

## Analysis of Student Orientation in Learning Arabic as a Second Language at Pesantren-Based Universities

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**Abstract:** The orientation of learning Arabic learning in pesantren based-universities involves a more structured and in-depth strategy, considering that students often require a more academic and planned approach. This research aims to investigate various student orientations in studying Arabic at pesantren-based university and explore several factors behind them. This research uses a qualitative approach with a survey type, while the data source comes from respondents who are active students of the Arabic Language Education study program at Kiai Abdullah Faqih University for the 2023-2024 academic year. The data were obtained using interview techniques and semi-closed questionnaires, then analyzed using interactive descriptive techniques including data collection, data presentation, data condensation, and data verification. The results of this study indicate that in general there are four types of orientations for learning Arabic as a foreign language, and all of them received responses from Arabic Language Education students. Religious orientation ranks first based on respondents' answers with a total of sixteen responses, followed by academic orientation with thirteen responses, then practical-pragmatic orientation with nine responses, and ending with ideological-economic orientation with one response. Thus, pesantren-based university students in learning Arabic still tend to use a religious perspective that is closely related to the dimension of santri and cannot be separated from the aspect of pesantren.

**Keywords :** *Learning Orientation; Arabic Language; Pesantren-Based University Students.*

**Abstrak:** Orientasi pembelajaran bahasa Arab di perguruan tinggi berbasis pesantren melibatkan strategi yang lebih terstruktur dan mendalam, mengingat bahwa mahasiswa seringkali memerlukan pendekatan yang lebih akademis dan terencana. Penelitian ini bertujuan untuk menginvestigasi berbagai orientasi mahasiswa dalam mempelajari bahasa Arab di universitas berbasis pesantren serta mengeksplorasi beberapa faktor yang melatarbelakanginya. Penelitian ini menggunakan pendekatan kualitatif dengan jenis survey, sedangkan sumber data berasal dari responden yang merupakan mahasiswa aktif program studi Pendidikan Bahasa Arab Universitas Kiai Abdullah Faqih tahun akademik 2023-2024. Data tersebut diperoleh menggunakan teknik interview dan kuisioner semi tertutup, yang selanjutnya dianalisis menggunakan teknik deskriptif interaktif yang meliputi koleksi data, penyajian data, kondensasi data, dan verifikasi data. Hasil penelitian ini menunjukkan bahwa secara umum terdapat empat macam orientasi pembelajaran bahasa Arab sebagai bahasa asing, dan kesemuanya mendapat tanggapan daripada mahasiswa Pendidikan Bahasa Arab. Orientasi religius menempati urutan teratas berdasarkan jawaban responden dengan total enam belas tanggapan, selanjutnya orientasi akademis dengan tiga belas tanggapan, kemudian orientasi praktis-pragmatis dengan sembilan tanggapan, dan berakhir pada orientasi ideologis-ekonomis dengan satu tanggapan. Dengan demikian, mahasiswa dalam mempelajari bahasa Arab masih cenderung pada persepektif keagamaan yang erat kaitannya dengan dimensi kesantrian dan tidak dapat dipisahkan dari aspek kepesantrenan.

**Kata Kunci :** *Orientasi Pembelajaran; Bahasa Arab; Mahasiswa.*

## Introduction

Arabic is considered the main language in Islam,<sup>1</sup> it has a high position in it for various reasons and the most important thing is as a language of worship or religious rituals such as prayer, recitations, and zikr. There are several repeated verses in the Qur'an which show that Arabic is the language of Muslims, Arabic is the language chosen by Allah as the language of revelation.<sup>2</sup> Arabic and Islam are complementary and mutually reinforcing,<sup>3</sup> this determination is not without reason, but is based on a series of factors and characteristics that Arabic has compared to other languages. Thus, Arabic functions as a means of unifying Muslims from various races and cultures, because it is a common language that unites them in understanding religious texts and communicating regarding religious matters.

Arabic has experienced very rapid development in the modern era. Currently, Arabic is the official language in all Arab countries and is one of the official international languages of the United Nations.<sup>4</sup> Over time, Arabic has become the language of instruction in schools,

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<sup>1</sup> Ahmed Saad Al Shlowiy, "Language, Religion, and Communication: The Case of Islam and Arabic in the Asia-Pacific," *Journal of Asian Pacific Communication* 32, no. 2 (2022): 198–213, <https://doi.org/10.1075/japc.00040.shl>.

<sup>2</sup> Letmiros Letmiros, "Arabic: Why Indonesians Have To Learn It?," *International Review of Humanities Studies* 4, no. 2 (2019): 7, <https://doi.org/10.7454/irhs.v4i2.166>.

<sup>3</sup> James Coffman, "Does the Arabic Language Encourage Radical Islam?," *Middle East Quarterly* 2, no. 4 (1995): 51–57.

<sup>4</sup> Mala Tabory, "The Addition of Arabic as an Official and Working Language of the Un General Assembly and at Diplomatic Conferences," *Israel Law Review* 13, no. 3 (1978): 391–410, <https://doi.org/10.1017/S0021223700014333>;

universities, pesantren and other educational institutions, as well as in the fields of journalism, broadcasting, law, politics, economics, business, official events and meetings between countries in the world. Arabic is also predicted to play a more optimal role in the future as a language of diplomacy, especially in the field of Islamic economics.<sup>5</sup> Therefore, we also need to learn Arabic to be able to adapt in a global society that has started to use Arabic.

In line with that, an Arabic learner often has different orientations from each other. The current trend in learning Arabic is not only to understand religious texts, but there are still many other goals and directions, including the academic trend which holds the highest percentage of 62%.<sup>6</sup> This orientation is more directed at positioning Arabic as a discipline that is used as a subject or object that must be mastered. There is also a practical orientation where Arabic can be learned for practical and professional purposes, namely the ability to communicate Arabic well and correctly, both verbally and in writing.

Although the output of Arabic learning today is increasingly diverse as above, Arabic learning practices in several Salafiyah pesantren still tends to be passive and limited to mastery of linguistic rules and receptive skills such as *Mahārah al-Qirā'ah*, and although listening skills are part of receptive skills, they are still often neglected.<sup>7</sup> This phenomenon is in line with the religious orientation where the focus of Arabic learning is still centered on religious content and aspects only. This is certainly not in line with the spirit of the development of Arabic learning in the contemporary era which is very varied and is starting to be in demand and accepted in various circles and sectors, including business, technology, medicine, and tourism.<sup>8</sup> Arabic learning is starting to embrace modernity so that it is more directed at communicating with many parties in the public and not limited to communicating only in religious matters.

Currently, learning Arabic in Indonesia has begun to penetrate state religious and general universities. This can be seen from the presence of Arabic Language Education departments and Arabic literature departments opened at UIN, IAIN, and STAIN, as well as in several universities under the auspices of the Ministry of Education, Culture, Research, and Technology, also has even penetrated private universities. However, it is very unfortunate when the trend of Arabic learning in Indonesia focuses more on religious orientation, where Arabic is considered the language of Islam. Karel Steenbrink's findings reinforce the fact that respect for Arabic as the

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Yasir Suleiman, *Arabic Language and National Identity: A Study in Ideology* (Manchester, UK: Edinburgh University Press, 2019).

<sup>5</sup> Agus Arwani, "The Role of The Arabic Language in Islamic Economy," *Alsinatuna* 3, no. 1 (2017): 97–112, <https://doi.org/10.28918/alsinatuna.v3i1.6764>.

<sup>6</sup> Kisno Umbar, "Current Trends in Language for Specific Purposes Research and Their Relevance to Arabic for Specific Purposes (ASP): A Systematic Literature Review," *International Journal of Religion* 5, no. 5 (2024): 1097–1112, <https://doi.org/10.61707/rhfvk271>.

