



Arabic Language Learning Methods at the Raudhatun Najah Islamic Boarding School, Langsa City

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Abstract

Every technique that experts have revealed has its advantages and disadvantages. This is a positive thing because they complement each other. Educators must have accuracy in determining the right method for students so that mistakes do not occur. Choosing the appropriate method for students is a very important first step to achieving success in teaching-learning. Conversely, errors in selecting methods by educators can be the initial cause of failure in achieving goals. The methodology in this study was to use qualitative field research conducted at the Raudhatun Najah Islamic Boarding School. In contrast, the research findings showed that at the Raudhatun Najah Islamic boarding school, students were asked to directly speak Arabic conversations without translating into their mother tongue. Although in practice, there are still many obstacles encountered. Some problems encountered at the Raudhatun Najah Islamic boarding school are the many words that need to be clarified for students, the lack of awareness of students to speak Arabic, and the lack of motivation from some teachers to create a good Arabic language environment. Arabic learning methods at the SMP/MTs level should focus on conversational aspects and everyday vocabulary mastery. This should continue to be practiced until students feel confident without having to focus too much on grammar from the start. After students feel comfortable speaking Arabic, then they are taught about grammar. It is important to remember that grammar in teaching Arabic is not an end but a tool to improve speaking and writing skills. This aspect of writing can be taught by asking students to write their everyday stories.

Keyword: learning, arabic, islamic boarding school

Abstrak

Pada dasarnya, setiap teknik yang para ahli telah ungkapkan memiliki kelebihan dan kelemahan masing-masing. Ini sebenarnya menjadi suatu hal yang positif karena saling melengkapi. Para pendidik harus memiliki kecermatan dalam menentukan metode yang tepat bagi para siswa agar tidak terjadi kesalahan. Memilih metode yang sesuai untuk para peserta didik adalah langkah awal yang

sangat penting untuk mencapai kesuksesan dalam proses belajar-mengajar. Sebaliknya, kesalahan dalam memilih metode oleh pendidik bisa menjadi penyebab awal ketidakberhasilan dalam mencapai tujuan. Metodologi dalam penelitian ini adalah menggunakan kualitatif dengan jenis penelitian lapangan dan penelitian ini dilakukan di Pesantren Raudhatun Najah. Penelitian menunjukkan bahwa di pesantren Raudhatun Najah, peserta didik diminta untuk langsung berbicara dalam percakapan Bahasa Arab tanpa menerjemahkan ke dalam bahasa ibu. Meskipun dalam praktiknya masih ada banyak kendala yang dihadapi. Beberapa masalah yang dihadapi di pesantren Raudhatun Najah adalah banyaknya kata-kata yang tidak dikenal oleh siswa, kurangnya kesadaran siswa untuk berbicara dalam Bahasa Arab, dan ketidaksupportan dari beberapa guru dalam menciptakan lingkungan Bahasa Arab yang baik. Metode pembelajaran Bahasa Arab di tingkat SMP/MTs sebaiknya dimulai dengan fokus pada aspek percakapan dan penguasaan kosakata sehari-hari. Ini harus terus dilatih hingga siswa merasa percaya diri tanpa harus terlalu fokus pada tata bahasa dari awal. Setelah siswa merasa nyaman dalam berbicara dalam Bahasa Arab, baru diajarkan tentang tata bahasa. Penting untuk diingat bahwa tata bahasa dalam pengajaran Bahasa Arab bukanlah tujuan akhir, melainkan hanya alat untuk memperbaiki keterampilan berbicara dan menulis. Aspek menulis bisa diajarkan dengan cara meminta siswa untuk menuliskan kisah-kisah sehari-hari mereka.

