



Scrutinizing Integrative Learning in Arabic Instruction

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Abstract

This research aims to find new ideas in integrative Arabic learning. The research conducted in this article is qualitative. Extracting research sources takes one form, sources of bibliographical data in the form of authoritative books and journal articles related to integrative Arabic learning. In terms of approach, this study uses a qualitative approach and a philosophical approach. The qualitative approach is related to the quality, value, or meaning that is explained through language or words. While the philosophical approach to explaining the scientific basis and nature or wisdom of a formal object. This study confirms that integrative Arabic learning is learning Arabic that combines the four language skills (listening, speaking, reading, and writing), elements of Arabic, language competence (competence linguistics, communicative competence, and cultural competence) and integrates all aspects of learning both academic and non-academic so that all Arabic learning programs are designed and implemented in an integrated and programmed manner in every student's daily life. Integrative Arabic learning is precisely in accordance with the character of the language itself which is an inseparable unit where the breadth of language must be treated as a whole and not narrowly. Several scholars who support the above opinion include Ibn Khaldun, Tamam Hassan, Ahmad Abduh Iwadh, Muhbib Abdul Wahab, Munther Younes, Farid Khalfawi, and Balqasim Malikiyah. The conclusion of this study is different from Noam Chomsky's opinion who concluded that language ability is a natural talent, not determined by the natural environment because language is not a habit.

Keywords: Integrative Learning, Arabic Learning, CBI, CLIL, Nazariyyah al-wiḥdah

Introduction

Integrative learning in foreign language learning has increased rapidly in the last few decades (Vera Pakharukova, 2019, p. 1). Integrative learning in learning Arabic is often understood to combine four Arabic language skills: listening, speaking, reading, and writing.

Integrative learning itself is divided into two types: First, internal integrative, namely the interrelationships that occur between the subject matter itself, for example when language lessons with a focus on listening can relate to other skills such as listening, speaking, reading, and writing all at once; and secondly, external integrative or linkages between one course and another, for example, Arabic courses with the educational philosophy, history of civilization, Islamic banking with themes in these courses students are asked to listen, speak, read or write with using Arabic and by utilizing Arabic reference books. In addition, integrating the environment outside the classroom and various student activities with Arabic such as the application of Arabic in the environment and daily student activities. (Yoke Suryadarma, 2018, p. 360)

Integrative learning has several characteristics, including being student-centered, providing direct experience to students, the separation between fields of study not very clear, presenting concepts from various fields of study in a learning process, being flexible, and learning outcomes can develop according to interests and needs student, holistic or an event that is the center of attention in integrated learning is observed and studied from several courses at once, meaningful or allows the formation of a kind of network of schemas that students have, authentic or the information and knowledge obtained are authentic and active in the sense that students need directly involved in the learning process from planning, implementation to the evaluation process (Sunhaji, 2014, pp. 341-342).

The term integrative learning originates from the concept of integrated teaching and learning or the integrated curriculum approach put forward by John Dewey (Mockler, 2018, pp. 2-3). With integrative learning students develop reasoning abilities in the formation of knowledge based on interactions with the environment and experiences in their lives. Students can learn to relate what they have learned to what they have just learned. An integrative approach is an approach that integrates several related subjects in harmony to provide a meaningful learning experience for students (Susan M. Drake, 2004, p. 8).

Aziz Fahrurrozi (Fahrurrozi, 2014, pp. 165-174) and Maḥmūd Kāmil an-Nāqah (an-Nāqah, 1985, p. 42) noted that three keywords need to be understood in learning Arabic. The three keywords are approaches, methods, and techniques. The approach is more theoretical in nature while the method is a plan of the consistent teaching of the chosen approach and continuation of the approach. The techniques are implementational or actually applied in language learning classes and a specific strategy is used to achieve the target.

Approaches, methods, and techniques have a hierarchical and systematic relationship. The relationship between the three illustrates that technique is an implementation result of a method that is always consistent with the chosen approach. The method is an overall design for systematically presenting language materials derived from the chosen approach so that no parts conflict with each other. Aḥmad 'Abduh 'Iwaḍ noted that there are four approaches to language learning: integrative, skills, communicative, and functional. An integrative approach to learning Arabic is considered to have a higher positive impact than other approaches. Learning with an integrative approach provides optimal results in achieving language skills (Iwaḍ, 2000, pp. 39-40).

The integrative approach is a set of assumptions based on the idea that in its use, language is never separated in its aspects. These aspects of language in language practice are always used together and integrated, both linguistic aspects and aspects of language skills. Even with

other fields, language is always united in its application. An integrative approach combines elements of variants in a learning activity. Integrated learning elements can be in the form of concepts with processes, concepts from one course with other course concepts, or it can also be in the form of a combination of various methods, techniques, and broad involvement in the learning environment. Integration is carried out by emphasizing the principle of the interrelationship between one element and another so that it is hoped that there will be an increase in a more meaningful understanding and an increase in insight. This is because learning involves a variety of perspectives and all knowledge that has developed in various fields is actually a unit that is interconnected with one another (Iwaq, 2000, p. 23).

