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## **Arabic Language Teaching: A Comparative Study of Pedagogical Approaches in Modern and Traditional Pesantren In Banyumas Raya**

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### **Abstract**

Pesantren is one of the oldest educational institutions in Indonesia. It has significantly influenced Indonesian education, producing many of the great figures of this nation. Arabic has become one of the most important subjects that is almost always included in every training course in Indonesia. In its development, the patterns of learning Arabic in Pesantren differ between salaf and modern institutions. The aim of this study is to find out how to actualize Arabic teaching in Pesantren Az Zahra al Gontori as a modern institution and the Wonoyoso salafite institution as a salaf institution. The method used in this research is qualitative descriptive with field research methods. The results of this study are: 1) Modern Islamic language learning in Az Zahra Al Gontory is conducted daily, weekly, monthly, and incidentally, while in Pesantren Salaf Wanayasa, it takes the form of sorogan, classical, and book studies. 2) The similarities between the actualization of the two lie in the aim of learning Arabic, which is to educate a generation of Muslims who understand Islamic teachings well. 3) The differences between the two are the specific goals of learning Arabic, as well as the strategies and learning models employed.

**Keywords:** Pesantren, Arabic Language, Actualitation

### **A. Introduction**

The education provided by Pesantren, or Islamic boarding schools, holds a significant position as a distinguished Islamic educational institution in Indonesia. It is intricately connected to its academic disciplines and curriculum, aligning with the centers of Islamic religious scholarship found globally. (Jailani et al., 2022). The definition of the type of pesantren is initially quite easy to distinguish, there are types of pesantren *salaf* (traditional) and *khalaf* (modern) (Hayati, 2019). Faisal Ismail divides the type of pesantrens into traditional and modern. Salaf is meant to be a pesantren who does not organize a classroom education system and still uses the yellow books only as his study material (Syarifah, 2020). While a

modern pesantren is a Islamic boarding school who has organized his educational system with classroom models, structured and programmed and includes general science in his curriculum load.

In its development, the definitions of *salaf* and *khalaf* pesantren have become less relevant, because first, there are pesantrens who take the model back to the traditional care, and second, some choose real change (Afif, 2019). Next is the third type of pesantren, that is, there are some pesantrens who are trying to take the middle way by keeping the good old tradition and taking the better new tradition (Nafi, M.Dian, 2007).

The third type of pesantren, which is a blend of traditional and modern pesantren, presents traditional values that are still firmly held. For example, Kiai still occupies a central position, and the norms of the ethics code of the pesantrens still remain the standard pattern of the development of the coaches (Hakim & Herlina, 2018). But this type of trainer also adopts a modern educational system that is relevant to the developments of the times and the challenges of the future. In addition to the teaching of the yellow book, this training model is also continuously developing critical thinking and centric skills so that its existence is able to adapt to the environment and contribute to the social development of society (Suyoto, 1998).

So, institutionally, it can be called a modern practitioner because he has a formal educational institution under the Ministry of National Education and the Ministries of Religion, but he still calls his practising a salaf practicing (Habibi, 2019). The study of Salaf refers to the studies of the yellow book which became the main reference in the study of Islamic religion in the pesantren, which originated from the works of the Salaf scholars from the Middle Ages to around the 19th century (Habibi, 2019).

The presence of madrasahs and formal schools in the salaf-nuanced pesantren does not eliminate traditional learning methods such as *sorogan*, *bandongan*, *wetonan*, and the studying religion in the month of Ramadan that are still in use to this day (Wahid & Maftuh, 2023). The school system provides reinforcement of the previous methods in the pesantren, because there is a regular system of education and evaluation or examination in a consistent manner that covers all subjects (Nafi, M.Dian, 2007).

One of the reasons underlying the adjustment of some pesantrens to the curriculum of the Ministry of National Education or the Minister of Religion is that the graduates of pesantrens can continue their education to a higher level of education, with a degree equivalent to other formal educational institutions (Mufron, 2020). So the pesantren is able to perform as an educational institution that provides a solid basis of religious values to its pupils, also provides the ability of the development of science and technology (Silfiana, 2020).

From the explanation of the developments of the pesantrens above, the researchers intended to study how the development of learning Arabic in the internships. Especially the pesantrens who have a tendency to be called the modern and traditional type.

