# CEFR-Based Arabic Language Learning Competency

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| ARTICLE INFO | ABSTRACT |
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| | Learning Arabic language at CEFR does not only focus on the principles of *Nahwu* as science or practice, but also there are other competencies that must be included in its learning. This research aimed to formulate an easy and modern Arabic learning method for non-Arabic speakers. This research was descriptive qualitative in nature with the primarily data was the study of the Common European Framework of Reference for Language (CEFR). Data analysis was carried out by document analysis on the CEFR-based Arabic learning competency and the results were presented in descriptive form. This research resulted two main competency standards in teaching Arabic based on CEFR, they were: language competence in general and communicative language competence. In this general competency there were four derivative competencies, namely: 1) declarative knowledge; 2) expertise and skills; 3) existential competence; and (4) the ability to learn. Meanwhile, the CEFR only defined communicative language competence in its three derivative competencies, namely: 1) linguistic competence; 2) sociolinguistic competence; and 3) pragmatic competence. |
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| **Keyword** | Arabic Language; CEFR; Competence; Learning |

## مستخلص البحث

لا يركز تعلم اللغة العربية في CEFR على مبادئ النحو فقط نظريا كان أو تطبيقيا ، ولكن هناك أيضًا كفاءات أخرى يجب تضمينها في تعلمها. يهدف هذا البحث إلى صياغة طريقة سهلة وحديثة لتعلم اللغة العربية لغير الناطقين بها. كان هذا البحث وصفيًا نوعيًا بطبيعته حيث كانت البيانات الأساسية هي دراسة الإطار الأوروبي المرجعي الموحد للغة (CEFR). تم إجراء تحليل البيانات من خلال تحليل المستندات على كفاءة تعلم اللغة العربية على أساس معيار CEFR وعرضت النتائج في شكل وصفي. وكانت نتائج هذا البحث معيارين رئيسيين للكفاءة في تدريس اللغة العربية على أساس معيار CEFR ، وهما: الكفاءة اللغوية بشكل عام والكفاءة اللغوية التواصلية. في هذا الاختصاص العام كان هناك أربع كفاءات مشتقة ، وهي: ١) المعرفة التصريحية، ٢) الخبرة والمهارات، ٣) الكفاءة الوجودية. و(٤) القدرة على التعلم. وفي الوقت نفسه ، حدد CEFR فقط كفاءة اللغة التواصلية في كفاءاتها المشتقة الثلاثة ، وهي: ١) الكفاءة اللغوية، ٢) الكفاءة اللغوية الاجتماعية، و ٣) الكفاءة البراغماتية.

| كلمات أساسية | اللغة العربية: CEFR؛ الكفاءة؛ التعليم |
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## INTRODUCTION

Research on learning Arabic seems never finished. The reason is because Arabic is studied by non-natives in various parts of the world. Each region that studies Arabic has a different culture and mother tongue, so it also adds to the problems and difficulties of learning Arabic.

Learning Arabic in Indonesia, in particular, without standardization of the abilities and competencies of learners, opens the opportunity for students to repeat the material they have learned either at the formal or non-formal education levels. Even it is said by Fauzi and Anindiati (2020) that culturally there is an effort and desire from the Arab community to spread Arabic for international use. This fact makes Arabic learners in their long study time remain at a level of ability that does not change significantly. Many students are also able to receive messages for themselves but fail to convey to others because of their weak language skills (Fitriyah & Fauzi, 2020). Meanwhile, CEFR-based Arabic learning which prioritizes communication methods provides levelization and different material content at each level while avoiding repetition of learning material. This is an important solution to determine the communicative Arabic language skills of each student during Arabic learning.  The origin of language is speech (spoken) so that the teacher must teach language skills gradually from listening (istimâ'), speaking (kalâm), reading (qirâ'ah), and writing (kitâbah) (Muradi, 2014) . These four aspects of skills are closely related to each other in a variety of ways and as well as a very basic thinking process for humans (Sardila, 2016).

Competence in learning Arabic requires clarity to avoid inequality: proficient at one competency and not proficient at the other competencies. Research on the competencies of learning Arabic in Indonesia also needs a formula that involves a minimum level of each competencies for Arabic learners. Meanwhile, grammar competency (*Nahwu* and *Sharf*) is only an inseparable part of other competencies, both of them are not the major competencies in learning Arabic based on CEFR.

CEFR was formally introduced at 2001. The presence of the CEFR was not what it is today, but it is through several stages. It was through three decades of research on language teaching, language learning and assessment, so that this concept emerged. The CEFR is further developed and refined by experts, such as; linguists, Education evaluation experts, teaching methodology experts, and instructors specially commissioned by the Council of Europe (Dewi, 2016).

The application of the CEFR outside Europe is much more limited, although several countries in Asia and Latin America have implemented it in their education systems. In Europe, the CEFR is the standard way of describing your foreign language proficiency level, especially in an academic setting. Studying more than one language, like most Europeans, CEFR is an easy standard way of explaining the ability of two or more languages in everyone's curriculum vitae. In some schools or colleges, the CEFR is the standard framework across Europe and can be used without any required conditions.

However, in a corporate environment, CEFR is not so widely understood. If someone decides to use the CEFR in curriculum vitae for professional reasons,

he will still need to include a level description, standardized test scores, and an example of the environment in which someone's language skills are used (e.g. for studying abroad, working abroad, etc.).

