



The Role Of *Qismu Al-Lughoh* In Forming a Language Environment In a Modern Islamic Boarding School

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Abstract

This study aims to obtain clear and in-depth information about the role of Qismu al-lughoh through a language court to ensure the quality of foreign language skills for new male KMI students at Pondok Modern Arrisalah International Program Slahung Ponorogo. This study uses a descriptive research design combined with a case study approach. At the same time, the data collection techniques used are interview techniques, observation, and documentation. Data analysis techniques use content analysis by collecting data, reducing data, and drawing conclusions from research results. Based on the results of the study shows that the role of Qismu al-Lughah through language courts for new students includes providing routine vocabulary to increase students' knowledge of Arabic accompanied by daily speaking practice, creating an active language environment, supervision, and daily monitoring of the muhadatsah process through language investigators, giving punishment to offenders, holding language contests.

Keywords: Language Section, Arabic language, Islamic Boarding School

Abstract

Penelitian ini bertujuan untuk mendapatkan informasi secara jelas dan mendalam tentang peran Qismu al-lughoh melalui mahkamah bahasa guna menjamin kualitas keterampilan berbahasa asing pada santri baru putra KMI di Pondok Modern Arrisalah program Internasional Slahung Ponorogo. Penelitian ini menggunakan desain penelitian deskriptif yang dipadukan dengan pendekatan studi kasus. Sedangkan teknik pengumpulan data yang digunakan adalah teknik wawancara, observasi, dan dokumentasi. Teknik analisis data menggunakan content analysis dengan cara mengumpulkan data, mereduksi data, dan menarik kesimpulan dari hasil penelitian. Berdasarkan hasil penelitian menunjukkan bahwa peran Qismu al-Lughah melalui mahkamah bahasa terhadap santri baru meliputi pemberian kosa kata yang rutin demi menambah pengetahuan santri tentang bahasa Arab yang disertai dengan latihan berbicara sehari-hari, menciptakan lingkungan berbahasa aktif, pengawasan dan pemantauan harian terhadap proses muhadatsah melalui investigator bahasa, pemberian punishment terhadap para pelanggar, pengadaan lomba kebahasaan.

Kata Kunci: Bagian Bahasa (*Qismu al-lughoh*), Bahasa Arab, Pondok Modern.

INTRODUCTION

Language is a tool to express the desires that exist in the hearts of individuals to others. Language is a word used by everyone to convey intentions and desires ¹. Language has an essential function as a medium of communication, self-expression, a means of integration and social adaptation, as well as social control ².

Language and environment are two things that cannot be separated. Language is a medium or tool used in interactions between one person and another, while the environment is where language grows and develops. Language is a means or tool humans use to communicate with others. Through language, a person can express his feelings, ideas and ideas so that others can understand them. Language also functions as a conveyer of courtesy, respect, solidarity, self-imposition, and a mirror of a nation and culture ³. Someone not only acquires language through the environment, but also through formal learning.

The main goal of learning a language is to develop students' ability to use the language both orally and in writing. The purpose of learning language means practicing the habit or automation of auditory functions, understand what is heard and read, expressing opinions, and write them down ⁴. A good language study is a language study that can optimize and manage language elements comprehensively ⁵. The ability to use language in teaching is called language skills. These skills are listening, speaking, reading, and writing ⁶. Learning Arabic is a teacher's effort to facilitate students in learning Arabic by organizing the elements needed to achieve the desired goals ⁷.

¹ Lisma Meilia Wijayanti, "Penguasaan Fonologi dalam Pemerolehan Bahasa : Studi Kasus Anak Usia 1 . 5 Mastery Of Phonology In Language Acquisition : A Case Study Of Child Aged 1 . 5 Institut Agama Islam Sunan Giri , Ponorogo dianggap universal dan otonom tanpa melihat fungsinya seb," *Absorbent Mind* 1, no. 1 (2021): 12–24.

