

Repositioning of Learning Maharah Kalam at the University

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Abstract:

Language with four skills as its learning objectives, is never free from problems. This condition must be used as a reference for Arabic stakeholders in improving the learning process. So, Arabic is not learned forcefully. Compulsion in learning will clearly trigger the emergence of linguistic and non-linguistic problems. This study aims to describe the repositioning of learning maharah kalam in university. This research is a literature review with a qualitative type of research, through an analytical descriptive approach based on relevant theories to reveal maharah kalam learned in university. The results show that this time learning maharah kalam in university is increasingly massive. This is inseparable from the transformation of the paradigm of learning the Arabic language which was once a monotonous sentence structure, into a communicative language, also to meet the need for today's Arabic language which has become an international language with the sixth most speakers in the world. In meeting the needs of communal learning, universities always develop programs and activities that make learning maharah kalam communicative and always coordinate nationally through the IMLA association for continuous learning of maharah kalam.

Keywords: Arabic language, repositioning, maharah kalam

Introduction

Arabic language with four skills as learning objectives, namely *maharah istima'*, *maharah kalam*, *maharah qira'ah*, and *maharah kitabah*, are never free from problems. In Indonesia, Arabic as one of the few foreign languages taught, especially in Islamic boarding schools and several universities, and has gained a special place in the hearts of its learners.¹ In a positive sense, for those who love to learn Arabic, then it will not be difficult to find a place to study, because it has become a compulsory subject in some universities. In a negative sense, students who are not interested in learning Arabic will be burdened and can be a consideration for choosing a university. Arabic in college, textually will be found every semester until students finish the study.

This condition must be used as a reference for Arabic stakeholders in improving the learning process so that Arabic is not learned forcefully. Compulsion in learning will obviously trigger the emergence of problems, both linguistic and non-linguistic in nature.² Especially if the learning process only relies on emphasizing rules, and ignores the function of Arabic as a communicative language, it will add to a more serious problem, namely, the emergence of prolonged boredom, until finally, Arabic

¹ Abdul Mutholib and Cahya Edi Setyawan, Pendidikan Bahasa Arab Arabic Teacher, Who, How and Why in Digital Era? (Jawa Barat: Penerbit Nusa Litera Inspirasi, 2021).

² Muh Arif, "Metode Direct Dalam Pembelajaran Bahasa Arab," Bahasa Dan Pengajarannya 4, no. 1 (2019).

is no longer in demand by university students.

To respond these problems, universities should change the language environment, the need for students to communicate, and improve the quality of Arabic language learning, maximize student learning outcomes,³ and prepare them to face the demands of the industrial world. The need for repositioning in learning lies in the ability to increase student effectiveness, relevance, and involvement in creating a more meaningful learning process and support the full development of students' potential.⁴ Thus, in the context of learning *maharah kalam*, stakeholders have a reference to make adjustments to effective learning strategies to improve *maharah kalam* for students.

Various innovations in the implementation of effective learning are responses to these long-standing problems. For example, the use of learning.aljazeera.net media by Universitas Darussalam Gontor,⁵ or the application of new methods such as the Mumtaz method initiated by one of the Arabic lecturers at UIN Syarif Hidayatullah Jakarta with singing and games as the media⁶ or the storytelling method developed at UIN Maulana Malik Ibrahim Malang⁷ is a picture of the active response of Arabic observers to improve the quality of Arabic language learning, especially learning of *maharah kalam* in universities. It also illustrates that Arabic today was developed in the framework of a new paradigm that emphasizes Arabic as a communicative language not only as the language of Islamic religious rituals. This is also inseparable from the position of Arabic which "leveled up" to become the language with the sixth most speakers in the world today.

The conditions as depicted require the redevelopment of *maharah kalam* in the university environment, to increase student competitiveness. *Maharah kalam* is widely applied in Islamic boarding schools and universities, although the scope is still small. However, this does not necessarily equip students with the ability to communicate in Arabic. This is because the orientation of each Islamic boarding school is different, the curriculum is different, the learning of *maharah kalam* methods or techniques are different, the application of language discipline is still weak, low student motivation, lack of textbooks related to Arabic and lack of qualified teaching staff according to their fields. Therefore, many students have studied Arabic and its branches of knowledge for many years, but are not skillful enough in speaking.⁸

Regardless of the advantages and disadvantages of Arabic language learning,

³ Rita Sulastini, "Reposisi Filosofi Pendidikan Dalam Proses Pembelajaran," *INSANIA : Jurnal Pemikiran Alternatif Kependidikan* 23, no. 1 (2018): 113–28, <https://doi.org/10.24090/insania.v23i1.2010>.

