



SOCIOLINGUISTIC PHENOMENA IN ARABIC LANGUAGE LEARNING THROUGH DIRECT METHOD

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Abstract

This study aims to analyze the sociolinguistics phenomena in the implementation of Arabic learning with direct method in PP Al Imam Putri. The study employed qualitative method with case study approach. The results of the study show that sociolinguistics has a contribution in language learning, namely: 1) Sociolinguistics as a scientific discipline that studies language in relation to the community factor can provide students with the foundation they need to continue their study in the Middle East. 2) The sociolinguistics phenomena the Arabic learning with direct method at PP Al Iman Putri can be found in several linguistics activities, namely: a. Morning Muḥādaṣah. b. Correction of inaccurate Arabic vocabulary. c. Arabic oration. d. Arabic learning activities (with direct method). e. Language court, i.e. an event organized by the language section for those who break language rules. f. Drama where Arabic is used. g. Arabic story recitation contest in front of an audience and Arabic announcement delivery contest. h. Arabic vocabulary leaning. 9. Naḥwu, ṣaraf and maḥfuzāt olympics.

Keywords: Phenomena, direct method, language learning, sociolinguistics.

Abstrak

Artikel ini bertujuan untuk menganalisis fenomena Sosiolinguistik dalam implementasi pembelajaran Bahasa Arab menggunakan metode langsung di PP Al Iman Putri. Metode dalam penelitian ini menggunakan metode kualitatif, dengan pendekatan studi kasus. Hasil dari penelitian ini menunjukkan adanya kontribusi sosiolinguistik dalam pembelajaran bahasa, yaitu: 1) Sosiolinguistik sebagai subdisiplin ilmu yang mengkaji bahasa terkait faktor kemasyarakatan untuk menjadi bekal utama para santri ketika mereka melanjutkan studi mereka ke Negara Timur Tengah. 2) Fenomena Sosiolinguistik dalam pembelajaran Bahasa Arab menggunakan metode langsung di PP Al Iman Putri dilakukan melalui berbagai kegiatan kebahasaan, yaitu: a. Kegiatan *Muḥādaṣah* pagi. b. Pembetulan kosakata bahasa arab yang salah. c. Kegiatan pidato menggunakan bahasa arab. d. Kegiatan belajar menggunakan bahasa arab (dengan metode langsung). e. Mahkamah bahasa, yaitu acara yang sengaja diadakan oleh bagian bahasa bagi para pelanggar bahasa. f. Drama arena menggunakan bahasa arab. g. Lomba untuk mengutarakan kembali sebuah cerita berbahasa arab dihadapan para audiens, serta lomba

menyampaikan pengumuman menggunakan bahasa arab. h. Penyampaian kosa kata berbahasa arab. 9. Olimpiade *Naḥwu*, , *ṣaraf*, dan *maḥfuẓāt*.

Kata Kunci: *Fenomena, metode langsung, pembelajaran bahasa, sosiolinguistik.*

INTRODUCTION

Language is a means of communication that is uniquely human. It can be studied internally and externally. Internal studies only cover the internal structure of a language, namely: the phonology, morphology and syntax. External studies examine factors outside the language, i.e. how the language is used by its speakers in a social group.¹

Language cannot be separated from the culture of its speakers; therefore, the development of a language always goes hand in hand with its user community. This is the area of study of sociolinguistics, a study that connects language with social and cultural phenomena. The relationship is shown in the diversity of languages around the world, each unique and different from other languages. Arabic is no exception. Sociolinguistics also studies the regular relationship between linguistics and social structure.² Relevant to this, currently there is a symptom of language gap in our society. This symptom is particularly prominent in age-related use of slang.³ It is can also be seen in the in the use of code switching in a particular language variation. These variations can be attributed to different factors, such as users, speakers, level of formality, and facility.⁴ In Arabic we are familiar with the use of the 'Amiyah language, which leads to the abandonment of the use of the Fusha language.

