

## Analysis of Arabic Learning Methods: A Case Study at Madrasah Al-Yusufiyyah Al-Islamiyyah Chariyatham Suksa Foundation School, Thailand

### Analisis Metode Pembelajaran Bahasa Arab: Studi Kasus Di Madrasah Al-Yusufiyyah Al-Islamiyyah Chariyatham Suksa Foundation School Thailand

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#### **Abstract**

*Mastery of the Arabic language is a fundamental competence for students in Islamic educational institutions. However, at Madrasah Al-Yusufiyyah Al-Islamiyyah Chariyatham Suksa Foundation School in Thailand, some students still experience limitations in understanding texts and communicating in Arabic. This condition necessitates the implementation of more appropriate and contextual teaching methods. This study aims to analyse the Arabic language-teaching methods used in the school. Using a qualitative case study design, data were collected through classroom observations, interviews with Arabic language teachers, and the analysis of documents and learning materials. The findings indicate that the school employs an eclectic approach that combines the direct method, communicative approach, and grammar-translation method. This combination is suitable for students whose mother tongue is not Arabic. Its implementation has gradually improved students' abilities in text comprehension and communication. Thus, the eclectic method is effective and relevant for Arabic language instruction in multilingual contexts such as Thailand.*

**Keywords:** *Al-Yusufiyyah Al-Islamiyyah Madrasah Thailand, Arabic Learning, Eclectic Approach, Learning Method.*

#### **Abstrak:**

Penguasaan bahasa Arab merupakan kompetensi fundamental bagi siswa di lembaga pendidikan Islam. Namun, di Madrasah Al-Yusufiyyah Al-Islamiyyah Chariyatham Suksa Foundation School, Thailand, ditemukan bahwa sebagian siswa masih mengalami keterbatasan dalam memahami teks dan berkomunikasi menggunakan bahasa Arab. Kondisi ini menuntut penerapan metode pembelajaran yang lebih tepat dan kontekstual. Penelitian ini bertujuan untuk menganalisis metode pembelajaran bahasa Arab yang digunakan di madrasah tersebut. Menggunakan pendekatan kualitatif dengan desain studi kasus, data diperoleh melalui observasi proses pembelajaran, wawancara dengan guru bahasa Arab, serta analisis dokumentasi dan perangkat pembelajaran. Hasil penelitian menunjukkan bahwa

madrasah menerapkan pendekatan gabungan (*eclectic method*) yang memadukan metode langsung (*direct method*), metode komunikatif (*communicative approach*), dan metode gramatika-terjemah (*grammar-translation method*). Pendekatan ini dinilai sesuai dengan kebutuhan siswa yang memiliki latar belakang bahasa ibu berbeda dari bahasa Arab. Implementasinya terbukti membantu peningkatan bertahap pada kemampuan memahami teks dan keterampilan berkomunikasi siswa. Dengan demikian, metode gabungan tersebut efektif dan relevan untuk pembelajaran bahasa Arab dalam konteks multibahasa seperti Thailand.

**Kata Kunci:** Madrasah Al-Yusufiyyah Al-Islamiyyah Chariyatham Suksa Foundation School Thailand, Metode Gabungan, Metode Pembelajaran, Pembelajaran Bahasa Arab.

## Introduction

Arabic holds a crucial position in the Islamic world. In fact, it is the liturgical language of Islam, as it was the language in which the Quran was revealed. Furthermore, the Hadith, as well as numerous classical Islamic literary and scientific works, were written in Arabic, making Arabic an important vehicle for religious and intellectual knowledge. Therefore, mastery of Arabic is a fundamental skill for students in Islamic educational institutions, including those established outside the Arabic-speaking world, such as in Thailand. Although Arabic is considered a foreign language in Thailand, Muslims in the country should not view it solely from a linguistic perspective. For them, Arabic is a crucial tool for accessing a broad range of knowledge. Mastering it allows them to understand the fundamentals of their faith. It opens the door to knowledge of Islamic history, science, and culture, which was once recognised internationally before being neglected by the advancement of contemporary civilisation.

In 2020, Thailand's Muslim population represented approximately 10% of the total population, a figure significantly lower than the Buddhist majority of 89%.<sup>1</sup> Given the country's ethnic and linguistic diversity, students' motivation to learn Arabic poses a significant challenge, underscoring the importance of implementing effective teaching methods and fostering interest in the language. Furthermore, previous studies, including Jumakyah's (2017), have identified several factors as barriers to Arabic learning. These factors include government policies promoting Thai as the national language and educational guidelines heavily influenced by Buddhism.<sup>2</sup> Furthermore, some educators' limited

<sup>1</sup> Kedutaan Besar Republik Indonesia Bangkok, 'Selayang Pandang Hubungan Bilateral Indonesia Dan Thailand', Bangkok: Kedutaan Besar Republik Indonesia Bangkok, 2020.

<sup>2</sup> Jumakyah, W. (2017). Pembelajaran bahasa Arab di Nirandonwitya (Al-Madrasah Al-Abadiyah Ad-Diniyah) Narathiat Thailand Selatan. *Disertasi Doktor*. Malang: Universitas Negeri Malang. <http://repository.um.ac.id/id/eprint/11432>

understanding of the existing curriculum hinders the effective implementation of educational objectives. Furthermore, educators' lack of initiative in exploring new teaching methods and materials also hinders the development of Arabic language teaching. Other research, such as Putri's (2020) study, highlights the need for educators to diversify teaching media and consider the unique profiles and characteristics of each learner. Thus, it is concluded that selecting appropriate teaching methods and models is a crucial element in achieving Arabic language learning objectives.<sup>3</sup>

Madrasah Al-Yusufiyyah Al-Islamiyyah Chariyatham Suksa Foundation School, Thailand, is one of the madrasas or schools with an Islamic nuance; it is the largest Islamic madrasa in Thailand and makes Arabic a compulsory language of study. The madrasa is located in Pattani Province, a southern region of Thailand known as the centre of the country's largest Muslim community. This Madrasah is established in a community environment with strong religious traditions. It serves as a centre of Islamic education for students from various regions, including Pattani, Yala, Narathiwat, and parts of Songkhla. In addition to providing formal education, this madrasa operates a boarding system that provides students with intensive guidance in both academic and religious fields. The madrasa complex consists of classroom buildings, boys' and girls' dormitories, a library, a language laboratory, and a religious activity centre that is used daily for learning the Quran and Arabic. This relatively integrated environment allows Arabic instruction to take place in a more controlled, directed, and integrated atmosphere, linking classroom activities with students' daily activities. Furthermore, the presence of students with diverse mother tongues, including Patani Malay, Thai, and a few other local languages, adds a unique colour to the dynamics of Arabic language learning at the Madrasah.

