

Management of Arabic Language Skills Development in Islamic Education Institutions

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Abstract

This article discusses the management of Arabic language skills development in Islamic educational institutions. Self-development management can be carried out with two models. The first is the counselling model. Counselling is an assistance service for students, both individually and in groups, in order to be able to independently and develop optimally, in the field of developing learning abilities, interest talents and language skills through various types of services and support activities. The second is a model of extra-curricular activities, namely educational activities outside the subject matter and counselling services to help develop students according to their needs and potentials through activities organised explicitly by educators and Islamic educational institutions.

Keywords: *Management, Development, Arabic Language Ability.*

Abstrak

Artikel ini membahas manajemen pengembangan kemampuan bahasa arab di lembaga pendidikan islam. Manajemen pengembangan diri bisa dijalankan dengan dua model. Pertama model konseling. Konseling adalah pelayanan bantuan untuk peserta didik, baik secara perorangan maupun kelompok, agar mampu mandiri dan berkembang secara optimal, dalam bidang pengembangan kemampuan belajar, bakat minat dan kemampuan berbahasa melalui berbagai jenis layanan dan kegiatan pendukung. Kedua adalah model kegiatan ekstra kurikuler yaitu kegiatan pendidikan di luar mata pelajaran dan pelayanan konseling untuk membantu pengembangan peserta didik sesuai dengan kebutuhan dan potensi mereka melalui kegiatan yang secara khusus diselenggarakan oleh pendidik dan lembaga pendidikan Islam.

Kata Kunci : *Manajemen, Pengembangan, Kemampuan Bahasa Arab*

Pendahuluan

Ability to speak Arabic literature has a significant influence on the development of the teaching of Islam, because of the book of yellow shows involving religious issues both in terms of the human relationship with God, a relationship between humans and the human relationship with nature. Almost no doubt again, ability language has a significant role not only in the transmission of knowledge of Islamic knowledge, not only among the student's community but also in Indonesian Muslim community as a whole.¹

Language acquisition s it is imperative for the development of science to facilitate the process of deep religious understanding able to formulate fresh but not ahistorical explanations regarding the teachings of Islam, al-Quran and al-Hadith.² In carrying out educational activities, of course, an educator needs knowledge in delivering subject matter called development management. Briefly, management development is the path that can improve mastery with efficient; therefore the type of learning method to use depends on the character of the material learned.³ Knowles divides development management into three categories, namely individual learning methods, group learning methods, and community development learning methods.

According to Mastuhu, the principles contained in Islamic education are applied in various methods of learning. In general, management of the development of the learning that is used in Islamic education covering. Management development, musyawarah, memorization and lalaran.

The five management developments above are the specifics of Islamic education, and they also indicate the role of the kyai is very dominant in learning activities and orientation of Islamic education which encourages students to master the material thoroughly, and the five learning methods above are applied with various learning techniques⁴. Method and technique are two different worlds, but

¹ Azyumardi Azra, *Pendidikan Islam Tradisi dan Modernisasi Menuju Millennium Baru* (Jakarta: Logos Wacana Ilmu, 2002), Cet ke-IV, 116.

² Affandi Mochtar, *Membedah Diskursus Pendidikan Islam* (Ciputat : Kalimah, 2001), 54.

³ Mujamil Qomar, *Pendidikan Islam : Dari Transformasi Metodologi Menuju Demokratisasi Institusi* (Jakarta : Erlangga, t.t), 141.

⁴ Affandi Mochtar, *Membedah Diskursus Pendidikan Islam* (Ciputat : Kalimah, 2001),48.

they cannot be separated. In fact, both are often used to refer to a learning event in Islamic education.⁵

The idealization of educational goals is formulated in UUSPN No. 20 of 2003 concerning the national education system, That; "National education aims to educate the nation's life and develop people who are faithful and devoted to one and only God and have high character, knowledge and skills, spiritual and physical health, a solid and independent personality, as well as a sense of social and national responsibility.⁶

Education is a conscious effort that is deliberately designed to improve the quality of human resources (HR).⁷ One of the efforts to improve the quality of human resources is through the process of self-development of students, what is meant by self-development is an effort to form the character and personality of students carried out through language development management activities through guidance and counselling as well as extracurricular activities.

