



INTEGRATIVE ARABIC LANGUAGE TEACHING OF INTEGRATED ISLAMIC ELEMENTARY SCHOOLS IN SOLO RAYA

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Abstract

Integrated Islamic Schools, which is very influential in the education system in Indonesia, stand behind this research. This research explored Arabic language teaching at the Integrated Islamic Elementary Schools in Solo Raya with different integrative system backgrounds. It aimed to answer how the language was taught and learned in Integrated Islamic Elementary Schools in Solo Raya and the learning process from Hector Hammerly's perspective. This research was a field research model with a case study approach under the constructivist research paradigm. The results show that the Arabic language is taught depending on the need in Integrated Islamic Elementary Schools in Solo Raya, and it follows the curriculum of each school. The Hector Hammerly perspective in Arabic language teaching applies cognitive, collaborative, natural, and communicative approaches. The teaching strategies were, among others, presentation, L1 usage, visual aids, practices, error correction, technological aids, evaluation (the students' performance or teacher-and-student quizzes to evaluate daily progress), and CA-OB (cognitive audio-oral bilingual) method.

Keywords: *Integrative Arabic language teaching, Integrated Islamic Elementary School, Solo Raya*

Introduction

Since 1973, Arabic has become one of the International language which has been officially used as one of working language and official language of the United Nations.¹ Arabic is the holy book language of Muslims, namely the Qur'an and the Sunnah, as well as no less than 22 countries in the Middle East and Africa regions have made Arabic as national language. In addition, Arabic becomes the languages of

¹ Letmiros, "Arabic: Why Indonesians Have to Learn It?", *International Review of Humanities Studies*, Vol. 4, No. 2, 2019, 614.

education, science, diplomacy, social and economic transactions, and cultures for the majority of people in these 20th countries.²

The position of Arabic in Indonesia is a foreign language as it is not a mother tongue and is not used in daily lives. Arabic is not completely foreign to Indonesian society, especially Muslims who at least use this language in daily worship such as in the obligatory prayer five times a day.³

Arabic language teaching has made significant progress in the Islamic education environment in Indonesia. Arabic language teaching at Integrated Islamic Schools is a way (*washilah*) to raise the importance of Arabic awareness to help understand the Quran and provides provisions for exploring the sources of knowledge which are developed in the golden age of Islam, as well as fostering pride in speaking Arabic.⁴ Arabic language learning is essentially aimed at forming and building students who are competent with the knowledge of Arabic which is a means of understanding the content of Qur'an and Hadith.⁵

Mahmud Yunus said in his book "*Metode Khusus Bahasa Arab*" that the purposes of Arabic language teaching are to understand the readings in prayer and recitation of the Quran and enable Muslims to take an instruction and lesson as well as improve the ability to learn religious science. Islam comes from an authentic source in Arabic and can speak Arabic for direct communication with Muslims abroad. Arabic is a language that has become a scientific language today.⁶ Hence, it is important to learn Arabic especially since young age as younger learner can learn faster and more effective than older learners.⁷

The Integrated Islamic School (SIT) is basically a school that applies the concept of Islamic education based on the Quran and the Sunnah. The definition of Integrated Islamic School according to the concept of an Integrated Islamic School Network (JSIT) standard policy is an Islamic school organized by combining Islamic values and teachings in the curriculum structure with effective teaching and optimal and cooperative involvement between teachers and parents, as well as society to need students' characters. From its implementation, an Integrated Islamic School is defined as a school that adopts integrative approach.

The implementation is done by combining general education and religious education into the curriculum. In addition, it also emphasizes integration in learning

² Azhar Arsyad, *Bahasa Arab dan Metode Pengajarannya: Beberapa Pokok Pikiran*, 2nd Ed (Yogyakarta: Pustaka Pelajar, 2008), 1.

³ Letmiros, "Arabic: Why Indonesians Have To Learn It?", 611.

⁴ Sarianto, *Pedoman Akademik SDIT Darul Fikri kota Tanjungbalai*, (Yogyakarta: Deepublish, 2019), 90.

⁵ Danial Hilmi, Nur Ila Ifawati, "Using The Blended Learning As An Alternative Model of Arabic Language Learning In The Pandemic Era", *Arabi : Journal of Arabic Studies*, Vol. 5, No. 2, 2020, 117.

