A NEW PERSPECTIVE OF LEARNING ARABIC IN LOMBOK AS A WORLD HALAL TOURISM DESTINATION

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Abstract

This article analyzes the importance of re-orientation in achieving the goals of Arabic Teaching and Learning (ATL). The process is adapted to the local context and the needs of the place where the Arabic language is taught. Lombok currently becomes the main halal tourism destination as a consequence of the awards in the tourism sector achieved by Lombok in 2015 and 2016. In 2015 Lombok won two prestigious awards as "World Best Halal Tourism Destination" and "World Best Honeymoon Destination". Again, in 2016 Lombok won three awards as "World's Best Halal Honeymoon Destination, World's Halal Beach Resort, and World's Best Halal Travel Website" in Abu Dhabi. This is a Research and Development (R&D) using the ADDIE model (Analysis, Design, Develop, Implement and Evaluate). The researcher compiles a new module of Arabic teaching materials that is relevant to context emphasizing Lombok as the main halal tourism destination. The results indicate that ATL activities in Lombok need to be reviewed and re-actualized. In addition, the final product of this study such as the formulation of a tourism-based Arabic learning module is quite significant as an additional locality-based learning resource.

Keywords: *Arabic Teaching and Learning, Motivation, New Perspective, Madrasah, Halal Tourism.*

Abstrak

Tulisan ini mencoba menganalisa pentingnya *re-orientasi* tujuan pembelajaran bahasa Arab yang disesuaikan dengan konteks dan kebutuhan lokalitas dimana bahasa Arab tersebut diajarkan. Konteks yang digunakan dalam hal ini adalah Lombok sebagai destinasi wisata halal yang utama saat ini. Dan ini adalah konsekuensi dari dua penghargaan prestisius yang diraih oleh Lombok secara berturut-turut pada tahun 2015 sebagai *"World Best Halal Tourism Destination and World Best Halal Honemoon Destination"*, serta tahun 2016 mendapat tiga penghargaan sekaligus sebagai *"World's Best Halal Honeymoon Destination, World's Halal Beach Resort and World's Best Halal Travel Website"* dari World Halal Travel Awards (WHTA) 2016 di Abu Dhabi. Penelitian ini merupakan jenis penelitian dan pengembangan atau *Research and Develovment* (R&D). Dengan menggunakan model ADDIE *(Anlysis, Design, Develop, Implement dan Evaluate)*, peneliti mencoba untuk menyusun sebuah produk modul bahan ajar bahasa Arab yang relevan terhadap konteks Lombok sebagai destinasi wisata halal utama saat ini. Hasil penelitian ini menunjukkan bahwa kegiatan belajar mengajar bahasa Arab di Lombok khususnya butuh untuk dikaji dan direaktualisasikan kembali. Selain itu, produk akhir dari penelitian ini yang berbentuk modul pembelajaran bahasa

Arab berbasis pariwisata, terbukti cukup signifikan dijadikan sebagai sumber belajar tambahan berbasis lokalitas.

Kata Kunci: *Pengajaran dan Pembejalaran Bahasa Arab, Motivasi, Perspektif Baru, Madrasah, Wisata Halal*

INTRODUCTION

Lombok is a new Halal tourist destination in Indonesia. Since achieved the World's Best Halal/Shari'a Tourism Destination and World's Best Halal Honeymoon Destination from the Abu Dhabi Tourism and Culture Authority in the World Halal Travel Summit & Exhibition 2015, Lombok has been visited by more than two million tourists. The same achievement happened in 2016 when Lombok achieved three awards from the World Halal Travel Awards (WHTA) 2016 in Abu Dhabi. The awards were World's Best Halal Honeymoon Destination, World's Halal Beach Resort and World's Best Halal Travel Website for the Tourism Official of West Nusa Tenggara's website.[1] Consequently, in 2016 Lombok was visited by more than three million tourists. Since 2015 until now, most of the foreign tourists have come from the Middle East. As the consequence, Lombok really needs more Arabic guides to support its tourism development.

