



Learning Arabic Speaking Skills and Implications Guided by the David A Kolb Experiential Learning Cycle in Higher Education

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ABSTRACT

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This research aims to reveal the uniqueness of learning Arabic speaking skills, which is applied using a cyclical experiential learning model. This research uses descriptive qualitative research, and the method uses a case study. Data was collected through interview techniques, participant observation, and documentation studies. Then, the data was analyzed using the Miles and Huberman Theory, including data collection, condensation, data presentation, and conclusion. The results of this research show that experiential learning theory, namely the concrete experience stage in the form of *hiwar* material which is relevant to student experience in the form of factual events or scientific data experiences taken from various references, the reflective observation stage, namely the lecturer corrects the writing of the material students' *hiwar* in terms of *qawaid*, context, *mufradat*, and student sentence pronunciation when practising *hiwar* in class, the abstract conceptualization stage, namely students writing papers according to the concept determined from the presentation of *hiwar*, table *mufradat*, *tarakib nahwiyah* and references and the active experimentation stage, namely students making *hiwar* videos uploaded on YouTube.

1. INTRODUCTION

Efficient teaching and learning are the ultimate goals of every educational system (Zheng et al., 2023), and foreign language learning involves at least three science disciplines: linguistics, psychology, and pedagogy. Psychology is dedicated to the flourishing of individuals, communities, and societies (Li, 2020) to describe how people learn something. It brings together mutually exclusive concepts, definitions, and propositions related to and expresses a systematic point of view about the state of the human (Masnun, 2019).

Arabic is an International language instead of English. In this case, learning Arabic, like other languages, aims to master four skills: speaking, listening, reading, and writing (Zurqoni et al., 2020). There are three competencies that must be achieved in Arabic language proficiency: linguistic competence, communication competence (Qureshi et al., 2022), and cultural competence (Siregar et al., 2021).

Speaking skills is one of the most critical aspects of learning Arabic (Meishanti et al., 2020). Speaking skills can be defined as the skills of producing linguistic output orally. (Arifin & Ismail, 2011). Speech was the first form of linguistic performance and became the luminous means of communication. Most linguistic researchers believe that about 95% of the linguistic activity is oral (Mustofa & Maimunah, 2016).

Humanism emphasizes how each individual's problems are influenced and guided by personal intent relating to their own experiences (Sulaiman & S, 2021). Students in humanistic learning theory view these subjects as free to determine the direction of their lives. Students take full responsibility for themselves in the educational process. Students can develop critical and creative thinking skills through meaningful Learning (Juita et al., n.d.). According to David A. Kolb, the humanistic approach is how humans build themselves to do positive things. Kolb divides the stages of learning into four parts: experience, observation, visualization, and experimentation (Sri, 2017). Furthermore, Caulfield and Woods (2013) researched 25 participants, and the results indicated that 94.7% of participants had a significant impact on their learning experience when participating in experiential Learning (Caulfield & Woods, 2013).

In the case of learning Arabic speaking skills for students in the Arabic language education department, third and fourth-semester students in the Department of Arabic Language Education at Syekh Ali Hasan Ahmad Addari State Islamic University in Padangsidempuan in the *muhadatsah* course carry out Learning using a cyclical experiential learning model through four stages, namely concrete experience, reflective observation, abstract conceptualization and active experimentation integrated with technological media. Lecturers choose to use the experiential learning model because it suits all levels of student understanding. Students can increase their understanding of the themes to be discussed and change their passive and monotonous Arabic speaking habits from text to communicative-interactive because it is based on student experience. According to Kolb's statement, Learning is the process of creating knowledge through transforming experience, and

knowledge results from the combination of grasping and transforming experience (Kolb & Kolb, 2021). Therefore, researchers are interested in describing how students learn Arabic speaking skills using an experience-based model to improve students' Arabic communication skills.

The first previous research was research entitled "Implementing Experiential Learning on Students Reading Comprehension" by (Ismail & Saiful, 2022); this experimental method research aims to implement English reading learning with an experiential learning model in the form of role-playing where students read English texts in books and then narrate return by expressing students' ideas orally. There is a significant difference between the scores obtained by students on the pretest and posttest in learning reading comprehension using Experiential learning theory.

The following previous research is "Innovative Experiential Learning Experience: Pedagogical Adoption of Kolb's Learning Cycle at Higher Education in Hong Kong" by (Chiu & Lee 2019). This paper suggests an innovative pedagogical approach to implementing experiential learning without adopting ICT in general education courses offered by one university in Hong Kong. It has been successfully implemented for three years in a classroom environment to increase learning motivation and consolidate learning experiences. Through its proposed pedagogical approach, this research is critical in transforming experiential learning beyond the personal level and expanding student learning from inside to outside the classroom in a cost-effective manner.

