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Analysis of the Purpose and Principles of Learning Arabic

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Article Info	ABSTRACT
	Arabic language learning has always faced problems in learning students caused by many factors, such as the learning content that does not match the student's conditions, the teacher's limited creativity in matching learning methods and strategies, the additional burden associated with the need to master the great skills of qira'ah that are not easy, and others. In addressing one of the problems of learning Arabic language, i.e. related to the methodology of Arabic learning, there is a need for discussion of the subject, in this article discussed about the understanding of the method of learning arabic language and its history, as well as the purposes and principles of learning the Arabic. This research uses a library study method for the purpose of studying, exploring, and as a reinforcer of this research. The Arabic language learning methodology is a method used by teachers in teaching Arabic materials so that the materials can be delivered and well understood by the students, the method of language learning has evolved over time and started since the 1980s. The purpose of learning Arabic in each school has its own characteristics, but in general, the main goal of Arabic learning is to improve language competence, communication competence and culture. Before learning Arabic, educators should pay close attention to and understand the principles of Arabic learning, including priority, accuracy, motivation, graduation, and validation.

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1. INTRODUCTION

Arabic is one of the languages that has a rich history and cultural wealth. Besides, understanding Arabic is also very important for the Muslims because the Quran is written in Arabic. However, learning Arabic is often faced with challenges, especially in terms of curriculum, learning methods, and resource availability. In today's digital age, information and communication technologies have brought about major changes in a variety of fields, including Arabic language learning.

In Indonesia, Arabic is taught as a compulsory subject in Islamic schools, which makes Arabic part of the curriculum used in 2013. Although Arabic is the core subject taught in the school, many students are less enthusiastic about learning the language.

The 2013 character-based curriculum emphasizes that students should be able to master four types of language skills, namely: reading skills (*qiro'ah*), speaking skills (*kalam*), listening skills (*istima'*), and writing skills (*kitabah*).(1) In the learning process, media is needed as a tool to support the motivation of students, such as audio, video, games, or others. In this way students not only learn Arabic, but can also understand and apply the language in the context of everyday life. However, it is still a problem that is always emerging in learning Arabic. Learning Arabic and its problem is a phenomenon that attracts the attention of language researchers. Language is, in fact, a tool of social communication or social interaction to live with others, to understand each other, and a tool to express the content of the heart. Therefore, language has at least two functions, that is, a transactional function and an interactive function.

A language is said to be functional when its use is intended to reveal the content of communication such

as a certain form of news or information. However, if a language is used to express and establish social relationships with the social community, then the function of the language falls into the category of interactive functions. The system and principles of learning Arabic are very important for an apprentice to realize the learning process aimed at, because in each language there is an element of skill that can be seen integratively.

So in the learning of Arabic, the function of language becomes the basis for language learners in designing the strategy and purpose of learning Arabic. The function of the Arabic language in Indonesia is not independent of religious doctrine, so it also greatly affects the purpose of language learning in Indonesia.(2) This research aims to find out the purpose of learning Arabic and the principles of Arabic learning, using a qualitative approach.

2. METHODOLOGY

This research uses the library research method. A library study is a research action whose whole process is aimed at carrying out a serious examination of theory and all concepts that have to do with the subject of research to be the basis in moving on to the next stage of research.(3) The main purpose of this library research model is to study, explore and be a basis that strengthens the research that is being studied to see the accuracy and the extent of the library studies that are being compiled by a researcher.

In this study, the researchers tried to find things that were the reason in the study of languages, especially Arabic. Besides, researchers also tried to reveal the theory or foundations in the learning of Arabic by conducting analysis studies on related sources such as in the research articles and experiences of the Arabic language learners.

3. RESULTS AND DISCUSSION

3.1 Understanding and History of the Methodology of Teaching the Arabic Language

Methodology is ethymologically derived from the Greek word methods which means way or way, while logos means science. Semantically, methodology means the science that studies the ways or paths taken to a goal with effective and efficient results.

According to Jhon Daniel, the methodology of learning Arabic is the way or path taken how to present the materials and Arabic language so that it is easily accepted, absorbed, and mastered by the pupils well and pleasantly. (4)

Based on history, the development and innovation of ideas and perspectives in the study of language learning has begun since the 1980s. There are four pending phases that can be observed in the development and innovation of language learning from 1880 to 1980. It is said that in the first phase, between 1880-1920. At this time there was a reconstruction of the form of direct method or known as direct method/*thariqah mubasyarah* that had developed in ancient Greece. After that developed the sound method or phonetics method/*thariwah shautiyyah*.(5)

At this stage the field of language teaching was introduced with another new element of descriptive phonetic science, although it has been known that this subject has been studied since the mid-19th century by Brucke, Ellis, Bell, Sweet, Sievers, Klighardt, Passy etc. But it was the wind that turned him into a language teaching method.

