



## Arabic Language Learning Culture in Salaf Islamic Boarding Schools: An Ethnographic Study of Linguistic Punishment Practices and Traditions

Rahmat Sapaat Siregar ✉, Mandailing Global Edukasia, Indonesia

✉ [rahmatsapaat.siregar@mgedukasia.or.id](mailto:rahmatsapaat.siregar@mgedukasia.or.id)

**Abstract:** This research aims to explore the traditions and behaviors related to Arabic language learning in salaf pesantren with special attention to the practice and tradition of linguistic punishment as a pedagogical strategy. Based on participation in observation, interviews, and document analysis, this study shows that Arabic is not only taught formally, but also expressed and practiced in the daily lives and identities of students. Linguistic punishments such as sentence repetition, vocabulary exercises, or public speech help learning to be more active and serve to elevate discipline and collective responsibility. This discipline also produces a new level of learning culture where language acquisition is associated with the formation of character and faith values. These findings confirm that this kind of approach should be considered in an effort to build student accountability built in a positive, immersive, sustainable, and harmonious learning environment between traditions and educational functions.

**Keywords:** Learning culture, salaf pesantren, Arabic, ethnography, linguistic punishment.

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### INTRODUCTION

Arabic is very important in the context of the Islamic world because it functions as the main language of the Qur'an, Hadith, and Islamic religious literature in the classical period. Understanding Islam comprehensively includes mastery of many things, including instruments such as these basic pillars, such as being able to speak Arabic. That is why, Islamic educational institutions such as Islamic boarding schools have taken up the Arabic language as one of the main subjects that is taught in depths. Salaf Islamic boarding schools, as part of Islamic traditional education, have a long history with regards to the teaching of the Arabic language (Astuti et al., 2022). In this context, Arabic does not stop only at the level of teaching but is used in many aspects of daily life. From the level of scholars students, Arabic is a language for communication, language for worship, and also a cultural and spiritual identity symbol.

Linguistic law or linguistic punishment is one of the methods applied in salaf Islamic boarding schools to teach Arabic. Based on the above opinion, it can be concluded that one of the methods of teaching Arabic used in salaf pesantren is punishment or linguistic law. Students are faced with a form of speech that must be made and the oral that is assimilated. The sentence is spoken with the sound of words and changes. In other words, they don't speak Arabic when and where they should (R. S. Siregar, 2025). Then, the students were then told to create Arabic sentences or call out sentences in Arabic, not

oral. Discipline with certain limitations in this educational situation has a social goal for students who are more educated. This is because this environment is considered to be able to accelerate the process of students learning the language and also form a disciplined attitude and high responsibility for learning. Very consistent in carrying out such punishments will be accepted and believed as part of the pesantren culture that will continue until the next generation (Iqbaluddin & Aisa, 2020).

This agreed legal sanction is not only a way of teaching, but also a symbol during religious and social dismantling in the pesantren education community. The mastery of the Arabic language, for the salaf pesantren circle, is not only obtained from a process, but also part of the attitude of formation and Islamic values. Within these limitations, it is interesting to examine how the practice of learning Arabic in salaf pesantren takes place, especially in the context of the tradition of linguistic punishment. This study was developed to complete the picture of how an educational community forms a distinctive, socially and religiously meaningful learning culture (Aminudin et al., 2023). This research departs from three main questions. First, what are the characteristics of Arabic learning practices in salaf Islamic boarding schools? Second, how is the tradition of linguistic punishment applied in the learning culture of students? Third, to what extent does the application of linguistic punishment affect students' Arabic language skills?

Based on the formulation of the problem, this study aims to describe the culture of Arabic learning in salaf Islamic boarding schools, analyze the form and function of the linguistic hukrian tradition in the teaching process, and evaluate the effectiveness of using this approach in building Arabic language habits. To answer these problems, this study uses an ethnographic approach to education (Suandewi et al., 2019). This approach allows researchers to directly observe practices, interactions, values that live in the pesantren community, and vice versa. Using this method, researchers hope to find the hidden meaning behind learning that is carried out naturally and context-bound.

Secara teoretis, penelitian ini mengacu pada teori budaya belajar, milik Vygotsky (1978), yang memberi perhatian spesial pada sosial sebagai elemen penting dalam proses internalisasi pengetahuan. Di dalam konteks pesantren, the nature of learning which is created through the community of the Arabic language is believed to contribute significantly in improving the language competence of the santris. Selain itu, Spradley's ethnographic approach to education was used to explore local practices with regard to teaching and learning Arabic at deeper levels. With this approach, the researcher is able to capture the dynamics of learning culture which are not revealed through survey or ordinary experimental methods.

