Material Analysis of *al-Mahārah al-Kalām* in Class XII Madrasah Aliyah Teaching Books with ACTFL Standars

Analisis Materi *al-Mahārah al-Kalām* dalam Buku Ajar Madrasah Aliyah Berstandar ACTFL

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Abstract

Arabic language learning textbooks have fulfilled the elements of the learning system. However, the textbooks for Arabic language learning are considered inadequate to meet students' needs and contemporary social changes. This article describes the analysis of al-mahārah al-kalām material in the Madrasah Aliyah (MA) class XII Arabic language textbook published by the Indonesian Ministry of Religion based on the American Council on the Teaching of Foreign Languages (ACTFL) guidelines. This research uses research procedures and qualitative methods. Based on a content analysis approach, this research seeks to reveal al-mahārah al-kalām learning materials for class XII MA students. al-Mahārah al-kalām was chosen as the object of study because Arabic speaking skills are highly important in a person's motivation to learn Arabic. The data analysis technique used in this research follows the content analysis method, which emphasizes a set of procedures for making valid inferences from text. Methodically, the analysis used in this research is qualitative content analysis in discourse analysis, semiotic analysis, and hermeneutic analysis. This research found three things, namely (1) the use of ACTFL as a basis for standardizing Arabic textbooks necessitates harmonization of textbook material, which so far has not been fully oriented towards ACTFL; (2) confirmation of the standardization of Arabic language learning based-on ACTFL has an impact on restructuring the curriculum for Arabic language learning. ACTFL standardization is also seen as an effort to increase Arabic language mastery globally and (3) redefinition of Arabic language learning using teaching materials for class XII MA students. This redefinition is possible to prepare students to enter the higher education market at a global level. This research confirms the significance of using ACTFL in preparing Arabic language learning textbooks at all levels of Islamic education. Future research can utilize ACTFL to analyze various basic Arabic language skills, especially in each Islamic education unit and Islamic boarding school education.

Keywords: Analysis, Speaking skill, Textbook, ACTFL

Abstrak

Kehadiran buku ajar pembelajaran bahasa Arab dalam beberapa hal dianggap telah memenuhi unsur-unsur sistem pembelajaran, namun demikian buku-buku ajar yang saat ini berlaku dianggap kurang memadai lagi untuk memenuhi kebutuhan siswa dan

kontemporarisasi perubahan sosial. Artikel ini mendeskripsikan tentang analisis materi *al-mahārah al-kalām* dalam buku ajar bahasa Arab Madrasah Aliyah (MA) kelas XII yang diterbitkan oleh Kementerian Agama RI berdasarkan pedoman American Council on The Teaching of Foreign Languages (ACTFL). Penelitian ini menggunakan prosedur dan cara kerja penelitian kualitatif. Dengan mendasarkan pada pendekatan content analysis, penelitian ini berupaya mengungkap materi-materi pembalajaran *al-mahārah al-kalām* untuk siswa MA kelas XII. *al-Mahārah al-kalām* dipilih sebagai objek kajian dengan pertimbangan bahwa keterampilan berbicara bahasa Arab memiliki posisi yang tinggi dari sudut motivasi seseorang belajar bahasa Arab. Teknik anlisis data yang digunakan penelitian ini mengikuti prosedur metode content analysis yang menekankan seperangkat prosedur untuk membuat inferensi yang valid dari teks. Secara metodis, analisis yang digunakan penelitian ini yaitu analisis isi kualitatif, berupa analisis wacana, analisis semiotik dan analisis hermeneutika. Penelitian ini menghasilkan tiga temuan, yaitu (1) penggunaan ACTFL sebagai basis standarisasi buku ajar bahasa Arab meniscayakan penyelarasan-penyelarasan materi buku ajar yang selama ini belum sepenuhnya beroirientasi pada ACTFL; (2) konfirmasi standarisasi pembelajaran bahasa Arab berbasis ACTFL berdampak pada penyusunan ulang kurikulum untuk pembelajaran bahasa Arab. Standarisasi ACTFL juga dipandang sebagai upaya peningkatan penguasaan bahasa Arab dalam konteks global; dan (3) redefinisi terhadap pembelajaran bahasa Arab yang menggunakan bahan ajar untuk siswa kelas XII MA. Redefinisi ini dimungkinkan dilakukan untuk menyiapkan peserta didik memasuki pasar perguruan tinggi pada tataran global. Hasil penelitian ini mengonfirmasi tentang signifikansi penggunaan ACTFL dalam penyusunan buku ajar pembelajaran bahasa Arab pada semua jenjang pendidikan Islam. Penelitian berikutnya dapat memanfaatkan penggunaan ACTFL sebagai basis analisis pada berbagai kemampuan dasar bahasa Arab, terutama pada setiap satuan pendidikan Islam dan pendidikan pesantren.

