



## Arabic Learning Management at Islamic Boarding Schools in Lampung

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**Abstract:** This study was focused on exploring the management of Arabic learning at Islamic boarding schools that have different characters, namely Usuluddin, al-Hikmah, and Nurul Huda Islamic boarding schools in terms of planning, implementing, and evaluating the learning. This research was descriptive qualitative research where the researchers acted as the main instrument of the research. The data was also obtained from other sources, namely the religious teachers, students, scholars, and documents. The data was collected through data collecting techniques in the form of interviews, observation, and documentation. The results showed that there were differences emphasis on the Arabic learning management objectives in the three Islamic boarding schools. The Usuluddin Islamic boarding school emphasized listening and speaking skills where various programs were facilitated to enable the students to speak fluently and listen to routine speeches, Arabic debates, *muhawarah*, and *yaumu al-lugah*. At the Al-Hikmah and Nurul Huda Islamic boarding schools, the Arabic learning management emphasized the reading and writing skills as well as translating *turas* books. It is recommended for the Arabic learning management to focus on four aspects of language proficiency so that the students can be proficient in the comprehensive language (active and passive).

## INTRODUCTION

The implementation of scientific management has been applied in all fields of life, one of which is education (Rofiqah et al., 2020). This is very important to organize the goals of education is organized (Janan Asifudin, 2016). Education seeks to educate the life of the nation (Syatriadin, 2018). Islamic boarding schools as Islamic educational institutions aim to educate the nation to have a unique scientific tradition (Fadli, 2012; Muhakamurrohman, 2014). In line with the modernity of the times, Islamic boarding schools undergo changes and developments in terms of numbers and management (DM, 2013; Hasan, 2015; Usman, 2013).

The development of Islamic boarding school management also influenced curriculum formulation. The existence of the madrasa system in Islamic boarding schools makes the madrasa curriculum different from the traditional curriculum of Islamic boarding schools (Sagala, 2015; Usman, 2013). Madrasa curriculum as a formal institution tends to follow the curriculum set by the government with the division of religious subjects and general subjects (Kusnawati & Surachman, 2019).

Islamic boarding schools are categorized as non-formal education that has the flexibility to determine their curriculum structure (Sofanudin, 2016). Therefore, the curriculum in each Islamic

boarding school cannot be the same but there are various variations in it following the specific characteristics and scientific competence of the *kyai* (teacher) (Janan Asifudin, 2016; Muqoyyidin, 2014). However, there is an implicit agreement among the *kyai* that there is a similarity in the distribution of several books studied in each Islamic boarding school, especially at the elementary and secondary levels. General description regarding the expertise of the graduates revolves around the fields of *nahwu-saraf*, *fiqh*, *'aqaid*, *tasawuf* (Sufism), *tafsir* (interpretation), and Arabic (Bruinessen, 1994; Thoriqussu'ud, 2012).

Al-Qu'ran and Hadith which are the sources of religious laws and teachings use Arabic (Ummi & Mulyaningsih, 2016). Students of Islamic religion must know the Arabic language, especially Arabic grammar to understand Islamic teachings in depth. It is strengthened by the Qur'an Surah Yusuf verse 2.

Learning Arabic is said to be comprehensive if it can combine Arabic as a science and Arabic as a skill (Makruf, 2016). This means that in addition to being able to understand linguistics, students should also adept at communicating spoken and written in Arabic (Baharuddin, 2014). It is not easy to achieve some previous studies that revealed various problems in learning Arabic. These problems can generally be divided into two, namely the linguistic side and the non-linguistic side. The linguistic side is related to the characteristics of Arabic itself as a foreign language and the problems that occur in terms of grammar, phonetic, vocabulary, writing, morphology, syntax, and semantics while the non-linguistic problems are problems outside the linguistic characteristics that include teachers' competency, students' motivation, less relevant teaching material, and inadequate facilities and infrastructure (Ridho, 2018; Wekke, 2015).

Good Arabic learning can be realized depending on how the teacher concocts the learning process (Kesuma, 2017; Wijaya, 2017). This is certainly necessary for good learning management (Makruf, 2016; Maya & Lesmana, 2018; Syafe'i, 2017). The management of Arabic learning is directed to achieve the main goal of students having good language skills, including *istima'* (listening), *kalam* (speaking), *qira'ah* (reading), and *kitabah* (writing) skills. Achieving good management requires a good management process for all available resources (Raihani, 2016). One of the available resources is the teacher. The teacher as a manager is responsible for all activities of planning, implementing, and evaluating the learning process (Baharuddin, 2014; Nilan, 2009; Ridho, 2018).

