

Character Concretization Through Boarding School Culture: Case Studi In Padang Lawas Utara District

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Abstract :

This research examines the concretization of the character of the santri through culture at the North Padang Lawas Islamic Boarding School which was formed through a continuous process of pesantren education so that it is firmly rooted in the identity of the santri. The approach used in this research is a case study at Islamic boarding schools in North Padang Lawas Regency. Sources of data were taken through primary data sources, namely asatidz administrators, students, and secondary sources obtained from documents and images related to research. Researchers as actors. As for data collection techniques through observation, interviews, and documentation. The results of the study show that: (1) The character building of the students at the North Padang Lawas Regency Islamic Boarding School is through education in the yellow book, educational habits, educational advice, attention to education and education through activities in the Islamic boarding school. (2) Centric character is formed through the culture of the pesantren at the North Padang Lawas Regency Islamic Boarding School, namely caring for the environment, hard work, cooperation, responsibility, togetherness, creativity, confidence, cohesiveness, caring, mutual cooperation, solidarity, tolerance, vulnerability, honesty, curiosity, respecting the opinions of others, mutual respect, tolerance, not arrogant, accepting what is, caring, discipline, not wasting time, diligent, tenacious, humble, maintain behavior.

Keywords : *Character, Concretization, Boarding School*

Abstrak :

Penelitian ini mengkaji tentang konkretisasi karakter santri melalui kultur di pondok pesantren padang lawas utara yang dibentuk melalui sebuah proses Pendidikan pesantren secara continitas sehingga mengakar kuat dalam jati diri santri. Pendekatan yang digunakan dalam penelitian ini adalah case study pada Pesantren di Kabupaten Padang Lawas Utara. Sumber data diambil melalui sumber data primer yaitu pengurus asatidz , siswa, dan sumber sekunder yang diperoleh dari dokumen dan gambar yang berkaitan dengan Penelitian. Peneliti sebagai pelaku. Adapun teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa : (1) Pembentukan karakter santri di Pondok Pesantren Kabupaten Padang Lawas Utara melalui pendidikan kitab kuning, kebiasaan pendidikan, nasehat pendidikan, perhatian Pendidikan dan pendidikan melalui kegiatan-kegiatan yang ada di pesantren. (2) Karakter sentri dibentuk melalui budaya pesantren di Pesantren Kabupaten Padang Lawas Utara yaitu peduli lingkungan, kerja keras, kerja sama, tanggung jawab, kebersamaan, kreatifitas, percaya diri, kekompakan, peduli, gotong royong, solidaritas, toleransi, kerawanan, jujur, rasa ingin tahu, menghargai pendapat orang lain, saling menghargai, toleransi, tidak sombong, menerima apa adanya, peduli, disiplin, tidak membuang waktu, rajin, ulet, tawadhu'an , menjaga perilaku.

Kata Kunci: *Karakter, Konkretisasi, Pesantren*

INTRODUCTION

One of the educational institutions that make a major contribution in the formation of the character of the nation's children is Islamic boarding schools. Islamic boarding schools have unique characteristics, different from other educational institutions (Syafe'i, 2017),(Armstrong, 1990), (Husin, dkk., 2022). in terms of the formation of student character, both through the learning system and in daily activities.

Referring to Abdurrahman Wahid's study, pesantren is considered a subculture. A social community that has a distinctive culture (Untung, 2016),(Syam et al., 2020),(Bahri, 2018). Specifically, Islamic boarding schools have interesting uniqueness to study: first, the pattern of independent pesantren leadership is not formed by the state. It cannot be denied that life in a pesantren is largely determined by the role of a leader (in kiai terms). (Stoller, Dweik, & Rea, 2021)(Syam et al., 2020). Then, the reference books studied are from known classics, with the yellow book, and the last is the selected value.

