

Simplification of Arabic Preparatory Classes through Daurah Mukatsafah in Higher Education

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Abstract

This research aimed to probe into the implementation of Daurah Mukatssafah program. As in introductory lens, the mastery of Arabic language competence is the primary basis for students taking study programs at tertiary institutions with Arabic as the language of instruction, both in Arab countries and abroad. Meanwhile, not all students have sufficient basic Arabic skills as an initial state to understand the materials presented in the classroom. As a solution, several tertiary institutions provide language preparation programs for students, but these must be completed within 1 to 2 years. The intensive learning model carried out for three months at the As-Sunnah Islamic College as a pilot program is thought to be able to replace the language preparation program with equally effective results. This research used a qualitative naturalistic approach where the research was carried out naturally following the program implemented in the field without manipulating the existing variables. Furthermore, the data were described and compared objectively with data from existing language preparation programs. Daurah Mukatssafah was carried out in two main activities. First, learning the Arabic book *Baina Yadaik* starting from volume 1 to 6, intensively in classes guided by several lecturers in each class. Second, language mastery used a language immersion model outside the classroom. The results found a significant increase in students' Arabic proficiency, equivalent to 1-year learning outcomes in the Language Preparation Class.

Keywords: Arabic; intensive learning; *daurah mukatsafah*

Introduction

Arabic ranks among the top five most widely spoken languages across the globe. It is a venerated language intertwined with the principles of Islam, and has evolved in parallel with the progression of the religion.¹ Arabic also acts as a scientific language². Arabic is a fundamental competency that must be possessed, especially by non-Arabic students who study in most Middle Eastern countries³. Several universities in other countries, such as Scandinavia⁴, Malaysia⁵, Brunei⁶, and Indonesia, also apply the same language learning system as in Arab countries⁷. One of them is Sekolah Tinggi Agama Islam (STAI) As-sunnah, Deli Serdang.

The curriculum implemented at STAI As-Sunnah requires that almost all courses use Arabic as the language of instruction. Moreover, sharia courses do use Arabic reference sources. STAI As-sunnah is also one of the few private Islamic tertiary institutions that requires all students and female students to live in dormitories⁸. Living in dormitories aims to obtain more optimal learning and good mastery of the Arabic language. Supported by teaching staff active in Arabic, most of them are LIPIA (Ma'had al-'ulum al-Islamiyyah wal 'arabiyah fi Indunisia) graduates, so the language environment is a mainstay on this campus.

Previously, the acceptance of new students at STAI As-Sunnah was through the test route and the language preparation program. The test track is usually more stringent, and almost no students with a general education background pass this route. Most of them are students from Madrasah Aliyah and Islamic Boarding Schools who already have basic knowledge and skills in

¹ Paul Lunde and Justin Wintle, *A Dictionary of Arabic and Islamic Proverbs* (Routledge, 2019).

² Noza Aflisia and Renti Yasmara, "Upaya Meningkatkan Kemampuan Bahasa Arab Dosen Non Pendidikan Bahasa Arab," *Ihayul Arabiyah* 2, no. 2 (2018): 157–71.

³ Keith M Graham, Zohreh R Eslami, and Sara Hillman, "From English as the Medium to English as a Medium: Perspectives of EMI Students in Qatar," *System* 99 (2021): 102508, <https://doi.org/https://doi.org/10.1016/j.system.2021.102508>.

⁴ Raees Calafato, "Learning Arabic in Scandinavia: Motivation, Metacognition, and Autonomy," *Lingua* 246 (2020): 102943, <https://doi.org/https://doi.org/10.1016/j.lingua.2020.102943>.

⁵ Majdi Haji Ibrahim and Akmal Khuzairy Abd Rahman, "Teaching of Arabic in Malaysia," *Intellectual Discourse* 26, no. 1 (2018): 189–206.