Kata Kunci: pembelajaran, bahasa arab, pesantren

INTRODUCTION

Language is a tool of communication and liaison in everyday human relations between individuals and individuals, individuals and society, and individuals with their Lord. Arabic is the language of the Muslims (Aziz & Anam, 2021). Allah has chosen it as the language of His word and the language of His last Prophet, the Prophet Muhammad, and made it the language of the best generation of this ummah, starting with the Companions, then ta'bi'in and tabi'ut tabi'in. Therefore it has become an obligation for Muslims to study it and try as optimally as possible to master this language. We must study it to carry out our daily obligations as Muslims (Aslamiah et al., 2021).

It was very appropriate when the Muslims in ancient times were so proud of the Arabic language; this is as exemplified by the Messenger of Allah, that the Messenger of Allah made one of the requirements for ransoming the prisoners of war of Badr, namely that each prisoner taught Arabic to ten Muslim children

until they were skilled. This became a symbol among Arab countries and grew a sense of love in the souls and souls of the Muslims at that time.

The Arabic language has certain privileges for foreigners who transform Arabic knowledge and translate it. They expressed ease in learning and communicating with him, as well as reading the writings of his intellectual figures (Frishkopf, 2011). Even Roger Bacon considered a prominent figure among those who studied Arabic sciences and transformed them into the young generation of Europe, was surprised by people who studied philosophy even though he did not understand Arabic. In addition to that, he also acknowledged that Islamic Arabic books were the main source and reference for science at the time and monopolized or dominated scientific writings as an international language. He was surprised at people who study philosophy even though they don't understand Arabic. Because of that, only some books are published using Arabic books. He also admitted that Aristotle's writings could only be understood and were even accepted with stuttering in the West once they were explained by the books written by Ibn Sina, Ibn Rushd and Alkindi, as well as others (Abitolkha et al., 2020).

Every Muslim must have the ability to understand his religion well, so it is highly recommended for every Muslim to be able to study it as a child, as done by previous scholars, as has been expressed above. If the child's ability in Arabic is good, it will make it easier for him to master other sciences. It will be easier for him to memorize and understand the Qur'an and also the hadiths of the Messenger of God, as well as make it easier for him to absorb other religious knowledge (Furoidah, 2020). Of course, there are many ways to make Muslim children understand and speak Arabic, one of which is through education. Because the purpose of education itself is to make people who are educated able to carry out their life functions in social relations as well as possible

A process is needed for educational goals to be achieved, so one of the processes is teaching or learning. With good and appropriate teaching and

learning, it can certainly encourage the achievement of the desired goals, such as grounding Arabic among Muslims. What's more, we know that the religion of Islam came using Arabic and maybe it can be fully understood except by understanding Arabic. It is really regrettable when some students think that learning Arabic is considered a difficult language, both in conversation and writing (Ade Yulianti, 2018). The teacher seemed to teach Arabic material carelessly, only to abort the obligation as an Arabic teacher without looking at the learning results. As a result, Arabic becomes a scourge and is considered difficult without causing motivation on the part of students (Doni Septi, 2016).

The result is really sad when Muslims want their children to be able to understand Arabic properly and correctly. Still, it is far from what is desired, especially for students who live in Indonesia who want to do the same thing as has been done by generations of the Salaf, namely wanting to keep and cultivate the language. Still, in reality, most of the students have spent their time studying at madrasas, starting from early school, then Madrasah Ibtidaiyah, continuing to Madrasah Tsanawiyah and even to Madrasah Aliyah, by spending approximately 13 years and never being able to, except for only a few of those who can achieve the desired goal. With the existence of this simple article, the authors hope that generations will be born who make Arabic the main language they learn.

METHOD

The approach used in this study is qualitative. A qualitative approach is an approach in conducting research oriented towards natural phenomena. Because of this orientation, it is naturalistic and fundamental or natural and cannot be carried out in the laboratory but must be carried out in the field (Ardianto, 2016).

The type of research to be carried out is field research, which is a type of research that aims to solve practical problems in the school environment. In this case, the author will make direct observations of the research object (go directly into the field) to obtain information and data about the issues discussed. This research was conducted at the Raudhatun Najah Islamic Boarding School; the

researchers chose this location to discover the extent of the Arabic learning method (Abubakar, 2021).

