



The method of *Masrahiyyah* is based on local wisdom according to Behaviorism Theory in Learning *Maharah Kalam*

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ARTICLE INFO

Article History:

Submitted/Received 29 Feb 2024

First Revised 10 Mar 2024

Accepted 18 Apr 2024

Publication Date 30 Apr 2024

Keywords:

Arabic language

Behaviorism theory

Drama method

Literature program

Local wisdom

ABSTRACT

The research explores the content and steps of utilizing the *masrahiyyah* method according to Behaviorism Theory to enhance Kalam proficiency. This study employs a qualitative descriptive method. Primary data sources include informants, while secondary sources include books, previous research, and scholarly articles related to the research title. Data collection techniques encompass observation, interviews, and documentation. The data analysis technique follows the Miles and Huberman model, involving data reduction, display, and conclusion/verification. The findings of this research are as follows: (1) The applied *masrahiyyah* method, based on Behaviorism Theory, to enhance Kalam proficiency incorporates local wisdom, including Sampuraga (بر الوالدين), Gordang Sambilan (الموسيق), Poqir Fatayat (المعاهد الإسلامية), Abdul Haris Nasution and Musthafa Husein (الشخصية الوجيهة), Willièm Iskandar (المهنة). (2) The steps involve forming group work, selecting the drama script to be performed, and faculty guidance. The fourth step includes reading the drama script, casting, role-playing, discussion, and evaluation.

1. INTRODUCTION

Maharah kalam is an essential skill in studying Arabic, as it serves as the primary determinant of a student's achievement in the language, it shows that all language education learners must master speaking skills (Linur & Mubarak, 2022). It is possible to develop speaking abilities through practice (Sutiah et al., 2023). However, mastering *maharah kalam* is complicated by several internal and external obstacles (Prihartini, 2019). Learning *maharah kalam* presents the following obstacles: 1) Linguistic elements, including microdata, writing, and phonetics, (2) Non-Linguistic Aspects: Sociocultural influences, unsuitable instructional approaches, inadequate teacher training, diminished interest, and absence of motivation (Nashirullah, 2023). One factor contributing to developing these diverse issues is the challenge of learning methodologies (Takdir, 2020). The method is a comprehensive strategy that outlines the entire material delivery process. To accomplish learning objectives, methods play a crucial role in the learning process (Nasrulloh et al., n.d.).

Therefore, it is critical to select the appropriate method to attain the desired results. Because an element contributing to the slow achievement of set goals is the need for more precision in selecting the approach (Ritonga et al., n.d.). The *maharah kalam* can be increased through a variety of (Rahmanudin et al., 2023), one of which is the *Masrahiyyah* technique. Drama, also known as *masrahiyyah*, is an artistic genre. Drama visually represents the verbal exchanges and dialogue among the characters in a narrative. Furthermore, drama is a planned imitation of human existence. Drama can integrate various artistic components, such as movement, sound, and images. Consequently, drama is the origin of all the disciplines.

Speaking skills can only be obtained by practice and repetition (Yusvida, 2020), while the *masrahiyyah* method directly enhances students' speaking skills through role-playing, fostering creativity, teamwork, and courage, and unconsciously, this method teaches moral messages that can be taken away from stories acted out by students (Nuril & Pratama, 2018). Prodi Bahasa dan Sastra Arab STAIN Mandailing Natal strives to encourage its students to learn Arabic by using the Drama (*Masrahiyyah*) method to learn *maharah kalam* III. *Maharah kalam*'s learning requires learning theory; learning theories include Constructivism theory, behaviorism theory and cognitive theory (Madkur, n.d.) One of the theories related to habituation is the theory of behaviourism.

