



THE ROLE OF PONDOK PESANTREN IN LEARNING ARABIC LANGUAGE SKILLS IN INDONESIA

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Abstract

Pondok pesantren is an Islamic institution that teaches santri on religion, character, values of life, and always controlling them for 24 hours. Pondok pesantren usually consist of kyai and as the leader and teacher, santri as people who seek knowledge, masjid as one of the centers of learning activities. Beside learning about Islamic religion the scolar also learning Arabic language because of many study sources using Arabic language. Teaching and learning activities in Islamic boarding schools almost entirely use Arabic both in their textbooks and their study. Therefore learning Arabic in Indonesia has grown in to learn Arabic language skills. Arabic learning activities at pondok pesantren usually consist of Bandongan, Sorogan, Muhadhoroh, Muhadastah, and Imla'. Although there are still deficiencies in some of these learning, it is not as a setback, but as an evaluation to develop Arabic language skills in Indonesia to be better development in the future.

Keywords : Pondok Pesantren, Language Skills, Arabic Learning

Introduction

Indonesia is the country with the most Islamic population in the world, the factor that supports this is because of strong Islamic religious education. One of the educational institutions that has an influence in this case is pondok pesantren. This can be seen from the database of the Indonesian religion ministry about pondok pesantren which explains that the number of pondok pesantren in Indonesia is 39.043 with about 4,37 million of santri. Islamic education cannot run alone because it cannot be separated from Arabic. This is because many islamic science use Arabic, starting from the Holy Quran, Hadith, and also all references related to islamic religion. So in addition to religious learning there must be arabic lesson to develop Islamic religious knowledge in the future. There are so many educational institutions that teach Arabic both formally such as madrasah or Islamic university, and also non-formal institutions such as at the place of course and certainly pondok pesantren.

Arabic Learning has started since along time ago when Islam came for the first time in Indonesia, until now the learning of Arabic language still exists in Indonesia, along with the development of Islamic education in Indonesia, the learning of Arabic skills has also evolved following the flow of the times . The institution that continues to exist teaching Arabic skills until today is pondok pesantren. even Arabic learning skills at pesantren shows better results than Arabic learning in madrasah or Islamic university in Indonesia. With the large number of pondok pesantren in Indonesia, Arabic learning skills in every pondok pesantren is different and has their own characteristics.

Seeing the role of pondok pesantren in Arabic skills in Indonesia, this paper will describe the role of pondok pesantren in Arabic skills in Indonesia.

Methods

This study used descriptive qualitative method. This type of research is field research which examines modern and traditional pondok pesantren in Indonesia. This research was conducted from 2007 to 2021. Research at pondok pesantren La Tansa was carried out from 2007 to 2013 and research at the pondok pesantren Minhajut Tamyiz was collected from 2013 to 2021

The places for this research were at pondok pesantren La Tansa (Banten) and pondok pesantren Minhajut Tamyiz Islamic (Yogyakarta), while the subjects were santri from these boarding schools. The data in this research was collected by observation and documentation, as well as making notes from observations and documentation. Data analysis in this research uses a qualitative descriptive method approach with an interactive model. The process of qualitative analysis techniques in this research is through data collection, data collection, drawing conclusions and verification.

Result and Findings

A. Pondok Pesantren

Pondok pesantren is a type of traditional Indonesian Islamic education. This institution has lived from 300-400 years ago, reaching almost all levels of Muslim society. Pondok pesantren have been recognized as educational institutions that have participated in educating the lives of the nation. In colonial times, pesantren were educational institutions that were very instrumental for Muslims. Not a few national leaders, especially from the 1945 class, are alumni or at least have studied at pesantren.

In the opinion of scientists, the terminology of pondok pesantren is two terms that contain one meaning. Javanese call it "pondok" or "pesantren". Often also referred to as a pondok pesantren. The terminology of pondok probably comes from the dormitories of santri called by pondok or the place made from bamboo or perhaps come from Arabic "funduq" meaning a large dormitory provided for a rest. Now better known as the pondok pesantren. In West Sumatra it is known as surau, while in Aceh it is known as the Rangkang (Yasmadi, 2002:62).