The urgency in this research is that learning Arabic in the maharah kalam or Arabic speaking skills can be developed using various experiential learning models where students can independently improve their Arabic speaking skills with multiple themes and contexts through authentic experiences they feel, do and reflect on. Directly in the field and certain places, according to the theme determined by the lecturer, there are two forms of themes: formal and non-formal. This research differs from previous research in that yet-to-research has discussed David A Kolb's experiential learning cycle model in learning Arabic speaking skills. This research aims to describe the Maharah Kalam learning process using a four-stage model of the experiential learning cycle and its implications for improving students' Arabic speaking skills.

2. METHODS

The researchers used the qualitative research approach. This research aims to find information about the phenomenon centre for teaching speech skills at the Syeikh Ali Hasan Ahmad Addari Islamic State University Padangsidimpuan (Kasiram, 2010). The case study in this research is a type of fundamental case study, where the researcher reveals the uniqueness of learning the skill of speech that takes place in the Department of Arabic Language Education Syeikh Ali Hasan Ahmad Addari Islamic State University Padangsidimpuan based on independence and the researcher links his relationship with the theory of experiential learning.

The researchers use interviews, observation, and document analysis. In this study, according to a pre-determined sample, the researcher interviewed a conversation lecturer regarding all aspects related to teaching speaking skills and several third-semester students in the Arabic Language Teaching Department.

This method was used to obtain data from the third-semester students of the Arabic Language Teaching Department, numbering 27 students in the first semester and 33 students in the second semester, regarding the details: 1) The process of teaching speaking skills; 2) Steps for teaching speaking skills in light of experimental learning and its implications.

This method is used to obtain data from sources in the form of documents related to the productive process of teaching the Arabic language in the Arabic Language Teaching Department and previous studies related to theses, scientific journals, and the writings of experts contained in books, newspapers, and printed or electronic magazines that talk about the same topic.

The data analysis machine used is based on the Miles and Huberman theory, which consists of four stages: collecting data, sorting data, displaying data, and verifying the conclusions (Miles & Huberman, 2007). Data collection, data obtained from interviews, observation, and documentation are recorded in field notes, which consist of two parts: description and reflection. As for sorting the data, the researcher reduced the data, classified it, and coded it. Here, the researcher chose the data that was important and appropriate to the research topic and left out the data that did not fit the topic. The researchers found this data from observation, interviews, and document study. The last step is to conclude the research and data reduction processes after sufficient data collection. Then, conclusions are drawn provisionally.

3. RESULTS AND DISCUSSION

The Process of Learning Arabic Speaking Skills Based on Perspective Experiential Learning

Experiential learning is an educational process in which knowledge is produced from different combinations of capturing and transforming experiences. Furthermore, Kolb divided education into four stages (Kolb & Kolb, 2005): (1) The concrete experience stage, engaging students in real Arabic speaking situations, such as dialogue or everyday *Muhadatsah*. These activities can include simulating everyday communication situations (2) Reflective observation phase: Give students time to reflect and understand their speaking experiences. Reflective discussion about difficulties they may encounter, corrections and input from the lecturer and friends around them (3) Abstract Conceptualization Stage In this stage, an introduction to linguistic and grammatical concepts relevant to the Arabic language. Explain grammar rules and sentence structure to build understanding of concepts (4) Active experimentation stage. At this stage, students are encouraged to apply their knowledge in different Arabic contexts and provide opportunities for practice through role-

playing, presentation, or other communication situations.

Before the researcher describes the research results of the Arabic speaking skills learning cycle process with four stages of the experiential learning model, first define the objectives of learning Arabic speaking skills in the muhadatsah course in the Arabic language education department at UIN Syekh Ali Hasan Ahmad Addary in general.

