Arabic Reading Learning Techniques for Children based on Ali Achmad Madzkur's Perspective

Asep Maulana
UIN Kiai Haji Achmad Siddiq Jember
asepmaulana@uinkhas.ac.id

Abstract

Arabic is one of the official languages of the United Nations, which is essential for all nations to have as a means of global communication between countries. In a country with a majority Muslim population like Indonesia, apart from being a means of communication, Arabic has a special place as a medium for worship and deepening knowledge of the Islamic religion. Mastering Arabic is necessary for all Muslims, young and old, even children. Non-Arabic speakers cannot automatically master Arabic because it is not their mother tongue; therefore, specific techniques to learn it, especially in reading skills. This study aims to describe comprehensively the technique of learning to read Arabic from the perspective of Ali Achmad Madzkur. The researcher uses a qualitative approach with descriptive methods in this type of literature research. The study results stated that the techniques of learning to read Arabic for children from the perspective of Ali Achmad Madzkur include; listening and speaking techniques, reading aloud techniques, analysis techniques, letter identification techniques, and composing techniques.

Keywords: *Learning Techniques, Reading Arabic for Children, Ali Achmad Madzkur.*

Introduction

Arabic is one of the official languages of the United Nations (UN), which is vital for all nations to have as a means of global communication between countries. In a country with a majority Muslim population like Indonesia, apart from being a means of communication, Arabic has a special place as a medium for worship and deepening knowledge of the Islamic religion. Arabic is also the language of the holy book of Muslims[1] around the world.

Mastering Arabic is necessary for all Muslims, young and old, even children. One reasons is that understanding Arabic is beneficial for understanding *al- Qur'an* and *al- Hadis*. In addition, knowledge of the meanings contained in readings in worship written in Arabic can add to the joy of prayer.

---

[1] Aziz Fahrurrozi, "Arabic Learning: Problems and Solutions", *Arabiyat : Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban* 1, 162 :(2014) 2 عدد, https://doi.org/10.15408/a.v1i2.1137.

Arabic is also a language of communication because it is used officially by more than 20 countries, both Arab and non-Arab[2].

More specifically, Arabic is now used as the official language of the Islamic World League and the Organization of the Islamic Conference (OIC), consisting of 45 Islamic countries or Muslim-majority countries. However, that does not mean that Muslims only use Arabic. It is known that the *Urubah* region, which includes 21 Arab countries including Arab Africa, Arab Asia, and the Arabian Gulf belonging to the Arab League and the official language of Arabic, does not all embrace Islam. Arabic is now also the fifth official language of the United Nations since 1973. In addition, Arabic is also used as the official language of the Organization of African Unity (OPA). Thus, Arabic is an international language used by various countries worldwide[3].

The scope of learning Arabic includes linguistic elements, language skills, and cultural aspects. Where is the essence of language itself consists of *qawâ'idu al-lughah* (grammar), *mufradât* (vocabulary), *ashwat*

'arabiyyah (pronunciation, and spelling). While language skills include *mahâratu al-istimâ'* (listening skills), *mahâratu alkalâm* (speaking skills), *mahâratu al-qirâ`ah* (reading skills), and *Maharatu al-kitabah* (writing skills). The cultural aspect is the meaning contained in the text oral and written[4].

Non-Arabic speakers cannot automatically master Arabic because it is not their mother tongue; therefore, specific techniques are needed to learn it, especially in reading skills. This study aims to describe comprehensively the technique of learning to read Arabic from the perspective of Ali Achmad Madzkur.

Learning techniques are derived from applicable, accurate, and practical methods in the classroom when learning takes place. The learning technique is the teacher's act of implementing the teaching plan. The teacher's efforts in using learning variables (objectives, materials, methods, tools, and evaluations) to influence students to achieve the goals set[5]. Learning techniques are concrete methods used by teachers in implementing a learning method. Teachers can change techniques even in the corridor

---

[2] Ambo Pera Aprizal, "Urgensi Pembelajaran Bahasa Arab dalam Pendidikan Islam", *Jurnal Pendidikan Guru* 2, 87 :(2021) 2 عدد, https://doi.org/https://doi.org/10.47783/jurpendigu. v2i2.232.

