

Arabic Learning Program at Mahad Al-Irsyad through Muhadatsah and Khitabah

¹Narul Hasyim Muzadi*, ²Badrus Zaman, ³Raid Al-Ghotnini

¹hasyimnarul@gmail.com, ²zaemboci56@gmail.com, ³raed.alghatnaini@gmail.com

¹²³ Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

ARTICLE INFO

ABSTRACT

Article history

Received: 13 April 2024

Revised: 14 May 2024

Accepted: 1 June 2024

Keywords

Learning program,

Direct,

Presentation,

Arabic Learning.

*Corresponding Author

As an Islamic educational institution, Ma'had Al-Irsyad has a strong reputation in Arabic language teaching and *da'wah*. Arabic language learning programs are designed to give students practical experience in actively using Arabic in various communication contexts while deepening their understanding of Islamic teachings. This study aims to describe how Arabic language learning programs develop Arabic language skills and to understand the impact of the unique learning environment at Ma'had Al-Irsyad on students' ability to master the language actively. The results of this study indicate that the Arabic language learning program at Ma'had Al-Irsyad Batu City includes the *al-muhadatsah al-'usbu'iyah* (weekly conversation) and the *khitabah* (public speaking) programs. For the *muhadatsah* program, participants can develop confidence in speaking, expand their vocabulary, and improve their understanding of Arabic grammar, strengthening their ability to interact in social and professional situations that require oral communication in Arabic. The *Khitabah* program has a positive impact in increasing participants' confidence and courage to perform in public. The learning syntax, namely: a) direct learning model, consisting of orientation, presentation, structured practice, guided practice, and independent practice. b) The presentation learning model consists of advanced organizer presentation, task presentation, and cognitive process reinforcement.

This is an open access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



1. Introduction

Ma'had or pesantren have undergone significant changes, with one of the most striking transformations being the inclusion of general education, such as junior high schools, high schools, and even universities (Sulaiman, [2016](#)). This development began with recognizing the

effectiveness of the pesantren education system in transmitting religious values, especially to students from diverse backgrounds. This has become increasingly important, especially with the emergence of *ma'had*, which combines general education with a learning design that reflects the character of pesantren (Al Jumhuri, [2019](#)). However, implementing learning requires careful planning and an appropriate and relevant learning model.

In general, the obstacles experienced by Islamic boarding schools or *ma'had*, especially in Arabic language learning, can be grouped into three: linguistic factors that confuse language, sociocultural factors that can cause psychological pressure for learners, and methodological factors related to learning approaches (Mubarok et al., [2022](#)). Methodological factors are closely related to the many offers of learning methods that often highlight the advantages of each without objectively considering the conditions of students and their socio-cultural context (Giovani et al., [2020](#)).

Learning models in Arabic language learning are fundamental in increasing student interest and skills (Istiqamah et al., [2023](#)). By choosing a suitable learning model, teachers can create an exciting and relevant learning environment for students (Sobri et al., [2021](#)). Task-based learning, for example, allows students to engage in authentic activities that require using Arabic in real contexts, thus improving their practical communication skills. In addition, learning models that integrate aspects of Arabic culture can help students better understand and appreciate the richness of Arabic culture and history (Hadiyanto et al., [2020](#)). Thus, choosing a suitable learning model for Arabic language learning helps improve students' language skills and strengthens their depth of understanding and appreciation of the rich Arabic culture.

The direct learning model is one approach that can overcome obstacles in the learning process (Adrian et al., [2023](#)). The direct learning approach is a learning model that can overcome obstacles in the learning process (Siregar & Nurhakim, [2018](#)). The presentation teaching model is an approach or strategy used by instructors to teach presentation skills to students (Mohseni et al., [2021](#)). Based on observations and interviews with Arabic language teachers at Ma'had Al-Irsyad Batu Malang, researchers found several obstacles in learning Arabic, such as the majority of students not mastered vocabulary and lack of student enthusiasm during learning. In dealing with these problems, a teacher at Ma'had Al-Irsyad Batu Malang prioritizes using the *usbu'iy* and *Khitabah* method.

