



The Contribution to Understanding the Study of Psycholinguistics in Facilitating *Balaghah* Learning

Sokip^{1*}, Ahmad Nurcholis², Kojin³, Muhammad Zaenal Faizin⁴, Abu Hanifa⁵

¹²³⁴ Arabic Education Study Program Universitas Islam Negeri Sayyid Ali Tulungagung, Indonesia

⁵ Arabic Education Universiti Tun Hussein Onn Malaysia, Malaysia

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*Correspondence Address:

sokip@uinsatu.ac.id

Abstract: The difficulty of the *dauq al-lughat* approach to be applied in *Balaghah* learning for non-Arabic speakers like Indonesia raised alternative psycholinguistic approaches as a follow-up in maximizing language acquisition and language production. This article intended to conduct in-depth research on the urgency of psycholinguistics, especially in *Balaghah* learning. Library research was the research method of this article. Primary data sources were the book entitled "An Introduction to Psycholinguistics" by Steinberg and Natalia and "Jawahirul *Balaghah*" by Sayyid Ahmad Al-Hasyimy. The source of secondary data were obtained from other books and journals related to psycholinguistics and *Balaghah* learning. Data collection techniques were carried out through two ways of reading data, namely symbolic level and semantic level. Data analysis techniques included data reduction, data display, and conclusion drawing/verification. This article showed that the important role of psycholinguistics in *Balaghah* learning was to examine the background of the problem from errors in understanding the meaning of language and the steps for handling it (problem solving). Psycholinguistic implications in learning *Balaghah* was to provide a more effective learning atmosphere in strengthening students' competence and to encourage students' achievement.

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Introduction

Balaghah implies a branch of the Arabic language that discusses several rules regarding language style to be used in speech and writing.¹ Learning this branch is necessary because the learner and educator can make sure that Al-Qur'an is truly perfect *kalam* (speech) that was not composed by human being and its language patterns that

¹ Kamarul Shukri Mat Teh, Mohamed Aminm Embi, Nik Mohd Rahimi Nik Yusoff, and Zamri Mahamad. "A Closer Look at Gender and Arabic Language Learning Strategies Use," *European Journal of Social Sciences* 9, no. 3 (2009): 399-407.

amaze the human in case of meaning and interpretation.² By understanding *balaghah*, individuals can speak and write regularly, according to both the situation and conditions in an artistic and rhyming tone.³

Among the factors causing the above difficulties, so far it comes from the approach method used, namely *dzauq al-lughah* (sense of language). *Dzauq* is often portrayed as a sense of language.⁴ Precisely the Arabic sense due to the object of the *balaghah* study is Arabic. The sense of a language will only be owned or controlled by native speakers of the language itself or people who use the language a lot, even if it is not a native speaker. Moreover, Arabic sense is able only be obtained by Arabs or someone who speaks Arabic fluently although they are not native speaker of Arabic.

Dzauq approach (sense of language) is very closely relevant to the scope of psychological discipline. Psycholinguistics is the study of various mental processes that humans go through in the context of language.⁵ On the other hand, psycholinguistics also has four substantive dimensions, namely comprehension, production, biological and neurological foundations that enable humans to speak, and language acquisition.⁶ Consequently, it becomes something that is owned or processes something that is about to be spoken, written, or understood the language being studied. As a result, psycholinguistics has a close relationship in understanding the precious Arabic grammar contained in *balaghah*.⁷

Previous research on psycholinguistics in Arabic learning had been done by several researchers. The examples are Yusuf who conducted the research on

² Wildana Wargadinata, Iffat Maimunah, Saidna Zulfiqar Bin Tahir, Umanailo and M Chairul Basrun, "Arabic Creative and Participative Learning : In Search of a New Way of Language Learning by ' El Jidal Reborn ' Youth Community in Malang Universitas Islam Negeri Maulana Malik Ibrahim Malang , Indonesia," *International Journal of Advanced Science and Technology* 2, no. 8 (2020): 4319–4332.

³ Azkia Muharom Albantani and Ahmad Madkur, "Musyahadat al Fidyu: Youtube-Based Teaching and Learning of Arabic as Foreign Language (AFL)," *Dinamika Ilmu* 17, no. 2 (2017): 291–308, <https://doi.org/10.21093/di.v17i2.854>.

⁴ Dale Schunk, *Learning Theories an Educational Perspective*, VI (Yogyakarta: Pustaka Pelajar, 2018).

⁵ Fatmah Al-Omari, "Teaching Arabic Language for Non-Native Speakers in the Light of Modern Linguistics," *Dirasat: Human and Social Sciences* 43, no. 3 (2016): 2529–2536, <https://doi.org/10.35516/0103-043-003-018>.