⁶ Mahmud Yunus, *Metode Khusus Bahasa Arab*, (Bandung: Hidayakarya, 1981), 77.

⁷ Khusnul Khoiriyah, Agus Widiantoro, "Design of Integrated Skills Materials for Islamic School", *International Journal of Multicultural and Multireligious Understanding (IJMMU)*, Vol. 5, No. 5, 2018, 1.

methods to optimize the cognitive, affective, and psychomotor domains. The Integrated Islamic School also combines mind, spiritual, and body. In its implementation, it combines the involvement and active participation of the learning environment, namely schools, homes, and communities.

In the development of Integrated Islamic Schools, emerge foundations or educational institutions that established Integrated Islamic School with their respective backgrounds, visions and missions, curricula and developments. Likewise, Arabic language teaching at the Integrated Islamic Schools are developed and implemented with various approaches in Arabic language teaching. However, Arabic language teaching implementation in accordance with the theoretical has not been successful. So, this research tries to answer the questions about the implementation of Arabic language teaching at Integrated Islamic Elementary Schools and the causes of unsuccessful learning implementation under the theories and answer the gaps between the ideal and reality theoretically regarding the result of analysis and its problems. This research is important to answer the questions and the results of field analysis in real and theoretical ways.

In this research, the researcher took five Integrated Islamic Elementary Schools as sample of the diversity of Integrated Islamic Schools that have emerged, especially in Solo Raya. The researcher took Integrated Islamic Elementary Schools because Arabic is a typical subject of Integrated Islamic School and Elementary School so that it can be continued up to the high school level with a long study period. Integrated Islamic Elementary Schools as a place of study related to Arabic language teaching carried out adjustments and analysis of Arabic language teaching in accordance based on theories in Integrated Islamic Elementary School with the elements and criteria of the Arabic language teaching theory according to Hector Hammerly to answer the reasons for unsuccessfulness or failure and compare the gap between ideals and reality on the field.

This research covers three regencies or cities in Solo Raya. The term Solo Raya was indeed coined to replace the term Subosukawonosraten which stands for combined regions, namely Surakarta, Boyolali, Sukoharjo, Karanganyar, Wonogiri, Sragen, Klaten. However, as explained above, the focus of this research is at three cities or districts in Solo Raya, namely Surakarta City, Sukoharjo Regency, and Sragen regency which are expected to represent a school with an Integrated Islamic system that are affiliated or developed by Institutions which are established by religious organizations, community organizations, and foundations in Solo Raya.

The samples taken were five Integrated Islamic Primarily Schools which are developed by community organizations and religious organizations, namely Muhammadiyah, Nahdlatul Ulama, Al Quran Tafsir Council (MTA), Nur Hidayah foundation (under JSIT), and the Ar Risalah Foundation which has educational Institutions of Integrated Islamic Schools. These schools, namely SDIT Muhammadiyah Al-Kautsar Kartasura, SDIT Al-Anis Kartasura, SDIT MTA Gemolong, SDIT Nur Hidayah Surakarta, SDIT Ar-Risalah Surakarta.

The five Integrated Islamic Elementary School used the Integrated Islamic School system and integrated learning, but Arabic subjects have not used integrated learning with various obstacles, problems, shortcomings, and advantages. Integrated Islamic Schools focus on general subjects, Islamic Education (PAI) and Memorizing Qur'an (Tahfidz), and not Arabic. Because Arabic is a local content lesson and a characteristic of Islamic schools with less time, a model is needed so that learning can be affective.

This research focused on Arabic language teaching in five Integrated Islamic Elementary Schools (SDIT) that are different from many developing Integrated Islamic Elementary Schools. This focus is related to its emergence, an integrated concept in all the sample aspects and its learning. With the formulation of the problem of how is the language taught and learnt in Integrated Islamic Elementary Schools in Solo Raya and how is the learning process in Hector Hammerly perspective and how to analyze. This research will look at and analyze Integrative Arabic language teaching at the Integrated Islamic Elementary Schools in Solo Raya.

