ARABIC:

THE LANGUAGE OF RELIGION AND TECHNOLOGICAL PROGRESS

M. Dzaki Sholihin, Marhama Salwa, Lolita Sari Siregar, Sahkholid Nasution
State Islamic University of North Sumatra, Indonesia
E-Mail Correspondence: mdzakisholihin7@gmail.com

ABSTRACT

This study aims to identify and explain the origins and evolution of the Arabic language from a historical and academic perspective, as well as to analyze its contribution in Indonesia from the time Islam entered the country until the digital age. In addition, this study seeks to evaluate the challenges and opportunities in learning Arabic today, as well as to describe its contribution in the fields of education and knowledge. Through this study, it is hoped that the importance of the Arabic language will be evident, not only in a religious context but also in academic aspects and on the global stage. This research uses a qualitative method, a structured and systematic research method that aims to investigate, select, evaluate, and integrate relevant literature from various sources. This research also uses a library research approach that focuses on collecting and analyzing data from various literature sources, such as books, scientific journals, articles, official documents, and other relevant written sources. The analysis results show the history and development of the Arabic language and its influence on education, science, and the digital age. Historically, there are two views on the origin of the Arabic language: as the language used by Prophet Adam and as part of the Semitic language family. In Indonesia, the presence of the Arabic language began to increase with the arrival of Islam, then declined during the colonial period, and revived after Indonesia gained independence. In the digital age, Arabic faces various challenges and new opportunities through the use of technology for learning. In addition to its role as a religious language, Arabic also plays an important role in academia and scientific development, and contributes to the formation of a generation capable of competing globally.

Keywords: *Arabic, Adaptability, Development of the Times*

Introduction

Language is a means used to communicate between individuals (Sakdiah & Sihombing, 2023). In human life, language is very important because it facilitates interaction and communication. It is the primary and fastest form of communication used by humans to convey and express ideas, opinions, and emotions to others (Sakdiah & Sihombing, 2023). Therefore, the author agrees that language cannot be separated from human existence, as it is impossible for someone to live without using language in their daily life; humans themselves are the ones who apply language when interacting.

Language not only serves as a means of communication between individuals in society, but also conveys the way of thinking of its users, reflecting their lifestyle, activities, achievements, and civilizational choices. Additionally, language is an important part of collective consciousness (Sakdiah & Sihombing, 2023). Therefore, attention to language preservation is very important. Arabic has characteristics that distinguish it from other languages around the world, as it contains three main aspects: religious, social, and national (Sakdiah & Sihombing, 2023). Arabic is one of the most common and widely used languages by people in various parts of the world.

Many people have used this language, and it is now recognized as an international language. Therefore, improvements in Arabic language learning are urgently needed (Sakdiah & Sihombing, 2023). However, learning Arabic is not a simple task, as there are certainly challenges in learning this foreign language. Arabic is very different from the Indonesian language that we use every day. Due to these differences, it is not uncommon for various problems to arise in the process of learning Arabic.

In Arabic itself, there are many linguistic issues, such as those related to phonetics or sounds, writing, morphology, syntax or grammar, and semantics. In addition, there are also non-linguistic issues related to socio-cultural aspects, history, and challenges faced by teachers or students while learning Arabic. All of these things can cause difficulties in learning this language (Nasution, 2017).

Currently, the challenges faced by the Arabic language are in line with the challenges experienced by Arab society as a whole. In the past, Arabic also faced major challenges that may have been comparable to those faced today, but it managed to overcome them thanks to its ability to reflect new things. Looking back to the early days of Islam, the author observes that Arabic was able to convey the teachings of faith, worship, and new values brought by Islam. As Arabs spread Islam as a pillar of civilization and began designing governance and administrative systems for the newly established Islamic state, the need for new vocabulary to keep pace with developments in social and applied fields emerged (Prananingrum et al., 2020).

Arabic was able to unite various ethnic groups and different schools of thought into a harmonious civilizational framework, and for a long time, it successfully became a

language capable of conveying various disciplines, both in the humanities and sciences. If we explore the intellectual heritage of Arab society, we will find that their works cover many fields, including astronomy, medicine, pharmacy, chemistry, physics, biology, psychology, history, Islamic studies, literature, and literary criticism (Prananingrum et al., 2020).

