



AHSANULLUGHAH (International Journal Of Language Research)
Vol.01, No.01 (2024), pp. 1-17,
DOI: <http://dx.doi.org/10.24014/aijlr.v22i1>
P-ISSN: xxxx-xxx ; E-ISSN: xxxx-xxx
<https://irbijournal.com/index.php/aijlr/index>

IMPLEMENTATION OF HUMANISTIC METHODS IN LEARNING ARABIC LANGUAGE AS LANGUAGE STANDARDIZATION AT ISLAMIC BOARDING SCHOOL DARUSSALAM GONTOR

1st **Yulianur Zulkarnain**^{a,1,*}, 2nd **Kamaluddin**^{b,2}

a) 1st Universitas Darussalam Gontor, b) 2nd Universitas Islam Negeri Sultan Syarif Kasim

¹ Yulianurzulkarnain@gmail.com, ² Kamaluddink1993@gmail.com

* Yulianurzulkarnain@gmail.com

Abstract

Learning Arabic in Islamic Boarding Darussalam Gontor is one of Islamic educational institutions' techniques to generate alumni with excellent Arabic language abilities. Arabic language study employs humanistic methods to encourage effective and efficient learning. This study seeks to determine the standardization of foreign languages through humanistic approaches of studying Digontor Arabic. It is established that this research will lead to the use of humanistic techniques in Arabic language learning, and that the findings will provide interactions and references for future research. The research method employed descriptive qualitative analysis. Data was collected through interviews, observation, and documentation. The research findings show that the humanistic technique of learning Arabic to standardize foreign languages is highly successful and efficient.

Keywords: *Humanistic Methods, Language Standarization, Arabic Laguange Education.*

Abstrak

Pembelajaran bahasa arab di pondok modern Darussalam gontor salah satu strategi lembaga pendidikan islam guna menjadikan alumni alumni yang unggul dalam kecapakan berbahasa arab. Dan pembelajaran bahasa arab tersebut menggunakan metoe humanistik untuk mengembangkan pembelajaran yang efektif dan efesien. Penelitian ini bertujuan untuk mengetahui standarisasi bahasa assing melalui metode humanistic dalam pembelajaran bahasa arab digontor. Dengan adanya penelitian ini diharapkan dapat di implementasikannya metode humanistic dalam pembelajaran bahasa arab, dan hasil penelitian ini dapat menambah relasi dan refrensi bagi penelitian selanjutnya. Metode penelitian yang diamil menggunakan analisis kualitatif deksriptif. Pengumpulan data yang digunakan melalui wawancara, observasi dan dokumentasi. Hasil penelitian

Journal *Ahsanullughah* **Vol.01 No.01 June 2024**

menunjukkan bahwasannya metode humanistic dalam pembelajaran bahasa arab untuk standarisasi bahasa asing digontor sangat efektif dan efisien.

Kata Kunci: *Metode Humanistik, Standarisasi Bahasa, Pembelajaran Bahasa Arab.*

1. Introduction

A strategy for learning is one of the aspects that can influence all students' learning experiences. If the method provided is ineffective, pupils will learn less effectively. therefore, there are many expert approaches that may be employed to simplify the learning process with a humanistic perspective (Muriyatmoko, Pradhana, & Musyafa', 2019). As a result, this article indicates how numerous humanistic learning approaches have become a go-to resource for Arabic language learning professionals (Sobari, 2012). This method will be related to studying Arabic, the global language of Muslims. As a result, we have a responsibility to learn Arabic, which is also an international language (Sobari, 2012).

Learning and understanding foreign languages is crucial nowadays because it has a significant impact on the academic world and is required in the real world. Every educational institution (particularly Islamic-based educational institutions) prioritizes Arabic since it becomes a stage for religious improvement and the development of Islamic scientific sources. As we all know, the Qur'an and Hadith are the main sources of Islamic teachings, both of which use Arabic. As a result, Islamic educational institutes throughout Indonesia place a strong focus on the need to learn and comprehend Arabic.

