



Arab Society Customs in School Found Within Kitab Al Arabiyyah Baina Yadaik

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Abstract

Language and culture are closely intertwined and inseparable. When someone learns a language, they also acquire the values and norms of the community that speaks it. In Arabic language teaching books like Arabiyyah Baina Yadaik, various materials introduce aspects of Arab culture such as social life, education, health, economy, and the environment. The purpose of this study is to investigate the institutional and non-institutional customs within the Arab community in schools as presented in the book "Al Arabiyyah Baina Yadaik Vol. 1a." This research adopts a library research approach, employing a qualitative descriptive method. The primary data source is the material from Kitab Al Arabiyyah Baina Yadaik Vol. 1a in Addirasah. Secondary sources include books, previous research, and scientific articles related to the study's title. Data collection techniques primarily involve documentation. The analysis technique used is Content Analysis, which involves analyzing data based on its content. The research findings conclude that indigenous Arab customs in schools, as presented in the seventh theme al-dirasah, can be categorized into two groups: Customary Institutions and Non-Institutions. The Non-Institutional Customs identified include: (1) Referring to educators as Muallim/Muallimah or Mudarris/Mudarrisah, (2) Utilizing library and laboratory facilities during breaks, and (3) Commuting to school by bus or car.

Keywords: customs, arab society, schools, al arabiyyah baina yadaik

A. Introduction

The term "adat" (العادة) refers to a custom or tradition.¹ In the classical literature of the fuqaha, custom is defined as all that is known to humans and subsequently becomes an accepted habit in their lives, whether in the form of words or actions.² Meanwhile, society encompasses all forms of cohabitation that are constrained by factors such as the environment, nation, and so forth. In the narrowest sense, society is a collection of individuals who are constrained by factors such as class, nation, and region.³ Every social group has distinct patterns of behaviour and culture⁴. Similarly, the customs naturally vary as well.

In the curriculum, there are various components, including the subject matter that is presented in the form of a book.⁵ Having high-quality Arabic teaching materials is crucial for maximising the learning process.⁶ as textbooks play a significant role in determining the success of students.⁷ The learning process is greatly influenced by learning materials.⁸ And must go through feasibility with the existing curriculum.⁹ In designing teaching materials, it is important to consider certain fundamental principles to ensure that the materials are relevant and meet the needs of students.¹⁰ Al-Ghali and Abdullah discuss various principles involved in the preparation and development of teaching materials. These include Socio-cultural, Psychological, Linguistic, and Educational Principles.¹¹ Currently, the majority of Arabic teaching materials in Indonesia are typically those commonly utilised in madrasas and obtained from the Middle East,¹² One example of this is *Al Arabiyyah Baina Yadaik*, which is widely used across multiple Indonesian schools.

Language and culture are inherently interconnected and cannot be separated when discussing them.¹³ Both entities share an inseparable bond.¹⁴

¹ Muh. Arif, "Nilai Edukatif Dalam Pembacaan Burdah (Studi Atas Prosesi Pernikahan Etnis Arab Di Gorontalo)," *Jurnal Studi Agama Dan Masyarakat* 16, no. 2 (2021): 149–62, <https://doi.org/10.23971/jsam.v16i2.2220>.

² Heri Mahfudhi and M. Kholis Arrosid, "Teori Adat Dalam Qowaid Fiqhiyah Dan Penerapannya Dalam Hukum Keluarga Islam," *Familia: Jurnal Hukum Keluarga* 2, no. 2 (2021): 119–36, <https://doi.org/10.24239/familia.v2i2.28>.

³ Ismail Nasution and Rizky Fauzie, "Kondisi Masyarakat Terhadap Harmonisasi Masyarakat : Analisis Ilmu, Adat Dan Agama," *Khazanah: Journal of Islamic Studies* 1, no. 1 (2022): 16–27.

⁴ Nasution and Fauzie.

⁵ Sholeh Hidayat, *Pengembangan Kurikulum Baru* (Bandung: PT Remaja Rosakarya, 2013).

⁶ Nady Al-adab, Analisis Semiotika, and Roland Barthes, "Nilai Edeologi Salafi Dalam Buku Al 'Arabiyyah Baina Yadaik" 19, no. 2 (2022): 92–104.

⁷ Irsal Amin, "Buku Al-Arabiyyah Baina Yadaik Pada Program Intensif Language Learning Pusat Pengembangan Bahasa IAIN Padang Sidempuan" 07, no. 1 (2021): 61–74.