Learning Arabic is considered important for students in Indonesia, because the primary sources of Islamic religious studies that are still considered original and authentic are Arabic-language books, the science of the Quran and Tafsir, Hadith, Akidah, Akhlak, Fiqih and Ushul fiqih, Islamic History, and others (Azhar et al., 2022).

In order to maximize the mastery and depth of the material of the Islamic religion, it is necessary to master the Arabic language actively and passively, which covers various language skills such as reading (*qira'ah*), writing (*kitabah*), listening (*istima'*), speaking (*kalam*).

In relation to Arabic language learning in Islamic boarding schools that are growing in Indonesia, then it can be stated that there are two Islamic boarding schools that researchers propose as Islamic educational institutions that are worthy of being studied, namely the Az-Zahra al-Gontory Gunung Tugel Banyumas Islamic Boarding School as a representation of a modern type of pesantren that emphasizes learning on active Arabic language mastery or skills. Then as a comparison, the researcher proposes an Islamic boarding school that falls into the category of a traditional type of pesantren but is quite accommodating to several elements in the modern learning system (such as in the management system, the grading system/classical) (Febry Ramadani, 2020). The traditional/semi-modern type of Islamic boarding school that is the object of this study is the Salafiyah Wonoyoso Pesantren in Kebumen.

This research is interesting to study further because Arabic is the main language used in writing Islamic religious knowledge sources. In Indonesia, Muslims generally use oral and written communication in their mother tongue such as Indonesian or Javanese, so they need basic skills to understand and deepen religious material. A deep understanding of the values of religious teachings contained in Arabic language sources allows a Muslim to practice them in everyday life. In addition, Pesantrens as unique and original Islamic educational institutions in Indonesia are considered to have an approach that is in accordance with the culture of the community (Ahmad et al., 2023), because they grow naturally and are inherent in their lives. However, Arabic language learning still faces obstacles to success, especially in schools, madrasas, and universities. Although Arabic language training, both modern and traditional, is considered more successful, there are still weaknesses, such as the limited number of teachers who are skilled at speaking actively in modern training and weak oral practice in the traditional approach (Abdullah, 2019b).

The results of the study, as cited by the Republika (26/02/2017) mentioned the number of Muslims who are able to read the Qur'an only 40% of the total number of its embrace. Then the Islamic who can speak Arabic and understand the content of the Quran less than 0.4%. From the conditions and indicators above, this study found its urgency in order to provide alternative and solvent thinking based on the picture of learning that takes place in some modern and traditional pesantren, then the results are available to you and recommended to Islamic educational institutions that pay attention and love to the Arabic language.

The target of this research is first, to provide a model of pesantren-based Arabic language learning that can be adapted in other Islamic educational institutions. Second, to produce a guide to improve the competence in reading and understanding the Qur'an through strengthening Arabic language learning. And third, to emphasize the urgency of revitalizing Arabic language education to strengthen Qur'an literacy among Muslims.

## **B. Method**

This research is a type of field research used to obtain real data and its research is descriptive in which research is carried out by exploring or photographing social situations that will be studied in depth, extent and depth (Sugiyono, 2010). Qualitative research is research in which in its activity the researcher does not use numbers in using data and in giving an interpretation to the results (Mamik 2015). In this case, the researchers will describe the modernization of the Arabic language learning system in the Pesantren Modern Az-Zahra Al-Gontory and the Pesantren Salafiyah Wonoyoso Kebumen. This research is a field research, then the subject is the babysitter, the council asatidz student of Arabic learning in the Pesantren modern Az- Zahra al- Gontory and Pesantren Salafiyah Wonoyoso Kebumen.

Data collection tools use observations, interviews, document studies. The observation techniques used are structured observations using observation sheets such as small notes, check lists, and rating scales used to record field observations included in observations of Arabic teaching activities in training. While the interviews were conducted to obtain more detailed and in-depth information from the informants in connection with the problems studied, namely related to the philosophical foundations of learning Arabic language and its form of actualization in the Arabic learning system. From this interview obtained data on the development of Arabic in the modernization of the language learning system in the Pesantren Az-Zahra Al-Gontory and Salafiyah Wonoyoso Kebumen in order to master and strengthen language teaching activities for the Santris (students). The interviews were conducted in a structured and unstructured manner to develop information that had been obtained in the interviews at the research site.

