

Arabic Language Pragmatics In Lombok Indonesia: Arabization Systems And Contestation In Cultural Construction

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ABSTRACT

This study tries to explore the use of Arabic in Lombok, West Nusa Tenggara-Indonesia which is influenced by the Arabization system through contestation and cultural channels that have an impact on the daily communication of several Muslim groups in Lombok. This research uses qualitative methods with a field study approach and literature review in discussing Arabic pragmatics in Lombok Indonesia between the Arabization system and contestation in cultural construction. The theory used is socio-linguistic from John J. Gumperz related to the communicative context. The question of this paper is how did the Arabization system affect the use of Arabic in Lombok? What impact does it have on the use of Arabic in the daily context and social interaction of the people of Lombok? How does the cultural construction of Arabic language use affect relations between individuals and groups in Lombok? The results of this study reveal the Arabization system in Lombok can be seen from the use of Arabic vocabulary in daily conversation, writing the names of places, and individuals, to the context of religious and educational rituals. The effects on the use of Arabic in the daily context and social interaction of Lombok people are the neglect of local languages, social misunderstandings, educational inequality, foreign cultural influences, dependence on religious literature, social exclusivity, and difficulties of national integration. While the cultural construction of the use of Arabic by Wahhabi groups in Lombok is not only a means of communication, but also a cultural and ideological instrument that strengthens group identity, supports education and dissemination of teachings, and strengthens connectivity with the global Muslim community. On the other hand, the use of Arabic by Salafi, Wahhabi groups in Lombok strengthens their religious identity and affirms their commitment to a purer and textual understanding of Islam.

Keywords: Arabic Pragmatics, Arabization, Cultural Contestation

A. INTRODUCTION

Lombok, as one of the beautiful islands in Indonesia, has a rich and diverse cultural landscape. Amidst the cultural diversity that characterizes Lombok society, Arabic pragmatics plays a significant role in the construction and formation of cultural identity. The Arabization system, which has been deeply rooted in the history and culture of Lombok, becomes a central point in the pragmatic analysis of Arabic in this paper (Murahim, 2011).

At the linguistic level, Arabic pragmatics allows the author to investigate how the Arabization system has had an impact on the use of Arabic in the social, cultural, and political context of Lombok. The Arabization system refers to the process of absorbing Arabic elements into the local language or culture, which then results in significant changes in the language and value system of the people of Lombok West Nusa Tenggara (Mastuki, 2014).

However, in the cultural construction in Lombok, there is a complex contestation. This contestation includes the struggle between Arabization influences and local identity, as well as the dynamics between tradition and modernity. In this context, Arabic pragmatics provides a deep insight into how cultural construction in Lombok is influenced by the interaction between traditional elements and imported elements (Wanti et al., 2023).

The use of Arabic in Lombok cannot be separated from the construction of Arabic culture through the use of language in Islamic community groups and organizations in Lombok, let's call these groups Salafi, Wahhabi. These Islamic community groups in Lombok construct Arabic terms as daily communication in Lombok as their identity. This identity they consider important in maintaining Arabic culture through the language in Lombok, and even for those who have families this group massively uses Arabic as a nickname (Arifai, 2019).

In the context of Lombok, the Arabization system not only acts as a form of linguistic assimilation, but also as a symbol of complex social and cultural dynamics. The change in the use of Arabic in Lombok reflects a broader transformation in the social structure and cultural values on the island of Lombok. On the one hand, the Arabization system can be considered as a means to access Arab science, religion, and culture that made an important contribution to the development of Lombok society. However, on the other hand, this system can also be a source of identity conflicts and shifts in local values (Aziz, 2009).

The contestation in cultural construction in Lombok reflects the struggle between tradition and modernity, between local values and global influences. In this context, Arabic pragmatics in Lombok becomes a field of symbolic interaction in an effort to maintain or change cultural identity. Through pragmatic analysis, the author can see how the use of Arabic

reflects social stratification, political tensions, and power dynamics in Lombok society (Pabbajah et al., 2022).

Thus, this paper seeks to explore the practical implications of Arabic pragmatics in understanding and responding to social and cultural dynamics in Lombok. By understanding the role of the Arabization system and contestation in cultural construction in Lombok, the author captures some of the main issues that need to be analyzed in this paper is how does the Arabization system affect the use of Arabic in Lombok? What impact does it have on the use of Arabic in the daily context and social interaction of the people of Lombok? How does the cultural construction of Arabic use affect relationships between individuals and groups in Lombok? Through this paper, the author will explore this problem as an effort to understand the pragmatics of Arabic in Lombok Indonesia, between the Arabization system and contestation in cultural construction.

