Arabic Language Learning with Multicultural Perspective at State Islamic Universities in East Java

Syuhadak
UIN Maulana Malik Ibrahim Malang
sabunabil@gmail.com

Danial Hilmi
UIN Maulana Malik Ibrahim Malang
hilmi@pba.uin-malang.ac.id

Inayatur Rosyidah
UIN Maulana Malik Ibrahim Malang
inayatur_rosyidah@gmail.com

ENGLISH ABSTRACT

This study aimed at describing the model and implementation of Arabic language learning at State Islamic Universities (PTKINs) in East Java viewed from a multicultural perspective. This study is essential, considering the diversity of ethnicities and cultures in Indonesia, so unity in learning is needed. This qualitative study described the phenomenon and extracted data obtained from interviews with program managers and lecturers, as well as pre-pandemic observation and documentation of the learning implementation. The results showed that PTKINs in East Java implement an intensive program to equip students to master Arabic with adequate Arabic graduation standards. Its implementation is carried out both in the classroom through learning programs and outside the classroom activities to provide motivation and improve learning outcomes through structured activities.

Keywords: Arabic Language Learning, Multicultural, Learning Implementation

INDONESIAN ABSTRACT

Penelitian ini bertujuan untuk mendeskripsikan model dan implementasi pembelajaran bahasa Arab di PTKIN se-Jawa Timur ditinjau dalam perspektif studi multikultural. Kajian ini penting untuk dilakukan mengingat keragaman suku, etnis dan budaya yang ada di Indonesia sehingga perlu ada upaya untuk mengantarkan kesatuan dalam pembelajarannya. Penelitian ini bersifat kualiatif yang bermaksud menggambarkan fenomena dan menggali data yang diperoleh dari wawancara kepada pengelola program dan dosen pengajar, pengamatan sebelum masa pandemi serta dokumentasi pelaksanaan pembelajaran. Adapun hasil penelitian ini menunjukkan bahwa model yang dipergunakan oleh perguruan tinggi di Jawa Timur yaitu dengan menerapkan program intensif untuk

membekali mahasiswa dalam penguasaan bahasa Arab dengan standar kelulusan bahasa Arab yang memadai. Adapun implementasinya dilaksanakan baik di dalam kelas melalui program pembelajaran maupun kegiatan di luar kelas yang dilakukan untuk memberikan motivasi dan meningkatkan hasil belajar melalui kegiatan terstruktur.

Kata kunci: Pembelajaran Bahasa Arab, Multikultural, Implementasi Pembelajaran

Introduction

Arabic learning at university level plays an essential role as an independent human builder to explore Islamic religious knowledge. In the meantime, various educational approaches and directions need to be considered carefully to support the success of an Arabic language learning program. In many ways, the Arabic language is a compulsory primary material that must be marketed within Islamic universities because Arabic is the language of instruction in studying Islam (Hilmi, 2021).

As one of the strongholds of religious education, Islamic tertiary institutions must take part in supporting the ideals of the nation, namely to educate the nation's life. Meanwhile, multicultural education needs to be implanted again in the unification of the Arabic teaching and learning process that reflects multicultural values to avoid friction that only accommodates one culture will help reflect the nation's life (Eldin, 2015).

The cultural reflection built in the context of religious culture in Islamic religious colleges must form a religious personality that follows Islamic values. Therefore, it is urgent to know and master Arabic language skills to be able to understand the concept of Islamic education as a whole from its source (Hilmi, 2020).

In society college, religious studies and language studies are integrated and inseparable. Meanwhile, the diversity of ethnicities, cultures and races needs to be considered, especially the integration of attitudes to mature language learning. A large Islamic education institution is undoubtedly followed by a broader promotion that is accessible to all people from various ethnic groups in Indonesia (Berger, 2016).

The Regulation of Ministry of Religious Affairs No. 2 of 2008 Chapter IV regulates how to raise awareness about the importance of Arabic and understand language and culture and its diversity to strengthen the Arabic learning process and its effectiveness. This role in the East Java PTKIN area has gone well with Islamic boarding school education optimizing mastery of religious traditions.

