

ARABIC LANGUAGE LEARNING STRATEGY BASED ON *PESANTREN* LOCAL WISDOM: An Effort to Maintain Cultural Identity

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ABSTRAK

This study aims to reveal how integrating local wisdom in Arabic language learning strategies can be an effective effort to maintain the cultural identity of the people who use the language. Cultural identity is often closely related to language, and in Arabic language teaching, efforts to maintain cultural identity can be challenging. This research uses a qualitative approach by analyzing related literature, case studies, field observations, and interviews. The results of this study show that integrating local wisdom into the Arabic learning strategy can help students more effectively understand the rules of Arabic and read the Qutub turrets. This is done by combining Arabic learning methods with pesantren local wisdom such as singing lalaran nadham accompanied by rabana, takror ziarah, interpreting the kutub turats with the style of pesantren and understanding the kutub turats with the pesantren bahtusl masa'il nahwiyah. In addition, this study also shows that learning Arabic as a means to spread and understand the local wisdom of pesantren is also a strong tool in strengthening cultural identity, especially pesantren culture. It can also help address issues related to globalization and cultural homogenization. The results of this study are expected to guide the development of an Arabic language learning strategy that is more oriented towards the local wisdom of pesantren to help the community maintain and appreciate the cultural identity of pesantren in this digital era.

Keywords: Arabic Language, Learning Strategi, Pesantren, Local Wisdom

A. INTRODUCTION

Pesantren is a traditional Islamic educational institution in Indonesia that has an important role in religious and cultural education; pesantren have existed for a long time and have become an integral part of the history of Indonesian education. Even since the beginning of the spread of Islam in the archipelago, it was pesantren that became the main witness and became a very urgent medium in Islamization activities in Indonesia so that the development and progress of Islam in Indonesia cannot be separated from the role of pesantren in it ¹. Pesantren has a unique and diverse culture and socio-culture ². Including local wisdom in its education system. This local wisdom includes Islamic values, pesantren traditions, and local cultural values that can influence the learning approach of Islamic sciences, including Arabic. Arabic is a very important language for Muslims because the Koran, which is the guide for Muslims, is written in Arabic. ³Therefore, pesantren in Indonesia must include Arabic language learning in the pesantren curriculum.

Arabic is one of the most widely spoken branches of the Semitic languages and is one of the six official languages spoken in the United Nations. (PBB),⁴ And Arabic also has a very strong cultural value for people in various countries, especially in Indonesia; it is proven that there are

¹ Nia Indah Purnamasari, "Konstruksi Sistem Pendidikan Pesantren Tradisional Di Era Global : Paradoks Dan Relevansi," *El-Banat: Jurnal Pemikiran Dan Pendidikan Islam* 6, no. 2 (2016): 194–212.

² Andi Nurlaela, "Menakar Nalar Pendidikan Pesantren Berbasis Kearifan Lokal," *At-Turas: Jurnal Studi Keislaman* V, no. 2 (2018): 1–20.

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⁴ A Alwehaibi, "A Study of the Performance of Embedding Methods for Arabic Short-Text Sentiment Analysis Using Deep Learning Approaches," *Journal of King Saud University - Computer and Information Sciences* 34, no. 8 (2022): 6140–49, <https://doi.org/10.1016/j.jksuci.2021.07.011>.

around 700 Arabic words that are absorbed by Indonesian⁵, This reflects that Indonesian culture is closely related to Arabic.

Arabic has a rich history and is used in various aspects of life, including religion, literature, and culture. Local wisdom is a valuable asset in maintaining cultural identity. Combining Arabic with local elements can be one of the effective ways to maintain cultural values and avoid cultural homogenization that often occurs. Learning Arabic in pesantren does not only focus on understanding Islamic references but more than that, students are expected to have oral and written skills⁶.