According to Yenziatuf Ulfah (Ulfah & Insaniyah, [2023](#)), by applying this method, students at Madrasah Diniyah Al-Amiriyah Pondok Pesantren Darussalam Blokagung Banyuwangi become more confident when speaking Arabic without feeling shy and afraid of being wrong. Students continually practice *muhadatsah* to be more fluent and smooth when speaking so they can spontaneously communicate with Arabic anywhere and anytime. According to Darwati (Nalole,

2018) in her research, the *muhadtasah* method in Arabic language learning can improve students' ability to speak, namely being able to express articulated sounds or words in Arabic.

According to Nursidik (Nursidik, 2020), the impact or benefits of this *Khitabah* activity are to foster children's self-confidence, be brave and confident when appearing in front of the public, not shy or active when appearing in front of an audience. According to Rahmayani (Rahmayani, 2023), the *dzuhur Khitabah* activities carried out at MAN 2 Karanganyar have many positive impacts on students, one of which is that students are more confident when speaking in front of a crowd and no longer feel nervous. Other positive impacts include training students' creativity in writing, practicing public speaking skills, adding experience, knowing how to make good public speeches, and increasing faith and devotion to Allah.

Based on the literature review above, the *muhadatsah* program aims to improve Arabic speaking skills, significantly improving students' oral communication skills. The *Khitabah* program has a positive impact on increasing students' confidence and courage to perform in public. Research on the *al-muhadasah al-'usbu'iyah* and *khitabah* programs at Ma'had Al-Irsyad is urgent because Arabic speaking and speech skills are crucial aspects of language education that are often overlooked. This research can identify problems faced by students in learning Arabic, such as fear of public speaking or lack of conversational practice using Arabic.

As an Islamic educational institution, Ma'had Al-Irsyad has a strong reputation in Arabic language teaching and da'wah. The *al-muhadasah al-'usbu'iyah* and *khitabah* programs are designed to provide students with practical experience in actively using Arabic in various communication contexts while deepening their understanding of Islamic teachings. Thus, these programs aim to improve students' Arabic language skills and form solid character and religious understanding, per Ma'had Al-Irsyad's vision and mission as a high-quality Islamic educational institution.

Based on the existing data, the objectives of this study are to describe how Arabic language learning programs develop Arabic language skills and to understand the impact of the unique learning environment at Ma'had Al-Irsyad on students' ability to master the language actively.

2. Method

This research is referred to as field research with a case study type. The data collection techniques used in this research are observation, interview, and documentation. Observation is used to directly observe the daily activities and learning practices in Ma'had Al-Irsyad. The interview was used to obtain data on learning models and Arabic language learning programs used at Ma'had Al-Irsyad. The last is documentation which is used to document the program implementation design in Ma'had Al-Irsyad. Primary data sources in this study are the results of interviews with teacher at Ma'had Al-Irsyad. While secondary data sources in this study were

obtained through textbooks, journals, scientific articles, literature reviews related to the concepts and models of Arabic language learning to be studied. Then the data analysis technique used in this research is data reduction, data display (presentation) and conclusion drawing.

3. Results and Discussion

3.1. Arabic Learning Program at Ma'had Al-Irsyad

3.1.1. Al-Muhadatsah Al-'Usbu'iyah Program

This program is intended to train students to get used to communicating using Arabic in everyday life. This program applies on Sundays every week.

The above information is based on the results of an interview between the researcher and the Arabic language teacher, as follows:

"The al-muhadatsah al-'usbu'iyah program is held every Sunday for two semesters. For the activities themselves, students are given material at night and then they practice. In the morning, after dawn, they are asked to pair up with two people and then asked to practice the material. The duration is approximately 30 minutes or half an hour". (MR, March 20, 2024)

The data above explains that the *muhadatsah* conducted every Sunday morning has been prepared since the evening. By giving material that must be memorized or read so they can practice it correctly and smoothly in the morning. This is in line with what was conveyed by ustadz Raid, as follows:

"The al-muhadatsah al-'usbu'iyah program is usually every Sunday morning after dawn prayer which is coordinated by jam'iyah at-thullab language division; usually, the students, before performing, have been given material to be trained first". (RA, March 20, 2024)