FINDINGS AND DISCUSSION

Arabic Learning Method

Learning Arabic at the high school level, each student is expected to be able to have language skills. At the same time, there are four language skills in question, listening skill, speaking skill, reading skills, and writing skills (Acep Hermawan: 2011). Naturally, children at the junior high school level should have mastered four language skills before mastering the rules or grammar of the Arabic language (Abitolkha et al., 2020).

The development of language learning methods has always changed from time to time. It must be accepted that this is certainly due to dissatisfaction with applying certain methods. In essence, there is no absolutely perfect method because the application of the method will be greatly influenced by the ability of teachers, students, situations, conditions and environment (Takdir, 2019).

Rules and translation methods

This method is used when the main goal of teaching Arabic is to get to know high literary values and improve cognitive skills that are trained in the context of memorizing texts in classic books where the language is usually not used by the general public but only used by people of the lower class (Sakdiah & Sihombing, 2023). Intellectuals are those who work in the world of education and are usually not used in everyday life. The characteristics of this method are. First, students are taught to read in detail and depth about texts or thoughts written by figures and experts in various fields of knowledge in the past, either in the form of poetry, manuscripts (prose), pearls of wisdom, as well as allusions (Nasution & Lubis, 2023).

Second, a deep and detailed appreciation of the reading so that students feel connected with the literary values contained in the reading. (Arabic - mother tongue), third, Emphasizing attention to grammatical rules (Qowa" id Nahwu/Shorof) to memorize and understand the contents of the reading, (d) and paying great attention to keywords in translating, such as figurative words synonyms and asking students to analyze them using the grammatical rules they have given (being able to translate their mother tongue into Arabic) (Mahmudah, 2018).

Direct method

In this method, the teacher pronounces a few words by repeating them so that students pronounce the letters correctly and even memorize them, and these words are words that are often used in everyday life. Then the teacher makes a perfect sentence from the word while being followed by the students. After the students understand it, it is the student's turn to make a sentence similar to the sentence made by the teacher.

It should be noted that the teacher uses Arabic as the introductory language; when the students need help understanding, the teacher usually uses body movements or pictures without translating into the mother tongue. The direct method requires the following, Teaching materials at the initial level in the form of oral exercises, The material continues with exercises to speak simple nouns or verbs, which students, c often hear. The material is continued with simple sentence recital exercises using sentences that are students' daily activities, Learners can practice by asking questions with the teacher/fellow, Qiro'ah material must be accompanied by discussion in Arabic, explaining the meaning contained in the reading material or the position of each word in the sentence, Grammatical material is taught on the sidelines of teaching, but not in detail, g. Writing material is taught by practicing writing simple sentences that are known/taught to students (Uliyah & Isnawati, 2019).

Eclectic in method

This method is a combined method taking positive values from the language skills and knowledge of the rules. In this method, students must have speaking, listening, writing and reading skills. The students learn conversation and are trained to write and answer the exercises (Ramadhan et al., 2017).

Design on method learning includes several things including. Each student is required to have the ability to hear and be able to speak, Conversational Texts that are used in everyday life; The teacher repeats conversational texts until students memorize and understand them; every student is required to memorize Mufrodat which are used in everyday life, Each student is ordered to make perfect sentences with Mufrodat that has been memorized, Each student is given the task of completing Training, Each student is ordered to write down daily life, Students are taught qawaid or linguistic rules according to the needs in the conversation (Arif, 2019).

Selection of Arabic learning methods

Learning is a process carried out by students according to instructions from educators. Choosing the right learning method allows teachers to implement plans prepared in real and practical activities to achieve learning goals. Thus the role of the teacher in choosing the right learning method is very important since students rely more on their learning instructions from the teacher; when a teacher succeeds in giving a good method to students, the achievement of learning objectives can be maximized (Lestari et al., 2019).

