

AN ECLECTIC APPROACH TO ARABIC LANGUAGE EDUCATION: IMPLEMENTING KITAB AL-AMTSILAH AT-TASHRIFIYAH IN MODERN INDONESIAN PESANTRENS

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ABSTRACT

The importance of effective Arabic language learning methods is increasingly recognized in Indonesia, particularly within modern pesantren. This study aims to explore how the *al-Amsilah at-Tashrifiyah* book facilitates Arabic language acquisition in these educational settings. Employing a qualitative approach, this research utilizes a case study methodology, collecting primary data through interviews with three teachers and three students from Pesantren al-Amien Prenduan and Pesantren Darussalam Gontor. The findings reveal that modern pesantren implement various learning methods, including game-based learning, lingual-based learning, and eclectic-based learning. Specifically, the eclectic method integrates game-based learning with grammar instruction, where teachers provide explanations of Sharaf grammar after students complete reading and memorizing activities. This study concludes that these innovative teaching strategies enhance the effectiveness of Arabic language learning in pesantren environments. The implications of this research suggest that incorporating the eclectic method through the *al-Amsilah at-Tashrifiyah* book can lead to more engaging and effective Arabic language instruction, ultimately benefiting both educators and students. Recommendations for further improving Arabic language teaching methodologies are provided to encourage ongoing development in this critical area of study.

Keywords: *al-Amsilah at-Tashrifiyah* book, Arabic Language Learning, Eclectic Method, Modern pesantren Indonesia.

INTRODUCTION

The mastery of Arabic language learning within educational institutions remains a significant challenge for many students. The difficulty in learning Arabic can be attributed to three primary factors. First, Arabic grammar is notably complex, requiring students to grasp *nahwu* (syntax), *sharf* (morphology), and a considerable vocabulary (Muhin & Yusoff, 2021). Second, the teaching methods employed in Arabic language education often adhere to outdated paradigms. Many educators prioritize the memorization of rules before allowing students to engage with the language, which frequently leads to boredom and disengagement (Adal, 2019). Lastly, a lack of variety in instructional approaches contributes to student disinterest; many teachers rely on the same teaching methods throughout the entire course (Alfataftah & Jarrar, 2018). Collectively, these issues create a significant barrier to effective Arabic language acquisition.

Moreover, mastering the Arabic language requires considerable time and dedication, complicating the learning process further (Muradi et al., 2021). Even proficient learners encounter difficulties across all language indicators, emphasizing the language's inherent challenges (Alasraj & Alharbi, 2019). In today's fast-paced educational environment, students are increasingly drawn to methods of learning that are efficient and less time-consuming

(Moreno et al., 2017). This trend has fostered a sense of boredom and frustration among learners, resulting in decreased motivation and engagement in Arabic studies (Ritonga, 2021). Consequently, Arabic language learning is often undervalued, leading to widespread demotivation among students, as traditional teaching methods fail to inspire enthusiasm for the subject (Boukil et al., 2018).

In contrast, Pesantren al-Amien Prenduan and Pesantren Darussalam Gontor in East Java, Indonesia, have adopted an innovative approach to Arabic language education. They utilize eclectic learning methods, incorporating the *al-Amsilah at-Taṣrifīyyah* book as a foundational resource. This method not only simplifies the learning process but also promotes a dynamic and interactive classroom environment. By merging Arabic communication skills with grammar mastery through the principles outlined in *al-Amsilah at-Taṣrifīyyah* book, students are able to practice Arabic more effectively and efficiently. This curriculum allows for a structured yet flexible learning experience, enabling students to gain a better understanding of grammar as they progress through the material.

This article aims to investigate the implementation of eclectic learning methods in Arabic language instruction, specifically using the *al-Amsilah at-Taṣrifīyyah* book as a guiding text within these two Islamic boarding schools. The *Amsilah at-Taṣrifīyyah* book serves as a comprehensive grammar resource, detailing the transformations of word forms (*siyāq al-ḥarf*), such as singular, dual, and plural variations. By engaging with the word transformations through a combination of singing and memorization, students indirectly learn essential grammatical concepts. The eclectic approach facilitates a deeper understanding of Arabic grammar, allowing learners to navigate the complexities of the language with greater ease.

Several researchers have investigated eclectic method for language learning (Dozie et al., 2023; Sundari et al., 2021; Ayar, 2021). Research on the eclectic method in language learning reveals several gaps. While studies by Sundari et al. (2021) and Nalliveetil & Alidmat (2013) highlight its adaptability in diverse classrooms, there is insufficient examination of the contextual challenges influencing its implementation across various educational settings. Additionally, most research, including work by Ayar (2021) and Dozie et al. (2023), focuses on short-term outcomes, indicating a need for longitudinal studies to assess the method's long-term impact on language proficiency and academic performance.