⁴ Moch Kalam Mollah, "Rekonstruksi Dan Reposisi Pendidikan Islam Dalam Merespon Tantangan Dunia Pendidikan Di Indonesia," *Nur El-Islam* 3, no. 2 (2016), <https://www.neliti.com/publications/226412/rekonstruksi-dan-reposisi-pendidikan-islam-dalam-merespon-tantangan-dunia-pendidid>.

⁵ Umi Mahmudah and Siti Nikmatul Rochma, "Pembelajaran Maharah Kalam Dengan Media 'Learning.Aljazeera.Net' Di Universitas Darussalam Gontor," *Lisanan Arabiya: Jurnal Pendidikan Bahasa Arab* 6, no. 1 (2022): 45–68, <https://doi.org/10.32699/liar.v6i1.2607>.

⁶ Alimin dan Saifuddin Zuhri, *Metode Mumtaz, Cepat Dan Mudah Pintar Membaca Kitab Kuning*, Cet. I (Tangerang: Orbit Publishing, 2015).

⁷ Maulida Puspita Minatul Azmi, "Metode Storytelling Sebagai Solusi Pembelajaran Maharah Kalam Di PKPBA UIN Malang," *Sastra Arab*, 2019, 69–86.

⁸ Syaipuddin Ritonga, Zulpina, and Isra Hayati Darman, "PENGEMBANGAN BAHAN AJAR MAHARAH KALAM KABUPATEN MANDAILING NATAL" *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 16, no. 4 (2022): 1215–29.

especially in *maharah kalam*, all parties and stakeholders involved in these activities must be willing to develop and improve themselves in order to exist in the digital era. One of the challenges faced by the world of education in the era of Society 5.0 is how to combine science and technology without endangering students. Therefore, with this literature review, the author wants to conduct a theoretical and factual study of the paradigm of Arabic learning in the era of society 5.0. Therefore, it is concluded that the paradigm of Arabic learning has changed from different perspectives, ranging from learning directions, educator qualification requirements and learning models, student competency requirements, and ways of learning to the needs of supporting facilities and infrastructure.⁹ Seeing this, it is important to analyze the *maharah kalam* again so that its application in universities, which is currently not too massive, can be addressed optimally, per the development and needs of the times.

After this era, human resources will be required to improve their literacy, technology, and professional skills.¹⁰ In addition, there are impacts that cause major shocks to human resources and educational infrastructure. Therefore, Arabic teachers and lecturers must change their paradigm as educators, which requires competent soft skills and hard skills. In this case, Arabic teaching staff not only have competence in managing learning materials, learning process, classes, but also must be able to motivate students to learn, set an example, and use technology, at least to be used in learning. Soft skills teachers must also be put forward as educators with commendable character, noble character, patience, and insight.¹¹

Research Methods

This research is a literature review based on relevant theoretical foundations to reveal how learning *maharah kalam* in university. This research also includes qualitative research, with an analytical descriptive approach.¹² The results of this study are described through an inductive reasoning mechanism to draw conclusions from the research results.

Results and Discussion

Maharah Kalam Concept in University

Maharah kalam refers to speaking skills or oral skills in Arabic language learning. The term "maharah kalam" comes from Arabic, where "maharah" means "skill" and "kalam" means "talk" or "speech". Speaking skills (*maharah kalam*) are the ability to express articulated sounds or words to express (explore) thoughts in the form of ideas, opinions, desires, or feelings to the interlocutor. The goal is that students are able to communicate verbally correctly and appropriately.¹³

Rusydi Ahmad Thu'aimah said that *maharah kalam* is a direct practice of

⁹ Ahmad Syagif, "Paradigma Pembelajaran Bahasa Arab Di Era Society 5.0," *FiTUA: Jurnal Studi Islam* 3, no. 2 (2023): 134-44, <https://doi.org/10.47625/fitua.v3i2.407>.

¹⁰ Mutholib and Setyawan, *Pendidikan Bahasa Arab Arabic Teacher, Who, How and Why in Digital Era?*

¹¹ Syagif, "Paradigma Pembelajaran Bahasa Arab Di Era Society 5.0."

