



Comparative study of arabic learning materials in traditional and modern *pondok pesantren* in North Sumatera, Indonesia

Cecep Farhani^{1✉}, Irfan Hania¹, Maksudin¹, Suteja²

¹*Arabic Education, Universitas Islam Negeri Sunan Kalijaga*

Jl. Laksda Adisucipto, Papringan, Caturtunggal, Depok, Sleman, 55281, Indonesia

²*Islamic Education, Institut Agama Islam Negeri Syekh Nurjati Cirebon*

Jl. Perjuangan, Sunyaragi, Kesambi, Cirebon, 45132, Indonesia

✉cepepfarhani@gmail.com

Received 25 October 2022; Accepted 9 May 2023; Published 30 May 2023

Abstract: This study aims to compare the Arabic materials in the traditional *Pondok Pesantren* Al-Ansor and the *Pondok Pesantren* Al-Hasyimiyah Darul Ulum in North Sumatera. It is qualitative descriptive and comparative field research. Observation, interviews, and documentation were utilized to collect data for this study. This study's validity is examined using a triangulation of data sources. Data reduction, data presentation, and conclusion are the three phases of the data analysis technique. This study's data analysis is inductive, with the researcher actively seeking for data, examining, analyzing, interpreting, and deriving conclusions from the observed phenomena. This study indicates that traditional *Pondok Pesantren* Al-Ansor and *Pondok Pesantren* Al-Hasyimiyah Darul Ulum Arabic language learning materials have similarities and differences. In the form of *qawā'id*, the material aspect of *anāsir al-lughah* is comparable. The distinction is whether the Arabic material is taught through a program or not, and the learning outcomes that result. The Arabic language material on the *mufradāt* and *aṣwāt* learning aspects are not explicitly stated in the learning program at *Pondok Pesantren* Al-Ansor as a traditional *pondok pesantren*, but the *qawā'id* learning material aspect is the primary focus at *Ponpes* Al-Ansor. In terms of *mufradāt* and *aṣwāt* learning materials, *Pondok Pesantren* Al-Hasyimiyah produces students with superior *kalām* and *istimā'* skills. The *qawā'id* material aspect, meanwhile, is not a priority program because learning is limited to what is in the textbook.

Keywords: Arabic material; traditional *pondok pesantren*; modern *pondok pesantren*.

A. Introduction

Pondok pesantrens are a form of educational institution whose existence has made a major contribution to the life of the Indonesian nation, from the royal period to the present

(Junaidi, 2016). This is in line with the history of *pesantren* as educational institutions that specialize in studying religious values and Islamic *da'wah* (Hania & Suteja, 2021). In addition, the curriculum is specifically oriented towards studying and understanding Islamic religious teachings (Koderi, 2019) and is not based on a worldly orientation as an independent character (Mujamil, 2018). In the context of pesantren education, the term curriculum is unknown (Tahir, 2017), especially during the pre-independence period, even though educational material and skills already existed and were taught in pesantren (Sumardi, 2012). Most *pondok pesantren* do not formulate the basics and objectives explicitly in the form of a curriculum. The aim of *pesantren* education is determined by the Kiai's policy, following the development of the pesantren including learning Arabic (Sauri, 2020).

Arabic has a variety of curricula according to the goals to be achieved from learning Arabic (Aljojo, 2016). In Indonesia, four objectives are considered important in learning Arabic, namely religious, social, cultural and economic goals (Arifin et al., 2022). Each of these goals is achieved with a curriculum that is not the same, both in terms of the material being taught (Ainin et al., 2020), the methods applied, the media used, and the evaluations carried out (Nurhalim, 2018). All of them are applied in different techniques and ways and become the uniqueness of the Arabic language, including its learning in *pondok pesantren* (Aflisia et al., 2022).

