



INDONESIAN ARABIC TEACHERS MUST BE SOLUTIVE IN THE ERA OF SOCIETY 5.0

Hadiatus Sa'adah¹, Nurhadi², Danial Hilmi³, Lailatun Ni'mah⁴

¹ MTs Baburrahmah Kepulauan Riau, Indonesia

^{2,3} UIN Maulana Malik Ibrahim Malang, Indonesia

⁴ MTs Negeri 1 Pati, Indonesia

Corresponding E-mail: bobbydiab979@gmail.com

ABSTRACT

The emergence of technological sophistication that they are proud of has resulted in the problem of decreasing attitudes and behavior experienced by millennial students. Attitudes caused include a lack of morals, cyberbullying, and gadget addiction. So, changes in behavior must be followed up by Arabic teachers, and the challenge for Arabic teachers in Indonesia is to meet the Era of Society 5.0. This study aims to show that Arabic language teachers and community components must be able to deal with complexities. And teachers must be able to build excellent and conducive communication with students, parents, and the community. The right step to deal with it is to think and act on a solution because it is part of creative thinking reform. Literature study is one approach in this research. Arabic teachers who think relatively must prepare themselves to face the challenges of society 5.0 using (1) always being optimistic, (2) having a solid work team, (3) being communicative teachers, (4) being hard workers, (5) commitment, (6) simplifying problems, not taking lightly. The author hopes that Arabic language teachers, communities, and stakeholders in Indonesia can together create students with innovative and solutive characters.

Keywords: Arabic Teacher, Competence, Solutive, Society 5.0.

ABSTRAK

Munculnya kecanggihan teknologi yang dibanggakan telah mengakibatkan masalah penurunan Sikap dan perilaku yang dialami mahasiswa milenial. Sikap yang ditimbulkan antara lain kurangnya moral, cyberbullying, kecanduan gadget. Sehingga perubahan perilaku tersebut harus ditindaklanjuti oleh guru bahasa arab dan merupakan tantangan bagi guru bahasa Arab di Indonesia adalah menyongsong Era Society 5.0. Penelitian ini memiliki tujuan bahwa Guru bahasa Arab dan komponen masyarakat harus memiliki kemampuan maksimal dalam menghadapi kompleksitas. Dan guru harus mampu membangun komunikasi yang baik dan kondusif dengan siswa, orang tua, dan

masyarakat. Langkah yang tepat untuk menghadapinya adalah dengan berpikir dan bertindak secara solutif karena merupakan bagian dari reformasi berpikir kreatif. Solusi nyata muncul sebagai hasil dari pemikiran kreatif yang baik. Studi literatur merupakan salah satu pendekatan dalam penelitian ini. Hasil penelitian: Guru bahasa Arab yang berpikir solutif harus mempersiapkan diri menghadapi tantangan di era masyarakat 5.0, dengan cara: (1) selalu optimis, (2) tim kerja yang solid, (3) guru yang komunikatif, (4) pekerja keras, (5) komitmen, (6) sederhanakan masalah, jangan anggap enteng. Penulis berharap guru bahasa Arab, masyarakat, pemangku kepentingan di Indonesia dapat bersama-sama menciptakan siswa yang berkarakter inovatif dan solutif.

Kata Kunci: Era Society 5.0, Guru Bahasa Arab, Kompetensi, Solutif.

INTRODUCTION

The impact of the industrial revolution 4.0 is part of increasingly complex technological advances that Arabic language teachers must face. Not to mention people were surprised by the emergence of society 5.0, or what is commonly called the era of society 5.0. According to Ahmadi and Ibda, the actual movement for advanced information and technology development is the Industrial Revolution 4.0 and Society 5.0 (Ahmadi & Ibda, 2019). And the answer to the challenges that emerged from the era of the industrial revolution 4.0, accompanied by disturbances marked by a world full of turmoil, uncertainty, complexity, and ambiguity, is society 5.0.