The study of the document is to examine the philosophical foundations and forms of actualization of the Arabic language learning system in the internship and to analyze the results of such expression to be compared with the data of interviews and observations. The interview form used in this study is semi-structured with questions that have been prepared and developed in the conduct of the interview according to the needs and conditions required by the researcher. Data analysis is analytically descriptive based on facts found in the field and then becomes generalization or theory.

The data analysis techniques used in this study are Miles and Huberman versions quoted by Usma and Akbar, he describes the steps to analyze the data of the Miles & Hubermann research versions consisting of: 1. Data reduction 2. Display data 3. Decision making and verification.

While verifying the data, researchers conduct triangulation of data to cross-check the field records of interviews, observations and document evidence to re-examine the truth. Researchers checked data from various sources such as participants, alumni, teachers and administrators of Islamic boarding schools using various research tools or instruments such as observation, interviews and documentation (Moeleong 1996).

## **C. Results and Discussions**

### **1. Profile of Pesantren Az-Zahra Al-Gontory and Salafiyah Wonoyoso.**

- a. Pesantren of Az Zahra Al Gontory located in Gunung Tugel, Purwokerto is an educational institution that educates Muslim cadres built on the basis of the values of Faith, Islam, and Ihsan in Kafah. This pesantren began as a Majlis Ta'lim Al Istiqomah located in Grumbul Gunung Tugel, then in 2010 it was developed into an Islamic boarding school named Az-Zahra and Madrasah Diniyah as its educational institution. According to the Director of the Az-Zahra Al-Gontory Islamic Boarding School, Ustad Anwar Muttaqin, in 2020, the management of Az Zahra Al Gontory Modern Islamic Boarding School has agreed to change the learning patterns and systems in the Islamic boarding school to KMI (Kulliyatul Mu'allimin Al-Islamiyah) by implementing the learning systems and patterns of the Darussalam Gontor Ponorogo Modern Islamic Boarding School.

Changes in learning patterns and systems at the Modern Islamic Boarding School Az Zahra Al Gontory are a strategic step in improving the quality of Islamic boarding school education. The KMI Gontor system is known as an integral education model that combines academic aspects, life skills, and character building based on Islamic values. The implementation of this system, according to Wahid, reflects the efforts of Islamic

boarding school administrators to present an education model that is relevant to the challenges of the times, while still maintaining the Islamic identity and traditions of Islamic boarding schools (Wahid, 2018).

- b. The Pesantren of Salafiyyah founded by Kyai Nashoha, it is located in Wonoyoso Kebumen District. The name of this Islamic boarding school is better known as Pondok Wonoyoso than the name Salafiyyah, this is because the community is more impressed and easily remembers the name of the Javanese (Wonoyoso) than the Arabic name (Salafiyyah)

Pesantren of Salafiyyah Wonoyoso is one of the Islamic boarding schools that dares to change the education system by accommodating the establishment of formal educational institutions. So, in this pesantren, in addition to students studying yellow books, students also study general science and technology subjects at the Madrasah Tsanawiyah (Junior High School) and Madrasah Aliyah (Senior High School) of Wonoyoso.

Pesantren of Salafiyyah Wonoyoso shows courage and innovation in changing its education system by integrating traditional education based on yellow books with formal education involving general science and technology subjects in Madrasah Tsanawiyah and Madrasah Aliyah. This step is an adaptive response to the needs of the times, so that Islamic boarding schools remain relevant as educational institutions that contribute to building a religious society while also having the skills to compete in the modern world (Silfiana, 2020). As stated by Azra, Islamic boarding schools are not only centers of religious learning but also help prepare a competent young generation in the fields of science and technology (Azra, 2019).

## **2. Purpose of Learning in Pesantren**

### **a. The Visions and Mission of Pesantren Az-Zahro al-Gontory**

The vision of the Az-Zahro al-Gontory Islamic Boarding School is to become an educational institution that produces cadres of the Khoiro Ummah, who are highly moral and knowledgeable while still having the soul of an Islamic boarding school.

The educational mission of the Az-Zahro Islamic boarding school includes; first, preparing a superior and high-achieving generation in order to form Ummatan Wasathan. Second, instilling the values of Islamic teachings in both academic and non-academic fields. Third, teaching religious and general knowledge in a balanced manner towards the formation of intellectual scholars. And fourth, being able to apply the five souls and the motto of the boarding school in community life.

In addition to the vision and mission, the Az Zahra Al Gontori Islamic boarding school also has five souls and mottos that are the foundation of the caretakers, asatidz and students, namely; sincerity, simplicity, independence, Islamic brotherhood, and freedom.