The management of Arabic learning in each Islamic boarding school varies according to the characteristics of Islamic boarding schools and the regions (Muhakamurrohman, 2014). Not all language skills are emphasized in every Islamic boarding school which usually only limited to one or two skills even though all skills are a learning objective (Fadhilah, 2011). Based on the previous research conducted by Rohman (2014), some components that support Arabic learning are teachers and planning, Kurniawati (2016) discusses the management of Arabic learning and its application in successful Islamic boarding schools with emphasis on speaking skills, and Yaakub et al. (2012) discuss the Arabic language skills by trying various techniques. It is expected that the Islamic boarding school graduates are eagerly awaited by the community to explore and preserve their role in the surrounding community (Tontowi et al., 2020). Therefore, it is important to continue to investigate how Islamic boarding schools in Lampung apply Arabic language learning management which refers to four language skills. Based on the existing

problems, researchers felt they had to uncover and analyze in-depth the application of Arabic learning management in Islamic boarding schools in Lampung.

### METHOD

This research employed the qualitative descriptive approach. The researchers tried to investigate thoroughly by conducting field exploration and understanding through literature review (Gunawan, 2013). Field data was one of the main data in this study. Therefore, the researchers took three Islamic boarding schools as the samples of the research, namely; Al Hikmah Islamic boarding school in Bandar Lampung, Ushuluddin Islamic boarding school in Kalianda, and Nurul Huda Islamic boarding school in Pringsewu. The Islamic boarding schools had their characteristics so that they were relevant as research subjects.

The techniques used in collecting research data were observation, interviews, and documentation. The data analysis process consisted of data reduction, data presentation, and concluding. The validity of the data was carried out by checking the credibility of the data through persistent observation and triangulation of sources techniques where data are analyzed from various perspectives (Anwari, 2018).

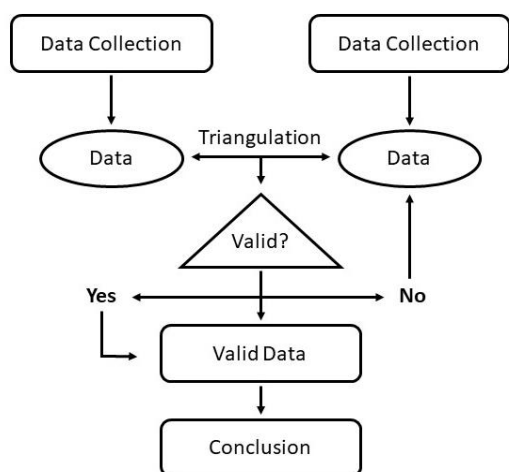


Figure 1. Data Collection Procedure

### RESULT AND DISCUSSION

#### Arabic Learning Management in Ushuludin Islamic Boarding School

Geographically, Ushuluddin Islamic Boarding School is located in Blambangan Penengah village, South Lampung Regency. Typically in Islamic boarding schools, Ushuludin Islamic Boarding Schools are categorized as modern Islamic boarding schools. However, based on the explanation of *Mudir al-Ma'had*, KH. A Rafiquddin, the Islamic boarding school is combined with Salaf nuance by studying the Kitab Kuning or *turat*.

The hallmark of modern Islamic boarding schools can be seen in the Ushuluddin Islamic Boarding School that applies the classical learning system, even the programs are bivariant, namely formal classical education programs and non-formal programs (Islamic boarding schools). Non-formal program (Islamic boarding school) aims to provide religious knowledge and special skills so that alumni can practice their knowledge amid society. This Islamic boarding school program includes: tutoring Kitab Kuning, fostering recitations of the Qur'an, *muhadarah* speech of three languages (Indonesian, English, and Arabic), the routine Arabic and English, *tahfidz* al-Qur'an, *nasyid Islamiyah* or *qasidah*, *khat* calligraphy, computers, boy scout, letters, discussions, scientific research, martial arts, *janur*, girls' program, and life discipline.

Furthermore, in terms of Arabic learning, Ushuluddin Islamic Boarding School applied the principles of language learning, namely language as utterance. *Mudir al-Ma'had*, KH. A.Rafiquddin, hoped that the Arabic learning in his Islamic boarding school could be active so that the efforts made were to get the students to speak Arabic or English. Besides the emphasis on the aspects of utterance or speech (*muhadasah* or *kalam*), he did not forget other aspects of learning, such as *nahwu-sharaf*, *imla*, and

*khat* as a basis for achieving Arabic reading and writing skills. The Ushuluddin Islamic Boarding School conducted active *muhadarah* or creative speeches to train the students to have a mentality of speaking in front of the crowd and *mustami'in* to listen to the contents or speech material in Indonesian, Arabic, or English.