The literature review also indicates that some earlier studies focused on teaching Arabic in pesantren, but there is a gap in examining the role of the tradition of linguistic punishment specifically as a part of the teaching strategy. This is an appealing element of salaf pesantren that needs further exploration (Subagiya, 2023). Hukuman tradisional dalam pendidikan bahasa dapat dipandang sebagai bentuk penguasaan sosial yang ada dalam sistem pendidikan. This kind of punishment is not coercive but they are more of an alert and reminder for the norms of language use that is expected among the speakers. Therefore, it is crucial to investigate the impact of such punishment on the linguistic habitus of the santri.

Along with that, this study seeks to reflect on the importance of consistency and create a conducive environment in language learning. In addition, this example can be seen in the pesantren environment that hones and accustomed the use of Arabic in daily activities. Furthermore, it can be applied to other educational institutions, albeit in different contexts (Dasopang et al., 2022). The contribution made in this study is not only related to the development of cultural learning theory and language education, but also presents a discussion about traditional education in the midst of modernity. In the midst of globalization and digitalization, salaf pesantren still maintain their traditions in a distinctive way and are firmly rooted in local values. That way, in the future, this introduction is expected to be able to provide a comprehensive overview of the main focus

being researched, on the other hand analyzing the culture of linguistic punishment sentences in Islamic boarding schools. This research is expected to be able to make a theoretical and practical contribution to the development of cultural and community-based Arabic language education.

## **METHODS**

In an effort to gain an overall understanding of the Arabic language learning culture in salaf Islamic boarding schools, this study applies qualitative and ethnographic approaches. The reason for choosing the ethnographic approach in this case is as a result of the background of the thought that ethnography basically provides an opportunity for researchers to see, and even define, various practices, behaviors, and values that are taking place in communities and social groups. In this study, the researcher acted as an active observer, meaning that not only saw but also directly involved in the ongoing Arabic language learning. This approach is taken in the hope that the researcher can collect high-value and original data related to social and language habits carried out by students and lecturers who hold the course.

The research subjects were participants from three groups that contributed to building a learning culture. The first group is students who are core actors in the Arabic language learning process (Fiqih, n.d.). The second group is ustadz or teachers who experience and regulate the course of learning and force the application of Arabic during learning. The third group is the administrators or coaches who carry out and supervise the implementation of the linguistic tradition of punishment in Islamic boarding schools.

Teknik pengumpulan data yang paling utama adalah observasi partisipatif beserta wawancara dan analisa dokumen. Teknik pengumpulan data yang dilakukan adalah observasi partisipatif dengan melibatkan partisipasi langsung peneliti dalam kegiatan yang diteliti. Pengumpulan data dilakukan dengan cara observasi langsung di kelas Arabi selama proses pembelajaran. Teknik analisis data yang digunakan adalah analisis isi (N. Siregar & Siregar, 2025). As to achieving the objectives of the study, I conducted an observation concerning the use of Arabic, as well as the interaction of students with teachers and the application of linguistic punishment. With regard to the observation, the researcher had to document as much relevant data as possible and tried to have an understanding of the underlying culture.

In-Home interviews were conducted by selecting each key informant from various subject groups as subjects of the study. Interviews were conducted so as to obtain insights regarding the importance of Arabic language, perception of linguistic punishments, and its impact on learning processes as well as character development. The design of the frames of the interview was semi-structured to enable the talk through guiding subjective responses from informants around complex concepts without bringing them into a forced geometrical structure containing preset leads towards the proposed axis of the research. (Kuantitatif, 2016) This type of design lets informants contour responses freely to depict their actual feelings, Within the bounds of the objectives of the research. Besides describing the sentiments, the interviews also served to the researcher as a means of clarifying further and building upon previously provided answers.

Documents were collected mainly such as the wording documents which constitute the governing laws of the language usage namely regulations of the monastery such as the record of breaches and the classification of punishments that are met. Such documentation is part of the records accompanying observations and interviews so as to expand the analytical data base as data have been more than one source which will turn the analysis to be multi angle and therefore sharper (Laia & Zai, 2020). The way of analysis of the collected qualitative data was through interaction of activities, after data summary and interaction record was gained which based on the Miles and Huberman model using the systematic steps of data reduction, presenting in a way that is more understandable and drawing conclusions. Data reduction filters data streams and dock by mate axes with

the posed objectives by retaining pertinent information to composite underpinnings and underlying matter (Setyawan, 2021).

