Ihya al-Lughah as Arabic Language Learning Model to Improve Arabic Speaking Skills

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Abstract: Arabic language learning in Sukahideng Islamic boarding school experiences several obstacles, such as students feeling bored and tired to learn to speak Arabic because teachers tend to dominate learning activities in the classroom compared to students. Thus, the application of a model that improves learning is needed because it is one of the tools to achieve goals. This research aims to produce a product in the form of a learning model to improve Arabic language skills through the Ihya al-Lughah Learning Model. The method used in this research is Research and Development (R&D) with experimental method. Data collection was done through observation techniques. Interviews were conducted with students, teachers, and boarding school leaders. Documentation was done by looking at various data in the field. Data analysis was done inductively. The research stages include preliminary studies, development, and validation. Based on the fifth point, the research findings at Sukahideng Islamic boarding school show that the application of the Ihya al-Lughah model is more effective than conventional Arabic learning. This effectiveness is indicated by the difference in test results between the experimental santri group (the group that received treatment using the learning model developed in this study) and the control santri group (the group that did not receive treatment using the learning model). This research is expected to contribute and become one of the effective and efficient learning models in Arabic language learning, as well as useful for readers and Arabic language activists to apply it in Arabic language learning.

Introduction

Arabic lessons at Islamic boarding schools are subjects that develop reading skills, especially reading *turast* books and memorizing *qawa'id al-lughah*.[1] Therefore, it is quite unique for Islamic boarding schools to develop oral and written communication skills to understand and develop Fusha Arabic language skills, express information,

thoughts, and feelings, and develop religious knowledge, general knowledge, and socio-culture. This had been carried out in Islamic modern boarding schools like Gontor and its branches. Based on the observations and preliminary studies of the Sukahideng Sukarapih Singaparna Islamic Boarding School Tasikmalaya, it was known that studying Arabic at this Islamic boarding school used a different approach from most Islamic boarding schools in general.

In Arabic learning, especially *muhadatsah*, the *kyai* (teacher) provides Arabic conversation activities by students in groups or marching with their peers actively and creatively. This activity is usually held every Tuesday, Wednesday, and Friday morning, after the morning prayer or before the morning run. Each student finds someone to talk to and then converse in Arabic. At the same time, the administrators of the student must bring a book or pocketbook which contains *mufradat* or Arabic vocabulary. Prior to this activity, there is *ilqa al-mufradat* or vocabulary learning. This activity is ususally also carried out in the morning after reading Al-Qur'an. Every student gathers to form a group, then the administrators of the student deliver three to five (3-5) vocabulary words in Arabic. The administrators also explain the use of the vocabulary without mentioning the meaning by using the vocabulary in sentences or practicing it directly if possible. At the same time, students must memorize the vocabulary. The administrator will ask related to vocabulary again at an unspecified time and they will be penalized if they cannot answer.

There were several researchers carried out research on *ihya al-lughah* research. One of those was conducted by Usman Shiratan Ahmadi who explained the problems raised by Bintu as-Syathi', which were related to language related to Arab society in contemporary life. Some of these problems were the issues of literary discourse and new values that could be revealed in Arabic literature, reviving Arab heritage and its advantages in contemporary life, as well as issues of language and nationalism and their strong connection and issues of Easter and slang in folklore. All these issues are essential and must be considered by everyone who wants to revive the Arabic language. According to 1) Bintu as-Syathi, this revival must start from an awareness of heritage as the basis for starting the future of Arabic. 2) Muakhir Zakaria also conducted a further research related to this topic. This study concluded that *ihya al-lughah* was a

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[1] Abd Rozak, "Modernisme Pembelajaran Bahasa Arab Berbasis Pesantren di Rangkasbitung Banten," *Arabi: Journal of Arabic Studies* 3, no. 2 (2018): 167–180.

breakthrough in Arabic learning because language learning is learning about skills. Then, these skills will only be mastered if it is supported by a language environment and a good language program. *Ihya al-Lughah* can be a solution for mastering various aspects of Arabic learning and Arabic language, especially *Nahwu* for students in the Arabic Language Department at the Faculty of Education, UIN Ar-Raniry. 3) Abdul Hafidz Syarif conducted further research, this research expresses the importance of reviving Arabic as an Arabic language and culture, because, in the 20th Century, many cultures and languages entered the Arab region, especially Algeria, so it was feared that the Arabic language in this country was damaged and extinct.