Behaviourism theory views learning as a process of changing student behaviour from not knowing to knowing and from unskilled to skilled, behaviour changes result from the interaction between stimulus and response (Mawardy, 2023). Repetition and training are used to make the desired behaviour a habit. Evaluation or assessment is based on visible behaviour, and this is by the *masrahiyyah* method, which in its application is practical and, of course, with habituation by continuing to repeat the practice of conversation so that an activity can be achieved which is presented in the form of a performance, a story or story which contains positive values for students (Shahbana, 2020). *Maharah kalam* III (Three) learning at STAIN Mandailing Natal Arabic Language and Literature Study Program in the

form of drama combined with local wisdom of Mandailing Natal provides positive results for training students' language skills. Therefore, the author wants to write an article related to the Method Masrahiyyah according to Behaviorist Theory to Increase *maharah kalam* in the Arabic Language and Literature Study Program at STAIN Mandailing Natal, North Sumatra.

Multiple studies have been conducted on the Masrahiyyah technique based on Behaviourism theory to enhance *maharah kalam*, including the research by Wibawa (2022) "Language Skills Teaching Aspect in Arabic Drama Contest". This research at Gontor Campus 1 academic year 1443/2021 identified three essential features of the Arabic drama competition PMDG that enhance language instruction (1) The practice of creating play scripts to enhance reading and writing skills instruction (2) Incorporating theatre exercises to enhance reading skills such as silent reading, reading aloud, and speaking skills, including question and answer sessions, memorizing dialogues, and storytelling (3) The practice of watching dramas enhances the teaching of listening skills through active listening for comprehension, enjoyment, and critical evaluation.

Next, a study conducted by Sahrani dan Rahnang (2019) and (Sahrani et al., 2019) entitled Learning *Muhadatsah* Through the Drama Method in the PBA Department Practicum Program IAIN Pontianak revealed that The drama method is seen as a practical solution due to its communicative, innovative, creative, and enjoyable characteristics so that the problems that have been faced by PBA students at the Faculty of Tarbiyah and Teacher Training IAIN Pontinak can be overcome.

Furthermore, the research conducted by Zahra (2021) that (1) Students' Arabic speaking skills before the action was carried out obtained an average score of 50%, students increased by 12.90% or a total of 4 students. (2) Students' Arabic speaking skills after implementing the drama method in cycle I obtained an average score of 67.74%, students who experienced an increase of 54.83% or a total of 17 students. (3) Students' Arabic speaking skills in cycle II obtained an average score of 79.03%, with students who had increased by 90.30% or a total of 28 students.

This research discussed the material and steps for using the *masrahiyyah* method according to Behaviorism Theory to Increase *maharah kalam* in the Arabic Language and Literature Study Program at STAIN Mandailing Natal, North Sumatra, to know the material and steps for using the *masrahiyyah* method according to behaviorism theory to increase *maharah kalam* At STAIN Mandailing Natal Arabic Language and Literature Study Program, North Sumatra.

2. METHODS

This research was a qualitative descriptive research. According to Mudjia Raharjo, Qualitative Research is a method of meaning or interpreting a phenomenon or symptom for the perpetrator and the product of his actions (Rahardjo, 2020). The primary data source in this research was obtained from observations and interviews of the third-semester Arabic Language and Literature students of STAIN Mandailing Natal, while the secondary sources are

books, previous research, and scientific articles related to the research title. The data collection techniques were observation, interviews and documentation in the form of photos and videos of the implementation of the *masrahiyyah* method by third-semester students of the Arabic Language Literature Study Program at STAIN Mandailing Natal, North Sumatra. The data analysis technique was the Miles and Huberman model, which included activities in data analysis, namely data reduction, data display, and concluding/verification (Sugiyono, 2015). The researcher summarized and selected the primary data, focusing on the critical aspects obtained from the field. Subsequently, the data was presented as a narrative text, followed by drawing conclusions and verification.

