THE BASIC THEORY AND IMPLEMENTATION OF MAHĀRAH AL- ISTIMĀ’ IN HIGHER EDUCATION

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Abstract
Listening skill is one of the important points in language teaching. In teaching Arabic (listening), it becomes the first element of competence. Listening is receptive efficiency, so it is important in college. Every student must have an unconscious understanding of this proficiency. The purpose of this research is to study the basic theory and the implementation of mahārah al- istimā’ in higher education. The research method is to search the references using a qualitative approach. Interviews and library research were conducted to collect the data which then concluded for a new thesis. Language acquisition is based on the theories of listening in Qur’anic verses, language acquisition devices, perception, motivational response, and the linguistic environment. The main thing is that listening is a part of a language acquisition. The listening skill theory has evolved from linguistics theory to the theory of receptive language teaching, which is the overall psychological response, the natural approach, and the silent period. The stages of the listening skill in higher education use an Arabic standard based on ACTFL and MSA, which is then applied in the unit book. The sample of the higher education unit books are TOSA and ALBA.

Keywords: Theory of Mahārah al- Istimā’, Language Acquisition and Efficiency.

Abstrak
Keterampilan mendengarkan adalah salah satu poin penting dalam pengajaran bahasa. Dalam pengajaran bahasa Arab (menyimak) menjadi unsur kompetensi pertama. Mendengarkan adalah kompetensi reseptif yang penting dipelajari di perguruan tinggi. Setiap siswa pasti memiliki pemahaman bawah sadar tentang kemampuan ini. Tujuan dari penelitian ini adalah untuk mempelajari teori dasar dan implementasi mahārah al-
INTRODUCTION

Listening is one part of linguistic intelligence.\(^1\) Human is able to gain information by listening using ear bestowed by Allah the Almighty. The sense of listening cannot work without mind and reason which synergize mutually. According to the theory of linguistics and intelligence, the acquisition of human language is influenced by the auditory function and the ability of brain to enrich the language. The aspects in linguistic intelligence are sound, rhythm, intonation of spoken words, meaning of words, and word order.\(^2\) Teaching listening in a foreign language has always been a challenging experience for both teachers and students.\(^3\)

The process of listening begins with detecting or capturing sound waves or vibrations around them, which then enter through the outer ear. Vibration of sound is transmitted to the ear canal until it produces pressure or a blow to the tympanic membrane (eardrum). The vibrations in the eardrum are transmitted to the auditory bone. The vibrations become strong in the auditory bone and are detected in the inner ear. When the sound vibrations reach the inner ear, they are converted into electrical impulses and sent to the auditory nerve in the brain. Finally, the brain captures and translates these impulses as sound.

In Arabic course, listening is the first activity carried out by humans to communicate verbally with others at certain stages. Through listening activities, humans recognize words (\textit{mufradāt}) and sentence forms (\textit{jumlah} and \textit{tarākīb}). \textit{Tarākīb} is a means of being able to use language correctly in communication, according to the grammatical structure of the language itself.

\(^1\)Howard Gagner, \textit{Multiple Intelegences: Theory in Practice, translated by Sindoro} (Batam Centre: Interaksara, 2012), 86.
\(^2\)L. Campbell, Bruce Campbell and Dee Dickinson, \textit{Practical Methods of Learning Based on Multiple Intelligences} (Depok: Intuisi Press, 2002), 22.
One of the linguistic principles states that language is the utterance of the sounds of the language that is spoken and heard. So, some scholars have established a principle that teaching Arabic must begin by teaching listening (\textit{istimā}') and pronunciation (\textit{takallum}) before reading (\textit{qirāh}) and writing (\textit{kitābah}).\footnote{Cahya Edi Setyawan, "Konsep Landasan Teori Dan Rancangan Silabus Pembelajaran Maharah Istma Di Perguruan Tinggi," \textit{Jurnal Al-Manar: Jurnal Komunikasi Dan Pendidikan Islam STAIMS Yogjakarta} 7, no. 1 (2018): 159–77, almanar@journal.staimsyk.ac.id.} Listening is an active process of listening voices or sounds to compose discourse.\footnote{Musthafa, \textit{Strategi Pembelajaran Bahasa Arab Inovatif} (Malang: UIN Press, 2011), 116.} Listening is a series of one's mental processes which engages ears, brain and mentality. Therefore, the senses, intelligence (brain), and psychology are related. Listening has become a subject that is learned and taught. However, some students still find it difficult in listening class (\textit{istimā}').

