



Mastering Students' Learning Characteristics: A Case Study on the Pedagogical Competence of Arabic Teachers in Secondary School

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Abstract: This study aims to examine the pedagogical competence of Arabic Teachers (AT) in mastering the characteristics of students at the secondary school level, focusing on physical, moral, spiritual, and social aspects. This study employs a qualitative approach, utilizing a case study design conducted at *MAN kota Cimahi*. Data were collected through observation, in-depth interviews, and documentation of three AT. The results of the study indicate that teachers have diverse approaches to understanding the characteristics of students from four main aspects, namely physical, moral, spiritual, and social. In the physical aspect, teachers actively arrange seating positions based on student's individual needs to create an inclusive learning environment. In the moral aspect, teachers observe students' behavior in daily interactions as an indicator of morality. The spiritual element is demonstrated through the practice of worship, prayer, and the incorporation of religious values during the learning process. In the social aspect, teachers in *MAN kota Cimahi* pay attention to a student's family background, social skills, and interaction patterns. These findings suggest that the mastery of students' learning characteristics as a whole is crucial for the effectiveness of the Arabic language learning process and is key to building a holistic education that is oriented towards the needs of students. This study recommends ongoing training for teachers in managing the diversity of student characteristics to enhance the overall quality of Arabic language learning.

Keywords: moral, pedagogical competence, physical, spiritual, social

Introduction

In teaching Arabic in schools, mastery of student learning characteristics is a crucial element that every teacher must have. Students are not homogeneous in terms of learning styles, motivation, sociocultural background, or learning readiness (Sauri et al., 2021; Sanusi, 2022). Therefore, an AT must have adequate pedagogical skills to manage this diversity. Pedagogical competence encompasses not only mastery of teaching materials but also a deep understanding of the individuals being taught (Sauri & Sanusi, 2024; Surtini & Muhtar, 2024). Pedagogical competence is a teacher's ability to manage student learning, which includes an understanding of

student characteristics as a whole, both in terms of physical, moral, spiritual, social, cultural, emotional, and intellectual aspects (Amaliah et al., 2024; Republik Indonesia, 2007; Sauri & Sanusi, 2025).

In the context of learning Arabic as a foreign language in high school, the teaching challenges do not only come from the complexity of the material but also from how teachers adjust the learning methods to the learning characteristics of students (Sanusi et al., 2020; Setiawan et al., 2025). AT also face diverse student backgrounds that differ in terms of cognitive abilities and interests in Arabic. This requires teachers to be able to diagnose student learning before developing appropriate learning strategies. As stated by Sudjana (2010), the success of learning depends on the extent to which teachers can adjust their approach and methods to meet the needs and characteristics of students.

Previous research on teachers' ability to understand student characteristics has shown that their understanding of these characteristics can significantly enhance learning effectiveness. Research conducted by Haryono (2021) concluded that teachers who understand the types of student learning styles (visual, auditory, kinesthetic) tend to be more successful in achieving learning goals. This finding is also supported by the research results of Anisa et al. (2021), which indicate that managing learning strategies based on individual differences in students has a positive impact on learning outcomes.

However, mastery of student learning characteristics cannot be separated from the pedagogical competence that teachers possess. Pedagogically competent teachers will be able to map student needs and adapt the learning process creatively. The results of Mardiana et al.'s research (2024) state that teachers are not only conveyors of information but also facilitators who create a conducive and adaptive learning atmosphere.

However, previous research results have not explicitly discussed teachers' ability to understand student characteristics, particularly in physical, moral, spiritual, and social aspects. Then, drawing on previous studies that are general or include teachers from various subjects, this study explicitly discusses the pedagogical competence of AT. This study is urgent because AT are required to develop their professionalism in dealing with changing class dynamics. In addition, teachers must also be able to serve as a bridge between student needs and curriculum demands. As stated by Lekahana and Naibaho (2024), understanding the social context of students is a crucial aspect of the humanistic pedagogical process.

