The Concept of Learning *Maharah Istima* according to Ali Ahmad Madkur

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ARTICLE INFO

ABSTRACT

This study aims to explore the concept of learning *maharah istima* Ali Ahmad Madkur. The research design is qualitative descriptive using qualitative analysis strategy techniques and library research methods. The results show that the concept of learning *maharah istima* presented by Ali Ahmad Madkur covers several aspects, including the essence of *maharah istima*; the general purpose of learning *istima*; the objectives and skills of *maharah istima* at the beginner level; the division of *istima*; the learning program of *istima*; and strategies and stages that must be done in *maharah istima*. In particular, the success of Arabic language learning in *Maharah istima* can be achieved when the learning contains meta-cognitive, social-affective, and psychomotor elements, while Ali Ahmad Madkur's concept includes meta-cognitive and psychomotor aspects. However, Ali Ahmad Madkur does not cover the affective concept, which should be reconsidered due to its importance in the emotional relationship between teachers and students.

Keyword   Ali Ahmad Madkur; Learning Concept; Maharah Istima';

مستخلص البحث

يهدف هذا البحث إلى التعمق في مفهوم تعلم مهارة الإستماع لعلي أحمد مدكور. البحث هو دراسة وصفية نوعية، باستخدام تقنيات استراتيجية التحليل النوعي واستخدام طريقة البحث في المكتبة. تظهر النتائج مفهوم تعلم مهارة الإستماع الذي قدمه علي أحمد مدكور ومحمد علي الخولي، انطلاقًا من جوهر مهارة الإستماع، الهدف العام لتعلم الإستماع, أهداف وألفة المهارة على مستوى المبتدئين، تقسيم الإستماع، برنامج تعلم الإستماع، الاستراتيجيات والمراحل التي يجب تنفيذها في مهارة الإستماع. يمكن تحقيق نجاح التعلم العربي في مهارة الإستماع عندما يكون التعلم من ذوي الخبرة هناك عناصر ما وراء إدراكية واجتماعية عاطفية وحركية نفسية. في مفهوم علي أحمد مدكور الذي يحتوي على الجوانب الفوقية المعرفية والنفسية الحركية العميقة. ومع ذلك ، رؤية الجوانب العاطفية غير الواردة في مفهوم علي أحمد مدكور, ثم الجانب العاطفية مهم جدا ليكمل مفاهيم علي أحمد مدكور ومحمد علي الخولي لأن الجانب العاطفية مؤثر جدا على العلاقة العاطفية بين المعلم والطلبة

كلمات أساسية	فكرة التعلم ؛ مهارة الإستماع ؛ علي أحمد مدكور

INTRODUCTION

In Arabic language learning, four skills are important for students to master and learn. Among the four skills are listening, speaking, reading, and writing skills. Listening skills *(maharah istima')* are particularly important because they serve as the first input in human language development, in which the process is started by ringing and memory storing until humans can speak a language. Following speaking, an individual then moves on to reading and writing (Setyawan, 2018). In this case, Listening skill denotes a person's ability to understand words or sentences spoken by their interlocutors. This skill can be mastered with continuous practice in hearing the difference in sound with other elements. This should be trained from an early age due to the nature of fast-paced knowledge absorption during that period (Fathoni, 2018).

Concurrently, auditory factor is essential in language acquisition as confirmed by Quranic verses that specifically discusses *istima'*. There are more than 27 verses that discuss *istima'*, some verses are as follows:

<div dir="rtl">

وَلَوْ شَاۤءَ اللّٰهُ لَذَهَبَ بِسَمْعِهِمْ وَاَبْصَارِهِمْۚ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ
</div>

Had Allah willed, He would have deprived them of hearing and sight. Verily, Allah has power over all things.

<div dir="rtl">

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌۗ اِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ اُولٰۤىِٕكَ كَانَ عَنْهُ مَسْـُٔوْلًا
</div>

Do not follow what you do not know. Indeed, hearing, sight, and conscience will all be held accountable.

<div dir="rtl">

اِنَّ اللّٰهَ كَانَ سَمِيْعًاۢ بَصِيْرًا
</div>

Indeed, Allah is All-Hearing and All-Seeing.

<div dir="rtl">

لَيْسَ كَمِثْلِهٖ شَيْءٌۚ وَهُوَ السَّمِيْعُ الْبَصِيْرُ
</div>

There is nothing like Him. He is the All-Hearing, the All-Seeing.

From the verses above, it is readily apparent that the word *Istima'* preceded the word *Bashar*, showing human ability to listen or hear is prioritised and higher than the ability to see (Madkur, 2008).