The difficulty in \textit{istimā}' is caused by several aspects of language (linguistics) and culture. The difficulty lies in understanding the linguistic characteristics of spoken speech (phonemic, graphic differences and acoustic images), words in incomplete pronunciation; rhythmic intonation feature; lexical difficulties (semantic meaning) covering polysemy, style, difficulty in understanding information due to understanding the objective content of information, understanding the logic of presentation; understanding the general ideas of the message, understanding the speaker's motives, as well as forming their attitude towards what he / she hears, communication difficulties related to communication conditions due to single-use presentation, incompatibility of Indonesian and Arabic languages, different language cultures, lack of visual support and feedback of information sources. In this reason, the teacher should keep in mind all the problems above that complicate the psychophysiological work. To delve deeper into the basics of \textit{istimā}’ and its function in tertiary institutions, the authors formulate two things, namely 1) the theory of \textit{mahārah istimā’} learning, and 2) \textit{mahārah istimā’} teaching in higher education.

METHOD

This library research used a qualitative approach. The data were collected by searching library sources such as articles in journals, papers, theses, books related to the research title. After collecting the data, the researcher analyzed the contents of the literature sources, then antithesis and synthesizing them into a scientific article so that a new theory (grounded theory) is generated. To validate the data, the researchers explored other sources related to the article.
RESULT AND DISCUSSION

The Concept of Mahārah Istimā'

Etymologically, observing (استمع) comes from listen (سمع) which means that a person accepts sounds with intention, and it is based on him understanding and analyzing things. Istimā' is also defined as iṣgā which means listening, paying attention or eavesdropping. Istimā' is a human activity process that aims to understand, analyze, interpret, differentiate, convey ideas and build thoughts. Effective listening means the ability to turn one’s own attention to the person speaking. Istimā' is listening to material with understanding and mastering a description that will generate ideas from it. Listening skill is a person's ability to digest or understand words about the differences in the sound of word elements (phonemes) with other elements according to the correct letter (makhrāj), either directly from the original speaker (al-nāʔiq) or through recordings.

There are 4 things that need to be understood about listening, namely As-Sam'u (السمع) is the sense of listening. As-Simā (السماع) is intended to limit the ear to acoustic vibrations without paying attention or realizing thoughts with audio material, which is a purely physiological process in perceiving different vibrations. Al-Istimā (الاستماع) is a process in which the listener pays certain attention to all the sounds that the ear receives, and is an art that requires a strong mental ability to understand the meaning of the sounds. Al-Insātu (الانصات) is the highest level of listening characterized by intense attention and intense focus, or what is known as listening with attention and alertness. From the understanding of the meaning of the istimā’ above, there are six objectives...
can be formulated, namely mastery, understanding, translation, interpretation, derivatization, and increasing IQ.\textsuperscript{12}

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|}
\hline
Listening & Mastering & IQ Developing Process \\
\hline
Hearing & Understanding & Translating \\
\hline
To hear & Translating & Interpreting \\
\hline
Listening & Interpreting & Derivatizing \\
\hline
\end{tabular}
\caption{Four kinds of listening skills}
\end{table}

Mastering, understanding, translating, interpreting, derivatizing and IQ developing process must be comprised in listening. The four kinds of listening skills in the picture above are methodological gradations that also need to be considered in the learning process. According to Muhammad Salih, in the art of listening, there are various skills that must be realized and applied to students, as well as being able to motivate students to understand the material in listening activities. The basics of these skills which also called stages in \textit{istimāʾ} learning consist of: a) deep understanding, b) process of \textit{tadzakkur}, c) mastery d) interactive.\textsuperscript{13}