Furthermore, the implementation of the Independent Curriculum, which encourages differentiated learning, emphasizes the importance of teachers' understanding of students' learning characteristics (Sofiah & Hikmawati, 2023). Within this framework, teachers are expected to design learning that is responsive to individual differences. According to the Ministry of Education and Culture (2021), differentiated learning places students' learning needs at the center of learning planning and implementation. Therefore, mastery of student characteristics can no longer be considered an option but a necessity.

Therefore, this study aims to investigate the extent to which teachers' pedagogical competence influences the development of students' learning characteristics, as observed in physical, moral, spiritual, and social aspects. This

study aims to provide a comprehensive and contextual understanding of educational practices based on students' perspectives.

Method

This study employs a qualitative approach, utilizing a case study design. The qualitative approach was chosen because it is appropriate for exploring complex phenomena in depth, especially in understanding the pedagogical competence of AT in managing student learning characteristics. The case study type of research was chosen because this study focuses on the extent to which teachers understand student learning characteristics and how this understanding affects their pedagogical practices in the classroom. The flow of the case study is adapted from Rahardjo's opinion (2017), which is outlined below.

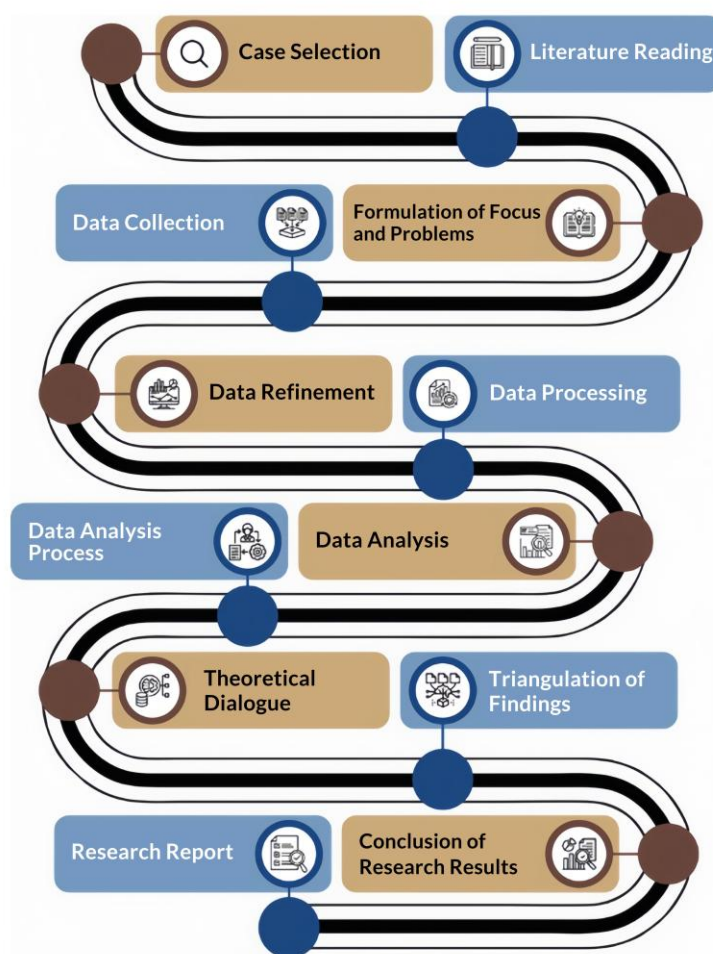


Figure 1. Case study flow

1. Case Selection

In this step, the researcher selects a case to be studied, namely, related to the competence of AT. The researcher focuses on the object of this study on the indicators of pedagogical competence, namely the teacher's ability to manage student learning, which includes an understanding of student characteristics as a whole, encompassing physical, moral, spiritual, and social aspects.