On the other hand, Lombok has not been ready to serve all these Arab tourists, due to the inadequate professional guides who have capability in speaking Arabic fluently. For example, it is really difficult to find Arabic speaking tourist guides in Lombok. The chairmen of NTB's Indonesian Tourist Guide Assosiation (HPI) said that there were only fifteen official Arabic guides in Lombok in 2015,[2] and none of them graduated from the universities that has an Arabic Department. This is an attracting situation, because it is contradictory with the fact that most of Lombok's inhabitants are Muslims and studied Arabic. Most of them studied Arabic for three to ten years. Moreover, there are 8 public Madrasah, 364 private Madrasah and more than 1.233 Pondok Pesantren that teach Arabic as the main subject. Refers to what Wekke found in his research that Pondok Pesantren preserve traditional Arabic teaching and learning procces,[3] researcher finds the imbalances between these realities and what Lombok's needs as the main halal tourism destination today. Lombok needs professional Arabic guide nowadays that it is very difficult to find. These probably due to what Jauhar mentioned in his presentation that sometimes today's Arabic textbooks

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[1] website is awarded to be the "World's Best Halal Travel Website" for the Tourism Official by association with the World Halal Travel Awards (WHTA) 2016 in Abu Dhabi.

[2] Interview with Ainun, the chairman of NTB's Indonesia Tourist Guide Association.

[3] Ismail Suardi Wekke, "Arabic Teaching and Learning: A Model from Indonesian Muslim Minority," Procedia - Social and Behavioral Sciences 191 (2015): 286–290, http://dx.doi.org/10.1016/j.sbspro.2015.04.236.

neither appropriate to the level of education nor relevant to the context in which Arabic is taught as if it is not relevant to the local culture.[4]

For students in Lombok, the biggest motivation to learn the Arabic language is to understand Arabic literature or "*Kitab Kuning*" because most of the original Islamic sources are written in Arabic. Even, the Quran and Hadith written in Arabic.[5] Therefore, studying this language is a necessary for all Moslems to complete their religious duties, and it is *a conditio sine quanon* for all Moslems living everywhere.[6] Based on what Rozak explain in his article that learning that only focuses on one skill is not relevant for current needs.[7] Accordingly, the main goals of learning Arabic in Lombok are more dominated by such religious motivations than by others.[8] Actually, this motivation has a good effect for students' interests in learning Arabic. But unfortunately, it also causes a negative stigma among students. In fact, there are too many students thinking that Arabic is the most difficult language to learn, based on their experience.[9] In several schools (especially *Pondok Pesantren*, the informal schools focus on studying Islamic studies), students are required to memorize Arabic grammatical books. Currently, this is the dominant tradition of ATL in Lombok. The ATL orientations particularly focus on teaching and learning Arabic (grammatically), but not teaching and learning the Arabic as a spoken language.[10]

The ATL pattern in Lombok needs to be re-thought, even the goals of the learning and teaching must be re-orientated. Because it appears that learning Arabic has been built into a learning model that seeks to run the Arabic learning process with goals that are less comprehensive and only meet the needs and demands of the moment. Mikesova (2006) states in her thesis as quoted by Sofa that a foreign language cannot be taught as an isolated subject because it has to be

[4] نصرالدين إدريس جوهري، مجموعة بحوث الندوة الدولية حول تجربة تعليم اللغة العربية في إندونيسيا ما لها وما عليها (البرنامج الخاص لتعليم اللغة العربية – جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانق بالتعاون مع جمعية الدعوة والتعليم في جنوب شرق آسيا ٢٠١١م)، ٣٧.

[5] Many chapters and Hadit talk about the importance of learning Arabic to understand Islam as the way of life. QS: Yusuf: 2, Az-Zukhruf: 1-3.

[6] Akmaliyah et al., "Arabic in the Faculty of Religion and Non-Religion at Universitas Islam Negeri Sunan Gunung Djati Bandung, West Java, Indonesia," *International Journal of Advanced Science and Technology* 29, no. 5 (2020): 3124–3136.

[7] Abd. Rozak, "Modernisme Pembelajaran Bahasa Arab Berbasis Pesantren di Rangkasbitung Banten," *Arabi : Journal of Arabic Studies* 3, no. 2 (2018): 167–180, http://journal.imla.or.id/index.php/arabi.