² Samsul Mukani Arina Alfi Aminatuz Zuhriyah dan Lisma Meilia Wijayanti, "Analisis Kesalahan Morfologi Arab pada Lembar Jawaban Siswa di MA Ma'arif Al Falah Sawoo Ponorogo Analysis," *Lingua Franca, Jurnal Bahasa dan Sastra* 1, no. 1 (2022): 40–52.

³ Soepomo Poedjosoedarmo, *Filsafat Bahasa* (Surakarta: Muhammadiyah University press, 2001).

⁴ Aulia Rahman, "Peran Lingkungan Bahasa Arab Dalam Meningkatkan Penguasaan Bahasa Arab Pada Pesantren Izzur Risalah Panyabungan," *Prosiding Konferensi Nasional I Hasil Pengabdian Masyarakat* 1, no. 1 (2021): 83–92.

⁵ Wahyu Hanafi Putra, "UNIVERSALITAS BAHASA DALAM KONTESTASI PBA DI INDONESIA," *Jurnal Pendidikan Bahasa Arab* 3 (2019): 28–39.

⁶ Asep Hermawan, *Metodologi pembelajaran bahasa arab* (Bandung: Remaja Rosda Karya, 2001).

⁷ Siti Munawaroh, Lisma Meilia Wijayanti, dan Nanik Setyowati, "Implementasi Ṭ arīqah Intiqāiyah dalam Pembelajaran Bahasa Arab Untuk Meningkatkan Hasil Belajar Bahasa Arab Siswa

One of the indications that a person can be said to be proficient in Arabic is if it is proven that he can speak that language verbally, because the nature of language is to speak or say (talk). Even though someone has mastered grammar (qawa'id) he is not necessarily able to talk well^{8 9 10}. The Language Court is a language development center that regulates and oversees language courses. Such as making language skills, giving educational sanctions, holding Arabic and English debate competitions, holding language dramas, and holding vocabulary in public places such as places to eat, ablution places, and canteens. All of this is intended so that students can speak well, especially if in a boarding school environment.

Qismul lughah comes from Arabic language which means 'language section'. Those who are part of the language are responsible for the language leader section held by the language tutors. The language leader section is also known as the Language Advisory Council (LAC) whose job is to supervise and direct the course of language discipline. All students in the Islamic boarding school environment must obey and comply with the rules of *Qismu al-lughoh*, they are not allowed to use any language other than Arabic. One Islamic boarding school with a language section is the Arrisalah Slahung Islamic Boarding School. The role of *Qismu al-lughoh* or the language section at the Islamic Boarding School is to handle, manage and improve the quality of language as a whole.

Islamic boarding schools are Islamic educational institutions that are carried out using a dormitory or pondok system with the Kiai as the main center and the mosque as the center of the institution¹¹. Islamic boarding schools apply the totality of education by relying on exemplary, creating an environment, and habituation through various tasks and activities. What students see, hear, feel, and do is education. In addition to making exemplary the primary teaching method, creating an

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⁸ M. Rizal Rizqi dan M Rizal Rizqi, "Peran Jasus Dalam Menciptakan Bi'ah Lughawiyah Di Pondok Pesantren Modern Fadlillah Tambak Sumur-Waru-Sidoarjo," *EL-IBTIKAR: Jurnal Pendidikan Bahasa Arab* 8, no. 2 (2019): 123–48.

⁹ Widi Astuti Irvan Maulana Aji Cahya Edi Setyawan, "Penerapan Biah Lughawiyah Dalam Pembiasaan Maharah Kalam Di Pondok Pesantren Ibnuul Qayyim Putra Yogyakarta," *Jurnal Ihtimam* 3, no. 1 (2021): 95–120, <https://doi.org/10.36668/jih.v3i1.222>.

¹⁰ Zamzam Mustofa, "Proses Pembelajaran Berbahasa Arab pada Program BLC (Bilingual School) Kelas VII MTsN Kota Madiun," *Tsaqofiya: Jurnal Pendidikan Bahasa dan Sastra Arab* 3, no. 1 (2021): 46–61.