However, despite this supportive environment, several problems have come to the researcher's attention. Differences in basic Arabic language skills among students often create gaps in their understanding of the material. Teachers also face challenges in ensuring the consistent application of blended learning methods, given the wide range of students' abilities, motivations, and linguistic backgrounds. Furthermore, limited learning resources and teachers' heavy workloads sometimes make language support suboptimal. This reality prompted this research to understand further how learning methods are implemented in

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<sup>3</sup> Rizcha Amalia Putri, 'Model Pembelajaran Bahasa Arab Dalam Menggunakan Media Audio-Visual Guna Meningkatkan Daya Ingat Peserta Didik Di Sekolah Tha-IT Suksa Bangkok Thailand', 2020.

practice and to what extent they meet the needs of students in the context of a multilingual madrasah like Al-Yusufiyyah.

Madrasah Al-Yusufiyyah Al-Islamiyyah Chariyatham Suksa Foundation School is one of the leading Islamic educational institutions in Thailand. Recognised as the largest Islamic Madrasah in Thailand, it requires Arabic as a mandatory part of its curriculum. Arabic language learning is based on an eclectic approach that combines several teaching methods: the direct method, the communicative approach, and the grammar-translation method. This combination aims to develop the five fundamental language skills in a balanced manner: listening comprehension (maharah al-istima'), speaking (maharah al-kalam), reading (maharah al-qira'ah), dialogue (maharah al-khiwar), and writing (maharah al-kitabah).<sup>4</sup> Teaching also includes translation and oral production, so students can actively master Arabic and communicate more easily. The Arabic language learning methods at Madrasah Al-Yusufiyyah Al-Islamiyyah Chariyatham Suksa Foundation School, Thailand, use a combined learning method (eclectic method), which combines the direct method, the communicative method, and the grammar-translation method.<sup>5</sup>

This research uses a qualitative case study approach. The case study examined in this research is the implementation of Arabic language learning methods at Madrasah Al-Yusufiyyah Al-Islamiyyah Chariyatham Suksa Foundation School, the largest Islamic educational institution in Thailand operating in a multilingual, non-Arabic environment and using a boarding-based education system. The uniqueness of this context lies in the linguistic background of the students (Thai and Patani Malay), the institution's character based on the Salafi method, and the Madrasah's role as a centre of Islamic education serving as a reference at the national and international levels. Therefore, the application of combined methods in Arabic language learning at this Madrasah is considered relevant and significant and warrants an in-depth study. A descriptive and analytical approach characterises qualitative research. The descriptive aspect of this approach consists of a detailed presentation and interpretation of observed events, phenomena, and social situations, to explain their meaning and the specific dynamics of the context under study. Analysis means interpreting, comparing, and interpreting research data.<sup>6</sup> Descriptive qualitative research is a research approach that aims to understand phenomena or events in depth by describing and explaining their

<sup>4</sup> Hermawan, A. (2018). *Metodologi Pembelajaran Bahasa Arab*. Bandung: Remaja Rosdakarya.

<sup>5</sup> Hermawan, A. (2018). *Metodologi Pembelajaran Bahasa Arab*. Bandung: Remaja Rosdakarya.

<sup>6</sup> Ahmad Muchlis Adin, & Mulyanto Abdullah Khoir. (2025). Analisis Metode Pembelajaran Bahasa Arab: Studi Kasus di Pondok Pesantren . *Didaktika: Jurnal Kependidikan*, 14(1 Februari), 1107-1116. <https://doi.org/10.58230/27454312.1730>

characteristics.<sup>7</sup> Meanwhile, a case study is an exploration of "a bound system" or "a case/various cases" that, over time, involves in-depth data collection and various "rich" sources of information in a given context.<sup>8</sup>

A limited literature review was conducted as theoretical and comparative support. However, the primary focus of this research is a case study that directly examines the implementation of Arabic language-learning methods at Madrasah Al-Yusufiyyah Al-Islamiyyah Chariyatham Suksa Foundation School in Thailand. The research sample was determined through purposive sampling, selecting relevant informants and learning documents, such as Arabic language educators and the teaching materials used at the Madrasah. Previous research studies were used to support the theoretical basis, not as the main sampling frame. Data were collected through observations of teaching and learning sessions, interviews with Arabic language educators, and analyses of teaching materials. The collected information was then subjected to an in-depth content analysis to identify, categorise, and interpret key themes related to the observed teaching practices. This analysis was conducted by identifying key themes emerging from the literature, grouping data by teaching method, and evaluating the advantages and disadvantages of each method to determine which was most effective for use at the Madrasah.<sup>9</sup> Do not forget that this research also uses source triangulation techniques to ensure data validity by comparing analysis results across various literature sources.<sup>10</sup> The subject of this research is literature on effective methods for teaching Arabic at Madrasah Al-Yusufiyyah Al-Islamiyyah Chariyatham Suksa Foundation School, Thailand. Informants involved in this research include the authors of the analysed literature as well as experts, particularly Arabic language educators and practitioners, who provided additional insights through discussions and consultations.<sup>11</sup>

Based on the above description, this research is important because there remains a gap in the literature regarding the effectiveness of implementing Arabic language-learning methods in non-Arabic multilingual environments, particularly in boarding-based madrasas in Thailand. Previous research has not examined the adaptive integration of methods to

<sup>7</sup> Miza Nina Adlini and others, 'Metode Penelitian Kualitatif Studi Pustaka', *Jurnal Edumaspul*, 6.1 (2022), 974-80.

