Arabic Language Learning Model Based on *Sharf Serap Nalar Ibadah* (SSNI): Increasing Understanding of Al-Qur'an

Maswani, Muhbib Abdul Wahab, Achmad Fudhaili
Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia
Corresponding E-mail: maswani@uinjkt.ac.id

Abstract

This study aims to develop an Arabic language learning model based on the *Sharf Serap Nalar Ibadah (SSNI) approach* to improve the understanding of Quranic Arabic (BAQ) for learning citizens. This study also tested its validity, feasibility, and effectiveness. This research is a research and development (R&D) type with the ADDIE model. The research data source consisted of qualitative data in the form of interviews with experts in the field of Arabic learning materials and design, 3 instructors, 18 learning residents, and 2 BAQ alumni, in addition to the results of the analysis of BAQ learning documents. The qualitative data were analyzed using the Spradley model. While quantitative data is in the form of questionnaires from experts, instructors, learning residents, and BAQ learning outcomes which are analyzed using a *Likert scale* and descriptive statistics. The research findings show that the Arabic language learning model is based on the approach *Sharf Absorption of Worship Reason (SSNI)* very valid, feasible to use, and effectively increases understanding of *mufradât* BAQ in various word forms (*sharfi*) and sentence structures (*nahwi*) in order to understand the meaning and translation of the verses of the Al-Quran and the Hadith of the Prophet SAW., understand the readings of daily prayers and prayers, so that they can be more solemn in worship, accompanied by learning fun with the average value of *the experimental class* reaching 82.2 and the control class value of 73.6 with a difference in the value of 8.4, and the accumulated value or practicality average of 84.92% (practical category).

Keywords: *Quranic Arabic Language, Sharf-Based Absorption of Worship Reason, Learning Models, Learning Citizens*

Introduction

Nowadays, interest in studying Arabic as a second or foreign language is increasing from preschool to tertiary levels (Aprizal, 2021), both among Muslims and non-Muslims (Wekke, 2018), such as in Korea (Ji-Hyun Kong, et.al. 2020), and China in Qiao. et.al (2013) and Soukaina (2019), and in Australia (Abdelhadi, 2018). Along with the development of the world, learning orientations are also increasingly complex, not only in general orientations or goals but are becoming diverse, among others, for news academics, economics, prof professions the need to understand religious teachings (Juhainah, 2020) and this phenomenon is increasingly visible after the events of September 9, 2001. Abdel-Rahman Abu-Melhim revealed an increase in the interest of US citizens in the ASP (*Arabic for specific purposes (ASP)/al-'Arabiyyah li aghrâdh khaâshshah*), even though Arabic is ranked 10th among other foreign languages (Abdel-Rahman, 2014).

Some research shows that religious orientation is the most popular ASP orientation for US Muslim students (Bouteldjoune, 2012), Malaysia (Al-Omari and Abu-Melhim, 2014) and Khairun Nisaa Mohd et al. (2019), Korea in Hee-Man and El-Khazindar (2014), Japan in Sumi and Sumi (2017), and in Indonesia (Nisa and Arifin, 2020) and (Muhbib, 2014).

In the process of learning Arabic for specific purposes (*Arabic For Specific Purposes/* ASP)-referring to the term *English For Specific Purposes (ESP)*-according to Strevens (1988), Gatehouse (2001) in Chen (2006) and Dudley-Evans (1998) there are several characteristics, including (1) designed to meet the specific needs of students, (2) themes and topics and methodologies related to the particular disciplines, jobs, and activities they serve, (3) centered on the language appropriate to the activities in terms of syntax, lexis, discourse, semantics, etc. and this discourse analysis, and (4) it is different from Arabic for general purposes.

To that end, Dudley-Evans and St. John (1998), and Gatehouse (2001) in (Nur, 2018) offer modifications to the definition of variable characteristics of ESP as well as ASP, namely: (1) designed for a particular discipline; (2) it tends to be for adult learners, both at tertiary level institutions or in professional assignment situations, and (3) it is applied in special teaching situations and conditions with different methodologies and approaches to language learning for general purposes (Nur, 2018). The same thing was conveyed by Juhainah Burhan Affanah (2020).

In his realm of reality, learning Arabic for religious orientation appears still experiencing a gap between expectations (theory) and reality (practice). Many adults are fluent in reading and writing the Al-Qur'an, but do not understand its contents, or some master the elements and *qawâ'id* Arabic (*nahwu-sharf*) well but cannot understand the main teachings in the Al-Qur'an and hadith. In addition, many do not understand *qawâ'id* Arabic (*nahwu-sharf*). However, they are very interested in learning Arabic to understand the Al-Quran, hadith, daily prayer readings and prayers while they are old and their time is limited (Fitri, 2022).

To overcome the problems above, Quranic Arabic (BAQ), one of the ASP learning programs for religious orientation, comes with an adult Muslim learning design based

on the *Sharf Serap Nalar Ibadah (SSNI)* approach. This model is expected to be a systematic, objective and comprehensive solution to serve as the basis for learning Arabic for religious purposes, namely understanding the various forms of words (*sharfi*) and sentence structures (*nahwi*) BAQ in order to understand the meaning and translation of verses of the Al-Quran and the Hadith of the Prophet, understand prayer readings, dhikr, and daily prayers.