According to Lestari, teaching methods are an eccentric motivational tool in teaching and learning activities, dealing with individual differences in students, and achieving learning targets (Lestari et al., 2019). One of the teacher's obligations that is very understandable (known) for teachers is that when choosing a method, teachers should pay attention to the factors that are by the method to be used. In essence, every method is good, but not necessarily the right one to use because several factors still need to be fulfilled in using the method. Hence, educators need carefulness in choosing the method to be used.

In this case, Omar Muhammad Al- Toumi said there are several characteristics of a good learning method. First, combining methods regarding objectives, facilities, materials and teaching is a good ethical concept. Second, it is flexible and has the power of the student's character and the material. Third, it is functional in uniting theory with criticism and delivering students to practical abilities. Fourth, do not reduce the material, but instead develop the material. Fifth, give freedom to students to express their opinions. Sixth, being able to place the teacher in the right and honorable position in the whole learning process (Lestari et al., 2019).

Profile Dayah Raudhatun Najah

The Dayah Raudhatun Najah Foundation is in Sukarejo village, Langsa Timur District, Langsa City Government, Aceh Province. Dayah Raudhatun Najah was founded in 2006 by Tgk. H. Ridwan Gapi, S. Ag having the legality status of dayah (Legal Entity) No C-52.HT.03.01-TH 1993 and currently has a land area of 15200 M², dayah Raudhatun Najah is one of the Islamic Education Institutions that have aspirations noble aspiration to educate generations of nations and religions so that they become human beings with high intellectuality who can answer the challenges of the times and have noble treasures amid society so that alums from dayah Raudhatun Najah can develop their knowledge and take part and become agents of change and social amid middle of society (Najah, 2019).

The establishment of the Raudhatun Najah Islamic Boarding School is inseparable from the great moral and material support from the community, especially the local village community and the people of Langsa City in general. As time went on, initially, 47 students were studying at the Raudhatun Najah Islamic Boarding School consisting of male and female students; at that time, they were not charged any fees and were only facilitated with makeshift buildings with wooden construction obtained from non-governmental organizations and foundations. Itself (Najah, 2019).

To face the challenges of an increasingly complex era, in 2007-2008, with high enthusiasm, a public school was established, namely Madrasah Tsanawiyah Raudhatun Najah, under the auspices of the Dayah Raudhatun Najah Foundation (YDRN) with status recognized by the Ministry of Religion, dayah Raudhatun Najah tried to implement an education system In general, combined with religious education, it is hoped that in the future the alums of dayah Raudhatun Najah will be able to face the challenges of the times in the era of globalization.

Furthermore, in 2008 the number of enthusiasts from the public who wanted to continue their children's education at the Raudhatun Najah Islamic Boarding School experienced an extraordinary increase considering the age of the Raudhatun Najah Islamic Boarding School at that time was still very young and had only been running for the second year. Still, the number of students registered at the Raudhatun Islamic Boarding School Najah reached 150 people. So because the facilities owned by the Raudhatun Najah Islamic Boarding School were still inadequate, and the capacity to accommodate students was very limited; in the second year, a selection test was carried out for students who registered, so 102 students were accepted consisting of 52 students and 50 female students. So that in 2008 the Raudhatun Najah Islamic Boarding School had 147 students who were domiciled in Langsa City and outside Langsa City, with a total of 15 teacher boards consisting of 6 boys and 9 girls.

As time went on, in 2009, Madrasah Tsanawiyah Raudhatun Najah graduated 47 students (student class I). So based on the considerations of the council of teachers and santri guardians themselves, the leaders of the Islamic Boarding School and the head of the foundation, for the students to obtain continuous learning to the next level, then in the 2009-2010 academic year the Dayah Raudhatun Najah Foundation (YDRN) opened Madrasah Aliyah (MA) Raudhatun Najah specifically for female students, and has obtained an operational permit and establishment certificate from the local Ministry of Religion. So that in the first year of its establishment, MA Raudhatun Najah

received 15 people from MTs Raudhatun Najah itself and other schools/madrasas.