PTKIN in East Java is considered to have a significant influence in maintaining multicultural values, especially patterns of tolerance and integration that instill Islamic values. Meanwhile, pluralism is an essential point in forming a good culture. Learning Arabic at PTKIN East Java is an example and a magnet that has come to color, especially the integration of multicultural values that do not differentiate certain ethnicities and cultures, especially various students from various parts of the archipelago who take part in the study there. Given that it is through learning Arabic, Islamic studies have begun to be developed, especially an understanding of religious texts and Islamic law. In East Java, prominent Islamic colleges attract students to get an education in it with an educational atmosphere that pays attention to multiculturalism that accommodates all groups without recognizing the differences between one student and another. The tolerance value is implemented in various educational activities in it (Hjerm, 2020).

Arabic language education at PTKINs East Java has taken part in continuing the tradition of college, which have many Islamic boarding schools in it, and there are even boarding schools in higher education that have contributed to the religious spirit. It is important to foster responsibility in accommodating all cultures within one institution to take Arabic language learning. To provide an overview as referred to in the formulation of this problem, the purpose of this study is to describe: 1) the Arabic learning model, and 2) the implementation of Arabic language learning in terms of the perspective of multicultural studies at the State Islamic Religious College of East Java (Hilmi, 2020).

Methods

This was a field research with a multisite model of Arabic learning implementations at UIN Sunan Ampel Surabaya, UIN Maulana Malik Ibrahim Malang and IAIN Jember, reviewed in a multicultural perspective. As qualitative research, this study focused more on extracting data as a whole and intact on natural events. These universities were chosen because they are prominent Islamic religious universities so that they are considered capable of carrying out the multicultural concept.

The research data were the program managers' view of multicultural Arabic learning, the process of implementing learning, and the document review results regarding planning, processes, and achieving the expected results. Meanwhile, the required data sources included the Arabic language learning program manager, students

and documents on the implementation of Arabic language learning, and literature on multicultural studies as a stepping stone to observe Arabic learning.

The data collection techniques used included 1) structured interviews with a series of questions to the coordinator or manager of the Arabic language program and to lecturers who are directly involved in teaching and learning activities to obtain data about information or information and opinions about ongoing activities in the program, 2) observation of learning activities, especially before the pandemic period, so that it is obtained how multicultural concepts are manifested in the implementation of learning, and 3) documentary studies by examining documents related to how the multicultural side can be manifested in every stage of Arabic learning so that all students get the right to learn without gaps.

The data analysis technique used in this study was the Miles and Hubberman technique which divided the stages of interactive data analysis in the following steps (Sugiyono, 2008: 91): 1) Data reduction in learning Arabic in terms of the perspective of multicultural studies at PTKIN in East Java, 2) Displaying data that classifies learning Arabic in the multicultural perspective, and 3) Verification and concluding by organizing the information obtained in data analysis then conducting an intellectual interpretation of the conclusions obtained.

Arabic Learning Model in Multicultural Perspective

Learning comes from the word "teach," which becomes a verb "learning". Learning is an interaction back and forth between two parties who need each other, namely teachers and students (Nuha, 2012: 153-154). Learning is a process of interaction between students and educators and learning resources in a learning environment (Rahyubi, 2012: 6). Thus, learning is an interactive meeting between educators, students and learning resources useful for achieving learning programs.

Learning Arabic is a personality formation process that invites learners to use their minds in processing language skills that are useful for mastering the text of the Koran and al-Hadith and the legacy of previous scholars, as well as efforts to communicate with foreign speakers, which is helpful for communication with people from around the world.

To achieve this goal, education managers should establish regulations that can form adequate Arabic language skills with reliable teaching staff, a well-designed curriculum and appropriate teaching materials and learning strategies for all groups. Therefore, the uniformity of the learning process needs to be taken to make graduates following learning outcomes determined (Hilmi, 2021).

PTKINs in East Java have tremendous magnetism in implementing education, especially for all people from various ethnic groups, cultures, social groups in Indonesia, and international students. This also creates problems, especially in learning Arabic, a compulsory subject in all Islamic state institutions. The Arabic language material has a purpose as stated in Permenag No. 2 of 2008, Chapter VI as follows: a. Developing the ability to communicate in Arabic, both spoken and written, which includes four language skills, namely listening (*Istimā'*), speaking (*Kalām*), reading (*Qirā`ah*), and writing (*Kitābah*). b. To raise awareness about the importance of Arabic as a foreign language to become the primary learning tool, especially in studying the sources of Islamic teachings. c. Develop an understanding of the interrelationship between language and culture and broaden cultural horizons and engage in cultural diversity. Arabic learning orientation is basically how language can be applied in interactions both inside and outside the classroom. Productive skills in Arabic must be emphasized.