The ethnographic approach produces an overview and analysis of the Arabic language learning culture and the practice of linguistic punishment in the pesantren environment which is conveyed in the form of a descriptive narrative. This narrative presents the main patterns and findings that emerged from the field data. In this study, a temporary withdrawal of conclusions was carried out repeatedly during the analysis to ensure consistency between the data and interpretation. These conclusions are issued and evaluated by cross-checking data from different sources (Toha & Ainin, 2023).

The importance of ensuring the correctness of this data is obtained by granting the challenges posed through triangulation used in this study both in terms of sources and techniques. A method of analysis that uses comparisons within a group of informants to ensure the consistency of findings is called source triangulation. Another method that uses comparisons in various measurements to produce more in-depth information by combining observations, interviews, documents that make a better information system is called the Triangulation technique. This helps reduce bias-oriented views and increases uncertainty in subjective research results.

The researcher seeks to refine the research by creating a data scheme that the researcher does not bring together with the theme so that it does not drive the impact with the theme and the research subject can be treated objectively. Research ethics is also an independent subject for researchers and maintains the anonymity and identity of informants. And do not mention the institution contacted so that the data in the processing subject does not drive things that are detrimental to it (Arab, 2024). The efforts of researchers with other research informants to search to produce useful data are gradual. In order for this interaction not to be in danger, the researcher looked at the trust of the informants to be natural and provide data with sincerity.

In the observation activity, the researcher made a very detailed record of the time and place of the learning activities carried out, the type of punishment applied, and the response and attitude of the students to the attitude taken. Learning culture analysis requires this kind of field record as one of the analyses. In fact, researchers also drew interactions that do not use verbal speech on the face, which come out in the process of learning, punishment, to explore the social psychology aspects that exist in the community (Yulista, 2019).

The interviews that were conducted before, did not forget to be recorded by the informant, after which the transcript was carried out in its entirety to make it easier to dig up data. To this end, the transcript must first be analyzed in the formation of redundant cultural themes and patterns, which dominate the informant's narrative. With the final stage, an analysis was carried out, which was uploaded covering a structured systematics and convoluted descriptive explanations, relentlessly in detailing the learning culture that was compiled and practiced and maintained in the tradition of linguistic punishment. With the application of this ethnographic method, the imagination of the irreal researcher which includes the salaf pesantren becomes one with the reality touching all areas of the learning culture without limits (Fariq, 2023).

As a measure to maintain objectivity and avoid potential bias due to the direct involvement of researchers in the research setting, researchers conduct periodic self-reflection throughout the data collection process. This reflection is useful to help researchers control the influence of subjectivity that may arise in interpreting data. The researcher also paid attention to how the application of adaptation to linguistic punishment methods was applied both in formal activities in the classroom and in non-formal activities in the dormitory (Zahid, 2023).

In this case, the researcher also considers external factors such as the development of technology itself, modern education, and social factors that exist in the community around the pesantren, and how these relate to the learning culture and the application of linguistic punishment. This tradition is important to research how and in what form it was

modified. In addition to asking direct questions related to how the speakers see linguistic formulations, the researcher also asked the speakers to share their experiences related to learning Arabic and all the challenges and motivations they faced. This approach provides emotional and psychological data that have rarely been revealed in previous studies (Awdiyanti & Rifai, 2022).

The researcher also collected literature, pesantren policy documents, and other academic records as documents related to Arabic language learning to be used as secondary sources. This data can improve the analysis of the study culture. The entire series of this research seeks to provide a comprehensive understanding of the position of the linguistic punishment tradition in the context of the culture of Arabic language teaching in salaf Islamic boarding schools, so that the results of this research are expected to make a theoretical and practical contribution to the development of language education in similar environments.

## **RESULTS**

The study found that the usage of Arabic as a daily language of communication forms the primary basis of the learning culture in salaf pesantren. Arabic is not only employed in formal teaching sessions, but also in the daily interactions between students and teachers. Such practices foster an authentic learning environment (and, in this case, a language immersion environment) where learners are exposed to language in real and contextually meaningful settings. Thus, it becomes a part of their life and not just a subject to be taught in theoretical classes. In addition to these matters, the pesantren also implements a program of forty minutes a day of Arabic conversation called muhadatsah which is conducted every morning and evening. This activity allows the students to practice their speaking and listening skills in a relaxed but structured atmosphere. Muhadatsah serves as an opportunity for student's to practical mastery of the Arabic language and builds habits of active and consistent communication.