Research that focused on how the *Ihya al-Lughah* program model was applied in Islamic boarding schools. The *Ihya al-Lughah* program model is the core of the novelty of this article. This article focused on research on aspects of developing Arabic students' speaking skills. So that the *Ihya al-Lughah* program model is a model offered for Arabic learning, in particular, to improve students' speaking skills by teaching them starting from the sentence structure approach, the communicative approach (*ittishali*), the interaction approach (*tafauli*), and the skills approach (*mahari*).

This article aimed to find out the conditions for Arabic learning, find out the learning model that was applied, find out how the implementation of the learning model can improve Arabic language skills and find out the effectiveness of the Arabic learning model developed at the Sukahideng Islamic Boarding School in Tasikmalaya. From the initial research, it was known that the implementation of the *Ihya al-Lughah* program was one of the models for developing the speaking ability of Arabic students at the Sukahideng Islamic boarding school. With the implementation of this program, the students and graduates of this Islamic boarding school have excellent Arabic language skills when they finished their studies. This study was Research and Development (R&D) with the experimental method. Data collection was done through observation techniques. Interviews were conducted with students, teaching teachers, and Islamic boarding school leaders. Documentation was done by obtaining the various data in the field. The data analysis was carried out inductively.

Methods

Research and Development (R & D) method was used in this research. The use of this method is intended to develop a learning model. One of the products that will be

developed in this research is a learning model that can improve Arabic language skills. Borg and Gall identified four steps related to research and development (R&D) research, namely: (1) Preliminary Research, (2) Model and Instrument Development or model preparation, (3) Model testing, and (4) Model validation.[2]
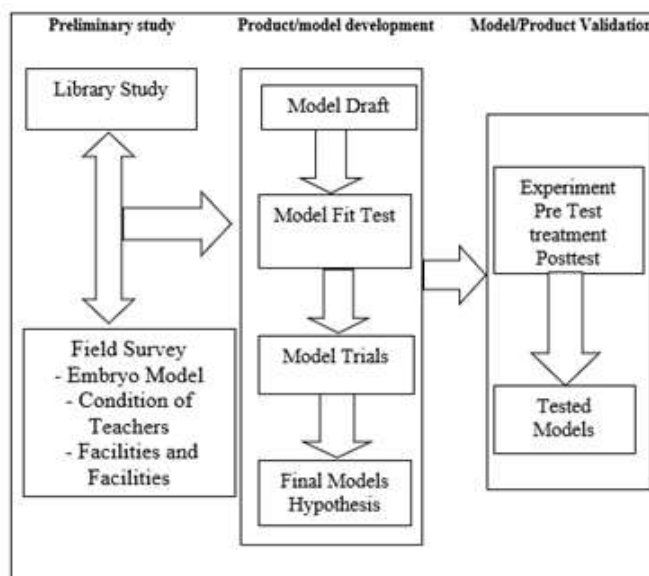
Picture 1. Development Research for The *Ihya al Lughah* Program

The picture above explains the stages of development carried out by researchers in this study include: The four steps break down into several stages: (1) *Research and information collecting*. This stage was a preliminary study; the activities included literature studies that would be used as the basis for the product or model developed, class observation and designing research work plans and product development. In this study, activities at this stage were carried out in two activities. *First*, conducting studies of various theories and review the results of previous research related to learning models.[3] *Second*, conducting an initial survey at the Sukahideng Tasikmalaya Islamic Boarding School after getting permission to conduct the research. The purpose of this survey was to determine the ongoing condition of Arabic language learning, obtain an overview of student activities, the performance of *ustadz* (teachers), available facilities and infrastructure, the boarding school environment, and the last is to see the possibility

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[2] Izzuddin Musthafa and Acep Hermawan, *Metodologi Penelitian Bahasa Arab: Konsep Dasar Strategi Metode Teknik* (Bandung: PT Remaja Rosdakarya, 2018).