Phase two, between 1920 and 1940. In this phase in the United States and Canada were formed forums of study of foreign languages, which then resulted in the application of methods of a compromise nature or known as compromise method / thariqah ittifaqiyyah, in the third phase there are three periods that can be observed, namely: the period 1940-1950 was the period of the birth of efficient and practical method of the world of martial arts. This method is known as the American Army Method/ Thariqah Junaidiyyah Amrikiyyah, this method was born from the base of the American army for the sake of war expansion.

The period 1950-1960 was the period of the emergence of audio-lingual methods or known also as the term thariqah sam'iyyah syafawiyyah. As for the period 1960-1970, this period marks a period of emergence of doubts and re-study of the truth of language learning, this period marked the beginning of the collapse of audio-lingual methods, and the popularity of theoretical analysis in language learning. The fourth phase, between the years 1970-1980. This phase is seen as a turning point and is the most innovative period in the study of secondary and foreign language acquisition, the result is the appearance of communicative approaches in the learning of languages.(6)

The fourth phase, between 1970-1980. This phase is seen as a turning point and is the most innovative period in the study of second and foreign language acquisition, resulting in the emergence of a communicative approach to language learning.

3.2 The Purpose of Arabic Language Learning

Learning Arabic is different from learning the mother tongue that has become everyday consumption. Thus, the basic principles of the teaching of foreign languages must be different, both in terms of the methodology of the material content, and the process of its implementation. As for the areas of skill to be mastered in Arabic, include the ability to hear, speak, read, and write.

Every child born in the world has the potential to master a language according to the level of ability based on their own uniqueness as well as their achievement as a human being. However, the differences in a person's language ability are also influenced by the different goals of learning the language to be achieved, the motivation that is in each of them, their interests, especially their perseverance.

The purpose of learning the Arabic language in each school is closely related to the curriculum of the student, where it is a complete set of plans ranging from the aim of learning, the content of the material, the materials, the way it will be used in delivering a material, by giving the teacher the opportunity to be creative in the methods and strategies of its achievement, as long as the learning reaches to be achieved can be implemented well and according to expectations.(7)

As a language no longer foreign to the Muslims, including the Indonesian people, Arabic has begun to be studied at all levels from Ibtida'iyyah to College. Since this language considered to be the language of Islam, it automatically becomes a consequence for the scholar of Islam that to master Islam it is compulsory to master Arabic, because all the main sources of reference to Islamic material are basically Arabic. But the difference is if Arabic is considered as a foreign language, then the consequence is that this Arabic language is only used or functioned as a means of communication, and is not a condition for understanding Islam.(8)

As for the purpose of learning Arabic in Indonesia based on government policy in this case curriculum from 1994 to 2008. There are at least three competences that should be achieved in learning Arabic: First, the competence of language, the meaning of this competence is, the student should master the phonem of the Arabic sound system, how to distinguish its pronunciation and be able to know the structure of the language, basic Arabic grammar, theoretical aspects as well as its function is to be capable of knowing the vocabulary of its use.(9) In general, students who have the value of the ability to master the aspects of phoneme of Arabic language will have a high competence in language.

Second, communication competence, the significance of this competition is that the student has the capacity to use Arabic automatically, is able to express ideas and experiences without speech and is capable of absorbing Arabic speech easily and well. Angelo Scarino argues about a communicative approach that the primary goal of language learning is to help students to use the language they learn with a variety of approaches and strategies. And in order to the goal of learning, the teacher must know the principles of language learning to be realized. In short, the principle of the communicative approach is that learning will work well when it is in the following eight conditions: 1) The student is applied as someone who has language needs and interests. 2) The learner is given the opportunity to participate in the use of the language learned communicatively in various activities. 3) The pupil is shown to communicative data that is understandable and relevant to his needs and preferences. 4) The apprentice deliberately focuses his learning on the forms of skills and strategies that support the process of language acquisition. 5) The learning student is given information disaggregated in socio-cultural data and direct experience with the culture that is part of the learning language. 6) The participant is clearly aware of the role and truth of language and also culture. 7) Students are given appropriate feedback regarding their learning progress. 8) Students have been given the opportunity to arrange their own learning (10)

Thirdly, cultural competence, the meaning of this competence is that the student is able to understand Arabic language its relationship with its culture, values, ethical customs and art, by understanding the side of Arabic culture, then will facilitate in understanding other aspects (11).

