ECLECTIC METHOD FOR ARABIC LEARNING IN ISLAMIC SCHOOL OF INDONESIA

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ABSTRACT: Arabic learning was starting from an assumption that its method was more important than its materials. This assumption then saw that its success would be determined by methods selected by the teacher. This paper discusses the paradigm encouraged Arabic teachers to master several methods considered effective and efficient to achieve the goals of learning Arabic. Starting from this, eclectic method was born as central axis to provide various alternative methods combined to support each other in achieving the goals of learning Arabic. There were, in the past, facts showing that the causes of failures of learning foreign languages were, among others, teachers' capability to select proper and attracting methods. This statement showed that the cause was the inappropriateness of method selection which led to students' desperation. Finally, some recommendations will be presented to enhance Arabic language learning.

Keywords: eclectic, Arabic learning, teaching paradigm

INTRODUCTION

A research conducted Al-Rajhi, Bartlett, & Altman (2013) stated that the problem in learning Arabic was the lack of passion, even in the department of Arabic language and literature. Arabic learn was also facing a fact, particularly for non-Arabs, that the very weak vocabulary mastery made students in their learning process not able to achieve simultaneous and balanced lingual skill and competency. Occasionally, listening, speaking, reading and writing skills can't be maximized simultaneously and in balance. A learning process should be departing from basic assumption that materials and their branches were a coherent whole (Gallagher, 2011; Wilson et al., 2013; Wekke, 2016).

In Arabic lesson, an aspect which often be highlighted is the learning method. It emerged due to the assumption and statement which said that "the method is more important than the materials". But, it had an antithesis which said that "*teachers themselves have to learn the lessons with such difficulty before entering the classroom, let alone the students.*" (Mohamed, El Khouly, & Saad, 2012; Rojas-Méndez, Papadopoulos, & Alwan, 2015; Vassie, 2000; Wekke & Andriansyah, 2016). The different emphasizes in Arabic lesson on the

importance of method and the importance of materials may occur built by the reality. Tasks of an Arabic teacher were not only to teach, but also to be a motivator. So, a combination of methods is intended to cover each other's shortcomings. Operationally, method selection needs analysis and teacher ability to determine any method considered appropriate.

PARADIGM OF ARABIC LEARNING PROCESS

Paradigm of Arabic learning process is based on an opinion regarding the Arabic itself. Some parties see that Arabic with its branches is taught separately. It is marked by the separation of Arabic materials from various branches of Arabic including aspects of Arabic skill. Furthermore, this paradigm is called *nazhariyyah al-furu'*. There are who see that Arab is an inseparable unity which then is called *nazhariyah al-wihdah*. *Nazhariyah al-wihdah* is an approach in Arabic teaching. *Nazhariyah al-wihdah* consists of two words are *nazhariyah* and *al-wihdah*. *Nazhariyah* (نظرية) means opinion, view, theory, thought and etc., while *al-Wihdah* (الوحدة) means unity and sometimes use the word *al-wahdah* (fathah on the letter waw). This writing consistently uses the term of *al-wihdah* (kasrah on the letter waw) (Aladdin, 2012; Halim Tamuri, Yusof Othman, Dakir, Munawar Ismail, & Stapa, 2013; Wekke, & Lubis, 2015). The consistence of using terms is intended to avoid any misinterpretation or misunderstanding.

Nazhariyah al-wihdah as an approach in Arabic teaching is also termed as all- in-one system. *All* means every, whole and each . All-in-one (in the form of *idiom*) means all is existing, while *system* a *noun* meaning structure and way (Kleinsasser, 2013). It is commented that system meant *thariqah*, *nizham* and *tartib* (Makhdoom, Khoshhal, Algaidi, Heissam, & Zolaly, 2013). All-in-one system is literally translated as multi or whole. All-in-one system (*nazhariyah al-wihdah*), terminologically, is a system or approach in Arabic teaching viewing that Arabic is a unity that cannot be separated (Aladdin, 2013a; Ghani, Ahmad, Hashim, Shaadon, & Mustapa, 2012; Jamous & Chik, 2012; Wekke & Hamid, 2013).

All-in-one system is defined in which a language is taught as parts arranged as unity, not separated or different branches (Alabdulkader & Leat, 2015). Based on this, it can be modeled that *nazhariyah al-wihdah* is a theory seeing that Arabic and its branches are actually one unified whole. Achieving one part (branch) should not cause an Arabic student to ignore other parts since all parts are an inseparable unity. Arabic learn can run maximally when the teacher is mastering both method and substance at once. As for the theory saying that method is more important than materials, there is a context underlying that. The fact

shows that there are such difficulties frequently found in Arabic learn since the teachers themselves are not mastering the materials. In this context, it can be said that the mastery of the materials is important before implementing other learning methods. Essentially, both method and material are two things are mutually supporting, so that, they cannot be separated within Arabic learn (Dajani & Omari, 2014; Hamed, 2012).

Nazhariyah al-Wihdah: an Approach in Arabic Learn

The idea about *nazhariyah al-wihdah* is an idea to achieve Arabic skill which is shown when the Arabic teaching is done separately from each of its branches (Volkovich, Granichin, Redkin, & Bernikova, 2016; Zuhurudeen & Huang, 2016). To avoid to be protracted in these weaknesses, tangible steps and anticipatory steps which can be done are the all-in-one system as an approach in Arabic teaching. This approach views that Arabic teaching should refer to the principles of all-in-one system meaning that Arabic learning materials should be considered as an inseparable unity of each branch (Lou & Noels, 2016; Menai, 2014; Schwartz & Asli, 2014), not *furu'iyah*. Paradigm of Islamic boarding school sees that Arabic learn still should be separated from its branches though such overall branches are leading to the mastery of Arabic language as a whole. Whereas the Arabic learn, on the version of Islamic school, is done integrally between all its branches including handbooks used and all skills as a whole and taught integrally including listening, speaking, reading and writing skills. Both Islamic boarding school and Islamic school, actually, agree on that Arabic language is a unity, but techniques of learn may be different. The important one is that they should be done in balance and consistently (Kern, Lingnau, & Paul, 2015; Khayyat, Lam, & Suen, 2014).