¹² Sugiyono, *Metode Penelitian Kualitatif, Kuantitatif, Dan R&D* (Bandung: Alfabeta, 2014).

¹³ Muthmainnah Muthmainnah and Azwar Annas, "Pemanfaatan 'Vlog' Sebagai Media Pembelajaran Dalam Meningkatkan Maharah Kalam Bagi Mahasiswa IAIN Kudus," *Arabia* 12, no. 2 (2020): 123, <https://doi.org/10.21043/arabia.v12i2.8073>.

speaking using the language learned.¹⁴ When it comes to learning Arabic, maharah kalam involves the ability to communicate effectively in Arabic orally. It includes the proper understanding and use of vocabulary, grammar, phrases, and idioms in different communicative situations. Maharah Kalam allows one to interact with native Arabic speakers and express ideas, opinions, feelings, and goals clearly.

Learning maharah kalam in Arabic usually involves communicative exercises, such as role plays, group discussions, dialogues, simulated situations, and presentations. The aim is to help students build their confidence in speaking Arabic, expand their vocabulary, improve comprehension skills, and improve their ability to express thoughts and ideas appropriately.

When it comes to learning Arabic as a whole, maharah kalam is often treated as one of the four major language skills, along with the other three maharah. The combination of these four skills is essential to achieve complete communicative proficiency in Arabic.¹⁵

The objectives of learning speaking skills according to Mahmud Kamil al-Nâqah are divided into three levels, namely:

No.	Levels ¹⁶	Learning of maharah kalam Objectives ¹⁷
1.	For muftadi learners (beginners)	pronounce and express different accents and intonations, which vary according to native speakers similar pronunciation of sounds. Know the difference between statements/sentences.
2.	For mutawasith learners (intermediate)	Explore ideas using appropriate grammar. Explore ideas using appropriate language systems and word structures for dialogue. Use some special features of expressions that should have been used by native speakers.
3.	For mutaqaddim learners (advanced)	Get a large spoken vocabulary that is compatible with native speakers. Using Arabic cultural forms, the social level of society, and obtaining basic information from books (Turats). In conversation, explore his own thoughts about himself in clear and understandable terms. Always use Arabic in dialogue.

Learning maharah kalam in university is not much different from learning maharah kalam in other formal education, which contains several important elements in the learning process.¹⁸

¹⁴ Yazid Hady, "Pembelajaran Mahārat Al-Kalām Menurut Rusdy Ahmad Thu'aimah Dan Mahmud Kamil Al-Nâqah," *Al Mahāra: Jurnal Pendidikan Bahasa Arab* 5, no. 1 (2019): 63–84, <https://doi.org/10.14421/almahara.2019.051-04>.

¹⁵ Darwati Nalole, "Meningkatkan Keterampilan Berbicara (Maharah Al-Kalam) Melalui Metode Muhadatsah Dalam Pembelajaran Bahasa Arab," *Jurnal Al Minhaj* 1, no. 1 (2018): 129–45.

¹⁶ Hady, "Pembelajaran Mahārat Al-Kalām Menurut Rusdy Ahmad Thu'aimah Dan Mahmud Kamil Al-Nâqah."

¹⁷ Mahmud Kamil Al-Naqah, *Ta'lim Al-Lughah Al-Arabiyyah Li Al-Nathiqin Bi Lughat Ukhra: Ususuh, Mahakhiluh, Thuruq Tadrisih* (Makkah al-Mukarramah: Jami'at Um al-Qura, 1985).

¹⁸ Hady, "Pembelajaran Mahārat Al-Kalām Menurut Rusdy Ahmad Thu'aimah Dan Mahmud Kamil Al-Nâqah."

1. Pronunciation (*Nutqu*)

Pronunciation is basic to speaking and practicing pronunciation is very important when it is still at the beginning of learning Arabic. When one gets used to pronouncing the wrong letters, it's hard to change or justify them. It should be noted that this pronunciation is not intended so that students can pronounce it perfectly according to the phonetic system of the language and the mastery of speakers. However, proficiency here refers to the ability to produce sounds that students can use to communicate with native speakers, regardless of the resemblance of voice, and intonation that perfectly suits native speakers.

2. Vocabulary (*Mufradat*)

Giving vocabulary must be effective. It means that the vocabulary taught must be familiar to students and used often every day. There are several ways to increase student vocabulary: a) prioritizing words that are directly related to the position in which students describe themselves; b) providing an opportunity to become familiar with communicative words; and c) trying to repeat the words in several systematic steps so that they do not forget them.