In Indonesia, Arabic language learning mostly takes place in *Madrasah*s which generally teach Arabic grammar and translation studies only, especially in *salaf* Islamic boarding schools. Meanwhile, Arabic vocabulary is not easy to learn, considering its richness and ample differences from other languages. Among the

challenges is when students encounter new vocabulary and look it up in the dictionary, but they cannot find the meaning, so they have to find out the original language first. Several studies on Arabic vocabulary acquisition and linguistics have examined vocabulary knowledge and have concluded that it is the most difficult to learn (Arifin, et al., 2022). Hence, students cannot hone and express language skills utterance can only be produced when students are well-trained to listen. Instead, Arabic language learning will only be a process of cognitive transfer of knowledge about language, ultimately resulting in students who will only master to a grammatical extent without being able to express it (Wekke, 2016). Furthermore, learning Arabic also entails the use of appropriate and effective strategies, stages, and methods of learning, yet many Islamic boarding schools merely focus on grammar and translation, ignoring the importance of listening skills. This is confirmed by Madkur's (2008) statement that the majority of *Madrasah*s do not teach listening skills, but directly jump into the training of students in speaking and exchanging opinions, as well as to read and write. It is against the notion that each of these skill disciplines must be given a special method and learning time in schools, including listening which calls for greater attention and more space in the language learning curriculum in Islamic schools (Madkur, 2008).

Accordingly, not much previous research discusses listening skills. According to Madkur (2008), most research discusses his thoughts on Islamic curriculum studies, science in Islam, the concept of Islamic society, and so on. Madkur (2008) denotes that his research on Arabic language learning, especially in listening skills, has received far less attention compared to his other works. For example, a study by Sopian, et al., (2022) investigates thoroughly Madkur's thoughts on Islamic science. In another study, Nurlaela (2022). writes about the concept of Islamic society and its characteristics, a study by Huda (2021) illustrates the development and learning as the basis for the concept of long-life education. All these studies are using Madkur's theoretical framework, but listening.'

The concept of *maharah istima'* leaves a gap in the literature where researchers can investigate problems in preparation and tips in listening skills. Among the resolutions are provided by Ali Al Khuli's views on Arabic learning strategies that elaborate the preparation and tips on listening skills (Al Khuli, 1998). In addition, the problems of learning *maharah istima* in Indonesia are mostly on the correct recognition of the sounds of Arabic letters, difficulties in pronunciation and imitation of the sounds heard, and also difficulties in understanding the sounds heard. The difficulty in understanding the sounds heard, in particular, lies in translating the sounds heard and also the difficulty in sequencing sentences or sounds heard continuously (Wati, 2020).

To answer this, Madkur (2008) presents the concept of *maharah istima'* to find out the essence of knowledge, objectives, types, stages, principles, and evaluation stages of listening skills. This present study aims to explain and describe the concept of Arabic language learning in listening so that Arabic language educators understand the true essence of listening skills. *Maharah istima'*, in this case, is required to review the effectiveness of the learner through reflection and flexibility (Zhang, 2012). Rumelhart's view can be especially linked to *maharah istima'* to integrate background knowledge relevant to the text material or material provided (Hu, 2012).

METHOD

Based on the statements of the problems, this present study employs a qualitative research design, focusing on analysing descriptive data in the form of written words. We used Madkur's (2008) framework to investigate *maharah istima'* through library research, carried out by reading and examining Arabic language learning books or articles that are closely related to the problem being studied (Setiawan, 2018). The obtained data was analysed using the content analysis technique due to its valid and re-examinable inferences from data based on its context (Darmiyati Zuchdi & Wiwiek Afifah, 2021). This present study particularly examined Madkur's (2008) thoughts on *maharah istima'* in the book titled *Tadris Fununu al-Lughah Al Arabiyah.*

Concurrently, two data sources were used in this research, namely, primary and secondary. Primary data sources directly provide data to the collectors (Yusuf & qomariyah, 2021) while secondary data sources do not directly provide data to data collectors, such as information through respondents or documents (Yusuf, 2016). Our primary data source is Tadris *Fununu al-Lughah Al Arabiyah* book by Ali Ahmad Madkur, while the secondary data are Arabic language learning books and articles related to the subject matter.

The data collection procedure covered data recording and classification following the existing categories to produce descriptive data in the form of written data after analyzing the content of a text. Upon collection of materials related to the problem statements in this present study, we analysed and drew conclusions, and presented them narratively (Siyoto & Sodik, 2015). During the analysis, we correlated *Tadris Fununu al-Lughah Al Arabiyah's* book with literacy and Arabic language learning articles to denote important points of reference.

RESULTS & DISCUSSION

Basic Understanding of Listening According to Ali Ahmad Madkur

Etymologically, *Istima'* comes from the Arabic *Istma'a-Yastami'u-Istima'an* which means hearing. *Istima'* is further defined as a process of listening to oral techniques with full understanding, care, appreciation and interpretation to obtain information, capture the content and understand the meaning of communication conveyed by the interlocutor either directly or indirectly (Sanwil, et al., 2021). According to the experts, *maharah istima'* is a process of listening to oral symbols with full attention, understanding, appreciation and interpretation to obtain information, capture the content and understand the meaning of communication that is not conveyed by the speaker through teaching or spoken language (Hasan, 2018). Meanwhile, Madkur (2008) states that *maharah istima'* includes knowledge of the linguistic formula spoken by distinguishing a hearing and also understanding the meaning of the sound that is thrown, then giving a review of what has been heard and giving conclusions.