Literature review

Arabic Language Skills Development Management

Management comes from the word to manage, which is defined as controlling, handling or managing.⁸ In general, the notion of management is the management of a job to obtain results in order to achieve predetermined goals by moving other people to work. According to GR Terry, management is defined as a distinctive process consisting of planning, organizing, implementing, and supervising, which is carried out to determine and achieve goals by utilizing human resources and other resources.

According to James AF Stoner, management is defined as the process of planning, organizing, leadership, and supervising the efforts (efforts) of organizational members and using all organizational resources to achieve predetermined goals. Management is the process of using organizational resources by using other people to achieve organizational goals effectively and efficiently.⁹ Namely by carrying out management functions such as

⁵ Azyumardi Azra, *Pendidikan Islam Tradisi dan Modernisasi*, 44.

⁶ Arief furqan, *Jurnal Studi Islam, Sains, dan Teknologi*, (Jakarta: Director Jenderal Pendidikan Tinggi: 2004). 78

⁷ Prof. Dr. Piet A. Sahertian, *Konsep Dasar dan Teknik Pengembangan Sumber Daya Manusia* (Jakarta: Rineka Cipta, 2000). 1

⁸ Drs. H. Zasri M. Ali, MM, *Dasar-Dasar Manajemen*, (Pekanbaru: Suska Press, 2008), 1.

⁹ Prof Dr. Wibowo, S. E., M. Phil, *Manajemen Kinerja Edisi Kedua*, (Jakarta: Rajawali Pers, 2009), 2

planning, organizing, directing and implementing, monitoring, etc.¹⁰ Management can be defined as a process consisting of planning, implementing, and controlling.¹¹

All the basics and objectives of development management must be integrated, consistent and mutually supportive of one another. To maintain consistency towards achieving development management goals, every effort must be preceded by a fair planning process. The concept of management of Islamic education development explains that every human being (not just an organization) should pay attention to what has been done in the past to plan for tomorrow. In the Qur'an surah al-Hashr verse 18 Allah says:¹²

*"O you who believe, fear Allah and let yourself pay attention to what he has done for the next day (afterlife) and fear Allah. Indeed, Allah knows what you are doing"*¹³

One example that is very accurate in the field of planning in the event of the Prophet Muhammad and the Muslims of Makkah (Muhajirin) to Medina. Al-Buraey (1990) stated that this hijrah event was the first managerial activity carried out by the Prophet on a large scale. He is seriously planning, organizing as well as executing it.

Management development in the view of Islam is not merely a vehicle for its members to carry out the task but instead focuses on how language proficiency can be done with good and steady. The organization emphasizes more on the working mechanism in which it is regulated about the line of command, the scope of authority that distinguishes between leaders and subordinates. With the existence of an organization, all individuals know what their rights and obligations are without having to feel jealous or not accept.

"Allah made the Shari'a from deen, which is what We testified to Noah, Muhammad, Ibrahim, Musa and Isa, namely: You have to uphold the deen and do not be divided on it. It is hard for a polytheist if you invite him to the path of goodness. Allah chooses those whom

¹⁰ Ahmad Ibrahim, *Manajemen Syari'ah*, (Jakarta: Rajawali Pers, 2012), 251.

¹¹ Dr. Mutiara S. Panggabean, M. E, *Manajemen Sumber Daya Manusia*, (Bogor: Eghalia Indonesia, 2002), 13.

¹² Abd. Muis Said, 'Improving Students' Listening Ability by Using Chain Whispering Words', *Journal of Education and Practice*, 5.2 (2018), 270-84.

¹³ Departemen Agama Republik Indonesia, 'Al-Qur'an Al-Karim Dan Terjemahannya' (Jakarta: Al-Mujamma', 2005)

He wants and gives guidance to those who want to return to the way of Allah " (Ash-Shura: 13).