Research on the eclectic method in Arabic language learning, as evidenced by studies like those of Dozie et al. (2023), Sundari et al. (2021), and Ayar (2021), reveals several significant gaps. While the adaptability of the eclectic method in diverse classrooms is noted, particularly by Sundari et al. (2021) and Nalliveetil & Alidmat (2013), there is a lack of focused research addressing the contextual challenges that can affect its implementation in specific Arabic learning environments. Furthermore, the majority of existing studies concentrate on short-term outcomes, which points to a need for longitudinal research that evaluates the method's enduring impact on Arabic language proficiency and academic performance. This gap in the literature suggests an opportunity for future studies to explore these aspects more comprehensively, thereby enhancing the understanding of the eclectic method's effectiveness in Arabic language education.

Ultimately, this research seeks to fill a critical gap in the literature by exploring the efficacy of eclectic learning methods in enhancing Arabic language mastery among students in Islamic boarding schools. By highlighting the innovative practices employed in Pesantren al-Amien Prenduan and Pesantren Darussalam Gontor, this study underscores the potential of the eclectic method in transforming traditional Arabic language education. The findings may provide valuable insights and recommendations for educators seeking to improve their teaching strategies and enhance student motivation in Arabic language learning.

METHOD

This article presents a qualitative research study employing a case study approach (Creswell, 2014) to explore effective and accessible Arabic language learning methods at the modern pesantren al-Amien and Darussalam Gontor through the use of the *al-Amṣilah at-Taṣrīfīyah* book. To gather data, in-depth interviews were conducted with key Arabic language instructors, including Fahar Kurniadi from Pesantren al-Amien and Naila Nur from Pesantren Darussalam Gontor. Additionally, insights were collected from students (santri) such as Abdul Aziz and Triyono from Darussalam Gontor, and Fauziyah and Ahmad Fadhal from al-Amien Prenduan. The selection of interviewees was intentional, focusing on individuals with extensive teaching experience, which enriches the research findings and supports the identification of effective instructional strategies.

The study also incorporates secondary data, including profiles of the pesantren, their vision and mission for Arabic language learning, and evaluations of their curricula and learning outcomes (Yusuf, 2016). These two modern pesantren were chosen for their successful implementation of Arabic language instruction using the *al-Amṣilah at-Taṣrīfīyah* book. Data collection was executed through three triangulation techniques: unstructured interviews, direct observation, and documentation (Woodside, 2010). Subsequently, the collected data was analyzed using Miles-Huberman-Saldana's interactive data analysis framework, which includes stages of data collection, condensation, display, and conclusion drawing (Miles et al., 2014). This systematic approach ensures a comprehensive understanding of the learning methods in question and contributes valuable insights to the field of Arabic language education.

RESULTS AND DISCUSSION

Modern pesantren are educational institutions that integrate traditional and contemporary approaches to learning, offering formal education in madrasah or school settings while adhering to national standards (Khotimah & Dodi, 2022). While rooted in classical and traditional learning systems, they have evolved to incorporate modern elements, blending general education with religious instruction, with a greater emphasis on religious studies (Wajdi & Nur Aulia, 2019). Infrastructure in modern pesantren features contemporary facilities, such as multimedia classrooms, laboratories, and foreign language centers, reflecting significant transformations in their educational and organizational systems (Efrizal, 2012). Key characteristics of modern pesantren include a shift from individualistic teaching methods to a classical classroom system, the inclusion of general subjects alongside religious studies, and the provision of diplomas upon graduation. Additionally, in relation to Arabic language instruction, modern pesantren focus on communicative proficiency, utilize contemporary Arabic textbooks, implement national education curricula, and have moved away from traditional teaching methods (Zarkasyi, 2020).

Both Pesantren al-Amien in Madura and Darussalam Gontor have successfully adopted an eclectic method for teaching Arabic language learning, blending various instructional approaches to enhance student engagement and comprehension. This method allows educators to combine traditional grammar-based techniques with more contemporary, interactive practices, catering to diverse learning styles and needs. By utilizing resources such as *al-Amṣilah at-Taṣrīfīyah* book, these pesantren create a dynamic learning environment that fosters effective communication skills alongside a strong grasp of Arabic grammar. The eclectic approach not only makes Arabic language learning more accessible and enjoyable for

students but also equips them with the necessary tools to achieve proficiency in the language, reflecting the institutions' commitment to modernizing their educational practices.