<sup>7</sup> Muh Sabilar Rosyad, Uril Bahrudin, and Faishol Mahmoud Adam Ibrahim, "The The Reality of Learning Arabic Listening Skills at Pesantren-Based Universities from the Perspective of Teaching Materials," *Lisanudhad: Jurnal Babasa, Pembelajaran, dan Sastra Arab* 10, no. 2 (2023): 92–120, <http://dx.doi.org/10.21111/lisanudhad.v10i02.10914>.

<sup>8</sup> Bakr Bagash Mansour Ahmed Al-Sofi, "Linguistic Landscape and Multilingualism in Tourist Destinations: A Sociolinguistic Analysis," *Journal of Cultural Heritage Management and Sustainable Development* (2024), <https://doi.org/10.1108/JCHMSD-02-2024-0034>.

language of Islam in Indonesia is emphasized more than respect for its practical worldly purposes,<sup>9</sup> so that Arabic is an exclusive, normative, and sacred religious language.<sup>10</sup> Therefore, learning Arabic for the purpose of understanding the Qur'an and other religious sources is more popular and familiar than its function as a global international communication tool. This can indirectly lead to a lack of language skills and abilities among graduates of the Arabic Language Education and Arabic Literature Departments. In this regard, a change in the direction of Arabic learning must be made so that students have a broader orientation besides religion.

Based on the above explanation, the researcher considers it necessary to review the findings above with a different approach. This is done along with the massive number of pesantren in Indonesia that have begun to establish Islamic higher education institutions by opening Arabic Language Education study programs. This study seeks to uncover the orientation of learning Arabic for Arabic Language Education students who at the same time have the status of students at pesantren, so that it can be described whether in learning Arabic they still tend and focus on religious orientation or vice versa which is more comprehensive. This is based on individual tendencies that may differ as well as levels of knowledge or intelligence, family background, previous education, age differences, and semester levels.

## Method

This study uses a qualitative approach with a survey type in the form of an investigation to obtain new facts or principles in Arabic learning for students of pesantren-based universities in the contemporary era.<sup>11</sup> The data source comes from individual subjects who are active students of the Arabic Language Education study program at Kiai Abdullah Faqih University in the 2023/2024 academic year. The research sample consists of representatives of each semester level that were previously determined through purposive techniques. All the data was obtained using interview techniques and semi-closed questionnaires where the researcher provides answer choices and the respondent just must choose one alternative answer that suits the conditions experienced by each question, as well as one open answer option if there is one that does not match the alternative answers available. According to Sugiyono, every questionnaire question that expects answers in the form of nominal, ordinal, interval, and ratio data is a form of closed questionnaire.<sup>12</sup> The data was then analyzed using interactive descriptive techniques which included data collection, presentation, condensation, and verification.

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<sup>9</sup> Nico J G Kaptein, "Arabic as a Language of Islam Nusantara: The Need for an Arabic Literature of Indonesia," *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 6, no. 2 (2017): 237–251, <https://doi.org/10.31291/hn.v6i2.372>.

<sup>10</sup> Roghibah Jadwa Faradisi and Ajeng Nadlifah Qurrotul Uyyun, "Pengkultusan Bahasa Arab Sebagai Bahasa Agama: Perspektif Filsafata Dalam Pengajaran Dan Pembelajaran Bahasa Arab Di Indonesia," in *Proceedings of International Conference on Islamic Civilization and Humanities*, vol. 2 (Surabaya: Faculty of Adab and Humanities, 2024), 763–773.

<sup>11</sup> Peter H Rossi, James D Wright, and Andy B Anderson, *Handbook of Survey Research* (New York: Academic press, 2013); Thomas L Jones, M A J Baxter, and Vikas Khanduja, "A Quick Guide to Survey Research," *The annals of the royal college of surgeons of England* 95, no. 1 (2013): 5–7, <https://doi.org/10.1308/003588413X13511609956372>.

<sup>12</sup> Sugiyono, *Metode Penelitian Pendidikan (Kuantitatif, Kualitatif, Kombinasi, R&D Dan Penelitian Pendidikan)* (Bandung: Alfabeta, 2019).

## Finding and Discussion

### Orientation of Learning Arabic as a Second Language

Orientation or trend etymologically means continuous progress towards something new. In the big dictionary of the Indonesian language (KBBI) orientation means a point of view that underlies thinking, attention and tendencies.<sup>13</sup> Orientation is a review to determine the right and correct position and can also be interpreted as a result or achievement that is fought for by someone.<sup>14</sup> According to Thuaimah, the orientation of learning Arabic cannot be separated from the reasons underlying someone to learn it.<sup>15</sup> Therefore, orientation has a meaning that is almost close to the goal, because both mean someone's view of something, so that orientation can also be called the limits that someone wants to achieve in something.

In learning Arabic, there needs to be an orientation or direction of goals in the form of limitations that must be exceeded by learners and in accordance with the learning needs of their era. Currently, Arabic learning has been implemented starting from Elementary School level so that learners in the future can determine the goals of learning Arabic more easily, so that when they continue to university level, they only need to sharpen their specialization in Arabic according to the program and concentration they are interested in. Thus, all learners need to determine the orientation in learning Arabic because it can make them more focused in achieving learning goals and make it easier to explore Arabic language content that is in accordance with the needs to achieve these goals,<sup>16</sup> such as basic language skills that allow them to use the language in general.

Currently, the orientation of learning Arabic for foreign speakers is not only limited to religiosity with a focus on understanding Islamic texts, but there are still many other orientations, including the following:

#### A. Religious Orientation

The focus of religious orientation is learning Arabic with the aim of learning and understanding Islamic rules contained in religious sources such as the Qur'an, Hadith and Turats. In line with that, learning Arabic with a religious orientation is often associated with classical or traditional learning.<sup>17</sup> Religious orientation tends to be passive skills, namely listening and reading, rather than active skills, namely speaking and writing, because it emphasizes grammatical aspects that originate from the historical purpose of Muslims studying Arabic to understand religious rules and classical Arabic literature by

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<sup>13</sup> Tim Redaksi Kamus Besar Bahasa Indonesia, "Kamus Besar Bahasa Indonesia" (Badan Pengembangan dan Pembinaan Bahasa, Kementerian Pendidikan dan Kebudayaan, 2018).

<sup>14</sup> Anita Woolfolk and Kay Margetts, *Educational Psychology* (Pearson Higher Education Australia, 2012).

<sup>15</sup> Rusydi Ahmad Thuaimah, *Ta'lim Al-'Arabiyyah Li Ghair Al-Nāṭiqin Bibā; Manābijubū Wa Asālibubū* (Maroko: Islamic World Educational, Scientific and Cultural Organization (ICESCO), 1989).

<sup>16</sup> Rusydi Ahmad Thuaimah, "Ta'lim Al-'Arabiyyah Li Aghrāḍ Khāṣṣah; Mafāhimuhu Wa Ususuhu Wa Manhajiyatuhu," in *Nadwah Ta'lim Al-Lughah Al-'Arabiyyah Li Aghrāḍ Khaṣṣah* (Khourtom: Ma'had al-Khourtom al-Dauli li al-Lughah al-'Arabiyyah, 2003).

