Arabic Language Competence and Metacognitive in the Study of Pragmatism Philosophy

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Abstract

This research is motivated by the need to understand the role of Arabic language competence and metacognitive skills in interpreting pragmatism philosophy. The aim of this study is to identify how the understanding of Arabic language competences with metacognitive in pragmatism philosophy This article used a qualitative approach with a literature review method. The data collection technique was derived from some literature sources and analyzed by source triangulation. The results of this study show that Arabic language competence managed metacognitively is aligned with pragmatic goals in learning Arabic. With the philosophical basis of pragmatism, learning Arabic must achieve the target of mastery, which is carried out through contextual and rational stages. The conclusion of this research is that orientation and Arabic language competence cannot be separated from philosophical understanding. One's interpretation through the philosophy of pragmatism will help in planning meaningful learning to achieve the desired goals.

Keywords: Arabic Language Competence; Pragmatism Philosophy; Cultural Context

Introduction

Arabic, as one of the languages with rich historical and cultural roots, has become a major window into understanding thought and philosophy in the Arab world. One important school of thought in the history of philosophy is pragmatism. Pragmatism, first developed by Charles S. Peirce, William James, and John Dewey, posits that truth is the result of practical experience and can change over time according to human needs (Kosasih, 2022). The understanding and interpretation of the philosophy of pragmatism in Arabic is not only a linguistic problem, but also cultural and intellectual (Zulkipli, 2023). To delve deeper into the complex concepts in the philosophy of pragmatism, Arabic enthusiasts need to have a strong competence in the language.

Philosophy, as a branch of science that is deep and stimulates human thought, covers various aspects of human life, including problems related to education. The

philosophy of education, included in the spectrum of pragmatism philosophy, is the focus of relevant studies in an effort to understand the nature and meaning of human life. James AB, Conrad FT, Jr. and Samuel JA. Jr. in 1994 asserted that philosophy involves an investigation into the nature and meaning of life, which includes ideas about human nature, the source of values, and the role and purpose of education in determining the good life.

Donald Butler, as quoted by Syaoudih in 2005, stated that philosophy provides direction and methodology in the implementation of educational practice. In other words, educational philosophy plays a role in guiding and providing a deep frame of mind for the educational approach used. Furthermore, educational practice provides empirical material that becomes a philosophical consideration in an effort to develop concepts and theories in the realm of philosophy (Kalumbang, 2018).

The Murray Print, in relation to curriculum developments, underscores significant philosophical contributions. According to him, philosophical contributions to the curriculum have been dug deeper elsewhere and are aspects worthy of further investigation (Topan, 2021). This indicates that philosophical thinking not only influences curriculum design, but also provides the basis for the development of more complex and meaningful educational approaches.

Overall, philosophy, including in pragmatic thinking, plays a central role in analyzing important aspects of human life, including education. The relationship between philosophy and education is mutual give-and-take, with philosophy providing a theoretical and methodological framework for educational practice, while educational practice enriches the ingredients of philosophical thought. Furthermore, the influence of philosophy in curriculum development shows that philosophical thinking has a substantial impact in shaping education that is more meaningful and meaningful to humans.

This study aims to answer this question by analyzing the role of Arabic language competence in the understanding and interpretation of the philosophy of pragmatism. We will investigate how the meaning and development of the concepts of pragmatism can differ when expressed in Arabic, as well as their impact on philosophical thought and discussion in the Arabic-speaking world. In addition, this study will also examine whether there are differences in the philosophical interpretation of pragmatism between native Arabic speakers and non-native Arabic learners. This will help us understand whether language competence plays an important role in unearthing deep philosophical meanings in languages that are not native languages.

In this study, we will use an interdisciplinary approach involving linguistic, philosophical, and cultural studies. We hope that the results of this study will provide valuable insight into the relationship between Arabic language competence and philosophical understanding of pragmatism, as well as how this thinking can contribute to the development of philosophical thought in an increasingly globalized Arab world.

Method

Literature review which is applied in this research theme is a method that aims to explore and analyze literature and papers relevant to the research topic without involving primary data collection (Adlini et al, 2022). This method is used to

understand a deeper understanding of how Arabic language competence and metacognition in the study of pragmatism philosophy. The literature review method is a descriptive-analytical research method, which focuses on collecting and analyzing literature relevant to the research topic. In the context of this study, the literature that is the object of analysis is various sources of writing, including books, scientific articles, theses, and other publications related to two main dimensions, namely Arabic language competence and metacognition on the study of pragmatism philosophy.

The selection of relevant literature is the first step in the literature study method. We conducted a literature search using keywords that are appropriate to the research topic. The selected literature must had high academic quality, strong relevance to research, as well as diverse points of view to produce a comprehensive understanding. Once the relevant literature was collected, we conducted careful analysis of the text. This included an in-depth understanding of the concepts contained in the literature, as well as the identification of patterns, findings, and frameworks related to Arabic language competence and metacognitive in pragmatism philosophy. This analysis helped in identifying trends, differences, or similarities in existing understanding and interpretation.

