

Learning Models of *Mahārah al-Istimā'* and *Mahārah al-Kalām* at An-Najah Purwokerto Student Boarding School

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ABSTRACT

Background: This research was conducted due to interest in the learning of the Arabic language at the An-Najah student Islamic boarding school in Purwokerto, especially in the Foreign Language complex called the An-Najah Arabic Javanese English Community (AArJEC). There, the students appeared happy to learn because of the teacher's creativity in teaching, which helped them understand the Arabic language easily.

Purpose: The purpose of this study is to describe the learning models of *mahārah al-istimā'* and *mahārah al-kalām* at the An-Najah Student Islamic Boarding School in Purwokerto.

Method: This research employs a descriptive qualitative research approach to investigate the Learning Model of *mahārah al-istimā'* (listening skills) and *mahārah al-kalām* (speaking skills), with data sources obtained from students at the An-Najah Islamic Boarding School in Purwokerto. The data collection process involved interviews, participatory observation, and documentary study, with data analysis techniques including data reduction, data presentation, and verification.

Results and Discussion: The research findings show that the learning models used for *mahārah al-istimā'* were the *niteni* (observing) model and the translation model. As for the *Mahārah al-kalām* learning models, they included the free conversation model as well as language activity models such as *khitabah* (public speaking), theatre, and Arabic discussion forums.

Conclusions and Implications: The learning of *mahārah al-istimā'* and *al-Kalam* at the An-Najah Islamic Boarding School utilizes the *Niteni* and Translation models, which combine active listening, vocabulary acquisition, and contextual understanding. These findings can be considered in the development of Arabic language curriculum and teaching methodologies.

Learning Model; Mahārah al-Istimā'; Mahārah al-Kalam

Keywords:

ABSTRAK

Latar Belakang: Penelitian ini dilakukan karena adanya ketertarikan pada pembelajaran bahasa Arab di pesantren mahasiswa An-Najah Purwokerto, terutama di kompleks bahasa asing yang disebut An-Najah Arabic Javanese English Community (AArJEC). Di sana, para siswa terlihat senang belajar karena kreativitas

guru dalam mengajar, yang membantu mereka memahami bahasa Arab dengan mudah.

Tujuan: Untuk mendeskripsikan model pembelajaran *Mahārah al-istimā'* dan *Mahārah al-kalām* (keterampilan berbicara) di Pesantren Mahasiswa An-Najah Purwokerto.

Metode: Penelitian ini menggunakan pendekatan kualitatif deskriptif untuk menyelidiki Model Pembelajaran mahārah al-istimā' (keterampilan menyimak) dan mahārah al-kalām (keterampilan berbicara), dengan data bersumber dari siswa di Pondok Pesantren An-Najah di Purwokerto. Pengumpulan data dilakukan dengan wawancara, observasi partisipatif, dan studi dokumenter, dengan teknik analisis data mencakup reduksi, penyajian, dan verifikasi.

Hasil dan Pembahasan: Hasil penelitian menunjukkan bahwa model pembelajaran *Mahārah al-istimā'* yang digunakan adalah model niteni (mengamati) dan model terjemah. Sedangkan model pembelajaran *Mahārah al-kalām* adalah model percakapan bebas serta model-model aktivitas berbahasa seperti khitobah (pidato), teater, dan forum berbahasa Arab.

Kesimpulan dan Implikasi: Pembelajaran *mahārah al-istimā'* dan *Kalam* di Pondok Pesantren An-Najah menggunakan model Niteni dan Terjemahan, menggabungkan menyimak aktif, akuisisi kosakata, dan pemahaman kontekstual. Temuan ini dapat menjadi pertimbangan dalam pengembangan kurikulum dan metodologi pengajaran bahasa Arab.

