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TEACHING READING ARABIC TEXTS USING THE READING METHOD FOR THE YOUNG MUBALLIGH COMMUNITY OF MUHAMMADIYAH IN THE CITY OF MALANG INDONESIA

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ABSTRACT

This research is motivated by the phenomenon of teaching reading Arabic texts for young Muhammadiyah preachers using the reading method. This research aims to describe the process of teaching reading Arabic texts using the Reading method and the results. The research subjects consisted of committee chair, instructor, and 20 people from the young muballigh (preacher) community of Muhammadiyah in the city of Malang. To collect data, researchers used observation, interview and documentary techniques, while to analyze data researchers used interactive techniques with the process of collecting data, reducing data, displaying data and drawing conclusions. The research results showed that the teaching process carried out was in line with the principles of the Reading method of teaching, and the teaching results showed an increase in the participants' ability to read and understand basic Arabic texts. This shows that any method, if applied according to the principles and procedures properly, will provide good results. This also confirms the view that the best method is the one that is most capable of achieving learning goals.

KEYWORDS: teaching, preacher, reading

INTRODUCTION

Muballigh is a word used to refer to people who convey Islamic teachings to society. The word *muballigh* comes from the Arabic verb *Ballagha* which means to convey. The perpetrator of this verb is called a *muballigh*. *Muballighs* as missionaries are tasked with conveying Islamic teachings to mankind so that they embrace and practice Islamic teachings as well as possible (Saleh, 2012). In this context, *muballigh* (preachers) carry out the process of empowering humans towards goodness (Wakhiddin, 2018).

In the process of preaching and spreading Islam in Indonesia, the role of *muballigh* (preachers) is very large. *Muballighs* are the main driving force for the spread of Islamic teachings. From the hands of Islamic preachers it then spread throughout Indonesia (Fauziah, 2010).

In the midst of developments in society which are experiencing rapid changes, the need for competent *muballigh* (preachers) is urgently needed both in substantive and methodological aspects (Nawawi, 2009). It is not enough for a *muballigh* (preachers) to only be able to give an interesting oration, but he must also have a good understanding of religious knowledge, a da'wah strategy that is relevant to current developments, an example that can be emulated by the people who are the object of his preaching, and use media that is appropriate to the times. (Zulkarnaini, 2015).

Currently, the Regional Leadership of Muhammadiyah in Malang City is trying to prepare young preachers as cadres who have credibility in preaching. This is because the success or failure of the *da'wah* carried out by the preacher is influenced by his credibility in preaching which includes the depth of religious knowledge, the ability to communicate and convey his preaching material, and a personality that can be used as an example by the community (Rahmah, 2013). One of the aspects developed is Arabic language competency as a medium to improve their religious knowledge competency (Agustiar, 2020). This is because Arabic is the main medium for understanding the Koran and al-Hadith as well as the scientific treasures of Islamic scholars written in Arabic. By mastering Arabic well, preachers will be able to interact with Arabic texts in the Koran and its *tafsir*, al-Hadith with its *sharah*, and books written by Islamic scholars written in Arabic (Suhaemi, 2020; Fathoni, 2021).

Developing Arabic language competence for preachers is carried out by providing Arabic text reading skills. Reading skills are important language skills that everyone needs. By having this skill a person can communicate and absorb various kinds of information from the information sources he reads (Atha, 2006).

Reading skills are repressive skills that require knowledge of the vocabulary that is arranged in the text and the grammatical structure of the sentences that form the text. (Al-Naaqah and Thu'aimah, 2003). Without this knowledge students will experience difficulties. Knowledge of vocabulary has a correlation with reading skills (Baso et al., 2016), Likewise, knowledge of grammar also influences the level of reading skills (Akbari, 2014).

In everyday life, people have various purposes when reading. Some are for research purposes, providing information, answering exams, seeking entertainment, and some are for worship purposes such as reading the holy book (Al-Khuuli, 1989). This is of course different from the purpose of reading in the language learning process.