[8] Indah Komalasari Rahman dan Rifqi Aulia, "Rekonstruksi Epistimologis Pendidikan Bahasa Arab Di Era Disruptif," *Armala: Jurnal Pendidikan dan Sastra Bahasa Arab* 01, no. 01 (2020): 24–40.

[9] Dony Handriawan, "Mempertegas Kembali Arah Pembelajaran Bahasa Arab," *al Mahāra: Jurnal Pendidikan Bahasa Arab* 1, no. 1 (2015): 43–64, https://doi.org/10.14421/almahara.2015.011-03 .

[10] Mackey, A and R. Abbuhl, In; SANZ, *Mind & Context in Adult Second Language Acquisition* (Washington, DS: Georgetown University Press, 2005), 207-266.

thought of in terms of a whole child and his individual educational needs and interests.[11] A communicative approach to ATL is considered as the solution to solve this problem. Because this approach suggests that foreign language learners need to be active in producing the target language, and need to be communicating with other learners.[12] Therefore, we should consider that Arabic is not only a religious language which Muslims must learn and teach to understand the written texts of their religion sources, but also that it is an instrument to communicate each other. Consequently, it is not enough to merely learn its grammar and understand the written heritage of Arabic literature. The communication practice also should be trained. Moreover, other Arabic language skills, such as listening, speaking, writing and reading comprehension must also be emphasized as the basic skills of language communication. Because the main goal of learning Arabic is to the language as the language of science and the language of international communication.[13]

Therefore, it is essential to design and develop the Arabic language patterns and models based on the needs of Lombok as the world's halal tourist destination. Because one of the most important criteria to be qualified textbook that revealed by Cunningsworth is the textbook should correspond to learners' needs. It should match to the aims and objectives of the language program. And also the course book should reflect the uses (present or future) that learner will make of the language.[14] This research, by using the ADDIE model of Research and Development method (R&D), tries to analyze the problems of ATL in Lombok in order to design and develop that new module that ATL in Lombok needs today. This new module comprises the contents of the tourist destinations and cultures in Lombok. After all, Arabic teaching and learning should be organized according to the needs of its inhabitants which are related both to their culture and the development of tourism there.

METHOD

Researcher used the ADDIE model of research and development (R&D) in designing the product of this study. It includes detailed and clear steps without obstruction. Shelton said that this model designs educational materials that provide an orderly process. The use of this template is

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[11] Eros Meilina Sofa, "Moral Values in Western and Indonesian Stories: A Research on the Stories for the Ninth Grade of Junior High School," *JEET: Journal of English Education and Teaching* 4, no. 3 (2020): 449–465, https://doi.org/10.33369/jeet.4.3.449-465.

[12] Jack C. Richard, *Communicative Language Teaching Today* (New York: Cambridge University Press, 2006), 02-04.

[13] Wildana Wargadinata, et al., "Mediated Arabic Language Learning for Arabic Students of Higher Education in COVID-19 Situation," *Izdihar : Journal of Arabic Language Teaching, Linguistics, and Literature* 3, no. 1 (2020): 59–78.

[14] Shafruddin Tajuddin, et al., "Developing Arabic Textbook Material for Junior Hight School Students," *Alsinatuna* 05, no. 02, (2020): 130–146.

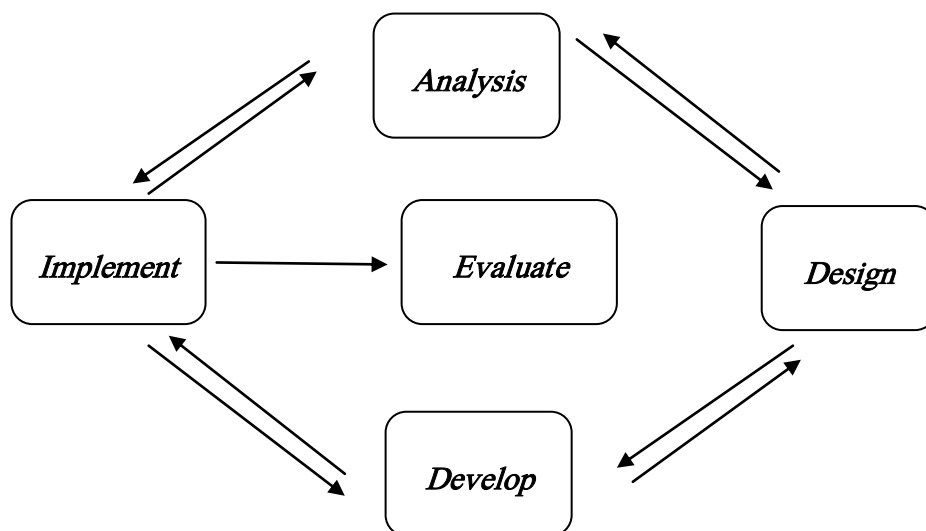appropriate for face to face teaching in the classroom. [15]