Method

This research is categorized as filed research that is research conducted directly in the field to obtain the required data. Field research is a research conducted to detect and analyze phenomena, events, social activities, attitudes, beliefs, perceptions and thought individually and in groups.⁸ According to Creswell, in qualitative research a researcher must create a complex picture, examine words, report in detail from the respondents views, and conduct studies on natural situations.⁹ It is said to be qualitative because this research emphasizes Arabic language teaching processes in the Integrated Islamic Elementary Schools. This research model was a case study, which is an in depth study of particular case resulting a complete and structured description of the case. Case studies cover the entire life cycle or only certain sectors of case factors.¹⁰

In qualitative research, Creswell classifies various approaches in research including knowledge claims (post-positivist, constructivist, emancipatory, and pragmatic), inquiry strategies (experimental, ethnographic, narrative, and mixed).¹¹ Philosophically, the approach to seeing social reality can be existentialist, instrumentation, phenomenological, and behavioristic. Methodology in a harmonious configuration between data search methods, knowledge claims, inquiry strategies, and

⁸ Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan*, (Bandung: PT. Remaja Rosdakarya, 2007), 60.

⁹ Robert C. Bogdan & Sari Knopp Biklen, *Qualitative Research for Education: An Introduction to Theory and Methods*, (London: Allyn and Bacon Inc., 1982), 27-29.

¹⁰ Cholid Narbuko and Abu Achamadi, *Metodologi Penelitian*, (Jakarta: PT. Bumi Aksara, 2003), 46.

¹¹ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, (Thousand Oaks: Sage, 2003), 4-23.

understanding of reality. This study uses a naturalistic approach,¹² knowledge claims using a constructivist approach,¹³ and the inquiry strategy uses a case study approach.¹⁴

In conducting research and development, there are many methods used, namely descriptive, evaluative, and experimental. Descriptive research methods are used to collect data about the literature and describe current conditions, as well as efforts to describe and interpret existing data or relationships.¹⁵ Meanwhile, the evaluation method is used to develop educational material in several stages of evaluation and review. This research also uses experimental methods, namely methods to study something by changing circumstances and paying attention to its effects on other things.¹⁶ Apart from that, the experimental method also serves to set the situation so that the effects of the variables can be examined.¹⁷

Meanwhile, the data collection technique is a researcher's effort to provide or collect sufficient data.¹⁸ Data collection techniques in this research used several methods, namely the observation, interview, and questionnaires methods. While the data analysis was carried out by following the steps, namely data reduction, data presentation, and data conclusion.¹⁹

Result and Discussion

Integrative Arabic language teaching in Hector Hammerly's Perspective

Integrative in popular scientific dictionary means unification.²⁰ In education world, integrative is usually associated with democratic education movements that focus on actual problems as an approach. According to Beane (1997), the integrative learning center regulates important issues in the curriculum with the wider world. Integrative will connect one problem to another so that a unit of knowledge will be developed. Knowledge provides a part with the whole (part whole relationship).²¹

Hammerly (1985) argues that the lack of an integrative theory in language teaching context for various implications, and lack of adequate theory affect all activities. Hammerly assesses that the emptiness of theory results in confusion in language teaching field so that it requires theories that are adequate, explicit (firm and

¹² Asmadi Asla, *Pendekatan Kualitatif dan Kuantitatif serta Kombinasinya dalam Penelitian Psikologi*, (Yogyakarta: Pustaka Pelajar, 2011), 30.

¹³ George S. Morrison, *Dasar-dasar Pendidikan Anak Usia Dini*, terj. Suci Romadhona & Apri Widiastuti, (Jakarta: Indeks, 2012), 100-101.

¹⁴ Asmadi Asla, *Pendekatan Kualitatif dan Kuantitatif serta Kombinasinya dalam Penelitian Psikologi*, 46.

¹⁵ Mahmud, *Metode Penelitian Pendidikan*, (Bandung: Pustaka Setia, 2011), 100.

¹⁶ Zainal Arifin, *Penelitian Pendidikan*, (Bandung: PT Remaja Rosdakarya, 2011), 69.

¹⁷ Afief Furchan, *Pengantar Penelitian dalam Pendidikan*, (Yogyakarta: Pustaka Pelajar, 2004), 343.

¹⁸ Sudaryanto, *Metode dan Aneka Teknik Analisis Bahasa: Pengantar Penelitian Wahana Kebudayaan Secara Linguistik*, (Yogyakarta: Sanata Dharma University Press, 2015), 5.