[3] Asep Maulana, Izzuddin Musthafa and Titin Nur Hayati. "The Efficiency of Teaching Listening and Speaking Skills to Develop Students' Communicative Competences." *Universal Journal of Educational Research* 8, no. 3 (2020): 802–808.

of applying the *ihya al-Lughoh* learning model in order to improve Arabic language skills in this Islamic boarding school; (2) *Planning*. At this stage, make a design to formulate specific objectives related to product development plans, determine work procedures, estimate cost needs, time, costs, and forms of participation during research, including designing feasibility tests;[4] (3) *Development of preliminary form of the product*. At this stage of developing the initial product form, the subject matter that refers to the curriculum to be tested was prepared, including the facilities/infrastucture needed for validation trials, instruments, and others;[5] (4) *Preliminary field testing and product revision*. It is preliminary trial stage. The goal is to obtain a description of the feasibility/appropriateness of a product; (5) *Main field testing and operational product revision.* This phase is a broad trial phase using experimental research design. The test results are used to revise the product until a product is obtained that is ready for validation;[6] (6) *Operational field testing and final product revision.* At this stage, the developed product is entirely ready-made. This stage is called the model validation test stage. In this study, the model validation test was carried out as quasi-experiments with before and after designs with the control group (*pretest-posttest control group design*). This design used two groups of subjects; both groups were measured and observed twice, namely before and after treatment. The group that received treatment was called the *experimental* group (treatment group), while the group that did not receive treatment was called the control group.[7] (7) *Dissemination and implementation.* At this stage, the socialization of the developed products was carried out. It reports the results in scientific meetings and published in scientific journals to ensure the newly developed model can be used and applied. This research was carried out by making reports ready to be distributed.

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[4] Manal Alsaad, Patricia McCabe and Alison Purcell, "The Application of the Maximal Opposition Therapy Approach to an Arabic-Speaking Child," *Journal of Communication Disorders* 81, no. 1 (2019): 105913.

[5] Urıl Bahruddin and Sucı Ramadhanti Febriani, "Student's Perceptions of Arabic Online Learning During Covid-19 Emergency," *Journal for the Education of Gifted Young Scientists* 8, no. 4 (2020): 1483–1492.

[6] Bassil Mashaqba, Anas Huneety, Mohammed Abu Guba and Bara'ah Al-Duneibat, "Production of Gutturals by Non-Native Speakers of Arabic," *Indonesian Journal of Applied Linguistics* 12, no. 2 (2022): 334–347.

[7] Sundos Q. Al-Ebrahim, Jeff Harrison, Timothy F.Chen, Mohammed A. Mohammed, "Cross-Cultural Adaptation and Psychometric Properties of Patient-Reported Outcome Measures in Arabic Speaking Countries: A Scoping Review," *Research in Social and Administrative Pharmacy* 19, no. 7 (2023): 989-1006.

Based on the steps mentioned above and adapted to the situation and field conditions, these stages of research and development can be simplified into three stages: Conduct preliminary studies, model development, and model validation. This research was conducted at Sukahideng Islamic Boarding School, Sukarapih Village, Sukarame District, Tasikmalaya Regency. The research subjects in this study were the students who took part in Arabi/*muhadatsah* learning and the teachers who taught Arabic at the Islamic Boarding School.

Results and Discussion

The Sukahideng Tasikmalaya Islamic Boarding School is an Islamic institution affiliated with the NU (Nahdhatul Ulama) organization, which has curriculum characteristics, worship practices, and a community development and empowerment model especially in the context of community development and empowerment. This boarding school is very close to the community and even has a big mission, namely to turn the community around the Islamic boarding school into a system of coaching and empowerment of the boarding school itself. A particular forum under the auspices of the Deputy Chairperson of the Community Empowerment Division binds community development and empowerment.

A preliminary study was conducted to determine the learning model in Islamic boarding schools. The results of this preliminary study are used as material for consideration in developing an Arabic learning model as one of the implementations of Arabic learning in Sukahideng Islamic Boarding School. This step was deemed necessary because in this Research and Development, a learning model would be tested to improve the quality of the process and learning outcomes. The development of the learning model must be based on empirical data about how the objective conditions are to be studied. In order to find out the language learning model in Islamic boarding schools, this research design was pursued through the following steps; (1) examine the learning concepts used, (2) Arabic learning methods at the Sukahideng Islamic Boarding School, and the learning steps.