[3] Akhiril Pane, "Urgensi Bahasa Arab; Bahasa Arab sebagai Alat Komunikasi Agama Islam", *KOMUNIKOLOGI: Jurnal Pengembangan Ilmu Komunikasi dan Sosial* 2, 78 :(2018) 1 عدد, https://doi.org/http://dx.doi.org/10.30829/komunik ologi.v2i1.5452.

[4] Wakhidati Nurrohmah Putri, "Pengaruh Media Pembelajaran Terhadap Motivasi Belajar Bahasa Arab Siswa Madrasah Tsanawiyah", *Lisania: Journal of Arabic Education and Literature* 1, 2 :(2017) 1 عدد, https://doi.org/https://doi.org/10.18326/lisania.v1i1 .1-16.

[5] Erwin Harianto, "Reading Skills in Language Learning", *Jurnal Didaktika* 9, 3 :(2020) 1 عدد, https://jurnaldidaktika.org/.

the same way. One method can be applied through various learning techniques.

Various kinds of learning techniques for children include; 1) Game techniques[6], namely learning while play or learn while playing. Game techniques for children are very accurate to remember these children are early childhood who going through a period of development rapid and fundamental, both related to essential knowledge, essential potential and skills and behavior, 2) the discussion technique, which is one of the teaching and learning techniques carried out by a teacher at school, wherein this technique there is a process of interaction between two or more individuals involved, exchanging experiences, information, solving problems, all of which can be active or not. There are passive listeners, 3) group work techniques, namely a way of teaching where students in the class are seen as a group or divided into several groups. They work together in solving problems, carrying out specific tasks, and trying to achieve teaching goals that the teacher three has determined) brainstorming is a technique or way of teaching carried out by the teacher in the classroom. That is by throwing a problem into class by the teacher. Students answer or express opinions or comments so that maybe the problem develops into a new problem, or it can also be interpreted as a way to get lots of ideas from a group of people in a short time, 4) The question-and-answer presentation technique is a way to motivate students to raise their minds to ask questions while listening to lessons or asking questions about the content of the lessons being taught by the teacher so that they are understood, functional and can be remembered well, 5) the lecture technique is a way to the most traditional and long-running teaching in the history of education, namely where a teacher transmits his knowledge to students orally or lectures, 6) simulation techniques, namely a person's behavior to act like the intended person, with the aim that that person can learn more about how that person feels and does something. So the student is trained to play a role as someone else, and 7) demonstration technique, namely a way of teaching where a teacher shows, shows a process so that all students in the class can see, observe, hear, maybe grope and feel the process demonstrated by the teacher.

In terminology, the word competence is a skill or skill that must be developed in

---

[6] Daviq Chairilsyah, "Methods and Techniques Teaching Culture of Queuing to Early Children", *Jurnal Educhild : Pendidikan dan Sosial* 4, عدد 2 (2015): 80,
https://doi.org/http://dx.doi.org/10.33578/jpsbe.v4i 2.3379.

language learning[7]. As for *reading* (القراءة), in Arabic word, it comes from the root word قراء – يقراء - قراءةٌ, which means *read* or *reading*[8]. Linguistically this word comes from the first verse of the revelation of the Qur'an, namely "فعلُ الأمر", In verse, the term "اِقْرَءْ" is "اِقْرَءْ" which means the command to read. This *iqro command* is followed by the following sentence, namely بِسْم رَبِّكَ الذي خَلَق، خَلقَ الإنسَنَ مِن عَلَق. They are reading with the basis or framework of "اسمِ رَبّ" (Allah as God). The meaning of اقْرَءْ أو قِراءةٌ in verse is not limited to the literal sense, namely reading an article (only), but an order to read, research, and understand. In comparison, the object that must be read is about humans as creatures and Allah as Khaliq (Rabb). So, the *qiro'ah command*, according to the verse, implies the process of reading, researching (studying), and understanding (knowing) everything without limits[9].

According to Finocchiaro, as quoted by Henry, reading is "bringing meaning to and getting meaning from printed or written material" (picking and understanding the meaning or meaning contained in written material)[10]. In line with that, Ahmad Izzan defines reading as seeing and understanding the contents of what is written orally or in the heart and spelling or reciting what is written[11].

