

MA'HAD AL-JAMI'AH IN INDONESIA: PORTRAIT OF THE ARABIC LANGUAGE LEARNING MODEL

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Abstract. The study aims to identify the tangible forms of Arabic language learning programs and to describe the models of Arabic language learning at the ma'had *al-jamiah* of Fatmawati Sukarno Bengkulu State Islamic University and Ali Bin Abi Thalib Surabaya Islamic College. This research adopts a descriptive qualitative type. The sources of information include observations during the Arabic language learning process and interviews with instructors or teachers. The Data analysis in this research is conducted using the interactive analysis theory by Miles and Huberman. The analysis technique involves data collection, presentation, reduction, and conclusion. The results of this research indicate that: Firstly, the forms of Arabic language learning programs at the ma'had *al-jamiah* of Fatmawati Sukarno Bengkulu State Islamic University include: ta'lim al-lughoh al-arabiyah, muhadtsah yaumiyah fi al-lughoh al arabiyah, provision of vocabularies, and khitabah. The forms of Arabic language learning programs at the ma'had *al-jamiah* of Ali bin Abi Thalib Surabaya Islamic College include: insya bi'ah lughowiyah, fashl ilaaji, fashl idhofi, muhadharah arabiyah, and muhadtsah usbuiyah. Secondly, the models of Arabic language learning at the ma'had *al-jamiah* of Fatmawati Sukarno Bengkulu State Islamic University and Ali bin Abi Thalib Surabaya Islamic College include direct learning and learning with presentations.

Keywords: *learning models, ma'had, arabic language*

Abstrak. Tujuan penelitian ini adalah untuk mengetahui wujud kongkrit program-program pembelajaran bahasa Arab, untuk mendeskripsikan model-model pembelajaran bahasa Arab di ma'had *al-jamiah* Universitas Islam Negeri Fatmawati Sukarno Bengkulu dan STAI Ali Bin Abi Thalib Surabaya. Penelitian ini menggunakan tipe kualitatif deskriptif. Adapun sumber informasi berupa hasil observasi selama proses pembelajaran bahasa Arab dan hasil wawancara terhadap musyrif atau pengajar. Analisis data digunakan dalam penelitian ini adalah dengan menggunakan teori analisis interaktif Miles dan Huberman. Adapun teknik analisis diawali dengan mengumpulkan data, disajikan, direduksi, dan disimpulkan. Hasil penelitian ini menunjukkan bahwa; Pertama wujud program pembelajaran bahasa Arab di ma'had *al-jamiah* Universitas Islam Negeri Fatmawati Sukarno Bengkulu berupa; ta'lim al-lughoh al-arabiyah, muhadtsah yaumiyah fi al-lughoh al arabiyah, ilqa' almufrodat, khitabah. Adapun wujud program pembelajaran bahasa Arab di ma'had *al-jamiah* STAI Ali bin Abi Thalib Surabaya berupa; insya bi'ah lughowiyah, fashl ilaaji, fashl idhofi, muhadharah arabiyah, muhadtsah usbuiyah. Kedua model-model pembelajaran bahasa Arab di ma'had *al-jamiah* Universitas Islam Negeri Fatmawati Sukarno Bengkulu dan STAI Ali bin Abi Thalib Surabaya meliputi model pembelajaran langsung, pembelajaran dengan presentasi.

Kata Kunci: *model pembelajaran, ma'had, bahasa Arab*

Introduction

Trend of Islamic boarding schools or ma'had (boarding facilities) has undergone various transformations, with one notable variation being the emergence of the phenomenon of boarding schools entering *al-jamiah*, commonly known as 'ma'had. This development stems from the recognition that the educational system of Islamic boarding schools is considered effective in instilling religious values, especially for university students who come from diverse backgrounds. This includes students who may not have been exposed to religious studies and those with a strong background in religious knowledge. Such a phenomenon is crucial, particularly with the presence of *ma'had al-jamiah* that incorporate a learning design characteristic of Islamic boarding schools (Khozin, 2016).