However, there are several challenges in learning Arabic in Indonesian pesantren, especially for students who do not have a pesantren background. Therefore, it is necessary to have an effective learning strategy by combining the local wisdom of pesantren in pesantren. This is based on the results of the initial observation study that many pesantren have begun to forget local traditions and wisdom; it can be seen that many Arabic language teaching programs tend to ignore local and cultural elements, such as direct method learning (direct translation) and also focus on a more general curriculum. This can reduce the attractiveness of Arabic language teaching and less maintain the local cultural identity of pesantren, especially in this era of globalization and modernization, which has brought many changes to the learning system in pesantren. In this process, cultural identity is often threatened by influences from outside modernity, including modern learning systems that forget the local naive values of pesantren.⁷

⁵ Winci Firdaus, "Kata-Kata Serapan Bahasa Aceh Dari Bahasa Arab: Analisis Morfofonemis," *Sosiohumaniora* 11, no. 2 (2011): 223–34.

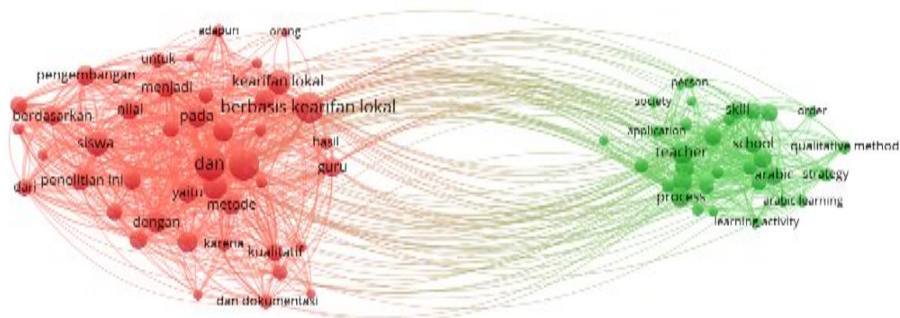
⁶ Andy Hadiyanto and Siti Maria Ulfah, "Model Pembelajaran Bahasa Arab Multiliterasi Berbasis Kearifan Lokal Di Perguruan Tinggi Negeri Andy Hadiyanto," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 4, no. 1 (2020): 117–40.

⁷ Fathurrosi, "wawancara" 12 Oktober 2023

This research reflects the need for approaches appropriate to the cultural and social contexts in which previous research studies were conducted. Arabic is often taught using methods derived from foreign cultural contexts, which may need to be fully relevant or easily understood by learners in a particular local cultural context.

Using local wisdom, Arabic language learning can be adapted to better suit students' understanding and needs. This approach not only helps students understand Arabic better but also allows them to enrich their understanding of Arabic culture in a more relevant and sustainable way.

The novelty of this research is how researchers integrate pesantren local wisdom into Arabic learning strategies (Qaida Arabic), which is a study that we rarely find, so it becomes an important contribution in developing learning strategies that utilize pesantren local wisdom to improve understanding and mastery of Arabic both safari and Tahrir. This study also combines multidisciplinary aspects, namely education, linguistics, culture, and learning strategies. The following researchers present the results of the novelty bibliometric analysis of this research with the keywords of Arabic learning strategies based on pesantren local wisdom.



The above results conclude that local wisdom research with Arabic learning is minimal; this gives space to researchers that the themes raised are very rare and worthy of study.

This study aims to portray and analyze Arabic learning strategies in pesantren by combining local wisdom. Certain combinations of goal-oriented learning activities used by students are part of the strategy to increase effectiveness in santri learning. Thus, this research can positively contribute to education in pesantren and develop students' understanding of Arabic. The research is not to reject the existing modern learning system, but rather how to keep the local wisdom of pesantren exist through integration into Arabic learning strategies, and also with this research trying to integrate elements of pesantren local wisdom such as *ubudiah* traditions, social values of pesantren into Arabic learning strategies so that local wisdom is better known and maintained amid the modernization era.

B. PREVIOUS RESEARCH

Research conducted by chaerul Anwar on the sorogan method in learning al-qur'an in Islamic boarding schools is motivated by the lack of public interest in learning al-qur'an and interest in reading al-qur'an. This study aims to reveal the effectiveness of learning the Quran using the sorogan and qualitative research methods. Case studies in one boarding school resulted in the use of the slogan method for levels one and two, which is very effective because students like this method and rely on the teacher's ability to guide them. This research is different from the research I did from the aspect of the variables in my research, taking Arabic language variables and local wisdom, while this research focuses on the part of the local

wisdom, namely bandongan by learning the Qur'an⁸. The inclination of this research focuses on one local wisdom, namely the sorogan method. In contrast, in my research, several methods are found and used in Islamic boarding schools, which are the object of research.