Imam Zarkasyi, definitively defines pesantren as Islamic education institutions with a dormitory or pondok, where the kyai are the central figure, the mosque as the center of activities that inspire it, and the teaching of Islam under the guidance of the kyai who are followed by santri as their main activity (Wirosukarto, 1996:5).

M. Dawam Rahardjo gave the understanding of pesantren as an Islamic education and broadcasting institution, that was the pesantren's identity at the beginning of its development. Now that there have been many changes in society, as a result of their influence, the definition above is no longer adequate, although the essence of pondok pesantren remains in its original function, which is always maintained in the middle of heavy changes. Even because they realize that the flow of change is often uncontrollable, the outsiders actually see its uniqueness as a social area that contains the power of resistance to the impact of modernization (Dhofier, 1994:18).

From some of the notions above the author concludes that the boarding school is an Islamic institution that teaches about religion, character, values of life, and also always supervises the students for 24 hours. Islamic boarding schools usually consist of kiyai as manager and teacher, santri as people who seek knowledge, mosques as one of the centers of learning activities, and learning activities.

With the educational style which unique and special pondok pesantren is growing rapidly in Indonesia. His special characteristics are not completely owned by public schools, such as kiyai, santri, dan masjid. Pondok pesantren will not feel completely if there are no elements below:

1. Kyai

Kyai are people who have the knowledge of religion (Islam) plus charity and morals in accordance with their knowledge. According to Saiful Akhyar Lubis, explained that "Kyai are central figures in a pondok pesantren, the advance or the retreat of pondok pesantren is determined by the power and charisma of the kyai. Therefore, not infrequently, if the kyai in one of pondok pesantren died, then the prestige of the pesantren is declining because the kyai who replaced him is not as popular as the deceased kyai (Lubis, 2007:169).

According to Nurhayati Djamas said that "kyai is a term for mufti figures or leaders who lead pondok pesantren" (Djamas, 2008: 55). The term kyai is very popular to be used among the santri community. Kyai is a central element in the life of the pesantren, not only because the kyai are the main support of the performance the education system in the pesantren, but also because the kyai figure is a reflection of the values that live in the santri community. The position and influence of the kyai lies in the virtues of the kyai person, that is a the command and depth of religious knowledge, the piety from kyai which is reflected in his daily attitudes and behavior which reflects living values and characterizes pesantren such as sincere, humble tawadhu, and orientation to ukhrowi's life to reach riyadhah.

From some meaning above we can draw conclusions that kiyai are people who take care of Islamic boarding schools, and are important figures in pondok pesantren, the extent of their religious knowledge, always provide good examples to santri, and become role models for the others teachers and also santri. Kyai is the most important element in the boarding school and usually he is the founder or son of the founder. The hallmark of pondok pesantren can be seen from the kyai. It is natural that the growth of an Islamic boarding school is very dependent on his unique personality abilities.

2. Santri

The origin of the word "Santri", in the view of Nurcholish Madjid can be seen from two opinions. First, the opinion that "Santri" comes from the words "sastri", a word from Sanskrit which means literacy (Majid, 1977:19). On the other hand, Zamkhsyari Dhofier argues that the word "Santri" in Indian means people who know the holy books of Hinduism, or a scholar of Hindu scripture. Or in general can be interpreted as holy books, religious books, or books about science (Dhofier, 1994:18).

The word santri if written in Arabic is سنترى (س + ن + ت + ر + ي) Which has the following meanings:

Table 1. Meaning of Santri ini Arabic

Closed from shame things	سَاتَرُ عَنِ الْعِيُوبِ	س
His representative the mufti	نَائِبُ الْعُلَمَاءِ	ن
Leave the immorality	تَارَكَ عَنِ الْمَعَاصِي	ت

Like to do religious	رَاغِبٌ فِي الْعَمَلِ الصَّالِحِ	ر
Expect salvation in the world and the hereafter	يَرْجُو السَّلَامَةَ فِي الدُّنْيَا وَ الْآخِرَةِ	ي

As for in English the word santri comes from two syllables that is sun (san) and tree (tri). The sun is a human reminder when it is day and night, with the sun also shining on the world and providing many benefits to humans, animals, and plants. Whereas tree are a shield from heat or rain, because tree are also humans, animals, and plants can breathe, eat, and make them a place to live, with the oxygen he produces all living things in this world can continue to live until today.