⁶ Adil Elshiekh Abdalla and Hajah Nur Hayati Haji Abas, "The Code Switching in Communication Among Arabic Speakers at the Sultan Sharif Ali Islamic University in Brunei: An Exploratory Study," *Al-Arabi: Journal of Teaching Arabic as a Foreign Language* 4, no. 2 (2020): 259–76.

⁷ Bulkisah Bulkisah, "Pembelajaran Bahasa Arab Pada Perguruan Tinggi Agama Islam Di Indonesia," *Jurnal Ilmiah Didaktika: Media Ilmiah Pendidikan Dan Pengajaran* 12, no. 2 (2012).

⁸ Slamet Riyadi, Arifdo Putra, and Salsa Ikhlasiah, "Program Evaluation on Qafilah Dakwah Zuhrijah: A Review of Evaluation Studies Using CIPP Model Approach," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 7, no. 2 (2022): 193–207.

Arabic. For prospective students who do not pass, there is still the opportunity to go through a language preparation class for one year. This program is non-formal but still gets the same facilities as undergraduate students. After completing the language preparation class, prospective students can continue and choose one of the undergraduate programs or finish. Some have chosen to finish with STAI As-Sunnah and continue their studies abroad, such as in Medina, Egypt, and other Middle Eastern countries. However, most of them continued with the available undergraduate study programs, namely Arabic Language Education and Islamic Broadcasting Communications.

New challenges emerged after opening three new study programs: Islamic Religious Education, Sharia Economic Law, and Islamic Counseling Guidance. The enrollment of new students in these three study programs is relatively small due to many factors. The main thing is that they are "new" and do not yet have a reputation in the eyes of the public. This reason makes the ideal registration target through the ideal selection process so far not yield the desired results. Therefore, it was decided to lower the standards for new student admissions in these 3 study programs. One striking thing is the decline in Arabic language competency standards.

Nevertheless, STAI As-sunnah remains consistent with lectures using Arabic as the language of instruction. This also applies to the three new study programs, which in theory, require that they only accept students who already have sufficient Arabic competence, at least passively. By lowering the standards, it is clear that many new students will still be accepted even though they do not have the minimum competency.

Language difficulties lie in linguistic and non-linguistic factors. Linguistic factors include problems in phonology, such as a lack of experience listening to Arabic sounds and native pronunciations, and in semantics, such as a limited vocabulary, which ultimately affects comprehension. Difficulty listening and speaking results from low comprehension⁹, a lack of practice, and low exposure to listening and speaking Arabic. Meanwhile, non-linguistic factors include low self-confidence and exposure to the target language¹⁰. Based on the opinions above, the best effort to improve Arabic competence is to provide students with as much experience in Arabic as possible. Both in *istima'*, *kalam*, *qiraah*, and

⁹ Sri Ratnawati, "Faktor Penyebab Kesulitan Belajar," *Pedagogi: Jurnal Penelitian Pendidikan* 4, no. 2 (2017).

¹⁰ Maman Abdurahman, Rahman Rahman, and Ely Sa'diah, "Teaching Arabic in the Dormitory of Ma'had Jami'i of State Islamic University in Bandung: Toward a Total Immersion," *EDUCARE* 10, no. 2 (2018).

kitabah.¹¹ This can be done by immersing, also known as language immersion, for new students who do not yet have entry behavior in Arabic.

The discussion about intensive Arabic language learning is not new. Almost all Islamic higher education institutions, public and private, have applied it to new students as a basis and preparation for Arabic materials they will encounter later. In this literature review, the authors will limit research to the 2018–2022 range.

Such as research conducted by Roviin, Arabic Language Education Study Program, IAIN Salatiga, Central Java, Indonesia, regarding the management of intensive Arabic language courses: a study on the *mustaqilli* method. This research focuses on discussing the management of learning Arabic with an independent and active method called *mustaqilli* which is carried out online. Prioritizing students active practice of formulating Arabic sentence patterns in all language skills actively. The results in a relatively short time will be able to achieve the target of learning Arabic for all skills¹². However, this activity is carried out online, unlike at STAI As-Sunnah, which places all students in the dormitory so that all activities can be carried out in person.