Literature Review

Munther Younes (Younes, 2015) offers an integrative or integrated approach to teaching Arabic. This approach simultaneously teaches two types of language, *fusha* and *ammiyyah*. This integrated approach to teaching Arabic provides a brief, but comprehensive overview of linguistic research supporting the use of an integrated approach to teaching Arabic as a foreign language. This book presents the methodology that a successful Arabic language program should adopt to meet the aspirations of the growing community of Arabic learners and educators. This integrated approach is believed to be a reasonable, coherent, and realistic approach to teaching Arabic as a foreign language, providing much-needed rationale and models for teaching spoken Arabic skills alongside written Arabic. What Munther Younes explained has been trying to integrate *fusha* and *ammiyah* languages in learning Arabic. However, it has not fully explained the integrative learning intended by the author. Because the integrative learning that is meant by the author is integration not only combining elements of language and skills but also integrating Arabic language courses with other courses as well as activities in lectures and outside lectures.

Muhib Abdul Wahab emphasized the importance of designing and developing a more integrative-holistic and humanist standardized curriculum. The orientation of the development of the Arabic Language Education curriculum must also respond to the challenges and demands of scientific and technological developments. Technical-professional skills in the field of ICT are important to have competitiveness in the global era, not just competence in productive Arabic language. Programming language learning through the internet, making interactive language learning CDs, interactive e-books, and multi-intelligence-based learning must have a place in the development of the Arabic language education curriculum (Wahab, 2016).

Farīd Khalfāwī and Balqāsim Mālikiyah concluded that an integrative method (*aṭ-ṭarīqah at-takāmuliyyah*) in learning Arabic, it allows learners to gain knowledge, competence, and a balanced and effective personality that builds itself well and its community is balanced. This goal can only be achieved through curricula and educational programs which are solid foundations that contribute to competency development, which require in-depth and serious study, and the development of flexible educational plans, based on situations capable of producing real learning (Farīd Khalfāwī, 2016). This article has relevance to the author's research, at least this research provides theoretical contributions and historical facts that integrative methods have been practiced since the classical Islamic period.

Muhammad Sarip's research concluded that the speaking ability of Jakarta State University (UNJ) students improved by applying the CLIL model. The application of the CLIL model in learning Arabic for UNJ students combines courses on the Koran, hadith,

jurisprudence, and Islamic civilization as well as various learning media. This research is part of integrative Arabic learning (Sarip, 2019).

Research Method

The research conducted in this article is qualitative. Regarding research data sources, the actual sources of this research can be grouped into two sources, namely primary sources and secondary sources. Research sources exploration takes one form, bibliographical data sources. Primary sources are data obtained from primary sources. While secondary sources are previous studies that are relevant to the discussion of this research which can be in the form of books and journal articles. The data collected through documentation or document study were analyzed qualitatively by compiling a comprehensive and systematic basis based on triangulation by conducting dialogue on document study data to obtain complete and valid information. After data and information are collected through data collection instruments, data analysis is carried out using an interactive model applying three main steps, including data reduction, data presentation, and data verification (Matthew B. Miles, 2014, pp. 12-14) (Rosyada, 2020, p. 214).

This study aims to find new ideas in integrative Arabic learning. Therefore this study uses a qualitative and philosophical approach. This research approach is qualitative which has naturalistic characteristics or has an actual background as a direct source and the researcher is the key instrument, descriptive data, focus on process, inductively analyzed data, and meaning (Emzir, 2010, pp. 2-4). The qualitative approach deals with the qualities, values, or meanings that are behind the facts and these three can only be described through language or words (Gunawan, 2015, p. 82). While the philosophical approach is used in this study to explain the scientific basis and nature or wisdom of a formal object. This approach is also used to understand the meaning, lessons, and wisdom of something that is found or that is in the object of research (Nata, 1999, p. 45).

Result and Discussion

Integrative Language Curriculum

1. Forgarty

According to Robin Forgarty, there are 10 ways or models in integrative learning planning in terms of how to integrate concepts, skills, topics, and thematic units. The ten ways or models are fragmented, connected, nested, sequenced, shared, webbed, threaded, integrated, immersed, and networked (Forgarty, 1991, p. 55).

First, fragmented is characterized by integration characteristics that are limited to only one subject, such as learning to listen, speak, read, and write which can be integrated into language skills learning material. In the learning process, the material items are carried out separately at different hours; Second, connected is based on the assumption that learning items can be linked to a certain subject matter. Items for learning vocabulary, structure, reading, and composing, for example, can be applied to Arabic language and literature subjects. Mastery of these learning items is integral in forming language and literary skills;

Third, nested is an integration of various forms of mastery of skill concepts through a learning activity. For example, in certain hour units, a lecturer focuses learning activities on understanding the grammar of words, word meanings, and expressions with suggestions for

developing skills in developing imagination, logical thinking, determining the characteristics of forms and meanings of words in poetry, making expressions, and writing poetry; Fourth, sequenced is a model of integration between subjects on different topics in parallel. The content in historical romances, for example, is the topic of the story being discussed in parallel or hours combined with historical circumstances of the nation's struggle, characteristics of the social life of the people in a certain period as well as topics related to changes in the meaning of words;

