Teacher Thinking Paradigm in Achieving Arabic Learning Goals at State Islamic Senior High Schools in Tulungagung, East Java, Indonesia

Sokip[1] and Muhamad Asngad Rudisunhaji[2]

[1]Psychology Education Department, Education Faculty, State Islamic University of Sayyid Ali Rahmatullah Tulungagung, Indonesia
sokip@uinsatu.ac.id

[2]Arabic Education Department, Education Faculty, State Islamic University of Sayyid Ali Rahmatullah Tulungagung, Indonesia

Abstract—Technology advancements have a big impact on how people learn. Knowing the condition of the millennials and Generation Z, their paradigms are considered as currently less enthused about the conventional lecture-based learning model and learning techniques as antiquated even dull particularly when studying foreign languages like Arabic. Therefore, it is quite necessary to study 1) the thinking paradigm of Arabic teachers; and 2) the role of the Arabic teacher's thinking paradigm in achieving Arabic language learning objectives. This research took place at three State Islamic Senior High Schools in Tulungagung, East Java, Indonesia. Data sources in this research can be person, place, and paper. The data, participant observation, in-depth interviews, and documentation were used as data collection techniques and continued to check the validity of data-based credibility, transferability, dependability, and confirmability. Then, after the collected data were analyzed through the theory of Miles and Huberman. This result presented two points. First, the philosophical paradigm, language paradigm, learning paradigm, language learning paradigm, and Arabic language learning paradigm serve as the foundation for the thinking paradigms of Arabic teachers at State Islamic Senior High Schools in Tulungagung. Second, the paradigm of teaching readiness and learning readiness, followed by consistency with learning theory, is a key component of the Arabic teacher's thinking paradigm that views the teacher as the learning center and the students as the learning center. This paradigm plays a significant role in the learning process.

Keywords — Arabic, Arabic teachers, Thinking paradigm

I. INTRODUCTION

The way people study these days is greatly impacted by technological improvements. The position of education is more advanced because of the influence of modern technology (Sokip, 2019b). According to the 2020 population census findings, the millennial generation (born between 1981 and 1996) and Generation Z (born between 1997 and 2012) made up the majority of Indonesia's population, with Generation Z making up 27.94 percent of the country's total population. Of the overall population, 25.87% are members of the millennial generation. According to census data, Indonesia's population is expected to reach 275,773.800 by the middle of 2022. By realizing that, from an educational perspective, the millennial and generation Z paradigms are currently less enthused about the conventional lecture-based learning model as, in their opinion, it is antiquated and dull. All clear that currently, people across all walks of life are actively seeking ways to incorporate technology, especially within the domain of education, particularly language learning (Chi, Nguyen, Tran, & Vu, 2023). This issue refers to language learning techniques, particularly when studying foreign languages like Arabic.

Corresponding Author: Sokip

Arabic as a foreign language is introduced from childhood to adulthood. Arabic is taught in formal and informal schools. In formal education institutions, play groups began to provide material introducing *hijaiyah* letters in Arabic classes. From elementary school to university, Arabic language lessons are added and recorded in the curriculum. In informal educational institutions, starting from Madrasah Diniyah, Islamic boarding schools, and Arabic language courses, Arabic is taught in a complex manner, starting from letters, and vocabulary, to the rules of language use until language skills. Each skill has its challenges and difficulties for students, consequently, the teacher is very demanded to provide a suitable teaching strategy to overcome the existing problems in a foreign language class (Sokip, 2020). A learning strategy can be defined as a plan that contains a series of activities designed to achieve certain educational goals (Sokip, 2018). Therefore, learning Arabic must be considered with the learning management to create an effective learning process (Sokip & Akhyak, 2019).