If we look at the philosophical foundation of the Az-Zahra al-Gontory Islamic boarding school, it can be explained The vision of this Islamic boarding school is in accordance with the main goal of Islamic education put forward by al-Attas, namely to form people with superior character (Fauziah & Maulana, 2022), who master religious and worldly knowledge, and have a high commitment to Islamic values (Al-Attas, 1991).

In its mission, this Islamic boarding school seeks to produce the best generation or Muslim cadres with noble morals and broad knowledge. This Islamic boarding school also emphasizes the importance of being a moderate human being or people (*ummatan wasathan*) in its mission. So that this Islamic boarding school is open to all students with different religious, cultural, ethnic, linguistic, and political and economic backgrounds. The emphasis of this Islamic boarding school on fostering *ummatan wasathan* (a moderate community) reflects its commitment to instilling values of balance, inclusivity, and tolerance (Mufron, 2020). This mission aligns with the opinion of Nurcholish Madjid, he advocates for the integration of religious values with modern ideas of inclusivity and tolerance as a hallmark of *ummatan wasathan* (Madjid 2008).

There is a foundation of the five souls that strengthen the principles of this modern Islamic boarding school, namely; sincerity, simplicity, independence, Islamic brotherhood, and freedom. Also the motto that is always echoed to students, namely being highly moral, healthy, broadly knowledgeable, and free-thinking (Fauziah & Maulana, 2022).

#### **b. The Visions and Mission of Pesantren Salafiyyah Wonoyoso**

While the vision of the Salafiyyah Wonoyoso Islamic Boarding School is as follows; "The Salafiyyah Wonoyoso Islamic Boarding School, by using the Salafiyyah system and guided by the thoriqoh at-ta'lim wa at-ta'allum, prepares a strong and qualified generation of Muslims in knowledge and has actual insight by always paying attention to adabiyah norms in their application.

The mission of the Salafiyyah Wonoyoso Islamic Boarding School includes two things; first, developing Islamic boarding schools as a service to the community with teaching and learning methods and providing moral and ethical instillation to

preserve the teachings of Ahlu as-sunnah wa al jama'ah. Second, improving the quality of students with an emphasis on scientific practice and scientific practice in order to become a generation of pious, noble, creative, productive and responsive Muslims.

The founder of the Pesantren, KH Ahmad Nasicha often gave advice to the Salafiyyah Wonoyoso students, he quoted the Diwani Syafi'i poem which reads; "Travel and you will find replacements for the people you left behind. Be serious in your efforts and endeavors, because truly the pleasure of life lies in the seriousness of your efforts and endeavors."

Salafiyyah Wonoyoso Islamic Boarding School has an educational orientation that teaches Islam based on Ahlus Sunnah wal Jama'ah which emphasizes its education on deepening Islamic teachings by considering the quality of understanding of good Islamic teachings. Decorated with attitudes and behaviors that pay attention to noble moral norms. According to Arifin, education based on Ahlus Sunnah wal Jama'ah emphasizes a balance between solid religious knowledge and character building through noble morals (Arifin 2019).

It is mentioned in the vision of the Islamic boarding school about the attention of the Salafiyyah Wonoyoso Islamic boarding school to mastery of science and technology. This is also reinforced in the mission statement of the Islamic boarding school which seeks to improve the quality of students who are able to practice based on knowledge (*amaliyah ilmiyah*) and knowledge that can be practiced (*ilmiyah amaliyah*) in community life. The vision of the Salafiyyah Wonoyoso Islamic boarding school, which includes mastery of science and technology, shows the efforts of the Islamic boarding school to remain relevant in the modern era without abandoning its Islamic traditions. This is reinforced by their mission which focuses on the concept of *amaliyah ilmiyah* and *ilmiyah amaliyah*, namely integrating the knowledge learned with real practices in society. According to Abdullah, this Islamic boarding school is an Islamic educational institution that combines classical scientific traditions with mastery of modern science. This approach creates graduates who have spiritual and intellectual competence, so that they are able to face global challenges while still upholding their Islamic identity (Abdullah 2020b).

From the philosophical foundations contained in the vision, mission, and messages of the caretaker above, it shows the strong motivation or encouragement of the founder and caretaker of the Salafiyyah Wonoyoso Islamic boarding school so that students can become a generation of Muslims who are qualified and have quality knowledge and practice.