Fifth, shared is a form of integrating learning due to overlapping concepts in two or more subjects. This model departs from a thematic approach as a material and guide for learning activities. In relationships, it can bind learning activities both in certain lessons and across subjects; Sixth, webbed departs from a thematic approach as an integrated material and learning activities. In this connection, themes can bind learning activities both within certain subjects (intra-fields of study) and across subjects (between fields of study); Seventh, threaded is a model for integrating forms of skills, for example, making predictions and estimations in mathematics, predicting events, anticipating stories in novels, and so on;

Eighth, integrated is the integration of several topics from different subjects, but the essence is the same in a particular topic. This model is attempted by combining subjects by setting curricular priorities and determining skills, concepts, and attitudes that overlap in several subjects. In contrast to the cobweb model which requires the selection of a theme and its development as the first step, in the integration model related and overlapping themes are the last thing lecturers want to look for and choose in the program planning stage;

Ninth, immersed is designed to help students filter and integrate various experiences and knowledge related to the field of use. In this case, the exchange of experience and the use of experience is very necessary for learning activities; Tenth, networked is a learning model that presupposes the possibility of changing conceptions, integrating forms, and solving problems, demands new forms of skills after students carry out field studies in different situations, conditions, and contexts. Learning is viewed as a continuous process because there is a reciprocal relationship between understanding and the reality faced by students (Kysilka, 1998, pp. 199-200).

2. Drake and Burns

Drake and Burns detail that there are three categories in integrative learning proposed by educational experts for decades. First, multidisciplinary integration, namely studying subject themes not only based on one scientific discipline but involving several other disciplines simultaneously; second, interdisciplinary integration, which combines the various disciplines involved in studying a course theme; third, transdisciplinary integration, namely a more holistic perspective, removing disciplinary barriers, and placing more emphasis on developing student potential (Susan M. Drake, *Meeting Standards Through Integrated Curriculum*, 2004, pp. 8-13).

In another definition, interdisciplinary has two perspectives. First, an overview of the various viewpoints of allied sciences which are relevant or effective in an integrated manner in solving a problem; and second, interdisciplinary means collaboration between one science and another so that it forms a unit with its method, thus forming a new science, with new methods. The difference between the two is in the use of allied knowledge and other sciences. For allied sciences, for example, the religious sciences, social sciences and humanities, and the exact

sciences. While other sciences such as the combination of psychology and religion become the psychology of religion, the combination of psychology and linguistics becomes psycholinguistics, the combination of psychology and education becomes educational psychology, and so on. The goal is to integrate concepts, methods, and analysis (Nasution, 2017, pp. 19-20).

This interdisciplinary concept is a new phenomenon in the twentieth century with the renewal in the world of education. Interdisciplinary studies are carried out by educators, researchers, and many practitioners because these studies can answer complex situations, and broad issues, examine interdisciplinary relationships, answer problems that are outside the scope of one of the existing disciplines, and gain the integrity of knowledge, both on a limited and a limited scale wide (Sudikan, 2015, p. 9).

While multidisciplinary means collaboration between sciences, each of which remains independent and with its own method. It is also said that multidisciplinary is the interconnection between one science and another, but each works based on its own discipline and method. That is, multidisciplinary in solving a problem by using various points of view of many relevant sciences and merging several disciplines to jointly solve certain problems (Nasution, 2017, p. 20).

Meanwhile, transdisciplinarity is a combination and transformation of a field of knowledge from multiple or various perspectives to increase understanding of the problem being solved (Batmang, 2016, p. 47). In other words, transdisciplinarity is a process characterized by the integration of efforts from various disciplines to understand an issue or problem (Mawardi, 2013, p. 255).

If interdisciplinarity integrates themes in several courses, multidisciplinary necessitates the learning of a theme through the perspectives of various relevant scientific fields or the same scientific group through the standpoint of their respective fields of study autonomously. Transdisciplinary views theme not only from the perspective of the subject but also from the perspective of the context and needs of students based on their talents and interests. Transdisciplinarity is also called collective across disciplines to find a complete and comprehensive approach (Agus Zaenul Fitri, 2020, p. 31).

Integrative Language Learning Model

1. CLIL and CBI models

In addition to the ten integrative learning models and the three integrative learning approaches above, two language learning models are integrative and very popular in use in the last ten years. The two language learning models are Content Based Instruction (CBI) or content-based teaching and Content and Language Integrative Learning (CLIL) integrated content and language learning. CLIL is a learning approach that combines language and content approaches, in which a second language or a foreign language is not only used as the language in learning instructions but also as a very important tool for building knowledge (Banegas, 2012, p. 111).

