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The concept of Rusydi Ahmad Thu'aimah in the Arabic Textbook MI Ministry of Religious Affairs / Konsep Rusydi Ahmad Thu'aimah dalam Buku Teks Bahasa Arab MI Kementerian Agama

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Abstract: The Arabic textbook of MI Ministry of Religious Affairs became a national textbook and became a guide for other supporting books such as LKS at the Madrasah level. The quality and effectiveness of the book *"Kitābu at-Ṭālib al-Lughah al 'Arabiyyah"* requires validation in its implementation in MI as a student need. Rusydi Ahmad Thu'aimah, a world-caliber Arabic expert, has categories and concepts about textbooks that will be synchronized with grade 3 textbooks MI Ministry of Religious Affairs. This type of research is Content Analysis which focuses on the material of the textbook *"Kitābu at-Ṭālib al-Lughah al-'Arabiyyah"* on the characteristics of the concept of Rushdi Ahmad Thu'aimah. The result of the study was the book *"Kitābu at-Ṭālib al-Lughah al-'Arabiyyah"* in accordance with the 5 standards set by Rushdi Ahamad Thu'aimah, includes validity standards that refer to KMA number 183 of 2019, urgent standards have covered cognitive, affective and psychomotor stages, talent interest standards with image stimuli and fun game play, learning capability standards starting from simple stages to difficult stages, and natural standards, the material presented contains ecoliteracy and contemporary values that are in sync with student life. Researchers then to measure the effectiveness of this book in the learning process in the field and further analyze the perceived benefits of this student book, when applied in their schools and the development of effective learning strategies.

Abstrak: Buku ajar bahasa Arab MI Kementerian Agama menjadi buku ajar nasional dan menjadi pedoman bagi buku penunjang lainnya seperti LKS tingkat Madrasah. Kualitas dan keefektifan kitab *"Kitabu at-Ṭālib al-Lughah al 'Arabiyyah"* memerlukan validasi dalam penerapannya di MI sebagai kebutuhan siswa. Rusydi Ahmad Thu'aimah, pakar bahasa Arab berkaliber dunia, mempunyai kategori dan konsep tentang buku ajar yang akan disinkronkan dengan buku ajar kelas 3 MI Kementerian Agama. Jenis penelitian ini adalah Content Analysis yang fokus pada materi buku ajar *"Kitabu at-Ṭālib al-Lughah al-'Arabiyyah"* tentang ciri-ciri konsep Rusydi Ahmad Thu'aimah. Hasil penelitian adalah kitab *"Kitābu at-Ṭālib al-Lughah al-'Arabiyyah"* sesuai dengan 5 standar yang ditetapkan oleh Rushdi Ahamad Thu'aimah, meliputi standar keabsahan yang mengacu pada KMA nomor 183 tahun 2019, standar mendesak mempunyai meliputi tahapan kognitif, afektif dan psikomotorik, standar minat bakat dengan rangsangan gambar dan permainan yang menyenangkan, standar kemampuan belajar mulai dari tahap sederhana sampai tahap sulit, dan standar alam, materi yang disampaikan mengandung *ecoliteracy* dan nilai-nilai kekinian yang selaras dengan kehidupan siswa. Peneliti kemudian mengukur keefektifan buku ini dalam proses pembelajaran di lapangan dan menganalisis lebih lanjut manfaat yang dirasakan dari buku siswa ini, bila diterapkan di sekolahnya serta pengembangan strategi pembelajaran yang efektif.

Introduction

The Arabic textbook of MI Ministry of Religious Affairs became a national textbook and became a guide for other supporting books such as LKS at the Madrasah level. The quality and effectiveness of the book *"Kitābu at-Ṭālib al-Lughah al-'Arabiyyah"* requires validation in its implementation in MI as a student need.

The importance of learning Arabic in MI as an effort to provide students with a strong foundation in understanding and using Arabic, as well as strengthening students' understanding of the Qur'an and Hadith,[1] which they learn in other subjects. The objectives of learning Arabic at MI include:[2] In the process of learning Arabic, both from the pattern, type, methodology and material, it is very dependent on teaching materials, because it is a learning resource for teachers and learners,[3] is also one of the most important elements to support the smooth process of learning Arabic in the classroom.[4] One of the teaching materials used in learning Arabic at MI is in the form of textbooks. Textbooks are windows to science[5] and the main media in the organized learning process, So, no matter how rapid the progress of media and technology, books still have the privilege of learning process.[6]

