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by Nurul Abidin, Nuraini, Bambang Wahrudin

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Qiro'ah Arabic Textbook Analysis in the Line of Ta'lim Al-Lughah Al-Arabiyyah: Content and Presentation

Nurul Abidin^{1*}, Nuraini², Bambang Wahrudin³

¹Linguistics and Arabic Language Issues, Faculty of Arts and Humanities, Mohammed V University in Rabat Morocco

²Islamic Education, Faculty of Islamic Religion, Muhammadiyah University of Ponorogo, Ponorogo, Indonesia

³Faculty of Engineering, Muhammadiyah University of Ponorogo, Ponorogo, Indonesia

Corresponding author's email: abidinngabar@gmail.com

ABSTRACT

Silsilah Ta'lim Al-Lughah Al-Arabiyyah is one of the Arabic language learning package books published by Imam Muhammad bin Saud University in Riyadh, Kingdom of Saudi Arabia. This book includes Arabic language textbooks with the latest methods. This book was chosen as Arabic language teaching material in various educational institutions in Indonesia. Specifically, this study aims to determine the feasibility of the *Qiroah* book in the *Silsilah Ta'lim Al-Lughah Al-Arabiyyah* as a textbook in terms of content and presentation. This research is a type of library research. While the primary data source of this research is the second semester *Qiroah* book in the *Silsilah Ta'lim al-Lughah al-Arabiyyah*. The results of this study indicate that the *Qiroah* book is worthy as an Arabic language textbook, and has met the standard criteria for assessing the feasibility of content and presentation with the achievement of 3 indicators each. However, in terms of content and presentation, each has its drawbacks. This research can be used as input for every educational institution in Indonesia that uses the second semester *Qiroah* book in *Silsilah Ta'lim al-Lughah al-Arabiyyah* as teaching material for their students.

Keywords: *Analysis; Qiroah; Content; Presentation*

1. INTRODUCTION

Arabic has a very urgent role in global life, because this language is an international language that has been recognized by the United Nations [1]. Not a few of the sons and daughters of Indonesia are currently studying in Middle Eastern countries because of the increasingly wide opening of the faucet for further study scholarships, both organized by the government of the Republic of Indonesia and from the country concerned itself. In addition, there are not a few Indonesian citizens who are currently pursuing their profession in Middle Eastern countries.

The flow of globalization which is marked by the birth of the era of society 5.0 requires humans to be able to communicate with various languages and nations. Arabic learning is also encouraged to be creative in its delivery, so there are several media or applications that can make it easier to learn Arabic, for example the Smart Apps Creator application, one of the applications as a web-based learning media that is easy to use by students [2].

More than that, the urgency of Arabic is even more felt by Muslims, because the primary sources of religious teachings [3] such as: *fiqh, ushul fiqh, tafsir, hadith*, and so on are delivered in Arabic. Not inferior to other sciences, there are quite a number of works by Muslim scholars who write clearly about modern science and science as outlined in Arabic books [4].

In the world of education in Indonesia, Arabic occupies an important place, especially in Islamic education [5]. Every *Madrasah* or Islamic Boarding School must teach Arabic to its students. In learning Arabic, it cannot be separated from textbooks. Textbooks are important because they can lead students to good language skills.

In the world of Islamic education, we will find quite a lot of Arabic textbooks, and of course each of these books has advantages and disadvantages. And until now there are still many Arabic language experts who are trying to write an ideal textbook, and the effort is still continuing until now [6].

The activity of analyzing textbooks is what is needed to scientifically find out the effectiveness and quality of

a textbook. For example, in analyzing the Nahwu textbook, you will find out how the quality of the material presented is, how the language, vocabulary, or terms are selected in the book, how the Arabic rules are presented, and so on [7].

In this study, the author wants to analyze one of the Arabic language textbooks, namely the *Qiro'ah* book. This book is one of the books contained in the *Silsilah Ta'lim al-Lughah al-Arabiyyah*. While this genealogy, although written by non-Indonesian people, quite a lot of madrasah or Islamic Boarding School, or language institutions use this genealogy as teaching material.

With so many *madrasah* or any educational institutions in Indonesia that use this book in learning Arabic, of course this book must be able to fulfill the wishes of its users. For this reason, the author sees the importance of having a comprehensive analysis of this book seen from several aspects to find out the strengths, mistakes or shortcomings that exist so that they do not become defects in learning Arabic. Because we realize that every existing textbook cannot be separated from shortcomings and mistakes, as well as in this book there are still some things that need to be improved, so this is an attempt to reduce and correct these deficiencies.