According to Fauzan dkk, the aim of learning Arabic is in line with the goal of learning the Arabic language for non-Arabs according to the view of Thu'aimah and al-Naqah, namely: a. Understand and understand Arabic correctly by consciously taking into account the conditions of life in general. b. Make Arabic as a medium of direct communication and expressing soul. c. Be able to read Arabic manuscripts easily, find meaning and be able to interact with each other with Arabic. d. Writing using Arabic languages as expressions about functional conditions, and self-expression (12).

3.3 The Principles of Arabic Language Learning

Learning Arabic as a foreign language for Indonesian students must be different from learning Indonesians as their mother tongue. When a person learns his mother tongue, the recording tape of the language in his mind is empty and clean of any language, so that the language material taught by his family is recorded smoothly and easily in the tape. It is from here that the newly learned foreign language will always be influenced by the structure of words and sentences of the mother tongue that are so dominant. To overcome the above, educators need to pay attention to some of the following principles of learning Arabic.(13)

1. Priority Principles (*al-Uluwwyat*) In the learning of Arabic, there are priority principles in the delivery of teaching materials, namely:
   a) Teaching to listen and speak before writing This principle starts from the assumption that good language teaching is the teaching that corresponds to the natural development of language in humans, i.e. every child will begin the development of his language from hearing and observing and then imitating. Language teaching should begin with the training of hearing, conversation, reading, and writing. It suggests that the ability to listen must first be built, then the skill to imitate speech, then other aspects such as reading and writing.

b) Teaching sentences before teaching words

c) Teaching high-frequency vocabulary, more priority even if it contains the elements of *syadz* or mu'tal prior to teaching vocabularies.

d) Teaching languages should be at a normal speed, as is the case with native speakers, which means in teaching languages don't have to slow down.

In learning Arabic, there are principles in delivering lessons: (1) teaching to listen and speak before writing; (2) teaching sentences before teaching words; (3) using words more familiar with everyday life prior to teaching language according to Arabic speakers.

Listening and speaking first than writing. This principle is based on the assumption that good language teaching is the teaching that corresponds to the natural development of language in humans, that is, every child will begin his language development from listening and observing and then imitating. It suggests that the ability to listen must first be built up, then the capacity to imitate speech, then other aspects such as reading and writing. There are a number of hearing-training techniques, namely:

a) A teacher of Arabic should pronounce various words, both in letters and in words, while the student calls them in the heart collectively.

b) The teacher of Arabic then continued his matters about the sounds of letters of almost the same nature. For example: ش - ذ - ه - ح - ع - س - and so on.

c) The continuity of the material is continued with a sound system that does not exist in the mother tongue (in this case Indonesian language) of the student, such as: ص, ض, خ, ذ, ث and so on.(14)

In the teaching of pronunciation and interpretation in Arabic language, the following steps can be followed:

a) The student is trained to pronunciate the single letters that are the easiest and not strange, then trained with the letters with long signs and then trained faster and later trained in the pronunciation of words and sentences quickly.

b) Encourage the pupil when the teaching process is to read and spell letters or words to imitate the intonation, stops, or short lengths.

c) Teach sentences before teaching languages. In teaching the structure of the sentence, it is best to teach the structures of the phrase (nahwu) first, and then the problems of structure of words (*sharf*).(15)

2. Principle of Accuracy

The terminology principle of accuracy is that from the very beginning the student is not allowed to make mistakes, this is to avoid the formation of false language habits, both in terms of sound, structure and meaning. The principle of accuracy is a standard that will be realized in addition to the conditions of any term that appears synonymously.

This principle can also be summarized with the principle of correctness. (*al-Diqqoh*). It means that an Arabic teacher should not only be able to blame the student, but he should also be capable of correcting and accustoming the student to criticism of the following things:

a) Correctness in phonemic teaching

Teaching aspects of this skill through hearing and speech exercises. If the student still speaks his mother tongue, the teacher should emphasize the practice of speaking and listening to the true Arabic alphabet continuously and focus on the student's mistakes.

b) Correctness in the teaching of syntax

Teaching of syntax should be noted that the structure of sentences in one language with the other generally there are many differences. For example, in Indonesian a sentence will always start with a word object, but in Arabic the sentence can begin with a verb (*fi'il*).

c) Correctness in semantic teaching

In Indonesian language in general every basic word has a meaning when it is inserted in a sentence. But, in Arabic, almost all words have more than one meaning, better known as *musytarak* (one word with many meanings) and *mutaradif* (*different words same meaning*). Therefore, Arabic teachers should pay great attention to the problem. He must be able to give an appropriate solution in teaching the meaning of an expression because of the clarity of the clues.