In the field, it can be seen that many Arab teachers apply learning systems using the methods they master. Because, learning is a process of deepening an ability that has the goal of achieving individual insight (Sokip, 2019b). Through learning systems, individuals can conceive the favorable and prohibited behavior and norms of society and become a responsible citizen and individuals (Sokip, 2019a). Understanding that, in this case, teachers apply teaching methods according to what they learned in training, teachers do not innovate new methods following current developments in science and technology. Because of this stagnation, teachers have difficulty dealing with students who actually already have a new culture and don't even know their teaching methods and techniques. Some Arabic teachers create learning materials such as curriculum, and lesson plans, choose methods and media such as *PowerPoint, flashcards, and films,* and still have difficulty even deciding to leave, on the other hand, some teachers know how to apply and choose different methods and media as well as existing innovations, because they are considered more effective in achieving learning goals. Many Arabic teachers follow different paradigms when implementing it in the classroom, mostly related to aspects of understanding the material to achieve indicators.

However, the difficulties currently faced by Arabic language teachers are the lack of unprofessional teaching and limited components for implementing Arabic language learning, as well as objectives, learning materials, teaching and learning activities, methods, tools, learning tools, and evaluation and it is primarily related to the circumstances and background of students. Regarding learning orientation and previous educational background, these problems cannot be separated from each other. The abilities of students who graduate from Islamic religious schools tend to be better than those who graduate from public schools. Teachers realize that they need to approach this matter carefully and wisely.

In line with the orientation above, the difficulties that arise for students in learning Arabic are the basic experience of school background, mastery of *mufradhat* (vocabulary), and due to family environmental factors as a result they have difficulty understanding readings and are unable to master Arabic completely, both in terms of grammar, and communication. The difficulties faced by students in the learning process are caused by the characteristics of Arabic itself as a foreign language. Furthermore, in all situations and conditions, the teacher's position in achieving Arabic language learning goals is very important and crucial so that the teacher's intellectual competence, which is manifested, one of which is in his thinking paradigm, is expected to be able to provide appropriate solutions and solutions to the difficulties faced. The paradigm of thinking about teachers as part of intellectual competence is an inseparable part of professionalism. Due to, an Arabic teacher should have professional skills in teaching at various levels of age especially those who teach both formal and non-formal institutions so that Arabic will be easily understood by the learners (Sokip, 2018).

Previous studies have been conducted on this case. *First*, Ahmad Syagif Hannany Mustaufiy (2022) revealed that a significant shift in the Arabic language learning paradigm in various aspects starts from learning orientation, demands for teacher qualifications and learning models, demands for student competency and learning character, to the need for supporting facilities and facilities. Regardless of the pluses and minuses, all parties and stakeholders involved in Arabic language learning activities must be willing to improve so they can maintain their existence in this digital era (Mustaufy, 2022). *Second,* Deborah Goodwin, and Mary Ann Webb (2014) found that Teacher responses revealed that teachers, on average, do not have a constructivist paradigm of teaching and learning. Therefore, Goodwin (2014) reveals that the question remains of the response of educational institutions to this gap between teacher paradigms and the theory behind evaluation instruments. *Third*, Muhammad Rusydi, and Suhadi Suhadi (2022) revealed that the Arabic language learning paradigm in strengthening Al-Qur'an studies at PTKIN South Sulawesi shows that Arabic language learning has quite varied learning dynamics, thus indicating that Arabic language learning is running in the correct paradigm (Goodwin, 2014).

The difference between this research and previous research is that the object and subject of the research focus on Arabic teachers, not only on aspects of the learning process which are phenomena and realities that are visible and can be observed directly, but more than that, it tries to examine how the Arabic teacher's thinking paradigm plays a role and contribute also have an impact on achieving Arabic language learning objectives, in this case at State Islamic Senior High School in Tulungagung district, East Java, Indonesia. Understanding the above case, it is quite necessary to study 1) What is the thinking paradigm of Arabic teachers at State Islamic Senior High School in Tulungagung?; and 2) What is the role of the Arabic teacher's thinking paradigm in achieving Arabic language learning objectives at State Islamic Senior High School in Tulungagung?

II. RESEARCH METHODS

The type of research in this research is qualitative research, which is one of the research methods used to examine the natural conditions of objects, (as opposed to experiments) where the researcher is the key instrument, sampling of data sources is carried out purposively, and snowballing, data collection techniques using in-depth interviews, observation, and documentation, while data validation techniques use triangulation, data analysis is inductive/qualitative, and research results emphasize meaning rather than generalization (Sugiono, 2015). Research with a qualitative approach is defined as a study in which the data are stated in the form of words (not numbers) originating sources from interviews, report notes, documents, and so on or research which the contains prioritizes the analysis in terms of something events or processes as they are in a natural environment to obtain deep meaning from the process (Margono, 2014).