Yuniarti Amalia (Wahdah, 2020) stated that related to the turmoil of the current industrial revolution era, Learning Arabic is still considered worrying by students, even though all languages have different levels of ease and difficulty depending on the characteristics of the language, both physically and mentally, phonological, and morphological, as well as syntactic and semantic (Wahdah, 2020). The same thing was also expressed by (Latifah & Aviya, 2018), who said that Arabic is an uninteresting lesson. The impact arises because English is superior to Arabic (Latifah & Aviya, 2018). So, according to students, Arabic is not essential to learn. In fact, as Muslims, the Qur'an is written in Arabic, and they must understand its contents (Saepul Islam, 2015). So, according to (Saepul, 2015), fostering student motivation to like Arabic lessons must emerge and be developed.

With the dilemma, creating and being creative in Arabic learning programs is juxtaposed with technology to make it as attractive as possible (Hendayani, 2019). Many websites that can be used as learning media can be found in cyberspace as interactive multimedia media, such as mp3 files and Arabic videos (Jasni & Ardiansyah, 2020), which positively impacts learning Arabic because the development of science and technology has an extraordinary impact on human life, including education (Gunawan et al., 2021).

However, the vaunted technological sophistication has resulted in problems. Attitudes and behaviors experienced by millennial students have decreased (Rosa, 2019). Attitudes caused include a lack of morals, cyberbullying, and gadget addiction, so the behavior change must be followed up by the Arabic language teacher.

If this situation is ignored, it will have an impact on permanent damage to students' attitudes and morals. This problem is used as a new challenge in the world of education in the increasingly complex development of the industrial 4.0 era. Preparing yourself with mature abilities is the right word for society in general and Arabic teachers in particular (Metcalf, 2021). Considering the educational process is an important activity and not just a formality to prepare students to be able to live. This is in line with the teachings of the Prophet Muhammad, which explains education for children "teach your children because they are human beings who are prepared to live in the future" (Rodliyah, 2019). Education makes a way of life that is directed, helpful, and quality.

Throughout life, humans are never separated from education. This he revealed in his study exploring the Problems of Character Development of Students in Era 4.0 (Hendayani, 2019). And (Dewey, 2021) reinforces this assumption and emphasizes that one of the necessities of life is education. The purpose of the educational process should be oriented to balance the three elements of education, namely character, knowledge, and soft skills. So, education does not only create students who are intelligent in the brain but also have intelligence, heart, and body (Dewey, 2021). This cannot be separated from the role of the teacher as a role model for all students. Apart from being a parent at school, the teacher is a place for students to ask questions. Therefore, thinking and acting in solutions to solve problems is essential for every teacher (Setiyono, 2013). Arabic teachers and community components must be able to deal with complexities. And teachers must be able to build excellent and conducive communication with students, parents, and the community. To harmonize with the rapid progress of the times, Arabic language teachers need to act as mentors, motivators, and stimulators for their students. Students need to be helped to develop their potential by being guided, motivated, and given a stimulus with various questions to grow their intellectual potential (Warsono, 2017). Every human being, by nature, is an intelligent learner.

Discussions about Era Society 5.0 in Arabic language education are currently being discussed. Previous research discusses (Hanifah et al., 2022; Jamil et al., 2022; Ilmiani et al., 2021; Muhammad et al., 2021; Hermawan, 2020). The explanations of the five previous studies are as follows:

This study concludes that the program curriculum packaged in the online learning system (SPADA) can improve the professionalism of Arabic language teachers in the digital era. Second, the problems faced by students of the Arabic Language Teacher Professional Education Program at UIN Sunan Ampel in online lectures are regarding the initial ability to understand the Arabic Language Teacher Professional

Education Program material, and students must understand the Arabic Language Teacher Professional Education Program curriculum. Online material from the start, then the lack of learning facilities such as laptops and internet connections, and the solution is that participants in the Arabic Language Teacher Professional Education Program must prepare adequate devices and internet. In this study, the authors only reveal the application of online learning in the Arabic Language Teacher Professional Education Program, the problems, and solutions (Hanifah et al., 2022).

Based on opinion (Jamil & Agung, 2022), the concept of independent learning initiated by the Minister of Education of the Republic of Indonesia, Mr. Nadiem Makarim, is a response to the development of the world's community life to answer the era of society 5.0. With this concept, it is hoped that Indonesian Human Resources can develop into creative individuals, think critically, master various foreign languages to communicate with the outside world, and have the ideal character as a leader. The main challenge that Arabic language learners must conquer in Indonesia in the era of society 5.0 is that teachers must be able to use technology to deliver teaching materials so that students can learn anywhere and anytime. One technology that can be utilized video editing applications such as Kine Master, Plotagon, PowerPoint, etc. Arabic learning, which is consistently underestimated, has begun to be in demand with various interactive learning videos designed according to students' ability levels.