<sup>8</sup> Dimas Assyakurrohim and others, 'Metode Studi Kasus Dalam Penelitian Kualitatif', *Jurnal Pendidikan Sains Dan Komputer*, 3.01 (2022), 1-9.

<sup>9</sup> Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology* (Sage Publications, 2018).

<sup>10</sup> Michael Quinn Patton, Kate McKegg, and Nan Wehipeihana, *Developmental Evaluation Exemplars: Principles in Practice* (Guilford Publications, 2015).

<sup>11</sup> Sharan B Merriam and Robin S Grenier, *Qualitative Research in Practice: Examples for Discussion and Analysis* (John Wiley & Sons, 2019).

students' linguistic backgrounds and institutional contexts. Therefore, this research is expected to provide a scientific contribution by analysing the advantages and disadvantages of direct, communicative, and grammar-translation methods in real-world practice, thereby producing a more effective, contextual, and student-centred Arabic learning model.

## Results and Discussion

### Arabic Language Learning Methods at Al-Yusufiyyah Al-Islamiyyah Madrasah

Chariyatham Suksa Foundation School is one of the largest and most influential Islamic educational institutions in Thailand. In welcoming the visit of PANCADHARMA International, Ustadz Abdullah stated that the institution, under the leadership of Ustadz Abdul Aziz, manages educational units ranging from elementary school (equivalent to *ibtidaiyah*) to junior high school (equivalent to *tsanawiyah*). Institutionally, the school is known as a madrasah based on the Salafi method, emphasising religious understanding based on the Quran and Sunnah, in accordance with the understanding of the Salaf scholars. It has a student body of over 3,000 students across elementary, junior high, and vocational high schools.<sup>12</sup> Furthermore, Chariyatham Suksa Foundation School is one of the largest Islamic educational centres in Thailand, popular with the Thai Muslim community.

Students at this institution come not only from various provinces in Thailand but also from other Southeast Asian countries, including Indonesia. This demonstrates the level of international trust in the educational system implemented. Furthermore, the school has established collaborative relationships with various Islamic educational institutions across Southeast Asia through student exchanges, curriculum strengthening, and joint academic and religious activities.<sup>13</sup> This collaboration further strengthens Chariyatham Suksa Foundation School's position as an educational institution with a global perspective while remaining rooted in Islamic values.

One of the leading educational units under this institution is Madrasah Al-Yusufiyyah Al-Islamiyyah. This madrasa is a top choice for Muslim parents in Thailand because it offers a comprehensive and integrated educational program. In addition to Arabic language learning, the madrasa also offers English language instruction and a structured Quran

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<sup>12</sup> Rangkaian Al-Khidmatul Khamsah, INISNU Kunjungi Chariyatham Suksa Foundation School Thailand. Jum, 29 Agustus 2025 7:52 PM

<sup>13</sup> Wawancara Ustadz Abdul Aziz, Ketua Yayasan Chariyatham Suksa Foundation School, Thailand, 29 Agustus 2025.

memorisation programme.<sup>14</sup> The integration of these three programs makes Madrasah Al-Yusufiyyah Al-Islamiyyah not only a centre for language and religious learning but also an institution that holistically develops students' religious, linguistic, and academic competencies.

With these advantages, Chariyatham Suksa Foundation School and Madrasah Al-Yusufiyyah Al-Islamiyyah play a vital role in the development of Islamic education in Thailand and serve as a reference for similar educational institutions in Southeast Asia, particularly Thailand.

Based on observations, interviews with Arabic language educators, and documentation, findings from the Arabic language learning methods used at the Madrasah include.<sup>15</sup>

**Table 1. Implementation of Learning Methods**

Numb	Learning methods	Main Function	Implementation in Arabic Language Learning
1	<i>Direct Method</i>	Developing natural oral communication skills.	Educators use Arabic as the primary language of instruction when explaining vocabulary and dialogue.
2	<i>Grammar Translation Method</i>	Understanding Arabic texts through structural analysis and translation.	The teacher explains the rules of grammar in Thai or Patani Malay.
3	<i>Communicative Approach</i>	Developing communicative competence (grammatical, sociolinguistic, strategic, discourse).	Students engage in dialogue in specific roles (role play) such as buying and selling, introducing themselves, or asking for information.
4	<i>Audio-Lingual Method</i>	Forming language habits through repetition and drilling.	The educator plays a short audio dialogue in standard Arabic.
5	<i>Computer-Assisted Language Learning – CALL</i>	Providing interactive technology-based learning.	Use of Arabic learning apps such as Duolingo, Arabic Online, Memrise, or local Thai apps.
6	<i>Functional Method</i>	Teaching language based on specific	Teaching functional expressions such as greetings, asking

<sup>14</sup> Wawancara Syeikh Ismail bin Muhammad, Pendidik Bahasa Arab di Thailand, 29 Agustus 2025.

<sup>15</sup> Wawancara Syeikh Ismail bin Muhammad, Pendidik Bahasa Arab di Thailand, 29 Agustus 2025.

communication functions permission, asking for help, and  
and students' social giving instructions.  
needs.

Learning Arabic in madrasas, particularly in multilingual environments such as Thailand, requires the use of diverse and adaptable methods. Due to the heterogeneous nature of students, educators often combine several approaches to achieve optimal linguistic and communicative competence. The following describes the six methods mentioned above, along with the scientific theories underlying them.

First, the Direct Method emphasises the full use of the target language in the learning process. This method is based on naturalistic theory, which mimics the process of first language acquisition. According to Larsen-Freeman (2000), the Direct Method aims to create learning situations that mimic natural conditions, enabling students to absorb vocabulary and sentence patterns without translation.<sup>16</sup> In Arabic language learning, educators introduce concepts through demonstrations, pictures, or real objects so students understand the meaning without the aid of their native language. This approach is efficient for listening and speaking skills. Richards & Rodgers (2001) stated that the direct method strengthens language automation and improves communication fluency by minimising the use of the native language. Its implementation is particularly relevant in Thai madrasas, which use Arabic as the language of instruction.<sup>17</sup>

Second, the Grammar-Translation Method is a traditional method that emphasises the analysis of grammar and the translation of texts. Brown (2007) explains that Grammar-Translation is suitable for contexts that require an understanding of complex language structures and texts, such as yellow books (turats). In the context of Salafi madrasas in Thailand, this method is crucial because most religious materials are written in classical Fushah Arabic. Stern (1983) emphasises that Grammar-Translation strengthens reading and writing skills through systematic grammatical analysis. Although it does not develop oral communication skills, this method is still necessary to build students' linguistic foundations and understanding of Islamic texts.<sup>18</sup>

Third, the Communicative Approach or method was born from the Communicative Competence theory developed by Hymes (1972) and refined by Canale & Swain (1980).

