

# Quality of Arabic Learning in Traditional Islamic Boarding Schools and Modern Islamic Boarding Schools

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## Abstract

This study aims to explain and describe the quality of Arabic learning in Islamic Boarding Schools, which are grouped into book-based or traditional and Arabic-based Islamic boarding schools as a communication language. Furthermore, the results of this study will be able to be used as evaluation material for Arabic language educators and educational institutions that have Arabic language development programs. The design of this study was descriptive and qualitative to obtain information regarding the current status of the phenomenon. It was directed to determine the situation that existed in the study. The collected data is in the form of description narratives, not numbers. The quality of Arabic learning in modern Islamic boarding schools Asyifa is included in the excellent category. The indicator showing that a qualified teacher taught has good background education that was graduated from modern Islamic boarding school Gontor which is famous for its language program. The Arabic learning of the *Kitab* in Islamic Boarding School Al-Banjari is quite good because they come from salaf boarding school and have spent decades studying in the boarding school. Similarly, suppose you look at the ongoing learning process.

**Keywords:** *Arabic Language Learning, Quality of Learning, Teacher Qualifications, Traditional Islamic Boarding School, Modern Islamic Boarding School.*

## INTRODUCTION

Learning is a noble activity, as is teaching. In learning and teaching activities, at least there is a subject, namely a person who carries out learning activities, and there is also a subject called a person who teaches (Nassif et al., 2021; Latif et al., 2019). Practical and quality learning is greatly influenced by many factors, one of which is learning. Quality learning outcomes are determined by the quality of learning and quality learning is determined by professional educators (Elnager et al., 2020; Calafato, 2020).

Professional educators are not only able to enter the classroom and carry out class activities, but professional educators must have specific skills and quality standards that must even pursue through professional education, and professional educators are reflected in carrying out their duties characterized by the expertise they have, both in mastering the material and the methods and strategies applied (Elshankery & Ahmed, 2019; Aljedani et al., 2021). Professional educators must understand four competencies: professional competence, pedagogic competence, social competence, and personality competence. The four competencies possessed by educators will result in good learning quality (Haghigi & Omranpour, 2021; Herdiansyah et al., 2016).

Effective and efficient learning must carry out in various ways, techniques, and models. Learning also requires the role of technology and the selection of the right technology to help educators (Qaroush et al., 2022; Ihsan et al., 2020). An educator who has proficiency in Arabic is not a guarantee that he is skilled in teaching the language itself; he must have supporting skills to provide effective learning. Therefore, educators are not only able to use the language itself, but they must be supported by other skills to create quality learning (Haikal et al., 2018; Fathurochman et al., 2021).

Learning a foreign language has its complexities, both for students who have learned it and especially for novice students. There are many language learning models and strategies, but still not a promising way for language learners, especially Arabic language learners (Eina et al., 2019; Munshi & Aljojo, 2020). Many educational institutions still have difficulty applying effective and fun learning models and approaches to learning Arabic. This is also felt for boarding schools, especially Islamic boarding schools (Munshi & Aljojo, 2020; Isbah, 2016; Amiruddin et al., 2020).

Islamic Boarding School is the oldest educational institution in Indonesia that focuses on studying Islam. The learning pattern of Islamic boarding school educational institutions is still dominated by conventional learning. Currently, there have been many developments in modern Islamic boarding school educational institutions whose learning models have adopted unconventional learning models (Gonzales, 2022; Hasmayni et al., 2019). The educational institutions of Islamic Boarding School and Arabic are two things in line, Islamic Boarding School is synonymous with Arabic because most of the

books or reference books are in Arabic. Therefore, Arabic is the language of *yaumiyyah* which is familiar to students in Islamic boarding schools.

Every language has its problems, including problems in Arabic lessons. This would be a *barrier* to Arabic language acquisition itself. The problem element of the Arabic language can be linguistic problems and non-linguistic problems. Quality learning will play a very important role in minimizing non-linguistic problems that occur during the teaching and learning process (Uzum et al., 2021; Thahir, 2014).

The application of learning models that are in line with the environment and students will give maximum results. The tendency of educators today is reluctant to move with a variety of very diverse learning models. They tend to apply learning models that they think are effective but inversely proportional to learners. Today's educators must be able to have the ability to concoct a learning model that is adaptive to learners to achieve the learning objectives themselves without tending to use one particular learning model because each learning model has its disadvantages and advantages (Alharbi, 2019; Calafato, 2020).

Islamic boarding school educational institutions generally emphasize their students mastering the competence of language structures (grammatical) rather than conversational competence or *muhadatsah*. Most Islamic boarding schools that still emphasize conventional learning models are mostly Salafi Islamic Boarding School, in contrast to Khalafi Islamic Boarding School where the learning model has put pressure on the competence of active Arabic use that can be applied as a daily language.

The problem in acquiring Arabic is currently still high, judging from the input of students in Arabic language education study program, some of them have backgrounds in Islamic boarding schools. It becomes interesting to know what the patterns and models of Arabic language learning are like in Islamic boarding schools. Unlike English, they have more ability than Arabic, which is both a foreign language. This is interesting to do research that can give an overview of the pattern of Arabic learning in Islamic boarding schools.