From the several definitions related to *reading comcompetencies* at the presenters have described above, it can be understood that reading proficiency (skills) in this paper is a language ability possessed by a person in seeing and understanding what the meaning contained in an article is. Skillfully, precisely and eloquently. So what message the author wants to convey through his writing can be captured and understood by the reader, meaning correctly and precisely[12].

The renowned Ali Ahmad Madkour[13], Professor of Curriculum and Teaching Methods at the Institute, born in 1941 AD, earned his BA in Arabic and Islamic Studies from the *Dar Al Uloom* Faculty, Cairo University, in 1967 AD, and a Doctorate in Educational Philosophy from the Institute of Education, University of London 1979 AD. He has held many positions, including

[7] Mahmud Faraj Abd Hafizh dkk, *Muzakkirat al-Dirasah al-Tarbawiyah* (t.c: t.tp, د.ت), 101.

[8] Ahmad Warson Munawwir, *Al-Munawwir:Kamus Arab-Indonesia* (Surabaya: Pustaka Progresif, 1997), 1460.

[9] Syaiful Gala, *Konsep dan Makna Pembelajaran* (Bandung: Alfabeta, 2005), 134.

[10] Henry Guntur Tarigan, *Membaca ; Sebagai Suatu Keterampilan Berbahasa*, Ed, Revisi (Bandung: Angkasa Bandung, 2008), 7–9.

[11] Ahmad Izzan, *Metodologi Pembelajaran Bahasa Arab*, Cet. I (Bandung: Humaniora, 2004), 174.

[12] Anwar Abd. Rahman, "Reading Skills and Development Techniques in Learning Arabic", *Jurnal Diwan* 3, عدد 2 (2017), https://doi.org/https://doi.org/10.24252/diwan.v3i2.4602.

[13] على أحمد مدكور, "السيرة الذاتية لـ أ. د/ على أحمد مدكور", 2017, https://search.mandumah.com/Record/822189.

teacher in the Department of Curriculum and Teaching at the Faculty of Education, University of Mansoura, and Dean of the College of Education at Sultan Qaboos University. He has published numerous studies, including the psychology of listening and scales for evaluating students for the effectiveness of university teaching and the development of higher education in Egypt. He has authored many books, including, Basic Concepts of the Educational Curriculum, Riyadh Osama Publishing and Distribution House 1989AD, and its Linguistic Theory and Application of Education, Cairo Beirut Longman 2013AD.

He has obtained membership in many boards and associations, including a member of the Committee on the Arabic Language in Education at the Arabic Language Academy in Cairo, and attended many conferences and meetings. He Attended or represented his country, thereby representing Egypt at the twenty-ninth UNESCO international conference, held in Paris from 20 October to 10 November 1997 CE. This paper concludes by highlighting the most critical educational and linguistic institutions and the teaching programs he contributed to establish. This abstract was written by Dar Al-Nazma 2020.

Several previous studies have researched learning design and *ilmu nahwu* separately, meaning that they have not explicitly integrated research on *ilmu nahwu* learning design with Arabic speaking skills, let alone related to the ideas conveyed by the Muslim scholar Ali Achmad Madzkur. In addition, this Ali Achmad Madzkur concept describes learning techniques focused on beginner Arabic learners or children.

The three previous studies include:

First, Moh. Alfian Hadith Saputra, 2020, published his article in a journal titled "*Desain Pembelajaran Membaca Kitab Kuning Model Dick and Carey di Madrasah Diniyyah Daruttaqwa Gresik.*" This study aims to develop a classic Islamic book (*kitab kuning*) learning design with the Dick and Carry model. In terms of learning, design the same, but the object is different between classic Islamic book and *ilmu nahwu*[14].