⁶ Zamri Arifin, Nur Khadijah Abu Bakar, Zaharom Ridzwan, and Ezad Azraai Jamsari, "Language Learning Strategies of Non-Muslim Students Applied to Arabic Language Course Inside and Outside the Classroom," *Ijaz Arabi Journal of Arabic Learning* 4, no. 1 (2021): 1–11, <https://doi.org/10.18860/ijazarabi.v4i1.9995>.

⁷ Noor Azli et al., "Digital Games Based Language Learning for Arabic Literacy Remedial," *Creative Education* 10, no. 2 (2019): 3213–22, <https://doi.org/10.4236/ce.2019.1012245>.

psycholinguistics in Arabic language learning methodology in the post-method era,⁸ Tjalau and Gani who researched on physiological aspects in Arabic,⁹ Tamaji who studied on psycholinguistic theory analysis in the development of Arabic language learning.¹⁰ Suryani on the Relationship between psycholinguistics and a communicative approach in learning Arabic,¹¹ Ani and Gumiandari who had research on Arabic language learning in early childhood from a psycholinguistic perspective.¹² Setiadi who conducted the research on the Arabic psycholinguistic approach in Indonesia,¹³ and Muhin and Yusoff conducted research on the role of psycholinguistic theory in Arabic language education.¹⁴

A few researchers focused on Arabic learning in general. There have been limited studies concerned on the psycholinguistic approach. Therefore, this research intends to conduct in-depth research on the urgency of psycholinguistics, especially in *Balaghah* learning. The research objectives were to analyze the nature of *balaghah*, the purpose, learning materials, learning approaches, learning steps, what the teachers should concern and the relationship of psycholinguistics of *Balaghah* learning.

The main purpose of this article was to bring up an alternative psycholinguistic approach as a follow-up in maximizing language acquisition and language production in *Balaghah* learning. The subject matter in psycholinguistics had the correlation in the process of language teaching and learning activity itself. To achieve the research objectives, the library research method was used. Data collection techniques were carried out through two ways of reading data, namely reading at the symbolic level and reading at the semantic level. Data analysis techniques include data reduction, data display, and conclusion drawing/verification.

⁸ Muhammad Yusuf, "Psikolinguistik dalam Metodologi Pembelajaran Bahasa Arab di Era Postmetode," *al Mi'yar: Jurnal Ilmiah Pembelajaran Bahasa Arab dan Kebahasaaraban* 2, no. 2 (2019): 183-202, <https://doi.org/10.35931/am.v2i2.123>.

⁹ Cutri A Tjalau and Saida Gani, "Physiological Aspects dalam Bahasa Arab; Kajian Psikolinguistik," *A Jamiy: Jurnal Bahasa dan Sastra Arab* 11, no. 2 (2022): 504-515, <https://doi.org/10.31314/ajamiy.11.2.504-515.2022>.

¹⁰ Sampiril Taurus Tamaji, "Analisis Teori Psikolinguistik dalam Perkembangan Pembelajaran Bahasa Arab," *al-Fakkar: Jurnal Ilmiah Pendidikan Bahasa Arab* 1, no. 1 (2020): 57-77.

¹¹ Khotimah Suryani, "Hubungan Ilmu Psikolinguistik dengan Pendekatan Komunikatif dalam Pembelajaran Bahasa Arab." *Dar el-Ilmi : Jurnal Studi Keagamaan, Pendidikan dan Humaniora* 9, no. 2 (2022): 133-152, <https://doi.org/10.52166/darelilmi.v9i2.3514>.

¹² Putri Ani and Septi Gumiandari, "Pembelajaran Bahasa Arab pada Anak Usia Dini Ditinjau dari Perspektif Psikolinguistik," *Jurnal Edukasi Nonformal* 3, no. 2 (2022): 255-266.

¹³ Fadlan Masykura Setiadi, "Pendekatan Psikolinguistik Bahasa Arab di Indonesia," *Ihya al-Arabiyyah: Jurnal Pendidikan Bahasa dan Sastra Arab* 6, no. 1 (2020): 57-68.

¹⁴ Rujiah Muhin and Nik Mohd Rahimi Nik Yusoff, "Peranan Teori Psikolinguistik dalam Pendidikan Bahasa Arab," *International Journal of Advanced Research in Islamic Studies and Education Arise* 1, no. 3 (2021): 107-116.