Based on the results of an interview with the Leader of the Sukahideng Islamic Boarding School, Mr. Drs. KH Toto Mustofa, in the hall room of the Sukahideng Islamic Boarding School, several important points explain the learning system at the Islamic Boarding School. They are also related to the language learning model that applies at the

Sukahideng Islamic Boarding School in Tasikmalaya. Among the essential points are the following: (1) Arabic Learning Objectives: The main goal of Arabic learning was for students to speak and communicate properly. They also were expectedly able to read and understand texts written in Arabic correctly. To achieve this goal, students learn Arabic skills such as grammar (*Nahwu* and *Sharaf*) and vocabulary. In addition, it is necessary to have other efforts so that all students can achieve these goals properly. One of the efforts made by Islamic boarding school caretakers is to apply *ihya al-Lughah*. (2) The role of the *kyai /ustadz* (the teachers) and students: In the past, the role of the *kyai/ustadz* (the teachers) and students was very traditional, and they had full authority to regulate learning in the classroom. Meanwhile, nowadays the role of *kyai/ustadz* (the teachers) and students developed. *Kyai/ustadz* (the teachers) are no longer dominant and students are not always passive. *Kyai/ustadz* (the teachers) and students provide equal opportunities to learn actively, especially to speak Arabic and communicate between students and students or between the students and the teachers. The students leads the lesson to provide new vocabulary or examples by using vocabulary in sentences or conversations by displaying basic Arabic patterns. Furthermore, the *kyai/ustadz* allows students to actively speak and set examples individually and in groups. The two patterns are carried out alternately and the learning activity would not be boring.

Table 2. The model's development

Constructivism Learning Theory

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Language Skills Practice:		
Skill Aspect	Activities of the teacher/ *Ustadz/Kyai/Musyrif*	Students Activities
Listening	The teacher/*Ustadz/kyai* conveys the *mufradat* by the objectives to be achieved and provides examples of reading them.	Students listen to the *mufradat* reading well.
Speaking	The teacher/*Ustadz/kyai* invites students to present and practice vocabulary in perfect sentences	Students practice *mufradat* in the form of *hiwar* and presentations
Reading	The teacher/*Ustadz/kyai* invites students to read the discourse that has been provided and read the existing text	Students read the *mufradat* and discourses/books that have been provided
Writing	The teacher/*Ustadz/kyai* invites the students to write *mufradāt* in the form of correct examples in their language	Students write *mufradat*

provided

The learning model used in Islamic boarding school is *Ihya al-Lughah* learning model. *Ihya al-Lughah* is a revival of the Arabic language learning model aimed at achieving the four skills of listening, speaking, reading, and writing. The background of using the *ihya al-Lughah* model is because not only *Nahwu* is taught, but also *Qowa'id* and other skills are taught in this boarding school. The learning process begins with the sentence structure approach, the communicative approach (*ittishali*), the interactive approach (*tafa'uli*), and the skills approach (*mahari*); the developmental aspects are the design of learning, the implementation of learning, and the assessment of learning. In learning design development, the aspects of development are learning objectives, learning materials, learning procedures, and learning assessment. In the development of the learning implemented, the aspects developed aim to work on the development of the Arabic language skills of the students, including listening, speaking, reading, and writing. Listening and speaking practice are developed by providing written *mufradat*, *hiwar*, presentation, and *khitabah* speeches. Reading and writing exercises are developed from *mufradat* and written speech, which is the focus of the exercises.

Regarding the development of the assessment of learning, the aspect developed is the assessment tool, which can be carried out by yourself, colleagues, and teachers/religious clerics; the learning model developed goes through two phases (training and analysis phase) into a single learning phase activity to be carried out. From the implementation of trial and verification tests, it seems that this learning model is quite effective in improving students' ability to speak Arabic and increasing their motivation to learn Arabic so Arabic learning might be more effective. This effectiveness is seen in the difference in test results between the students treated with the learning model developed in this study (experimental group) and those not treated with the learning model. The strength of the *Ihya al-Lughah* learning model is that students are conditioned to speak Arabic inside and outside of the classroom so they can apply it in their daily lives. Learning to speak Arabic would be more efficient and optimal with this model.

