SIGNIFICANCE OF LOCAL WISDOM IN PREPARING ARABIC TEACHING MATERIALS

Ryan Nurdiana[1], Desy Kumalasari[2], Cecef Setiawan[3], Slamet Daroini[4]
[1234]UIN Maulana Malik Ibrahim Malang, Indonesia
Corresponding E-mail: *22010421028@student.uin-malang.ac.id*

ABSTRACT

This study aims to explain the position of local wisdom content in Arabic teaching materials. As a language learned in the learning process (L2), few teaching materials thoroughly carry Arabic content. If we look at the reality of multicultural Indonesian society, aspects of local wisdom of the social system of Indonesian society are included in the material studied. This is an effort to integrate culture into language learning, positively impacting language learners. A point of view must be developed and used as a discourse to understand social phenomena that occur in Indonesian society, especially in the environment of *pesantren* and *diniyah* schools. Local wisdom can be viewed as a social and communicative system that produces a kind of self-organization (autopoiesis) within a culture. This research uses a qualitative approach with a descriptive analysis method where the data obtained are processed and concluded from primary, secondary, and supporting sources. The research emphasizes that local content contributes to a deeper understanding of Arabic and culture, making the learning experience more engaging and relevant for learners. In conclusion, this research underscores the importance of integrating local wisdom and cultural content into Arabic teaching materials to enrich the language learning experience and foster a deeper connection between students and the Arabic language and culture. By recognizing the significance of local content, educators can enhance the effectiveness of their teaching methods and better prepare students for authentic and meaningful communication in Arabic-speaking communities.

Keywords: Arabic Teaching, Local Wisdom, Teaching Material

ABSTRAK

Penelitian ini bertujuan untuk menjelaskan posisi konten kearifan lokal pada bahan ajar bahasa Arab. Sebagai bahasa yang dipelajari dalam proses pembelajaran bahasa kedua (L2), tidak sedikit bahan ajar yang secara menyeluruh mengusung konten bahasa Arab. Jika melihat realitas masyarakat Indonesia yang multikultural, aspek kearifan lokal dari sistem sosial masyarakat Indonesia dimasukkan dalam materi yang dipelajari. Hal ini merupakan upaya pengintegrasian budaya dalam pembelajaran bahasa yang tentunya akan berdampak positif bagi pembelajar bahasa. Sebuah sudut pandang harus dikembangkan dan dijadikan wacana untuk memahami fenomena sosial yang terjadi di masyarakat Indonesia, khususnya di lingkungan pesantren dan sekolah diniyah. Kearifan lokal dapat dipandang sebagai sebuah sistem sosial dan komunikatif yang menghasilkan semacam pengorganisasian diri (autopoesis) di dalam sebuah budaya. Penelitian ini menggunakan pendekatan kualitatif dengan metode analisis deskriptif dimana data yang diperoleh diolah dan disimpulkan dari sumber primer, sekunder dan sumber pendukung. Penelitian ini menekankan bahwa muatan lokal berkontribusi pada pemahaman yang lebih dalam tentang bahasa Arab dan budaya, membuat pengalaman belajar lebih menarik dan relevan bagi siswa. Kesimpulannya, penelitian ini menggarisbawahi pentingnya mengintegrasikan kearifan lokal dan konten budaya ke dalam materi pengajaran bahasa Arab untuk memperkaya pengalaman belajar bahasa dan menumbuhkan hubungan yang lebih dalam antara siswa dengan bahasa dan budaya Arab. Dengan menyadari pentingnya konten lokal, para pengajar dapat meningkatkan efektivitas metode pengajaran mereka dan mempersiapkan siswa untuk berkomunikasi secara otentik dan bermakna dalam komunitas penutur bahasa Arab.

Kata Kunci: Bahan Ajar, Kearifan Lokal, Pengajaran Bahasa Arab

INTRODUCTION

Arabic is a language that has been classified as the International Language used and has spread throughout the world as a language of communication and was established by the United Nations in 1999 (Hidayat & Wahyudi, 2019). The spread and development of Arabic worldwide have not escaped the role of the Qur'an and Hadith (Abdul Wahab, 2016). So, in this case, many Muslims worldwide are learning Arabic because Arabic is the language of the Qur'an and Hadith. Hence, if you want to understand the Qur'an and Hadith, it is necessary to understand Arabic. Many want to learn Arabic, including interpreters who want to understand the Qur'an in detail, so it is necessary to learn it in-depth (Nurcholis & Salaeh, 2019).