Learning Objectives of *Istima'*

In general, *istima'* aims to enable students to recognise speech sounds, identify words, phrases, and sentences, obtain information, interpret, capture meaning, infer meaning, respond, appreciate, criticise, and assess (Sumiarni & Syafrawi, 2019). The purpose of *istima'* itself is to familiarise learners with the new vocabulary, understand the text they hear, and repeat the material that has been taught (Widiyastuti, 2017).

Ali Ahmad Madkur argues that *istima'* is the best fit for initiating changes in the linguistic behaviourism of students. In detail, the learning objectives of *istima'* that should be achieved in *madrasah* are as follows: (1) Students can view *maharah istima'* as a language discipline with a fundamental role in Arabic language and communication; (2) Students can break free from bad listening habits and move beyond basic listening skills, to understanding the key points for good listening habits; (3) Students can distinguish aspects of similarities and differences in the beginning, middle, and end of a sound; (4) Students can learn how to listen carefully; (5) Students can recognise the sentence heard and respond to the harmony and rhythm of the sound of a poem; (6) Students can combine separate letters in a spoken word, and separate words in a sentence; (7) Students can complete missing letters in a word, and also missing words in a sentence. (8) Students can improve their ability to anticipate a word or sentence that will be spoken by the speaker, and also complete a conversation when in a state of silence. (9) Students can organise and create data based on their thinking from the material they listen to, then compare one thought with another and identify the meaning relationship between sentences, data, thoughts, and understanding; (10) Students can take the main idea of thought, data, and

understanding in a material that is listened to; (11) Students can conclude about the meaning conveyed in a conversation and differentiate between them; (12) Students can evaluate the content of the material both diagnostically and pathologically.

Objectives of *Istima'* at the Beginner Level

The general objectives of *maharah istima'* at the beginner level are distinguishing hearing; classification; extracting the main thoughts; concluding; determining the truth of the content of the material; and evaluation, in the chronological order. Each of these six objectives has a detailed explanation and specific skills elaborated as follows:

Hearing Differentiation

Tadzakkur As Sam'I or auditory memory is the ability to remember sounds, and also the differentiation of sounds both at the beginning, middle and end of a sentence. The ability to blend one sound with another called *Ad Damju* and the ability to complete something that is missing from a word and sentence called *Al Ighlaqu.* Further, auditory differentiation includes several specific skills including: (1) Recognising the different sounds in an environment; (2) Distinguishing properties related to sound; (3) Determining the origin or source of sound; (4) Deriving meaning from sound vibrations; (5) Remembering several sentences that express a description or job, such as after listening to a short story; (6) Imitating different sounds in an environment; (7) Pronouncing letters, words, and sentences with correct pronunciation; (8) Compounding a word with a word given orally so that it can be organised into a sentence; (9) Completing an empty sentence with an appropriate word; (10) Constructing a sentence from a word given orally; (11) Putting a word in a different meaning by changing its *harakat:* (12) Remembering a word that contains the same two letters given orally either at the beginning, middle, or end of the word; (13) Distinguishing similarities and differences in the beginning, middle, and end of a word; (14) Making a new word by changing the final letter; (15) Remembering a word that begins with the same letter; (16)Making a new word by changing the first letter.

Classification

This skill focuses on the relationship of meaning between sentences, data, understanding, and thinking according to the circumstances of society. This classification contains some specific skills are (a) Combining sounds with images; (b) Saying a word that refers to a sound; (c) Speaking a word beginning with the same letter and given orally; (d) Saying a word that begins with the same two letters and is given orally at the beginning, middle and end of a word; € Connecting words and pictures that begin with the same letter; (f) Making a word

from a set of letter sounds; (g) Expressing a feeling from a word or sentence heard; (h) Avoiding words or sentences that do not match the word or sentence heard.

Determining the Main Idea

This skill requires the listener to focus more on the keywords, information, and understanding contained in the title of the discussion. For learners to be able to take the main points of a story, book, and decree, they are strongly encouraged to use the classification skills above. Here are some of the specific skills involved in determining the main idea. (a) Presenting an idea that is in line with the story or stories explained to the learners; (b) Summarising the story in a sentence; (c) Summarising the main idea of the theme; (d) Summarising a conversation; (e) Listening to a broadcast program and then discussing the important ideas from the program; (f) Listening to a television program and then discussing the ideas; (g) Determining the main idea of each part of the story heard.