#### a. Arabic learning planning

In this research, the researchers focused on studying and exploring how the Ushuluddin Islamic Boarding School planned, implemented, and evaluated the Arabic learning. Based on the documentation, many students won achievements in language competition activities such as Arabic speech, Arabic debate, *Syahru al-lugah*, and calligraphy.

Furthermore, the Arabic language designed at the Ushuluddin Islamic Boarding School was based on the curriculum material that had been prepared from the beginning, both presented formally and informally. Arabic was taught to the students in formal classes using learning tools such as lesson plans and other tools by referring to the curriculum used by the Ministry of Religious Affairs of the Republic of Indonesia, both at the *Madrasah Tsanawiyah* (Junior High School) and *Madrasah Aliyah* (Senior High Schools) levels.

Further observations on the non-formal education, Ushuluddin Islamic Boarding School had prepared an Arabic language development curriculum aimed at strengthening the mastery of Arabic that had been taught in formal education. Arabic learning was taught comprehensively and holistically to achieve four Arabic language proficiency namely, reading skills, writing skills, speaking skills, and listening skills. The following is the Arabic learning curriculum material displayed at Ushuluddin Islamic Boarding School sourced from the book called Al-

'Arabiyah li Gairial-'Arab lial-Marhalah al-I'dadiyah al-Ula. It was the students' primary book for a quick way to read the book and mastering Arabic (Basics Mustaqilli 1) written by A. Shohib Khaironi. Also, there were other books used by the students in learning Arabic, namely *Durusu al-Lugah al-Arabiyah 'ala al-Tariqah al-Hadisah* compiled by Imam Zarkasyi and Imam Syubany by Trimurti publisher. This book is also used by Daral-Salam Gontor Islamic Boarding School and several other modern Islamic boarding schools in Indonesia.

The *Durusu al-Lugah* book contains examples of simple sentences that are often found or used in daily life so that it is easy for students to memorize. To examine the level of memorization and understanding, the book also displays a lot of *tamrinat* or exercises. In addition to the two books above, there were Arabic learning materials prepared in the lesson plan, namely the *mufradat* book or daily vocabulary that can enrich the students' vocabulary. The *santri* were required to memorize the *mufradat* for a day of at least two words so that in one month, the *santri* could memorize 60 words and within one semester, the *santri* could memorize 360 words. With these words as the capital, the *santri* was required to speak Arabic words after one semester.

Through the lesson plans, the teachers expected the students to be able to have four ideal language skills, namely reading, writing, speaking, and listening skills. In addition to the prepared material, before learning Arabic, media and learning methods were also prepared, such as *mufrodad* cards, nearby objects, role-playing, question and answer and seeking information, peer-teaching, and so forth.

#### b. Implementation of Arabic learning

The implementation of Arabic learning at Ushuluddin Islamic Boarding School has been guided by what was planned. The learning process was aimed

at achieving each Arabic language proficiency, namely reading skills, writing skills, speaking skills, and listening skills. The approach, method, and instructional media chose certainly referred to each skill to be achieved. The following describes the implementation of learning for each skill.

1) Listening skills learning (*Maharat Al-istima'*)

The target of learning Arabic was the ability to listen. The listening ability became an initial provision to master other language skills. Therefore, every student was required to have a proper listening skill because, without the skills, there will be many misunderstandings in communication between language users which can cause various obstacles in the implementation of daily tasks and activities.

The listening skills were practiced by listening to the differences in the sound of the word elements (phonemes) with other word elements according to the correct *makhraj* letters, both directly from the native speaker or through a tape recorder. This listening exercise included elements of words that were separated from understanding the meaning. To sharpen the listening skills, some of the things done at the Ushuluddin Islamic Boarding School among others: (a) *Imla'* activity, the teacher gave a few sentences, and then the students were told to listen 3 times. Then, the students were told to write what they had heard. (b) The dialogue and speech methods carried out every Monday and Saturday is practice the speaking skills while listening to the speech of another person. With this routine schedule, the students had sufficient stock and high confidence to communicate verbally in Arabic. (c) The native speaker method enabled the students to listen to the Arabic dialect directly from the native speakers. Besides, this method can train the students to actively practice Arabic verbally, both in the form of discussion and question and

answer. The native speaker guided the students directly without the intermediaries of local Arabic teachers so that effective interaction and two-way communication could take place. This activity was usually carried out by inviting native Arab teachers or through study tours.

