

## Arabic Literacy for Strengthening Islamic Education at the *Pondok Pesantren* Darullughah Wadda'wah

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### ABSTRACT

Islamic education in Indonesia is closely linked to Arabic language literacy, particularly in *pesantren*, which plays a significant role in developing an understanding of Islamic values. However, the challenges in strengthening Arabic language literacy remain an issue that needs to be addressed, especially concerning *santri* interest and teaching methods. This study aims to explore the efforts to strengthen Arabic language literacy in the context of Islamic education at *Pondok Pesantren* Darullughah Wadda'wah. The research method employed in this study is a qualitative approach with a case study design. The results show that *Pondok Pesantren* Darullughah Wadda'wah has programs that focus on improving knowledge of the Qur'an, language skills, da'wah abilities, and combining formal and informal education. Additionally, the education at the *pesantren* places a strong emphasis on spiritual aspects through worship activities. With this holistic approach, the *pesantren* successfully creates a learning environment that supports the mastery of Arabic language literacy. This research contributes significantly to the model for developing Arabic language literacy within the context of Islamic education in educational institutions.

**Keywords:** Arabic Language Literacy, Islamic Education, Pesantren, Skill Strengthening, Teaching Methods, Education Integration

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## INTRODUCTION

Islamic religious education taught in formal education starting from elementary school (SD)/equivalent, junior high school (SMP)/equivalent, senior high school (SMA)/equivalent, and universities cannot be separated from Arabic literacy. Even Arabic language education in non-formal educational units, such as Islamic boarding schools/similar, has a very strong nuance of Arabic literacy. This shows that Arabic literacy has a very significant role in understanding Islamic values at all levels of education.<sup>1</sup> However, strengthening Arabic literacy in several formal educational units has not shown a positive trend. This is as stated in the research of Qolbi et al.,<sup>2</sup> Putra et al.,<sup>3</sup> Rasyid,<sup>4</sup> Ritonga,<sup>5</sup> Munip,<sup>6</sup> and other researchers.

Research by Alde Mulia Putra concluded that several challenges for Arabic language learning in Indonesia in the era of globalization are changes in people's mindsets and activities due to Western culture, the displacement of Arabic from *santris'* interests, the erosion of Arabic culture and identity, and the idea that *fushba* Arabic is more important than *'ammiyah* Arabic. Several opportunities for Arabic language learning are the development of Arabic into various independent branches of science, the development of Islamic science, the development of teaching prospects, increasing the translation of Arabic works, and the development of Arabic language learning technology.<sup>7</sup> The study's highlights and conclusions reveal that Arabic literacy faces numerous challenges, as previously mentioned. This also means that graduates or products of *santris*/graduates who take Islamic Religious Education studies, whether taking major studies (Islamic Religious Education Study Program) or minor studies of Islamic Religious Education subjects/lessons studied, only do not show a good level of success.

Ahmad Syifa Al Qolbi's research, et al., concluded that Arabic language teaching in Indonesia faces many problems. These include linguistic issues such as differences between the writing system and pronunciation of letters, as well as curriculum issues such as the lack of creative learning methods. In addition, there are also sociological issues such as the lack of social support and the unclear future for those who master Arabic.<sup>8</sup> The intriguing aspect of this research lies in its final conclusion, which highlights the low level of "social support" for individuals who master Arabic. Although this research needs to be explored further, at least this is a "starting point" to unravel the problem of Arabic literacy in Indonesia. At least, if we look at the existing learning institutions in Indonesia, English language courses are

<sup>1</sup> Alde Mulia Putra, Hesti Rokhaniyah, and Muh Zulfadhil Alvarezel, "Peluang Dan Tantangan Pembelajaran Bahasa Arab Pada Era Globalisasi Di Indonesia," *TARQIYAH: Jurnal Pendidikan dan Literasi* 2, no. 1 (May 2, 2024): 25–35.

<sup>2</sup> Ahmad Syifa Al Qolbi, Lubna Farah Khan, and Ihsan Zikri Ulfandi, "Tantangan Dan Prospek Bahasa Arab Di Era Modern: Tantangan Dan Prospek Bahasa Arab Di Era Modern," *Ma'arif Journal of Education, Madrasah Innovation and Aswaja Studies* 3, no. 1 (June 13, 2024), <https://doi.org/10.69966/mjemias.v3i1.51>.