In the next stage, researchers synthesized the results of literature analysis to build a conceptual framework for research. This conceptual framework would integrate findings from diverse literature into a cohesive structure of thought that can be used to answer research questions. This includes the development of key concepts related to the relationship between Arabic language competence and metacognitive in pragmatism philosophy. The literature review research method in this article provides a deep understanding of the conceptual framework that surrounds Arabic language competence and metacognitive in the meaning of pragmatism philosophy. The results of this study will hopefully contribute to a further understanding of the Arabic language competences and the role of metacognition in philosophical thought, as well as practical implications in educational and philosophical contexts.

Results and Discussion
1. Arabic Language Competence

The four main competencies in comprehensively understanding and using Arabic are *istima'* (listening), *kalam* (speaking), *qira'ah* (reading), and *kitabah* (writing). Each of these competencies plays an important role in the process of mastering the Arabic language and effective communication (Midi Hs, 2020).

a. *Istima'* (Listening)

Istima' is the ability to listen with comprehension and responsiveness to Arabic conversations or material submitted by native speakers or audio sources. This ability includes understanding intonation, accent, and variation in the language used. Istima' is the first step in understanding spoken Arabic and allows understanding the context of conversation, the use of expressions, and correct pronunciation (Alwehaibi et al., 2022). It also helps in expanding vocabulary and grammatical understanding through consistent exposure to the language used.

b. *Kalam* (Speaking)

Kalam is the ability to speak and communicate in Arabic fluently and precisely. It includes the use of words, phrases, and sentences in a variety of communication situations, both formal and informal (Arifin et al., 2023). This ability involves not only correct pronunciation, but also an understanding of grammar that allows the speaker to correctly structure sentences and express thoughts clearly. *Kalam* also involves the ability to adapt to a variety of communication situations and different audiences.

c. *Qira'ah* **(Reading)**

Qira'ah is the ability to read with comprehension of texts in Arabic. It includes an understanding of letters, words, sentences, and longer texts. The ability of qira'ah allows one to access Arabic sources such as books, articles, news, and academic texts. In addition to literal understanding of the text, qira'ah also requires an understanding of the context and deeper meaning of the text, including an understanding of cultural elements that may be contained in the text (Wekke, 2015).

d. *Kitabah* **(Writing)**

Kitabah is the ability to write in Arabic correctly and effectively. This includes proper use of grammar, good sentence structure, and appropriate vocabulary in writing. Kitabah allows a person to convey ideas, ideas, and information in writing, which can be used in a variety of contexts such as academic writing, correspondence, or publications. Mastery of kitabah also involves the ability to organize ideas in a coherent and logical sequence, and convey messages clearly through writing (Syahid, 2015).

These four competencies complement each other and play an important role in mastery of Arabic as well as the ability to communicate effectively in the language. Mastering istima', kalam, qira'ah, and kitabah is an important step in becoming a competent Arabic speaker and user. In addition to these four Arabic language competencies, skills in using Arabic structures, Arabic expressions, and Arabic vocabulary also have a very important role in effective learning and communication. Here is an explanation of the importance of each of these skills:

e. **Arabic Structure**

A good understanding of Arabic structures, such as grammatical rules, verb conjugation, and sentence formation, allows learners to speak and write more precisely and correctly. It helps in conveying the message clearly and avoids confusion or misunderstanding. Knowledge of the structure of the Arabic language helps learners to avoid language mistakes that can interfere with communication (Arifin et al., 2022). This is important in achieving a high level of competence in Arabic. The structure of Arabic also affects the way meaning is constructed in sentences. By understanding correct grammar, learners can interpret the meaning of sentences more accurately.

f. **Arabic Expressions**

Using context-appropriate Arabic expressions allows learners to communicate more naturally and effectively. This includes the use of idiomatic expressions and phrases commonly used in everyday conversation. Arabic expressions often reflect cultural and social values in Arab society.

Understanding and using these expressions helps learners to better understand Arabic culture and forge better intercultural relationships (Abbas & Izzah, 2023).

g. Arabic Vocabulary

Mastery of Arabic vocabulary, including vocabulary specific to various contexts, helps learners understand Arabic texts and materials in greater depth. It also helps in speaking and writing with diverse topics. Having a diverse vocabulary allows learners to communicate more flexibly in a variety of contexts and topics. They can convey ideas more richly and varied. An extensive vocabulary allows learners to access Arabic resources such as books, articles, and media more easily (Buska et al., 2018). This opens doors to advanced learning and research.

Skills in using Arabic structures, Arabic expressions, and Arabic vocabulary are important components in understanding, communicating, and learning Arabic effectively. They work together with four Arabic language competencies (istima', kalam, qira'ah, and kitabah) to form a comprehensive understanding of the language and support successful communication in Arabic.