However, we must not ignore the fact that although Arabic has proven capable of adapting to various advances in civilization throughout history and remained strong and effective in the past, the challenges facing Arabic today are different from those of the past. During the early Islamic period up to the Abbasid era, as mentioned earlier, the number of foreign words and terms that entered the language was not as significant as the challenges faced by Arabic today (Prananingrum et al., 2020). Therefore, Arabic is no longer the primary language for the creation of knowledge, while we live in an era of vast information across various fields, both in the humanities and applied sciences.

Research Methods

This study uses a qualitative research method. According to (Safrudin et al., 2023), this qualitative research method also emphasizes observation of phenomena and examines the substance of the meaning of these phenomena. The analysis and sharpness of qualitative research are highly centered on the power of the words and sentences used. Qualitative research always focuses on the process and interpretation of results. Qualitative research always pays attention to human elements, objects, or situations and the relationships between these elements or their relationships with other elements in an attempt to find the meaning of an event, behavior, or phenomenon.

In this method, researchers use a comprehensive and structured library research approach, identifying inclusion and exclusion criteria, assessing the quality of selected studies, and compiling and synthesizing important findings from the selected literature. The objective of Arabic Language, Religion, and Technological Advancement is to provide a comprehensive, up-to-date, and reliable overview of the understanding of Arabic Language, Religion, and Technological Advancement based on knowledge developed in various scientific studies. Thus, this method can provide a solid foundation for further research, concept development, and improvement of learning practices related to Arabic Language, Religion, and Technological Advancements.

The data in this study were analyzed using a qualitative approach that included identification, grouping, thematic analysis, and synthesis of existing sources. The main focus was on understanding the phenomenon and gaining a deep understanding of the topic of Arabic Language, Religious Language, and Technological Advancements.

Results And Discussion

A. History and Development of the Arabic Language

Many historians believe that Arabic was the language spoken by the Prophet Adam (Sauri, 2020). There is an *asar* that states that Arabic is the language of the inhabitants of heaven, so it is believed that Arabic is the origin of all languages in the world. The languages of the descendants of Prophet Noah, such as Sami, Hami, and Yafit, originated from Arabic (Sauri, 2020). This view is known as the *tauqifi* theory, which is a classical view based on interpretation. Allah SWT says in the Qur'an, Surah Al-Baqarah: 31, as follows:

وَعَلَّمَ آدَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَـٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِي بِأَسْمَآءِ هَـٰٓؤُلَآءِ إِن كُنتُمْ صَـٰدِقِينَ

Meaning: "And He taught Adam all the names (of things), then presented them to the angels and said, 'Tell Me the names of these things if you are truthful.'"

This verse describes that Allah SWT taught Adam the names of objects (الأسماء) and various characteristics or phenomena in this world using the Arabic language. Supporters of this view even more emphatically state that Adam mastered the Arabic alphabet without prior learning (Sauri, 2020). This view appears to contradict the opinions of historians and linguists, who argue that the Arabic language originated from a single human race and language family, playing a significant role in the history of ancient civilization, particularly among the Semitic peoples (Sauri, 2020). Later, their descendants migrated, leaving their homeland to settle in the valleys of the Tigris and Euphrates rivers, leading to the formation of new languages and nations, such as Babylonian, Assyrian, Hebrew, Aramaic, Tunisian, and others. This view suggests that the Arabic language was shaped by the environment of its speakers over time (Sauri, 2020).

Arabic and other Semitic languages emerged from the same source and even originated from similar locations. When Semitic people moved from one place to another, this triggered the mixing of their languages. This process continued, resulting in the formation of different branches from one language group (Sauri, 2020). This was due to interactions between different groups, whether through marriage, social interaction, or trade.

In this case, the Semitic people and the languages they use originated from Sam, the son of the prophet Noah. From Sam's lineage, various nations and languages emerged, including the Akkadian, Canaanite, Ethiopian, Arabic, and others. However, over time, of the many Semitic languages that existed, only Arabic has survived to this day. This language has made a significant contribution to the history of human civilization, especially during the 6th century CE. Experts estimate that nearly 3,000 languages in the world can be better classified using theories focused on kinship relationships, such as the Indo-European, Semitic-Hamitic, and Turanian language families (Sauri, 2020).