Furthermore, the second research conducted by Syindi Oktaviani R. Tolinggi on Arabic learning strategies in salafi and khalafi Islamic boarding schools with the background of wanting to know how the style and learning strategies in salaf and khalaf Islamic boarding schools. The method used is qualitative with the style of field research (field research). The results of this study show that the learning strategy in salaf pesantren focuses on grammatical competence or language structure, which is applied in learning kitab kuning in the style of pesantren, while in khalaf pesantren emphasizes communicative competence, which is applied to daily life in pesantren⁹. This research has similarities with my research in terms of the method, namely, using qualitative methods. Still, the difference is that my research rests on the learning strategies used in learning Arabic based on local wisdom. In contrast, the research above compares the strategies of salaf and khalaf pesantren.

The research conducted by Muhammad Thoha with the title Reformulation of the Yellow Classical Book Learning Strategy at the Mambaul Ulum Islamic boarding School is motivated by the tradition of yellow classical book learning in Islamic boarding schools tends to take a long time, even years, with a qualitative approach and photographing

⁸ Chaerul Anwar, "Metode Sorogan Dalam Pembelajaran Membaca Al-Qur'an Di Pondok Pesantren," *Al-Wasathiyah: Journal of Islamic Studies* (Ikatan Da'i Indonesia, 2022), <https://doi.org/10.56672/alwasathiyah.v1i2.36>.

⁹ Syindi Oktaviani R Tolinggi, "Model Pembelajaran Bahasa Arab Di Pesantren Salafi Dan Khalafi," *Al-Lisan* (Institut Agama Islam Negeri Sultan Amai Gorontalo, 2020), <https://doi.org/10.30603/al.v6i1.966>.

objects naturally resulting in findings that the reformulation of yellow classical book learning is pursued using buttoning up policy making and implementing student-based supervision.¹⁰ This research is different from the research I did; Muhammad Thoha's research emphasizes photographing new findings from the yellow book learning strategy in pesantren, while my research reveals the findings of local wisdom-based learning strategies that are integrated into Arabic language learning; in summary, my research, reveals things that already exist, with efforts to maintain wisdom in learning strategies.

C. RESEARCH METHODS

The research method used in this research is a qualitative approach with a case study method where with this case study method, it can get an understanding of a phenomenon of Arabic language learning strategies based on pesantren local wisdom so that it can be revealed clearly and procedurally. Case studies were conducted in several well-known pesantren in Indonesia, such as PP. Lirboyo, and PP. Syaichona Moh. Cholil Bangkalan chose these two pesantren for several reasons: first, PP. Lirboyo. PP. Lirboyo has a long history and is rich with strong Islamic traditions. This pesantren was founded in 1910 by KH. Abdul Karim. Since then, it has become a center of Islamic education and an important center of religious activities. Then what is no less unique is that this boarding school is known for the concept of "Santri Karya," where santri (students) are taught not only to study religious knowledge but also to work productively in various fields,

¹⁰ Mohammad Thoha, "Reformulasi Model Pembelajaran Kitab Kuning Di Pondok Pesantren Mambaul Ulum Bata-Bata Pamekasan," *TADRIS: Jurnal Pendidikan Islam* (Institut Agama Islam Negeri Madura, 2021), <https://doi.org/10.19105/tjpi.v16i2.5136>.

including agriculture, industry, and social, as for PP. Syaichona Cholil is believed to be the epicenter of Nusantara scholars such as KH. Hasyim As'ari KH. Abd. Karim and KH. Wahab Hasbullah, according to history, who introduced the science of nahwu to Madura, was none other than Syaichona Moh. Cholil,¹¹ So it is natural that this cottage is a unique object to research.