Previous studies conducted by Asbarin, dkk.,[7] Dehendar Ulil Albab,[8] and Suci Noor Asa Khaliza[9] in analyzing teaching materials of the Ministry of Religion. From these three studies can indicate how important it is to pay attention to the components contained in the textbook, so that it can contribute to the development of Arabic language learning. If considered complexly, Arabic textbooks in MI have met the standards of the

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[1] Iis Susiawati and others, 'Pembelajaran Bahasa Arab Di Madrasah Ibtidaiyah (Tinjauan Pada Kompetensi Guru Dan Model Pembelajaran)', *El-Tsaqafah : Jurnal Jurusan PBA*, 21.1 (2022), 101–16 <https://doi.org/10.20414/tsaqafah.v21i1.4757>.

[2] Kementerian Agama, *KMA No. 183 Tahun 2019 Tentang Kurikulum PAI Dan Bahasa Arab Pada Madrasah* (Indonesia, 2019).

[3] Ahmad Muradi, *Bahasa Arab Dan Pembelajarannya Ditinjau Dari Berbagai Aspek* (Yogyakarta: Pustaka Prisma, 2011).

[4] Aziz Muzayin and Nujumun Niswah, 'Analisis Buku Teks "Al-Lughah Al-'Arabiyah Al-Mu'Âshirah" Karya Eckehard Schulz', *Jurnal Bashrah*, 02.1 (2022), 33–48.

[5] Rusydi Ahmad Thu'aimah, *Dalil 'Amal Fi I'dadi Al-Mawad Al-Ta'limiyah Li Baramaj Ta'lim Al-'Arabiyah* (Makkah al-Mukaarramah: Ummu al-Quraa University, 1985).

[6] Mulhendra, 'Analisis Buku Ajar Bahasa Arab Untuk MI / SD Islam Pustaka Imam Syafi ' i Menurut Kriteria Rusydi Ahmad Thu ' Aimah', *Jurnal Tashfiyatuna*, 01.01 (2022), 56–70.

[7] Asbarin Asbarin and others, 'An Analysis on The Principles of Arabic Textbooks for Madrasah Aliyah in Indonesia: Based on The Ministry of Education and Rusydi Ahmad Thu'aimah', *Al-Ta'rib : Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya*, 10.2 (2022), 171–84 <https://doi.org/10.23971/altarib.v10i2.4449>.

[8] Dehendar Ulil Albab, 'Analisis Buku Ajar Bahasa Arab MI Kelas IV Kurikulum 2013 Terbitan KEMENAG RI Tahun 2020', *Jurnal Al-Maqayis*, 5.1 (2021), 1 <https://doi.org/10.18592/jams.v6i2.5217>.

Arabic learning curriculum. But in this paper, the author will synchronize the content and material in the teaching materials based on the concept of Arabic teaching materials according to Rusydi Ahmad Thu'aimah who is one of the experts in the field of Arabic teaching materials.

Rushdi Ahmad Tuaima is one of the most renowned experts in education in the Arab country, and he is a professor of curriculum and teaching methods, dean of the College of Education at Mansoura University, Sultan Qaboos University, and Emirates University. Rushdi Ahmed Tu'aimah was not only interested in the field of teaching Arabic, but also interested in the field of general education, Arab-Islamic culture, and so on. He was one of the teachers concerned with the role of Arabic in Egypt and other countries in general. One of the most important books he wrote is *Al-Mahārāt al-Lugawiyyah, tahlīlu al-Muhtawā, al-Marāji' fi ta'līmi al-lugah al-'Arābiyyah li Al-Naṭqīna bi Lugātin Ukhrā*.[10]

The textbook analyzed is the MI Arabic Textbook class III entitled *"Kitābu at-Ṭālib al-Lughah al-'Arabiyyah"* published by the Directorate of KSKK Madrasah, Directorate General of Islamic Education, Ministry of Religious Affairs of the Republic of Indonesia. The book *"Kitābu at-Ṭālib al-Lughah al-'Arabiyyah"* is designed in accordance with the Latest Revised 2013 Curriculum, published in 2020, and prepared by the Government in the context of implementing KMA Number 183 of 2019 concerning PAI Curriculum and Arabic Language in Madrasah.[11] The book *"Kitābu at-Ṭālib al-Lughah al-'Arabiyyah"* is one of the recommended or recommended textbooks for use in Madrasah Ibtidaiyah (MI) that follows the curriculum set by the Ministry of Religious Affairs, which has gone through an assessment and validation process by the Curriculum Development Agency (BPK) or similar institutions authorized under the auspices of the Ministry of Religious Affairs. In an effort to meet national education standards and strengthen Islamic religious education, MI throughout Indonesia adopted the book *"Kitābu at-Ṭālib al-Lughah al-'Arabiyyah"* as one of the sources of learning Arabic and understanding Islam. This textbook is used by MI teachers as a teaching guide and

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[9] Suci Noor Asa Khaliza, 'Analisis Buku Ajar Bahasa Arab Kelas VII Madrasah Tsanawiyah Karya Rachmat Faisal', *Al-Mu'arrib: Jurnal Pendidikan Bahasa Arab*, 3.1 (2023), 1–12.