Other things, Arabic language teaching has been widely spread and offered to many circles both children and also does not close the possibility of people who are old and formal and non-formal education, in this case, requires time, learning methods, learning media, and learning resources such as teaching materials, and others (Mustaufiy, 2019). Not only textbooks and media in learning are needed, but it seems that educators also need to be carefully prepared in order to be able to be a locomotive of success in the process of learning Arabic in the classroom. The success of learning in the classroom also depends on the media and the method of delivering material from the educators themselves, whether it can attract students' interest in learning Arabic or even make them feel bored (Rahmadi dkk., 2023).

Comprehensively designed learning from teaching materials, educational administration, or even the teacher's readiness will positively influence the success of the teaching and learning process. Nevertheless, several problems in the field are still the cause of one element that has not been fulfilled optimally. We take the example of teaching books, many of which are less relevant to the development of knowledge and the development of the structure and culture of our society, which is classified as multicultural. Indeed, learning Arabic can be included in the local wisdom of Indonesian culture as the learning phenomenon in Indonesia has a diversity of knowledge and understanding by local cultures in each region (Zinnurain & Muzanni, 2018).

Mixing Arabic with students' local wisdom is not uncommon in the community because this is common and also a habit. Researchers found that some students pronounce words in Arabic but do not match the pronunciation, which should be due to the mixing of students' local wisdom language (Elmubarok dkk., 2019). It does not happen to only one person. However, it occurs in one environment, so this is considered normal by the surrounding community even though the wrong pronunciation in Arabic causes differences in Indonesian and will have different meanings. However, on the other hand, it turns out that there are advantages of local wisdom-based education, including 1) local wisdom provides convenience in forming a learning goal under the pretext that children will find it easier to recognize, understand and implement elements that are in their environment, 2) local wisdom can process the natural environment of students so that children become more receptive to learning, 3) local wisdom can be used as a way by educators to bring students closer to their environment (Rahmatih dkk., 2020)

In this case, the teacher must be able to prepare and develop teaching materials for students. In developing and compiling teaching materials, teachers must be able to see students' initial abilities, interests, talents, learning styles, norms, values, learning speed, cultural background, and student environment (Ninawati & Wahyuni, 2020). This is important because teachers must observe students before making and developing teaching materials. Because the target of developing teaching materials is students, teachers must know what students need through these observations.

Previous studies on this study are an essential step in understanding the extent to which this topic has been researched before. The following summarizes relevant previous studies: (1) Al-Bakri, M. (2015). Integrating Local Wisdom in Arabic Language Pedagogy: A Case Study of Saudi Arabia. This study highlights the importance of integrating elements of local wisdom in Arabic language teaching in Saudi Arabia. The study identified several aspects of local wisdom, such as customs, proverbs, and folklore, which can enrich Arabic language teaching materials. The results showed that this approach increased students' interest and understanding of Arabic; (2) Ibrahim, S. A. (2018). Local Wisdom in Arabic Teaching: A Case Study in Egypt. This study focuses on using local wisdom in Arabic language teaching in Egypt. It explores ways to integrate elements of Egyptian culture, such as traditional songs, into the Arabic teaching curriculum. The results show that students are more enthusiastic and involved in learning; (3) Ali, H. (2020). The Role of Folklore in Arabic Language Education: A Comparative Study of GCC Countries. This study compares the use of folklore in Arabic language teaching in Golfo Cooperation Council (GCC) countries. The study investigates how elements of local wisdom in folklore and legends can be used in teaching materials. The results show that utilizing folklore can improve Arabic language comprehension and bring students closer to GCC culture; (4) Khalid, R. M. (2019).

Preserving Arabic Dialects: The Role of Local Wisdom in Language Education in North Africa. This study emphasizes the importance of preserving Arabic dialects in North Africa. It analyzes how elements of local wisdom, such as dialect terms and expressions, can be integrated into Arabic language teaching to preserve this language heritage. The results show that this approach supports the preservation of Arabic dialects; (5) Hamza, A. A. (2017). The Significance of Proverbs in Arabic Language Education: Lessons from Jordan. This study discusses the role of proverbs in Arabic language teaching in Jordan. It evaluates how local proverbs can enhance cultural and linguistic understanding in teaching Arabic. The results show that using proverbs can enrich teaching materials and motivate students.