## LITERATURE REVIEW

### Quality of Learning

Quality learning is a challenge for all educators. It is not easy to create quality learning because educators must be able and have certain competencies to make quality learning. The determining factor for the success of improving the quality of education can be seen in quality learning (Muaad et al., 2022). Quality learning in the teaching and learning process has synergy between teachers, learning behaviors, student learning, materials, media, and learning environments which will ultimately result in an optimal learning process. Indicators of the achievement of quality learning can be seen from the aspects of teacher behavior, student behavior towards a positive, active, and motivated direction (student behavior), a fun learning atmosphere (learning climate), teaching materials, and the use of media that is in line with the learning environment.

The quality of learning depends largely on the professionalism of an educator. Educators are the center of all teaching and learning activities. Educators are designers, actors, and evaluators in learning. To achieve optimal results, educators are required to be professional in carrying out all activities and learning processes in the classroom (Nassif et al., 2021).

Professional educators have special skills in their fields and are supported by certain skills in carrying out duties and responsibilities according to their profession. In carrying out his role of service, as a professional educator, besides being intellectually, morally, spiritually, and socially responsible, he is also responsible to students, their guardians, and society in general. Some of the characteristics of professional and amateur educators are reflected in the attitudes and points of view of their profession as an educator (Haider & Al-Salman, 2020). Professional educators consider their duties as part of worship; the profession of noble and honorable educators is a mandate, favors and fun, work as a form of devotion, always updating their knowledge, and much more. Unlike amateur educators, they view their duties as just working (Ahmed et al., 2022). Their profession is considered ordinary, working only to make a living, boredom, and a burden. The educator profession is a compulsion, and teaching is just aborting obligations, never updating their knowledge and many others.

### Arabic

Arabic is a language that is mostly in demand by Muslims in the world as the language of instruction in understanding Islamic studies. Islamic boarding school educational institutions are the institutions that specialize in studying Islam and Islamic boarding schools are institutions that also develop Arabic as a means of studying Islamic literature (Bajet & Alquwez, 2021).

Arabic is a language that has a common purpose with other languages, namely language as a means of communication and a means of obtaining knowledge. Besides, Arabic has a specificity, namely Arabic as the Language of Islam in the Holy Qur'an. The language itself has the meaning of the expressions spoken and written; besides, many experts understand the meaning of the language differently (De Smedt, 2021).

Arabic is an expression expressed in sentences consisting of hijaiyah letters that are generally used by Arabs. Arabic is an enduring and naturally preserved language because Arabic is the language of the Qur'an. Arabic today is not only learned by its native speakers. Even Arabic has been widely learned by non-native speakers. Arabic in Indonesia is especially the language of the community in Islamic boarding schools. Arabic has an academic, humanistic, and pragmatic dimension. It is proven by the large number of students and researchers who conduct research for academic and non-academic purposes.

### Islamic Boarding School

Islamic boarding schools are the oldest Islamic educational institutions in Indonesia. Islamic boarding school has a uniqueness compared to other educational institutions. Islamic boarding school has the building's characteristics, such as the residence of kiyai (*dalem*), mosque or musholla, and student dormitories. Elements of Islamic boarding school that until now have been maintained and are special elements, namely, the existence of kyai (teacher), students, student dormitories, mosques or mushalla, and the yellow book (ancient Islamic religious literature). For Islamic boarding schools, the above are elements that must exist as symbols that characterize Islamic boarding schools in general (Sozeri & Altinyelken, 2019; Lutfauziah et al., 2020).

The development of Islamic boarding school educational institutions is currently very rapid. It continues to make changes by adopting adaptive and innovative learning models. However, most Islamic boarding school educational institutions still stick to traditional educational patterns that are considered more appropriate and successfully implemented.

### Previous Studies

The direct method of learning Arabic at the al-Falah Islamic boarding school in Gorontalo can increase the interest of students and their understanding of students has increased. Besides, Islamic boarding school al Falah also implements the bi'ah lughawiyah system (application of the Arabic language environment). Things that hinder the direct method of learning Arabic include, among others, students using languages other than Arabic outside the time programmed, the unpreparedness of educators, and the application of the Arabic language environment that has not been maximized (Hastasari et al., 2022; Indriasari et al., 2020).

Hidayat said in his research on the problems of Arabic language learning that the elements that hinder the success of the Arabic language are, firstly linguistic problems (phonetic, vocabulary, morphology, syntax, semantics, and writing) and the second non-linguistic problems (educators, students, teaching materials, learning media, facilities, and infrastructure and sociocultural) (Hanafi et al., 2021; Zaki et al., 2020).

The motivation to learn a language must be high; especially if the language learned is a foreign language. Research conducted at Madrasah Aliyah Negeri Tangerang explained the low motivation of students towards learning Arabic. Influencing factors are the complexity of the Arabic language, the materials and methods used in the learning facilities, and the personality of the educator. The demotivation factors above need to be considered and found solutions so that Arabic learning can run effectively (Indra, 2017).

Professional educators must have experience with learner-centered learning approaches. The results of the research conducted by Sari (2017) said that using the right learning approach dramatically determines the effectiveness of learning. Besides, educators must also use varied approaches to assist students in achieving learning objectives. In supporting the activities and creativity of students, they must also use the proper learning methods. Some methods used are demonstration methods, inquiries, experiments, problem-solving, estimation, and others.