The *muhadatsah* method is based on the results of interviews with teacher, as follows:

"Technically, two days before, they were given material by the language division of Jam'iyah at-thullab on the information board. And the students copy it in their notebooks, then start practicing for readiness when the D-day arrives". (MR, March 20, 2024)

This is in line with what was conveyed by ustadz Raid, as follows:

"The al-muhadatsah al-'usbu'iyah program is usually every Sunday morning after dawn prayer which is coordinated by jam'iyah at-thullab language division; usually the students before performing have been given material to be trained first". (RA, March 20, 2024)

So, based on the data above, the method used is the communicative or direct method. The communicative approach is an approach to the idea that the ability to use language in communication is the goal that must be achieved, seeing that the primary function of language is communication. This can be seen in the teaching material provided in the form of practical and pragmatic material.

Based on the researcher's observations, the *al-muhadatsah al-'usbu'iyah* program with daily

activities at Ma'had Al-Irsyad can be described as a practical and contextual learning approach. In this program, students are involved in various daily life activities, such as shopping, communicating at school, or interacting in a social environment. Through Arabic conversations with these themes, students acquire Arabic speaking and listening skills and understand the practical use of vocabulary and grammar in real-life contexts. Thus, the program helps students to develop practical communication skills in Arabic while enhancing their understanding of Arabic culture and customs.

The data relating to the design of the implementation of the *al-muhadatsah al-'usbu'iyah* program obtained by researchers as follows:

Table 1. Al-Muhadatsah Al-'Usbu'iyah Program

Number	Category	Description
1	Weekly <i>Al-Muhadatsah Al-'usbu'iyah</i> learning program	This program is an Arabic conversation activity.
2	Time of Al-Muhadatsah Al-'usbu'iyah program	This program is carried out on Sunday morning after every prayer subuh precisely at 05.00 WIB.
3	Objectives of Al-Muhadatsah Al-'usbu'iyah program	This program aims to train the students to be fluent in Arabic even though it starts with straightforward sentences that are usually used in everyday language.
4	Al-Muhadatsah Al-'usbu'iyah program content	The topic of muhadatsah in this learning program is related to al-insythoh al-yaumiyah (daily activities) in Mahad Al-Irsyad.
5	Steps of Al-Muhadatsah Al-'usbu'iyah	The learning method used is a demonstration, and the learning procedures used in this program are as follows: a) Students are introduced to the topic or theme of muhadatsah. b) Students understand the context or communicative situation related to the learning topic. c) Students are introduced to vocabulary relevant to the learning topic, orally and in writing. d) Students are allowed to practice using newly learned vocabulary and phrases in the context of sentences. e) Students participate in conversations or role plays designed to improve speaking skills and understand the context.
6	Evaluation of the al-muhadatsah al-'usbu'iyah program	Evaluation in this activity is carried out in several forms, including written tests (giving written tests

		that include understanding vocabulary, grammar, and writing skills) and oral tests (conducting oral exams where students are asked to speak about specific topics or answer questions orally in the context of the conversation).
--	--	---

Based on Table 1, the process of the *al-muhadatsah al-'usbu'iyah* program in Arabic language learning begins with identifying clear learning objectives, including understanding Arabic content, speaking, listening, reading, and writing skills. A carefully crafted curriculum guides participants through relevant and engaging materials. Interactive teaching methods, such as group discussions, role plays, and simulations of real-life situations, are applied to facilitate active and in-depth learning. Throughout the learning process, continuous assessment provides constructive feedback, while a final evaluation measures participants' achievements and the program's overall effectiveness. Thus, the program creates a supportive learning environment, encourages interaction, and produces meaningful and sustainable learning outcomes.