From the above description, there are two opinions regarding the origin of the Arabic language. Some people believe that Arabic was the first language spoken by the Prophet Adam and is considered the language of heaven. On the other hand, historians and linguists argue that Arabic originated from the Semitic language family, which developed through interethnic relations in the Middle East. Despite differing views, both agree that Arabic plays an important role in the history of civilization. To this day, the language remains in use and is considered one of the most important languages in the world.

Arabic began to exist and grow in Indonesia when Islam entered the region. In the 13th century, people in the archipelago began to learn Arabic from missionaries who came from Gujarat (some sources say that they came directly from Arabia and Egypt). Following this, the language became the lingua franca for communication between islands and nations in the archipelago. Additionally, the Arabic script replaced the Pallawa script from India that had been in use previously. (Abidin & Satrianingsih, 2018).

The arrival of Europeans in the Nusantara region in the 16th century began to alter and diminish the status of Arabic among the people. For example, the Portuguese, who controlled Malacca in 1511 CE, later expanded their influence to the Moluccas in eastern Indonesia, significantly reducing the influence and role of Arabic in various aspects of life. (Abidin & Satrianingsih, 2018). The reduction of the function of Arabic in various fields of life was carried out systematically by the Dutch government, which colonized Indonesia for 350 years. This situation continued until the Japanese occupation (1942–1945), although not as strongly as the influence of the Dutch government.

Indonesia's independence in 1945 brought new hope for the development of Arabic in Indonesian national life. The Indonesian government supported the desire of the majority Muslim community to make Arabic one of the subjects taught in schools, although this only applied to educational institutions under the Ministry of Religion (Abidin & Satrianingsih, 2018). However, many non-governmental institutions such as madrasahs, pesantren, and non-formal courses also teach Arabic.

In recent times, interest in learning Arabic has increased. The objectives of learning this language vary, ranging from religious, educational, economic, political, cultural, and other aspects. The high level of interest among Muslims in Indonesia in learning Arabic is due to the following five reasons (Abidin & Satrianingsih, 2018): First, religious aspects. Arabic plays an important role as the language of religion for Muslims in Indonesia. The main references of Islamic teachings, such as the Qur'an and Hadith, are written in Arabic. To understand these two books well, one needs to learn Arabic. In addition, Arabic is used in various religious rituals, such as the call to prayer, prayers, sermons, supplications, and other worship activities. In all these rituals, Arabic is the mandatory language; *Second, education,* Arabic plays a very important role in the world of education, especially in Islamic education. Most sources related to Islamic education are written in Arabic. Many orientations and sources in the field of Islamic education also refer to works written by scholars from the Middle East. Third, economy. Currently, Arab countries have a very strategic position and role in global trade. This is because Arab countries are economically wealthy. Nowadays, various organizations have emerged that teach Arabic for various specific purposes, such as for business, the oil industry, households, and others (Hasibuan & Hasibuan, 2023).

Therefore, Arabic has existed and developed in Indonesia since the arrival of Islam and has become an important language for communication and writing. However, when Europeans arrived, particularly during the Dutch colonial era, its use began to decline. After Indonesia gained independence, interest in Arabic increased again, especially in Islamic schools. Currently, Arabic is studied not only for religious purposes, but also for education, economics, and international relations. This development shows that Arabic remains relevant and important, despite having experienced pressure in the past.

B. Arabic in the Digital Age

Arabic is one of the oldest languages in the world that is still actively used today. Not only as a language for daily communication in more than one Middle Eastern and North African country, Arabic also has the distinction of being the language of the Qur'an, making it extremely important to Muslims. With the development of technology and the emergence of the digital era, Arabic faces various opportunities and challenges (Ghafur & Budiansyah, 2024). The digital era is evident through the presence of social media, the internet, advanced technology, and artificial intelligence, all of which influence various aspects of life, including language, which has its own unique characteristics in the digital context.

