



Arabic Language Development in Boarding Schools at the Industry Era 4.0: Potentials and Challenges

Noza Aflisia*

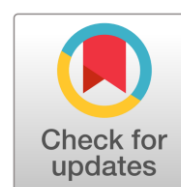
Institut Agama Islam Negeri Curup
nozaaflisia@iain.curup.ac.id

Hendriyanto

Institut Agama Islam Negeri Curup

Andewi Suhartini

Universitas Islam Negeri Sunan Gunung Djati



Abstract

Purpose - This study aims to analyze and present the potential for Arabic language development through education in Boarding Schools and the challenges faced in the current era of the Industrial Revolution 4.0.

Design/methodology/approach - The technique of analyzing research data is carried out through several stages, namely: processing and preparing data, classifying data, reading all the data that has been obtained, analyzing the special potential of Boarding Schools for Arabic language development, and identifying challenges faced by Islamic boarding schools in developing Arabic, as well as clarifying and drawing conclusions on the results of the analysis obtained.

Findings/results - The results showed that the potential of Boarding Schools in developing Arabic at least consisted of academic and professional potential, technology, religiosity, politics, and economics. In developing the existing potential, Islamic boarding schools are faced with the challenge of making students master communicative Arabic and technology.

Originality/value - This research further describes in more detail the potential and challenges of developing Arabic in Islamic boarding schools. so that the understanding and knowledge gained are deeper and more comprehensive. Considering the Arabic language reaps many problems and challenges and makes Arabic an interesting study to study at this time.

Paper type - Conceptual paper

Keywords: *Potential, Challenge, Boarding Schools, Industry Era 4.0*

***Correspondence**

Introduction

Boarding Schools in the Industrial Revolution Era 4.0 face various challenges that are quite risking the existence of Boarding Schools amid the emergence of many educational institutions that offer education that looks adaptive to the progress of the times. Whereas the history of the development of Islamic boarding schools has contributed and played an important role in the history of Indonesian development (Suryana et al. 2020). On the one hand, Islamic boarding schools must maintain their uniqueness as Islamic educational institutions with values that have existed and have been adopted as traditions from the past, but times have triggered Boarding Schools to reconstruct various things in Boarding Schools so that they are in line with the era of the industrial revolution 4.0 that is currently being faced.

The era of the Industrial Revolution 4.0 is understood as a period where humans in all their life activities utilize information and communication technology very intensely (Aflisia, Ahmad E.Q, and Suhartini 2021). This era affects various aspects of human life, both matters relating to activities in daily life, as well as professional activities. Many activities that are usually carried out by humans manually, have now been replaced with the help of technology. It is undeniable that the existence of technology today has facilitated various activities carried out by humans. But not infrequently, negative influences can also be present, when technology is not used properly and as needed. To ward off the negative influence of the 4.0 era due to the use of inappropriate information technology, it is necessary to have a correct understanding by using appropriate technology in various environments, both family, community, and educational environments.

Today's educational institutions have contributed a lot to technological advances for the survival of the institution. Likewise in Islamic Education Institutions such as Islamic boarding schools. For the sustainability of Islamic boarding schools, technological

advances in the Industrial Revolution 4.0 era must be responded to immediately by synchronizing the existing curriculum.

Several previous studies have photographed the efforts made by Islamic boarding schools in facing competition in the global era, including by assimilating three management systems in education, namely education management based on the curriculum of the Ministry of Religion, Salaf Islamic boarding schools, and modern Islamic boarding schools. From the results of this assimilation, it became an innovative pattern of education management and integrated teaching. So that they are able to adopt discipline, santri organization, and language from modern Boarding Schools, adopt yellow book learning from salaf Boarding Schools, and use the formal school curriculum from the Ministry of Religion. With this effort, it is hoped that it will be able to make education and teaching more lively and competitive in line with the times (Damanhuri, Mujahidin, and Hafidhuddin 2013). For students' self-development, it is done by forming groups *muhadharah trilingual*, organizing speech competitions, group discussions, Incidental Intelligence competitions, training for the teaching section, and weekly cults, as well as scientific book reviews (Sofiyana, n.d.). Then by making scientific work (final), *project halaqah bahtsul masail al hadith*, thematic studies and so on. Meanwhile, improving the quality of ustadz and clerics by organizing workshops, deliberations for religious teachers, periodic seminars, and preparation of scientific papers (Yatimah 2011). In addition, social attitudes also need to be pursued for the development of Boarding Schools through regular recitations, pickets, social services, and madrasah diniyah (Masrurah 2017) while the efforts of the Modern Bina Islamic Boarding School in increasing kalam skills are by providing formal educational activities for learning Qawaid, Balaghah, Tafisr, Fiqh, etc. While non-formal education activities such as Muhadastah, Muhadhoroh activities, mandatory use of Arabic, holding Bilingual Courses (Arabic and English), supervising, implementing discipline and coordinating (Amin 2013).