Initially, many educators criticized the CEFR in terms of its extent. Each of the six levels consists of various skills and abilities. The skills of student X who have just reached level B1 are quite far behind student Y at the same level, but student B has not yet fully mastered all the skills at level B2, while the two students are defined as students at level B1. From a practical point of view, the teacher is required to divide each of the six levels into smaller sub-levels in order to design lessons and assessments.

Research on foreign language teaching framework level A1-A2 standard Common European Framework of Reference (CEFR): study of language philosophy approach by Nurdianto and bin Ismail (2020) stated that Arabic language teaching framework level A1-A2 which refers to CEFR standard lay a general basis for detailed characterization of objectives, content, and level of linguistic, communicative and cultural competence. The elements of the study of language philosophy, namely constructivism and transformative generative, are seen from three sides: (1) content, (2) objectives and principles, and (3) level and scale. The contents in the CEFR are in the form of a descriptive scheme that contains aspects of language, language skills and vocabulary presented simultaneously, as one unit by taking into account the level of cognitive, emotional, and socio-cultural development.

CEFR is a basic model of learning a second language or foreign language that elaborates language syllabus, curriculum, various forms of tests, textbooks, etc. across Europe. The CEFR is also able to provide an overview of how communicative language learning can be implemented more effectively. Furthermore, language learners understand exactly what language knowledge and language skills are developing in them (Dewi, 2016)

The goal of teaching CEFR standard Arabic is to measure and assess Arabic language proficiency according to its level by referring to predetermined criteria. On levels and scales, level A1 learners are beginners who are really starting to learn Arabic, while A2 is for students who have already studied Arabic and have very simple Arabic communication skills (Khasanah, 2018)

Many countries have widely applied foreign language proficiency assessment tests. They see no added value in switching to another tiering framework that is inconsistent with their current assessment test. There has also never been easier to design and develop an Arabic vocabulary teaching and testing (Afifah, Fauzi, Anindiati, & Nurdianto, 2020). Especially for Arabic, the most widely used standardized assessment tests are not compatible with the CEFR. Whereas, CEFR can also be applied in Arabic as it is applied in English and other European languages.

This research aimed to formulate an easy and modern Arabic learning method for non-Arabic speakers. This project aims to develop an overarching framework to formulate the Common European Framework of Reference for Language (CEFR) in an easy way of Arabic learning method for non-Arabic speakers.

The application of CEFR in Arabic Language Education and teaching still finds differences in the form of textbooks. This could be due to differences in understanding of the basic competencies in the CEFR. What are the competencies of learning Arabic in CEFR so that CEFR-based textbooks and teaching media are in accordance with the content and levelization from A1 to C2 from the depth and breadth of the material.

The contributions made here have wide applicability. The first main contribution proposed in this field is a formulation of an easy way in Arabic language learning with simpler and more scalable standards. Another contribution was better and modern method of measuring the success of Arabic language learning.

## METHOD

This research is qualitative descriptive with the main research data in the form of the book Common European Framework of Reference for Languange (CEFR) printed by Cambridge University Press, *al-ithar al-marji'I al-urubbi al-musytarak li ta'limi al-lughat wa ta ' limuha wa taqyimuha* printed by Umm Qura Makkah and *al-ithar al-marji'I al-urubbi al-musytarak lil lughat; dirasah, tadris, taqyim*. Data analysis was carried out by document analysis (library research) on the competency of learning Arabic language based on CEFR from primary and secondary sources then the results presented in descriptive form.

## RESULTS & DISCUSSION

The CEFR is one of the recognized language standards internationally for describing language proficiency. It is widely recognized in European countries and increasingly common throughout the world. Nowadays, many English teaching institutions administer standardized English tests that accurately measure all proficiency levels, from beginner to proficient, according to the CEFR.

This outline is a way of describing how well someone speaks and understands a foreign language. There are several other frameworks with similar goals, such as the American Council Proficiency Guide on the Teaching of Foreign Languages (ACTFL), Canadian Language Benchmarks (CLB), and the Interagency Language Roundtable (ILR) scale (https://www.govtilr.org). The CEFR is not tied to a specific language test. But not many standardized tests in Arabic are accepted by the global education world.

The CEFR is on a European scale and is specifically designed to be applied to any European language, so it can be used to describe English proficiency, German proficiency or Estonian language skills (Council of Europe. 2018). The CEFR defines six foreign language proficiency levels: A1, A2, B1, B2, C1, C2.
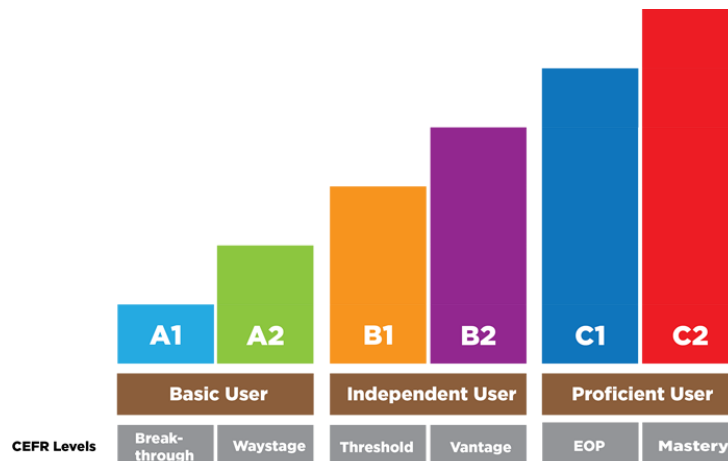
Figure 1. CEFR-based Arabic language skill levelization
(source: https://www.eaquals.org/our-expertise/cefr/)

Figure 1 explained about CEFR-based Arabic language skill levelization. The CEFR was drawn up by the Council of Europe in 1990 as part of a wider effort to promote cooperation between language teachers in all European countries. The Council of Europe also wants to increase clarity for employers and educational institutions that need to evaluate the language skills of prospective employees/students. This framework is intended for use in teaching and assessment.