Language is inherent in humans, it develops along with the development of human social life.⁵ Arabic is a complex language. Several applied sciences are needed to help one acquire a perfect skill in both spoken and written Arabic. The following Arabic applied sciences are taught at Pondok Pesantren Al-Imam Putri (Al-Imam Female Islamic Boarding School): *Qawā'id* (the science of *Naḥwu* and *ṣaraf*), *Balāghah* (*Ma'āni*, *Bayān* and *Badī'*), *maḥfuẓāt* (Arabic words of wisdom), *Syi'ir* (Poetry), *Inṣya'* (Arabic writing), *Khitobah* (Arabic speeches), History of Arabic Literature and *Naẓom* (Arabic verses).⁶ This piece of information provides a brief description of the kinds of Arabic

¹ Abdul Chaer dan Leonie Agustina, *Sosiolinguistik Perkenalan Awal* (Jakarta: Rineka Cipta, 2010), 1.

² Abdul Chaer, *Linguistik Umum* (Jakarta: Rineka Cipta, 2012), 1.

³ Rona Romadhianti, "Fenomena Bahasa Gaul Dalam Kacamata Morfologis, Fonologis Dan Sintaksis," *Jurnal Pesona* 5, no. 1 (2019): 11.

⁴ Sofiya Lisa dan Gigit Mujianto, "Alih Kode Pada Pemakaian Bahasa Intimate Dalam Pembelajaran Di Pondok Pesantren Darul Maarif," dalam *Prosiding Seminar Bahasa Dan Sastra Indonesia (SENASBASA)* (Malang, 2020), 187.

⁵ Achmad Dandy, "Fenomena Bahasa Di Masa Pandemi Virus Corona," *Bahtera Indonesia: Jurnal Penelitian Pendidikan Bahasa Dan Sastra Indonesia* 6, no. 1 (Maret 2021): 10.

⁶ Musthofa Gholayani, *Jami'ud Durus Al-'Arobiyah* (Mesir: Daarul Hadits, 2005), 7.

applied sciences used in the teaching of Arabic at Pondok Pesantren Al-Imam Putri to help its students acquire a high degree of Arabic proficiency.

Arabic learning theories are generally categorized into two, namely *wiḥdah* theory and *furū'* theory. The *wiḥdah* (all in one system) theory is a theory that considers Arabic as an integrated unit that cannot be broken down, so every lesson has to cover all materials. This theory is adopted in schools because classroom hours are limited as Arabic is considered only as a local content lesson. The *furū'* theory, on the other hand, is a theory that considers Arabic consists as consisting of several branches of sciences that make up the Arabic language, namely: *Muṭala'ah*, *Muhādaṣah*, *Inṣyā'*, *maḥfuẓāt*, *Naḥwu*, *ṣaraf*, *Tafsir*, *Hadiṣ*, *Balāghah* et cetera.⁷ Therefore, learning takes places discretely. This is the theory that has been practiced at Pondok Pesantren Al-Imam Putri following the KMI (*Kulliyah al-Mu'allimāt Al-Islamiyyah*) method of Pondok Modern Darussalam Gontor.

Several sociolinguistic issues in Arabic learning relevant to the implementation of direct method and its phenomena are of interest in this context. These phenomena need to be analyzed sociolinguistically to find out if sociolinguistic competence plays a role in the development of Arabic proficiency among the students of Pondok Pesantren Al-Imam Putri.

This article is written to examine the sociolinguistic phenomena that occur in the implementation of direct method in Arabic learning and to analyze the role that these phenomena play in development of Arabic proficiency among the students of Pondok Pesantren Al-Imam Putri.

This article is not the first article that discusses the sociolinguistic phenomena in Arabic learning. Several articles of similar themes have previously been written, such as: "*Implementasi Pendekatan Sociolinguistik Dalam Pembelajaran Bahasa Arab*" (Implementation of Sociolinguistics Approach in Arabic Learning) by Nurhapsari Pradnya Paramitha;⁸ "*Tinjauan Sociolinguistik Terhadap Proses Pembelajaran Bahasa Arab*" (Sociolinguistics Perspectives in the Process of Arabic Learning) by Fikni Mutiara Rachma;⁹ and "*Penanaman Nilai-Nilai Karakter Dalam Fenomena Sociolinguistik Di Sekolah Dasar*" (Nomenclature of Character Values in Sociolinguistics Phenomena in Primary School)¹⁰

This article is different from the previous studies in the following aspects: Nurhapsari's article discusses the position of Arabic learners as a community of language speakers; Fikni's article discusses the historical phenomena of Arabic learning from the sociolinguistic perspective; and

⁷ M. Yunus, *Metodik Khusus Bahasa Arab* (Jakarta: CV. Al Hidayah, 1993), 26.