Data collection techniques were carried out with three events, namely observation, non-structured interviews, and documentation, and then also added to the documentation of existing research results. Observation is carried out in the cottage, which has become an object, by observing Arabic language learning practices, especially qawaid Arabic, which are applied in the cottage, by recording what has been observed related to the Arabic language learning process by integrating the local wisdom of the pesantren. Then interviews were also conducted with asatidz, students, and administrators at the pesantren about the integration of pesantren local wisdom into Arabic learning strategies by asking non-structured questions to predetermined resource persons to explore data on how their experiences and views on learning strategies based on their pesantren local wisdom. Data analysis is carried out by using the Mils and Hubberman strategy, namely by the first stage of collecting data obtained through interviews with students and teachers related to the application of pesantren local wisdom in Arabic language learning strategies, as well as observation data and documentation notes regarding the Arabic language learning process. Furthermore, data reduction is carried out by arranging it to make it more structured and patterned by grouping findings, selecting findings that are

¹¹ Siti Fatimah, "PERAN KH. MUHAMMAD CHOLIL DALAM MENGEMBANGKAN ISLAM DI BANGKALAN-MADURA" (2011).

relevant to the research theme, and discarding unimportant data. The last step is concluding: concluding Arabic language learning strategies based on pesantren's local wisdom.

D. RESULTS AND DISCUSSION

The learning strategy used in the Lirboyo Islamic boarding school and Syaichona Moh. Cholil uses several methods, namely the lalaran method, bahstul mas'il method, bandongan and sorogan methods, while the application is as follows:

Method of memorizing nadhom quickly (*lalaran*)

In pesantren shichona Moh. Cholil the application of lalaran nadhom is carried out in class for all students after class hours, starting from the 5th grade level of madrasah ibtida'iyah, madrasah diniyah tsanawiyah to madrasah Aliyah, the books used are nadham jurmiyah, nadham imrity and nadham alfiyah ibn malik, the process lasts approximately 15 minutes. Likewise, outside the classroom, it is applied in the "lajnah tahfidz alfiyah" specifically, the time of lalaran nadhom is carried out on Tuesdays and Friday mornings after dawn; what is interesting about the lalaran nadhom alfiyah in this lajnah tahfidz is the application of lalaran nadham accompanied by rabanna in the style of the local wisdom of pesantren with the lyrics of songs that are being hit and trending in the current era, all students who participate in this alfiyah tahfidz lajnah are required to deposit their memorization twice a week, namely after lalaran together with a minimum deposit of 20 stanzas. Then after every two weeks the students are required to memorize their memorization at maqbaroh shichona Moh. Cholil (takror pilgrimage) right on Friday ba'da dawn with the hope of tabarrukan to shichona Moh. Cholil, this is what is a unique finding and

different from previous studies, namely the Arabic language learning strategy (qaidah nahwu) with the integration of the value of pesantren local wisdom such as ziarah biwasilah auliyallah in the hope of getting useful and blessed knowledge. In this lalaran nadhom strategy, two local wisdoms are applied in the learning system of qaidah nahwu, namely the integration of local wisdom values such as rabana and tabarrukan biziyarati auliyallah.¹²

Lirboyo Islamic boarding school is one of Indonesia's famous Islamic boarding schools and has a long history of organizing Islamic education in the style of its local wisdom. Among them is a learning strategy, which is memorizing nadhom quickly. We know that each pesantren has a different curriculum and educational focus according to the traditions and values held by the pesantren. So, Lirboyo Islamic Boarding School prioritizes the science of nahwu because, according to Moh. Sowwaf, one of the teaching staff, said that the science of tools in Lirboyo Islamic Boarding School is the main thing because this tool is an introduction to understanding other yellow books such as fiqh, tafsir, Aqidah, and other books.¹³

Lirboyo boarding school is more famous for teaching Arabic grammar, known as the science of tools. Because the science of tools is an introduction and a medium for understanding other Islamic books. Among the tool science books taught at the Lirboyo boarding school are nahwu books in the form of nadhom such as nadhom kitab imriti, alfiyah ibn malik, nadhom maksud etc. The learning process uses a fast memorization method with the rhythm of the song, which is the current trend; the practice is

¹² Moh. Fhrulloh, "wawancara" 16 Oktober 2023

¹³ Moh. Sowaf, wawancara, 09 September 2023

carried out after entering the class before starting the lesson, and the nadham is repeated so that most students can quickly memorize it.