<sup>16</sup> Diane Larsen-Freeman, *Techniques and Principles in Language Teaching* (Oxford University Press, 2000).

<sup>17</sup> Jack C Richards and Theodore S Rodgers, 'I Major Language Trends in Twentieth-Century Language Teaching', *Approaches and Methods in Language Teaching*, 24.2 (2001), 73–92.

<sup>18</sup> Donnel B Stern, 'Unformulated Experience: From Familiar Chaos to Creative Disorder', *Contemporary Psychoanalysis*, 19.1 (1983), 71–99.



According to this theory, the primary goal of language learning is the ability to use language effectively in a social context, not simply mastering grammatical rules.<sup>19</sup> The communicative approach in Arabic language learning provides students with opportunities to engage in role-plays, discussions, simulations, and other communicative tasks.<sup>20</sup> Littlewood (1981) explains that the Communicative Approach integrates linguistic, pragmatic, and sociolinguistic aspects, helping students communicate more naturally. This is particularly relevant for Thai students who need to use Arabic in their daily interactions at boarding madrasas.<sup>21</sup>

*Fourth*, the Audiolingual Method is based on Behaviourism theory, which emphasises the formation of habits through repetition and reinforcement.<sup>22</sup> According to Brooks (1964), language learning should be conducted through pattern drills so that students automatically acquire language structures. In Arabic language learning, audiolingual methods are used through dialogue repetition, substitution exercises, and transformation exercises. This method is effective for improving pronunciation and forming correct language habits.<sup>23</sup> Richards & Rodgers (2001) believe that although this method places less emphasis on language creativity, it is still important in the early stages of learning to strengthen phonological and syntactic foundations.<sup>24</sup>

*Fifth*, Multimedia and Technology Methods (Computer-Assisted Language Learning – CALL) are rooted in constructivist theory, which emphasises active and independent learning. According to Warschauer & Healey (1998), the use of technology in language learning allows students to access richer language input and practice at a personalised pace. CALL also supports a multimodal approach through audio, video, animation, and interactive platforms. In Thai madrasas, teachers use video conversations, Arabic-language learning apps, and digital platforms such as Google Classroom for text and vocabulary practice.<sup>25</sup> Chapelle (2001)

<sup>19</sup> Dell Hymes, 'On Communicative Competence', *Sociolinguistics*, 269293 (1972), 269-93.

<sup>20</sup> Michael Canale, 'The Measurement of Communicative Competence', *Annual Review of Applied Linguistics*, 8 (1987), 67-84.

<sup>21</sup> William Littlewood, *Communicative Language Teaching* (Cambridge University Press, 1981).

<sup>22</sup> Burrhus Frederic Skinner, 'The Experimental Analysis of Behaviour', *American Scientist*, 45.4 (1957), 343-71.

<sup>23</sup> R Brooks and T Corey, 'HYDRAU Uc Properties of Porous Media', *Hydrology Papers, Colorado State University*, 24 (1964), 37.

<sup>24</sup> Jack C Richards and Theodore S Rodgers, *Approaches and Methods in Language Teaching* (Cambridge university press, 2014).

<sup>25</sup> Mark Warschauer and Deborah Healey, 'Computers and Language Learning: An Overview', *Language Teaching*, 31.2 (1998), 57-71.

asserts that CALL increases motivation, provides rapid feedback, and enriches students' learning experiences.<sup>26</sup>

*Sixth*, the Functional Method stems from the theory of language as a tool for social communication. According to Wilkins (1976), language should be taught in terms of specific functions and communicative needs, rather than simply grammatical rules. This function-based Arabic language teaching emphasises expressions such as introducing oneself, requesting information, purchasing goods, or giving instructions. In Thai madrasas, this method is used to train students to use Arabic in real-life contexts, such as dormitory interactions, prayer rooms, and canteens. This approach is relevant to dormitory-based educational environments because students can directly apply Arabic in everyday situations.<sup>27</sup>

*Furthermore*, based on the results of a literature review, several Arabic language teaching skills used are similar to those generally used in Indonesian schools, including listening skills (maharah al-istima'), speaking skills (maharah al-kalam), reading skills (maharah al-qiroaah), dialogue skills (maharah al-khiwar), and writing skills (maharah al-kitabah). These five skills are essential for the methods to be effective.

The conclusion, based on the main findings of the research at Madrasah Al-Yusufiyyah Al-Islamiyyah Chariyatham Suksa Foundation School in Thailand, is that the six methods mentioned above each have their own advantages and are theoretically supported by various language and education experts. In the multilingual context of Thai madrasahs, the combination of direct, grammar-translation, communicative, audiolingual, multimedia, and functional technology methods can create a more comprehensive and effective Arabic language learning. This combined approach is also in line with the principles of mixed methods recommended by Richards (2001) and Brown (2007) to adapt methods to student characteristics, learning objectives, and language environment.<sup>28</sup> Although there are four Arabic language learning methods used in the MadrasahMadrasah, this study prefers or discusses the Direct, Grammar-Translation, and Communicative methods because they are considered the most relevant to the learning objectives in the MadrasahMadrasah, the most dominant methods used by Arabic language educators, the most appropriate for the Combined Methods framework, and allow for a more focused and in-depth study. The

<sup>26</sup> Carol Chapelle and Carol A Chapelle, *Computer Applications in Second Language Acquisition* (Cambridge university press, 2001).