Arabic language learning materials in traditional *pondok pesantren* prioritize mastery of grammar (*nahwu and sharf*). This is often used as a benchmark for the quality of a *santri* to get the title of Kiai (Mubarok, 2018). so, it is not surprising that *nahwu* books such as *Jurumiyah*, *Mutamimah*, *Imriṭi*, and *Alfiyah* dan *sharf* books such as *al-Amsilah at-Taṣrifīyyah*, *Qawā'id al-I'lāl*, *Kailāniy*, and other books of other language studies are daily studies in traditional *pesantren*. Apart from being a high-quality standard of determination in studying grammar among *salaf* students, it is also caused by the development of jargon, *sharf* is the mother of science and *nahwu* is the father.

However, the mastery of Arabic grammar in traditional *pondok pesantrens* is not followed by an applicative effort to practice Arabic in everyday life. This results in a minimum level of graduate mastery of Arabic vocabulary so that the scientific level of the language is mastery of receptive language, not productive language (Afriansyah, 2018).

Traditional *pesantren* prioritize mastery of the text rather than mastery of practice. In short, the characteristics of the traditional Arabic curriculum can be tabulated as follows: (1) focusing more on mastering the grammar of the language (*naḥwu and ṣarf*) which is implemented in the form of understanding the texts of the *Kitab Kuning*, (2) not attaching importance to the development of new vocabulary changes (*al-mufradāt al-muta`akhhirah*) and the absence of language practice (*al-muhādaṣah*) in daily conversation, (3) relying on vocabulary from the treasury of classical books and focusing on the discipline of text meaning rather than understanding communication (conversation).

From the description of these characteristics, it is known why *salaf* or traditional *pesantren* have passive mastery. However, the advantage of this feature lies in the ability to translate Arabic texts. A deeper understanding of religion results from a comprehensive linguistic analysis process (Suteja, 2016). This is completely different from the modern pondok pesantren model teaching Arabic language material which emerged as an attempt by the world of *pondok pesantren* to accommodate changing times and currents of modernization. In other words, modern *pesantren* emerged as a form of disillusionment with the orthodoxy of the paradigm of the *salaf pesantren* in addressing existing changes, including responses to receptive mastery of Arabic. However, similar to the *salaf pondok pesantren*, modern *pondok pesantren* are also educational institutions that have their materials and methods for administering education (Zarkasyi, 2015).

In its development, modern *pesantren* are more synonymous with language *pesantren* (in the sense of active language). In the world of modern *pesantren*, mastery of languages (Arabic and English) is often used as an educational goal and a standard of intelligence and success for a *santri* (Al-Rawafi et al., 2021). For them, language is a communication tool that must be mastered to be able to compete in modern life. Language must be used, and communicated, without fear of violating its standard rules. This is based on the rule of *al-Lugah mā yuqāl wa laisa mā yanbagī an yuqāl* (language is what is said, not what should be said) (Isbah, 2020). Therefore, the diversity of learning materials offered by *pesantren* greatly impacts the output issued. Traditional *pesantren* graduates have good grammatical competence and are capable of reading Arabic books but have weaknesses in speaking skills. Meanwhile, modern *pesantren* graduates are very qualified

in terms of speaking but have deficiencies in terms of grammatical abilities (Habibi, 2019). Apart from the output of these learning materials, both traditional *pondok pesantren* and modern *pondok pesantren*, have other materials which are also influenced by the education system and the *pesantren* curriculum itself.

There are several studies on learning Arabic in *pesantren*. Among them is research conducted by Aflisia, which focuses its study on the realm of *naḥwu* learning in *pesantren* and madrasas whose orientation is based on learning methods and the use of learning media (Aflisia et al., 2022). Saputro and Suharto in their research presented a comparison of teaching Arabic and English speaking skills based on literature-based data (Saputro & Suharto, 2022). Other research is that which has been conducted by Afriansyah who focuses his study on the comparison of learning methods and learning outcomes of Arabic in modern and traditional *pesantren* (Afriansyah, 2018). Previous studies or research related to comparative learning of Arabic and its materials, both in *salaf* and in modern *pesantren*, both in terms of Arabic language skills and its elements, have generally been found, but are more focused on the realm of implementing the learning method only or learning Arabic in the classroom or in the *pesantren* environment itself. Therefore, the current research objective is oriented towards field findings regarding Arabic language teaching materials in *salaf* (traditional *pesantren*) and modern *pesantren* with different locations which are then compared.

