

# The Role of Arabic Language Learning as a Means of Understanding the Qur'an at Pusdai West Java

Muhammad Haritsah Rais<sup>\*</sup>, Mochamad Arvin Navarro<sup>\*\*</sup>, Muhammad Naufal Fadhurrohman<sup>\*\*\*</sup>, Muhammad Ali Yasin<sup>\*\*\*\*</sup>, Muhamad Naufal Rizky<sup>\*\*\*\*\*</sup>, Iksan Nurhakim<sup>\*\*\*\*\*</sup>

<sup>\*</sup>Universitas Islam Negeri Sunan Gunung Djati Bandung

[\\*hartsahrais13@gmail.com](mailto:hartsahrais13@gmail.com)

## ABSTRACT

*Arabic language learning is one of the main focuses in Islamic education in Indonesia, especially in religious institutions such as the West Java Islamic Da'wah Center (Pusdai). This is due to the difficulty in understanding the contents of the Qur'an, which is still experienced by many people as a result of their limited command of Arabic. This study aims to analyze the role of Arabic language learning at the West Java Islamic Da'wah Center (Pusdai) as a means of understanding the Qur'an. The research uses a descriptive method with a qualitative approach and field research. Data was collected through observation, interviews, and documentation, involving teachers (ustadz/halaqoh mentors) and program managers as the main sources of data. Based on the results of the study, the learning process includes the delivery of theory (nadzoriyah), practical application (tathbiq), and the development of language skills (maharat), namely listening, speaking, reading, and writing. Arabic language learning activities at Pusdai West Java play an important role in improving participants' ability to read, write, and understand Arabic. These activities not only deepen participants' understanding of Arabic language structure but also help them accurately comprehend the meaning of Quranic verses, avoid misreadings, and appreciate the beauty of the revealed language. Thus, Arabic language learning in halaqah at Pusdai West Java has proven to be an effective means of strengthening religious understanding, fostering spiritual awareness, and building a closer connection with the Quran.*

**Keywords:** *Islamic education, institutional learning, Arabic language, the Qur'an*

---

Copyright © 2025 Tadarus Tarbawy, Jurnal Kajian Islam dan Pendidikan is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

---

## A. INTRODUCTION

Language is the primary key to opening the doors of knowledge and human civilization (Rahayu et al., 2024). Through mastery of language, individuals are able to understand, develop, and transmit various forms of knowledge from one generation to the next. Language enables humans to interpret the world, record history, and create culture. Without language, knowledge could not be communicated, and history would never be documented. Language also serves as a means of enlightenment, as it

allows individuals to think in an organized, logical, and creative manner (Pratikno et al., 2024). Adequate language proficiency enables individuals to express ideas, convey opinions, and participate actively in learning processes and the development of knowledge. Therefore, language is not merely a tool of communication but also a fundamental instrument in building civilization, disseminating knowledge, and illuminating the future of humanity.

One of the languages that plays a significant role in the advancement of

knowledge and the development of world civilization is Arabic. Arabic is one of the world's major languages and holds a prominent status alongside English and French as an international language (Dodego, 2022). It is the official language in more than 20 countries across Asia and Africa, is used in the United Nations (UN), and serves as the primary language of various international Islamic organizations worldwide (Hasan et al., 2019). Arabic plays an important role in fostering relations in the fields of religion, economics, education, culture, and politics between Indonesia and Arab countries.

According to Salida & Zulpina (2023), Arabic occupies a very special position as the language of Islamic worship, as it is the language of the Qur'an. Muslims believe that Arabic possesses unique characteristics that cannot be found in other languages. In addition to functioning as the language of divine revelation, Arabic also serves as the language of worship used by Muslims throughout the world. Every prayer, recitation in *ṣalāh*, and *dhikr* performed by Muslims is expressed in Arabic, making it a spiritual unifying language that connects millions of people in a shared faith and a common direction of worship.