CEFR is not a specific test but it is the collection of CAN DO statements that list the functions the learner will be able to perform in a foreign language at each particular skill level. For example, at level B1 the learner's competence is "can/able to produce simple connected text on a general topic or of personal interest". A teacher of any foreign language can use this CAN DO statements to evaluate learners' skills and design lessons to address the knowledge gaps of learners.

The use of CEFR in Europe includes some general public activities, both in the public education sector and in private language schools. The CEFR framework has also replaced the leveling system previously used in foreign language teaching. Most education ministries in Europe set clear CEFR-based targets for all students graduating from secondary school. For example, B2 in first foreign language and B1 in second foreign language. In Arabic language learning, there is no international standard accepted and used in countries that teach Arabic to non-Arabs.

**CEFR Formulation in Arabic Language Learning**

The implementation of the CEFR theory in learning Arabic is still new, because there is no new method that has been applied internationally in learning the language of the Quran. There are two main books that serve as references for learning Arabic in Indonesia based on CEFR: *al-Arabiyyah Baina Yadaik* (ABY) from Saudi Arabia and *al-Lughah al-Arabiyyah al-Mu'ashirah* (LAM) from Germany (Nurdianto, 2020 (Nurdianto, 2020; Pransiska, 2018; Ediyani, 2016). Al-'Arabiyah Baina Yadaik's book applies a variety of exercises as a measure of achievement of learning objectives (Ediyani, Anwar, Husaini, Zuhaimi, & Hidayat, 2020; Haniah

et al., 2019). This book is used almost all over the world for Arabic learning for non-Arabic people (Hasibuan, Nasution, & Rahimah, 2020).

The first book is structured to provide learners with the skills of three competency abilities: language competence, communication competence, and cultural competence (Al-Fauzan, Husein, & Fadhl, 2014). Meanwhile, the second book teaches students two main competencies, they are linguistic and communicative competencies (Schulz, 2012). Both books are equipped with CD keeping to help learners learn independently on listening competence (*istima'*) in particular. Learning materials are also presented in stages such as learning Arabic interrogative sentences. Teachers can combine question words in Arabic with Indonesian to facilitate learning (Nikmah, 2019)

The application of the CEFR theory can be seen more clearly in the material presentation and evaluation of learning in ABY's book. It was originally printed in three volumes then became six volumes with different levelizations. Communication based comprehensive and tiered learning at the CEFR is very much needed in the community.

### General Competence at CEFR in Each Level

The general competency at CEFR is a combination of competencies in language learning which includes many aspects. These competencies are then compiled into a single output competency in Arabic learning, in particular. This general competency coverage includes 4 competencies in learning Arabic (*istima'*, *kalam*, *qira'ah*, and *kitabah*), plus general knowledge competency.

The competencies in CEFR level description are various based on the students' competencies. The CEFR divides learners into three broad divisions each of which can be further divided into two levels; for each level, it defines what a learner should be able to do in reading, listening, speaking, and writing. The Table 1 is a description of the CEFR competencies compilation for each level from the target level A1 to the highest level C2. The C2 level is known as Mastery or Proficiency. At this level, students' ability can easily understand almost everything that is heard and read in English. It is equivalent to a native speaker. It is the highest level of CEFR.

Language consists of a set rule. With these principles, human creatively can produce an infinite number of utterances grammatically and meaningfully. The rules of the language includes phonological rules, syntactic rules, and rules semantics (Setyawan, 2015). Language learning is a programmed activity provide facilities and opportunities that allows students to develop language potential and skills (Tajuddin, 2017).

Aspects related to the use of language and in a functional perspective, both linguistic and non-linguistic is an important feature in pragmatic studies. If so, pragmatics is essentially in line, even the same with the ultimate goal of language learning, namely together to make it happen use of language (Prayitno, 2015). The results of the discussions, conversations, and from reviewing theories and opinions proposed by some Pragmatics experts confirm that the structure, function and nature of social, societal and situational contexts need to be studied in depth (Rahardi, 2019).