Abdul Mu’in mentioned three skills that need to be considered and developed in listening, namely; 1) competence to identify Arabic sounds correctly, 2) competence to imitate what is heard, and 3) ability to imitate what has been heard, and 3) competence to understand the ability to understand what is heard.\textsuperscript{14}Salah Abdul Majid gave an explanation of the \textit{istimāʾ} learning

\textsuperscript{12}Rusydi Ahmad Thu’aimah and Muhammad as-Sayyid Manna’, \textit{Tadris al- Arabiyyahfi at-Ta’lim al-Aam Nadhoroyatwa Tajara} (Cairo: Dar al-Fikr al-Araby, 2000), 80.
\textsuperscript{13}Muhammad Shalihasy-Syunthy, \textit{al-Maharat al-Lughawiyah} (Dar al-Andalus li an- Nasyrwa at- Tauzi’), 161-162.
\textsuperscript{14}Abdul Mu’in, \textit{Analisis Kontrastif Bahasa Arab dan Bahasa Indonesia (Telaah terhadap Fonetik dan Morfologi)} (Jakarta: Pustaka Al-Husna Baru. 2004), 169.
The Basic Theory and Implementation of Mahārah Al- Istimā” in Higher Education
M. Sugeng Sholehuddin et.al.| 88

objectives which were almost the same as those put forward by Yunus, that listening is an activity to imitate, memorize, and summarize his main thoughts, and understand their contents.¹⁵

According to Thuaimah, in listening process, a person must have these following abilities:¹⁶ a) Arabic knowledge related to aṣwāt, vocabulary and sentence structure, and other language aspects, b) insight of new Arabic themes, c ) investigation of what purpose or direction is discussed in the theme, d) experience in speaking Arabic, e) knowledge of cultural forms related to Arabic especially those that have special meanings. Someone’s listening skills can be developed in various ways including: 1) giving attention, 2) creating and developing skills to listen critically, accompanied by training where things are found to be contradictory, the methods used for advertising, and the goals the speaker wants to achieve.

In connection with the material, themes and tools that can be used in Istimā” are: 1) text themes, such as: religion, culture, civilization, education, politics, environmental health, social, economy and business, etc., 2) types of materials and text, such as: words, patterns (tarkīb), expressions (ta’bīr), sentences, dialogues, stories, songs, poems, verses of the Qur’an, hadith and sermons or lectures, 3) types of tools, such as: audio, visual, voice animation, etc., 4) the expected abilities, such as: knowledge, understanding, practice, analysis, conclusion, summary, finding main ideas, finding themes, and evaluation.

The means of obtaining knowledge are through the senses of listening, sight and mind. Allah says in the Quran, Surah An-Nahl verse 78:

وَاللَّهُ أَخْرَجَكُم مِّن بَطُونِ أُمَّاهُمْ وَلَا تَكُونُوا شَيْئًا وَجُعِلْتُمْ هَلْكَمُ الْإِنْسَانُ وَالْمَأْمُوْرُ وَالْأَفْلَامُ

Meaning: “And Allah brought you out of the wombs of your mothers while you knew nothing, and gave you hearing, sight, and intellect so perhaps you would be thankful.”

There is another verse which explains that the sense of hearing is a gift from Allah the Almighty for human being.

أَمْ تَحْسَبُ أَنْ أَشْرَكَتْهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنَّ هُمْ إِلَّا كَأَلْنَاعَمَ بَلْ هُمْ أَضْلِ سَبِيلًا

¹⁵صلاح عبد المجيد العربي، تعلم اللغات الحديثية وتعليمها بين النظرية والتطبيق (لبنان: مكتبة لبنان، 1982).


The Basic Theory and Implementation of Mahārah Al- Istimā” in Higher Education
M. Sugeng Sholehuddin et.al.| 88
Meaning: “Or do you think that most of them listen or understand? They are only like cattle no, more than that, they are astray from the ‘Right Way’!”