Method

The method used in this study is research and development (*Research and Development*) to produce a product in the form of a Quranic Arabic language learning model based on the *Sharf Serap Nalar Ibadah (SSNI) approach* and test the validity, feasibility and effectiveness of the product. Borg & Gall (1983) define development research as an effort to develop and validate products used in education (Borg & Gall, 2003). Meanwhile, it is essential to explain the difference between research and development compared to other types of research, including evaluating existing products and then carrying out innovation and development to produce new products or treatments (Rosyada, 2020). The ADDIE Model adapted from Lee & Owen (2004) is the development model used. ADDIE is an Analysis, Design, Development, Implementation, and Evaluation acronym. Cuhk & Issues (2020) revealed that the ADDIE model is one of the most widely adopted models in instructional design frameworks to evaluate and develop an educational program.
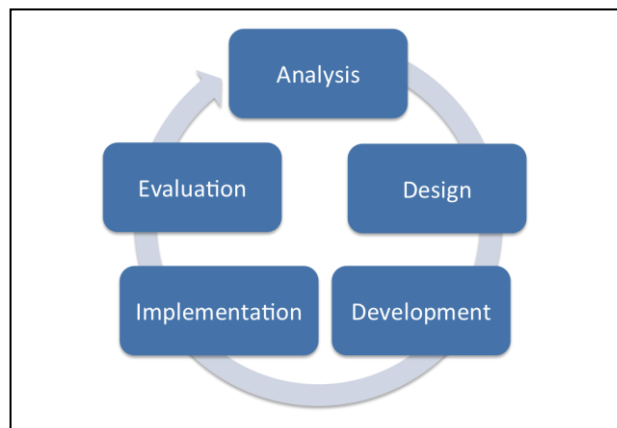

Figure 1
ADDIE model

The research and development instruments are questionnaires, learning achievement tests, and interview guidelines. Questionnaires are used to determine the feasibility of product development by experts (validators) and practical tests of the BAQ learning model by instructors and learning residents in individual, small group, and field trials. While tests (*pre-test* and *post-test*) are used to see the product's effectiveness, showing participants' learning outcomes before and after using the BAQ learning model product. The interviews were conducted at the preliminary study (analysis stage) regarding the background of the implementation of the BAQ program and needs

analysis, the design stage, the development stage and the implementation stage to find out in depth the advantages and disadvantages of the product being developed.

The informants/research subjects were selected based on criteria (1). Experts (validators) are Arabic language education lecturers who have teaching experience of more than 10 years and have a doctoral (S3) educational background and at least hold the rank of lecturer. (2) BAQ instructors or teaching staff are those who have teaching experience of more than 5 years, (3). Learning residents have attended the BAQ program at least BAQ II, and (4) Alumni have participated in the BAQ program for more than a year.

Qualitative data in the form of criticisms and suggestions from BAQ material experts, learning design experts, instructors, and learning residents were collected to improve BAQ learning designs and revise Arabic teaching material products developed and analyzed using the Spradley model technique. While quantitative data, using *descriptive statistics.*

Research Results and Discussion

Material Validator Assessment Questionnaire and Learning Design Experts, Instructors, and BAQ Learning Citizens

The BAQ material expert assessment questionnaire measures the feasibility of content, language, and presentation. Arabic material experts and BAQ learning design experts carried out the assessment. The research instruments of these experts are described in table 1 and table 2.

While the response questionnaire (response) of the learning community was used to obtain data regarding their response to the learning model that was developed. The response of the learning community is viewed from the aspect of content quality, technical quality of use, and presentation aspects. The assessment questionnaire or the responses of the learning community were carried out through individual practical tests (*one-on-one evaluation*), small group evaluations (*small evaluations*), and practical field evaluations (*field evaluations*).

In addition to BAQ learning citizens, instructors also provide assessments and responses to the developed model. The indicators for assessing the responses of learning residents and instructors can be seen in table 3.

Table 1
BAQ Material *Expert* Validator Assessment Indicator

No.	Indicator
1	Clarity of exposure to teaching materials
2	The packaging of teaching materials used is practical
3	Appropriateness between pictures and teaching materials
4	Examples in teaching materials help participants understand the material.
5	Teaching materials make it easy for teachers and participants
6	Clarity of tasks and exercises
7	Appropriateness between content and learning objectives of Quranic Arabic (BAQ)

8	Suitability of components as BAQ teaching materials
9	Suitability of learning descriptions with the characteristics of BAQ material
10	Breadth and depth of BAQ teaching materials
11	The order of presentation of the material
12	The level of relevance of teaching materials to the applicable curriculum
13	Accuracy of chapter titles with material descriptions
14	Ease of language used in teaching materials
15	The validity and validity of the sentence structure in the use of Arabic
16	The language used in the description of teaching materials
17	The attractiveness of the language used in guiding residents to learn to do assignments or exercises
18	Placement of vocabulary/*mufradât* in Arabic teaching materials
19	Validity in translating sentences in Arabic or Indonesian
20	The relevance of the component rules/*qawâ'id* in each teaching material.

Table 2
BAQ Learning Design *Expert* Validator Assessment Indicator

No.	Indicator
1	Appropriateness of the types and forms of assessment aspects of knowledge, attitudes and skills in learning.
2	The accuracy of the formulation of learning objectives with BAQ teaching materials
3	Conformity of learning activities with BAQ teaching materials
4	The accuracy of the use of the typeface used in teaching materials
5	*Typing* layout accuracy
6	Clarity of writing or typing
7	Consistency in the use of title spacing with material typing
8	Appropriateness of the use of variations in type, size and shape of letters for the titles of chapters and sub-chapters
10	The suitability of organizing the contents of textbooks
11	The accuracy of the text of teaching materials
12	The accuracy of the arrangement of paragraphs of teaching material
13	The suitability of the components as Arabic teaching materials
14	The suitability of the references used follows the field of science.

Table 3
Learning Citizen Assessment Instrument Grid and BAQ instructor

No.	Indicator
1	Physical appearance of teaching materials
2	Outline the initial contents of the teaching material unit
3	Clarity of instructional material instructions
4	Interesting teaching material
5	Compatibility of the image with the material
6	Ease of taking samples
7	Clarity of tasks and exercises in teaching materials

8	Assignments and exercises can help in increasing the understanding of learning citizens
9	Appropriateness of tasks and exercises with the material
10	Clarity of the order of presentation of the material
11	The level of understanding of the description of teaching materials

Source: Lisdianto (2016) with modifications according to the context of the research problem

Research result

The results of this study found a BAQ learning model with the characteristics of the *Sharf Serap Nalar Ibadah (SSNI) approach*. This development research *uses* the ADDIE model development procedure: *Analysis*, *Design*, *Development*, *Implementation*, and *Evaluation* .