3.1.2. **Khitabah Program**

The khitabah program is held every Friday night after Isha' prayer. The khitabah is filled by students using Arabic. The theme of the khitabah will be determined by the ma'had manager. The objective of this program is to train the courage of the students in delivering religious lectures using Arabic. The information above is based on the results of an interview between the researcher and the Arabic language teacher, as follows:

“Khitabah is a routine activity that every student must follow. It is held once a week and sometimes twice, on Saturday night after Isha' prayer. They perform according to the scheduling. Then, at the end, there are comments from the audience or their friends to provide input for those performing at that time”. (MR, March 20, 2024)

The data above explains that this program is routinely carried out after every Isha prayer in the congregation, and the speech participants perform according to the given schedule. This is in line with what was conveyed by ustadz Raid, as follows:

“And for the khitabah program, it is held on Friday night after Isha' prayer, and of course there is already a schedule for the students. Regarding the material, students are given the freedom to choose what they like. An evaluation is usually in the form of input from the teacher”. (RA, March 20, 2024)

The *khitabah* method is based on the results of interviews with teacher, as follows:

“Technically, students submit a title and then compose their own khitabah script, which the teacher will later approve. Then, for the implementation, once every week and sometimes twice, namely on Saturday night after Isha' prayer. They perform according to the schedule. Then, at

the end, there are comments from the audience or friends to provide input for those performing at that time". (MR, March 20, 2024)

This is in line with what was conveyed by ustadz Raid, as follows:

"And for the khitabah program, it is held on Friday night after Isha' prayer, and of course there is already a schedule for the students. Regarding the material, students are given the freedom to choose what they like. An evaluation is usually in the form of input from the teacher". (RA, March 20, 2024)

So, based on the data above, the method used is the presentation method. The presentation method's objectives are to convey messages or information in a clear, persuasive way, and easily understood by the audience.

Based on the researcher's observations, the khitabah program at Mahad Al-Irsyad showed some significant things. It can be observed that the preachers at Mahad Al-Irsyad can deliver khitabah with fluency and a high depth of understanding of Islamic teachings and their relevance to the context of everyday life. In addition, observations also show that the khitabah program at Mahad Al-Irsyad pays special attention to the emphasis on moral and ethical values in society and provides space for active participation from the congregation in discussion and reflection after the Khitabah.

The data relating to the design of the implementation of the khitabah program obtained by researchers are as follows.

Table 2. Khitabah Program

Number	Category	Description
1	Weekly khitabah learning program	This program is an Arabic speech activity.
2	Time of khitabah program	This program is held Friday night after Isha's prayer at 19.30 WIB.
3	The objectives of the khitabah program	The objectives of this program are to train the courage of the students in delivering religious cultums using Arabic.
4	Khitabah program contents	The topic of the religious khitabah using Arabic has been determined by the mualim.
5	Steps of khitabah	Regarding the learning method used is demonstration, then for the learning procedures used in this program are: a) Students propose a khitabah title. b) If the title has been approved, students will compile a khitabah script independently or collectively. c) Teacher edits and revises the khitabah script in terms of grammar,

		diction, and khitabah content. d) On the day of the performance, students make a khitabah presentation, which will be listened to by other students who act as an audience. e) Mualim will evaluate the results of the students' presentations, followed by further explanations and descriptions related to the topic of khitabah both in grammatical and scientific fields. f) Teacher will ask the audience about the content of khitabah followed by questions and answers, dialogue, and some language analysis.
6	Evaluation of khitabah program	Evaluation in this activity is done in several forms, including comments, corrections, elaboration on a sentence or message that should be highlighted, or a description of mufradat and sentence structure.

Table 2 shows that this khitabah program can be assessed as a structured and planned speaking training process. In the process, before someone is appointed to present khithabah material, they must independently make a speech script with the chosen theme. After the title is approved, the script will be edited and approved by the teacher. Then, the students are required to prepare the technical presentation of khitabah completely, both in terms of intonation, stress, facial expressions, gestures, and how to deliver a good message. This khitabah script only serves as a guide when presenting, not as a basis for memorization that must be mastered. The delivery technique in this khitabah activity is prioritized using the extemporaneous method, although it does not rule out the possibility of using the script or memorization methods.

After the khitabah learning process, evaluation activities will be carried out immediately. Evaluation in this activity is carried out in several forms, including comments, corrections, elaboration on a sentence or message that should be highlighted, or in the form of a description of vocabulary and sentence structure.