In the national context, Arabic has different learning orientations that can be implemented depending on its role as an introduction to religious language. According to experts, various

elements contribute to a person's proficiency in Arabic, including talent, motivation, learning techniques, instructor learning factors, and the environment. To prioritize Arabic language study, continual coaching is required so that students have a better understanding to use the language.

The humanistic technique, which prioritizes and focuses on the learner, is one of the most successful ways to learn Arabic. Additionally, students must actively be independent and responsible for some of the learning that occurs in class (Festiawan,2020). As a result, based on the findings of further investigations into the use of humanistic methods, particularly at Madrasah Ibtida'iyah, in the context of Arabic language learning methodology, it can be difficult for a teacher to innovate in the Arabic language learning process. As a result, with this humanistic method, pupil study in a pleasant environment without pressure (Emil Musthofa, 2020).

The humanistic technique, which prioritizes and focuses on the learner, is one of the most successful ways to learn Arabic. Additionally, students must actively be independent and responsible for some of the learning that occurs in class (Rusdiono Mukri, 2021). As a result, based on the findings of further investigations into the use of humanistic methods, particularly at Madrasah Ibtida'iyah, in the context of Arabic language learning methodology, it can be difficult for a teacher to innovate in the Arabic language learning process. As a result, with this humanistic method, pupils study in a pleasant environment without pressure (Muriyatmoko et al., 2019).

The research on "Implementation of humanistic methods in Arabic language learning as language standardization in the Darussalam Gontor modern Islamic boarding school" is very
Journal *Ahsanullughah*

important to conduct because the results of this research have benefits and usefulness as an effort to improve the quality of Arabic language learning, which can shape students to be able to speak the language well and correctly according to the Arabic language rules that have been applied. The humanistic method is then valuable as a theoretical reference for deepening theory, particularly when used to Arabic language acquisition in order to standardize foreign languages in Islamic boarding school Darussalam gontor.

2. Literature Review

Aam Amalia's research journals include "Application of Maslow's Needs Theory in Arabic Language Learning (Implementation of a Humanistic Approach)" (Amalia, 2020). Rudi Prasetyo's research article is titled "Application of Humanistic Learning Theory in Differentiated Learning in Elementary Schools" (Prasetyo & Suciptaningsih, 2022). Several applications of humanistic approaches can be used as learning references as a result of this research. So, what these two studies have in common is the humanistic approach to learning. If the researcher focuses on language standardization in Islamic boarding schools, what distinguishes this research is its objective object, which are applications and elementary schools.

Muhammad Yusuf's research journals include "Theoretical Study of the Development of Humanistic-Based Arabic Language Learning in Madrasah Ibtida'iyah" (Yusuf, 2019). A study journal by Bakri Anwar titled "Humanistic Education in Learning" (Anwar, 2020). using this research, various applications of humanistic techniques and studies of learning development theory can become

a reference in a learning process. So, what these two studies have in common is the humanistic approach to Arabic language learning. If the researcher focuses on language standardization in Islamic boarding schools, what characterizes this study is its goal object, specifically applications and primary schools.

One of Titin Fatimah's research journals is titled "Theoretical Study of the Humanistic Approach (Al - Madkhal Al - Insani) in Arabic Language Learning" (Titin Fatimah, Didin Faqihuddin, & Fajri Ardiansyah, 2022). And a research journal by Muhammad Khotibul with the title "Ki Hadjar Dewantara's Concept of Humanistic Education and Its Relevance to Arabic Language Learning Design" with this research, several applications of humanistic methods can become a reference in learning with theoretical studies. So, the humanistic method used to learn Ki Hajar Dewantara and the al - Madkhal al - Insan approach are common to these two topics. Then what differentiates this research is its objective object, namely applications and elementary schools, if the researcher focuses on language standardization in Islamic boarding schools.