<sup>17</sup> Faradisi and Uyyun, "Pengkultusan Bahasa Arab Sebagai Bahasa Agama: Perspektif Filsafata Dalam Pengajaran Dan Pembelajaran Bahasa Arab Di Indonesia".

considering the translation and analysis of I'rab. In its application, the grammatical syllabus model that presents linguistic content in the form of general themes that revolve around grammatical topics is considered in accordance with the characteristics of the religious orientation.<sup>18</sup> Rusydi said that in a religious orientation, Arabic scientific reasoning is required to be a container for dialectical transformation of various scientific traditions that underlie the study of Islamic sciences.<sup>19</sup>

#### B. Academic Orientation

This orientation focuses on learning Arabic through mastering the elements of language (linguistics) and Arabic language skills themselves. Academic orientation is one of the types of learning Arabic for specific purposes that considers the needs of learners and their goals for learning the language,<sup>20</sup> and English has seen great progress in this area, but it is still early in Arabic. In this case, the language content given to learners with an academic orientation can be in the form of linguistic structures, terms and lexical that enrich vocabulary with the aim of academic excellence in their field of specialization.<sup>21</sup> In short, academic orientation places Arabic as a discipline that must be studied for academic purposes.

#### C. Practical and Pragmatic Orientation

The practical concept makes learning Arabic for students based on professional, realistic, or even pragmatic goals. Learners in this case are focused on mastering some of the Arabic language skills needed according to the goals where and for what they will use the skills. In general, practical orientation requires students to master the ability to communicate in Arabic actively and fluently, because this orientation is often taken by those who want to become migrant workers, diplomats, tourists, traders, or further study in the Middle East. The use of communicative aspects in practical orientation must be given special attention because it is one of the means that turns language learning into a living creative process.<sup>22</sup> In line with academics, practical or professional orientation is also part of learning Arabic for special purposes. According to researchers, this orientation can also be associated with vocational-oriented language learning intended for groups of Middle and High Schools who are prepared for the world of work. Vogt and

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<sup>18</sup> Muhammad Sabilar Rosyad, Farid Qomaruddin, and Muhammad Farih, "Kurikulum Pembelajaran Bahasa Arab Untuk Penutur Asing: Ragam Konsep Dan Desain Silabus," *TADRIS AL-ARABIYAT: Jurnal Kajian Ilmu Pendidikan Bahasa Arab* 4, no. 1 (2024): 67–89, <https://doi.org/10.30739/arabiyat.v4i1.2713>.

<sup>19</sup> Muhammad Rusydi, "Nalar Keilmuan Bahasa Arab Dalam Studi Ilmu-Ilmu Keislaman: Perspektif Kritik Nalar Arab Muhammad Abid Al-Jabiri," *AL-WARAQAH Jurnal Pendidikan Bahasa Arab* 1, no. 1 (2021): 1–12, [10.30863/awrq.v1i1.1906](https://doi.org/10.30863/awrq.v1i1.1906).

<sup>20</sup> Nehad Al-Mousa, *Al-Ṣunā'iyyat Fī Qaḍāyā Al-Lughab Al-'Arabīyyah Min 'Aṣr Al-Nabḍāh Ilā 'Aṣr Al-'Aulamāh* (Amman: Dar al-Syuroq li al-Nasyr wa al-Taūzi', 2019).

<sup>21</sup> Marco Aurelio Golfetto, "Towards Arabic for Specific Purposes," *Ibérica*, no. 39 (2020): 371–398, <https://doi.org/10.17398/2340-2784.39.371>.

<sup>22</sup> Azimova Umida Abdukahharovna and Muhitdinova Muxlisa Satriddinovna, "Communicative Orientation in Language Teaching," *Academicia: An International Multidisciplinary Research Journal* 11, no. 1 (2021): 1677–1679, [10.5958/2249-7137.2021.00271.8](https://doi.org/10.5958/2249-7137.2021.00271.8).

Kantelinen state that between language learning for special purposes and vocational orientation, both have different characteristics and development lines, so that the two cannot be equated.<sup>23</sup>

#### D. Ideological and Economic Orientation

Learning Arabic with an ideological orientation aims to understand and use Arabic as a means and tool for the interests of orientalism, capitalism, imperialism, colonialism, and others. This is marked by the many institutions that specifically study and learn Arabic in the Western world, including those at the Oriental Institute - University of Leipzig with a figure named Eckehard Schulz. Language and ideology are both interrelated, as language is a cultural product, and culture is a product of a society that has a certain ideology. Thuaimah stated that Arabic with its Middle Eastern culture contains a religious doctrine believed by its speakers,<sup>24</sup> this can be found in several Arabic language textbooks published in the Middle East that contain cultural nuances characterized by the ideology that developed there and the beliefs held by its speakers. In line with that, McGroarty explained that language ideology frames and influences most aspects of language use, but its influence cannot always be observed directly. Often its scope and limitations must be inferred from the nature of individual and group actions, expectations, and decisions that occur in the relevant social realm.<sup>25</sup>

The various orientations above can basically run-in harmony and are interwoven systematically with each other. The use of various orientations of Arabic language learning at the same time is not impossible and even often occurs. We can find this in several nomenclatures of the Ministry of Religion of the Republic of Indonesia regarding Islamic religious education and Arabic language learning which include core skills or competency standards, basic skills, materials, and learning outcomes, which reflect the application of various orientations of learning Arabic.

### **Orientation of Learning Arabic from the Perspective of Mahasantri**

Mahasantri is a terminology that refers to students of the Arabic Language Education study program who have the status of pesantren students at the same time. The majority of mahasantri at Kiai Abdullah Faqih University come from the same educational institution with a lower level of education such as Madrasah Aliyah or equivalent, although it is possible that there are some other students who have never previously received pesantren education at all.

Departing from the previous educational background, namely the Salafiyah pesantren which tends to be passive in teaching Arabic, makes the students speculate that learning Arabic is limited to religious orientation only, not others. This phenomenon occurs not without reason,

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<sup>23</sup> Karin Vogt and Ritva Kantelinen, "Vocationally Oriented Language Learning Revisited," *ELT journal* 67, no. 1 (2013): 62–69, <https://doi.org/10.1093/elt/ccs049>.

<sup>24</sup> Rusydi Ahmad Thuaimah, *Al-Saqafah Al-'Arabiyah Al-Islamiyyah Baina Al-Ta'rif Wa Al-Tadris*, 1st ed. (Kairo: Dar al-Fikr al-Arabi, 1998).

<sup>25</sup> Mary McGroarty, "Language and Ideologies," *Sociolinguistics and language education* (2010): 3–39, <https://doi.org/10.21832/9781847692849-003>.

including because all activities related to Arabic are projected through various religious rituals such as prayer, wirid, and dhikr, as well as the Diniyah program which includes studying the Turats book, memorizing verses or Arabic language rules such as *Alfiyah*, *Maqṣud*, *Amtsilah Taṣrifiyah*, and others. On the other hand, where Arabic is viewed as a global communication language, they only get it in formal classes where the duration of learning is very limited compared to learning activities in non-formal classes.

The above mindset began to change and develop when they continued to university level by taking the Arabic Language Education study program. At this level, Arabic is studied in its entirety through the distribution of relevant courses with an adequate portion compared to the previous level, so that it can open the Mahasantris' insights in determining the orientation and direction in studying Arabic according to their interests and needs. This is reinforced by the researcher's findings based on the number of respondents from different levels or semesters as follows:

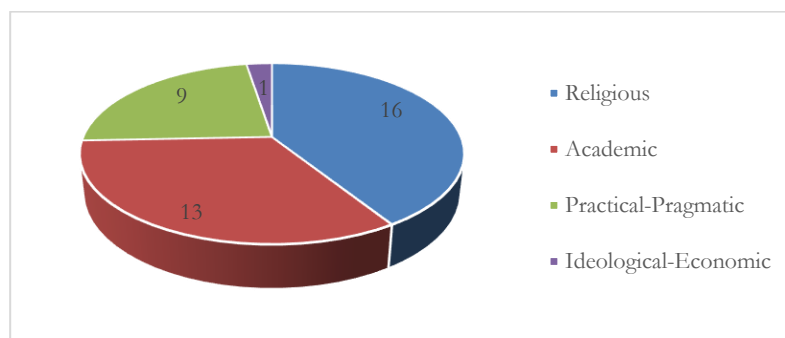


Diagram 1. Mahasantri Orientation in Learning Arabic

Based on the data above, most respondents who are students of Arabic Language Education still emphasize a religious orientation in learning Arabic as a second language. However, sixteen respondents consisting of two male and female students in each semester on academic year 2023/2024 did not limit their orientation in learning Arabic to religious only, but some chose more than one option such as academic, practical, and ideological orientation. Combining these orientations often provides more holistic results, helping learners develop their Arabic language skills comprehensively, the same is true of textbooks published by the Ministry of Religion of the Republic of Indonesia which are simultaneously religious and academically oriented.<sup>26</sup>