3.2. Learning Model at Mahad Al-Irsyad

3.2.1. Direct Learning Model

This model is applied in language class programs, where learning is directed in such a way as to center on a teacher who is positioned as an active subject while students are positioned as passive objects (Kasmianti, [2023](#)). This direct learning model is used because it is considered more effective in delivering informative and procedural knowledge that leads to basic skills (Ngalimun, [2012](#)).

The theoretical support for this model is behavioral theory and social learning theory. Behavioral theory focuses on observable changes in human behavior (Huda et al., [2023](#)). These

changes occur because there is a relationship between stimulus and response, and they are also encouraged by reinforcement. This kind of theory is seen in its actuality, where teachers who teach according to behavioral principles set goals that describe exactly what behaviors they want learners to learn and provide learning experiences such as exercises, where learner learning can be monitored and be given feedback; and pay special attention to how behavior in the classroom is rewarded (Suswandari, [2021](#)).

The second theory behind this model is social learning theory. This theory distinguishes between learning (how knowledge is acquired) and performance (observable behavior) (Arif, [2020](#)). According to Albert Bandura, observational learning is a three-step process: a) the learner must attend to critical aspects of what is to be learned; b) the learner must retain or remember the behavior; and c) the learner must be able to reproduce or perform the behavior (Adi, [2020](#)). Mental practice and rehearsal are processes that help the learner retain and produce the observed behavior.

As explained earlier, direct learning models are designed to enhance the learning of informative and procedural knowledge that leads to basic skills. So the direct learning model is specifically designed for the learning of well-structured factual knowledge, which can be taught in a step-by-step manner and is intended to help learners master the procedural knowledge needed to perform a variety of simple and complex skills. So in relation to this language class program, its instructional objectives for the *al-muhadatsah al-'usbu'iyah* program, can be described as follows: a) mastering basic vocabulary in Arabic can communicate daily, b) develop listening skills and understanding conversations in Arabic, c) improving speaking skills in Arabic smoothly and clearly, d) understand the basic structure of Arabic grammar to compose correct sentences, and e) increase confidence in communicating with Arabs or in Arabic-speaking situations.

3.2.2. Presentation Teaching Model

The presentation teaching model is applied in *khitabah* program. Presentation is a teacher-centered model consisting of four main phases: a) a flow that runs from the teacher's initial attempt to clarify the lesson objectives and prepare the learner for learning through, b) a presentation of an advanced organizer, and c) presentation of new information, to d) interaction intended to check the learner's understanding of the information and expand and strengthen their thinking skills (Richard, [2008](#)). There are slight modifications and adaptations to this model that are applied in learning in the ma'had, namely, the teacher no longer holds the presenter's position but is fully submitted to the students. The position of the teacher only controls, guides, and contextualizes the message in the presentation to the audience.

Three complementary ideas come together to support this model: First, the idea of the structure of knowledge, introducing knowledge about the world organized around subject areas

called disciplines. Second, the idea of meaningful verbal learning proposed by David Ausubel sees the primary function of formal education as organizing information for the learner and presenting ideas clearly and precisely. The third line of inquiry, which helps explain how information is presented, grew out of cognitive psychology, or cognitive science. Its frame of reference is essential for teachers because it provides an avenue for thinking about how the mind works and how knowledge is acquired, organized, and represented in memory systems.

Then, the instructional objectives that can be selected with the presentation model are mainly those intended to gain declarative knowledge. Other objectives include arousing the learner's interest and motivating them to learn, summarizing a topic, synthesizing and unifying everything for the learner, and providing an alternative point of view.

In relation to the *khitabah* activity program, the instructional objectives are as follows: a) Train students' speaking skills in expressing ideas in an official and structured manner, b) Train students' writing skills in compiling a particular discourse, c) Train students' mentality in giving speeches in front of the audience, d) Facilitate students in increasing speaking practice (*kalam*) in a structured and systematic manner, e) Train the ability to think logically and systematically, and f) Train listening skills (*istima'*) for students who are positioned as audiences.