Furthermore, Darussalam Gontor University conducted Rahmad Arif Setiawan and Fajar Syah Alam's research on intensive Arabic language learning by housing female students in dormitories for two months. It was explained that the results also showed an increase in the four maharats, namely *istima'*, *kalam*, *qiraah*, and *kitabah*.¹³

The Al Jihad Student Islamic Boarding School (PPM) in Surabaya has implemented the Nadzariyah Alwahdah Arabic language learning system, which Wardatul Munawaroh also writes about. This research focuses on improving students' ability to read the yellow book.¹⁴

Irsal Amin studied using Baina Yadaik's Al-Arabiyah in the Intensive Language Learning Program at the Padang Sidimpuan IAIN Language Development Center. Researchers focused on using Baina Yadaik's Al-Arabiyah as a textbook in the Intensive Program implemented at IAIN Padang

¹¹ Raihan Abdul Muhsin Muhammad Manshur, "Daur Al-Inghimas Al-Lughawiy Fi Ta'lim Al-Lughah Al-Arabiyyah Li Al-Nathiqin Bighairiha," *Hanliyya' Kulliyat Al-Luġat Al-'arabiyya' Bi-Girga* 25, no. 7 (2021): 7123–81.

¹² Roviin Roviin, "Manajemen Program Kursus Intensif Bahasa Arab: Studi Pada Metode *Mustaqilli*," *AL-TANZIM: Jurnal Manajemen Pendidikan Islam* 4, no. 2 (2020): 236–46.

¹³ Rahmad Arif Setiawan Fajar Syah Alam, "Implementasi Program Pemantapan Bahasa Arab Dan Shahsiah Mahasiswa Istanbul Sabahattin Zaim Universitesi (Izu) Tahun 2019," *Prosiding Konferensi Nasional Bahasa Arab* 5, no. 5 (2019): 191–98.

¹⁴ Wardatul Munawaroh, "Penerapan Sistem Nadzariyah Al Wahdah Pada Program Intensif Bahasa Arab Di Pondok Pesantren Mahasiswa Al Jihad Surabaya," *DAR EL-ILMI: Jurnal Studi Keagamaan, Pendidikan Dan Humaniora* 7, no. 2 (2020): 17–32.

Sidimpuan, North Sumatra. The learning outcomes were well-implemented and measurable¹⁵.

Furthermore, Irsal Amin, et al. continued their research to find out the development of the Arabic language learning model at the Padangsidimpuan IAIN Language Development Center and students' perceptions of the model. It was found that the Arabic language learning model used was the Contextual Teaching and Learning (CTL) model with the direct method. Students' perceptions of the application of the learning model are still in the good category. Because after the learning process, most of them stated that it was interesting, even though they still hoped for better development in the aspect of the method that had been applied¹⁶.

Warnis, et al. researched to identify appropriate policies to improve the management of the Intensive Arabic Language program, to develop Arabic language competency standards based on an analysis of the actual conditions of the central and supporting components of the program, and to formulate standards to improve the quality of the Intensive Arabic Program at UIN Imam Bonjol, Padang. The study results indicate that a comprehensive evaluation needs to be carried out concerning the evaluation of inputs, processes, outputs, and impacts to improve the quality of the Arabic language as an institutional brand¹⁷.

Meanwhile, in the field of Arabic language mastery technology, Carlo H. Godoy Jr. recently also researched "Augmented Reality for Foreign Language Education. Augmented Reality", namely technology that obtains real-time integration of digital content created by computers with the real world. Although still in a simple form, this research has succeeded in integrating Arabic language content in cyberspace into a real environment through AR¹⁸.