Second, Amrini Shofiyani and Nafingah Nafingah, 2020, published their article in a journal titled "*Pengembangan Buku Ajar Nahwu Berbasis Thariqoh Ma'rifiyah di Madrasah Diniyah Darul Muttaqin Jombang.*" This study has the aim of developing nahwu teaching materials

---

[14] Moh. Alfian Hadist Saputra, "Desain Pembelajaran Membaca Kitab Kuning Model Dick and Carey di Madrasah Diniyyah Daruttaqwa Gresik", *ATTAQWA : Jurnal Ilmu Pendidikan Islam* 16, 1 عدد 32 :(2020), https://doi.org/https://doi.org/10.54069/attaqwa.v1 6i1.26.

based on *thariqoh ma'rifiyah* as a solution to overcome these problems. The method used in this research is R&D using Borg and Gall development. This research will produce results in the form of an *imrithi* roaming textbook. The results of data analysis stated that the developed books improved students' learning outcomes in nahwu lessons, which went hand in hand with increasing their understanding. This increase has a significant influence as a solution to minimize the level of students' misunderstanding. Learning using nahwu textbooks with the *thariqoh ma'rifiyah* method on *nahwu* subjects can distinguish the average value of learning outcomes. This research examines *ilmu nahwu* but with a different point of view and a different research approach[15].

Third, Nailis Sa'adah 2019 published the results of his research entitled "*Problematika Pembelajaran Nahwu bagi Tingkat Pemula Menggunakan Arab Pegon.*" This study focuses on the study of the practice of learning nahwu in *Madrasah Aliyah* Ali Maksum Krapyak Yogyakarta as the location of the case study. The research approach uses qualitative. And the study results concluded that learning *nahwu* for beginners using

Arabic pegon is a problem in learning Arabic (*Nahwu*). This research is different from the main focus on confirming whether or not there is a problem in learning *nahwu* (*pegon*) for beginners. Meanwhile, the learning design concept initiated by Ali Achmad Madzkur through this research provides a solution[16].

Method

The researcher uses a qualitative approach with descriptive methods in this type of literature research. A qualitative approach is a research and understanding process based on a methodology that investigates a social phenomenon and human problem. In this approach, the researcher creates a complex picture, examines words, reports detailed views of the respondents, and conducts studies in natural situations. Meanwhile, the descriptive method is used to find out the description, and condition, of a thing by describing it in as much detail as possible based on the existing facts.

According to Sugiono, a descriptive-analytical method is a method that serves to describe or provide an overview of the object under study through data or samples that have been collected as they are without analyzing and making conclusions that apply to the public. The researcher uses a

---

[15] Nafingah Nafingah Shofiyani, Amrini, "Pengembangan Buku Ajar Nahwu Berbasis Thariqoh Ma'rifiyah di Madrasah Diniyah Darul Muttaqin Jombang", *JoEMS (Journal of Education and Management Studies)* 4, 45 :(2021) 5 عدد, http://ojs.unwaha.ac.id/index.php/joems/article/view/566.

[16] Nailis Sa'adah, "Problematika Pembelajaran Nahwu bagi Tingkat Pemula Menggunakan Arab Pegon", *Lisanan Arabiya : Jurnal Pendidikan Bahasa Arab* 3, 15 :(2019) 1 عدد, https://doi.org/10.32699/liar.v3i01.995.

qualitative approach with descriptive methods in this type of literature research. A qualitative approach is a research and understanding process based on a methodology that investigates a social phenomenon and human problem. In this approach, the researcher creates a complex picture, examines words, reports detailed views of the respondents, and conducts studies in natural situations. Meanwhile, the descriptive method is used to find out the description, and situation, of a thing by describing it in as much detail as possible based on the existing facts.

According to Sugiono, a descriptive-analytical method is a method that serves to describe or provide an overview of the object under study through data or samples that have been collected as they are without analyzing and making conclusions that apply to the public[17]. In other words, analytical descriptive research takes problems or focuses attention on the issues as they are when the analysis is carried out. The results of the study are then processed and analyzed to conclude.

Discussion

The study results stated that learning's technique to read Arabic for Ali Achmad

Madzkur's perspective children includes five learning techniques[18] : listening and speaking techniques, reading aloud techniques, analysis techniques, letter identification techniques, and composing techniques.