Methods

To answer the research problems, the library research was used. This study can be referred as the activities series that related to the collecting library data, recording, reading and processing the research material. Hence, there are at least four main characteristics that needs to consider among others; First, dealing with the text or numerical data, not directly from the field. Second, library data is “ready to use” which means that the data are only obtained from the library, not in the field. Third, that library data are generally secondary sources, it means the material or data are obtained from the second hand. Fourth, the conditions of library data are not limited by space and time.

The data obtained can be described as follows: Primary data, namely: first it was taken from the main book related to *Balaghah* entitled “*Jawahirul Balaghah*” by Sayyid Ahmad Al-Hasyimy, and “*Al-Balaghah Al-Wadhihah*” by Ali Al-Jarim and Mustafa Amin. Second, it was taken from the main book related to Arabic, namely “*Al 'Arabiyyah Baina Yadaik*” volume 1 by Abdurrahman Bin Ibrahim, Mukhtar Ath Thahir, and Muhammad Abdul Khaliq Muhammad. Third, taken from a journal related to *Balaghah*, namely “*Afkar Amin Al-Khuli Fi Ta'lim Al-Balaghah Al-'Arabiyyah*” by Mohammad Izdiyan Muttaqin. Fourth, taken from journals related to Arabic learning, namely “*Al-Nadzhoriyah al-Binaiyyah wa Tathbiyquha fi Tadris al-Lughah al-'Arabiyyah*” by Munayf Hudhair al-Dhawi. Fifth, books and journals on psycholinguistics, namely “*An Introduction to Psycholinguistics*” by Steinberg and Natalia and “*The Urgency of Studying Psycholinguistics Against Language Learning*” by Wahyudi. Secondary data, namely other data sources related to psycholinguistics and *balaghah* learning.

The data collection technique was to determine the location of the data search. After the location was determined, the necessary data were obtained. At this stage, the data were read in two ways, namely: a) Reading the level of symbolic. The quick way without reading all sources is to capture the chapters, sub-chapters down to the smallest part of the book, and the synopsis. This step might help to find out the map of the research. Then, it needs to record the result on the data card and gives the code according to research category. b) Reading the level of semantic. It requires to read the collected data in detail, capture and summarize the main of the data. It also needs to be persistence to read every point to be analyzed. The primary data is the prioritize, if it is considered sufficient, the secondary data was immediately collected .

The data analysis model by Miles and Huberman was used as the data analysis technique. The analysis of qualitative activities are carried out continuously and interactively until it become adequate. Data analysis activities in this model include data reduction, data display and conclusion drawing/verification. a) Reduction of data begins with the process of selecting, concerning, simplifying, abstracting and then transforming the raw data in the written records. The aim of this step is to obtain the findings to become the focus of the research. b) Data display is carried out to provide the understanding of the data to determine the next stage after the data is reduced. c) Drawing conclusion is the last step after the data reduction and the data display were carried out. The conclusions are summarized from the data. Eventually, the conclusions were presented the new findings.

Results and Discussion

Nowadays, the high demand for academic research has led to the need for joint studies between two disciplines and even more. This interdisciplinary study is needed to overcome various problems in human life that are increasingly complex.

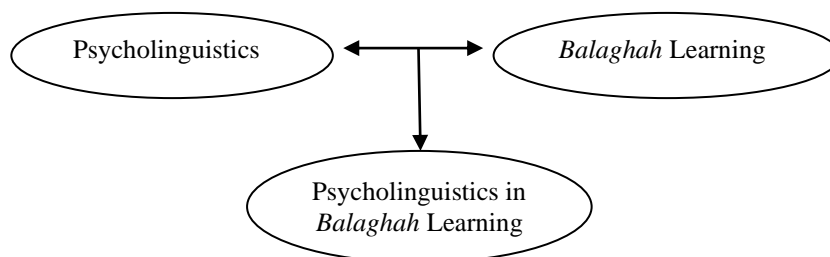


Figure 1. Relationship between Psycholinguistics and *Balaghah* Learning

As language activity is a complex human activity, apart from dealing with language problems, it is also related to the process of using the language. The activity of teaching and learning a language is not only done mechanistically, but also takes place mentally. That is, language activities are also related to mental (brain) processes or activities. Therefore, the study of language is not enough to be seen as linguistics only, but needs to be complemented by a study of mental processes or reason, namely, psychology which examines mentality processes. Thus, psycholinguistics exists as a combination of the two sciences, which has the goal of being able to describe human

language activities more accurately and clearly, especially in *Balaghah* learning as an important part of the acquiring process a foreign language.