These studies show that integrating local wisdom in Arabic language teaching materials positively impacts cultural understanding, student motivation, and engagement in learning. Although these studies come from different countries and regions, they provide a rich view of the importance of incorporating elements of local wisdom in Arabic language teaching. Further research in this area can help develop a more culturally rich and practical curriculum in Arabic language teaching.

The above explanation is our argument for researching and analyzing cultural content or Local wisdom, which is considered necessary in the structure of the material in Arabic teaching books. Therefore, this study seeks to internalize and integrate the Arabic language and the multicultural culture of the Indonesian nation seen from various disciplines / interdisciplinary tigers.

METHOD

The type of research used in this study is qualitative research. The method used in this study is a literature review, or can also be called a literature review (Library research), which is a description or description of a particular study. A literature review is a search and research by reading books, journals, and other publications that can help research (Marzali, 2017). According to Zed, there are four stages in reviewing literature studies: preparing the equipment needed, preparing work lists, optimizing time, and reading and recording research matters. Data collection by finding sources and adopting from various sources such as books, journals, and existing research. The analysis method uses content analysis and descriptive analysis. Library materials from various references use critical and in-depth analysis to support propositions and ideas

(Musthafa & Hermawan, 2018). In this way, it will help researchers present teaching materials as guidelines for learning Arabic.

RESULTS AND DISCUSSION

Indonesia is a vast country with many different people and traditions. Local wisdom is when a group in a particular area has a unique way of doing things and working together. This can include stories from generation to generation, such as folklore and traditions (Hadiyanto dkk., 2020). Local wisdom is essential because it helps people keep their culture alive. It also looks at unique products and activities specific to a particular area. Local intelligence is when people in a community share the same cultural characteristics because of things that happened in the past (Dhani, 2023).

Local wisdom represents a local cultural identity, as previously understood through history, anthropology, archaeology, and primarily through local studies. Indonesian local wisdom often characterizes such practices as the ability to defend a particular culture against 'outside' influences (Mahmudah, 2019). When people can understand and appreciate different cultures and add them to their own, it helps them keep their culture alive and thriving (Rahmatih dkk., 2020). They believe their traditional way of life is wise and vital in Indonesia. They have studied and perfected their way of life, related to their beliefs about God, nature, and themselves. This way of life is tied to where they live, such as mountains, beaches, forests, or rice fields.

The uniqueness of the wisdom possessed by humans comes from their local or the surrounding environment. Human wisdom comes from how people interact with the world around them. This relationship helps people understand essential things and influences their daily lives; this wisdom goes beyond practical action and has a spiritual aspect. In society, local wisdom is a moral and spiritual guideline, helps maintain knowledge and resources, and promotes harmony between people and nature. Local wisdom as a cultural product must be understood as a whole and from a new perspective (Harahap, 2018).

The appearance of a new holistic ecological-systemic paradigm also influences several fields of study. Science and philosophy have begun to interact with the ideas presented in this new paradigm—present solutions in seeing reality in a scientific approach and everyday life. Man is a creature able to know himself joints; to know himself, he is part of the web of life. It is important to remember that humans as entities have a much stronger determination than other entities (Yusuf, 2023). As rational beings, human beings have understanding and will. A good life is created from the combination of local wisdom, which becomes a moral and spiritual guide in a community. The content in a pearl of local wisdom acts as an inspiration that supports local life itself.

The effectiveness of learning also has an impact on the teaching material presented because teaching materials play a significant role in supporting learning; it does not rule out the possibility that things that become obstacles or factors from various factors that are widespread in the effectiveness of learning is an effort to reduce the emergence of learning barriers, so teachers need to prepare the right learning tools (Siregar, 2022).

Local policies and knowledge result from accumulating knowledge and policies that grow and develop in a group that includes theological, cosmological, and sociological viewpoints. Local policies and knowledge rely on philosophies, values, ethics, and behaviors traditionally applied to managing natural and human resources. It is expressed as a view of life the community holds about natural and social phenomena that have become regional traditions or norms. This view of life becomes the community's identity that distinguishes it from other groups (Rummar, 2022).