A model of education that combines both university traditions and Islamic boarding school traditions has emerged, aiming to produce graduates who can understand modern sciences proficiently. In other words, graduates of Islamic Higher Education Institutions (PTKI) are expected to possess a balanced proficiency in both religious and professional knowledge. In addressing this significant challenge, ma'had *al-jamiah* of Fatmawati Sukarno Bengkulu State Islamic University and STAI Ali bin Abi Thalib Surabaya have come forward to tackle the issue by striving to develop knowledge

through synergy between university and Islamic boarding school traditions, manifested in the form of student dormitories or "ma'had." Furthermore, there are two major programs that serve as the learning objectives in the student dormitories or ma'had at these two *al-jamiah* namely the enhancement of religious competency and the improvement of language competency (Interview; Mentors and Instructors; 2023).

Discussing the language programs in the two student dormitories or ma'had is considered an intriguing and important study, particularly in the context of language learning models that are more focused on Arabic language instruction. This is evidenced by three fundamental factors as follows: Firstly, the Arabic language learning models are consistently innovative and in line with existing trends (Jannah, 2021), (Fitriani & Prastowo, 2022). Secondly, the Arabic language learning materials possess distinct characteristics (Aman, 2021). Thirdly, the Arabic language teaching methods need to be continually updated (Cahya Edi Setyawan, 2020).

The objective of the article titled *ma'had al-jamiah* in Indonesia: portrait of arabic language learning model can be classified into two scopes as follows: Firstly, to understand the tangible aspects of programs at the ma'had *al-jamiah* Fatmawati Sukarno Bengkulu State Islamic University and STAI Ali bin Abi Thalib Surabaya. This involves gaining insight into the concrete manifestations of various programs offered in these institutions. Secondly, to describe the models of Arabic language learning within the implementation of Arabic language learning programs at the ma'had *al-jamiah* of Fatmawati Sukarno Bengkulu State Islamic University and STAI Ali bin Abi Thalib Surabaya. This includes providing a detailed description of the teaching methods and approaches employed in the execution of Arabic language learning programs at these institutions.

Method

The portrait of Arabic language learning models at the ma'had *al-jamiah* of Fatmawati Sukarno Bengkulu State Islamic University and STAI Ali bin Abi Thalib Surabaya is delimited by two main aspects: Firstly, the tangible forms of Arabic language learning programs present in these two dormitories. This refers to the various types of Arabic language learning programs that exist and have been implemented in both dormitories for Arabic language education.

Secondly, the models of Arabic language learning. This refers to the variations in instructional models utilized in the implementation of Arabic language learning programs at these dormitories. This research adopts a qualitative approach, with data derived from the observation of Arabic language learning in the two dormitories using Arabic language instructional models as primary data—data collected directly to address the research questions. Information sources include observations during the Arabic language learning process and documentation of the implementation of Arabic language learning programs.

The process of Arabic language learning unfolds as follows: firstly, observing the implemented Arabic language learning programs; secondly, examining the various models used in the Arabic language learning programs. Data analysis in this research employs the interactive analysis theory (Miles & Huberman, 2014). The analysis technique involves data collection, presentation, reduction, and conclusion.

Result and Discussion

There are two findings in the research titled Portrait of Arabic Language Learning Models at the ma'had *al-jamiah* of UIN Fatmawati Sukarno Bengkulu and STAI Ali bin Abi Thalib Surabaya, namely: the manifestation of the Arabic language learning program and various models of Arabic language learning.

The Arabic language learning programs at the ma'had *al-jamiah* of UIN Fatmawati Sukarno Bengkulu

There are several Arabic language learning programs available at the ma'had *al-jamiah* of UIN Fatmawati Sukarno Bengkulu, namely:

Arabic Language Learning

This program is also commonly known as the language class. It is a mandatory Arabic language learning system that must be attended by every student for two semesters or one year. For the second year and beyond, the participation in this language class is optional or simply recommended for the students. This is because the students entering their second year are considered seniors and even mentors for other students.

The learning process in this program utilizes a classical model led by an instructor. The language class program consists of 10 classes, divided into 3 levels: 1) Ibtidâ' level (basic/beginner), comprising 6 classes, 2) Mutawassith level (intermediate), consisting of 3 classes, and 3) Mutaqaddim level (advanced), comprising 1 class. Each class accommodates 30 students. The function and purpose of this language class program are to serve as a supporting program for the effectiveness of the main program, namely the muhâdatsah al-yaumiyah program (active Arabic speaking throughout the day in the dormitory environment). The second emphasizes achieving communication competency, while the first emphasizes the correct usage of sentences according to their grammatical structure.