Kata Kunci

Model Pembelajaran; Mahārah al-Istimā'; Mahārah al-Kalām



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INTRODUCTION

The educational paradigm and approach in Indonesia are currently changing from teacher-centered to student-centered. This change can be seen from the development of the use of student names starting from pupils, and students to learners in educational regulations in Indonesia, and also the learning approaches that are determined. Even the latest development of the paradigm is no longer student-centered but learning-centered.[1]

Learning means the process of behaviour change in students due to interaction between individuals and other environments through experience and practice.[2] This change occurs thoroughly regarding cognitive, affective, and psychomotor aspects.[3]–[5] So important is language in the scene of human life, it is not strange that even a sacred teaching needs language as a transformation of its teachings. Language is a characteristic possessed by humans that distinguishes and becomes evidence of its existence in an environment and reaches the top of the goal.[6]

Language is not just a sound system produced but a structure of societal values.[7], [8] Arabic language learning in Indonesia has been going on since Islam entered Indonesia. But there is also no formulation of how the process of successfully learning Arabic or the experience of learning Arabic and its learning models.[9],[10] One of the lessons to improve the quality of human resources is Arabic language learning.[11], [12] In Indonesia Arabic learning is carried out in formal institutions such as MI, MTs, MA, and PTAI as well as non-formal institutions such as Islamic boarding schools and other foreign language learning institutions. Likewise, in An-Najah Purwokerto Student Boarding School, especially in the language complex, Arabic learning is taught using various models to attract the attention of students.

Skill is the ability to use something.[13], [14] It contains elements of competence, ease, speed, and accuracy in using something.[15] *Mahārah al-Istimā'* language learning is the first door to speech skills and naturally, [16] the first time humans understand the language of others through hearing,

so in view speaking skills and listening skills are strongly related. [17], [18] Oral interactions are characterized by informational routines. Like listening skills, speaking skills occupy a central place in giving and receiving information and advancing life in modern world civilization. The ability of the individual to express ideas in such a way, so that others are willing to listen and understand, has become a basic need for the life of society and the individual. Therefore, both aspects of language skills should be taken seriously in the roundness of language teaching programs, especially Arabic.

Speaking skills are essentially the skill of reproducing the flow of the articulated sound system to convey wills, needs, feelings, and desires to others. [19], [20] This skill is also based on the confidence to speak reasonably, honestly, truthfully, and responsibly to eliminate psychological problems such as shyness, low self-esteem, tension, weight of the tongue, and others. The difficulty that occurs in the learning process is the lack of innovation in how to deliver material so that learning seems boring. [21]–[23] Students who do not or lack the passion and ambition to learn Arabic thus hinder the learning process and make learning ineffective.

To achieve good Arabic learning activities, a good learning model is needed. [24], [25] A model is a pattern (example, reference, variety, etc.) of something to be created or produced. As a pattern, it has the meaning of ways of working and systems. A system is a set of elements that are regularly interrelated to form a totality. [26], [27] Something is called a model if there are stages or steps, relationships between teachers, learners, and between learners and the accompanying impact or outcomes that will be obtained by people who use it. The term language learning model is found in the writings of Stern (1991). He mentioned the foreign language learning model as a framework or map of essential factors to be taken into account in interpreting second language learning. [28], [29] It is a framework or map of the underlying factors used in interpreting (describing) second language learning. [30]

An-Najah student boarding school is a boarding school where all students are university students. Pesantren has a vision that An-Najah student boarding school students are intellectual, intelligent, inclusive, and humanist views. The mission of Pesantren is to equip students to behave prophetically, namely with honesty, trustful, communication, and intelligence. The word communicative means interaction with others. The next mission is to train life skills to strengthen the role of a servant of God and prosperer of the earth. Life skills are skills that are taught to students so that they will be useful in real life. This can be done through student organizations, one of which is AArJEC (An-Najah Arabic Javanese English Community). An-Najah student boarding school is one of the boarding schools that has a complex of foreign languages, namely Arabic and English. The daily language in the complex uses foreign languages. To broaden the students' horizons about foreign languages, there is a foreign language learning that is held every night after completing the Pesantren reciting activities. The purpose of learning Arabic is so that students can understand Arabic properly and correctly. Especially making students able to communicate using Arabic. The language complex of An-Najah Student Boarding School prioritizes speaking skills and listening skills. In this case, researchers only study *mahārah al-istimā'* and *mahārah al-kalām*.