3. RESULTS AND DISCUSSION

The Concept of *Maharah Kalam*

Four skills in learning Arabic can develop oral and written communication, including *maharah kalam* (Ritonga et al., 2022). According to Acep Irawan, *maharah kalam* is a person's ability to express articulatory sounds or words and thoughts in the form of ideas, opinions, desires, or feelings to the people they are talking to Hermawan (2014) speaking activities have a two-way communication aspect, namely between the speaker and the listener in a reciprocal manner, which is different from writing and reading skills, which just one person can do. (Ismail, 2019) Some linguists assume that a person's linguistic ability is only determined by mastery of vocabulary because speaking orally indeed uses words. Nowadays, learning Arabic is no longer just a tool for studying classical books; it has become a goal, a skill inherent in an Arabic language learner, especially the ability to speak Arabic. The current demands of scientific development have made Arabic one of the languages of communication and the official language of the United Nations (Aflisia & Hazuar, 2020). To improve *Maharah al-kalam*, a learner must also practice the use of Arabic in different situations, such as in formal or informal situations, written or spoken language, and so on. Students must also practice improving intonation and pronunciation in Arabic to communicate well and correctly. The most important thing to underline is that without intensive or continuous practice or *Bi'ah Arabiyah*, it will be difficult for someone to master Arabic perfectly (Zulhannan, 2015).

In speaking, objectives are essential. Without a firm focus on the aim, the speech sounds delivered will lack significance, causing them to drift and fail to accomplish the intended communication (Ilham & Wijiati, 2020). In general, learning *maharah kalam* strives to (1) pronounce Arabic sounds, including intonation and stress, and (2) distinguish between pronouncing letters with long and short meanings. (3) Express concepts using grammar; (4) Use Arabic features based on variations in *tantalum*, such as *dhomir mudakkar* and *muannats*; and (5) Communicate thoughts and opinions (Sa'diyah, 2018). Meanwhile, according to Zulheddi, the learning objectives of *maharah kalam* are Zulheddi (2010), (1) pronouncing Arabic sounds, (2) differentiating the pronunciation of identical sounds, (3) differentiating long and short pronunciations, and (4) pronouncing according to the intonation of native speakers. (5) Pronouncing adjacent sounds. (6) communicate thoughts with grammar. (7) Use

language suited to the context; (8) Use expressions appropriate to Arabic culture. (9) Use sentence structure based on grammar. (10) Describe happenings. (11) systematically convey thoughts. (12) Convey ideal thoughts. (13) Speaking systematically and continuously; (14) Pronouncing the corresponding letters of sentences. (15) Using punctuation marks in communication, (16) Speaking based on where you begin and end speaking, (17) Capable of responding spontaneously, (18) Concentrating on the information, (19) Changing topics as needed, (20) Tell fascinating tales, (21) Debate or debate specific material, (22) Give an organized speech, and (23) Communicate with native speakers over the phone.

Method of *Masrahiyyah*

According to Abudin Nata, Arabic has several methods, such as *Al-Thariqah*, a way; *Manhaj*, a system; and *al-wash*, a mediator. In this case, the most suitable term is *Al-Thariqah*. Ali Bin Muhammad al Jurjani says *طريقة* is the fastest way to reach the purpose (Baroroh & Rahmawati, 2020). In the learning process, appropriate methods must be used to achieve learning objectives (Imron et al., 2023). Apart from that, learning Arabic, especially *maharah kalam* learning, requires using interesting methods so that learning is fun and students are interested in learning Arabic. Many methods can be used in teaching *maharah kalam*, including the drama method (*masrahiyyah*).

Etymologically, the word drama comes from the Greek, namely "Dram", which means motion. Conversation and gestures in drama act out the story that has been written in the drama script (Hariyadi & Subki, 2022). Drama, or *Masrahiyyah*, is a form of art that can inspire creativity, emotion, and purpose (Endraswara, 2014). Drama can be categorized into two forms: oral literature and written text. Drama functions as a theatre in oral literature and communicates the drama in written form. Drama comprises multiple elements, which include: 1) Theme, 2) Plot, 3) Characterization, 4) Dialogue, 5) Setting, 6) Message. The *Masrahiyyah* Method focuses on encouraging students to actively engage in speaking by assuming different roles.