The teaching materials for the language class are from the book titled 'Silsilatun fî Ta'limi al-Lughati al-'Arabiyyah – al-'Arabiyyah Basîthah'. This book is an adaptation and translation of the book 'Silsilatu Ta'limi al-Lughati al-'Arabiyyah – almustawâ al-tsâni,' originally published by Imam Muhammad Sa'ud Islamic University, KSA, but with some modifications tailored to the needs of the students. The content of the book covers several aspects, including vocabulary (mufradât), reading (qirâ'ah), exercises (tadrîbât), and grammar rules (kaidah). Generally, the structure of the book can be outlined as follows: 1) presentation of vocabulary related to a theme, 2) presentation of reading materials, 3) a list of questions about the reading, 4) grammar discussion, 5) exercises related to grammar concepts.

Based on the above explanation, it can be understood that the program follows a specific teaching procedure, including: 1) The instructor opens the class with an introduction that includes greetings, motivation, and an explanation of the learning objectives in Arabic. 2) The instructor presents the vocabulary materials, and the students imitate or listen attentively. 3) The instructor presents the grammar rules, and the students listen carefully. 4) The instructor provides examples of applying the rules. 5) Students are asked to give examples in their own language. 6) The instructor rewards correct answers and punishes incorrect ones. 7) The instructor briefly reviews the above material. 8) The instructor concludes and emphasizes key points. 9) The instructor closes the class with a brief summary, closing remarks, and motivation in Arabic, and greetings.

In the language class activity program, evaluations are conducted at the end of each face-to-face meeting and at the end of the academic year. The evaluations at the end of each meeting may take various forms, including written tests, oral tests, and assessments of students' work.

Muhâdatsah Yaumiyyah fî al-Lughah al-'Arabiyyah

This program is intended to train the students to communicate in Arabic in their daily lives. The program is implemented on specific days each week, alternating between Arabic Daily and English Daily. The program *muhâdatsah Yaumiyyah fî al-Lughah al-'Arabiyyah* is carried out on the scheduled Arabic Daily days, during which every student is required to use Arabic as their communication language.

Regarding the teaching method, an environmental engineering approach is employed, setting up an environment where all academic community members use Arabic in various situations. The creation of this language environment is comprehensive and takes various forms, including: Creating a Speaking Environment: Enforcing rules mandating the use of Arabic in any situation, implementing educational sanctions for violations of not speaking Arabic, etc. Creating a Visual Environment: Incorporating Arabic signage, writing announcements in Arabic, displaying a variety of vocabulary (*mufradât*) and proverbs (*asâlib*), and showcasing wise sayings. Creating an Auditory Environment: Delivering oral announcements in Arabic, etc.

Several strategies are implemented to monitor the effectiveness and enforcement of language rules. One of these strategies involves appointing some students to act as spies. The role of these spies is to identify and report violations of language rules. Additionally, educational sanctions are applied to language rule violators. These sanctions may include memorizing a set of vocabularies and constructing sentences using them. The violators may also be assigned the task of identifying other rule breakers.

Provision of Vocabularies

This program aims to expand the vocabulary and enrich the creation of new sentences, as well as their use in various contexts. This activity supports the Muhâdatsah Yaumiyyah fî al-Lughah al-'Arabiyyah program to enhance the quality and variety of students' communication. One of the indicators of successful implementation is the increased vocabulary used in a contextual and grammatical manner. This activity takes place every day in the morning after Fajr prayer, except on Fridays and Sundays.

The teaching technique employed in the mufradât learning process is the drill technique. A mentor or musyrifah will repeatedly recite several mufradât, and the students will follow the suit. After one or more words are given, some students will be asked to create sentences containing the vocabulary. The focus of this activity is on mastering the Arabic vocabulary and the ability to use it in various contexts. The instructional procedure involves:

Dividing the students into groups, each guided by a musyrifah. The musyrifah recites mufradât (vocabulary) and their translations, followed by repeated recitations by the students. The Repetition is done individually and collectively. The recited and repeated mufradât are presented in both singular and specific sentence contexts. If the mufradât are nouns, they are presented in both singular and plural forms. If they are verbs, their derivatives, including past tense (fi'il mâdhi), present tense (fi'il mudhâri'), and infinitive form (mashdar), are mentioned.