From the two philosophies above we can draw conclusions that santri should have a closed from bad things, his representative the mufti, leave the immorality, like to do good work, expect salvation in the world and the hereafter. In addition, santri must also be lighting and conditioning for their surroundings to escape from future dangers.

The use of the term santri is intended at people who are demanding knowledge of religion in pondok pesantren. the designation of santri always means having a kyai. The santri looking for knowledge of religious knowledge to the kyai and they stayed in the pondok pesantren. Santri are students who study the religious sciences at the pesantren, whether they live in a pondok or go home after finishing their study.

3. Masjid

According to the Big Indonesian Dictionary, the mosque is defined as a house or building where Muslims worship. This meaning is indeed too narrow and is not very clear in its meaning, because if only a place is used for worshiping Muslims, of course it can be mushalla, langgar and so on that can be used for Muslims to worship.

Masjid comes from the Arabic "sajada-yasjudu-sujuudan" from the basic words which is then translated into a "masjidan" which means a place of sujud or any room used for worship (Louis Ma'luf et al, 2008;321). Masjid can also mean a place to pray together. The function of the masjid in the pesantren is not only as a place to pray only, but as a center of educational activities at pondok pesantren.

The mosque is an element that cannot be separated from the pesantren and is considered the most appropriate place to educate the santri especially in the practice of prayer, religious learning, sermon training, and also as the center of all activities in the boarding school. The mosque is not only used when praying 5 times, but almost every time, the mosque is never empty because the students turn to come to the mosque.

B. Language Skills

It is cannot imagine if we do not have language skills. We cannot express thoughts, cannot express feelings, cannot express will, or report facts we observe. On the other side, we cannot understand the thoughts, feelings, ideas, and facts

delivered by others to us. Let alone not have the ability as stated above, we will also filling the various experience difficulties if our language skills are low.

H. G Tarigan and Djago Tarigan stated that language skills divided by four aspects, namely:

- Listening skills, to understand the language used orally
- Speaking skills, to express yourself verbally
- Reading skills, to understand the language expressed in writing
- Writing skills, to express yourself in writing.

The purpose of language skills is to growing and developing language skills some one, which will be explained as follows :

1. Listening

According to Abdul Wahab Rosyidi, listening is an ability that allows a language user to understand the language spoken orally, listening ability is an important part and cannot be ignored in language learning, especially if the purpose of the implementation is the complete mastery of language skills (Rosyidi, 2009:63). Listening is a skill that until now has been somewhat ignored and has not yet got a reasonable place in language teaching. There are still very few textbook materials and other facilities, such as records used to support the teacher's task in listening to be used in Indonesia (Hermawan, 2011: 130).

As one of the receptive skills, listening skills are elements that must be mastered by students. Indeed naturally the first time humans understand the language of others through hearing, then in view of the concept, the foreign language skills that must be first is listening.

Someone who wants to be able to a language, whether it's mother language or a foreign language, must begin with listening. If it does not start with this, mastery of other language skills such as speaking, reading and writing will be very difficult. This can be seen from the baby who initially hears the voice of the mother and father, or someone who has just learned a foreign language first he hears the teacher or someone else talking, then gradually he will start to be able to say a few words so he can read and write. If the listening skills are good for a language, then he will easily to be able that language.

2. Speaking

Speaking is an act of saying something verbally, that is verbal expressions meaningful as a media that carries the direction and purpose. Because of this, speaking is closely related to verbal communication with other parties in language partners (Hermawan, 2017:88). Speaking skill is the ability to express the sounds of articulation or words to express thoughts in the form of ideas, opinions, desires, or feelings to the other person. In a deep meaning, speaking is a system of signs that can be listened which is exploit the muscles and muscle tissue of the human body to delivered mind to meet their needs (Hermawan, 2011:135).