<sup>3</sup> Putra, Rokhaniyah, and Alvarezel, "Peluang Dan Tantangan Pembelajaran Bahasa Arab Pada Era Globalisasi Di Indonesia."

<sup>4</sup> Nur Fadilah Rasyid, "Tantangan Pembelajaran Dan Prospek Bahasa Arab Di Indonesia," *Jurnal Al-Mashadir: Journal of Arabic Education and Literature* 1, no. 1 (November 29, 2021): 47–57, <https://doi.org/10.30984/almashadir.v1i1.86>.

<sup>5</sup> Syaipuddin Ritonga, "Strategi Dalam Mengatasi Tantangan Pembelajaran Bahasa Arab Bagi Guru Di Era Teknologi Modern," *HIKMAH: Jurnal Pendidikan Islam* 12, no. 2 (December 13, 2023): 378–95, <https://doi.org/10.55403/hikmah.v12i2.571>.

<sup>6</sup> Abdul Munip, "Tantangan Dan Prospek Studi Bahasa Arab Di Indonesia," *Al Mahara: Jurnal Pendidikan Bahasa Arab* 5, no. 2 (2019): 301–16, <https://doi.org/10.14421/almahara.2019.052.08>.

<sup>7</sup> Putra, Rokhaniyah, and Alvarezel, "Peluang Dan Tantangan Pembelajaran Bahasa Arab Pada Era Globalisasi Di Indonesia."

<sup>8</sup> Qolbi, Khan, and Ulfandi, "Tantangan Dan Prospek Bahasa Arab Di Era Modern," 30.

much more popular than Arabic language courses. If related to Islamic Religious Education, which is the main idea in this article, it shows the fact that there is a common thread between strengthening Arabic Language Education and the sociological issue of support for Arabic language literacy.

Syaipuddin Ritonga's research concludes that in facing the challenges of learning Arabic in the era of modern technology, Arabic teachers can develop various effective strategies. These strategies involve the use of adaptive methods, adjustments to teaching materials, and the use of learning media based on modern technology. In this context, several strategies found include the use of e-learning platforms, interactive multimedia, various offline and online applications, and the use of social media applications as learning media and learning resources on a massive scale. By implementing the strategies above, Arabic teachers can overcome the challenges that arise in learning Arabic in the era of modern technology. The strategies above are designed to improve the quality of teaching and *santris'* learning experiences, as well as make the learning process more relevant to the development of technology that continues to grow.<sup>9</sup> The focus of research is primarily on implementing solutions, particularly in the current era. With the increasing development of technology, teachers/stakeholders who are interested in Arabic literacy must adapt to various technologies. This is also a form of propagation for the development of the Arabic language. As the quality of Arabic improves, so does the knowledge of Islamic religious education.

Abdul Munip's research states that Arabic language studies in Indonesia and innovations in learning it will remain alive as long as there are Muslims in this country—the majority of whose population is Muslim—because Arabic cannot be separated from Islam. This is because the original and main sources of Islamic teachings are written in Arabic. Studying Arabic is an integral part of understanding Islam.<sup>10</sup> Abdul Munip's opinion further confirms that the progress and development of Islamic religious education science is actually directly proportional to the progress of Arabic literacy. If Arabic literacy develops well, then Islamic Religious Education science will also develop well. Furthermore, Abdul Munip, in his conclusion, stated that in relation to the prospects of graduates of the PBA department, it is still bright because the Arabic curriculum or subject will not be removed from the *madrasah* curriculum, both regular and in Islamic boarding schools. However, the very tight competition to become an Arabic teacher in a *madrasah* in the current era of teacher certification should not discourage PBA graduates from pursuing their careers. There are still professions that are promising in terms of knowledge and material, namely becoming an Arabic book translator. However, becoming a professional translator also requires a long learning process, so be prepared. Other opportunities are to become a qualified speaker, developer of teaching materials, and developer of media and Arabic language learning applications based on information technology.<sup>11</sup> The key words from this study are that teachers/stakeholders who are involved in Arabic literacy should not be discouraged. Arabic will still be used in Islamic educational institutions in particular. Because Islamic educational knowledge is actually identical to the requirement of mastering Arabic literacy.