The instructional material for the Ilqo mufradât program is the book 'Ta'lîm al-Lughah al-'Arabiyyah'. The Arabic language materials in this textbook include thematic vocabulary (mufradât), writing (kitābah), exercises (tamrînāt), and grammar rules. The structure of this textbook can be understood through the following illustration: 1) theme, 2) list of mufradât, 3) list of discussion questions, and 4) readings. In addition to this book, for mufradât learning, other sources may be used to cover expressions such as idioms, cultural expressions, popular phrases, etc., which may not be included in the book.

Evaluation for this program takes two forms. The first form involves students writing down the mufradât recited by the musyrifah every Thursday, as Thursday is designated for the imla' program. The second form requires students to recite the memorized mufradât each morning. The Students who are unable to do so may face consequences.

Khithâbah

The 'Khithabah' program is conducted every day for two semesters after the Maghrib, Isha, and Fajr congregational prayers. The sermon is delivered by the students alternately, using either Arabic or English. The theme of the sermon is determined by the dormitory management. The aim of this program is to train the courage of the students in delivering religious lectures using Arabic/English.

The learning method or instructional procedure used in this program includes: Students propose a sermon title. Once the title is approved, the students independently or collectively compose the sermon script. The mentors edit and revise the sermon script, addressing grammatical, diction, and content aspects. On the scheduled day, students present the sermon, which is observed by the other students acting as the audience. The mentors evaluate the students' presentation, providing feedback and further explanations related to the sermon topic, covering both grammatical and scholarly aspects. The mentors inquire about the content of the sermon to the audience, followed by a question-and-answer session, dialogue, and linguistic analysis.

The 'Khithabah' program can be seen as a structured and planned training process in oratory skills. Before being designated to deliver a sermon, individuals are required to independently create a speech script with a chosen theme. After the title is approved, the script is edited and approved by mentors. Subsequently, the students must prepare the technical aspects of the sermon presentation, including intonation, stressing, facial expressions, body language, and effective message delivery. The sermon script serves only as a guide during the presentation and is not meant to be memorized. The delivery technique prioritizes the use of the extemporaneous method, although the use of a script or memorization method is not ruled out.

After the Khithabah learning process, evaluation activities take place promptly. The evaluation in this program takes various forms, including comments, corrections, explanations of highlighted sentences or messages, or descriptions of vocabulary and sentence structures.

Arabic Language Learning Programs at STAI Ali bin Abi Thalib Surabaya

There are several Arabic language learning programs available at the ma'had *al-jamiah* of STAI Ali bin Abi Thalib:

Bi'ah Lughawiyyah

Linguistic immersion or *bi'ah lughawiyyah*, is an Arabic language environment where individuals engage in interactions with others using Arabic as their communication tool. *Bi'ah Lughawiyyah* serves as the primary facility for students to acquire both their first and second languages. The first language for the students is their native language acquired from birth to adulthood, while their second language is the Arabic, which obtained through the linguistic immersion environment.

Bi'ah Lughawiyyah plays a crucial role in developing the speaking skills for daily communication. With the presence of *Bi'ah Lughawiyyah*, students are highly motivated and delighted to acquire Arabic because it provides them with the feeling of living in the Middle East. This immersion environment boosts their enthusiasm for dialogues in Arabic, to the extent that they feel hesitant to communicate in any other language.

Fashl 'Ilaajiy

Fashl 'Ilaajiy is a specialized program designed for students who struggle in the learning process in regular classes. This program is mostly attended by first and second-semester students, primarily because, on average, these students have a background in general education. Therefore, there is a need for special attention as an additional form of learning alongside regular classroom instruction. The class is opened after two or three weeks from the first day of lectures. In its implementation, the program coordinator requests all lecturers of first and second-semester students to observe and recommend the names of students who are required to participate in the program. The class will commence once the targeted quota is fulfilled and will continue until nearing the end of the semester.