The process of students memorizing by repeating at least three times every half stanza of nadhom, then quickly continuing with half the stanza again after it feels smooth, then one stanza of nadhom is combined, and so on until it is memorized.¹⁴ An example is one of the stanzas of the nadhom below:

قال محمد هو ابن مالك # أحمد ربي الله خير مالك

The word قال is repeated three times. Then the phrase محمد is added three times. Then lafad قال and محمد are combined into one to become محمد قال repeated three times as in the beginning. After that, lafad هو is repeated three times and again adds and repeats the recitation of هو محمد قال from the beginning again as before.¹⁵

The Arabic Language Learning Strategy in boarding schools in Lirboyo generally uses a traditional learning system: bandongan, sorogan, deliberation and muhafadzah methods. Although the same method is used, there are differences in learning at boarding schools in Kediri, which is the object of research. Pondok Lirboyo with its classic Salaf method (bandongan, sorogan, muhafadzah and deliberation), Pondok Pesantren Syaichona Moh. Cholil, with its salaf education and active student learning system that emphasizes the independence and activeness of its students, then uses a dual learning system (salaf cottage system and formal school).

¹⁴ Observasi, PP. Lirboyo, 05 September 2023

¹⁵ Bahrul Ulum, "METODE MENGHAFAL NADZOM CEPAT : (Studi Di Pondok Pesantren Lirboyo, Kediri)," *JURNAL PUSAKA* 11, no. 2 (December 23, 2021): 13–19, <https://doi.org/10.35897/PS.V11I2.646>.

Bahtsul Masa'il nahwiyah

In addition to applying the memorization method in learning nahwu (Arabic grammar), Madrasah Hidayatul Muhtadi-ien Lirboyo Kediri also applies the bahtsul masa'il method. This method is applied during school hours and also deliberation hours. The bahtsul masa'il method is an interaction between students or students with teachers to analyze, explore or debate certain topics or problems. This study focuses on the results of observations of the bahtsul masa'il method of the Turats book (Imrity, alfiyah ibn malik). In the process. First, the santri are appointed by the ustadz to read the books of fathul qarib and fathul mu'in in front, followed by providing understanding and providing opportunities to ask questions that focus on the ability of qira'ah santri who lead both related to I'rab, how to read, wazan, tarkib, etc. For example, the discussion of I'rab in the books of imrty and alfiah and fi'l madhi etc. Then the students ask what needs to be done. Then the students ask what needs to be discussed in the grammatical aspects of qira'ah, followed by discussion, refutation, argumentation, delivery of ta'bir, ibarat and reference to qaidah. After completion, it is concluded and returned to the ustadz who is the mushohih in the bahtsul masa'il activity, so on in every bahtsul masa'il activity which is held every night.¹⁶

We need to protect this local wisdom of pesantren, and we need to preserve it because, in the book Ta'limul Muta'alim, Az-Zarnuji explains: "Students must also conduct discussions in the form of mudzakaroh, munadhoroh, and muthorohah."¹⁷

¹⁶ Observasi, PP. Syaichona Moh. Cholil, 02 Oktober 2023

¹⁷ Syaikh az Zarnuji, *Talim Mutaallim Terjemah*, 2009.

Bandongan

The method used in Lirboyo and Syaichona Moh during material delivery activities during school hours. Cholil pesantrens uses the bandongan method. The bandongan method transfers knowledge or teaching and learning process in salaf pesantren where the kyai or ustadz reads the book, translates, and explains. Meanwhile, santri or students listen, listen, and record what the kyai conveys.¹⁸ The two pesantren above is implemented with a group of students listening to a teacher who reads, translates, and explains nahwu books such as Jurmiah, Imrity, and alfiyah ibn malik. Arabic learning strategies, especially Arabic language rules (nahwu) and bandongan learning strategies on nahwu books, are carried out in class and outside the classroom, such as additional takhossus held by asatidz for students who want to add study hours outside of school.

The following is applying the bandongan learning method in the two research object pesantren.

The teacher reads the salaf book: in this first step, the teacher reads the book and the santri listen, the books used are alfiah, imrity according to the level of each santri.

Next, the discussion is carried out: The santri in the group discuss and collaborate to understand the material provided. They exchange opinions, ask questions, and explain difficult concepts to each other under the guidance of a teacher or ustadz.

Q&A: After the discussion, there is a question and answer session between the groups and each other, as well as with the teacher or ustadz as

¹⁸ Effendi Chairi, "Pengembangan Metode Bandongan Dalam Kajian Kitab Kuning Di Pesantren Attarbiyah Guluk-Guluk Dalam," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (2019): 70–89, <https://doi.org/10.31538/ndh.v4i1.233>.

a guide. This session aims to ensure deep understanding and clarify concepts that may still be poorly understood.