Employing Eclectic Method to Teach *al-Amṣilah at-Taṣrīfiyyah* Book

One notable resource that elucidates the eclectic method in Arabic language learning is the *al-Amṣilah at-Taṣrīfiyyah* book, compiled by Muhammad Ma'shum bin Ali, the leader of the Darussalam Gontor Modern Pesantren. This book stands out for several reasons: first, its content is organized in a systematic and sequential manner, progressing from *ṣulāṣī mujarrad* to *ṣulāṣī maẓīd* and finally to *ḵhumāṣī* and *ḍawāmir*. Secondly, it introduces readers to concepts of *at-taṣrīf al-iṣṭilāḥī* before moving on to *at-taṣrīf al-lugawī*. Finally, the book is crafted with a straightforward reading style, enriched with practical examples and minimal theoretical exposition (Safitri, 2017). These distinctive features position the book as a valuable resource in Arabic language education, making it a mandatory handbook not only in Indonesia but also on an international scale (Nurcholis & Fathoni, 2022). Despite its widespread use in various educational settings, the methods employed sometimes fall short of meeting the expectations of learners (Dodi, 2013).

The *al-Amṣilah at-Taṣrīfiyyah* book is designed to facilitate learners' understanding through its systematic organization. It includes examples of word order, known as *at-taṣrīf* (changes in word form), which are structured to promote ease of memorization and comprehension. This thoughtful arrangement allows students to practice and apply their knowledge of Arabic effectively, especially when engaging with traditional texts (*turāṣ*). While the book may not provide explicit instructions on word transformation, it compensates by offering a comprehensive array of examples across various forms.

The significance of *al-Amṣilah at-Taṣrīfiyyah* book lies not only in its content but also in its methodology, which reflects the eclectic approach that is crucial for modern Arabic language education. By integrating multiple learning strategies and examples, the book enables students to navigate the complexities of the Arabic language with greater confidence and ease. As such, it serves as an essential tool for educators in pesantren and madrasas, encouraging a more engaging and effective learning experience that aligns with contemporary educational needs.

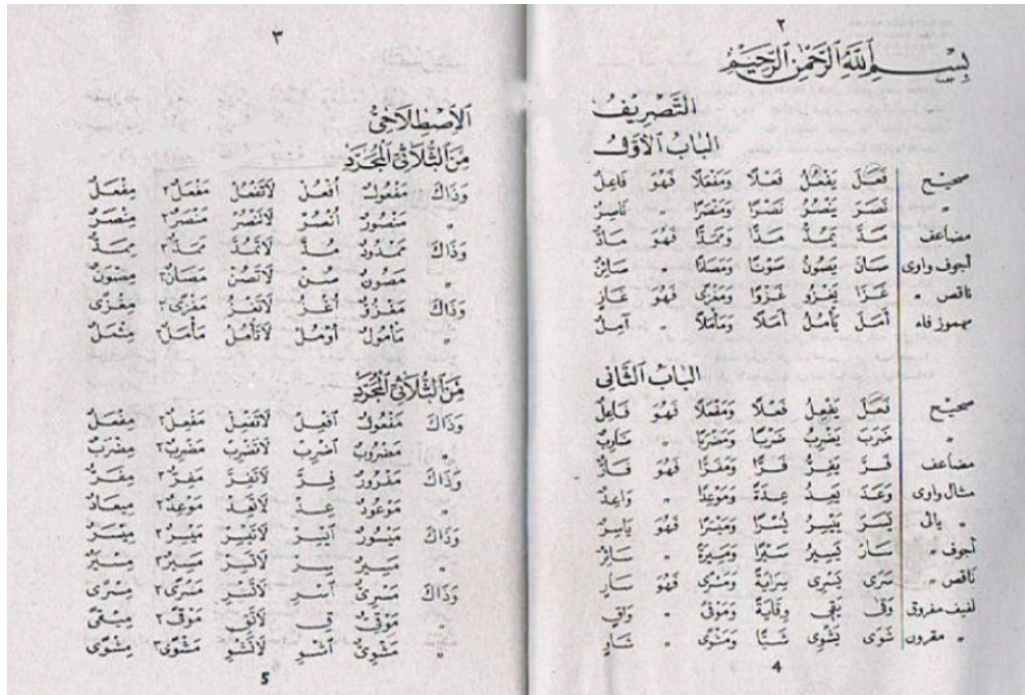


Figure 1. The beginning of *Kitab al-Amsilah at-Tashrifiyah* (Ali, 1965)

The Arabic word **فعل**, which translates to "to work," illustrates the complexities of Arabic verb conjugation. As a *fi'il mâdi* (past tense), it conveys the meaning of "to have worked." For instance, when contextualized in a sentence like **فعل أحمد**, it signifies that "Ahmad has (finished) working." In contrast, the verb **يفعل**, which also means "to work," is in the form of *fi'il mudâri'* (present or future tense), indicating "he is/will work." Therefore, when used in context, such as **يفعل محمد**, it translates to "he is/will be working." This example highlights how the transformation of a single root word can result in various meanings based on the word form used, emphasizing the importance of understanding word changes within Arabic discourse and traditional texts (*turâs*).