The character of the santri is formed through a continuous process of pesantren education so that it is firmly rooted in the identity of the santri as in their daily activities; getting up early, mutholaah, depositing memorization, mujahadah, and so on. (Sauri, Gunara, & Cipta, 2022)(Rohaeni, et al., 2022). Apart from going through the culture of the pesantren in the form of daily activities as above, the pesantren also guides students through a class learning system, namely through reciting the yellow book, one of which is reciting the book of Ta'lim Muta'alim. (Farid & Lamb, 2020), (Budiman, et al., 2022). In the book of Ta'lim Muta'alim there is knowledge of how students behave well according to religious teachings, such as respecting parents, speaking politely, respecting teachers by glorifying teachers, this culture will certainly be very dominant in shaping the character or personality of a santri. Junedi, et al., 2022).

Good character can be formed if someone does and undergoes positive activities in their environment, namely active learning that can increase one's spiritual intelligence. There are at least nine pillars of character that originate from universal noble values, namely: Character loves God and all of his creation, Answers, independence and responsibility, Honesty/trustworthiness, diplomacy, Respect and courtesy, Generosity, likes to help and work together, Believe in yourself and work hard, Leadership and justice, Good day and low, Character of tolerance, peace, and unity.

From some of the descriptions above, it can be concluded that a person's character can be formed by the formation of character from within a person (Yusuf & Wekke, 2015), (Makmun, 2016), (Silfiyasari & Zhafi, 2020). One of them is through Islamic boarding schools.

Then the researcher will discuss about the concretization of Islamic boarding schools in shaping the character of students through the Islamic boarding school education process which is based on culture and habituation methods. The location of this research is in Islamic boarding schools in North Padang Lawas Regency with a total of 35 Islamic boarding schools. The Santri Pondok Pesantren of North Padang Lawas Regency come from various regions,

starting from the North Padang Lawas area to outside North Lawas such as Halongonan to Binanga. Therefore, the diversity of origins of the residence of the students from the North Padang Lawas Regency Islamic Boarding School from various regions, different environments and families, of course, also influences the character of the students. How is this concretization formed in students in North Padang Lawas.

RESEARCH METHOD

The research method used in this study is a qualitative method with a case study approach (Pihlanto, 1994), (Kuempel & Castranova, 2016), (Yin, 2008). The location of this research is Islamic boarding schools in North Padang Lawas Regency, Padang Bolak District, North Padang Lawas Regency. The researcher chose the research location in North Padang Lawas Regency because based on observations and unstructured interviews with several students and ustadz, this Islamic boarding school has implemented character education and built a character culture in the pesantren environment. The research was carried out from 3 August 2021 to 25 February 2022 at the North Padang Lawas Regency Islamic Boarding School.

Sources of data taken through primary data sources and secondary data sources (Rabianski, 2003), (Fitrah, 2018), (Guo et al., 2022). The primary data sources in this study were Islamic boarding school caretakers, asatidz administrators, and female students in North Padang Lawas Regency. In this Thing, the position of the researcher is as a participant. Secondary data sources in this study were obtained from documents from North Padang Lawas Regency, both in the form of photos and writings related to the history of Islamic boarding schools, Islamic boarding school regulations, photos of Islamic boarding school activities, organizational structures and others.

The data collection procedures used in this study are as follows, observation, interviews, documentation. Data analysis was performed using techniques such as data reduction, data presentation, and drawing conclusions.

FINDINGS AND DISCUSSION

Islamic Boarding School Culture in North Padang Lawas Regency

Every education has a different culture. And pesantren is an educational institution that has a unique culture that is different from other educational institutions (Indrawati, 2014), (Syafe'i, 2017), (Farid & Lamb, 2020). And is part of the environment and culture which is the spirit of the pesantren. One important factor in the formation of morals is habit or custom. What is meant by habit is action continuously and repeatedly so that it becomes easy to do.

Habit is seen as second nature after conscience. Because 99% of human actions occur because of habit. For example eating, drinking, bathing, and dressing are habits that are often repeated. Hopefully the habits of positive experience in Islamic boarding schools such as rituals of worship: prayer, reciting the Koran, tahajjud, taking care of oneself independently, discipline and so on can work even though the Santri are not in the Islamic boarding school environment.