2) Reading skills learning (*Maharat Al-Qira'ah*)

The study of *qira'ah*, *mutala'ah*, and *bahsual-Masail* were the medium for practicing the reading skills for students. These activities can help the students to see and understand the contents of what is written. So, the reading skills included two skills at once, namely recognizing the written symbols and understanding the meaning.

3) Speaking proficiency learning (*Maharat Al-kalam*)

Speaking Proficiency is a very complex skill that requires the simultaneous use of various abilities, including (a) vocal and consonant segmental pronunciation and pressure and intonation patterns, (b) grammar (*qawa'id*), (c) vocabulary (*mufradat*), and (d) fluency (*tartil*).

The main objective of teaching language is to obtain communicative abilities effectively and naturally. The characteristics of the communicative approach applied at the Ushuluddin Islamic Boarding School, among others: (a) the meaning is important, (b) learning languages means communicating, (c) training can be held but not burdensome, (d) every means that helps students is well received and must be adjusted to age, interests, and so on, (e) every effort to communicate can be encouraged from the start, (f) The use of the native language is acceptable if it is appropriate and necessary, (g) translation can be used if needed by students, (h) reading and writing can be started early, (i) *Ustadz* (teachers) help students in such a way that they can encourage them to work with language, (j) learners are expected to

interact with others through partners/groups, both written and oral.

#### 4) Writing skills learning (*Maharat Al-kitabah*)

The next Arabic learning is writing skills or *maharat al-kitabah*. In this case, there were three important things, namely forming the alphabet, spelling, and expressing thoughts or feelings through writing which is commonly called writing (*al-insya' al-tahriry*).

At the Ushuluddin Islamic Boarding School, students were taught to express their thoughts and feelings in written form. The beginner level can be realized through guided-composition techniques. Then gradually developed into the free-composition technique. The simplest form of guided writing is copying which then develops into efforts to modify sentences by changing the existing sentences in various ways. For example, replacing one of the elements in a sentence commonly called substitution, perfecting an unfinished sentence called completion, changing an active sentence into passive, changing a positive sentence into negative, changing the sentences with *fiil madhi* into sentences with *fiil mudhari* commonly referred to as transformation.

#### c. Evaluation of Arabic learning

The implementation of learning runs effectively or not can be known through evaluation activities. This is important to know whether the learning objectives following the specified learning plan. The learning evaluation process was carried out by compiling Arabic language proficiency tests. The scope of Arabic language tests can be categorized into two, namely tests related to language elements or components and language skills tests. At the Ushuluddin Islamic Boarding School, the Arabic test consisted of an oral test (*syafawi*), a *kitabah* test, and a practice test or *tatbiq*. Language component tests can be grouped into tests of understanding and language use tests and the language skills

tests consisted of listening, reading, speaking, writing, dictation, cloze tests, and C-tests.

### Arabic Learning Management at Al Hikmah Islamic Boarding School

Al-Hikmah Islamic Boarding School is located at Sultan Agung Street, Way Halim, Bandar Lampung. It is characterized by a modern-nuanced *salaf* Islamic boarding school. Based on the explanation of Al-Hikmah Islamic Boarding School caretakers, KH. Abdul Basith, the *salaf* nuances are very thick. This is proven by all the caregivers and students who have Islamic boarding school educational backgrounds. It inspires the educational model in the AL-Hikmah Islamic Boarding School with *salaf* characteristics. This condition is apparent from the method applied at the Islamic boarding school. The learning applied are *sorogan*, *bandongan* and *wetonan*, and *bahtsul masaail*. Likewise, the study of the Kitab Kuning or *turas* is very dominant.

As the hallmark of the *salaf* Islamic boarding school, Al-Hikmah Islamic Boarding School also applies a learning system based on the study of the book and *diniyah*. However, the Al-Hikmah Islamic Boarding School has adopted modern education by applying modern education (formal) at the level of *Madrasah Ibtidaiyah* (Primary School), *Madrasah Tsanawiyah* (Junior High School), and *Madrasah Aliyah* (Senior High School) by referring to the national curriculum. The programs implemented are bivariant, namely the formal classical education program and the non-formal Islamic boarding school program.