Responding to these obstacles, the *Pondok Pesantren* Darullughah Wadda'wah has made various efforts so that educational units under the *Pondok Pesantren* Darullughah Wadda'wah foundation are able to master Arabic literacy well. Simply put, the *Pondok Pesantren* Darullughah Wadda'wah has done two things that are the main focus of improvement: first, improving internal aspects, and second, improving external aspects.

<sup>9</sup> Ritonga, "Strategi Dalam Mengatasi Tantangan Pembelajaran Bahasa Arab Bagi Guru Di Era Teknologi Modern."

<sup>10</sup> Munip, "Tantangan Dan Prospek Studi Bahasa Arab Di Indonesia," 314.

<sup>11</sup> Munip, 316.

More specifically, the researcher will explain these two things in the results and conclusions section.

Previous studies related to Arabic literacy, especially related to strengthening Islamic religious education, have been widely conducted, such as research by Baharun et al.,<sup>12</sup> Syagif,<sup>13</sup> Daulay et al.,<sup>14</sup> Febryani and Sopian,<sup>15</sup> Kurniawan et al.,<sup>16</sup> and Fitriyah et al.<sup>17</sup> However, what the researchers did was different from previous studies, focusing on the development of Arabic literacy as a crucial element in strengthening Islamic Religious Education at the *Pondok Pesantren* Darullughah Wadda'wah. This study integrates the challenges identified by previous researchers with concrete initiatives taken at the Islamic boarding school, such as improving internal aspects (curriculum and teaching quality) and external aspects (support from family and community) to support Arabic literacy. Moreover, with the emphasis on the duality of approaches implemented by the *Pondok Pesantren* Darullughah Wadda'wah in facing these challenges. So, this study is both an academic analysis and a model of practice for other schools. This makes this study critical, considering the need to strengthen Islamic Religious Education through mastery of Arabic literacy amidst the challenges of globalization and current technological developments.

## METHOD

This study uses a qualitative research method with a case study design. Qualitative research itself is considered natural research, focusing on understanding phenomena by strengthening data from in-depth interviews, observations, and documentation. The final result of this research is to obtain the deepest meaning (meaning) of the object being studied.<sup>18</sup> The case study research design focuses on examining a specific case, which could be an individual, a group, or an organization. In this case, the researcher will conduct research at the *Pondok Pesantren* Darullughah Wadda'wah, Bangil, Pasuruan, East Java.

## RESULTS AND DISCUSSION

### A Glimpse of *Pondok Pesantren* Darullughah Wadda'wah

*Pondok Pesantren* Darullughah Wadda'wah (PP Dalwa) is one of the Islamic boarding schools in Bangil City, Pasuruan Regency, precisely on Jl. Raya Raci No. 51 Bangil Pasuruan, East Java. PP Dalwa was founded in 1981 by Al Habib Hasan Baharun. At the beginning of its establishment, this Islamic boarding school only occupied a rented house and fostered 16 people. Then over time in 1985, on the instructions of the *Musyrif Ma'had* Darullughah

<sup>12</sup> Segaf Baharun et al., "Peran Kecakapan Berbahasa Arab Sebagai Penguat Literasi Keilmuan Islam di *Pondok Pesantren* Darullughah Wadda'wah, Bangil, Pasuruan," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 02 (August 21, 2023), <https://doi.org/10.30868/ei.v12i02.3973>.

<sup>13</sup> Ahmad Syagif, "Strategi Penguatan Literasi Berbahasa Arab Bagi Santri Milenial," *Fitrah: Jurnal Studi Pendidikan* 13, no. 1 (July 7, 2022): 73–86, <https://doi.org/10.47625/fitrah.v13i1.375>.

<sup>14</sup> Ronna Sari Daulay, Meldyana Priadina Siregar, and Hadi Saputra Panggabean, "Inovasi Pembelajaran Kitab Kuning Di Pesantren Dalam Penguatan Literasi Keagamaan," *Jurnal Keislaman* 7, no. 1 (February 23, 2024): 25–37, <https://doi.org/10.54298/jk.v7i1.4016>.

<sup>15</sup> Poetri Febryani and Asep Sopian, "Konsep Hypnoparenting Berbahasa Arab Sebagai Langkah Memupuk Karakter Anak Yang Berbasis Islami," *Al-Itibar: Jurnal Pendidikan Islam* 10, no. 2 (August 7, 2023): 89–97, <https://doi.org/10.30599/jpia.v10i2.2754>.