In accordance with the spirit of 21st century learning, from learning that focuses on mastering knowledge to holistic learning, Mahasantris have begun to open new insights and horizons in learning Arabic without limiting their direction and goals to understanding religious texts. However, researchers assess that they still uphold the religious orientation that is characteristic of being a pesantren student even though they already have university student status. In line with that, Nasaruddin stated that learning Arabic in the archipelago initially began for the purpose of Islamic worship and religious rituals, then its use developed for the purpose of

<sup>26</sup> Acep Hermawan, *Metodologi Pengajaran Bahasa Arab* (Bandung: Remaja Rosdakarya, 2014).

understanding Islamic sources as the spirit of pesantren in studying Turast books and culminating in the use of Arabic in a comprehensive, progressive, and integrated manner as a language of social-global communication.<sup>27</sup> Meanwhile, according to Tohe, the history of involvement with Arabic in Indonesia began with learning Arabic as part of Islamic learning carried out in traditional pesantren.<sup>28</sup>

### Religious Orientation

Religious dan spiritual factors are often considered as determinants of success in learning Arabic.<sup>29</sup> In line with that, there are several motives behind the factors that underlie Mahasantris' religious orientation in learning Arabic in higher education. Based on the results of respondents' choices, it is reflected as follows:

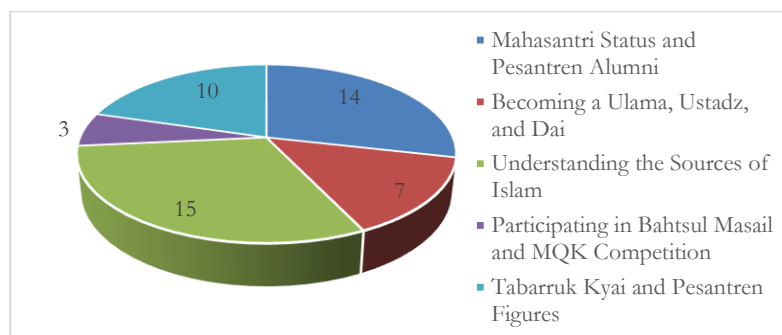


Diagram 2. Religious Orientation Factors from the Perspective of Mahasantri

The data above states that the choice of religious orientation for Arabic Language Education students is influenced by their status as santri, and the background of pesantren alumni at previous levels of education. This makes it difficult for them to leave the status of santri which is synonymous with religious rituals and the yellow book (Turats), where this phenomenon is categorized as a passive goal in learning Arabic. If viewed essentially, the second factor is not much different from the previous one, where the reason for understanding the sources of Islamic religion contained in the classic books of Islamic boarding schools is the dominant factor according to respondents. However, learning Arabic passively above leaves its own problems, and often Mahasantris experience demotivation which is considered to come from several internal and external factors, linguistic and non-linguistic.<sup>30</sup>

<sup>27</sup> Nasaruddin Idris Jauhar, "Ta'lim Al-Lughah Al-'Arabiyyah Min Khilālī Al-Ta'fīl Al-Ta'arrud Al-Lughawī Al-Şaffī," in *Tajribab Ta'lim Al-Lughah Al-Arabiya Fi Indonesia; Maa Laba Wa Maa Alaiha* (Malang: UIN Maliki Press, 2011), <http://digilib.uinsa.ac.id/id/eprint/9517>.

<sup>28</sup> Achmad Tohe, "Arabic Language at the Crossroad: A Case Study in Indonesia," *Prosiding Pertemuan Ilmiah Internasional Bahasa Arab* (2018).

<sup>29</sup> Mikail Ibrahim, "Motivational Orientations and Self-Determination Theory in Learning Arabic as a Second Language," *PERTANIKAJournal of Social Sciences & Humanities* 17, no. 2 (2009): 119–132; Toto Edidarmo, Achmad Fudhaili, and Muhammad Rizal Mahfuzo, "The Power of Spiritual Motivation: A Conceptual and Theoretical Review of Arabic Language Learning," *Arabiyatuna: Jurnal Bahasa Arab* 7, no. 1 May (2023): 315–344, doi:<http://dx.doi.org/10.29240/jba.v7i1.5629>.

<sup>30</sup> Mukhlis Utsman and Muh Sabilar Rosyad, "Fenomena Rendahnya Minat Menguasai Keterampilan Membaca Serta Solusinya Dari Sudut Pandang Siswa Dan Guru," *LUGHATI: Jurnal Pendidikan Bahasa Arab* 1, no. 01 (2023): 1–16.

Next is followed by the third factor, namely carrying out the instructions of the Kyai and pesantren figures. In the context of the pesantren tradition in Indonesia, Kyai is a highly respected spiritual leader and educator. Kyai is usually a Ulama or religious teacher who has in-depth knowledge of Islam and acts as a guide for the pesantren students. While santri are students at the pesantren who study Islam and various aspects of life from the Kyai, including spiritual, social, leadership, managerial, economic, and even political. In politics, for example, there is often hegemony for santri to follow the instructions of a Kyai who is considered more powerful in conveying assumptions. According to Van Martin Bruinessen in Nur Syam, the actions of these Kyai are counter-hegemony in the perspective of political theory, especially in the New Order era.

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The relationship between Kyai and santri is a very important and deep relationship, often reflecting the relationship between educator and student that is full of respect and trust. Mahasantris in this case try to follow the advice and direction of the Kyai who calls for deepening the knowledge of Sharia through mastery of the science of tools (nahwu, sharaf, mantiq, balangah, arudz, and linguistics in general) as an intermediary to be able to read, understand and appreciate various religious texts well and correctly, such as: Akidah, Tauhid, Fikih, Tajwid, Tafsir, Hadith, Akhlak, Tasawuf, and others. Thus, Mahasantris are encouraged to learn Arabic through a religious orientation to obey and heed the fatwa of the Kyai. This proves that the influence of power (Kyai and santri) can be formed with the presence of religious factors, education, and pesantren culture.<sup>33</sup>

Armed with adequate religious knowledge and Arabic language, Mahasantri are motivated to become a Ulama', Ustadz, Dai or preacher in the future. According to Abdul Munip, through adequate Arabic language skills, a Dai or preacher will produce higher quality da'wah material compared to Dai or instant preachers.<sup>34</sup> It is not impossible that with the abilities possessed by

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<sup>31</sup> Yeshinta Veradella Anugrah and Agus Machfud Fauzi, "Hegemoni Kyai Terhadap Santri," *Paradigma* 7, no. 4 (2019): 1–6, <https://ejournal.unesa.ac.id/index.php/paradigma/article/view/31068>.

<sup>32</sup> Nur Syam, "Kyai, Santri Dan Politik," *UINSA Surabaya*, n.d.

<sup>33</sup> Nezar Patria and Andi Arief, *Antonia Gramsci: Negara Dan Hegemoni* (Yogyakarta: Pustaka Pelajar, 2015).