In this study, researchers used a qualitative research approach, in which to examine the phenomena experienced by certain subjects (Sokip & Akhyak, 2019). The subjects were the Arabic teachers in 3 of the State Islamic Senior High Schools Tulungagung.

This research took place at the State Islamic Senior High School level in the Tulungagung district. There were 3 institutions, namely State Islamic Senior High School 1 Tulungagung, State Islamic Senior High School 2 Tulungagung, and State Islamic Senior High School 3 Tulungagung.

Data sources in this research can be taken from all informants/respondents or in part according to the required research focus. The data collected was related to the research focus, including 3 elements, namely: person, place, and paper. Broadly speaking, data sources can be divided into three categories or 3Ps. These categories include the first person, which is defined by Arikunto (2010, p. 44) as a data source that offers data in the form of oral responses from interviews or, in the context of this study, informants. Paper, including instructions, decrees, scripts, declarations, archives, and other materials that researchers can read to get knowledge about research data. Place is the area in which a study data-related activity is conducted.

In this research, data collection was carried out in a natural setting, primary data sources, and data collection techniques consisted of participant observation, in-depth interviews, and documentation. Continued to check the validity of data based on four criteria, namely the degree of trust (credibility), transferability (transferability), dependability (dependability), and certainty (confirmability).

Then, after the data were collected as well, they were analyzed through the theory of Miles and Huberman which consists of several stages such as a) Data reduction, namely classifying, directing, discarding what is not necessary and organizing data b) Data presentation, namely finding patterns of meaningful relationships and providing the possibility of concluding and c) concluding/verification, namely: creating patterns of meaning about the events that occurred (Margono, 2005).

III. RESULT AND DISCUSSION

3.1 Thinking paradigm of Arabic teachers at State Islamic Senior High School in Tulungagung

3.1.1 Arabic Teachers View Reality as a Basis for a Philosophical Paradigm

The paradigm of the Arabic language teacher at State Islamic Senior High School in Tulungagung was related to the existence that no one was perfect because in this world there were no perfect people. Existence depends on and is linked to the ultimate being, namely in this case Allah SWT who is almighty over everything, the all-giver, and the all-creator. This is revealed when prayer becomes one of the main manifestations of reliance on the existence of the Creator about all activities including learning activities.

Therefore, in existence as human learners, they must continue to learn throughout their lives and continuously seek knowledge by continuing to learn by seeing human existence as part of other people's existence so that one's existence cannot and should not be ignored and arbitrarily related to other people's existence. The existence of humans as perfect creatures who have reason in their lives has their own rights and obligations. These obligations included obligations towards God, obligations towards oneself, obligations towards other humans, and obligations towards other living creatures. Every action that was carried out as a responsibility based on the obligations or duties that had been accepted has its wisdom.

The Arabic teacher at State Islamic Senior High School in Tulungagung assessed a reality in detail and thoroughly, that when looking at something somebody had to be careful in all aspects from the smallest to the main aspects related to that thing. When looking at reality, it returned to the creator. Everything that happened in this world was because of His will. This showed that reality is closely related to our belief or faith in the creator. When we believe in God, we believe that God exists, then the reality is that the creator (God Almighty) is true.

From this description, it is as follows from Khun's major theory that a paradigm is a combination of study results consisting of a set of concepts, values, techniques, and others that are used together in a community to determine the validity of a problem and its solution (Khun, 1970). So the researcher can conclude that in paradigm there is one main key to the term paradigm which means a person's basis for thinking about a problem according to what they believe based on the knowledge they have. A person's way of thinking which is based on a particular philosophy or science is what is then called a philosophical paradigm for that person.

In this discussion, the philosophical paradigm of Arabic language teachers at State Islamic Senior High School in Tulungagung was studied by looking at their views on existence and reality both towards themselves and other humans. By knowing the teacher's philosophical paradigm, how Arabic teachers at State Islamic Senior High School in Tulungagung view and assess students, curriculum, methods, and media easily proceeded. This teacher's perspective greatly influenced the attitudes, behavior, and actions given when the Arabic learning process took place.