### METHOD

Related to the purpose of the study, the design of this study is descriptive and qualitative. It is designed to obtain information regarding the current status of the phenomenon and is directed to determine the situation that existed at the time of the study. Data is collected in the form of description narratives, not numbers. This research is multi-site research with a qualitative approach by analyzing problems or phenomena in a predetermined site. Qualitative research was conducted by collecting data with a natural background to explain or interpret the events of a phenomenon where the key instrument is the researcher himself.

This research will be carried out at the Assyifa Balikpapan Islamic Boarding School, Al Banjari Balikpapan, Nabil Husein Samarinda and Darul Ihsan Samarinda. The selection of above Islamic boarding schools is based on the characteristics of the Islamic boarding school itself. Researchers conducted research in two salaf (traditional) Islamic boarding schools and 2 khalaf (modern) Islamic boarding schools.

In analyzing the data, researchers used Miles and Huberman's interactive model consisting of data reduction, data display and conclusion drawing. In data reduction, researchers will record complex data and then analyze it by reducing it to obtain the main objectives, which are focused on important goals to obtain themes and designs. After the data is reduced, the researcher will display the data based on the findings. The last step is a conclusion, in this session the researcher will try to formulate the first conclusion that will answer the research problem. If the first conclusion is supported by field data, it means that the first conclusion of the study can be expressed as valid and consistent data.

## RESULTS AND DISCUSSION

### Efforts to Improve Arabic Speaking Skills for Students at Boys Islamic Boarding School Modern Asy-Syifa Balikpapan and Islamic Boarding School Nabil Husein

Ustadz Achmad Pikhairil Habibi, the caretaker of the boys boarding said that the language skills of students are influenced by various factors, including their school background before entering the boarding, their motivation, and interest in studying at the boarding school, their learning environment in the boarding school and so on. However, when they are already residents of the boarding school, the factor that significantly impacts their language development is the active language environment formed from the process of language development at boarding. When students have good language skills, it will make it easier to understand lessons in class that use Arabic and English.

OPPM is the language section in carrying out its function as a body for improving the quality of student language, of course, making various efforts to achieve this goal. This begins with planning and carrying out activities outside of formal school hours that can support the development of student languages (Arabic & English), supervising the course of these activities, implementing language discipline through educational rules and punishments, and coordinating with various parties.

This is in line with the opinion expressed by Nanang Fattah who stated that for the objectives of the organization and all its aspects to be achieved effectively and efficiently, it is necessary to carry out planning, organizing, actuating, and controlling.

In preparing the language development plan, the parenting staff, *musyrif* language and the language section first conducted work forum or known as *muker*. Through this forum, they can exchange ideas about the language development program that will be carried out by analyzing the possibilities that will occur in the future so that the goal can be achieved properly.

The planned goal in language development in the Asy-Syifa Modern Islamic Boarding School Balikpapan and Nabil Husain Samarinda is to improve the language acquisition quality of students. Furthermore, the boys' caretaker at boarding school explained that this was expected to help students improve their language skills both orally and written and provide benefits to them in developing scientific insights obtained during learning in the classroom, especially in-class that use Arabic and English.

In the work program planning, the reference is the previous work program, where it is evaluated first, it is seen whether there is anything that needs to be added, revised or eliminated to minimize errors in the previous year. The planned work program is divided into five articles: article one related to *mufrodat* and terms, article two related to activities, article three related to competition, article four related to *muhadatsah*, and article five related to cooperation.

The details of the work program that the language section has planned are as follows: Article 1. *Mufrodat* and its terms; Centralizing the provision of *mufrodat* outside the classroom by OPPM, Checking the memorization of students anywhere and anytime with the help of all OPPM and Coordinators, Checking the *mufrodat* books of students every Friday, Correcting student speech that is not in line with the rules of Arabic and English every change of language, Recording modern language terms in Arabic and English, Carrying out language changes every two weeks, Require all students to memorize the *mufrodat/ushlub* that has been given, Install vocabulary in certain places, require all OPPM to write *ushlub-uslub* that has been written in writing, require students to write and memorize *mufrodat/uslub* in the morning and repeat it tomorrow, require students to have a journal book and an official *kutaib* from the boarding school.

In chapter 1 above, it is clearly illustrated how the nuances of communicative language are carried out in a planned and programmatic manner and try as much as possible to follow the patterns of learning Arabic at Islamic Boarding School Modern Darussalam Gontor. The provisions in article 1 are then applied along with the terms and conditions in article 2 as follows: Article 2 Activities; Controlling the use of official languages (Arabic & English) in students, Coordinating students

at the time before the division of *mufrodat*, Directly punish students who violate language discipline, Spreading language jasus as many as 15 or more people in one day, Giving strict punishments to students who do not participate in language activities (*muhadatsah* & *mufrodat*) without definite information, Giving bald punishment for students who say bad word, Replacing *muhadatsah* activities on Friday with more innovative activities, Collaborating with the kitchen and student stationery store to find and punish students who not speak Arabic and English, Holding language tests before the semester test begins, Controlling the value of the language test results of each student, Strictly punish old students who talk to new students in the first semester, Holding wall magazine once a month, Conduct MC training (Arabic & English), Play educated and music Islamic (Arabic & English).