According to Al-Buraey real concept of organizing concept in Islam can be found from the time of Prophet Muhammad and khalifah Umar bin Khattab. At the time of the Prophet, in carrying out his state duties, he formed three management, namely al-wali (governor), al-amil (collectors of zakat and shadaqah) and al-aqdi (judge). While at the time of Umar he formed many fields of management. It was stated by Shibli an-Nu'mani that the Caliph Umar at least promoted nine fields, one of which was baitul maal.

Movement here can be interpreted as a leader's effort to mobilize a person or group of people led by fostering a motivation or motive in him to carry out the tasks or activities given to him following the plan in order to achieve organizational goals (Sudjana, 2001) . They can be moved voluntarily and can feel that the work is an obligation that must be done voluntarily like their own work. With a sense of belonging and taking responsibility, they will be disappointed if they fail and vice versa, they will feel happy if their goals are achieved. If their feelings are like that, it means that the motor function is successful.

Mobilization activities are closely related to leadership issues. A leader is needed as *uswah* or a *hasanah* example for his subordinates. From these words, it means that every leader in carrying out his leadership must not behave arbitrarily outside what He commands or otherwise do what he forbids. So the behaviour shown by inviting, motivating, influencing and guiding others must always be focused on something that is blessed by Allah SWT.

Leaders must also be fair. Fair here means that in every action or action must be in its place. The opposite is *zalim*, which means putting something out of place or not. Fair is part of the truth (rights). Just people always think right and act or truth and rights. All matters that occur, which must be considered, taken into account and resolved or worked on, should be done legally. Thus every leader in acting or in making decisions must be based on fair considerations and calculations. That is also what is stated in Surah An-Nisa 'verse 58:

*Indeed, Allah tells you to pay the mandate to the owner and when you punish your fellow human beings, you should be punished with justice. Indeed, Allah does the best to teach you. Allah is all-hearing and seeing.*¹⁴

¹⁴ Departemen Agama Republik Indonesia, 'Al-Qur'an Al-Karim Dan Terjemahannya' (Jakarta: Al-Mujamma', 2005)

As a consideration, it is better to study the justice of the caliph Umar bin Khattab when he gets a case. As narrated by Kurdi Ali (in Al-Buraey, 1990), one day he bought a horse. At the time of purchase the horse did not appear to have any defects. So then the horse was bought. However, when he got home, the horse broke his leg. Of course, the caliph was disappointed because he felt cheated. After meeting the seller, it turned out that he did not want his money to be taken anymore. Both of them could not decide until, finally, they decided to ask someone for help. Furthermore, the chosen one is Shariah. The answer from Shuraiah was concise. If Umar wanted his money back, then he also had to return the horse to its previous condition, which was when it was just bought. Finally, Umar's friend gave in to take care of the horse while saying to Shuraiah: "This is what is called justice". Moreover, Shuraiah was later appointed as a judge in the province of Iraq.

Three things can be learned from this story, namely, first, Umar's willingness to deliberate and negotiate even though he was a caliph and, second, his sincerity in accepting the outcome of the decision even though he was included in the category of being disadvantaged. Finally, he puts people in the right position, according to the skills they have.

Finally, the teacher must be able to communicate with students. Even if a subordinate makes a mistake, do not let a leader's warning offend the subordinate. Even Allah himself gave an example when he warned the Prophet David, who was rather imposing his will when he liked a woman who was married. Allah did not immediately rebuke him but gave a real case of two people fighting over a goat. One of them already has ninety-nine goats, while the other one only has one. The first party wants the second party's goats to belong to him in order even to be a hundred. This indirectly warned the Prophet David about the case he was experiencing. After the Prophet, David understood his mistake then Allah gave His advice in Surah Shaad verse 26 about how to be a good leader:

"O David, actually We made you a caliph in front of your earth, so punish humans with justice, and do not obey your lust, later he will lead you astray from the way of Allah. Indeed, those who

*have strayed from the way of Allah will get a harsh punishment because they forgot the ruling day.*¹⁵

From this verse, Allah implies that many cases of leadership fail because the leader is too indulgent so that they end up getting lost.