**Table 1. The CEFR General Competency Leveling**

| Level | Description |
|---|---|
| A1 | 1. Capable of understanding and using daily expressions to express basic desires.<br>2. Capable of doing *ta'aruf* or introducing her/himself to others and answering simple questions about her/himself such as where she/he lives, people she/he knows and belongs to.<br>3. Capable of understanding communication with other people as long as the conversation is very slow and the partner is willing to help to understand it. |
| A2 | 1. Capable of understanding frequently used sentences and phrases related to the most relevant areas immediately (e.g. very basic personal and family information, shopping, local geography, work).<br>2. Capable of communicating in simple and routine tasks required simple and direct exchange of information on familiar and routine matters.<br>3. Capable of describing simple terms aspects of his personality and the environment with which she/he interacts directly. |
| B1 | 1. Capable of understanding the main points of clear standard input on things that are commonly encountered routinely at work, school, leisure, etc.<br>2. Capable of handling most situations that may arise while traveling in an Arabic speaking area.<br>3. Capable of producing simple connected text on topics that are familiar or of personal interest.<br>4. Capable of briefly describing experiences and events, dreams, hopes and ideals by providing reasons and explanations for opinions and plans. |
| B2 | 1. Capable of understanding the main ideas of complex text on concrete and abstract topics, including discussion of technical issues in the field.<br>2. Capable of interacting with a degree of fluency and spontaneity that makes regular interactions with native speakers possible without tension for either party.<br>3. Capable of producing clear and detailed text on a variety of subjects and explain points of view on topical issues which gives advantages and disadvantages of various options. |
| C1 | 1. Capable of understanding the main ideas of complex text on concrete and abstract topics, including discussion of technical issues in the field.<br>2. Capable of interacting with a degree of fluency and spontaneity that makes regular interactions with native speakers possible without tension for either party.<br>3. Capable of producing clear and detailed text on a variety of subjects and explain points of view on topical issues which gives advantages and disadvantages of various options. |
| C2 | 1. Capable of understanding easily almost everything that is heard or read.<br>2. Capable of summarizing information from various oral and written sources, reconstruct arguments and accounts in a coherent presentation.<br>3. Capable of expressing himself spontaneously, very fluently and precisely, discerning finer nuances of meaning even in more complex situations. |

Table 1 explained the CEFR general competency leveling. In implementing this standardization, it is necessary to have agreed measurement limits in

international standards. The assessments according to Arabic standardization adapted to English are detailed from A1 level to B2 level. It needs to be detailed in competency standards for each level.

### A1 Level of Arabic Language Learning

In A1 Level of Arabic language learning, a learner can communicate with other people very simply. At this level, it is not enough to be a tourist in an Arab country and communicate in Arabic with Arabs. The Arabic language skills at this level are as follows:

First: be able to understand and use everyday expressions that are used in general (العبارات اليومية) and very basic phrases (الإضافة) aimed at fulfilling the need for concrete types.

Second: be able to introduce themselves to others (التعارف) and can ask and answer questions about personal information in a very simple way, such as residence (السكن), people whom they known, and the goods they had with nonspecific description.

Third: be able to interact with other people in a simple way as long as the other person is talking (المخاطب) slowly and clearly and is ready to help.

The time required at this level of learning is within 60 to 80 hours. A meeting duration in this level needs 60 minutes per one hour of meeting.

### A2 Level of Arabic Language Learning

In A2 level of Arabic language learning, the learning level is higher than A1 level and sufficient for tourism in an Arabic speaking country and communicating with Arabic speakers. But, A2 level is not sufficient yet to develop deeper friendships. The A2 level also allows for interaction with Arabic-speaking colleagues, but working in Arabic is limited due to topics at A2 level. The A2 level of Arabic is not sufficient for academic purpose or for listening most of Arabic language media (e.g. television, film, radio, magazines, etc.).

First: be able to understand frequently used sentences and expressions related to topics that are directly related to themselves (e.g. basic information about personal and family, shopping, local geography, and occupation).

Second: be able to communicate in routine tasks requiring a simple and direct exchange of information on matters of common.

Third: be able to explain the aspects of background, the environment, and things of basic needs in simple way.

At this level, students are able to state what is done (أستطيع) means 'I can' which is officially broken down into smaller parts for teaching purposes. The more detailed description of skills can help you assess your own Arabic proficiency level, or help a teacher assess a student's proficiency level. The time required for A2 level is 200 hours of total learning meeting hours by looking at the conditions of learning achievement at the previous level.

### B1 Level of Arabic Language Learning

B1 level is an intermediate level of Arabic language proficiency sufficient to interact with Arabic speakers on general topics. Learners at this level can read

and write simple Arabic text on common themes as well. Competencies at this level are described as follows:

First: be able to understand the main ideas of Arabic writing or information in general that are encountered at work, at school, during recreation, and at tourist attractions.

Second: be able to handle most of the situations most likely to occur while traveling in the area where the language is spoken.

Third: be able to produce simple connected text on topics of general interest or of personal interest.

Fourth: be able to describe experiences and events, dreams, hopes, and ambitions, and briefly provide reasons and explanations for opinions and plans.

At this level students are able to state what is done (أستطيع) means 'I can' which is officially broken down into smaller parts for teaching purposes. At B1 level, Arabic learners have taken 400 hours meeting of learning process totally.

### B2 Level of Arabic Language Learning

The B2 Arabic level will allow you to communicate with others better than the previous level. At this level learners can take up to 600 hours of cumulative learning. At this level, learners can have the following competencies:

First: be able to understand the main ideas of complex texts, both in concrete and abstract topics, including technical discussions in their field of expertise.

Second: be able to interact with a level of fluency and spontaneity that makes general interaction with native Arabic speakers possible without substantive constraints for either party.

Third: be able to produce detailed texts on various subjects and explain points of view on current issues, explain the advantages and disadvantages of various options in good and correct Arabic.

### C1 Level of Arabic Language Learning

This is the highest level above A and B. At level C1, it allows you to have function in a variety of areas at work or in an academic setting. Level C1 allows to complete independence in an Arabic speaking country. Someone at level C1 in Arabic has the following competencies:

First: be able to understand various texts that are more difficult and longer and recognize the meaning implied in it.

Second: be able to express ideas fluently and spontaneously without difficulty finding expressions.

Third: be able to use language flexibly and effectively for social, academic and professional purposes.

Fourth: be able to produce clear, structured and detailed text on complex subjects, demonstrating controlled use of organizational patterns, connectors and cohesive devices.