Kata Kunci: Analisis, *al-Mahārah al-Kalām,* Buku Ajar, ACTFL

Introduction

Arabic language learning is oriented towards strengthening students' proficiency in the Arabic language. To achieve this competency, learning requires learning media that meets the needs and contemporary social changes, especially among students.[1] Using textbooks as Arabic language learning material is one of the efforts to achieve learning goals.[2]

The presence of textbooks as a material guide for learning Arabic is considered to have fulfilled the elements of the learning system.[3] However, the textbooks for Arabic language learning currently being developed and applied in several Islamic educational institutions are

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[1]Takdir Takdir, "Problematika Pembelajaran Bahasa Arab," *Naskhi: Jurnal Kajian Pendidikan Dan Bahasa Arab* 2, no. 1 (2020): 40–58.

[2]Rini Dwi Susanti, "Studi Analisis Materi Ajar "Buku Teks Pelajaran" Pada Mata Pelajaran Bahasa Arab Di Kelas Tinggi Madrasah Ibtidiyah," *Arabia*, 2013.

[3]Muhammad Syaifullah and Nailul Izzah, "Kajian Teoritis Pengembangan Bahan Ajar Bahasa Arab," *Arabiyatuna: Jurnal Bahasa Arab* 3, no. 1 (2019): 127–44.

considered inadequate in meeting students' needs and contemporary social changes.[4] Students in the age group categorized as millennials are considered more familiar with various media technologies than students in the 1990s.

In implementing the learning process, using learning resources is very important. Learning resources are materials that can be used and are needed to help teachers and students in the learning process. Learning resources include textbooks, print media, electronic media, resource persons, the surrounding natural environment, etc. These learning resources can increase the effectiveness of the learning process.[5] Teaching materials, textbooks, or learning materials in teaching and learning Arabic are crucial in forming communication. One of them is that standardizing textbooks in Arabic language learning for students is a necessity.[6] The orientation of the study focuses more on disclosing textbook materials that are developed and currently in effect by confirming the standardization of the Arabic language based on ACTFL.[7]

The implication is that Arabic language learning stakeholders can have patterns of encounter with ACTFL,[8] Namely patterns of adaptation, partial rejection, and complete acceptance of ACTFL standards.[9] These three are intertwined and become part of their problems in learning Arabic. The fundamental problem with the output profile of Arabic language education at the Madrasah Aliyah level is the gap between students' ability to master Arabic language materials and students' Arabic language skills, especially *al-mahārah al-kalām*.[10] Apart from strengthening it, it requires a habituation process to the educational

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[4]Nurul Hadi, "Analisis Isi Buku Ajar Bahasa Arab (Pendekatan Saintifik Kurikulum 2013) Kelas I Madrasah Ibtidaiyah Terbitan Kementerian Agama Republik Indonesia 2014," *Ijaz Arabi Journal of Arabic Learning* 1, no. 1 (2018).