B. Method

This research is field research, in which data is collected and obtained through field findings with a comparative descriptive qualitative approach. The subjects of this study were the administrators and teachers of the *Pondok Pesantren Al-Ansor* in North Sumatra as a traditional *pondok pesantren* and *Pondok Pesantren Al-Hasyimiyah Darul Ulum* in North Sumatra as a modern *pesantren*. The location of this research was conducted at *Pondok Pesantren Al-Ansor* and *Pondok Pesantren Al-Hasyimiyah Darul Ulum*, North Sumatra. The research was conducted for 2 weeks, starting from July 21, 2022 to August 5, 2022. The data collection techniques used in this study were observation, interviews and documentation. Test the validity of the data in this study using triangulation of data sources. Data analysis techniques in this study used three stages in it, they are data

reduction, data presentation, and conclusion. The data analysis in this study is inductive, in which the researcher is involved in searching for data, studying, analyzing, interpreting, and drawing conclusions from the phenomena that arise. This research was conducted after obtaining approval from the Kiai and the chairman of the board of each *pondok pesantren* by considering the principles of research ethics. The purpose of this research is to compare Arabic material between the Traditional *Pondok Pesantren Al-Ansor* and Modern *Pondok Pesantren Al-Hasyimiyah Darul Ulum North Sumatra*.

C. Result and Discussion

Pesantren and Arabic are a component that has become inseparable unit. This situation is exacerbated by public interest that *pesantren* graduates have good Arabic language skills. *Pesantren* with good Arabic language competence are usually the target of parents to place their students in this *pesantren*. The success of learning Arabic is not only focused on whether the *pesantren* is traditional or modern. Everything is achieved through the curriculum of the *pesantren* and the competency of the teachers so that traditional *pesantren* can be much better than modern *pesantren* or vice versa (Junaidi, 2016).

Entering the world of *pesantren*, learning Arabic is mandatory learning. In learning Arabic, students are expected to have language skills, namely *istimā'*, *kalam*, *qirā'ah*, and *kitābah*. Arabic is a religious language meaning that understanding religious teachings correctly is a must for its adherents. A Muslim can't be able to carry out religious obligations properly as long as he does not have correct knowledge of the teachings of his religion (Islam), while Islamic teachings are contained in the *Al-Qur'ān* and *al-Sunnah*, both of which use Arabic. So Arabic is the key to understanding religious teachings correctly (Aflisia et al., 2022).

Learning material is the substance that will be conveyed in the teaching and learning process. Without learning material, the teaching and learning process will not work. The subject matter is a learning resource for students. The material referred to as a learning resource is something that carries a message for learning purposes (Pane, 2017). Suharsimi Arikunto views subject matter as a core element in teaching and learning activities because it is the subject matter that students strive to master (Arikunto, 2021). So, a teacher or curriculum developer should not forget to think about the extent to which

the materials whose topics are listed relate to the needs of students at a certain age and in a certain environment as well.

As with language learning in general, in learning Arabic there are four skills (*mahārāt*), they are *al-istimā'*, *al-kalām*, *al-qirā'ah*, and *al-kitābah*. Learning Arabic for students is related to these four skills (Nurdianto & Ismail, 2020). There are several systems for teaching language elements and language skills in learning Arabic, namely separate systems, integrated systems, and combined systems. However, the scope of Arabic learning materials, in general, includes linguistic elements consisting of grammar (*qawā'id al-lughah*), vocabulary (*mufradāt*), pronunciation, and spelling (*aṣwāt 'Arabiyah*); language skills, are listening (*istimā'*), speaking (*kalām*), reading (*qirā'ah*), and writing (*kitābah*) (Hamid, 2008).