During its journey in 2012, the number of students at the Raudhatun Najah Islamic Boarding School increased to 320 at the tsanawiyah and aliyah levels. In 2013, with the entry of new students at the tsanawiyah and aliyah levels, it reached 400 male and female people. The current teacher board is 15 boys and 15 girls, with classroom facilities of permanent construction. In 2021, the total number of students was 632 people, with 35 teachers (Najah, 2019).

Future developments and challenges such as developments in science and technology, very fast globalization, the information age, and changing public and parental awareness of education have triggered madrasas to respond to challenges as well as opportunities to have a moral image that describes the profile of the madrasa as well as the Raudhatun Najah Islamic Boarding School which it is desirable in the future to come namely; Vision: Raudhatun Najah Islamic Boarding School, To give birth to alums and intellectuals who are based on five souls who become ruhul ma'had, namely sincerity, simplicity, independence, ukhuwah Islamiyah and freedom.

The mission of the Raudhatun Najah Islamic boarding school in Langsa City is; (a) Providing education based on the aqidah ahlussunnah wal jama'ah and worship based on fiqh syafi'iyah. (b) Educating and fostering the holiness of students and the ummah through faith, knowledge, charity and da'wah bil wisdom wal mauidhotil hasanah. (c) Strengthening, maintaining and maintaining Islamic values by understanding the salaf shalih scholars. (d) Creating a generation of independent people who can work within the framework of Islam, Faith and Ihsan. (e) forming a generation of Muslims who master the science of monotheism, fiqh and tasawuf. (f) forming a generation of Muslims who master knowledge and science. (g) develop every aspect of development in children; motor, emotional, social, cognitive and religious.

The Raudhatun Najah Islamic Boarding School in Langsa City produces prospective major scholars who can understand the problems that occur in society, have a strong Islamic character, can relate facts to Islamic law, and are ready to preach orally and in writing. Together with parents, provide education by the Shari'a, making the child mature according to the Shari'a law. The achievements of the Raudhatun Najah Islamic boarding school students have reached the national level. The competition is used as a place for da'wah of the Qur'an so that the students do not only focus on winning but struggle to preach the Qur'an (Najah, 2019).

The Arabic language learning method at the Raudhatun Najah Islamic Boarding School

The Arabic language learning method used at the Raudhatun Najah Islamic Boarding School has in common with the learning method used at the Islamic boarding school in Aceh; of course, this cannot be separated because at the Raudhatun Najah Islamic Boarding School, in recruiting the board of teachers, they take more from the Aceh Islamic boarding school, especially teachers who teach the eye. Religious lessons are why the Raudhatun Najah Islamic Boarding School is oriented or adopts many Islamic boarding schools in Aceh in using or applying Arabic learning methods.

Teachers, especially teachers who hold religious subjects, are required to make Arabic the language of instruction in conveying the material to be taught to students so that, in this way, the students do not only get encouragement from the language teacher but all teachers support each other by they apply Arabic as an introduction. Hence, students feel obligated to try to use Arabic because it is only possible for them to understand the teacher's material if they understand well what their teachers are conveying (Thohir, 2021).

This is certainly a positive thing when teachers or fellow teachers motivate each other to create a generation with the skills to understand Arabic well. It is conceivable if an Arabic teacher only has 4 or 6 hours a week but is

required to be able to make his educators master a foreign language as is the case with Arabic; of course, it is impossible, but with the existence of other supporting subjects, for example, fiqh subject teachers use English. Arabic, teachers of the Aqidah Akhlak subject also use Arabic and other subjects with a religious theme, such as Islamic cultural history, the Quran and Hadith, so that it will make students inevitably have to be proficient in Arabic (Jailani et al., 2021).