As the primary guide for the lives of Muslims, the Qur'an requires every Muslim to possess the ability to read, understand, and internalize its meanings so that the values contained within it can be implemented in the life of a Muslim (Akbar, 2022). Understanding the Qur'an serves as an important foundation for strengthening faith and cultivating devotion (*taqwā*) to Allah SWT. Without guidance from the Qur'an, human beings would lose direction and purpose in life. Allah SWT has granted humans reason and sensory faculties and has also revealed the Holy Book as guidance toward worldly happiness and salvation in the Hereafter. Since the Qur'an was revealed in Arabic, Muslims are encouraged to learn the language in order to comprehend the divine messages more deeply. Therefore, mastery of the Arabic language becomes a fundamental key for anyone who seeks a

profound understanding of the Qur'an. A *mufasssir*, or Qur'anic exegete, is required to master Arabic in order to accurately and comprehensively uncover the divine meanings embedded in each of its verses (Ahmad H. Osman & Abu Hassan, 2022).

As explained previously, comprehensive understanding of the Qur'an is highly dependent on mastery of the Arabic language. Inability to understand Arabic can lead individuals to difficulties in interpreting the meanings contained in the verses of the Qur'an and the Sunnah of the Prophet. Ridwan (2023) states that Arabic plays a broader role than merely serving as a means of communication; it also functions as a primary medium for exploring the meaning of life and the wisdom bestowed by Allah SWT. Through strong proficiency in Arabic, Islamic teachings can be studied more deeply, their original meanings preserved, and errors in interpretation avoided.

This research is motivated by the phenomenon that many Muslims perceive Arabic as a difficult language and consider it relatively unimportant to learn. Consequently, many prefer to read translated books or religious texts in Indonesian rather than engage with the original Arabic sources. In fact, Arabic is the language in which divine revelation was conveyed to the Prophet Muhammad (peace be upon him), the language of the Prophet's traditions (*ḥadīth*), and a language distinguished by the beauty of its meanings and structures that cannot be fully matched by other languages. Despite these distinctive features, many people still regard Arabic as complex and confusing. However, accurate understanding of the Qur'an and Sunnah can only be achieved through mastery of Arabic, as lack of proficiency may hinder deep religious comprehension and lead to misinterpretation.

Although the majority of Indonesia's population is Muslim, interest in learning Arabic remains relatively low (Yahya et al., 2020). Many people assume that Arabic is difficult to learn, relevant only for students of Islamic boarding schools (*pesantren*), and lacking practical benefits in modern life.

Moreover, Arabic is often perceived as having limited economic prospects and strategic value compared to English or other international languages. Such perspectives indicate the need for serious efforts to raise awareness of the urgency of Arabic, not only in its function as a religious language but also as a primary gateway to understanding Islamic sources of knowledge and strengthening Islamic identity amid the currents of globalization.

One institution that seeks to address this issue is Pusdai (Pusat Dakwah Islam) of West Java, located in the city of Bandung. This institution functions as a center for da'wah and Islamic activities across the West Java region. Pusdai West Java regularly organizes various religious activities, including Qur'anic studies, lectures, training programs, and scholarly ḥalaqah sessions, among which Arabic language learning is an integral component.

In the Arabic language learning activities conducted at Pusdai West Java, a discussion-based learning method and direct interaction between instructors and participants are implemented. This approach encourages a deeper and more personalized learning process, with a strong focus on understanding words and sentences found in Arabic texts. Through this method, participants are not only introduced to linguistic structures but are also trained to interpret the meanings of the Qur'an and ḥadīth more accurately.

The ḥalaqah method developed at Pusdai West Java has proven effective in enhancing Arabic language proficiency and fostering a sense of affection for the language of the Qur'an. Accordingly, this program serves as a strategic medium for revitalizing the enthusiasm of Muslims to study Arabic in a deeper and more practical manner.