Evaluation and Feedback: The teacher or ustadz evaluates the discussion and the group's performance in understanding the material. They also provide constructive feedback to help with future improvements.

Sorogan

The sorogan method is one of the pesantren's local wisdom learning strategies, where students read in turn in front of the ustadz to be corrected, justified, and directed¹⁹. In Pondok Pesantren Lirboyo and Pondok Pesantren Syaichona Moh. Cholil, this method is still used in learning books such as fiqh, akhlaq and qidah, and books related to Arabic language rules (Jurmiyah, imrity and alfiyah ibn malik). This strategy is used outside of class lessons with additional hours after deliberations carried out by students who are less capable in terms of reading the yellow book who want to study intensively with the ustadz so that they can be like other students in terms of reading the yellow book.²⁰

The process of applying sorogan studies in Litboyo and Syaichona Moh. Choli Islamic boarding schools as local wisdom involves several important steps, including a deep understanding of the concept of sorogan, learning and teaching to santri, and integration into daily life in pesantren. The following are the steps in applying the sorogan method:

Determination of Sorogan Materials: Sorogan material can be selected from various yellow books in this study the results of observations of sorogan yellow books alfiah ibnu malik carried out in class for the tsanawiyah level while for the ibtidaiyah level is the imrity book. The

¹⁹ Maria Ulfa, "Metode Sorogan Kitab Untuk Pemahaman Nahwu (Imrity) Pondok Pesantren Assunniah Kencong Jember," *Al-Fathin* 5 (2022): 65–82.

²⁰ Observasi, Mdrasah PP. Syaichona Moh. Cholil Bangakalan, 05, oktober, 2023

material selection must be adjusted to the students' level of understanding and needs.

Preparation of a Learning Plan: Once the sorogan material is determined, the lesson plan is prepared by the class teaching staff i.e. the respective class teacher. This plan includes time scheduling, learning methods, and learning objectives to be achieved.

Selection of Learning Methods: Several learning methods can be applied in sorogan studies, but what is applied in the pesantren that is the object of research (PP. Lirboyo and PP. Syaichona Moh. Cholil Bangkalan) is the lecture, group discussion, and question and answer method, this method is by the characteristics of the students and the learning objectives to be achieved at each level.

Implementation of Sorogan Studies: Sorogan studies are carried out using the lesson plan that has been prepared. The kiai/Kiyai or teacher leads the study and listens while the students actively read in front of the Kiyai, and then discuss it with questions and answers.

Learning Evaluation: After completing the sorogan session, the ustad evaluates the learning process and results by correcting incorrect readings and giving directions on how to read correctly along with the I'rab. This evaluation aims to determine the extent to which the learning objectives are achieved and to evaluate the effectiveness of the learning methods used.

Integration with the Pesantren Curriculum: The Sorogan study also needs to be integrated with the overall Pesantren curriculum so that it becomes an inseparable part of the educational process in Salaf Pesantren as it is in these two Pesantren.

E. CONCLUSION

Based on the discussion above, pesantren local wisdom is an important part of Islamic culture and tradition in Indonesia, especially in Indonesian pesantren. Arabic learning strategies (qaidah nahwu) that apply pesantren local wisdom can help maintain and respect the cultural values of pesantren. The local wisdom of pesantren that is integrated into learning strategies in pesantren in Indonesia includes using the lalaran strategy of reading nadham quickly, takror ziarah strategy, bahtsul masa'il qutub qawaid nahwu strategy, bandogan and sorogan strategies. Integrating local wisdom in qawaid nahwu learning strategies can introduce santri to pesantren culture. It can also help Santri better understand the rules of Arabic, which, of course, is a tool for reading and understanding the Yellow Book. The learning strategy applied in the pesantren is carried out comprehensively, including aspects of improving students' reading skills and understanding the nahwu books in particular and Qutub turrets in general. In this case, the researcher needs to expand the research object's scope. Furthermore, the researcher recommends expanding and focusing on integrating current learning strategies (such as PBL strategies, STAD, Cooperative learning, etc.) with the local wisdom of pesantren so that there is a new and more interesting finding.

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