First, listening and speaking techniques. Learning to read Arabic for children can be done through automatic listening and speaking techniques, face-to-face conversations, film screenings, and illustrated stories; then, children listen to them and discuss their contents. Furthermore, the teacher can take a few sentences and words contained in the material as the central theme of learning which is carried out through question and answer.

The second is the technique of reading aloud. First, the teacher shows the lesson pictures to the children to arouse the children's visual abilities, then the teacher tells about the images. The teacher conveys sentences, linguistic patterns, and language elements as the material's central theme in the story told.

The pictures are gradually blurred, and the sentences are still shown to the child. The child will continue to read them and get used to the analysis and identification activities.

Third, analysis techniques. First, analyze the sentences and then the words, and focus

---

17 Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Bandung: CV Alfabeta, 2013), 29.

18 Ali Ahmad Madzkur, *Thuruq Tadris al-Lughah al-'arabiyah* (Oman: Dar al-MUyassaroh, د.ت), 187–89.

on the spoken words, with the following steps: 1) show a card that contains many sentences and in which some words are often spoken, or write down those sentences. On the blackboard, 2) shows a card written on it with selected words that are often expressed by showing the letters to be identified or writing these sentences on the blackboard, 3) the teacher reads them, then trains students to read the words. Words that are spoken either individually or in small groups, so teachers and children four can do that repetition of reading if needed) compiling words are emitted from the beginning by using syakal for letters to be identified, either *fathah, kasroh, dlomah,* and *breadfruit,* or at the beginning of the word, in the middle, or even at the end of the word, with several examples for each place, 5) indicates the letters that are omitted (want n is guessed/identified) on these words using a particular color that distinguishes them from other letters so that they are visible.

Fourth, The letter identification technique. Tajrid/Identification is knowledge and visual understanding of letters repeatedly in several words. In other words, a self-awareness process where each child has to do it himself as often as possible to stay in his intellectual treasure system and repeat it when abstracting/stripping other letters and using them in various analyzes and constructing different languages.

It can be concluded that the teacher's help in arranging examples on cards, blackboards, books, or other media can help children recognize spoken and abstracted letters. However, all of this is not enough, so the teacher must use inductive techniques in processing sounds and vowels so that children can get abstractions/tajwid independently.

In the tajrid/abstraction process, the following points can be considered: 1) showing examples, namely the spoken words containing the letters to be abstracted, placed in the proper position, and given different colors, 2) the number of examples enough to facilitate the induction process for the sounds of different letters and syllables, which children, three carry out) the teacher must convey questions gradually and inductively so that they can lead students slowly to find abstracted/Datagrid/omitted letters, then independently can guess it. For example, the teacher directs students to find the place of the letter at the beginning, middle, or end of the word, directs the vowel separately, and to the process of induction of specific characteristics of a letter that can help students to distinguish it and guess it, which includes student instructions to differentiate between letters and vowels, between letters and mad that correspond to harakat and other differences, 4) students learn from the teacher the name of the letter. They guess it

independently as a clue so that they can pronounce it correctly; 5) students write letters that have been *tajrid*, preferably write words, and some sentences are spoken in which some letters are connected and separated, with four sounds and various throat.

Fifth, compiling technique. Activities in which children construct new words that have meaning from previously learned letters. Likewise, compose new meaningful sentences from words that have been studied previously. Techniques of analysis and compiling are techniques that are closely related to children at this age.

At the end of the composing process (tarkib), the focus is on reading meaningful, perfect sentences that reflect basic language patterns and pronouncing them orally with others. Furthermore, the teacher should focus on the final letter abstracted to remember it. Students in groups should carry out this compiling activity as the previous analysis activity.

Conclusion

There are five Arabic reading techniques, according to Ali Ahmad Madzkur, including listening and speaking techniques, reading aloud techniques, analysis techniques, letter identification techniques, and sentence structure techniques. The five Arabic reading learning techniques for children proposed by Ali Ahmad Madzkur are an integrated unit starting from basic learning techniques to high ability levels. In its implementation, the teacher should sort the learning techniques based on the level of difficulty and students' abilities, as explained by Ali Ahmad Madzkur. Applying the five reading learning techniques sequentially and comprehensively is the key to success in teaching Arabic to children.