According to Sugiyono (2015) and Rusdi (2018), the ADDIE model consists of 5 stages: *Analyze*, *Design, Development*, *Implementation*, and *Evaluation*. This model has several advantages, including being more straightforward, organized, and widely used in making learning programs and products effectively and validated by experts (Piskurich, 2015).

Aziz and Prasetya (2018) emphasized that the ADDIE model is widely used for instructional development, models and strategies, learning methods, and media and teaching materials. Hadi and Agustina (2016: 94) and Kurnia (2020; 1) emphasize that the ADDIE model is straightforward in its procedures, but the implementation is systematic and is still very relevant to use because this model can adapt very well to various conditions, and there are revisions and evaluations at each stage. Even though this model has weaknesses, such as requiring a long time (Sites & Green, 2014), according to Soesilo and Parhehean (2020) these weaknesses can be overcome with careful preparation and the addition of defective components. The following describes the stages of the research carried out.

Analysis

At this stage there were several aspects of the analysis that the researcher carried out, namely needs analysis, analysis of the character of the learning community, analysis of prerequisite abilities and initial abilities, and analysis of the learning environment. Needs analysis is needed to ensure that the development of the BAQ learning model will be in accordance with user needs. Analysis of the characteristics of the participants includes their interests, talents, individual strengths and educational background and experience. While the analysis of prerequisite skills and initial abilities consists of aspects of language elements (*anâshir al-lughah*) and skills aspects (*mahârah*) that are needed.

Based on the results of the needs analysis, the characteristics of BAQ participants and the learning environment (availability of supporting facilities) and the prerequisite skills and initial abilities possessed by BAQ participants, it is known that the majority of learning residents are elderly groups, namely the 55-65 age group. 47%

with the initial ability of BAQ learning residents in general/low average, namely 29 from the range 0-100.

While the material they need is Arabic language rules (*Nahwu-sharf-mufradât*) which focus on discussing verses of the Al-Qur'an and Hadith, and prayer readings and daily prayers following their religious needs in order to improve the quality of their faith, worship, social and knowledge. This data aligns with the results of in-depth interviews with Mrs. F and Mrs. A, residents studying BAQ at the Al-Quran Language and Science Institute (LBIQ) and the Language Development Center (PPB) of UIN Syarif Hidayatullah Jakarta. Understand the verses of the Al-Qur'an, especially the short letters that are read during the five daily prayers, and understand the meaning of the prayer readings so that they can be more solemn in carrying them out or following their religious needs. This is in line with what Knowless (1990: 144-145) stated: that adult teaching materials refer to the needs/problems they face.

In addition, the analysis/preliminary study results show that the learning approach used by the instructor is not in accordance with the expectations of the learning community. NM, one of the BAQ alumni who has completed all BAQ levels at LBIQ (BAQ I-VI) said "*I see, ma'am, if asked for impressions of messages while attending BAQ, the first one: how to teach BAQ lecturers/teachers. Many lecturers treat us like their students because BAQ lecturers are lecturers at PT. So, teaching it is very fast. If we forgot (you know, we are mostly elderly parents), he said how could we forget, even though we were just taught yesterday).*

The above phenomenon follows the results of Ashari's research (2018), indicating that adults (elderly) experience intrapersonal, structural and functional barriers. For this reason, Suprayogi proposes several criteria for selecting learning methods for adults (elderly), including those that must be in accordance with the nature of learning objectives, the nature and nature of learning materials, and the level of learning development. Ash'ari (2018) emphasized that choosing the right methods, systems and principles facilitates understanding of the material being taught. Therefore, they expect to apply learning methods and approaches that suit their characteristics.

Design

At the design stage, the researcher produces a design/*prototype* the BAQ learning model is based on the *Sharf Serap Nalar Ibadah (SSNI)* which includes learning objectives, subject matter, evaluation, learning steps (syntax), and assessment instruments.

In addition, at the model design (design) stage, the researcher also determines the parties involved in model development, development schedules, model specifications, model *story board*, and expert assessment instruments, and limited trials and wide trials.

Development and Implementation

In the development stage, the researcher utilizes data collected from the previous two stages, and uses this information to develop a BAQ learning model. This stage includes three tasks, namely preparation, production and product evaluation.

While the implementation phase reflects product design modifications in the form of a continuous BAQ learning model based on the SSNI approach to ensure

maximum efficiency and positive results. Design evaluation is carried out at the implementation stage. The researcher as the designer, plays a very active role in this stage, which is very important for the project's success.

In general, the implementation phase contains: Model trials on a limited number of trials through one-to-one evaluation (*one to one trail*), small group evaluation (*small group trail*), and field trials on a wider range (*field trail*).

Evaluation

The last stage of the ADDIE method is evaluation for the final test of what, how, why, when things were achieved (or not achieved) from the entire project. This phase is broken into two parts: formative and summative. The primary purpose of the evaluation phase is to determine whether the objectives have been met and what will be needed in the future to increase the efficiency and success rate of the project. Evaluation is carried out during the implementation phase with the help of instructors and BAQ learning residents.

After implementing the BAQ learning model based on the SSNI approach, the researcher conducted a summative evaluation for instructional improvement. Throughout the evaluation phase, the researcher ascertains whether problems relevant to the project have been resolved, and whether the desired objectives have been met.

Discussion

The BAQ learning model stands out from other ASP programs due to its distinctive approach called SSNI (*Sharf Serap Nalar Ibadah*). This approach focuses on understanding BAQ, which includes prayers, readings, and verses from the Qur'an used in daily worship and Islamic activities. The SSNI approach prioritizes limited understanding rather than speaking and writing skills. It utilizes the Sharf and absorption approaches to comprehend *mufradât* and their development in BAQ materials. Adult learners are encouraged to enhance their reasoning abilities, especially in translating the subject. They can translate into Indonesian while adhering to Arabic grammar rules and applying Islamic reasoning to support their worship. Combining the absorption-*sharf* and communicative approaches ensures that the learning objectives align with students' goals and needs.