Drawing conclusions

The most important thing about being a good listener is being able to draw conclusions, predict, and anticipate. This is needed when trying to predict the ending of a story or tale and when trying to determine the essential knowledge or point contained in a conversation. The specific skills contained in this section are: (a) Summarising the meaning of a sound; (b) Reaching the meaning of the talk being discussed; (c) Summarising the meaning of a word from a sentence; (d) Summarising the idea of a theme; (e) Predicting the result of listening to a story or serialized discussion; (f) Reaching an answer by guessing words orally; (g) Completing a story that is still lacking so that it becomes a series of stories that can be understood; (h) Summarising important knowledge with what is heard; (i) Knowing the purpose of a speaker's conversation; (j) Deciphering words or thoughts into a sentence.

Determining the correctness content of the material

This skill is part of evaluative thinking which can overcome the abstraction of a message conveyed and provide a review by showing the positive and negative sides of the message. The specific skills are as follows: (a) Evaluating the discussion from several aspects, namely language style, accuracy of knowledge, level of delivery, and others; (b) Recognising contradictions in a topic of discussion; (c) Implementing the rule of reading aloud to the interlocutor; (d) Listening to some radio programs and evaluating them; (e) Listening to some

television broadcasts and evaluating them. (f) Implementing ethical principles and rules when speaking and listening.

Content evaluation

This skill is also part of evaluative thinking and is the highest skill in absolute thinking and understanding. The specific skills are as follows: (a) Evaluating the talk being discussed from several aspects, language style, accuracy of knowledge, level of delivery, and so forth; (b) Distinguishing between the laws of personality towards the speaker and the information conveyed; (c) Listening to some radio broadcasts and evaluating them; (d) Listening to some television programs and evaluating them; (e) Critiquing and reviewing the way a requested meaning is expressed in terms of the validity of the phrase or phrases, the quality of the voice, and the requested ad hominem by listening to a recorded voice of a speaker or the voice of a co-speaker.(f) istinguishing between a fictional story and a true story.

Listening Skills at an Advanced Level

There are many skills at this level. However, as argued previously, some urgent skills include auditory differentiation, classification, determining the main idea, drawing conclusions, determining the truth of the content of the material, and evaluating the content, detailed as follows:

Hearing Differentiation

To master the Reading skill, the Listening skill must be first established. Hearing differentiation resembles visual differentiation in many aspects, both containing similar and conflicting elements in the material heard or seen. Among the skills are: (a) Auditory speech, defined as the learners' ability to say sounds according to certain rules; (b) Distinguishing sounds in a word at the beginning, middle, and end; (c) the ability to blend one sound with another called *Ad Damju,* and the ability to complete something that is missing from a word and sentence called *Al Ighlaqu.*

Analysing a word through *Bashariyyan* (vision) is carried out in two stages, both of which rely on listening skills. First, learners try to say a word or sentence that has a meaning from a series of single or plural letters. Second, learners continue by using *Al Mazju* skills, which is combining separate letters to form words that can be pronounced and have meaning. *Al Mazju* helps learners to pronounce a letter, for example, ز......ر......ع In the word زرع, learners can say the whole sound and hone it, so that they get used to pronouncing it.

Following the *Al Mazju* skills, learners apply *Al Ighlaqu* skills, which train them to complete a sound (letter) that is lacking in a word and also complete a word that is lacking in a sentence, for example:

<div dir="rtl">

.....ثم.....تقد......الاعب نحو المرمى بسرعة خاطفة، وراوغ المدفعين، وأحرز..... جميلا.

</div>

Classification

The most important skill to master in analysing a word or sentence and interpreting them is the skill of classification. Classification focuses on finding meaningful connections between words, sentences, understandings, and thoughts. For instance, this takes place when one puts radio and television on together, both of which are tools for conveying information. When one can classify, it means that they can bring together diverse understandings and thoughts.

Determining the Main Idea

This skill is impactful for learners because it calls for a high focus on their minds on keywords, information, and understanding listed on a theme, to further analyse the critical points on the theme. For learners to be able to do so, they are encouraged to use classification skills to draw a point of discussion from a thought or view. Therefore, the skill of drawing conclusions also depends on classification skills, because by combining these two skills, learners can get more accurate information.

Draw Conclusions

This is the highest skill in analysing, interpreting, and reviewing a thought. The ability to draw conclusions is very important to master because the conclusions of information in books are often not written openly.

Similarly, a good listener can draw conclusions, predict, and anticipate. Inferential skills are needed when learners want to predict the end of a story. It is also needed when learners want to compare and analyse knowledge in the middle of a story or information.

Determining The Correctness of The Content/Material Content

This skill trains learners to be critical of what they hear, by pointing out the positive and negative effects of information and giving a judgment on it. An example in a sentence would be: "I am sure of the truth of something I heard, or I am not sure of the truth". An example of stipulating something: "When a speaker chooses such and such a word in place of this word, or when a speaker gives this understanding in place of that understanding, then an important point of a story will be found, or it will be a good decision, and so on".