By speaking, humans communicate with each other, express feelings, exchange experiences, express opinions and accept thoughts, or express each other's things. Therefore, speaking is an important element in human life. To connect with each other, to connect the individual with individual, individual with groups, or group with group.

Having the ability to speak foreign languages especially English and Arabic for now is a plus, because both languages are the most widely spoken

languages in the world. With the ability to speak a foreign language we can establish cooperative relationships with other countries, especially those who use English and Arabic as their main languages, this can provide benefits for the two countries with working together, and it is certain that countries that do not have foreign language skills will be isolated and left behind from other countries.

3. Reading

Reading is one language skill that is not easy and simple, not just sounding letters, or words but a skill that involves a variety of mind and mind work. Reading is an activity that including all forms of thinking, giving judgment, making decisions, analyzing, and finding solutions to problems. So sometimes people who are reading the text must pause or repeat one or two sentences that have been read in order to think and understand what is the purpose of literature (Mustofa, 2012:99).

According to Acep Hermawan, reading skills are the ability to recognize and understand the contents of something written (written symbols) by reciting and digesting it in the heart (Hermawan, 2011:143). The target of reading skills is being able to read Arabic text fluently, be able to translate and be able to understand it well and correctly (Izzan, 2004:94).

In the deep meaning reading is not only focused on reciting or understanding the meaning of reading well, by reading we can get information or understand the meaning of reading. For example, when someone reads a book on knowledge of religion that speaks Arabic, then by reading the book he certainly hopes that besides being able to read the book he also gets information and knowledge from the book.

4. Writing

Writing is a language skill that is used to communicate indirectly, not face to face with other people. Writing is a productive and expressive activity. In this writing activity, the writer must be skilled in using graphology, language structure, and vocabulary. Writing skills do not come automatically, but pass through practices regular, many exercises and regularity (Tarigan, 2008:3-4). Writing is a complex activity that includes the movement of arms, hands, fingers and eyes in an integrated manner. Writing is also related to language understanding and speaking skills (Abdurrahman, 2003:224).

Writing skills are a development process that demands experience, time, training, skills and teaching as a writer. So writing skills are physical activities of making letters, numbers or making ideas as a form of someone motor skills. Writing ability not only allows one to improve work skills and mastery of various academic fields, but also allows participating in socio-cultural, political, and emotional needs. Writing is also useful for recreation or to get pleasure.

C. Arabic Learning in Pondok Pesantren

Teaching and learning activities in pondok pesantren almost entirely using Arabic in textbooks and teaching, and here will be explained some of the Arabic learning activities in pondok pesantren generally in Indonesia :

1. Bandongan

According to Big Indonesian Dictionary, bandongan is defined as "teaching in the class (in religious schools)" (KBBI: 1997:129). Whereas in terminology, there are several definitions presented by experts, among others, according to Zamakhsyari Dhofier, according to him bandongan method is the main method in teaching system in pesantren. In this system, a group of students (between 5 and 500 students) listen to a teacher who read, translate, explains and often review Islamic books in Arabic. Each student pays attention to his own book and make notes of both meaning and information about words or thoughts that are difficult to understand. The class of bandongan system is called halaqah which is a language defined as a circle of students, or a group of students who study under the guidance of a teacher (Dhofier, 1994:54).

Meanwhile, according to Imran Arifin in his book *Kepemimpinan Kyai*, the bandongan method is a method in which a kyai reads a book within a certain time and santri bring the same book, and then santri listen and hear about lesson from the kyai (Arief, 2002:154).

The advantages and weakness of the bandongan method

Every method must have advantages and weakness, as well as the bandongan method. The advantages of the bandongan method is :

- Faster and practice to teach a large number of santri.
- More effective for students who have followed the sorogan system intensively.
- The material taught is often repeated, making it easier for the child to understand it.
- Very efficient in teaching accuracy in understanding sentences that are difficult to learn.