In terms of material, learning Arabic at the Traditional *Pesantren* Al-Ansor and the Modern *Pesantren* Al-Hasyimiyah Darul Ulum can be grouped based on language skills and their elements. The field findings related to the Arabic material in this study are as follows:

1. **'Anāṣir al-Lughah al-Arabiyah (Arabic Elements)**

a. *Mufradāt* material (vocabulary mastery)

Based on the observations, learning related to *mufradāt* material at the *Pesantren* Al-Ansor as a traditional *pesantren* is carried out indirectly. This means that there is no explicit program or special program related to giving *mufradāt* to the students. *Mufradāt* material is given by memorizing morphological changes or *ṣarf* from kitab *Amṣilat al-Tashrīfiyyah* and accompanied by memorizing the meaning of each vocabulary that is *taṣrīf*. In addition, *mufrodāt* material is also given when the students study other *kitab kuning*; by giving meaning following a *Kiai* or *Ustaz* who reads *kitab kuning*, translating and explaining it then the students interpret the book read by the *Kiai* or *Ustaz* in their respective books in the learning process (*ngaji*).

Unlike the *Pondok Pesantren* Al-Ansor, *Pondok Pesantren* Al-Hasyimiyah Darul Ulum as a boarding school with a modern system has a special program for learning *mufradāt* mastery. The program is scheduled for 3 days a week (Tuesday, Thursday and Saturday) with a duration of 30 minutes of learning after the Subuh Prayer which is then directly applied to the student's activities on that day.

b. *Al-Qawā'id* (grammatical)

In the aspect of *qawā'id* learning material, the *Pondok pesantren* Al-Ansor places more emphasis on this grammatical study of Arabic. This is aimed at achieving the goals of the *pesantren* itself, where this emphasis is so that students can understand *kitab kuning*. The emphasis on learning *qawā'id* material aspects at the *Pesantren* Al-Ansor uses the basis *kitab kuning*, they are *Jurumiyah*, *Mutammimah*, *al-'Imri i*, *alfiyah Ibn Mālik*, *Amsilat al-Taṣīfiyyah*, and *al-Kaylāni*. Whereas in *Pondok pesantren* Al-Hasyimiyah Darul Ulum learning about the *qawā'id* material aspects uses books such as *Durus al-Lughah Al-Arabiyyah* Juz 1 and 2, *al-Naḥw al-Wāḍih* juz 1, 2, and 3, *Al-Amsilah Al-Taṣīfiyyah*, *Majan al-Muastatraf fi Ilmi Aṣ-Ṣarfiy*, and *Mukhataṣar Ilm Ṣarf*.

c. *Al-aṣwat al-'Arabiyyah* (pronunciation and spelling)

In the material aspect of *aṣwat lugawiyyah* at *Pondok Pesantren* Al-Ansori this is not given. The same thing as the *mufrodāt* material aspect, *aṣwat lugawiyyah* material, is only contained in the material in *tajwīd* learning. As a result, the knowledge of the students about *mufradāt* and *aṣwat lugawiyyah* can be said to be minimal so students' mastery of competence or language proficiency tends to be passive. This is inversely proportional to what is in the *Pondok Pesantren* Al-Hasyimiyah. Programmed learning of *ashwat al-lughawiyyah* material for *Pondok Pesantren* Al-Hasyimiyah students. This program coincides with the implementation of learning on aspects of *mufrodāt* material and the application of Arabic in the *muhādaṣah* students there.

It should be noted that there are several models of Arabic learning material according to experts, all of which were developed concerning the objectives or competencies set, namely the Ismail Shiny model, the Chatibul Umam model, the al-Fauzan model, and the Abdullah Hamid model (Mu'izzuddin, 2020).

If we examine the theory of the Arabic learning material model and its development, it can be said that the Arabic language learning materials programmed by *Pondok Pesantren* Al-Ansor as a traditional *pesantren* both in *mufradāt*, grammatical and *aṣwat* (pronunciation) aspects are following the material model initiated by Chatibul Umam. This is because this model is designed to cover only two main topics, namely *qirā'ah* to develop skills in reading and translating reading texts and knowledge of *qawā'id* (grammar). This design is suitable for communication with a variety of writing. A brief review of the Arabic language learning material model

proposed by Chatibul Umam, which contains learning material beginning with *qirā'ah* (reading text); *mufradāt* (vocabulary); *isti'āb* (deepening the content of reading text material); *mulāhazah* (grammar analysis and examples in the text, require the attention of the learner); *qawā'id* (Arabic grammar which is the subject matter of the text); and *tamrīnāt* (practice) to strengthen understanding of *qawā'id*, texts, and translations (Annova & Rehani, 2022).