Linguistic activities in Asy Syifa and Nabil Husain Boarding School show the dynamics and characteristics of modern boarding schools or Khalaf boarding schools, where the main priority is the ability to speak, both Arabic and English. This linguistic activity runs effectively because it is supported by various programs, namely as follows:

1. Article 3. Competition, include: a) Holding a language festival; b) Rewarding students who are diligent in the official language at the end of each month; c) Holding a *fawazir* competition between boys and girls boarding; d) Holding drama competitions (Arabic & English) between rooms; and e) Holding a language wall magazine competition between rooms.
2. Article 4. *Muhadatsah*, include: a) Eliminating dispensation for students who do not use the official language in daily life at the boarding school; b) Giving *muhadatsah* with a new title every Friday; c) Giving punishment with memorization based on the situation and condition; and 4) Providing morning punishment for language offenders with educational punishment.
3. Article 5. Cooperation, include: a) Collaborate with the teaching department in controlling the development of student language when *muhadhoroh*; b) Collaborate with all parts of the community in upholding official languages as the crown of the boarding; c) Collaborate with the treasurer of OPPM in funding each competition; and d) Collaborate with the art section in attaching *mufrodat* and its translation in two languages in certain places.

## Organizing

In an organization, there is an organizing function, which is a process of dividing work into components that can be handled and activities coordinating the results to be achieved so that the objectives set can be achieved. Organizing is very important in the process of building language, by sharing activities in more detailed tasks, it will facilitate its implementation, and will avoid job inequalities.

OPPM of boys boarding school PM Asy-SyifaBalikpapan was served by two people, namely M. Rifly Rifa 'i Arif Makkabilla as chairman and M. Tosik Baihaqi Sinang Muslim as a member. They share the tasks and responsibilities for implementing language work programs in two different boardings, namely theAl-Quds in the villa and Al-Munarayon in daroin. Where M. Rifly Rifa 'i Arif Makkabilla as the chairman is responsible for Al-Quds inhabited by old students. Whereas M. Tosik Baihaqi Sinang Muslim is a responsible member of Al-Muna rayon inhabited by new students.

Furthermore, the language section determines and groups the activities to be carried out, as stated in the work program mentioned in the planning above. Where these activities are grouped into five articles, then give responsibility and authority to other parts of OPPM in carrying out several work programs. However, it is still given a range of controls or limits in carrying out these responsibilities.

## Implementation

After planning and organizing, the next step is the implementation. *Actuating* or also called "action movement" includes all activities carried out by an implementer to initiate and continue the activities set by the elements of planning and organizing so that the objectives can be achieved. In this case, the language section as an implementer divides these activities based on the implementation time.

1. Daily Language Activities
  - a. Distribution of vocabulary/terms
 

The distribution of vocabulary/terms (Arabic and English) is given to students in grades 1-4 KMI conducted by the Language section and other OPPMs who have been previously assigned. This activity is carried out every morning after the Qur 'a tadarus except Wednesday and Friday. After coming from the mosque, students were collected in front of the class by carrying a small journal book (*Kutaib*) to record the vocabulary/terms given. The language section or OPPM started the activity by mentioning vocabulary/terms in Arabic 3 times, then asked students to repeat it with a loud and clear voice several times. After that, students are asked about the meaning of the vocabulary/term, if no one knows then OPPM will provide an example in a sentence or by demonstrating it until

students understand. Likewise, when the distribution of vocabulary/terms in English. The vocabulary/terms given are sourced from the book *The Selected Vocabularies in Arabic-English-Indonesia* compiled by the PM Darussalam Gontor language development center. This book consists of three volumes, volume one for class 1 containing nouns, volume two for classes 2 & 3 containing verbs, and volume three for class 4 containing terms. Every day, students are required to memorize the vocabulary/terms they have recorded in *Kutaib* and deposit the memorization. *Kutaib* the student must be taken whenever and wherever they go. All students are also required to use the official language of the boarding school, namely Arabic and English and the terms when communicating, both to fellow students and to OPPM and asatidz.

## 2. Weekly language activities

### a. *Muhadatsah*

Activities *muhadatsah* are conducted every Wednesday and Friday before morning sports activities supervised by the language department and all OPPM. After returning from the mosque, students were collected in the field, marched face to face, and began *muhadatsah* according to the predetermined theme. The first *muhadatsah* is performed simultaneously, then alternately by two people. The theme *muhadatsah* is sourced from the book *hadtis kulla yaum* published by the PM Darussalam Gontor language development center. The student must have and memorize *muhadatsah* from the book according to the theme specified by the language section.

### b. *Taftish Kutaib*

This is conducted every Friday. After the morning workout, the students collect theirs to the OPPM office for examination by the language department. If some parts are missing, the student is asked to complete them, and if there are incorrect notes, they will be corrected and justified by the language department.

### c. Language switching

This activity is carried out once every two weeks, where in two weeks students are required to speak Arabic and two weeks English. It prohibits the use of Indonesian or regional languages in communicating, but if there are students who speak English in the week of Arabic, they will also be subject to punishment and vice versa.

### d. *Muhadhoroh* & MC training

This activity is essentially a cooperation program between the teaching and language sections. This activity is carried out three times a week, namely on Thursday afternoon Arabic speech, Thursday evening Indonesian speech and Sunday afternoon English speech. In this case, the language section is responsible for controlling students' language (Arabic & English) when making speeches. Besides that, the language section also cooperates with the teaching section to hold MC training three languages once a week, where students are trained to be ready to appear as MC when there are official boarding events.