2. Literature Reading

This step involves collecting as many reading references related to pedagogical competence as possible. Reading materials can take the form of scientific articles, books, and other relevant and up-to-date resources that align with the research theme.

3. Formulation of Focus and Problems

The next step is to formulate the focus and problems. In this study, the focus is on the teacher's ability to manage student learning, which encompasses an understanding of the characteristics of students as a whole, including their physical, moral, spiritual, and social aspects.

4. Data Collection

The research was conducted at *MAN kota Cimahi*. Meanwhile, the participants in this study consisted of three AT: AT 1, AT 2, and AT 3. The selection of research subjects was conducted using purposive sampling based on the characteristics of the subjects identified in this study. The criteria for research subjects determined in this study are as follows:

- 1) minimum academic qualification of diploma IV or bachelor's degree,
- 2) Teacher educational background by the subjects taught
- 3) already certified

The data collection techniques employed were interviews, participant observation, and documentary studies.

5. Data Refinement

In this step, the researcher will examine the entire dataset, focusing on the formulation of the problem that has been identified. If the formulation of the problem is believed to be answered with the available data, then the data is considered perfect. Conversely, if the existing data is insufficient to answer the formulated problem, the researcher will return to the field to collect additional data.

6. Data Processing

This step is carried out after the data is considered perfect. Namely, the researcher processes the data, including checking the accuracy of the data, compiling data, encoding, grouping, and correcting unclear interview answers. This is done to help the analysis process.

7. Data Analysis

After the data, in the form of interview results, observations, images, photos, subject diaries, and so on, are considered complete and accurate, the researcher conducts data analysis.

8. Data Analysis Process

The next step is data analysis. The researcher reads the transcript as a whole to obtain general information, then combines these general messages to derive specific ones. Furthermore, the data is grouped according to the sequence of events, categories, and typologies. The analysis of this case study data begins when the researcher starts collecting data, as is typical in qualitative research.

9. Theoretical Dialogue

In the next step, the researcher conducts a dialogue between the research findings and the theories discussed and assigned in the literature review.

10. Triangulation of Findings

In this step, the researcher triangulates the findings (confirmability) by reporting the research results to the informants who were interviewed.

11. Conclusion of Research Results

In this section, the researcher presents theoretical implications and discusses the findings related to the research questions. The researcher also develops theories to address the research questions and conveys new findings, including concepts, formulas, models, and theories.

12. Research Report

The final step of this research activity is to create a research report. This report serves as a form of accountability for research activities, written for the public interest.

All of these stages serve as guidelines for investigating pedagogical competency indicators, specifically, the teacher's ability to manage student learning, which encompasses an understanding of student characteristics as a whole, including physical, moral, spiritual, and social aspects.

Results and Discussion

Results

The indicator of mastering the characteristics of student learning is an indicator finding in pedagogical competence. Recognizing the characteristics of students is very influential when learning in the classroom. If a teacher enters the classroom and teaches without first understanding the characteristics of their students, then the learning cannot be conveyed effectively. This means that the work is in vain because students cannot fully understand the lesson. Therefore, a teacher needs to have good competence in understanding the characteristics of his students. Data on pedagogical competence indicators were obtained through interviews, observations, and documentation studies with three AT at *MAN kota Cimahi*.

1) Physical aspects

The teacher's ability to understand the characteristics of students, particularly in physical terms, is a crucial aspect of pedagogical competence that supports the success of the learning process, including in Arabic language learning. The physical aspects in question include physical condition, motor development, and special needs that can affect students' learning methods. Teachers' understanding of the physical aspects of students enables them to design learning methods and techniques that are tailored to students' needs, thereby creating an optimal learning environment.

Observation of AT1 in mastering the characteristics of students from the physical aspect. Before conducting the initial learning activities, AT1 ensured the students' seats were in the correct position. The front seat was occupied by a student who looked sleepy. After arranging the seating position, he then began the lesson with apperception and allowed students to explain the previous lesson material according to their understanding. That way, AT1 can assess the student's

level of speaking skills and also determine the level of their knowledge and mastery of the Arabic language material being studied.