While the weakness of the bandongan method is :

- This method is considered slow and traditional, because it is often repeated in delivering the lesson.
- Teachers are more active than students because the learning process takes place one side.
- There is not much dialogue between teachers and students so students get bored quickly.
- This method is less effective for smart students, because material is often repeated so that it is blocked (Arief, 2002:156).

Bandongan benefits in language skills

- Listening

With the bandongan method, the students focus on listening to what the teacher is talking about, with that the skill of listening students to Arabic can continue to be trained and honed because in this method the students must focus on what the teacher says, both in terms of the makhrojnya, the aspect of the harokat and the most important thing is listening to the meaning. From learning methods like this, students will be familiar with listening to Arabic words and become their capital in capabel to other skills.

2. Sorogan

The terminology of sorogan may come from the word sorog (Java) which means thrusting. Because every student in turn offers his book before the kyai or badal (his assistant) (Chirzin, 1983:77). The students face the teacher or kyai one by one by bringing the book to be studied, then the teacher reads the Arabic-speaking lesson sentence by sentence, then translates and explains it. Santri listened and honed by giving notes to his book to validate that the knowledge was given by the teacher or kyai" (Raharjo, 1985:9).

The learning with the Sorogan system is usually held in certain spaces where there is a seat for a kyai or teacher, then in front of him there is a short bench to place a book for the facing **santri**. Other santri, whether they are studying the same book or different, sit a little away while listening to what the kyai or ustadz teach to their friends and prepare themselves to wait for their turn to be called.

The advantages and weakness of the Sorogan Method

The advantages of the Sorogan method is :

- There is a connection and harmonization relationship between the teacher and students.
- Allows a teacher to supervise, assess and guide a student's ability to master Arabic.
- Students get definite explanations without having to contemplate the interpretation of a book Because they are directly glued to the teacher which allows the answer and question.
- Teachers can know for certain the quality that has been achieved by their students.
- The student whose high IQ will quickly complete the lesson (book), while those with a low IQ will take a long time.

While the weakness of the Sorogan method is:

- Not efficient because it only faces a few students (no more than 5 people), if facing a many student these methods are not very precise.
- Make students bored quickly because this method demands patience, craft, obedience, and personal discipline.
- Students sometimes only perceive the impression of seminal verbalism, especially those who do not understand translations in a particular language (Arief, 2002:151-152).

Sorogan benefits in language skills

- Reading

Before facing the teacher, the santri will prepare what he will pay to his teacher, especially in terms of language. He will prepare well both how to read a word, or read the final sentence, of course accompanied by a reason. That way he will prepare himself as well as possible. If carried out continuously they will be accustomed to reading Arabic text even though it does not have harokat and of course with that the student can easily understand an Arabic text.

3. Muhadhoroh

Muhadahoroh is an activity to speaking public in Arabic, usually this activity is found in modern boarding schools. This activity is usually did in the classroom by being accompanied by the language section. The students

moved forward one by one to convey the ideas he had written using Arabic. Beside to practice in speak Arabic, the students can also trained the of student so that they are not awkward when speaking in front of many people.

Speech is one form of oral language activity, therefore, addressing requires and emphasizes the expression of ideas and reasoning by using spoken language that is supported by non-language aspects, such as facial expressions, point of contact, and voice intonation (Dithiya, 2011:2). According to Emha Abdurrahman, the speech was an oral explanation of a matter (problem) by expressing a clear statement in front of many people at the spesific time (Abdurrahman, 2011:23).

The advantages and weakness of the Muhadhoroh Method

The advantages of the Muhadhoroh Method is :

- In a relatively short time, as much as possible the material of dakwah material can be delivered.
- Allowing the speaker to use his recognition, privileges and wisdom to make the audience (object of dakwah) is easily attracted to and accepts his teaching.
- All speaker are easier to master all audiences.
- If given well, it can stimulate the audience to learn the contents of the content that has been described.
- Usually can increase the degree or status and popularity of the speaker.
- This lecture method is more flexible. The means that it is easily adapted to the situation and conditions and the time available, if the limited time can be shortened. And the other hand if the time permits can be delivered as much as possible and in more depth.