This research originated from the researcher's interest in Arabic language learning in the An-Najah student boarding school which seemed fun to see from students who were enthusiastic about participating in learning. Before learning begins, the tutor breaks the ice by singing typical songs from the community so that students are more enthusiastic in carrying out learning. Therefore, researchers want to conduct research in the Pesantren on teaching and learning activities of Arabic language learning by taking research entitled: Learning Models of *mahārah al-istimā'* and *mahārah al-kalām* at An-Najah Purwokerto Student Boarding School.

LITERATURE REVIEW

This research is research that focuses on Arabic learning models of *mahārah al-istimā'* and *mahārah al-kalām*. The following are previous studies related to Arabic learning models. The first

research was research conducted by Nur Rokhmatulloh entitled "Arabic Language Learning Model in International Standard Madrasah (MBI) Amanatul Ummah, Pacet Mojokerto, East Java. In this research, Nur Rokhmatulloh focused his study on the implementation of Arabic language learning and the supporting and inhibiting factors of Arabic language learning. Friends of this study indicate that the supporting factors of the activities carried out by school management in increasing student interest. Meanwhile, the inhibiting factor lies in the variation in students' educational backgrounds before continuing their studies at Madrasah Amanatul Ummah. In conclusion, this study describes various fundamental problems in the development of Arabic language learning. The second research is research entitled "Integrated Arabic Learning Model at MAPK MAN 1 Surakarta" which was researched by Widi Astuti. This research focuses on the analysis of the implementation and evaluation of the integrated Arabic learning program at MAPK MAN 1 Surakarta. In his research, indications were found of the application of the nested type of integrated Arabic learning model, which is an Arabic learning model that combines various language elements and language skills contained in the subject matter. At the stage of learning implementation, it shows that each Arabic teacher consisting of 4 Arabic teachers has different teaching methods in delivering subject matter. Meanwhile, the evaluation of learning programs includes varied student characteristics, learning media includes varied student characteristics, adequate learning media that has not been used effectively, teachers with different but competent graduates, subject matter adopted from LIPIA, and using *Baina Yadaika* books by student abilities, strategies or learning methods, including direct collaborative and cooperative learning methods Learning is appropriate and well applied in this learning.

In a journal written by Ahmad Sony Syamsyudin with the title "Application of the Yaumiyah Muhadatsah Model to Improve Arabic Speaking Proficiency of Class X MAN 01 Students in Magelang City".^[31] The journal states that the cause of difficulties faced by students is partly because the model applied by teachers of Arabic subjects is not interesting and boring so students are reluctant to actively participate in Arabic-speaking activities. Therefore, there is a need for an alternative model that provides opportunities for students to express ideas or thoughts as widely as possible, especially in speaking skills. One of them is by applying the model (*Muhadatsah Yaumiyah*). This study is class action research designed in two cycles. The instruments used are test and non-test instruments. Data collection techniques use tests and tests. Data analysis techniques in the form of qualitative descriptive analysis and quantitative descriptive analysis. The results of Ahmad Sony Syamsyudin's research, Application of the *muhadastah yaumiyah* Model to improve Arabic speaking proficiency of grade X MAN 01 students in Magelang city, journal.

This shows an increase in student learning outcomes on speaking skills. Based on a review of previous studies and research, there are several differences. First, the research conducted by Nur Rokhmatulloh focused its study on the implementation of Arabic language learning and the supporting and inhibiting factors of Arabic language learning, while this research focused on *maharab al-istima'* and *maharab al-kalam* learning models. Second, Widi Astuti in the study used an integrated nested type of Arabic learning model, which is an Arabic learning model that combines various language elements and language skills contained in the subject matter, while the object of this study is *maharab al-istima'* and *maharab al-kalam* learning models.

The difference is very basic, namely, Widi Astuti's research examines the integrated Arabic learning model nested type, while this research only focuses on the *maharab al-istima'* and *maharab al-kalam* models. Third, Diana Nurus Sa'adah's research, Diana focused her research on evaluating the yellow book learning program with the CIPP evaluation model (context, input, process, product) while this research was more general, namely about *maharab al-istima'* and *maharab al-kalam* learning models. Fourth, Ahmad Sony Syamsyudin's research on the Application of the Yaumiyah Muhadatsah Model to improve Arabic Speaking proficiency of Class X MAN 01 Magelang City students, in this study only focuses on one model, namely the *muhadatsah* model to improve

speaking skills, while this research is a broader study of various models in *maharah al-istima'* and *maharah al-kalam*.