Seeing the above verses, actually the basic concept of Mahārah al-Lugowiyah in learning Arabic starts from the intelligence of listening (istimā‘), speaking (kalām) then reading (qirā‘ah) and writing (kitābah). Istimā‘ is the main thing in the acquisition and learning of Arabic because actually the linguistic theory also states that listening is the main means of acquiring language (iktisāb al-lugah). Basically, some western theories state that language acquisition in children is through listening and paying attention to the behavior of their mother tongue or first language. The theory of Behaviorism which was initiated by B.F Skinner with stimulus-response provides an overview of children's language behavior by imitating the behavior of their mother tongue and children's language development based on the environment they are learning.\(^\text{17}\)

In line with the science development, Chomsky with his Nativism Theory disclaims the theory above. According to Chomsky, environment has no big influence in children’s language development. They develop their language skill since there is a chip in their brain called Language Acquisition Device (LAD). Even though they live in certain environments, if the chip in their brain is normal, their language skill will automatically develop without any big influence from their environmental language. In other words, LAD forms and develops children’s language pattern and structure.\(^\text{18}\)

According to him, children’s language is developed by their cognitive potency (cognitive intelligence), which is called as cognitivism. It gives an understanding that cognitive skill influences children’s language skill.\(^\text{19}\) A language is formed by mind and it is a part of children’s cognitive development. It is not a separated term from cognitive and a part of human’s cognitive development. Language development should be based on more basic and general change in cognition. Cognitive developmental stages determine language developmental stages.\(^\text{20}\) It is different from Chomsky’s theory which claimed that general rules and procedures from cognitive development cannot explain, interpret, and reveal the complex, abstract, and special language development. Chomsky stated that language environment is not important for children’s language development. It is contrasted to Piaget’s theory which stated that language environment is an important factor in children’s language development.

\(^{20}\)Abdul Chaer, Linguistik Umum (Jakarta: Rineka Cipta, 2003), 223.
According to Cognitivism, cognitive aspect is the first thing children must acquire which then forms language skill. It means language is a tool to express everything in mind. It is in line with Ibnu Jinni which stated that language is “alātun yu’abbiru bihā qoumun ‘an aghrālīhim”. This theory stated that human has no language process since he was born until the age of 18 months. In the end of the age of 1, children observe things using senses directly. Children have understood that things have permanent characteristics so that they use symbols to represent abstract things. The symbol is then developed into the initial words pronounced by children.

The next theory is Interactionism. This theory claimed about the mental relationship between human and language environment. Language acquisition is related to the interaction between “input” and “students internal skill”. It means, there has to be a learning process and learning environment. It is proven by various evidences like what conducted by Howard Gardner, that human is provided with various intelligences. One of which is language intelligence. 21 Children environment is a place for them to have daily interaction and socialization that influence their language skill.

Out of the fact about the truth or false related to the theory, it brings the clarity that children language acquisition is through sam’un (listening). This is evidence that there is relevance between the concept of Al-qur’an and western theories mentioned above. The certain thing is that Al-qur’an has stated about the basic ways of the process and tool (senses) in acquiring human’s language (iktisāb al-lugah). Human develops it using scientific ways to obtain the scientific truth even though based on “Islamic reasoning” it will never be revealed because linguists and western development psychologists are not Muslim. However, according to “scientific reasoning”, it can be interrelated. Therefore, human’s language developmental process is obtained through listening then developed through speaking, listening and speaking.

Listening process cannot be done if human is not provided with reasoning by Allah SWT. Chomsky mentioned Language Acquisition Device (LAD) to describe language device inside human’s brain. Jean Piaget calls reasoning as cognition (intelligence), but actually all the process will never begin without language mediator and imitation that human obtains from mother and environment that forms the language through interaction. Absolutely, this is concord with Behaviorism and Interactionism theories. In Islam, it is narrated that the prophet Muhammad SAW received message from Allah SWT brought by Jibril through the process of listening and speaking. Even though Qur’an states that the prophet Muhammad SAW cannot read, due to the great holy message, He was hard in receiving it. The writer claims that it is impossible if a prophet has low

21 L Campbell, Bruce Campbell and Dee Dickinson, Practical Methods of Learning Based on Multiple Intelligences, 2-3.
intelligence especially the prophet of Muhammad as the last messenger (rasūl). Connected to the theory above which stated that prophets has extraordinary cognition and language skill in their minds.