Each of the aforementioned studies delves into the topic of intensive Arabic language learning for students with varying perspectives and goals. While some of these studies incorporate a combination of in-class and out-of-class learning, STAI As-Sunnah stands out for implementing language immersion to aid students' language proficiency, a facet that is of particular concern in the

¹⁵ Irsal Amin, "Buku Al-Arabiyah Baina Yadaik Pada Program Intensif Language Learning Pusat Pengembangan Bahasa IAIN Padangsidimpuan," *Tazkir: Jurnal Penelitian Ilmu-Ilmu Sosial Dan Keislaman* 7, no. 1 (2021): 61–74.

¹⁶ Irsal Amin et al., "Student Perception of the Development of Arabic Learning Model in Intensive Learning Program at IAIN Padangsidimpuan Language Development Center," *Lisanan Arabiya: Jurnal Pendidikan Bahasa Arab* 6, no. 1 (2022): 69–86.

¹⁷ Warnis Warnis et al., "Arabic Language as the Icon of Islamic Higher Education: A Study of the Implementation of Arabic Intensive Program," *Tarbiya: Journal Of Education In Muslim Society* 6 (2019): 102–15.

¹⁸ Carlo H Godoy Jr, "Augmented Reality for Education: A Review," *ArXiv Preprint ArXiv:2109.02386*, 2021.

execution of intensive learning. This approach involves all parties, including students in semesters 3, 5, and 7, as role models, language institutions, lecturers, and even the security department that permits hostel entry and exit. Despite the emphasis on intensive learning, the psychological well-being of students is taken into account. For instance, recreational activities are organized during holidays, but Arabic remains the foundation. Based on these observations, the authors have formulated two primary research questions: How is the Daurah Mukatssafah process carried out? And how does it go?

This research adopted a qualitative naturalistic approach, which involved observing and recording events as they naturally occurred without manipulating the existing variables. Specifically, an embedded case study design model was utilized, which focused on both the process and outcome of the case being studied.¹⁹ The approach was selected to ensure that the data collected on the implementation of Daurah Mukatssafah at STAI As-Sunnah, Deli Serdang, was objective and free from bias. Observations, interviews, and documentation were employed to collect data on the implementation of Intensive Arabic at STAI As-Sunnah, which were then triangulated to ensure their validity.²⁰

Moreover, the data analysis was conducted interactively and continuously until saturation was achieved, ensuring that the data were exhaustive. The analysis process involved three primary stages: data reduction, data presentation, and drawing conclusions/verifying reduced data, which were presented in a descriptive format.²¹ In an approach like this, the presence of researchers was necessary to obtain data directly from the original source, thereby validating the data.²² The intended process focused on how to implement intensive Arabic language learning at STAI As-Sunnah, Deli Serdang, while the external focus was on the results of Daurah Mukatssafah at STAI As-Sunnah, Deli Serdang.

Findings and Discussion

Several terms are related to each other and related to the program, namely strategy, program, method, teaching technique or style, and learning model. A strategy is a set of general plans drawn up to develop the educational process, usually for an extended period; it can be for several years. Alternatively, it can also be said that a broad (long-term) plan consists of steps built from

¹⁹ Roland W Scholz and Olaf Tietje, *Embedded Case Study Methods: Integrating Quantitative and Qualitative Knowledge* (Sage, 2002).

²⁰ Bachtiar S Bachri, "Meyakinkan Validitas Data Melalui Triangulasi Pada Penelitian Kualitatif," *Jurnal Teknologi Pendidikan* 10, no. 1 (2010): 46–62.

²¹ Matthew B Miles and A Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (sage, 1994).

²² Suharsimi Arikunto, "Prosedur Penelitian Suatu Pendekatan Praktik," 2019.

different theoretical frameworks to be applied in the learning field²³. Tasdin Tahrir explained that strategy is an incremental and continuous action carried out based on the point of view of what customers expect in the future²⁴. Tahrir further divides strategy into two general forms: direct and indirect. Directly oriented to educators, not directly oriented to students²⁵. If referring to this understanding, it is the indirect strategy used by STAI As-Sunnah in overcoming the problem of the lack of Arabic language competency for new students. However, the strategy is still in a contextual form. It requires other components to be able to run it, one of which is the program.