Figure 1.

Structure of the ADDIE Material Design Model

1. Analysis is the first stage that a designer needs to do. It is an introductory or content analysis of a culture by educational topics.

2. Design is to define the problem according to the content analysis of the culture, such as basic competence, teaching strategies and types of evaluation. The next step is designing the subjects' model based on the results of the content analysis, and at this stage it means that the prototype is done.

3. Develop is a process for realizing a prototype of educational material.

4. Implementation is the application procedure (experimenting) of the educational materials prepared in the teaching and learning process in a small group before evaluating and improving the school materials.

5. Evaluation process can take place in those four stages above. This evaluation is called formative evaluation because its purpose needs to be revised.

Furthermore, the data sources of this study consisted of qualitative and quantitative data. Qualitative data of this study consisted of various sources and literatures that were needed in the preparation of compiling tourism-based Arabic learning module. Meanwhile, quantitative data were generated from data analysis of trial module that had been compiled in various educational

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[15] Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek (Edisi Revisi)* (Jakarta: PT Rineka Cipta, 2010), 35.

institutions, such as Tohir Yasin Islamic Boarding School in Lendang Nangka, East Lombok. These various data were collected using several data collection techniques, including observation, documentation, interviews, questionnaires and tests.

RESULT AND DISCUSSION

Lombok is one of the two major islands in West Nusa Tenggara (NTB) province of Indonesia. Geographically, Lombok is located in the east of Bali and the west of Sumbawa. But almost 90% of the population are Moslems. Therefore Lombok is known as the island of a thousand mosques. Recorded in 2013 the number of mosques in NTB reaches 5.288 mosques, and 3.920 mosques are in Lombok.[16]

The reality that Lombok civilizations are dominated by Moslems, has implications on their interesting to learn the Arabic language because Arabic is the language used in the Quran. Statistically, there are more than eight public senior high schools / *Madrasah Aliyah Negeri* (*MAN*) and 364 private senior high schools / *Madrasah Aliyah Salafiyah* (*MAS*) that teach Arabic as one of the required subjects in it.[17] Moreover, there are almost 1.233 boarding schools (*Pondok Pesantren*), where the Arabic language become the most important language to be taught.[18] In addition, there are five State and Private Islamic Universities in Lombok / *Perguruan Tinggi Keagamaan Islam Negeri* and *Perguruan Tinggi Keagamaan Islam Swasta* (PTKIN / PTKIS) that provide the Arabic Language Education / *Pendidikan Bahasa Arab* (*PBA*) Department with the number of students of 590 students. There are 331 female students and 259 are male students.[19]

Second Language Learning Theory

There are differences among linguistic experts in using the term of language acquisition and language learning in teaching the second language. The second language describes in this paper automatically refers to the Arabic language, so that there is no assumption that this paper contains only the description of theories that have no relevances to the teaching of Arabic as the second language.