Whereas, if the regulations for learning Arabic are not adequately organized through adjustments to multicultural values, it will cause the minimum problem of not achieving the predetermined learning targets. Meanwhile, it is necessary to plan the process of forming cultural valuesin every Arabic learning process to create competent graduates in the field of Arabic, and they do not experience problems in carrying out learning because of a sense of belonging and urgency to be followed and implemented in the designed learning process.

Mundzier Suparta in his book Islamic Multicultural Education, concludes several definitions of multicultural education that are currently booming, namely (Suparta, 2008: 37): 1) Multicultural education is the foundation of the philosophy of the legitimacy of meaning to ethnic and cultural varieties that reach all elements of the nation. 2) Multicultural education is a product of cultural pluralism that is led in an educational system to find common principles with mutual respect. 3) Multicultural education is an approach that contains democratic content with fundamental cultural tolerance in daily

behavior and is outlined in a curriculum to get to know ethnic cultures and anti-discrimination. 4) Multicultural education is a fundamental principle of change without any form of unfair treatment in order to maintain social justice.

The learning model is a conceptual framework that describes systematic procedures for organizing learning experiences to achieve specific learning goals and guides learning designers and teachers in planning and implementing learning activities (Malawi, 2017: 96). Meanwhile, according to Joyce & Weil in Mulyani Sumantri, et al, the learning model is a conceptual framework that describes a systematic procedure for organizing learning experiences to achieve specific learning objectives, and has a function as a guide for learning designers and teachers in planning and implementing teaching and learning activities (Darmadi, 2017: 42).

In the framework of multicultural education, the learning model needs to emphasize how the process is carried out together without distinguishing between specific backgrounds, groups, even fields to study Arabic, because language learning demands the expression of ideas and ideas based on experience and their respective backgrounds which together pour out Arabic learning so that comprehensive action can be taken.

The function of the learning model is as a guide for teaching designers and teachers in implementing learning. The choice of learning model is strongly influenced by the nature of the teaching material, the learning objectives, and students' level of ability (Trianto, 2014: 54).

The multicultural learning model is designed through clear guidelines so that teachers have guidance on how they should behave, how to teach it, where to behave and why choose this model in order to implement the desired learning goals. In the meantime, multicultural learning is directed at fostering the learning process by emphasizing one goal and maximizing its potential. According to Trianto, the function of the learning model is as a guide for teaching designers and teachers in carrying out learning (Darmadi, 2017: 42). Choosing learning model is strongly influenced by the nature of the teaching material, the learning objectives, and students' level of ability. In addition, each learning model also has stages (syntax) that students can do with teacher guidance. So that the learning model serves as a guide for learning designers and learners in planning and carrying out learning activities. Learning Arabic at PKPBA UIN Maulana Malik Ibrahim Malang has carried out a

load of cultural values, an internalization of the built cultural aspects. The development of cultural values is an urgent matter where students come from various ethnicities and different cultures so that the learning process is also carried out to fulfill multicultural studies that accommodate different cultures.

The content of cultural values is not only manifested in the Arabic learning process, but also in the development of teaching materials compiled by the Language Center Development Team as well as reflecting cultural values which contain various activities and routines experienced by the community in social relations as conveyed by Makhi Ulil Kirom (2020) below:

> "The textbooks that we have compiled have gone through long discussion stages, both from the design side to the national cultural content and the mouth of Arabic culture as a verbal structure that must be considered."

Accommodating aspects of *tsaqāfah 'arabiyyah* is a must that needs to be considered in the development of teaching materials including in the book al-'Arabiyyah Lil Hayah which is used in teaching and learning activities for new students. Besides that, it is also necessary to pay attention to Indonesian society's social conditions, which have a tradition of being an asset for students to learn to hone their language skills in daily communication.