3. Grammar (*Qawā'id*)

As important as vocabulary, grammar is also one of the most important elements in constructing a sentence so that it is easy to understand the purpose of the spoken sentence.

Repositioning of learning *maharah kalam* in university

Learning *maharah kalam* is a learning process to gain the ability to convey one's thoughts.¹⁹ Learning Arabic with *maharah kalam* is nothing new. The process of applying *maharah kalam* in Arabic involves several stages. Here are the general stages in the learning of the *maharah kalam* process:

1. Initial Comprehension: This stage involves a basic understanding of Arabic sounds, intonation, and pronunciation. You can learn basic phonetics and grammar to understand sentence structure and correct pronunciation.
2. Vocabulary and Phrases:²⁰ one needs to expand the vocabulary and learn common phrases in Arabic. This includes everyday words, common expressions, idiomatic phrases, and sentences relevant to a communicative context.
3. Listening Exercises:²¹ It is important to improve learner's listening comprehension in Arabic. Listen to various audio sources such as conversations, speeches, or other audio recordings. Focus on understanding the meaning, intonation, and pronunciation of words.
4. Speaking Practice:²² Start practicing speaking Arabic actively. This can be done

¹⁹ Nurmasiythah Syamaun, "Pembelajaran Maharah Al-Kalam Untuk Meningkatkan Keterampilan Berbicara Mahasiswa Program Studi Pendidikan Bahasa Arab Fakultas Tarbiyah Dan Keguruan UIN Ar-Raniry Banda Aceh," LISANUNA Jurnal Ilmu Bahasa Arab Dan Pembelajarannya 4, no. 2 (2015): 343–59, <https://ejournal.iainkendari.ac.id/al-tadib/article/view/412>.

²⁰ Syamaun.

²¹ Abdul Hafidz Zaid, "Pendekatan Komunikatif Dalam Pengajaran Bahasa Arab (Pengalaman Pondok Modern Darussalam Gontor)," At-Ta'dib 7, no. 2 (2012), <https://doi.org/10.21111/at-tadib.v7i2.77>.

²² Zaid.

- by interacting with native Arabic speakers, participating in discussion groups, or doing role plays. Regular speaking practice will help refine one's skills over time.
5. Vocabulary and Grammar Development:²³ keep improving learner's vocabulary and learning more complex grammar. Learn different sentence patterns, verb conjugation rules, and more complicated sentence formation.
 6. Practice Active Communication:²⁴ Involve oneself in real communicative situations. This could include talking to native Arabic speakers, participating in group activities, taking Arabic courses, or talking to peers who are also learning Arabic. The more often one practice communicating actively, the better *maharah kalam* will develop.
 7. Receiving Feedback: It is very important to receive feedback from experienced teachers or native Arabic speakers. They can help identify learner's mistakes, provide suggestions, and provide direction for further improvement.

During this process, patience and consistency in practice are essential. *Maharah Kalam* takes time and consistent effort to develop. A learner must keep practicing and improving Arabic speaking skills with time and experience. The teaching material is a very important means of learning. Teachers will no longer be burdened with complete management of teaching materials because students can be invited to study independently after teaching materials are available. Regarding the importance of language and learning objectives, both aspects mentioned above are also taken into account when defining the material. The determination of the material depends on the goal to be achieved. The determination of the material should consider the circumstances of the student.²⁵

Furthermore, today universities continue to strive to give birth to Arabic learning innovations that prioritize *maharah kalam* with various programs. Some of the programs that were born are the results of research that has been carried out by lecturers and then developed in the form of sustainable programs. Some of the researchers are:

No.	Learning of <i>maharah kalam</i> for Mutaqaddim (Mahmud Kamil Al-Naqah)	University at Indonesia					
		UIN Ar-Raniry Banda Aceh	UIN Syarif Hidayatullah Jakarta	UIN Maulana Malik Ibrahim Malang	Universitas Darussalam Gontor	IAIN Parepare	UIN Alauddin Makassar
1.	Get a large spoken vocabulary that is compatible with native speakers.	Appropriate	Appropriate	Appropriate	Appropriate	Appropriate	Appropriate
2.	Using Arabic cultural forms, the social level of society and	Appropriate	Appropriate	Appropriate	Appropriate	Appropriate	Appropriate

²³ Minatul Azmi, "Metode Storytelling Sebagai Solusi Pembelajaran *Maharah Kalam* Di PKPBA UIN Malang."