Chaer explains that there are differences between language acquisition and language learning. The language acquisition seems based on the reason that sees language as something that can be obtained formally in formal or informal education in the environment, consciously or unconsciously, intentionally or unintentionally, and it usually occurs in the process of mastering

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[16] BPS NTB 2014, *Nusa Tenggara Barat dalam Angka 2014* (Mataram: BPS NTB, 2014), 231.
[17] BPS NTB, *Nusa Tenggara Barat,* 158-170.
[18] BPS NTB, *Nusa Tenggara Barat,* 158-170.
[19] BPS NTB 2014, *Nusa Tenggara Barat ,* 178.

first language. While for those who use the term language learning in mastering the language believes that language can only mastered with the learning process. Thus, language acquisition related to the first language, whereas language learning is related to the second language. However, there are also researchers who use the term language acquisition for learning the second language, such as Nurhadi and Roekhan.[20]

In this paper, the researcher uses the term of language learning in the process of mastering the second language. Because of the Indonesian context in teaching Arabic, researcher considers that there is always a deliberate aspect even in teaching Arabic by creating the language environment as in Gontor. Because the language environment is the original environment where the second language remains an environment that was intentionally planned, set and formed in the context of formal learning. It should be noted that in the first language acquisition, there are two processes experienced by the learner (the child), which are competence and performance processes. Both of them are are different each other. The first process (competence) is required before the second process (performance). The competence process is an unconscious process of grammar mastery. Then this requirement will support the ongoing performance process which consists of two processes namely: the process of understanding and process of producing the sentences.[21]

Motivations: Supporting The Acceleration of Learning Arabic

There are several supporting factors that give positive effect to accelerate second language acquisition. In learning Arabic as the second language, a person who has a strong pretension and motivation to master Arabic as a second language will be more successful than people who have no desire, drive and strong motivation to achieve it. In second language learning or language acquisition, motivations are divided into two kinds; integrative motivation and instrumental motivation. This was initiated by Gardner and Lambert.[22] Motivation will be classified into the integrative motivation when the second language learners have the goal to use Arabic to communicate with the native speakers or to be the part of the language community. For an example a man coming from Indonesia wants to marry a woman from Egypt. If the man will stay in Egypt following his wife, the motivation is categorized into integrative motivation in learning a second language.

While the instrumental motivation drives learners to master the second language to obtain

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[20] Abdul Chaer, *Psikolinguistik; Kajian Teoritik* (Jakarta: PT. Rineka Cipta, 2003), 167.

[21] Abdul Chaer, *Psikolinguistik, 167*

[22] Azhar Arsyad, *Bahasa Arab dan Metode Pengajarannya* (Jombang: Pustaka Pelajar, 2004), 32. Read also Stephen D Krashen, *Second Language Aquisition and Second Language Learning* (California: University of California, 2002), 22-24.

financial benefits, to get the job or to achieve the higher social stratification. So if the motivation of learners in learning Arabic is to be translators or teachers, it can be classified as the instrumental motivation. And in addition to these two motivations, Nababan added the third motivation called social identification motivation that actually almost has the same meaning of integrative motivation.[23]

Compiling Arabic Language Modules

In compiling Arabic language modules, researcher takes the opinion expressed by Fati 'Ali Yunus, that teaching materials (learning modules) is the material or learning content that needs to be presented by a teacher in learning activities with the aim to determine the constraints, competencies, and skills to be achieved and mastered by students to a particular science.[24] In the same line, Abdul Majid stated that teaching materials or learning modules are all material presented by teachers in learning with the aim to help the implementation of the learning process that he did. Majid also added that teaching materials or learning modules at least meet the following criteria;[25]

a. Teaching instruction manuals for both teachers and students

b. Competencies to be achieved

c. General instructions

d. Exercises

e. Indication of learning achievement and;

f. General evaluation

Furthermore, in developing teaching materials (learning modules), there are several theories about the procedures or methods. Particularly in developing tourism-based Arabic learning materials, researcher point out five steps of ADDIE models and some fairly relevant steps that can be used as a reference in the development of this modules;[26]

a. Analyzing, comparing and developing a second language learning modules from the second language original sources. A teacher can take or adopt some textbooks or modules from Arabic countries that use the language as the first language (mother tongue). It is by combining and

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[23] Abdul Mu'in, *Analisis Kontrastif; Bahasa Arab & Bahasa Indonesia –Telaah Terhadap Fonetik dan Morfologi* (Jakarta: Pustaka al-Husna Baru, 2004), 43

٢٤ فتحي علي يونس ومحمد عبد الرؤوف الشيخ، المرجع في تعليم اللغة العربية للأجانب "من النظرية والتطبيق" (القاهرة: مكتبة وهبة، ٢٠٠٣) ، ٨١.