2. METHOD

The type of research chosen by the researcher is qualitative. Qualitative research has the following characteristics [8]:

First, the data were collected under original conditions. Researchers as the main means of collecting data by using the method of observation.

Second, data collection is done descriptively in the form of words and pictures. This type of research is more concerned with the process than the results.

Third, it requires researchers to go directly to the field themselves, to find out the background of the behavior or actions of the object of research.

Fourth, the researcher collects and records very detailed data on things that are considered to be related to the problem under study.

Fifth, the analysis was carried out since the beginning of the study.

The research that the author does is included in the type of literature research or can be called library research. Library research is a type of research conducted by a researcher by collecting data from books, journals, books, articles, and certain writings [9].

3. RESULT AND DISCUSSION

3.1. The *Qiro'ah* Arabic Textbook in the *Silsilah Ta'lim al-Lughah al-Arabiyyah* in terms of content

According to Masnur Muslich, there are 3 indicators to assess the feasibility of the content of a book [10]. The 3 indicators are:

3.1.1. The suitability of the material description with the competency standards (SK) and basic competencies (KD) contained in the curriculum of the subject in question.

This *Qiroah* book has clearly defined the general goals and specific objectives of studying this book. Researchers need to reiterate that the general objectives of learning this *book* are; 1) Students are able to read Arabic texts aloud and correctly, 2) Students are able to understand Arabic texts that have been read without sound, 3) Students are able to know the meaning of each vocabulary in the reading text, 4) Students are able to know and interact with the surrounding environment, 5) Students are able to know the sides of Islamic civilization and biographies of Muslim scholars, 6) Students can understand several verses of the *Qur'an* and the hadiths of the Prophet.

As for the specific objectives of this *Qiroah* book, the researchers can conclude as follows; 1) Students are able to pronounce each letter right from where it came out, 2) Students are accustomed to being able to understand the Arabic text that is read, 3) Students are accustomed to being able to read Arabic text aloud and correctly, 4) Students are able to know the meaning of vocabulary from the text read, 5) Students are able to apply *Nahwu* rules in sentences, 6) Students are able to change the position of the subject to object or third form, and know gender changes, 7) Students are able to make various kinds of questions, and are able to answer them correctly.

The suitability of the material description with competency standards (SK) and basic competencies (KD) in this *Qiroah* book can be seen from the following indicators:

3.1.2. Completeness of materials

The material contained in *Qiroah's* book is very complete. To find out the completeness we can pay attention to the themes discussed. The themes cover a wide range of knowledge; Islamic themes, themes related to the Arab nation's environment, education themes, historical themes, Islamic personalities, scientific themes, as well as legends and stories.

In addition to the themes that are presented quite broadly, the material discussed grammatically is also quite a lot, including; the number of *f'liyah* and the number of *ismiyah* although still in a simple form. Also

discusses important materials such as; *asmaul a'lam*, *huruful jar*, *huruful athf*, *adh-dhomair al-muttasilah wal munfashilah*, *asmaul istifham*, *al-asma' al-maushulah*, *kaana wa ba'dhu akhawatuha*, *inna wa ba'dhu akhawatuha*. In addition, it also discusses conjunctions and denial words, namely; *adawatun nafyi*, and *adawatusy syarti*.

If we look carefully between the learning objectives of this book, both in general and in particular, with the material presented in so many and covering various aspects, both from the aspect of general and Islamic knowledge, *Nahwu* rules, and also added to the discussion of articles on denial. and conditions, indicating that the materials taught are very complete. The completeness of the material presented will lead to the achievement of the general and specific learning objectives of this book that have been previously determined.

3.1.3. The breadth of the material

There are 35 themes presented in this book. Each theme is presented in the same format, starting with discussing new vocabulary, then the second presenting the reading text, and the third presenting practice questions. The amount of vocabulary that is discussed is not the same depending on the length or shortness of the reading text, the more pages that are discussed, the newer vocabulary is discussed along with the longer the reading text.

As for the practice questions in this book, it is very varied and rich. One theme has as many as 6 to 10 practice questions. For example, in the 10th lesson with the theme of *al-hijratu ilal madinah*, there are 10 different forms of exercise. And in the 11th lesson with the theme of *Hadiqatul Hayawanat*, there are 8 forms of practice. Regarding the presentation of the reading text, it is enough to just present it without a written explanation of its meaning or meaning. So students will have difficulty understanding the theme presented when there is no teacher. The teacher's role here is very urgent because understanding the reading theme depends on the teacher's shrewdness in explaining.

So in terms of the breadth of the material, this book is not very broad, as evidenced by the many themes discussed, presented in the same way without any explanation of new vocabulary, and without text translation. But when viewed globally on *silsilah* books, this book only focuses on reading skills. While other skills such as; writing, listening, and speaking are studied in other books.