2. The Relationship between Philosophy of Language and Arabic Language Competence

The relationship between philosophy of language and Arabic language competence is crucial in understanding Arabic as a complex and meaningful language. Philosophy of language is a branch of philosophy that discusses the nature, structure, and function of language as a tool of human communication. In the context of Arabic, an understanding of the philosophy of language can provide deep insight into how this language operates and how Arabic language competence can be improved (Yusuf, 2019).

The philosophy of language helps in understanding the grammar and structure of the Arabic language more deeply. It includes an understanding of concepts such as word roots, word forms, and conjugation rules that are an integral part of the Arabic language. Philosophy of language allows critical thinking about language construction, how meaning is constructed through words and sentences, and how language structure affects understanding.

The philosophy of language helps in the understanding of abstract concepts that are often an important part of the Arabic language, especially in the context of literature and philosophical thought. An understanding of pragmatism, semantics, and other theories of language helps decipher the deep and complex meanings often contained in Arabic texts. The philosophy of language can provide insight into the role of culture in Arabic. Arabic is not only a means of communication, but also a reflection of Arabic culture and philosophical thought. This philosophical and cultural understanding is important in mastering Arabic well and communicating with native speakers better.

Thus the philosophy of language and the competence of the Arabic language have a complementary relationship. Understanding the concepts of the philosophy of language helps in understanding the structure, meaning, and context of the

Arabic language. It also allows for more critical thinking and a deeper understanding of the role of Arabic language in Arabic culture and thought.

3. **Language Philosophy and Metacognitive Learners in Learning Arabic**

   1) **Philosophy of Language Pragmatism**

   Pragmatism is an approach in the philosophy of language that emphasizes the practical role of language in human interaction. It focuses on how language is used in the context of everyday life and how the meaning of language is formed through its use. In the context of Arabic language learning, pragmatism's philosophy of language provides a valuable perspective on the importance of language use in effective and relevant communication.

   In the philosophy of pragmatism, Arabic learners are given the opportunity to understand that language is a tool used to achieve practical communication goals. This means that they learn Arabic with a focus on how the language is used in everyday situations, such as talking to native speakers, writing official letters, or participating in cultural discussions. This pragmatic approach allows learners to be more involved in the learning process and realize the direct relevance of Arabic language skills in their lives (Zulkipli, 2023).

   2) **Metacognitive Learners in Learning Arabic**

   Metacognitive learners in learning Arabic includes understanding and using planned and deliberate strategies to understand, manage, and guide their learning. In the context of learning Arabic, the metacognitive includes the following aspects (Moritz, 2019):

   a) **Understanding Learning Objectives**

   Learners who are independent in learning Arabic with a metacognitive approach have a clear understanding of their learning objectives. They know why they are learning Arabic and how this language proficiency will benefit their lives.

   b) **Learning Planning**

   Learners plan their learning carefully. They design study schedules, set short- and long-term learning goals, and plan activities that support the achievement of those goals.

   c) **Monitoring Progres**

   Learners regularly monitor their progress in learning Arabic. They are able to identify areas where they have been successful and where they still need to improve their abilities.

   d) **Learning Strategy Evaluation**

   Students evaluate the learning strategies they use. They assess whether the methods and techniques they employ are effective or need to be adapted. This helps them in continuously improving their learning approach.

   The metacognitive approach to Arabic learning with pragmatism's philosophy of language allows learners to be more actively involved in the learning process and direct their efforts towards deeper understanding of the language and more effective use in everyday contexts. It also gives them a stronger understanding of the relevance of language in their lives.

The results of this study have important implications in the context of teaching and learning Arabic. First, pragmatism in the philosophy of language can be a useful framework in designing curricula and learning methods that are more relevant to the practical needs of learners. This will help motivate learners by associating Arabic with practical goals in their lives. Second, the development of metacognitive abilities in learners is a key element in facilitating their independence in learning Arabic. Learners need to encourage self-reflection, good lesson planning, and ongoing evaluation so that learners can take charge of their own learning and optimize their learning outcomes. By combining pragmatism and learner independence, Arabic language education can be more effective and relevant for learners in facing communication in global commonity.

Conclusion

In this study, we have investigated a significant relationship between the philosophy of language, particularly the pragmatism approach, and the independence of learners in learning Arabic. The philosophy of language pragmatism views language as a practical tool to achieve the goals of communication, and this approach provides a deep understanding of the relevance and relevance of language in everyday life. In addition, learners who are empowered with metacognitive abilities to plan, supervise, and evaluate their learning demonstrate greater ability in mastering Arabic and using it in practical situations.

The results of this study underscore the importance of combining the philosophy of language, pragmatism, and learner independence in the context of Arabic language learning. Further research that can be done includes a deeper exploration of how pragmatism approaches can be integrated into the Arabic curriculum, the development of teaching strategies that focus on the practical aspects of communication in Arabic, and the application of metacognition in Arabic learning to advance learner independence. In addition, further research can identify obstacles that may be faced in applying this concept and find effective solutions to overcome these challenges. This will help improve the effectiveness of Arabic learning and its relevance in the daily life of Arabic learners.

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