¹¹ Muhammad Syafi'i dan Lailatus Syarifah, "Peran Organisasi Pelajar Pondok Fadlillah (OPPF) terhadap Santri Melalui Pengamalan Agama Islam," *Pendidikan Islam* 2, no. 2 (2018): 13–14.

environment is also very important. The educational background is what educates ¹². International Program at Arrisalah Islamic Boarding School is an Islamic education program that teaches foreign languages, especially Arabic and English. The existence of this pondok aims to foster, educate, and develop the potential of students to become good users of Arabic and English ¹³. Islamic Boarding School is parents' choice for studying religion and worship, protecting children from associations that damage morals and bad behavior. Student behavior is reflected in every day, including discipline ¹⁴.

Arrisalah Islamic Boarding School has many programs, including a daily language program providing Arabic and English vocabulary. Giving vocabulary is a program under the auspices of *Qismu al-lughoh* or the language section of the PTTI student organization. PTTI administrators for the language division are responsible for preparing materials and presenting them to all students every morning and evening for 30 minutes, after dawn prayers, and before going to school. Students who violate the activity program, will receive punishment. The punishment here means the consequences that must be faced when students commit violations ¹⁵.

In educating students several things become the focus of educators to instill discipline from an early age. First, namely habituation. Children are accustomed to doing things in an orderly and orderly manner. For example, dressing neatly, entering and leaving the class must respect the teacher, greeting, and so on. Second, examples of examples in religious terms are known as Uswatun Hasanah (good role models), so the teacher must first do good. The teacher's role model is crucial for the practical application of rules. If the teacher lies, it will not be exemplary. Third, namely awareness. Children will be more critical and want to understand the meaning of existing regulations or prohibitions, so the teacher must provide acceptable explanations to the child's mind. Through this, the child's awareness will arise to carry out orders and leave prohibitions. Fourth, is supervision. There is a possibility that children will violate and disobey the rules, so management must be held against things that are not desirable ¹⁶.

¹² M. Ali Mas'udi, "Peran Pesantren," *Jurnal Paradigma Volume 2, Nomor 1 (November 2015)*, 2015.

¹³ Cayhyadi Ridwan, *Media Pondok Modren Arrisalah* (Ponorogo: Risalah Press, 2019).

¹⁴ Ridwan.

¹⁵ Muhammad Mustasir, *Nilai karakter :Refleksi untuk pendidikan* (Jakarta: Rosdakarya, 2021).

¹⁶ Hafi Ansahari, *Pengantar Ilmu Pendidikan* (Surabaya, 1983).

Language learning at Pondok Modern Arrisalah by providing daily Arabic vocabulary to students through mudabbir under Language Section's (*Qismu al-lughoh's*) supervision, listening to how to recite, learning grammar, learning to speak, and learning reading. Through this method, students can communicate well in the boarding school environment. Students are given vocabulary every Monday, Wednesday, Thursday, Saturday, and Sunday. Meanwhile, every Tuesday and Friday morning the practice of conversation. Teachers and administrators supervise them. They are also required to speak Arabic to fellow students.

The Language Court at Arrisalah Islamic Boarding School is a language discipline forum at the language court office. The language court has a role in language functioning, such as giving sanctions to students who violate speech. The punishment given is educational. The leadership of Pondok Arrisalah recommended this. The system is in the form of summoning language violations by the person in charge of language, both new and old students. Retrieval of nameplates for those who violate or use languages other than Arabic and English or those reported by language spies. The aim is to create a deterrent effect on students in using Arabic wherever and whenever.

Some previous research related to this is titled Application of Speaking Skills Learning with the Direct Method of Case Studies at SMA IT Abu Bakar Yogyakarta in 2014/2015. Davita Mawarni wrote the research as a student of the Arabic Language Education Study Program, Department of the Faculty of Tarbiyah and Teacher Training, Sunan Kalijaga State Islamic University, Yogyakarta, in 2016. The results of this study show that the application of Speaking Skills in direct learning significantly influences the speaking skills of IT Abu IT high school students. Bakar Abu Bakar Yogyakarta in 2014/2015¹⁷.