CLIL is a learning approach that is centered on the material (content) as well as the language of instruction used in learning. CLIL combines the concepts of language acquisition, content, thinking skills, and intercultural knowledge in the material studied. CLIL is also

related to content-based teaching which is based on two focuses, namely language, and content which are taught in equal portions to encourage material and language mastery to certain levels. CLIL is very appropriate to be used as a learning approach in bilingual tertiary institutions, which use a foreign language as the language of instruction in their learning (Sarip, 2019, p. 55).

There are five CLIL class marker indicators. First, lecturers have the skills to facilitate challenging level input by selecting authentic materials; second, adapting the text to improve students' abilities; third, providing some help with content; fourth, language is used actively through body language and visual aids; and fifth, lecturers are required to choose and adapt texts and utterances. Characteristics of a successful CLIL program include respect for and support for students' mother tongues, multilingual and bilingual lecturers, integrated bilingual elective program, long-term stable teaching staff, concerted efforts of all involved, training and profile of lecturers, high ratings and expectations, and material.

The teaching and learning process that is built on the CLIL theoretical framework must at least pay attention to the 4C which includes Content (material), Cognition (cognition), Communication (communication), and Culture (culture). Content in this case is to increase knowledge and understanding of the material. Communication in this case is to improve student's skills in using language to communicate. Cognition in this case is developing students' thinking skills. Students' thinking skills are developed through practicum activities, group discussions, and Running dictation. Practicum activities include ordering (writing data) and dividing (dividing the class into small groups). Group discussion includes evaluating (giving opinions). Running direction includes defining (translating) and remembering (spelling, conveying, and recalling). Culture in this case is to increase students' understanding of themselves and others so that an attitude of caring and responsibility emerges.

CLIL originated and developed in Europe. CLIL can be traced to its beginnings in the German-Franco program in bilingualism and supranational education. In 1994 David Marsh introduced the acronym CLIL. CLIL is an approach in which multiple methodologies are used to achieve a dual-focused form of teaching in language and content. Furthermore, researchers use CLIL to refer to curricular variations defined in Europe. The Council of Europe has included the CLIL project in its medium-term program because of the interest in developing the plurilingual competence of its citizens through intercomprehension, interculturalism and plurilingualism. This plurilingual competence can be developed through a framework that facilitates the link between subject matter knowledge and language knowledge through communication, culture, and cognition or through a philosophical attitude that has given rise to a practical and comprehensive 4C framework that is integrated by content, communication, cognition, and culture (Banegas, 2012, pp. 116-117).

CBI is distinguished by its dual purpose for language and content learning purposes. In general, the roots of this dual purpose of language and curricular content are reminiscent of Canadian immersion programs of the 1960s. At that time and even during the 1970s and 1980s, Canada implemented a French language immersion project during the school year so that English-speaking students could learn French by studying curricular subjects in French. CBI is defined as an approach in which language proficiency is achieved by focusing on learning curricular subjects through the language to be learned. CBI is also seen as the concurrent study

of language and subject matter, where content material will determine how language will be sequenced and therefore presented (Butler, 2005, p. 229).

CBI is quite popular in countries like Canada and the United States. The demographics of the second language learner population are changing dramatically with the arrival of non-English speaking migrants into English-speaking communities putting pressure on the education system. The phenomenon of transnationalism is influenced by socio-political conditions such as the search for job opportunities, political asylum, or living standards. Therefore, these new learners are placed in main classrooms where the subject matter is taught in English so that they learn both simultaneously. CBI has been implemented across Canada's education system as newcomers enter at every level of education from primary, and secondary to university (Banegas, 2012, p. 116).

Content-based teaching (CBI) is a significant approach in language education, designed to provide second language instruction to learners in both content and language. CBI is recognized as a model that encourages learners to learn languages by using them as a real communication tool from day one in class. The goal is for them to become independent learners so they can continue the learning process even outside the classroom. The CBI model can be said to be the same as language learning for specific or specific purposes such as academic and work needs. The goal of CBI is to prepare students to master a language while using any course context so that students learn the language by using it in that specific or academic context. So CBI is defined as the simultaneous teaching of academic subject matter and foreign language skills. By providing students with authentic and meaningful academic contexts, language, and content knowledge learners develop (Krulatz, 2019, p. 9).

The CBI learning model places language not only as an object of learning, but also as a means for negotiating to mean, organizing information, and acquiring content knowledge. In addition, learners have the opportunity to be exposed to meaningful and comprehensive input in context, which is considered an essential element for language acquisition. CBI also provides learners with opportunities to negotiate to mean and to practice productive language skills in which they can also pay attention to form and meaning. Cognitively demanding assignments at CBI help students develop cognitive academic language proficiency, which is key to their academic success. The successful implementation of the CBI model cannot be separated from several factors including such as program and curriculum arrangements, lecturer characteristics, student characteristics, and availability of resources (Butler, 2005, pp. 230-231).

The application of CBI in practice with two ways of learning. First, content-driven or based on content; and secondly, language-driven or based on language. Characteristics based on content include: content is taught in Arabic, content learning is the main thing, language learning is secondary, content learning objectives are determined by competence in the subject, lecturers need to have language learning objectives, and student evaluation is based on content mastery. The characteristics based on language include: content is used to learn Arabic, language learning is the main thing, content learning is secondary, language learning objectives are determined by language skills, lecturers need to choose content to be integrated, and student evaluation is based on language skills (Banegas, 2012, p. 118).