The first language messenger was done by Jibril who deliver holy message from Allah (Al-qur’an) to the prophet of Muhammad. In that moment the prophet did behavioristic process (repeat) what jibril said, and language stimulus-response happened then the prophet with his cognition can develop his comprehension toward the great holy message from Allah (Al-qur’an) until He was able to read. This is the first time where the Qur’an-based environment was formed (transactional process) as the founder of human’s language development at that time, nowadays, and in the future since the prophet of Muhammad is a human’s guide until the end of the world (kiamat). The basic concept of language acquisition through listening attentively can be described as follows:

![Diagram of Language Acquisition](image)

**Table 2. Language Acquisition**

In the context of Arabic learning, the intelligence of listening attentively is developed into mahārah istimaū consisted in a scientific discipline which belongs to Arabic language competency (istikā’, kalām, qirāah, and kitābah). The ability of istimaū is a formula of advance development from the process of students’ iktisāb al-lughah. In the development, mahārah istimaū is a compulsory subject in the department of Arabic Education and Arabic Language and Literary both in domestic and foreign higher education. Mahārah istimaū becomes a subject that is developed both the teaching method, material, and media. Basically, istimaū (listening) is a part of language acquisition, so it must belong to the linguistics theories even though in the development, istimāū
(listening) experts speak their opinion, but still they have to get through the language process including the theories in the picture above.

Listening skill is a part of receptive skill. It means, it is passive where students only receive material. In 1970, listening skill is admitted as a language learning component. It is signed with the bear of Total Psysical Response (TPR). The theory was stated by James Asher. Then this theory is completed with The Natural Approach, and Silent Period. Generally, the three theories have similar ideas that the process of voice production is through the psychomotor process where the voice receiver through ears and sent to the brain impulse. The process is a beginning of an interactive process when brain reacts to impulses to send an amount of different cognitive and affective mechanism. The role of comprehensible input gives a big support to the listening perfection process. There are two listening methods that are dominant in language pedagogy since the beginning of 1980. They are bottom-up and top-down view. Bottom Up gives an understanding that listening is a process of reading words listened In line with the linearity from phenomenon to text.

According to Brown (1995), there are eight processes in listening activity: 1) listener is processing (raw speech) and save the description (image) in short term memory. The image includes clause, punctuation mark, phrase, intonation, stress pattern of a word in the whole statement listened, (2) listener determines type in every statement processed, (3) listener find out the intention and purpose of speaker by considering form and kind of statement, and context and content. In his brain, listener recalls the background of information (through the schema owned) suitable with the context of the problem. (4) listener find out the literal meaning of the message listened. This includes semantic interpretative activity, (5) listener determines the meaning, 6) listener considers whether the information received is saved in memory or postponed, 7) Listeners deletes the message forms received. Basically, 99% of words, phrases, and sentences received will and be forgotten.

Mahārah Istimāʾ in Higher Education

Istimaʾ in higher education is usually managed and implemented by language development center. Istimāʾ is one of the aspects that become a target of students’ language development. The purpose of istimāʾ in higher education is that students are able to 1) listen and differentiate Arabic sounds, 2) listen and differentiate the almost similar words, 3) listen and understand to the simple sentence pattern, 4) listen to story text or hawār and understand the meaning of the conversation, 5) write main ideas or summarize what is listened, 6) make a summary (kitābah al-istikhlās) from the

text listened, 7) conclude the main ideas (al-jumlah al-asāfiyāh) from the text listened, 8) determine the title of text listened (dabtu al-mauḍū), and 9) detect the keywords (al-kalimah al-miftāhiyāh).

The technique of Istimā’ teaching in higher education includes: 1) lecturer uses listen-write technique (imlā), 2) lecturer uses listen-speak technique (sam‘iyah syafāhiyāh), 3) lecturer uses the technique of listening then speaking practice.

At least a student should have linguistic experience when learning Istimā’ in higher education. This linguistics referred to the elements of the Arabic language. It is easier for students who have studied Arabic before entering higher education to engage Istimā’ lesson. Istimā’ lesson cannot be separated from takallum. As a result, it is easier for students who have the basics of Arabic to follow the learning phase but it is quite difficult for students who have not learned Arabic. There is a process of assimilation and self-perception in the process of listening (Istimā’). This self-perception should quickly occur together with the process of the speaker’s articulation. The perception that occurs together with the process of word and phrase recognitions leads to an understanding.