Learner progress depends on the type of learning process and the learners themselves. It may take up to 800 hours of cumulative learning to reach this level.

*C2 Level of Arabic Language Learning*

The highest level in the CEFR is the C2 level which is basically a native speaker level. This level allows someone to read and write anything on any subject, understand nuanced expressions of emotion and opinion, and participate actively in any academic or professional environment. According to the official CEFR guidelines, someone at the C2 level in Arabic has the following competencies:

First: be able to understand easily almost anything that is heard or read.

Second: be able to summarize information from various oral and written sources, retell arguments and stories in related presentations.

Third: be able to express himself spontaneously, very fluently, and accurately, understanding subtle differences in meaning even in the most complex situations.

The learning period to reach this level for non-Arabs is 1000 learning hours totally. The Indonesian government, in this case, either the Ministry of Religion or the Ministry of Education and Culture, does not have an integrated Arabic language curriculum from beginning to end as in English language. Therefore, professional organizations also need to take a serious action, the Arabic language education study program in Indonesia provides the formulation of the Arabic language learning curriculum, CEFR (Nurdianto, 2020).

## CEFR Learning Competencies

In educational activities, medias are needed to deal with communicative situations in which they are involved. Teachers and students make use of a number of competencies developed in their previous experiences. In return, participation in communicative events such as events specifically designed for language learning will result in further development of the learner's competence, both for direct use and long-term use.

All competencies that contribute in one way or another to a language user's ability to communicate can be considered aspects of communicative competence. However, it may be useful to distinguish those who are less closely related to language from more narrowly defined geographic competences. There are two main competencies, each of which has subordinate competencies.

Second language acquisition is assumed on language acquisition obtained after language acquisition first, and second language not only become discourse in the environment class but also used in daily communication on one particular society (Syahid, 2015). Habibah (2016) justified that the environment is very influencing someone in the language, especially orally. Arabic learning with the purpose of communicative is an action of the aural-oral method which formats students always speak (Zulhanan, 2014)

### *First: General Competencies*

In this general competency, there are four main derivative competencies, such as: (1) declarative knowledge, (2) expertise and skills, (3) existential competence, and (4) ability to learn (Sanz, 2018)
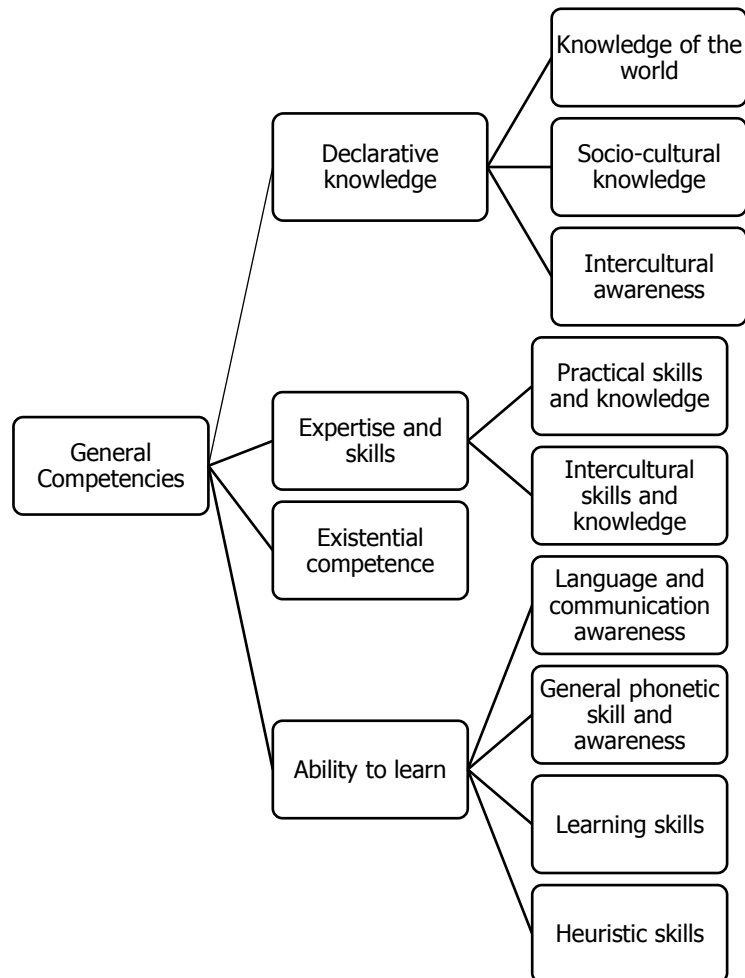
**Figure 2. General Competencies**

Figure 2 is about four general competencies on language learning. Declarative knowledge contains knowledge of the world, socio-cultural knowledge, and intercultural awareness. Expertise and skills in general competencies contain practical and intercultural skills & knowledge. Ability to learn contains language and communication awareness, General phonetic skill and awareness, learning skills, and heuristic skills.

*Declarative knowledge*

Knowledge that can be expressed in the form of words is also called conceptual knowledge. Declarative knowledge has a wide range, can be in the form of facts, concepts, generalizations, personal experiences or related to regulations and rules. However, it is different from procedural knowledge related to the process to be done, or knowledge of how to do. This knowledge is characterized by the practice or implementation of a concept.

Meanwhile, conditional knowledge is knowledge about when and why a declarative knowledge and procedural knowledge are used. This knowledge is related to how to implement, both declarative and procedural knowledge. This knowledge is very important because it determines when to use the right concepts and procedures in problem solving (Aufa, 2018). These are included in

declarative knowledge: (1) knowledge of the world, (2) sociocultural knowledge, (3) intercultural awareness.