[10] Azkia Muharom Albantani, 'Mustawayat Ta'Alum Wa Ta'Lim Al-Lughah Al-'Arabiyah 'Inda Rusydi Ahmad Thu'Aimah', *ARABIYAT: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban*, 1.1 (2014) <https://doi.org/10.15408/a.v1i1.1135>.

[11] Umi Kholila, كتاب الطالب اللغة العربية, ed. by Danial Hilmi (Jakarta: Direktorat KSKK Madrasah Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia, 2020).

learning material for Arabic and Islamic religious understanding for students at the MI level.

The use of textbooks in Arabic language learning in MI requires in-depth analysis. As the purpose is as a medium to help students understand learning material, Arabic textbooks must refer to established standards.[12] Then it was refined through KMA no. 183 of 2019 concerning the curriculum of Islamic Religious Education and Arabic in Madrasah which became a reference for the improvement of PAI and Arabic learning in Madrasah which was more complex and adaptive to the times.

An interesting novelty from this study is that the content of MI Arabic textbooks has been synchronized with the characteristics of the concept of Rusydi Ahmad Thu'aimah in integrating the four Arabic skills in a balanced manner, namely listening, speaking, reading, and writing and providing opportunities for students to practice and develop these skills through various activities in the textbook, so that Arabic teachers will use active learning methods towards improving the quality of Arabic teaching in MI because it realizes the importance of continuing to develop and improve Arabic learning in MI through the use of relevant textbooks and effective learning strategies.

Methods

In this study, the author used a descriptive qualitative research approach with a literature study (library research). It aims to describe the madrasah Arabic textbook published by the Ministry of Religious Affairs to implement the 2013 curriculum. Because the main source of data for this study is Arabic textbooks, this research is included in the category of non-interactive research or analytical research[13], by using the content analysis method.[14] The data collection process was carried out by documentation records related to grade III Arabic textbooks published by the Ministry of Religious Affairs in 2020. Furthermore, the data collection technique uses literature studies related to the concept of Rusydi Ahmad Thu'aimah in the preparation of teaching materials and Arabic textbooks MI class III published by the Ministry of Religion in 2020. The research focuses on grade 3 MI Textbook material, to produce more in-depth results as

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[12] Menteri Agama RI, *Peraturan Menteri Agama Republik Indonesia Nomor 2 Tahun 2008* (Jakarta, 2008).
[13] Syamsudin AR Vismaia Damaianti, *Metode Penelitian Pendidikan Bahasa* (Bandung: Rosdakarya, 2006).
[14] L.R. Gay, *Educational Research: Competencies for Analysis and Application*, Fourth Ed. (New York: Macmillan Publishing Company, 1992).

an analysis topic. Thank you to LP3M UMALA for contributing to the process of publishing this article.

Result and Discussion

Short Profile of the Book *"Kitābu at-Ṭālib al-Lughah al-'Arabiyyah"*

The Directorate of KSKK Madrasah is part of the Directorate General of Islamic Education of the Ministry of Religious Affairs of the Republic of Indonesia has issued *"Kitābu at-Ṭālib al-Lughah al-'Arabiyyah"* for MI class 3. This student book was prepared by the Government in the context of implementing KMA Number 183 of 2019 concerning the PAI curriculum and Arabic in Madrasas. This book has been compiled by several parties under the coordinator of the Ministry of Religious Affairs and is used in the learning process. The author is Umi Kholida, while the editor is Danial Hilmi. This student book is the 1st printing in 2020, where the Copyright is protected by the Ministry of Religious Affairs of the Republic of Indonesia, owned by the State and not traded.[15]

Prof. Muhammad Ali Ramdhani as Director General of Islamic Education said that the development of subject textbooks in the madrasa was directed to not only provide comprehensive and moderate religious understanding, but also guide the process of internalizing religious values in students. This PAI and Arabic textbook is expected to be a reference for how to think, behave and act in everyday life, which can then be transformed into the social life of the community in the context of nation and state.