3.1.2 Language Paradigm of Arabic Teachers

The paradigm of Arabic teachers at State Islamic Senior High School in Tulungagung was related to the language paradigm. In this case, there were three types of people related to the ability to express themselves, there were those who were good at expressing themselves verbally only, there were those who were good at expressing themselves only in writing and there were those who were skilled and capable of expressing themselves both verbally and in writing.

With a general teacher language paradigm, teachers could understand various aspects of language function which can guide them in carrying out language learning practices. As a result, it could influence the teacher's perspective on Arabic and the learning process. The function of language was as a signifier. Signified language was something that was a place for meaning or a sign that was occupied by meaning. Meanwhile, markers were acoustic sounds or words that were used or attached to something. As the word says, a tree is a sign of something that for Indonesians is called a tree, or for Arabs, it is called *syajaroh* (Ferdinand, 1989).

3.1.3 Learning Language Paradigm of Arabic Teachers

A learning paradigm was a teacher's way of seeing how learning was, learning in just one field of knowledge, both from the position of the student and the position of the teacher. The learning paradigm was a mindset or standard in determining learning objectives. The learning process must be total, both in practice, in terms of transferring values and knowledge, and also in terms of being role models for students. A teacher occupies his proper position, namely that learning forms the character of students. In Islamic countries, learning character is still a thorny issue, with it often being a formality, normative, stuck in superficiality, lacking priority for substantial aspects, and overlooking the depth and meaning of students' lives (Sokip, Akhyak, Soim, Tanzeh, & Kojin, 2019). Apart from that, learning must also be based on an understanding of students, innovation, and creativity in learning based on existing theories, and longer learning time (mastery learning and comprehensive education).

The Arabic language learning paradigm for State Islamic Senior High School teachers in Tulungagung was divided into two, namely focusing on religious teachings which originated from the prophet Muhammad in the form of a hadith that

learning was *minal mahdi ilallahdi* from the cradle to the grave (religious paradigm). Second, by looking at the honesty of reality, the environment was the most important thing in learning and was the main part of the learning paradigm. The environment played a very important role in the success of learning *(lughawiyyah/behavioristic bi'ah* paradigm). Because the only environment that allowed learning to be more applicable. The teacher's learning paradigm could influence the entire learning process carried out, especially in learning Arabic.

3.2 The Relationship between Arabic Teachers' Thinking Paradigms and Achievement of Arabic Language Learning Goals

3.2.1 Arabic Teachers View to Students

These teachers had a direct influence on all sides of the students' personalities, they were not only teachers but also became the rule of models *(uswatun Hashanah)* for all students. They did not only transfer knowledge but also character, morality, and the general mindset. The mindset of students was certainly influenced to some extent by the mindset of educators with the various thinking paradigms they had. This diversity of educators' thinking paradigms was a necessity considering their different educational and scientific backgrounds.

The perspective of Arabic language teachers towards students was uniform and rich in high philosophical values, namely that students trust God, His creature which in essence, like humans, also came from God so they must be accepted and acknowledged within that framework with all the advantages and disadvantages of each, both in terms of affective and cognitive, that this was the reality that God gave him. Each student had different capacities and abilities, they also had different backgrounds, cognitive backgrounds at different levels from ordinary, and clever to genius.

3.2.2 Arabic Teacher Thinking Paradigm and Arabic Language Learning Process

The role of the Arabic language teacher's paradigm and its relationship with achieving learning objectives in the field revealed the fact that many Arabic teachers applied a learning system with a paradigm that they mastered, in this case, the teacher applied teaching methods according to what they learned during their education, the teacher didn't innovate with new methods following current developments in science and technology. In a wide view, education is a key determinant of a country become development, and quality (A Tanzeh & Tasnim, 2019). Dealing with that, there were Arabic teachers when creating learning tools such as syllabi, learning implementation plans, selecting methods and media such as power points, flashcards, films, and others who were able to apply and choose various methods and media as well as existing innovations because they were considered more effective in achieving learning objectives. It was in line that teachers as educators and teachers to achieve the mission of education required to further improve their expertise and creativity in implementing the learning process in the classroom (Ahmad Tanzeh, 2019). As educators, teachers must have the ability to tackle the problem of learners sustainably through approaches, methods, and techniques as well as appropriate learning strategies that can increase the potential of the learners optimally. Arabic learning carried out by its teachers at State Islamic Senior High School in Tulungagung had a paradigm based on theological and sacred objectives by making understanding the Al-Quran and Al-Hadith as a source of Islamic law and teachings the goal. Then instill the habit of learning Arabic from an early age in the next generation of Muslims so that there was no reluctance to learn Arabic.