In the process of teaching Arabic, teaching Arabic reading skill is generally aimed at making students able to read and understand Arabic easily and comfortably. This specifically includes the ability to connect written symbols with sounds, read aloud, understand the global reading system, read and understand a text, know the meaning of vocabulary contextually, understand the main idea in a paragraph, understand the main idea and developer's idea, understand the content of the text without

grammatical obstacles, understand punctuation marks, and be able to read intensively and extensively (Al-Naaqah and Thu'aimah, 2003).

To teach reading skills, several methods have been offered by experts. One of the popular methods since the 19th century which is still used today is the reading method which was developed at the University of Chicago since 1867. This method holds that the goal of people learning a language is to understand texts in depth because with this ability people can achieve other skills of languages such as listening, speaking and writing. This method focuses on vocabulary, reading silently, global understanding of text content, and less focus on oral and grammatical skills. Apart from that, this method is very dependent on the availability of textbooks and supporting books (Al Ashiili, 2002).

In practice in the field, this method begins by explaining the meaning of vocabulary, providing examples of correct reading, reading aloud, understanding the text through questions and ends by giving reading assignments outside of learning hours. Under certain conditions, dialogue or writing activities are also carried out to provide speaking and writing skills (Al Ashiili, 2002).

In order for the process of learning reading skills to improve, several things need to be considered, including:

1. Select the text to be read.
2. Practice functional reading skills such as reading announcements, instructions, etc.
3. Start with short text.
4. Stick to existing textbooks.
5. Practice understanding the content of the text.
6. Study some of the tests available in some language programs and try to answer them.
7. Develop varied strategies.
8. Provide special time to improve reading skills.
9. Read intensively and extensively.
10. Use a variety of methods (Al-Hudaibi, 2015).

From observations made by researchers in the process of teaching reading basic Arabic texts for young Muhammadiyah preachers in the city of Malang, the instructor used the reading method as an option. By using this method, participants are given a special module containing selected texts as learning material. By utilizing this module, the instructor trains participants to read the text gradually over ten meetings. Participants looked enthusiastic and could read and understand the contents of the text well with the instructor's guidance.

To understand more deeply the process of implementing reading methods in teaching reading basic Arabic texts for young Muhammadiyah preachers in the city of Malang, researchers are interested in conducting this research with a focus on the following two things:

1. How is the implementation of reading methods in teaching reading Arabic texts for young Muhammadiyah preachers in the city of Malang?
2. What are the results of implementing the reading method in teaching reading Arabic texts for young Muhammadiyah preachers in the city of Malang?

METHOD

This research is qualitative research that seeks to naturally describe the implementation process and results of implementing the reading method in learning Basic Reading Arabic Texts for young Muhammadiyah preachers in the city of Malang. The research subjects in this study consisted of the committee chairman, instructor, and 20 people who registered as learning participants. Research data was obtained through observation, interviews and documentaries. The data that has been obtained is analyzed using interactive techniques through the process of data collection, data condensation, data display, and drawing conclusions. Drawing conclusions related to qualitative data, in this case the pretest and posttest scores, researchers use the following conditions:

Standards of success	Indicator
Succeed	If > 75% of participants experience an increase in competency
Less successful	If 50% – 74,9% of participants experience an increase in competency
Not successful	If < 50% of participants experience an increase in competency

RESULTS AND DISCUSSION

a. Results

1) The process of applying the reading method

According to NZ as the organizer of this activity, learning basic reading Arabic texts for young Muhammadiyah preachers in the city of Malang is aimed at providing basic skills in reading and understanding simple Arabic texts about the environment and daily activities with a vocabulary of around 300 words.

NZ further said that this activity was carried out over 10 meetings, where one meeting was held every week.

This learning activity uses reading as the main method plus translating. According to AH as the instructor, this method was chosen because it was based on the consideration that this method was relevant to achieving the desired goals.

The process of learning basic reading Arabic texts using the reading method as a result of observations can be summarized as follows:

- The first meeting

The first meeting was held to identify participants' basic abilities in reading and understanding basic Arabic texts. This is done by asking participants to read a predetermined text. The results of this test become a reference for determining the material to be used in training.

- The Second meeting

At this meeting the reading topic discussed was *al-Ta'aruf* (Introduction). Through this topic, participants are equipped with knowledge of around 30 vocabulary words to be able to read and understand texts about their own identity which includes name, place of residence, work, hobbies and nationality.