The Arabic learning materials are programmed by Pondok Pesantren Al-Hasyimiyah as modern *pesantren* according to the al-Fauzan version of the Arabic learning material model. This is because, according to al-Fauzan, the Arabic learning material model starts from *al-'araḍ* (presentation of Arabic material in the form of a conversation aimed at training listening and speaking skills with command sentences), *al-mufradāt* (vocabulary presented in the form of colorful pictures, from the form concrete and simple to abstract and complex forms and related to student life), *at-tarākib al-naḥwīyah* (sentence structures presented in a conversational way so that the subject matter of structure is carried out to achieve an understanding of structure and practice listening and speaking skills in Arabic), *al-Aṣwat wa faḥm al-Masmū'* (sounds and listening skill exercises to practice pronouncing letters/phonemes properly and correctly), *al-kalām* (conversations containing Arabic teaching materials about conversations to form speaking skills), *al-qirā'ah* (reading and writing contains simple, structured and short reading texts so that they are easy to memorize, as well as teaching aspects of writing from writing letters into words to simple sentences (Makruf & Barokah, 2020). So, it can be concluded that al-Fauzan's model aims for students to have the four language skills and basic knowledge of sentence structure. This can be seen from the design presented which includes conversation (speaking skills), grammar, reading, and writing as well as the forms of exercises that are developed. This conclusion arises because the material and exercises mutually support the skills of students.

2. Language Skills

Material aspects of Arabic language skills, like other language skills, cover 4 skills, namely listening skills (*istimā'*), speaking skills (*kalām*), reading skills (*qirā'ah*), and writing skills (*kitābah*).

a. *Istimā'* learning material (listening)

Pondok Pesantren Al-Ansor in providing learning material for aspects of listening skills (*istimā'*) is carried out using the *weton* method, in which students listen to the teacher of the book being studied. Whereas at the *Pondok Pesantren Al-Hasyimiyah Darul Ulum*, it was carried out by combining *mufrodat* learning and *muhadatasah* (conversation) practices in the *pondok pesantren* dormitory environment. In addition, for classroom learning, *istima'* learning material is carried out with teachers who in teaching and learning activities use the *mubasyirah* method with Arabic as the language of instruction.

b. *Kalām* learning material (speaking).

Pondok Pesantren Al-Ansor as a traditional style *pondok pesantren*, does not hold programs in special material for learning *kalām*. The teaching of *kalam* at the *Pondok Pesantren Al-Ansor* is carried out during the *madrasah diniyah* using the *sorogan* method, like traditional *pesantren* in general. This means that the emphasis on *kalām* material at *Pondok Pesantren Al-Ansor* is not to achieve the goal of learning *kalām* itself, as communication, but only on pronouncing *faqāṭ*. It is different from the *Pondok Pesantren Al-Hasyimiyah Darul Ulum*, material on the aspect of the word is taught and practised in the *pesantren* environment as well as in the classroom. The realization is with the practice of *muhādaṣah* from obtaining *mufradāt* between teachers and students.

c. *Qirā'ah* learning material (reading)

Learning for *qirā'ah* material at the *Pondok Pesantren Al-Ansor* does not teach specific material, but the learning is based on the *kitab kuning* studied. The students read the *kitab kuning* that is being studied along with its meaning in Indonesian, then the teacher listens to what the students read. Whereas at the *Pondok Pesantren Al-Hasyimiyah Darul Ulum*, the *qirā'ah* learning material taught is divided into two learning techniques namely *qirā'ah jahriyah* and *qirā'ah ṣamitah* with the *kitab* used is *al-qirā'ah al-rasyidah*. The lesson begins with the teacher giving *mufradāt*, continued by the teacher's explanation, then the teacher reads aloud (*qirā'ah jahriyah*) and is followed by the students repeating what the teacher reads softly (*qirā'ah ṣamitah*), and finally the evaluation by the teacher.