[5]Faizah M Nur, "Pemanfaatan Sumber Belajar Dalam Pembelajaran Sains Kelas V SD Pada Pokok Bahasan Makhluk Hidup Dan Proses Kehidupan," *Jurnal Penelitian Pendidikan* 13, no. 1 (2012): 67–78.

[6]H Ahmad Izzan, *Metodologi Pembelajaran Bahasa Arab* (Humaniora Utama Press, 2011).

[7]Mamluatul Hasanah et al., "Arabic Performance Curriculum Development: Reconstruction Based On ACTFL And Douglas Brown Perspective/Rekonstruksi Kurikulum Bahasa Arab: Berdasarkan Perspektif ACTFL Dan Douglas Brown," *Ijaz Arabi Journal of Arabic Learning* 4, no. 3 (2021).

[8]Maswani Maswani, "Profil Kompetensi Lulusan Program Studi Pendidikan Bahasa Arab Perspektif Stakeholder," *Arabiyat: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 3, no. 2 (2016): 231–45.

[9]Talqis Nurdianto, "Kompetensi Dasar Pembelajaran Bahasa Arab," *Yogyakarta: Zahir Publishing*, 2020.

[10]M Jailani et al., "Meneguhkan Pendekatan Neurolinguistik Dalam Pembelajaran: Studi Kasus Pada Pembelajaran Bahasa Arab Madrasah Aliyah," … *Pendidikan Agama Islam* …, 2021, https://journal.uir.ac.id/index.php/althariqah/article/view/6115.

environment; this textbook, which guides speaking skills using Arabic, is considered important.[11]

Madrasah aliyah students often emphasize the aspect of mastering Arabic language material, but they ignore the ability to speak Arabic as their superior skill. According to Islam Youssry, a person's Arabic language ability is measured based on ACTFL. This standard functions to determine Arabic language competency at its level. In addition, Arabic language proficiency through *al-mahārah al-kalām* makes it possible to know the level and level of a person's language competence.[12] This expression was also echoed by Khalid Husain Abu Amsha, who stated that knowing Arabic language skills requires standardization. In the international context, ACTFL finds urgency, especially for foreign speakers in mastering Arabic language skills.[13]

Equivalent to ACTFL, CEFR (Common et al. of Reference for Language) has also emerged to standardize Arabic language competency. CEFR applies to countries in the European region. European countries need to learn Arabic and develop a framework for learning it. As non-Arabs, they are aware of learning Arabic and need competency standards.[14] Moreover, apart from being used as a language that applies in the Middle East, this language also developed along with Islamic civilization in various world regions. In its roadmap, the CEFR standard has several reference frames. First, to achieve certain goals in the field of education. Second, it supports effective movement and communication between countries based on respect for identity and cultural diversity. Third, facilitating collaboration between various educational institutions remains a common frame of reference.[15]

Studies on using ACTFL have been carried out among Arabic language education scholars. Their studies have contributed to the partial strengthening of books as teaching materials for learning Arabic at every level of Islamic education. Their studies can be

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[11]Ahmad Thib Raya and Husni Rahim, "Implementasi Dan Implikasi Kurikulum Bahasa Arab Pada Era Reformasi Terhadap Kemampuan Bahasa Arab Peserta Didik Di Madrasah Aliyah Negeri 1 Kota Metro Lampung," n.d. Dissertation in Postgraduate UIN Syarief Hidayatullah, Jakarta.

[12]Islam Yusri El-Hadiky, *Al-Kafaah Al-Lugawiyyah* (Jakarta: Fajar Ulung Indonesia, 2021).

[13]Khaled Husain Abu Amsha, *Tatbiqat Al-Itar Al-Marji'i Al-Auraby Al-Musytarak Fi Ta'lim Al-'Arabiyah Li an-Natiqin Bi Gairiha* (Amman Jordan: Dar Kunouz Al-Ma'refah fo Publishing, 2021).

[14]Aris Setyawan, "Penanganan Keterampilan Dasar Bahasa Asing Dengan Metode Audio Lingual Perspektif Al-Qur'an" (Doctoral dissertation, Institut PTIQ Jakarta, 2023).