In the modern era, there are many opportunities to enhance Arabic language learning. The internet, social media, and various learning applications make language learning more accessible (Nasution et al., 2024). However, on the other hand, Arabic language learning in the modern era faces numerous challenges that must be addressed, one of which is the lack of research specifically focusing on effective methods for learning Arabic in the digital age (Ghafur & Budiansyah, 2024).

The use of technology, especially the internet, has great potential to improve Arabic language learning in the modern era. Digital applications, e-books, interactive videos, and online classes enable more flexible, engaging, and accessible learning anytime. Additionally, podcasts, YouTube channels, and Arabic-language social media provide direct exposure to Arabic culture and language (Ghafur & Budiansyah, 2024). This technology not only enriches open-access materials but also supports communication-based learning. This helps students learn Arabic contextually and actively, in line with the needs of the times.

The modern world is undergoing many changes in various aspects of life, including education. This era has also influenced Arabic language education. By using digital technology to teach Arabic, there are many new opportunities, such as wider access, more interactive learning, and personalized lessons (Akmal Fajri & Zulhelmi, 2023). However, the digital era also brings challenges, such as limited access to technology, potential distractions, and the need for adaptation by both teachers and students (Ikhlasul, 2024). Using a qualitative methodology, this study aims to conduct a systematic review of the literature on the development of Arabic language education in the digital era. This review will focus on the issues, opportunities, and approaches that can be used to maximize the benefits and minimize the risks of implementing digital technology in Arabic language learning. The advent of the digital era in the world has led to the rapid development of various technologies, making Arabic easier to access or learn. This is one of the advantages of the digital era for Arabic, as the rapid development of various technologies making it possible to learn Arabic or communicate in Arabic online. However, on the other hand, the ability to adapt is essential to keep pace with the digital era and avoid being overwhelmed by technology that continues to innovate. In this context, adaptation is crucial (Ikhlasul, 2024).

In this digital age, Arabic has also undergone significant changes, particularly with the increasing use of Arabic in digital content. Various social media platforms now offer options in multiple languages, including Arabic, which undoubtedly makes it easier for

users. However, in Arabic language learning, the application of behaviorist principles can pose challenges. With its rich cultural heritage, Arabic language education serves as a foundation for various interactions worldwide (Ikhlasul, 2024). Therefore, the integration of Arabic language learning and behaviorism must be done carefully. This combination is crucial in addressing technological developments, especially in the digital age like today. If not done promptly, there will be a lag behind the times or what modern society refers to as "technological illiteracy."

Learning Arabic using behaviorist principles is often challenging, especially because it does not align with the highly contextual and communicative aspects of Arab culture. Behaviorist theory, which emphasizes memorization, repetitive practice, and automatic responses, tends to overlook cultural aspects such as the contextual meaning of words, polite expressions, and the numerous Arabic dialects (Ikhlasul, 2024). As a result, students gain technical understanding of language structure but cannot apply it in real-world Arab cultural contexts. This method hinders students from grasping the values, perspectives, and communication norms associated with Arabic as a living language.

Currently, there are many content creators who provide educational content on their accounts, and each content creator has their own way of sharing information. Creators can design an edutainment (education & entertainment) method that combines education and entertainment to create a stress-free learning environment (Farhan Fauzan et al., 2024).

Currently, many content creators are producing educational content about Arabic on platforms such as YouTube, TikTok, and Instagram. They present engaging and light-hearted material, such as vocabulary and everyday conversations, as well as explanations of grammar, making it easier for both beginners and advanced learners to understand. Their presence also enriches learning resources outside formal classrooms and makes Arabic language learning more enjoyable, contextual, and relevant to modern life (Farhan Fauzan et al., 2024).

Therefore, to improve learning outcomes, including Arabic language learning, it is crucial to create a comfortable learning environment. Creating a positive, supportive, and stress-free learning environment can help foster a comfortable learning atmosphere. Teachers should avoid rigid or intimidating approaches. Instead, they should use enjoyable methods, such as language games, casual discussions, or interactive digital media. In addition, it is very important to give students the opportunity to learn at their own pace without fear of punishment or mistakes. Students will feel more confident, motivated, and better prepared to learn if they are in an emotionally and physically safe environment (Farhan Fauzan et al., 2024).