### **3. Actualization of the Arabic language learning system in Pesantren.**

#### **a. Arabic language learning system at Az-Zahra Al-Gontory.**

The KMI curriculum is systematically arranged from first grade to the final grade or sixth grade (Abdul Tolib, 2015). If at one of these levels there are difficulties and language problems, it will have an impact on the difficulties of the next level. According to Sanjaya, this kind of tiered learning can help build competencies sustainably. Mismatches or obstacles at certain levels can cause learning gaps that are difficult to fix at a later stage (Sanjaya, 2020). In Vygotsky's theory, this tiered learning can also support students in overcoming challenges and have an impact on students' motivation and self-confidence (Vygotsky, 1978). The study of Arabic in the KMI model curriculum is divided into; Imla, Insha, Tamrin al-Lughah, Muthala'ah, Nahwu, Sharf, Balaghah, Tarikh al-Adab, and Khat (Azhar et al., 2022).

Arabic language learning at the Az-Zahra Al-Gontory Modern Islamic Boarding School is actualized in several programs and activities, some of which are daily, weekly, monthly, yearly or incidental.

*First*, Daily Arabic language program in KMI class. The daily Arabic program is included in the classroom learning activities of KMI (Kulliyatul Muallimin al-Islamiyah) according to the schedule on that day. The form is classroom learning in the form of Arabic language materials such as kitabah, imla, nahwu, sharaf, muhadatsah, qira'ah, hadith and the Quran.

*Second*, Weekly Arabic Program. While weekly activities every Wednesday and Sunday are in the form of muhadatsah every after Subuh until 05.30 WIB. In addition to muhadatsah, there is also Muhadharah on Wednesday nights to train students' mentality and ability to convey ideas and concepts as well as influence others.

*Third*, Monthly Arabic Program. This monthly activity usually watches Arabic films and muraja'ah mufrodat. The purpose of this program is to provide students with the opportunity for entertainment while learning Arabic.

*Fourth*, Annual or incidental program. Annual or incidental programs are in the form of competitions and public lectures held when students enter or at certain times when there are guests from Arabia or native speakers. Several times this pondok has received guests from Egypt, Morocco, Algeria and usually they are asked to provide motivation and guest lectures to the students.

The following are several books or teaching books used in learning Arabic and Islamic Studies for Az-Zahro al-Gontory students.

Class	Book title
1	Durusul Lughah Al Arabiyyah Vol. 1 dan 2 Al Muthala'ah Al Haditsah Science of Tajweed Mahmud Yunus Arabic-Indonesian Dictionary Al-Khulali Indonesian-Arabic Dictionary Al Munawwir Dictionary
2	An Nahwul Wadhih Vol. 1 Al Amtsilah At Tasyrifiiyah Amtsilatul Jumal wa I'rabuha Vol, 1 At Tamrinat Vol. 1-3 Al Fiqh Al Wadhih Vol. 1 dan 2 Kitab As Sa'adah fi Tawhid Khulashah Nuril Yaqin Al Qiraah Ar-Rasyidah
3	An Nahwul Wadhih Vol. 2 Amtsilatul Jumal wa I'rabuha Vol. 2 Mabadi' Awwaliyyah fi 'Ilm Ushu Al Fiqh Al Qawa'id Al Fiqhiyyah 'Ilm Mushthalah Al Hadits Al Adyan Bulugh Al Maram 'Ilm Al Faraidh Ad Dinul Islamiyyu Al Qiraah Ar-Rasyid
4	An Nahwul Wadhih Vol. 3 As Sullam fi 'Ilm Ushul Al Fiqh At Tarbiyah wa at Ta'lim Vol. 1 Bulugh Al Maram Al Qiraah Ar Rasyidah Tarikhul Islam
5	At Tarbiyah wa at Ta'lim Vol. 2 An Nahwul Wadhih Vol. 3 Bulugh Al Maram Bidayatul Mujtahid wanihayatul Muqtashid Al Qiraah Ar Rasyidah Al Munjid fi Al Lughah wa al 'Alam Ushul Al Fiqh Tarikh Adab Al Lughah

## b. Arabic language learning system at Salafiyah Wonoyoso

The actualization of Arabic language learning at the Salafiyah Wonoyoso Islamic boarding school is realized in several activities;

### 1). Sorogan and Classical Grammar Learning

The main Arabic learning at the Salafiyah Wonoyoso Islamic boarding school is the study of Arabic elements in the form of Nahwu and Sharaf studies.