[15]Tulus Musthofa, "Al-Ithaar Al-Marja'iy Al-Induniisiy Li Ta'liimi Al-Lughah Al-'Arabiyyah Fi Dhaui Al-Ithar Al-Marja'Iy Al-Eropa Al-Musytarak Li Ta'limi Al-Lughaat," *Prosiding Pertemuan Ilmiah Internasional Bahasa Arab*, 2018.

confirmed in works such as Muhammad Ahsanul Husna et al.,[16] Ammar Zainuddin et al.,[17] Husnatul Hamidiyyah Siregar et al.,[18] Dadang Firdaus et al.,[19] Rosyid Ridho et al.,[20] Kiki Cahya Muslimah et al.,[21] and Faizal Habibie et al.[22] Ahsanul Husna et al. wrote, "Implementation of Mahârah Al-Kalâm Material in the Transformation of the Arabic Language Curriculum from ACTFL Perspective at Salaf Islamic Boarding Schools." Ammar Zainuddin et al. examine international language standards, which may be used as references for teaching Arabic in institutions other than madrasas. Husnatul Hamidiyyah explored Arabic language textbooks by paying attention to four elements, namely selection (selection of material), gradation (sequencing), presentation, and repetition in Arabic language textbooks for Class XI MA Curriculum KMA 183 of 2019 according to the ACTFL standards perspective. Dadang Firdaus et al. emphasizes the *al-mahārah al-lugawiyyah* aspect with the ACTFL perspective as the main characteristic and, simultaneously, the orientation of Arabic language learning in Madrasah, as stated in KMA 183 2019. Rosyid Ridho et al. analyzed the level of Arabic language proficiency in the Arabic language textbook KMA 183 ACTFL perspective. Kiki Cahya Muslimah et al. analyzing the Arabic language textbook for grade 4 Madrasah Ibtidaiyah with ACTFL Standard 5C. Faizal Habibie et al. describe the disconnection between the Arabic language curriculum and the implementation of learning at Madrasah Aliyah from an ACTFL perspective. Unlike previous studies, this article attempts to analyze Arabic textbooks in class XII Madrasah Aliyah from an ACTFL perspective. This article emphasizes the research object only on the *al-mahārah al-kalām* dimension in the textbook.

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[16]Muhammad Ahsanul Husna et al., "Implementasi Materi Mahârah Al-Kalâm Dalam Transformasi Kurikulum Bahasa Arab Perspektif Actfl Pada Pondok Pesantren Salaf," *Arabi: Journal of Arabic Studies* 7, no. 1 (2022): 38–50.

[17]Ammar Zainuddin, Imam Asrori, and Miftahul Huda, "Analysis of Standardization of Reading Learning for Non-Native Speakers in the Arab World and the West:(Rusydi Ahmad Thu'aimah, ACTFL, and CEFR)," *Arabiyatuna: Jurnal Bahasa Arab* 6 (n.d.): 329–48.

[18]Husnatul Hamidiyyah Siregar et al., "Exploring of Arabic Text Book for MA KMA 183 in 2019 Based on Mackey's Theory and ACTFL Standards," *Al Mahāra: Jurnal Pendidikan Bahasa Arab* 8, no. 1 (2022): 123–52.

[19]Moh Ainin, "Menakar Al Maharah Al Lughawiyah Dalam KMA 183 Dengan Standar ACTFL," *Jurnal Shaut Al-Arabiyah* 11, no. 1 (2023): 1–18.

[20]Ridho Rosyid, "Tahlil Al Kitab Al Amadrosiy Fi Al Fasli Al Hadi 'Asyaro Minal Madrasah As Tsanawiyyah 'Ala Asasi Al Mi'Yar ACTFL," *Cordova Journal Language and Culture Studies* 13, no. 1 (2023): 67–88.