National content does not escape the development of teaching materials that provide a religious spirit and a nationalism spirit to encourage the spirit of national unity and integrity. Therefore, the content in the curriculum has actually been outlined in the book al-'Arabiyyah Lil Hayah as well as in the curriculum, syllabus and Semester Learning Plan which have accommodated the national content, as conveyed by the ALH Makhi Development Team member (2020):

> "When we read from one daras to another, we found several titles that introduced national nuances such as Indonesian Islamic culture, national figures, and general elections. Likewise, the local culture that becomes a student's daily life will inspire exploring ideas to communicate in developing language skills."

The curriculum built in learning Arabic at PKPBA UIN Maulana Malik Ibrahim Malang is more about how students can express their language skills on the basis of tradition they have experienced and possessed to be able to interact actively using Arabic. These contents can be found in *ḥiwār* texts, *qirā'ah* texts and *istimā'* texts which are

specifically taught and used as material in the mid-semester and end-semester evaluation processes which are carried out for one year.

In this context, learning Arabic with a multicultural perspective can be done by providing information with "key points" (content integration) of learning by reflecting on different materials. In particular, lecturers combine learning material content into the curriculum with several diverse perspectives such as some practice of Arabic speaking skills (*kalām*), students are given the freedom to express their respective cultures.

Nahdiyatul 'Azimah (2020) stated that students of the intensive Arabic language program at UIN Sunan Ampel are very heterogeneous, coming from various ethnicities, cultures, ethnicities, and sects or sects religions. So that placing multicultural education becomes very urgent. Learning Arabic with a multicultural perspective is very important to be pursued as one of the steps to minimize conflict in a pluralistic and heterogeneous society to form openness to differences.

The learning model has a broader distinctive meaning than a learning strategy, method, or procedure. The term learning model has 4 unique characteristics that are not shared by strategies or learning methods (Khosim, 2017: 172): 1) logical theoretical rationale prepared by educators, 2) learning objectives to be achieved, 3) the teaching steps needed so that the learning model can be implemented optimally, and 4) the learning environment needed so that learning objectives can be achieved.

In multicultural education, the environment should be formed so that cultural assimilation can be carried out that does not discriminate against one culture and dominate other cultures. Therefore, learning steps are carried out to level actions without differences between one student and another. The purpose of language learning does not mean to be specific to certain students, but collectively all components need to be applied in all learning lines. The characteristics of a good learning model include the active and creative participation of students which will make them experience self-development (Isrok'atun, 2016: 1). Since the beginning, the habit of speaking Arabic has been applied in various educational institutions is always aimed at making students active by familiarizing themselves with language skills or skills so that competencies are realized that are in line with their objectives.

The delivery of learning material is the core of a learning implementation process. In delivering the material, the teacher delivers the material sequentially from the easiest material first, to maximize student acceptance of the material presented by the teacher, the teacher uses teaching methods that are in accordance with the material and uses the media as a tool for delivering learning material. Arabic learning generally aims to provide experience for students in building language skills or *mahārāt lughawiyyah*. As stated by the Arabic language coordinator, "To equip students with skills so that they will be able to speak Arabic actively in these 4 skills".

Arabic language skills are a special reference in conducting intensive Arabic learning to fulfill language competencies to understand Islam. One form of learning orientation is the demand for TOAFL graduation for undergraduate candidates who will complete their studies at the campus. Therefore, to equip mastery of Arabic and achieve graduates according to expectations and in line with the times, graduation to achieve a TOAFL score is highly emphasized. Speaking skill is the ability to express articulated sounds or words to express thoughts in ideas, opinions, desires, or feelings to speech partners (Hermawan, 2013: 135). Speaking is a broad combination of physical, psychological, neurological, semantic, and linguistic factors. So that it can be considered as the most important human tool for social control (Tarigan, 1994: 15).

As the final goal of Arabic language skills, every student who will carry out a thesis exam is required to master Arabic language skills, which can be measured by the achievement of having a TOAFL (Test of Arabic Foreign Language) score, which in this case UIN Maulana Malik Ibrahim Malang has its own name, ILAA (*Ikhtibār al-Lughah al-'Arabiyyah al-Mi'yāry*) who have obtained IPR from the Ministry of Law and Human Rights. As stated by Abdullah Ubaid (2020) ILAA Laboratory Manager as follows:

> "This test is an official regulation from the university to be taken and meets the graduation standard so that graduates of UIN Maulana Malik Ibrahim Malang are truly tested to master Arabic as a characteristic of the institution and have skills in processing knowledge from Arabic literature."