Content Evaluation

In this skill, listeners focus on how accurate the speaker is in choosing keywords and comprehension details. Content evaluation can help the listener identify the speaker's tendency to use sentences that are full of deflection, high emotion, or from understanding that leads to tendencies, chaos, and errors.

Mastery of this skill can help the listener to provide ideas by the words, sentences, and understanding of a theme in the information.

Characteristics of *Maharah Istima'*

In learning *istima'*, Madkur (2008) divides *istima'* into three types, namely: (1) *As Sima'* is the process of the ear receiving a sound vibration from a certain source without paying attention to a purpose. It means that *as sima'* is only limited to hearing without taking a certain understanding. Examples include hearing the sound of aeroplanes, trains, water flow, and so on; (2) *Istima'* is an activity that encourages listeners to pay more attention and special attention to a point about what they hear through the medium of sound. In this case, listeners hear and pay close attention to gain a certain understanding; (3) *Al Inshat* is an increase in attention to something heard by humans to emphasise a certain goal.

Istima' Learning Program

The *istima'* learning program is divided into two aspects: *First*, the books or teaching materials, whose introduction contains clear signals about the discipline of *istima'* and its urgency, characteristics, and learning objectives of *istima'*. It should also contain the essence of the method of learning *istima'* along with its evaluation. Both books and teaching materials should fit a large and diverse set of themes, such as manners, literature, politics, sociology, economics, and education that allow learners to practice their skills by listening to the various themes introduced by the teacher or recording. The chosen themes should be appropriate to the level of the learners.

Secondly, the content should respond to the demands of various circumstances. Teachers can choose a theme that fits the learners' level of intellectual and linguistic maturity, as well as learners' prior knowledge and attention. For example, teachers may read it out while learners listen carefully. After the teacher has finished reading the entire discussion of a theme, he can ask questions to check students' mastery and the achievement of learning objectives.

Istima's Learning Strategy

For beginners, *istima'* with identification exercises using a cooperative learning strategy can be referred to as the Mutual Cooperation Model (Chalik,

2021). The cooperation strategy provides opportunities for learners to exchange learning outcomes on the same material by comparing understanding and listening between the two parties (Astuti, 2018). Meanwhile, according to Madkur, several tips may be considered by a teacher in learning *istima'*, those are: 1)Using poems, prose pieces, or stories that suit the students, read them before them, and ask the students to distinguish between the sounds of vocabulary and compare them; And 2) Proposing rhymes or story themes, and analyse personal stories, to finally interpret them and explain some *qosidah* verses. Teachers can also ask students to retell the story. Here are some examples of stimuli that can be used during *maharah istima'*:

For beginners, teachers of *madrasah* can record various sounds, and then asks learners to recognise these sounds. Teachers can also present several alphabets with similar sounds and pronunciations and ask the students to distinguish between them. Teachers may try to read and explain the properties of humans, animals, new things, or natural scenery, then ask learners to describe the mentioned properties following their understanding. Teachers can also read one sentence of a story, and pause before finishing the words. They can stop mid-sentence, and ask learners to complete the missing elements with the language in chunks and the relationship between keywords in a sentence. Teachers can ask learners to listen carefully to radio and television broadcasts and let them analyse, interpret, review, and evaluate them.

Steps of Learning *Istima'*

According to Ali Ahmad Madkur, learning *istima'* can follow the following steps:

First, teachers must prepare the learning material before entering the class. They must have finished reading the materials from the book or listened to it. Teachers must allocate learning objectives by modelling behaviour and implementation. Skills to be mastered by students should also be tailored so it will perfectly train students with the skills they have learned.

Secondly, upon teachers' entry to the classroom, they must stimulate and motivate learners to listen and hear by providing logic in various activities to listen. The specific purposes of *istima'* must be communicated to the learners to motivate them. When learners understand the importance of *istima'* and why they may need it in the future, they potentially use all their abilities on *istima's* learning so that they can achieve the expected knowledge. Consequently, they will be able to analyse, interpret, and evaluate a conversation.

Third, teachers can read a passage of rhyme, a story or a particular decision, while the learners listen carefully to the sound recording – if it is sound recording. After this first *istima'* is done, teachers can ask some pre-prepared

questions from the basic competency, such as distinguishing, classification, main idea, or content. Samples of questions can be about differences in meaning and pronunciation among words, questions about missing letters, or missing words in some sentences. Following this, teachers can ask questions about the learnt characteristics when explaining or characterising something, or questions about the history that has been explained before. Themes that match the pieces of the story and the content of the paper may also be questioned.