The teacher's paradigm for students and the learning process included the teacher's paradigm for learning, learning objectives, knowledge, materials, methods, and media as well as the learning process in general. The teacher's paradigm regarding all of this also influenced the learning process until the benchmarks for Arabic language learning outcomes were known. According to Guba, a paradigm is a set of beliefs that underpin a person in carrying out all actions (Lincoln and Guba, 1985).

Examining educators' thinking paradigms and their impact on students was very interesting, because whether directly or indirectly it was able to have an influence on students' lives at the macro level, while at the micro level, the educators' thinking paradigms played a big role and influence in the learning process and on transfer of knowledge represented by the existence of subjects.

3.3 Arabic Language Teacher Thinking Paradigm and Its Contribution to Achieving Arabic Language Learning Goals

The configuration of all the paradigms above, including paradigms related to existence and reality, were philosophical paradigms in general, language paradigms, student paradigms, learning paradigms, especially Arabic language learning paradigms, and of course the real practice of all this in the field ultimately provides a concrete and real results as a form of the final result of the learning process, namely achieving learning objectives. The achievement of learning objectives was of course not uniform between one teacher and another, but in essence, it had important similarities, namely the existence of levels of success.

The achievement of learning objectives at State Islamic Senior High School in Tulungagung presented the importance of paying attention to the teacher's paradigm toward students. Understanding of personality was able to grow from a review of the development of the behavior of the human organism which interacted continuously with the environment in which it was located, because however the teacher's choice of perspective towards the students was going to determine attitudes and actions also greatly influence the learning process that the teacher would use. With a paradigm, it was hoped that learning would continue to develop. This renewal guided teachers to innovate with their creativity so that indirectly problems in the learning process can be resolved. This showed the teacher's thinking paradigm as the main foundation for achieving learning goals, including Arabic.

The goal of learning Arabic had indeed been achieved, but of course not at all levels, meaning that at the level that had been determined, this had been achieved well. That was proven by the achievement of grades and achievements of students at three State Islamic Senior High Schools in Tulungagung. Students at that school apart from having good learning scores in the classroom, also had impressive achievements outside of school—both those related to active students and those related to students who had become alumni. The students at these three schools won many competitions related to Arabic, such as calligraphy competitions, School Science Olympiad of Arabic, Arabic singing, *nasyid*, speeches, *khitobah*, debates, storytelling, Language Youth Scientific Work, *tahfidz*, Musabaqoh Tilawatil Qur'an, poetry, *qasidah,* etc. Meanwhile, many alumni entered and were accepted at state universities, especially in Arabic study programs, both education and literature.

IV. CONCLUSIONS

Based on the discussion above, it can be found two conclusions. First, the thinking paradigm of Arabic teachers at State Islamic Senior High Schools in Tulungagung is formed and built based on the philosophical paradigm, language paradigm, learning paradigm, language learning paradigm, and Arabic language learning paradigm. The philosophical paradigm of Arabic teachers at State Islamic Senior High School in Tulungagung can be concluded from the perspective of existence and reality. The language paradigm of Arabic teachers at State Islamic Senior High School in Tulungagung includes four paradigms; active language paradigm, passive language paradigm, functional language paradigm, language paradigm as signifier, and language paradigm as signified. The Arabic language teacher learning paradigm at State Islamic Senior High School in Tulungagung views that learning takes place throughout life (long life education) and the paradigm of liberation from ignorance (Liberal education). The Arabic learning paradigm for Arabic teachers at State Islamic Senior High School in Tulungagung includes two paradigms, namely the religious paradigm and the religious paradigm of *bi'ah lughawiyyah/behavioristic.*

This research shows that the combination of the Arabic teacher's thinking paradigm between the teacher as the learning center and the students as the learning center, the paradigm plays an important role in the learning process, namely including the paradigm of teaching readiness and learning readiness followed by consistency with learning theory. The configuration of all the paradigms above, both paradigms related to existence and reality, which are philosophical in general, language paradigms, and learning paradigms, especially Arabic language learning paradigms, as well as real practice in the field, ultimately provide concrete and real results as The final result of the learning process is the achievement of learning objectives.