The word controlling is used as the literal meaning of the word controlling. Thus the notion of supervision covering all research activities, observation and measurement of the operation based on a predetermined plan, interpretation and comparison of results achieved with the standards demanded, action aberration correction, and a comparison between the results (output) is achieved with the input (input) used. Through supervision, managers can ensure that their expectations are met or not. Monitoring can also help them make better decisions.

Controlling in Islam is at least divided into two things. First, control that comes from oneself which comes from tawhid and faith in Allah SWT. A person who believes that Allah must be watching His servants, then he will act carefully when he believed that Allah was second and if both he believed that Allah was third.

Hafidhuddin (2003) describes the monitoring mechanism carried out by the Prophet Muhammad and Sahabat Umar. Rasulullah SAW carried out supervision that was genuinely integrated with life. If there was someone who made a mistake, then at that time the Prophet rebuked him, so that no mistake was ignored by him. One example is when there was a friend whose ablution was not right, and it was known by the Prophet. The Prophet immediately called him and gave a warning. Likewise, when someone whose prayer is not perfect is immediately given a warning and direction.

Self-development is an educational activity outside of the subject matter as an integral part of the school/madrasah curriculum. Self-development activities are efforts to shape the character and personality of students through counselling services regarding personal and social life problems, learning activities and career development, as well as extra-curricular activities. For vocational education units, self-development activities, especially counselling services are aimed at developing creativity and careers.

¹⁵ Departemen Agama Republik Indonesia, 'Al-Qur'an Al-Karim Dan Terjemahannya' (Jakarta: Al-Mujamma', 2005)

For select education units, counselling services emphasize increasing life skills according to the unique needs of students.¹⁶

General Purpose: to provide opportunities for students to develop and express themselves according to the needs, potentials, talents, interests, conditions and development of students, taking into account the conditions of the school/madrasah. Specific objectives: to support the education of students in developing: Talent Interests, Creativity Competence and habits in life Ability in religious life Social skills Learning abilities Learning insights and career planning Problem solving abilities Independence.¹⁷

Arabic Language Teaching Materials / Materials

Teaching materials / materials are very primary in teaching. Teaching materials / materials are: "What should be given to students, what knowledge, attitudes / values and skills the student should learn".¹⁸

Several things that need to be considered in determining teaching are:

1. Materials must be appropriate and support the achievement of goals
2. The material written in teaching planning is limited to concepts only, or is in the form of an outline, the material is not described in detail
3. Establishing teaching materials must be following the sequence of teaching. That is, the material written first comes from the first goal, the second written material comes from the second goal and so on. If for one purpose it is possible to have several materials, then the material determination is

¹⁶ Dewa ketut sukardi, *Organisasi Administrasi dan Bimbingan Konseling di Sekolah* (Surabaya:Usaha Nasional 2001) hlm 19

¹⁷ ulfiah Sam, 'Metode Pembelajaran Bahasa Arab', *Studi Arab: Jurnal Pendidikan Bahasa Arab*, 2.1 (2016), 206-20
<<https://doi.org/10.36701/nukhbah.v2i1.16>>.. 21

¹⁸ Djamaluddin Darwis, *Strategi Belajar Mengajar*, dalam Chabib Toha dan Abd. Mu'ti (eds.), *PBM-PAI di Sekolah, Eksistensi dan Proses Belajar Mengajar Pendidikan Agama Islam* (Semarang : IAIN Walisongo bekerjasama dengan Pustaka Pelajar, 1998), 220.

broken down into sub-materials, but still in one material concept, use the notation a, b, c.