In its implementation, the study of the Nahwu grammar book is as follows;

a) For the Jurumiyyah book, it is carried out in the classical learning of Madrasah Diniyah Lailiyah on Wednesdays after Isya' (20.00-21.30 WIB) and at the same time, in this classical activity, Sorogan memorization activities of the Jurumiyyah book are also carried out for students in class 1 (one) and class 2 (two) of Madin. The study of the Jurumiyyah book is taught by Ustad Hanif from Panjer.

b) For the Imriti book, it is implemented in the classical learning of Madrasah Diniyah Lailiyah on Wednesday nights, also implemented in the Sorogan memorization activity of the Imriti book on Wednesday morning, after Subuh at 05.00-06.30 WIB. The study of the Imriti book is taught by Kiai Agus Wafa.

c) For the Alfiyyah book, it is implemented in the classical learning of Madrasah Diniyyah Lailiyah on Saturday nights, also implemented in the Sorogan memorization activity of the Alfiyyah book on Sunday morning, after Subuh at 05.00-06.30 WIB. The ustad who teaches the study of the Alfiyyah book is Kiai Agus Wafa.

## **2). Study of Arabic books in Pesantren Salafiyyah.**

This study of Arabic books is a study of yellow books in the curriculum of Pesantren, Madrasah Diniyah (Diniyah Lailiyah), as well as Ramadan recitations. The study of Arabic books from various fields of science has quite a big influence in passively improving students' Arabic language skills. The students of the Wonoyoso Salafiyyah Islamic Boarding School have good enough ability or competence to be able to read, write and understand texts or manuscripts from Arabic books that examine knowledge about various branches of Islamic religious studies taught at the Pesantren Salafiyyah. Studying yellow books in traditional Islamic boarding schools trains students to understand Arabic texts with in-depth analysis and systematic logic (Abdul Mujib 2008). This book, which is written and read using Arabic, covers various fields of study or subjects such as; fields of Hadith, Akidah (Tawhid), Morals, Fiqh, Tarikh (history).

The learning methods used in the study of Arabic books are traditional methods typical of Salaf/Salafiyah Islamic boarding schools, such as; Sorogan, Bandongan, Lalaran, Tashrifan (Study of Morfologi), Musyawarah/ Syawir. Added with other learning methods in a varied manner. The learning method in the study of Arabic books applied in the Salafiyah Islamic boarding school shows the uniqueness of the traditional system which is effective in studying classical literature. With the Sorogan method, a kyai or teacher at a pesantren can observe and evaluate to the maximum the development of a student's ability to understand Arabic texts (Jabir & Wahyu, 2020) (Ainur Rahman,

Na'imah 2021). According to Dhofier, this method allows students to understand the contents of the book in depth while also training critical thinking skills through discussion (Dhofier, 2011a). However, for Abdullah, the combination of traditional and innovative methods can have a positive impact, namely maintaining traditional values while accommodating the needs of modern education (Abdullah, 2019a).

### **3). Arabic Language Learning in MTs and MA Wonoyoso.**

In the Salafiyah Wonoyoso Islamic boarding school, more specific Arabic language learning can be found in learning for students who study at the formal educational institutions of MTs and MA Salafiyah Wonoyoso. So the students of this Islamic boarding school have an identity or status other than as students as well as students at the formal madrasah within the Islamic boarding school environment. So for Arabic language material that is active in developing abilities such as Kalam (speaking), Muhadasah/ Hiwar (conversation), students can obtain it from Arabic language learning at the formal madrasah.

## **4. Similarities and differences in Arabic language learning systems.**

- a. Similarities in the actualization of the Arabic language learning system at the Modern Az-Zahra and Salafiyah Wonoyoso Islamic Boarding Schools, when viewed from the existing learning objectives, both modern and salaf-traditional Islamic boarding schools have similarities in educating their students to become a generation of Muslims who can understand Islamic teachings well through literature studies or primary sources of Islamic teachings contained in Arabic manuscripts or texts. And are able to convey, preach, and practice the knowledge learned for the benefit of the wider Muslim community, both verbally and in writing.
- b. The differences in the actualization of the Arabic language learning system at the Modern Az-Zahra Al-Gontory and Salafiyah Wonoyoso Islamic Boarding Schools are as follows; First, it can be seen from the specific objectives to be achieved from the existing Arabic language studies or learning. If the Az-Zahra Islamic boarding school emphasizes more on efforts so that students can learn and utilize Arabic language learning in active language communication skills in oral form, while the Salafiyah Islamic boarding school emphasizes more on efforts so that students can learn and utilize Arabic language learning (Arabic books) in the form of passive language skills in written form. Second, the learning methods developed by the two Islamic boarding schools are different, if the Az-Zahra Islamic boarding school prefers the use of methods that can encourage students to be active in speaking Arabic, such as the Hiwar, Muhadasah, Khitabah methods, and