3.2.3. Implications of the Arabic Learning Program at Mahad Al-Irsyad

Arabic learning at Ma'had Al-Irsyad emphasizes routine conversation (*al-muhadatsah al-'usbu'iyah*) and public speaking (*khitabah*) produces students who are more fluent and confident in communicating. This implies that learning methods that prioritize hands-on practice can significantly improve students' communicative competence, an essential aspect of mastering a foreign language, Arabic. Implementing similar methods by other educational institutions can motivate students, enrich the curriculum with hands-on practice, and adopt performance-based evaluation, ultimately creating a more interactive and practical language learning model. This research underscores the importance of developing teachers' professionalism through training and coaching, which will support the broader implementation of innovative methods. Thus, this approach is beneficial for language acquisition and developing other essential skills needed in academic life.

4. Conclusion

The results of this paper inform the framework of the Arabic language learning mode implemented at Ma'had Al-Irsyad Batu City. The Arabic language learning methods used in this ma'had include the *al-muhadatsah al-'usbu'iyah* and *khitabah* methods as for the learning model at Ma'had Al-Irsyad Kota Batu, namely the direct learning model and the learning model with presentations. The direct learning model is designed to improve the learning of informative and procedural knowledge that leads to basic skills. Then, the direct learning model is specifically

designed for learning well-structured factual knowledge, which can be taught step by step and is intended to help learners master the procedural knowledge needed to perform a variety of simple and complex skills. The presentation model has an instructional goal: to gain declarative knowledge. Other objectives include arousing the learner's interest and motivating them to learn, summarizing a topic, synthesizing and unifying everything for the learner, and providing an alternative point of view.

References

- Adi, H. M. M. (2020). Terori Belajar Behaviorisme Albert Bandura Dan Implikasinya Dalam Pembelajaran Bahasa Arab. *لساننا (Lisanuna): Jurnal Ilmu Bahasa Arab Dan Pembelajarannya*, 10(1). <https://doi.org/10.22373/lis.v10i1.7803>
- Adrian, Y. N., Gafar, A. A., & Mulyana, A. (2023). Pengaruh Metode Tariqah Mubasyarah Terhadap Kemahiran Berbicara Bahasa Arab Siswa. *Tatsqify: Jurnal Pendidikan Bahasa Arab*, 4(1). <https://doi.org/10.30997/tjpba.v4i1.4977>
- Al Jumhuri, M. A. (2019). Modernisasi Pendidikan Pesantren (Studi Analisis di Pondok Pesantren Nurul Haramain NW Narmada). *Jurnal Al-Amin: Kajian Pendidikan Dan Sosial Kemasyarakatan*, 4(2). <https://doi.org/10.54723/jurnalalamin.v1i02.53>
- Arif, A. M. (2020). Perspektif Teori Sosial Emile Durkhiem Dalam Sosiologi Pendidikan. *Moderasi: Jurnal Studi Ilmu Pengetahuan Sosial*, 1(2). <https://doi.org/10.24239/moderasi.vol1.iss2.28>
- Giovani, A. P., Ardiansyah, A., Haryanti, T., Kurniawati, L., & Gata, W. (2020). Analisis Sentimen Aplikasi Ruang Guru Di Twitter Menggunakan Algoritma Klasifikasi. *Jurnal Teknoinfo*. <https://doi.org/10.33365/jti.v14i2.679>
- Hadiyanto, A., Samitri, C., & Ulfah, S. M. (2020). Model Pembelajaran Bahasa Arab Multiliterasi Berbasis Kearifan Lokal Dan Moderasi Islam di Perguruan Tinggi. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, 4(1). <https://doi.org/10.21009/004.01.07>
- Huda, M., Fawaid, A., & Slamet. (2023). Implementasi Teori Belajar Behavioristik Dalam Proses Pembelajaran. *PENDEKAR: Jurnal Pendidikan Berkarakter*, 1(4). <https://doi.org/10.51903/pendekar.v1i4.291>
- Istiqamah, A., Amin, N. F., & Ibrahim, M. (2023). Analisis Model Pembelajaran Kontekstual dalam Pembelajaran Bahasa Arab di Kelas X IPA Madrasah Aliyah Muhammadiyah Limbung. *ULIL ALBAB: Jurnal Ilmiah Multidisiplin*, 2(6). <https://journal-nusantara.com/index.php/JIM/article/view/1623>
- Kasmiati. (2023). Implementasi Metode Langsung dalam Pembelajaran Bahasa Arab untuk Anak Usia Dini. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 7(3). <https://doi.org/10.31004/obsesi.v7i3.4483>