In Arabic there are four maharah including mahārah al-qira'ah, mahārah al-kitabah, *mahārah al-istimā'* and *mahārah al-kalām*. This study focuses on *mahārah al-istimā'* and *mahārah al-kalām* because both are mahārah that are interrelated and have a reciprocal relationship, namely with communication there is a listener and speaker. In learning *mahārah al-istimā'* the audience can practice *mahārah al-istimā'* by watching learning models (niteni model and translation model) and the cast/speaker can practice *mahārah al-kalām* using learning models (free conversation model and models of *kitabobah* language activities, theatre and Arabic forums). So using these learning models can influence *mahārah al-istimā'* and *mahārah al-kalām* in the An-Najah Purwokerto student boarding school.

METHOD

This research employs a descriptive qualitative research approach to investigate the Learning Model of *mahārah al-istimā'* and *mahārah al-kalām*. [32] The data sources were obtained from students at the An-Najah Islamic Boarding School in Purwokerto.

The data collection process involved three main methods. Firstly, the researcher conducted in-depth interviews with students and relevant parties at the An-Najah Islamic Boarding School to gather primary data. Secondly, participatory observation was undertaken to observe the learning process of *mahārah al-istimā'* and *mahārah al-kalām*. Thirdly, a documentary study was carried out, examining learning materials for *al-istimā'* and *mahārah al-kalām*, as well as other relevant documents. [33]

The qualitative data analysis techniques employed in this research were as follows. Firstly, data reduction was performed, where the researcher selected, focused, simplified, and transformed the obtained data. Secondly, data presentation was conducted, organising and presenting the data in the form of narratives, tables, or graphs to facilitate understanding. Lastly, the researcher drew conclusions based on the findings and carried out verification to ensure the validity of the conclusions. [34]

To ensure the validity of the data, the researcher conducted several tests. Triangulation of data sources, methods, and theories was employed to increase the credibility of the research. Additionally, member checking was performed, where the researcher rechecked the data obtained from the participants to ensure the accuracy of the information. Finally, an audit trail was documented, recording the entire research process in detail.

By applying the descriptive qualitative research method, which includes data collection, data analysis, and data validity testing, the researcher expects to produce a comprehensive description of the learning model of *mahārah al-istimā'* and *mahārah al-kalām* at the An-Najah Islamic Boarding School in Purwokerto.

RESULT AND DISCUSSION

Mahārah al-istimā' and *mahārah al-kalām* learning models at An-Najah Purwokerto Student Boarding School AArJEC complex (An-Najah Arabic Javanese English Community). *Maharah al-istima'* and *maharah al-kalam* which are the focus of this study researchers view as aspects of Arabic learning that are very important because the two maharah are related to each other. An-Najah student boarding school, especially the AArJEC (An-Najah Arabic Javanese English Community) complex, focuses more on *maharah al-kalam* and also *maharah al-istima'* because they are interrelated with each other.

The AArJEC complex is divided into two groups of foreign languages, namely Arabic and

English. The daily language they must use is to use a foreign language if the English group is obliged to use English. Likewise, the Arabic language group is obliged to use Arabic in their daily language. To support language habits, AArJEC holds language class learning every night after finishing recitation or pesantren activities at 21.00 until completion.

Application of *mahārah al-istimā'* learning model in An-Najah Purwokerto Student Boarding School AArJEC complex (An-Najah Arabic Javanese English Community). Arabic language learning is carried out in the evening after recitation at 21.00 until it is finished. The description of learning in the AArJec class is as follows:

1. First Meeting

The first meeting was held on Monday, September 2, 2023 at the An-Najah student boarding school hall. Before the learning activity begins, students first warm up by singing typical songs, namely:

Tabel 1. Theme Song of al-Arabiyyah

كَلَامٌ بِاللُّغَةِ الْعَرَابِيَّةِ	يُرْجَى مِنْ كُلِّ أَسْتَاذٍ وَطَالِبٍ	كَمَا هِيَ لُغَةٌ فِي الْجَنَانِ	الْعَرَابِيَّةُ لُغَةُ الْقُرْآنِ
تَحَصَّلَ مِنَ اللَّهِ السَّعَادَةَ	مَنْ تَكَلَّمَ بِبَيِّنَةِ الْعِبَادَةِ	لِرَسُولِ اللَّهِ النَّبِيِّ الرَّحْمَةِ	كَلَامٌ بِهَا لِأَجْلِ الْمَحَبَّةِ

Tabel 2. Theme Song of *Huna Nafrab*

هُنَا نَفْرَحُ	هُنَاكَ نَفْرَحُ	فِي أَيِّ مَكَانٍ نَحْنُ نَفْرَحُ	نَحْنُ نَفْرَحُ نَحْنُ نَا
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Tabel 3. Theme Song of *al-Jibat*

شَمَالٌ	شَمَالٌ شَرْقِيٌّ	شَرْقٌ	جَنُوبٌ شَرْقِيٌّ
جَنُوبٌ	جَنُوبٌ غَرْبِيٌّ	غَرْبٌ	شَمَالٌ غَرْبِيٌّ

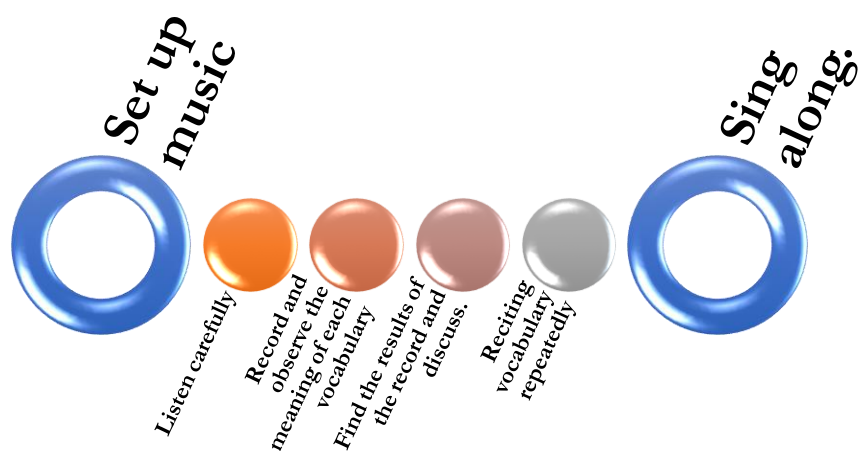
Tabel 4. Theme Song of *Hayya Bina*

هَيَّا بِنَا هَيَّا بِنَا نَفْتَحُ تَعْلِيمَنَا	بِأَيِّ اللُّغَةِ بِأَيِّ اللُّغَةِ بِاللُّغَةِ الْعَرَابِيَّةِ
هَيَّا بِنَا هَيَّا بِنَا نَفْتَحُ تَعْلِيمَنَا	بِاجْتِهَادٍ بِاجْتِهَادٍ لِكَيْ نَكُونَ سَعِيدًا

In this case, those who teach Arabic learning are the administrators of the AArJec complex itself. This time learning *mahārah al-istimā'* is by listening to songs with Riska's tutor. Previously, tutors had prepared songs that would be played and listened to by students. The tutor gives instructions to listen well and record the vocabulary that has been listened to because after completion it will continue to write down the vocabulary that has been obtained on the board. When all the students are ready to listen then the tutor turns on the recorder and types the prepared song. Learners listen carefully to songs and record vocabulary. The song is played 3 times, after completion, the tutor allows students to write the results of the notes on the blackboard in turn. Then discuss the recorded *mufradat* and continue by repeatedly reciting the *mufradat* that has been written on the board.

The *mufradat* was arranged into a song adopted from pop music entitled "Find a Girlfriend Again" from the band Setia. Before the lesson ends, all students sing the song that has been listened

to happily. Don't forget to deposit memorized *mufrādat* to the tutor about what has been obtained and apply it in a perfect sentence. This model aims to make learning feel more fun and also students can easily memorize *mufrādat* well. Niteni model learning steps:



This shows that the *mahārah al-istimā'* learning model at the An-Najah Student Boarding School AArJEC complex (An-Najah Arabic Javanese English Community) is using the Niteni model.