B. METHODS

This paper uses qualitative methods and this type of research is a field study and literature review related to Arabic pragmatics in Lombok Indonesia, between the Arabization system and contestation in cultural construction. This study wants to examine the phenomenon of Arabic pragmatics in Lombok Indonesia, between the Arabization system and contestation in cultural construction, then will design it with literature review research and complemented by field research. This type of literature review and field research is carried out by the author by collecting works such as: books, research results, journals related to research problems (Jessen, 2014).

In addition, the field study aims to collect information and data obtained from interviews with informants in Lombok NTB related to Arabic pragmatics in Lombok Indonesia, between the Arabization system and contestation in cultural construction. The data sources in this paper refer to all kinds of information, facts, or materials used by the author to support or explain statements, hypotheses, related to Arabic pragmatics in Lombok Indonesia, between the Arabization system and contestation in cultural construction. Because this research is a combination of field research and literature review, primary data sources are obtained through the collection of books, research results, journals related to research problems and field studies carried out by observation, collection of information, and data directly from the research location such as interviews (Deng, 2013).

C. RESULTS AND DISCUSSION

Arabization System of Arabic Language Use in Lombok

The use of Arabic in Lombok cannot be separated from the Arabization system, this Arabization system in Lombok is not something that emerged suddenly, but the result of a long history of interaction between the local population and Arab culture. This process is influenced by several factors, such as Islamic education through Islamic boarding school, religious activities, as well as trade and marriage relations with people from the Middle East. Through these channels, Arabic enters and assimilates into the local language and culture, creating a unique linguistic dynamic (Roszi & Mutia, 2018).

Arabization in Lombok can be seen in various forms, ranging from the use of Arabic vocabulary in everyday conversation, the writing of names of places and individuals, to the context of religious rituals and education. Not only that, the use of Arabic also extends to the field of art, such as in traditional literature and music. This process reflects how the people of Lombok integrate elements of outside culture with their local identity, creating a rich and diverse cultural mosaic (Zaenuri, 2011).

Some groups in the Salafi community and Islamic organizations in Lombok, the Wahhabis, are quite prominent in their use of Arabic terms as a means of communication with their internal and external groups. These groups had a significant influence on the use of Arabic in Lombok, known as Arabization. The Arabization system of the use of Arabic in Salafi, Wahhabi environments in Lombok can be summarized by several supporting factors, namely: (Mukhibat, 2015).

1. Religious education focused on the Arabic language--Salafi, Wahhabi groups established educational institutions, including Islamic boarding school and madrassas that emphasized the teaching of Arabic. This method is considered the key to understanding Islamic texts correctly. The curriculum in these institutions usually includes Arabic grammar lessons, Qur'anic exegesis, as well as hadith in Arabic.
2. The study of the yellow book and literature--in the use of classical books and literature of the Salafi, Wahhabi, mostly Arabic-speaking group encourages students and worshippers to learn and master Arabic. These books include the works of their scholars written in Arabic, specifically in the Wahhabi group they studied the works of Ibn Taymiyah, Ibn Qayyim, and Muhammad ibn Abdul Wahhab.

3. The use of Arabic in religious rituals among Salafi, Wahhabi groups in Lombok is used intensively in various religious rituals. Prayers, remembrances, sermons, and lectures are often delivered in Arabic or accompanied by untranslated Arabic terms. It aims to maintain the authenticity and purity of Islamic teachings in accordance with the practices of the companions and salaf scholars (Yamin, 2023).
4. Salafi, Wahhabi communities and social circles form solid communities in Lombok. In this environment, the use of Arabic becomes part of the group's identity. Community members often use colloquial greetings and expressions in Arabic, such as "assalamu'alaikum", "jazakallahu khairan", "barakallahu fiik", "Akhi", "Ukhti", "Abi", "Ummi", "Ana", "Antum". This strengthened their attachment to Arabic language and culture.
5. The influence of Salafi, Wahhabi figures and preachers in Lombok played an important role in encouraging Arabization. They often use Arabic well in lectures, sermons, and teachings. Their expertise in Arabic inspires pilgrims to learn and use the language in everyday life.
6. Media and information technology – Salafi, Wahhabi groups utilize modern media and information technology to spread their teachings. Many da'wah materials in the form of video, audio, and text disseminated through the internet and social media use Arabic. Websites, YouTube channels, Facebook, Instagram, and instant messaging apps are used to disseminate lectures and lessons in Arabic, which helps reinforce the use of this language among its followers.
7. International connections--Salafi, Wahhabi groups in Lombok have connections with the international Salafi, Wahhabi community, including in the Middle East. This opens access to Arabic-based literature, education, and religious activities. Some members may get scholarships to study in Arab countries, which further deepens the understanding and use of Arabic (Hattab & Wargadinata, 2023).