As an approach of Arabic learning process, *nazhariyah al-wihdah* seems to be consistent upon its principles. In order to achieve its goals, *nazhariyah al-wihdah* is consistent upon its principles including: First, Principle of Psychology. Arabic learn in the approach of *nazhariyah al-wihdah* (all-in-one system) always has meaningful refreshment about students' activities and passion. Using this approach, there is motivation to improve the passion to learn because there is diversity in the approach and not monotonous (Al-Amer, Ramjan, Glew, Darwish, & Salamonson, 2016; Alfahad, 2015). A good teacher is a teacher being creative and smart to motivate his/her students to that the difficulties faced by the students, which caused by their internal factors stultifying their passion, can be solved (Ahmad, Mahmoud, & Fink, 2016; Bonacina-Pugh, 2013; Raymond, Jacob, Jacob, & Lyons, 2016). In line with this, it is a comment that motivation in Arabic learn should be developed

continuously by embedding a feeling of “yes, I can” (Alruily, Ayesh, & Zedan, 2014; Bounhas, Ayed, Elayeb, & Bellamine Ben Saoud, 2015; Chakrani, 2015; Garca-Sanchez, 2010; Germanos & Miller, 2015; Suleiman, 2011). Furthermore, he commented that the way to achieve that is by avoid any emphasis on giving terms (*fa'il*, *maf'ul*, *majrur*, *mansub*, *marfu'* etc.), moreover for non-Arabic department and beginners.

This all-in-one education system can provide motivation and grow students' interest to learn, particularly, Arabic language. This approach also requires the students to understand situation depicted by learning materials deductively. Reviews delivered by the teachers after giving each material should be solved on each aspect to strengthen their understanding about such material (Alomar, Wanick, & Wills, 2016; Chaibi, Naili, & Sammoud, 2014; Dajani, 2015). At the beginning, on the sidelines, or at the end of each meeting, Arabic teacher, which is simultaneously being motivator for his/her students to understand that Arabic language is important for them now and in the future and learning Arabic language is not difficult when they are paying great attention to it and doing practices seriously and intensively.

Second, Pedagogical Principles. A language teacher who teaches Arabic language should know that learning materials are related to each other. Teaching Arabic language, a teacher should consider to how to achieve four aspects are *istima'*, *kalam/muhadatsah*, *kitabah* and *qira'ah* in balance without any separation in mastering by stressing on one of those four skills (Cronj, 2011). The four lingual competencies/skills should be taught and trained to the students so that they may grow in balance and integrally (Alabdulkareem, 2015; Omari, 2015).

This all-in-one system approach is very suitable and worthy to be studied using Gestalt theory in balance, at the same time (Oktay, 2015). This theory has a principle that learning is based on the overall, development, transferring occurrence, and will be more successful when suitable with the interest, and continuously (Aladdin, 2014). These principles of this theory seem to be more effectively leading to the success of learning Arabic. In this method of Arabic learn, besides support of method, motivation and students interest, there is environmental factor which is also significantly determining the success or the failure of an Arabic learning process.

Arabic learn always considers to principles, methods materials and environment. Embedding motivation to the students to learn Arabic language is also an aspect participating to determine the strength of further learning interest consistently. To realize this objective, Arabic language teachers should previously ensure the students that Arabic language would

give them many advantages in the future. The teachers should attempt to ensure them that Arabic language is not difficult (Sirajudeen & Adebisi, 2012; Zedan et al., 2013; Wekke, 2013). Therefore, Arabic language teachers are not only required to teach Arabic language, but also – like what has been mentioned above – being motivators for their students. When this can be done well by the Arabic language teachers, the teaching process will exactly prove that Arabic language is not as difficult as what they were worried about but it is easy. The solution is how to make Arabic language to be interesting and easy to understand. Besides those, the most determining aspect is favorable learning environment. Generally, Islamic boarding schools have a high commitment to take Arabic language as daily language in their environment, so that times for learning Arabic are more often outside of formal sessions like in activities relating to the boarding school status or even, there are lingual courts. Meanwhile, Islamic schools experience an obstacle that is limited time allocation as they just have formal session that is just for 2 hours per week.

Third, Principles of Linguistics. The principles of all-in-one system approach are in line with listening, speaking, writing and reading activities. When there is one who wants to express an idea stimulated by hearing sense, there will be an attempt to discuss it both using spoken and written language (Aladdin, 2013b). Principles of linguistics state that language is ideas expressed orally, not imprisoned in the deepest heart without any execution/expression and without involving language functions (Dajani, Mubaideen, & Omari, 2014). This principle requires languages to function and to be realized in the form of communication.

CONCLUSION

Whenever this principle is becoming standard of language learning process, it means that language, actually, is a means of communication which is actively used to deliver ideas. Therefore, to put language functioning as it should be, its learning process should be communicative, given that the principle that language is a means of communication. Islamic boarding school more obviously establish the principles of linguistics since their students are fully living in the boarding schools which is different with Islamic school where the students are living at the schools just at the formal times or school days.

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