Learning the polar al-turats, or classical texts, is an important part of the Arabic curriculum at Islamic boarding schools. The teaching of classical books has been applied using the sorogan and bandongan methods. Grammatical understanding, or grammatical comprehension, is taught because it provides a deep root for mastery of the Arabic language structure. This proves that pesantren have more attention to the language ability, and not merely on speaking, but on understanding the language academically and profoundly. When it comes to the use of language, there is a tradition known as linguistic punishment, a unique characteristic but applied with great precision. Every student who is caught conversing in a non-Arabic language will receive sanctions designed to encourage rather than hinder the learning process. The proposed include repeating sentences, adding vocabulary, giving speeches in Arabic, and delivering the material in Arabic in a structured manner. With these orders, they will automatically improve Arabic-speaking rhetoric with multi-dimensional use.

Using the whiteboard as a new vehicle for Aa vocabulary and writing ten predetermined words is part of a punishment that is more intended to repeat as well as indirectly punish. This non-monotonous form of punishment explores the students' memory of the new words conveyed. In addition, students are also punished passively by reading Arabic books not only as a means of demonstrating massive literacy bored, but to strengthen Arabic writing skills. It is conventional to consider grammatical violations that contain the punishment of demeaning as a form of reprimand. In this case, speech, steps and physical touch do not include violent acts. This kind of socialization aims to introduce kyai and santri to good oral system and be more educational to people who are terminally disciplined.

Students show an active response through the participation they give in Arabic classes. This attitude indicates adequate motivation in doing what is revealed in theory. Motivation as justified also indicates a positive effect on students' language skills both in

formal and informal situations. The findings mentioned above encourage the formation of student groups that are supportive of each other. This group contributes to strengthening the sense of brotherhood in the student fellowship. They actively urge and encourage themselves to speak in Arabic which motivates many people outside the group to communicate in Arabic for a specific purpose.

Language sanctions are considered effective by all parties concerned because of consistent and contextual changes. Repetition that is relevant to the teaching and learning situation makes students educated and understand sociolinguistic examples as a result of language use violations and at the same time can improve themselves through efforts that support the improvement of language skills. The Spartans are the defending champions of this sport. On average, all family members of the keuchik showed the results of combining Arabic learning with the tradition of linguistic punishment in Salaf Islamic boarding schools. Namely, the existence of a positive teaching culture in teaching at a higher level. Use language in everyday interactions. Applying the eloquence of reparations and words, learning n.askun and shari-i punishment in students is not theoretical, but practical in the daily life of students.

In addition to the direct impact on language proficiency, the tradition of linguistic punishment also contributes to the discipline and sense of individual responsibility among the students. They learn to appreciate that the use of Arabic is not merely an academic obligation, but rather a matter of etiquette and identity of the pesantren community. This understanding cultivates a sense of belonging to the traditions and motivates them to take pride in their language. Creative and constructive punishments motivate students to regard linguistic errors as learning opportunities, as opposed to burdensome or intimidating punishments. This fosters a positive atmosphere of learning and reduces defiance to rules. Therefore, these customs strengthen the bond between students and teachers during the lessons. The contextual application of linguistic punishment reveals the versatility of teaching methods within the pesantren. Such punishments are tailored to the abilities and traits of individual students, which means not every punishment fits all for every infraction. This approach renders the system more humane and efficient in achieving the educational objectives.

In some instances, the tradition of linguistic punishment aids students to become more focused and motivated, especially those who have difficulty mastering the language. For instance, the students who are chronic offenders are made to do vocabulary or speech repetition drills that directly enhance their skills. This method aids learners to overcome their learning problems in a systematic manner. Research also shows that ustadz have a significant responsibility in supporting the existence of this tradition. They act as supervisors as well as motivators and guides for students to understand the importance of Arabic in their daily lives and in religious education. This role is considerable in the success of the linguistic punishment tradition.

The success of this tradition is supported by open communication between teachers and students. The students receive fair appreciation and treatment, making them more receptive to the corrections and rules given. This good relationship strengthens social cohesion in the pesantren environment and fosters a better atmosphere in learning. The research also found that the tradition of linguistic punishment participated in the formation of the collective identity of students as a community of Arabic language users. This increases solidarity and togetherness among students because collectively they try to maintain and preserve traditions that are considered sacred among Islamic boarding schools. This additional motivation also strengthens the determination of students in carrying out their obligation to use a changed language.