[25] Abdul Majid, *Perencanaan Pembelajaran* (Bandung: Remaja Rosdakarya, 2008), 60.

٢٦ رشدي أحمد طعيمة، تعليم اللغة العربية لغير الناطقين بها, مناهجه وأساليبه (ربط: المنظمة الإسلامية للتربية والعلوم والثقافة، ١٩٨٩) ،٦٨-٦٧.

comparing cultural characteristics both mother tongue and Arabic as the second language. In this first step, researcher analyzes the problems in Arabic teaching and learning activities in Lombok especially after being awarded with several prestigious awards in tourism. Because the development of a product can be initiated by a problem in an existing/applied product.

b. Designing ADDIE development research model is a systematic process that starts from designing the concepts and content in the product. Tourism-based Arabic learning modules compiled by a team of writers, using a communicative language teaching approach and adapting the curriculum of 2013 (K-13). This tourism-based Arabic learning module consists of 5 chapters of learning by highlighting tourism themes in Lombok such as; Lombok International Airport (BIL), Senggigi Beach, Mount of Rinjani, Gillies (Gili Trawangan, Gili Meno, and Gili air) and Narmada Park

c. Developing, referring and consulting with the Arabic learning experts either theoretically or practically, as well as experts on theories of learning and education, or with the Arabic linguists.

d. Implementing and conducting surveys or field test. The field test is conducted to combine the needs of local societies and the feasibility of the product that has been created. It is between the needs of Lombok as the main halal tourism destination such as the availability of professional Arabic guides and the reality of ATL in Lombok itself.

e. Evaluating and performing the analysis of the results of field tests that have been conducted to determine the effectiveness of the product that has been created as the final product of this study.

Arabic Communication and The Local Needs (Tourism)

The reality of Arabic teaching and learning in Lombok (in every educational institution) today mostly by focusing the students on mastering the reading comprehension, writing, and grammatical understanding in depth, but ignoring the communication aspect in the other side. Commonly we find good learners in reading the Arabic manuscript and understanding it but they do not fluent in Arabic active communication.

Based on the need of Lombok residents, communication aspect in learning Arabic today is quite important. Therefore, the first things needed by the learners who will learn Arabic are attitude and motivation. The study conducted by Freenstra, Gardner, and Lambert shows the relationship between learners' attitudes and motivations and the results as well as the achievements in learning the second language.[27] RC Gardner and Oller conclude that "attitudinal-motivational characteristics of the student are important in the acquisition of a second language". Then Sandra J. Savignon also

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[27] Azhar Arsyad, *Bahasa Arab*, 122-123.

added to solidify something that has been known or is being studied should be cultivated to be transferred to others (to be communicated).[28] That means the learners in learning Arabic should be guided to be active in a learning process. One of the applications of this theoretical view according to the researcher is learning the Arabic language by using functional perspective. Functional perspective in this study means that the goals of learning Arabic in Lombok must be re-actualizied. Some of the goals are how to teach Arabic by combining the local aspects where the learning takes place. Thus what Muhbib Abdul Wahab delivered in his research that it is necessary to do re-actualization and re-saintification of learning the Arabic language as the main orientation of learning Arabic; both as a religious language and academic-scientific language.[29] That was Fuller mentioned in concluding the communication as priorities in language learning. He said that there are two things that really should be known if someone wants to learn a foreign language (including Arabic). First, vocabulary; Second, how the vocabulary is mixed and practiced in real communication (concrete), whether in the form of drill or *muhadatsah* exercises (conversation).