<sup>27</sup> Tracy D Wilkins and Sarah Chalgren, 'Medium for Use in Antibiotic Susceptibility Testing of Anaerobic Bacteria', *Antimicrobial Agents and Chemotherapy*, 10.6 (1976), 926-28.

<sup>28</sup> Richards and Rodgers, *Approaches Methods Lang. Teach.*

selection of these three primary methods in this study was based on considerations of theoretical, pedagogical, and institutional contexts within the Madrasah in Thailand. While each of the six methods has its own advantages, only the following three methods are considered the most dominant, relevant, and consistently used in the learning process.

The reasons for this selection are as follows:

1. Relevance to the Objectives of Arabic Language Learning in Madrasas

The primary objectives of Arabic language learning in Thai madrasas are to understand religious texts, develop basic communication skills, and familiarise students with Arabic in everyday contexts. These three objectives are directly addressed by:

- a) Direct method to train oral skills (istima' and kalam)
- b) Grammar-Translation Method to strengthen understanding of text and structure
- c) Communicative method to build communicative competence

Other methods, such as Audiolingual, Multimedia, and Technology and Functional, are not the primary focus because their use is not very prominent or is only as a supplement, not the core of the curriculum.

2. Dominant Use of the Three Methods in Learning Practice

Observations and interviews show that Arabic language educators at Madrasah Al-Yusufiyyah Al-Islamiyyah consistently apply these three methods. This is because the Direct Method aligns with the Madrasah's policy of using Arabic as the language of instruction. The Grammar-Translation Method is necessary for learning classical scriptures and religious texts. The Communicative Method is needed for students' daily interactions in the dormitory and classroom.

Meanwhile, the Audiolingual Method appears only as specific repetition exercises. Multimedia and Technology methods are used limitedly due to unequal technological facilities. The Functional Method is not formally implemented; rather, it is a variation of the communicative approach.

3. Conformity with the Theoretical Framework of the Combined Methods Analysed

This research focuses on the use of the mixed method (mixed methods), but not all methods are actually combined by teachers. The results of the field analysis indicate that the combination consistently used by teachers and most effective is:

- a) Direct + Communicative Method for active Arabic language use.
- b) Direct + Grammar-Translation Method for understanding meaning and structure.
- c) Communicative + Grammar-Translation Method for integrating communication and text analysis.

Thus, these three methods form the core framework of the eclectic method used in madrasahs. The other three methods serve only as supplements and are therefore not the focus of this research.

#### 4. Research Scope Limitations

To maintain the analysis's focus and the study's depth, the research limits its scope to three primary methods. Analysing all six methods simultaneously could overextend the study and reduce its methodological rigour. Therefore, selecting three methods is a scientific strategy to ensure more focused research, deeper analysis, and more relevant findings for field practice, while remaining within the limitations of time and data.

### Discussion

Before analysing teaching methods, it is important to clarify that Arabic language teaching primarily aims to develop communication skills, both oral and written. These skills enable students to understand, produce, and convey information, ideas, and emotions, and to broaden their access to scientific, technological, and cultural knowledge. The main aspects of Arabic language learning include four skills: listening, speaking, reading, and writing. These four skills are interconnected. For example, listening skills contribute to the development of speaking; reading skills strengthen both listening and speaking, while writing skills contribute to reading skills through texts or documentation.<sup>29</sup> In simple terms, Arabic language learning methods can be classified into two types: traditional/classical methods and modern methods.<sup>30</sup>

The traditional Arabic language learning method is an Arabic language learning method that focuses on "language as a culture of knowledge", so that learning Arabic means learning in depth about the intricacies of Arabic language science, both aspects of grammar/syntax (Qawā'id al-Naḥwūḥ), morphemes/morphology (Qawā'id al-Ṣarfḥ), or literature (adāb). The methods commonly used for this purpose are the qawā'id and tarjamah methods. These methods have survived for centuries; even today, Islamic boarding schools in Indonesia, especially Salafiyah schools, still use them. This is based on the following: first, the goal of learning Arabic seems to be the cultural/scientific aspect, especially naḥwūḥ and sarfḥ science. Second, the ability to understand grammar is considered an absolute requirement for

<sup>29</sup> Nurmasiythah Syamaun, 'Pembelajaran Maharah Al-Kalam Untuk Meningkatkan Keterampilan Berbicara Mahasiswa Program Studi Pendidikan Bahasa Arab Fakultas Tarbiyah Dan Keguruan', (*LISANUNA*): *Jurnal Ilmu Bahasa Arab Dan Pembelajarannya*, 4.2 (2015), 343-59.

<sup>30</sup> Kusnan Kusnan, 'Metode Pembelajaran Bahasa Arab (Studi Kasus Di Pondok Modern Zam-Zam Muhammadiyah Cilogok Banyumas)', *Jurnal Kependidikan*, 5.1 (2017), 103-14.

understanding classical Arabic texts/words that do not use vowels or other punctuation marks. Third, this field is a hereditary tradition, so that ability in this field provides a certain sense of self-confidence (prestige) among those who read it".<sup>31</sup>

Furthermore, contemporary approaches to Arabic language teaching emphasise the use of language as a functional means of communication. In other words, Arabic is considered an indispensable means of communication in modern society, and teaching it primarily depends on the learner's ability to use it actively, understand discourse, and produce appropriate expressions. Among these approaches, the direct method (*ṭarīqah al-mubāsharah*) remains the most common. This method is based on the principle that language is a living organism that must be practised and communicated continuously, mirroring the natural process of mother-tongue acquisition in children.<sup>32</sup>

This study analyses the most effective Arabic language teaching methods implemented at Madrasah Al-Yusufiyyah Al-Islamiyyah Chariyatham Suksa Foundation School, Thailand. No single method is superior in all aspects of learning.<sup>33</sup> Each method has its own advantages, such as the direct method, which is effective for improving speaking skills, the grammar-translation method, which is suitable for understanding grammar, and the communicative method, which encourages students to speak, ask questions, and interact actively. Among the methods used was the eclectic method, which combines the direct method, the communicative approach, and the grammar-translation method. This combination is considered most effective in the Thai learning context, where students have mother tongues other than Arabic. It is the most consistently applied by Arabic language educators at the Madrasah. The effectiveness of this learning method was determined through direct observation of student activities, the level of engagement in the learning process, the ability to use Arabic during learning, and the consistency with which educators applied the method. Furthermore, Arabic language educators' perceptions of the method's success in improving students' linguistic competence were considered primary. Therefore, the method that resulted in higher participation, more significant language progress, and was deemed practical by educators was deemed more effective than the other methods.