Local wisdom can be explained in many different ways. Some examples include special ceremonies and traditions, culture and nature protection, visiting natural attractions, traditional ways of getting around, traditional forms of entertainment, buildings and structures representing local culture, traditional clothing, preserving the history and traditions of the region, where we can learn about the past, the way organizations and groups in society conduct objects, various forms of creative expression, unique village customs and traditions, making objects by hand, stories and legends passed down through generations, toys and games played by children in the area, and dolls used for storytelling. Moreover, many more forms or examples of local wisdom exist in Indonesia (Nurasiah dkk., 2022).

In addition to preserving existing local culture and also aiming to provide understanding to students that terms that exist in our country can be used as material and resources to facilitate learning foreign languages, the following are the objectives of preserving local culture that can be combined with the learning process, preserving local culture by maintaining customary norms and cultural traditions as part of laws and regulations, The planning process of structuring residential environments and other productive areas, determining cultural heritage areas as strategic areas for socio-cultural interests following established criteria, and encouraging the development of activities that can support the character and quality of heritage areas (Iswatiningsih, 2019).

Local wisdom also has the following roles: (1) as the identity of a community, (2) as an element that can strengthen relationships between different communities, religions, and beliefs, (3) can provide variety in everyday life in a community, (4) can change the way of thinking and mutual relationships between group members, (5) can build a sense of unity and solidarity that grows from shared awareness between communities (Yonanda dkk., 2022). Thus, students will more easily understand and apply science concepts daily. In addition, the use of local wisdom can also increase their sense of belonging and pride in their culture and environment. Thus, science learning will become more relevant and meaningful for learners (Rahmatih dkk., 2020).

The Urgency of Teaching Materials in the Teaching and Learning Process

With the availability of textbooks, it is hoped that students will not only study within the scope of school but in this case students are also expected to continue studying at home, both alone and in groups; in this case, it can help support students in studying at school, as well as teachers must have teacher books as a benchmark so that they can become control books for students both at school and at home (Wahyudi & Gina, 2023). Teachers' teaching materials seem to influence students even though the influence is different between students. Therefore, the selection of teaching materials in learning needs to be considered to equalize students' abilities with one another. On the other hand, students are also expected to read and understand the learning books provided so that they always think positively and solve problems contained in the learning books. Because student textbooks can be a student exercise to understand the lesson and a space for students to discuss with classmates (Mokoagow dkk., 2021).

Teaching materials are the most crucial part of learning, and therefore, teachers must be able to present as well as possible teaching materials that adjust to learning objectives. In addition, teaching materials are also a source of information to improve learning effectiveness with the intention that learning objectives can be achieved as desired. These teaching materials, especially for teachers and students, have a very urgent role and function in the teaching and learning process. Teachers without teaching materials will not effectively and efficiently achieve learning objectives. Teaching materials must be well prepared by teachers so that the direction and goals

of learning outcomes can be achieved. Developing teaching materials is essential, especially in learning and educational practices (Kholison dkk., 2023).

Problems of Teaching Materials

Today's problems in learning Arabic are always related to these two problems, namely linguistic problems, or those related to language, and non-linguistic problems, or those unrelated to language. Teacher knowledge related to these two problems is essential because teachers are expected to have solutions to problems that occur in Arabic language learning, especially problems felt by students (Takdir, 2020). Teachers are actors to be able to succeed in learning in the classroom, so teachers are strongly asked to find solutions to the obstacles students face in learning Arabic.

According to (Sa'diyah & Abdurahman, 2021) language problems are problems related to language itself, such as *Ashwat Al-Arabiyyah, Mufrodat, Qawaid* and *I'rab*, and *Tarakib*. While non-language problems are problems that occur outside the language itself, which may worsen language learning, such as environmental conditions, learning facilities, interests from students, and so on, this problem occurs outside language problems.

Teaching materials are an essential thing teachers use to teach in the classroom. However, the teaching materials used by teachers are not teaching materials that the teacher himself purely makes but those made by others, so in this case, the problems that exist in the school and the suitability of teaching materials are sometimes not appropriate because the teaching materials are not teachers in the school who make them so that they cannot be following the circumstances that occur. So, the impact is that students sometimes cannot understand the lessons explained by the teacher because of the asynchronous teaching materials and learning in class (Fathoni, 2023).