The information above illustrates that the ILAA test is a common practice that students must pass in addition to English language skills to support the future of UIN Maulana Malik Ibrahim Malang graduates. Therefore, efforts to maintain student abilities starting when they become new students with language tests, intensive learning

processes and the ILAA test as standard tests, will provide direction to a complete unity in delivering graduates who are qualified in Arabic language skills.

Based on the information above, the multicultural side of learning Arabic at PKPBA is contained in preparing a relevant curriculum for all students from various existing faculties, the al-'Arabiyyah lil Hayah textbook, which contains national insight the implementation of several Indonesian cultures. multicultural nuances in the learning process and evaluations carried out with no difference in all students, especially those who will take the final thesis, thesis and dissertation exams that must be followed through this institution.

Arabic Learning Implementation in Multicultural Study Perspective

The implementation of learning is a process that is arranged according to certain steps so that the implementation achieves the expected results (Sudjana, 2010: 136). According to Majid (2014: 129), the implementation of learning is a teaching and learning process activity as a core element of learning activities which in its implementation is adjusted to the signs that have been prepared in the previous planning.

According to Bahri and Aswan Zain, the implementation of learning is an activity that has educational value, educational value colors the interactions that occur between teachers and students. The interaction that has educational value is due to the implementation of learning that is carried out directed to achieve certain goals that have been formulated before the implementation of learning begins (Djamarah, 2010: 28).

Multicultural education essentially builds a learning concept based on forming a culture that respects one another without discrimination and oppression. Especially in multicultural education, there are adjustments and adaptations in accommodating various existing cultures by carrying out and taking positive sides to apply linear learning patterns.

Halimah (2020) stated that PKPBA students come from various regions in Indonesia that have different cultures, so our learning adapts to the diversity of student cultures. The suitability of Arabic learning with students' situation and cultural background is an important thing that should not be ignored in an effort to form meaningful learning. Therefore, the information above illustrates how multicultural aspects are put forward in

carrying out the Arabic learning process. In line with what was conveyed by Jumriyah (2020) as follows:

> "We carry out learning in class by allowing students to express themselves to practice hiwar or language reasoning according to their daily habits so that learning looks more real."

Concerning students from various parts of the country and abroad, learning is required to provide experiences relevant to domestic and international students' various ethnicities, ethnicities, and cultures. Therefore, multicultural-based learning must be embedded in all Arabic learning processes.

Students are given the widest opportunity to express their ideas, thoughts and feelings in Arabic orally and in writing as a form of multicultural learning that can build natural thinking ideas. Meanwhile, the material presented is in the form of patterns or examples that can be followed by students in carrying out learning practices. Throughout data, culture was evoked in different ways besides using the term itself. Statements that had similar denotations and implications as the term 'culture' were used to describe individual-level (Sommier, 2018: 289).

In multicultural studies, students have the same rights and no discrimination is allowed, so the exploration of their true potential is necessary for all students. However, the process of exploring potential and talents has been carried out by PKPBA, so this is enough to provide a multicultural nuance that does not differentiate between opportunities but must be followed by the establishment that is owned through the search for interests and talents in addition to academic achievement that anyone can pursue.

According to Blum's opinion, multicultural education, appreciation and respect for the quality of each local culture, is a must that all elements of the nation must have. Moreover, understanding the embodiment of culture is important to preserve the archipelago culture by looking at expressing cultural forms through its members. Thus, a harmonious atmosphere within nationality will be achieved perfectly without any attempt to destroy and disrupt national stability (Blum, 2001: 16).

Cultural quality will be felt by interacting with other cultures that intersect with each other and give a deep impression. Cultural expressions that are manifested in the form of a multiethnic culture will provide harmony to live together to maintain the unity and unity of the nation without insulting and humiliating one another.

Interaction between one another will affect the use of the language used. Therefore, the language that appears is an actual picture of expressions or feelings that are released in a logical interaction pattern for the development of Arabic learning. The language is productive, meaning that several elements are limited, but almost unlimited speech units can be made, for example, according to the Indonesian General Dictionary, the composition of WJS Purwadarminta the Indonesian language only has approximately 23,000 words, but with 23,000 words it can be made. millions of sentences are not limited (Chaer and Agustina, 2004: 13).