In the book *"Kitābu at-Ṭālib al-Lughah al-'Arabiyyah"* there is a transliteration of Arabic words guided by the Joint Decree of the Minister of Religious Affairs and the Minister of Education and Culture of the Republic of Indonesia Number: 158/1987 and 0543b/U/1978, includes guidelines on singular consonants, double consonants because *syiddah* is written in duplicate, *tā' marbūṭah,* short vowels and their application, long vowels, double vowels, short vowels sequentially in one word separated by apostrophes, clothing *alif + lam,* and writing words in sentences.

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[15] Umi Kholida, *Kitabu Al-Thālib Al-Lughah Al-'Arabiyyah*, ed. by Danial Hilmi, Cetakan Ke (Jakarta: Kementerian Agama RI, 2020).
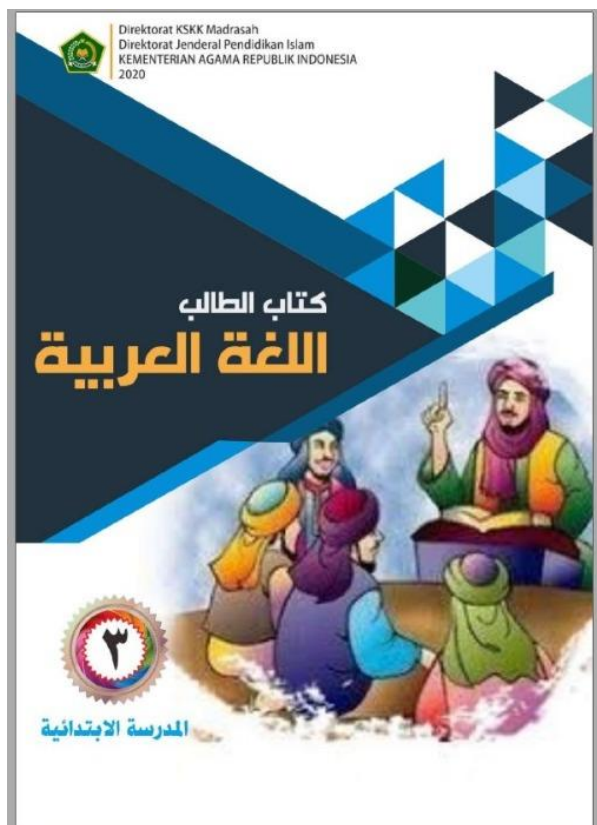
Figure 1. Student Book Cover

This student book consists of 124 pages and there are 6 themes in it, namely about *al-mawād Ad-dirāsiyyah, asmāu al-hayawanāt, al-amrāḍu, Ar-riyāḍah, aṣdiqāi,* and *alhadīqātu.* After completing the initial 3 themes there are exercises to test mastery in the early stages of learning and after the final 3 themes there are exercises also to test the final 3 themes. And in total there are 11 pictures presented in this student book to support learning.

Characteristics of the Rusydi Ahmad Thu'aimah Concept in *"Kitābu at-Ṭālib al-Lughah al-'Arabiyyah"*

The standards or criteria for selecting teaching materials as adapted by Rusydi Ahmad Thu'aimah (1989) consist of five categorizations, namely validity standards, urgent standards, interest and talent standards, learning capability standards, and natural standards[16]:

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[16] Ahmad Rusydi Thu'aimah, *Ta'lim Al-Lughah Li Ghairi Nathiqina Biha: Manahijuhu Wa Asalibuhu* (al-Ribath: UCESCO, 1989).

First, the standard of validity, meaning that teaching materials must be valid, namely factual, original, scientific consonantal, especially if it is associated with objective purposes. In the instructions for using this student book there are 4 things that must be considered, namely:

Table 1. Instructions for Use of the Book

No	Component	KMA Achievements (Decree of the Minister of Religious Affairs)
1.	Core competencies	Contains competencies that must be achieved as a whole, namely spiritual attitudes, social attitudes, knowledge and skills based on KMA number 183 of 2019
2.	Basic Competencies	Contains Basic Competencies that must be achieved in each material based on KMA number 183 of 2019
3.	Learning Objectives	Contains the objectives to be achieved after studying a subject according to the basic skills in the subject
4.	Learning Activity Map	Contains the relationship between the concepts to be studied and the flow of discussion in each material. Map the learning activities of each material as follows: Activity 1, activity 2, activity 3, activity 4

From the table above, it is clear that this teaching material is valid based on reliable and verifiable facts, namely all references are in KMA number 183 of 2019. Core competencies, basic competencies, learning objectives, and activity maps. And the four barometers must meet 4 core competencies, namely first is a spiritual attitude by accepting, practicing and respecting the teachings of the religion he adheres to, second is a social attitude that shows positive behavior with his surroundings, the third competence is knowledge by observing, hearing, seeing and asking curiously about himself as a creation of God and the objects around him. And the fourth competence is the skill by presenting factual knowledge, clear language, logical and systematic, and reflecting noble faith and moral behavior.