Research conducted by Nurmasyithah titled Syamaun Maharah al-Kalam Learning to Improve the Speaking Skills of Students of the Arabic Language Education Study Program, Faculty of Tarbiyah and Teacher Training UIN Ar-Raniry Banda Aceh. The results of his research stated that to improve speech proficiency, students were equipped with basic speaking skills which were indispensable when going into the field, such as practicing the application of dialogue patterns, vocabulary, rules, facial

¹⁷ Devita Mawarni, "Penerapan Pembelajaran Mahārah Al-Kalām dengan Metode Langsung," *Jurnal Pendidikan Bahasa Arab dan Pengajarannya* 2, no. 2 (2018).

expressions, and so on. Several techniques might be done in this exercise, including dialogue (al-hiwar), pattern practice (tathbiq al-namudzaj), and oral essays (al-tarkib al-syafawi) ¹⁸.

Research by Luthfia Aulia Miftahul Jannah, 2012 Student of the Department of Islamic Religious Education, Faculty of Islamic Religion, Muhammadiyah University of Surakarta with the title Role of the Language Section in Improving Arabic Language Skills of Ar-Rohmah Islamic Boarding School Students, Kedunggalar Ngawi, Academic Year 2011/2012. This research explains the role of the language section in improving the Arabic language of the female students of the Ar-Rohmah Kedunggalar Ngawi Islamic Boarding School. The results of his research show that the language section plays an essential role in improving students' Arabic with language teaching, supervision, and discipline being able to make students' Arabic better, those who previously did not know anything about Arabic now understand and can practice it in their daily lives ¹⁹.

Research by Syahnaz Nabela Farahdiba, a student of the Department of Arabic Education, Faculty of Tarbiyah and Teacher Training, Sunan Kalijaga State Islamic University, Yogyakarta 2016 with the title Implementation of Arabic Language Discipline and Its Impact on Speaking Skills Ability at the Nurul Jadid Paiton Probolinggo Foreign Language Development Institute, 2015/2016 Period. This research explains the influence or implementation of language discipline with speaking skills ability at the Nurul Jadid Paiton Probolinggo Foreign Language Development Institute. The results of his research show positive things about language discipline because the existence of language discipline makes Maharah al-Kalam better ²⁰.

The similarity of this research with previous research is studying or observing the learning used in language learning at various levels of education. Each research produces data related to the types of methods used and also the effectiveness of each

¹⁸ Nurmasiyathah Syamaun, "Pembelajaran Maharah al-Kalam untuk Meningkatkan Keterampilan Berbicara Mahasiswa Program Studi Pendidikan Bahasa Arab Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh," *Jurnal.Ar-Raniry.Ac.Id*, 2016, 343-59.

¹⁹ Luthfia Aulia Miftahul Jannah, "Peran Bagian Bahasa Dalam Meningkatkan Kemampuan Bahasa Arab Santriwati Pondok Pesantren Islam Ar-Rohmah Kedunggalar Ngawi Tahun Pelajaran 2011/2012," *Fakultas Agama Islam Universitas Muhammadiyah Surakarta*, 2012.

²⁰ Syahnaz Nabela Farahdiba, "Implementasi Disiplin Berbahasa Arab dan Dampaknya Terhadap Kemampuan Maharah Al-Kalam Di Lembaga Pengembangan Bahasa Asing Nurul Jadid Paiton Probolinggo Periode 2015/2016," *Fakultas Ilmu Tarbiyah Dan Keguruan Universitas Islam Negeri Sunan Kalijaga Yogyakarta*, 2016.

of these methods. The essence of this research is how is the role of Language Section (Qismul lughah) in improving the quality of speaking skills through language courts for new students at Pondok Modern Arrisalah Slahung Ponorogo.

METHOD

This study uses a qualitative research methodology. Qualitative research produces descriptive data in the form of someone's words or writing and observable behavior²¹. This research is located at Pondok Modern Arrisalah Slahung Ponorogo in Gundik Village, Slahung District, Ponorogo Regency. The choice of this location was based on adjustments to the chosen topic, with the consideration that the researcher wanted to research the role of *Qismu al-lughoh* through a language court to ensure the quality of foreign language skills for new KMI male students at Pondok Modern Arrisalah Slahung Ponorogo. Data collection techniques using interviews, observation, and documentation. Observations were made on objects either directly or indirectly. While the documentation needed in data collection is in the form of a conversation book that is used. Data analysis techniques in this qualitative research were carried out by data reduction, data presentation, conclusion, and verification.