[21]Kiki Cahya Muslimah, Moh Ainin, and Anwar Sanusi, "Buku Ajar Bahasa Arab Kelas 4 Madrasah Ibtidaiyah: Analisis Standar 5C ACTFL," *Al-Ma 'Rifah* 19, no. 2 (2022): 167–82.

[22]Faizal Habibie et al., "Diskoneksi Antara Kurikulum Bahasa Arab Dan Implementasi Pembelajarannya Di Madrasah Aliyah Dalam Perspektif ACTFL," *Studi Arab* 13, no. 1 (2022): 49–65.

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This article considers it urgent to analyze *al-mahārah al-kalām* material in MA textbooks. The textbook in this research has a position as a reference, guide, and change tool for strengthening Arabic speaking skills. The analysis of this textbook can contribute in the form of a comprehensive description of the mapping of *al-mahārah al-kalām* material that is appropriate and based on ACTFL. This article attempts to answer two main questions: What is the content of the Arabic language textbook for class XI MA? Moreover, what is the relevance and comparison of the contents of the Arabic language textbook for class XI MA with the ACTFL standards?

This article will benefit the three stakeholders in competent, innovative, and futuristic MA-level Arabic language learning. For students, ACTFL standardized textbooks can provide more motivation and improve the quality of learning. For teachers, this textbook can stimulate the emergence of space for improvisation and innovation with global Arabic language learning standards. Meanwhile, this article can also provide considerations for policymakers in developing Arabic at the MA level and mapping students' achievements, problems, and obstacles in ACTFL-based Arabic language learning. The psychological condition of students is a concern, considering that the interest and realization of learning Arabic is often faced with various dynamics and necessitates various effective learning models.

This research uses qualitative research procedures and methods. Based on a content analysis approach,[23] This research seeks to reveal *al-mahārah al-kalām* learning materials for class XI MA students. *al-Mahārah al-kalām* was chosen as the object of study because Arabic speaking skills are highly important in a person's motivation to learn Arabic.[24]

This research data relies on texts contained in Arabic textbooks for class XI MA students. Class XI MA students were chosen considering that they tend to be the millennial generation familiar with technological media. The data analysis technique used in this research follows the content analysis method, which emphasizes a set of procedures for making valid inferences from text. Methodically, the analysis used in this research is qualitative content analysis in discourse analysis, semiotic analysis, and hermeneutical analysis.[25]

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[23]Roviin Roviin, "Analisis Buku Teks Al-'Arabiyyah Li Al-Nasyiin Karya Mahmud Ismail Shini, Dkk," *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab* 10, no. 1 (2018): 36–53.

[24]Abdul Wahab Rosyidi and Mamlu'atul Ni'mah, "Memahami Konsep Dasar Pembelajaran Bahasa Arab" (UIN-Maliki Press, 2011).

[25]Jumal Ahmad, "Desain Penelitian Analisis Isi (Content Analysis)," *Research Gate* 5, no. 9 (2018): 1–20.

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Result and Discussion

The Arabic language learning textbook in Indonesia for the madrasah aliyah level refers to the KMA 183 curriculum.[26] Considering the ACTFL language proficiency standards, this textbook has various weaknesses. Two of these weaknesses are the systematic preparation, which is considered less consistent, and the content of the material, which is not considered to be able to lead participants to have Arabic language proficiency in *al-mahārah al-kalām*.

Analysis of Madrasah Aliyah textbooks Perspective ACTFL proficiency guidelines

The Directorate of Curriculum publishes this Arabic language learning textbook for Institutional Facilities and Madrasah Student Affairs (KSKK) of the Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia. This textbook is an implementation of KMA Number 183 of 2019. This textbook, written by Alifatus Syarofah and Muhammad Yasin Fatchul Barry, was edited by Ahmad Mubaligh. On the book's cover, the author states that this book is a "Living Document" constantly being repaired, renewed, and updated by changing times. This expression shows two things. First, the openness of the author and publisher regarding various suggestions, input, and criticism addressed to this book. As a work, it is not free from various shortcomings, but this initial attitude of openness becomes capital for improving the preparation of subsequent textbooks. Second, the presence of this book is adaptive and flexible. Stakeholders, especially teachers, carry out adaptive power and flexibility in implementing this textbook's function. Arabic language teachers still refer to and are guided by this book in their learning process, but they have ample opportunities to innovate and be creative in their learning process.