On the other hand, the implementation of the tradition of linguistic punishment also presents its own challenges. Some students feel awkward or embarrassed when they do things like give speeches or read aloud in public as a form of punishment. Over time, many people feel much better and much more confident. The research notes that support from fellow santri was very helpful for overcoming these challenges. Friends provided

motivation and supported each other during the linguistic punishment one group member had to serve. This has helped cultivate positive social atmosphere and relieve some of the psychological stress that could arise from punishment. Overall, the findings of this research emphasize that the culture of learning Arabic in salafiyah pesantren combined with the practices of linguistic punishment fosters an effective, inclusive, and sustainable learning ecosystem. This approach not only enhances language proficiency, but also develops the character and identity of the santri as a resilient and disciplined Arabic language practitioner.

## **DISCUSSION**

The learning culture at the Salaf boarding schools is very thick with the values of the community which strengthen each other. Arabic was not only a subject to be learned, but a social norm that had to be practiced by all members of the pesantren (Islamic boarding school). In this case, both teachers and peers as members of the group actively enforced the speaking of Arabic, thus supportive and disciplined educational atmosphere. Such conditions demonstrate that learning is not an individual process, but rather a social process that is multidimensional (Fitriyani et al., 2021). This community approach suits well with the social learning theory proposed by Vygotsky, where learning takes place through the internalization of social interactions and norms that prevail within the surrounding environment. Through repetition and surveillance from other members of the community, the students (santri) were able to internalize Arabic as a part of their identity and daily life. Socially, the adoption of new language within such compact and supportive community greatly enhances the ability to learn the new language.

Penggunaan sanksi linguistik dalam context budaya belajar ini bukan untuk menekan tetapi sebagai saran positif yang mendukung pembentukan habit. Such punishments were intended to encourage students to speak Arabic in a relaxed manner. These punishments do not instill trauma but rather, encourage students to improve themselves consistently and consciously. This is what makes the process of learning becomes effective and exciting (Nurani et al., 2023). Compared to physical punishment which often results in terrible psychological effects, linguistic punishment is pedagogically more constructive. These punishments encourage students to participate in the teaching of the Arabic language through reading, writing, or even speaking. This develops the cognitive and affective domains simultaneously, enhancing the language skills while nurturing self-esteem and personal responsibility.

Apart from serving as reinforcement, the tradition of linguistic punishment also signifies contextual and local education. The pesantren as a traditional institution possesses its own distinctive cultural values which are inseparable from their teaching practices. The blending of pesantren traditions with modern teaching methods creates an educational system which is rooted in local values and responsive to current needs (Masykur & Prayitno, 2020). The implementation of such traditions shows the collective conscience to uphold the values of the pesantren while progressively addressing the rigorously systematic demands of language education. Such approaches motivate santri to master the Arabic language in more accessible and meaningful ways, considering that the teaching offered is grounded in their social and cultural reality.

Furthermore, this community has fostered unity and solidarity among the students. Because, outside of language learning, they also maintain their practices. This social attitude is very useful for strengthening the bond and atmosphere of education, where all students feel valued and appreciated. There, the function of language law as a reinforcement or positive reinforcement is so strategic because language errors are positioned as a constructive learning experience (Hamid et al., 2019). A student is expected to have a critical view and ask not as a disappointment, but as a step of improvement and strengthening. This approach has proven to be very helpful in building the mindset needed in the language learning process, namely having a growth mindset.

This pesantren shows the application and role of local traditions in language education obtained from non-formal education as a successful educational experiment activity. Pesantren combines local advantages that are fictitious to be used as a source in the learning process, not by imitating the formal education system but adapting based on the needs and characteristics of students and their social life (Bahruddin, 2017). Ingrained in the discussion above is the observation that the Arabic language learning culture at salaf pesantren thrives due to community forces, positive reinforcement value through linguistic punishment, and the ability of pesantren to blend local customs with modern educational policies. The synergy of these three elements creates an enduring and meaningful learning system that advances the linguistic competencies and character development of the santri.

## CONCLUSION

The practice of learning Arabic in a Salaf Islamic boarding school (pesantren) relies heavily on community interaction and habitual language use. The sociocultural context where the students (santri) support and remind each other, together with the authoritative teaching of the educators, fostered deep Arabic learning and comprehensive mastery. With continuous social interaction, Arabic was not only taught as a subject but as a language that was integrated into various facets of life, shaping the identity and character of the santri holistically. The tradition of linguistic punishment (pelanggaran bahasa) as applied in Salaf programs undoubtedly assists educational discipline in the use of Arabic without being overly punitive. Such creative educational punishments support the establishment of rich language environments where all forms of language mistakes are regarded as preferred learning opportunities. This not only ensures the Arab world of education and positively shifts the attitude organized Santri collective responsibility towards the use of language.

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