²⁴ Farhan Fuadi, "Implementasi Pendekatan Komunikatif Dalam Pembelajaran Bahasa Arab," *Multaqa Nasional Bahasa Arab*, 2018, 1–18.

²⁵ Ahmad Muradi, *Bahasa Arab Dan Pembelajarannya Ditinjau Dari Berbagai Aspek* (Yogyakarta: Pustaka Prisma, 2011).

	obtaining basic information from books (Turats).						
3.	In conversation, explore his own thoughts about himself in clear and understandable terms.	Appropriate	Appropriate	Appropriate	Appropriate	Appropriate	Appropriate
4.	Always consider the use of Arabic in dialogue.	Appropriate	Appropriate	Appropriate	Appropriate	Appropriate	Appropriate

The following is depicted in the table of conformity to its achievement:

Learning Objectives of Maharah kalam Mutaqaddim Level	Attainment
Develop listening skills	Students are able to understand and respond well to conversations or lectures in Arabic, including the ability to identify arguments and main points.
Mastering Arabic grammar	Students can use Arabic grammar correctly and according to the context in conveying thoughts and arguments in speech.
Improve speaking skills	Students are able to express ideas, opinions, and arguments in a clear, structured, and balanced manner in Arabic, and are able to argue in an honorable manner.
Expanding vocabulary and idiom use	Students have a broad and diverse vocabulary in Arabic and are able to use common idioms or expressions that are appropriate in the context of communication.
Have an understanding of social and cultural contexts	Students can identify and understand the social and cultural context associated with the use of Arabic in maharah kalam, as well as respect cultural diversity in communication.
Improve language fluency	Students can speak Arabic fluently, use the right intonation, avoid significant mistakes, and adapt to a variety of communication situations.
Develop critical thinking	Students are able to analyze arguments, understand different perspectives, and express opinions based on logic and strong evidence in Arabic.
Applying maharah kalam in an Islamic Context	Students are able to apply maharah kalam in the context of understanding and practicing Islamic teachings, as well as integrating Islamic values into Arabic communication.

UIN Ar-Raniry Banda Aceh develops students' maharah kalam with basic skills that are much needed in the field, such as exercises using dialogue patterns, vocabulary, rules, facial expressions, etc. At this stage, the teacher's involvement in the exercise is quite high because teacher needs to give examples for each element of the skill. A very basic and pioneering practice of speaking by distinguishing the sounds of word elements (phonemes), especially sounds that seem the same but are different. Various techniques can be performed in this exercise, among others: Dialogue (al-hiwar), practice patterns (tathbiq al-namudzaj), and oral composition

(al-tarkib al-shafawi). Dialogue Memorization Technique is the practice of imitating and memorizing dialogues relating to different situations and occasions. With the help of this training, the students should acquire good skills in properly conducted and not contrived conversations. Although originally designed to be memorized, with continuous practice over time becomes the ability to communicate well. For students who do not understand the meaning of memorized dialogue, it has an impact on speech marking.²⁶

University of Darussalam Gontor uses "learning.aljazeera.net" as media. It is implemented in teaching maharah kalam with various methods such as conversations, discussions, reports, summaries, stories, and speeches. This media functions as a catalyst to enhance language proficiency for non-Arabic speaking students. Its strengths lie in offering diverse levels of learning, incorporating conversations and information from native speakers, diverse themes and discourses, multiple additional features, as well as relevant vocabulary and expressions (idioms) according to the topics discussed. Additionally, it provides a variety of assessment methods for learning progress.²⁷

At IAIN Pare-pare, Arabic language learning refers to the same system applied in various existing religious universities. By referring to the curriculum, syllabus, and credit values that have been determined and matters related to them. However, Arabic language learning continues to be reconstructed at all times, by providing additional learning outside lecture hours, be it workshops, seminars, or in the form of language villages. This language village program is a routine activity that students must follow, especially the Arabic study program.²⁸ The Arabic Language Village Program at IAIN Parepare plays a very important role as a support in the process of learning Arabic for students within formal courses at IAIN Parepare. The learning approach in this program is designed through methods supported by various media and has clear learning objectives. The methods applied in the Arabic Language Village Program at IAIN Parepare are a combination of several approaches that focus on language learning, not merely the language itself.²⁹

UIN Alauddin Makassar organizes a Foreign Language learning program that must be followed by all first-semester students where one of the languages is taught in Arabic. Students are boarded and created in an effective language environment to learn to communicate directly with fellow students. The program is called PIBA (Foreign Language Intensification Program) which has been going on since 2013.³⁰

UIN Maulana Malik Ibrahim Malang, organizing a program called PKPBA. It

²⁶ Syamaun, "Pembelajaran Maharah Al-Kalam Untuk Meningkatkan Keterampilan Berbicara Mahasiswa Program Studi Pendidikan Bahasa Arab Fakultas Tarbiyah Dan Keguruan UIN Ar-Raniry Banda Aceh."