The formation of character through an environment that is good and always sustainable will form a student's personality that is suitable for the future. One coaching environment with santri education through Islamic boarding schools has certainly been tested, the pattern of education in Islamic boarding schools is very distinctive and is a differentiator from other institutions. This pattern illustrates how traditions in the pesantren environment emphasize the ethics of students studying at pesantren (Anam, Degeng, Murtadho, & Kuswandi, 2019),(Sauri et al., 2022) (Syafuruddin, Arfah, Andayani, Sirojuddin, & Yolanda, 2022),

Student character building programs are not enough to answer every educator, whether it concerns faith, morals, mental, physical, spiritual, or social punishment. However, it is not only educators who fulfill this insufficient obligation and responsibility, it does not adequately answer all of us. In formation formation, character certainly cannot be separated from one and the educational unit.

The program for forming the character of students through acculturation at Islamic boarding schools in North Padang Lawas Regency is based on the results of interviews, observations and associated with Ulwan's theory of educational methods that affect children, as follows:

a. Written program

The North Padang Lawas Regency Islamic Boarding School has an existing program designed in advance and carried on by generations and generations of administrators.

b. Unwritten Program

What is meant by an unwritten program is a live program shown by caregivers, administrators, and educators in the form of behavior which includes:

1) Example

Given this, students are always taught to maintain morals and take advantage of time. For example in utilizing the time used to read books and discuss.

2) Habituation

In this method students are accustomed to saying what is good, polite and gentle. As is the case with caregivers in communicating with others, both students and not in their daily activities. The attitude of laughing at the teacher, if you meet the teacher, immediately shake hands face down.

3) Advice

Santri receive advice from caregivers or teachers for various activities, both academic and non-academic at Islamic boarding schools. In the academic field, one example is when reciting activities such as when reading a book, from the contents of the book there are many messages related to everyday life. In the non-academic field, students who are in trouble or have problems then come to their caregivers to provide solutions or suggestions to help students.

In the academic field, one example of learning activities is when studying a book, from the contents of the book, many different messages are then related to everyday life. In the non-academic field, students who experience difficulties or experience problems then come to caregivers to provide solutions or

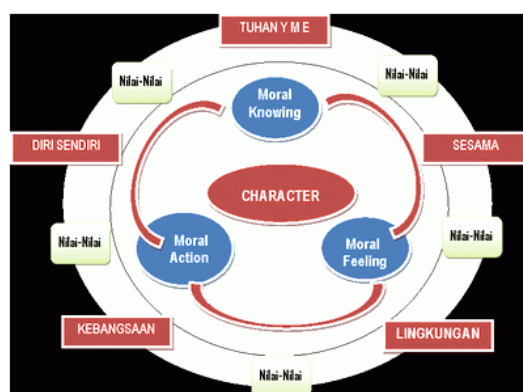
suggestions to help the center.

4) Caution

The attention method is applied by the administrators to help smooth all activities in Islamic boarding schools. The administrators provide what students need and pay attention without discriminating against each other. The attention given by the caregivers is usually when the students are on picket cooking; there the nanny directs how to cook properly and correctly.

5) Punishment Education

In this procedure, there are Islamic boarding school regulations, where students who do not carry out activities will be punished. One example of joint activities, for students who do not join congregations, will be fined Rp. 10,000.00 and stand up to recite the Koran. From this method will form a character that will become a habit in everyday life, namely the discipline of praying in congregation on time.



From the data above, it is known that the pattern of pesantren is identical to that of caregivers or founding fathers. The soul and character of the pesantren caretakers combine to share in forming the soul of the santri, but overall the pesantren has the same character and soul in religious symbols. Essential values are pioneers, values that are constructed by Islamic boarding schools and become part of the personality which does not mean that they are inseparable from the Islamic boarding school.

Exemplary will affect the success of character education and exemplary in real life and learning activities. Character education cannot be forced, but is carried out every day so that it is firmly attached to each student. (Fahham, 2013).