4. The order of materials should pay attention to continuity (continuity). Continuity means that one material with the next material is a functional relationship, one material becomes the basis for the next material.
5. Materials are arranged from simple to complex, from easy to difficult, from concrete to abstract, this way students will easily read them.
6. The nature of material is factual and some are conceptual, factual material is concrete and easy to remember, while conceptual material contains abstract concepts, and requires understanding. Studying factual material is more manageable than conceptual material.¹⁹

The teaching of the yellow book informal religious education is part of the religious teaching package, where the teaching material is sourced from book materials that are tailored to the level of a student's cognitive abilities and contains an explanation of the vertical relationship of humans (human relations with Allah SWT.) And horizontal relationships. (Human relations with each other and with the natural surroundings), Alternatively, it can be said that the yellow book material contains the rules of human relations concerning the *Hablumminallaah* aspect and the *Hablumminannaas* aspect.

Nevertheless, when viewed in terms of presentation, "The content presented books - yellow book almost always consists of two components, the first component of honour and that both are components of commentary, honor is the core that will be covered by the commentary".

Arabic Language Ability Competency Indicators

Reading is a tool that is needed by humans. Reading is useful in providing experiences, broadening horizons, connecting with past people, making it able to understand the present and plan for the future.²⁰

¹⁹ Nana Sudjana, *Dasar-dasar Proses Belajar Mengajar* (Bandung : Sinar Baru Algensindo, Cet..V, 2000), 70.

²⁰ Amal Abdussalam Al-Khalili, *Mengembangkan Kreativitas Anak*, (Jakarta: Al-Kautsar, 2005), cet. I, h. 136.

Reading is the ability and skill to interpret the material being read. Reading does not only interpret letters, pictures and numbers but what is broader than that is a person's ability to understand the meaning of something he is reading. That is why reading is an intellectual activity that can bring complimentary views, attitudes and actions.

The word reading is a word that comes from "read" which means seeing and understanding the content of what is written by speaking or being lived. Reading is a process that is carried out and used by readers to get the message the researcher wants to convey through the media of words or written language.

In Arabic, the word read (iqro) is fiil amr, which means a command sentence. In other words, it contains an order to carry it out. As in the Al-Alaq verse, which reads:

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ أَلَمْ يَكُنْ الْأَكْرَمُ ﴿٣﴾
الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

Meaning: Read by saying the name of your God who created, He has created man from a clot of blood, Read it, and it is your God who is the most gracious, who teaches humans through kalam, He teaches people what they do not know (QS. Al-alaq; 1-5)²¹

The verse above explains that reading is one of the keys to gaining knowledge. The verse implies reading, this can be seen from the repeated written words. Therefore, reading, apart from making the development of thinking broad, also enriches a person to prepare himself to become a higher quality human being.

Islamic education is an effort to shape a person's personality according to Islamic teachings. However, the problem is with how the perfect teachings can be understood by students, of course, one way to strengthen students' understanding of Islamic teachings is by reading, references to Islamic teachings which should be better. Read and understood by students is the yellow book.

Ability is something someone can do. The ability to read is the basis for mastering various fields of study because the ability to read in a field of study involves various aspects including aspects of

²¹ Departemen Agama RI, *Al-Qur'an dan Terjemahnya*, 597.

language and its rules which are the principal capital in mastery to be able to read the yellow book.

The things that should be considered in assessing the ability level of students with development management are as follows: a—reading students, whether it is correct according to the Arabic grammar s h araf as well as to the position of a word in a sentence structure Nahwu. b. Understanding of the text that has been read in the form of an explanation or the essence of the yellow book that has been read.²²

Arabic Language Skills Development Model

Self- development can be carried out in two models—first, the Counseling Model. Counselling is an assistance service for students, both individually and in groups, so that they can be independent and develop optimally, in the fields of personal life development, social life, learning abilities, and career planning, through various types of services and support activities, based on norms. Applicable.²³

Field of Counseling Services Personal life development, namely the field of service that helps students understand, assess and develop their potential and skills, talents and interests, as well as conditions following their personality characteristics and real needs. Development of social life, namely the field of service that helps students understand and assess and develop healthy and practical social relationship skills with peers, family members, and members of the broader social environment. Development of learning abilities, namely the field of service that helps students develop learning abilities in order to attend school/madrasah education and learn independently.