The Istimā’ learning in higher education is usually arranged in the form of syllabus and SAP (lecture program unit). In general, it can be stated as follows:

1. Planning Phase (دور التخطيط)

   In this phase, the lecturer prepares the materials based on the need analysis of learning, higher education curriculums purpose, lectures’ competence, and student’s competence. The need analysis of learning and curriculum is classified as an aspect of context, while the lecturers and students’ competence are classified as input aspect.

   The learning material is based on the graduate competency standard, the purpose, basic competency, and competency indicator. Lecturer also prepares Istimā’ learning methodology which contains a set of approaches, methods, strategies, and techniques to support the success of learning. In this phase, the lecturer should: 1) prepare the classroom, 2) prepare the alternative plan to anticipate unexpected things happen, 3) emphasize the learning purposes, and enhance students’ competency by asking them some leading questions.
2. Applying phase (دور التطبيق)

In this phase, the learning materials had been taught. To achieve the goal, the learning materials were taught through the following steps: 1) Asking triggering questions to discover students’ ability in understanding the learning material. 2) Asking some students to explain the material they have been learned using their own words or mentioning the main subject. 3) Asking some students to analyze and summarize the learning material, and also address their ideas.

Each level of language learning has its standard, including istima’ in the Arabic language. The standard refers to international references like the approach of ACFTL (American Council on the Teaching of Foreign Language) and MSA (Modern Standard Arabic).

ACTFL Guidelines for listening include: a) Novice-Low. In this stage, the understanding is limited to isolated words, such as cognate (inherited from a shared parent language), borrowing word (one language is adapted for use in another), and social rules commonly used in the community. b) Novice-Mind. In this stage, students are able to understand some short utterances and sentences contextually. Students are able to understand some words and phrases from simple questions, imperatives commonly used, and expressions related to personal information or surrounded situations. In the process of listening, the listener needs a long pause, repetition, and slowdown of the sound to understand the sentence being pronounced by the speaker. c) Novice-High. In this stage, the students are able to understand short and long utterances; particularly when the sound is clearly heard and the utterances can be contextually understood. Students are able to understand words and phrases of simple questions, daily imperatives sentences, and the level of politeness. Students also need repetition, repeat, and slowdown the native speaker’s speaking speed for comprehension purposes.

The learning material of istima’ that refers to MSA based on the analysis of word or sentence usage frequency had been met with the principle of understanding and meaning that are crucial in the process of communication. MSA texts are originally from various disciplines such as history, social, religion, politics, sports, science, and culture.

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Based on the standard of MSA that has been adjusted to the analysis of need and Indonesian students’ ability, the istimā’ learning phase/stage formulas are:

1. Initial and Ta’arruf /Introduction Phase (دور الابتداء والاعتراف)

   In this phase, sounds of the Arabic alphabet are being introduced both single letter and combination of letters forming a word or phrase using learning media like pictures and cassette. However, until today people still have been struggling with some Arabic sounds when learning Arabic as a foreign language. Those aspects are: 1) the sound of short and long harakat, 2) the same features and sound of the letter 3) the sound of the letters with tajweed 4) the sound of alif lām syamsiyah (solar) and alif lām qamariyah (lunar), 5) the sound of letter with tanwin6) the sounds of letter with sukun in the final sentence to lighten up the pronunciation.

2. Basic Understanding Phase (دور الفهم الأساسي)

   In this phase, the students are asked to understand and give responses to a simple conversation spoken by the teacher. Their responses were in the form of action, not a verbal response. The responses can be: 1) demonstrating something (physically), 2) responding to a command, 3) Answering a verbal question in the form of written answer or responding to a command in the form of written responses, 4) Giving a command using provided pictures, sketch, or map.

3. Intermediate Understanding Phase (دور الفهم الوسطي أو الاستمراري)

   In this phase, the students are given both written and verbal questions. The activities in this phase can be: 1) Teacher gave a short passage or played a recording. After that, teacher asks a written or verbal question based on the text or recording, 2) teacher played a recording about a conversation between two native speakers (al-nāthiq), then the teacher asks some questions. The questions addressed in more detail compared to the previous point, 3) Teacher played a recording for example telephone conversation. In this conversation, students only can hear one speaker (there is no responses from the second speaker). After listening carefully, the learners are asked to give a response to the telephone conversation they have listened to.