Fashl Idhafiy

This program is one of the newest flagship programs implemented in the past few decades. *Fashl Idhafiy* is designed for students from the first to the fourth semester. This program is open to students who want to enhance their Arabic language proficiency. *Fashl Idhafiy* is divided into two classes: the first is the speaking skills class,

and the second is the reading skills class. The speaking skills class is exclusively for the first and second semester students, while the reading skills class is specifically designed for the third and fourth-semester students.

Muhadharah 'Arabiyah

Among the programs implemented in the boarding system is the conduct of Arabic lectures or "muhadharah." This program takes place every week and is intended for students who are in their third semester or above. In its implementation, all students in the dormitory are divided into several each consisting of eight to ten students from the first semester to the eighth semester.

All students in their third semester or above are required to deliver a muhadharah in Arabic, with a duration of seven to ten minutes, on a rotating basis. At the end of the semester, the best students from each halaqah are selected to participate in the Arabic speech competition. This program greatly helps students in developing their Arabic language skills from classroom learning to public speaking, demanding eloquence and mental readiness to speak in front of the public.

Muhadatsah Usbu'iyah

The *Muhadatsah Usbu'iyah* is one of the boarding programs carried out by students. This program aims to assist students in developing language skills in their daily lives and serves as a platform to express opinions on various specific occasions. The activity takes place every week on Saturdays, with different sub-themes for discussion. All students are randomly divided into several groups and are required to engage in discussions within their respective groups, addressing the specified theme. At the end of this activity, the leader of each group is asked to provide a summary of their discussion outcomes related to the designated theme, using the Arabic language.

The Arabic Language Learning Models at the Ma'had *Al-jamiah* of UIN Famawati Sukarno Bengkulu and STAI Ali bin Abi Thalib Surabaya.

There are several learning models implemented at the two ma'had *al-jamiah* at UIN Famawati Sukarno Bengkulu and STAI Ali bin Abi Thalib Surabaya as follows:

Direct Instruction Learning Model

This model is implemented in language class programs, where learning is directed in such a way that it centers around a teacher positioned as an active subject, while female students are positioned as passive objects (Arends, 2008). This direct instruction model is used because it is considered more effective for delivering informative and procedural knowledge that focuses on basic skills (Ngalimun, 2012).

The theoretical support for this model includes behavioural theory and social learning theory. Behavioural theory focuses on observable changes in human behaviour, occurring due to the relationship between stimuli and responses, driven by reinforcement. In practice, teachers adhering to behavioural principles set precise goals describing the behaviours they want students to learn; provide learning experiences such as exercises, where student learning can be monitored and feedback given; and pay special attention to rewarding behaviours in the classroom (Arends, 2008).

The second theory underlying this model is social learning theory. This theory distinguishes between learning (how knowledge is acquired) and performance (observable behaviour). According to Albert Bandura, observational learning is a three-step process: 1) learners must pay attention to critical aspects of what is being learned; 2) learners must retain or remember that behavior, and 3) learners must be able to reproduce or perform that behaviour (Arends, 2008). Practice and mental exercises are processes that help learners store and reproduce observed behaviors.

As previously explained, the direct instruction model is designed to enhance the learning of informative and procedural knowledge that leads to basic skills. Therefore, the direct instruction model is specifically designed for well-structured factual knowledge that can be taught step by step and intended to help students master procedural knowledge needed to perform various simple and complex skills.

In connection with the language class program, the instructional objectives include equipping female students with procedural knowledge to compose sentences in accordance with language norms. This can be traced from the material percentage that focuses more on teaching norms. The main goal is clear; students are expected to understand Arabic norms well, master them to the level of internalization (entering the subconscious mind), and then automatically become a kind of universal rule that underlies their oral activities in Arabic. Among the instructional objectives for the language class program, they can be detailed as follows: 1) Learners will be able to explain the core norms in their own language. 2) Learners can apply them in both written

and spoken language. 3) Learners will be able to compose well-structured and grammatically correct sentences. 4) Learners will be able to analyse sentences into language units with specific positions and functions (I'râb).

The syntax for the direct instruction learning model, along with its observational nature - meaning the results of observation and generalization - is as follows: The direct instruction learning model consists of five stages of activities, namely 1) orientation, 2) presentation, 3) structured practice, 4) guided practice, and 5) independent practice. However, the implementation of this model should be preceded by an effective diagnosis of students' knowledge or skills to ensure that they have the knowledge and skills to perform several processes and achieve accuracy in practice levels in this model (Fawaid & Ateilla, 2011).