The same applies to AT2, who are aware of the physical characteristics of their students. He noticed the condition of the students, who were lethargic and sleepy and told them to wash their faces first and then sit in the front row. Then, students who had less focused hearing were also placed in the front row. Additionally, AT2 also paid attention to how students communicated by asking questions about the material being studied.

The results of observations on AT1 and AT2 reveal the steps they take to assess the physical condition of students before the lesson begins. The first thing to do is to arrange the seating position by placing students who look tired and sleepy in the front row. Next, AT1 and AT2 start the lesson with apperception, which allows students to explain the lesson material according to their understanding. This step is used to assess the level of students' speaking skills as well as their knowledge and mastery of Arabic language material.

Arranging seating based on the physical condition of students demonstrates attention to individual needs. Placing students with reading and hearing problems in the front seats ensures that they can focus better and understand the lesson more effectively, reducing the potential for distractions caused by physical limitations. This is an inclusive step and supports diversity in the classroom. However, based on the observation results, teacher one did not appear to instruct students with visual problems to sit in the front row. This is illustrated in figure 2 below.



Figure 2. Seating position for students with vision problems

Figure 2 shows that students who wear glasses sit in the third and fourth rows. Unlike AT3, who conducted Arabic language learning, he recognized the

physical conditions of students by placing those with vision and hearing problems in the first row. Additionally, AT3 instructed students who were sleepy and lethargic to wash their faces first. After arranging the seating position and ensuring the students looked ready to learn, he began the lesson with apperception and ice-breaking exercises in the form of singing in Arabic.



Figure 3. AT3 arranges the seating position for students with visual impairments and conducts ice-breaking activities

Figure 3 illustrates that AT3 is aware of the individual needs of students by ensuring that their physical condition does not hinder the learning process. Adjusting the seating position for students with visual impairments reflects an inclusive approach that supports participatory learning. In addition, the use of Arabic songs as an icebreaker is not only a means to lighten the mood but also links the activity to aspects of cultural or language learning, thereby increasing students' motivation to learn.

Based on the findings obtained regarding teacher mastery of students' physical aspects, AT at *MAN kota Cimahi* have different methods. Mastery of students' physical characteristics is a top priority in organizing more effective learning strategies. Inclusive steps are well carried out by some teachers, such as AT3, who place students with visual impairments in the first row. However, there are findings that teacher one has not paid attention to the seating arrangements of students with visual impairments, as reflected in figure 2.

2) Moral aspects

Arabic language learning not only focuses on language skills but also pays attention to moral aspects that can help students not only achieve proficiency in proficiency but also become individuals with noble character.

In terms of understanding the moral aspects of students, the researcher obtained this data through the results of an interview with AT1.

When I want to understand the moral aspects of students, I usually look at the good behavior of students both in and outside the classroom, for example, 1)

respecting the teacher who is teaching, 2) helping friends who do not understand the Arabic language learning material, 3) obeying the rules and regulations of the madrasah, and 4) not choosing friends when working together in group study.

In line with the statement from AT2, understanding the moral aspects of students involves observing their good behavior. As stated below:

I understand the moral aspects of students by observing their daily behavior, including their choices of friends to hang out with, their assistance in helping friends who struggle with schoolwork, and their respect and honor for teachers both inside and outside the classroom.

Likewise, with AT3, he emphasized

Usually, I diagnose the moral aspects of students by observing the good behavior they exhibit. The good behaviors that can be observed to understand the ethical elements of students include: 1) Students' attitudes of paying attention to teachers during lessons, 2) Attitudes of always doing assignments on time, 3) Attitudes of obeying regulations in Arabic language learning and madrasah, 4) Attitudes of respect for teachers, 5) Attitudes of not being selective in making friends, 6) Attitudes of not responding to taunts with taunts.