The learning objective is not only to understand, but to be able to analyze linguistic elements and be skilled in demonstrating and presenting analysis results from simple texts. As well as in the activity map shows active activities and the teacher is only

a facilitator. The following four activities are presented on each theme, meeting the needs of students with language and language skills.

Figure 2. Learning Activity Map

The pattern of activities above raises the stages of harmonious mastery of competencies, namely maximizing abilities in groups first, and after developing abilities individually. In presenting the material, it focuses on two main achievements, namely understanding the text with guided exercises and producing the text in a writing.

The originality of the material is very reliable because copyright is protected by the Ministry of Religious Affairs of the Republic of Indonesia, which cannot be traded or traded. The approach in this textbook is a communicative approach because the text presented is interactive. So that the purpose in this teaching material is clear and measurable. And the Center for Research and Intercommunication of Knowledge in the Kingdom of Saudi Arabia has carried out language editing and alignment of the contents of this book.

Figure 3. Proof of Alignment

Second, the standard is urgent, meaning that the teaching material has value in the lives of students, along with covering controversial aspects related to the material, values and skills (skills), more focused in the context of developing logic skills, techniques for organizing the material or making it comfortable learning or they can develop their own goals. The book *"Kitābu at-Ṭālib al-Lughah al-'Arabiyyah"* presents material in the form of communicative expressions, because communicative language is more comfortable to practice as a form of interaction between students who are interactive in Arabic. Here is a table of examples of communicatif expressions:

Table 2. Examples of Communicative Expressions

Ungkapan Komunikatif	مَا الدَّرْسُ الْآنَ ؟ اَللُّغَةُ الْعَرَبِيَّةُ، هٰذَا دَرْسُ الْفِقْهِ. أَيْنَ كِتَابُكَ؟ مَا الدَّرْسُ فِي يَوْمِ الْاثْنَيْنِ؟ ما الجَدْوَلُ الدِّرَاسِيُّ

Transferring good language is to communicate language interactively in the presentation of the material. Communication is a basic human need when interacting with their environment, can be expressed orally or in writing. The material in the book *"Kitābu at-Ṭālib al-Lughah al-'Arabiyyah"* is to apply Arabic expressions communicatively. Finnochiaro and Brumfit state that a person can acquire and use a language well if the language is frequently used or communicative. [17]

All themes from *al-darsu al-awwalu* to *al-darsu as-sādisu* are taken from what in the student's life starts with *al-mawād ad-dirāsiyyah (mata pelajaran), asmāu al-hayawanāt (nama-nama hewan), al-amrāḍu (sakit), ar-riyāḍah (olahraga), aṣdiqā'i (teman-temanku), dan alhadīqātu (taman).* In the learning activity begins by observing images without text, namely with the word invitation instead of command (let's observe: هيا نلاحظ), let us read (هيا نقرأ), let us repeat (هيا نكرّر), let us express according to the image (هيا نتكلم عن الصورة), connect the word corresponding to the image (صل الكلمة المناسبة بالصورة), let us observe and read (هيا نلاحظ ونقرأ), make sentences as in the example (هات جملة كما في المثال), let us observe and read (هيا نلاحظ ونقرأ), Q&A with your friend as in the example (تبادل السؤال والجواب مع زميلك كما في المثال).

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17 Isah Cahyani Daris Hadianto, 'REKONSTRUKSIONISME: METODE KOMUNIKATIF DALAM PEMEROLEHAN DAN PEMBELAJARAN BAHASA UNTUK MENGEMBANGKAN KEMAMPUAN BERBAHASA', *Jurnal KATA*, Vol 2.1 (2018), 118–23.