2. Second Meeting

As usual, before learning, students sing some of their signature songs. And at tonight's meeting, the learning material is translating texts.

The tutor on duty is called Purwati, the first step the tutor takes is to read the content of the text and the students pay attention. Write down the results of notes and discuss. Saying vocabulary repeatedly. Singing together every word delivered by the tutor and also recording the reading which then guesses the meaning of each *mufrādat*. Tutors and learners translate together the meaning of each vocabulary and sentence that has been conveyed. Vocabulary that is considered new is written on the board and then memorized together over and over again.



Graphic 1. *Maharah al istima's* learning steps (translation model):

Thus, the learning of *mahārah al-istimā'* in the An-Najah boarding school AArJEC complex (An-Najah Arabic Javanese Community) is using a translation model. The purpose of learning with this model is to understand vocabulary (*mufrādat*) and be able to understand Arabic texts and what is heard well.

The above shows that learning Arabic *maharah istima'* uses a translation model. The above process shows a variety of strategies used in the *tarjamah* model, namely the repeating strategy, the strategy of asking questions, and the literal strategy and asking.¹¹ Based on research in the field, researchers concluded that there are two models in learning *maharah al-istima'* at the Student An-Najah Islamic Boarding School AArJEC complex (An-Najah Arabic Javanese English Community), namely the Niteni model and the Translation Model.

a. Niteni Model

This model is called Niteni (Javanese) which means to observe by remembering the characteristics of something heard, seen, or other things followed by memorization, which is repeating what he hears until it is easy to pronounce it. When memorizing language sounds, the child is mimicking what is heard. Indonesian education expert Ki Hadjar Dewantoro stated that the learning process includes *niteni*, *nirokke*, and *nambahi*. In this model students only up to *nirokke* (imitate).

b. Model Translation.

Tarjamah as a learning model has a component of objectives and processes in which there are strategies and learning outcomes. The purpose of learning in the *tarjamah* model is to understand Arabic vocabulary and be able to understand Arabic texts and what is heard well the process carried out is first, students listen to the subject matter, then they pay attention to every word, phrase or sentence heard, after that, he will record words or give notes to words that are considered new. Second, guess the meaning of Arabic words, phrases, or sentences and expressions by looking at the context of the sentence. Third, students will see meaning by seeing and placing words in the overall context of the sound heard.

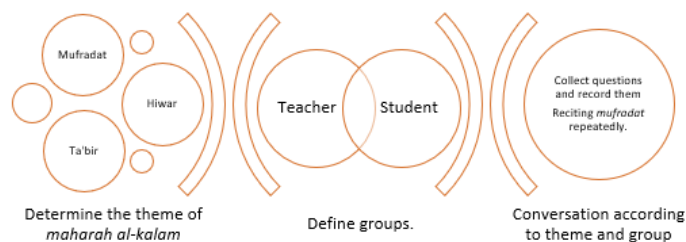
Application of *Mahārah al-kalām* Learning in An-Najah Purwokerto Student Boarding School AArJEC Complex (An-Najah Arabic Javanese English Community). In the AArJEC complex, all students are required to use a foreign language (Arabic) in communicating every day. If he does not use Arabic, he will be sanctioned by memorizing five words for each use of non-Arabic vocabulary and depositing the memorization to the administrator. This activity is part of learning *maharah al-kalam* free conversation model. In addition to the habit of using Arabic in their daily lives, there is also learning that supports *maharah al-kalam* to become better and fluently conversing using Arabic.

1. First Meeting

Learning begins with singing a typical song as an encouragement to learn. In the *maharah* learning activity, the tutor first gives a theme to be learned. The theme of the study was *al muhawarah 'a ta'aruf*. The tutor gives examples of his conversations.