Based on the results of interviews with the three AT at MAN kota Cimahi, it can be concluded that they share similar views on identifying and understanding the moral aspects of students. In general, all three agree that student behavior, both inside and outside the classroom, serves as a benchmark for teachers to recognize the moral aspects of students.

Then, AT at MAN kota Cimahi see not only the behavior of students in academic contexts but also their social interactions. All behavioral indicators mentioned are related to fundamental values, such as respect, responsibility, concern for others, and the ability to maintain healthy relationships in interactions. This indicates that AT possess an understanding of how students' moral development occurs, which then serves as the basis for their assessment of moral character.

3) Spiritual aspect

The teacher's ability to understand the spiritual characteristics of students greatly influences Arabic language learning, which focuses not only on linguistic aspects but also on the development of student's character and spirituality. Therefore, the researcher conducted direct observations regarding the pedagogical competence of AT at MAN kota Cimahi in mastering the characteristics of the spiritual aspects of students. In observing the spirituality of students after they prayed during the initial activity of Arabic language learning, AT1 seemed to ask students who had prayed the dawn prayer and those who had not. Then, because Arabic language learning was carried out after

Dhuhur, AT1 asked the students who had prayed the Dhuhur prayer and those who had not. AT1 instructed students who had not performed the Dhuhur prayer to go to the mosque to accomplish it.

Then, in the initial and final activities, AT2 always started and ended the learning process by asking students to pray for ease in learning and to gain blessed and valuable knowledge. He also emphasized the importance of the right intention in every activity, including learning Arabic. The teacher associates the right intention to learn Arabic as a means to draw closer to Allah, gain a deeper understanding of religion, and enhance worship. This is in line with what AT3 did in knowing the spiritual aspects of students, where after reading the prayer and one of the surahs in juz 30, namely *surah al-Insyirah*, he also asked students about their obligatory prayers, their sunnah fasting on Mondays and Thursdays, their attitude of gratitude, namely never complaining about the tasks given by the teacher and their attitude of paying attention to the environment by not littering in the classroom or outside the school. The most interesting aspect is that when students fail to perform the dawn prayer, they are asked by AT3 to make up for the missed prayers and memorize the surahs designated by AT3.

Thus, the results of the researcher's observation of the ability of three AT to address the spiritual aspects of students at *MAN Kota Cimahi* indicate that they have different yet supportive ways of attending to the spiritual needs of students. AT1 focuses on student prayer by asking students who have not prayed the Dhuhur prayer to do it. AT2 begins and ends each learning session with worship, emphasizing the importance of intention in learning to draw closer to Allah. AT3 combines prayer, reading of surahs, and questions about worship as well as attitudes of gratitude and care for the environment. Overall, the three teachers show a strong concern for the development of student spirituality.

4) Social aspects

Pedagogical competence in understanding student characteristics from a social perspective and developing positive interactions between students, as well as linking Arabic language learning to real social life, enables teachers to improve the quality of Arabic language learning, making it more holistic and practical.

Therefore, to determine the ability of AT to understand student characteristics from a social perspective, the researcher conducted an interview with AT1 as follows.

I understand the social aspect of students by examining their backgrounds. Usually, I ask at the first meeting. During the introduction, I will ask the student's name, address, parents' occupations, and the number of siblings.

In addition, AT2, who was interviewed, also said that

I understand the social aspect of students by collecting complete student biodata. In addition, I also see the social of students from how they socialize in the madrasah environment, such as being able to adapt to all friends, being able to communicate well with friends and teachers, and having the confidence to achieve achievements in the madrasah.

Then, the explanation from AT3, he said

I understand the social background of students by examining their family backgrounds. Students who are educated in a family environment and whose parents are busy with their careers or work often observe the social attitudes of students who seek attention from friends and teachers by misbehaving, such as not completing assignments, making noise, and disturbing their classmates while they study. Usually, this is what can hinder the teaching and learning process from running well. Therefore, I typically give special treatment by providing extra attention to these students so that it does not interfere and also does not transmit bad behavior to other friends.