The following is an example of developing *mufradât* through the *sharfi* approach:

١] **تَحِيَّة ج تَحِيَّات**

(ucapan salam, penghormatan)

أُصَلِّي سُنَّةَ **تَحِيَّةِ** الْمَسْجِدِ رَكْعَتَيْنِ

[٢] **الْمُبَارَكَات**

١	٢	٣	٥	=
بَارَكَ	يُبَارِكُ	مُبَارَكَة	بَارِكْ !	memberi *barakah* (*barakah* = peningkatan, kebaikan, kebahagiaan).

The *sharf* approach in BAQ learning, emphasized by instructor EM, has proven to be highly effective in facilitating the understanding and development of new *mufradât*

in BAQ material. Testimonials from BAQ learners provide concrete evidence of the success of this approach. FT, a member of the BAQ study group, shared their experience of comprehending BAQ material proficiently despite having minimal knowledge of Arabic. This achievement was attributed to a professional teacher's guidance and the absorption approach's implementation.

Another BAQ learner, NM, who now teaches BAQ to others, reiterated the positive impact of the *sharf* approach. NM highlighted the enjoyment expressed by their students, who come from diverse professional backgrounds such as medicine, and their enhanced understanding of the verses of the Al-Qur'an through the BAQ program.

These testimonials demonstrate the inclusivity and effectiveness of the BAQ program. The *sharf* approach and the SSNI principle provide learners with the necessary tools to comprehend and appreciate the Al-Qur'an, irrespective of their prior knowledge of Arabic language rules. The success of the BAQ program is evident in the continued interest and enthusiasm displayed by learners from various professional backgrounds.

Implementing the *sharf* approach and the SSNI principle in BAQ learning has proven to be transformative for learners, enhancing their understanding and connection with the Al-Qur'an. The testimonials serve as compelling evidence of this approach's positive impact and reinforce the BAQ program's significance in promoting comprehensive understanding and application of BAQ material.

While the *absorption approach* is used in BAQ learning considering that many Indonesian vocabulary is absorption from Arabic, so this approach is expected to optimize the students' understanding of BAQ material. In fact, according to Muhbib (2021) around 10 percent of the vocabulary in KKBI is an absorption word from Arabic.

Borrowed words (known in Arabic as *al-kalimat al-muqtaradhah* or *al-kalimat al-musta'ârah)* taken from a foreign language are then adopted and made into one of the vocabularies of the absorbing language. Collection (absorption) is the process of taking and using elements of another language in another context (Junanah, 2010, Ruskhan, 2008). Zen in Irawan (2020) suggests absorption or absorption is borrowing linguistic elements from one language to another. Borrowing linguistic elements can incorporate phonological, lexical, or grammatical elements from one language to another due to language contact or imitation of language codes.

Thus, Arabic absorption words are all that enter the Indonesian language in the form of vocabulary originating from or originating from Arabic and reproduced by adjusting the rules of the Indonesian language and then becoming part of the language (Afjalurrahmansyah, 2018). Arabic has a strong influence and integration with Indonesian, the religious ties adhered to by the majority of the Indonesian population are one of the solid and significant causes of the influence of Arabic in it. Arabic also contributes to developing and enriching Indonesian vocabulary in various linguistic fields, especially religious ones.

Absorption approach (explanation of the transformation of the meaning of Arabic loanwords)–both changes in meaning broaden, narrow and change in total meaning (Abdul Chaer, 2018) used optimally in the hope of helping citizens learn to understand teaching material while paying attention to changes in the meaning of words

that have significant implications for deviations or mistakes and errors in their use and meaning (Afjalurrahmansyah, 2018).

In learning BAQ, using absorption words plays a crucial role in understanding teaching materials, particularly regarding morphological and syntactical aspects. The *sharf* approach, combined with the incorporation of borrowed words, aims to enhance students' vocabulary skills through various forms such as *tashrîf* (morphological derivation), *mufrad*-plural forms, *mudzakkar-muannats* (masculine-feminine), and *dhamîr* (pronouns). Instructors can effectively teach the morphological derivation of absorption words, allowing students to comprehend and utilize them appropriately. Derivations aid in clarifying new meanings. To facilitate beginner-level learning, instructors can explain the morphological derivation using terms like "form 1," "form 2," and so on, instead of using technical terminologies *(musthalahât)*, thus ensuring a smoother learning experience for students.

The following is an example of the application of the *sharf* approach in BAQ

تنمية المفردات

[1] قُلْ أَعْبُدُ

تصريف

=	5	4	3	2	1
berkata	قُلْ !	قَائِل	قَوْل	يَقُوْلُ	قَالَ
beribadat	أُعْبُدْ !	عَابِد	عِبَادَة	يَعْبُدُ	عَبَدَ

Then the instructor can teach pronouns and how to use them in those words. For example, the word (شهادة) the teacher can explain the first, second, and so on (words related to it) are accompanied by changes in pronouns (*dhamîr*). For example as follows:

[2] أَشْهَدُ أَنَّ مُحَمَّدًا رَسُوْلُ اللهِ

=	5	3	2	1
menyaksikan	اشْهَدْ !	شَهَادَة	يَشْهَدُ (أَنَا أَشْهَدُ)	شَهِدَ
mengutus	-	-	يُرْسِلُ	أَرْسَلَ

قَالَ اللهُ تَعَالَى: ... وَاشْهَدْ بِأَنَّا مُسْلِمُوْنَ ۞ [المائدة: 111]

هُوَ الَّذِيْ أَرْسَلَ رَسُوْلَهُ بِالْهُدَى وَدِينِ الْحَقِّ ... ۞ [التوبة: 33]

الضمائر					
أَنْتُمْ أَنْتَ		نَحْنُ	أَنَا	هُمْ	هُوَ

تصريف

(أَنْتُمْ)	(أَنْتَ)	(نَحْنُ)	(أَنَا)	(هُمْ)	(هُوَ)	الضمائر
شَهِدْتُمْ	شَهِدْتَ	شَهِدْنَا	شَهِدْتُ	شَهِدُوا	شَهِدَ	1
تَشْهَدُونَ	تَشْهَدُ	نَشْهَدُ	أَشْهَدُ	يَشْهَدُونَ	يَشْهَدُ	2
اشْهَدُوا !	اشْهَدْ !	–	–	–	–	5

Perhatikan penanda khas masing-masing dhamir!