Effects of Using Arabic in the Daily Context and Social Interaction of Lombok People

In Lombok, the use of Arabic has become an inseparable part of daily life, mainly due to the strong influence of Islam in the region. Arabic is often used in religious, educational, and daily communication contexts among people. Although it brings many benefits, such as increased religious knowledge and access to religious literature, the use of Arabic also has some significant negative effects. These negative effects cover various aspects of Lombok people's lives, ranging from neglect of the local language, misunderstandings and social conflicts, to inequality in education (Hattab & Wargadinata, 2023).

In addition, the influence of foreign cultures brought by Arabic can threaten the preservation of local culture and traditional values. Not only that, but the intensive use of Arabic also has the potential to create social exclusivity and obstacles in national integration. Therefore, it is important to understand and analyze the negative effects of using Arabic in the daily context and social interactions of the people of Lombok in order to find solutions that can reduce these negative impacts without compromising existing benefits (Aisyah, 2017).

Excessive use of Arabic can lead to abandonment of local languages such as Sasak, which risks losing speakers and losing cultural wealth and traditions closely related to the language. In addition, gaps in understanding Arabic between different groups of people can trigger misunderstandings and social conflicts, disrupting community harmony and cohesion. In education, a heavy focus on Arabic can create inequality, where children from economically disadvantaged backgrounds may not have adequate access to it. This has the potential to widen social and economic disparities between groups in society. Meanwhile, foreign cultural influences brought through Arabic can erode traditional values and local culture, creating resistance and tension in the process of cultural adaptation (Pulungan et al., 2019).

The social exclusivity that comes from mastering Arabic can also hinder social integration, creating a chasm between those who master the language and those who don't. Furthermore, the dominance of Arabic could reduce the use of Indonesian in official and administrative affairs, which in turn hindered national integration and a sense of nationhood (Soeriadiredja, 2013).

The following is the author's analysis relating to the negative impact of the Arabization system on the use of Arabic in the daily context and social interaction of Lombok society.

First, the neglect of local languages such as the Sasak language which has an impact on the loss of cultural wealth and traditions expressed through the Sasak language. In addition, the reduced use of local languages in daily communication, traditional ceremonies, and cultural activities. This could happen because younger generations may be more interested in using Arabic which is considered more prestigious or important in religious and educational contexts.

Second, misunderstandings and social conflicts, as not all members of society have a good understanding of Arabic, especially those without access to formal education. This can lead to misunderstandings in communication, which then has an impact on conflicts between individuals or groups with different levels of Arabic understanding.

Third, the occurrence of educational inequality, due to an excessive focus on Arabic which can then create inequality between those who can access quality education in Arabic and those who cannot not. This can have implications for the difficulty of children from

underprivileged families to master Arabic, the creation of educational gaps between different social groups, and limited educational and employment opportunities for those who do not speak Arabic.

Fourth, Arabic brings with its elements of foreign culture that may not always be in harmony with local values which results in the erosion of local culture and changes in traditional values and the lagging behind of local culture that is not integrated with new influences. This has the potential for resistance from the community to cultural changes that are considered negative.

Fifth, dependence on religious literature due to the dominant use of Arabic which can then ignore local literature. On the other hand, it also has an impact on the limited exploration of science and culture in the local context which then occurs the dominance of thought based only on religious literature, reducing the diversity of perspectives.

Sixth, social exclusivity because mastery of Arabic can be a symbol of high social status, resulting in a social gap between those who master Arabic and those who do not can potentially lead to social discrimination and marginalization of certain groups, as well as obstacles to social integration and community collaboration.

Seventh, difficulties in national integration, as there is a predominance of Arabic in everyday life especially if it is more widely used than Indonesian in official and administrative affairs. This has an impact on barriers in communication with the central government and national institutions, as well as a decrease in the sense of nationality and national cohesion (B. Santoso, 2006).

According to the author's analysis with regard to the effects of the use of Arabic in everyday context and social interaction in Lombok society shows that although Arabic has important value in religion and education, there are various challenges that must be faced. Neglect of local languages, social misunderstandings, educational inequality, foreign cultural influences, dependence on religious literature, social exclusivity, and difficulties of national integration. Therefore, it is important to create a balance in the use of Arabic with efforts to preserve the local language and increase social inclusivity.

Cultural Construction of Arabic Language Use Affects Relationships Between Individuals and Groups in Lombok

The cultural construction of Arabic language use in Lombok has a significant impact on the relationship between individuals and groups in society. This language became not only a means of communication, but also a symbol of social and religious status. Mastery of Arabic is often associated with prestige and deep religious knowledge, thus creating a social hierarchy

based on language skills. On the other hand, differences in understanding and use of Arabic can lead to misunderstandings and conflicts between groups (Reiginayossi & Sitorus, 2023).