Although CBI and CLIL have similarities, according to Howard Brown and Annette Bradford, both have different sides, where in CBI courses are language learning vehicles. While

CLIL is an integrative approach with various levels of focus on language learning and certain subjects (Howard Brown, 2016, p. 329).

2. Nazariyyah al-Wiḥdah

Nazariyyah al-wiḥdah (all-in-one system) is a theory that views language as an interrelated unit, not divided into different branches. To apply this theory in learning, a theme or text is taken as the subject matter which contains all aspects of language learning, namely aspects of *qirā'ah*, *ta'bīr*, *taẓawwuq*, *hifẓ*, *imlā'*, and exercises (Ibrāhīm, 1968, p. 379).

Mahmūd 'Ali al-Samān gives the notion of nazariyyah al-wiḥdah as a theory that states that learning Arabic is an interrelated unit, not divided into several separate branches which have books and special lesson hours which are taught in special class hours, only any theme or text is taken as the subject matter which contains all branches of language learning at one time (as-Saman, 1983, p. 57).

Nazariyyah al-wiḥdah has several characteristics, namely: a. All units are based on one syllabus and Arabic book. b. All units are taught in the same time allocation as the Arabic language course. c. All units are taught by the same lecturer as the Arabic teacher. d. In the assessment, the lecturer gives a final score, not for each unit, but an Arabic score by the objectives of learning Arabic (Hermawan, 2011, p. 112).

The units covered in nazariyyah al-wiḥdah include: *First*, dialogue (*al-ḥiwār* or *al-muḥādaṣah*), which is an aspect of activity that practices articulated sounds or words strung together into sentences to express thoughts in the form of ideas, opinions, desires, or feelings to the interlocutor. Where is the purpose of this lesson so that students can communicate verbally properly and fairly in Arabic (Hermawan, 2011, p. 115); *second*, structure (*at-tarkīb*). Structure (*at-tarkīb*) is grammar material (*al-qawā'id*) that is given to assist students in constructing sentences correctly. To establish a relationship between the structure segment (*at-tarkīb*) and the dialogue segment, the sentences they learn in the structure segment are the vocabulary they learn in the dialogue segment; *third*, reading (*al-qirā'ah*). Reading is material for understanding reading (*fahm al-maqrū*). Reading activity is essentially recognizing and understanding the contents of something written by reciting or digesting it in the soul. On the other hand, reading is a process of communication between the reader and the writer through the text he writes, so there is a direct cognitive relationship between spoken language and written language. As a linguistic aspect that is closely related to other linguistic aspects, reading material is also based on the themes that have been taught in the dialogue segments; and *fourth*, writing (*al-kitābah*). Writing is material expression in written form. This training activity is intended to describe or express thoughts, starting from simple aspects such as writing words to complex aspects, namely composing (Hermawan, 2011, p. 116). Like the material in other aspects, the writing material also boils down to the themes presented in the dialogue material. With writing activities, it is hoped that students will be able to make Arabic sentences, as well as strengthen them in mastering the theme in question. Arabic subject matter with *nazariyyah al-wiḥdah* (all in one system) always refers to a central (thematic) theme. That is, in the application of this theory, each course unit discusses one subject which is translated into several sub-topics (Kamil, 2019, p. 309).

Nazariyyah al-wiḥdah (all-in-one system) has advantages both psychologically, educationally, and linguistically (Kamil, 2019, p. 310). On a psychological basis (*al-asas an-*

nafsī), this theory provides benefits for students, including a. There is always innovation and creativity in activities because the materials presented are not monotonous, but alternate and varied. b. There is always a flashback on a theme that strengthens students' understanding. Although the learning activities vary, they all return to one theme. c. Understanding language is analytic, namely understanding that departs from the whole to the smallest parts. So that it will make it easier for students to understand the subject matter. Moreover, the human mind in general tends to see natural phenomena from the whole to the parts.

Meanwhile, on a pedagogical basis (*al-asās at-tarbawī*), this theory provides advantages, including: a. Learning is carried out regularly and continuously so that it becomes effective. b. The learning methods applied to guide the lecturers to convey learning regularly are interrelated with one another. c. Integral learning provides a balanced development of student abilities. As for linguistic basis (*al-asās al-lugawī*), language is an integrated activity. This is because language involves many good aspects related to the language system such as vocabulary, sentences, grammar, and culture. When carrying out learning with a unitary system, the lecturer teaches students to use language in an integrated manner both orally and in writing.

The disadvantages of learning Arabic with *nazariyyah al-wiḥdah* (all-in-one system) are: a. Not all lecturers have comprehensive linguistic skills that can bring students to the ability to use Arabic comprehensively. b. Lecturers are required to be versatile in conveying all the language units that are so rich (Hermawan, 2011, p. 115).