<sup>34</sup> Abdul Munip, "Tantangan Dan Prospek Studi Bahasa Arab Di Indonesia," *Al Mahāra: Jurnal Pendidikan Bahasa Arab* 5, no. 2 (2020): 301–316, <https://doi.org/10.14421/almahara.2019.052.08>.

Mahasantri while studying at universities and pesantren at the same time, they can provide sufficient provisions and positive impacts to become a Ulama', Ustadz, Dai or preacher, compared to those who are equipped with religious knowledge at non-pesantren or only at pesantren. This is because the learning pattern in universities is based on independence, freedom, demonstrativeness, and explorativeness, making them have better communication or public speaking competencies.

Other factors that influence the determination of religious orientation are Bahtsul Masail and the Turast Reading Competition (MQK). Although the following factors are ranked last based on respondents' responses, they need to be further considered. Some Mahasantris who choose the Arabic Language Education study program at university have more interest and tendency than others in the field of Arabic at the previous level of education. This interest is often obtained through experience and practice that has been passed through, and both are able to provide a positive impression so that a student tries to strengthen and improve the quality of Arabic.

Among the experiences and practices that have been passed by Mahasantri with good Arabic language skills is participation in the Turats reading competition (MQK) at various levels, both at the Regency, Provincial, and even National levels. Likewise, the pesantren tradition that we call Bahtsul Masail, where the Mahasantri have been actively involved as moderators, formulators, and expert teams who master various Arabic language sources. The term Bahtsul Masail itself comes from the term of pesantren, which is a substitute for the term of *ijtihad* or *istinbath*.<sup>35</sup> Bahtsul Masail can also be called an intellectual forum for pesantren outside the learning system that aims to solve various religious problems faced by the surrounding community with reference to the yellow book (Turats) that has been studied through the mechanism of Islamic jurisprudence in Indonesia which is carried out collectively.

### **Academic Orientation**

As we know that the focus of academic orientation is a series of individual provision processes for Arabic linguistics and Arabic language skills at the same time such as listening, speaking, reading, and writing skills. Muhibb stated that academic orientation in its application places Arabic as a discipline studied for academic purposes.<sup>36</sup> In addition, if Arabic is associated with the field of education such as study programs in universities, then simultaneously there are two competencies that must be mastered by students, namely education and language.

In relation to the factors that are the motives in determining academic orientation for Mahasantri, researchers conducted investigations through several alternative closed and open answers simultaneously. In short, the factors obtained are not limited to their status as university students, but there are several other factors that underlie them in elaborating the orientation of learning Arabic from religious to academic as follows:

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<sup>35</sup> Ahmad Khoiril Anam, "Bahtsul Masail Dan Kitab Kuning Di Pesantren," *The International Journal of Pegon: Islam Nusantara Civilization* 1, no. 01 (2018): 103–138, <https://doi.org/10.51925/inc.v1i01.8>.

<sup>36</sup> Muhibb Abdul Wahab, *Epistemologi Dan Metodologi Pembelajaran Bahasa Arab* (Jakarta: UIN Jakarta Press, 2008).

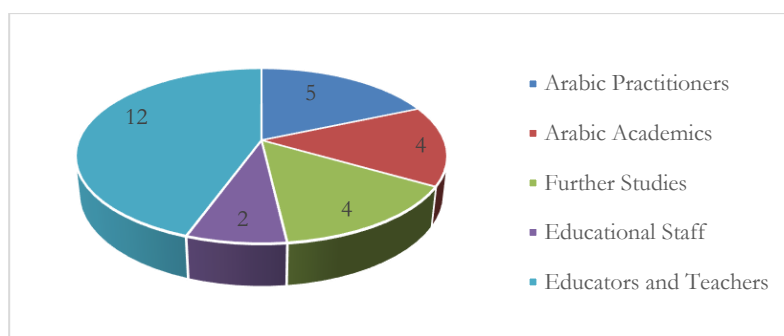


Diagram 3. Academic Orientation Factors from the Perspective of Mahasantri

Arabic language learning practitioners or often referred to as Arabic language teachers have various roles and responsibilities in teaching Arabic to students. Based on the table above, the factor to become an educator and teacher in elementary and secondary education institutions is the main motive for the majority of Mahasantri in choosing academics as the orientation of learning Arabic.

To become a good Arabic teacher, one should master at least four language skills (receptive and productive) at a certain level and basic knowledge of Arabic language science (linguistics), this is because the Arabic language competency standards given to elementary and secondary school students are not as complex as in higher education. However, a prospective Arabic teacher or educator must have teaching skills such as methodology, evaluation, and the use of learning media optimally and efficiently,<sup>37</sup> as well as knowledge about the curriculum, teaching materials, modules, education policies, and problem-solving skills for internal and external aspects.<sup>38</sup> No less important is the ability to use digital technology such as Artificial Intelligence.<sup>39</sup>

The other two factors occupy the same position based on the results of the respondents' assessment, namely becoming an Arabic language academic (lecturer and researcher) and further study at a higher level. The task of an academic is to provide teaching education (in a flexible system), and to find new knowledge to become science through research activities according to their field. Academics are the term for someone who devotes himself to matters of science and research in the world of education and teaching, and his area is the university. In the context of

<sup>37</sup> Lailatul Afiyah et al., "Keterampilan Dasar Mengajar Pada Mata Pelajaran Pendidikan Agama Islam," *QOSIM: Jurnal Pendidikan, Sosial & Humaniora* 2, no. 2 (2024): 1–10, <https://doi.org/10.61104/jq.v2i2.306>.

<sup>38</sup> Ahmad Bukhari Muslim and Rodhy Harisca, "The Urgency of Enhancing Learning Arabic inside National Education Curriculum in Indonesia," *International Journal of Arabic Language Teaching* 3, no. 01 (2021): 66–81, <https://doi.org/10.32332/ijalt.v3i01.3110>; Heri Retnawati et al., "Has Arabic Language Learning Been Successfully Implemented?," *International Journal of Instruction* 13, no. 4 (2020): 715–730, <https://eric.ed.gov/?id=EJ1270652>.

<sup>39</sup> Muh Sabilar Rosyad, "Taṣmīm Ikhtibārāt Al-Lughah Al-'Arabīyyah Fī Ḍaui Al-Ḍakā'āt Al-Iṣṭīnaiyyah: Voicemaker.in Anmūzajan | Arabic Test Design Based on Artificial Intelligence: Voice Maker as a Model," *Insiyrah: Jurnal Ilmu Bahasa Arab dan Studi Islam* 5, no. 1 (2022): 1–16, <https://doi.org/10.26555/insiyrah.v5i1.5372>.

higher education, a lecturer is required to carry out the tridharma of higher education including education, research, and community service.<sup>40</sup>

In the learning process, Arabic Language Education lecturers must have good pedagogical competence such as understanding the characteristics of students, and the ability to use information technology wisely and on target.<sup>41</sup> The role of lecturers as researchers not only contributes to the development of science, but also enriches students' learning experiences and improves the academic reputation of the institution. In line with that, Mahyudin and Nasution stated that academic quality and human resources are measured based on published scientific publications.<sup>42</sup> Involvement in research allows lecturers to stay at the forefront of their field of expertise, connect theory with practice, and make significant contributions to society and the academic world.

For Mahasantri who are continuing to master's level, academic orientation is an absolute choice in learning Arabic. Therefore, mastery of teaching and language skills as well as educational and Arabic language sciences at the undergraduate level need to be maximized, so that at the next level Mahasantri can develop everything they have obtained at the previous level. In line with that, the KKNi level at the master's level is a continuation of the previous level at the bachelor's level, as well as the KKNi level at the Doctoral level is a continuation of the master's level.<sup>43</sup>

In the context of educational staff, for some Mahasantri who have satisfactory academic achievements, it can be an attraction for the head of the institution to appoint them as part of the educational staff, both at the Tsanawiyah, Aliyah, Higher Education levels, even in non-formal programs such as Diniyah and courses. This phenomenon is often found, especially in institutional environments under the auspices of the Mambaus Sholihin foundation or even in other educational institutions or foundations. This experience was encountered by Mahasantri directly by seeing alumni who had been appointed as educational staff, so that it is possible that it can influence the views and choices of respondents to make academic orientation the direction of learning Arabic.