The ability to speak is the ability to pronounce vocal sounds or utter the words to express and convey thoughts, ideas, and feelings. The listener receives information through tones, pressures, and joint placement of face-to-face communication, coupled

with the speaker's hand gestures and facial expressions (mimic).[8] According to Ritonga et al., speaking proficiency is one language ability to be achieved in teaching modern languages, including Arabic. Speaking is the primary means of fostering mutual understanding and communication and using language as a medium.[9] The primary purpose of speaking is to communicate. In order to convey information effectively, the speaker should understand the content of the conversation while also having to be able to evaluate the effect of communication on the listener.[10] So, it is not just what to discuss but how to put it forward. It concerns the issue of language and the pronunciation of the sounds of the language. What speech means is all our activities in producing language sounds, including articulation, which is the position of speech instruments, such as tongue, teeth, lips, and palate, when we form sounds, both vowels and vowels and consonants.[11]

From some of the above understandings, it can be concluded that speaking proficiency is one type of language ability in pronouncing articulate sounds or utter the words to express and convey thoughts, ideas, and feelings. From the description above, it can be concluded that speaking Arabic is the ability to express opinions or thoughts, and feelings (messages) in Arabic to a person or group orally, either face-to-face or remotely, as a form of social behavior. From this understanding, there are at least four components that exist in doing the act of speaking, namely: (1) speaker, (2) receiver of the message (listener), (3) content of the message (*massage*), (4) media called language.[12]

According to Akzam et al., the objectives of mastering speaking skills include; First, to convey a message to people for communicating about something in the language. The second is to convey the message to others in a socially acceptable way. The first goal can be achieved with communicative performance activities, while the

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[8] Abdallah Hussein El-Omari and Hussein Mohammad Bataineh, "Problems of Learning Arabic by Non-Arabic Speaking Children: Diagnosis and Treatment," *Journal of Language Teaching and Research* 9, no. 5 (2018): 1095–1100.

[9] Martin Kustati. "Duolingo: An Arabic Speaking Skills' Learning Platform for Andragogy Education," *Education Research International* (2022): 1–9.

[10] Mahyudin Ritonga, Zulmuqim Zulmuqim, Bambang Bambang, Rahadian Kurniawan and Pahri Pahri, "Siakad Machine Learning for Correcting Errors in Speaking Arabic," *World Journal on Educational Technology: Current Issues* 14, no. 3 (2022): 768–780.

[11] Linda Bradley, Lorna Bartram, Khaled Walid Al-Sabbagh and Anne Algers, "Designing Mobile Language Learning with Arabic Speaking Migrants," *Interactive Learning Environments* 31, no. 1 (2023): 514–526.

[12] Tawffeek Mohammed, "Designing an Arabic Speaking and Listening Skills E-Course: Resources, Activities and Students' Perceptions," *Electronic Journal of e-Learning* 20, no. 1 (2022): 53-68.

second goal is exercises to develop communicative skills.[13] The purpose of speaking can usually be distinguished into five types, namely: (1) entertaining, (2) informing, (3) stimulating, (4) convincing, and (5) moving. Speaking with the purpose of entertaining is when the speaker attracts the listener's attention in various ways, such as humor, spontaneity, humorous stories, etc. Speaking to entertain is usually done by comedians, entertainers, emcees and etc. The atmosphere of the conversation is usually relaxed, full of jokes and fun.[14]

Meanwhile, speaking to inform is carried out when someone wants: 1) to explain a process, 2) to describe, to interpret a thing, 3) to give, disseminate or find knowledge, and 4) to explain the link, relationship, or relation between objects, things or events. Speaking for convincing is convincing the listener of something.[15] According to Musthofa and Rosyadi, the learning objectives of Arabic speaking skills are as follows: (1) Students can complete the *hiwar* material with appropriate words; (b) Students can answer questions about the content of the *hiwar*; (c) Students may choose appropriate words to complement the provided sentences relating to the *hiwar*; (d) Students may choose a word whose meaning differs from the other three words.[16]

Learning process: The learning carried out at the Sukahideng Islamic Boarding School to improve students' language skills is the *Ihya al-Lughah Model*. *Ihya al-Lughah* is to revive the Arabic language to achieve the four objectives of Arabic language proficiency: listening, speaking, reading, and writing skills. In this boarding school is because not only *Nahwu*, but also *qawa'id* and other skills are taught in this boarding school. On the material aspect, according to Drs. KH Toto Mustofa, the teacher adapted it to the material in the book, adjusted it to the topics in the curriculum and adapted it to the situation and conditions of the students. The learning process begins with a sentence structure approach, a communicative approach (*ittishali*), an interaction approach (*tafa'uli*), and a skills approach (*mahari*).

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[13] Ismail Akzam, Harif Supriady and Alfitri Alfitri, "Improve Arabic Language and Islamic Skills with bisa System to Arab Village," *Linguistics and Culture Review* 5, no. S1 (2021): 624–632.