Objectives of Teaching Speaking Skills

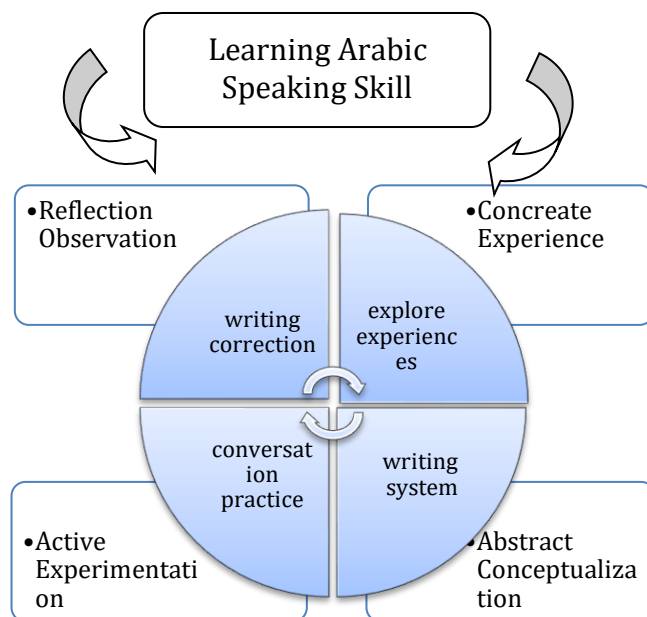
The objectives of teaching speaking skills, meaning *Muhadatsah* subject, in the Department of Arabic Language Education at Syekh Ali Hasan Ahmad Addari State Islamic University Padangsidempuan consist of general and specific objectives. The aim is to achieve educational goals for the Arabic Language Teaching Department. In contrast, the specific objectives are the academic achievement of the *Muhadatsah Muwajjahah* and *Muwassa'ah* subjects, which consist of several subsidiary educational achievements.

The specific educational objectives for the speaking skill consist of course achievements and sub-course achievements in the study plan document and are explained as follows:

- 1) Demonstrate an attitude of responsibility to work independently in their area of expertise.
- 2) Students understand the *Muhadatsah* in Arabic well by clarifying the lecture and individual and group assignments.
- 3) Students will be able to apply Arabic *Muhadatsah* in various activities.
- 4) The ability to communicate in good and correct Arabic according to the rules of the Arabic language and the ability to apply the *Muhadatsah* in the form of video products
- 5) Understanding *Muhadatsah* forms in theory and practice
- 6) The ability to apply vocabulary and practice *Muhadatsah* in group discussion according to the assigned topics
- 7) He has good speaking skills and can participate in various daily Arabic activities.

Based on the madrasah material discussed by students, there are two types, namely the first madrasah *muwajjahah* with several non-formal conversation topics. However, in this research, three topics will the researcher will present as examples of discussion of how the students' maharah kalam learning process is viewed from the stages of experiential learning theory, namely:

في الملعب، في البستان، الإسلام والتكنولوجيا



Picture 1. Mind Map of The Experiential Learning Cycle in Learning Arabic Speaking Skill

Concrete Experience

Concrete experience is the initial stage of experiential learning theory. In this stage, students connect the learning materials, i.e. the *muhadatsah muwajjahah* essay they write in the group, with real-world experiences and situations so that from this experience, students can remember and understand the context of the material more deeply. This is done so that students enjoy exploring and presenting the study material with realistic things that have happened to them. In implementing the teaching process of *muhadatsah muwajjahah* material, students undertake several stages of concrete experience.

"We foster discussions by encouraging students to explore all their relevant experiences, which they then use to construct the complete dialogue concept format. The process of conveying the discourse about the experiences and opinions of different students, which is carried out in the dialogue format, is a testament to the value we place on their unique perspectives. Students share experiences related to the topics they raise in the dialogue format, and this experience is not limited to just the content concept." (Student, 2023).

From the interview with the student, it can be clarified that absorbing experience in

the dialogue material is a series of results resulting from discussions of the opinions and experiences of each student in the group. This experience is a fundamental ma, a manifestation of the student's imagination written in the form of dialogue in the Arabic language.

زرقى :	العبابا سعيدة, و رايت انك مسرورة برؤية ذلك.
فضيلة :	نعم, وتذكرت الطفولة بذلك.
زرقى :	أي شيء تذكرت؟
فضيلة :	تذكرت حين ما لعبت الغميضة مع أصدقائى, اختيأتنا في الإدغال والمطاردة والعباب الطيخ. وكرة القدم, كانت الطفولة مسرورة.
زرقى :	وأنا لعبت الفقز على الحبل كثيرا مع أصدقائى وأحيانا للعبنا كرة الريشة في الميدان. وكرة القدم أيضا. وبعد ما لعبنا استحمنا في النهر. قضيت وقتا كثيرا في الملعب بعد الرجوع من المدرسة. حتى تغضب أمي لأني رجعت متأخرا.
فضيلة :	هذا طبيعي, لأن طبيعة الأطفال يريدون أن يبحث أشياء جديدة. ويفعل ما لم يفعل من قبل.
زرقى :	صدقت, كنا لعبنا بغير عبء ولم نفكر كثيرا عن شيء عند الطفولة.
فضيلة :	كانت الطفولة ممتعة و تجعلنا سعداء عندما نتذكرها.
زرقى :	وفي الطفولة أيضا تتعلم التعايش و الاختلاط بأصدقائنا.
فضيلة :	رأيك صحيح.