The program is a series of activities organized and planned for a subject to achieve educational goals carried out by educators in learning. The program is also defined as an integrated system that contains learning content. In which knowledge (what is to be taught), (how) is regulated, the process, what skills students want to achieve, experiences, activities, and teaching strategies directed at developing knowledge. Moreover, scientific thinking skills among students aim to increase their achievement and ability to find the right solution to the problems they face²⁶. As previously explained, the program implemented by STAI As-sunnah is Daurah Mukatssafah. In building a learning program, appropriate methods and techniques are needed to achieve learning objectives optimally.

The method is a set of procedures and activities carried out by educators in the classroom to carry out the syllabus and convey material and learning experiences to students to achieve learning goals²⁷. The method is a way to convey lessons so that they are easy to understand²⁸. While technique, according to Sanjaya, is the way someone does something in implementing a specific method²⁹. Alternatively, it can be interpreted as a teaching style owned by every educator that is not the same from one educator to another. These two things are more applicable than strategies and programs.

Meanwhile, the model is a conceptual framework that describes systematic (regular) procedures for organizing learning activities (experiences) to

²³ Sa'id Zair, Sama' Turki, *Ittijahat Haditsah fi Tadrir al-Lughah al-Arabiyyah*, 1st ed. (Amman-Urdun: al-Dar al-Manhajiyah li al-Nasyr wa al-Tauzi', 2015)

²⁴ Tasdin Tahrir et al., "Pengembangan Model Dan Strategi Pembelajaran Bahasa Indonesia," 2021.

²⁵ Tahrir et al.

²⁶ Sa'id Zair, Sama' Turki, *Ittijahat Haditsah fi Tadrir al-Lughah al-Arabiyyah*

²⁷ Zayer and Turkiy.

²⁸ Noza Aflisia, "Manhaju Ta'limu Lughoh Fi Ma'had Abdurrahman Bin 'auf Bijama'ati Muhammadiyah Malang," *El-Hekam* 1, no. 1 (December 2016): 147, <https://doi.org/10.31958/jeh.v1i1.344>.

²⁹ Wina Sanjaya, *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan* (Jakarta: Kencana, 2016).

achieve learning goals³⁰. In other words, the learning model is the design of learning activities that aim to implement teaching and learning activities well and be attractive, easy to understand, and follow a planned sequence. And the learning model has a broader meaning than all the terms discussed previously.

Implementation of Daurah Mukatssafah

The strategy used by STAI As-Sunnah to overcome the gap between ideal language skills and the consequences of accepting new students without a language preparation pathway is to maximize Arabic language mastery for new students. While the program implemented is Daurah Mukatssafah for three months, also called Daurah Mukatsstafah. It is suspected that the Mukatssafah cycle program can achieve the ideal standard of Arabic language proficiency.

In practice, this program can be grouped into two main activities:

1. Daurah Mukatssafah in class

Learning in class starts from 05.30 to 06.30 in the morning. At 07.30, learning continued following the regular lecture schedule until 13.30. The next session starts from 16.00 to 17.00. Then resume at 20.00-21.00. This learning takes place *mutasalsil* (relay and continuous), involving 4-6 teaching staff in each class alternately every day for three months. The textbook used is the book *Arabiyyah baina Yadaik* written by Dr. Abdurrahman bin Ibrahim Al-Fauzan, et al. with the target of completing books 1-3. Each book consists of 2 volumes, so three books mean six volumes. This target is usually achieved within at least one year.

Table 1: Daurah Mukatssafah Schedule in class

No	Waktu	Kegiatan	Keterangan
1	05.30-06.30	ABY	participants
2	06.30-08.30	Bath-breakfast	Semua mahasiswa
3	08.30-12.30	ABY	Follow the regular class schedule
4	12.30-14.30	Rest-prayer-eat	All students
5	14.30-15.40	ABY	participants
6	16.00-17.00	ABY	participants
7	17.00-20.00	Rest-prayer-eat	All students
8	20.00-21.00	ABY	participants

Several methods are used in learning Arabic in class, such as *sam'iyyah syafahiyah* or audio-lingual, *ittishaliyah* or communicative methods, *qiraah*, *intiqaiyyah* or eclectic, and other relevant methods. However, the focus is on the "mubasyarah method" or the direct method as a basis for using other methods.³¹

³⁰ Shilphy A Octavia, *Model-Model Pembelajaran* (Deepublish, 2020).