In Arabic learning, the Al-Hikmah Islamic Boarding School applies Arabic learning principles namely; that language is the language of the Qur'an so learning Arabic is learning to understand the Qur'an and understand the Kitab Kuning and their meanings. Therefore, the effort made is to strengthen students in

understanding the rules of *nahwu sharaf* and applies it in reading the Kitab Kuning and the Qur'an. Meanwhile, the emphasis on the aspect of utterance or speech (*muhadasah* or *kalam*), is not getting enough portions.

Al-Hikmah Islamic Boarding School also conducts muhadarah or exercises of speech, lectures, *yasin-tahlil*, *barzanji*, and creative *hadrah* to train students to have a good mentality when speaking in front of the crowd. Besides, the students are also trained the *mustami'in* by listening to the contents of good speech material in Indonesian, Arabic, or English.

#### a. Arabic learning planning

Al-Hikmah Islamic Boarding School is one of the Islamic boarding schools that still exist in the city of Bandar Lampung beside other Islamic boarding schools. Based on the documentation, many students of Al-Hikmah Islamic Boarding School won achievements in language competition activities such as the Kitab Kuning reading and Arabic speeches.

Furthermore, the Arabic language learning at Al-Hikmah Islamic Boarding School is designed based on curriculum materials that had been prepared from the beginning, both presented formally and informally. The Arabic language given to *santri* in formal classes refers to the curriculum used by the Indonesian Ministry of Religious Affairs at the *Madrasah Tsanawiyah* and *Madrasah Aliyah* levels of education.

Based on the further observations on the non-formal education, it was found that the Al-Hikmah Islamic Boarding School had prepared an Arabic development curriculum aimed at strengthening the mastery of Arabic that had been taught in formal education. Learning Arabic at Al-Hikmah Islamic Boarding School has been taught separately to achieve a focus on Arabic language skills, namely reading skills,

translating skills, and writing skills on the *nahwiyah* and *sharfiyyah* basis. The following is the Arabic curriculum material, especially in the non-formal education program. Based on the results of interviews, the terms that are often expressed in educational activities in the Islamic boarding school, especially the *salaf* Islamic boarding school such as Al-Hikmah, are as follows (1) *Sorogan*, (2) *Bandongan*, (3) *Simakan*, (4) *Matan*, (5) *Syarah*, (6) *Ayatan*, (7) *Muqoddaman*, (8) *Bustelan/kiriman/cairan/sambangan*, (9) *Mayoran*, (10) *Ta'ziran*, (11) *Ro'an*, (12) *Gus and Ning*, (13) *Ndalem*, (14) *Ghosob*, (15) *Boyong*, (16) *Setoran*, (17) *Muroja'ah*, (18) *Nderes*, (19) *Nambal Kitab*, (20) *Imtihan*, and (21) *Akhirussanah*, which is a term for Islamic boarding school activities held at the end of the year.

#### b. The implementation of Arabic language learning

Learning at Al-Hikmah Islamic Boarding School, based on documentation and interview data, is intended so that the students master four language skills.

##### 1) Speaking skills learning (*Maharat Al-kalam*)

Speaking skills are very complex skills which require the simultaneous use of various abilities, including (a) vocal and consonant segmental pronunciation, and stress and intonation patterns, (b) grammar (*qawaid*) (c) vocabulary (*mufradat*) (d) fluency (*tartil*), and understanding which the ability to respond to a speech properly is.

In essence, speaking skills are proficient in using complex language. In this case, this skill is associated with strengthening thoughts and feelings with the right words and sentences. So, skill has something to do with the problem of thinking about what you have to say. Besides, proficiency is also related to the attitude of the ability to say what has been thought and felt appropriately. Speaking skills are closely related to the capabilities

of the lexical, grammatical, semantic, and grammatical systems. All of these abilities require the supply of certain words and sentences that fit the desired situation in which they require a lot of verbal practice and verbal expression.

The pronunciation practice in Arabic is a very important language skills exercise. The theory of sound science (phonology) says that the sound of the word element (phoneme) which is the smallest element in a word has the power to distinguish meaning. In other words, if a word cannot be pronounced accordingly, it can change the meaning. So, the wrong pronunciation of words can cause misunderstanding when communicating with people who use Arabic as the language of instruction. Thus, a teacher should often give pronunciation practices to obtain good pronunciation skills.