### **Practical and Pragmatic Orientation**

Practical orientation for some people is called professional orientation or professionalism. According to Muhib in relation to practical orientation, learning Arabic is directed towards the interests of a profession that is very practical and pragmatic in nature.<sup>44</sup> This professional orientation can be seen when Arabic language learning is directed towards practical and

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<sup>40</sup> Nyoto Nyoto, "Eksplorasi Kinerja Dosen Melalui Tri Dharma Perguruan Tinggi," *Procuratio: Jurnal Ilmiah Manajemen* 9, no. 4 (2021): 428–438, <https://doi.org/10.35145/procuratio.v9i4.1792>.

<sup>41</sup> Budi Santoso Wibowo, "Pedagogical Competence of Arabic Language Lecturers at Islamic University," *Lughawiyat: Jurnal Pendidikan Bahasa dan Sastra Arab* 4, no. 1 (2021): 59–73, <https://doi.org/10.38073/lughawiyat.v4i1.431>.

<sup>42</sup> M Nasution and K Mahyuddin, "Karya Ilmiah Dosen & Mahasiswa," *Harian Waspada* (2016).

<sup>43</sup> Ali Mufrodi, *Islamic Higher Education Curriculum Based on Indonesia National Qualifications Framework (KKNi), Bunga Rampai Manajemen Pendidikan Tinggi Islam: Menata Ulang Pendidikan Tinggi Islam Menuju Pendidikan Bermutu (Sebuah Kajian Dan Pemikiran Pengembangan Pendidikan Tinggi Islam Di Indonesia)* (Surabaya: Jakad Media Publishing, 2015).

<sup>44</sup> Wahab, *Epistemologi Dan Metodologi Pembelajaran Bahasa Arab*.

pragmatic goals such as to become a migrant worker, diplomat, tourist, trade mission, or learning Arabic for further studies in one of the countries in the Middle East. Therefore, the focus of practical or pragmatic orientation is the ability to speak and communicate well in the Arabic Fushah or Ammiyah dialect. Although Ammiyah or Fush'amiyyah (a mixture of Fushah and Ammiyah) is a challenge and even a threat to the sustainability of the Fushah dialect, from a pragmatism perspective it is permitted due to the demands of the profession, intrapersonal communication, and socio-cultural in the Arab world. In line with that, Muhibb stated that in the context of learning Arabic in Indonesia, the use of the two varieties is permitted, but must be proportional, according to the situation and conditions.<sup>45</sup>

Practitioner is a term for someone who dedicates himself by practicing the knowledge and science he has acquired in the public domain. The task of a practitioner is to provide services to the community in concrete or abstract forms, directly, and according to his field of knowledge. Among the non-teaching professions that are in line with the profile of Arabic Language Education are becoming a translator, and observer as well as a writer of Arabic teaching materials in the form of modules or student worksheets (LKS).<sup>46</sup> Along with advances in technology, opportunities are also opened to develop Android or web-based Arabic learning applications that can be accessed by everyone such as ArabEasy.<sup>47</sup> Another sector based on digital platforms or social media that can be glanced at by Arabic Language Education alumni is becoming a content creator and online course such as HayfaAcademy.<sup>48</sup>

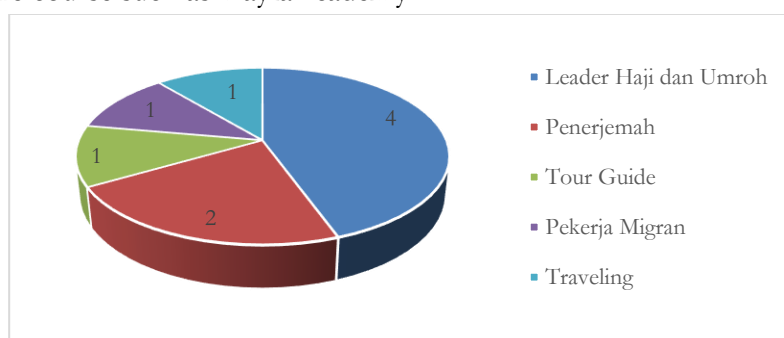


Diagram 4. Practical or Pragmatic Factors from the Perspective of Mahasantri

Practical or pragmatic orientation has a special place for some Arabic Language Education students. This can be found in the results of respondents' assessments that determine the perception or reasons behind choosing practical or pragmatic as their direction and goal in

<sup>45</sup> Muhibb Abdul Wahab, "Tantangan Dan Prospek Pendidikan Bahasa Arab Di Indonesia," *Afaq Arabiyyah* 2, no. 1 (2007): 1–18, <https://repository.uinjkt.ac.id/dspace/handle/123456789/28299>.

<sup>46</sup> Munip, "Tantangan Dan Prospek Studi Bahasa Arab Di Indonesia".

<sup>47</sup> Ubay Ubay et al., "The Effect of ArabEasy Application on Arabic Writing Ability," in *International Conference on Language, Literature, and Cultural Education (3rd ICON-LLCE 2023)* (Atlantis Press, 2023), 185–194, 10.2991/978-2-38476-144-9\_21; Husniyatus Salamah Zainiyati et al., *Pembelajaran Dan Pemerolehan Bahasa Arab: Bagi Pemula Di Era Masyarakat 5.0* (Surabaya: UINSA Press, 2023), <http://repository.uinsa.ac.id/id/eprint/3086>.

<sup>48</sup> Said Muhammad Naufal, "Akun Instagram @Hayfa.Academy Sebagai Media Pembelajaran Bahasa Arab Online," *Multaqa Nasional Bahasa Arab* 4, no. 1 (2021).

learning Arabic. The factor of becoming a Hajj and Umrah pilgrimage guide is at the top of the list that dominates their choices.

Performing the Hajj and Umrah independently is considered difficult for some people because it requires adequate physical ability, more finances, and a long waiting time. Therefore, one solution to get the opportunity to perform the Hajj and Umrah at an affordable cost or even free, and a relatively shorter waiting time can be obtained by becoming a guide or Hajj and Umrah officer. The main provision is the ability to communicate well and correctly simultaneously, both in Indonesian (communication between pilgrims) and Arabic (communication with Arabic speakers), especially if the person concerned masters the dialect or lahjah of the local Arab population. Although most Arabic Language Education study programs in Indonesia have not yet accommodated the discourse of the lahjah or colloquial Arabic course, Mahasantri can independently study several varieties or dialects of Arabic through dictionaries, conversation guides, and tutorials related to the Hajj and Umrah which can be accessed in offline and online versions.<sup>49</sup>

The second dominant factor is the urge to become a translator from Arabic to Indonesian or vice versa. Although the activity and output of translation from or to Arabic in Indonesia are not as massive as from or to English, both in the context of direct translation and written translation, there are still wide-open opportunities in the Arabic-Indonesian translation sector such as in several publishers in which focus on translating religious books including Lisan Arabi and Pustaka al-Kautsar.

Thus, Mahasantri from the Arabic Language Education study program can become a translator either officially (sworn) or freelance. The opportunity is wide-open through the translation of Islamic or pesantren books which can be in the form of translation, criticism, explanation of the main book or matan, translation services for other important documents, and direct translation such as when asked to be a translator for speakers or other guests from the Middle East.