The purpose of *balaghah* learning is generally divided into five main points as outlined below:¹⁵ first, it is to know the beauty of language style and to understand the secret miracle of Qur'an. Al-Qur'an is the holy book and the main source of reference for Muslims. Al-Qur'an is *kalam* or speech of Allah SWT. It is miraculously that passed down to Prophet Muhammad SAW. It was written in form of sheets or *Mushaf* and it was narrated gradually.

Second, it is to know the advantages of language style in Hadith. Besides being able to grasp the secrets of the miracles within Al-Qur'an, *balaghah* learning can also contribute knowledge about the superiority of language style in Hadith. Hadith is *sunnah* based on the words, deeds, behavior, and morals of Rasulullah SAW. The moral here is a character that has the same nature of events both before and after Muhammad SAW became a messenger. Hadith is the second reference for Muslims because every word of the Prophet Muhammad comes from the revelations given by Allah SWT and is not based on personal lust. Those all can be proven in the word of Allah in Surah al-Najm verses 3-4 below:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ¹⁶

The meaning: “Nor does he speak out desire. It is but a revelation revealed.”¹⁷

Third, it is to know the secret privileges of Arabic language. Arabic implies the oldest language in the world. The advantages of Arabic that are not owned by other languages such as Arabic as a language that has been elevated by Allah SWT and it is used as the language of Al-Qur'an. This is proven that Allah SWT has relied on the words "Arabic" to the verses of the Qur'an. The verses referred to here are as

¹⁵ Fatma Al-busaidi et al., “Teachers’ Perceptions of the Effectiveness of Using Arabic Language Teaching Software in Omani Basic Education,” *International Journal of Education and Development Using Information and Communication Technology* 12, no. 2 (2016): 139-157.

¹⁶ Talal Itani, *Qur'an English Translation: Clear, Pure, Easy to Read Modern English* (Beirut: Clear Qur'an, 2012).

¹⁷ Mahyudin Ritonga, Martin Kustati, Meliza Budiarti, Ahmad Lahmi, Musda Asmara, Rahadian Kurniawan, Neli Putri, and Endri Yenti, “Arabic as Foreign Language Learning in Pandemic COVID-19 as Perceived by Students and Teachers,” *Linguistics and Culture Review* 5, no. 1 (2021): 75–92, <https://doi.org/10.21744/lingcure.v5n1.726>.

follows:¹⁸ “*We have revealed it an Arabic Qur’an, so that you may understand.*” (Yusuf verse 2)

Fourth, it is to improve the speaking accuracy or *fashahah* experienced by the users or speakers of Arabic. *Fashahah* or clarity in speaking is classified as a clear expression of words to words (*lafadz - lafadz*). Besides, it has an easy understanding. Moreover, *fashahah* is often used by writers and poets. If someone can express verses that have elegance and high literature, then they are included as fluent speakers in articulating.¹⁹

There are three classifications of purpose in *Balaghah* learning. They are for students, for general, and for *Balaghah* learning. The purposes of learning *Balaghah* for students can be represented as follows:²⁰ a) Encouraging students to understand and examine the structure or style of the Al-Qur’an writing so that they can know and feel the level of *Fasahah*, *Balaghah* Al-Qur’an, and Al-Hadith. b) Improving the students’ skills to study Arabic and train them to appreciate the value of their language through literary works, both poetry and prose. c) Revealing that *Balaghah* is very significant and its materials can be utilized in various domains. d) Assisting students to understand Arabic culture better as well as local culture (Indonesia or the surrounding area), leading them to take examples of the beautiful Arabic style, and its equivalents in Indonesian or regional languages. e) Enhancing students’ capability to speak some words or convey ideas in a good, beautiful, and contextual direction within any circumstances, such as when doing communication in daily, doing literary criticism, reading messages in the mass media, and so on.

Psycholinguistics tries to analyze linguistic objects and psychological objects by focusing on the field of psychology. Psycholinguistics tries to explain language from a psychological perspective and as far as humans can think. Psycholinguistics is the science of applied linguistics which discusses the phenomena of language or the relationship between language and reason, as well as sociolinguistics, neurolinguistics,

¹⁸ Moh. Taufiqur Rahman Moh. Ulum, Siti Maisuroh, Rafika Milania, “Realitas Pendidikan Bahasa Arab dan Faktor Pengaruh Pengembangan Kurikulum PBA di Sekolah,” *Lisan An Nathiq: Jurnal Bahasa dan Pendidikan Bahasa Arab* 2, no. 2 (2021): 133–46.

¹⁹ Marco Gobbetti and Raffaella Di Cagno, *The Language Scholar* (UK: The University of Leeds, 2012), https://doi.org/10.1007/978-1-4614-5656-8_1.