The previous studies on the development of Boarding Schools were still descriptive and carried out in general terms. This research further describes in more detail the potential and challenges of developing Arabic in Islamic boarding schools. No longer looking in general but specializing only in the development of the Arabic language.

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This study aims to analyze and present the potential for Arabic language development through education in Boarding Schools and the challenges faced in developing Arabic in Boarding Schools in the current era of the Industrial Revolution 4.0. It is hoped that the results of this research can add to the reader's insight regarding the development of Arabic in Boarding Schools and become part of the reference in Arabic language development activities in Boarding Schools in addition to adding references in theoretical discussions related to this matter.

Method

This paper is a library research (Library Research). Sources of data used in this study came from various National and International Scientific journal articles. Meanwhile, the technique of analyzing research data is carried out through several stages, namely, (1) processing and preparing data related to the potential development of Boarding Schools in general obtained through literature studies, (2) classifying data according to the research section being studied, (3) reading the whole the data that has been obtained so that the intent and meaning can be revealed as a result of the analysis, (4) analyzing the special potential of Boarding Schools for Arabic language development, (5) identifying the challenges faced by Boarding Schools in developing Arabic, (6) clarifying and drawing conclusions on the results of the analysis obtained.

Result & Discussion

The Potential of Boarding Schools Development

To develop a Boarding Schools, one must pay attention to the potentials of the Boarding Schools itself. There are at least four potential developments for Boarding Schools, namely economic potential, Islamic da'wah, learning the yellow book (*turats*), and learning Arabic. Boarding Schools have the potential to develop a Sharia-based economy, namely as agents of change, business laboratories, and learning centers in the field of Sharia economics (Marlina 2014). In addition, Boarding Schools have economic potential by equipping students with *life skills*. This is by taking into account the natural conditions in which the Boarding Schools is located. Just like the nature of Papua which provides opportunities for farming and fishing. So don't forget to equip agricultural and fishery skills (Suardi Wekke 2012). *Life Skills* can also be developed in the form of *personal skills*, *social skills*, *academic skills* and *vocational skills* as developed at Boarding Schools Putri Al-Mawaddah (Hasanah 2019).

Boarding Schools have the potential to develop da'wah, starting from organizing the social environment when they return to their homestay, becoming a center for Islamic information for the community, a Leaders Meeting Forum in solving social and cultural problems, a Knowledge Sharing Center so that people can visit Boarding Schools in search of Islamic knowledge, family tourism spots. so that people can come to the Boarding Schools in addition to Islamic information as well as information on the Boarding Schools itself (Toni 2016). It is undeniable that Boarding Schools apart from being a place of education are also the basis for the development of Islamic da'wah activities (Susdiana 2014).

With the material capital that has been taught in Islamic boarding schools, it can be used as capital to print da'wah cadres by prioritizing *morality*, concern for the reality and conditions of society (Oktavianingrum 2013). The key role of

leadership in setting an example and building a strong work team in developing good values is very much needed (Ittihad 2019).