Despite its various shortcomings, the presence of textbooks fulfills and complies with the PAI and Arabic curriculum at Madrasas in Indonesia. KMA Number 183 of 2019, as its juridical basis, inspired the preparation of Arabic language textbooks for class XII Madrasah Level.[27] Of course, the presence of this book will contribute to improving Arabic language learning and improving the quality of comprehensive and moderate religious understanding, as well as strengthening the basis of love for Indonesian farming. As stated by Muhammad

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[26]Nana Jumhana and Ali Maksum, *Kebijakan Pembelajaran Bahasa Arab Di Indonesia*, (Serang: Media Madani, 2021).

[27]Alfiatus Syarofah and Muhammad Yasin Fatchul Barry, "Bahasa Arab MA Kelas XII," 2020.

Ali Ramdani, Director General of Islamic Education, Ministry of Religion of the Republic of Indonesia, in the introduction to this book.

The development of textbooks for the above madrasah subjects is directed at providing a comprehensive and moderate understanding of religion and guiding the process of internalizing religious values in students. Hopefully, this PAI and Arabic subject book will become a reference for ways of thinking, behaving, and acting in everyday life, which can then be transformed into social and community life in the context of the nation and state. A moderate understanding of Islam and the application of religious values in the PAI curriculum in madrasas cannot be separated from the context of national and state life, which is based on Pancasila, the 1945 Constitution within the framework of strengthening the Unitary State of the Republic of Indonesia which is Bhinneka Tunggal Ika.[28]

al-Mahārah al-Kalām Material

al-Mahārah al-kalām is defined as a speaking skill. This meaning is similar to the term speaking skill. In practice, speaking is the ability to utter articulate sounds or words to express, express, and convey thoughts, ideas, and feelings.[29] In this study, *al-mahārah al-kalām* focuses on Arabic language skills,[30] namely, a person's ability to pronounce articulations of Arabic sounds (*aṣwaṭ ʿarabiyyah*) or words with certain linguistic rules (*qawāʾid naḥwiyyah wa ṣarfiyyah*) to convey ideas and feelings. *al-Mahārah al-kalām* has a gradualistic learning design for non-Arabs, from learning sound pronunciation patterns to proficiently communicating using Arabic. *al-Mahārah al-kalām* is a special and main skill for communicating.[31] For this reason, Mahyudin, as quoted by Rahmaini, said there are four basic competencies in this *al-mahārah al-kalām*: grammatical or linguistic competence, sociolinguistic competence, discourse competence, and strategic competence.[32]

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[28] Muhammad Ali Ramdani, "Kata Pengantar Dijend Pendis Kemenag RI" dalam Syarofah and Fatchul Barry.

[29]Rahmaini Rahmaini, "Strategi Pembelajaran Maharah Kalam Bagi Non Arab," *Ihya Al-Arabiyah: Jurnal Pendidikan Bahasa Dan Sastra Arab* 1, no. 2 (2015).

[30]Salman Alfarisi Salman and Ari Septiawati, "Suitability of Maharah Kalam Learning Achievement in JSIT Arabic Learning Curriculum With CEFR," *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan* 19, no. 2 (2022): 231–55.

[31]Darwati Nalole, "Meningkatkan Keterampilan Berbicara (Maharah Al-Kalam) Melalui Metode Muhadtsah Dalam Pembelajaran Bahasa Arab," *Al-Minhaj: Jurnal Pendidikan Islam* 1, no. 1 (2018): 129–45.

[32]Rahmaini, "Strategi Pembelajaran Maharah Kalam Bagi Non Arab."