## 3. Monthly language activities

### a. Competition

This activity is carried out at least once a month given the situation and conditions. Students are given a platform to compete for their language skills in a month or several. Through this competition, it is also one way to see the extent of the development of students' language. The competitions held are as follows: 1) Language estafet competition; 2) Wall magazine in Arabic & English between rooms competition; 3) Room language drama competition; 4) Smart competition Arabic & English between boys & girls boarding; and 5) Festival Language.

### b. Selection of best language students

At the end of each month, the language section conducts an exemplary selection of language students, selecting one student who masters in language, always uses Arabic & English based on the rules, and has minimal language violations. The student was awarded to motivate them and other students to continue to improve their language abilities.

## 4. Annual language activities

### a. Language exam

In one year, the language test is held twice, which is at the end of each semester before the semester exam. The questions tested in the language test are related to vocabulary/terms given every morning for one semester. The language test question is made by the language section and approved by the language *musyrif*. This test is also expected to assist students in preparing for the oral examination held by the KMI director. Where in the oral examination the material tested is religious material and subjects in the class that speak Arabic and English.

## Supervisor

This function is also called control or evaluation. When the organization has moved and is running, there must always be supervision or control so that the movement or the course of activities is really by the plan that has been set, both according to the direction and the way.<sup>69</sup> Supervision is control of everything that occurs, whether by the plan that has been set, or the instructions issued by the principles that have been set.

In regulating the language discipline, the language section conducts supervision in several ways, namely: 1) Spread *jasus*. *Jasus* or spies are spread as many as 15 people among students, their task is to take notes of students who do not speak Arabic and English in their daily lives, except while studying in class. The notes are then collected in the language section before 17.30 WITA. After hearing the notes names will be announced and summoned to the court language to be sanctioned and given the task to become the next *jasus*; 2) Giving punishment. Punishments are given to students who violate language discipline and are adjusted to the type of violation. Minor mistake, students who speak Indonesian, regional language or not by the language week, and are known by *jasus* or the language section will be given sanctions in the form of recitation of vocabulary/terms. Medium mistake, students who speak Indonesian, local language or not according to language week, and enter the *lughoh* court more than 5 times in a month will be in the form of punishment *jundi* (soldier style haircut) to cause shame effect for doing wrong. Serious mistake, For students who speak Indonesian, regional language, not by language week, or even uneducated words and entered the *lughoh* court more than 10 times in a month or given punishment in the form of bald punishment with the agreement of *musyrif* language. This punishment is given to cause shame and deterrence to make mistakes in the future; 3) Performing control. Other language and OPPM sections directly control the use of official languages in the field. When there are students who do not use official language, they will be punished directly on the spot, and by asking the student to stand up and shout the phrase " *yaa iikhwanii, intiquu arobiyyatan*"

### Arabic Language Learning Program and Efforts to Improve the Reading Skills of Boys Islamic Boarding School Muhammad Arsyad Al Banjari Balikpapan and Darul Ihsan Islamic Boarding School

From the research results of researchers related to the Arabic learning program in Islamic Boarding School Arsyad Al Banjari and Islamic Boarding School Darul Ihsan, neither of them has specific and complete documents related to the Arabic learning program. They both have a kind of curriculum that covers the entire boarding curriculum, and Arabic is just an integral part of that curriculum.

However, the following exposure can at least provide an overview of the implementation of the Arabic learning program in the two boarding schools. As a Islamic boarding school oriented towards understanding the books of the turats, Al Banjari's Islamic boarding school has arranged such a learning program to support the program of the boarding school, namely the deepening of the Qur 'an as one of the supporting media to familiarize students with Arabic, especially the Qur 'anic language.

Arabic Language Learning at Al Banjari Boarding School begins by dividing students into two large groups: Awwaliyah and Tsanawiyah. Awwaliyah groups are students who have just entered Pesantren and they are treated to basic Arabic materials both Nahwu and Sharf, even the field of study- religious studies outside of Arabic is conveyed by using a book in Arabic Malay. While the Tsanawiyah Group is a group of students who have been considered worthy of receiving higher Arabic materials, including religious lessons with Arabic-language references.

Arabic Language Learning Approaches and Methods at Al Banjari Boarding School and Darul Ihsan adhere to two approaches or methods; first, a teacher-centered learning approach (Teacher-Centered Approach), this approach is directed at Nahwu Sharaf lessons, and the second is a student-centered learning approach (Student-Centered Approach), as the method used for *muhadatsah*, *mahfuzhat*, *Tamrinat* and *Imla* lessons.

Arabic Language Learning in the Islamic Boarding School of Al Banjari and Darul Ihsan, still maintains its salaf approach, that is *Sorogan*, *Bodongan*, and *Muhafazah*, in other words adhering to the learning model of the salaf boarding school in general, although the learning experience modifications and innovations related to improve the quality of graduates who not only master the grammar of Arabic but also strive to improve the ability of communicative. Related to the efforts to improve the quality of Arabic learning, Al Banjari's Arabic teachers said that: *Learning Arabic here is simple, memorizing mufradat then using it, and we apply the principle that is important for children to say arabiyyah, for example, I want to take a pen, because it is known that only pen (Qalam), so he says "I want to take Qalam". What he knows, he speaks, and the important Arabic he knows he instills in his memory. This reinforcement only occurs in the classroom realm, if outside the classroom only occasionally, and is not emphasized.*