Theory of Behaviorism

Learning theory is a general principle or collection of interconnected principles and explains several facts and discoveries related to learning events (Shahbana, 2020). There are several learning theories, and one of them is Behaviorism. Sutiah explained that Behavioristic Theory emphasizes changes in behaviour as a result of the learning process (Sutiah, 2016); the learning process can occur through imitation activities and the presentation of examples of behaviour (Rahnang, 2023). According to the behavioristic approach, learning is a relatively long-lasting change in observable behaviour due to environmental experience-the behavioristic approach developed through experiments on humans and animals. Behaviourism emphasizes changes in behaviour based on the principle of stimulus and response (Asfar et al., 2019).

Edward Lee Thorndike believes that learning is a process characterized by an interaction relationship between stimulus and response. He believes that a stimulus can stimulate the learning process, such as thoughts, feelings, or other events connected through sensory devices. Meanwhile, the response is a reaction/response that arises during the learning process, which can be in the form of feelings or actions. John Watson presented that learning is a process of interaction (reciprocal relationship) between stimulus and response. The stimulus and response must be observable and measurable.

In addition, Clark Hull's understanding of learning theory involves exploring the connection between stimulus and response. Stimulation in education is strongly linked to biological demands. Drive (biological needs) and drive reduction (satisfaction of biological needs) play a crucial role in all human activities, with responses in the learning process manifesting differently. Guthrie's theory of learning explains a sequence of events (law of contiguity) in which a response is likely to occur if the stimulus and response are repeatedly associated.

Meanwhile, Burrhus Frederic Skinner emphasized that the connection between stimulus and response results from environmental interactions, leading to observable behavioural changes. Skinner suggests that the responses a person produces when given a stimulus will interact with each other, influencing the outcome of the person's response.

Albert Bandura stated that stimuli influence a person's behaviour and come from the interaction of everything in the learning environment. Bandura's basic principles introduce individuals to how to learn socially and morally. This principle is obtained by imitation and modelling. Reward and punishment will make individuals think and decide about their social behaviour (Putra et al., 2023).

The Implementation of the *Masrahiyyah* Method based on *Behaviourism* theory to enhance *Maharah Kalam* at the Arabic Language and Literature Program of STAIN Mandailing Natal

Maharah kalam provides six credits for the Arabic Language and Literature Study Programme. In the classroom setting, instructors push to make the subject interactive for students. Many approaches have been implemented, such as utilizing exciting media and suitable, enjoyable techniques. One technique employed is drama (*masrahiyyah*). This approach is utilized by students in their third semester semester, specifically for the *Kalam III* subject.

When applying the drama method (*masrahiyyah*), the instructor creates teaching materials through stories for students to act out, drawing on local wisdom. This approach ensures that learning goes beyond just language application, allowing students to receive positive benefits from the stories that they perform. The story originates from the student's surrounding area or environment. The topics of *maharah kalam* based on *Behaviourism* theory in the third Semester of the Arabic Language and Literature Program of STAIN Mandailing

Natal were Sampuraga (بر الوالدين), Gordang Sambilan (الموسيق), Poqir Fatayat (المعاهد الإسلامية), Abdul Haris Nasution dan Musthafa Husein (الشخصية الوجهية), Williem Iskandar (المهنة).

One of the plays presented by BSA STAIN Mandailing Natal students was "*Sampuraga*". The story of sampuraga originates from Mandailing Natal, recounting the legend of a child who defied his mother. Many people consider the Sampuraga story the perfect example of living (Hasibuan, 2020). This motivates students and lecturers to use Arabic to present the Sampuraga story as a drama. Drama is typically presented through dialogue or actions performed by the characters. In addition, Hasanuddin mentioned that a new drama performance could be achieved through an in-depth examination of the drama text by the director and actors, along with the use of stage equipment like costumes, backdrops, and makeup. Drama is a literary work written in dialogue and performed as a performing art (Contessa & Huriyah, 2020). The event occurred at Taman Raja Batu, Panyabungan Mandailing Natal. The students intentionally selected this location due to the presence of a traditional Mandailing house that could serve as a residence for the king and his wife. The large stones and river surrounding the area were also intriguing, particularly for filming the scene "Sampuraga crosses the river when travelling to leave his hometown."