<sup>16</sup> Edo Kurniawan et al., "Strategi Pengintegrasian Pendidikan Agama Islam Dan Bahasa Arab Dalam Membangun Karakter Islami Di MI *Pesantren* Anak Sholeh Baitul Qur'an Gontor," *Shibghoh: Prosiding Ilmu Kependidikan UNIDA Gontor* 2, no. 1 (March 6, 2024): 761–73.

<sup>17</sup> Lailatul Fitriyah, Marlina Marlina, and Suryani Suryani, "Pendidikan Literasi Pada Pembelajaran Kitab Kuning Di *Pondok Pesantren* Nurul Huda Sukaraja," *Titian Ilmu: Jurnal Ilmiah Multi Sciences* 11, no. 1 (January 24, 2019): 20–30, <https://doi.org/10.30599/jti.v11i1.351>.

<sup>18</sup> John W. Creswell, *Desain Penelitian: Pendekatan Kuantitatif Dan Kualitatif* (Jakarta: KIK Press, 2002).

Wadda'wah Abuya Sayyid Muhammad Bin Alwi Al-Maliki Al-Hasani Mecca, this Islamic boarding school moved locations and established a larger *santri* dormitory. After the death of Al Habib Hasan Baharun on 8 Safar 1420 H/23 May 1999, this Islamic boarding school was then taken care of by his sons, namely Al Habib Zain bin Hasan bin Ahmad Baharun and Al Habib Segaf bin Hasan Baharun, who were *santris* of *Abuya* Al Habib Muhammad bin 'Alawi bin' Abbas al-Maliki. The levels of education provided by PP Dalwa include the Diniyah education program, which is held from 07.00 WIB to 12.00 WIB. The Diniyah *madrasah* at Darulugoh Wadda'wah consists of the Ibtidaiah *madrasah* level to the Aliyah *madrasah*, and after completing the Aliyah *madrasah* level, *santris* are required to serve or teach at the *Pondok Pesantren* Darullughah Wadda'wah for two years or can continue abroad, such as in Mecca *Almukarromah*, Medina, or Hadramaut (Yemen).<sup>19</sup>

This Islamic boarding school, which brings in many teachers from the Middle East, is renowned for its active Arabic literacy in Indonesia. With supporting facilities, teacher support, a supportive language environment, and an ideal curriculum, it is possible for *santris* to master Arabic literacy well. Moreover, *santris* at this Islamic boarding school have opportunities to pursue further studies in the Middle East. With good mastery of Arabic literacy, *santris* can enhance their understanding of Islamic religious education.

### **Arabic Literacy at *Pondok Pesantren* Darullughah Wadda'wah**

In Arabic language skills, there are four things that must be mastered. The aspects of Arabic language teaching, such as the approach, method, and techniques, closely relate to the teaching itself. A series of assumptions about the nature of language and language learning, according to Edward M. Anthony, is an approach in teaching Arabic. Assumptions related to language learning include aspects of listening (*al-Istima'*), speaking (*al-kalam*), reading (*al-qiraat*), and writing (*al-kitabah*). These four skills will then build methods or models in teaching Arabic. The four Arabic language skills, if mastered well, will strengthen the literacy of knowledge in Islam, both through speech and knowledge production through writing. With four good Arabic language skills, it will also have an impact on the lives of Muslim society in general.<sup>20</sup> The four Arabic language skills are highly emphasized in the *Pondok Pesantren* Darullughah Wadda'wah.

To strengthen this research, the researcher will explain the four Arabic language skills. First, listening skills (*al-Istima'*). Listening skills (*Maharat al-Istima'*) are initial skills in language learning, both mother tongue and foreign languages, including Arabic. Thus, failure in learning this skill can result in failure in learning subsequent language skills. *Istima'* is a collection of sound features contained in the vocabulary. *Istima'* skills are directed at listening skills without removing the context.<sup>21</sup> Listening is the first skill performed by someone in learning a language. Listening can be a measure of the level of difficulty experienced by someone learning a language, because from this skill we can know the understanding of the

<sup>19</sup> Unun Zumairoh Asr Himsyah and Asep Rahmatullah, "Konsep Pendidikan Hadhari Di *Pondok Pesantren* Darullughah Wadda'wah Bangil-Pasuruan," *Al-Jadwa: Jurnal Studi Islam* 1, no. 1 (September 27, 2021): 12, <https://doi.org/10.38073/aljadwa.v1i1.460>.