⁸ Nurhapsari Pradnya Paramitha, "Implementasi Pendekatan Sociolinguistik Dalam Pembelajaran Bahasa Arab," *Al-Manar : Jurnal Komunikasi dan Pendidikan Islam* 6, no. 2 (Desember 2017): 163-191.

⁹ Fikni Mutiara Rachma, "Tinjauan Sociolinguistik Terhadap Proses Pembelajaran Bahasa Arab," *Tatsqify: Jurnal Pendidikan Bahasa Arab* 1, no. 1 (Januari 2020): 1-9.

¹⁰ Badawi, "Penanaman Nilai-Nilai Karakter Dalam Fenomena Sociolinguistik Di Sekolah Dasar," *JOEAI: Journal of Education and Instruction* 3, no. 2 (Desember 2020): 305-311.

Badawi's article discusses the nomenclature of character values based on sociolinguistics perspective. Therefore, the sociolinguistic theme of this article is different from themes that have previously been written by other writers. The sociolinguistics phenomena in the implementation of direct method in Arabic learning need to be examined because many teachers and learners of Arabic still consider direct method only as a method in Arabic learning without realizing that the implementation of this method is replete with sociolinguistic phenomena.

METHOD

Qualitative research method with case study approach was used for this study because this study aims to learn further and in depth the sociolinguistic phenomena in Arabic learning.¹¹ Pondok Pesantren Al Iman Putri was chosen as the location of the study because it implemented 3 curricula at the same time, namely the Ministry of Religious Affairs curriculum, the modern Islamic boarding school curriculum, and Salafi Islamic boarding school curriculum. Based on the interview and observation results, the writer found that this Islamic boarding school (*pesantren*) implemented a learning method that contains the elements of sociolinguistic phenomena.

RESULT AND DISCUSSION

Sociolinguistics in Arabic Learning

Sociolinguistics is a discipline that combine sociology (objective and scientific study of humans in community to learn how humans adapt to and socialize with their community) and linguistics. Hence sociolinguistics is an interdisciplinary science that studies language and its use in the community.¹²

Sociolinguistics is a subdiscipline of linguistics, a discipline that makes language its object of study. The scope of linguistic studies includes microlinguistics (a field of linguistics that studies language for the sake of the language itself) and macrolinguistics (a field of linguistics that studies language in relation to other disciplines and how it is used daily). Therefore, it can be said that sociolinguistics is part of general linguistics that studies issues related to linguistics itself.¹³

The term *pembelajaran* (learning) became popular in 2005 during the curriculum change (from Curriculum 1994 that used the term *pengajaran* [instruction] to Competence-based Curriculum that used the term learning). Linguistically, the term *pembelajaran* (learning) and *pengajaran*

¹¹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Bandung: Alfabeta, 2013), 407.

¹² Chaer dan Agustina, *Sosiolinguistik Perkenalan Awal*, 2.

¹³ Soeparno, *Dasar-dasar Sosiolinguistik Umum (Edisi Kedua)* (Yogyakarta: Tiara Wacana Yogya, 2014), 21.

(instruction) come from the root *ajar*. In the Great Indonesian Dictionary, the word *ajar* means direction given to somebody to help him learn something.¹⁴

Language is an indispensable need in human life. It is an essential means of communication with other members of the community.¹⁵ Language develops along with the development of human life. It is a necessity for the advancement of human civilization, especially in technology, art, culture and religion.¹⁶ Every language has linguistic variations, which give rise to the phenomenon of language diversity.¹⁷

As a social creature, humans need to interact with their community. This interaction creates biological, intellectual and social changes and growth. Over a period of time, every language experiences significant changes in its rules, spelling and forms. Therefore, language study can be used to examine the condition of individuals and a community in a particular area.