DISCUSSION

Language Section (*Qismu al-lughoh*) Programs at Arrisalah International Program Slahung Ponorgo

To improve speaking skills, *Qismu al-lughoh* creates programs to create Arabic language culture in the Islamic boarding school environment. The goal is to facilitate language development. There are currently 110 new students at Pondok Modern Arrisalah who come from various regions in Indonesia. New students are required to live in the dormitory so that they are used to being independent, learning and being educated to become cadres of leaders and role models for the next generation, evolve the pride of their family and region, and can adapt to their environment after graduating from the Islamic boarding school.

New students are required to use Arabic as the language of instruction in communicating. New students are given three months to be able to speak Arabic. They must also buy a guidebook for daily conversations and a pocket book for

²¹ Lexy J. Moleong, *Metodologi Penelitian kuantitatif* (Bandung: Remaja Rosda Karya, 1989).

recording vocabulary. Giving vocabulary is the first program held by *Qismu al-lughoh*. They give vocabulary every morning as many as three vocabularies, two verbs, and one noun. Before the supervisor gives vocabulary to the students, they write in the report book provided by *Qismu al-lughoh*. They are then required to report every night to *Qismu al-lughoh* about the vocabulary that will be conveyed to new one's students. Provision of vocabulary to students is carried out after the morning prayers in congregation at the mosque every Monday, Wednesday, Thursday, Saturday and Sunday.

Santri is gathered in front of the rayon by the supervisor and supervised by *Qismu al-lughoh*. Santri is also required to bring a pocketbook before dawn prayers. When giving vocabulary, the vocabulary recites the vocabulary that will be presented to the new students in a loud voice and then the students repeat what the supervisor has recited. Wherever the place is, new students must bring a pocketbook after every breakfast, lunch and dinner. The supervisor waits for the new students in front of the room to ask for a vocabulary or repeat the vocabulary that has been given in the morning. The goal is for students to memorize and not forget the vocabulary provided by Supervisor.

An exam on reading the Koran and questions about worship are held to make it easier for students to learn Arabic at the Arrisalah cottage. A group of memorizers and those who have yet to memorize will be formed from there. In understanding the Qur'an is done every evening in front of the rayon. In addition to learning the Qur'an, sometimes students are given motivation by the ustad regarding tips on using Arabic. The ustad guides the students for five months, supervised by the supervisor, and PTTI management. For three months, the students have memorized quite a lot of vocabulary and have started to get used to using Arabic to communicate, although sometimes they use mixed languages.

After three months, a language court was held for new students. In the first step, *Qismu al-lughoh* summoned new students to become language specialists or spies. The first call was made after the dawn prayer. Jasus' task is to find students who speak Indonesian or regional languages and then write down their names. The names that have been recorded are then put in a box that has been provided in front of the room, *Qismu al-lughoh* collects these names at five in the afternoon. After *Qismu al-lughoh* contained the names, they re-recorded or recapitulated the names the

language agency had recorded. After the evening prayer in the congregation, the students read the *asmaulhusnah* in the community. After that, *Qismu al-lughoh* announced the names of the investigator language registered in front of all the students and teachers.

Apart from that, *Qismu al-lughoh* also announces the students who get the best debit and mending songs. This program is held once a month so that students have a motivational boost to improve their language skills in communicating. As for the best mending, it is held once a week by *Qismu al-lughoh*. When dinner time, the students' names announced by *Qismu al-lughoh* must come to the language court. The *Qismu al-lughoh* Court collects and checks the presence of students recorded by the language spies. Then *Qismu al-lughoh* told them where their mistakes were regarding the violations that had been committed.