It can be concluded that in recognizing the social aspects of students, AT at *MAN kota Cimahi* observe and ask students directly about socio-economic, parents' work background, adjustment with peers and school, communication and cooperation skills, self-confidence, responsible attitudes, to see the extent of students' social attitudes both inside and outside the *madrasah*.

Discussion

This discussion elaborates further on how mastery of student characteristics is an essential indicator of the pedagogical success of AT, encompassing physical, moral, spiritual, and social aspects, as well as a reflection of the quality of educational interactions oriented toward student growth.

First, teacher mastery of the physical characteristics of students in Arabic language learning shows a close relationship between pedagogical competence and the application of inclusive learning strategies. From a pedagogical perspective, recognizing students' characteristics is a primary prerequisite for preparing a learning plan that suits their needs (Jacob., 2020; Sanusi et al., 2022). Physical aspects, such as physical condition, health, hearing, vision, and motor readiness, greatly influence how students receive, process, and respond to information in learning activities. Piaget (2002) & Rawas (2024) emphasized that the interaction between children's physical and mental conditions directly impacts their readiness to learn. Therefore, teachers are required to be able to identify and respond to these physical conditions carefully.

In line with the approach taken by AT at *MAN kota Cimahi*, particularly AT3, this reflects the real-world practice of implementing the principle of student-centered learning, where individual student needs serve as the starting point in making learning decisions. AT3, which consciously adjusts the sitting position of students based on their physical conditions, has implemented a differential learning approach, as explained by Tomlinson (2001), namely providing different treatments to students based on their conditions to achieve equal learning goals. Placing students who are lethargic or have hearing impairments in the front row, for example, shows a form of attention to potential learning disorders that may arise due to these physical limitations. Additionally, the initial learning strategies

employed by AT3, such as apperception and icebreakers, align with constructivist principles. This is because an effective learning process occurs when students can associate new information with their previous experiences or knowledge, and this is achieved through apperception, which activates students' schemata (Putri et al., 2024).

Meanwhile, the use of ice breaking with Arabic songs reflects a humanistic approach to learning, where learning is directed at creating a comfortable and pleasant emotional atmosphere. This finding aligns with research by Hasanah et al. (2024) and Llorens-Gómez (2022) which demonstrates that a positive emotional atmosphere enhances students' attention and retention of learning materials. However, the findings regarding the less-than-optimal attention of AT1 to students with visual impairments reflect a gap in the implementation of inclusive learning. Rose and Meyer (2002) emphasized that teachers need to provide equal learning access for all students, including those with visual impairments, by adjusting sitting positions, visual media, or methods of delivering material. The absence of these adjustments can hinder active student participation and negatively impact motivation and learning outcomes. Research by Lazar (2020) also emphasizes the importance of teacher readiness in accommodating physical, mental, and emotional differences in students. They underline that teachers with a high awareness of student diversity will be better equipped to create a fair learning environment and support the participation of all students.

Overall, mastery of students' physical characteristics is an integral part of pedagogical competence that must be continuously honed. AT who can read and respond to students' physical needs appropriately will find it easier to build constructive interactions, create a conducive learning environment, and encourage students' active involvement in Arabic language learning. This not only supports students' academic achievements but also reflects humanist and inclusive values in educational practices.

Second, teachers' understanding of students' moral aspects in learning demonstrates the integration between Arabic language learning objectives and character building. From the perspective of character education, students' moral competence cannot be separated from the success of the overall learning process. This aligns with Lickona's (1991) view, which posits that moral education encompasses three key components: moral knowing, moral feeling, and moral action. Teachers have a strategic role in observing, instilling, and growing these three dimensions through daily learning activities.