Concretization of Character Through Culture at Islamic Boarding Schools, North Padang Lawas Regency

The application of fostering Santri brothers through cultural boarding schools which begins with the implementation of various programs. It has been designed by the pesantren where various activities are implemented in the pesantren. Activities that are held are not solely for the benefit of a system, will have objectives based on the vision and mission of the Islamic boarding school. The activities carried out by the North Padang Lawas Regency Islamic Boarding School in the context of building the character of Santri through acculturation include the following:

a. Pray Together

Students are required to pray together, especially at sunset, evening and dawn. If there are Santri who do not perform the congregational prayer or are late with the provisions of the deadline for greeting the priest in advance, they will be fined Rp. 10,000.00 and the brother-in-law recites the Koran while standing for 5 minutes.

b. Studying the Koran

Al-Qur'an recitation activities are divided into one category, namely the bil-hifdzi program. Al-Qur'an Recitation activities were held four times a day last night. Morning 10.00, afternoon 13.30, afternoon 16.00, then evening 20.00.

c. Study Books

The Book of Jurumiyyah is carried out every day and is carried out after the Maghrib and Subuh prayers. Reading books is very important because they help and increase knowledge both in Islamic law and others.

d. Read

Recitation activities are held every evening, Saturday at 20.00-21.00 WIB. Students are trained in Secretion skills in reciting verses from the holy Qur'an. This activity does not differentiate between students who have good or bad voices; The method used was that the ustadz recited the verse and then imitated it by the students, from the ustadz randomly pointing to the students. Inactivity Students are required to attend without exception.

e. Qiyamul Lail

Qiyamullail activities are carried out on Friday nights, and are required in the hall. This inactivity provides a presence for proof of having performed qiyamullail, which is held for holy Santri. For students who do not take part in the activity will be subject to sanctions in the form of carpet washing.

F. Tartilan

Tartilan activities are carried out on Friday at 10:00 a.m. after the morning tahlil. In practice, this division is divided into 4 groups, where each group is a senior to drive or read each student. This activity must be attended by all students who are not unable to attend; Those who do not participate will be penalized by writing istighfar 100 times.

G. Celebrating Islam or National Day

The students' activeness is trained independently, every time there is an Islamic holiday, they hold activities that generate student creativity such as drama competitions, recitation, MTQ, and so on. On the day of commemoration, the nation is also not left behind in celebrating such as Independence Day, holding contests, programs and ceremonies. This activity ended with the distribution of prizes.

From the various activities that are usually carried out by the students of the North Padang Lawas Regency Islamic Boarding School, this has formed a cultural character. The characters formed through the pesantren culture based on the results of interviews and observations of researchers are as follows:

A. Cooperation

The culture of gotong royong in Islamic boarding schools can be seen in activities such as daily pickets, sermons. In daily picket activities, the character

of caring for the environment, hard work, equality, lack of responsibility, and togetherness is formed. In *Khitobah* activities, the characters of cooperation, togetherness, creativity, self-confidence, responsibility, and cohesiveness are formed, where students work together with their roommates in carrying out their duties.

B. fraternity

Brotherhood in the *pesantren* environment is very important, because humans are social beings who cannot live alone. This can be seen in daily habits such as helping friends who are in trouble, caring for friends when they are sick. Therefore, we will form the character of caring, mutual help, togetherness, solidarity, and a sense of grace.

c. Freedom.

Cultural freedom in Islamic boarding schools can be seen from routine discussion activities between *Santri* or even between administrators who routinely hold recitation activities, announcements, and discussions between administrators within the framework of discussing constraints on Islamic boarding schools and events to be held. In academic activities it can be shown at the time of recitation; here students are given the freedom to express their opinions, and of course not be separated from the guidance of the teacher. From this activity a democratic character will be formed, not enough to answer, honest, confident, curious and respecting the opinions of others.

d. Value Opinion.