The significance of these word transformations lies in how each alteration not only modifies the word's structure but also shifts its meaning. From a single root word, numerous new words can be derived through processes of subtraction (*nâqis*) or addition (*maẓîd*). In traditional Arabic language learning, students are often taught to organize words according to strict grammatical rules, such as *nahw* grammar. However, Kiai Ma'shum Ali, the author of *al-Amsilah at-Tashrifiyah*, emphasizes the importance of *tashrif* patterns instead. This approach prioritizes the practical aspects of memorization and comprehension over the initial learning of formulas (Muriyatmoko et al., 2018).

By adopting this habit-based approach, students can swiftly grasp the concept of word transformation from a base word, enabling them to navigate the intricacies of the Arabic language more effectively. This methodology fosters a deeper understanding of Arabic, allowing learners to see the relationships between different forms and meanings, thereby enhancing their overall proficiency. The eclectic method championed in *al-Amsilah at-Tashrifiyah* not only streamlines the learning process but also aligns with the needs of modern Arabic language education, promoting both engagement and mastery.

Table 1. Word Changes in the *al-Amsilah at-Tashrifiyah* Book

No	Word / Lafadz	Read	Meaning
1.	علم	'Alima	(already) knows
2.	يعلم	Ya'lamu	he/she (is/will) know
3.	علما	Ilman	Knowledge
4.	معلما	Ma'lamam	Knowledge
5.	عالم	'Alimun	One who knows
6.	معلوم	Ma'lumun	(something) that is known
7.	اعلم	I'lam	Know
8.	لا تعلم	La ta'lam	Do not (you) know
9.	معلم	Ma'lamun	The tool of knowing
10.	معلم	Mi'lamun	The place of knowing

(Ali, 1965)

Table 1 illustrates the intricate nature of word changes in the Arabic language, demonstrating how a single root word like *'alima* can transform into numerous variants, each carrying distinct meanings. This complexity sets Arabic apart from many other languages, where the alterations to base words typically involve less nuance. In Arabic, each morphological change is not merely a shift in meaning; it is also intricately linked to time and context. For instance, *'alima* functions as a *fi'il mâdi* (past tense), conveying that an action has already occurred, as seen in the phrase already know. Conversely, the form *ya'lamu*, which is a *fi'il muḍâri'* (present or future tense), indicates an ongoing or forthcoming action, such as when imparting knowledge. This richness in morphological structure highlights the depth of *al-Amsilah at-Tashrifyyah* and its significance in teaching Arabic.

The *al-Amsilah at-Tashrifyyah* book emphasizes the concept of *tashrif*, beginning with the root word to facilitate a clearer understanding of word transformations. Kiai Ma'shum Ali, the author, has meticulously conceptualized the Arabic learning process, steering away from conventional grammar rules that may overwhelm students. Instead of burdening learners with complex grammatical theories, the book allows students to engage with the language through a systematic arrangement of word forms. This approach not only enhances pronunciation but also encourages a natural progression in mastering Arabic through the practice of recognizing and applying word changes effectively.

The primary intention behind *al-Amsilah at-Tashrifyyah* is to simplify Arabic language acquisition, focusing on how to modify words through "tashrifan". This method ensures that students can easily memorize and internalize the different forms of words without the cognitive strain often associated with traditional grammar instruction. As noted, the book's structured framework allows learners to grasp the essence of Arabic more intuitively, promoting both confidence and competence in their language skills (Wahyono, 2019). By prioritizing practical engagement with language changes, *al-Amsilah at-Tashrifyyah* significantly contributes to the effectiveness of Arabic learning in modern educational settings.

Exploring Arabic Emphatic Sounds Acquisition: From Habituation to Phonological Understanding in Islamic Educational Contexts

Arabic learning methods in pesantren exhibit significant variation, particularly between traditional (*salafiyah*) and more modern or semi-modern institutions. Traditional pesantren typically adhere to the *qawâ'id wa tarjamah* method, which focuses primarily on grammar rules and translation rather than on practical communication skills (Habibi, 2019). This approach

reflects an educational orientation centered on mastering the contents of classical texts, or *turâs* book, rather than developing conversational proficiency in Arabic (Hanani & Dodi, 2020). Although some traditional pesantren may incorporate Arabic communication into their curriculum, this practice often takes a backseat to the primary goal of textual comprehension, thus maintaining a more kitabiyah (textual) focus (Baroroh & Tolinggi, 2020).