Aulia Mustika Ilmiani considers era 5.0 to be an era where humans make the digital era a basic need as a means of convenience. It is undeniable as humans, they must be a part of this change. In the field of education, especially in learning Arabic. Therefore, it is essential for observers, researchers, and Arabic lovers to be part of the novelty of Arabic learning and a natural validator so that Arabic learning remains focused and achieves its initial goals. The research they have done is recommended research that can be carried out in other locations related to *bī'ahluḥawīyah* 5.0 either by phenomenological studies, descriptive or case studies related to perceived experiences (Ilmiani & Muid, 2021).

Research conducted by Mahdir Muhammad et al. Arabic in the era of society 5.0 has a vital role in education in Indonesia. The parts are 1) Arabic as a tool, 2) Arabic as an object, 3) Arabic as a subject, and 4) Arabic for special missions. The role of Arabic language provides positive energy in the fields of economy, politics, and trade, all of which start from the field of Arabic language education in Indonesia. So that's how the Era of the Arabic Language Society remains a CENTER to be developed in Indonesia so that it can have a positive and significant impact on the progress of the Indonesian nation, especially in the world of education (Muhammad & Setyawan, 2021).

There is a standardization of teacher academic qualifications. They must reach at least D4/S1, as stated in Permendiknas No. 16 of 2007, to prepare them for facing the 5.0 era. Barriers to teacher competency development internal and external factors have been overcome and rarely occur. Teacher welfare has been considered a shaper of

human character and civilization. Strategic policies from the government regarding these four things already exist. However, their implementation is still very lacking, primarily when it is associated with the needs of society in the 5.0 era, which demands the professionalism of reliable teachers in preparing superior generations now and in the future (Hermawan et al., 2020).

From the description of the problem above and the discussion of previous research, the researcher can underline the need for an Arabic teacher not only as a guide, motivator, and stimulator but also as an Arabic teacher who can read the situation, always looking for solutions to overcome these problems. Problem teacher who has a lot of ideas. and is brave. Make decision. So that later, it can create students who are characterized, innovative, and also solutive. So the researcher formulates the problem: Arabic language teachers in Indonesia are required to think positively in the 5.0 era of society.

METHOD

This research is qualitative research with a library research approach. What is meant by qualitative research, according to Moleong, is research whose purpose is to understand the symptoms experienced by research subjects. More precisely, it examines problems related to research on the subject's behavior, attitudes, motivations, perceptions, and actions (Nurdianto & Ismail, 2020). Researchers explore data with data collection techniques. The data studied discusses that Arabic language teachers must think selectively in the era of society 5.0. Relevant references from various books, literature, documents, journals, articles, and information from print and electronic media adapted to the problems observed. After the data is collected, selected, and grouped, analysis and discussion are carried out. Data analysis in this literature research is content analysis, an in-depth discussion of the content of written or printed information in the mass media (Eriyanto, 2015).

RESULT AND DISCUSSION

Arabic Teacher

Etymologically the teacher is the person who does the guidance. This understanding gives the impression that teachers are people who do in education. In Islamic educational literature, teacher means Ustadz, Mu'alim, Murabby, Mursyid, Mudarris, and Mua'ddih, which, although contrasting, the meaning is the same ideologically (Badruzaman, 2019). Even so, there is a difference in the characteristics. In the 2001 third edition of the Big Indonesian Dictionary, a teacher is a person whose job is to teach. In English, it is called a teacher. Namely, a person whose occupation is teaching others Mc Leod means that a teacher is someone whose job is to teach others. Teachers also have the meaning of being responsible for helping students accept

environmental developments to reach maturity, be independent, aware of their duties as servants of Allah SWT, and as independent individuals who can be friendly (Sari, 2021).