After the students were proven to have made language errors, *Qismu al-lughoh* then gave punishment the students. Punishments are given like push-ups or squatting 50 times. After that, *Qismu al-lughoh* ordered the students who violated to become language spies or language specialists to look for students who used Indonesian, then they had to record the names of the offenders secretly. Every Tuesday and Friday, after the dawn prayer, a weekly program is held, namely practicing conversation or practicing speaking Arabic in front of the rayon. Before starting the speaking practice, the supervisor repeated the vocabulary given in one week, the supervisor recited then followed by the students. The activity lasted 15 minutes. After completion, students are trained to speak Arabic in pairs.

Once a week, *Qismu al-lughoh* conducts a thorough evaluation regarding the development of the students in one week, every Friday night, to be precise. During the assessment, *Qismu al-lughoh* gave directions to the supervisor regarding language violation rules. *Qismu al-lughoh* also gave input or suggestions for students to use language in the Islamic boarding school environment. For the annual program, *Qismu al-lughoh* makes a new vocabulary book, takes member absences, repairs the vocabulary boards in each dormitory, and adds to the language inventory. *Qismu al-lughoh* also held drama competitions, quizzes, fathul mu'jam, and Islamic singing competitions.

The role of *Qismu al-lughoh* through the Language Court at Arrisalah International Program

In his daily life, *Qismu al-lughoh* checks the vocabulary that will be given to new students. The supervisor conveys the vocabulary that will be given to the students and reports it to *Qismu al-lughoh*. *Qismu al-lughoh* also supervises vocabulary giving activities every Monday, Wednesday, Thursday, Saturday and Sunday. *Qismu al-lughoh* also took attendance for any students who were present and were absent during the exercise. In addition to language services, there is also a cleaning service to ensure students feel supervised and careful in every action they take.

Santri who become masters of language are students who have violated speech. Investigator language must find fault with students related to language violations. They had to write down the names of the students who broke the language, then submitted to *Qismu al-lughoh*. After the language specialists or spies collected the names of the offenders, then *Qismu al-lughoh* recapitulated the names that had been reported and then conveyed them to the students regarding the names of the language offenders after the congregational evening prayer. After every activity at the Islamic boarding school, *Qismu al-lughoh* always goes around the imaroh to know and supervise the student's progress in improving their speaking quality. If there are students who do not use Arabic, they will receive a warning from *Qismu al-lughoh*. During breaks and before eating, *Qismu al-lughoh* sometimes checks his pocketbook and asks about the vocabulary Munabbir has given students. Students who are caught not carrying handbags will receive sanctions such as push-ups or pinch. Every Tuesday and Friday there is a speaking practice activity. After the dawn prayer, students must participate in speaking practice. Students who cannot attend can directly submit permission to *Qismu al-lughoh*, for the licensing process through supervisor. *Qismu al-lughoh's* role at Pondok Modern Arrisalah is quite good. This is proven by the existence of language activities held in the boarding school environment, students are also eager to create a language environment.

Results of the Language Section (*Qismu al-lughoh*) Program through the Language Court for New Santri at Arrisalah Islamic Boarding School

Procurement of regular and group study of the Koran makes students study together and get to know each other. In improving the quality of speaking skills, *Qismu al-lughoh* through the language court held competitions according to the academic calendar. The goal is to increase enthusiasm for learning languages. The existence of a language court makes students always use Arabic. If students do not communicate in Arabic, their names will be recorded by spies and they will receive punishment from *Qismu al-lughoh*. The *Qismu al-lughoh* programs through the language court at Pondok Modern Arrisalah have been running well and in order. New students have started using Arabic even though it takes quite a long time.

CONCLUSION

There are several findings based on the discussion and analysis of research on the role of *Qismu al-lughoh* through language courts on new students at Pondok Modern Arrisalah Slahung. The part of *Qismu al-lughoh* through language courts for new students has been going well. Routine provision of vocabulary adds to the student's language knowledge, coupled with a guidebook for speaking in everyday language. With a language court, students must use language in communicating. If the santri does not use language, his name will be recorded by the spy *Qismu al-lughoh* and penalized.

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