In the modern era, Arabic language learning offers many opportunities and significant challenges. The author highlights several important findings in this study, which will be discussed in this section. The analysis of the effectiveness of technology use in learning, the experiences of teachers and students, and the problems encountered in implementation are included in this discussion (Muis, 2020). Based on the above description, it can be concluded that in the contemporary era, there are both opportunities and challenges for learning Arabic.

On the other hand, technological advancements have enabled many people to access digital educational resources such as apps, video lessons, and online classes, making

learning easier and more engaging. Conversely, challenges arise from the dominance of foreign languages, particularly English, which discourages some students from learning Arabic. Additionally, the diversity of Arabic dialects and a lack of understanding of cultural contexts also pose barriers (Muis, 2020). Therefore, an understanding of relevant cultural values and the use of technology must be balanced in Arabic language learning.

The Role of Arabic in Modern Education and Science

Arabic is not only used in religious matters or worship, but also plays an important role in education and science. Since ancient times, Arabic has been used to write and convey various sciences, ranging from medicine, mathematics, to philosophy. Many great Muslim scientists such as Ibn Sina and Al-Khwarizmi wrote important works in Arabic, which were later translated into other languages and became the basis for the development of science in Europe. This proves that Arabic has the ability to explain complex scientific concepts clearly and systematically. To this day, Arabic is still used in many schools and universities as the language of instruction for various subjects. Even in the modern academic world, many scientific journals and books are available in Arabic (Astari et al., 2014).

In today's digital age, Arabic is also increasingly involved in modern technology-based education. Many educational institutions have developed learning applications, educational videos, and science modules in Arabic to help students better understand the subject matter. This helps make Arabic a relevant language for 21st-century learning. Additionally, various studies show that students understand lessons more quickly when taught in a language they are proficient in, namely Arabic. This gives Arabic a strategic role in shaping a smart and educated younger generation. With the support of technology and an evolving curriculum, Arabic has great potential to continue to be the language of science, not only in the Islamic world but also on the global stage (Setyawan & Anwar, 2020). The following are some of the real roles of Arabic in modern education and science:

a) **Arabic as a Medium for the Transfer of Knowledge**

Arabic plays a crucial role as a tool for conveying knowledge to society, particularly in the Middle East and North Africa. In many universities in Arab countries, Arabic is used as the language of instruction in the teaching and learning process, especially in fields such as Islamic studies, social sciences, and even modern sciences like medicine, engineering, and biology. Textbooks, scientific journals, and other teaching materials are widely published in Arabic so that they can be easily accessed by students and lecturers who are not familiar with foreign languages such as English (Setyawan & Anwar, 2020).

With the use of Arabic as the language of instruction, the learning process becomes easier to understand and closer to the culture and way of thinking of the local community. This helps transfer knowledge from the international community to Arab societies without language barriers. In addition, the use of Arabic in education also strengthens local language and cultural identity, while proving that Arabic is capable of adapting to modern scientific developments (Amin & Badreddine, 2020).

b) **Arabic Supports Scientific Understanding in Primary Education**

Arabic plays an important role in making it easier for students to understand lessons, especially at the primary education level. When science subjects such as natural sciences are taught in Arabic, which is the mother tongue or a familiar language for students, they

tend to understand scientific concepts more quickly. This is because the language used in learning greatly influences how students perceive and process information. If teachers use terms and sentences that are familiar to students, even difficult material can be explained more easily.

The use of Arabic in science lessons also helps build students' confidence in learning. They do not feel burdened by unfamiliar terms that are difficult to understand, so they can focus more on the content. Additionally, presenting science in Arabic strengthens students' reading and writing skills in that language while introducing important scientific concepts. In this way, Arabic is not only a tool for everyday communication, but also a primary means of introducing and understanding science from an early age (Puspitasari & Muriyatmoko, 2020).

c) Arabic as a Means of Producing Contemporary Knowledge

Currently, Arabic not only serves as a language for understanding knowledge from outside, but is also actively used in the production of new knowledge. This is evident from the numerous Arabic-language scientific journals published in various fields, such as education, engineering, medicine, and social sciences. Through these journals, researchers from the Arab world can share their research findings with a broader audience in a language they are proficient in, thereby expanding the reach of knowledge to Arab communities.