[14] Abdul Hafidz Zaid, "The Efficiency of Using Pictures in TeachingSpeakingSkills of Non-Native Arabic Beginner Students," *Universal Journal of Educational Research* 8, no. 03 (2020): 872–878.

[15] Ahmad Fatoni, "Arabic Learning for Academic Purposes," *Izdihar: Journal of Arabic Language Teaching, Linguistics, and Literature* 2, no. 2 (2019): 149–164.

[16] Tulus Musthofa and Faiq Ilham Rosyadi, "Actualization of Behavioral Theory in Learning Arabic Speaking Skills at the Madrasah Aliyah Level," *Universal Journal of Educational Research* 8, no. 12 (2020): 7343–7349.

Arabic/*Muhadatsah/*Learning Strategy: Through-the-door learning levels (39 classes), each door has a coordinator, *musyrif* and activities; each group has a mentor who delivers material to its members. The obstacles encountered in the learning process include: (1) Eventhough the *musyrif* has been formed in grade 3, in a new school year, there must be new *musyrif*; (2) There is lack of vocabulary mastery. Hence, every *musyrif* must master the *mufradat* that will be taught to the students; (3) Not all *musyrif muhadatsah* abilities are equal and balanced between one *musyrif* and another *musyrif*.

Learning methods: (1) The lecture method; (2) *Qawa'id* and *tarjamah* methods; (3) the Demonstration method (*mudhahirah*). This method was used when *ustadz* and *kiyai* deliver the learning material.[17] In practice, its use is greatly influenced by the ability of the teacher/*ustadz* respectively. However, in general, all adhere to the principle of *the ihya al-Lughah model*. According to Drs KH Toto Mustafa, the steps and techniques for *muhadatsah* are learning with the *ihya al-Lughah model*. Drs KH Toto Mustafa is as follows: (1) Convey the amount gradually; (2) Submission examples adapted to the circumstances and conditions of students; (3) After students have mastered simple sentence patterns, they are added with explanations. Furthermore, this is done repeatedly until the students master and understand it well; (4) Then the it is changed with different sentences, but the pattern is the same; (5) The next step is changed with a pattern of questions according to the students' situation; (6) After mastering all the patterns, the students are able to make and practice in daily *muhadatsah*; (7) One of the students' obstacles in *muhadatsah* is starting to speak and ask how to use those words.

The evaluation used to determine the ability of students to master Arabic was carried out in two ways, namely, oral and written tests. Oral test by asking students to have a dialogue (*hiwar*) in front of the class in pairs or asked to make a speech in Arabic. In addition, students are asked to read and translate texts of *turats* books from the target language to the original language. The written test is carried out to determine the mastery of the vocabulary or grammar that has been delivered. The teacher responses to the student's difficulties in *muhadatsah* or other students could help them to use proper and correct language directions. The learning process is an integrated interaction between teachers and students or *ustadz/kyai* and students. A system is a unit of various components that have functional relationships and interact dynamically with each other

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[17] Mohammad Husni Mubarok, "Metode Pembelajaran Shorof di Pondok Pesantren Sukahideng, Sukarame Kabupaten Tasikmalaya," *Thoriqotuna: Jurnal Pendidikan Islam* 1, no. 2 (2018): 38–49.

to achieve the goals that have been set.[18] Regarding the performance of the *kyai/ustadz* in teaching at the Sukahideng Islamic boarding school, it can be seen from the activities in the learning process.

To develop a learning model, this research was taken through the following steps; (1) reviewing the curriculum, (2) determining the allocation of time according to the topic of learning, (3) developing an analysis of learning materials, and (4) implementing the model.[19] In this section, it will be explained regarding; (1) demands on the performance of the ustadz/kiyai in implementing the model, (2) demands on facilities, facilities, and the environment in implementing the model, (3) the abilities and activities of the students, and (4) the scenario of the learning model, and (5) the final form model.