The element in its presentation is very meaningful for students' lives, that this book provides a stimulus at the beginning by inviting in observing the picture first. The logic of thinking of students is built with a picture, analyzes the picture, builds a story with the picture and the teacher becomes a facilitator in stimulating their cognitive abilities. Followed by inviting to read (هيا نقرأ) instead of memorizing, this strengthens the foundation of students' thinking to capture an Arabic text that they have built at the beginning. Coupled with inviting to repeat (هيا نكرّر) important vocabulary as part of strengthening their memory, the most important point here is not to memorize the text as a whole but to repeat the most dominant or most important vocabulary so as to build new ideas in students, and then express according to the image (هيا نتكلم عن الصورة) as a tool of material organization techniques, to hone what they have produced from the first activity and measure how much understanding of learning is provided and measure the response of students who actively participate in language. These stages bring about student changes in affective aspects. Bloom and Krath Wohl[18] state that the affective aspect is by recognition, response, appreciation, organization, and practice.

Figure 4. Examples of Activities in Books

Rusydi A. Thua'imah suggested that a textbook can be effective as a source of learning, the selection and preparation of teaching materials must have a high urgency to be learned by students because it is meaningful for students' lives both cognitively, affectively and psychomotorly. And the book *"Kitābu at-Ṭālib al-Lughah al-'Arabiyyah"*

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[18] Syeh Hawib Hamzah, 'Aspek Pengembangan Peserta Didik: Kognitif, Afektif, Psikomotorik', *Dinamika Ilmu*, 12.1 (2012), 1–22.

has developed these three abilities by building cognitive abilities from scratch, honing affective skills in the middle of the learning process, and psychomotor skills at the end of learning by doing questions and answers with friends as in the example (تبادل السؤال والجواب مع زميلك كما في المثال).

The third standard of interest and talent, meaning that teaching materials must be in accordance with the interests and talents of learners, by giving priority, without sacrifice at all, while they feel it is very important. The presentation of material in the book *"Kitābu at-Ṭālib al-Lughah al-'Arabiyyah"* always begins with the activity of observing images, this stage provides an opportunity for students to describe what they see with full comfort because it brings out the talent to recognize image content that is not far from their daily lives. Here are examples of activities in this book:

Figure 5. Stages of Activities in the student book

From the picture above, there is also an activity to repeatedly repeat the vocabulary under the picture and the activity of connecting words with pictures. Their talents will be seen in this activity accompanied by the interest they do together with classmates in repeating vocabulary under pictures, as well as in other activities students are asked to associate words that match the picture. This fosters a sense of happiness like playing a game looking for the right partner, from this form of presenting material to attracting the attention of students which they do consciously and driven with the power

of pleasure and joy. And this is the interest expressed by Wasty Soemanto that the interest in learning itself can be interpreted as attention, liking, and a sense of interest of someone (students) towards learning which is shown by participation, students' desire to learn well and students' attention in the subject matter actively and seriously. [19]

Students' efforts and attention to the activities presented in the book, encourage them to achieve the existence of the learning stages to the maximum. And Irwanto sees that the attitude of students when carrying out learning can indicate whether the students are interested in the lessons being carried out or vice versa. The interest of these students is one sign of interest.[20] And Ngalim Purwanto emphasized that interest is one of the factors that can affect a person's business. Interest that feels strong will cause serious effort, persistent and not easily discouraged in facing challenges or obstacles, if a student has a sense of wanting to learn, he will quickly understand and remember it.[21]

Fourth, the standard of learning capability, meaning that teaching materials must be capable of being learned in measuring the competence of students, in accordance with individual differences between them by taking into account the principles of gradative in the presentation of the teaching material. The teaching materials presented are in accordance with the level of intellectual development of students, so that teaching materials can be learned easily by students *(qabiliyah li al-ta'allum)*.

The sequencing of the content of Arabic learning in the book *"Kitābu at-Ṭālib al-Lughah al-'Arabiyyah"* is by reinforcement in the maharoh qira'ah first, the form of activity is that students are asked to read the Arabic text (هيا نقرأ) and repeat reading vocabulary (هيا نكرر). So in *maharoh qiroah* there is a stage of strengthening understanding the meaning of the reading by repeating many times the vocabulary related to the text, because to master the *maharoh* requires mastery of vocabulary.