¹⁹ Mohammad Ali, *Memahami Riset Prilaku dan Sosial*, (Bandung: Pustaka Cendekia Utama, 2011), 414; Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif dan R & D*, 336-337.

²⁰ Pius A Partanto and M. Dahlan al-Barry, *Kamus Ilmiah Populer*, (Surabaya: Arloka, 1994), 263.

²¹ Muhammad Shaleh Assingily, *Desain Pembelajaran Tematik Integratif Jenjang MI/SD (Dari Konvensional Menuju Kontekstual yang Fungsional)*, (Yogyakarta: K-Media, 2019), 54-55.

straightforward), and comprehensive.²² Content and Language Integrated Learning (CLIL) has been said to increase not only foreign language proficiency.²³

Hector Hammerly's book entitled *An Integrated Theory of Language Teaching and its Practical Consequences* (1985), which was later translated into Arabic entitled *An-Nazariyah at-Takamuliyah fi Tadris al-Lughob wa Nataijuba Al-Amaliyah* shows the increasing interest of countries in the world in foreign language education and learning. It is attracting attention for foreign language education and teachers for teaching it to non-speakers, consolidating its position and confirming its universality in countries that plan to establish an institution of language education center for non-speakers and train their teachers. This book presents most of problems with the right suggestions and solutions by presenting theory with its practical support to find out its strengths and weaknesses.²⁴

In learning activities, there are several objectives, including general goals, specific objectives, teaching facilitates, selections, gradations, guidance, presentations, understandings, practices, integrations, variations, evaluations, reintroductions, uses, and masteries.²⁵ Existing goals are mutually sustainable to achieve goals in learning. In addition, teaching language also teaches the culture of language studied by paying attention to the sociolinguistic principle, evaluation principle, technology assistance principle, self-instruction principle, cultural competence principle, and observation.²⁶

Language teaching in the book *Sintetis* (1982), integrative intended by Hector Hammerly, is everything related to the process of learning foreign languages for native and second languages. Learning processes require language teaching or learning model conducted in the classroom as opposes to a variety of models which represent processes emerging in a natural language environment.

The Two Cone Model in many ways represents the integrative theory proposed by Hector Hammerly. In the Two Cone Model, there is a centrifugal nature is the meaning of the word centrifugal is moving away from the center or axis, the meaning is moving away from the center or axis but the use of the word is to describe the position of the Two Cone Model. Combining the basic principles of teaching, generalization, structural and communicative, as well as the relationship between the Two Cone Model with learning theory, linguistic, and language teaching methodology.

In two Cone Model of Second Language Teaching Learning, it is important to pay attention that the cone symbolizes or represents the original language and the

²² James E. Alatis, *Language Teaching, Testing, and Technology: Lesson form the Past with a View Toward the Future*, (USA: Georgetown University Press, 1989), 106-107.

²³ Tessa Mearns, Rick de Graaff, Do Coyle, "Motivation for from bilingual education? A comparative study of learner views in the netherlands", *International journal of Bilingual Education and Bilingualism*, Vol. 23, No. 6, 2017, 724.

²⁴ Hector Hammerly, *An-Nazariyah at-takamuliyah fi Tadris al-Lughab wa Nataijuhā al-'amaliyah*, Tarbiyatul Rosyid Ibnu Abdurrahman Uwais, (Riyad: Fahas Maktabah Malik Fahd Fathaniyah, 1415H).

²⁵ Hector Hammerly, *An Integrated Theory of Language Teaching and its Practical Consequences*, (Canada: Scnd Language Publications, North Burnaby, 1985), 115.

²⁶ Hector Hammerly, *An Integrated Theory of Language Teaching and its Practical Consequences*, 135.

second language, while the symbol P is for pronunciation, G for Grammar, and V for Vocabulary. T-CM distinguishes the process of acquiring or learning languages, namely native and second languages. The second language makes the center and moves away from the center of rotation (centrifugal) which describes language movement (linguistics) to the communicative around it. In contrast to acquiring the original language, movement in the opposite direction moves in a circular (centripetal) manner.

It is in line that in teaching Arabic focused or emphasized on *anashir al-lughab* (linguistic elements) and *istikhdam al-lughab* (language uses).²⁷ In *anashir al-lughab* (linguistic elements), it includes four science branches to be studied, including *ilm al-ashmat* (teaching about the place where the letters carry out and the letter characteristics), *qawaid* (such as nahwu, sharaf, and imla'), *mufradat* (Arabic vocabulary), and *ma'ani* (translation).