Learning Planning Development: the learning model developed in this study requires the expertise of the teacher/cleric from the development stage of the lesson plan. This stage requires serious attention because the it lies in the first step when the model is implemented. To plan and learn, there are at least 4 (four) steps that the teacher must carry out. The four steps are:

First, formulate learning objectives. To formulate learning objectives, the teacher must refer to the objectives listed in the curriculum and aspects of the abilities that students must own about cognitive, affective, and psychomotor abilities or levels, as well as learning materials. The formulation of objectives must describe a direct relationship with the learning material. In the learning model developed in this study, the teacher must be able to formulate goals so that students use language that is directly related to the learning material (*hiwar*) in the form of texts which contain specific themes or topics as well as the rules contained in them.

Second, select the learning materials. In selecting learning materials, the teacher must adapt them to the needs and benefits of the students. This means that when the teacher/cleric chooses the learning material, it must be by the learning objectives. Learning materials must be based on the students' knowledge, experience, and needs to help increase their motivation and interest in learning.

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[18] Mahyudin Ritonga, Hendro Widodo and Talqis Nurdianto, "Arabic Language Learning Reconstruction as a Response to Strengthen Al-Islam Studies at Higher Education," *Studies at Higher Education (January 23, 2021). International Journal of Evaluation and Research in Education (IJERE)* 10, no. 1 (2021): 355–363.

[19] Yogia Prihartini and Wahyudi Wahyudi, "The Development of Integrated Learning Model to Improve Language Skills at Arabic Language," *Ijer (Indonesian Journal of Educational Research)* 3, no. 1 (2018): 9–14.

Third, determine the appropriate learning procedure. The Arabic/*muhadatsah* learning procedure developed in this study includes 3 (three) steps: the *mufradat* delivering, the training, and the analysis. In these three steps, the teacher must carry out various activities with the students in learning Arabic. Therefore, the teacher must be able to formulate the activities of the teacher and the students at each of these steps. The learning steps are as follows: (1) Convey the amount gradually; (2) Submit the examples adapted to the circumstances and conditions of students; (3) Practice with simple sentence patterns and added explanations. Furthermore, this is done repeatedly until the students master and understand it well; (4) Change it with different sentences, but the pattern is the same; (5) Change with a pattern of questions according to the students' situation; (6) After mastering all the patterns, the students can make and practice it in daily *muhadatsah*; (7) Students will start to speak and ask how to use those words.

Fourth, develop an evaluation tool that can measure the success of the process and results of learning Arabic.

The findings of this study supported the findings in previous studies related to the title of the study studied by the researcher. In contrast, the findings of this study prove that learning Arabic with the *Ihya al-Lughah* model can increase student interest and motivation in learning. Conversely, using inappropriate learning models can make learning boring and monotonous, ultimately making students bored with learning, so their interest and motivation in learning becomes less. Teachers must be able to apply more active learning techniques so students would be more interested. The lack of precise strategy chosen by the teacher makes students not interested in participating in learning to speak Arabic.[20] Students feel bored and weary in learning to speak Arabic because the teacher dominates learning in the class and students are limited to participate actively.[21]

In addition, the method used is always monotonous and boring, so students are reluctant to take part in learning in class.[22] Thus it is necessary to apply a model that makes learning better because the model is a means and one of the tools to achieve goals.

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[20] Suci Ramadhanti Febriani, Wildana Wargadinata, Syuhadak Syuhadak and Faisal Mahmoud Adam Ibrahim, "Design of Arabic Learning for Senior High School in the 21st Century," *Jurnal Al-Bayan: Jurnal Jurusan Pendidikan Bahasa Arab* 12, no. 1 (2020): 1–21.

[21] Asmawati Asmawati and Malkan Malkan, "Active Learning Strategies Implementation In Arabic Teaching At Senior High School," *International Journal of Contemporary Islamic Education* 2, no. 1 (2020): 1–20.

Hence, using a suitable learning model can increase students' interest and motivation.[23] Conversely, using inappropriate learning models can make learning boring and monotonous, it causes students bored and reducing their interest and motivation.[24] Therefore, so that the learning objectives can be adequately achieved, the teacher must use various learning models and methods. This minimizes diversity and differences in students' abilities and comprehension of teaching material.

The learning model developed in this article focused on improving the quality of the process and learning outcomes in the form of Arabic language skills, both active-productive (*speaking and writing*) and passive-receptive (*listening and reading*). The theory used as the basis for developing the learning model in this study is learning theory. Learning theory is an explanation of how the learning process occurs. Based on a learning theory, learning is expected to increase students' acquisition as learning outcomes further. This theory underlies the learning model developed. The learning model developed in this study is the *Ihya al-Lughah learning model*. The development of *the Ihya al-Lughah* Model is based on the constructivist learning theory, which views that language learning as a process in which students actively construct or build their language based on the language knowledge they have had or existed at that time. In other words, learning a language involves constructing one's knowledge of language from individual experience.