Several universities and research institutions, such as King Saud University in Saudi Arabia, actively publish scientific journals in two languages, Arabic and English. This proves that Arabic is capable of competing in the international academic world. With the existence of Arabic-language journals, academics and students also have more scientific sources in their mother tongue, making it easier to understand and develop knowledge. Therefore, Arabic is not only a means of receiving knowledge, but also a tool for producing knowledge that is relevant to the times (Mustofa, 2021).

a) The Role of Arabic in the Development of Digital Curricula and Teaching Materials

In today's digital age, Arabic is increasingly being used in the development of various modern learning media. Arabic is not only used in printed textbooks but also in the form of educational videos, educational apps, and e-learning modules. Many schools and universities in Arab countries and abroad are developing Arabic-language digital curricula to make it easier for students to understand lesson materials in a language they are proficient in. This demonstrates that Arabic is capable of keeping pace with technological advancements and remains relevant in the ever-changing world of education.

Additionally, the availability of learning apps such as digital dictionaries, science simulations in Arabic, and interactive learning platforms makes students more interested in learning. Arabic is not only a religious language but also an effective medium for teaching subjects like mathematics, biology, and physics. This certainly helps the learning process, especially for students who speak Arabic as their primary language or mother tongue. With the support of technology, Arabic has become increasingly competitive and capable of meeting the needs of modern education (Handayani, 2019).

Considering the various important roles of Arabic in modern education and science, it can be concluded that this language is not just a religious language, but also a primary means of disseminating knowledge. Arabic has helped Arab societies and Muslims at large to understand, develop, and even create new knowledge that is beneficial in various fields. By continuing to be used in learning, scientific writing, and the development of educational technology, Arabic demonstrates its ability to adapt to the needs of the times. Therefore, it is important for educational institutions and students to continue improving their understanding and mastery of Arabic, not only in a religious context but also for academic and scientific purposes. In this way, Arabic will remain vibrant and continue to make tangible contributions to advancing knowledge in the globalized world of today.

Conclusion

Arabic has a long history and has played a significant role in the advancement of human civilization. From a religious perspective, some scholars believe that Prophet Adam used Arabic as his first language and consider it the language of the inhabitants of paradise. However, historically and linguistically, this language originated from the Semitic language family, which grew and developed through interactions between various peoples in the Middle East.

In Indonesia, Arabic began to develop after the arrival of Islam, particularly in the 13th century, and continued to spread in the fields of education, preaching, and culture. Although it experienced a decline during the colonial period, the language rose again after Indonesia gained independence and is now increasingly popular. This interest stems not only from religious reasons but also from the importance of Arabic in education, economics, and international relations.

In this digital age, Arabic faces new opportunities and challenges. With the advent of technology such as the internet, social media, and learning apps, access to learning has become easier and teaching methods more varied. However, challenges such as dialect differences, the dominance of foreign languages, and teaching methods that lack contextual relevance remain. Therefore, flexible and enjoyable learning approaches are essential, including the use of creative and interactive content in digital formats. In the context of modern education and science, Arabic is also very important. This language not only helps in understanding Islamic sciences but also serves as a medium of instruction in various disciplines such as medicine and engineering. Currently, Arabic is actively used in generating knowledge through scientific publications and Arabic-language digital platforms.

References

Abidin, Z., & Satrianingsih, A. (2018). Perkembangan Dan Masa Depan Bahasa Arab. *Diwan : Jurnal Bahasa Dan Sastra Arab*, *3*(2), 141.

https://doi.org/10.24252/diwan.v3i2.4459

Akmal Fajri, & Zulhelmi, A. (2023). Positives and Negatives of Globalization in the Arabic Language. *An-Nahdah Al-'Arabiyah*, *3*(2), 109–120. https://doi.org/10.22373/nahdah.v3i2.2361

Amin, T., & Badreddine, D. (2020). Teaching science in Arabic: Diglossia and discourse patterns in the elementary classroom. *International Journal of Science Education*, *42*(14), 2290–2330.

Astari, R., Hadi, S., Poedjosoedarmo, S., & Suhandano, S. (2014). Pengaruh Budaya Terhadap Istilah Sains dan Teknologi dalam Bahasa Arab. *Adabiyyāt: Jurnal Bahasa Dan Sastra*, *13*(2), 253–276.