In contrast, the present study investigates Arabic learning methods in two modern pesantren: Pesantren Darussalam Gontor and Pesantren al-Amien Prenduan. These institutions utilize a variety of teaching approaches tailored to the capabilities of their educators and the resources available. By integrating modern pedagogical techniques, these pesantren aim to enhance students' Arabic language skills in a more communicative and effective manner, diverging from the traditional methodologies of their predecessors.

One of the primary methods employed in these modern pesantren is the direct method (*mubâsyarah*), which emphasizes speaking (*kalâm*) and listening (*istimâ*). This method focuses on enabling students to communicate verbally in Arabic based on what they have memorized and heard, often without a strong emphasis on grammatical structures or rules in *nahw*. The goal is to encourage students to memorize a vast amount of vocabulary and engage in practical communication during their daily activities (Salah & Zakaria, 2017). Known as "sûqiyah Arabic", this practice allows students to converse freely, emphasizing fluency and practical usage over strict adherence to formal grammatical rules.

Students are required to memorize 20 to 25 vocabulary words daily and must speak Arabic at all times, including in the bathroom, kitchen, and classrooms. There is no emphasis on *nahw* or grammar rules; the focus is on making Arabic a natural part of their communication. Teachers also conduct lessons entirely in Arabic, encouraging students to ask and answer questions in the language. Additionally, students are tasked with storytelling and sentence completion activities. If a student struggles with certain words, they can seek help from peers or use a dictionary. The goal is to ensure that students become comfortable with Arabic, preventing stiffness in their speech (Fahar Kurniadi, personal communication, January 12, 2022).

Direct method is specifically designed to help students incorporate Arabic into their daily lives, allowing them to develop fluency in pronunciation and comprehension without the burden of adhering to strict grammatical rules. This approach encourages students to focus on speaking rather than worrying about whether their expressions conform to grammatical standards. The direct method promotes a natural flow of communication, using various activities like pictures and drama to facilitate learning. Their research indicates that this method fosters habitual communication among students, enabling them to digest and articulate the language effectively without the constraints of formal grammatical instruction (Hawashin & Aljawarneh, 2013).

Dianne Larsen Freeman also supports the use of the direct learning model, noting its relevance in Arabic-speaking environments (Larsen-Freeman & Anderson, 2013). She highlights the distinction between communicative Arabic, often referred to as *sûqiyah* Arabic, and formal Arabic (*fushah*), which requires grammatical precision. In Arabic-speaking countries, the emphasis is placed on everyday communication rather than on written forms of the language. Freeman suggests that while communicative Arabic allows for the use of vocabulary in a more flexible context, written Arabic necessitates a strict adherence to grammatical rules to convey the author's intended meaning accurately. This flexibility in spoken Arabic enables learners to understand and engage in conversation even when they lack grammatical precision.

Overall, the direct method prioritizes active communication, allowing students to engage with the language in a more intuitive and practical manner. By focusing on daily interactions

and real-life applications, students can cultivate a deeper understanding of Arabic that transcends grammatical confines. This method not only enhances their speaking abilities but also promotes confidence in their communication skills, facilitating a more comprehensive language acquisition experience. By emphasizing the importance of vocabulary and practical usage, the direct method serves as an effective pedagogical approach in modern Arabic language education, particularly in informal and immersive learning.

The silent way method is a unique approach to Arabic language learning that aligns with the principles of the direct method, prioritizing lively communication over strict grammatical accuracy. In this method, the teacher plays a crucial role by utilizing visual aids such as objects and pictures to facilitate understanding without relying heavily on verbal explanations. By demonstrating concepts and encouraging students to engage actively, the teacher fosters an environment where learners can describe and articulate their thoughts in Arabic. This technique not only enhances students' vocabulary and speaking skills but also encourages them to communicate more freely and creatively, allowing for a more immersive and interactive learning experience.

The teaching materials do not need to consist solely of physical objects; the teacher can also utilize a large display screen or projector to showcase movies, guessing games, pictures, and similar resources (Fauziyah, personal communication, January 29, 2022). With these materials, students are encouraged to describe each item presented by the teacher. This method is designed to enhance memory and visual engagement, promoting a more dynamic learning experience.