In terms of his duty, Al-Ghazali believes that the teacher is the main character who builds and directs his disciples to repent to God by practicing knowledge and faith. Moreover, a teacher sincerely shares his knowledge with others, lest the knowledge is only for himself. A competent teacher other than a subject matter provider is also tasked with changing individuals according to Islamic teachings and guiding students to reach maturity and become Muslim individuals who have noble characters and can balance between the world and the hereafter (Tobroni, 2018).

According to Fuadah, although the technology that can be used in the learning process is proliferating, the role of the teacher is still very dominant. This is because the dimensions of the learning process cannot be replaced by technology. The function of the teacher will not be eliminated as an educator and teacher for students because teachers play an essential and strategic role in Indonesian society, especially in shaping the nation's character (Fuadah et al., 2019).

A teacher must be ready to be willing to give his shoulders to take on significant responsibilities related to the next generation and the fate of the next nation. As Buchmann said in (Tang S et al., 2021), the teacher is not an actor who only plays a role, but the teacher must show honesty and confidence because the teacher is a "role world." Teachers embody the nation's hopes, so the nation's hopes are poured out on them. The nation and state have a character and personality. This hope becomes a shared goal directly or indirectly assigned to the teacher (Zulhafizh, 2020).

The primary function of a teacher is not only in teaching activities, providing knowledge services, and guiding and assisting students in achieving learning goals. Specifically, the functions of teachers as educators include acting as planners, implementers (executors), managers (organizers), and evaluators. Educators interact and stimulate students through challenging tasks to increase their intellectual, emotional, spiritual, and social potential (Mauladani, 2021). Furthermore, educators can also function as custodians (conservators) of values and norms, developers (innovators) of science and technology, transmitters (transmitters) of values and norms, modifiers (transformers) of values prevailing in society, and organizers (organizers). A meaningful educational process for achieving educational goals.

From the problems above, it can be concluded that the significant duties and responsibilities are part of a teacher's identity, with the burden he carries as a transfer of knowledge to students but also as a role model for students and as a second parent for students.

Arabic Teacher Competence

Law on the national education system No. 14 of 2005 states that to achieve the expectations of the national education system, Arabic language teachers must be skilled in carrying out their teaching duties. Arabic language teachers must possess four skills, and these four competencies become icons to present a complete Arabic teacher and are obtained through perseverance in the teaching profession. The four competencies in question are pedagogic, personality, social, and professional (Zulhafizh, 2020).

In line with the national education system, The four essential competencies that a professional Arabic teacher must carry are: First, pedagogic competence is the ability and reliability of Arabic language teachers to understand students, plan lessons, and evaluate students (Tang S et al., 2021). Arabic teachers must encourage students to develop and actualize the various potentials that exist in themselves. This pedagogic ability must be trained so that Arabic language teachers have skills in this field well. Guerriero suggests that these pedagogical skills are the foundation of teachers in creating effective teaching and learning activities for students.

Second, personality competence is related to the general personality order of a teacher. According to Hermanda and Zulhafizh (Hermandra and Zulhafizh, 2020), personality is closely related to moral attitudes that are reflected and attached, especially to Arabic language teachers. The personality of an excellent Arabic teacher certainly has a good impact on all students in the learning process. An excellent and exemplary Arabic teacher can encourage students to have a good attitude so that they deserve to be admired and imitated in various aspects. The Arabic language teacher with this distinct personality in the results of Alimin's research can positively impact the surrounding environment, especially for students.

Third, professional competence is closely related to mastery of learning materials broadly and deeply. An Arabic teacher must have sufficient knowledge or insight to conduct good teaching and learning activities. Lack of knowledge or insight of teachers directly or indirectly can hinder learning activities. For this reason, (Lunenberg, Dengerink, and Korthagen said that before becoming a teacher, he must study and take the education that can make him a professional teacher with insight. Reveal that various training and education must be followed so Arabic language teachers can carry out the learning and education process. And according to (Febriani, & Anasruddin, 2020), Arabic teachers must also be proficient in mastering appropriate technology for the 4 Arabic language skills that will affect the maximum Arabic learning outcomes (Febriani & Anasruddin, 2020).