The fact that Arabic is the language of Qur'an becomes the main motivation that encourages students to learn Arabic more than other motivations, such as economic motivation. The doctrines that the Qur'an should be written and read in the original language (Arabic), then prayer and worship is more important in Arabic, have to drive Lombok society to learn and master the Arabic from an early age, in order to become a good Moslems. The general view of Lombok society today in looking at the Arabic is more dominated by religious motivation than the other motivation. On one side, religious motivation certainly gives a positive effect, but on the other hand, it makes the Arabic language lost its main function as a communication language.[30] From the collected data, it is known that the students learn Arabic because of their desire to understand their religion, and to be good Moslems that understand the Qur'an. At the end, they wish a good life in the day after. It is like what is delivered by some of the students that successfully interviewed in several *Madrasah* (senior high school) in Lombok. They said that in fact, Arabic is important for the Moslems because it is also related to the translation of the Qur'an. They also see that if they master Arabic well, they can understand the meaning of the Qur'an.[31] The same thing is also justified by some *Madrasah*

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[28] Azhar Arsyad, *Bahasa Arab*, 122-123

[29] Muhbib is one of the Indonesian experts in Arabic teaching and learning. Muhbib Abdul Wahhab, *Epistemology & Metodologi Pembelajaran Bahasa Arab* (Jakarta: Lembaga Penelitian UIN Syarif Hidayatullah, 2008), 47-48.

[30] To see the problem of Arabic language curriculum is at least referring to the five components of the curriculum ever established nationally, *first;* educational purposes, *second;* learning material, *third;* learning-teaching methods (involving teachers, learners and how to educate), *fourth;* infrastructure facilities, and *the fifth;* evaluation. Ahmad Janan Asifudin, *Mengungkit Pilar-Pilar Pendidikan Islam; Tinjauan Filosofis* (Yogyangkarta: Sunan Kalijaga Press, 2009), 94.

[31] Observation and interview that were conducted by the researcher to the students and teachers in several Madrasah in Lombok. Observation and Interview, September 1-3, 2016.

Aliyah Arabic teachers, as what Rosmidi revealed (one of the teachers of Arabic language in MA Thohir Yasin). Rosmidi delivered that almost of the interviewed students said that they are interested in learning Arabic due to their religious motivation than others.[32] This is certainly a dilemma against the objectives of the Arabic education curriculum itself, because the purpose of the education is very important in determining the content and direction of education provided.[33]

Ahmad Tafsir stated that the main purpose of education is the foremost things in designing, creating and evaluating education programs. The education program is 100% determined by the objective formula.[34] Therefore, the orientation in learning Arabic need to be refreshed in various ways, especially in Lombok as a halal tourism destination. Based on the data collected from the NTB Government tourism office, there are only 15 Arabic guides in Lombok that are capable to communicate in Arabic fluently.[35] And unfortunately, the guides were not graduated from the Department of Arabic Language Education (PBA) of the Universities in Lombok. But most of them are the former worker who had worked in the Middle East.

In 2015 Lombok won two prestigious awards in a halal tourism competition organized by the government of United Arab Emirates (UAE), which was attended by more than 200 countries. The first was *World's Best Halal Honeymoon Destination* and the second was *World's Best Halal Tourism Destination.* It indicates that in the future Lombok will become a mainstay tourist destination for foreign tourists, especially from the Middle East.[36] So the need for Arabic in Lombok should also be started to aspects that are more pragmatic other than oriented on theological-religious aspects.

Data Analysis and Research Product

Qualitative data were collected by researcher form observations, documentation, and interviews. And also the researcher collected quantitative data from pre and post-test examinations in experimental class, using Arabic module that were conducted based on the need of Lombok society of tourism. Then researcher comes to the conclusions:

a. The orientation of learning Arabic in Lombok, in particular, is still dominated by the interests of

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[32] Interview with H. L. Rosmidi, S.Pd.I the Arabic teacher in Madrasah Aliyah Thohir Yasin Lendang Nangka, September 1, 2016.

[33] Moh. Shofan, *Pendidikan Berparadigma Profetik, Upaya Konstruktif Membongkar Dikotomi Sistem Pendidikan Islam* (Yogyakarta: IRCiSoD, 2004), 55

[34] Ahmad Tafsir, *Filsafat Pendidikan Islami* (Bandung: Remaja Rosdakarya, 2008), 75-76.