Learning speaking skills at Al Hikmah Islamic Boarding School is not a superior program. However, every *santri* was taught to be proficient in using Arabic in daily life. The specific aim of learning speaking skills was to train the students to dare to speak the vocabulary that they have heard and mastered and to foster the courage to be able to become public speakers. The second target of learning Arabic at Al-Hikmah Islamic Boarding School is writing skills or *maharat al kitabah*, in this case, there are three important things, namely forming the alphabet, spelling, and expressing thoughts or feelings through writing which is commonly called writing (*al-insya 'at-tahriry*).

## 2) Listening skills learning (*Maharat Al-istima'*)

The third target in Arabic learning at Al-Hikmah Islamic boarding school is listening ability which is one of the most important language skills. Each student is required to have the ability to listen properly. This statement is reasonable because listening skills are one of the activities in communication. Without

adequate listening skills, you can imagine how difficult it is for someone to communicate with others. More specifically, someone will not be able to talk to other people or respond to the speech without listening skills. Without listening skills, there will be many misunderstandings in communication between fellow language users which can cause various obstacles in the implementation of daily tasks and activities.

The listening skills (*al-istima'*) can be achieved by continuous practice to listen to differences in the sound of the word elements (phonemes) according to the correct *makhraj* letters, both directly from the native speaker or through a tape recorder. This listening exercise includes word elements that are separated from the understanding of the meaning and sound of a word and sentence with the understanding of the meaning contained therein.

## 3) Learning reading skills (*maharat al-qira'ah*)

Reading skills is an advantage in Arabic learning at Al-Hikmah Islamic Boarding School, especially reading the *Kitab Kuning*. The study of *qira'ah*, *muthala'ah*, and *bahtsul masail* is a medium for practicing reading skills. These activities can help the students to see and understand the contents of what is written. So, reading skills include two skills at once, namely recognizing the written symbols and understanding the contents or their meaning.

Proficiency in reading Arabic writing is a problem in particular for students in Indonesia even though they are proficient in reading Latin script. That is because the Arabic alphabet is very different from the Latin alphabet where the Arabic alphabet has its independent system.

## c. Evaluation of Arabic learning

At the Al Hikmah Islamic Boarding School, the Arabic test consisted of an



oral test (*syafawi*), a *kitabah* test, and a practice test or *tatbiq*. Language component tests can be grouped into tests of understanding and language use tests and language skills tests such as listening, reading, speaking, writing, dictation, or *imla* tests.

### Arabic Learning Management at Nurul Huda Islamic Boarding School

Nurul Huda Islamic Boarding School is located at Ki Hajar Dewantara Street, North Pringsewu of Pringsewu Regency, Lampung Province. It is characterized by the *salaf* Islamic boarding school. Based on an explanation of the caretakers, KH. Moh. Gufron AS, the *salaf* nuance is very thick. It is proven by all the caregivers and students have Islamic boarding school educational backgrounds. Likewise, the learning of the Kitab Kuning is very dominant. It appears from the material taught such as fiqh beginning with the books titled Safinatu Al-najah, Sulamu Al-taufiq, Sulamu An-najah, Taqrib, Fathu Al-qarib, Fathu Al-wahhab, Fathu Al-mu'in, Kifayatu Al-akhyar. The hadith books used among others Mukhtaru Al-ahadis, Bulughu Al-maram, Tanqihu Al-qaul, Jami'u Al-sagir, Riyadu Al-salihin, Sahih bukhari. Arabic language books used are Al-Jurumiyah, Mutamimah, 'Imrithi, Maqsud, Amsilatu al -tasrifiyah, Kailani, Alfiyah, Qira'ati. The Akhlaq books used among others Akhlaq Lil Albanin, Wasaya Al-Aba Lil Abna, Ta'limu Al-Muta'allim, kitab tafsir, tafsir Yasin, tafsir Jalalain, tafsir Ibnu Kasir, Tafsir Sawi, akidah/tauhid, al-Jawahir al Kalamiyah, Qathru al-Ghais, Tijan Al-Daruri, Husunu al-Hamidiyah, Daqaiqu al-Akhbar. The Book of Akhlaq Tashawuf used are Irs al-Gadu Ibad, Tanbihu al-Ghafilin, Nasaihu al-Ibad, Risalatu al-Mu'awanah, and also Mutabarah books studied seasonally such as Ihya Ulumuddin, Bidayatu al-Mujtahid, Tafsir Ahkam, Sahih Bukhari-Muslim, Muhadzab, and madzahibu al-Arba 'Ah.