The explanation shows that Al Banjari's Islamic Boarding School emphasizes grammatical mastery as a science tool to understand the yellow book. Similarly, the Darul Ihsan Islamic Boarding School applies the arrogant model as its salaf's main characteristic but does not ignore the supporting activities of its communicative abilities. Even if you look at the programs of the two Islamic boarding schools, there are at least four language improvement support programs, which are as follows: Study of the yellow book (the salaf book), Guidance of Tahfidz and Tilawatil Qur 'an, Practice speeches in three languages (Indonesian, English, and Arabic), and Daily Arabic and English speaking

Besides, the two Islamic boarding schools have roughly the same mission: to produce students who can read the yellow book (a book without *harakat* system; *Arabic*) as a characteristic of the institution. And to support this mission, Islamic

Boarding School created the Takhasus Education program which is intended for students to deepen religious material and preaching. The material provided is generally sourced from the Yellow Book (*Kitab kuning*), which uses Arabic. Besides, its purpose is to learn religion and language. The students who study in the Takhasus Program are prepared as Da 'I candidates and ready to socialize in society after completing their studies.

Based on that, it can be understood that Islamic Boarding School Al Banjari and Darul Ihsan each have a strengthening program on the mastery of the Yellow Book with the knowledge of *Nahwu Sharaf* tools. Both tend to adapt boarding schools in South Kalimantan, for example Darul Hijrah, Al Falah, Darussalam, and others. Nevertheless, to improve the quality and bring out the characteristics, they innovate in providing Arabic material. For example, Islamic Boarding School Al Banjari uses several books as teaching materials in Arabic, namely: *Is'af al Thalibin*, *Tashrif, I 'rab* (essay by Hasan Baharun), *al Muhawarah al Hadithah*, *Kalimaat al Af 'al al Yaumiyyah*, *Kalimaat al Asma' al Yaumiyyah* (all three by Hasan Baharun), and *Syarh Ibn 'Aqil*.

The use of several books written by Hasan Baharun shows that Islamic Boarding School al Banjari to improve the quality of learning Arabic seeks to adopt the method of learning Arabic in Dalwa (Darul Lughah wa al Dakwah) while still maintaining the characteristics of Banjarmasin.

### Quality of Arabic Language Learning at the Salaf and Islamic Boarding School Khalaf Boarding School

Based on theoretical studies and field data that the researchers have described, the next step is to discuss the data. The data were obtained from four Islamic boarding schools, two Islamic boarding schools oriented toward communicative Arabic, and two Islamic boarding schools oriented toward Arabic.

#### 1. Quality of Arabic Language Learning at Khalaf Boarding School (Al Syifa and Nabil Husain)

The efforts of the language section in improving the speaking skills of students in Modern Islamic Boarding Schools can be interpreted as an effort or method carried out by holding activities that can support the development of students' language, especially speaking skills.

The results of this study indicated that the efforts made by the language section in improving students' speaking skills are by planning work programs or language activities that can improve students' language skills, organizing the tasks and activities to be carried out, carrying out planned work programs by grouping them into daily, weekly, monthly and yearly activities, and supervising the course of the work program. The existence of structured language development evidences this.

Indicators of the achievement of quality learning can be seen from the aspects of teacher behavior, student behavior towards a positive, active, and motivated direction (student behavior), a fun learning atmosphere (learning climate), teaching materials, and the use of media that is in line with the learning environment. Of all the indicators, the most crucial factor in assessing the quality of learning is the teacher or educator. Professional educators have exceptional skills in their fields and are supported by specific skills in carrying out duties and responsibilities according to their profession. In carrying out his role of service, as a professional educator in addition to being intellectually, morally, spiritually, and socially responsible, he is also responsible to students, their guardians, and society in general.

The quality of Arabic learning in modern Islamic boarding schools in this case Asyisyifa is included in the good category with indicators such as teachers who teach languages have adequate Arabic language education qualifications because graduates of modern Islamic boarding school Gontor who are famous for strengthening their language. Judging from the learning process, the programs implemented in Asyisyifa and Nabil Husain Islamic Boarding School were considered able to create a good language environment by dividing the time between Arabic and English. Then seen from the ongoing learning process shows students' high enthusiasm and motivation with good communication and discussion using Arabic as the language of introduction.

Conditioning of the language environment occurs not only in the classroom but also outside the classroom, even when doing activities unrelated to learning, such as during devotional work, sports, and other extra activities. If it were done on days determined to use Arabic, they also use Arabic as an introductory language.

To strengthen Arabic, the teacher synergizes with the boarding to develop a takhasus program with the following stages:

The planning stage which has been made includes the setting of language development and the preparation of work programs through a work forum held after the appointment of OPPM management. It was held at the beginning of the even semester school year and attended by parenting staff, asatidz board, and OPPM officer. With good planning, the performance of OPPM management becomes more manageable, directed, and systematically structured.

The organizing stage, the language section determines and groups the activities to be conducted, as stated in the work



program mentioned in the planning above where these activities are grouped into five articles. Then give responsibility and authority to the other OPPM sections in carrying out several work programs as a form of cooperation between sections while still being given a range of control or limits in carrying out these responsibilities. These activities become easy to carry out by organizing because heavy tasks are shared.

The implementation stage is carried out by the language section and assisted by all OPPM officers. The implementation of language activities is divided into four parts, namely daily language activities in the form of vocabulary/term distribution activities in Arabic and English, weekly language activities in the form of activities *muhadatsah*, *taftishkutaib*, *muhadhoroh*, MC training, and language change, monthly language activities filled with language competition activities and selection of best language students, and annual language activities in the form of language test. Then conduct evaluation and coordination meetings related to language development to suit the situation and conditions. At this stage, the language development process is carried out by the language department in line with the previous plan to improve the quality of the students' language.