3. Research Methods

In this study, the researcher used a qualitative method, which aims at examining an object in its natural state (Purwanta, 2008). The researcher collected the data at Islamic Boarding School Darussalam Gontor. The researcher collected observations and interviews from boarding school teachers as well as female students to serve as research subjects. The acquired data will then be evaluated using qualitative data analysis techniques using the Miles

Yulianur Zulkarnain, Kamaluddin | 6
and Huberman research model, with numerous activities including data collection, data reduction, data display, and conclusion, one of which is as follows:

- a. Data collection, or the process of gathering data. Data gathered in the field is presented in the form of narrative notes, specifically through interviews and observations (Tasya Awlia, 2020). Researchers have minimized the data by summarizing, changing the major points to be written, and focusing on the most significant points, particularly in responding to all problem formulations. As a result, the data summarized by the researcher will present a very clear image, making it easier to address some of the problem formulations associated with the use of humanistic approaches.
- b. Data reduction is also known as data reduction. Data reduction is the process of summarizing or collecting previously obtained data in order to extract and record only the most significant information. Because the data acquired is quite large, the researcher must classify some information that is relevant to the topic of the research while excluding data that is unnecessary. The researcher presented the data and combined the data from several respondents who were interviewed, and then presented it in the form of short descriptions, making it easier for the researcher to read and understand the data collected as needed, as well as related to the discussion of the researcher's problem, namely the implementation of the

humanistic approach.

- c. Data presentation in qualitative research does not include numerical values. However, the data is provided in the form of narrative writing based on notes taken in the field.
- d. Generate conclusions (conclusions). In order to come up with a conclusion that addresses the study question, researchers have gathered data and then minimized it. But when the researcher is allowed to gather data, the findings drawn will be suitable and clear provided the first stage's conclusions are supported by reliable and consistent evidence.

In this study, a form of triangulation based on the data source was employed by the researchers. By comparing data that has been gathered from multiple sources, data source triangulation seeks to determine the reliability of the data. from a variety of sources, including written materials, observations, and interviews (Sugiyono, 2010).

4. Results and Discussions

The Urgency of Humanistic Methods

Humanistic techniques have an essential part in the realm of Islamic educational establishments. According to humanist thought, education focuses on learning rather than teaching, specifically instructing. One of the aims of education in this context is to serve as a tool for learning, enabling people to progress from ignorance to knowledge (Yusuf, 2019). Because the current educational system lays less attention on an acceptable curriculum and instead prioritizes instruction, there are various variables that impede an

effective learning process. Recognizing pupils' emotional needs is critical for effective learning (Amirudin, 2019). According to humanism theory, a good teacher is one who has real ideas about teaching and seeks the truth, as well as one who believes in and respects the ability of pupils to learn, improve themselves, and solve issues. (Ahmad Johari, 2008)

Humanism can also be viewed as a theoretical reference that emphasizes human values and free thought in order to develop oneself (Sumantri, Ahmad, Islam, Sunan, & Yogyakarta, 2019). Then there are other figures in humanistic theory, including Abraham Maslow, who said that a teacher's passion to teach children has a significant impact on their needs. As a result, a competent teacher according to the humanistic method is one who has an honest and realistic attitude, believes in and respects students' potential to progress in their Arabic language study (Munawwaroh, 2018).

Furthermore, apart from being a facilitator, teachers can also perform cognitive functions, classroom management, training objectives and personal, personal functions. Related to cognitive function, teachers are processing and imparting the knowledge needed by students. Class management features teachers are responsible for organizing materials, schedules and teaching techniques and everything related to the student learning process. In the practical objective function, teachers are expected to be able to achieve the learning objectives that have been set. And in the personal and impersonal function, teachers are required to have competence and responsibility for creating a class atmosphere for interpersonal communication (Hernawan, 2018).

To make use of humane methods in studying Arabic, a teacher who instructs pupils must meet the following criteria:

1. The teacher as a tool or facilitator must have a sense of sincerity and must not feel like he knows everything.
2. A teacher must be able to accept students as students who still have to learn if they don't understand.
3. Teachers must be able to communicate fully and more openly with their students.

Teachers that exhibit the characteristics listed above can contribute to effective and efficient learning, allowing numerous components of learning to function smoothly. With this method, students can develop a social nature by connecting with those around them, establishing and building a personality through current activities; children must always be observed when solving difficulties; and there is art, which is a continuation of building in which students can participate. Be creative in your actions or creations (Syarifuddin, 2021).