Another characteristic of a good model is related to environmental management. Tasks related to managing the learning environment during lessons with the direct instruction model are almost identical to those used by teachers when applying the presentation model. In direct instruction, teachers structure their learning environment very tightly, maintaining academic focus and expecting students to be diligent observers, listeners, and participants. Teachers use various methods, including lectures, varied lectures, etc., to control conversations with students and ensure that the learning pace is maintained. Misbehaviour that may occur during lessons with the direct instruction model must be handled accurately and quickly (Arends, 2008).

Presentation Teaching Model

The Presentation teaching model is implemented in the khithâbah program. This model centers around the teacher and consists of four main phases: 1) the flow that starts from the teacher's initial efforts to clarify lesson objectives and prepare students for learning through 2) the presentation of an advance organizer and 3) the presentation of new information, until 4) interaction intended to check students' understanding of the information and expand and strengthen their thinking skills (Arends, 2008). There are slight modifications and adaptations to this model applied in the ma'had learning environment, namely, the presenter's role is no longer held by the teacher but is entirely entrusted to the female students. The teacher's role is to control, guide, and contextualize the message in the presentation to the audience.

Three complementary ideas are integrated to support this model: 1) the concept of the structure of knowledge, 2) psychology of meaningful verbal learning, and 3) ideas from cognitive psychology. The concept of the structure of knowledge introduces knowledge about an organized world around a subject area called a discipline. The idea of meaningful verbal learning proposed by David Ausubel sees the primary function of formal education as organizing various information for learners and presenting various ideas clearly and accurately (Ausubel, 1963). The third investigative stream that helps explain how information is presented comes from the field of cognitive psychology or cognitive science. Its framework is crucial for teachers as it provides a way to think about how the mind works and how knowledge is acquired, organized, and represented in the memory system.

The instructional objectives that can be chosen with the presentation model are primarily aimed at gaining declarative knowledge. Other objectives include generating interest and motivating students to learn, summarizing a topic, synthesizing and unifying everything for students, and providing an alternative perspective.

In relation to the *khithâbah* activity program, the instructional objectives are as follows: 1) Train the oral skills (*kalâm*) of female students in presenting ideas formally and in a structured manner. 2) Train writing skills for female students in composing a specific discourse. 3) Train the mental capacity of female students in delivering speeches in front of an audience. 4) Facilitate female students in increasing structured and systematic speaking practice (*kalâm*). 5) Train logical and systematic thinking skills. 6) Train listening skills (*istimâ'*) for female students in the audience position.

The syntax of the teaching model developed here is based on Ausubel's ideas about lesson material, cognitive structure, active receptive learning, and a reliable advance organizer. The advance organizer model has three stages of activities. The first stage is the presentation of the advance organizer, the second stage is the presentation of learning tasks or learning material, and the third stage is the reinforcement of cognitive processing. This last stage tests the relationship between learning material and existing ideas to produce active learning processes.

For managing the learning environment with the presentation model, it is similar to class management in other models. Students are divided into several groups, each guided by a mentor (*musyrif*). Each group is divided into two parties, the presenter's side (speaker) and the audience's side (listener). Each role is given its own functions and tasks. The speaker is responsible for composing a speech script and delivering the

speech. The audience is tasked with understanding the content of the speech and summarizing the main theme of the speech. The mentor himself acts as a mediator, guide, facilitator, and explainer for the conduct of the khithâbah activities at UIN Famawati Sukarno Bengkulu's ma'had *al-jamiah* and the muhadharah arabiyah activities at STAI Ali bin Abu Thalib Surabaya's ma'had *al-jamiah*.

Conclusion

The potrait of the Arabic language learning models at the ma'had *al-jamiah* of UIN Fatmawati Sukarno Bengkulu and STAI Ali bin Abu Thalib Surabaya evidently contribute to a framework of Arabic language learning models implemented in various Arabic language learning programs at the ma'had *al-jamiah*. The researcher also acknowledges the limitations in this study. Therefore, the researcher provides space for other researchers to enhance the perfection of Arabic language learning models research.

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