So it can be concluded that the theory of *nazariyyah al-wiḥdah* or all-in-one system teaches Arabic in an integrated manner in one subject. Various elements of language and language skills are presented in an integrated manner. The elements of language include sound system (*aṣwāt*), sentence structure (*naḥwu*), and vocabulary (*mufradāt*). Language skills are the ability to use language as a communication tool both orally and in writing which includes listening, speaking, reading, and writing skills.

However, according to Achmad Satori Ismail, *nazariyyah al-wiḥdah* in Arabic learning cannot be said to be integrative Arabic learning. Integrative Arabic learning does not just combine the four Arabic language skills. And it is not enough to just combine the elements of syntax and morphology in learning. Integrative Arabic learning is the integration of four language skills and language elements such as syntax, morphology, and *balāghah*.

In line with Dihyatun Masqon, he assessed that learning Arabic with *nazariyyah al-wiḥdah* (all-in-one system) is not sufficiently integrative. Learning Arabic must combine the theory of all in one system and the polysynthetic approach or *nazariyyah al-furū'*. So it does not consider the branch of Arabic as a separate part from the others, but the classification is understood to facilitate the educational process and to give its color at a certain time (Masqon, 2014, pp. 5-6). The merging of *nazariyyah al-furū'* and *nazariyyah al-wiḥdah* can complement the deficiencies that exist in each of these theories.

3. Integrative Arabic Linguistics

Studies related to linguistic integration, before observing modern studies which are full of integration in thought and application, there is an important fact that classical linguistic studies have been integration-based. This is confirmed in the works of 'Abdul Qāhir al-Jurjānī (400-471/474 H/1009-1078/1081 AD), az-Zamakhsyarī (467-538 H/1075-1144 AD), Abū al-Faṭḥ 'Uṣmān bin Jinnī known as Ibn Jinnī (321/322-392 H/933/934-1002 AD), al-Mubarrad or

Scrutinizing Integrative Learning in Arabic Instruction - Pradi Khusufi Syamsu, Achmad Satori Ismail, Sukron Kamil, Muhib Abdul Wahab

Abū al-‘Abbās Muḥammad Ibn Yazīd (210-285 H/826-898 AD), Ibn Qutaibah (213 -276 H/ 828-889 AD), Ibn Khaldūn (732-808 H/ 1332-1406 AD), and as-Sakākī (554-626 H/1160-1228/1229 AD). Where their interaction with language stems from understanding the integration and interdependence between parts of a literary form, and the relationships within them (Iwaḍ, 2000, p. 24).

Al-Jurjānī in his work *Durj ad-Durar fī Tafsīr al-Qur’ān al-Azīm* and *Kitāb Dalāil al-I’jāz* combines *syi’r*, morphology, syntax, and *balāghah*, then he positions the importance of these four sciences in understanding al- Qur’an and gain knowledge (al-Jurjānī, 2009, pp. 21-23) (al-Jurjani, 1375, pp. 5-9). Az-Zamakhsyarī in his work entitled *Tafsīr al-Kasasyāf* does not fail to combine aspects of *balāghah*, language, morphology, and syntax. For him, the ability to delve into the depths of interpretation and understand the subtleties of the verses of the Qur’an is only for those who have deep expertise in the sciences of *ma’ānī* and *bayān*. His work has also invited many positive comments such as al-Harawi, Ibn Khaldūn, as-Subkī, and Ibn al-Munīr al-Mālikī who consider az-Zamakhsyarī's work as the main book of exegesis in explaining meaning and is rich in aspects of *balāghah*, language, *i'rāb*, *i'jāz*, and *bayān* (al-Khawārizmī, 2009, pp. 12-13).

Syntax and *balāghah* are both of these disciplines having the same origin as reflected in their source and purpose. The syntactical method, however, distinguishes itself in organizing meaning and establishing sentence structure. *Balāghah* broke away from syntax at the beginning of the fourth century AH and its separation has widened over time. However, syntax and *balāghah* cannot completely dissociate themselves from one another because their discussions are constantly interpenetrating. The integration between syntax and *balāghah* is re-united in the works of al-Jurjānī and az-Zamakhsyarī. This integration is necessary so that the two disciplines can carry out the same function, namely conveying meaning and expressing the beauty of *balāghah* (Isyih, 2014, p. 49).

Ibn Jinnī's most popular work is *al-Khaṣāiṣ*. Al-Khaṣāiṣ presents the basics of syntax science, the principles of *uṣūl fiqh* and syntax, lexicological analysis of the meanings of Arabic vocabulary, *syi’r*, and *balāghah*. Thus, there is no doubt that Ibn Jinni is one of the most popular Arab linguistic figures (Mabrurrosi, 2022, p. 1). Besides that, through his work *Sirr Ṣinā'ah al-I'rāb* Ibn Jinnī specifically studies Arabic phonetics so his work is the first work to study phonology. Al-Mubarrad in his work *al-Kāmil fī al-Lughah wa al-Adab* contains *capita selecta* on linguistics, Islamic culture, literature, history, and grammar. The Arabic literature contained in this book is not only in the form of prose and poetry, but also proverbs, aphorisms, poetry (poems), and powerful sermons.