From several principles of learning Arabic using the humanistic method above, it can be seen that in learning, students learn naturally, where the material studied really has a relationship with the learning they need (Alwi, 2017). With this method, students can really feel what they are learning, especially with student involvement in learning which further improves learning outcomes in order to complete the learning objectives that will be achieved to understand students in mastering the material that has been taught.

The Value of Learning Arabic Language

Learning Arabic requires pupils to study things effectively and efficiently. Meaningful learning can improve the learning process. And learning also supports teaching activities, which should be carried out ideally by a teacher and pupils in order to obtain good learning, and the teacher works hard to achieve the desired results. Efforts are made to train pupils in learning Arabic through teaching activities so that they can achieve their goals while following to the norms that have been taught (Rosyidi, n.d.).

As a result, efforts must be taken to form pupils into proficient Arabic learners, beginning with daily use of the language and training them to master and repeat it several times so that they become more attached to and respect the language. Oemar Hamalik defines learning as an exchange of human elements, resources, facilities, equipment, and processes that interact to create desired learning outcomes.

Basic abilities required for linguistic mastery and competency in Arabic and its regulations include the ability to memorize or capture words and their meanings. In nahwu and sharaf lessons, students learn about Arabic language rules. Meanwhile, mufradat can be mastered through muthala'ah and muhadatsah, which both rely greatly on vocabulary learning. Learning the laws of the Arabic language demands mastery of nahwu and sharaf. Nahwu is used to investigate sentence structure and line ending variations (Umiatul Ema, 2021). Meanwhile, sharaf is being used to learn basic concepts and their variations. You must also study muthala'ah information to improve your listening and reading skills,

as well as insha'ah knowledge to improve your writing and communication skills.

Meanwhile, Arabic is one of the world's languages that is evolving socially and scientifically. Arabic is the most widely spoken language in the world; yet, Arabic is the language of the Qur'an, hence Arabic is extremely closely related to Islam. Being a listener implies passiveness in terms of gaining understanding, despite the fact that you listen and understand actively. When someone can speak in a language, it indicates that he has actively mastered it.

Beyond from studying Islam, there are numerous other reasons to learn Arabic, including transactions, diplomacy, worship, and many more (Soleh, 2011). Everyone who learns Arabic has goals they want to achieve. Of course, these aims change. In addition to Islamic boarding schools, Arabic is taught in formal institutions from primary to higher education, particularly madrasas (Madrasah Ibtidaiyah, Tsanawaiyah, Aliyah) and Islamic universities (UIN, IAIN, STAIN). Learning Arabic in formal schools is also associated with Arabic as the language of Islam. As a result, Arabic study material begins with memorizing the principles of nahwu and shorof, followed by studying religious literature from the yellow book, such as fiqh, tafsir, hadith, sirah, and Aqidah (Rosnijah Arolah, 2019).

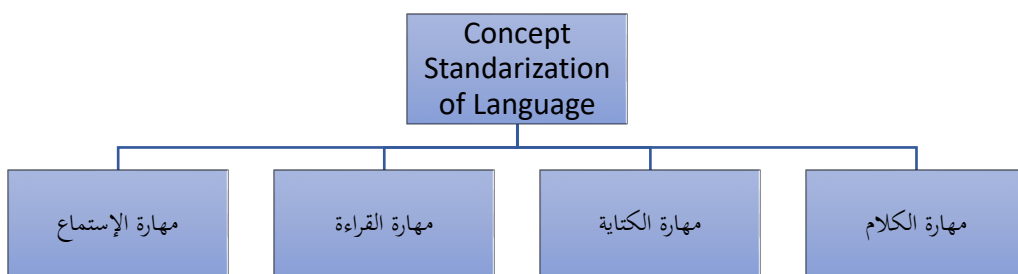
The Arabic language curriculum at this institution differs from that of several others. Even though there is an alumni boarding school, it is unable to implement the entire KMI program. Because there are many factors concerned, including a teacher's willingness and several lessons at KMI. As a result, the KMI curriculum is well-
Journal *Ahsanullughah*

structured and systematic, beginning with grade 1 and continuing through to the final grade. If students are unable to focus on learning the language, it will have an impact on the following level, prohibiting them from progressing to the next class that demands more discussion. Because practically all disciplines at KMI are taught in Arabic and English, understanding the language becomes more difficult as the class population grows, and the language of instruction becomes more varied in each subject studied (Nasional, 2011).