The linguistics study of language aims to formulate language rules, determine its structural patterns, and describe its grammar and other linguistic phenomena. Hence, a study like this one aims to analyze language based on the nature of language as an independent object. Sociolinguistics considers language as a social and a communication system and part of a particular community and culture. Language use is, therefore, a form of social interaction that takes place in concrete situations. Hence, the sociolinguistics approach studies language in the socio-cultural context and situation of its users. Language ought not to be seen only from the perspective of its speakers but also from its listeners (in the context of a speech act).¹⁸ It is applicable both to Indonesian students learning Arabic as a foreign language and foreign students learning Indonesian and studying in an Indonesian university such as Universitas Sebelas Maret (UNS).¹⁹

Accordingly, sociolinguistics play a significant role in the learning of Arabic, particularly in preparing students to enter into the community of its users in the future. Sociolinguistics helps Indonesian students learn Arabic by providing them with information relevant to the nature of language, the use of language in its social context, and knowledge of the social condition of the Arab community. This helps students to learn the Arabic that is commonly used by its native speakers.²⁰ It is because language as a means of communication is used by its users to make communication

¹⁴ Poerwadarminta, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1991), 17.

¹⁵ Acep Ahmad Hidayat, *Filsafat Bahasa* (Bandung: Remaja Rosdakarya, 2006), 21.

¹⁶ Acep Hermawan, *Metodologi Pembelajaran Bahasa Arab* (Bandung: PT. Remaja Rosdakarya, 2011), 8.

¹⁷ Nandita Wana Putri, "Fenomena Keberagaman Bahasa Di Kota Bandar Lampung (Kajian Sosiologi)," *Prasasti: Journal Of Linguistics* 6, no. 1 (April 2021): 110.

¹⁸ Aslinda dan Leni Syafhayha, *Pengantar Sociolinguistik* (Bandung: Refika Aditama, 2010), 89.

¹⁹ Kundharu Saddhono, "Kajian Sociolinguistik Pemakaian Bahasa Mahasiswa Asing Dalam Pembelajaran Bahasa Indonesia Untuk Penutur Asing (BIPA) Di Universitas Sebelas Maret," *Kajian Linguistik Dan Sastra* 4, no. 2 (2012): 177.

²⁰ Rachma, "Tinjauan Sociolinguistik Terhadap Proses Pembelajaran Bahasa Arab," 4.

between the a speaker and his counterpart runs smoothly even if one of them is a bilingual speaker because the main purpose of communication is an interaction between the interlocutors.²¹

This kind of information will prepare the students for the studies they will undertake after the graduate from Pondok Pesantren Al-Iman as most of them will continue their studies to a Middle Eastern university like the Al-Azhar in Egypt.

Implementation of Direct Method in Arabic Learning

It is believed that sociolinguistics has a positive implication for language learning and instruction, and Arabic learning is no exception. Therefore, it is only appropriate that language learning is aimed at the student's ability to use the language for communicative purposes so that learning mastery is defined by the ability to use the language. One way to analyze language is by examining its functions in communication exchanges between interlocutors.

This kind of analysis will be able to reveal linguistic forms used in communication. In turns, it can be used to analyze and map out the development of the language in the community. Similarly, language instruction should also be aimed at learning a living language as it is used in the community so it follows the dynamics of the language in the community.

One of the non-linguistic factors influencing the Arabic language instruction and learning in terms of social context is the social phenomena. For example, in a country with Muslim majority population like Indonesia, Arabic understanding and learning is a necessity. A group of humans will get used to a language because there is a need to use it for communicative purposes in social contexts. The language is used to convey message and intention of the speaker. Social contacts can happen different spheres, such as: At home (place of residence), in the community and at school (immediate environment and education), in a gathering (of social and religious groups), in play groups (among peers), and in the mass media.²²

Before discussing what direct method is, it is necessary to define and learn the differences between approach, method, technique and strategy as they are used in Arabic learning. Approach (المدخل) is: "A set of axiomatic or philosophical assumptions about the nature of language teaching and learning". Whereas method (الطريقة) is a comprehensive plan pertaining to the systematic

²¹ Khairunnisa dan Mustakim Sagita, "Pengembangan Sociolinguistik Dalam Pengajaran Bahasa (Secara Teoritis Dan Penerapan)," *Jurnal Sains Riset (JSR)* 9, no. 2 (2019): 50.