Language activities require adequate facilities, especially the presence of a language environment will significantly affect the teaching and learning process. The institution's encouragement will significantly influence the critical culture in interacting and expressing its ideas through language. To encourage the spirit of critical thinking, PKPBA has various activities that manifest both inside and outside the classroom such as joint classes and *musābaqah baina al-fuṣūl* which compete for *munāẓarah ʿarabiyyah* activities, *khithābah*, as well as scientific papers which are also prepared to take part in competitions outside the campus.

This activity serves to invite students to think critically with language mastery, of course, to provide a stimulus and accommodate the enthusiasm for learning, so the activity or program is intended to build the concept of equality in action to accommodate all groups and from what backgrounds they get the same opportunity.

Different backgrounds among students will form disputes so that efforts are needed to maintain unity through effective communication and learning that does not ignore heterogeneity in language. The heterogeneity of the archipelago's culture as a logical consequence of ethnic diversity has contributed to the creation of a multicultural concept where cultural understanding is an important point for the creation of tolerance. The similarity of ideas and thoughts among the nation's children needs to be passed on from generation to generation for the sake of sustaining tolerance in a multicultural frame on the national arena.

In general, multicultural studies mandate the learning process to accommodate all student habits with a balance so that there are no differences in actions that result in gaps in the learning process. Process imbalances will also impact multicultural values that

should be preserved and instilled in the form of appropriate interactions and communication.

Cultural diversity increases in open societies and intensifies the need for competent educators who can inclusively adjust their teaching and school practices. Successful in-service education in those skills requires understanding how educators perceive cultural diversity. How do they define it and their role? What are the critical points where cultural diversity challenges their theoretical or practical knowledge? This article seeks to map the ground (Kimanen, 2018: 334). In general Arabic learning at PTKIN in East Java, there is relatively no friction because the community is more open to accepting various groups in studying in it, so the challenges faced are more on presenting Arabic learning in an environment with cultural diversity life. Mutual respect and understanding differences. Therefore, social conditions help and accelerate learning and harmonization in the correct language learning process.

Conclusion

Arabic learning held on a multicultural basis has the characteristic of appreciating differences and being willing to mingle with the cultures of other students who have different customs. Based on the results of the research, the following results were obtained: 1) The Arabic language learning model at PTKINs in East Java reflects the application of multicultural studies in which the determination of curriculum and teaching materials is prepared to accommodate multicultural learning needs, and 2) The implementation of Arabic learning at PTKINs in East Java reflects multicultural use of methods, media and interactions that are not discriminatory by applying the side of justice and cooperation that is always maintained to respect the culture of fellow students, both in language learning in the classroom and outside the classroom with enrichment activities that increase learning motivation for all students.

References

Ali, Maksum. (2011). *Pluralisme dan Multikulturalisme Paradigma Baru Pendidikan Agama Islam di Indonesia*. Yogyakarta: Aditya Media.

Arifin, Zainal. (2011). *Evaluasi Pembelajaran*: Prinsip, Teknik, Prosedur. Bandung: Remaja Rosdakarya.

Banks, James. (1993). *Multicultural Education: Historical Development, Dimensions, And Practice,* Review of Research in Education.

Berger, P., & Luckmann, T. 2016. The Social Construction of Reality. Social Theory Re-Wired: New Connections to Classical and Contemporary Perspectives: Second Edition, 110–122. https://doi.org/10.4324/9781315775357

Blum, A. Lawrence. (2001). *Antirasisme, Multikulturalisme, dan Komunitas Antar Ras, Tiga Nilai Yang bersifat Mendidik Bagi Sebuah Masyarakat Multikultural,* dalam Larry May, dan Shari Colins-Chobanian, *Etika Terapan: Sebuah Pendekatan Multikultural*, Alih Bahasa: Sinta Carolina dan Dadang Rusbiantoro, Yogyakarta: Tiara Wacana.

Chaer, Abdul dan Leonie Agustina. (2004). *Sosiolinguistik Perkenalan Awal*. Jakarta: Rineka Cipta.

Darmadi. (2017). *Pengembangan Model Dan Metode Pembelajaran Dalam Dinamika Belajar Siswa.* Yogyakarta: Deepublish.