²⁰ Dan P. Dewey, R. Kirk Belnap, and Rebecca Hillstrom, “Social Network Development, Language Use, and Language Acquisition during Study Abroad: Arabic Language Learners’ Perspectives,” *Frontiers: the Interdisciplinary Journal of Study Abroad* 22, no. 1 (2013): 84–110, <https://doi.org/10.36366/frontiers.v22i1.320>.

lexicology, and language learning, all of which discuss the relationship between language and external aspects of language.²¹

In the language education curriculum at teaching staff educational institutions, psycholinguistics courses are included in the process of teaching and learning activities, not in linguistics. It might happen because the subject matter in psycholinguistics has the correlation with the language teaching and learning process, which includes; a) The nature of language, language functions, language components, language acquisition and learning tools possessed by humans, b) The process of the birth of a language, acquiring a first language (mother tongue), second language, mastering third or multiple languages. c) Brain activity when the language process takes place, the relationship between language, thought and culture. d) Language disorders and diseases (such as: aphasia) and their remedies. e) Good language learning.²²

From the perspective of psychological principles, we can see the relationship between psycholinguistics and *Balaghah* learning from the link between language learning methods and learning psychology theory. There are two major theories of learning psychology, namely behaviorism and cognitivism. Behaviorism theory focuses on learning with habituation, repetition, imitation, reinforcement, and influence techniques, where this technique is in accordance with the direct method which familiarizes the learner with the target language by leaving the learner's native language, as well as audio-lingual which focuses on learning language by imitating and repeating language lesson.²³ Meanwhile, the theory of cognitivism focuses on language learning with techniques of understanding and deepening in terms of language skills (*al kifayah al lughawiyyah*) rather than language performance (*al ada' al lughawiyyah*) as echoed by behaviorism. This concept is in accordance with the General Translation Method and the Silent Way method.

²¹ Danial Hilmi and Nur Ila Ifawati, "Using the Blended Learning As an Alternative Model of Arabic Language Learning in the Pandemic Era," *Arabi : Journal of Arabic Studies* 5, no. 2 (2020): 117-129, <https://doi.org/10.24865/ajas.v5i2.294>.

²² Zurqoni, Heri Retnawati, Syarifatur Rahmatullah, Hasan Djidu, and Ezi Apino, "Has Arabic Language Learning Been Successfully Implemented?," *International Journal of Instruction* 13, no. 4 (2020): 715-730, <https://doi.org/10.29333/iji.2020.13444a>.

²³ Ali Ahmad Madzkur, *Tadrîs Funûn Al-Lughah Al-Arabiyyah* (Kairo: Dar al Syawaf, 1991).

The material used in *Balaghah* learning is aimed to comprehend Al-Qur'an, Al-Hadith, and Arabic expressions.²⁴ Consequently, the material will deliver on understanding these things. If the material can be interpreted properly, then the understanding of the Qur'an can also be realized well. *Balaghah* has three materials of study, including the following:²⁵ *Bayan* (علم البيان) Etimologically, بيان means “opened” or “clear”. Whereas, in learning *balaghah*, *bayan* is a discipline material that studies the techniques to convey an idea with varied editors. The objects of this study are تشبيه (parable), مجاز (majaz), dan كناية (connotation).²⁶ *Ma'ani* (علم المعانى) Etimologically, معانى means “a meaning”.

In terminology, *ma'ani* is a discipline material of *balaghah* that defines how the expression of an idea or feeling into a sentence under the demands of the context. It includes: *musnad* and *musnad ilaih*, *kalam* (expressions), *fash* and *washl*, *qashr*, *ithnab*, *ijaz* also *musawah*. *Badi'* (علم البديع) According to the lexical understanding, *badi'* is described as a new study with no previous instances. Moreover, in terminology this material is defined as a part of *balaghah*. Particularly, it is a discipline that discussing how to beautify an expression, both at the level of words and meaning. As previous points, *badi'* has a scope of study such as: *muhassinat lafdziyyah* and *muhassinat maknawiyyah*.

This *Balaghah* learning material is in line with the theory conveyed in the research conducted by Yusuf entitled “Psycholinguistics in Arabic Language Learning Methodology in the Post-method Era”.²⁷ Yusuf put more emphasis on the position of Psycholinguistics in the post method era, while the researcher delivered *balaghah*

²⁴ Maimun Aqsha Lubis, Ismail Suardi Wekke, Melor Md Yunus, and Norazah Mohd Nordin, “Multicultural Approach and Information Communication Technology In Arabic Language Teaching: Research on Indonesian Pesantren,” *Edute 2009: Proceedings of the 5Th Wseas/Iasme International Conference on Educational Technologies*, (2009): 127–135.