²⁷ Mahmudah and Rochma, "Pembelajaran Maharah Kalam Dengan Media 'Learning.Aljazeera.Net' Di Universitas Darussalam Gontor."

²⁸ Kharuddin dan Sunuwati, BAHASA ARAB DI PERGURUAN TINGGI AGAMA (Studi Kasus Pada IAIN Parepare) (Parepare: IAIN PAREPARE NUSANTARA PRESS, 2022).

²⁹ Muhammad Irwan, "Perkembangan Bahasa Arab Dalam Mendukung Pembelajaran Mahasiswa Di IAIN Parepare," Jurnal Ilmiah Mandala Education 7, no. 1 (2021): 151–56, <https://doi.org/10.36312/jime.v7i1.1717>.

³⁰ M Mansyur, "Identifikasi Kesulitan Belajar Bahasa Arab Mahasiswa Alumni Sekolah Umum Pada Program PIBA UINAM," AL-WARAQAH Jurnal Pendidikan Bahasa Arab 2, no. 1 (2022): 41–56, <https://www.jurnal.iain-bone.ac.id/index.php/alwaraqah/article/view/2522%0Ahttps://www.jurnal.iain-bone.ac.id/index.php/alwaraqah/article/download/2522/1141>.

can be said to be the Mecca of higher education Arabic learning in Indonesia. A creative solution at PKPBA UIN Maulana Malik Ibrahim Malang is a storytelling method for the maharah kalam class. The storytelling method shows significant potential to enhance students' proficiency in maharah kalam.³¹ By using familiar stories with emotional and cultural appeal, students become more interested and enthusiastic about learning. The emphasis on facial expressions and intonation aids in better comprehension and absorption of Arabic nuances. Moreover, this method fosters creativity and fluency in Arabic speaking. However, it is essential for instructors to carefully select appropriate stories based on students' comprehension levels and interests. Overall, the storytelling approach offers an interesting and effective solution to improve maharah kalam learning, making students more active and engaged in the language learning process.

At UIN Syarif Hidayatullah Jakarta, one of its lecturers, developed an Arabic learning method that makes it easier for students to know and understand the rules of Arabic. This method is named the Mumtaz method and has been digitized in e-learning with the name of the youtube account "Santri D'Maya". In e-learning, learners are treated to a variety of songs elaborated from the keys of Arabic rules.³²

Arabic language stakeholders reposition learning of maharah kalam by seeing a paradigm transformation in the learning process, as done by some of the universities mentioned above. From the previous exposure, it can be categorized as follows:

1. Use of Communicative Learning Methods:³³ focusing on developing speaking and listening skills in Arabic. This method involves direct interaction between students in communicative situations similar to real life, such as role-playing, simulation, or dialogue.³⁴
2. Context-Based Learning:³⁵ students are placed in situations relevant to everyday life. For example, using materials related to topics around family, friends, travel, or other social situations. This helps students to relate to the use of Arabic in a more meaningful context.
3. Use of Authentic Materials:³⁶ such as Arabic news articles, audio or video, or original written material. Using these materials helps students become familiar with Arabic used in real contexts and improves their understanding of the culture and daily life of native Arabic speakers.
4. Use of Technology in Learning:³⁷ the use of mobile phone and social media

³¹ Minatul Azmi, "Metode Storytelling Sebagai Solusi Pembelajaran Maharah Kalam Di PKPBA UIN Malang."

³² Alimin dan Saifuddin Zuhri, Metode Mumtaz, Cepat Dan Mudah Pintar Membaca Kitab Kuning.

³³ Minatul Azmi, "Metode Storytelling Sebagai Solusi Pembelajaran Maharah Kalam Di PKPBA UIN Malang."