Based on the above discussion, this research aims to examine the role of Arabic language learning as a means of understanding the Qur'an at Pusdai West Java. This study is expected to reveal how the teaching practices implemented at Pusdai West Java assist participants in gaining a deeper understanding of the meanings of

Qur'anic verses, as well as to illustrate the extent to which Arabic language learning contributes to increasing participants' motivation, interest, and competence in reading and interpreting Islamic texts particularly the Qur'an directly from their original sources without relying solely on translations.

## **B. METHOD**

This study employs a descriptive method, which aims to describe the object of study systematically and factually based on accurate data. This method examines humans, systems of thought, conditions, or current events by presenting data in descriptive form rather than numerical data (Rohanda, 2016). The purpose is not to explain causal relationships, but to provide a detailed depiction of ongoing phenomena. The data are descriptive in nature and are intended solely to present conditions as they are (Raihan, 2017).

This research adopts a qualitative approach using field research in order to gain an in-depth understanding of the phenomena within their natural context. Three data collection techniques are employed: observation, interviews, and documentation. Observation is conducted through systematic recording of specific phenomena to obtain relevant data (Samsu, 2021). Interviews involve direct conversations between the researcher and informants using structured questions to explore information related to the research object (Yusuf, 2016). Meanwhile, documentation is carried out by collecting data from written sources such as notes, official documents, and relevant literature (Hadi, 2021).

The study is conducted at Pusdai West Java, focusing on the role of Arabic language learning as a means of understanding the Qur'an. The sources of data consist of primary data, namely the instructors (ustadz or ḥalaqah mentors), and secondary data, which include program managers or coordinators of the learning activities at Pusdai West Java. After all information and data are collected, the researcher processes and analyzes the data. The findings from field analysis are then

combined with relevant theoretical frameworks to serve as the foundation of the study.

### **C. RESULT AND DISCUSSION**

#### **The Implementation of Arabic Language Learning at Pusdai West Java**

Learning is a process that involves two main aspects, namely learning and teaching, which are interrelated and mutually influential. Teaching functions to assist learners in achieving learning objectives through guidance and the provision of learning experiences, while learning refers to behavioral changes resulting from individuals' interactions with their environment, encompassing aspects of knowledge, skills, and attitudes (Sutra Awaliyah Darfin et al., 2024).

The process of change in learning occurs intentionally due to specific motivations and goals. Learning success is influenced by physical and mental readiness, motivation to achieve particular outcomes, and clearly defined objectives that guide the learning process (Ananda et al., 2025). In Arabic language learning, these factors are particularly important because Arabic holds high spiritual and religious value for Muslims. Mastery of Arabic not only facilitates communication but also deepens understanding of acts of worship such as prayer (ṣalāh), the call to prayer (adhān), the second call (iqāmah), and the recitation of the Qur'an.

Teaching, on the other hand, is an effort by educators to promote active learner participation in the learning process through the provision of stimuli, guidance, and motivation (Supriani et al., 2020). According to Nana Sudjana, as cited in Hetharion (2023), teaching also entails organizing the learning environment in a way that encourages learners to engage in learning activities. Meanwhile, Ahmad Rohani emphasizes that instruction encompasses all teaching and learning activities, from planning to evaluation (Admin & Amirudin, 2017). Thus, teaching can be understood as a planned and organized process aimed at achieving behavioral change and enhancing learners' competencies.

In the learning process, various interrelated factors influence learners'

success in understanding instructional material. Each factor contributes significantly to building an effective learning environment that supports a comfortable and conducive learning process, including in Arabic language instruction. High-quality learning does not depend solely on teachers' competence or learners' motivation, but also on the integrated support of media, facilities, methods, and evaluation (Iskandar, 2024). Media and facilities help teachers create effective learning processes, methods facilitate smoother teaching and learning activities through appropriate variation, and evaluation serves to determine whether learning objectives have been achieved (RimahDani et al., 2023). Therefore, Arabic language learning can be understood as an active and integrated process involving various interacting components aimed at achieving optimal learning outcomes.