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4. Advance Understanding Phase (دور الفهم الأعلى)

In this phase, students practice drilling activity. They listen to news through audio-visual media such as radio, tape recorder and television. Students also can listen to comment on the particular thing that was broadcast on radio, tape recorder and television. Other alternative ways were by listening carefully to recording on the computer and internet that can be accessed in laboratories. The formula of standard istima’ lesson can be seen in the chart below:

![Diagram of Standard and Phase of Istimā’ Lesson]

Table 3. Standard and phase of Istimā’

The curriculum and learning material of Istimā’ usually had been adjusted to the policy maker for the development of the Arabic lessons in higher education. The development of Arabic lessons in a higher education is under the auspices of Language Development Center. Each higher education has specific Arabic learning module and Toafl as the students’ Arabic competency evaluation tools. Both istima’ tasks and evaluation instruments had been included in the module and Toafl as Institut Agama Islam Surakarta was done. This institution compiled both Arabic material and questions in a book entitled TOSA (Test of Standart Arabic). The other example was Sekolah Tinggi Agama Islam Masjid Syuhada that used Arabic questions and books entitled ALBA (al-Ikhṭībārāt al-Lugah al-Arabiyyah).

There were 30 questions as the sample questions. After analyzing the sample questions, it can be seen that those are for the advanced learner that still can be divided into easy, intermediate

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30 Acep Hermawan, Metodologi Pembelajaran Bahasa Arab (Bandung: PT Remaja Rosdakarya, 2014), 128.
31 Hasan, Keterampilan Mengajar Bahasa Arab Materi Istimā’ Menggunakan Media Lagu (Teaching Arabic skill on the Istimā’ material through song), 41-51.
32 An interview with one of staff in Language Development Center in IAIN Surakarta, Ustadz Muhammad Nur Khalis, on April 23, 2020, at 13.00 in the Language Development Center IAIN Surakarta.
33 An interview with one of staff in language development center in Sekolah Tinggi Agama Islam Masjid Syuhada Yogyakarta, Ustadz Alam Budi Kusuma, on April 25, 2020, at 10.00 in lecturer room of Sekolah Tinggi Agama Islam Masjid Syuhada Yogyakarta.
The Basic Theory and Implementation of Mahārah Al- Istimā” in Higher Education

M. Sugeng Sholehuddin et.al.

and difficult levels. The questions also were written in classic Arabic (Fusha).

Based on the research result, the difficulty level of question and its language referred to ACTFL and MSA. Based on the interview result, the question in ALBA refers to questions from IKLA (Ikhtibārīt al-Lugah al-Arabiyyah) that were compiled by language development center of Universitas Islam Negeri Sunan Kalijaga Yogyakarta.

Istima” questions from TOSA were integrated with mahārah kalām. The advantage of TOSA is integrating the mastery of mahārah istimā and kalām. Based on the receptive theory, istima” and kalām are classified into active activities in the Arabic learning process. There are several istima” questions containing elements of language patterns related to "patterns of greeting expression". Of course this makes it easier for students to learn both of them. From the analysis of the istima” questions from ALBA and TOSA, it can be concluded there is a level of proficiency that should be passed to obtain the istima” proficiency and the standard of language used was classic Arabic or fusha. It tends to be an advanced level of proficiency.

CONCLUSION

Based on the explanation and analysis, this study concludes that learning istima” The Iktisāb al-lugah al-istimā” is based on simā”, LAD, Cognition, Stimulus-Response and language learning environment theories. It is because istima’ is a part of language acquisition. Istima’ theory developed from linguistic theory to receptive language teaching theory; Total Psychical Response (TPS) developed by James Asher’s, The Natural Approach, and Silent Period. The phase of iktisābu mahārati al-istimā” in higher education uses Fusha (Arabiyyah al-Fusha) that refers to ACTFL is novice and MSA which are then applied in the module.

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