Fourth, the second listening process. Changes in attitude and mentality towards a more advanced direction call for an upscale in drawing conclusions, justifying content, and evaluating abilities. It thus has become common for learners to hear the recorded material again. Next, teachers can ask questions related to implicit conclusions that are not stated in a discussion, and also questions related to the material evaluation by diagnosing problems and overcoming them. Finally, teachers can ask questions that point out strengths and their causes, weaknesses and their causes, and how to summarize and solve the problems.

Fifth, teachers can evaluate learners' progress by asking them to explain the objectives that have been set or explain the skills that the learners are expected to master.

Muhammad Ali Al-Khuli's view on learning *istima'*
Explanation about learning *istima'*

Istima' is pivotal for knowledge transfer; it is an important skill in our lives in general and in the lives of learners in particular. *Istima'* is different from *as-sima',* which is just listening without paying attention to the thoughts conveyed. This present study discusses *istima'* as an important activity for learners (Al Khuli, 1998).

Preparation before learning *istima'*

Students are expected to prepare themselves before *istima'*. Among the preparation is to review the material from the previous meeting to serve as a strong binder for the material that will be presented next. Preparation can also be done by students by performing a deep thought on the theme of the previous material before listening to new material. By so doing, students will be ready to take part in the lesson.

Activities in learning *istima'*

Facilitating and succeeding in listening activities must bring up a strong desire in *istima'*, as supported by the following things: (1) Listeners must pay attention to the theme or title of the material presented. When students do not

pay attention, it will violate the purpose of *istima'* and make it into *sima'*; (2) Learners are expected to increase their concentration on what they hear; (3) Learners should follow and pay attention to the direction and mimic of the teacher because it can help add meaning, and to what is said by the teacher; (4) Learners should pay close attention to the teacher's voice both from high and low voices because this can bind to the essence of the conversation presented by the teacher; (5) Learners should pay attention to the teacher's movements because these movements can differentiate understanding between one theme and another.

Capturing a main idea

The core problem that occurs in learners during *istima's* activities is learners' confusion in determining the main idea of what is listened to. If learners are unable to do so, they will have difficulty during *istima'* and focusing attention.

Here are some things that can help learners determine the main idea, such as: (1) The emphasis of the teacher's voice in a paragraph indicates that it is a main idea; (2) The emotional response to the material presented by the teacher also shows that it is the main idea; (3) When the teacher writes a main idea on the blackboard during the lesson, it is usually the main idea; (4) When the intonation of the teacher's reading changes from fast to slow, the slow reading is usually the main idea; (5) When the teacher recommends paying attention to what is being said, it is usually a main idea.

Activities after *istima'*

First, reading important notes that have been collected to deepen understanding. *Second*, Checking the important notes and correcting the writing when unclear notes are found. *Third*, If there is a statement that is not understood, put a question mark on the statement and discuss it with friends or with the teacher.

The skill of listening according to experts
The definition of listening skills

According to Dogan, listening skills are the first linguistic skill acquired by humans. A fetus can already hear sounds outside the womb from the fifth month of pregnancy. According to Ozbay, listening involves the delivery of messages (transmission), listening to messages, and understanding them. Devito explains that listening does not mean observing the other party passively, but making an effort to receive and interpret the message to achieve complete communication (Canpolat, et al., 2015). Listening is a skill that is dominantly used in everyday life. A survey conducted by Mandelsohn found that listening plays a crucial role

in communication. The study finds that of the total time spent on communication, in which listening accounts for 40-50%; speaking, 25-30%; reading, 11-16%; and writing, around 9% (Gilakjani & Ahmadi, 2011). Martínez-Flor and Usó-Juan describe listening as a communicative issue that requires teaching various communicative skills to the listener, and allowing the listener to behave according to specific situations. In short, listening is a skill that encompasses comprehension and thinking skills (Coskun & Uzunyol-Köprü, 2021)

Strategy of listening skills

In achieving an active and effective listening skill, good learning strategies are required. Edgar argues that active listening involves conscious and trained efforts to listen to what others are saying and to try to understand the meaning of communication (Khanna, 2020). Active listening is also known as empathic listening, speaker-listener technique, reflective listening, or dialogic listening. It is the act of listening to the speaker, avoiding hasty judgments, reflecting on understanding, clarifying information by paraphrasing the speaker's message and asking questions, synthesising and sharing (Topornycky & Golparian, 2016). An active constructive process should involve the activation of the listener's prior knowledge, and aiming to help them understand the listening test (Ahmad, et al., 2021).

In active listening strategies, several aspects must be considered, namely: Meta-cognitive, O'Malley, and Chamot have distinguished the range of cognitive categories into two main types: meta-cognitive and cognitive strategies. Meta-cognitive strategies oversee, direct, and regulate the learning process. Such strategies involve thinking about the learning process, planning, monitoring, and evaluating learning. Metacognition emphasises one's awareness, analysis, and knowledge of their cognitive processes (Whitehead, 2020). Metacognition is also defined as an individual's awareness and control of their cognition, consisting of two distinct components: knowledge and regulation (Arono, et al., 2022). Metacognition is generally defined as "the ability to think about our thinking or 'cognition' and to think about how we process information for various purposes and manage how we do that" (Pei & Suwanthep, 2021).