The next stage is mastery of *maharoh kalam*, students are asked to speak Arabic according to pictures in the form of interactive expressions namely Questions and answers. The form of the command (هيا نتكلّم عن الصورة) is done individually, so students try to recite well and easily because it follows a predetermined picture. And as a reinforcement of the supreme kalam, there is a question and answer activity with his

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[19] Wasty soemanto., *Psikologi Pendidikan* (Jakarta: Rineka Cipta, 1990).
[20] Irwanto, *Psikologi Umum* (Jakarta: PT. Prenhallindo., 2002).
[21] Ngalim Purwanto, *Psikologi Pendidikan* (Bandung: PT. Remaja Rosdakarya, 2007).

friends, the form of the command is (تبادل السؤال والجواب مع زميلك، كما في المثال) there is a guide when question and answer, this is very easy for students to follow and fun.

The next stage is mastery of the supreme spirit of *istima'* which is by putting a checklist mark on the word spoken to match what the student hears and the writing in the book. The command sentence (هيا نستمع) invites to listen carefully and thoroughly, so that students are not mistaken when giving signs. The final stage is mastery of the *maharoh kitabah* by asking students to write *isim* as previously studied, for example (أكتب أسماء الحيونات التي تراها حول بيتك وشارك) meaning let's write the names of animals around your home environment in groups, this activity is very interesting for students because it does it in groups, can share knowledge and experience. And the command word (هيا نكتب) is to write the following *mufradat* and expressions correctly according to examples, this book makes it easier for students by always accompanying examples or guides at every stage of activity.

Figure 6. Order of Arabic Learning

The picture above shows the dynamic and systematic presentation of the book, sparing the researcher the series of activities in accordance with the objectives in language learning, namely the mastery of the four *maharoh lughowiyyah.* The level of difficulty is not complex, so it is quite easy for MI grade 3 students because it has a

childhood learner scheme from drawings to games with stages of material activities in a simple form and does not burden students.

The grammar used is appropriate for the capacity of grade 3 students and is very contextual to the students' daily lives. Furthermore, researchers assess that in the systematics of the presentation of this material is very concerned about the principles of gradatives.[22] Starting from simple terms to specific terms, from simple terms to difficult terms, and classical terms to modern terms and so on. The allocation of time is not explained in this book, so it can be all at once or taught to students gradually. However, researchers see that one theme can be taught in 2 meetings.

Amalia emphasized that gradation is the sequencing of language learning content in accordance with students' abilities at a certain stage so that it is presented systematically.[23] And Fuad Abdu Hamied argues that there are six factors that must be considered in compiling the gradation of language learning content language learning objective factors, proficiency level factors, time factors, input factors (input factors) The gradation of learning material must consider input factors (one of which is the complexity of the text), learners factors (learners factors) Brindley in Nunan suggests that in addition to basic knowledge or schemes owned by learners, and activity factors, namely the complexity of learning activities can be characterized based on factors of relevance, complexity, number of contexts previously available, language processability, amount of assistance available to learners, level of grammatical accuracy/contextual suitability, and time availability.[24]

Researchers consider the gradation of the book *"Kitābu at-Ṭālib al-Lughah al-'Arabiyyah"* is a type of national-functional gradation. In this gradation, the learning content is sorted by combining three national-functional categories consisting of: 1) semantic-grammatic categories, namely: categories related to our perception of events, processes, circumstances, and abstractions; 2) the category of modal meaning, namely: the category relating to the way the speaker of the language expresses his attitude towards what he says or writes; and 3) communicative function categories, i.e.:

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[22] Ahmad Rusydi Thu'aimah.

[23] Aam Amalia, 'Analisis Gradasi Materi Saraf Dalam Buku Belajar Tasrif Sistem 20 Jam Karya KH. Aceng Zakaria', *Al Mahāra: Jurnal Pendidikan Bahasa Arab*, 3.1 (2017), 102–23 <https://doi.org/10.14421/almahara.2017.031-06>.

[24] Amalia.

categories used to indicate those carried out through language as opposed to those reported through language.[25]

Fifth Natural Standard, meaning that teaching materials must be good at covering learning patterns, without introducing geographical boundaries between humans, and not contradicting the conditions of the local community and even communicating students with the surrounding contemporary nature. So teaching materials must be universal[26], This means that good teaching materials are those that are not hindered by the boundaries of time and place (geographical).

The material presented is comprehensive for MI grade 3 students, introducing students to what they have and are going on around them. The material presented can be studied together starting from students in cities to rural areas. From *al-dars al-awwalu* to *al-dars al-sādisu* with various themes of daily life of the 3rd grade MI which includes *al-mawād al-dirāsiyyah* (subject matter), *asmāul hayawānāt* (animal names), *al-amrāḍu* (kinds of illness), *al-riyāḍāṭu* (sports), *aṣdiqāi* (my friends), *al-hadīqātu* (garden). So the researcher concluded that there are no geographical restrictions in this book *"Kitābu at-Ṭālib al-Lughah al-'Arabiyyah"*, and accompanies students in all aspects of their lives. This fosters a sense of environmental friendliness, which is related to ecoliteracy intelligence, Goleman[27] said that ecoliteracy is a person's ability to adapt himself to the surrounding environment based on knowledge, awareness, and also life skills in harmony with nature.