Fourth, social competence is the ability to interact and communicate with the surrounding environment, including relating to the community, fellow teachers, parents/guardians of students, and especially to students. This competence is not only related to the community in the school environment but also the school environment. This social competence is a strategy to realize harmonious relations between others so

that various problems that harm schools and students can be minimized. Zulhafizh states that social competence is the teacher's ability to interact and socialize. This question emphasizes that teachers must be able to adapt to each other to achieve a good educational process, especially in teaching and learning activities (Zulhafizh, 2020). Nanang Kosim and Ami Gusmiati also agree with what Zulhafizh studied, that Arabic learning methods and techniques should emphasize student activity and the teacher's role as a solution provider for all student problems (Kosim & Gusmiati, 2018).

The description of the four competencies is the basic foundation for a solutive Arabic teacher to be able to carry out his responsibilities, especially in teaching and learning Arabic activities. Learning is not a simple activity but complex. All elements, such as Arabic teachers, students, environment, and internal and external conditions, affect the success of achieving learning objectives. Therefore, Arabic teachers who can carry out appropriate learning activities have good abilities and an understanding of the essence of the competence of the Arabic teacher itself.

Era Society 5.0

In the era of society 5.0, the role of humans has been shifted by sophisticated information and communication technology. Inevitably, this fast-paced shift requires education managers, especially Arabic language teachers, to be better prepared to deal with non-linear changes wisely and maturely. This is inseparable from robotization technology, artificial intelligence, and the internet of things which have partly made the public nervous (Redaksi Matahari, 2021). Undeniably, in the study of Arabic in the era of society 5.0, students in the lessons process are directly faced with robots designed to replace educators or are controlled by educators remotely. It is not impossible that the teaching and learning process of Arabic can occur anywhere and anytime, whether with a teacher or not (Nastiti & Abdu, 2020).

Arabic students and teachers in Indonesia today are part of the future owners, with the construction of Society 5.0 predicted to be tumultuous, complicated, and completely blurred. That is why future holders are not enough with a pile of knowledge but must be equipped with a leader's way of thinking.

According to I (Sedana, 2019), To face Society 5.0, Arabic language teachers need to develop five components, as follows. (1) The way of thinking that must constantly be introduced is a way of thinking to adapt in the future, namely analytical, critical, and creative. (2) Futuristic Arabic teachers introduce learning and link it to use for self and community advancement. (3) Provide space for students to find knowledge and creativity. (4) Competence in the cognitive, affective, and psychomotor domains among Arabic language teachers must also be improved to adapt to Industry 4.0 and Society 5.0 through scientific insights, attitudes, and skills. (5) The availability of futuristic facilities and infrastructure as well as learning resources as needed in the form of IT-

based intelligent buildings in the form of study rooms, libraries, and laboratories supported by IoT and AI facilities (Sedana, 2019).

Through the right concept and education system, Arabic teachers will be ready to accept the challenges and opportunities in the Industry 4.0 and Society 5.0 era with solutions to produce innovative and solutive student graduates. And ready to face the conditions of the movement from the Industrial 4.0 era to the Society 5.0 era.

Solutive Arabic Teacher in the Era of Society 5.0.

Arabic language teacher is not only a teacher but also educates students. In the era of society 5.0, solutive Arabic teachers must be able to educate students in the learning process. The era of society 5.0 is a challenge that must be faced with a calm atmosphere, and one should not panic daily.

Thinking and acting in solutions is the right step when facing challenges of the era of society 5.0. Thinking and acting in solutions is a reform of creative thinking because creative thinking will not work well if there is no real solution.

The things that need to be considered by Arabic language teachers in thinking and acting as solutions are as follows. (a) When one feels that there is a problem, one realizes the problem that humanity is facing and tries to find a way out. Not avoiding the problem and getting frustrated with the ambiguity of the situation. (b) Understanding the problem is essential to realize. Know the problem, whether it is a common problem or a more complex or extreme problem. (c) Devise a plan, and find the cause of the problem. Gather as much information as possible, both true and false. And make plans that can solve the problem. (d) Solve the most straightforward problem, make a firm decision, and choose the easy way out first. Because the longer you delay the decision, the longer the problem point will be resolved. (e) Evaluation, evaluating the results of previously planned actions. If you succeed, be grateful, but if you fail, you must be more optimistic and return to the previous stage, namely understanding the problem. After that, you can develop the following plan (Raditya, 2021).