<sup>31</sup> Ahmad Muchlis Adin, & Mulyanto Abdullah Khoir. (2025). Analisis Metode Pembelajaran Bahasa Arab: Studi Kasus di Pondok Pesantren . *Didaktika: Jurnal Kependidikan*, 14(1 Februari), 1107-1116. <https://doi.org/10.58230/27454312.1730>

<sup>32</sup> Ahmad Rifa'i, 'Kajian Filosofi Pendekatan Komunikatif Dalam Pembelajaran Bahasa Arab', *Revorma: Jurnal Pendidikan Dan Pemikiran*, 1.1 (2021), 60-74.

<sup>33</sup> Rahma Yulia, Rika Putri, and Rino Wahyudi, 'Studi Tingkat Pengetahuan Masyarakat Terhadap Penggunaan Antibiotik Di Puskesmas Rasimah Ahmad Bukittinggi', *Journal of Pharmaceutical And Sciences*, 2.2 (2019), 43-48.

These findings were obtained through a comprehensive literature review of sources on Arabic language teaching methods and interviews with Arabic language educators. This study uses content analysis techniques to identify key themes and evaluate the effectiveness of each method against criteria such as language proficiency improvement, student motivation, and implementation success.<sup>34</sup> Kombinasi metode pengajaran lebih efektif dibandingkan dengan penggunaan satu metode saja. Pendekatan yang menggabungkan beberapa metode dapat disesuaikan dengan kebutuhan dan karakteristik siswa, sehingga memberikan hasil yang lebih optimal. Misalnya, menggabungkan metode komunikatif dengan metode gramatika-terjemah dapat meningkatkan baik kemampuan berbicara maupun pemahaman tata bahasa siswa.<sup>35</sup>

These findings were obtained through a comprehensive literature review of sources on Arabic language teaching methods and in-depth interviews with Arabic language educators. This study employed a qualitative approach with a descriptive-analytical research design, aiming to systematically describe, analyse, and interpret various Arabic language-learning methods. Data collection techniques included literature reviews, semi-structured interviews, and documentation of the teaching materials educators used. Furthermore, the study employed content analysis to identify key themes and to evaluate the effectiveness of each method against specific criteria, including language proficiency improvement, student learning motivation, and classroom implementation success.<sup>36</sup> The analysis results show that a combination of teaching methods is more effective than using a single method. Approaches that combine multiple methods tend to be more adaptive to student needs and characteristics, resulting in more optimal learning outcomes.

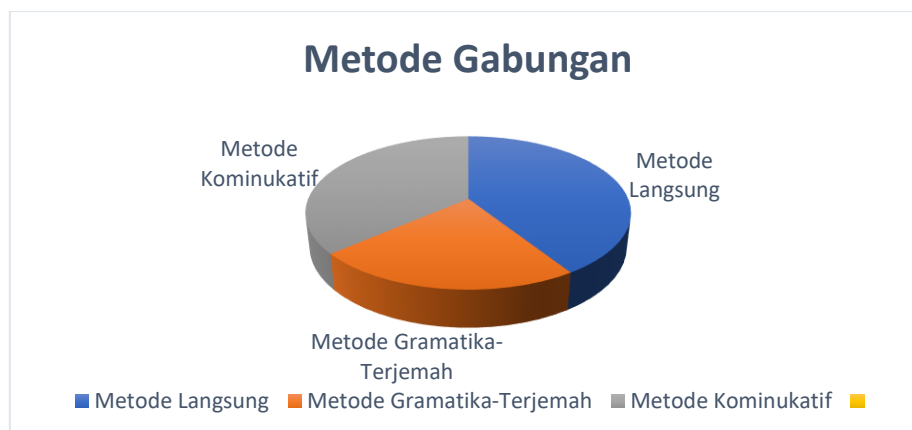
For example, combining the communicative and grammar-translation methods has been shown to improve students' speaking skills and their understanding of grammar.<sup>37</sup> This finding confirms that eclectic learning strategies provide a significant contribution to improving Arabic language competency, especially in the context of multilingual learning. The following is a diagram of the research discussion of the Combined method applied at Madrasah Al-Yusufiyyah Al-Islamiyyah Chariyatham Suksa Foundation School, Thailand.

<sup>34</sup> Krippendorff.

<sup>35</sup> Faiz Alhaq, 'Metode Pengajaran Bahasa Arab Untuk Pemula: Analisis Studi Kepustakaan', *Siyaqiy: Jurnal Pendidikan Dan Bahasa Arab*, 1.2 (2024), 88–94.

<sup>36</sup> Krippendorff.

<sup>37</sup> Faiz Alhaq, 'Metode Pengajaran Bahasa Arab Untuk Pemula: Analisis Studi Kepustakaan', *Siyaqiy: Jurnal Pendidikan Dan Bahasa Arab*, 1.2 (2024), 88–94



For students to master Arabic effectively, educators must have in-depth knowledge and practical mastery of a range of teaching methods. Indeed, there are a variety of teaching approaches and techniques, each with specific characteristics and objectives. When selecting a method, educators generally consider students' interests, motivations, and needs to encourage active participation and optimal engagement in the learning process. Among the Arabic language learning methods implemented at Madrasah Al-Yusufiyyah Al-Islamiyyah Chariyatham Suksa Foundation School, Thailand, are the following:<sup>38</sup>

#### 1. Combined Method (*Eclectic Method*)

The Combined Method is a learning method, specifically for Arabic language learning, for all language materials. This method is also ideal for non-Arabs learning the language. The purpose of the combined method is for students to understand the foreign language materials they have learned, read them, and write them correctly. From this statement, it can be concluded that the purpose of using the combined method in Arabic language learning for students is to enable students to master the four maharah (prophetic), namely: istima', qira'ah, kalam, and kitabah correctly and adequately. Meanwhile, the educator's goal is to select and combine methods that are suitable for conveying the subject matter.<sup>39</sup>

The combined method also has a basis for why this method is implemented, as explained by Khuli (1991), including: (a) each foreign language learning method has its advantages. These advantages can be applied in foreign language learning. (b) No method is perfect, nor is there a bad method. The existing strengths can overcome the weaknesses of specific methods. (c) Each method has a different background, characteristics, and rationale. If these methods are combined, there will be a collaboration

<sup>38</sup> Wawancara Syekh Ismail bin Muhammad, 29 Agustus 2025.