With this way of derivation, the learner will get a lot of additional vocabulary and know the meanings, because he already knows them. The *same thing is done for other words (mufradât)* or *as* needed. Meanwhile, the syntactical aspect is used to help students learn to understand and translate sentence patterns in BAQ material. The following is another example of the implementation of the *absorption nerve approach* in BAQ materials:

2. Pengembangan kata, *tashrif*

Kata dasar seperti contoh di atas dalam bahasa Arab dikembangkan dengan cara *perubahan bentuk di dalam kata itu sendiri*. Perubahan bentuk ini mengakibatkan pengembangan/perubahan makna.

Contoh:

= (telah) mengetahui (menunjukkan perbuatan pada masa lalu)	عَلِمَ
= (sedang/kebiasaan/akan) mengetahui (menunjukkan perbuatan pada masa sekarang atau yang akan datang atau menunjukkan kebiasaan)	يَعْلَمُ
= mengetahui, pengetahuan (*mashdar*)	عِلْم
= mengetahui, yang mengetahui (kata sifat)	عَالِم
= Ketahuilah! (menunjukkan perintah)	اعْلَمْ

Perhatikan perubahan bentuk dalam kata-kata tersebut!
'ilm - 'alima - ya'lamu - 'alim - i'lam

Abd Qadir Ahmad (1984) emphasized that *qawâ`id* is not the real goal, but only as a means of support (*wasîlah*) *for* students to speak orally and in writing properly and correctly, avoid mistakes and *lahan, diqqah al-ta`bîr wa salâmah al-adâ'* (expression of language that is smooth and good and speaks correct and fluent language). In line with Muhbib's opinion (2021) the orientation of learning Arabic grammar (both nahwu and sharf) in learning Al-Qur'an-based Arabic should be *nahwu sharf* functional and operational, not rational and conceptual as formulated by early nahwu scholars, namely *nahwu ta'lîmî and 'amalî* which is characterized as practical and simple, and not philosophical and oriented towards *I'rab* especially at the beginner level. In other words, in learning Arabic for the benefit of understanding the verses of the Al-Qur'an, nahwu is not for nahwu, *sharf* is not *sharf*, but must be functional and operational as a tool for reading and understanding the text of the Al-Qur'an.

Sharf approach in BAQ learning dispelled the perception of some people that sharf is a difficult subject as revealed by Jaladri in Fatchu Ilmi (2021), Muna (2017), and Fahrurrozi & Raswan (2017), even *sharf* is considered more difficult than nahwu (Shohibul Anwar, 2020).

In the BAQ learning process, the *Sharf Serap Nalar Ibadah* approach is implemented in synergy to enhance understanding and empower students' inner abilities. This approach promotes student-centered learning and meaningful language acquisition in real-life situations. The effectiveness of this approach has been affirmed by expert reviews and validations conducted by Arabic language education professors from UIN Syarif Hidayatullah Jakarta. The BAQ teaching material model based on this approach was deemed highly suitable without requiring revisions.

Following the validation, the practical application of the BAQ teaching material model was carried out by instructors and BAQ learning residents through individual sessions, small group activities, and field trials. The practicality assessment aimed to evaluate the product's usability and ease of use. The model's practicality was determined based on predetermined criteria, and any necessary improvements or revisions were made according to the respondents' suggestions.

The diligence and assessment of the product involved the BAQ instructors and learning residents. The results of the review and feasibility test conducted by the instructors were documented using a questionnaire. The outcomes of this evaluation and the assessment instrument are presented in the accompanying table. These assessments further validate the effectiveness and practicality of the BAQ teaching material model (Hidayat, 2020).

Overall, the combination of expert reviews, validations, and practical assessments contributes to refining and developing the BAQ learning approach. By incorporating valuable feedback and continuously improving the model, BAQ instructors and learning residents can enhance their teaching and learning experiences, ultimately achieving the desired learning objectives in the field of BAQ. Here's the table:

Table 5
BAQ Teacher/Instructor Due Diligence Test Results

No.	Criteria	Score
1.	Physical appearance of teaching materials	5
2.	Outline the initial contents of the teaching material unit	4
3.	Clarity of instructional material instructions	5
4.	The efficiency of the text of teaching materials	4
5.	Selection of images on the cover of the content of teaching materials	5
6.	Clarity of writing or typing	5
7.	Consistency in the use of title spacing with material typing	5
8.	Assignments and exercises can help citizens learn to improve their understanding of Arabic	4
9.	Clarity of the order of presentation of the material	4
10.	The level of understanding of the description of teaching materials	4
	Amount	**45**

The BAQ teacher/instructor feasibility test data were analyzed using percentage values. The results indicated that the developed product scored 90% in terms of qualifications and was highly suitable without needing revision. These findings served as the foundation for further perfecting the product before testing it on the learning residents using it in limited trials or field trials.

Limited trials were conducted on small-scale groups to determine the effectiveness of the developed model in addressing specific problems. If the limited trial proved the model's effectiveness in achieving the learning objectives, the next step would be to plan for a broader trial. The purpose of broader trials was to validate the model's applicability outside the limited trial group and to refine any incomplete practices identified during the limited trials. The reliability of a model would be considered high when consistent results were obtained across individual trials, small groups, and practical field trials.

The Arabic language learning model based on the *Sharf* Absorption Reason Worship approach was tested individually with three representative respondents of varying abilities. The quantitative data from the individual practical tests showed a practicality level of 8.3%, indicating that the model was practical and did not require revision at the individual scale. Qualitative data collected from the input, comments, and suggestions highlighted the need to improve the preparation of practice questions and include additional vocabulary words in the glossary.