Picture 2. Educational material based on topic *muhadatsah muwajjahah* “في الملعب”

From this picture 2, it is clear that the guided dialogue material created by the students contains their experiences in the past, which is that the two students exchanged stories about spending a lot of time playing after school. This shows that including expertise in dialogue material can increase students' knowledge of exploring *muhadatsah* topics in Arabic. The concrete experience that the two students put into this paper includes the following:

- 1) She played hide and seek with her friends in the past
- 2) She hid in the bush and was chased
- 3) She played cooking and football
- 4) She played jump rope with her friends
- 5) She played badminton in the field and swam in the river
- 6) She spent a lot of time on the playground until her mother got angry because she came back late
- 7) They played a lot without being a burden and did not think much about anything as a child

ويعد ما وصلا في البستان	
مولانا	: ما شاء الله ما أوسع بستانك، كم هكتار هذا البستان؟؟
فيري	: ثلاث هكتارات
مولانا	: ما شاء الله، وما تلك الشجرة
فيري	: تلك شجرة السلقي
مولانا	: كيف نقطفها ؟ هناك أشواق كثيرة !!
فيري	: إذا نقطف السلقي لا بد لنا ان نستعمل القفاز ثم حذ كما العادة
مولانا	: أيوا، أنظر فاكهة بابايا لونها أخضر
فيري	: نعم لأنها لم تكن ناضجة
مولانا	: ثم كيف تزرع هذه الشجرة؟؟
فيري	: أولا اصنع الثقوب للبيزور بالجرفة ثم ضع بيزور بابايا فيها

Picture 3. Educational material for *muhadatsah muwajjahah* with the topic “في البستان”

Picture 3 indicates that this paper presents the orchard and some of the experiences of one of the students who invited his friend to visit his orchard, where there were many fruits, such as Swiss chard, papaya, and durian. This *muhadatsah* material provides other students with an overview of fruit picking and a visualization of the contents of the orchard that students can study and understand. Among the experiences presented by the two students are the following:

- 1) They went to the orchard to look for fresh fruits and went on a backpack
- 2) The student has a large orchard of about three hectares
- 3) They look at the chard tree and how to pick it using gloves
- 4) In the orchard, they also saw a green-colored papaya
- 5) One of the students taught his friend how to plant papaya, make holes for it to emerge with a shovel, put papaya seeds in it, water it after three days, and give it fertilizer.
- 6) Papaya will bear fruit for up to six months
- 7) A large, tall durian tree grew there and can bear fruit within five years

المير : كيف رأيتك عن إرتفاع الزمان؟
 أكبر : يتقدم الزمان، و يتقدم التكنولوجيا أيضا
 المير : لماذا تقول كذلك؟
 أكبر : في هذه العصر تكون التكنولوجيا تلعب دورا كبيرا لحياة الإنسان. هناك الآثار الإيجابية و السلبية.
 المير : أوافق معك، كيف مخطوط الإنسان لأن يعطى الله العقل حتى يستطيع أن يبحث عن آيات الله في هذه الأرض
 أكبر : نستطيع أن ننظر في هذه العصر، لقد أكثر الإكتشافات التي مفيدة جدا للدين الإسلام. مثلا إرتفعت التربية الإسلامية، إنَّ الحمول مفيد جدا إلينا عن كلية لعمدّ عقد الكلية في SIAKAD ، أحيانا ندرس بالطريقة ZOOM أيضا.
 المير : ليس لإرتفاع التربية الإسلامية فقط، التكنولوجيا تستطيع أن تكون واسطة من فيديو الإسلام. مثلا في شهر رمضان، هناك كثير من برنامج التلفاز الذي يعرض خطبة الإسلام. بل، نستطيع أن نقرأ القرآن من كل واحد من محمولنا.
 أكبر : أنت صحيح، لكن وراء تقدّم العلم و التكنولوجيا هناك كثير من آثار السيئة التي تظهر. أحدهما يمكن أن تلحق الضرر بالقيمة الدينية. لمنع هذه الآثار السيئة، يجب أن نعمل جهود مختلفة. مثل تطوير العلم والأنشطة القائمة على الدين الإسلام.