The Concept of Language Standardization

Language standardization is a process that establishes and consistently maintains conventional forms. Language standardization can occur as a natural growth of a language through speech or as an attempt for all humans to communicate in acceptable and accurate language. Language standardization is critical for effective communication. Then standardization has a strong connection to linguistic form, specifically selection and codification, which is communicative language or application of elaboration. And as the process of linguistic standardization develops, distinctive behaviors develop.

At the time, Arab people's levels of knowledge varied; some were higher, while others were lower. As a result, the ulama of the time used their language as a reference for compiling a number of Arabic language regulations. Meanwhile, Arabs living on the outside of the peninsula of Arabia are thought to have a low degree of competence. This explains how frequently they interact with non-Arab communities outside. Several aspects of language standardization address this topic, including the following:



In general, there are variations between the fashah and ammiyah languages that can be noticed from many different perspectives, one of which is that some letters and words in ammiyah can be pronounced differently. Then these distinctions result in the declaration of a very different language. This is consistent with what is already happening; some Arabs from one country speak a language that is different from Arabs from other countries. As a result, Arabs may struggle to communicate with one

another. The notion of language standardization, which includes Maharatul Istma, Maharatul Qiroah, and Maharatul Kalam, can appropriately and correctly support the Arabic language development. Because the concepts of these three components already include values that can be developed while learning Arabic.

5. Conclusion

The humanistic technique of learning Arabic as a language standardization may motivate students to use Arabic more often in their daily lives, allowing students' language to evolve into a language standardization that follows the standards. As a result, it is an instructional approach that will be used with students since the goal of this learning is to strengthen students' language skills so that they become comfortable to speaking the language in everyday situations rather than simply in class.

As a result, additional study is required to measure linguistic standardization in order to establish the importance of Arabic for international life. Students that are disciplined in their Arabic learning will not take it easily or feel compelled to do so. Because our duty as teachers is to build learning that is still less effective by combining many approaches taught in class, he can follow it exactly as possible.

6. References

- Ahmad Johari, S. (2008). Teori Pembelajaran. *Psikologi Pendidikan*.
- Alwi, S. (2017). Problematika Guru Dalam Pengembangan. *Itqan*.
- Amalia, A. (2020). Aplikasi Teori Kebutuhan Maslow dalam

Pembelajaran Bahasa Arab (Implementasi Pendekatan Humanistik). *EDULAB: Majalah Ilmiah Laboratorium Pendidikan*, Vol. 4. <https://doi.org/10.14421/edulab.2019.42-02>

Amirudin, N. (2019). Problematika Pembelajaran Pendidikan Agama Islam di Era Digital. *Prosiding Seminar Nasional PAI Dengan Pendekatan Multidisipliner*.

Anwar, B. (2020). Pendidikan Humanistik Dalam Belajar. *Inspiratif Pendidikan*, 9(1), 126. <https://doi.org/10.24252/ip.v9i1.14469>

Emil Musthofa. (2020). Pembelajaran Aqidah Akhlak dalam Perspektif Aliran Humanisme di Madrasah Aliyah Miftahul Qulub Polagan Galis Pamekasan. *Skripsi*, 9–25.

Festiawan, R. (2020). Belajar dan Pendekatan Pembelajaran. 2020.

Hernawan, A. H. (2018). Hakikat Strategi Pembelajaran. *Pdgg4105/Modul 1*.