The potential for the next Boarding Schools is as a place to develop the study of the yellow book carried out by several methods, namely sorogan, weton (bandongan), memorization, majlis taklim, and mudzakah. Sorogan is done individually without any coercion, namely a santri facing the kyai. In this method, the kyai and the santri can get to know each other, the kyai can find out the development of learning, methods, and appropriate materials for the santri, the kyai can correct the reading of the santri and the santri can clearly identify their weaknesses in learning and understanding us yellow. Weton (Bandongan) is carried out collectively (all students) at the initiative of the kyai in terms of places and books to be studied. The kyai reads the book, while the santri listen and listen by looking at the book they already have by noting the translation and description of the book. This method has been developed by opening a Q&A session regarding the material after the kyai has been read and explained. The memorization method is carried out by requiring students to read and memorize Arabic texts individually, then the teacher explains its meaning such as nadham text, nahwu, tajwid, aqidah and so on. Majlis taklim is held in congregational groups covering various walks of life without age restrictions. The study is conducted openly at certain times. This study is a form of Islamic boarding school's functional relationship in influencing the existing value system in society. Meanwhile, Mudzakah is conducted in the form of scientific meetings with discussions related to religious issues. It can be organized by fellow students to train in solving problems with book references, it can also be led by a kyai so that the results of the santri mudzakah can be discussed and assessed like a seminar (Thoriqussu'ud 2012).

Studying the yellow book has also progressed from previously being done manually from books, in some Boarding Schools have begun to use android in accessing and reviewing the yellow book, but freedom in the use of each android is very limited (Ritonga, Lahmi, and Hakim 2020).

Arabic Learning. The potential for Arabic language development in Boarding Schools starts from planning in the development of the Arabic language curriculum at the Boarding Schools starting from setting learning objectives, identifying materials, selecting methods, and evaluating learning (Himmah and Amrulloh 2018). The combination of the traditional and modern Boarding Schools education system so that it is open in studying contemporary books as well as studying classical books (Rozak 2018). Santri are also equipped with communicative Arabic speaking skills to prepare them to face challenges in the global era (Dyah Putrisari and Firmansyah 2017).

The Potential of Arabic Language Development in Boarding Schools in the Industry Era 4.0

Boarding Schools have the potential to develop Arabic so that it is more developed and in demand by many people. The potential for Arabic language development in Boarding Schools is as follows:

First, Academic and Professional Potential Academic and professional Potential to develop Arabic emphasizes Arabic as a science and skill that must be learned, understood, and mastered so that it is skilled in using Arabic effectively. oral or written.

Arabic in the international world is formally studied in schools from elementary to university levels. Western countries make Arabic a part of the main curriculum. Leipzig Germany makes Arabic as a study and research, as is the case

at Harvard University and Oxford University. Korea makes Arabic a second foreign language. Several universities in China have Arabic Studies Programs.

Boarding Schools as part of Islamic Educational Institutions that have an excellent Arabic curriculum have a very urgent role in developing academic and professional potential from the Arabic side. Boarding Schools is carrying out developments in Arabic learning that have existed so far by synchronizing with the development of the 4.0 era.

The academic world requires a correct understanding of the *turats* books and scientific books in Arabic. The study of classical books containing the thoughts of previous scholars, then connected with the current and future thoughts of Islamic education. So Boarding Schools take a big role in designing, implementing, and developing methods of studying the book of *turats* effectively and efficiently. Professionalism requires students and teachers to have good skills in Arabic, not only written Arabic, but also spoken Arabic such as researchers, professors, lecturers, teachers, Arabic tutors, translators. Boarding Schools has a great influence in this achievement. Boarding Schools has a unique Arabic curriculum from other schools. Boarding Schools are able to combine theoretical and practical in acquiring Arabic through learning classes and *Bi'ah Lughawiyah* which are created naturally even though the stages are accompanied by the rules that apply in the Boarding Schools.

Teaching materials need to be developed so that students acquire communicative speaking skills in Arabic (Aflisia and Hazuar 2020). Proficient Arabic language skills possessed orally and in writing can make it easier to get relevant jobs. For this reason, it is emphasized in studying science comprehensively and never giving up.

Second, Arabic can be used as a tool or media to master information in this 4.0 Industrial Revolution Era. Much of the information on the Internet and other

mass media is in Arabic. To express ideas from the available information requires good Arabic language skills. Likewise, the use of technology today has instructions and instructions in Arabic. Tutorials are also presented in Arabic.

The use of laboratories with advanced technology in learning Arabic. A laboratory that is connected to the internet and is able to present *native speakers* directly from Arabic virtually. Learners feel the atmosphere and learning experience is very good as if they were in Arabia. This can be realized more easily in this era.