⁸ Ikhlasul Amal Alalla MT, "Tantangan Dan Peluang Belajar Bahasa Arab Dengan Pendekatan Behaviorisme Dalam Era Digital," *Borneo Journal of Language and Education* 4, no. 1 (2024): 80–94.

⁹ Achmad Ja, far Sodik, and Mia Nurmala, "Research Trends in the Analysis of Elementary Level Arabic Textbooks: Systematic Literature Review," *Borneo Journal of Language and Education* 4, no. 1 (2024): 18–30, <https://doi.org/10.36835/al->.

¹⁰ Ummul Faida, "Penyusunan Modul Untuk Pembelajaran Berbicara Bahasa Arab Siswa Sdi Little Camel Mojokerto," 2019.

¹¹ Muhammad Syaifullah and Nailul Izzah, "Kajian Teoritis Pengembangan Bahan Ajar Bahasa Arab," *Arabiyyatuna: Jurnal Bahasa Arab* 3, no. 1 (2019): 127, <https://doi.org/10.29240/jba.v3i1.764>.

¹² Dicky Iqbaluddin and Aufia Aisa, "Asas Pengembangan Bahan Ajar Bahasa Arab (Sosial Budaya, Psikologis, Kebahasaan)," *El-Wasathiyah: Jurnal Studi Agama* 8, no. 1 (2020): 112.

¹³ Hawwin Muzakki, Restu Yulia Hidayatul Umah, and Khoirul Mudawinun Nisa', "Teori Belajar Konstruktivisme Maria Montessori Dan Penerapannya Di Masa Pandemi Covid-19," *Ibriez: Jurnal Kependidikan Dasar Islam Berbasis Sains* 6, no. 1 (2021), <https://doi.org/10.21154/ibriez.v6i2.164>.

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Language is an integral component of culture, and culture can be effectively conveyed through language. Hence, in the process of acquiring a language, we not only grasp its grammatical framework, but also acquire knowledge related to the external and cultural dimensions of its speakers.¹⁵ Arabic textbooks, like *Arabiyah Baina Yadaik*, contain information about several aspects of Arab culture, including social life, education, health, economy, and the environment.¹⁶ Hence, scholars are intrigued by the discourse around the traditions of the Arab community within educational institutions as outlined in *Kitab Al Arabiyah Baina Yadaik*. The researcher restricts the scope of the investigation to only include volume 1a, as it contains a relevant discussion on *Addirasah*.

Multiple research studies have been conducted on the Culture of the Arab Community and *Kitab Al Arabiyah Baina Yadaik*, including a study by Nasution, Abdul Gani Jamora (2023) titled "Knowing the Natural State, Social State, and Culture of the Arab Community Before Islam" in *SKI Books in MI*. The study's conclusion asserts that the dominant culture of pre-Islamic Arab society is primarily centred upon Arabic literature, particularly Arabic poetry. Yemen, located in the Arabian Peninsula, was a key center of cultural development prior to the rise of Islam. The Arab nations possess a strong appreciation for art. An evidence supporting this claim is the fact that the Arabic language, particularly in the form of poetry (*syair*), is regarded as one of the most beautiful forms of art and holds in great respect and love by Arabian.

A study conducted by Muhammad Ediyani,¹⁷ titled "The Analysis of Arabic Learning Materials in Al-'Arabiyah Baina Yadaik Book with the Principle of Material Development Approach" found that learning materials are carefully designed tools that encompass instructional content, methods, boundaries, and assessments. These materials are systematically developed and engagingly presented to facilitate the desired learning outcomes. The learning materials consist of various components, including guidelines for both students and teachers, specified competencies, supporting information, exercises, and guiding work, which may take the form of worksheets. Additionally, evaluations are included to assess progress. These materials are developed based on key principles, such as socio-cultural, psychological, and language and educational principles. In general, al-'Arabiyah Baina Kitab Yadaik is a well-prepared learning material that meets the necessary criteria.

In addition, the study conducted by Nur Fadilah Amin et al,¹⁸ titled "*Higher, Medium and Lower Order Thinking Skills in the Book al-'Arabiyah Baina Yadaik*," it was found that the content of Volume 1 of *Kitab Al-Arabiyah Baina Yadaik* primarily

¹⁴ Fadlan Masykura Setiadi, "Pendekatan Psikolinguistik Bahasa Arab Di Indonesia," *Ihya Al Arabiya* 6, no. 1 (2020): 57–68.