<sup>20</sup> Baharun et al., "Peran Kecakapan Berbahasa Arab Sebagai Penguat Literasi Keilmuan Islam di *Pondok Pesantren* Darullughah Wadda'wah, Bangil, Pasuruan," 1295.

<sup>21</sup> Segaf Baharun, Khonsa' Nabilah, and Muhammad Sofwan bin Harizan, "A Corelation between Poor Motivation and The Efficiency of Female Students in Speaking Skills at Indonesian Islamic Boarding School | 'Alaaqah bayna Dha'f Al-Daafi'iyyah wa Kafaaah Thaalibah fi Mahaarah Al-Kalaam bi Al-Ma'had Al-Islaamiy Al-Induuniisiy," *Al-Ta'rib : Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab LAIN Palangka Raya* 11, no. 1 (June 8, 2023): 97–110, <https://doi.org/10.23971/altarib.v1i1.6311>.

dialect, pronunciation patterns, language structure, and so on. And this skill is a basic skill needed by Arabic language learners.<sup>22</sup>

The *al-Istima'* skills carried out at the *Pondok Pesantren Darullughah Wadda'wah* are carried out with various steps and activities. In basic classes, it is done by listening carefully and imitating what is heard. Meanwhile, in advanced classes, *istima* skills are carried out through the habit of speaking throughout the Islamic boarding school arena, listening to the words of native speakers, discussing using Arabic, and other activities. The success of the *Pondok Pesantren Darullughah Wadda'wah* in improving its learning patterns is more about strengthening *biah arabiyyah*.<sup>23</sup> *Biah arabiyyah* supported by competent teachers, clear programs, and targets makes learning Arabic seem very easy for various groups.

The second skill is speaking (al-kalam). Speaking skills are one of the language skills that are to be achieved in learning Arabic. According to another definition, speaking skills (*maharat al-kalam*) are a continuation of listening skills. These two skills are interrelated. Good hearing is likely to lead to good speaking; bad hearing is likely to lead to bad speaking.<sup>24</sup> To support the further development of Arabic language learners in learning, listening skills alone are not enough. However, after gaining good listening skills, Arabic language learners must be able to imitate what they hear by expressing what they have gained in listening skills. Listening to speaking skills, *santris* will become more active subjects in language acts.<sup>25</sup>

In general, at the *Pondok Pesantren Darullughah Wadda'wah*, speaking skills are carried out through dialogue (hiwar) every day, especially in class. Asatizah, the teacher, "forces" the *santris* to speak, starting with simple topics (*afaul yaumiyah*) in elementary classes. With this habituation pattern and supported by the Arabic language, speaking skills can increase significantly.<sup>26</sup> For new *santris* who are not yet familiar with Arabic, when they are in an Arabic language environment, they will eventually be able to speak Arabic because they are used to listening to Arabic conversations.<sup>27</sup>

Third, we need to develop our reading skills, also known as *qiraah*. *Maharab qira'ah* is an aspect of skills that are to be achieved in learning Arabic, in addition to *maharab istima'* (listening skills), *maharab kalam* (speaking skills), and *maharab kitabah* (writing skills). Learning *maharab qira'ah* is taught after learning *maharab istima'* and *maharab kalam*. In general, *santris* are considered to have *maharab qira'ah* skills if they are able to read Arabic texts according to makhraj and sentence structure and are able to understand the meaning of the words or sentences read.<sup>28</sup> This reading skill has become a unique characteristic of the Darullughah Wadda'wah Islamic boarding school. Every day, *santris* are trained to read, translate, and understand Arabic texts. Therefore, with repeated practice, the *santris* consider this activity to be relatively easy. In addition, the tools of science (*nahwu* and *shorof*) are taught in stages from basic books to the highest books.<sup>29</sup>

<sup>22</sup> Lady Farah Aziza and Ariadi Muliansyah, "Keterampilan Berbahasa Arab Dengan Pendekatan Komprehensif," *El-Tsaqafah: Jurnal Jurusan PBA* 19, no. 1 (June 30, 2020): 56–71, <https://doi.org/10.20414/tsaqafah.v19i1.2344>.