The influence of Arabic is seen in the preservation of culture and religious traditions, where the language is the main medium in various ceremonies and rituals. However, the dominance of Arabic also poses challenges to the survival of local languages and cultures, such as Sasak. In addition, Arabic language skills open up opportunities for interaction with the international community, especially in the context of religious tourism and trade relations (Hattab & Wargadinata, 2023b).

Arabic plays an important role in the construction of the identity of the Sasak people in Lombok. Although Sasak is the primary everyday language, the use of Arabic in religious and cultural contexts helps strengthen their Islamic identity (Husni & Rahman, 2020). Arabic became a tool to unite communities in religious and cultural practices, as well as distinguish them from other ethnic and religious groups. For Lombok's Salafi, Wahhabi community, Arabic is a symbol of identity that distinguishes them from other Islamic groups that may be more syncretic or incorporate local practices into their Islam. The use of Arabic helps strengthen bonds within the community and affirms their allegiance to Wahhabi teachings (I. Santoso, 2014).

Arabic also influenced the lifestyle and culture of the Wahhabi group in Lombok. The use of Arabic names, traditional Arabic clothing, and the adoption of lifestyles deemed to conform to pure Islamic teachings are part of their identity. For example, the use of headscarves and long dress for women, as well as robes and turbans for men, became visual markers of their religious identity. The Arabic language often used in greetings, daily prayers, and social interactions reinforces the impression that they follow an Islamic lifestyle close to Arab culture. In Lombok, the use of Arabic in various aspects of religious life demonstrates their commitment to Islamic practices that are considered pure and genuine. This creates a difference with other Muslim groups who may be more flexible in their use of local languages or Indonesian in their religious activities (Berg, 2011).

On the other hand, Arabic is considered the holy language in Islam because it is the language of the Quran and hadith. The use of Arabic by Wahhabi groups in Lombok strengthened their religious identity and affirmed their commitment to a purer and textual understanding of Islam. The use of Arabic in religious activities, such as sermons, recitations, and prayers, creates an impression of authenticity and legitimacy in their religious practice. By using Arabic, the Wahhabis can distinguish themselves from other Muslim groups in Lombok who may rely more on the local language or Indonesian in their religious practices. This helps

them establish an exclusive identity and separate themselves from local interpretations of Islam that they consider less pure (Berg, 2007).

In the author's view, the teaching of Arabic allowed Wahhabis to access classical Islamic literature and the religious texts underlying their ideology. It is important for the education of members and the spread of Wahhabi teachings. Islamic boarding school or educational institutions run by Wahhabi groups often emphasize the importance of mastering Arabic, which in turn strengthens their social and intellectual networks. The use of Arabic can increase the religious authority of Wahhabi leaders because it shows a deep knowledge of Islamic texts. This gives them legitimacy in the eyes of followers and the public at large as authorities in the interpretation of Islam. Overall, the use of Arabic by Wahhabi groups in Lombok is not only a means of communication, but also a cultural and ideological instrument that strengthens group identity, supports education and dissemination of teachings, and strengthens connectivity with the global Muslim community.

D. CONCLUSION

The Arabization system in Lombok can be seen from the use of Arabic vocabulary in daily conversation, writing the names of places and individuals, to the context of religious and educational rituals. The use of Arabic in Lombok also cannot be separated from the Arabization system which is influenced by several factors, such as Islamic education through Islamic boarding school, religious activities, as well as trade and marriage relations with people from the Middle East. Through these channels, Arabic enters and assimilates into the local language and culture, creating a linguistic dynamic. The process of assimilation between Lombok and Arabic cultures also has an impact on the use of Arabic in the daily context and social interaction of Lombok people, resulting in neglect of local languages, social misunderstandings, educational inequality, foreign cultural influences, dependence on religious literature, social exclusivity, and difficulties of national integration. The influence of foreign cultures brought through the Arabization system is also a challenge to traditional values and local culture which can generate resistance and tension in the process of cultural adaptation. While the cultural construction of the use of Arabic by Wahhabi groups in Lombok is not only a means of communication, but also a cultural and ideological instrument that strengthens group identity, supports education and dissemination of teachings, and strengthens connectivity with the global Muslim community. On the other hand, the use of Arabic by the Wahhabi group in Lombok strengthened their religious identity and affirmed their commitment to a purer and textual understanding of Islam, as language is not only a means of communication, but also a

symbol of social and religious status. Mastery of Arabic is often associated with prestige and deep religious knowledge, thus creating a social hierarchy based on language skills.

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