Utilization of various applications can also be done in learning Arabic such as the use of applications kahoot(Aflisia, Karolina, and Yanuarti 2020), nemo(Abu Bakar Shiddiq 2020), e-dictionary(Taufiqurrochman and Suci 2018), youtube(Saja@. Mearaj et al. 2021), and so on. All technology-based media can be used in learning according to the needs and appropriate use methods so that learning effectiveness is obtained.

Boarding Schools with their independence are expected to facilitate learning in this era with adequate technology-based facilities and infrastructure. The facilities provided are able to attract people's attention to study at Islamic boarding schools, especially learning Arabic. Arabic no longer seems monotonous and rigid, but responds well to the times. Not only the technology-based learning media used, the material provided also gives a new look with *implications that are functional* and relevant in today's modern era.

Third, Someone who has good skills in Arabic is needed by the community. He occupies a special position in the community, because the ability to speak Arabic is not owned by everyone. Only certain people can speak Arabic well. Arabic is directly related to the Koran so that people who are good at Arabic are often identified as clerics, have sufficient religious knowledge, scholars, and so on. The potential to understand the religion of Islam also arises from the Arabic language.

Arabic is the language of the Quran and the unifying language of Muslims in the world. Compulsory and sunnah worship is performed in Arabic.

Boarding Schools is no doubt in Islamic learning. Many scholars were born from Boarding Schools. Since the first, deep Islamic knowledge has been the hallmark of Boarding Schools. Alumni of the Boarding Schools have good Islamic insight and knowledge. Islamic learning in Boarding Schools cannot be separated from the Arabic language. The main source of Islamic studies is in Arabic, books by classical scholars are also in Arabic.

Among the goals of learning Arabic is to be able to understand and understand the teachings of Islam. When students have succeeded in mastering Arabic, it makes it easier for them to understand Islam, especially through Islamic texts in Arabic, which has implications for accuracy in practicing the teachings that have been understood. Ulama or preachers born from Boarding Schools will also easily convey Islamic teachings to the congregation using a direct basis for the Al-Quran and the Prophet's Hadith, both of which are in Arabic and have been understood.

Fourth, Potential The political potential of the Arabic language can be seen from the development of the Arabic language which has had an influence on the Eastern and Western worlds. The eastern part of the community that uses Arabic as a speech language has been very much from the past, such as Saudi Arabia, Algeria, Sudan, Afghanistan, Egypt, Turkey, Morocco, Iraq, Iran, and so on.

The Eastern countries that speak Arabic are part of the countries that have an economy that is considered quite stable and has a civilization that has progressed. This situation triggers the need for Human Resources with good Arabic language skills.

Not only in the East, the West is also influenced by Arabic. When a lot of knowledge has been successfully compiled in book form by Arab scientists during

the golden age of Islam, Arabic became a prestigious language to learn, even the king asked the people to learn Arabic. books created by Muslim scientists such as medical books, mathematics, Natural Sciences, and so on. These books were then translated by Western scientists. The urgency of Arabic in politics has not only been felt from ancient times, but until now Arabic has its own place in life.

In the political field, Boarding Schools can contribute to the development of the Arabic language by collaborating with educational institutions in Arab countries in student exchanges and study scholarships. Santri can gain experience studying in Arab countries to practice speaking Arabic skills better and fluently and can study comfortably without having to pay. Cooperation is also carried out with the government and authorities to establish cooperation in the transfer of alumni to continue their education at Arab universities or become workers in Arab.

Fifth, The Policy of *infatih* (economic openness) that was busy sweeping the Arab world occurred in the 1980s where oil countries provided opportunities for the private sector to participate in the public sector. One of the experiences in Saudi Arabia is asking private sector entrepreneurs to move from traditional investments which are generally in property and trade to industry. So far, local businessmen have enjoyed the results of large state spending because they are driven by oil profits. This condition, of course, really requires communication using Arabic, although communication using English can be done, but the use of English can be done Arabic is more appropriate because it deals with speakers who mostly use Arabic (Makinuddin 2017).