One of the most well-known theories or views of constructivism learning theory is Piaget's theory of mental development. This theory is also called the theory of intellectual development or cognitive development theory. The learning theory relates to the readiness of children to learn, which is packaged in stages of intellectual development from birth to adulthood. Each stage of intellectual development has specific characteristics in constructing language knowledge. For example, children think through movement or action at the sensorimotor stage.

Learning Implementation: Implementing the learning model developed in this study requires the accuracy of the ustadz/kyai in implementing the developed lesson

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[22] Jauhar Ali, "Outbound as The Alternative Method to Have Fun Arabic Learning," *Alsinatuna* 3, no. 2 (2018): 244-261.

[23] Anas Al Huneety, Bassil Mashaqba, Mais Abu Alhala, Mohammed Nour Abu Guba and Khalid G. Al-Shdifat, "Acquisition of Stress in the Speech of Ammani Arabic-Speaking Children," *Ampersand* 10, no. 1 (2023): 100094.

[24] Juryatina Juryatina and Amrin Amrin, "Students' Interest in Arabic Language Learning: The Roles of Teacher," *Journal of Educational Management and Instruction (JEMIN)* 1, no. 1 (2021): 40–49.

plans in the form of classroom learning activities. At this stage, the learning steps are carried out through 3 (three) stages: the *mufradat* delivering stage, the Arabic skills training stage, and the Arabic skills analysis stage. Before carrying out these three stages, students are first given an explanation of the learning objectives, given motivation, grouped, and given written discourse. At the training stage, four Arabic language skills are used as the focus of practice: listening, speaking, reading, and writing. The listening skill stage is directed at listening to the vocabulary and *hiwar* given by *musyrif* (guide). The speaking skills stage is directed at the ability of students to implement the *mufradat* that has been given in perfect and correct sentences. Focus on speaking skills on *khitabah*, presentation, and *hiwar* practice.

They are directed to read *turats* books or *hiwar* texts at the reading skill stage. At the writing skills stage, they are directed to write *mufradat*, examples of sentences in abstracts and numbers. At the analysis stage, the four Arabic language skills used as the focus of the training were used as the focus of the analysis. The analysis stage of listening and speaking skills focuses on listening and speaking properly and correctly. The analysis stage of listening, reading, and writing skills focuses on reading and writing properly and correctly. The *qawa'id* analysis stage is focused on structure learning materials and *qawa'id* as a whole. Meanwhile, the relevance analysis stage between learning objectives and their implementation is more directed at the link between learning objectives and the substance of learning material. After that, the teacher/*ustadz/kyai* must take a learning achievement test at the end of the lesson.

This study has limitations, including that not all levels have been researched because it requires a long time, so researchers recommend further research to examine other levels. Besides that, *Ihya al-Lughah* as a model applied to learning Arabic at the Sukahideng Islamic Boarding School, does not include four skills. Learning Arabic should ideally develop four skills, namely *kalam* (speaking), *istima'* (listening), *qiroah* (reading), and *kitabah* (writing). This needs to be developed into a comprehensive study so that *Ihya al-Lughah* can become a model of Arabic learning that can be practiced to teach all language skills.

Conclusion

The implemented *Ihya al-Lughah* learning model is quite effective in increasing the ability of students to speak Arabic and their motivation to learn Arabic. This

effectiveness can be seen from the differences in the results of trials involving groups of students who received the learning model developed in this study (experimental group) and the group of students who did not receive the treatment of the learning model (control group), so that the *Ihya al-Lughah* learning model speaks the language. Arabic can be more effective and optimal. From this statement, it can be concluded that the *Ihya al-Lughah learning* model can improve the Arabic speaking skills of students of the Sukahideng Islamic Boarding School. Therefore, it is suggested that future researchers conduct further research and focus on improving the interactive learning process so that their research can be better and more comprehensive.

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NK and NM both played a role in all stages of the research, from conceptualization to article writing. Both contributed significantly from the initial study, textbook design, field testing, to data collection and the final report. Their joint efforts were important in completing this extensive research. Their balanced involvement shows dedication in producing a comprehensive research work.

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