In the MA class XII Arabic language textbook context, *al-mahārah al-kalām* material can be accessed at the end of each chapter. This book, which contains five chapters, places *al-mahārah al-kalām* as a mere complement. The description is quite short, and its position at the end of this book means that *al-mahārah al-kalām* has not received sufficient attention. This contrasts the basic assumption, which states that learning Arabic in the *al-mahārah al-kalām* aspect is a special and main skill.

Table 1. Results of Analysis of Speaking Skills Material

No.	Theme & Material Title	Contents of Kalam Material	Ability Indicators in ACTFL	Ability Level
1.	الرياضة	Describes the theme of the text الرياضة Explaining the procedures for a theme about الرياضة Identify facts from the text read about الرياضة Practice conversations according to the examples provided Practice conversation using the available expressions Practice speech acts in conversation according to the selected picture		High Beginner
	a. Dialogue between Maryam and Zainab	م: هل أنت تحبين الرياضة؟ ز: نعم, أحب الرياضة	This question sentence shows that students can ask several questions related to sports.	High Beginner

	م: أي الرياضة تحبين؟ ز: أحب السباحة, وأنت؟ م: أحب كرة الريشة, وأين تمارسين الرياضة؟ ز: أمارسها في ميدان المدرسة.	Able to answer and express personal meaning using language briefly, relying heavily on learned expressions	
b. Answering thematic questions	الرياضة مهمة جدا أي رياضة تفضل؟ فوائد الرياضة ما فوائد الرياضة؟ فوائد الرياضة التي تحبين ماذا تفضل, كرة القدم أو كرة الريشة؟ ماذا تفضل, رياضة جماعية أو رياضة فردية؟	This question sentence shows that students can ask several questions by relying on the expressions they have learned.	Beginner high
c. Could you select a picture and explain it?	كرة الطائرة كرة القدم	Please describe the image's meaning by selecting it and explaining it in very short language.	Beginner high
d. Choose a sub-theme and explain it	▪ كرة الطاولة ▪ حارس المرمى ▪ الوثب العالى	Describe the chosen sub-theme in several paragraphs in short and simple language.	Beginner high
2.	الشباب	Practicing conversations	

	according to the examples الشباب "available" Practice conversation using the available expressions		
a. Three questions about a successful person	▪ كيف يكون الشاب الناجح ▪ كيف يكون المتعلم الناجح ▪ كيف يعيش سالم في المجتمع	This question sentence shows that students can ask several question formulations.	Low intermediate
b. Could you select a picture and explain it?	▪ الشباب ▪ الأسرة ▪ الطلاب ▪ الشاب	Describe the meaning in the image by selecting an image and explaining it using language commonly used in everyday life	Low intermediate
3. الشعرُالعربي			
a. Answer the question	س: ماذا تقرأ يا صالح؟ ج: أقرأ أشهرَ الشعرِ في المدحِ	This question sentence shows that students can ask several question formulations. Able to answer and express personal meaning using language briefly, relying heavily on learned expressions	Low intermediate
b. Re-explaining the theme "Loving the Prophet Muhammad."	▪ علامة حب الله حب الرسول ▪ رسول الله أفضل خلقا وخلقا	Able to re-describe the themes studied with short expressions	Low intermediate

		▪ شعر المدح في حب الرسول		
4.	الحضارة الإسلامية			
	a. Explain the sub-themes	▪ حضارة الإسلام في عصر النبي ▪ العدل والسلام بين المسلمين ▪ العلماء المسلمون المشهورون ▪ الحضارة الإسلامية في عصر الخلفاء الراشدين ▪ مساهمة العلماء المسلمين في العلوم	Able to describe the sub-themes studied based on information obtained from the themes studied and information obtained from the class and outside the class.	Low intermediate
	b. Explains the selected image with the object in Arabic	▪ الفيزياء ▪ العلماء ▪ المتحف ▪ القطع الأثرية	Show and name objects according to the selected image and describe them in simple language	Low intermediate
٥	الدراسة في الجامعة الكفائة الأساسية			
	Explain and convince about the theme of study in college	▪ نجح الدراسة في الجامعة ▪ الحصول على العلم المناسب ▪ توظيف التعليم ب (التقنية – التكنولوجيا)	Able to explain and describe in short, understandable language the themes studied	Low intermediate