Arab countries known to be among the largest oil producing and exporting countries attract many workers from outside the Arab world, including Indonesia. They study for free and receive scholarships with conditions that must be met. In addition to having high work motivation, they must also be able to speak Arabic.

Boarding Schools can pay more attention to this economic sector and think of strategies so that santri and Boarding Schools alumni can participate and become an important part of economic development. For this reason, the curriculum that encourages this achievement must be pursued from an early age in the learning bench while at the Islamic Boarding School. Not only presenting Arabic as a science such as Nahwu, Sharaf, Balaghah and so on, but also as a tool to be able to play an important role in the world economy where the important actor is the Arab State. The curriculum is offered by not forgetting the real and current conditions regarding the development of the world economy. This can be done by integrating it into the subject matter as well as discussions and seminars held at Islamic boarding schools.

Economic developments make people look to sharia economics, so that the economy that is run does not only lead to profit and loss, but also harmony with Islamic law, namely the Koran and Hadith. This situation has an impact on the development of *mufradatIslamic* related economics and banking such as *murabahah*, *infaq*, *mudharabah*, *muamalah*, and so on. The important understanding is not only in terms of meaning but also the context in which the word is used correctly. Boarding Schools continue to participate in presenting this related learning. In addition to theoretical, practical economics is also developed from Boarding Schools in order to obtain a complete understanding of students.

The Challenges of Boarding Schools in Arabic Language Development in the Industrial Revolution 4.0 Era The

Development of the Arabic language carried out by Boarding Schools faces challenges. Currently, the Boarding Schools community is faced with challenges in carrying out the role of socialization and maintaining cultural identity (*preservation*), and promoting social change (*promoting social change*) that will

bring society to change and progress (Basri 2014). The challenge is two things that seem contradictory, but a necessity to be done.

The challenge of applying technology in various Arabic learning activities and encouraging students to master communicative Arabic so that they are able to face global competition in the world of education, social, political, and economic. The fulfillment of these two important things cannot be separated from the Arabic language teaching materials in Islamic boarding schools.

The development of Islamic boarding school materials leads to two things, namely Arabic language teaching materials for general purposes and special purposes. The general goal is none other than to acquire four proficiencies in Arabic (*Istima'*, *Kalam*, *Qiraah*, and *Kitabah*). While the specific objectives are in accordance with the needs of each student such as labor, professions, Islamic studies, tourism and so on (Asrori 2013). For the general purpose of Boarding Schools, there are many contributions that have been made, but the big challenge comes from this particular goal.

Problematic as well as a challenge faced by learning Arabic in the era of the industrial revolution 4.0 is the weakness of Boarding Schools towards contemporary insights, learning activities that seem stagnant. There is a need for cultural and structural reforms. Reforming Arabic learning does not mean abandoning the study of Arabic as the language of the Koran, the Hadith of the Prophet SAW and Islamic texts. However, it is necessary to reconstruct the teachings so that they are always relevant to the progress of the current era and can create synergy between tradition and modernity. Then be able to adapt and develop with the demands of the times.

So far, Boarding Schools has prioritized the mastery of the yellow book. So that the Boarding Schools system and learning patterns are directed to achieve these goals. The impact that arises is that students tend to understand Arabic textually and are weak to contemporary Arabic information. The impact of the verbalism and dogmatism system

is that students tend to think not dynamically and lack a critical and innovative attitude (Darisy Syafaah 2018). So, what is now an afterthought, there needs to be a reconstruction of Arabic learning that is supported by all institutions so that the orientation of learning Arabic is not only an orientation of skills and tools. However, language learning can be a solution to life's problems. So that the study of Arabic is not enough to understand the language textually but also must be in more depth through discussions and new or contemporary studies.

Conclusion

Based on the previous explanation, it can be concluded that the potential for developing Arabic in Boarding Schools is very large. Through academic and professional potential, technological development potential, religiosity potential, economic potential, and political potential that are managed and developed properly, it will produce Arabic language that is developed and ready to compete in the midst of the progress of the Industrial Revolution Era 4.0. Likewise, the challenge of producing students with communicative Arabic skills and mastery of technology has been passed well.

This research opens space for future researchers to look further at the development of Arabic in Islamic boarding schools. To examine in more detail the potential of each Boarding Schools and find the right development model.

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