The other three factors received the same response. The selection of these factors was not without reason but rather based on experiences and stories obtained from people close to them, namely migrant workers. Based on the results of in-depth data collection through interviews, an informant who was part of the respondents answered that he wanted to become a migrant worker in the Middle East because most residents in his village were foreign exchange fighters, especially in Malaysia and Saudi Arabia. Reasons for financial success such as being able to build a house and buy ricefields were triggers for the person concerned to follow in the footsteps of his predecessors.

Becoming a tour guide received special attention from one of the respondents. The activity in question according to the informant is accompanying Middle Eastern tourists on a tour in Indonesia. The motive for traveling for students who chose this answer was motivated by their

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<sup>49</sup> Chatibul Umam, *Percakapan Bahasa Arab Untuk Perjalanan Haji & Umroh: Dilengkapi Dengan Terjemahan Dalam Bahasa Inggris* (Kawan Pustaka, 2003); Wahab Hasbullah, *Buku Saku Percakapan Bahasa Arab + Panduan Praktis Haji & Umroh* (Yogyakarta: IndonesiaTera, n.d.).

desire to explore Arab countries without being constrained by language, so that they can carry out tourism activities comfortably, safely, enjoyably, and avoid all forms of threats of danger and fraud. In short, this kind of learning cannot be separated from the concept of learning Arabic for special purposes, so that all learning content should be adjusted according to the needs of the learner.<sup>50</sup>

### **Ideological and Economic Orientation**

The concept of ideology refers to a set of ideas, beliefs, values, and norms that shape how individuals or groups view the world and guide their actions. Ideology serves as a lens through which people understand social, political, economic, and cultural realities. While economics is terminologically a set of principles and ideas that explain how society produces, distributes, and consumes goods and services. In relation to learning Arabic as a second language, ideological and economic orientations have received special attention from orientalists and capitalists. The direction of learning Arabic is faced and focused on understanding and using Arabic as a vehicle or intermediary for the interests of imperialism, capitalism, orientalism, and others. Activities and phenomena of learning with this orientation can be seen in the emergence of various Arabic language study institutions or courses in the western world.

Among the strategies of orientalism in eroding the existence of Fushah Arabic is by popularizing an Ammiyah dialect, this is evident in the Egyptian government's recommendation to write books and newspapers in the Ammiyah language.<sup>51</sup> The same thing also happened in America where Arabic was stigmatized as a "critical language", where in several Arabic language program advertisements there were elements of alienation towards Arabic as a response to the construction built by the Western National Security Council.<sup>52</sup> The understanding of Islamic texts for orientalists is sometimes interpreted textually or in a context that must benefit them, even though the actual intention is contrary to the intended purpose.<sup>53</sup>

Based on the respondents' answers, there is one option that leads to the use of ideological orientation in learning Arabic. However, there was no Mahasantri response to one of the available answer options, but an open answer was given as the last option in the questionnaire.

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<sup>50</sup> Nur Halim, "Bahasa Arab Dengan Tujuan Khusus Berbasis Komunikatif Wisata Travelling," *Bintang: Jurnal Pendidikan dan Sains* 2, no. 3 (2020): 230–241, <https://ejournal.stitpn.ac.id/index.php/bintang/article/view/960>.

<sup>51</sup> M Taufiq Hidayat Pabbajah and Mustaqim Pabbajah, "Orientalist Construction on the Existence of Ammiyah Arabic in Egypt in the 20th Century," *Langkawi: Journal of The Association for Arabic and English* 6, no. 2 (2020): 218–228, <http://dx.doi.org/10.31332/lkw.v6i2.1962>.

<sup>52</sup> Ella V Pastore, "We Have Arabic at This School?: The Impact of Neoliberalism and Orientalism on Arabic Education in the United States" (University of San Francisco, 2023), <https://repository.usfca.edu/honors/61>.

<sup>53</sup> G Evstatiev, *Balancing Text and Context in Arabic and Islamic Studies: Overcoming the Accusations of 'Orientalism'* (Paris: Uitgeverij Peeters en Departement Oosterse Studies, 2008).

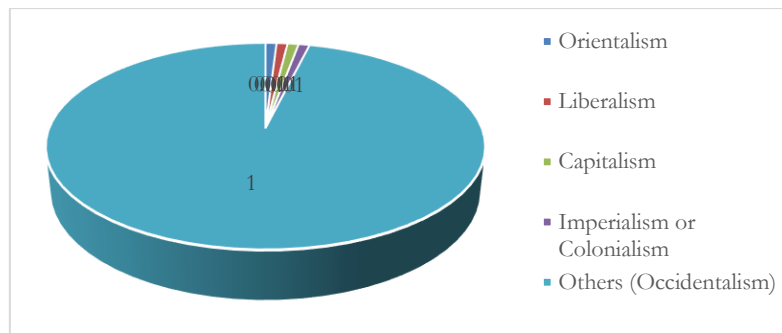


Diagram 5. Ideological and Economic Factors from the Perspective of Mahasantri

Occidentalism etymologically comes from the word "oksident" which means "west". While "occidental" is an adjective form that refers to everything that is "western", whether in terms of ideology, culture, thought, or practice.<sup>54</sup> Occidentalism is a concept that is often used to describe the perspective of Eastern societies (Middle East, Asia, Africa, and others) towards the West (Europe and America). This term is sometimes considered the opposite of orientalism as defined by Edward Said. If orientalism refers to the West's perspective towards the East which is often stereotypical and demeaning, then occidentalism describes the East's perspective towards the West which can also contain stereotypes, biases, and generalizations.<sup>55</sup>

To obtain deeper information, the researcher conducted an interview with the informant concerned by trying to uncover the motive behind his choice. The occidentalism referred to by the Mahasantri refers to the mastery of Arabic to ward off deviant ideologies emerging in the Middle East, through his Arabic language skills in reading, observing, and understanding the turmoil and phenomena developing in the Middle East that have the potential to damage the understanding of the Indonesian people who adhere to the Ahlu Sunnah wal Jama'ah ideology. The concept referred to by the informant, according to the researcher's perspective, is seen as being at odds with the actual concept of occidentalism, because definitively occidentalism itself was born as a response to orientalism. Occidentalism and orientalism both show that cultural perspectives and representations are never neutral and are always influenced by political and economic forces. Understanding occidentalism helps in analyzing how cultural identities and international relations are shaped and influenced by global perceptions and forces.

### Semester Period and Direction of Learning Arabic

There is a quite interesting phenomenon where several respondents based on data obtained by researchers have characteristics that appear different from one another in determining the direction of learning Arabic for themselves, even the tendency towards certain orientations appears different based on the semester level. The differences in Mahasantris' perspectives on the output of Arabic learning are the main motive for the emergence of

<sup>54</sup> Emawati Emawati, "Mengenal Oksidentalisme Di Indonesia," *Jurnal Kajian Islam* 4, no. 1 (2012): 53–68.