Munawwaroh, E. I. (2018). Humanistic Method dalam Pembelajaran Bahasa Arab. *Tarbawy : Jurnal Pendidikan Islam*, 5(2), 109–115. <https://doi.org/10.32923/tarbawy.v5i2.838>

Muriyatmoko, D., Pradhana, F. R., & Musyafa', Z. A. (2019). Durus Al-Lughah Gontory: Media Pembelajaran Bahasa Arab untuk Pemula Menggunakan Metode Langsung. *Jurnal Teknologi Informasi Dan Ilmu Komputer*. <https://doi.org/10.25126/jtiik.2019611259>

Nasional, K. P. (2011). Panduan Pelaksanaan Pendidikan Karakter. *Kementrian Pendidikan Nasional*.

Prasetyo, R., & Suciptaningsih, O. A. (2022). Penerapan Teori Belajar Humanistik Pada Pembelajaran Berdiferensiasi Di Sekolah Dasar. *Jurnal Ilmiah Global Education*, Vol. 3, pp. 233–237. <https://doi.org/10.55681/jige.v3i2.398>

Purwanta, E. (2008). *Metode Penelitian Kualitatif Studi Pustaka dan Studi Lapangan*. (April), 1–6.

Rosnijah Arolah, A. I. (2019). Peranan guru pendidikan Islam *Journal Ahsanullughah*

membentuk akhlak pelajar di Sekolah Menengah Kebangsaan Daerah Kunak Sabah. *Al-Hikmah*.

Rosyidi, A. W. (n.d.). *Memahami Konsep Dasar Pembelajaran Bahasa Arab*.

Rusdiono Mukri. (2021). Sejarah dan Perkembangan Gontor Putri.

Sobari, T. (2012). Penerapan Teknik Siklus Belajar Dalam Pembelajaran Menulis Laporan Ilmiah Berbasis Vokasional di SMK. *Jurnal Semantik STKIP Siliwangi*.

Soleh, A. K. (2011). Rasionalisme Islam Berawal Dari Bahasa. *Lingua: Jurnal Ilmu Bahasa Dan Sastra*, 2(1).

Sugiyono. (2010). Metodologi Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif dan R&D. *Universitas Pendidikan Indonesia*.

Sumantri, B. A., Ahmad, N., Islam, U., Sunan, N., & Yogyakarta, K. (2019). *Teori Belajar Humanistik dan Implikasinya Terhadap Pembelajaran Pendidikan Agama Islam*. 3(September), 1–18.

Syarifuddin, H. (2021). Hakikat Pendidik. *ANSIRU PAI: Pengembangan Profesi Guru Pendidikan Agama Islam*.

Tasya Awlia. (2020). Metode Pengumpulan Data: Kuantitatif dan Kualitatif.

Titin Fatimah, Didin Faqihuddin, & Fajri Ardiansyah. (2022). Kajian Teoritis Pendekatan Humanistik (Al-Madkhal Al-Insan) Dalam Pembelajaran Bahasa Arab. *Albariq: Jurnal Pendidikan Bahasa Arab*, Vol.3, pp.1–19.

<https://doi.org/10.24239/albariq.v3i2.35>

Umam, M. K., & Syamsiyah, D. (2020). Konsep Pendidikan Humanistik Ki Hadjar Dewantara dan Relevansinya Terhadap Desain Pembelajaran Bahasa Arab. *EDULAB: Majalah Ilmiah Laboratorium Pendidikan*, Vol. 4. <https://doi.org/10.14421/edulab.2019.42-04>

Umiatul Ema. (2021). Strategi Pembelajaran Program Bahasa Arab

dan Bahasa Inggris Untuk Meningkatkan Daya Saing Alumni Di Era Revolusi Industri 4.0 Di Pondok Pesantren Mamba'us Sholihin Suci Manyar Gresik. *JoEMS (Journal of Education and Management Studies)*, Vol. 4, pp. 51–58. Retrieved from <http://ojs.unwaha.ac.id/index.php/joems/article/view/355>

Yusuf, M. (2019). Kajian Teoritik Pengembangan Pembelajaran Bahasa Arab Berbasis Humanistik Di Madrasah Ibtida'iyah. *Shaut Al Arabiyyah*, 7(2), 132.