Then, in *istikhdam al-lughab* (language use), the first is *fahm al-ibarat* (understanding expressions) which can be obtained through *istima'* (listening), *qiro'ah* (reading), the second *intaj al-ibarat* (producing expressions) can be obtained through *Kalam* (speaking) and *Kitabah* (Menulis). *Istikhdam al-lughab* (language use) is also called as *maharah lughawiyah* (language skills), namely *maharah al-istima'* (listening skill), *maharah al-kalam* (speaking skill), *maharah al-qira'ah* (reading skill), and *maharah al-kitabah* (writing skill).²⁸ By combining these theories, it is hoped that they can find and develop integrative theories in foreign and second language learning especially Arabic.

Arabic language teaching at Integrated Islamic Elementary Schools in Solo Raya

The Integrated Islamic Elementary School (SDIT) Nur Hidayah Surakarta

Teaching Arabic is taught at SDIT Nur Hidayah aims to be the religion and science languages as well as a means of communication. Thus, the Arabic subject in this school becomes an inseparable part of the religious education subject and is a unity. Arabic language teaching

Teaching Arabic at the Nur Hidayah Integrates Islamic Elementary School has a target i.e. students can actively master Arabic vocabularies and expressions in the form of basic sentence patterns so that students are expected to be able to make simple communication in Arabic and be able to understand simple reading in a text.

To achieve the ability to use Arabic as mentioned above, an appropriate language curriculum is needed, namely the language component and language use activities which fits each level. The language components are word form, sentence structure and vocabulary which communicatively 300 words and idioms as well as components of language use activities, namely speaking, listening, reading, and writing.

²⁷ Maimun, "Strategi Pengembangan Evaluasi Hasil Pembelajaran Bahasa Arab", *Journal of OKARA STAIN Pemekasan*, Vol. 2, No. 6, 2011, 244.

²⁸ Muh Nahidh Islami, *Luasnya Bahasa Arab*, at <https://www.kompasiana.com/muh60847/5bf3a0afab12ae7b4a65b0b5/luasnya-bahasa-arab>, retrieved: November 8, 2019 at 20.15

To implement Arabic language learning program Arabic language teaching at SDIT well, learning activities should pay attention that Arabic language teaching is study of language use with the aim of communicating orally and in writing not only exploring the rules of the language.

In the focus of discussions, there are five related to language namely speaking, vocabulary, sentence structure, reading, and writing. In language there is Arabic pronunciation which is adjusted to the intonation. Learning points are the minimum limit that needs to be taught because learning part that is not included in the learning program may need to be added as long as it is accordance with the students' thinking and language skills.

If deemed necessary, changing the order of the subjects is still possible as long as it does not disturb the logical gradation of sentence structure. The learning time that is held can be arranged according to the breadth and depth of the material.

The method chosen is a multi-method based on an active communicative approach. Some of learning recourses are books, complement and supporting materials, learning media as explanations for words in the form of visual objects, examples, models, dramatizations, other demonstrations to avoid the use of Indonesian translation in teaching Arabic.

The number of lesson hours provided is an estimate of the time required to complete the objectives of the course. Teaching and learning assessment process includes knowledge and language skills, especially through interview or written test. Interview or oral tests can be objective or interpretative. Finally, it is important to realize that students in Arabic language teaching will be influenced by their native language background. The mother tongue aspects are the same as the Arabic aspects (both sound, word structure, sentence structure, and writing), while different aspects will create difficulties. Therefore, teacher must pay more attention and repeat the parts of the language which might be difficult for students.

SDIT Nur Hidayah uses the 2013 Curriculum (K13) and it is integrated with the JSIT curriculum. This school is as an example of the implementation of the 2013 Curriculum and the JSIT curriculum. The JSIT curriculum is the curriculum used for the Integrated Islamic School built by JSIT, as well as the SDIT Nur Hidayah Surakarta. For the school curriculum, it still refers to the Ministry of Religion and National Education but the school makes some developments by instilling Islamic values which combine general and religious education.²⁹

After carrying out evaluations, the lesson hours are added to meet the needs and the results of the evaluation. In the curriculum, Arabic lessons were originally only two hours and now becoming three hours of lessons, of which one hour is used for practice. The curriculum in Integrated Islamic School develop Islamic values more where teacher accompany students in every lessons as a special feature of an Integrated Islamic School under JSIT Indonesia with integration and Islamic values.