Knowledge of the world (معرفة العالم) is insight into knowledge related to the world. Modern humans have a very advanced and well articulated model of the world as well as the way they work, closely correlated with the vocabulary and grammar of their mother tongue (Language of origin). Indeed, these two vocabulary and grammar develop in relation to one another.

Sociocultural knowledge (المعرفة الثقافية الاجتماعية). Sociocultural theory emphasizes how students use culture in the process of reasoning, interacting socially, and in terms of understanding themselves. Social cognitive theory plays an important role in the learning process of social, cognitive and behavioral factors (Santrock, 2012). Sociocultural knowledge is also one of the answers to the issue of misunderstanding due to the problem of cultural gaps, antipathy because cultural differences can be eliminated or at least minimized (Astawa, 2011). Non-linguistic problematics, including sociocultural differences between Indonesia and Arabic, have different social conditions which become a problem in learning Arabic (Amirudin, 2017).

Intercultural awareness (الوعي بالعلاقة بين الثقافات) is knowledge, awareness and understanding of the relationships (similarities and distinctive differences) between the 'world of origin' and the 'world of target communities' resulting in intercultural awareness. It is important to note that intercultural awareness includes awareness of regional and social diversity in both worlds. This broader awareness helps place both in context and cultural conditions.

## *Expertise and Skills (المهارات والمعرفة العلمية)*

Expertise and skills competencies include: (1) Practical skills and knowledge and (2) Intercultural skills and knowledge. Practical skills and knowledge (المهارات العلمية والمعرفة العملية) include four skills: first: social skills. It is the ability to act according to the type of convention set out to perform the expected routine as long as it is deemed appropriate for outsiders and especially foreigners to do so. Second: life skills. It is the ability to effectively perform routine actions required for daily life such as bathing, dressing, walking, cooking, eating, maintaining and repairing household appliances. Third: vocational and professional skills. It is the ability to perform special actions (mental and physical) needed to carry out work tasks (independently). Fourth: recreational skill. It is the ability to perform the actions required for recreational activities effectively.

Intercultural skills and knowledge (مهارات الوعي بالثقافات والمعرفة العملية) are skills and knowledge inter cultures. These skills include (1) the ability to bring cultures of origin and foreign cultures into contact with each other; (2) cultural sensitivity and the ability to identify and use various strategies for contact with people from other cultures; (3) the capacity to fulfill the role of cultural intermediaries between one's own culture and foreign cultures and to simultaneously effectively dealing with intercultural misunderstanding and conflict situations; and (4) the ability to overcome stereotypical relationships.

*Existential Competence* (الكفاءة الكامنة في الأفراد)

Existential competence is the communicative activity of language users or learners influenced not only by their knowledge, understanding, and skills, but also by personal factors (learners' personal) associated with their respective personalities. These are characterized by attitudes, motivations, values, beliefs, cognitive styles, and personality types that contribute to the abilities, and personal identity. These kinds of existential competencies include attitudes, motivations, values, beliefs, cognitive style, and personality factors.

*Ability to Learn* (القدرة على التعلم)

Ability to learn is the ability to observe and participate in new experiences and to incorporate new knowledge into existing knowledge, modify the latter if necessary. Language learning abilities are developed in the course of the learning experience. They enable learners to face the challenges of learning a new language more effectively and independently, to see what options exist and make better use of opportunities.

First: Language awareness and communication (اللغة والوعي التواصلي) is sensitivity to language and the use of language which involves knowledge and understanding of the principles according to the language organized and used. It also allows new experiences to be assimilated into an ordered framework and welcomed as enrichment. The new related language can then be more easily learned and used, rather than being challenged as a threat to the learner's established linguistic system, which is often believed to be normal and natural.

Second: General phonetic skills and awareness (الوعي بالصوتيات العامة والمهارات) is the ability to distinguish and produce unfamiliar sounds and prosody patterns. It is the ability to understand and unify unfamiliar sound sequences, and the ability as a listener to complete a structured and meaningful sound flow.

Third: Learning skills (مهارات التعلم) is the ability to make effective use of the learning opportunities created by the teaching situation. Derivative learning skills are the ability to use available materials for independent learning, the ability to organize and use materials for independent learning, the ability to learn effectively (both linguistically and socioculturally) from direct observation and participation in communication events by cultivating perceptual skills, analytical and heuristic, the ability with an awareness of one's strengths and weaknesses as a learner, the ability to identify one's own needs and goals, and the ability to set their own strategies and procedures to achieve goals that match to their own characteristics and resources.

Fourth: Heuristic skills (مهارات الاستكشاف) is the ability of students to understand new experiences in the form of new languages, new people, and new ways of behaving. These skills include students' ability to use target language reference sources to find, understand and if necessary convey new information, and the ability to use new technologies such as searching for information in databases.

This first competency general competencies encourages learners to take an active role in learning as it is required to develop personal abilities in learning. This competency also encourages learners to continue to learn from the

surrounding environment and learn from the socio-cultural Arabic language. Learning the language is also learning the language culture.