Teachers provide a projector screen for teachers to use the internet to display various images, such as those of Egypt, the Kaaba, and pilgrims. Students then narrate these images in Arabic based on their language skills and knowledge of the subject. For example, if a student understands the Kaaba solely as a pilgrimage site, that's all they will convey; however, a deeper understanding of its historical significance may lead to richer descriptions. This practice continues with students taking turns, moving from one topic to another, and even extending to informal settings like waiting in the bathroom, where they guess and describe objects. Such activities help them become more accustomed to using Arabic in everyday situations, like describing their reflection in the mirror (Naila Nur, personal communication, January 29, 2022).

Mahmudi emphasizes that the silent way method is rooted in an analysis of individual potential and language ability, positioning students as active participants in their own learning process. This approach places the onus of learning primarily on the students, encouraging them to engage deeply with the material through their own creations and interpretations. By fostering an environment where learners take ownership of their language acquisition, the silent way method encourages independence and creativity. However, this method is not without its challenges; it requires students to develop both cognitive and psychomotor skills simultaneously. This dual focus means that learners must not only grasp the theoretical aspects of language but also practice and apply these concepts in real-world contexts. As a result, students become more adept at navigating the complexities of language, making the silent way method a comprehensive and enriching approach to language learning (Mahmudi et al., 2019).

Thirdly, community language learning focuses on collective understanding, utilizing a group-oriented approach to language acquisition. This method aims to achieve three key objectives: fostering humanistic values, promoting cooperation, and facilitating knowledge transfer. The humanistic aspect is evident when learners collaboratively solve problems and engage in discussions, highlighting the importance of collective rather than individualistic efforts. Cooperation is cultivated through the emotional bonds and cohesiveness formed within the group. Furthermore, knowledge transfer occurs seamlessly as group members who

may lack familiarity with certain Arabic vocabulary can readily ask questions or comprehend meanings without explicit instruction. This collaborative dynamic makes community language learning a highly effective method, particularly within pesantren settings.

In groups, the ustadz divides students into five or six teams within the class, encouraging them to engage in discussions about interesting daily themes. The teacher may present problems for the students to solve collaboratively, emphasizing the use of Arabic for communication. Assignments can include guessing games, drama, and library visits, fostering teamwork akin to a soccer team. Occasionally, students write down Arabic words they don't understand, prompting discussion among peers. Rather than providing immediate answers, the ustadz encourages students to look up words in the dictionary, promoting sharing and collaborative thinking. While grammatical accuracy is not prioritized, the focus remains on mutual comprehension (Mohammad Fadhal, personal communication, January 22, 2022).

C.A. Curren, the originator of the Community Language Learning (CLL) method, asserts that this approach is applicable not only to language learning but also to all subjects. It emphasizes a humanistic perspective that values the feelings and emotions of individuals while fostering social respect, all within the context of using a foreign language. The underlying assumption is that every student possesses an ego or consciousness that can be expressed when in a stable psychological state. In various settings such as schools, langgar, pengajian, and other Arabic language activities, students absorb (*istimâ'*) teachings from hadith, the Quran, and Arabic language lessons, which are stored in their subconscious. To bring these insights to the forefront, it is essential to stimulate them through humanistic elements (Albariki & Sunarto, 2020).

The fourth method is the audiolingual method (*sam'iyyah ṣâḥiyyah*), which focuses on enhancing language skills through active listening. This approach begins with students listening to various events, such as movies or stories, which are then discussed in Arabic. Following these discussions, students are encouraged to summarize and conclude what they have learned. The audiolingual method is founded on several key assumptions: first, that language is not solely written but also expressed vocally; second, that language development is a habitual process; third, that the emphasis should be on teaching language rather than solely focusing on distinguishing right from wrong; fourth, that language is free from rigid grammatical constraints; and finally, that different languages exhibit unique characteristics and should not be confined to a single set of rules (Salah & Zakaria, 2017). At the heart of this method are speaking and delivery practices, with a strong emphasis on repetitive drills. As a result, the primary focus of the audiolingual method is to cultivate students' speaking abilities in Arabic through consistent practice and repetition.

Students engage in various activities to practice Arabic, such as repeating vocabulary spoken by their peers in sentences, developing vocabulary into stories, and arranging disconnected words to create narratives. For instance, during heavy rain, I asked the students to listen to the sound of the rain and then share their stories, encouraging others to build on the same theme. This approach keeps students engaged and fosters a fun learning environment. I emphasize fluency in Arabic over grammatical accuracy initially, as my goal is for them to become comfortable speaking the language. Practice occurs continuously, both in and outside the classroom, adapting to the situation at hand (Muhammad Fadhal, personal communication, January 28, 2022).