Returning to the main issue regarding how the Arabic language learning method has been implemented at the Raudhatun Najah Islamic Boarding School, several Arabic learning methods have been used at the Raudhatun Najah Islamic Boarding School to realize students with Arabic language skills. The Arabic language learning methods that have been used are carried out by teachers at the Raudhatun Najah Islamic Boarding School, as conveyed by Ustadz Oman as the Arabic teacher at the Raudhatun Najah Islamic Boarding School, namely:

The direct method

The direct method applied at the Raudhatun Najah Islamic Boarding School is that students are required to learn to speak without having to think about linguistic grammar first; this is done in light conversation sentences so that students can immediately practice it by doing continuous things until students dare to speak the language without being bound by linguistic grammar. Suppose students need help understanding a word conveyed by a teacher. In that case, the teacher usually demonstrates it with their hands or mouth or provides pictures without directly mentioning the meaning of the word in translation.

As for the direct method used at the Raudhatun Najah Islamic Boarding School, just as students are instructed to memorize daily conversations, usually a teacher repeats the conversation to be memorized 2 or 3 times or even more until students don't have any difficulties in reciting the lafadz-lafadz that are meant to be memorized. They want to be memorized while followed by the students; then, they continue the repetition until they are completely

memorized. A teacher usually orders students to face each other against each other, then deposit the conversation that has just been memorized in turn to ensure the students' memorization (Setyawan, 2020).

If a teacher feels that it is enough, in other words, the students have mastered the conversation that has just been memorized. The teacher can continue to the next conversation. However, suppose the teacher feels that some students still have not mastered the conversation. In that case, the teacher usually prefers to repeat the conversation until it is completely memorized to avoid becoming an obstacle in the next conversation.

Words that students have memorized, both the meaning and the pronunciation are very helpful in facilitating the next conversation; on the other hand, when there are students who have not memorized both the pronunciation and the meaning, it will be a big obstacle in the next conversation, because, in essence, the word will continue to be repeated in their daily conversations.

This is as stated in the theory presented by Takdir regarding the theory of the direct method or direct method, namely because an educator directly uses a foreign language (Arabic) when explaining teaching material (materials) in a learning process, at the Raudhatun Najah Islamic Boarding School apart from using the direct method used by the teacher towards his students also uses several learning supports to provide speaking skills, listening skills, reading skills and writing skills. Although, in essence, the four skills of the Raudhatun Najah Islamic Boarding School focus more on speaking and listening aspects than reading and writing skills (Takdir et al., 2019).

Lecture method

As for some of the activities carried out at the Raudhatun Najah Islamic Boarding School support creating students who have active Arabic, namely by holding khutbah (lectures) in Arabic on certain days, usually, the teachers at the Raudhatun Najah Islamic Boarding School determine one day a week for the

event, where the teachers appoint several students to appear at the event using Arabic, usually, the participants are selected to deliver the cult, and in the end, they are given the freedom to prepare the theme they want; the teacher only directs or corrects the contents of the cult before the students memorize it, then the other students nema each of them bringing notebooks to write down the benefits of what has been conveyed by the performers from them.

This is considered quite effective in raising awareness in students so that they want to participate in conversations using Arabic among students because the more fluent their conversations are, the easier it is to memorize texts in the form of Arabic, as well as listening skills, the more the vocabulary they memorized, the better their ability to understand the contents of the culture conveyed by their friends.

Drama performances, or in Arabic called al-masruhiyah, are part of the activities that are never left behind at the Raudhatun Najah Islamic Boarding School; drama performances are not only part of the games that students like but there are extraordinary benefits, especially for deepening the Arabic language which indeed requires practice in applying language when the drama is presented in a structured or neatly arranged state. Lazy children usually use Arabic when asked to appear in events such as dramas and sermons; they inevitably have to pronounce and memorize Arabic texts, and routine activities will trigger them to learn Arabic.