¹⁵ "Pengenbangan Buku Ajar Bahasa Arab Berbasis Kearifan Lokal Budaya Solo Untuk Kelas X MA Di Kota Solo," *Nurhidayati, Laily*, 2019.

¹⁶ Dina Mustika, Efi Nur Fitriyanti, and Imroatul Azizah, "Pengaruh Pembelajaran Bahasa Arab Maharah Qira'ah Untuk Siswa Madrasah Aliyah Terhadap Pemahaman Budaya Arab," *Prosiding Semnasbama IV UM JILID 1*, no. 1 (2020): 62–67.

¹⁷ Muhammad Ediyani et al., "The Analysis of Arabic Learning Materials in Al-'Arabiyah Baina Yadaik Book with the Principle of Material Development Approach," *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences* 3, no. 2 (2020): 965–74, <https://doi.org/10.33258/birci.v3i2.924>.

¹⁸ Nur Fadilah Amin and Nurkhamimi Zainuddin, "Higher, Medium and Lower Order Thinking Skills in the Book Al- 'Arabiyah Baina Yadaik" 7, no. 2 (2023): 795–816.

makes use of low-level thinking skills, specifically C1 and C2. However, medium-level thinking skills are only applied to 14 sections of *tadribat*. At the advanced level of cognitive abilities, there are just two categories for *tadribat*. Kitab Al-Arabiyyah Baina Yadaik Volume 1a is strongly appropriate for novice learners, particularly those who are non Arabic language.

However, this study discussed the following topics: 1. Institutional customs in Arabic society schools as described in the book *Al Arabiyyah Baina Yadaik* and 2. Non-institutional customs in Arabic society schools as described in the book *Al Araiyyah Baina Yadaik* volume 1a, which relates to *Addirasah*. The objective is to identify the customs of institutions in Arab society schools in the book of *Al Arabiyyah Baina Yadaik* and the customs of non-institutions in Arab society schools in the same book. This investigation corresponds to volume 1A of *Kitab Al Arabiyyah Baina Yadaik*.

B. Method

This research is a library research, using a descriptive qualitative approach. Hermawan explained that literature study is a technique that involves the examination of prior research that has been published in books or scientific articles.¹⁹ The primary data sources for this analysis are the *Addirasah*-related material in *Kitab Al Arabiyyah Baina Yadaik* Volume 1a. Whereas, secondary sources consist of scientific articles, books, and previous research that are related to the research topic.

The data collection technique is documentation. The documents used by the researcher include *Al Arabiyyah Baina Yadaik* Volume 1a, books, previous research, and scientific articles related to the topic. The analysis technique used is Content Analysis, which involves analyzing data based on its content. Within content analysis, there are three main criteria: objectivity, systematic approach, and generalization.

C. Findings and Discussion

Definition of Adat

When discussing tradition (*'Adat*), it is known that each location possesses distinct cultural practices. The term "custom" in Arabic is derived from the root word *'aada-ya'udu wa huwa al'aud*, which signifies the consistent practice of a particular behaviour or action that results in the development of distinctive traits. According to Abdul Karim Zaidan, custom is the act of habitually repeating a behavior that is widely accepted and deeply ingrained in the collective consciousness of a group. Custom, in its literal sense, refers to an action, circumstance, rule, or statement that is recognised by humans and established as a tradition to be followed or practiced.²⁰

In the anthropological dictionary, tradition is synonymous with custom, referring to a ritualistic religious practice within an indigenous society. This contains cultural values, norms, laws, and interconnected rules. At that point, it

¹⁹ Dewi Nur Cahyani and Cahyo Hasanudin, "Prosiding" (Bojonegoro, 2023), 1002–7.

²⁰ Habibah Fiteriana, "Relasi Adat Dan Agama Dalam Tradisi Baarak Naga Pada Walimah Perkawinan Masyarakat Banjar," *Jurnal Adat Dan Budaya Indonesia* 5, no. 1 (2023): 23–29, <https://doi.org/10.23887/jabi.v5i1.57305>.

transforms into an exact regulation that encompasses all the cultural principles of a society, governing how people act inside the social structure of that community. Furthermore, tradition encompasses a heritage of established customs, practices, and regulations. Tradition is inherently resistant to change and is intricately connected to a multitude of human behaviours. Traditions are created by humans, giving them the power to reject, accept, or modify them.²¹

Customs are frequently classified into two distinct categories: good customs and bad customs. Good traditions are defined as practices that are observed by rational individuals, align with religious values, and do not conflict with the teachings of Shari'ah, nor do they invalidate the legal judgements of Shari'ah. Conversely, bad customs are those that oppose good customs. Individuals engage in this behaviour due to errors passed down from previous generations or due to a misguided interpretation that goes against the teachings of the Qur'an, hadith, and rational reasoning.²² Customs are enduring practices that are followed, and it is important to note that these practices are virtuous and in accordance with the principles of *Shari'ah*.