³¹ Abdurrahman bin Ibrahim Al-Fauzan, *Idbaat Li Muallimi Al-Arabiyyah Lighairi Nathiqin Biba* (Riyadh: al-Arabiyyah li al-jami', 1431).

In its use, the mubasyarah method avoids using the mother tongue, so students must communicate directly and intensively using the target language. Even as much as possible, think using the target language's mindset (read; culture), namely Arabic³². This method is considered suitable for the entry behavior that new students want to achieve. They are namely strengthening the ability of istima' and kalam, so that in lectures later, they already have "tools" that are ready to accept the material to be taught.

In using the mubasyarah method, lecturers use several techniques to support the success of learning, including: in the early stages, demonstrating with movements to explain words that are difficult for students to understand, mentioning equivalent words or even opposite words, or pointing directly to to an existing thing. In the advanced stages, these techniques are developed to become more complicated. This technique follows the scaffolding theory initiated by Vygotsky³³ and mubasyarah methods done to trigger students to think in Arabic, for example: by mentioning words related to words that are not understood, (أسرة: أب-أم-أولاد), mentioning the roots of words or words from which the words are not understood (مطعم: طعم), or explaining the meaning of these words in long sentences.



Figure 1: Daurah Mukatssafah in class

³² Fifi Prapita Liana and Romlah Hamidah, "Atsar Tathbiiq an Thariiqah Mubaasyirah 'Ala Qudrah Al-Thullab Fi Nuthqi Al-Kalaam Al-Lughah Al-Arabiyyah Fi Ma'Had Al-Hadiitsah Bima'had Darussalam Gontor," in *International Conference of Students on Arabic Language*, vol. 1, 2022, 41–53.

³³ Rob Wass, Tony Harland, and Alison Mercer, "Scaffolding Critical Thinking in the Zone of Proximal Development," *Higher Education Research & Development* 30, no. 3 (2011): 317–28.

2. Arabic mastery program uses the Language Immersion model outside the classroom.

Roy Lyster, in his article entitled "Negotiation in immersion teacher–student interaction program Immersion", explains that Immersion in question is a second language teaching program, where the language being learned is also used as a medium in teaching other subjects. Like mathematics, social sciences, etc. Arabic as a foreign language is studied and used as a language of communication within the school environment outside of study hours³⁴. Meanwhile, according to Jack Brondum and Nancy Stenson, Immersion can be divided into several types: 1) total (complete) immersion, 2) partial immersion, 3) dual immersion, and 4) two-way immersion³⁵.

Meanwhile, the Immersion at STAI As-Sunnah involves students fully in an Arabic-speaking environment, hoping they can reflexively practice what they have learned in class. Like the language environment, students must use Arabic in their daily interactions. For new students, a room is provided that joins more senior students, semesters 3, 5, and 7, usually a maximum of 6-8 people in 1 room, so they have a role model in language.

Since the beginning of their studies, new students have been encouraged to use Arabic as much as possible for the first three months. Then it becomes mandatory and subject to sanctions for those who violate it. The sanctions include punishments that increase their language skills, such as writing 50 new mufradats, or writing 1 page of the Quran. The writing was submitted to the language institute, which is part of the *munaqqahamah at-thalabah* formed by students under the guidance of representatives of 3 student affairs. If the punishment is not carried out, it will impact permits to go home or leave the dormitory environment. Each student is given rations to go home once a month. Even this quota has a limit of 40 students every week, meaning that on holidays, even though the environment community speaks STAI As-Sunnah, it still exists, and the maximum is only reduced by 40 people every Friday holiday.