²⁵ Munayf Hudhair al-Dhawiy, *Al-Nadzhoriyah al-Binaiyyah wa Tathbiyquha fi Tadris al-Lughah al-'Arabiyyah* (Rafhaa: Maktabah al-Malik Fahdh al-Wathaniyah, 2013).

²⁶ Ismail Suardi Wekke and Maimun Aqsha Lubis, “A Multicultural Approach in Arabic Language Teaching: Creating Equality at Indonesian Pesantren Classroom Life,” *Sosiohumanika* 1, no. 2 (2016): 295–310.

²⁷ Muhammad Yusuf, “Psikolinguistik dalam Metodologi Pembelajaran Bahasa Arab di Era Postmetode,” *al Mi'yar: Jurnal Ilmiah Pembelajaran Bahasa Arab dan Kebahasaaraban* 2, no. 2 (2019): 183-202, <https://doi.org/10.35931/am.v2i2.123>.

learning materials in Arabic language education in general as described above. Yusuf said "Based on psycholinguistics, the Arabic language learning methodology produces various models in learning, namely active learning, cooperative learning, and standard". Yusuf emphasized the position of psycholinguistics as an alternative method of learning Arabic. Meanwhile, this article emphasized on the position of psycholinguistics as an alternative of *Balaghah* learning.

Balaghah can be studied using two approaches as outlined below:²⁸ Deductive Approach (*Madkhal Qiyasiyy*) the focus of this approach refers to the learning of *balaghah* that is originated with the principle material of *ma'ani*, *bayan*, or even *badi'* first. Then, it arose by models to clarify the principle that has been learned. It can be said that this approach departs from something general to a specific one.²⁹ Regarding the theories that have been known by students, they are guided to look at various examples, analyze phenomena, critique various works and so on. This deductive approach tends to be directed at memorizing rules by defining (*ta'rif*) and general principles (*al-mabda 'al-'amm*). Next, it was understood by giving examples of relevant phrases and the application of these rules.³⁰

Inductive Approach (*Madkhal Istinbatiyy*) this approach signifies the opposite of the deductive approach. *Balaghah* learning starts with the portrayal of some relevant examples, then it is read, discussed, concluded in the form of principle or grammar. In the first stages, students are asked to observe examples, compare with others. Then, they are invited to look for other examples, and they are directed to the proper conclusion.³¹ In detail, the inductive approach follows 6 steps, namely: introduction (*mukaddimah*), presentation (*'ardh*), relation (*rabth*), deduction of rules (*istinbat qaidah*), and application (*tathbiq*). Hassan demonstrated that basically, the approach is the same as the work procedures performed by *nahwu* experts. Including the *balaghah* experts when they

²⁸ Azkia Muharom Albantani and Ahmad Madkur, "Musyahadat al Fidyu: Youtube-Based Teaching and Learning of Arabic as Foreign Language (AFL)," *Dinamika Ilmu* 17, no. 2 (2017): 291–308, <https://doi.org/10.21093/di.v17i2.854>.

²⁹ Mahyudin Ritonga, Asrina, Rizka Widayanti, Fitri Alrasi, Julhadi, and Syaflin Halim, "Analysis of Arabic Language Learning at Higher Education Institutions with Multi-Religion Students," *Universal Journal of Educational Research* 8, no. 9 (2020): 4333–4339, <https://doi.org/10.13189/ujer.2020.080960>.

³⁰ Uril Bahrudina, Muhammad Fadli Ramadhana, Halomoan Halomoann, Diaya Uddeen Deab Mahmoud Alzitatwic and M Abdul Hamid, "The Quality Improvement of the Interaction Indicators of the Arabic Language Learning in Higher Education. *Izdihar: Journal of Arabic Language Teaching, Linguistics, and Literature* 4, no. 1 (2021): 59-70.