Arab Society

In Arabic term, the word "Society (مجتمع)" comes from the word "جمع" means "The gathered or the gathering place", the word مجتمع means a group of people who form an association that is interdependent on one another.²³ While the word "Arab" etymologically derives from the word 'araba which means swaying or easy to shake, like the motion of a horse-drawn carriage on a bad road. The word changed into the word i'rab in Arabic grammar (nahwu and shorof) which is a system of changing the form of words according to their use, for example; 'araba, ya'rabu, i'rab. The Arabs are divided into three groups: (1) Arab Baidah, which includes tribes such as 'Ad, Tsamud, al-'Amaliqah, Thasm, Jadis, Umaim, Jurhum, Hadhramaut, and other tribes related to them. These tribes grew and flourished before Islam came, with territories extending as far as Egypt. The word changed into the word i'rab in Arabic grammar (nahwu and shorof) which is a system of changing the form of words according to their use, for example; 'araba, ya'rabu, i'rab. The Arabs are divided into three groups: (1) Arab Baidah, which includes tribes such as 'Ad, Tsamud, al-'Amaliqah, Thasm, Jadis, Umaim, Jurhum, Hadhramaut, and other tribes related to them. These tribes grew and flourished before Islam came, with territories extending as far as Egypt. (2) Al'Aribah Arabs, also known as indigenous Arabs, are the offspring of Ya'rub bin Yayjuj bin Qathan. They were commonly referred as the al-arab al-Qathaniyah and originated from the southern region. Their emperors included the kings of Yemen, Ma'in, Saba', and Himyar. (3) The Al-Adnaniyah Arabs are the offspring of Adnan, whose ancestry may be traced back to Ismail bin Ibrahim (peace be upon him). They are commonly referred to as al-arab al-Musta'rabah or Arab migrants, who were originally of non-Arab descent but later integrated with the native Arab society.

²¹ Alifuddin Ubaidillah Alifuddin and Bagus Wahyu Setyawan, "Pengaruh Budaya Dan Tradisi Jawa Terhadap Kehidupan Sehari-Hari Pada Masyarakat Di Kota Samarinda," *Jurnal Adat Dan Budaya Indonesia* 3, no. 2 (2021): 67–73, <https://doi.org/10.23887/jabi.v3i2.38310>.

²² Zamakhsyari Bin Hasballah Thaib, *Adat Kebiasaan Bangsa Arab Dalam Pembahasan Al-Qur'an*, 2020, [http://repository.dharmawangsa.ac.id/601/1/Buku Adat Kebiasaan bangsa Arab dalam Pembahasan al-Qur'an.pdf](http://repository.dharmawangsa.ac.id/601/1/Buku%20Adat%20Kebiasaan%20Bangsa%20Arab%20dalam%20Pembahasan%20al-Qur'an.pdf).

²³ "Https://Www.Almaany.Com," n.d.

They inhabited in the northern region, particularly in Makkah, and were part of the bloodline of Ishmael, with one notable descendent being Adnan, who was the grandfather of the beloved Prophet Muhammad Sallallahu 'alaihi wasallam. The Adnaniyyah and Qathaniyyah Arabs, who trace their lineage back to the Prophet Ishmael (peace be upon him), emerged as Arab tribes from the descendants of Adnan. The Prophet arose from the Quraysh tribe, which traced its ancestral roots back to Kinanah, the grandson of Fihir bin Malik bin Nadhar bin Kinanah.

Before Islam, most Arabs were in a process of travelling towards a more developed civilization. Their brains and intellect grew in line with their culture during this period. According to Ahmad Amin, two elements shape intelligence: social and natural ones. Geographically, the Arabs inhabited isolated, hot, dry, arid regions. Horses and camels are the major forms of mobility in the area. The stillness of the Sahara desert encircling the Arabs motivated writers to produce remarkable works. Concerning human emotions, culture, and civilization, the Arabic language is rather successful at communicating them. Furthermore, Arabic has been the top language among the others used worldwide throughout different eras of history.