3.1.4. Material depth

The depth of a material, especially in language lessons, emphasizes 3 aspects which include; cognitive, psychomotor, and affective [11]. If a material only fulfills

the cognitive aspect, or one of the three aspects, then the material is essentially not an in-depth material.

According to the observations of the researcher, this *Qiroah* book is trying to achieve the 3 aspects above. The first aspect is that this cognitive aspect is clear, with the presence of a textbook and being taught by a teacher, the first aspect has been fulfilled. We can find psychomotor aspects in this book at the beginning of learning, namely when discussing new vocabulary. Where in the presentation of new vocabulary in this book only displays the vocabulary without presenting its meaning. It is the teacher who is responsible for teaching meaning to students with the abilities and media he has. At that time, the student has no other choice but to repeat the vocabulary aloud over and over again. Then try to find its meaning by looking up the word in its dictionary. Likewise, when the reading text is in the form of *hiwar* (conversation), it is certain that each student practices the conversation in front of the class with a simulation according to the theme discussed. The affective aspect is obtained by students from materials that present various kinds of Islamic values taken from verses of the Qur'an and Hadith, or from materials that invite all students to have a noble character.

3.1.5. Material accuracy

a. Principle accuracy

This book aims to improve reading skills. From the first to the last theme, the principle is the same, namely focusing on reading skills. So we do not find it in this book through the table of contents or discussion material, discussing grammatical/rule issues. As well as we do not find a discussion of *istima'*, *kitabah*, or *kalam*.

b. Procedure accuracy

Each theme discussed has clear and accurate teaching procedures. Starting from the introduction, *qiroah shomitah*, *qiroah namudzajiyah*, *qiroah jahriyah*, new vocabulary, discussions, and exercises. All themes are delivered by the same procedure.

c. Accuracy of examples, facts, and illustrations

This book provides illustrations for each discussion in the form of pictures. The images displayed are all in accordance with the topics discussed. For example, the 18th lesson with the theme of *al-haatif* (telephone), underneath there is a picture of someone who is calling. The themes presented are also in accordance with the facts, because most of the reading texts in this book are not fiction, but are in the form of knowledge insights. For example, in lesson 20 with the theme *Musa wa Firaun* (Musa and Pharaoh), the researcher finds the reading text refers to the *tarikh ath- thobhari* book.

d. Question accuracy

None of the questions in question came out of the themes discussed, even though there were quite a number of practice questions presented in each theme.

3.1.6. Learning support materials

a. Compliance with the development of science and technology

The themes contained in this book are varied, from past stories enshrined in the Qur'an, to current conditions. For example, the second lesson with the theme *'inda thobib* (with a doctor) tells the story of the need for modern medicine with the intermediary of a doctor.

b. Up-to-date features, examples and references

Regarding the examples and exercises in this book, including contemporary ones, it can be seen from the varied exercises, for example; answer questions, determine correct or incorrect answers, complete sentences correctly, enter a word in the correct sentence, match words, etc.

As for the images that are illustrations of a theme, they are in accordance with the theme of the discussion, it's just that the images shown are less attractive because the results of manual human hand drawings. No references to this book have been found, so researchers cannot judge this book using new or old references.

c. Troubleshooting

The practice questions in this book can motivate students to solve a problem. Besides the very varied question models, the practice questions in this book also invite students to discuss with each other.

d. Communication

This book is *Qiroah's* book whose focus is on improving reading skills. But even so in the exercises for each theme, various kinds of exercises are presented, so that they are not felt at the same time as developing other skills, namely; write, listen, and speak.

e. Application

Most of the themes presented are themes that tell about activities that are often done by humans. For example; *yadrus al-lughah al-arabiyah* (learning Arabic), *fis suuq* (at the market), *rihlah qasirah* (outing), *yaumun fi hayati thalib* (life of a student), etc. This can motivate students to be able to apply it in their real world.

f. Material attraction

From the perspective of diversity, the practice questions are very interesting. Likewise, from a scientific

point of view, it can provide valuable lessons. But judging from the pictures and illustrations there are still shortcomings.

3.2. The *Qiro'ah* Arabic textbook in the *Silsilah Ta'lim al-Lughah al-Arabiyah* in terms of presentation

According to Masnur Muslich, there are 3 indicators to assess the feasibility of presenting a book. The 3 indicators are:

3.2.1. Presentation technique

a. Systematic presentation

The results of the researchers' observations, the presentation of the material in this book with the following steps; (a) introduction, (b) *Al-qiroah ash-shomitah*, (c) *al-qiroah an-namudzajiyah*, (d) *al-qiroah al-jahriyah*, (e) conveying new words and sentence structures, (f) discussion, (g) exercises (h) closing.