### Second: Communicative Language Competence (كفاءات اللغة التواصلية)

To realize communicative intentions, students assume their general capacities along with communicative competences related to more specific language. Communicative language competence in this narrower sense has the following components: (1) linguistic competence, (2) sociolinguistic competence, and (3) pragmatic competence.
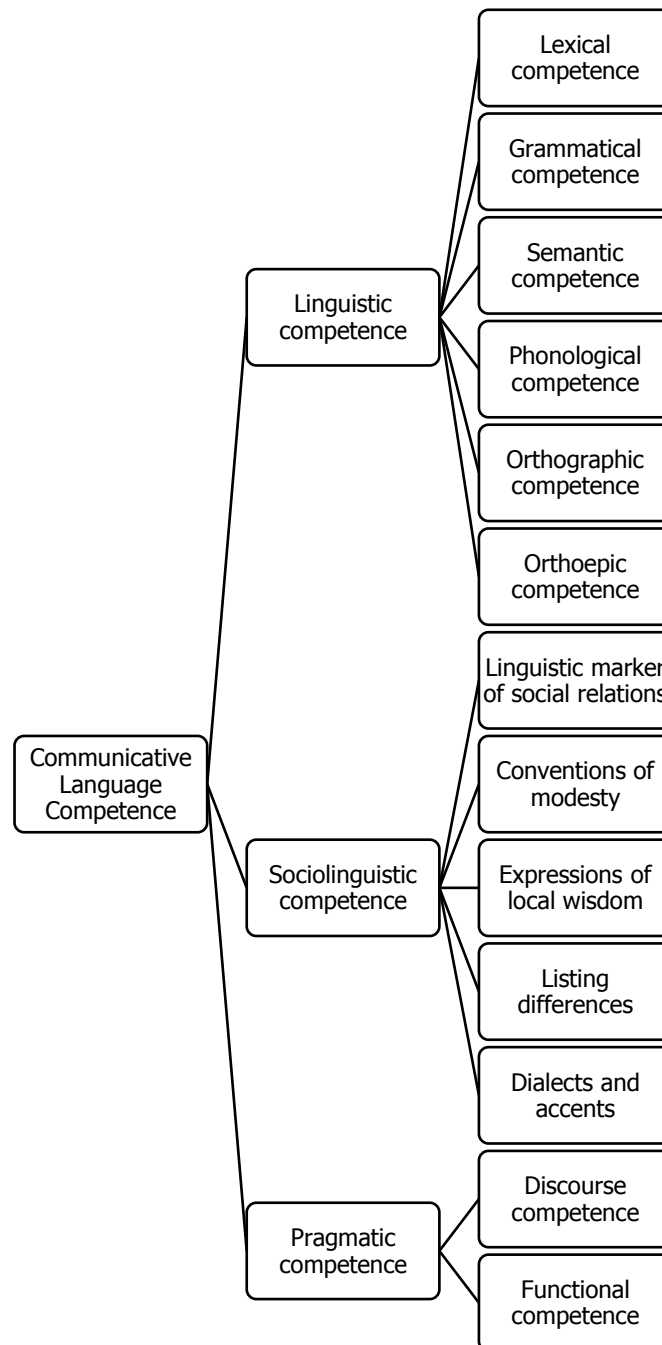


**Figure 3. Communicative Language Competence**

Figure 3 is about communicative language competence on language learning. Linguistics comptence contains lexical competence, grammatical competence, semantic competence, phonological competence, ortographic competence, and orthoepic competence. Sociolinguistics competence contains linguistic marker of social relations, conventions of modesty, expressions of local wisdom, listing differences, and dialects and accents. Pragmatic competence contains discourse competence and functional competence.

*Linguistic Competence (الكفاءات اللغوية)*

An Arabic learner by using CEFR standard can get a touch of linguistic competence which includes: (1) lexical competence (الكفاءة المعجمية), (2) grammar competence (الكفاءة النحوية), (3) semantic competence (الكفاءة الدلالية), (4) phonological competence (الكفاءة النحوية), (5) orthographic competence (كفاءة تصحيح النطق), and (6) orthoepic competence (الكفاءة الإملائية).

First: lexical competence (الكفاءة المعجمية) is a student's knowledge of how to use vocabulary in sentences well and correctly. The accuracy of using words in sentences includes two aspects, in terms of *Nahwu* and meaningful term. A sentence may correct as *Nahwu* structure but not meaningful.

Second: grammatical competence (الكفاءة النحوية) is the ability of students to know a number of rules in Arabic *Nahwu* in stages both in terms of material and its learning. CEFR's basic knowledge of *Nahwu* science begins with various Arabic words and sentence forms by avoiding differences and disputes over the Arabic *Nuhat*. Students need to know the kinds of *fi'il* (verb) which are divided into (*madly, mudlari', and amr*). The kinds of *isim* (noun) in terms of number are the *isim mufrad*, *mutsanna*, and *jama'*. The division of *isim* based on gender is *mudzakkar* and *isim muannats*. *Isim* based on devinitive and indevinitive types, there are *ma'rifah* and *nakirah* terms, as well as various *isim* which stand independently in the discussion: *isim dlamir* (pronoun), *isim isyarah*, *isim mausul*, and *isim istifham.*

Third: semantic competence (الكفاءة الدلالية) is the ability of students to understand the meaning of words. One Arabic word can have more than one meaning. The word عَيْنٌ has more than one meaning, namely the eye as a means of seeing, a spring as a source, a person, kinds of somethings, and a spy (intelligence). The sentence structure (*tarkib kalimah*) provides a definition of meaning in accordance with the goals of the speaker.