²⁹ Interview with Muslikha (Deputy Head of SDIT Nur Hidayah Curriculum), on April, 25, 2019, at the office of the Vice Headmaster of SDIT Nur Hidayah.

Since this school also develops the JSIT Curriculum, Arabic lessons use self-made teaching materials and are only used for personal use and the books developed by JSIT. Until now, the school uses Arabic books from JSIT published by Nur Hidayah Foundation printed by EnHa Press.

In Arabic classroom, teachers at this school create fun learning in the lower classes by using songs to make it easier to memorize vocabularies because the material presented is still basic level.

Teacher always provides motivations, explains lesson plans, review previous lessons, conveyed objectives to students using materials that are suitable for students, and the teacher evaluates and allows students to ask questions. That is the descriptions of Arabic language teaching at SDIT Nur Hidayah Surakarta.³⁰

The Integrated Islamic Elementary School (SDIT) Muhammadiyah Al-Kautsar Kartasura

Since 2013, this school has used the 2013 Curriculum (K.13), through approaches with others integratively in accordance with the 2013 Curriculum. Arabic lessons in this school include local content and local contents including English, Javanese, and Aranese. The Arabic Curriculum at this school is to adopt and develop the curriculum from the Ministry of Religion and the typical curriculum of the Muhammadiyah School, namely the Muhammadiyah Islamic and Arabic Curriculum (ISMUBA).³¹

According to the teacher, Arabic language teaching at this SDIT refers to the 2013 Curriculum and the special typical curriculum of Muhammadiyah schools, namely ISMUBA which is integrative by providing guidance to students such as reading, interpreting, writing, reciting, listening, and observing with Arabic language teaching which is active learning, fun learning, GEMBROT PAIKEM and ISLAMIC.³²

The combination result is applied on a week with two hours of lessons, the most important thing is that students know and understand the material presented in this school does not have its own model, while evaluation is always carried out every year to improve and develop Arabic language teaching in this school.

The Integrated Islamic Elementary School (SDIT) Al-Anis Kartasura

SDIT Al-Anis uses a curriculum by carrying out and developing a combination of the National curriculums namely The Ministry of Education and Culture, The Ministry of Religion and the distinctive Integrated Islamic School, namely a system

³⁰ Interview with Bisri: Arabic teacher of SDIT Nur Hidayah, on May 2, 2019, at library office of SDIT Nur Hidayah.

³¹ Interview with Suryanto, Deputy Head of SDIT Muhammadiyah Al-Kautsar Curriculum, on April 25, 2019, at Headmaster's Office of SDIT Muhammadiyah Al-Kautsar.

³² Interview with Mahmud Ismail, Arabic teacher of SDIT Muhammadiyah Al-Kautsar, on May 9, 2019, at the Headmaster's office of SDIT Muhammadiyah Al-Kautsar.

that is oriented toward Islamic boarding school developed by the Al-Anis Kartasura Foundation.³³

This Integrated Islamic School curriculum based Islamic boarding school tries to implement character education and follows the boarding school model to guide students to behave and have good character even though there are things which are different. Students are expected to not only have characters like *santri* (students of Islamic boarding school) but also they are ready to continue to the Islamic boarding school. From this understanding, it is implemented in religious lesson, *tahfidz* (memorizing Quran) and Arabic as a provision for students to go to the Islamic boarding school after completing their education at this school.

Learning at SDIT Al-Anis is like in an Islamic boarding school which is accumulated with the current government curriculum using KTSP. Arabic language teaching adopts the curriculum from the Ministry of Religion, but this school also compiles its own teaching materials with Islamic boarding school-oriented principles. It is hoped that graduates will be ready to enter Islamic boarding schools based on religious education and Arabic which is highly highlighted in this school.³⁴