Through no less than fourteen of his works, Ibnu Qutaibah is considered a scholar and writer who mastered various knowledge such as language, syntax, morphology, *syi’r*, *balāghah*, *imlā*, and *'ilm ad-dalālah* so that he is called a writer as well as a linguist (Ahmad, 2019, pp. 233-234). As-Sakaki whose full name is Sirājuddīn bin Abū Ya'qūb Yūsuf bin Abū Bakar Muhammad bin 'Alī Ya'qūb as-Sakākī al-Khawārizmī al-Hanafī in his work *Miftāh al-'Ulūm* (key of the sciences) has attempted to integrate knowledge morphology, science of syntax, 'ilm *ma'ānī*, 'ilm *bayān*, 'ilm *badī*, 'ilm *istidlāl*, and 'ilm *syi'r* as keys to understanding science. He also guarantees that those who master his work will be able to answer scientific questions (as-Sakaki, 1987, p. 7).

Integrative thinking in learning Arabic is nothing new. Arabic linguists in the past clearly knew and understood the integrative meaning of learning Arabic. They teach Arabic in an integrative manner by involving *naṣ-naṣ adab* (poetry, *naṣr*, and *naṣ al-Qur'an*) by dialogue with various linguistic studies such as vocabulary interpretation, sentence *syarah*, *balāghah*, syntax, morphology, and phonology. Integrative learning of Arabic was carried out in mosque *halaqahs* and *kuttābs* during the Abbasid period. Scholars from linguists taught their students the Arabic sciences along with the texts of the Qur'an, poetry, sermons, and writing. The classical scholars who have carried out the integration in their works include al-Jahizh in his work *al-Bayān wa at-Tabyīn*, Abu al-Abbas al-Mubarrid in his work *al-Kāmil fī al-Lughah wa al-Adab*, Abū ' Alī al-Qālī in his work *al-Amalī*, and Shaykh Husain al-Murshafa in his book *Bagiyah al-Amal* (Mālikiyah, p. 96).

The integrative view above does not mean that the discipline of Arabic is still at a problematic stage where Arabic as a problem subject of study is studied randomly and scattered without restrictions on certain fields of study. Nor is it at the stage (disciplinary stage) where people who already have a scientific tradition agree to talk about material and language methods according to their respective fields, but Arabic is already at the naming stage where at this stage Arabic has its own specific and named materials and methods (Husaini, 2013, p. 25).

The view of Arabic as an integrated whole also comes from Tammam Hassan. He said that the essence of language consists of a linguistic system, namely the phonemic system, the morphological system, and the grammatical system of language. When complex ideas are called systems, there are organic relationships between them, so that each of them performs a linguistic structure and function that is different from what the others do. Systems have organic integration, and functional completeness makes them perfect, making it difficult to extract anything from them or add anything to them (Hassan, 1973, p. 312).

In other words, the most prominent feature of language is that it is an integrated whole, and this cohesiveness is because language is a set of systems, which complement each other, and the reciprocity and relationships between systems are established so that each system does not fully carry out its purpose unless other structures give an indication. This is also because the functional performance of the language reflects this integration, because the language is used as a whole and with all of its elements, and each system performs its functions in cooperation with other systems (Iwaḍ, 2000, p. 22).

The sciences of the Arabic language are studies that use the Arabic language at various levels and aim to be free from oral and written errors. There are 12 well-known branches of Arabic, including: syntax, morphology, *'arūḍ*, *qawāfī*, *matn al-lughah*, *qarḍ asy-syi'r*, *insyā an-naṣr*, *qawānīn al-kitābah*, *bayān*, *ma'ānī*, *muhāḍarāt*, and *isytiqāq* (Alioui, p. 32). While al-Gulāyainī details that there are 13 branches of Arabic language science including morphology, *i'rab* (both are called syntax), *rasm*, *ma'ānī*, *bayān*, *badī'*, *'arūḍ*, *qawāfī*, *qarḍ asy-syi'r*, *insyā*, *khiṭābah*, *tārīkh al-adab*, and *matn al-lughah* (al-Ghulāyainī, 2019, p. 5). Meanwhile, Muhammad bin Anbarī noted that there are 12 branches of Arabic language where *badī'* is considered part of *ma'ānī* and *bayān*. The 12 branches of Arabic literature include morphology, syntax, *arūḍ*, *qawāfī*, *lughah* (*matn al-lughah*), *qarḍ*, *insyā*, *khaṭ*, *bayān*, *ma'ānī*, *muhāḍarāt*, and *isytiqāq* (Anbarī, 1998, pp. 211-212).