The teaching material development products were also tested on a small group scale with six respondents of different abilities. The quantitative data from the small group practical tests yielded a practicality level of 8.4%, indicating that the teaching materials did not require revision at the small group scale. However, qualitative data revealed the need for further development of graphic and color designs and the inclusion of examples in the question exercises.

Furthermore, the BAQ learning model based on the *Sharf* Absorption Reason Worship approach underwent a field test conducted with the BAQ I study group at LBIQ DKI Jakarta, consisting of 18 participants. The data from the practical field test resulted in a practicality level of 82.5%, indicating that the model performed well and did not require revision.

All the data gathered from reviews, assessments, and discussions with the learning residents during the small group, medium group, and field tests were carefully considered to improve and refine the development model. This iterative process aimed to ensure the continuous enhancement of the BAQ learning model based on the *Sharf* Absorption Reason Worship approach.

Accumulated Percentage Value of Validity and Feasibility Test/Practical Approach-Based Arabic Learning Model Sharf Absorbs the Reason of Worship (SSNI)

Based on the results of data analysis percentage validity test by experts and practicality tests by users, the researcher needs to calculate the accumulative percentage values, namely:

1) Accumulation of validity test percentage values

Table 6
Accumulation of Validity Test

No.	Assessment criteria	Validation Value	Information
1.	Arabic material aspects	96%	Very Valid
2.	Learning Design Aspects	93%	Very Valid
	Average Value	**94%**	**Very Valid**

Table above shows that the accumulated value or average percentage of the validator's rating is 94%. So, it can be concluded, that the product of the development of the BAQ learning model based on the *Sharf Serap Nalar Ibadah* approach is in a very valid category.

2) Accumulated practicality test percentage value

Table 7
Practicality Test Accumulation

No.	Assessment criteria	Validation Value	Information
1.	Instructor Teacher Practical Test	90%	Very Practical
2.	Individual Practical Test	83%	Practical
3.	Small Group Practical Test	84%	Practical
4.	Practical Field Test	82.5%	Practical
	Average Value	**84.7%**	**Practical**

table shows that the accumulated value or average percentage of the 4 stages of the practical test assessment is 84.92%. So, it can be concluded that product development is in the practical category.

Figure 8
Accumulated Percentage Value of Model Validity and Practicality Test
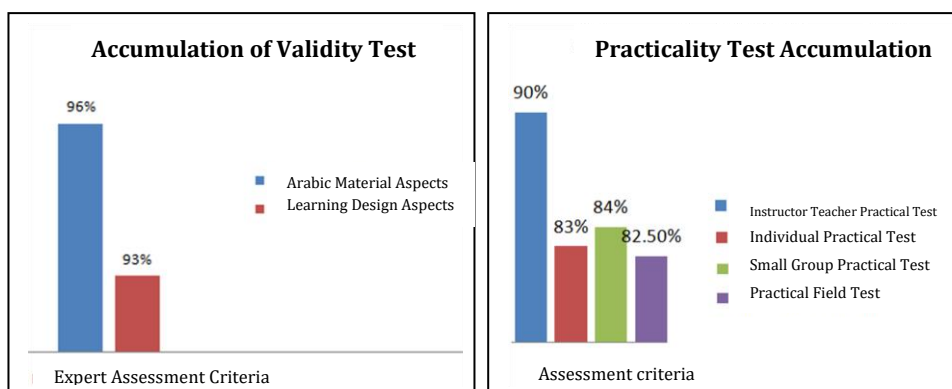
The evaluation stage is the final phase of developing the BAQ learning model based on the *Sharf Serap Nalar Ibadah* approach. Following the ADDIE model, two types

of evaluation are conducted. The first is formative evaluation, which assesses the ongoing development process before implementing the BAQ program to ensure the learning resources meet the design standards. The second is summative evaluation, which measures the efficiency and effectiveness of the learning model's production and usage after implementation.

A pretest and posttest were administered to 20 BAQ I study residents using Google Forms to test the product's effectiveness. The tests included Multiple Choice and Essay questions. The analysis of the pretest and posttest results is presented in the following table 1:
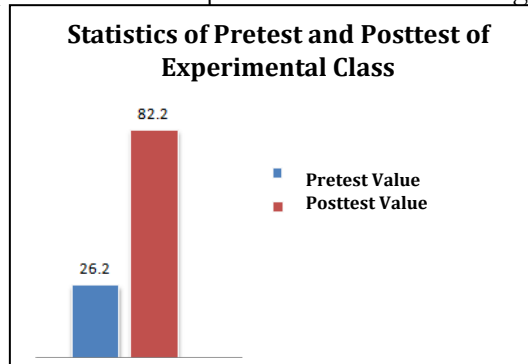
Table 9
Pretest and Posttest Statistics

No	Student Name	Pretest Value	Posttest Value	Improved learning outcomes
1	K	0	100	100
2	M	7	100	93
3	FN	68	100	32
4	SK	39	100	61
5	H	5	100	95
6	MHA	50	61	11
7	ZS	0	60	60
8	RPS	50	87	37
9	NRA	21	87	66
10	SA	25	80	55
11	NO	32	59	27
12	RH	12	81	69
13	SB	0	47	47
14	HRD	36	81	45
15	R	0	100	100
16	ATM	36	73	37
17	FCK	79	87	8
18	DW	11	74	63
	Amount	**471**	**1477**	**1006**
	Total Average	**26,2**	**82,2**	**55,9**

Based on the table above, it is known that the average value of the learning community in the pretest is 26.2 and the average value *in the post test*-after learning using the BAQ learning model based on the *Sharf* Absorption of Worship Reason of 82.2. This data shows that the product of developing the BAQ learning model can improve understanding of Arabic Al-Qur'anic vocabulary in various word forms (*sharfi*) and sentence structures (*nahwi*) in order to understand the meaning and translation of verses of the Al-Qur'an and the Hadith of the Prophet, understand prayer readings and prayers.

everyday so they can be more solemn in worship, accompanied by fun learning for the learning residents. Thus, it can be concluded that product development is effective and can be used effectively.