The essential element in learning Arabic is the teacher. In the era of society 5.0, besides acting and thinking in solutions, Arabic teachers must be reformers in teaching Arabic to foreign speakers, who are teachers aware of the globalization era. If the teacher can work well, the learning process will also be good (Alfarisy & Mahliatussikah, 2020). Teachers' competencies and abilities must constantly be updated because teachers have to think about the future with a future mindset and mentality, not a past mindset. The update in question is that Arabic language teachers strive to continually improve their physical, mental, personal, academic, professional, ethical, human, psychological, and technical characteristics to be better. The challenges faced by teacher reformers are related to cultural challenges and continuity of education, rapid changes, information flow, teaching competencies, and technology management. The preparation of teacher reformers is carried out in three stages: expertise, training, and development. The role of the Arabic language teacher in the era of society 5.0 is as a

guide, director, and learning facilitator is currently student-centered in the education needed in today's era.

Arabic education must be ready to anticipate and face all changes in the era of society 5.0. Through appropriate educational concepts and systems, Arabic language education graduates will be ready to accept the challenges and opportunities in the Industry 4.0 and Society 5.0 era.

Solutions for thinking and acting for Arabic teachers to face the era of society 5.0 (Raditya, 2021). First, Optimism is the key to a solutive Arabic teacher guru. Always have hope. If that hope does not exist, the Arabic teacher must find, grow and transmit it. Without hope, one can't think of a way out. "Every life must have hope or hope. Before making changes to something, you must first grow hope. Hope will become the target, and the target will become a program which then becomes an activity". Second, solutions can only be found, achieved, and achieved by teamwork. Solution-minded Arabic teachers believe in the power of teams. He can find, find, and empower great people, then put them in key positions so that the key figures can build the greatness of his team. Third, a solutive Arabic teacher is a communicative teacher. He is excellent at communicating his ideas. It's great that he can convey it simply and easily understood by the other people who have to support him and other people who have to execute his ideas.

"I believe communication can solve various problems," said Minister Dahlan. Fourth, the solutive Arabic teacher is the first teacher who is brave and is at the forefront of taking responsibility for his mission. Fifth, people with solutions are hard workers. Only people who have worked hard know what hard work means and how proud it is to say they have worked hard. Sixth, a solutive Arabic teacher is a teacher who holds fast to commitment. Because a commitment is a promise, and that promise must be kept. Finally, the seventh, an Arabic teacher who thinks selectively, is an uncomplicated person; he can simplify matters, not take them easy. But, yes, the problems that have been simplified are easy to overcome. He can untangle the tangled threads, then solve problems with seemingly simple steps.

With the presence of a solutive Arabic teacher in the school environment, students with six basic literacy skills (numeric literacy, scientific literacy, information literacy, financial literacy, cultural literacy, and citizenship) will be created. Not only basic literacy but also other competencies, namely being able to think critically, reason, be creative, communicate, collaborate, and have problem-solving skills. And most importantly, have the behavior (character) that reflects the profile of students who are religious, Pancasila, low profile, and such as curiosity, initiative, persistence, adaptability, leadership, social and cultural concerns.

CONCLUSION

Solutive Arabic teachers, under any circumstances, must be ready to face the challenges of society 5.0. The reform of creative thinking is to think and act in solutions. Real solutions work with good results from creative thinking. A solutive Arabic teacher must (1) be moral and believe in being a role model for their students, (2) remain calm when problems arrive, (4) students are still embraced even though they have problems/debates, (5) solutive teachers do not like to be prejudiced so that he prefers to find out directly to the source, (6) always prepares a backup plan if the original plan fails, (7) always believes that every problem there must be a solution. In addition, the Arabic language teacher strives to improve mental abilities, personality, physical characteristics, and professional, academic, ethical, and humanitarian skills to be better prepared for student-centered education. From the research study above, the hope of the author is a breakthrough material so that Arabic language teachers, communities, and stakeholders in Indonesia can jointly create students with innovative and solutive characters who can face problems without problems, students as Indonesian youth as well as the generation of originators must pay attention more to the current conditions, youth must act as leaders and produce creativity and innovation by enriching literacy and having broader insights in terms of technological developments.

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