Picture 4. Educational material with *muhadatsah* muwassah on the topic “الإسلام والتكنولوجيا”

Picture 4 indicates that two students talked about technological progress in the modern era in this *muhadatsah*. They may speak to each other about the great benefits that technological developments have achieved in education and Islamic progress. Among the experiences presented by the students are the following:

- 1) The first student takes advantage of the mobile phone as a technologically advanced product to use the SIAKAD application to prepare a college contract and study using the Zoom method.
- 2) The second student uses technology to make an Islamic video. He watches a TV program that displays the Islamic sermon and can read the electronic Qur'an from his mobile phone.

Based on data about concrete experiences where, students do this in two ways, namely discussions with group friends because that impacts understudies to concentrate all the more effectively on educating and learning measures since they can communicate with their friends (Rudi et al., 2021), and writing Arabic conversations with themes determined by the lecturer according to the experiences they have experienced and carried out in the real world. Concrete experience is the learning stage, focusing on personal experience, experience, and feeling. Students learn through feelings by emphasizing concrete experiences and prioritizing relationships with others (Syatriana & Akib, 2022).

Reflection Observation

The reflective observation stage is the second stage in experiential education theory,

where the process of assimilating experiences is re-observed through a selection of lessons and materials. Appropriate to this reflective observation, according to Ezr Othman, who quotes Hasma, providing reinforcement is a form of response, whether verbal or non-verbal, that is part of the teacher's behaviour modification to the student's behaviour that aims to provide information or feedback to the students for their actions as an act of encouragement or correction (Hasma, 2017).

In the process of teaching speaking skills in the guided and *muhadatsah* muwassah subjects, the lecturer's role is pivotal. During the reflective observation stage, the lecturer guides the students in correcting their dialogue writing results. In class discussions and training, the lecturer's expertise is evident as they monitor the dialogue practice, providing valuable input about the content of the Arabic language *muhadatsah* according to appropriate writing. This includes vocabulary, grammatical rules, morphology, theoretical references, and matching the context of the topic with the content of the dialogue. " (Lecturer, 2023).

From the results of the interview with the lecturer, it is clear that the reflective observation stage here is the result of the lecturer's observations on the dialogue material written in the paper with all the indicators that were identified, as well as questions, responses, and input from other students, such as additions. Students observe the results of a discussion of reference materials or a scientific article and draw on their experiences by selecting appropriate texts and context and understanding them in depth before identifying relevant concepts.

1) في الملعب

In this text of the dialogue, several Arabic sentences are not used correctly, and the lecturer corrected them until they were corrected by the students, which the researcher explains in the form of a table to clarify the matter, such as:

Correct Sentence	Wrong Sentence
جانباها	عندها
لأخذها معي	إلتقطتها
بأعمارهم	بعمهم
يجرون	يركضون
يقفزون	يقفزوان
تذكرت	تذكت

لعبت	لعبت
الطفولة	الطفولة

Table 1. Description of the wrong sentence and the correct sentence after being corrected in the conversation

Based on the table above, there are eight errors in writing words written by students in the *muhadatsah* text, namely replacing sentences that are more appropriate in terms of their meaning, from the phrase mufrad to jama' and correcting words that are missing letters to produce grammatically correct text nahwu and sharaf because nahwu science provides provisions for readers to be able to analyze Arabic sentences well and lead them to read and understand these sentences correctly (Haris, 2022).

2) في البستان

In this text of the dialogue, several Arabic sentences are not used correctly, and the lecturer corrected them until they were corrected by the students, which the researcher explains in the form of a table to clarify the matter, such as:

Correct Sentence	Wrong Sentence
يا صاحبي	يا صحبي
يأتي ثمرها	تأتي ثمرها
يمكن مثمرها في وقت الطويل	يمكن قديم مثمرها

Table 2. Description of the wrong sentence and the correct sentence after being corrected in the conversation

Based on the table above, there are three incorrect words in the Arabic conversation text: one letter missing in one word, dhamir errors, and errors in using vocabulary that matches the meaning of the sentence. This third error is included in language errors, which are defined as deviations from excellent and correct language standards according to native speakers (Wahidah, 2021).

3) الإسلام والتكنولوجيا

In this text of the dialogue, several Arabic sentences are not used correctly, and the lecturer corrected them until they were corrected by the students, which the researcher explains in the form of a table to clarify the matter, such as:

Correct Sentence	Wrong Sentence
حقيقته	الحقيقته
يكون التكنولوجيا أن يلعب	تكون التكنولوجيا تلعب
في الجامعة	عن كلية
على كل واحد	من كل واحد

Table 3. Description of the wrong sentence and the correct sentence after being corrected in the conversation

Based on the table above, there are four sentence errors in the Arabic conversational text. These include Alif Lam's writing error, Dhamir's error, and the lack of the letter An as a separator between two fi'il. Also, the letter jar matches the word after it.