²² Nurul Hidayah, "Tinjauan Sociolinguistik Dalam Kemahiran Bahasa Arab Dengan Pendekatan Komunikatif," *Skripsi* (Yogyakarta: UIN Sunan Kalijaga, 2010), 23.

presentation of a language, none of the elements of which conflict with other elements and all of them are based on the approach. Technique (الأسلوب), or what is commonly known as strategy in Indonesia, is a specific activity that actually done in class based on the approach and is an implementation of the method.²³

These definitions are in line with Azhar Arsyad statement which defines method as a comprehensive plan pertaining to a well-ordered and procedural presentation of language materials, so that no element is conflicting with any other elements. And that technique is what actually happens in class and is the implementation of the method used by the teacher.²⁴

There are various Arabic learning methods. However, the discussion here will only focus on direct method, i.e, a method that present the Arabic lessons in Arabic, using Arabic as the language of instruction without the use of the students' mother tongue. If students are not familiar with the new vocabularies taught in a lesson, the teacher would explain them using teaching or visual aids or demonstrate them in front of the class.

This method is based on the understanding that language learning is not the same as the learning of natural sciences. Therefore, the teacher should not focus on making the students memorize formulas and new vocabularies in his teaching, but making them directly practice the vocabularies they are learning by speaking and writing them sentences. This method was developed on the assumption that second or foreign language learning is the same as learning the mother tongue and other assumptions based on the results of associative psychology research. Based on these assumptions, language learning, especially the learning of words and sentences, must be directly associated with the objects, samples or pictures and presented through demonstrations, role plays, et cetera. This method focuses on getting used to thinking in the target language. Therefore the use of mother tongue in the learning process is strictly avoided.²⁵

This method is unique because it teaches foreign language directly without using the mother tongue of the students. Even though initially it may seem difficult for the students, this method is attractive to them.

The characteristics of this method include: a) The material is presented from words to sentence structures. b) Grammar is taught at a later stage, and students are encouraged to be able to pronounce the foreign languages well. c) Teaching aids are used in the learning process (either directly or with

²³ Wa Muna, *Metodologi Pembelajaran Bahasa Arab- Teori dan Aplikasi* (Yogyakarta: Teras, 2011), 12.

²⁴ Azhar Arsyad, *Bahasa Arab dan Metode Pembelajarannya* (Yogyakarta: Pustaka Pelajar, 2003), 19.

²⁵ Ahmad Fuad Effendi, *Metodologi Pengajaran Bahasa Arab* (Malang: Misykat, 2012), 47.

artificial objects) and movement. d) Students are conditioned to communicate in the foreign language during the lesson.

Some of the benefits of this method are: a) students are motivated to understand the materials presented by the teacher with the use of teaching aids. b) it is easier for the students to understand the lesson because it begins with a simple word. c) It is attractive to the student because it is fun. d) The students get a direct and practical experience. e) The students get used to the pronunciation of the foreign language.

However, this method also has its drawbacks, namely: a) The use of the foreign language as the language of instruction can make the learning process boring if the teacher fails to give the motivation; b) It may place a heavy burden on students who do not have enough vocabulary; c) Many teachers fall back into using the mother tongue when students have problems with the new vocabularies given by the teacher.²⁶

Arabic Proficiency from Sociolinguistics Perspective

As a discipline, sociolinguistics deals with the following issues in language studies, including: 1) Language, dialect and language variations, 2) language communities, 3) bilingualism and multilingualism, 4) the use of language (language ethnography), 5) language planning, 6) language and culture, 7) the social functions of language, 8) sociolinguistics profile, 9) language attitude.²⁷