Social-affective, Habte-Gabr argues that socio-affective strategies are non-academic strategies involving stimulating learning through the creation of empathy between instructors and students. This includes considering factors such as emotions and attitudes. Socio-affective strategies are evaluated as the most effective in enhancing learning among students. Statistical data from the research indicates that the majority of subjects agree that the relationship between the teacher and the student is crucial (Hamzah, et al., 2009). More effective listeners

appear to be better able to control their own emotions and tend to be more proficient in employing strategies to clarify meaning when conversing with native speakers of the language. Conversely, less effective listeners tend to experience higher levels of anxiety when faced with difficulties in unfamiliar lexicon, or they lack social strategies to inquire about unclear meanings from their interlocutors (Hsueh-Jui, 2008). Social/ emotional strategies refer to the strategies students use to learn through interacting with classmates and asking questions to the teacher to understand certain topics or to relieve or reduce their anxiety (Serri, et al., 2012).

Psychomotor, Psychomotor-based strategies involve applying various physical activities such as movement, eye contact, and others. It also explores effective psychomotor-based learning strategies. Some psychomotor-based behaviours include being close to the whiteboard, making eye contact, following the lecturer's movements (both head and eye movements), receiving input, sitting upright, and paying attention to body language, facial expressions, tone of voice, and speaker pressure. Eye contact can be seen as a primary communication tool between the speaker and the listener. Sitting close to the whiteboard is one of the most commonly used strategies where learners are close to the instructor, and noise cannot prevent them from listening (Qizi & Ibroximovna, 2022).

Discussion

The findings above have presented several concepts and perspectives related to listening skills. Specifically, Ali Ahmad Madkur introduces a concept in listening skills covering the essence of listening skills, objectives, types, stages, principles, and evaluation stages of listening skills. The aspects presented in Madkur's concept indirectly encompass a learning strategy in listening skills, namely the metacognitive aspect, which includes thinking about the learning process, planning, monitoring, and evaluating learning. Madkur's concept also includes the psychomotor aspect, which is a strategy that applies various physical activities such as movement, eye contact, and others, while also investigating effective psychomotor-based learning strategies.

On the other hand, the concept of listening presented by Muhammad Ali Al-Khuli only includes one learning aspect, namely the psychomotor aspect. Some psychomotor-based behaviours in Al-Khuli's concept include being close to the whiteboard, making eye contact, following the lecturer's movements (head and eye movements), receiving input, sitting upright, paying attention to body language, facial expressions, tone of voice, and speaker's pressure. Eye contact can be seen as a primary communication tool between the speaker and the listener.

In essence, Madkur's concept complements Al-Khuli's concept of listening skills. The aspects shared between the two are the metacognitive and psychomotor aspects. To achieve active and effective listening skills, at least three learning aspects are needed: metacognitive, affective, and psychomotor aspects. Since the affective aspect is not presented in both concepts, it is crucial to include the affective aspect to complement the concepts of Ali Ahmad Madkur and Muhammad Ali Al-Khuli. To achieve active and effective listening skills, a teacher must not only focus on the metacognitive and psychomotor aspects but also stimulate the affective aspect. The emotional relationship between the teacher and the student is important. When the emotional relationship is not good, active and effective learning in listening skills will not be achieved. When these three aspects are implemented in a learning environment, active and effective listening skills can be achieved.

The implementation of *maharah istima'* learning according to Madkur refers to the goals and skills of *maharah istima'*, one of which is auditory differentiation. The following is the implementation of auditory differentiation.

Auditory differentiation

Auditory differentiation is a basic skill that hosts several branches of skills, including *Tadzakkur As Sam'i* or auditory memory. It is the ability to remember sounds; and to distinguish sounds both at the beginning, middle and end of a sentence. The ability to blend one sound with another called *Ad Damju,* while the ability to complete something that is lacking from a word and sentence called *Al Ighlaqu*.

Skills in auditory differentiation

First, Distinguishing properties related to sound. *Second*, Determining the origin or source of a sound. *Third*, Recalling several sentences that express a picture or a job – usually done after listening to a short story. *Fourth*, Pronounce letters, words and sentences with the correct pronunciation. *Fifth*, Completing an empty sentence with the appropriate word. *Sixth*, Constructing a sentence from a word given orally. *Seventh*, Distinguish similarities and differences at the beginning, middle, and end of a word. *Eighth*, Create a new word by changing the final letter. *Ninth*, Remembering a word that begins with the same letter

Learning stages in auditory differentiation

First, The teacher prepares learning material before entering the class upon reading the material from the book or listening to it. Then, s/he communicates learning objectives by providing behaviour and implementation. The teacher also communicates skills that must be understood by students, training students with

the skills they have learned. *Second*, the teacher stimulates, and motivates learners to listen and hear.