All AT at *MAN kota Cimahi* seem to understand that students' moral aspects are not enough to be known only through tests or cognitive assessments but need to be observed through concrete behavior in everyday life. Observations of behavior, such as respecting teachers, helping friends, obeying rules, and avoiding discriminatory social interactions, demonstrate an approach based on universal values that are developed through habituation. This finding aligns with the results of research by Sauri et al. (2022), which suggest that forming individual character in a conducive learning environment can serve as a vehicle for internalizing values.

AT at *MAN kota Cimahi* also consistently pay attention to how students behave towards teachers, peers, and school rules. This demonstrates that they have effectively integrated character development into Arabic language learning

activities. In addition, the moral aspects recognized by AT at *MAN kota Cimahi* are not only seen in formal interactions in the classroom but also in daily social behavior, where they pay attention to whether students do not respond to taunts with taunts or do not choose friends, show attention to the formation of tolerant attitudes, anti-bullying, and respect for diversity. Therefore, AT at *MAN kota Cimahi* reflect educational practices that are not only based on mastery of Arabic language competencies but also support the formation of students with noble character. AT believe that mastery of Arabic will be more meaningful if accompanied by the moral maturity of students because language is not only a means of communication but also a vehicle for shaping values, culture, and personality.

Third, teachers' mastery of the spiritual characteristics of students in Arabic language learning demonstrates that the spiritual dimension is not only a compliment but also a foundation in the comprehensive educational process, especially in the context of madrasah education. From the perspective of Islamic education, spirituality is an integral part of the development of students' personalities, which includes vertical relationships with Allah (*habl min Allah*) and horizontal relationships with fellow human beings and the environment (*habl min al-nās wa al-bi'ah*).

Teachers who understand the spiritual characteristics of students will be able to create a learning atmosphere that is not only transactional but also transcendental. This aligns with Al-Attas' (1980) and Akrim (2022) view on the purpose of Islamic education, namely to produce good people (*insān ṣāliḥ*), not just intellectually intelligent individuals. In this context, learning the Arabic language serves not only as a means of communication but also as a tool to understand revelation, strengthen one's faith, and internalize religious values.

The three AT at *MAN kota Cimahi* appear to instill spiritual values through concrete actions integrated into the learning process. All AT actively inquire about students' prayer implementation and even instruct students to perform it first before continuing the lesson, which implements the principle of learning by doing in forming worship habits. This strategy reflects a value-based learning approach, which, according to Tilaar (1999) and Umar et al. (2024) is essential for forming religious and integrity-based individuals in students.

Empirically, the emphasis on intention in learning, as carried out by AT2, highlights the importance of the inner aspect in educational activities. In Islamic tradition, intention is the spirit of every deed. The Prophet Muhammad PBUH said: "*Innamā al-a'māl bi al-niyyāt*" (Indeed, all deeds depend on their intentions). When teachers link the intention to learn Arabic with an approach to Allah and an understanding of religion, it demonstrates that learning is directed at building meaning (meaning-making) in students, not just the transfer of linguistic information.

Meanwhile, the integration of prayer and the reading of surah and the strengthening of values such as gratitude and concern for the environment, as demonstrated by AT3, illustrates the application of a spiritual ecology approach in education as the results of the study by Barizi & Yufarika (2025) stated that spiritual education should also build students' ecological and social awareness as part of their moral responsibility as servants and caliphs on earth. Therefore, the attitude of not littering or not complaining about assignments is a real form of internalization of

applicable spiritual values. Research by Gunawan (2023) also confirms that teachers' attention to the spiritual aspects of students has a significant impact on the formation of character and positive behavior in learning. They stated that students who are accustomed to being guided to perform worship, pray before and after lessons, and reflect on their learning intentions will be more disciplined, responsible, and have high intrinsic motivation. Thus, the attention of AT to the spiritual characteristics of students at *MAN kota Cimahi* reflects holistic and transformative pedagogical practices, where they not only transfer language knowledge but also serve as spiritual guides who instill manners, sincerity, and religious values in the learning process.