d. *Kitābah* learning material (writing)

Pondok Pesantren Al-Ansor indirectly, has learning material for the book with the meaning of the *kitab kuning* being studied or the process of writing meaning in Indonesian using Arabic. However, this is not in fulfilling the need for the objectives of the study of *kitābah* itself, where objectively, the study of the book is used as a means of communication and processing of thoughts which are then set in written form. As for the *Pondok Pesantren* Al-Hasyimiyah, the material for *kitābah* is in the form of a special subject called *al-insyā'*. The learning is by using a special handbook for teachers which contains about guided composing, free composing, and *tahlīl akḥṭa'* (making sentences from predetermined idioms).

From the presentation of field findings related to Arabic language learning materials, it shows that *Pondok Pesantren* Al-Ansor, North Sumatra, as a traditional *pondok pesantren*, places more emphasis on mastering aspects of grammar (*qawā'id: naḥwu* and *ṣarf*). as traditional *pesantren* in general. This results in the knowledge of the students about *mufradāt* and *aṣwat lugawiyyah* which can be said to be very minimal so students' mastery of competence or language proficiency tends to be more passive. In addition to these shortcomings, there are also advantages for the students of *Pondok Pesantren* Al-Anshor. The advantages students from the results of presenting material are more or less inclined to master *qawā'id*, the students have an advantage in mastering language competence in the realm of *mahārah qirā'ah*. These findings, this is in line with Afriansyah's research that mastery of Arabic grammar in traditional huts is not followed by practical efforts to practice Arabic in everyday life. This results in a minimum level of graduate mastery of Arabic vocabulary so that the scientific level of the language is mastery of receptive language, not productive language (Afriansyah, 2018). Therefore, from the description of these characteristics, it can be seen why salaf or traditional *pesantren* have passive mastery. However, the advantage of this feature lies in the ability to translate Arabic texts. Deeper religious understanding from a comprehensive linguistic analysis process (Suteja, 2016).

As for *Pondok Pesantren* Al-Hasyimiyah Darul Ulum, North Sumatra, as a modern *pesantren*, it prioritizes or emphasizes learning Arabic in the aspects of speaking (*kalām*) and listening (*istimā'*) skills. The Arabic language learning material taught at the *pondok*

pesantren is material that is available at schools and madrasa in general but is adapted to the needs of the *pondok pesantren* and the integrated curriculum that is applied. Because some of the curricula were adopted from the K-13 curriculum and the Gontor Curriculum, the teaching materials were also adapted to the curriculum that had been implemented. Almost all material is explained using Arabic as the language of instruction. Therefore, language for them is a communication tool that must be learned to be able to compete in the life of the modern *Pondok Pesantren Al-Hasyimiyah Darul Ulum* in North Sumatra. As a result, the language must be used and transmitted without fear of violating the guidelines of *naḥwu ṣaraf*. This is consistent with the development of modern *pesantren* which are more identical to language *pesantren* (in the sense of active language). In the world of modern *pondok pesantren*, mastery of languages (Arabic and English) is often used as an educational goal and a standard of intelligence and success for a *santri*. For them, language is a communication tool that must be mastered to be able to compete in modern life. Language must be used and communicated without fear of violating its standard rules. This is based on the rule "*al-Lughah mā yuqāl wa laisa mā yanbagī an yuqāl*" (language is what is said, not what should be said) (Isbah, 2020).

D. Conclusion

Based on the findings that have been presented, it can be said that Arabic language learning materials between traditional *Pondok Pesantren Al-Ansor* and *Pondok Pesantren Al-Hasyimiyah Darul Ulum* have similarities and differences. The similarity lies in the material aspect of *anāṣirul lughah* in the form of *qawā'id*. The difference is whether or not the Arabic material is taught explicitly in the form of a program and the resulting learning output. Arabic language material on aspects of *mufradāt* and *aṣwāt* learning is not explicitly mentioned in the learning program at *Pondok Pesantren Al-Ansor* as a traditional *pondok pesantren*, but aspects of *qawā'id* learning material are the focus of attention at the *ponpes*. As for *Pondok Pesantren Al-Hasyimiyah*, in the aspect of *mufradāt* and *aṣwāt* learning materials with learning outputs, the ability to produce *kalam* and *istimā'* is superior. While the *qawā'id* material aspect is not a priority program because the learning is only limited to what is in the textbook. The limitations of this research include the subjectivity of the researcher because this research is very dependent on the