The supervision stage is carried out by the language section and assisted by all OPPM officers, by controlling the course of activities and language discipline directly, spreading *jasus* or spying to note the students who violate language discipline, and providing punishments for the violations. In addition to conducting direct supervision, the language section, OPPM officers and language users evaluate the language section work program, whether it is running properly according to the plan or not, by adjusting the time and conditions.

The results above showed that the efforts that have been made in the language section ranging from planning, organizing, conducting, and supervising linguistic activities are relevant to several theories, namely the theory about organizational management, the theory about important factors that affect the learning of speaking skills, and the theory about direct methods in learning foreign language skills.

First, according to Soekarno Handayani, it is necessary to manage the implementation of an activity to achieve the predetermined organizational goals. The process of the activity starts with planning, organizing, directing, and supervising. Both Mardiana and Mardiana argue that two important factors influence the learning of speaking skills, namely linguistic and non-language factors. The linguistic factor is related to the grammar's use of words, sentences, and intonation. The language section has held activities that support this factor, namely the distribution of *mufrodat/uhsulub* and correcting language errors when speaking, aiming to equip students with diverse vocabulary/terms so that they can speak with words or sentences based on its grammar.

Non-language factors relate to fluency, voice clarity, mastery of the topic, expression when speaking, reasonable attitude, and calm and speaking fluency. The language section has also carried out activities that support this factor, that are *muhadatsah*, *muhadhoroh* and requiring students to speak Arabic and English while speaking, which aims to familiarize students to speak Arabic and English calmly, smoothly, clearly, confidently, not nervous or stiff and talk according to the topic.

Third, the description of the research above has been explained about the efforts of the language section to improve students' speaking skills through various activities. Starting from the activities of distributing *mufrodat* which helps students in increasing vocabulary in Arabic and English as their provision for speaking, *muhadatsah* activities which means for students to practice speaking Arabic and English, until students are required to communicate using Arabic and English, with the hope of the obligation turning into a habit. Indirectly these activities create an active program in boarding environment (Arabic and English).

This is in line with Lina Marlina's opinion in her journal which states that to improve the students' ability to speak Arabic, an encouragement is needed so that they use Arabic as an active language of communication in everyday learning and conversation, namely by applying the direct method (*athariqah al mubasyiroh*) because this method encourages direct communication between educators and students using Arabic. Therefore, many Islamic educational institutions such as modern boarding school teach Arabic as one of their fields of study using this method, especially in learning speech skills.

From the statement above, the researcher concluded that the efforts made by the language section were good enough in improving the language skills of Arabic students at Islamic Boarding School Asy-Syifa Balikpapan and Islamic Boarding School Nabil Husain Samarinda. Only, if compared to Asy Syifa, Nabil Husain is still a beginner in pioneering a modern boarding school that seeks to adopt the Gontor Arabic program, because the teachers who initiated the formation of the takhashshush program are alumni of the modern Islamic Boarding School Gontor.

Also, based on the researcher's observations during the research, it can be seen that the activeness and motivation of students are quite good, both in the classroom and in the Islamic boarding school environment. This shows that the criteria for achievement of learning quality are fulfilled with the activeness and enthusiasm of students in participating in Arabic lessons and applying them. Added with the creation of *bi'ah lughawiyah* which is applied in the cottage, it greatly supports the achievement of learning quality and automatically supports the achievement of graduate quality.

Nevertheless, some shortcomings are still found here and there, including supervision of students who do not obey using Arabic on a predetermined day. Even if it can be detected that students are violating, the researcher asks why there are cases of some students who break the rules regularly?. This means there is no improvement for certain an individual, and if traced further, there is no placement test to test basic ability so that a special program can be carried out for those with very low basic abilities.

Also, the environmental factors of the boarding school have a less than the maximum share of the *kalam* strengthening program as a characteristic of modern boarding school (khalaf). Islamic Boarding School Asy Syifa is in a hill environment and students are not concentrated at one point or one dorm, making it difficult to monitor in full. Likewise, Nabil Husain boarding school, where the takhashshush program is plotted as a linguistic strengthening program has a problem about dormitory where the students of the takhashshush program are still mixed with other non takhashshush program students.

## 2. The Quality of Arabic Language Learning at Salaf Boarding School (Arsyad al Banjari and Darul Ihsan).

The presence of Islamic boarding schools in the community is not only Ansich Educational Institution but also serves as an institution or laboratory for religious and social broadcasting. Due to its flexible nature, from the beginning of its presence, Islamic boarding schools can adapt and meet the needs of the society. Islamic Boarding School like other Islamic Education Institutions concentrically works hard to make their students independent and be the leaders of the people towards God's will. Therefore, boarding schools are morally and by their tupoxy and are expected to create noble and religious experts human beings. For that purpose, Islamic boarding schools teach the books of *turats* (al Kutubul al Muqarrarah) as the main reference in Islam known as the yellow book. Salaf Islamic boarding school uses certain techniques and methods to study the yellow book (kiab kuning).