The Concepts of School

A school is a place where teachers offer and receive lessons depending on their disciplines; it is an institution used for educational activities. Schools serve as a place for teaching children with the intention of arming them with knowledge so they could grow to be important members of the country and state.²⁴ Schools are formal institutions where the learning process occurs. Three environments define this instructional activity: formal education (school), informal education (family), and non-formal education (community). The educational process begins in the family setting then grows in communities and institutions. The three educational contexts have to cooperate since family and community conditions affect the effectiveness of instruction at the classroom. School education seeks to equip children for future development in the family and community surroundings.²⁵

Education is an effort that creates an environment in which individuals can cultivate their potential, resulting in the development of natural abilities and skills. This is consistently in line with the National Education System, as outlined in Chapter 1 of Article 1 of the Constitution No. 20 of 2003. Paragraph 1: Education is a deliberate and planned attempt to establish a learning environment and learning process that promotes the active development of students' potential in the areas of religious spiritual strength, self-control, personality, intelligence, noble character, and the skills required by themselves, society, nation, and state.²⁶

The functions of schools in the educational process include: (1) Performing the role of educators in areas that parents are unable to grasp. (2) Serving as a

²⁴ Mario Tulenan Parinsi, Alfrina Mewengkang, and Tessa Rantung, "Perancangan Sistem Informasi Sekolah Di Sekolah Menengah Kejuruan," *Eduatik: Jurnal Pendidikan Teknologi Informasi Dan Komunikasi* 1, no. 3 (2021): 227–40, <https://doi.org/10.53682/edutik.v1i3.1340>.

²⁵ Abdul Halim Jurumiah and Husen Saruji, "Sekolah Sebagai Instrumen Konstruksi Sosial Di Masyarakat (School As a Social Construction Instrument In The Community)," *Istiqlah: Jurnal Pendidikan Dan Pemikiran Islam* 7, no. 2 (2020): 1–9.

²⁶ Dede Septyan Sadewo, Rosmalah, and Makmur Nurdin, "Hubungan Perhatian Orang Tua Terhadap Motivasi Belajar Anak Dalam Mengerjakan Pekerjaan Rumah," *Jurnal Pendidikan Dan Pembelajaran Sekolah Dasar* 1, no. 2 (2021): 59–66.

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means for children to acquire an understanding of the significance of rules and traditions. (3) Establishing a platform for the dissemination of knowledge, information, and the cultivation of moral values. In institutions, habits are established on the basis of reason and willingness.

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The book "*Kitab Al Arabiyyah Baina Yadaik Volume 1a*" contains multiple titles, which are listed below:

Table 1. The Title of The Material *Kitab Al Arabiyyah Volume 1a*

| الموضوع | الرقم |
|---------------------------------|-------|
| الوحدة الأولى (التحية والتعارف) | ١ |
| الوحدة الثانية (الأسرة) | ٢ |
| الوحدة الثالثة (السكن) | ٣ |
| الوحدة الرابعة (الحياة اليومية) | ٤ |
| الوحدة الخامسة (الطعام والشراب) | ٥ |
| الوحدة السادسة (الصلاة) | ٦ |
| الوحدة السابعة (الدراسة) | ٧ |
| الوحدة الثامنة (العمل) | ٨ |

In the book *Al Arabiyyah Baina Yadaik volume 1a*, Consists of eight titles. The first title is التحية والتعارف, the second title is الأسرة, the third title is السكن, the fourth title is الحياة اليومية, the fifth title is الطعام والشراب, the sixth title is الصلاة, the seventh title is الدراسة and the eighth title is العمل.

Tabel 2. Arabic Custom at Schools Found in *Kitab Al Arabiyyah Volume 1a*
الوحدة السابعة

| NO | Customs | Text |
|----|--|---|
| 1 | The learning activity at school is five days a week, on Saturday, Sunday, Monday, Tuesday and Wednesday. | غانم: انظر إلى اللوحة. اقرأ الجدول الدراسي غالب: الدراسة خمسة أيام في الأسبوع غانم: نعم، يوم السبت والأحد والإثنين والثلاثاء والأربعاء. |
| 2 | There are two days off each week, Thursday and Friday. | غالب: العطلة يوم الخميس ويوم الجمعة. |
| 3 | Teaching materials in Madrasah are Islamic Culture, Computers, Sports, Arabic and Science. | غانم: أكتب المواد الدراسية غالب: الثقافة الإسلامية واللغة العربية والرياضيات والعلوم. |