<sup>39</sup> Siti Milatul Mardiyah, 'Metode Eklektik Dalam Pembelajaran Bahasa Arab', *Tarbiyatuna: Jurnal Pendidikan Ilmiah*, 5.1 (2020), 119-43.

that complements and perfects each other, (d) no single method is suitable for all goals, all students, all educators and all foreign language teaching programs, (f) the most important thing in the learning process is how to pay attention to the needs of students, not merely mastering methods that are not based on the needs of students, and (g) every foreign language educator (including Arabic) is given the freedom to use steps or techniques in using methods that are appropriate to the needs and abilities of students.<sup>40</sup>

The combined method in the Madrasah is implemented in Arabic language learning across several stages, with an integrative pattern. In the initial stage, educators use direct methods to introduce basic vocabulary and structures through listening and speaking activities. In the intermediate stage, communicative methods are applied through dialogue, role-play, and discussion. In the advanced stage, grammatical-translation methods are used to strengthen the understanding of classical Arabic texts and grammar.<sup>41</sup>

The combined method is considered adequate because it balances communicative and structural aspects. However, its effectiveness depends on educators' readiness and facilities' support. This method of integration also fosters student motivation by providing variety and real-world context for learning. Observations show an improvement in students' ability to understand Arabic conversations and texts. They are more active in speaking and writing Arabic and can better understand religious texts. The combined method helps adapt to students' diverse learning styles. However, implementing this method requires increased educator competency, the provision of interactive media, and an environment that supports Arabic communication practices.<sup>42</sup>

This method cannot be said to be easy to implement because of several obstacles encountered, such as limited modern learning media, uneven competence of educators in communicative approaches, non-Arabic environments that do not support the use of language naturally, and differences in mother tongue backgrounds (Thai and Pattani Malay) that affect mastery of Arabic phonetics.

## 2. Direct Method

The direct method is a language-teaching approach that emphasises the exclusive and direct use of the target language in the learning process, without the need for translation into the learner's native language. This approach also applies to teaching

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<sup>40</sup> Kusnan.

<sup>41</sup> Wawancara Syekh Ismail bin Muhammad, 29 Agustus 2025.

<sup>42</sup> A P Jufri and others, *Strategi Pembelajaran: Menggali Potensi Belajar Melalui Model, Pendekatan, Dan Metode Yang Efektif* (Ananta Vidya, 2023).



materials with complex lexical structures. In this approach, educators convey all pedagogical concepts directly in the foreign language, in this case Arabic, which serves as the language of instruction and communication in the classroom. The fundamental goal of this method is to develop learners' ability to express themselves and interact spontaneously in the foreign language, thus fostering fluency and ease close to that of native speakers. To achieve this goal, learners are given intensive practice focused on the direct association between words or sentences and their meanings.<sup>43</sup> This method is based on the assumption that learning a foreign language is the same as learning a mother tongue, namely, direct, intensive use of language in communication.<sup>44</sup>

Some of the characteristics of learning that uses the direct method are as follows: (a) language is speaking, so speaking is the priority factor, if there is reading then it is replaced with oral presentation, (b) students are accustomed to thinking in the foreign language they are studying as early as possible, so that they are automatically good at using the foreign language like their mother tongue, (c) they do not pay too much attention to grammar, more emphasis is placed on speaking skills, (d) there is an association between words, sentences and their intended meaning through demonstrations, facial expressions, pictures and even real life, and (e) for the sake of strengthening mastery of a foreign language, they are then given assignments or repeated exercises with examples and memorization.<sup>45</sup>

At Madrasah Al-Yusufiyyah Al-Islamiyyah Chariyatham Suksa Foundation School in Thailand, Arabic language educators pay close attention to this method because they recognise that the Arabic language educator plays the most important role. This is where reading, listening, speaking, and dialogue skills become the most crucial points for this method to work well. In practice, educators use Arabic from the beginning of the lesson, both when giving instructions, asking questions, and explaining material. For example, educators show pictures while saying Arabic words; students imitate and use the words in sentences; and learning takes place through simple conversations, questions, and answers, and language games. According to Nizar's (2020) research, implementing the

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<sup>43</sup> Kamil Oensyar and others, 'Metodologi Pembelajaran Bahasa Arab', *Telaah Problematika Pembelajaran Bahasa Arab*, 2015.

<sup>44</sup> Sri Utari Subyakto-Nababan and Prasasti Budiyanto, 'Metodologi Pengajaran Bahasa', (No Title), 1993.

<sup>45</sup> Subyakto-Nababan and Budiyanto.

direct method in madrasas has been shown to improve students' speaking skills by up to 70%, as students are trained to use Arabic actively in real-world situations.<sup>46</sup>

This method has significant advantages and disadvantages; among the advantages are accustoming students to thinking in Arabic, improving active communication skills, naturally forming language habits (habit formation), and creating a more lively and interactive learning atmosphere. However, this method has several disadvantages, including: it is difficult to apply for students who are still beginners or lack basic Arabic knowledge; it requires educators who are fluent and skilled in Arabic; and it is less effective at explaining grammatical concepts in depth. Given the advantages and disadvantages of this direct method, it should be combined with other methods, such as the communicative or grammar-translation methods, especially to strengthen language structure and text comprehension. This combination makes the direct method optimally applicable.