Djamarah, Syaiful Bahri dan Aswan Zain. (2010). *Strategi Belajar Mengajar*. Jakarta: Rineka Cipta

Eldin, A. A. T. S. (2015). Teaching culture in the classroom to Arabic language students. *International Education Studies*. https://doi.org/10.5539/ies.v8n2p113

Hermawan, Acep. (2013). *Metodologi Pembelajaran Bahasa Arab*. Bandung: PT Remaja Rosdakarya Offset.

Hilmi, D. (2021). Impact Of Arabic Online Learning In The Perspective Of How The Brain Learns. Ijaz Arabi: Journal of Arabic Learning, Vol. 4 (1) https://doi.org/10.18860/ijazarabi.v4i1.10442

Hilmi, D and Ifawati, N.I. (2020). Using The Blended Learning As An Alternative Model Of Arabic Language Learning In The Pandemic Era. Arabi: Journal of Arabic Studies, Vol. 5 (2), http://dx.doi.org/10.24865/ajas.v5i2.294

Hilmi, D and Sadiyah, H. (2020). The Meaning Of Rebbe Ritual As An Interpretation Of Shadaqah Jariyah In Probolinggo. *El-Harakah: Jurnal Budaya Islam*, Vol. 22 (1) https://doi.org/10.18860/el.v22i1.8213

Hjerm, M., Eger, M.A., Bohman, A. *et al.* (2020). A New Approach to the Study of Tolerance: Conceptualizing and Measuring Acceptance, Respect, and Appreciation of Difference. *Soc Indic Res* 147, https://doi.org/10.1007/s11205-019-02176-y

Isrok'atun & Tiurlina. (2016). *Model Pembelajaran Matematika: Situation-Based Learning di Sekolah Dasar.* Sumedang: UPI Sumedang Press

Khosim, Noer. (2017). *Model-Model Pembelajaran.* Surabaya: Suryamedia, 2017.

Kimanen, Anuleena. (2018). Approaching Culture, Negotiating Practice: Finnish Educators' Discourses on Cultural Diversity. *Journal of Multicultural Discourses*, Vol. 13 (4), 334-347, DOI: 10.1080/17447143.2018.1546309

Lefudin. *Belajar Dan Pembelajaran Dilengkapi Dengan Model Pembelajaran, Strategi Pembelajaran, Pendekatan Pembelajaran Dan Metode Pembelajaran*.

Majid, Abdul. (2014). *Belajar Dan Pembelajaran* Bandung: PT Remaja Rosdakarya.

Malawi, Ibadullah & Ani Kadarwati. (2017). *Pembelajaran Tematik (Konsep Dan Aplikasi).* Magetan: CV. Grafika,

Nuha, Ulin. (2012). *Metodologi Super Efektif Pembelajaran Bahasa Arab*. Jogjakarta: Diva Press.

Purwanto, Ngalim. (2010). *Prinsip-prinsip dan Teknik Evaluasi Pengajaran*. Bandung: PT Remaja Rosdakarya

Rahyubi, Heri. (2012). *Metode Pengajaran*. Bandung: Nusa Media

Sommier, Mélodine. (2018). Culture as a Discursive Resource in Newspaper Articles From *Le Monde* About Secularism: Constructing 'us' Through Strategic Oppositions with Religion. *Journal of Multicultural Discourses*, Vol. 13 (3), 283-299, DOI: 10.1080/17447143.2018.1437161

Sudjana, Nana. (2010). *Penilaian Proses Belajar Mengajar*. Bandung: PT. Remaja Rosdakarya.

Suparta, Mundzier. (2008). *Islamic Multicultural Education: Sebuah Refleksi Atas pendidikan Agama Islam Di Indonesia.* Jakarta: Al Ghazali Center.

Tarigan, Henry Guntur. (1994). *Berbicara Sebagai Suatu Keterampilan Berbahasa*. Bandung: Angkasa.

Thohir, Muhammad. Mohammad Kurjum, dan Abdul Muhid, (2020). *Desain dan Wacana Buku Ajar Elektronik Bahasa Arab Standar* LITERA. Vol 19 (1)

Trianto, *Model Pembelajaran Terpadu: Konsep, Strategi Dan Implementasinya Dalam Kurikulum Tingkat Satuan Pendidikan* (KTSP).