interpretation of the source of the data obtained which is limited to aspects of Arabic learning material. Therefore, the results of this study open up space for other researchers to comprehensively review more broadly and in-depth related to Arabic language learning in, both traditional and modern *pondok pesantren*.

References

- Aflisia, N., Hendrianto, E.Q, N. A., & Suhartini, A. (2022). Komparasi Pembelajaran Nahwu di Pesantren dan Madrasah. *Al-Fathin: Jurnal Bahasa dan Sastra Arab*, 5(1), 97–110. <https://doi.org/10.32332/al-fathin.v5i01.4231>
- Afriansyah. (2018). Studi Komparasi Metode Pembelajaran Bahasa Arab dan Hasil Belajar Bahasa Arab di Pondok Pesantren Modern dan Tradisional Kabupaten Jambi. *Himmah: Jurnal Kajian Islam Kontemporer*, 2(1), 135–147. <http://dx.doi.org/10.47313/jkik.v2i1-2.490>
- Ainin, M., Ahsanuddin, M., Asrori, I., & Ibrahim, F. M. A. (2020). Designing Online-Based Independent Learning Network for the Development of Arabic Language Research Methodology (ALRM) at State University of Malang, Indonesia. *Journal Education and E-Learning Research*, 7(1), 7–14. <https://doi.org/10.20448/journal.509.2020.71.7.14>
- Al-Rawafi, A., Sudana, D., Lukmana, I., & Syihabuddin, S. (2021). Students' apologizing in Arabic and English: An interlanguage pragmatic case study at an Islamic boarding school in Indonesia. *Indonesian Journal of Applied Linguistics*, 10(3), 589–602. <https://doi.org/10.17509/ijal.v10i3.31740>
- Aljojo, N. (2016). Difficulties in adapting feedback for individual learning styles in the Arabic Teacher Assisting an Subject Adaptive Material (TASAM) system. *International Journal of Management in Education*, 10(3), 293–308. <https://doi.org/10.1504/IJMIE.2016.077510>
- Annova, F., & Rehani. (2022). Konsep Pengembangan Bahan Ajar Bahasa Arab bagi Pembelajar di Indonesia. *Alibba': Jurnal Pendidikan Bahasa Arab*, 3(2), 142–162. <https://doi.org/10.19105/ajpba.v3i2.6228>
- Arifin, Z., Hania, I., Sofa, F., Utami, S., & Nurinadia, P. (2022). The Development of CEFR-Based Nahwu and Shorof Learning Evaluation in Madrasah Aliyah in Cirebon. *Izdihar: Journal of Arabic Language Teaching, Linguistics, and Literature*, 5(2), 167–182. <https://doi.org/10.22219/jiz.v5i2.21610>