As the hallmark of the *salaf* Islamic boarding school, Nurul Huda Islamic Boarding School also applies a learning system based on the study of the book and *diniyah*. However, the Nurul Huda Islamic Boarding School has adopted modern education by applying modern education (formal) at the level of *Madrasah Tsanawiyah* (Junior High School) and *Madrasah Aliyah* (Senior High School) by referring to the national curriculum. The programs implemented were bivariant, namely the formal classical education program and the non-formal Islamic boarding school program. Nevertheless, the nuances of the *salaf* Islamic boarding school remain inherent. This is proven by the studies of the Kitab Kuning, its learning methods, and its management.

#### a. Arabic learning planning

Planning in a general sense is the details of an upcoming activity related to the objectives to be achieved. Learning planning can be interpreted as a process of preparing learning materials, the use of instructional media, the use of learning methods, and assessment within the time allocation that will be carried out at a certain time to achieve the goals that have been determined.

In Arabic learning, the Nurul Huda Islamic Boarding School applies Arabic learning principles namely; that language is the language of the Qur'an so learning Arabic is learning to understand the Qur'an and understand the Kitab Kuning and their meanings. Therefore, the effort had been made to strengthen the students' understanding of the rules of *nahwu sharaf* and applied it in reading the Kitab Kuning and the Qur'an. Meanwhile, the emphasis on the aspect of utterance or speech (*muhadasah* or *kalam*) has not gotten enough portions. Therefore, the planning of Arabic learning at the Nurul Huda Islamic boarding school has been intended to hone the reading skills, especially the Kitab Kuning.

Arabic science books used as references for learning Arabic included Al-Jurumiyah, Mutamimah, 'Imriti, Maqsud, Amsilatu al-tasrifiyah, Kailani, Alfiyah, Qira'ati. Also, one of the caretakers at the Nurul Huda Islamic Boarding School has developed a practical book to be proficient in reading the Kitab Kuning in 30 hours.

To practice Arabic speaking skills, muhadarah or practicing speech, lectures, *yasin-tahlil*, *barzanji*, creative *hadrah* have been applied to train the students to have the courage to speak in front of people. Besides that, the students have been trained through the *mustami'in* to listen to the contents or speech material in Indonesian, Arabic, or English. Although the latter two languages were not accustomed to everyday life.

#### b. The implementation of Arabic language learning

The implementation of learning is certainly based on the objectives of the four expected skills. Some methods used in developing Arabic skills at Nurul Huda Islamic boarding school.

##### 1) Reading method

This method has been used to enhance students' Arabic reading skills. The subject matters were taken from the reading of the Kitab Kuning. In this study, the teacher read the book word for word while the students listened and interpreted every word. After a certain stage in which students had mastered the vocabulary, they were taught to read additional reading of other books such as the book of *fiqh* Safinatu al-Najah, Taqrib, and Ta'limu al Muta'allim. It was expected that the students' mastery of vocabulary could be more stable.

##### 2) Nahwu method

The distinctive feature of this method is the memorization of the rules of *nahwu* (grammar) and certain *mufradat* (vocabulary). The *mufradat* was then arranged according to the applicable grammar method. Nurul Huda Islamic

Boarding School has applied the *nahwu* method. The teachers spent hours to teach Arabic grammar, not learning Arabic language skills but learning the language science. The students' handbook in *nahwu* learning was al-Jurumiyah, 'Imriti, Maqsud, 'Imriti, and alfiyah. The Arabic language book referred to weres Al-Muhawarah al-Hadisah by Hasan Baharun from Bangil, East Java.

*Nahwu* method teaches Arabic grammar methods and considers language rules to be more important than skills to use them. The activities in the form of verbal exercises or exercises using spoken language are often ignored. This method is widely used so far in teaching Arabic in Indonesia.

##### 3) Translation method

As the name implies, this method has been used at Nurul Huda Islamic Boarding School which emphasized the aspect of translating readings, from Arabic into students' native language. Like the *nahwu* method, this method is suitable for large classes and does not require teachers who have an active mastery of Arabic. This method is not only easy to implement, but also efficient.

##### 4) Nahwu-translation method

This method is a combination of the *nahwu* method and the translation method. This method was also used in the Nurul Huda Islamic Boarding School. The characteristics of this method are the grammar taught is formal grammar; the vocabulary depends on the reading material chosen by the students; the learning activities consisted of memorization of grammar methods, translation of words without connection in paragraph (context), then translation of short readings and interpretation; Speech training was not given even once.