While the weakness of the Muhadhoroh method is :

- The speaker is difficult to find out the audience's understanding of the materials delivered.
- The lecture method is only one-way communication, the only active thing is the speaker. While the audience is passive (not understanding, disagreeing, no time to ask or sue).
- difficult to explore the audience's thinking patterns (audience) and the center of attention.
- The speaker disposed to be authoritarian.
- If the speaker does not pay attention to psychology (audience) and educative and dakwah techniques, lectures can be rambling and boring. On the other hand, the speaker can let over it to try to attract the attention of listeners and give as much humor as possible, so that the core and content of the lecture becomes shallow.

Muhadhoroh benefits in language skills

- Speak

Muhadhoroh made the mentality of the students strong because they would be trained to speak in front of many people using Arabic. They will learn how to convey something that they will convey goodly and correctly, justifying their makhroj so that it is not wrong to be heard by listeners because if only one letter can change the meaning of that word. The more often they speak in front of people using Arabic, they are

used to speaking Arabic and not awkward. This is ability for them if someday they get the job to speaking in Arabic in front of many people.

➤ Writing

Before they speak in front of other friends, the santri will make preparations about what will be discussed later. With this they learned how to write good and right Arabic from the aspect of meaning, grammar, and also the beauty, while they also would be used to writing Arabic and making their writing better than before.

4. **Muhadatsah**

The terminology of muhadatsah came from the Arabic language which is derived from the fi'il madhi mujarrad hadasa which means conversation, dialogue or speaking (Munawwir, 1984:324). Whereas Muhadatsah comes from the verb sulatsi mazid which one of the rules contains mutual meaning. So the meaning of Muhadatsah is talking to each other or speaking.

Conversation is an exchange of thoughts or opinions about a particular topic between two or more. Conversation is the basis of speaking skills for both children and parents. In each language there are elements that can be seen separately, even though each other is closely related and even fused together to form a phenomenon called language.

Muhadatsah is a method of teaching in Arabic learning which should first be given to students. Because it is part of the method in Arabic learning, the first goal of Arabic is the students are able to dialogue using Arabic, can understand texts that written by Arabic, and especially read and understand the Qur'an. For Arabic lessons the teacher who uses the muhadatsah method is more appropriate to use in teaching Arabic at this time (Yusuf et al, 1995:188-189).

Advantages and Weakness of the Muhadastah Method

The advantages of the muhadastah method is :

- Students are more willing to practice conversation, by eliminating feelings of shame and fear of being wrong.
- Students diligently reproduce vocabulary and sentences continuously.
- Students always practice their hearing and speech to be fluent and fluent, so that students can spontaneously recite words anywhere and anytime.
- Students can understand books that speak Arabic, dialogue with Arabs and can speak Arabic fluently.
- Students will be able to more easily create an Arabic environment in their environment.
- Students will prefer to speak Arabic as their foreign language everyday and can enjoy Arabic-language lessons.
- Students are more able to transfer their knowledge to other people or other students around them.
- Besides that they will also find it easy when reading the Qur'an and also easily read Arabic book literature (Izzan, 2004:118-119).

In Arabic lesson as a communication tool it will be more difficult for all students to feel for several reasons :

- Lack of students' ability to master vocabulary (everyday language) with official language (formal communication), even though reading sources are sufficient to make it easier for students to master Arabic vocabulary.
- Lack of interest and love from students in Arabic.
- Limited professional teachers in the field of Arabic language studies, especially in muhadatsah learning.
- Language learning orientation is only to recognize language rules (Nahwu Sharaf, Bhalagah Science, Mantiq Science) and the students are required to master linguistic concepts rather than the practice of communicating the language it self.
- Language teaching methods that only stimulate students to be able to translate Arabic structures structured with the application of the Arabic rules concept make students only have the spirit to translate and this will make passivity in speaking.

