social interaction rather than explicit instruction. The hidden curriculum is manifested through repetition, observation, and participation in communal religious activities that involve Arabic recitations.

Recent studies confirm that hidden curriculum plays a crucial role in shaping students' behavioral patterns, disciplinary attitudes, and value internalization in Islamic educational contexts (Saidah et al., 2023). In Arabic language education specifically, hidden curriculum often appears in the form of ritualistic practices, teacher-centered authority structures, and habitual language exposure that indirectly shape linguistic and moral learning outcomes (Suskha, 2025).

In this study, the hidden curriculum operates through three interrelated mechanisms. First, role modeling occurs when students observe parents and teachers engaging in Arabic recitation with respect and reverence. Second, habituation develops through repeated exposure to Arabic texts in routine cultural-religious practices. Third, affective internalization emerges as

students associate Arabic language use with spiritual meaning and social respect.

This aligns with emerging literature that highlights the importance of affective and experiential dimensions in language learning, particularly in religious contexts where language is closely tied to identity and spirituality. Thus, Arabic literacy is not only acquired through formal instruction but also through implicit cultural transmission embedded in daily educational life.

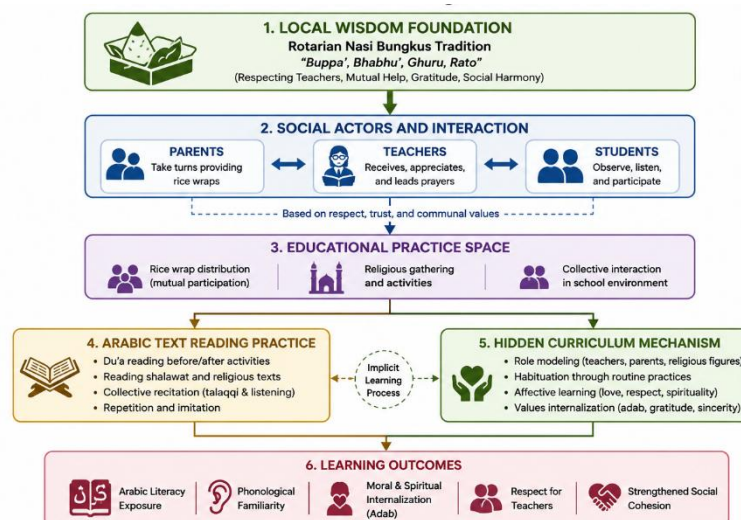
4. Educational Ecosystem: Family, School, and Culture Integration

Another important finding of this study is the emergence of an integrated educational ecosystem involving family, school, and local culture. Parents act as key agents in reinforcing moral and linguistic values through their participation in the tradition, while schools provide institutional continuity and cultural validation. Local culture ensures sustainability by embedding these practices into collective identity.

Recent research highlights that effective Arabic language learning in Islamic educational institutions increasingly relies on integrated curriculum models that combine formal instruction with socio-cultural engagement (Febriani et al., 2025). Similarly, studies on curriculum innovation emphasize that culturally responsive educational ecosystems enhance both linguistic proficiency and character development simultaneously (Setiadi et al., 2025).

In this study, the integration of these three components creates a holistic learning environment in which Arabic literacy and moral values develop simultaneously. This supports the view that language learning is most effective when embedded in meaningful social contexts rather than isolated instructional settings.

Figure 1. Conceptual Model of Local Wisdom-Based Arabic Literacy through Hidden Curriculum in Islamic School Context



Previous studies on Arabic language education have primarily focused on formal instructional strategies, curriculum design, and technological integration in language learning.

While these studies contribute significantly to pedagogical development, they often overlook the role of informal socio-cultural practices in shaping literacy outcomes.

Similarly, research on hidden curriculum has largely concentrated on moral education, discipline, and institutional culture, without explicitly linking these mechanisms to language literacy development. Studies such as those by Saidah et al. (2023) and Suskha (2025) emphasize moral and behavioral outcomes but do not explore the intersection between hidden curriculum and Arabic literacy.

The present study fills this gap by demonstrating that Arabic literacy can be developed through culturally embedded traditions that function simultaneously as moral education and language exposure mechanisms. This dual integration represents a novel contribution to Islamic educational research, particularly in the context of Madrasah Ibtidaiyah education.

The findings of this study have significant implications for Islamic education. First, they suggest that Arabic language learning should not be limited to formal classroom instruction but should also incorporate socio-cultural practices that enable contextual language exposure. Second, the integration of local wisdom into educational practices can strengthen students' engagement and enhance the meaningfulness of learning experiences.

Furthermore, the study implies that hidden curriculum should be recognized as a deliberate pedagogical resource rather than an incidental phenomenon. Educational institutions can strategically utilize cultural traditions to reinforce both moral values and linguistic competence. This is particularly relevant in Islamic educational settings where language, religion, and culture are deeply interconnected.

Finally, the study highlights the importance of strengthening collaboration between families, schools, and communities in shaping holistic educational ecosystems. Such collaboration ensures that learning is continuous, contextual, and socially embedded.

The novelty of this study lies in its integration of three previously separate domains: local wisdom, Arabic literacy, and hidden curriculum. While previous studies have examined these elements independently, this research demonstrates how they interact dynamically within a single educational ecosystem. The tradition of taking turns providing rice wraps is shown to function not only as a cultural practice but also as a medium for Arabic literacy development and moral internalization.

This integrated perspective contributes to a more comprehensive understanding of Islamic education as a socio-cultural system where language learning and character formation occur simultaneously through lived experience.

CONCLUSION

This study concludes that the rotarian nasi bungkus tradition at MI Al Imron Islamic Boarding School functions not only as a socio-cultural practice of mutual assistance but also as

an integrated educational mechanism that brings together local wisdom, Arabic literacy practices, and hidden curriculum processes within a single educational ecosystem. The tradition is sustained through the active participation of parents, teachers, and the wider community, thereby forming a continuous social structure that reinforces moral values, cultural identity, and educational engagement in everyday school life.

The findings show that Arabic reading practices are embedded in ritualized religious activities, particularly in the form of du'a (prayers) and collective devotional recitations. This creates a contextual and repetitive exposure to Arabic that enables students to develop familiarity and emerging literacy through lived experience rather than formal instruction alone. In addition, the tradition operates as a hidden curriculum through which values such as respect for teachers, social responsibility, and communal solidarity are implicitly transmitted. Through processes of habituation, role modeling, and affective internalization, students simultaneously acquire both linguistic awareness and moral values. The study further suggests that Islamic educational institutions can strengthen Arabic language learning by integrating culturally rooted practices into the learning environment, although the findings are limited by the single-site qualitative design and therefore require further validation through comparative and mixed-method research.

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