At this meeting, the tutor starts the activity by giving examples of correct reading, then explaining the meaning of new vocabulary words and explaining the content of the reading. After that the tutor asked several participants to read the text one by one. At the end of the activity the tutor presents a collection of questions for the participants to answer one by one.

- The Third Meeting

The topic of reading at this meeting is *Usrati* (My Family). At this meeting participants were trained to read and understand texts with a vocabulary of around 30 words related to family members and relatives along with their respective jobs and workplaces.

At this meeting the learning method was carried out as in the previous meeting.

- The Fourth Meeting

The fourth meeting was used to discuss the topic of *al-Fashl* (Class). Participants are given a simple text to read and understand with 30 words related to objects around the class and their respective places.

At this meeting, training activities still followed the methods carried out at the previous meeting. It's just that the tutor does not provide examples of reading himself, but asks participants who already read well to provide examples of good and correct reading.

- The Fifth Meeting

At this meeting participants were provided with around 30 vocabulary words related to the topic of *Al-Jamiah* (Campus). Participants are trained to read and understand texts that contain information about the campus and its facilities and their properties and conditions, guided by their peers.

- The Sixth Meeting

In this meeting the topic of reading began to be directed towards understanding daily activities (*al-A'mal al-Yaumiyyah*). Participants are trained to read and understand texts that contain around 30 new vocabulary words related to daily activities from waking up to getting ready for bed.

At this meeting participants are asked to read silently and try to understand the content independently. After that, the tutor asks about the contents of the reading by asking several questions to the

participants. After they understand the content, the tutor asks several participants to read the reading text aloud in turn.

- The Seventh Meeting

The topic of this meeting is *Fii al-Bait* (At Home). This topic contains activities that people do in various rooms at home. Participants are provided with around 30 vocabulary words to be able to read and understand the text.

Learning activities at this meeting were as at previous meetings.

- The Eighth Meeting

At this meeting participants were invited to practice reading and understanding the text *Fii al-Masjid* (In the Mosque). Armed with around 30 new vocabulary words, participants were asked to read and understand texts containing worship activities carried out by Muslims in mosques.

Learning activities at this meeting were as at previous meetings.

- The Ninth Meeting

This ninth meeting discussed the topic *Fii al-Suuq* (In the Market). Participants are provided with a vocabulary of around 30 words to be able to read and understand texts that contain people's activities in the market with various types of goods, vegetables and fruit which are daily human needs.

At this meeting, participants were divided into four groups to discuss the content of the reading. After that, group representatives were asked to translate the text that had been discussed in the group.

- The Tenth Meeting

At this meeting participants were exposed to a text on the topic *Fii al-Mal'ab* (At the Sports Place). Equipped with around 30 new vocabulary words, participants are trained to be able to read and understand texts that contain various types of sports and activities that people do when exercising.

Learning activities at this meeting follow the methods used in previous meetings.

After completing 10 meetings, participants were given a verbal test to measure their level of success in reading and understanding simple Arabic texts related to daily activities.

2) Results of Training Activities

As mentioned above, before the activity begins, a pretest is carried out to determine the basic abilities of the participants. From the score documents obtained by the researcher, it is known that the pretest result scores are as follows:

Table1
PRETEST SCORE

NO	NAME	PRETEST SCORE
1.	Achmad Hidajatullah	80
2.	Aflika Fatoni	90
3.	Agung	80
4.	Ahmad Basyir	83

5.	Amin Supangat	40
6.	Anggit Wasesa Praja	90
7.	Bambang Eddy Irawan	45
8.	Deden Ferry Yuliantoro	90
9.	Didik sudiarto	70
10.	Faishal Noor Rahman	90
11.	Moh Unsur Mutaqin	90
12.	Moh. harid Alal Khoiri	90
13.	Muhammad Ibrahim	40
14.	Muh. Imam syafi i	80
15.	Mukhammad Ilyas Ansari	90
16.	Nanang Zakaria	90
17.	Purwoko	40
18.	Rahmat Rudiyanto	50
19.	Taufik Muhammad D	90
20.	Zaky Mubarok	84