### 3. Grammar Translation Method

The grammar-translation method is a language teaching approach that focuses on the acquisition of grammatical rules and the development of translation skills. This approach combines two complementary approaches: the grammar method, which emphasises the systematic study of Arabic language structure and rules, and the translation method, which focuses on interpreting and transposing Arabic texts into the native language, and vice versa. The grammar-translation method combines these two methods into a single teaching method with its own unique characteristics in Arabic language learning.<sup>47</sup>

The grammar-translation method recognizesseveral characteristics, including: (a) the existence of mental discipline and intellectual development in memorising and understanding facts, (b) there is an emphasis on reading, writing, and translating activities, while listening and speaking are given less attention, (c) there is a selection of vocabulary, especially for the reading texts used. This is taught through bilingual lists, dictionary study, and memorisation. (d) Greater attention is paid to sentence structure because students translate more from one sentence to the next. (e)

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<sup>46</sup> Sarah A Ishak, 'Penerapan Metode Hiw r Dalam Meningkatkan Hasil Belajar Peserta Didik Mata Pelajaran Bahasa Arab Di MIS DDI Nurul Hidayah Kecamatan Momunu Kabupaten Buol' (Universitas Islam Negeri Datokarama Palu, 2022).

<sup>47</sup> Ahmad Hidayatullah Zarkasyi, Zain Irsyad Gandhi, and Rahmad Maulana Tazali, 'Pembelajaran Bahasa Arab Menggunakan Metode Qawwaid Dan Tarjamah Pada Era Modern', *INNOVATIVE: Journal Of Social Science Research*, 3.4 (2023), 3451–65.

Grammar is taught deductively until it becomes universal, then practised through translation, and (f) the students' everyday language is used as the language of instruction.<sup>48</sup>

The implementation of the grammar-translation method at Madrasah Al-Yusufiyyah Al-Islamiyyah Chariyatham Suksa Foundation School, Thailand, by educators begins with the teacher first explaining Arabic grammar rules, then providing example sentences and translation exercises. For example, the teacher explains the forms of the verbs *madhi* and *mudhari*. Then, students are asked to translate sentences from Arabic into Indonesian, followed by exercises carried out in stages until students understand sentence patterns and syntactic structures. Indirectly, in implementing the grammar-translation method, writing and reading skills are key to its success.

Yusuf's (2018) research shows that the grammar-translation method is efficacious in improving grammar comprehension, but less so in improving speaking skills. This study adds that combining the grammar-translation method with the communicative method enables students to develop strong grammar skills while improving their communication abilities. This suggests that a combined approach can overcome the weaknesses of a single method.<sup>49</sup>

#### 4. Communicative Method (*Communicative Approach*)

The communicative method is a language-learning approach that focuses on effective, functional communication. According to Richards & Rodgers (2001), the communicative method is based on the theory that language is a means of social interaction. In Arabic, this method teaches students to use the language according to its communicative function in everyday life, such as introducing themselves, asking for directions, and engaging in dialogue in religious and academic contexts.<sup>50</sup>

The communicative method used for grammar material increases students' enthusiasm for learning because, at the beginning of the lesson, they are directly involved and can interact in the target language. In addition, students' communication skills are excellent, indicating they have control over aspects of grammar, sociolinguistics,

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<sup>48</sup> Kusnan.

<sup>49</sup> M Fahmi Maulana, 'Ragam Metode Pembelajaran Bahasa Arab Di Madrasah Ibtidaiyah', *Alif: Arabic Language in Focus*, 1.2 (2023), 41-52.

<sup>50</sup> Richards and Rodgers, *Approaches Methods Lang. Teach.*

discourse formation, and communication strategies. However, reading skills are often not given sufficient attention alongside language skills.<sup>51</sup>

The application of the communicative method at Madrasah Al-Yusufiyyah Al-Islamiyyah Chariyatham Suksa Foundation School, Thailand, involves educators acting as facilitators to create interactive learning environments. Reading, speaking, listening, and dialogue skills are the benchmarks for this method's success. Learning activities are designed to encourage students to use Arabic for specific purposes, such as dialogue, discussion, role-playing, or completing group assignments. This approach aims to ensure students have communicative competence, namely the ability to use the language system effectively and correctly. Fluency in acceptable language use is the primary goal.

## Conclusion

Based on research conducted at Madrasah Al-Yusufiyyah Al-Islamiyyah Chariyatham Suksa Foundation School, Thailand, it can be concluded that the success of Arabic language learning in a multilingual environment such as Thailand is greatly influenced by the selection of appropriate methods that align with students' characteristics. The implementation of the eclectic method, which combines three main approaches: the direct method, the communicative method, and the grammar-translation method, has proven effective in developing students' linguistic and communicative competencies. First, the direct method improves speaking and listening skills by actively using Arabic in the learning process. Second, the grammar-translation method strengthens students' understanding of language structure and their ability to read and write Arabic texts correctly. Third, the communicative method fosters the ability to interact and use Arabic in real-life contexts naturally. This integrative approach produces better results than a single method because it balances the structural and functional aspects of the language.

Furthermore, implementing the combined method fosters high learning motivation, creates an interactive learning environment, and helps students adapt to a non-Arabic environment. However, the effectiveness of this method still depends heavily on maximising the skills in implementing the methods used, the competence of educators, the availability of learning media, and an environment that supports the active use of Arabic. Therefore, ongoing educator training and the development of interactive learning tools are needed to ensure optimal implementation of this combined method. For further research, it is

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<sup>51</sup> Muhandis Azzuhri, 'Metode Dan Media Pembelajaran Bahasa Arab Berbasis Internet Di Era Teknologi Informasi', *INSANIA: Jurnal Pemikiran Alternatif Kependidikan*, 14.3 (2009), 348-445.

recommended to broaden the focus by involving more institutions to obtain a more comprehensive picture. At Chariyatham Suksa Foundation School in Thailand, many institutions still operate under the Foundation. Future research should further analyse the implementation and effectiveness of each teaching method while systematically evaluating student learning outcomes. External factors, such as the national socio-educational context, family support, and the impact of educator training on teaching quality, are also important to consider. Furthermore, it would be relevant to identify the most appropriate teaching approaches for different student profiles, intensify ongoing educator training, and conduct longitudinal studies to assess the long-term impact of these methods.

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