The Arabic language study conducted in the ḥalaqah sessions at Pusdai West Java is one of the activities under the AQSA program, which is managed by the DKM (Mosque Prosperity Board) of Pusdai West Java. The primary focus of the AQSA program lies in Qur'anic guidance and Islamic studies (dirāsah islāmiyyah), encompassing the understanding of various Islamic teachings. Through this program, the community is facilitated to study Arabic in depth, both in terms of conversational skills (muḥādathah) and comprehension of linguistic structures and grammatical rules (qawā'id). The learning activities are open to the general public and are offered in two types of classes: private classes and regular classes. The Arabic study sessions for the regular classes are typically held twice a week, employing interactive and practical learning approaches. The main objective of this program is to provide the community with ease and access in learning Arabic as an essential means of achieving a deeper understanding of the Qur'an.

Learning media in institutions such as this often employ traditional instructional methods, such as the ḥalaqah, which allows direct interaction between instructors and learners. According to (Armansyah et al.,

2024), the ḥalaqah is a learning system that integrates various methods and is not limited to the traditional approaches commonly used in Islamic boarding schools (pesantren) or madrasahs. This form of learning belongs to the category of bandongan-style group learning, which involves several participants studying together in a single group. In general, a ḥalaqah can be defined as a learning circle, in which a group of individuals studies under the guidance of a teacher or gathers in one place to seek knowledge.

Arabic language learning through the ḥalaqah method focuses on interactive discussion forums, in which participants are encouraged to understand Arabic contextually, both in everyday communication and in the study of religious texts. Direct interaction between teachers and participants creates an active learning atmosphere, ensuring that instruction does not merely focus on theory but also emphasizes practical application. Through this ḥalaqah-based approach, it is expected that participants' comprehension and absorption of Arabic language lessons will become easier and more effective.

In learning Arabic, Sulaiman (2023) argues that, in general, the Arabic learning process begins with the introduction of Arabic letters, habituation to writing from right to left, and mastery of basic vocabulary and grammatical rules. Subsequently, language skills are developed so that learners are able to communicate effectively. Meanwhile, Aziza & Muliandyah (2020) add that Arabic language learning involves mastery of four main skills: reading, writing, listening, and speaking. Furthermore, this learning process also includes understanding grammatical structures, expanding vocabulary, and becoming familiar with expressions and cultural elements related to the Arabic language.

The learning method applied in this program encompasses three main aspects: the delivery of theoretical knowledge (naẓariyyah), the implementation of practical application (taṭbīq), and the development of language skills (mahārāt). These three

components are integrated systematically to foster the four principal Arabic language skills, namely speaking (mahārah al-kalām), listening (mahārah al-istimā'), reading (mahārah al-qirā'ah), and writing (mahārah al-kitābah). All learning activities are conducted in a gradual and structured manner to ensure that participants understand the material not only conceptually but also in an applied sense.

During the learning process, participants are also encouraged to practice Arabic through direct engagement with Qur'anic verses, which includes analyzing linguistic structures and exploring the meanings they convey. Each learning session is accompanied by exegetical explanations (tafsīr) to deepen participants' understanding of the contextual meanings of the verses. As a result, language mastery is not merely theoretical but is closely connected to the application of values contained in the Qur'an.

Evaluation is carried out every three months through reassessment tests to determine the extent of participants' progress in mastering the Arabic language. In addition, participants are provided with continuous motivation aimed at fostering enthusiasm for learning and raising awareness that success is measured not only by final results, but also by the learning process itself and the learners' commitment to progressing through each stage of instruction.

### **The Role of Arabic Language Learning as a Means of Understanding the Qur'an at Pusdai West Java**

Understanding the Qur'an is a way to explore and internalize the meanings contained within kalāmullāh as guidance and direction for human life (Mursalin, 2024). The Qur'an constitutes the core teaching of Islam, containing various forms of guidance intended to lead human beings to consistently follow the path of truth in accordance with the will of Allah. Therefore, understanding the Qur'an is not limited to reading or memorizing it, but also involves efforts to deeply comprehend its meanings, values, and moral messages. The Qur'an was revealed by

Allah as mercy and guidance for all humankind, particularly for Muslims, so that they may adhere firmly to its teachings and make it a guide in every aspect of life.