Abstract Conceptualization

The third stage, which is the stage of abstract perception, is the stage that students go through in teaching the speaking skill in the subject of directed and extended *muhadatsah* in the following steps obtained from researchers' observations of the learning process in the classroom:

- 1) Students create an abstract intellectual framework for the concept of dialogue that will be written and practised in class.
- 2) The students determined the content of the dialogue in terms of the topic, context, method, references from books, vocabulary, terms, and Arabic grammatical structures that each individual would practice and distribute their roles in practising the dialogue.
- 3) The formal and informal dialogue material was ideally written down by the students and read again and memorized by each student in each group before the classroom practice.
- 4) After finishing the dialogue on the essay, students upload the writing to Google Classroom as an electronic copy and submit it as a hard copy to the lecture.

The abstract conceptualization that students do is how to present the *muhadatsah* systematically in their paper so that it is easier for the lecturer and other students to understand. The researcher will explain in detail the various topics covered:

1. في الملعب

- a. Dialogue presentation: The two students write the entire dialogue according to the topic, and here they choose a topic on the playground by developing the concept of the dialogue by watching video clips from one of the student's little sisters on their phones and telling stories about the games that her little sister and her friends play. Then, these two students told each other about their previous experiences when the children played many games after returning home from school.
- b. Presentation of new vocabulary and terms: The vocabulary that the two students explained revolves around nouns and verbs for games to make it easier for the reader to understand the meaning of the previous dialogue, which are:

أرجوحة, منزلق, الإرتفاع والإختفاض, كرة القدم, كرة الريشة, الغميضة, المطاردة, إلعاب الطبخ, الفقز على الحبل, الميدان, الإدغال, مرحلة الطفولة, لعب يلعب, تسلق يتسلق, صعد يصعد, جرى يجري, قفز يقفز, إختبأ يختبئ, سعيد, ممتعة, التعايش, الإختلاط

- c. Grammaticatical rules: Students explain that

إنّ وأخواتها تدخل على المبتدى والخبر فتنصب المبتدى وترفع الخبر يسمى الأول إسمها والثاني خبرها. فائدتها للتأكيد وويقال حرف توكيد ونصب مثلاً: أنّ فضيلة مشغولة جداً بحملها

The concept of the material that was explained by the students is complete according to the topics and procedures requested by the lecture, but in the grammar section there are many rules that must be completed, such as عامل كان + اسمها وخبرها وفعل

والفاعل ظاهراً ومضمراً, because in the text of the dialogue there are several sentences that use this rule.

2. في البستان

- a. Dialogue presentation: This *muhadatsah* was practised in the garden. A student invited his friend to his garden, and they went on a motorcycle. When they arrived at the orchard, the two students talked about how they picked chard fruit and planted papaya and durian seeds. The *muhadatsah* students effectively simulated the two students based on their experiences with the orchard.
- b. Presentation of new vocabulary and terms: The vocabulary explained by the two students revolves around nouns and verbs related to the garden, which are:

طازجة, بستان, جواله, قطف, ثقوب, بزور, سقى, مجرفة, سماد

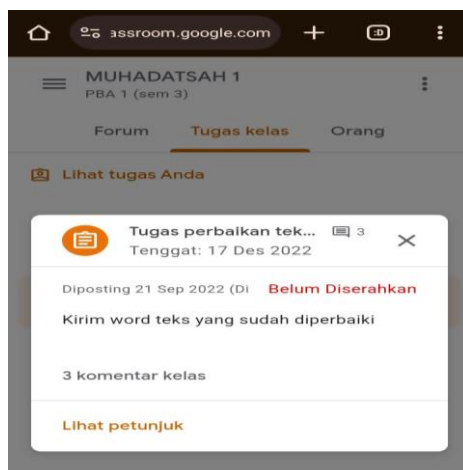
The weakness of the concept of dialogue is the lack of an explanation of the rules, which should be explained by the students to help readers understand the text

اسم التفضيل، لم according to the function of the grammatical rules, such as the use of . جزم، مفعول يه واسم الاستفهام