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| | | |
|----|---|--|
| 4 | School exams in Sha'ban | غالب: متى تبدأ الاختبارات؟ غانم: شهر شعبان |
| 5 | Learning activity ends in Ramadan | غالب: متى ينتهي العام الدراسي؟ غانم: شهر رمضان |
| 6 | School holidays for 3 (Three) months | غالب: العطلة ثلاثة أشهر غانم: الحمد لله العطلة طويلة |
| 7 | The learning activities at the School start at 7:00 a.m. in the morning | قاسم: متى يبدأ اليوم الدراسي؟ غسان: يبدأ الساعة السابعة صباحا |
| 8 | The study finished at 13.00 pm | قاسم: متى ينتهي اليوم الدراسي؟ غسان: ينتهي الساعة الواحدة ظهرا |
| 9 | There are 6 (Six) hours of lessons in a day | قاسم: كم حصة تدرس في اليوم؟ غسان: أدرس ست حصص في اليوم |
| 10 | Students address the teachers by <i>Muallim and Muallimah, Mudarris and Mudarrisah.</i> | غالب: بدأت الحصة وجاء المعلم، هيا بنا إلى الصف |
| 11 | Going to the Library and Lab during breaks | قاسم: ماذا تفعل في الاستراحة؟ غسان: أذهب إلى المكتبة أو إلى المختبر |
| 12 | Going to School by Bus or Car | قاسم: هل تذهب بالحافلة؟ غسان: لا أذهب بالسيارة |

The table contains conversation material under the title number seven الوحدة (الدراسة) السابعة in the book Al Arabiyyah Baina Yadaik Volume 1a. From the conversation, several customs of the Arab community in schools can be identified.

Table 3. Institutional and Non-Institutional Custom Volume 1a Topic 7 (الدراسة)

| No | Customs | Institutional | Non-institutional |
|----|---|---------------|-------------------|
| 1 | The learning process at school is five days a week, on Saturday, Sunday, Monday, Tuesday and Wednesday. | √ | |
| 2 | There are two days off each week, Thursday and Friday. | √ | |
| 3 | Teaching materials in Madrasah are Islamic Culture, Computers, Sports, Arabic and Science. | √ | |
| 4 | School exams in Sha'ban | √ | |

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| | | | |
|----|--|---|---|
| 5 | Learning activity ends in <i>Ramadan</i> | √ | |
| 6 | School holidays for 3 (Three) months | √ | |
| 7 | The learning activities at the School start at 7:00 a.m. in the morning | √ | |
| 8 | The study finished at 13.00 pm | √ | |
| 9 | There are 6 (Six) hours of lessons in a day | √ | |
| 10 | Students address teachers by Muallim and Muallimah, Mudarris and Mudarrisah. | | √ |
| 11 | Going to the Library and Lab during breaks | | √ |
| 12 | Going to school by bus or car | | √ |

From the table above, it can be concluded that the customs of the Arab community in schools, as presented in theme number 7 (Seven) الوحدة السابعة (الدراسة) in the book *Al Arabiyah Baina Yadaik* Volume 1a, can be categorized into 2 (Two) components: institutional customs and non-institutional customs.

D. Conclusion

Arabic society customs in Schools found within the book *Al Arabiyah Baina Yadaik* Volume 1a stated in topic number 7 (Seven) namely (الدراسة السابعة الوحدة) is divided into 2 (Two) categories namely, Institutional and Non-institutional Customs. Institutional custom consists of several points as follows, (1) The learning activity at school is five days a week, on Saturday, Sunday, Monday, Tuesday and Wednesday. (2) There are two days off each week, Thursday and Friday. (3) Teaching materials in Madrasah are Islamic Culture, Computers, Sports, Arabic and Science. (4) School exam in Sya'ban, (5) Learning activity ends in Ramadan Ramadhan, (6) School holidays for 3 (Three) months, (7) The learning activities at the School start at 7:00 a.m. in the morning (8) The study finished at 13.00 pm (9) There are 6 (Six) hours of lessons in a day meanwhile, non-institutional custom related to, (10) Students address teachers by Muallim and Muallimah, Mudarris and Mudarrisah. (11) Going to the Library and Lab during breaks (12) going to school by bus or car.

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