- Mohseni, N., Hosseini, M., & Ghorchian, N. G. (2021). A Study on the Family-School Interactions (FSI) Promotion Model in the Prevention of Social Misbehavior of Adolescents (From the Perspective of Teachers and Principals of Schools in tehran). *Journal of Adolescent and Youth Psychological Studies (JAYPS)*, 2(2). <https://orcid.org/0000-0002-0691-9408>
- Mubarok, M., Nizam, M., & Fitriani, F. (2022). Analisis Penerapan Metode Pembelajaran Bahasa Arab Kelas IV. *Academis: Journal of Teaching and Learning*, 1(1). <https://doi.org/10.59373/academicus.v1i1.2>
- Nalole, D. (2018). Meningkatkan Keterampilan Berbicara (Maharah Al-Kalam) Melalui Metode Muhadatsah dalam Pembelajaran Bahasa Arab. *Al-Minhaj: Jurnal Pendidikan Islam*, 1(1). <https://journal.iaingorontalo.ac.id/index.php/alminhaj/article/view/1027>
- Ngalimun. (2012). *Strategi dan Model Pembelajaran*. Aswaja Pressindo.
- Nursidik. (2020). Implementasi Kegiatan Khitabah Dalam Menumbuhkan Rasa Percaya Diri Anak. *Al-Athfal*, 1(2). <https://doi.org/10.58410/al-athfal.v1i2.565>
- Rahmayani. (2023). *Pelaksanaan Kegiatan Khitabah Dalam Meningkatkan Rasa Percaya Diri Siswa Madrasah Aliyah Negeri 2 Karanganyar*. UIN Raden Mas Said Surakarta.
- Richard, A. (2008). *Learning To Teach* ((terj). He). Pustaka Pelajar.
- Siregar, zulli U., & Nurhakim, A. R. (2018). Implementasi Metode Langsung Dalam Pembelajaran Bahasa Arab. *Ta'lim Al-'Arabiyah: Jurnal Pendidikan Bahasa Arab & Kebahasaaraban*, 3(2). <https://doi.org/10.47467/assyari.v3i2.131>
- Sobri, M., Muid, A., & Daud, S. M. (2021). Penggunaan Model Pembelajaran Case Method Dalam Mengatasi Demotivasi Belajar Daring Mata Kuliah Muhadatsah Lil Muftadiin Prodi Pendidikan Bahasa Arab Universitas Jambi. *AD-DHUHA: Jurnal Pendidikan Bahasa Arab Dan Budaya Islam*, 2(2). <https://online-journal.unja.ac.id/Ad-Dhuha>
- Sulaiman, R. (2016). Pendidikan Pondok Pesantren: Institusional Kelembagaan Pendidikan Pesantren The Education Of Pesantren: Inssitutionalizationof Pesantren Education. *Anil Islam*, 9(1). <https://doaj.org/article/65d228a9f24f44ae8ed8e76dfcb6fdf4>
- Suswandari, M. (2021). Peran Guru Menstimulus Respon Anak melalui Teori Behavioristik The Role of the Teacher in Stimulating Children's Responses through Behavioristic Learning Theory. *Absorbent Mind: Journal of Psychology and Child Development*, 1(1). https://ejournal.insuriponorogo.ac.id/index.php/absorbent_mind
- Ulfah, Y., & Insaniyah, A. L. (2023). Implementasi Muhadatsah Yaumiyyah Dalam Meningkatkan Maharah kalam. *Jurnal Tarbiyatuna: Jurnal Kajian Pendidikan, Pemikiran Dan Pengembangan Pendidikan Islam*, 4(1). <https://doi.org/10.30739/tarbiyatuna.v4i1.2448>