From the information above, it is clear that the systematic presentation of this book is good, because the minimum limits for presenting textbooks in each theme include; introduction, body and conclusion.

b. Consistent presentation

In presenting the material, this book uses the *tadarruj* (stages) method. Of the 35 existing themes, presented in a good way. In the beginning, the theme is presented with a light theme, the paragraphs are short, easy to understand, and the new vocabulary is little. The higher the lesson, the higher the level of the material.

c. Balance between chapters

Balanced does not mean equal. As previously explained, this book presents the material in stages, starting from the easy to the difficult. However, each material has its own portion, which is not too strikingly different from other themes. For example, in terms of paragraphs, there is indeed a difference if the beginning of the book is short and the end of the book is longer, but the difference is not too big. If we look at lesson 4 with the theme *al-mamlakah al-arabiyah as-su'udiyah*, the reading text has 10 lines, and if we look at lesson 35 with the theme *ash-shihhah wa ath-tho'am*, we get 15 lines. Moreover, when we look at the number of practice questions, between the lessons at the beginning and the lessons at the end of the book, there is no difference, because in each lesson the number of exercises is between 6-10 forms of practice.

3.2.2. Presentation of learning

a. Student centered

This book includes a book that uses a student-centered system. Where students become the center of teaching and learning activities. But that does not mean teachers are not needed. The teacher has a very important role, because the answer key and the meaning of the vocabulary depend on the ability of the teacher. It's just that for practice questions, which practice questions in each lesson, the number is three times that of the reading text, centered on the learner. The task of the teacher is only to correct answers from students at the end of the meeting, both questions answered orally and in writing. Meanwhile, students try their best to answer the questions without any help from the teacher.

b. Develop process skills

As explained above, the quantity of exercises in this book in each lesson can be up to 3 times the length of the reading text itself. This shows that the learning process here is prioritized over assessment. For example, from the discussion of new vocabulary, it requires a long discussion between the teacher and the students. When discussing the reading text, there will also be a discussion between fellow students. Moreover, in answering practice questions there will be a lot of psychomotor activity.

3.2.3. Completeness of presentation

a. Introduction part

In the introductory part of *Qiroah's* book, there is a preface from the chancellor explaining the *silsilah*. And also the preface of the *musyrif silsilah* which explains about this *Qiroah* book. Then also include the names of the drafting team. While the table of contents is presented on the last page of this book after the presentation of the new *vocabulary* dictionary. The instructions for using the book are not written in this book.

b. Contents section

The presentation of the contents in this book is quite clear. The materials are divided into 15 *wahdah* (discussion units). In each unit of discussion there are 2-3 *dars* (lessons). This book contains 35 lessons, and each lesson has its own theme. Each *maudhu'* (theme) has the same presentation of learning materials; (a) begins with presenting the reading theme, (b) presents the theme illustration in the form of pictures, (c) conveys *al-kalimat al-jadidah* (new vocabulary), (d) presents the reading text, (e) *tadribat* (exercises).

c. The closing part

At the end of *Qiroah's* book there are; (a) *mu'jam al-kalimat al-jadidah* (new vocabulary dictionary) which presents a list of new vocabulary, explanations of meaning, and lesson numbers, (b) *fahrasul Kitab*, which presents a list of themes, lesson numbers, number of new vocabularies, time required, discussion unit number, and page. The bibliography and answers to practice questions are not provided in this book.

4. CONCLUSION

The results of the analysis carried out by researchers on the *Qiroah* book in the *Silsilah ta'lim al-lughah al-Arabiyyah* in terms of content and presentation aspects, the researchers stated that this book was quite suitable for use in learning Arabic.

In terms of the contents of this *Qiroah* book, it is appropriate to use it in learning Arabic. This is based on the achievement of 3 indicators; a) a description of the material in accordance with the general and specific objectives contained in the lessons of this book, b) the accuracy of the material, c) there are learning support materials. It's just that in terms of material, it can be said that it is not too broad, this is evidenced by the lack of new vocabulary explanations and no discussion of *nahwu*. Likewise, the illustrations presented in each lesson are less attractive because they are simply drawn by hand. This book also does not include a list of references, so it is not known whether the references used are new or old.

In terms of presentation, this *Qiroah* book is also suitable for use in learning Arabic, because it has achieved 3 indicators; a) good delivery techniques, b) accurate presentation of learning, c) completeness of presentation. It's just that the instructions for using the book are not contained in this book so that teachers and students find it difficult to use it. Likewise, the answers to the many practice questions are not found in this book, so the teacher must work optimally to get the right and correct answers.

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