<sup>23</sup> Sofi Asnaf, Asatizah, Wawancara, 22 Januari 2025

<sup>24</sup> Nurul Hapid, "Penerapan Metode Langsung (Thoriqoh Mubasyarah) Dalam Meningkatkan Keterampilan Berbicara Bahasa Arab," *Jurnal Hasil Penelitian Dan Pengembangan (JHPP)* 1, no. 4 (November 18, 2023): 265–70, <https://doi.org/10.61116/jhpp.v1i4.220>.

<sup>25</sup> Aziza and Muliansyah, "Keterampilan Berbahasa Arab Dengan Pendekatan Komprehensif."

<sup>26</sup> Observasi, 26 Januari 2025

<sup>27</sup> Segaf Baharun and Muhamad Solehudin, "Artificial Learning Environment and Learning Independence in Arabic Learning: Mediating Effect of Learning Creativity," *Eurasian Journal of Educational Research* 104, no. 104 (2023): 283–302.

<sup>28</sup> Ahmad Rathomi, "Maharab Kitabah Dalam Pembelajaran Bahasa Arab," *Tarbiya Islamica* 8, no. 1 (June 24, 2020): 1–8.

<sup>29</sup> Sofi Asnaf, *Asatidzah*, Interview, 22 Januari 2025

The fourth skill is writing, also known as *kitabah*. Writing skills (*maharah al-kitabah*) are the highest of the four language skills. Writing is an activity that is related to the thinking process and expression skills in written form. Writing can be said to be a very complex activity because it lies in the demands of the ability to organize ideas in a coherent and logical manner, as well as the ability to present writing in various written languages and different writing rules.<sup>30</sup> Writing skills (*kitabah*) are the main concern at the *Pondok Pesantren* Darullughah Wadda'wah. Therefore, *santris* are trained from small things, such as answering questions according to the reading text and arranging them so that they become excellent paragraphs, expressing ideas or composing freely using vocabulary according to the specified theme, to writing the most difficult thing, namely writing poetry / *nadzam*. With a hierarchical pattern, not a few *santris* wrote several books in Arabic.<sup>31</sup>

### **Strengthening Islamic Religious Education at the *Pondok Pesantren* Darullughah Wadda'wah**

As an Islamic boarding school that specializes in “language development and da’wah,” this *pesantren* makes efforts to strengthen matters relating to Islamic religious education. The essence of “language and da’wah” is actually an effort to convey the values of Islamic religious education (Islamic *tarbiyah*) to the wider community. To achieve the intended goal, the *Pondok Pesantren* Darullughah Wadda'wah carries out various activity programs so that *santris*, when they return to their respective regions, can become role models as well as *da’is* who strive to convey the values of Islamic education (Islamic *tarbiyah*). Furthermore, the philosophy built in the *Pondok Pesantren* Darullughah Wadda'wah is that *santris* who come from certain regions will become a kind of “ambassador” in their area; therefore, they must be well prepared.

There are various activities that encourage the strengthening of Islamic religious education at the *Pondok Pesantren* Darullughah Wadda'wah, namely:

The first step involves strengthening the sciences of the Qur'an and the science of tools, specifically *nahwu* and *shorof*. Strengthening these sciences is carried out almost every time, but specifically, the *santris* follow this activity in the morning in the form of a *madrasah* diniyah. At this *madrasah* diniyah, *santris* study nearly all sciences, ranging from elementary to high levels.

*“To strengthen their knowledge, santris are required to attend morning dars. This morning activity covers a wide range of subjects including the Quran, nahwu (Arabic grammar), shorof (morphology), balagoh (rhetoric), fiqh (Islamic jurisprudence), tafsir (Quranic exegesis), and other related disciplines, according to their class level. The hope is that all Islamic religious knowledge is accepted and practiced by santris. We are sure that if santris really study diligently, the knowledge from the Islamic boarding school is enough to provide provisions for serving the community.”*<sup>32</sup>

Secondly, the school emphasizes the strengthening of language and preaching skills. Strengthening language and preaching is something that is highly emphasized in this Islamic boarding school. In addition to the *santris* learning languages in predetermined classes, they also receive guidance and supervision related to language use every day.