The Integrated Islamic Elementary School (SDIT) Ar-Risalah Surakarta

This school uses combination curricula, namely the National Education (DIKNAS), Ministry of Religious Affairs (Kemenag), and curriculum from foundations such as *tahfidz* (memorizing Quran) and Arabic which is called integration. Teaching materials are developed by the schools themselves by developing curriculum from the Ministry of Religion and the organization. This school uses the KTSP and DEPAG curricula. Curriculum in other schools may only be KTSP or KURTILAS, but this school emphasizes morals without ruling out general lessons and there is no training outside of class hours.³⁵

According to Arabic teacher, Arabic language teaching at SDIT occurs interactively between teachers and students during learning.³⁶

The Integrated Islamic Elementary School (SDIT) MTA Gemolong

SDIT MTA Gemolong is currently using and implementing the 2013 and the Integrated Islamic Elementary School curriculum. MTA there are eight lessons, local and development lessons as well as special programs developed by the Foundation and the Central MTA. Learning at this school uses a thematic approach adjusted to

³³ Interview with Ahmad Muhammad, the Headmaster of SDIT Al-Anis, on April 13, 2019, at the Headmaster's office of SDIT Al-Anis.

³⁴ Interview with Hikmah, Arabic teacher of SDIT Al-Anis, on May 7, 2019, at reception room of SDIT Al-Anis.

³⁵ Interview with Sudrajat, the Headmaster of SDIT AR-Risalah, on April 15, 2019, at the Headmaster's office of SDIT AR-Risalah.

³⁶ Interview with Setyo, Arabic teacher of SDIT AR-Risalah, on April 30, 2019, at the Headmaster's office of SDIT AR-Risalah.

the curriculum of the Integrated Islamic Elementary School MTA Gemolong, Gemolong District.³⁷

While the unit division in each lesson is 35 minutes, there are 34 to 38 weeks that can be called effective for each year. The materials are made based on the books and refers to the 2013 Curriculum.³⁸

So far, the curriculum at this school only tends to achieve students' cognitive and psychomotor values. Meanwhile, the Integrated Islamic Curriculum is a curriculum that integrates religious education with general education to form a noble character.

The curriculum structure that must be followed by the Integrated Islamic Elementary School MTA Gemolong includes substantially six years of basic education from first grade to sixth grade. The curriculum structure of the Integrated Islamic Elementary School MTA Gemolong is completed with graduation standards and subject competences.

In the Arabic teaching and learning process the teacher assists students whenever they have difficulties in understanding. In this school there are also extracurricular activities to support and increase students' abilities in developing and providing a forum for students.³⁹

Integrative Arabic language teaching at Integrated Islamic Elementary School in Solo Raya

An Integrative learning from Hector Hammerly which is intended for teaching a foreign language or a second language is appropriate and there are similarities with Arabic language teaching in this case study research area. An Integrated Islamic Elementary School can develop this model with the goals and targets of Arabic language teaching and each its advantages and disadvantages.

From the discussion regarding Integrative Arabic language teaching, it can be analyzed that Arabic language teaching at SDIT is not all and does not fully use the integrative learning model even though SDIT uses an integrated system and everything related to integration.

The criteria of integrative learning have been described in accordance with the theory with the element of integrative Arabic language teaching. There are several results that are appropriate with the field conditions and theory. Integrative Arabic leaning at SDIT can be seen from the perspective of integrative Arabic language teaching theory which has been described from the related elements, it can be concluded as follows.

³⁷ Interview with Muhammad Marwani, the Headmaster of SDIT MTA, on May 8, 2019, at the Headmaster's office of SDIT MTA.

³⁸ Interview with Sulis, the Deputy Head of SDIT MTA Curriculum, on May 8, 2019, at the Headmaster's office of SDIT MTA.

³⁹ Interview with Asih Kurniawati, Arabic teacher of SDIT MTA, on May 9, 2019, at the Headmaster's office of SDIT MTA.

Arabic language teaching at SDIT Al Anis Kartasura based on the perspective of integrative learning theory has fulfilled several elements related to Integrative language learning which is supported by content standards, quality standards, and curriculum standards that have been determined by JSIT.

Arabic language teaching at SDIT Muhammadiyah Al-Kautsar Kartasura based on the perspective of integrative learning theory has fulfilled several elements related to integrative language learning with its uniqueness, namely using the ISMUBA curriculum and it is always evaluated and developed regularly.

Arabic language teaching at SDIT Al Anis Kartasura based on the perspective of integrative learning theory has fulfilled several elements related to integrative language learning with its advantages, namely curriculum and learning that adapts and is based on Islamic boarding school with the aim that students can continue at the Islamic boarding school.