Career development, which is a field of service that helps students understand and assess information, and choose and make career decisions. Counselling Guidance Function;

1. Understanding function, which is a function to help students understand themselves and their environment.
2. Prevention function, which is a function to help students be able to prevent or avoid various problems that can hinder their development.

²² Khoirul Umam, "*Hubungan minat belajar Kitab Alfiyyah dengan Kemampuan Membaca Kitab Kuning Murid*. (Skripsi pada Sekolah Institut Agama Islam Syarifuddin, Lumajang, 2014) 22, tidak dipublikasikan.

²³ Departemen Pendidikan Nasional. 2008. *Petunjuk Teknis Pelaksanaan Pengembangan Diri Pada Sekola Menengah Kejuruan*. (Jakarta: Dirjen Manajemen Pendidikan Dasar dan Menengah 2008). 35

3. Alleviation function, which is a function to help students overcome the problems they are experiencing.
4. Maintenance and Development Function, which is a function to help students maintain and develop various potentials and their favourable conditions.
5. Advocacy function, which is a function to assist students in obtaining a defence of their rights and or interests that do not receive enough attention.²⁴

Second, the extra-curricular activity model is educational activities outside of subjects and counselling services to assist the development of students according to their needs, potential, talents and interests through activities organised explicitly by educators and educational staff with the ability and authority in schools/madrasa.²⁵

Extracurricular Activity Functions :

1. The development function, namely the function of extra-curricular activities to develop the abilities and creativity of students according to their potential, talents and interests.
2. Social function, namely the function of extra-curricular activities to develop students' abilities and sense of social responsibility.
3. Recreational function, namely the function of extra-curricular activities to develop a relaxed, joyful and enjoyable atmosphere for students that supports the development process.
4. Career preparation function, which is the function of extra-curricular activities to develop students' career readiness.

Supporting Activities Development Capabilities Arabic

Program Compilation, The counselling service program, is prepared based on the needs of students (need assessment) obtained through the instrumentation application. The substance of the

²⁴ Dewa ketut sukardi, *Organisasi Administrasi dan Bimbingan Konseling di Sekolah* (Surabaya:Usaha Nasional 2001) 27

²⁵ Widiyari, Desi. 2019. *Pengelolaan Kegiatan Ekstrakurikuler di Sekolah (Studi kasus di SMA Kristen Petra Malang)*. Malang: Laporan Observasi Jurusan Administrasi Pendidikan FKIP Universitas Negeri Malang. 35-40

counselling service program includes four areas, types of services and support activities, activity formats, service targets, and volume/workload of the counsellor.

1. Instrumentation application support activities, namely activities to collect data about students themselves and their environment, through the application of various instruments, both test and non-test.
2. Data collection, namely the activity of collecting data relevant to the development of students, which is carried out in a sustainable, systematic, comprehensive, integrated, and confidential manner.
3. Case conferences, namely activities to discuss students' problems in special meetings attended by parties who can provide data, convenience and commitment to the elimination of student problems, which are limited and closed.
4. Visits Bernie, the activity obtained data, convenience and commitment to terentaskannya problem learners through meetings with parents and or family. Literature Display, which is the activity of providing various library materials that can be used by students in personal development, social skills, learning activities, and career/position.
5. Transfer of cases, namely activities to transfer student problem handling to other parties according to their expertise and authority.

Closing

Management Developing self can run with two models. First, the Counseling Model. Counselling is an assistance service for students, both individually and in groups, to be able to be independent and develop optimally, in the field of developing learning abilities, interest talents and language skills through various types of services and support activities. The second is the extra-curricular activity model, which is educational activities outside the subject matter and counselling services to help develop students according to their needs and potential through activities that are specifically organized by educators and / or educational personnel with the ability and authority in schools / madrasah.

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