3. الاسلام والتكنولوجيا

- a. Dialogue presentation: There were two students who exchanged ideas about developments in technology and Islam. They argue that Islam does not prevent its followers from using technology to search for the truth about God Almighty's creation. They also exchanged experiences on how to benefit from technological developments in education and spreading the rituals of Islam.
- b. Presentation of vocabulary and terminology: They wrote in their paper some Arabic vocabulary and terminology related to technology, which are آثار السیئة، محظوظ، دور، لحق - يلحق، واسطة، القيمة الدينية آثار الإيجابية، الاكتشافات، آثار الإيجابية
- c. Source and references: Budianto dkk. "Perspektif Islam Terhadap Ilmu Pengetahuan Dan Teknologi." *Islamika: Journal Ilmu-Ilmu Keislaman* 21, no. 01 (2021): 55-61. Salsabila dkk "Pengaruh Perkembangan Teknologi Terhadap Pendidikan Islam." *Journal on Education* 5, no. 2 (2023): 3268-75.

In the abstract conceptualization stage, there are differences in the presentation of material in *muhadatsah muwajjahah* and *muwasaa'ah* courses; namely, in *muhadatsah muwajjahah*, there are three forms, namely: presentation of hiwar, exposure of new vocabulary and terms and qawaid related to the material. In *muhadatsah muwassa'ah*, the presentation of hiwar, vocabulary, and reference material is used. Students must include this reference because the muhadasah muwassa'ah material must be relevant to hadits, verses from the Al-Qur'an or theories in scientific books to improve students' critical thinking skills. Students should be able to practise CT skills in different contexts and situations to gain a more comprehensive understanding of the theory and its application (Alsaleh, 2020).



.7 No. 1

Picture 5. Submit the *muhadatsah* article task post to Google Classroom

From the evidence of picture 5, it is clear that the students, with its components, implemented this abstract visualization: presenting the dialogue material, creating a new vocabulary table, and writing descriptions of the rules in the dialogue. After completing it and correcting it by the lecturer in the reflective observation stage, the students upload it to Google Classroom as an electronic file guide, and all students can read it. Google Classroom is an Internet-based service provided by Google as an e-learning system designed to help the lecturer create assignments and distribute them to students paperlessly (Qomariah et al., 2019).

Active Experimentation

The last stage is active experimentation, which takes place in teaching the speaking skill in guided and extended *muhadatsah*. This step can be applied through experiments and applying concepts and theories to practical practice, which will be explained.

"In the active experimentation phase, students take the lead in their learning journey through blended learning. This empowering approach means that the practice of giving the talk in class, according to the required material, is centred around student activities. They write papers, act out the *muhadatsah* with a video using their own phone devices, and upload it to Google Classroom on the assignment sheet provided by the lecture. Their work is then published on the YouTube channel " (Lecturer, 2023).

From an interview with the lecturer, it is clear that the learning environment is designed to be supportive and encouraging. Students are given the responsibility of writing dialogue or papers, which are then shared through presentation or exercise in front of their group friends. They are open to accepting criticism and suggestions from the lecturer or fellow students, fostering a culture of constructive feedback. Speaking activities in the field serve as a measure of language learning development, providing a tangible way for students to track their progress (Rofingah & Muhlasin, 2022).

The researcher will explain in detail the active experience undertaken by the students by applying the dialogue material they created through video because several media are claimed to be not only able to increase student motivation and language performance but also improve students' creative and critical thinking processes to learn Arabic (Hidayah et al., 2023), according to the topic they chose.



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Picture 6. Active experimentation by acting out the video of the topic “في الملعب”

Evidence from picture 6 shows two female students talking in front of the class and watching a video of children playing different games on the playground. The second and third pictures are pictures and a video they saw, where they talked about the experience of one of the students who watched her little sister playing on the playground with her friends with great happiness. Then, they also talked about how they experienced it when they were young, playing with different children's toys on the playground. The researcher explained this experience in detail in the tangible experience section. In this video, the two students still need to translate the video. However, they brought pictures related to the game being discussed and included them after they said the game's name to make it easier for viewers to know the game's meaning in a sentence without having to translate it.



Picture 7. Active experience by acting out the video of the topic “في البستان”

Evidence of this is in picture 7. In this video, a student invites his friend to visit his orchard, and they go by motorcycle when he reaches the orchard, which has an area of approximately three hectares. One of the students asked how to pick the snake fruit, and his friend also trained on an easy way to pick the snake fruit by wearing gloves.

Then, this student saw a papaya tree and asked again how to plant it so that it bears fruit quickly. His friend answered during the training by taking the hoe and explaining when it was dropped. Fertilizer on those plants, then this student saw the durian tree and asked again when the durian tree would bear fruit, and his friend replied about five years later. This video shows how the two students had an interactive *muhadatsah* by directly visiting the orchard and observing the trees in it

Concrete experiences resulting from exercises, role-plays and cases provide a

common experiential starting point for participants and teachers to explore the relevance of behavioural concepts to their teaching. The more experience one has or is full of knowledge, the easier it is for the person concerned to explain their knowledge or experience (Saud et al., 2018).