According to Adib (2017), in order to understand the verses of the Qur'an, an individual must possess broad and profound foundational knowledge encompassing several essential aspects. First, an understanding of scientific disciplines related to the subject matter of the verse; second, comprehensive knowledge of religious principles; third, mastery of the sciences of the Qur'an, Prophetic traditions (ḥadīth), and the principles of Islamic jurisprudence (uṣūl al-fiqh); and fourth, strong proficiency in the Arabic language across its various branches. These four factors are closely interrelated and mutually influential. Thus, individuals who are committed to understanding the Qur'anic verses are more likely to attain accurate comprehension and exercise caution in interpretation, thereby avoiding errors and misguidance.

Among these factors, one of the most crucial is mastery of the Arabic language, as Arabic proficiency serves as the primary key to uncovering the meanings of the sacred verses of the Qur'an. A solid understanding of mufradāt (vocabulary), lexical forms, and sentence structures greatly determines the accuracy and depth of one's understanding of the Qur'anic content (Nisa et al., 2022).

In a ḥalaqah, discussions generally focus on the Qur'an and the interpretation of its meanings. As the object of study, the Arabic language occupies a highly important position in the process of understanding the content of the Qur'an. The implementation of ḥalaqah activities at Pusdai West Java represents a concrete manifestation of the strong connection between Arabic and comprehension of the Qur'anic message, both from linguistic and exegetical perspectives. The existence of Arabic cannot be separated from the Qur'an, as the Holy Book was revealed in Arabic, establishing a close and complementary relationship between the two.

Referring to Qur'an Surah Yūsuf (12:2), the obligation to study Arabic becomes

indispensable. Understanding the Qur'an is impossible without mastery of the Arabic language, as the Qur'an was revealed in Arabic. Therefore, Arabic language learning serves as the primary key to comprehending the Qur'anic message. Through the ḥalaqah activities conducted at Pusdai West Java, congregants from various segments of the Muslim community share a common objective, namely to deepen their understanding of the Qur'an in a more comprehensive manner.

Through Arabic language learning, participants are able to more easily explore the meanings contained in the Qur'an, as it is through this language that Allah revealed His revelation to humankind. Proficiency in Arabic enables individuals to interpret and internalize the content of Islamic texts more accurately and profoundly, as well as to properly understand the recitations of prayer (ṣalāh) and Qur'anic verses. Moreover, mastery of Arabic allows individuals to interpret religious texts with greater precision and depth and to appreciate the literary beauty and rhetorical excellence embedded in the Qur'an, which ultimately strengthens faith and devotion to Allah. Thus, Arabic becomes a fundamental key in deepening the understanding of Islamic teachings and in applying them concretely in daily life.

Arabic language learning also plays a crucial role in preventing errors when reciting Qur'anic verses, as Arabic functions as the primary key to understanding and articulating the divine words accurately. Through mastery of Arabic, individuals are able to recite the Qur'an in accordance with the rules of tajwīd (recitation rules) and makhārij al-ḥurūf (points of articulation), ensuring that the meanings of the verses remain intact and are not altered due to pronunciation errors. Even minor mistakes, such as differences in letters or diacritical marks, can lead to significant changes in meaning and interpretation, potentially resulting in misunderstanding of Islamic teachings.

## D. CONCLUSION

The implementation of Arabic language learning at Pusdai West Java emphasizes an interactive and contextual approach by integrating theory, practice, and the development of language skills in a unified manner. The learning process focuses on the mastery of four core skills—listening, reading, writing, and speaking—as well as understanding linguistic structures and Qur’anic values through the study of its verses. The applied methods include the delivery of theory (*naẓariyyah*), practical application (*taṭbīq*), and skill development (*mahārāt*), which are carried out gradually to enable participants to comprehend Arabic both conceptually and practically. Regular evaluation and sustained motivation are also integral components of the program, aimed at fostering learning enthusiasm and reinforcing the notion that success is achieved through consistency and dedication at every stage of the learning process.