Teaching materials by integrating local wisdom have an impact on more meaningful learning because they are close to children's lives, and are more effective in creating environmentally friendly attitudes.[28] The book *"Kitābu at-Ṭālib al-Lughah al-'Arabiyyah"* not only contains ecoliteracy values that are friendly to the environment, but communicates students to the contemporary nature around them, which is contained in the theme of *al-riyāḍāṭu* (sports).

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[25] F.A. Hamied, *Proses Belajar Mengajar Bahasa* (Jakarta: Dirjen Dikti, P2LPTK).

[26] Rusydi Ahmad Thu'aimah, *Ta'lim Al Lughah Al -Arabiyyah Li Ghairi Al Nathiqina Biha; Manahijuhu Wa Asalibuhu*, 1989.

[27] D. Goleman, *Ecological Intelligence : Mengungkap Rahasia Di Balik Produk-Produk Yang Kita Beli* (Jakarta: PT Gramedia Pustaka Utama, 2010).

[28] Niken Vioreza and others, 'Analisis Kertersediaan Bahan Ajar Kearifan Lokal Berbasis Kearifan Lokal Dalam Menumbuhkan Ecoliteracy', *Jurnal Cakrawala Pendas*, 8.1 (2022), 147–56.

Table 3. Characteristics of Rusydi Ahmad Thu'aimah in the book *"Kitābu at-Ṭālib al-Lughah al-'Arabiyyah"*

No	Standard of Rusydi Ahmad Thu'aimah	Components in the book *"Kitābu at-Ṭālib al-Lughah al-'Arabiyyah"*
1.	Validity Standards	- Referring to KMA number 183 of 2019 - Copyright protected by the Ministry of Religious Affairs of the Republic of Indonesia - The Center for Research and Knowledge Intercommunication in the Kingdom of Saudi Arabia has edited and harmonized the language of the contents of the book
2.	Urgent Standards	- Everyday communicative expressions - Learning in the form of activities - Skill and logic skills - Apply material organization techniques - Learning process with cognitive, affective and psychomotor stages
3.	Talent Interest Standards	- Image Stimulus fosters interest Activity - Repeating vocabulary under pictures, encouraging to explore students' - abilities Linking words with the right pictures is a form of fun game play
4.	Learning Capability Standards	- Based on learning objectives, proficiency levels, input factors, learners factors, and activity factors. - Starting from simple stages to difficult stages Types of national-functional gradations
5.	Natural Standards	- The material presented contains ecoliteracy and contemporary values that are in sync with student life

Researchers see that the book *"Kitābu at-Ṭālib al-Lughah al-'Arabiyyah"* is very supportive of the potential of MI grade 3 students with the presentation of interactive books that can explore students' abilities to the maximum in learning Arabic. The vocabulary given is not in the form of translation from Indonesian into Arabic, but stimulated with pictures to get meaning from Arabic vocabulary. And grading simple stages into difficult resistance really helps students to always feel comfortable and happy in studying this Arabic subject. Only the researcher did not find the allocation of time needed to master each theme, with that the researcher gave suggestions so that each theme could be completed up to 2 meetings.

Save researchers that the book *"Kitābu at-Ṭālib al-Lughah al-'Arabiyyah"* has a superior value compared to the provisions outlined by Rushdi Ahmad Thu'aimah, namely the elaboration of book presentation that considers the needs of students in MI grade 3 that Arabic is around them and easy to master. Starting from the presentation of pictures and illustrations that are close to the psychology of third graders and human values in the book fosters a sense of care for anything and anyone around them.

Conclusion

Rusydi Ahmad Thu'aimah is a scholar who has been working for a long time on learning Arabic for non-Arabic speakers and his work has become a reference for Arabic activists today. The book *"Kitābu at-Ṭālib al-Lughah al-'Arabiyyah"* presented by the Ministry of Religious Affairs for grade 3 MI students already meets the characteristics set by Rushdi Ahmad Thu'aimah. And it is recommended for future researchers to further analyze the perceived benefits of this student book, when applied in their schools as well as the development of effective learning strategies.

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