They help students experience phenomena personally and directly in speaking skills. Ultimately, individuals will have new experiences based on their experiences (Barida, 2018) And making the language a social language in the informal learning process, in this case, is the creation of a language environment (Amin, 2022), and meaning that students directly experiment in the form of hiwar in the target place according to the theme, where students can improve each cognitive, affective and psychomotor ability holistically. The solution to the dialectic is prompted by action, thinking, and experience (Kolb et al., 2017). The more experience one has or is full of knowledge, the easier it is for the person concerned to explain their knowledge or experience (Saud et al., 2018).

In the active experimentation stage, students practice the hiwar material they wrote outside of class in a place according to the theme, making the language as a social language in the informal learning process in this case is the creation of a language environment (Amin, 2022) and meaning that students directly experiment in the form of hiwar in the target place according to the theme, where students can improve each cognitive, affective and psychomotor ability holistically. The solution to the dialectic is prompted by action, thinking, and experience (Kolb et al., 2017).

Implications of the Experiential Learning Cycle Model for Arabic Speaking Skills

Students' Arabic speaking skills implemented using the experiential learning cycle model have implications for improving students' thinking skills in three aspects:

- 1) Critical thinking skills, the ability to access, analyze, and synthesize information, can be learned, practised, and mastered. This can be seen from the results of classroom observations when carrying out conversation practice in class before applying it outside the classroom, namely : (a) students identify topics that the lecturer presents to develop conversational narratives in Arabic, (b) students can analyze arguments to be expressed in written dialogue narratives and can be presented in scholarly discussion forums (c) Ability to conclude the narrative discussed in the forum using systematic reasoning from either inductive or deductive models of reasoning (d) In the discussion room, students ask realistic questions that contradict the contents of the scientific paper, but students can answer and respond to questions as skills for solving problems and making decisions. Critical thinking skills make students more active and easy to understand, allowing them to evaluate their ideas and ideas submitted by others and find solutions to problems (Suteja & Setiawan, 2022).
- 2) Students' cooperation in discussion forums demonstrates collaboration and communication skills. One of the results of observing the learning process is that

each student exchanges his ideas with his friends to convey ideas and opinions on the subject. Likewise, other students ask questions and critical facts during the discussion, which improves the cognitive and linguistic abilities of students who can solve problems and analyze questions using good and correct Arabic. This also indirectly increases students' ability to use broader Arabic interpretations in communicating with their interlocutors.

- 3) Utilizing media and technology skills, from observing the teaching process, the lecture directed the students to use various technological means to hone the skills of accessing and evaluating information, analyzing and producing new means, and applying them well to the given subject. Skills students implement include operating Google Meet, Google Classroom, YouTube, and other video editing applications. These activities support students' innovative skills in using technology, especially the emergence of intelligent artificial intelligence applications that can help facilitate learning difficulties. This means that every student can use all social media applications and other software tools to teach the Arabic language with greater ease because by using learning media, the learning process will be more interesting, so it can lead to motivate student learning flexibility in time, place, and self-education (Puspitarini & Hanif, 2019). Ultimately, Arabic speaking skills can only be mastered with much training and direct practice, whether in or outside the university environment.

4. CONCLUSION

The process of teaching speaking skills in light of experiential learning, which includes four stages: a) concrete experience as the stage in which students absorb experiences in the conversational material, b) reflective observation where the lecture monitors the students' results and corrects them by writing on the conversational material, c) abstract perception where Students write a concept dialogue paper with systematic experimentation d) and active experimentation as applicable steps and practice real dialogue with two models, namely directly in the classroom and secondly outside the classroom in the form of videos. The implications of experiential learning in learning the speaking skill work to improve students' skills in the aspects of promoting critical thinking, creative, innovative and collaborative thinking, communication, media and technology skills.

In this research, the researcher reveals the uniqueness of the process of teaching the speaking skill based on the theory of experimental learning and its implications for teaching the speaking skill. Therefore, the researcher proposes to the researcher the following to reveal the uniqueness of the Arabic language and its other problems, experiential learning theory can be applied to other aspects of Arabic language skills with more varied methods such as field work, laboratory work, games, building models and analogies. All of these methods can be applied in the classroom or outside the classroom. It is hoped that all of these experiential learning models will make it easier for students to improve their Arabic

language skills.

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