But Ibn Khaldūn believes in four, namely that there are four pillars of Arabic science: language, syntax, *bayān*, and literature (Khaldūn, 2011, p. 1016). Regarding literature, Islam

has a close relationship with it. Saying that the Koran is not poetry or poetry and the Prophet Muhammad was not a poet cannot be understood as saying that the Koran rejects or is anti-poetry, but rather emphasizes that the Koran is not poetry. Ibn Abbas explained that Asy-Syu'ara: 224 (وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ) mansūkh with the verse Asy-Syu'ara: 227 (إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ). Imam Syafi'i said that poetry is a kind of saying, so good poetry is as good as words and bad poetry is like bad words. That is, poetry is not reproached because of its substance but it is reprehensible because of the bad content of the poetry (Mas'ud, 2005, pp. 7-8). In general, Islam views literature as a good work of humanity. If there is a rejection of poetry, poetry, or the profession of poetry in the texts of the Qur'an and hadith because of mixing polytheism and heresy in poetry and profession. In other words, Islam accepts literary entities, with civilized literary notes, literature that is moral and spiritual (Kamil, Najib Mahfuz: Sastra, Islam dan Politik Studi Semiotik terhadap Novel Aulad Haratina, 2013, pp. 52-57).

Literature that is justified in Islam is literature that teaches Islamic teachings such as monotheism, morals, and tasawuf; criticizes social phenomena that are inconsistent with Islamic norms; does not conflict with Islamic teachings; and side by side with praise for Islamic figures such as the Prophet Muhammad and the saints. That is, Islamic literature is based on an Islamic view of life (at-taşawwur al-islāmī or Islamic worldview) which calls for good, prevents evil, and reflects an awareness of faith in Allah SWT which transcends human boundaries (Rosalinda, 2020, pp. 45-50).

Mastery of linguistics, syntax, *bayān*, and literature is very important for understanding Islamic sciences and Islamic law. Because both are sourced from the Koran and hadith. Both of them speak Arabic. besides that, the companions and tabi'in as carriers are Arabs and the explanation of all problems use their language. Therefore, it is a must to master the four Arabic sciences for people who want to master Islamic sciences, even though the levels vary according to the disciplines mastered (Khaldūn, 2011, p. 1016). Regarding literature, Sukron Kamil proved that literature contains many ideas about Islam and that literature is not only taught to students who have an interest in language and literature but can also be used as a tool in the study of Islamic texts and sciences (Kamil, Najib Mahfuz: Sastra, Islam dan Politik Studi Semiotik terhadap Novel Aulad Haratina, 2013, p. 456).

Meanwhile, Muhammad Husain az-Žahabī detailed at least that there are objectives of Arabic linguistics that must be mastered which are needed by someone in understanding the Qur'an so that his understanding can be accepted by common sense, including: the science of al-lughah, syntax, morphology, isyitiqāq, ma' ānī, bayān, and badī' (az-Žahabī, 2000, p. 190). Zamakhsyarī emphasized that not all know people can dive into the depths of interpretation and understand the intricacies of verses. The ability of both depends on those who are experts in ma'ānī and bayān (al-Khawārizmī M. b.-Z., 2009, p. 12).

'Abd ar-Raḥmān bin Ibrāhīm al-Fauzān detailed that Arabic language competence consists of three. Linguistic competence (al-kifāyah al-lugawiyah), communicative competence (al-kifāyah al-ittiṣāliyyah), and cultural competence (al-kifāyah aš-šaqaḥiyah). Linguistic competence includes mastery of the four language skills (istimā', kalām, qirā'ah, kitābah) and elements of Arabic such as aṣwāt, mufradāt, and the rules of syntax, morphology, and imlā. While communication competence is proven by being able to communicate with the Arabic language community and being able to interact with them orally and in writing and being able to express it appropriately in various social situations. The cultural competence

includes Arabic and Islamic culture, including the mindset, style of expression in Arabic, the customs of the Arab nation, and Islamic values originating from the Qur'an and as-Sunnah which are the sources of values forming Arabic culture and form -forms of world culture that do not conflict with Islam (al-Fauzān, 1435, p. ٥٠).

Language integration stems from the fact that humans produce language in an integrated manner. This integration has a philosophical, social, and psychological foundation, the purpose of which is the synergy and cooperation that exists between the elements and components of language so that language can carry out its functions and roles in life. An integrative approach as an entry point to language studies has become one of the most important foundations that help students integrate naturally and sustainably, to benefit from the teaching materials they learn, and to pay attention to the integrative development of students in various aspects to integrate their previous experiences with their current experiences. If we look back, there are not a few conferences that have tried to call for the development of integrative Arabic learning. One of them was the Khartoum conference in February 1976, where the most important recommendation was to provide several texts to be the focus of reading topics as much as possible teaching Arabic language, literature, ta'bīr, and syntax (Iwaḍ, 2000, p. 22 and 24).

Conclusion

Based on the discussion above, it can be concluded that integrative Arabic learning is Arabic language learning that combines the four language skills (listening, speaking, reading, and writing), elements of Arabic ('anāshir al-lughah), three Arabic language competencies both competence linguistics, communicative competence, and cultural competence as well as integrating all aspects of learning both academic and non-academic so that all Arabic learning programs are designed and implemented in an integrated and programmed manner in every student's daily life.

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