In the perspective of sociolinguistics, the ultimate goal of learning Arabic as a foreign language is to develop the learner's ability to use the language well, both actively and passively. Pedagogically, this ability to use the language is called "language proficiency" (*mahārah al-lugah*). Generally, language learning experts agree that language skills and proficiency are divided into four. Namely, listening skills (*mahārah al-istimā'*), speaking skills (*mahārah al-kalām*), reading skills (*mahārah al-qirāah*), and writing skills (*mahārah al-kitābah*). Listening and reading skills are categorized as receptive language skills, whereas speaking and writing are categorized as productive language skills.²⁸

These language skills are closely related to the processes that underlie an individual's language acquisition. As language reflects a person's way of thinking, mastery of these skills is a necessity. Even though complete mastery of the four skills is not easy.

²⁶ Ahmad Izzan, *Metodologi Pembelajaran Bahasa Arab* (Bandung: Humaniora, 2009), 86–88.

²⁷ Mamluatul Hasanah, "Urgensi Dan Kontribusi Sociolinguistik Dalam Linguistik Edukasional," *Lingua* 2, no. 2 (2007): 17.

²⁸ Sri Utami Subyakto-Nababan, *Metodologi Pengajaran Bahasa* (Jakarta: Gramedia Pustaka Utama, 1993), 150.

1. Listening Skills (*Maharah al-Istima'*)

Listening skills are a person's ability grasp and understand words or sentences spoken by a speaking partner or in the media. This skill is part of the objectives of first and second language learning. The first step in listening activity is the psychomotoric process of receiving the sound waves and sending them to the brain, which then respond to the sound impulses and send cognitive and affective signals. At a more advanced stage, this skill is linked to the ability to retrieve information received through speaking and writing skills.

The instructional goal of listening activity are: perception (the cognitive characteristic of listening process is the understanding of linguistic rules), and reception (understanding or interpretation of messages sent by the speaker)..²⁹

And the ultimate goal of listening skill is the student's ability to understand spoken utterances, process them critically, and understand their gists. In general the objectives of the teaching of *mahārah istimā'* (listening skills) are: a) the ability to recognize Arabic sounds. b) the ability to distinguish the element sounds of a word (phonemes). c) the ability to understand the content of what is heard. d) the ability to comprehend the spoken language symbols and use them as a guide in listening. e) the ability to capture the main points of the speaker's thoughts. f) the ability to recognize additional thoughts from what is heard. g) the ability to distinguish ideas from examples. h) the ability to capture information and imitate it in its entirety. i) the ability to listen critically. j) the ability to train and develop listening skills as a whole.³⁰

2. Speaking Skills (*Maharah al-Kalam*)

According to Acep Hermawan, speaking skills are the ability to produce articulation sounds or words to express thoughts in the form of ideas, opinions, desires or feelings to the interlocutor.³¹ In its broader sense, speaking is a system of signs that can be heard and seen, which is produced by a number of muscles and muscle tissue of the human body.

Speaking aims to transmit thoughts in order to fulfill the speaker's needs. As it involves a broad combination of different physical, psychological, neurological, semantic and linguistic factors, speaking can be considered as human's most important means of social control.³²

In general, the goal of speaking skills is to enable students to communicate verbally in an appropriate and acceptable manner. Furthermore, the objectives of speaking skills are as follows: a) to get the students to the habit of speaking fluently. b) to get the students to the habit of making

²⁹ Iskandarwassid dan Dadang Sunendar, *Strategi Pembelajaran Bahasa* (Bandung: Remaja Rosdakarya, 2008), 228.

³⁰ Radliyah Zainuddin, *Metode dan Strategi Alternatif* (Yogyakarta: Pustaka Rihlah Grup, 2005), 53.

³¹ Hermawan, *Metodologi Pembelajaran Bahasa Arab*, 135.

³² Henri Guntur Tarigan, *Berbicara Sebagai Suatu Keterampilan Berbahasa* (Bandung: Angkasa, 1994), 15.

correct and clear sentences to express what they feel. C) to get the students to the habit of choosing the right words and sentences and put them in a beautiful language and pay attention to the appropriate use of words.