References

Abd. Rahman, Anwar. "Reading Skills and Development Techniques in Learning Arabic". *Jurnal Diwan* 3, عدد 2 (2017). https://doi.org/https://doi.org/10.24 252/diwan.v3i2.4602.

Ahmad Warson Munawwir. *Al-Munawwir:Kamus Arab-Indonesia.* Surabaya: Pustaka Progresif, 1997.

Aprizal, Ambo Pera. "Urgensi Pembelajaran Bahasa Arab dalam Pendidikan Islam". *Jurnal Pendidikan Guru* 2, عدد 2 :(2021) 87. https://doi.org/https://doi.org/10.47 783/jurpendigu.v2i2.232.

Chairilsyah, Daviq. "Methods and Techniques Teaching Culture of Queuing to Early Children". *Jurnal Educhild : Pendidikan dan Sosial* 4, عدد 2 80 :(2015). https://doi.org/http://dx.doi.org/10.3 3578/jpsbe.v4i2.3379.

Fahrurrozi, Aziz. "Arabic Learning: Problems and Solutions". *Arabiyat : Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban* 1, عدد 2 (2014).

https://doi.org/10.15408/a.v1i2.1137.

Gala, Syaiful. *Konsep dan Makna Pembelajaran*. Bandung: Alfabeta, 2005.

Harianto, Erwin. "Reading Skills in Language Learning". *Jurnal Didaktika* 9, عدد 1 (2020). https://jurnaldidaktika.org/.

Izzan, Ahmad. *Metodologi Pembelajaran Bahasa Arab*. Cet. I. Bandung: Humaniora, 2004.

Madzkur, Ali Ahmad. *Thuruq Tadris al-Lughah al-'arabiyah*. Oman: Dar al-MUyassaroh, د.ت.

Mahmud Faraj Abd Hafizh dkk. *Muzakkirat al-Dirasah al-Tarbawiyah*. t.c: t.tp, د.ت.

Pane, Akhiril. "Urgensi Bahasa Arab; Bahasa Arab sebagai Alat Komunikasi Agama Islam". *KOMUNIKOLOGI: Jurnal Pengembangan Ilmu Komunikasi dan Sosial* 2, عدد 1 (2018): 78. https://doi.org/http://dx.doi.org/10.30829/komunikologi.v2i1.5452.

Putri, Wakhidati Nurrohmah. "Pengaruh Media Pembelajaran Terhadap Motivasi Belajar Bahasa Arab Siswa Madrasah Tsanawiyah". *Lisania: Journal of Arabic Education and Literature* 1, عدد 1 (2017): 2. https://doi.org/https://doi.org/10.18326/lisania.v1i1.1-16.

Sa'adah, Nailis. "Problematika Pembelajaran Nahwu bagi Tingkat Pemula Menggunakan Arab Pegon". *Lisanan Arabiya : Jurnal Pendidikan Bahasa Arab* 3, عدد 1 (2019): 15. https://doi.org/10.32699/liar.v3i01.995.

Saputra, Moh. Alfian Hadist. "Desain Pembelajaran Membaca Kitab Kuning Model Dick and Carey di Madrasah Diniyyah Daruttaqwa Gresik". *ATTAQWA : Jurnal Ilmu Pendidikan Islam* 16, عدد 1 (2020): 32.

https://doi.org/https://doi.org/10.54069/attaqwa.v16i1.26.

Shofiyani, Amrini, Nafingah Nafingah. "Pengembangan Buku Ajar Nahwu Berbasis Thariqoh Ma'rifiyah di Madrasah Diniyah Darul Muttaqin Jombang". *JoEMS (Journal of Education and Management Studies)* 4, عدد 5 (2021): 45. http://ojs.unwaha.ac.id/index.php/joems/article/view/566.

Sugiyono. *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: CV Alfabeta, 2013.

Tarigan, Henry Guntur. *Membaca ; Sebagai Suatu Keterampilan Berbahasa*. Ed, Revisi. Bandung: Angkasa Bandung, 2008.

على أحمد مدكور. "السيرة الذاتية لـ أ. د/ على أحمد مدكور", 2017 https://search.mandumah.com/Record/822189.