After going through 10 meetings, a test was carried out to measure their level of success in reading and understanding the text. From the documents obtained by researchers, it is known that the posttest results are as follows:

Table 2
POSTTEST SCORE

NO	NAME	POSTTEST SCORE
1.	Achmad Hidajatullah	85
2.	Aflika Fatoni	98
3.	Agung	90
4.	Ahmad Basyir	94
5.	Amin Supangat	60
6.	Anggit Wasesa Praja	96
7.	Bambang Eddy Irawan	60
8.	Deden Ferry Yuliantoro	97
9.	Didik sudiarto	75
10.	Faishal Noor Rahman	96
11.	Moh Unsur Mutaqin	97
12.	Moh. harid Alal Khoiri	98
13.	Muhammad Ibrahim	60

14.	Muh. Imam syafi i	90
15.	Mukhammad Ilyas Ansari	97
16.	Nanang Zakaria	98
17.	Purwoko	60
18.	Rahmat Rudiyanto	75
19.	Taufik Muhammad D	95
20.	Zaky Mubarok	90

If the pretest and posttest results are compared, they can be seen as follows:

Table 3
COMPARISON OF PRETEST AND POSTTEST SCORES

NO	NAMA	PRETES T SCORE	POSTTES T SCORE	RESULT
1.	Achmad Hidajatullah	80	85	Increase
2.	Aflika Fatoni	90	98	Increase
3.	Agung	80	90	Increase
4.	Ahmad Basyir	83	94	Increase
5.	Amin Supangat	40	60	Increase
6.	Anggit Wasesa Praja	90	96	Increase
7.	Bambang Eddy Irawan	45	60	Increase
8.	Deden Ferry Yuliantoro	90	97	Increase
9.	Didik sudiarto	70	75	Increase
10.	Faishal Noor Rahman	90	96	Increase
11.	Moh Unsur Mutaqin	90	97	Increase
12.	Moh. harid Alal Khoiri	90	98	Increase
13.	Muhammad Ibrahim	40	60	Increase
14.	Muh. Imam syafi i	80	90	Increase
15.	Mukhammad Ilyas Ansari	90	97	Increase
16.	Nanang Zakaria	90	98	Increase
17.	Purwoko	40	60	Increase
18.	Rahmat Rudiyanto	50	75	Increase
19.	Taufik Muhammad D	90	95	Increase
20.	Zaky Mubarok	84	90	Increase

b. Discussion

From the explanation above, it can be seen that the process of teaching basic reading Arabic texts using the reading method follows the principles and procedures of the reading method as explained by Al Ashiili (2002). The choice of reading method in the learning process is in line and in accordance with the learning objectives to be achieved. The compatibility between methods and objectives is highly emphasized in the teaching process as stated by Zain (2017) in his research.

The choice of reading method as the main method in teaching is not only in line with the desired objectives but also appropriate because in Khotiah's research the use of reading methods can improve students' ability to read texts (Khotiah, 2020). Likewise, the use of Peer Teaching in the reading teaching process carried out in this activity also has a positive impact because Peer Teaching can improve the ability to read Arabic texts. (Azizah, 2023).

The existence of reference books which are the main learning material relevant to the basic principles of reading methods which really emphasize the existence of handbooks which are references for teachers and students (Al Ashiili, 2002).

The teaching process which is based on choosing the right method has an impact on learning outcomes which shows that all participants (100%) experienced increased competence after participating in the teaching process. This can be seen from the scores they obtained, although there are still four participants (2%) who have not achieved a passing score, the majority have achieved a passing score above sufficient. Thus, it can be concluded that the results of teaching reading basic Arabic text using the reading method were declared successful because > 75% of participants experienced a significant increase in competency.

CONCLUSION

From the discussion above, it can be concluded that the process of learning basic reading Arabic texts using the reading method runs in accordance with the principles and procedures of the reading method. The learning results can be categorized as successful because all participants experienced increased competence after following the learning process. This shows that any method, if applied according to the principles and procedures properly, will provide good results. This also shows that a good method is a method that is able to achieve learning objectives well.

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