Arabic language teaching at SDIT Ar-Risalah based on perspective of integrative learning theory has fulfilled several elements that can be related to integrative language learning which is supported by curriculum development and learning that relatively adjusts students, even for the male and female class learning process is separated, as well as teachers also adjusted to students.

Meanwhile, Arabic language teaching at SDIT MTA Gemolong, based on the perspective of integrative learning theory, has fulfilled several elements that can be related to integrative language learning determined by institutions and teachers with the adjustment of students specifically according to MTA.

Therefore, the Integrated Islamic Elementary School chooses and uses integrative learning. Because SDIT uses integrated system, so try to use an integrated education model and integrated or integrative learning although the practice is very different from one school to another.

Integrative Arabic language teaching based on the perspective of the integrative learning model, namely the model that appropriate with the elements of integrative learning model, which are include methods and strategic techniques that appropriate with the Arabic language teaching model.

The results of Arabic language teaching analysis in Integrated Islamic Elementary Schools are adjusted to the perspective of Hector Hammerly's integrative theory. Implementation of integrated Arabic language teaching based on perspective of a theoretical and the analysis results conducted that Integrative Arabic language teaching can be applied in Integrated Islamic Elementary Schools, but not all because of the differences that exist in each school.

In contrast, after a long discussion with teachers and policy leaders at the Integrated Islamic Elementary School, the use of textbooks was adjusted to schools because various teaching materials sources could be used to support integrative Arabic language teaching by covering the appropriate aspects.

Then, Arabic language teaching at the Integrated Islamic Elementary School can use an integrative learning model but by adjusting it because each school has its own system and references such as curriculum, vision, and mission, and so on. However, it is hoped that this integrative learning model can be studied and implemented.

In addition, integrative Arabic language teaching can be developed for new educational institutions so that teachers can conceptualize earlier either with ideal language programs or ideal language classes by adjusting related elements. On the other hand, it can also be used in Arabic language teaching so that it can be studied systematically according to age, needs, and the environment so that it can optimize the results of Arabic teaching and learning process in various institution in Indonesia.

Systematic books and sustainable material from class level and even education level will be more integrative and appropriate with the ideal Arabic language program. Therefore, they can produce appropriate results by emphasizing language use, language elements, language skills, communication skills, and cultural skills. So, the integrative model in Arabic language teaching is expected to be able to improve students' skills and abilities. Learning by using integrative learning model changes the teachers' view of Arabic language teaching which they have carried out with the existing model. Likewise with students, this model becomes an alternative model along with the existing of other models.

Thus, integrative Arabic language teaching results from integrative theory and integrative learning and its adjustments to Arabic language teaching, especially in Integrated Islamic School which can be developed by adjusting educational institutions and targets of each institution.

Arabic language teaching can be adjusted based on the criteria and elements of the description above. Even though, the integrative implementation which has not been successful in accordance with the theory because so far SDIT has used an Integrative or integrated concept only as systems, views, and objectives of SDIT. According to this, there are many Integrated Islamic Elementary Schools that claim in using an integrated approach but it is not appropriate with the implementation because the suitability of the theory and field results is very different.

Conclusion

It can be concluded that from the five Integrated Islamic Elementary Schools based on the perspective of integrative learning theory, there are at least some elements but there are adjustments by using and developing integrative models according to theory. Integrated Islamic Elementary Schools are able to develop in accordance with each specifics by including an integrative learning model in order suitable with the integrated concepts and systems so that they synergize with each other. In addition, those who have elements and criteria can be adjusted and developed. If it is not suitable, then it can add and strengthen other aspects.

Hector Hammerly's integrative language learning theory cannot always be applied to conditions in Indonesia with its characteristics even though the integrative language learning theory has been use in several countries. However, this theory can be applied by adjusting the elements and criteria so that it can use an integrative learning model. If it will be implemented properly, there must be a revision or some kinds of modification so that it is suitable for Indonesia. So, it can be concluded that integrated Arabic language teaching according to Hector Hammerly's theory can actually be applied with prerequisites and adjustments to elements and criteria of integrative Arabic language teaching and still maintain the characteristics and developments of each the respective educational foundations or institutions.[]

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