Farhan Fauzan, M., Abdul Aziz, I., Nisa, H., Shofiyyah, S., & Fu'adin, A. (2024). Tafsir Konten Bahasa Arab: Pandangan Mahasiswa Terhadap Penggunaan Bahasa Arab Di Era Digital. *Perspektif: Jurnal Pendidikan Dan Ilmu Bahasa*, *2*(1), 2–10.

Ghafur, A., & Budiansyah, R. R. (2024). PEMBELAJARAN BAHASA ARAB DI ERA DIGITAL : TANTANGAN, PELUANG DAN STRATEGI MENUJU PEMBELAJARAN YANG EFEKTIF. *El-Fusha : Jurnal Bahasa Arab Dan Pendidikan*, *5*(1), 15–28.

Handayani, E. U. (2019). Desain Pengembangan Kurikulum Bahasa Arab dengan Menggunakan Media Video: Pendekatan Teknologi Digital. *Taqdir*, *5*(2), 29–40.

Hasibuan, L., & Hasibuan, T. (2023). Sejarah Pertumbuhan Dan Perkembangan Bahasa Arab. *Jurnal Sathar*, *1*(2), 1–12. https://doi.org/10.59548/js.v1i2.68

Ikhlasul, A. A. (2024). Tantangan dan Peluang Belajar Bahasa Arab dengan Pendekatan Behaviorisme dalam Era Digital. *Borneo Journal of Language and Education*, *4*(1), 80–94.

Muis, M. (2020). Bahasa Arab Di Era Digital: Eksistensi Dan Implikasi Terhadap Penguatan Ekonomi Keumatan. *Al-Fathin: Jurnal Bahasa Dan Sastra Arab*, *3*(01), 60. https://doi.org/10.32332/al-fathin.v3i01.2319

Mustofa, S. (2021). *Bahasa Arab dan world class university*. UIN Maliki Press.

Nasution, S. (2017). *Pengantar Linguistik Bahasa Arab* (M. Kholison (ed.)). Lisan Arabi.

Nasution, S., Asari, H., Al-Rasyid, H., Dalimunthe, R. A., & Rahman, A. (2024). Learning Arabic Language Sciences Based on Technology in Traditional Islamic Boarding Schools in Indonesia. *Nazhruna: Jurnal Pendidikan Islam*, *7*(1), 77–102. https://doi.org/10.31538/nzh.v7i1.4222

Prananingrum, A. V., Rois, I. N., & Sholikhah, A. (2020). Kajian Teoritis Media Pembelajaran Bahasa Arab. *Konferensi Nasonal Bahasa Arab (KONASBARA)*, *3*(1), 303–319.

Puspitasari, N. S., & Muriyatmoko, D. (2020). Preliminary Study of Development of Mobile Learning Laboratorium Tafsir Sains (Labtafsin). In *Jurnal At-Ta'dib Vol*. researchgate.net. https://www.researchgate.net/profile/Rochmad-Rochmad-2/publication/350281277_Preliminary_Study_of_Development_of_Mobile_Learning_L

aboratorium_Tafsir_Sains_Labtafsin/links/60e15aab92851ca944a6d41a/Preliminary-Study-of-Development-of-Mobile-Learning-Laborat

Safrudin, R., Zulfamanna, Kustati, M., & Sepriyanti, N. (2023). Penelitian Kualitatif. *Journal Of Social Science Research*, *3*(2), 1–15.

Sakdiah, N., & Sihombing, F. (2023). Problematika Pembelajaran Bahasa Arab. *Jurnal Sathar*, *1*(1), 34–41. https://doi.org/10.59548/js.v1i1.41

Sauri, S. (2020). Sejarah Perkembangan Bahasa Arab dan Lembaga Islam di Indonesia. *INSANCITA: Journal of Islamic Studies in Indonesia and Southeast Asia*, *5*(1), 73–88.

Setyawan, C. E., & Anwar, K. (2020). Peran Bahasa Arab Dalam Pendidikan Islam Sebagai Urgensitas Menghadapi Revolusi Industri 4.0. *Lahjah Arabiyah: Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab*, *1*(1), 11–19.