The learning method applied in the Islamic Boarding School Salaf then became a characteristic as well as a differentiator between Islamic Boarding School Salaf and Khalaf. Arsyad Al Banjari and Darul Ihsan Islamic boarding schools are examples that are considered good enough to describe salaf boarding schools, where the two boarding schools use the approach of Kitabi Arabic, or Arabic oriented towards grammatical mastery (Nahwu Sharaf). The approach of kitabi Arabic was then implemented in the provision of Arabic teaching materials separately between Nahwu and Sharaf. The provision of integrative teaching materials, namely teaching fiqh, interpretation, hadith, and other religious materials using Arabic, and on the sidelines of the delivery of the material was not only a matter of substance but also its linguistic aspects delivered during the learning process.

Therefore, if the achievement of quality learning is measured based on aspects of teacher behavior, student behavior towards positive, active, and motivated (student behavior), a fun and pleasant learning climate, teaching materials, and the use of media that are adapted to the learning environment, it can be said that the quality of learning Arabic in the two boarding schools is quite good by referring to the conditions and data obtained by researchers through interviews, observations, and documentation.

The teachers who teach Arabic in the two boarding schools are qualified in their field. Their background are graduated from domestic salaf boarding schools and foreign graduates, especially Hadhramaut Yemen. Besides, teachers who do not specifically teach Arabic provide additional reinforcement to the mastery of Arabic, which teaches how to translate and conduct grammatical analysis per word in the book they teach to students. Therefore, measuring the quality of learning Arabic in the Islamic Boarding School Salaf is estimated based on Arabic material and linguistic activities and the intensity of providing strengthening Arabic integrated into the delivery of religious material.

The students who studied in the salaf boarding school showed very high enthusiasm in receiving lessons. For example when the researchers followed the *tashrif* learning process without confirming the arrival plan, they were memorized *tashrif* together, mentioning *l'rab* (sentence status) in the text. The high motivation of students to learn *Nahwu Sharf*, is driven by their aspirations to become ustadz, dai, or teachers who master the yellow book. In line with society's growth paradigm, a person's similarity is measured when they overcome the yellow book.

In terms of teacher and student behavior, the environment and learning media are certainly not only related to the luxury, complete, and sophisticated environment and media. However, what is meant by the environment and learning media is the creation of quite good religious and linguistic conditions (bi'ah Awalyah lughawiyah). Based on the author's observations, the environment of the two Islamic boarding schools is quite conducive to the strengthening of religion and language, especially the Islamic boarding school al Banjari, located in an area far from the settlement and all passivity activities such as study rooms, meeting halls, and mosques that are large enough to be located in one boarding complex, making it easy to monitor and supervise every boarding activity. Even boarding schools are not contaminated with things outside of boarding schools, such as visiting students' parents should not enter the boarding school area unless they are provided with a separate place from the boarding school learning environment.

Apart from that, there is one factor that cannot ignore to improve the quality of learning and it plays an important role in

the success of the learning program, the factor in question is the method applied by the teacher. Because a good environment does not contribute much if the way applied is not in line with the objectives of learning Arabic. It is even said that few students whose performance is poor are due to the poor method used or does not support students' learning success.

Of the many indicators of learning quality that can be used as a benchmark for the success of a program is the ability of students to read Arabic language literature. The ability is certainly a result of the learning process carried out in the two salaf boarding schools, where the two boarding schools carry out a formal yellow book study program in the classroom and a book study program in the mosque at predetermined times. In addition, students had a high enthusiasm for reciting because it is driven by a strong desire to deepen religious knowledge, which is believed to be an act of worship. The ability to read Arabic language literature for students through classical formal education factors and *sorogan* in mosques, is also supported by a program of extracurricular activities, such as speech exercises in Arabic and Indonesian.

The quality of learning at the salaf Islamic boarding school has certainly not reached its maximum level due to several factors, including the basic ability of Arabic students is uneven, requiring maintenance that takes a long time. Another obstacle is the reading and writing skills of the Quran possessed by various students, so to enter the learning of basic *Nahwu Sharaf* must first improve the reading and writing skills of the Quran.

These constraints align with what experts say that among the weaknesses of learning Arabic through the Tarjamah Grammatical method. That is the need for an educator who is trained and proficient in translation, this method teaches more about language than teaching how to speak a language, and the students memorize the rules, this method only teaches reading skills. In contrast, the other three skills (listening, speaking, and writing) are ignored. Usually, the vocabulary, structure, and conversation learned by students may no longer be used or used in a different sense in modern languages.

## CONCLUSION

The quality of Arabic learning in modern Islamic boarding schools, Asyisyifa is included in the excellent category with indicators such as teachers who teach languages have adequate Arabic language education qualifications. They graduate from the modern Islamic boarding school Gontor, famous for strengthening their language. The learning process is also run by the concept of active language learning to create a good language environment; another thing is the high enthusiasm and motivation of students with good communication and discussion by using Arabic as the language of instruction.

The quality of learning Arabic as a scriptural language runs well by implementing a grammatical memorization system according to its level or class. The Arabic learning of the Kitab in Islamic Boarding School Al-Banjari is quite good because they come from salaf boarding school and have spent decades studying in the boarding school. Similarly, suppose you look at the ongoing learning process. In that case, all fields of study unrelated to the exact or social sciences are given as much as possible using Arabic references. In addition, extracurricular programs are more directed at strengthening mastery of the book. So, the maximum effort is made to increase the frequency of programs that lead to the mastery of the book. Although the students' ability get the lessons is uneven due to differences in their ability and background.

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