In line with the importance of language learning in schools by utilizing local wisdom, a supporting sector is needed for the success of this learning, the importance of special attention from the government, the community, and also the school to review and see language learning directly through this local wisdom so that the desired and appropriate quality of learning can be achieved (Septika & Prasetya, 2020). According to (Zahro & Khiyarusoleh, 2021), the preparation of teaching materials related to local content must involve the surrounding environment so that knowledge about the surrounding environment also contributes to and supports the achievement of learning based on local content. In his statement, it can be concluded that local content-based learning must be applied considering that students are far from cultural locality, so it does not reflect the ideology of nationality.

Triggering factors of this can occur because teachers are less able to understand the manufacture of teaching materials that adjust to conditions in the field, so teachers need other people to do so. In this case, these people do not understand the conditions in the field and make students who learn more float. The result is a lack of student understanding of the learning due to the wrong selection of teaching materials. Then, there is a lack of training for teachers in making teaching materials, so teachers are limited to making them because they lack understanding about the teaching materials themselves. This deficiency makes teachers choose to use teaching materials made by others so that, according to teachers, it is easier for teachers. Furthermore, the limited time obtained by teachers so that some teachers think making teaching materials is quite tiring, not to mention teacher activities in schools such as administration and so on, so that teacher time is small enough to have the opportunity to make teaching materials themselves so that teachers choose to use teaching materials made by others.

At this time, teaching materials made by others are widely used in schools as teaching materials for learning and have become an open secret in schools. Then, support from the school,

such as financing others to make teaching materials so that teachers are increasingly dependent on teaching materials made by others. Because the teaching materials teachers use can be purchased per subject price and grade level, the school has patently funded this through school funds. If you pay attention again, this habit should be able to be changed, and teachers should begin to be asked to make their teaching materials because teaching materials are very influential on the success of student learning in class. Teachers can make teaching materials that follow students' circumstances in the school by observing students, then mapping students and making appropriate teaching materials so that students get good learning through good teaching material accuracy.

Teaching Material Criteria

The selection criteria for the selection of teaching materials include the identification of behavioral aspects contained in the competency standards and basic competencies and the determination or selection of types of teaching materials following the behavioral aspects contained in the basic competency and competency standards (Romansyah, 2016).

Here are some of the criteria for teaching materials as have been conveyed by Al-Qasymi (1) the presentation of the material given must be based on learning objectives, (2) the book should contain what is needed through analysis of students as a step in determining teaching materials, (3) the adjustment of textbooks should also be a consideration both in terms of grade level, age of citizenship and so on, (4) paying attention to teacher competence is also essential in making teaching materials, (5) vocabulary, grammar, proficiency (maharah) and also including exercises must be presented correctly, (6) teaching materials should present steps in the learning methodology so that it will provide direction to teachers and students to run as expected, (7) the presentation of teaching materials must be based on supporting the achievement of various abilities that have been established in the purpose of learning. (8). Modules should attract and motivate students, (9) Modules should avoid ambiguous concepts and clear views, and (10) Modules should respect the personal differences of students who use them (Kosasih, 2021).

There is also another opinion about this teaching material. Ibrahim said that the teaching materials must be based on the continuing curriculum or the curriculum that the Ministry of Education has determined. Examples of rules should be meaningful that increase student knowledge, make exercises objects of application of the theory studied, and the teaching materials also contain exciting stories (Khaliza, 2023).

Characteristics of Arabic Teaching Materials

The character that is a component in Arabic teaching materials becomes the basis as a reference that can be developed; these components include the main components that are addressed and must be mastered by students should be following these components, such as the primary material and supporting materials that are betrayal files, and test components and not tests in order to provide convenience to students in carrying out the learning process. Several ways can be done to facilitate and motivate students to understand the teaching material: (a) Displays steps that aim to make it easier to follow and also understand the learning material displayed; (b) Learning objectives must be conveyed and elaborated under the pretext to measure the level of student achievement of the material provided; (c) In order for the material provided to support the learning material, a framework of content with diagrams is needed to make it easier for students to understand the subject matter; (d) The point of discussion that has been presented from the subject itself must be clear in its delivery with the help of images also very supportive; (e) Summary; (f) Formative evaluation, and follow-up to continue to further learning activities;

(g) Table of contents; (h) Available Question Answers. Arabic teaching materials have various forms, namely, student books, teacher books, and also books that support students in training student abilities, such as additional material activity books, test books, or audio components that can be listened to by students as a reference in reciting their abilities, such as the pronunciation of word expressions in Arabic.