Activities such as drama performances or plays using Arabic are usually held twice a month. They usually prepare well in advance for the contest by holding drama performances. Teachers Usually divide students into several groups to avoid overlapping so that all students can experience the activity as a whole. The students were assigned to fill in the drama stage event; they were usually free to present the drama as they wanted.

In addition to students learning Arabic in class with the teacher, at the Raudhatun Najah Islamic Boarding School, there are also additional activities,

namely they also have activities where students are required to memorize vocabulary every day; of course, this is a support to help students be able to communicate using Arabic, so when they want to speak in Arabic they can speak fluently because something is impossible when they have a vocabulary that is a little able to speak fluently.

Therefore, giving regular vocabulary is a breakthrough in learning Arabic, especially giving words that are an emergency that must be given immediately, words that are used in their daily lives, such as the names of objects in the classroom and furniture. Ladders, tools used for sports, and verbs used in their health, so they don't become obstacles in communication.

Usually, they deposit three vocabulary words continuously every morning, usually those who provide direct assistance to the teachers; if this is not possible, they are usually represented by upper-level students who are deemed capable of representing the teacher who is absent.

As a tool to teach speaking and listening skills. Because visual media is a learning medium used by teachers to convey material so that students can accept it through the senses of hearing and sight in an integrated manner. The media referred to here include television broadcasts, VCD recordings, and drama or play performances (Imam, tt.). This was done because the Raudhatun Najah Islamic Boarding School considered Audio Visual media as a tool to assist the process of learning Arabic in its place. According to the response of the Arabic teacher at the Raudhatun Najah Islamic Boarding School, students usually prefer and are more interested in learning to use Audio Visual; indeed, Audio Visual attracts students' attention and is easy to remember in every student's mind. That is one reason for the many benefits that an Arabic teacher can express (Ridho, 2018).

At the Raudhatun Najah Islamic Boarding School, there are several days when students will be shown films that use Arabic; this is done so that students find new microdata (words) that can be captured from the film, as stated by the

teacher Zurrahmi he said in Arabic: so that students know how to apply words in a certain number, more than that it provokes them to want to speak in Arabic. Teachers usually ask their students before watching these films to record mufrodat (words) that are considered not understood or not yet popular among students; that way, watching is not just for fun but can be used as a tool for modern learning and liked by all students. It is certainly proven that students feel happy when they can learn from films that use Arabic. They feel happy when they can find the Arabic language they have learned so far in the dialogues of the films they have watched (Jasni et al., 2019).

At the Raudhatun Najah Islamic Boarding School, there are also several times when students are asked to listen to a light conversation or lecture through sound speakers installed in every corner of the room using Arabic. This is intended so students get used to hearing expressions or conversations using Arabic. The method is implemented at the Raudhatun Najah Islamic Boarding School, namely that speakers are installed in each room. Usually, students find extraordinary happiness when they find a new word but they understand it (Umam & Budiati, 2020).

CONCLUSION

Every method disclosed by experts has its strengths and weaknesses; this is certainly a good thing by complementing each other. Educators must have sharp enough expertise so that there are no mistakes in placing the right method for students. Choosing the right method for students is the first step in achieving success in teaching and learning. Conversely, method mistakes educators make can be the beginning of failure in achieving goals.

The Raudhatun Najah Islamic Boarding School is one of the schools where students are required to practice conversations directly without any native language translation. However, in implication, there are still many obstacles. In contrast, among the obstacles found at the Raudhatun Najah Islamic Boarding School, namely, students still often find a lot of unfamiliar vocabulary, the

students need to gain awareness of practicing Arabic conversation, and many teachers need to support creating an Arabic language environment. The Arabic language learning method at the SMP/MTs level should begin with prioritizing conversational aspects by mastering everyday vocabulary until they are truly proficient or have self-confidence without following grammar first. After students feel comfortable with Arabic, then teach them grammar; there are things to remember that grammar in teaching Arabic is not a goal but only a guide to straighten or improve conversational and writing skills. In contrast, aspects of writing can be taught to them by asking them to write their everyday stories.

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