others. While the Salafiyah Islamic boarding school emphasizes the use of methods that can encourage students' ability to read correctly according to grammatical rules and understand a religious text or text. The methods developed are the qawa'id mastery method (Nahwu-Saraf), tarjamah method, qira'ah method, and kitabah (Habibi, 2019). The development of this method began to be developed in synergy with its formal madrasah, namely MTs and MA Salafiyah.

Finally, it can be analyzed based on the description of the Arabic language learning system above, that Arabic language learning in modern and traditional Islamic boarding schools has its own characteristics, advantages, and disadvantages. Modern Islamic boarding schools tend to be more adaptive to technological developments and have a more complete teaching approach, while traditional Islamic boarding schools emphasize in-depth mastery of classical texts with proven methods, with little development of the Arabic language learning system in formal schools or madrasahs that have been established. Modern pesantren are more adaptive to technological developments and tend to use a varied and comprehensive teaching approach (Hayati, 2019). According to Abdullah, the integration of technology in learning allows students to more easily understand Arabic through interactive and digital media. (Abdullah, 2020a). Meanwhile, traditional Islamic boarding schools have the strength in mastering classical texts through proven methods. This traditional approach creates students who have a deep understanding of religious literature and classical Arabic. However, according to Dhofier, the development of the Arabic language learning system in traditional Islamic boarding schools is still limited, especially in the context of formal education in madrasahs or schools (Dhofier, 2011b).

Both play an important role in preserving and developing Arabic language skills among students, and the synergy between these two approaches can provide more optimal results in Arabic language learning in Islamic boarding schools. It can also be added that in order to maximize the results of Arabic language learning in Islamic boarding schools, it can contribute to a comprehensive understanding of Islam, so it is necessary to consider that Arabic can be taught as a compulsory subject with a clear and structured syllabus, which is able to accommodate the oral and written skills of students in traditional Islamic boarding schools. Likewise, the study of yellow books (classical books) and contemporary books written in Arabic need to be studied and developed by students in modern Islamic boarding schools.

#### **D. Conclusion**

Based on the discussion that has been outlined in the previous chapter, the researchers can conclude some of the following: *First*, the learning of Arabic at the Pesantren Modern Az-Zahra Al-Gontori is updated in several programs and activities, some of which are daily, weekly, monthly, annual or incidental. While the modernization of Arabic language learning in the Pesantren Wonoyoso Salafiyah reception house was realized in several activities: Sorogan and Classical Language Studies; Study of the Arabic-language books in the Pesantren; Arabic Studies in the Tsanawiyah Madrasah and the Salafiyah Aliyah Wanoyoso. *Secondly*, the similarity between the modern language learning system in the Az-Zahra Al-Gontory and the Wonoyoso Salafiyah can be seen from the existing learning purposes, both modern and salaf-traditional teachers have the same to educate their sisters into a Muslim generation who can understand the teachings of Islam well through the study of literature or the main sources of Islamic teachings that are contained in the Nash or Arabic language texts. *Third*, the differences between the modernization of the Arabic language learning system in the modern Az-Zahra Al-Gontory and Wonoyoso Salafiyah. The visible differences between those two modern and traditional salafs are among others; *first*. If Pesantren Az-Zahra Al Gontoru emphasizes more on the effort to enable the students to learn and use the learning of the Arabic language in the ability to communicate language actively in the oral form, while the Salafiyah students emphasises more on an effort so that they can learn and utilize learning Arabic or Arabic language books in the form of passive language skills in the written form. *Second*, the learning methods developed by the two trainers became different, if the teacher az-Zahra al Gontori prefer to use methods that can encourage the activity of the Student to speak in Arabic, such as the methods of Hiwar, Muhadasah, Khitabah, and others. The methods developed are the methods of mastery Qawa'id , translate, reading, and writing.

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