Fourth, the teacher's ability to understand the social aspects of students as part of their pedagogical competence demonstrates the strategic role of teachers in creating an inclusive learning environment that is responsive to students' diverse social backgrounds. In the context of Arabic language learning, understanding the social characteristics of students is necessary because language is not just a means of communication but also a means of social interaction that reflects the experiences, culture, and social structures in which students grow up.

The teacher's approach, which seeks to understand the family background, residential environment, and social dynamics of students, reflects the application of the student-centered learning principle that places the needs and conditions of students as the basis for designing and implementing learning. Vygotsky (1978) emphasized that the learning process cannot be separated from the social context in which students live. This means that teachers need to link learning materials with students' social realities so that learning becomes meaningful.

In line with this, AT at *MAN kota Cimahi* are aware that students come to class carrying different social burdens and experiences. AT1, for example, attempts to identify the socio-economic background of students from the first meeting, including their parents' occupations and the number of siblings they have. This step reflects the understanding that a student's family social status can influence their motivation and participation in learning. As stated by Bronfenbrenner (1979), microsystem environments, such as families, have a direct impact on children's social and academic development.

Meanwhile, AT2 emphasized the importance of observing students' social interactions in the madrasah environment, including the ability to establish social relationships, adapt to the environment, and develop self-confidence. This illustrates an approach that aligns with Goleman's (1995) perspective on emotional intelligence, emphasizing that a person's ability to understand and manage social relationships is crucial for academic success and social well-being.

AT3 delved deeper into examining social behavior that emerged due to family dynamics, particularly in students who experienced a lack of parental attention. The teacher's actions in giving special attention to students who exhibited negative behavior reflected the differentiated instruction strategy and the restorative pedagogy approach, namely education that does not punish but restores and guides student behavior. In Islamic teaching, the principle of *ta'dīb* (adab education) emphasizes the importance of fostering morals through an approach of affection and understanding rather than merely correction or punishment.

This finding aligns with the results of research by Noviar et al. (2024), which demonstrated that teachers' attention to students' social backgrounds has a positive impact on increasing motivation and engagement in learning. Students feel more valued and motivated when teachers understand their life situations and refrain from judging them solely based on academic results. This is increasingly relevant in Arabic language learning, which requires active interaction and self-expression, as mastery of social aspects can help students feel safe, accepted, and more confident in their communication. Thus, the mastery of students' social aspects by AT at *MAN kota Cimahi* not only enhances the effectiveness of learning but also fosters an empathetic and supportive classroom environment. The approach taken by the three teachers reflects the integration between theoretical understanding and practical sensitivity to students' social conditions, which ultimately encourages the creation of a more inclusive, relevant, and down-to-earth Arabic language learning process.

Conclusion

ATs' mastery of student characteristics, encompassing physical, moral, spiritual, and social aspects, is an integral part of their pedagogical competence. Because these abilities significantly contribute to the creation of inclusive, humanistic, and meaningful learning experiences. Teachers at *MAN kota Cimahi* demonstrate an understanding and application of integrative pedagogical practices, ranging from adjusting learning strategies based on students' physical conditions to fostering moral character through the habituation of attitudes, strengthening spiritual values through a transcendental approach, and empathetic responses to students' social backgrounds. However, there is a lack of attention to students with visual impairments, which indicates that inclusive learning practices have not been fully optimized by one of the teachers. This study focuses on ATs' mastery of the physical, moral, spiritual, and social aspects of the teacher's pedagogical competence indicators. Therefore, it is recommended that further research focus more on identifying the needs of students with sensory disabilities and adaptive strategies that teachers can use in the context of Arabic language learning. Additionally, for future researchers, it would be beneficial to discuss the cultural, emotional, and intellectual aspects of the pedagogical competence indicators.

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