3. Gradient principle (*al-Darjiyyah*)

The terminology of gradient here is to reflect that: 1) The student is taught something starting from the known to the unknown, or the easy thing leading to the difficult thing, 2) The lesson to be presented now, refers to the lesson of the past, both in terms of vocabulary, nahwu, Sharaf, and meaning.

By nature, there are three categories of gradient principles: (1) the shift from concrete to abstract, from global to detailed, from known to unknown. (2) There is a continuity between what has been given before and what will be taught after. (3) There is an increase in the weight of teaching before and after, both the number of hours and the matter.

a) Vocabulary teaching (mufradat)

The teaching of vocabulary should take into account the aspects of its use for the students, i.e. to begin

with giving the word material that is often used in the day and in the form of basic words. This is done so that students can compose perfect sentences so that they continue to grow and develop their abilities.

b) The Stage of Khawaid Teaching (Morfem dan Sintaksis)

In the teaching of qawaid, both Qawaid Nahwu and Kawaid Sharaf should also consider its usefulness in everyday conversation. In teaching Qawaed Nahwu, for example, it should begin with the material of the perfect sentence (number of mufidah), but the details of the presentation must be in a way that teaches about the name, *fi'il* and letter.

c) The stage of teaching meaning (*Dilalah Ma'ani*)

In teaching the meaning of the words, an Arabic teacher should begin by choosing the words or sentences that are most frequently used in their daily lives. When viewed from the material techniques of teaching the Arabic language, the stages can be distinguished as follows: (1) Training through hearing before vision, (2) Speech training before reading, (3) mastery of groups before individuals. (16)

4. The Principle of Motivation

To realize this principle of motivation, it can be achieved through the following steps: 1) Appreciate each correct student answer by giving direct praise. 2) Cultivate competitive spirit among students. 3) Include elements of simulation in rill activity (Exercise) 4) Create harmonious educational communication between educators and students. 5) Variate learning activity.

This principle can also be called the principle of the desire to learn (*al-Tasywiq*) which means the principles of desire in the learning of Arabic is to present a variety of methods in learning, which by doing so, will make the implementation of learning enjoyable and exciting. The fact that learning a language is forming a new habit in *istima, kalam*, *qira'ah* and *kitabah*, this process is a boring thing.(17) We as teachers do not just replace language skills or material that dislikes or bores students, we should introduce this principle. There are some suggestions made by Horlad Balmar in Kamal Ibn Badry to arouse the desire and enthusiasm of learning languages in the pupils, among them:

a) Keep as far away as possible that makes students confused, difficult material sometimes needed in a lesson, but do not let such material make the student confused and confused. When this happens, it's best for the teacher to find a solution to the problem, which is to present a variety of methods for explaining it.

b) To instill in students the desire to learn, it will give them more strength to want to learn.

c) To arouse the competitive spirit of the student, this will give more strength for wanting to learn and acquire knowledge.

d) To incorporate the elements of the game in the Exercise

e) To create a close relationship between the teacher and the student (which is educational), this can happen when there is confidence in the teachers and their knowledge, the teacher who always gives motivation, the teaching process that goes step by step, the readiness of the teacher in responding to the questions of the pupils or explaining unclear, do not humiliate the student when there are inappropriate questions, and understand the difficulties and problems faced by the student and ready to help solve them.

5. Validation Principle

The principle of validation are: 1) Learning is carried out practically, not through grammatical explanation, especially for beginners. 2) Explanation of a meaning of a sentence is done as much as possible through concrete things, among other things by using visual media, vivid images and realistic. 3) Educators provide understanding to the students by rehearsing various examples that can be explained through the simplest way and more related to the meaning in the form of writing. For example, if an educator is going to teach the name, then the best examples are books, pens, writing books, and other names that are in the classroom.

4. CONCLUSION

The Arabic language learning methodology is the method used by teachers in teaching Arabic materials so that the materials can be delivered and well understood by the students, the methods of language learning evolved over time and began in the first eight years.

The purpose of learning Arabic in each school has its own characteristics, but in general, the main goal of Arabic learning is to improve language competence, communication competence and culture.

Before learning Arabic, educators should pay close attention to and understand the principles of Arabic learning, including priority, accuracy, motivation, graduation, and validation.

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