Accordingly, Arabic language learning at Pusdai West Java plays a crucial role in developing participants’ ability to understand the Qur’an through strong Arabic language proficiency, as well as in improving *faṣāḥah* (reading fluency) and *taḥsīn* (refinement of recitation quality) as foundational competencies. In this process, participants not only learn to recognize Arabic letters and diacritical marks but also understand the proper application of *tajwīd* rules to ensure accurate and correct Qur’anic recitation. Thus, mastery of Arabic helps minimize errors in reciting the sacred verses, leading to a more accurate and comprehensive understanding of Islamic teachings.

## REFERENCES

- Adib, N. (2017). Faktor-Faktor Penyebab Penyimpangan dalam Penafsiran Al-Quran. *Mawaizh: Jurnal Dakwah dan Pengembangan Sosial Kemanusiaan*, 8(1), 1–30.
- Admin, A., & Amirudin, N. (2017). **PROBLEMATIKA PEMBELAJARAN BAHASA ARAB.**
- Tadarus Tarbawy*. Vol. 7 No.2 Jul – Des 2025. ISSN. 2657-1285 e-ISSN. 2656-8756 (98)
- TAMADDUN*, 1. <https://doi.org/10.30587/tamaddun.v0i0.66>
- Ahmad H. Osman, R., & Abu Hassan, M. I. (2022). Keistimewaan Bahasa Arab Sebagai bahasa al-Quran dan Kepentingan Menguasainya Bagi Para Mufassirīn. *AL-HIKMAH: INTERNATIONAL JOURNAL OF ISLAMIC STUDIES AND HUMAN SCIENCES*, 5(2), 325–342. <https://doi.org/10.46722/hikmah.v5i2.260>
- Akbar, F. M. (2022). Ragam Ekspresi Dan Interaksi Manusia Dengan Al-Qur’an (Dari Tekstualis, Kontekstualis, Hingga Praktis). *REVELATIA Jurnal Ilmu Al-Quran Dan Tafsir*, 3(1), 47–65.
- Ananda, A., Masyithah, Q., & Syam, H. (2025). Readiness Dalam Belajar. *HUMANITIS: Jurnal Homaniora, Sosial Dan Bisnis*, 3(4), 933–943.
- Armansyah, A., Aldiansyah, A., Habibi, M., & Ramadhan, W. (2024). Relevansi Sistem Pendidikan Islam Klasik dengan Sistem Pendidikan Pondok Pesantren Khalafi (Studi pada Pondok Pesantren Modern Ibadurrahman Stabat, Kabupaten Langkat, Sumatera Utara). *MODELING: Jurnal Program Studi PGMI*, 11(4), 553–571.
- Aziza, L. F., & Muliansyah, A. (2020). Keterampilan berbahasa arab dengan pendekatan komprehensif. *El-Tsaqafah: Jurnal Jurusan PBA*, 19(1), 56–71.
- Dodego, S. H. A. (2022). Pentingnya Penguasaan Bahasa Arab Dalam Pembelajaran Pendidikan Agama Islam. *PESHUM: Jurnal Pendidikan, Sosial Dan Humaniora*, 1(2), 55–70.