3. Reading Skills (*Maharah al-'Qiro'ah*)

Reading is the ability to recognize and understand written contents (written symbols) by means of reciting or cognitive processing. Reading is essentially a communication process between the reader and the writer through a written text. In it, there is a direct cognitive relationship between spoken and written language. Tarigan suggests that reading is a process that a reader goes through and uses to retrieve the message that a writer wants to convey through the medium of words or written language.

Reading is an activity to obtain meanings from written texts. To achieve the purpose, a reader has to understand the language used and activate various mental processes in his cognitive system.

Reading skills comprise two aspects, namely: the ability to recognize written symbols and understand their content. The ability to read Arabic depends on the understanding of the content or meanings of the text read. It also relates to *qawā'id* or Arabic grammatical competence, which includes *naḥwu* and *ṣaraf* (syntax and morphology). Hence, Arabic reading skills are obtained after understanding rather than reading for understanding. Therefore, one needs to understand Arabic grammar before he can read properly.

4. Writing Skills (*Maharah al-Kitabah*)

Writing skill is the ability to describe or express one's thoughts [in writing], from the simplest aspects, such as writing words, to complex aspects such as composing. Writing skill is a much needed skill today. It is one of the skills that human needs to express his thoughts, feelings, hopes, and dreams.

This skill has a significant role in the preservation, propagation and development of science. An invention, whether in the form of ideas, poetry, fairy tales, stories, or certain techniques will be easily lost if not recorded. This is due to the limitations of human memory.³³

Direct Method Based Sociolinguistics Phenomena at Al-Iman Islamic Boarding School

Pondok Pesantren Al Iman Putri is an Islamic boarding school located in Ponorogo Regency. It is a modern-salafi boarding school; hence, the learning process and day to day environment reflect a combination of both. The most conspicuous modern element in this boarding school is the use of language environment.

³³ Ulin Nuha, *Metodologi Super Efektif Pembelajaran Bahasa Arab* (Yogyakarta: Diva Press, 2012), 123.

The boarding school's vision is: Generation Ready to Fight *fi al-dāraini* with steady faith, knowledge and morals. And its Missions are: 1. Fostering religious, intellectual and emotional potential integrally and continuously. 2. Cultivate Islamic life and make the Qur'an and Sunnah as the main guideline and the *kutūb* as a source of assistance. 3. Develop their life skill competencies.

As part of the Arabic speaking environment, the boarding school's management makes it obligatory for all students to use foreign languages (Arabic and English) in their daily life. This reflects the position of Arabic and English as the official languages in Al-Imam Putri boarding school that must be used by all students in their daily communication. Arabic, together with English, is the crown language of the boarding school; therefore failure to use either one is considered an insult to the school is considered an insult to the school.

Considering that Arabic and English are the official languages of the Al-Imam Putri boarding school, students who do not use them in their daily conversations are considered as language violators and will receive sanctions from the department of language affairs through a language violation council. They will be given a sanction to educate them and deter them from committing the same violation.

From the sociolinguistics perspective, particularly with regard to bilingualism and multilingualism, what happens in Al-Imam Putri Islamic boarding school with the application of direct method in the daily life of the students is a sociolinguistic phenomenon. The obligation to use Arabic and English as the official language of the school is an effort to foster bilingualism and multilingualism in students.

Additionally, Al-Imam Putri Islamic Boarding School also has different kinds of supporting activities that apply sociolinguistic principles to improve the students' mastery of the Arabic language, such as:

1. Morning *Muḥadaṣah*, where students are obliged to speak Arabic with their friends about a topic determined by the language affairs department. This activity aims to train students' speaking skills, so that they are accustomed to and fluent in speaking Arabic.
2. Arabic correction (*islahah al-lugah*). This extracurricular activity managed by the language affairs department is aimed at developing the students' language ability. This program is directly conducted by the Directress Hj. Sa'iyah Umma Taqwa, MA (graduate of Al-Azhar Egypt). In this activity, she corrects the mistaken use of Arabic words, phrases and idioms. For example: the teacher calls you, (دَعْتِكِ الْأُسْتَاذَةَ), instead of (أَنْتِ مَدْعُوَةٌ بِالْأُسْتَاذَةِ).
3. Arabic oration. This activity aims to train the Arabic speaking ability of female preachers. In this activity the female preachers are invited to deliver a theme of choice to the audience. If the

preacher uses an Arabic source of reference, she will practice reading the text and make conclusions from the text; if she takes references from Indonesian sources, she will learn to translate them so she will practice her Arabic writing and composition skills. Furthermore, the audience are obliged to write the gist of every sermon delivered by the preacher. In this way, the audience practice listening and writing in Arabic.