Choose pictures of activities at college and explain them	■ طالب جامعي ■ كتب ■ مكتبة ■ تكنولوجيا	■ Can describe the selected image in simple language.	Low intermediate

Table 1. confirms the four *al-mahārah al-kalām* strategies in learning Arabic. First is the dialogue method. This method was practiced in the first lesson between Maryam and Zainab. This dialogue is limited to 4-5 questions and answers with a very simple theme. The dialogue level has not yet touched intense dialogue or continuous communication. Second, answer thematic questions. The theme presented in the question refers to the first lesson about *ar-riyādah*. These thematic questions are also still limited to four simple questions about sports. This method also appears in the third lesson about *as-Sy'ir al-'Araby*. Only one question and one answer are asked.

Third, explain the sub-themes in certain lessons. This is exemplified in the explanation of "Loving the Messenger of Allah." The explanation of this is expressed in three sentences. Fourth, choose an image and explain the meaning of the image. This fourth Arabic-speaking exercise aims to give students the power to explore the reality of images connected to the integrity of the description. This practice of explaining certain objects in Arabic is a good *al-mahārah al-kalām* level, even though the strategy for explaining it still uses the strategy of memorizing Arabic language editors.

If we refer to ACTFL, it is not surprising that the *al-mahārah al-kalām* in the textbook for class XII Madrasah Aliyah students is at the high beginner and low intermediate levels. *al-mahārah al-kalām*, at the madrasah aliyah level, is transforming from high beginner to middle intermediate. This level of transformation has three implications. First, class XII madrasah aliyah students have the potential to develop their Arabic language skills. They have adequate basic abilities. Second, it is recommended that the Arabic language learning process at the madrasah aliyah level does not stop at this level. *al-mahārah al-kalām* ability in Arabic at this level can also be balanced with Arabic language skills in other competencies, such as *qirā'a, as-samā'*, and *al-kitābah*. Accompanied by these methods, a person's mahara al-kalam ability can be stable. Third, this level of transformation can also be strengthened by expanding the *al-mahārah al-kalām* material, both in the dialogue method, explaining sub-themes, selecting

images, and explaining them. This material is expanded by adding questions and possible answers and expanding other sub-themes.

This transformation-level position has a positive opportunity for students to improve their Arabic language skills. Habituation factors are still needed to improve this ability, both in the social environment and the developed academic traditions. In the academic tradition, for example, other lessons outside of Arabic can also use Arabic as the language of academic communication in the classroom. Even though the duration is not entirely in Arabic, at least 60-75 percent of teachers and students are interested in developing Arabic. Of course, a learning process like this can become the capital of its skills. Moreover, teachers also receive Arabic language competency training at various proficiency levels. This effort is an ethos and, simultaneously, an initiative that needs to be appreciated and facilitated in its development.

Conclusion

This research found three things, namely (1) the use of ACTFL as a basis for standardizing Arabic textbooks necessitates harmonization of textbook material, which so far has not been fully oriented towards ACTFL; (2) confirmation of the standardization of Arabic language learning based-on ACTFL has an impact on restructuring the curriculum for Arabic language learning. ACTFL standardization is also seen as an effort to increase Arabic language mastery globally and (3) redefinition of Arabic language learning using teaching materials for class XII MA students. This redefinition is possible to prepare students to enter the higher education market at a global level. This research confirms the significance of using ACTFL in preparing Arabic language learning textbooks at all levels of Islamic education. Future research can utilize ACTFL to analyze various basic Arabic language skills, especially in each Islamic education unit and Islamic boarding school education.

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