³⁴ Muthmainnah and Annas, "Pemanfaatan 'Vlog' Sebagai Media Pembelajaran Dalam Meningkatkan Maharah Kalam Bagi Mahasiswa IAIN Kudus."

³⁵ Nurlaila Nulaila, Nurdiniawati Nurdiniawati, and St. Amnah, "Meningkatkan Kemampuan Maharah Kalam Dan Kitabah Pada Mahasiswa Prodi Pba Fakultas Tarbiyah Iai Muhammadiyah Bima," Taroa: Jurnal Pengabdian Masyarakat 1, no. 1 (2022): 39–51, <https://doi.org/10.52266/taroa.v1i1.739>.

³⁶ Umi Chabibatus Zahro and Ujang Khiyarusoleh, "Pengembangan Bahan Ajar Bahasa Arab Berbasis Kearifan Lokal Brebes," Al Mi'yar: Jurnal Ilmiah Pembelajaran Bahasa Arab Dan Kebahasaaraban 4, no. 1 (2021): 73, <https://doi.org/10.35931/am.v4i1.437>.

³⁷ Uci Fajar Riska and Devy Aisyah, "تطوير وسيلة تعليم المفردات برنامج قويزير لتلاميذ الصف العاشر في المدرسة العالية الإسلامية الحكومية 1" *تطوير وسيلة تعليم المفردات برنامج قويزير لتلاميذ الصف العاشر في المدرسة العالية الإسلامية الحكومية 1*, *لughawiyah* 4, no. 1 (2022): 43–52.

applications,³⁸ interactive software, or online learning platforms specifically designed to improve *maharah kalam* can help students to practice and improve their ability to communicate in Arabic.³⁹

5. Repetitive and Continuous Exercise:⁴⁰ Strengthening the ability to speak, listen, read, and write in Arabic. This exercise can be done through dialogues, language games, group discussions, or writing assignments. This approach helps students gain fluency and improve their *maharah kalam*.
6. Emphasis on Active Communication:⁴¹ students are required to speak, interact with classmates, or participate in Arabic language activities involving real situations, such as attending Arabic seminars. This approach helps students build confidence in using Arabic and improve their skills.

This illustrates how Arabic language learning, especially learning of *maharah kalam* has undergone a transformation of the learning paradigm from what was once monotonous to boring rule learning with a traditional learning system to communicative Arabic learning by utilizing various media to improve *maharah kalam* skills for students. Coordination between lecturers and observers of Arabic through the IMLA Association further strengthens the existence of Arabic learning in the future.

Conclusion

Learning of *maharah kalam* at university is currently increasingly massive. This is inseparable from the transformation of the paradigm of learning Arabic which was once monotonous in rules, into a communicative language, as well as to meet the need for Arabic today which has become an international language with the sixth most speakers in the world. In meeting the needs of communicative learning, Islamic universities always coordinate nationally through the IMLA community for continuous learning of *maharah kalam*.

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- Arif, Muh. "Metode Direct Dalam Pembelajaran Bahasa Arab." Bahasa Dan

³⁸ Miftachul Taubah and Muhammad Nur Hadi, "Aplikasi Tik Tok Sebagai Media Pembelajaran Maharah Kalam," Jurnal Mu'allim 2, no. 1 (2020): 57–65, <https://doi.org/10.35891/muallim.v2i1.2201>.

³⁹ Mahfuz Rizqi Mubarak et al., "Zoom Cloud Meeting: Media Alternatif Dalam Pembelajaran Maharah Kalam Di Tengah Wabah Virus Corona (Covid-19)," Arabiyatuna : Jurnal Bahasa Arab 4, no. 2 (2020): 211, <https://doi.org/10.29240/jba.v4i2.1445>.

⁴⁰ Nulaila, Nurdiniawati, and Amnah, "Meningkatkan Kemampuan Maharah Kalam Dan Kitabah Pada Mahasiswa Prodi Pba Fakultas Tarbiyah Iai Muhammadiyah Bima."

⁴¹ Nia Himatul Ulya, Chairani Astina, and Ashief El Qorny, "Implementation of Bi ' Ah Lughawiyah in Improving Maharah Kalam at Modern Pondok Az-Zahra Zahra Al-Gontory Al Purwokerto | Implementasi | Implementasi Bi ' Ah Lughawiyah Dalam Alam Peningkatan Maharah Kalam Di i Pondok Modern Zahra Al-Gontory Al Purwoker" 2, no. 2 (2022).

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