4. Learning activities using Arabic as the medium of instruction (using direct method). Arabic is used as the medium of instruction for the learning activities. No use of the mother tongue is allowed. The subjects taught in Arabic include: muthola'ah, muhadatsah, isya', balaghoh, imla' etc. All these subjects are taught in Arabic in order to make the students more proficient in Arabic.
5. Language court, i.e. an event organized by the language section for those who break language rules Language court is authorized to issue a sanction in order to educate the students and deter them from not using Arabic. As Arabic is the crown of the school, not using it is considered to be an insult to the school.
6. Arabic stage drama. This is an annual event organized to showcase the students' Arabic competence. The event is organized and performed by the students of final grade. This event requires an all-out preparation, because the drama actors have to prepare drama script, edit and memorize it and rehearse the drama performance. This activity aims to train the hone the performers' speaking skills and and r the audience's listening skills.
7. Arabic story recitation contest in front of an audience and Arabic announcement delivery contest. This activity is intended to train the ability to speak fluently in the Arabic language.
8. Arabic vocabulary building, an activity that is aimed at expanding the student's vocabulary. This activity is done twice, in the morning after the dawn prayer and in the evening before going to bed. The vocabularies that have been learned are posted on the walls so that students will remember them and can use them in daily conversations.
9. *Nahwu*, *ṣaraf* and *mahfuẓāt* olympics. This is an annual event organized by the department of language affairs and is held on the first day of Senior High School National Examination. The activity is aimed at engaging the students who are not taking the National Examination and motivating them to study *Nahwu*, *ṣaraf* and *mahfuẓāt* because they are essential subjects in the learning of Arabic.³⁴

These descriptions show that direct method is undoubtedly implemented in different Arabic learning activities at Al-Iman Putri Islamic Boarding School. It is even supported by a language

³⁴ Interview with Rusyda Nafiatul Laili, Ponorogo, January 3, 2022.

environment and various language activities to improve the Arabic language proficiency. With all these activities, the students are expected to become proficient in Arabic, particularly in the four language skills, namely: listening skills or *istimā'*, speaking skills or *kalām*, reading skills or *qirāah* and writing skills or *kitābah*.

CONCLUSION

Sociolinguistics is a subdiscipline that studies language in relation to social factors. Learning is a process to make an individual willing to learn and become a competent learner through various experiences so that so that his behavior may change for the better. The Arabic language as a foreign language is taught at Al Iman Putri Islamic Boarding School using sociolinguistics perspective to provide students with the competencies they need when they continue their study to a Middle Eastern country after they graduate from the boarding school.

The direct-method based sociolinguistics phenomena in the learning of Arabic at Al Iman Putri Islamic Boarding School are aimed at fostering individuals who are competent in Arabic. To achieve this goal, various language activities are implemented, namely: 1. Morning muhadatsah activity organized by the language affairs department. 2. Correction of inappropriate or inaccurate Arabic vocabulary This is a weekly activity conducted by the directress of the Al-Iman Putri Islamic Boarding School. 3. Arabic oration. 4. Learning activities using Arabic as the medium of instruction (using direct method). 5. Language court, i.e. an event organized by the language section for those who break language rules 6. Arabic stage drama. This is an annual event organized to showcase the students' Arabic competence. 7. Arabic story recitation contest in front of an audience and Arabic announcement delivery contest 8. Arabic vocabulary building, an activity that is aimed at expanding the student's vocabulary. 9. *Naḥwu*, *ṣaraf* and *mahfuẓāt* olympics.

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