Language immersion as a way of learning a second language should also fill in things of interest to the learner with activities in the target language. This is in line with what STAI As-Sunnah does for new students during breaks or on holidays. These activities include:

- a. Ilqa' al-kalimat, each student is given a schedule to convey some useful information, which can be in the form of hadiths, interpretations, views of the clergy, or the principles of sharia law delivered in Arabic. Especially for

³⁴ Roy Lyster, "Negotiation in Immersion Teacher–Student Interaction," *International Journal of Educational Research* 37, no. 3 (2002): 237–53, [https://doi.org/https://doi.org/10.1016/S0883-0355\(03\)00003-X](https://doi.org/https://doi.org/10.1016/S0883-0355(03)00003-X).

³⁵ Jack Brondum and Nancy Stenson, "Types of Immersion Education: An Introduction," *The ACIE Newsletter* 1, no. 2 (1998).

new students, they are directed to read fragments of the book of Riyadhusshalihin syarah, which are also mutasalsil after each evening prayer in congregation at the Imam As-syafii STAI As-sunnah mosque. For other schedules after finishing the congregational prayers, such as dawn, noon, asr, and evening, students in semesters 3, 5, and 7 will fill in information that is not determined/free, in Arabic. All students, including new students are required to listen to this sentence ilqa' before leaving the mosque.



Figure 2: Ilqa al-Kalimat

- b. Every Thursday night, entertainment activities such as musyahadah aflaam cartooniyah or watching Arabic cartoon films are held. Apart from the goal being entertainment for students, it is also expected to be able to train their language competencies. Alternatively, musyahadah munazharah ilmiyyah or Arabic scientific debates are carried out in semesters 3, 5, and 7. These debates are usually carried out by two groups of students with topics determined by qism nasyath formed by students and directly guided by Sheikh Ali al-Makkiy, a native speaker assigned to STAI As-sunnah.



Figure 3: Musyahadah

Then a simple test was carried out to see the results of the intensive activity with unstructured interviews in Arabic. Besides that, observations of student responses to learning activities after three months were also carried out repeatedly to ensure an increase in the Arabic language skills of students participating in the intensive program. As predicted, there was an even and significant increase in students' maharat lughawiyah compared to when they first joined the intensive program.

By listening, watching, and practicing a lot, students seem to be immersed in the target language, namely Arabic. So that after three months, their language skills, both *istima'*, *kalam*, *qiraah*, and *kitabah*, develop rapidly. In comparison, the previous batch who entered during Covid-19 and were forced to study online, generally did not have better language reflexes compared to new students with 3 months of *daurah mukatsafah* results. However, compared to students in semesters 5 and 7, the language competence of students from the 3-month intensive results is still far behind. This is inseparable from the level of education and the factor of study duration, which are also much greater in semesters 5 and 7.

Conclusion

The process of mastering intensive Arabic (daurah mukatssafah) involves two primary activities. Firstly, there is the intensive learning of Baina Yadaik volumes 1-6, an Arabic language textbook, which takes place regularly in the classroom. This class is taught by multiple lecturers in each session. Secondly, there is language immersion learning, which takes place outside the classroom. By participating in an intensive program of three months, focusing on Arabic language materials, it was observed that there was a significant improvement in the participants' Arabic language proficiency. In comparison, this level of proficiency is equivalent to the results achieved by one year of study in a Language Preparation Class.

The implementation of the intensive program for three months was highly demanding for the teaching staff and dormitory managers. Even though the lecturers involved in the program received additional compensation, not all of them were willing to participate, which led to several alumni being seconded to fill the vacancies. After conducting several interviews and discussions with the lecturers involved, it became clear that most of them do not view this program as a sustainable substitute for the Language Preparation Class. They are only participating because of the current circumstances, and if the enrollment quota returns to normal and interest in the new study programs diminishes, the language preparation program would still be the preferred option for applicants with a general education background.

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