The *masrahiyyah* method focuses on practical and direct speaking activities in Arabic language learning. When this approach is integrated with behaviourism theory, the primary emphasis is on modifying behaviour by offering stimulus, response, and reinforcement. Here are the steps to apply the *masrahiyyah* method based on behaviourist theory to enhance *maharah kalam*: At first, a workgroup will be formed consisting of the director, assistant director, secretary, property manager, music coordinator, publications manager, documentation specialist, and others. Next, the drama script for the performance is chosen. When selecting a drama script, it should be tailored to the specific situation and circumstances. The script selection also considers the number of players and the settings that may be influenced. For this particular scenario, the selected drama script is based on the local wisdom of Mandailing Natal, specifically the kisal legend "Sampuraga".

Additionally, the instructor offers support and inspiration to ensure that students feel self-assured and comfortable while participating in drama activities, considering the varying levels of Arabic language proficiency among students. Furthermore, participants in drama activities are expected to read drama scripts as directed by the director. Next, role selection (casting) involves identifying roles suitable for the student's situation. Here, the director has complete control over deciding which students will be assigned the roles. The individuals who served as directors included Ardhani, deputy director Taufik, Mrs Sampuraga, Mutiach, actor Adrian (from Sampuraga's team), Sampuraga's wife Faridah, and other students who were assigned various roles such as bodyguards, ordinary people, equipment workers, and documenters. Students are assigned specific roles to act out during this activity as part of the exercise. Seventh, discussion and evaluation involve lecturers and students engaging in discussions and evaluations with all students about the activities that have been completed.



Figure 1. Implementation of Arabic Drama Based on Mandailing Natal local wisdom with the theme "Sampuraga"

By integrating the *masrahiyyah* method with behaviourism theory, *maharah kalam* learning can become more focused and efficient and assist in achieving the desired changes in speaking habits. In addition to gathering data through observations and documentation, the researcher interviewed 14 students. One interview result highlighted the enjoyment of learning *maharah kalam* using the *masrahiyyah* method. Students found the learning process engaging and varied, allowing them to comprehend positive values from the stories. The findings from interviews conducted by researchers with 14 BSA students (the third semester semester) regarding implementing the *masrahiyyah* method in *maharah kalam* learning revealed that most students found the learning experience highly enjoyable

4. CONCLUSION

The *masrahiyyah* method of *maharah kalam* learning, based on Behaviourism theory, highlights the importance of student engagement in speaking through role-playing, supported by consistent practice in Arabic conversation with the assistance of Bi'ah Arabiya. The material for this practice was a local-based theme such as Sampuraga (بر الوالدين), Gordang Sambilan (الموسيقى), Poqir Fatayat (المعاهد الإسلامية), Abdul Haris Nasution dan Musthafa Husein (الشخصية الوحيية), Williemi Iskandar (المهنة). In the implementation process, the first step involves forming a work group comprising various roles such as director, assistant director, secretary, property, music, publications, and documentation. Next, the drama script to be staged is selected. Lecturers then offer encouragement and motivation to ensure students are enthusiastic and confident. Following this, the drama scripts are read, roles are selected through casting, role-playing takes place, and finally, there is a discussion and evaluation session. The findings of this research can help Arabic teachers in the advanced *maharah kalam* learning process by employing the Masyrahiyah method. Through the *masyrahiyah* approach, students can learn in a pleasant atmosphere. Besides acquiring speaking skills, students can also derive moral messages from the stories presented in the *masrahiyyah*.

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