Third, in the first *istima'*, the teacher reads materials or stories learners listen carefully to the sound recording – if the material is in the form of a sound recording. After that, the teacher asks some questions that have been prepared beforehand, and relate to skills with the lowest level of difficulty such as: (1) distinguishing; (2) classification; (3) processing the main idea or content of the paper. This may cover questions about differences in meaning and pronunciation between one word and another, missing letters in some words, and missing words in some sentences. *Fourth*, the second *Istima'* is repeating the reading of the material. The teacher asks or answers questions related to implicit conclusions not stated in a discussion. The questions can also assess learners' understanding on the material, such as by diagnosing problems and solving them. *Fifth*, Evaluation, which can be done by asking learners to explain some predetermined objectives, and explaining the skills to master.

Implementation results

The implementation was carried out at MIN 3 Bantul. The following are the results of the implementation of Ali Ahmad Madkur's concept of *maharah istima'* on the aspect of auditory differentiation.

Table 1. Condition of Learners During the Learning Process

No	Condition of Learners During the Learning Process
1	Learners' engagement is high when learning materials are delivered with this approach. They actively listened and interacted with the audio materials delivered by the teacher.
2	The use of technology to support learning improved student focus and interest. Learners are expected to be more familiar with the use of technology, including audio-based Arabic language learning applications and platforms.
3	Learners showed a positive response to the diversity of audio materials, related materials, songs, or dialogues that provide a listening experience.

The table summarises students' condition when researchers implemented Ali Ahmad Madkur's concept of *maharah istima'* in the aspect of auditory

differentiation. It can be concluded that the implementation of this concept can stimulate students to participate actively in *istima'* because it covers a variety of listening skills that arouse students' interest in learning.

Table 2. Learner Changes (changes in attitude, mentality, and academic aspects)

No	Learner Changes (changes in attitude, mentality, and academic aspects)
1	Students showed improvement in understanding the pronunciation and intonation of Arabic words as they were consistently trained with authentic audio.
2	Students learnt to be independent and seek further understanding through audio. This helped them develop independence in the Arabic language learning process.
3	Students made progress in their listening skills, such as the ability to understand instructions or conversations in Arabic at their level.
4	When teachers implemented differentiation by providing materials tailored to students' proficiency levels, it allowed each student to overcome learning challenges according to their needs.
5	Students' speaking skills improved because they were invited to participate in listening activities and talk about related material.
6	Increased confidence in communication: Students felt an increased sense of confidence in communicating in Arabic as the use of various audio sources familiarised them with various communication contexts.
7	Awareness of Personal Progress: students experienced a better awareness of their progress in understanding and using Arabic.

	They began to recognise their achievements, which could increase motivation and enthusiasm for learning.
8	Improved Metacognitive Skills: by adapting to the differentiation method, students could improve their metacognitive skills. They became more aware of how they learnt and could identify learning strategies that were most effective for them.
9	Critical and Analytical Thinking: Students could develop critical and analytical thinking skills in understanding the context and meaning of the Arabic language. By interacting with customised materials, they learn to read, listen, and think critically about the language.

The Table synthesizes changes in learners after the concept implementation, in terms of academic, attitude, and mental aspects. The academic aspect shows that learners improved their understanding on the pronunciation and intonation of Arabic words, and developed their listening skills, such as the ability to understand instructions or conversations in Arabic at their level. Meanwhile, the attitude and mental aspects show increased confidence in communication, awareness of personal progress, and development of a critical and analytical spirit.

CONCLUSIONS

The *istima'* skill or listening skill is one of the essential components in mastering a foreign language, in this case, Arabic. For active and effective listening skills, good learning is required. This is evident in the concepts of learning listening skills by Ali Ahmad Makdkur and Muhammad Ali Al-Khuli, which similarly discuss the essence of listening skills, objectives, types, stages, principles, and evaluation stages of listening skills.

Success in learning Arabic through *istima'* can be achieved when learning includes metacognitive, socio-affective, and psychomotor aspects. Al-Khuli introduced the psychomotor aspect, coupled with Madkur's concept, metacognitive and psychomotor aspects, which have formed holistic *istima'* concepts. However, considering that the affective aspect is not present in both concepts, the affective aspect is crucial to complement the concepts of Ali Ahmad

Madkur and Muhammad Ali Al-Khuli. This is particularly because the affective aspect significantly influences the emotional relationship between the teacher and students. Suggestions are prevalent for further researchers to develop Arabic language learning and teaching materials, especially on *maharah istima'* by implementing the concept proposed by Ali Ahmad Madkur. It is also suggested that this concept of will be used as a learning evaluation tool.

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