<sup>55</sup> Edward Said, *Introduction to Orientalism* (Amsterdam: ARC Humanities Press, 2005), <https://doi.org/10.1515/9781942401209-009>; Diana Lary, "Edward Said: Orientalism and Occidentalism," *Journal of the Canadian Historical Association* 17, no. 2 (2006): 3–15, <https://doi.org/10.7202/016587ar>.

differences in orientation preferences. The following is the pattern of student tendencies in determining the orientation of learning Arabic as a second language:

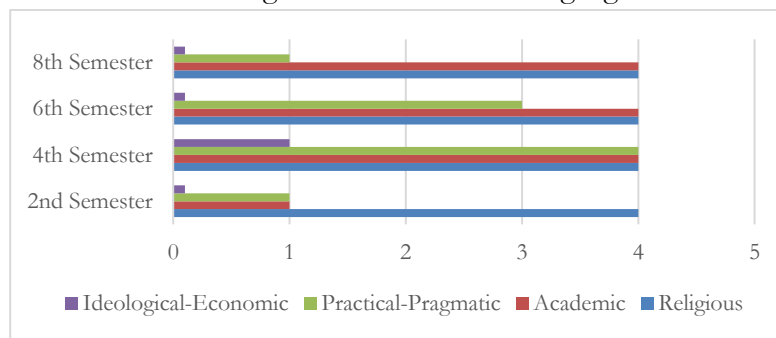


Diagram 6. Trends in Arabic Learning Orientation for Mahasantri in Each Semester

Based on the explanation above, there was no difference found between Mahasantri in each semester in actualizing religious orientation as their basis and goals in learning Arabic as a second language. In line with this, one informant explained that the motivation behind determining religious orientation for him was the adequate Arabic language provision he obtained while being a student at the Tsanawiyah and Aliyah levels. As a university student who has the status of a santri at the same time, it makes them consistent in upholding the religious orientation which is considered a characteristic of Arabic learning in pesantren. Until now, most pesantrens in Indonesia have preserved the traditional Arabic teaching and learning process, although in Muslim minority areas, they still use the bandongan (individual) and sorogan (classical) methods.<sup>56</sup>

Not much different from the previous orientation, academic orientation became the dominant choice at three levels, namely the fourth, sixth, and eighth semesters, but on the contrary, it only received one response from students in the second semester. The informant said that the goal of being able to have a career as an academic in the field of Arabic had not been thought of until now because they still had the status of a service student (a term for one-year compulsory education for graduates of Madrasah Aliyah). Mahasantri who still have the status of service are often faced with a dilemma before the end of their service period, where they are required to choose between continuing their studies in the same or different study program at the same alma mater and continuing their studies outside their alma mater or dedicating themselves to going directly into society. In contrast to Mahasantri who have passed their service period and chosen to continue their studies at the same alma mater, they begin to think logically and systematically about their goals in learning Arabic, which then underlies the choice of academic orientation as the direction of learning Arabic.

Mahasantri in the first year often seem to have not found their passion in carrying out a series of lecture activities. According to them, deciding to continue their studies or complete their service period to go out and work requires very complex considerations. Therefore, more intensive guidance and provision of further studies are needed, so that Mahasantri can make decisions in choosing and planning their studies according to their talents and interests. In

<sup>56</sup> Ismail Suardi Wekke, "Arabic Teaching and Learning: A Model from Indonesian Muslim Minority," *Procedia-Social and Behavioral Sciences* 191 (2015): 286–290, <https://doi.org/10.1016/j.sbspro.2015.04.236>.

addition, it is also necessary to provide counseling related to human resource management with a deep understanding of the material on how to determine the future. All the above activities can be packaged in a lecturer service program to the community.<sup>57</sup>

Although the practical-pragmatic orientation is not as dominant as the previous two orientations, it still gets special attention for Mahasantri in the fourth semester. They consider that the extraordinary public response at the national and global levels to Arabic opens unlimited opportunities and prospects for Arabic Language Education students, especially in the era of the industrial revolution 4.0 which provides many opportunities for Arabic language activists to work not only in the education sector but also in the private sector.<sup>58</sup> Qualified Arabic language skills allow users to fill domestic and foreign departments that require Arabic.<sup>59</sup>

The strong idealism that characterizes Mahasantri in the first and second years encourages them to always develop their academic potential and skills as much as possible, because in the fifth semester and above they will start to be busy with procedural matters such as internships, community service, research, seminars, final assignments, and matters outside of lectures such as organizational structures, committees, meetings, competitions, and others that take up quite a bit of time and energy, so it is possible that the time used to explore academic potential is not as large as in the previous semester.

This can be seen in the response to the decreasing practical-pragmatic orientation in the upper semester, which is considered to start thinking idealistically and realistically at the same time. Through the process of thinking idealistically and realistically, a person can see and measure the potential of themselves and their surroundings to realize a desire with very mature consideration, and measure what things are easy to produce or vice versa. By combining idealistic and realistic thinking, Mahasantri can plan with ambition, but remain within practical limits, producing inspiring and achievable strategies.

High idealism can also sometimes make someone more confident than the actual reality, such as in the choice of ideological orientation based on an inappropriate understanding or concept of the terminology of orientalism and occidentalism itself. To enter these two fields, Mahasantri are not enough to only be equipped with good and competent Arabic as the reasons stated by the respondents above, but also several other aspects such as global economic conditions and international geopolitics.<sup>60</sup> Therefore, although the ideological-economic

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<sup>57</sup> Ali Syah Putra, Erina Alimin, and Felix Leonardi, "Menentukan Pilihan Untuk Melanjutkan Pendidikan Atau Bekerja Setelah Lulus Sekolah," *Jurnal Pengabdian Masyarakat Mandira Cendikia* 3, no. 1 (2024): 234–237, <https://journal.mandiracendikia.com/index.php/pkm/article/view/873>; Ani Endriani et al., "Penyuluhan Pemahaman Layanan Informasi Tentang Studi Lanjut," *Jurnal Pengabdian UNDIKMA* 1, no. 2 (2020): 172–176, <https://doi.org/10.33394/jpu.v1i2.3085>.

<sup>58</sup> Arun Kumar Sharma et al., "A Study of Trends and Industrial Prospects of Industry 4.0," *Materials Today: Proceedings* 47 (2021): 2364–2369, <https://doi.org/10.1016/j.matpr.2021.04.321>.

<sup>59</sup> Ahmad Fikri et al., "Arabic Learning in Industrial Revolution 4.0: Problems, Opportunities, and Roles," *Izdiabar: Journal of Arabic Language Teaching, Linguistics, and Literature* 4, no. 2 (2021): 165–178, <https://doi.org/10.22219/jiz.v4i2.17069>.

<sup>60</sup> Qoriatul Falahyakti, "Oksidentalisme Terhadap Boikot Produk Amerika Serikat: Gagasan Kiri Islam Hasan," *Jurnal Ilmiah Ekonomi Islam* 10, no. 1 (2024): 656–662, <https://doi.org/10.33650/at-turas.v3i2.189>; Ahim Abdurahim,

orientation received a reaction from respondents, based on the excavation of the motives behind the selection of factors in it, the researchers saw that it was not worthy of being used as a proxy for the representation of ideological orientation by Arabic Language Education students, so that learning Arabic as a second language in the context of this study can only be represented through three other orientations, namely religious, academic, practical and pragmatic.

## Conclusion

Arabic learning orientation refers to the philosophy, approaches and methodologies used to guide the Arabic learning process and are designed to help individuals learn Arabic effectively. The orientation of learning Arabic can vary depending on individual goals and needs. In choosing the right orientation, it is important to consider the personal goals, background and learning methods that are most effective for Arabic learners. Based on several existing considerations, Mahasantri of the Arabic Language Education study program tend to place more than one type of orientation for learning Arabic, namely religious, academic, practical-pragmatic, and ideological-economic. A combination of these orientations can often provide better results, depending on the needs and context of Arabic use.

The choice of religious orientation is superior based on respondents' answers and is evenly distributed at each semester level, followed by academic orientation, then practical-pragmatic, and ending with ideological-economic. The background of a university and pesantren student at the same time is triggered to be the main motive that makes religious orientation dominate the answers or responses. However, other factors were found that underlie it, including the desire to become a Ulama, Ustadz, and Dai. In determining a choice for a particular orientation, Mahasantri should think idealistically and realistically, and not just follow popular trends because it will have an impact on the Arabic learning process. Combining idealistic and realistic thinking approaches can create a beneficial balance in various contexts, from personal planning to project management and strategic decision making during the Arabic learning process.

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