[35] Interview with Ainuddin, the director of Indonesia tour guide association (HPI) NTB who has said that Lombok today has only 15 officially Arabic tour guide. Documentation by Liputan6.com on October 21 2015; Retrieved from *http://m.liputan6.com/.*

[36] http://m.liputan6.com/. Accessed on October 24, 2015.

ukhrawi needs than any other encouragement. The motivation of religiosity appears to be the bigger impetus for the students or Arabic learners to learn Arabic rather than the pragmatic motivations such as economic motivation. Therefore, re-actualization the goals of teaching and learning Arabic in Lombok is so necessary. The religious motivation must be equipped with a pragmatic motivation that based on the need of local context. Lombok currently needs the guides who are capable to communicate in the Arabic language fluently for tourism. So compiling the Arabic modules that based on tourism is very factual for Lombok residents for the present time.

b. Tourism-based Arabic learning modules compiled by a team of writers, using a communicative language teaching approach and adapting the curriculum of 2013 (K-13). Therefore, learning Arabic using this module is heavily dominated by the development of *mufrodat* / vocabulary and communicative practice. The following material contained in tourism-based Arabic learning modules that have been prepared by researcher and writers team;

1) This tourism-based Arabic learning module consists of 5 chapters of learning by highlighting tourism themes in Lombok such as; Lombok International Airport / *Bandara Internasional Lombok* (BIL), Senggigi Beach, Rinjani Mountain, Gili (Gili Trawangan, Gili Meno, and Gili Air) and Narmada Park. The selection of these themes takes into account its virtues as the most visited tourist destinations

2) Each chapter of this tourism-based Arabic learning module is completed by an introduction to the theme and learning objectives. The system of each chapter consists of the introduction of *mufradat (al-mufradāt al-mustakhdamah),* the text on the theme of tourism *(an-naṣṣ),* dialogue or conversation between tourism and guide *(al-ḥiwār),* important phrases –*(ta'bī rāt al-mufīdah)* and simple grammar *(qawā 'id).* Each section is accompanied by varied exercises. At the end of each chapter, it comes with a game that is expected to provide refreshment for the students in the learning process.

3) At the end of this module, there is a small dictionary *(mu'jam as}-s}agi>r)* that accommodates all the vocabulary contained in each chapter. This dictionary gives meaning to every mufradat in each chapter that is deliberately not translated directly on each chapter.

c. This tourism-based Arabic learning module seems to be effective in improving student communication related to tourism themes in Lombok. This effectiveness is proved by the results of quantitative data analysis of the value of pre-test and post-test of the experimental class on the field test of module usage at MA Thohir Yasin Lendang Nangka (Islamic senior high school). Based on the results of statistic analysis of pre-test and post-test of the experimental and control class, it is known that there are significant increases in the value of "t" observation at the level of significance of 1% or 5% in the experimental class after implementing the learning of Arabic

language using tourism-based Arabic module. From the analysis results, it is known that the value of -5.7586 after consultation on "t" table at the level of significance of 1% (2.861) and 5% (2.093) is greater than the value of "t" table both at the level of significance of 1% and 5%. While the control class that is not given the treatment as well as the experimental class did not experience any significant improvement in the ability of students in Arabic speaking language related to the theme of tourism in Lombok. This can be seen from the analysis of pre-test and post-test of control class which shows the value of "t" observation (-2.07928) after consulting on "t" table at significance level 1% (2.861) and 5% (2.093) smaller than "t" table both at significance level of 1% and 5%. It means that using the tourism-based Arabic module in teaching and learning Arabic is very effective in improving the communication skills of the Arabic students related to tourism themes.

CONCLUSION

From the data analysis that was conducted, the researcher comes to some recommendations and conclusions that hopes contribute to the progress of learning Arabic in the future. First, it is necessary to pay attention to the purposes or orientations on learning the Arabic language to all educational institutions that teach Arabic as one of the compulsory subjects for foreign language teaching. Setting the goals of learning should accommodate the local context where Arabic is taught to accommodate the needs of the surrounding community against the Arabic language. Second, Arabic teachers should continue to do research and development studies to update the Arabic teaching-learning methods, and upgrade the materials taught, so that the learning process becomes more interesting and fun for the students. Third, this tourism-based Arabic learning module which was compiled by researcher and writers team through this development research is very appropriate as a new reference in contextual teaching Arabic language, especially for Lombok which is a developing tourist destination to be International Syar'i or Halal tourism destination.

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