Then give instructions for students to make groups conversing, namely two people per group. Learners are freed in conversations according to predetermined themes. If students do not know the vocabulary (*mufradat*) to be conveyed, then they ask the meaning for the tutor. The tutor is in charge of writing down the vocabulary (*mufradat*) questioned by the learners on the board. In addition, the tutor also always controls all these students. The time given is 15 minutes, after which the tutor evaluates the learning by asking the learners about what they have talked about. Also, do not forget to discuss new vocabulary that has been written on the board. Tutors and learners repeat

the vocabulary to memorize new vocabulary that has been acquired. 93 Before the lesson ends, the learner deposits vocabulary into the tutor and applies it to perfect sentence form.



Graphic 2. Steps to Learn a Free Conversation Model.

The activity is held every two weeks and aims to improve Arabic language skills. Based on the *maharah al-kalam* learning activities above, the model used in learning is a free conversation learning model as stated by Syaiful Mustofa in his book entitled "Innovative Arabic Learning Strategies".

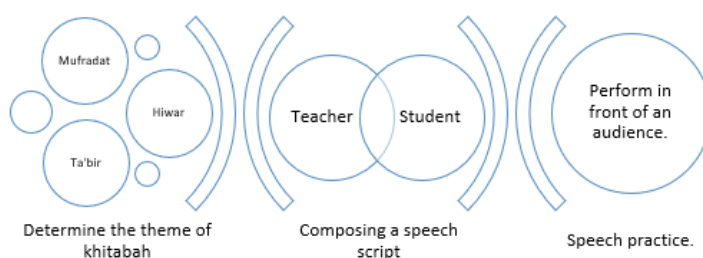
2. Second Meeting

Learning begins with singing a typical song as an encouragement to learn. Students are so enthusiastic about participating in learning even though it is night. Before the learning takes place, the tutor first greets them by reminding them of past learning and it turns out that the majority of students still remember the learning that has been done. At this meeting, students conducted a talent show, namely khutbah.

The talent show is held on Saturday night where each member is asked to showcase their talents and interests of each member such as speech or *khitabah*, singing a song or *ghina 'arabi*, storytelling or *taqdimul qishab*, etc. On Saturday nights, members are free to express their talents and interests but still use Arabic. Talent shows are held every two weeks. In the first week, an individual talent show was held. Then in the second week, a group talent show was held. One week before the talent show took place, students were informed of the theme for *khitabah*. [35]

The first step in this activity is to create a group of 4 children. One child served as the smaster of ceremonies 3 other children served as the master of ceremonies and 3 other children served as the master of ceremonies. 1 group for each talent show, while the group that has not had the turn of the talent show is tasked with listening and paying attention as well as possible. 95 The steps in compiling *khitabah* include, among others, the first to collect readings according to a predetermined theme. Second, compose a speech script.

Third, practice making speeches using text. Fourth, make a good speech in front of an audience.¹⁴ The above activity shows that the learning model of *maharah al-kalam* is to use the model of activities in *khitabah*, theatre, and Arabic forums. Because besides khitobah other talent shows are drama, reading poetry, etc.



Graphic 3. *Maharah al-Kalam* Learning Steps Model Activities

CONCLUSION AND IMPLICATIONS

The An-Najah Purwokerto Student Boarding School's AArJEC complex utilizes two distinct models for teaching *mahārah al-istimā'*: the Niteni model and the Translation Model. The Niteni Model emphasizes observation and memorization, employing music and songs to engage students. Learners actively listen, record vocabulary, discuss its meaning, and practice reciting it. This model promotes a fun and engaging learning environment, aiding in vocabulary retention. The Translation Model focuses on understanding Arabic texts and spoken language. Students listen to text read aloud, record vocabulary, and collaboratively translate the text. This model emphasizes comprehension and builds vocabulary through repeated exposure and discussion. These models demonstrate a comprehensive approach to *mahārah al-istimā'* instruction, combining active listening, vocabulary acquisition, and contextual understanding.

The research on *mahārah al-istimā'* learning at the An-Najah Purwokerto Student Boarding School's AArJEC complex suggests educators utilize diverse teaching methods, prioritize active listening, leverage cultural elements, and provide ample practice opportunities. Curriculum developers should create comprehensive curricula that incorporate diverse materials and consider the cultural context of learning. Future research should investigate the long-term impact of these models, explore other pedagogical approaches, and evaluate the role of technology in enhancing *Mahārah al-istimā'* learning.

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