Figure 3
Improvement of Experimental Class Learning Outcomes

While the learning outcomes for study groups that do not use the Arabic language learning model based on the *Sharf Serap Nalar Ibadah* learning community (control class) are as follows:
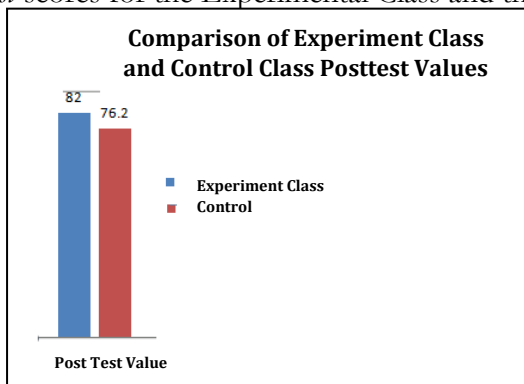
Table 10
Control Class *Post Test* Results

NO.	NAME	MARK
1	SR	20
2	HH	79
3	O	54
4	SD	66
5	N	100
6	F	79
7	RHA	93
8	MK	86
9	R	73
10	DS	93
11	M	14
12	S	66
13	HS	74
14	FE	100
15	RM	87
16	M	94
17	F	100
18	TS	87
19	MM	53
20	EW	54
	Total Value	**1472**
	Average Value	**73,6**

From the table above it is known that the mean value of the control class, namely the study group that does not use the developed religiosity-based Arabic learning model (73.6) is lower than the experimental class (82) with a difference of (8.4) points.

Picture

Post Test scores for the Experimental Class and the Control Class

Comparison of Experiment Class and Control Class Posttest Values

82 76.2

■ Experiment Class
■ Control

Post Test Value

Based on the data above, it can be concluded that the BAQ learning model is based on the *Sharf Serap Nalar Ibadah approach (SSNI)* effectively increases the understanding of BAQ vocabulary in various word forms (*sharfi*) and sentence structures (*nahwi*) in order to understand the meaning and translation of the verses of the Al-Qur'an and the Hadith of the Prophet saw. Accompanied by fun learning (joyfull learning) and feasible to be implemented in BAQ learning in educational institutions.

Conclusion

Based on the test results of Arabic material experts and Quranic Arabic learning design experts, it can be concluded that the BAQ learning model is based on the *The Sharf Absorption of Worship Reason (SSNI)* is classified as very valid and is appropriate to use and effectively increases the understanding of BAQ vocabulary in various word forms (*sharfi*) and sentence structures (*nahwi*) in order to understand the meaning and translation of the verses of the Al-Quran and the Hadith of the Prophet saw, understand the reading of daily prayers and prayers so that they are more fervent worship, accompanied by fun learning with an average value *of the experimental class* of 82.2, while the value of the control class participants was 73.6 with a difference in value of 8.4. Moreover, based on the responses of instructors and learning residents, an accumulated value or average of 84.92% is obtained in the practical category for use in BAQ learning. So, the novelty of the findings of this study lies in the feasibility of implementing the BAQ learning model and the effectiveness of fun learning based on SSNI and the andragogic approach.

REFERENCES

Abdelhadi, Mostefa. (2022). Arabic Language Maintenance in Multicultural Countries and in The Regional City of Toowoomba, Australia. *Asia Pacific Institute of Advanced Research (APIAR), 4*(2).

Abdel-Rahman, Abu-Melhim, (2014). The Status of Arabic in the United States of America post 9/11 and the Impact on Foreign Language Teaching Programs. *Advances in Language and Literary Studies, 5*(3).

Abdul Chaer. (2007). *Linguistik Umum*. Jakarta: Rineka Cipta.

Abdul Wahab, Muhbib. (2021). Pembelajaran Bahasa Arab Berbasis Al-Quran, *Majalah Tabligh, 15*(19).

Abdul Wahab, Muhbib. (2014). Peran Bahasa Arab dalam Pengembangan Ilmu dan Peradaban Islam. *Arabiyat Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban*, *1*(1).

Abdul Wahab, Muhbib. (2021). *Stigma Tak Logis Pernyataan Bahasa Arab Ciri-Ciri Teroris*, diakses dari https://www.republika.co.id/berita/qz617f282/stigma-tak-logis-di-pernyataan-bahasa-arab-ciri-ciri-teroris

Affanah, Juhainah Burhan. (n.d.) Musykilat Ta'lîm al-Arabiyyah Li Aghrâdh Khâshshah. http://www.m-a-arabia.com/vb/showthread.php?t=24672, diakses pada 20 Januari 2020.

Afjalurrahmansyah. (2018). Bahasa Arab dalam Bahasa Indonesia (Analisis Kritis terhadap Perubahan Makna Kata Serapan Bahasa Arab). *Jurnal Diwan, 4*(1).

Ahmad, Muhammad Abd Qadir. (1984). *Thuruq Ta'lîm al-Lughah al-'Arabiyyah*. Kairo: Maktabah al- Nahdhah al-Mishriyyah.

Ambo, Pera Aprizal. (2021). Urgensi Pembelajaran Bahasa Arab dalam Pendidikan Islam. *Jurnal Pendidikan Guru*, *2*(2).

Anwar, Mohammad Shohibul. (2020). Metode Pembelajaran Sharaf di Pondok Pesantren Al-Luqmaniyyah Yogyakarta (Penggunaan Kitab Sharaf Karangan Kh. Abdurrahman Chudlori Tegalrejo). *Konferensi Nasional Bahasa Arab VI*.

Ashari, Rizqi Ganis. (2018). Memahami Hambatan dan Cara Lansia Mempelajari Media Sosial. *Jurnal Ilmu Komunikasi*, *15*(2).

Asy'ari. (2018). Metode, Sistem dan Prinsip Pembelajaran Bahasa Arab yang Inovatif. *AN-NABIGHOH, 20*(2*)*.