REFERENCES

[1]. Arikunto, Suharsimi. (2010). Prosedur Penelitian. Jakarta: PT.Rineka Cipta

[2]. Chi, L., Nguyen, L., Tran, H. D., & Vu, A. Van. (2023). How To Motivate Language Learning Environment : CALL Before And After The Pandemic Of Covid-19. International Journal of Progressive Sciences and Technologies (IJPSAT), 41(2), 181–201.

[3].   De Saussure, F. (1989). Cours de linguistique générale (Vol. 1). Otto Harrassowitz Verlag.

[4].   Hidayat S., Rahayu. (1993). Pengantar Linguistik Umum, Yogyakarta: Gadjah Mada University Press

[5].   Lincoln and Guba. (1985). NaturalisticInquiry. (Beverly Hill). California: Sage Publications

[6].   Margono. (2005a). Metodologi Penelitian. Jakarta: Rineka Cipta

[7].   Margono. (2014b). Metodologi Penelitian. Jakarta: Rineka Cipta

[8].   Rusydi Muhammad. (2020). Paradigma Pembelajaran Bahasa Arab Dalam Integrasi Ilmu: Komparasi Pemikiran Imam Suprayogo Dan Azhar Arsyad, Lughawiyah,

[9].   Sokip. (2018). Effective Strategies on Learning Arabic for Children. Alsinatuna, 4(1), 68. https://doi.org/10.28918/alsinatuna.v4i1.1596

[10].   Sokip. (2019a). Emotive behavior control to reduce intolerance and depression among secondary school students in Tulungagung Indonesia. Journal of Social Studies Education Research, 10(4), 75–96.

[11].   Sokip. (2019b). the Implementation of Behavioristic Learning Theory in Senior High School. International Journal of Advanced Research, 7(2), 874–878. https://doi.org/10.21474/ijar01/8557

[12].   Sokip. (2020). Overcoming the problem of learning foreign language skills in the classroom. Universal Journal of Educational Research, 8(2), 723–729. https://doi.org/10.13189/ujer.2020.080246

[13].   Sokip & Akhyak. (2019). Arabic Learning Strategy in the Islamic State University of Malang (Case Study About Strategy in Improving Learning Motivation At Uin Malang). International Journal of Humanities and Social Sciences (IJHSS), 8(2), 63–78. Retrieved from http://www.iaset.us/archives?jname=72_2&year=2019&submit=Search

[14].   Sokip, Akhyak, Soim, Tanzeh, A., & Kojin. (2019). Character building in Islamic society: A case study of Muslim families in Tulungagung, East Java, Indonesia. Journal of Social Studies Education Research, 10(2), 224–242.

[15].   Tanzeh, A, & Tasnim, N. (2019). Peer review journal dengan judul Compensation System to Improve the Performance of Labor Education, 8(2), 541–547. https://doi.org/10.21276/sjbms.2019.4.6.9

[16].   Tanzeh, Ahmad. (2019). Influence Learning Model PBL on The Activities and Student Results, 2(2), 0–6. https://doi.org/10.21276/jaep.2019.3.6.

[17].   Thomas S. Khun. (1970). The Structure of Scientific Revolutions, London: The University of Chicago

[18].   Press, Second Edition

[19].   https://doi.org/10.47625/fitua.v3i2.407 accessed 25 June 2023

[20].   https://files.eric.ed.gov/fulltext/EJ1055341.pdf accessed on 25 June 2023

[21].   https://www.bps.go.id/indicator/12/1975/1/jumlah-penduduk-pertengahan-tahun.html accessed on 20 March 2023