The fifth method is known as the eclectic method (*at-tarîqah al-intiqâdiyyah*), which combines various teaching approaches into a single lesson. This approach allows for the integration of different methods, such as the direct method, where students engage in direct communication during class, followed by the teacher's review of grammar, addressing it one by one based on the dialogue (Lubis et al., 2018; Mardiyah, 2020; Rifa'i, 2015). For instance,

students may read a text and then narrate it, effectively blending multiple methods in their learning experience. This eclectic approach is particularly prevalent in modern pesantren across all levels—beginner, intermediate, and advanced. The primary aim is to maintain student engagement and prevent boredom by offering a diverse range of teaching methods, thereby enhancing the overall learning experience.

In the learning environment, both inside and outside the classroom, the abundance of teaching time necessitates the use of multiple methods to keep students engaged. Relying on a single approach can lead to boredom, which is why combining various methods is a common practice here. The process typically begins with a dialogue where students are presented with a problem to solve collaboratively. They then write short stories in Arabic, which are corrected and discussed together. This approach extends beyond the classroom as students explore nature, discussing elements like trees. The key is to maintain a fluid teaching style that adapts to different methods, ultimately prioritizing students' ability to speak fluently (Fahar Kurniadi, personal communication, January 22, 2022).

In modern pesantrens, three methods are employed to help students master Sharaf, with the first being game-based learning. This approach utilizes the kitab *al-Amsilab at-Taṣrifīyyah*, which focuses on memorizing words and their forms. Guided by the teacher, students engage in group readings to facilitate memorization (Nasrulloh et al., 2018). To keep students motivated, Pesantren al-Amien Prenduan in Semenep has implemented creative methods to make reading enjoyable. Two notable techniques include: 1) reading while memorizing the kitab *al-Amsilab at-Taṣrifīyyah* using rhythmic beats created by hitting a drink bottle or any sound-producing object, and 2) reading accompanied by pleasant songs in a darkened room, fostering a fun atmosphere for collective learning. Each batch of students, usually consisting of 10 to 11 groups with unique names, can memorize the entire book within two months, including page numbers. The use of enjoyable sounds and collective activities in the mushalla enhances the memorization experience. After this initial memorization phase, students are then introduced to the rules of Sharaf science for better comprehension (Abdul Aziz, personal communication, January 28, 2022).

The lingual-based-learning method focuses on familiarizing students with reading and memorizing the *al-Amsilab at-Taṣrifīyyah* book after the Isya' prayer. At Pesantren al-Amien Prenduan, this method is specifically designed for santri attending I'dadiyah schools or madrasah. Each night, students gather to recite the material together, fostering a collaborative learning environment. Unlike the game-based approach, this method does not rely on any equipment; students simply bring their books for reading. While the effectiveness of this method may be slower, with students typically memorizing the material within three to five months, it allows for a deeper and more thorough understanding of Sharaf concepts over time.

In contrast, the eclectic-based-learning method combines game-based learning with grammar instruction. After students complete their reading and memorization tasks, the teacher provides an explanation of Sharaf grammar sourced from additional texts. This dual approach typically begins with students reading together while producing rhythmic sounds using various objects. Following this interactive session, the teacher explains the meanings and interpretations of the material. Generally, students who are fluent in their memorization undergo individual assessments, focusing on their understanding of each *lafz* and its meaning. Based on my experience, this initial emphasis on memorization significantly enhances students' ability to grasp concepts quickly and apply them in practice, leading to a more effective learning experience (Nor Triyono, personal communication, January 22, 2022).

Based on the results of the present study, there are several aspects to discuss. The eclectic method in language learning has gained traction among experts, with prominent

figures like Larsen-Freeman advocating for an adaptive approach that integrates techniques from various methods based on learners' needs. Larsen-Freeman emphasizes the importance of flexibility in language teaching, while Brown supports the idea of creating a balanced strategy by drawing from multiple pedagogical methods (Brown & Lee, 2015). Richards highlights teacher autonomy in selecting and adapting methods, ensuring they cater to the diverse needs of students (Richards & Rodgers, 2014). Nunan adds to this discourse by promoting a task-based approach, which frequently incorporates various teaching methods to achieve specific language learning goals (Nunan, 2004). Collectively, these scholars advocate for an eclectic approach that combines grammar, direct methods, reading, and audiolingual techniques to foster an engaging and effective language learning environment.