The benefits of Muhadastah in language skills

- **Listening**
When the hearing instrument must focus on what is being asked by the interlocutor, because if it is not focused then there will be a mismatch of answers to the questions asked. With this method, students will be used to listening to Arabic words and preparing themselves to answer the questions of the interlocutor.
- **Speak**
When asking to the other person to talk, we must pay attention to what we are going to talk about, because if we don't speak well and clearly, there will be confusion by the other person, maybe he doesn't understand what is being asked. With methods like this, students will be used to speaking Arabic spontaneously and not awkwardly when they speak directly to native Arabic speakers.
- **Writing**
Before they invite other friends to talk, the santri will have to make preparations about what questions will be asked later. With this they learned how to write good and right Arabic from the aspect of meaning, grammar, and also the beauty, while they also would be used to writing Arabic and making their writing better than before.

5. Imla'

Etymologically imla 'comes from Arabic, namely malaa - yamlau - imlaun which means dictation (Munawwir, 1984:1360). Whereas according to the terminology of the Imla method, the method is carried out by dictating the lesson in front of the class to be recorded by students exactly what the teacher said (Munsy et al: 1981:78). Dictating or imla 'according to the Big Indonesian Dictionary is what is said or read aloud to be written by someone else (KBBI, 1997:109).

Students listen or record the parts that have been prepared by the teacher. Then according to the Indonesian English Dictionary, imla 'is a translation of "Dictation" which means dictation or dictation (M. Echols et al, 1993: 187). Whereas according to the term is a method that is done by

dictating lessons to be recorded by students with the aim that students can write down what they hear and write in the book.

Imla 'or dictation is a way of presenting lesson material by telling students to copy what is said by the teacher (Arisfin, 1996:61). Or imla 'in this study is more directed to what the student hears recorded and what he recorded is recorded in Arabic writing.

The Imla method is an old method that is still used today, because the Imla method is a method that can support the success of Malay teaching and improve the learning skills of Malay Arabic if delivered regularly. In accordance with what was said by Balnadi Sutadipura that the 'imla method' which is delivered regularly and correctly will be able to foster the skills of students capturing the minds of others who are spoken quickly and thoroughly to be written down (SutadiPutra, 1985:16). In the sense of using the Imla method 'it will be able to foster students' skills to be able to record what the teacher says then what he recorded can be recorded properly and correctly in Arabic learning, which ultimately allows students to succeed in Arabic learning.

Advantages and weakness of the Imla Method

The advantages of the imla' method is :

- Material can be given quite a lot.
- Atih Train children to work alone, understand for themselves, and investigate for themselves.
- Practical and efficient
- Easy to maintain class order
- Besides getting new learning material, students practice writing quickly and precisely (Ramayulis, 2005:194).

The weakness of the imla' method is :

- Often the dictation is the work of another person.
- Pasif Passive students accept and cannot directly ask things that are not clear.
- Often the results of the record are very bad, making it difficult to read and learn.

The benefits of Imla' in language skills

- Listening

The students focus on the text read by the teacher, both in terms of his words, his words or in terms of his short length. If they do the mistake in listening, they will wrong in writing, it can be a wrong letter, or wrong harokat. From imla learning, students will be accustomed to listening Arabic as well as recording in writing.

- Writing

After listening to the teacher, the student must immediately write what he just listened. With this the ability to listen and write them must be appropriate, because otherwise the writing will be different from what they hear. On the other hand the students must know the correct rules of Arabic writing, because it is not certain that just listening to their writings must be correct in the rules of Arabic writing.

Conclusion

Learning Arabic in traditional and modern pondok pesantren have several methods in order to master Arabic language skills. Traditional pondok pesantren usually teach Sorogan and Bandongan so that santri have better reading, writing and listening skills but they could not speak well in Arabic, while modern Islamic pondok pesantren apply muhadastah, muhadhoroh and imla learning methods so that they are able to dominate listening, writing and speaking skills, however they are not able to read Arabic letter which has no character. There needs to be innovation in learning Arabic in pondok pesantren, both traditional and modern to creat and produce intelligent scholar in four language skills (listening, reading, writing and speaking).

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