- Hadi, A. (2021). *Penelitian kualitatif studi fenomenologi, case study, grounded theory, etnografi, biografi*. CV. Pena Persada.
- Hasan, R., Nawas, K. A., & Shabir, U. (2019). Pengaruh Bi'Ah Al-'Arabiyah Terhadap Keterampilan Berbicara Bahasa Arab Santriwati Pesantren Al-Amanah Liabuku Kota Baubau. *Jurnal Diskursus Islam*, 7(2), 187–205.
- Hetharion, B. D. S. (2023). *Strategi Belajar Mengajar*. CV. Azka Pustaka.
- Iskandar, N. M. (2024). Peningkatan Kualitas Pembelajaran melalui Evaluasi yang Efektif: Tinjauan Terhadap Praktik dan Metode Evaluasi. *Karimah Tauhid*, 3(2), 2270–2287.
- Mursalin, H. (2024). Wawasan Al-Qur'an tentang pendidikan dan pengajaran. *An-Nidzam: Jurnal Manajemen Pendidikan dan Studi Islam*, 11(1), 43–68.
- Nisa, N. A., Astuti, S. A., & Mujib, A. (2022). Korelasi Kemampuan Berbahasa Arab Dengan Kemampuan Memahami Ayat Al Quran. *Al Mumtaz: Jurnal Pendidikan dan Sosial Keagamaan*, 1(2), 1–25.
- Pratikno, H., Wulansari, A., & Purwanto, K. (2024). Relevansi Intuisi Kebahasaan Penutur terhadap Kemampuan Berpikir Logis dan Kritis dalam Penyampaian Argumentasi. *ALFABETA: Jurnal Bahasa, Sastra, dan Pembelajarannya*, 7(1), 142–151.
- Rahayu, M. S., Saadah, N., & Wastri, L. (2024). Relevansi Filsafat Ilmu dan Bahasa. *Dirasah: Jurnal Studi Ilmu dan Manajemen Pendidikan Islam*, 7(1), 256–265.
- Raihan, I. (2017). *Metodologi Penelitian*. Universitas Islam Jakarta.
- Ridwan, M. (2023). Membuka Wawasan Keislaman: Kebermaknaan Bahasa Arab Dalam Pemahaman Islam. *Jazirah: Jurnal Peradaban Dan Kebudayaan*, 4(2), 97–110.
- RimahDani, D. E., Shaleh, S., & Nurlaeli, N. (2023). Variasi metode dan media pembelajaran dalam kegiatan belajar mengajar. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, 7(1), 372–379.
- Rohanda, R. (2016). *Metode Penelitian Sastra: Teori, Metode, Pendekatan, dan Praktik*. LP2M UIN Sunan Gunung Djati.
- Salida, A., & Zulpina, Z. (2023). Keistimewaan Bahasa Arab sebagai Bahasa Al-Quran dan Ijtihadiyyah. *Jurnal Sathar*, 1(1), 23–33.
- Samsu, S. (2021). *Metode Penelitian: (Teori Dan Aplikasi Penelitian Kualitatif, Kuantitatif, Mixed Methods, Serta Research & Development)*. Pusaka Jambi.
- Sulaiman, E. (2023). Membumikan Bahasa Arab Sejak Dini (Analisis Kesulitan dan Tantangan dalam Pembelajaran Bahasa Arab untuk Pemula). *Edu Journal Innovation in Learning and Education*, 1(2), 142–151. <https://doi.org/10.55352/edu.v1i2.761>
- Supriani, Y., Ulfah, U., & Arifudin, O. (2020). Upaya meningkatkan motivasi peserta didik dalam pembelajaran. *Jurnal Al-Amar: Ekonomi Syariah, Perbankan Syariah, Agama Islam, Manajemen Dan Pendidikan*, 1(1), 1–10.

- Sutra Awaliyah Darfin, Mutahharatul Jannah, Nurfadillah Nurfadillah, Nurhuda Nurhuda, Annisa Sarif, & Nurul Wahyuni. (2024). Konsep Dasar Belajar dan Hasil Belajar. *Ta'rim: Jurnal Pendidikan dan Anak Usia Dini*, 6(1), 244–250. <https://doi.org/10.59059/tarim.v6i1.2009>
- Yahya, Y. K., Mahmudah, U., & Muhyiddin, L. (2020). De-Sakralisasi Dalam Pembelajaran Bahasa Arab Di Indonesia: Analisis Bahasa Sebagai Identitas Agama. *JLA (Jurnal Lingua Applicata)*, 3(2), 57.
- Yusuf, A. M. (2016). *Metode penelitian kuantitatif, kualitatif & penelitian gabungan*. Prenada Media.