Results:

1. Increasing the Relevance of Teaching Materials: (a) Integrating local wisdom in Arabic teaching materials can increase the relevance to students' daily lives; (b) Including local elements helps students understand the context of using Arabic in practical situations.

2. Enriching Learning Experience: (a) Utilizing local wisdom can enrich students' learning experience by incorporating local values, traditions, and cultures; (b) It opens up space for students to better understand the diversity of language and culture in the Arabic context.

3. Student Motivation: (a) Integrating local wisdom in Arabic learning can increase students' motivation, as they can see the direct relevance and usefulness of what they are learning.

4. Introduction to Local Values: (a) Students can learn about local values, traditions, and ethics that reflect their society; (b) This adds dimension to Arabic learning, creating a deeper understanding of the cultural context.

5. Inclusivity and Community Engagement: (a) Involving local communities in preparing materials can increase their engagement and ensure that materials reflect local wisdom appropriately; (b) This supports an inclusive approach and strengthens community involvement in education.

Discussion:

1. Importance of Cultural Relevance: (a) Integrating local wisdom is crucial in making teaching materials more meaningful and relevant to students; (b) This helps to overcome the potential gap between language and culture in Arabic language learning;

2. Positive Influence on Language Comprehension and Application: (a) Involving local values can provide a more complete picture of how Arabic is used in real situations; (b) It helps students understand grammar and how the language is related to the cultural context.

3. Role of Teachers and Community in Material Development: (a) The role of the Arabic teacher and the involvement of the local community is vital in developing authentic and practical materials; (b) Collaboration between educators and the community can create a more comprehensive learning experience.

4. Promoting Cultural Awareness: (a) Arabic learning integrating local wisdom can help students build cultural awareness and appreciate cultural diversity; (b) This aligns with education's goal to create individuals who can function well in a multicultural society.

It is essential to continuously evaluate and develop Arabic teaching strategies by considering the local context to achieve a more holistic and relevant approach to learning.

CONCLUSION

In conclusion, the significance of wisdom's local content in preparing Arabic teaching materials is evident in its potential to transform the language learning experience. Recognizing the rich cultural heritage and historical context of the Arabic language is vital to a deeper understanding. This research has highlighted the importance of integrating local content, such as proverbs, folklore, traditions, and historical narratives, into Arabic teaching materials to make the learning process more engaging, relevant, and meaningful. By embracing local content, educators can bridge the gap between language and culture, fostering a stronger connection between students and the Arabic language. This approach enhances linguistic proficiency and promotes cultural awareness and sensitivity, preparing learners for authentic and meaningful interactions in Arabic-speaking communities. One of the essential things is to insert aspects of local wisdom. This aspect becomes crucial when viewed from several points of view: first, the philosophical point of view which is attached to the social structure; the second cultural point of view in question is that Indonesian culture is not the same as the culture of the language studied, namely Arabic, therefore multicultural Indonesian culture needs to be a reference or embed cultural elements such as the culture of Muslim communities in pesantren and then schools *diniyah* and places that have local wisdom, for example Istiqlal Mosque, Jami' Kudus Mosque and others. Integrating the local wisdom of the Indonesian nation with the Arabic learning system makes students' understanding more comprehensive; on the other hand, students gain language skills and, on the other hand, gain knowledge of cultural wealth or local wisdom from their nation. However, it is essential to acknowledge the challenges in incorporating local content, such as cultural sensitivity, authenticity, and adaptability to diverse educational settings. Educators must carefully balance cultural preservation with effective pedagogical practices to ensure the success of this approach. In summary, the significance of wisdom's local content in Arabic teaching materials empowers educators to provide a holistic and enriched language learning experience. By embracing the cultural and historical context of the language, educators can equip their students with the linguistic skills and cultural competence needed for effective communication and a deeper appreciation of the Arabic language and culture. This research underscores the importance of recognizing the interconnectedness of language and culture in Arabic education and paves the way for more effective and meaningful language instruction.
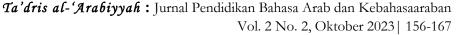
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AUTHOR CONTRIBUTIONS STATEMENT

RN: Planning the research, gathering and analyzing data, and producing the manuscript are the responsibilities of the first author. In addition to helping to formulate the research proposal, the first author coordinates the study. DK, CS, and SD: The second author contributed to the gathering, analyzing, and writing of the article's methodological part. The second author also aided the compilation of relevant literature and references.

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