Opinions on value can be seen in the cook's picket activities, where a student respects other people's cooks if the taste is too salty, not salty enough, burnt, too spicy and so on. So that an appreciation of character, tolerance, togetherness, lack of responsibility, and a sense of grace will be formed.

e. Simplicity.

The simplicity of culture in Islamic boarding schools can be seen from the lifestyle of the students. Simplicity in food, where the food menu is provided in moderation is not luxurious and even then to eat together, because of course students are taught to care, accept what is. Modesty in dressing, sleeping and socializing. In the *Al-Qur'an* sorogan recitation activities it is obligatory to wear a *mukena* with the aim that all are equal and do not accentuate luxury. All this simplicity aims to shape the character of students so they are not arrogant, accept what is, not wasteful and selfish.

F. Independence.

Cultural independence in Islamic boarding schools can be seen in time management, where students must be good at dividing their time both in activities at school, campus, and Islamic boarding schools. Where this *pesantren* is based on memorization, so it's smarter to manage time.

A culture of independence can also be shown in carrying out Islamic boarding school activities such as being diligent in congregating, reciting the *Koran*, environmental pickets and implementing PHBI where students have the freedom to channel their creativity. This will form the character of students, namely a sense of lack of answers, hard work, creativity, discipline, not wasting time, hard work, and tenacity.

G. Karimah's morals

Akhlaq karimah is a characteristic of Islamic boarding schools, teaching that morals are based on knowledge. Santri who take part in the tahfidz program, both their attitudes and words are not in harmony with the Al-Qur'an, so the Santri take part in the binnadzor program. The attitude of tawadhuan, religious, polite speech, weak, gentle, guarding one's gaze, tadzim is a character that exists in a person. This character is practiced in the pesantren environment and practiced in society and the nation.

All activities reflect the character of quality education. The habit of living with a religious activity approach is very effective in forming character. Students are presented with religious activities in carrying out worship. Each activity is the overall meaning of the reward and is worthy of worship. This is what makes humans critical of the activities and values of worship that are permanent and ongoing.

Mulyasa argued that character education is the cultivation of habits (habits) about the good things in life, so that a person has high awareness and understanding, as well as concern and commitment to apply virtues in everyday life. (Fahham, 2013). Instilling religious values is the ultimate goal in social life, so that a person's moral values really depend on how a person interprets life in a religious context in carrying out his worship. (Ulum, 2018).

Habituation is a series of learning and mentoring activities and it is hoped that individuals will be able to understand, appreciate, and integrate the values instilled in the educational process into their personality. The process of cultivating habits (habituation) makes students understand (cognitive), that is, understand what is right and wrong, able to feel (affective) what is good and what is bad and are used to doing it (psychomotor) (Baharun, 2017), (Anwar & Sholeh, 2021).

Habituation is one of the methods in education based on Islamic boarding school culture. The key to the success of character education can be seen from the habits in daily life formed through cultural schools. Character values are consciously instilled or accustomed to in the long term habituation process which will become a habit or routine without coercion (Iplih, 2017), (Utami & Wafi, 2020)(Yuniar, Badrusalam, Nurzaman, & Mastuhi, 2022).

And from the description above, it can finally be concluded that the culture of Islamic boarding schools which contains the behavior of scores, habits, which are deliberately formed or created by Islamic boarding school caretakers in the development and education of Islamic boarding schools to achieve the goals desired by the Islamic boarding school educational institution.

CONCLUSION

Santri Character Development at North Padang Lawas Regency Islamic Boarding School through exemplary education, Student Character formed through Islamic boarding school culture includes: a) Collaboration, so that the

character of caring for the environment, hard work, cooperation, lack of responsibility, togetherness, creativity, self-confidence will be formed , and compactness; b) Fraternity, so that the characters of caring, mutual help, togetherness, solidarity and tolerance will be formed; c) freedom, so that democratic characters will be formed, not answering enough, honest, confident, curious and respecting the opinions of others; d) The value of opinion, so that characters of mutual respect, tolerance, togetherness, lack of answers, and a sense of grace will be formed. simplicity, so that the character is not arrogant, accepts what is, and cares

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