Fahrurrozi, Aziz., & Raswan. (2017). *Pengembangan Morfologi Arab Berbasis Konstruktivisme dan Analogi (Mahir Sharaf dalam Waktu Cepat)*. Jakarta: PBA Press.

Borg & Gall. (1983). *Educational Research: An Introduction*. London: Longman Inc.

Bouteldjoune, Abdelmohssen. (2012). *Motivation in Foreign Language Learning Settings: The Case of Arabic in the USA*. ProQuest Dissertations and Theses.

Hadi, H., & Agustina, S. (2016). Pengembangan Buku Ajar Geografi Desa-Kota Menggunakan Model ADDIE. *Jurnal Educatio, 11*(1).

Hee-Man, Sah., & El-Khazindar, Fouad. (2014). Teaching Arabic in Korea. *Handbook for Arabic Language Teaching Professionals in the 21st Century*.

Hidayat, D. (2018). *Bahasa Arab Qurani Jilid 1*. Semarang: Toha Putera.

Ilmi, Nadia Fatchu. (2021). Metode "Tamyiz" untuk Pembelajaran Nahwu dan Sharaf pada Al-Qur'an. *Seminar Nasional Bahasa Arab Mahasiswa V* HMJ Sastra Arab Fakultas Sastra Universitas Negeri Malang.

Irawan. (2020). Perubahan Fonologis dan Morfologis Kata Serapan Sunda dari Al-Qur'an dan Pemanfaatannya dalam Pembelajaran Bahasa Arab. *ALSUNIYAT: Jurnal Penelitian Bahasa, Sastra, dan Budaya Arab, 3*(1).

Junanah. (2010). *Kata Serapan Bahasa Arab dalam Serat Centhini: Kajian Morfosemantis*. Yogyakarta: Safiria Insania Press.

Knowles, Malcolm Shepherd. (1998). *The Adult Learner: The Definite Classic in Adult Education and Human Resource Development*. Houston: Gulf Publishing Company.

Kong, Ji-Hyun., et.al. (2020). Arabic Language Teachers' Perceptions of Learners' Motivation in South Korean Universities. *Electronic Journal of Foreign Language Teaching, 17*(1).

Kurnia, et al. (2020). Model Addie Untuk Pengembangan Bahan Ajar Berbasis Kemampuan Pemecahan Masalah Berbantuan 3d Pageflip. *Prosiding Seminar Nasional Pendidikan Matematika.*

Mohd, Khairun Nisaa., Adnan, Airil Haimi Mohd., Yusof, Ahmad Ariffuddin., Ahmad, Muhammad Khairul., & Kamal, Muhammad Anwar Mohd. (2019). Teaching Arabic Language to Malaysian University Students Using Education Technologies Based on Education 4.0 Principles. *International Invention, Innovative & Creative (InIIC) Conference.*

Muna, Wa. (2017). Akselerasi Pemahaman Materi Sharaf Melalui Metode Tamyiz Berbasis Peragaan Pada Mahasiswa Iain Kendari. *Al-Izzah: Jurnal Hasil-Hasil Penelitian*, *12*(2).

Nisa', Mauidlotun, and Syamsul Arifin. 2020. "Bahasa Arab untuk Tujuan Khusus di Indonesia dan Malaysia: Tinjauan Normatif dan Empiris." *Buletin Al-Turas.*

Nur, "Penerapan ESP Di Perguruan Tinggi…" hal.86--103

al-Omari, Sana Kamel, and Abdel-Rahman Husni Abu-Melhim. 2014. "Synonymy in English and Arabic with Reference to the Holy Qur'an: A Contrastive Study." Theory and Practice in Language Studies.

Park, Moonyoung (CUHK)., & (ISU), Sarah HUFFMAN. (2020). Developing an aeronautical English training unit based on the ADDIE model in an EFL context (Desenvolvendo uma unidade de treinamento de inglês aeronáutico baseada no modelo ADDIE em um contexto EFL). *The E-Spesialist, 41*(4).

Piskurich, G. M. (2015). *Rapid Instructinal Design: Learn ID Fast and Right*. Hoboken, NJ: John Wiley & Son.

Qiao, J., Abu, K. N. L., Kamal, B. (2013). Motivation and Arabic Learning Achievement: A Comparative Study Between Two Types of Islamic Schools in Gansu, China.

In: Zhang, Q., Yang, H. (eds) Pacific Rim Objective Measurement Symposium (PROMS) 2012 *Conference Proceeding. Springer*, Berlin, Heidelberg.

Rosyada, Dede. (2020). *Penelitian Kualitatif Untuk Ilmu Pendidikan*, Jakarta: Kencana.

Rusdi, M. (2018). *Penelitian Desain dan Pengembangan Kependidikan: Konsep, Prosedur dan Sintesis Pengetahuan Baru*. Depok: Raja Grafindo Persada.

Ruskhan, Abdul Gaffar. (2008). *Bahasa Arab dalam Bahasa Indonesia*. Jakarta: Gramedia Pustaka Utama.

Sites, R., & Green, A. (2014). *Leaving ADDIE for SAM Field Guide*. Alexandria: ASTD Press.

Soesilo., & Parhehean. (2020). Pengembangan Buku Teks Matematika Kelas 8 dengan Model ADDIE. *Scholaria: Jurnal Pendidikan dan Kebudayaan*, *10*(3).

Soukaina, Kouihi. (2019). The Challenges of learning Modern Standard Arabic as a Foreign Language in China. *Thesis,* Ibn Zohr University Faculty of Letters and Human Sciences- Agadir, Morocco.

Sugiyono. (2015). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.

Sumi, Akiko M., & Sumi, Katsunori. (2017). Teaching and Learning Arabic in Japan. *Handbook for Arabic Language Teaching Professionals in the 21st Century.*

Suprayogi, Ugi. (n.d.). Pendidikan Usia Lanjut. *Thesis,* Universitas Pendidikan Indonesia.

Wekke, Ismail Suardi. (2018). *Pembelajaran Bahasa Arab di Madrasah*. Yogyakarta: Deepublish.