Fourth: phonological competence (الكفاءة الصوتية) is the ability of students to identify short lengths of sounds that arrive at *mustami'*. Changes in consonants (*harf*) adjacent to the *makharijul huruf* and the short length of the vowel (*harakat*) can affect the change in meaning desired by *mutakallim*. The sentence هُوَ جَاءَ has meaning 'he has come' and the sentence هُوَ جَاعَ has meaning 'he is already hungry'. Both sentences differ greatly in meaning. Students have to distinguish the sound of letters coming out of one place next to each other like this pronunciation.

Fifth: orthographic competence (الكفاءة الإملائية) is the participant's ability to write *hijaiyah harf* in front, center, and end of words. Students also know *hijaiyah letters* that can be connected to the letters in the beginning of word not the end

of words, and letters that can connect with the beginning and the end of other letters in one word. Students also understand the use of *hamzah washl* and *hamzah qath'*, and the use of Arabic *tarqim* (punctuation). Arabic writing competence is a difficult competency (Pimada, 2020). In Indonesian or English language, there is a capital letter at the beginning of a sentence, but this is not found in Arabic.

Sixth: orthoepic competence (كفاءة تصحيح النطق) is the ability to correct (*tahsin*) a reading. Students can read Arabic text properly and correctly. The influence of the dominant mother tongue dialect can be a problem in the pronunciation of some Arabic words due to the difference in the place where the letters (*makharijul huruf*) are written. This reading improvement starts with words, phrases, sentences, and paragraphs.

*Sociolinguistic Competence (الكفاءة اللغوية الاجتماعية)*

Sociolinguistic competence relates to the knowledge and skills needed to deal with the social dimensions of language use, as said with regard to sociocultural competence, because language is a sociocultural phenomenon. In terms of socioculturalism, it is demanded to be relevant to sociolinguistic competence. Matters addressed here are those that specifically relate to language use and are not addressed elsewhere: (1) linguistic markers of social relations, (2) conventions of modesty, (3) expressions of popular wisdom, (4) listing differences, and (5) dialects and accents.

First: the linguistic marker of social relations (الوصف اللغوي للعلاقات الاجتماعية) is the learner's ability to use the word social relations according to their place, like how to convey greetings to peers, younger and older than him. The markers of social relationships also teach to convey formal and informal calls, praise and insults, and outburst of affection.

Second: the convention of modesty is one of the important roles which can give the impression of cooperation with one another. Cultural differences that are not understood lead to misunderstandings between *mutakallim* (speakers) and *mustami'* (listeners). Modesty includes *ijabi* (positive) politeness such as apologizing, expressing admiration, asking for help with a phrase (من فضلك) or offering help. *Salbi* (negative) politeness such as giving orders by pointing at the face or threatening, insulting or belittling the interlocutor.

Third: expressions of local wisdom (الحكمة الشعبية) are knowledge about the accumulated wisdom of these people, which are expressed in a language considered to be known by all. It is an important component of the linguistic aspect of sociocultural competence, like the use of Arabic proverbs (*paribahasa*), and idioms in the expression *ibn al yaum* (modern children).

Fourth: list of differences (اختلافات السجلات اللغوية) is a term used to refer to systematic differences between the varieties of language used in different contexts. Getting acquainted with a more formal or more familiar register likely come over a period of time, perhaps through reading various types of texts, particularly novels, initially as receptive competition. Some caution should be exercised in using the more formal or more familiar registrations, as their inappropriate use can lead to misinterpretation and ridicule.

Fifth: dialects and accents (اللهجات واللكنات) are the ability of students to know the differences in dialects and accents in the pronunciation of Arabic sentences. dialects from one region to another in one country have differences, especially between countries in the Middle East region.

*Pragmatic Competence (الكفاءة التداولية)*

Pragmatic competence has two competencies, discourse competence and functional competence.

First: discourse competence is the ability of users or learners to arrange sentences sequentially so as to produce a coherent language stretch. It includes knowledge and the ability to control sentence order. The learner can also adapt well-memorized simple phrases to certain circumstances through limited lexical substitution and extending the learned phrases through simple recombination of the elements. This competence also provides the ability to understand, interpret, and express discourse both in spoken and written form (Mascita, 2018 :58)

Second: functional competence (الكفاءة الوظيفية) is a component related to the use of spoken discourse and written texts in communication for specific functional purposes. Conversational competence is not just a matter of knowing which particular function (micro-function) is expressed by which language form. Participants are involved in interactions, where each initiative leads to a response and drives further interaction, according to its objectives, through a series of stages from the opening of the exchange to its final conclusion. Student can make himself understood in brief contributions, although the pauses, wrong beginnings and reformulations are very obvious. Student can phrase phrases on familiar topics easily enough to handle brief exchanges, although very hesitant at first something might go wrong.

Communicative learning emphasizes active communication in any form, so students are required to be active during learning process, because the truth of a language is the owner of the language itself. Language does not belong to academics, *Nahwu* educational institutions or language institutions (Hamdan, 2019).

The three competencies derived from communicative language competences are not only packaged in a theoretical form like classical Arabic learning, but also in active communication. It involves the learner as the main actor. The communicative system in CEFR-based learning is also developed in other competencies.

## CONCLUSIONS

Council of Europe on the competence of learning Arabic for non-Arabic speakers based on the Common European Framework of Reference for Language (CEFR) mentions two main competency standards; competence is general and communicative language competence. This general competence covers more about the linguistic and cultural insights of the Arabic language, while the communicative language competence includes more skills to speak Arabic.

Further research can be done on the development of teaching materials for each level of CEFR in Arabic language teaching.

## ACKNOWLEDGMENT

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