³¹ Yogia Prihartini and Wahyudi Buska, "Lecturers' Speech Acts in Arabic Language Learning Interactions at UIN Sulthan Thaha Saifuddin Jambi," *Al-Ta Lim Journal* 27, no. 1 (2020): 41–57, <https://doi.org/10.15548/jt.v27i1.597>.

are collecting the material, then classifying the material and selecting it until it is induced and educated.³²

At the *rabth* stage, the teacher presents a comparison (*muwazanah*). This stage is arranged by conferring many models. *Rabth* stage is also expected to concern on the equivalence between examples of expressions in Arabic (Al-Qur'an, Al-Hadith, *Syair*, *Natsr*, etc.) and their equivalents in the local Indonesian language or culture such as proverbs, aphorisms, poems, popular sentences, advertising, journalistic languages and Indonesian grammar. Those can help students to more quickly understand *balaghah*. Next, the students are asked to conclude by discussion. After that, the summarized and understood grammar was applied in the form of exercises or assignments, both oral and written, intensive (*mukatstsaf*), and extensive (*muwassa'*). Regarding the above statements, *Rabth* is used to create cohesiveness between theory and practice or between the cognitive realm and psychomotor practices, and between *ma'rifah lughawiyah* (language knowledge) and *mumrasah lughawiyah* (language habits).

Consequently, this inductive approach has a significant role to be applied to students who study in the Arabic department. The reason is due to they already know two Arabic grammars, namely *nahwu* (syntax) and *sharf* (morphology). Both grammars can assist Arabic department students in learning *Balaghah*.³³ The approach to learning *Balaghah* is different from the theory presented in research conducted by Tjalau and Gani entitled *Physiological Aspects in Arabic; Psycholinguistic Studies*.³⁴ Tjalau and Gani put more emphasis on Psycholinguistic methods to study physiological aspects in Arabic. Meanwhile, this article examined psycholinguistics as an approach to learning *Balaghah*.

The steps taken in teaching *balaghah* were as follows:³⁵The teacher provides texts before starting the learning activities, the teacher shows students about texts that

³² Rio Kurniawan, Sugeng Sugiyono, and Tulus Musthofa, "Integrative Arabic Language Teaching of Integrated Islamic Elementary Schools in Solo Raya," *Arabiyat: Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban* 8, no. 1 (2021): 60–74, <https://doi.org/10.15408/a.v8i1.20095>.

³³ Ismail Suardi Wekke and Maimun Aqsha Lubis, "A Multicultural Approach in Arabic Language Teaching: Creating Equality at Indonesian Pesantren Classroom Life," *Sosiohumanika* 1, no. 2 (2016): 295–310.

³⁴ Cutri A Tjalau and Saida Gani, "Physiological Aspects dalam Bahasa Arab; Kajian Psikolinguistik," *A Jamiy: Jurnal Bahasa dan Sastra Arab* 11, no. 2 (2022): 504–515, <https://doi.org/10.31314/ajamiy.11.2.504-515.2022>.

³⁵ Emma Trentman, "Imagined Communities and Language Learning during Study Abroad: Arabic Learners in Egypt," *Foreign Language Annals* 46, no. 4 (2013): 545–564, <https://doi.org/10.1111/flan.12054>.

have been prepared, both in the book, worksheet, and blackboard, reading texts alternately that is started by the teacher then followed by students. After that, the teacher explains the meaning of difficult words, the idea of texts given to students, and the students are asked to analyze it. Then the teacher takes several examples from texts to be used as examples in the intended *Balaghah*, then written on the board. After that, the teacher asks questions with the students about the meaning of the arrangement of the examples in texts and compares them with other similar meanings, but different sentence structures. The teacher demonstrates the difference between strength and beauty in being a metaphor of texts and no metaphor.

Students understand as best as they can while the teacher reveals the name of texts in *Balaghah*.³⁶ The teacher provides examples chosen from other texts to practice speaking or verbally about *Balaghah* that has been learned by students, then the teacher provides several exercises in the form of writing by giving literature texts that are contained with *Balaghah* inside.³⁷ Hence, the above seven steps must be understood by both students and teachers, so that the learning process of *Balaghah* can run optimally, effectively, and fun.

Many Arabic students are thought to be very familiar with Arabic culture, apparently they are less familiar with Arabic culture. Moreover, they rarely understand and enjoy Arabic literary works such as *ayat*, *matan hadits*, *syair*, and *natsr*. So, *balaghah* certainly feels strange to them. Besides, sometimes indeed from the beginning, this material has been considered difficult by them. This is based on their experience in learning other Arabic materials such as *nahwu*, *sharaf*, *insya'*, and so on. In the experience of the students, *Balaghah* is one of the difficult Arabic materials to be mastered or understood. It has an impact on the emergence of negative perceptions and less interest in Arabic learning. Therefore, the reveals several things that need to be considered by the teacher in teaching *Balaghah* including:³⁸

³⁶ Kamarulzaman Abdul Ghani, Mohammad Shiham Mahfuz, Abdul Jamir Md Saad, and Nik Mohd Rahimi Nik Yusofi "Relationship between the Usage of Language Learning Strategies and the Level of Proficiency in Learning Arabic Ab Initio," *Asian Social Science* 10, no. 9 (2014): 262–75, <https://doi.org/10.5539/ass.v10n9p262>.