*“Arabic is the heart of this school. In addition to being studied and practiced in class, santris are also required to use the language throughout the boarding school, especially those in higher classes. There are special signs*

<sup>30</sup> Munawarah Munawarah and Zulkiflih Zulkiflih, “Pembelajaran Keterampilan Menulis (Maharah al-Kitabah) Dalam Bahasa Arab,” *Loghat Arabi: Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab* 1, no. 2 (2021): 23.

<sup>31</sup> Observation, 22 Januari 2025

<sup>32</sup> Sofi Asnaf, *Asatidzah*, Interview, 25 Januari 2025.

*for them. A dedicated team will monitor those who do not speak the language. So with this pattern, the practice of using Arabic is carried out optimally.”*

Meanwhile, for da’wah activities, the *santris* are trained in public speaking in the form of sermons held every week. In this activity, the *santris* previously received training and were required to appear to deliver certain materials in the Islamic boarding school field.

*“In the concrete form of strengthening da’wah, the santris receive public speaking training. Furthermore, the santris also get assignments and take turns to speak as a da’i at certain activities. All santris, numbering in the thousands, typically participate in this activity. This great atmosphere helps build the confidence of santris when speaking in public. Will the santris feel inferior, nervous, or even unable to speak? This is a fairly tough training place too.”*<sup>33</sup>

Thirdly, the focus should be on strengthening the aspect of *ubudiyah*. The aspect of *ubudiyah* is something that is very important to pay attention to. In the *Pondok Pesantren Darullughah Wadda’wah*, *santris* are required to attend congregational prayers and the *wird* that has been determined. The goal is none other than to strengthen the spiritual mentality of the *santris*. Also to become a positive habit as a provision when the *santris* are at home.<sup>34</sup>

Fourthly, strengthening the aspect of integration of formal education and Islamic boarding schools. Since the early leadership of the Islamic boarding school, namely *Abuya al Habib Hasan Baharun*, the *Pondok Pesantren Darullughah Wadda’wah* has had a concept of integrating Islamic boarding school knowledge with formal knowledge. This is why the spirit of knowledge integration persists to this day. The development of Islamic boarding school knowledge and formal education knowledge are developed side by side.

*“The principle of the Pondok Pesantren Darullughah Wadda’wah since the beginning has emphasized the importance of knowledge to support each other and be developed according to their respective portions. To strengthen the knowledge of the Islamic boarding school, for example, the institution very often invites foreign speakers (Middle East) to strengthen the knowledge of the Islamic boarding school. Meanwhile, for formal education knowledge, we often hold seminars and training and even open many new study programs at the S1, S2, and S3 levels (doctoral programs).”*<sup>35</sup>

With this principle of integration of knowledge, *santris* are expected to have balanced knowledge. So that they are able to master the fields of Islamic education and modern science.

## CONCLUSION

As an Islamic boarding school that emphasizes Arabic language skills and preaching, the *Pondok Pesantren Darullughah Wadda’wah* makes various efforts to strengthen Arabic language literacy skills, including, first, strengthening the sciences of the Qur’ān and the science of tools (*nahwu* and *shorof*). Strengthening these sciences is carried out almost every time, but specifically, the *santris* participate in this activity in the morning in the form of *madrasah diniyah*. Secondly, they focus on enhancing their language and preaching skills. Strengthening language and preaching is something that is highly emphasized in this Islamic boarding school. Thirdly, the school places great emphasis on strengthening the aspect of *ubudiyah*. The aspect of *ubudiyah* is something that is critical to pay attention to. At the *Pondok*

<sup>33</sup> Sofi Asnaf, *Asatidzah*, Interview, 25 Januari 2025

<sup>34</sup> Sofi Asnaf, *Asatidzah*, Interview, 25 Januari 2025.

<sup>35</sup> Akhmad Fauzi Hamzah, Deputy Director of Postgraduate Studies, Interview, 26 Januari 2025.

*Pesantren* Darullughah Wadda'wah, *santris* are required to attend congregational prayers and the *wirid* that has been determined. Fourthly, we are enhancing the integration between formal education and Islamic boarding schools. We hope that this integration of knowledge will enable the *santris* to master both pure Islamic religious knowledge and the necessary general knowledge.

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