##### 5) Eclectic method

Eclectic Method is a way of learning by using a combination of elements contained in the direct method, the *nahwu* method, and translation. Language proficiency is taught in the

following sequence: conversing, writing, understanding (comprehension), and reading. Activities like this appeared in the formal class of Nurul Huda Islamic Boarding School in the form of oral exercises, speed reading, and question and answer, as well as translating exercises. Deductive grammar was also used using teaching aids that can be heard and seen (audio-visual aids).

c. Evaluation of Arabic language learning

The scope of Arabic language tests can be categorized into two, namely tests related to language elements or

components and language skills tests. At the Nurul Huda Islamic boarding school, the Arabic test consisted of oral tests (*syafawi*), *kitabah* tests, and practice tests/*tatbiq*. The language component tests can be grouped into tests of understanding and language usage tests. Language skills tests include listening, reading, speaking, and writing tests. Based on the results of research and data analysis, a model of building comprehensive Arabic language learning in Islamic boarding schools can be made as shown in Figure 2.

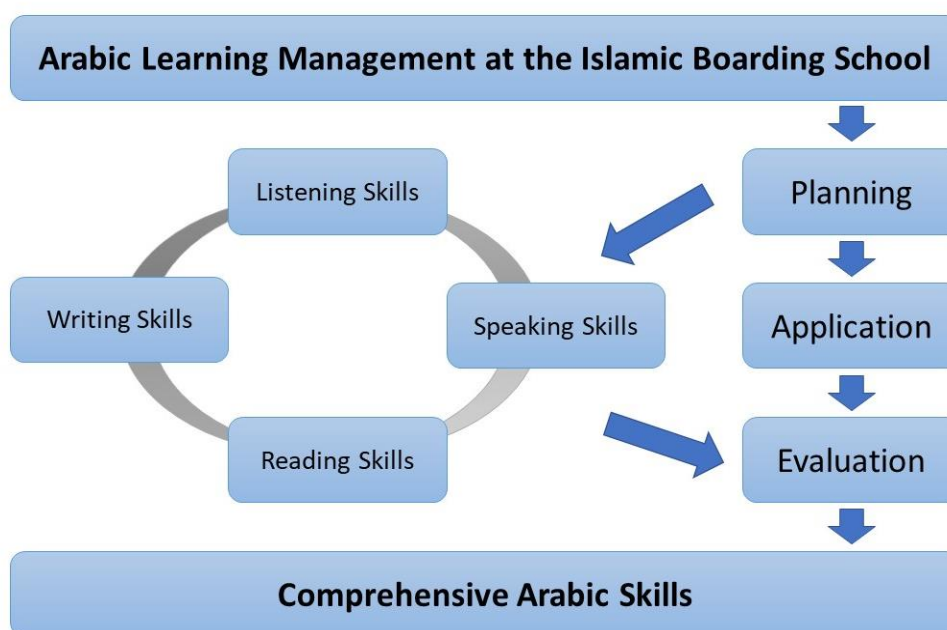


Figure 2. Comprehensive Arabic Learning at Islamic Boarding Schools

At the Ushuluddin Islamic Boarding School, speaking skills or *muhadatsah* has been greatly strengthened. It carried out a comprehensive evaluation of Arabic learning covering all four *maharah al-lugah*. On the other hand, at Al-Hikmah Islamic Boarding School and Nurul Huda Islamic Boarding School, reading and writing skills were prioritized, especially reading the Kitab Kuning. Furthermore, learning evaluation of each language skill had been carried out through oral and written tests as well as exercises and practices. Al-Hikmah Islamic Boarding School evaluated oral and written tests.

Nurul Huda Islamic Boarding School evaluated oral tests, written tests, and practice (*tatbiq*). These tests were carried out in the form of *haflah ikhtitam* or the book's scripture; al-Jurumiyah, Imriti, Alfiyah, the practice of speech/lectures and *muhadatsah* in Arabic, *yaumiyah*, and writing based on the rules of *nahwu* and *sharaf*. The formal education levels at the three Islamic boarding schools had been conducted based on the syllabus and lesson plans issued by the Indonesian Ministry of Religious Affairs as well as the evaluation process. This is in line with the research results of Priyatna (2017).

## CONCLUSION

Based on the research data and analysis, it can be concluded that in terms of Arabic learning planning, the three Islamic boarding schools have planned every language skill includes *istima'* (listening), *kalam* (speaking), *qira'ah* (reading), and *kitabah* (writing). However, the subject matter for the four *maharah* in the three Islamic boarding schools is different. Each Islamic boarding school has strengths in certain particular skills and evaluates it either orally, written, or in practice.

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