³⁷ Dan P. Dewey, R. Kirk Belnap, and Rebecca Hillstrom, "Social Network Development, Language Use, and Language Acquisition during Study Abroad: Arabic Language Learners' Perspectives," *Frontiers: the Interdisciplinary Journal of Study Abroad* 22, no. 1 (2013): 84–110, <https://doi.org/10.36366/frontiers.v22i1.320>.

³⁸ Dale Schunk, *Learning Theories an Educational Perspective*, VI (Yogyakarta: Pustaka Pelajar, 2018).

Do not make *Balaghah* as a subject only for memorization of rules, definitions, few examples without any understanding and application. Students are allowed to apply the grammar that they know naturally and feel the values of art and its esthetic. The main principle of learning *Balaghah* is to combine it directly with Arabic texts. Particularly, in the Al-Qur'an which has elements and rhetorical value and is worthy of being an example. The biggest mistake of learning *Balaghah* is that its principle has been introduced before students understand Arabic's texts. Relate examples of Arabic rhetoric to what is always used in daily conversation, whether in the form of Indonesian expressions, culture, or the context in which students are located.³⁹

Connecting one element of rhetoric with other elements such as *al-jinas* with *al-saj'* which both indicate the harmony of sound or phoneme. Then, *al-muqabalat* with *al-tawriyyat* have relation in terms of the beauty of its meaning. Next, *al-amr*, *al-nahy*, and *al-istifham* under one *thalab* keyword, then *al-tasybih* with *al-istidraj* which both produce imagination with reality and so on. The above shows that teachers need to make a *balaghah* chart as a mapping material and teaching material for their students. As a result, students have a complete mindset before going further. Generating the relationship of rhetoric from the psychological aspect with reality and the situation when rhetorical texts are issued. In this way, students are expected to be able to feel why writers are talking about wisdom, love, war, women, tolerance, and so on.

By knowing the those six points above, they must be understood by the teacher carefully. Eventually, language class will be far with the obstacles particularly in the learning process of *balaghah* to students majoring in language or students who are not majoring in language. Psycholinguistics in *Balaghah* learning provides a more effective learning atmosphere to increase the students' competence and students' achievements. Psycholinguistics in *Balaghah* learning is meant as a new innovation to help the students to understand the nature and objectives of learning, to help the students to think creatively and innovatively and to encourage students to be more confident and independent. This is in accordance with the philosophy of constructivism education.

It was expected to carry out the research on these three points in the future; first, the socialization of the urgency of psycholinguistics in *Balaghah* learning for teachers

³⁹ Hazlina Mohd Padil, Anie Farahida Omar, Mohd Syahril Ibrahim, Amylia Fuziana Azmi, and Nor Laila Ahmad, "Online Shopping: Analysis of Students' Experience," in *Proceedings: International Invention, Innovative & Creative (InIIC) Conference* (Malaysia: MNNF Publisher, 2019): 61–66.

and students in the post-Covid-19 era. Second, this article focused on psycholinguistic studies in *Balaghah* learning. Third, psycholinguistics in *Balaghah* learning is supported by the teacher's abilities in psychology and linguistics. Not denying the fact that there are limitations in this study. This article used a library research method that distances itself from field phenomena. For further research, it is better to use qualitative methods by associating the respondents from any various ages such as children, early adults, adults, and the elderly to obtain the various findings. This article is still in the literature study stage where further research is needed qualitatively by understanding the phenomena in the field as well as quantitatively to test the research results in terms of the accuracy of the data figures.

Conclusion

Psycholinguistics in learning *balaghah* has a role and contribution that is quite large and very important. This role can be seen, for example, in examining the background of the problem from errors in understanding the meaning of language and the steps in handling it (problem solving). Based on the theory from Dale Schunk that the main thing that needs to be considered by the teacher in implementing the psycholinguistic approach in *balaghah* learning is not to make *balaghah* a subject only for memorizing rules, definitions, and examples, but students are encouraged to apply these rules in a text. The weaknesses in this study are still in the stage of literature study which requires further research. Suggestions for future researchers are to use qualitative methods to understand field phenomena or quantitative methods to test theories.

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Author Contributions Statement

SO and AN developed the presented idea. KO built up the theory and MZ validate the analytical methods. AH interpreted and analyzed the data. S encouraged K to examine and supervise the final findings. The final manuscript and the results were discussed and contributed by all authors.

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