The eclectic method is characterized by its dynamic nature, enabling teachers to combine effective strategies tailored to students' abilities and preferences, thus preventing boredom and enhancing learning outcomes. Ritonga defines the eclectic method as a combination of two primary approaches: *ṭarīqah al-qawā'id wa at-tarjamah* and *ṭarīqah al-mubāsyarah*, focusing on listening, speaking, reading, and writing skills in Arabic (Ritonga, 2020). This method has evolved into two new models: the Intensive Oral Scientific Method, which prioritizes speaking, reading, and writing in a structured manner, and the *ṭarīqah al-madkhal wa al-wazīfī*, which adapts to students' learning tendencies. Ultimately, the eclectic approach aims to equip students with the ability to listen, speak, read, and write effectively in Arabic, as exemplified in the *Amsilah at-Taṣrīfiyyah* book, which facilitates rapid language acquisition and comprehension without causing demotivation.

The results of the present study demonstrate a significant application of methodological flexibility through the eclectic approach in language teaching. By incorporating a variety of teaching methods—such as grammar-based, communicative, and task-based learning—the study aligns well with the diverse needs of students (Ritonga et al., 2024). For instance, the integration of game-based learning methods engages students actively while providing opportunities for grammar instruction through practical application. This combination allows students to practice their language skills in a dynamic and supportive environment, enabling them to progress at their own pace while effectively mastering the intricacies of Arabic grammar as outlined in *al-Amsilah at-Taṣrīfiyyah* book. Additionally, the use of collaborative activities, such as group reading sessions and storytelling, fosters an engaging classroom atmosphere that encourages exploration and active participation.

Furthermore, the eclectic method promotes student-centered learning by encouraging learners to take an active role in their education. The study's findings reveal that students are more motivated and engaged when they can choose activities that resonate with their individual learning preferences. For example, the use of music and rhythm during memorization activities not only makes learning enjoyable but also caters to auditory learners who thrive in a collaborative setting. This adaptability is crucial as it allows for the accommodation of various learning styles, ensuring that every student can find a method that suits them best. As a result, students demonstrate improved language proficiency and confidence in their abilities, leading to a more effective and enjoyable learning experience overall. This circumstance can be fulfilled in modern pesantren to achieve Arabic language skill mastery (Muafiah et al., 2022).

The findings of the present study highlight the effective implementation of various techniques within the eclectic method to enhance language learning. Techniques such as game-based learning, collaborative reading sessions, and speaking exercises are specifically employed to create a dynamic and interactive classroom environment. For instance, games are utilized to facilitate the memorization of vocabulary and grammar concepts from *al-Amsilah at-Taṣrīfiyyah* book, transforming potentially monotonous tasks into enjoyable and engaging

activities. Additionally, the incorporation of storytelling and group discussions enables students to express their thoughts and ideas in Arabic, promoting not only their vocabulary development but also their confidence in using the language. These techniques serve a dual purpose: they keep students motivated and engaged while also addressing the need for practical application of language skills in real-life contexts. Technology can be used to enrich those techniques in an effort to develop students' Arabic language mastery (Nasution et al., 2024).

Moreover, the eclectic method effectively fosters the integration of language skills through varied activities that encourage holistic language development. By combining listening, speaking, reading, and writing exercises, the study reveals how these skills are not taught in isolation but are interconnected in practical learning scenarios. For example, students engage in listening activities during story-telling sessions, which enhance their comprehension and listening skills, while simultaneously practicing their speaking abilities as they narrate or respond to prompts. Reading exercises, accompanied by discussions and written reflections, further solidify their understanding and application of the language. This integrated approach not only helps students develop a more comprehensive understanding of Arabic but also prepares them for real-world communication, making language learning a more cohesive and effective experience.

CONCLUSION

This study explores diverse approaches to Arabic language acquisition in modern pesantren, focusing on the shift from traditional methods emphasizing grammatical precision to more communicative and interactive techniques. Institutions like Pesantren Darussalam Gontor and Pesantren al-Amien Prenduan utilize innovative strategies, including the direct method, silent way, community language learning, audiolingual, and eclectic approaches, to foster effective language skills. The direct method immerses students in Arabic, while the silent way encourages participation and expression. Community language learning enhances collaboration, and game-based techniques for mastering Sharaf showcase enjoyable learning. Overall, the findings indicate that a holistic and flexible approach can greatly improve students' proficiency and confidence in Arabic communication, aligning with contemporary educational practices. The *al-Amsilah at-Taṣrīfīyyah* book is a crucial resource in Arabic language education, especially with its eclectic method. Its systematic organization—from *ṣulāṣī mujarrad* to *ḵbumāṣī*—enhances comprehension and retention through structured learning. The book's practical examples and minimal theory make it accessible to learners. While it may not always meet all expectations, its eclectic approach effectively navigates the complexities of Arabic, equipping students to engage with traditional texts and aligning with contemporary educational methods. Overall, the *al-Amsilah at-Taṣrīfīyyah* book bridges traditional language learning with modern pedagogical needs, fostering a more engaging Arabic learning experience.

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