- Arikunto, S. (2021). *Dasar-Dasar Evaluasi Pendidikan*. Bumi Aksara.
- Habibi, B. Y. (2019). Integrasi Kurikulum Bahasa Arab Pesantren Tradisional dan Modern di Madrasah Aliyah Program Keagamaan. *Arabi : Journal of Arabic Studies*, 4(2), 151–167. <http://doi.org/10.24865/ajas.v4i2.178>
- Hamid, M. A. (2008). *Pembelajaran Bahasa Arab, Pendekatan, Metode, Strategi, Materi, dan Media*. UIN-Maliki Press.
- Hania, I., & Suteja. (2021). Pendidikan Islam Perspektif Al-Ghazali dan Ibn Rusyd serta Relevansinya di Abad 21. *Heutagogia: Journal of Islamic Education*, 1(2), 121–130. <http://ejournal.uin-suka.ac.id/tarbiyah/HJIE/article/view/4667>
- Isbah, M. F. (2020). Pesantren in The Changing Indonesian Context: History and Current Developments. *Qudus International Journal of Islamic Studies*, 8(1), 65–106. <https://doi.org/10.21043/QIJIS.V8I1.5629>
- Junaidi, K. (2016). Sistem Pendidikan Pondok Pesantren di Indonesia (Suatu Kajian Sistem Kurikulum di Pondok Pesantren Lirboyo). *Istawa: Jurnal Pendidikan Islam*, 2(2), 95–110. <http://dx.doi.org/10.24269/ijpi.v2i1.364>
- Koderi. (2019). Developing mobile learning media for arabic language instruction at islamic senior high scholl in Lampung Indonesia. *International Journal of Recent Technology an Engineering*, 8(2), 107–112. <https://doi.org/10.35940/ijrte.b1024.0982S919>
- Makruf, I., & Barokah, A. (2020). Peningkatan Mutu Pembelajaran Bahasa Arab Berbasis Aktivitas Di Madrasah Ibtidaiyah. *Al Mahāra: Jurnal Pendidikan Bahasa Arab*, 6(1), 39–58. <https://doi.org/10.14421/almahara.2020.061.03>
- Mu'izzuddin, M. (2020). *Model Desain Pembelajaran Bahasa Arab*. Media Edukasi Indonesia.
- Mubarok, M. H. (2018). Metode Pembelajaran Shorof di Pondok Pesantren Sukahideng, Sukarame, Kabupaten Tasikmalaya. *THORIQOTUNA: Jurnal Pendidikan Islam*, 1(2), 107–114. <https://doi.org/10.47971/tjpi.v1i2.107>
- Mujamil, Q. (2018). *Pesantren dari Transformasi Metodologi Menuju Demokrasi Intuisi*. Erlangga.
- Nurhalim, M. (2018). Analisis Perkembangan Kurikulum di Indonesia (Sebuah Tinjauan Desain dan Pendekatan). *Insania: Jurnal Pemikiran Alternatif Kependidikan*, 16(3), 339–356. <https://doi.org/10.24090/insania.v16i3.1597>
- Pane, A. (2017). Belajar dan Pembelajaran. *Fitrah: Jurnal Kajian Ilmu-Ilmu Keislaman*, 3(2), 333–352. <https://doi.org/10.24952/fitrah.v3i2.945>
- Saputro, H., & Suharto, T. (2022). Analisis Komparasi terhadap Pengajaran Keterampilan

- Berbicara antara Bahasa Arab dan Bahasa Inggris. *Jurnal Pendidikan dan Konseling*, 4(3), 2274–2281. <https://doi.org/10.31004/jpdk.v4i3.5060>
- Sauri, S. (2020). Sejarah Perkembangan Bahasa Arab dan Lembaga Islam di Indonesia. *Insancita: Journal of Islamic Studies in Indonesia and Southeast Asia*, 5(1), 73–88. <https://doi.org/10.2121/incita-jisisea.v5i1.1332.g1159>
- Sumardi, K. (2012). Potret Pendidikan Karakter di Pondok Pesantren Salafiah. *Jurnal Pendidikan Karakter*, 3(3), 280–292. <https://doi.org/10.21831/jpk.v0i3.1246>
- Suteja. (2016). *Pendidikan Dan Pesantren*. CV. Elsi Pro.
- Tahir, S. Z. B. (2017). Multilingual teaching and learning at Pesantren Schools in Indonesia. *Asian EFL Journal*, 98, 74–94. <https://dlc.dlib.indiana.edu/dlc/handle/10535/10267>
- Nurdianto, T., & Ismail, N. A. B. (2020). Pembelajaran Bahasa Arab Berbasis Common European Framework of Reference For Language (CEFR) di Indonesia. *Al Mahāra: Jurnal Pendidikan Bahasa Arab*, 6(1), 1–22. <https://doi.org/10.14421/almahara.2020.061.01>
- Zarkasyi, A. S. (2015). *Gontor & Pembaharuan Pendidikan Pesantren*. Raja Grafindo Persada.