THE IMPLEMENTATION OF COUNSELING LEARNING METHOD TO IMPROVE ARABIC SPEAKING SKILLS FOR THE FRESHMEN

Ida Miftakhul Jannah
Universitas Islam Negeri Sunan Ampel Surabaya
idamj@uinsby.ac.id

Mohamad Thohir
Universitas Islam Negeri Sunan Ampel Surabaya
mohamadthohir@uinsby.ac.id

Abstract
A method in teaching Arabic as a second language is an important tool to meet learning goals and deliver the subject. This study aims to describe the implementation of the Counseling Learning Method (CLM) in Arabic teaching for new students in a university. It investigates the implementation of CLM to improve Arabic speaking skills and the obstacles in it. A qualitative approach is used in this research through observation, interview, and documentation during the Arabic teaching on "Kalam li al Mubtadiin" subject. The Participants of this research are twenty-one first-year students and a lecturer of the Arabic education department at Islamic State University of Sunan Ampel Surabaya. The collected data is processed and analyzed with data reduction, data display, and conclusion drawing. After that, the results are narrated. The results showed that all stages of CLM implementation, except the discussion stage, were well done, i.e. reflection, recorded conversations, transcriptions, language analysis, and free conversation. The discussion stage was still not running optimally because of some factors including the lack of vocabulary in speaking and the technical obstacles during the recording process.

Keywords: Counseling Learning Method, Arabic speaking skills, Arabic teaching.

Abstrak
Metode dalam mengajar bahasa Arab sebagai bahasa kedua merupakan alat penting untuk memenuhi tujuan pembelajaran dan menyampaikan materi pelajaran. Penelitian ini bertujuan untuk mendeskripsikan penerapan Counseling Learning Method (CLM) dalam pembelajaran bahasa Arab bagi mahasiswa baru di perguruan tinggi. Penelitian ini berusahan mengungkap penerapan CLM untuk meningkatkan keterampilan berbicara bahasa Arab dan hambatan dalam penerapan tersebut. Penelitian ini menggunakan pendekatan kualitatif melalui observasi, wawancara, dan dokumentasi selama pembelajaran bahasa Arab pada mata pelajaran "Kalam li al Mubtadiin." Partisipan penelitian ini melibatkan dua puluh satu mahasiswa tahun pertama dan seorang pengajar pada jurusan Pendidikan Bahasa Arab di Universitas Islam Negeri Sunan Ampel Surabaya. Data yang terkumpul diolah dan dianalisis dengan reduksi data, penyajian data, dan penarikan kesimpulan. Setelah itu, hasilnya dinarasikan. Hasil penelitian menunjukkan bahwa semua tahapan implementasi CLM, kecuali tahap diskusi, telah terlaksana dengan baik, meliputi: refleksi, rekaman percakapan, transkripsi, analisis

bahasa, dan percakapan bebas. Tahapan diskusi masih belum berjalan maksimal karena beberapa faktor diantaranya karena kurangnya kosa kata dalam berbicara dan kendala teknis selama proses perekaman.

Kata Kunci: *Metode Pembelajaran Konseling, Keterampilan Berbicara Bahasa Arab, Pengajaran Bahasa Arab.*

INTRODUCTION

Arabic is one of the official languages of the United Nations (UN) which plays a strategic role as a medium for diplomacy and communication between nations, for transferring knowledge and religious values, as well as for doing trading correspondence.[1] The economic activities of Arab countries in the Middle East which are rich in natural resources, especially oil, have changed Dubai and Abu Dhabi in the United Arab Emirates into metropolitan areas. The United Arab Emirates has attracted more than 7 million foreigners from various parts of the world to be employed there. One of the non-negotiable requirements to be able to succeed in working in the Arab region is Arabic mastery for communication, both spoken and written.

The Arabic language can be mastered both by doing self-learning and by joining in a classical learning process. In the self-learning of Arabic, students can learn through any methods by the teacher. Those include choosing the right model, strategy, and method to make the students easier and faster to master the Arabic language, as well as knowing the condition of students, the nature of the teaching material, the available media facilities, and the learning objectives or the learning targets. The Arabic learning target is to make students competent in four language skills,[2] such as listening *(istima')*, speaking *(kalam)*, reading *(qiro'ah)*, and writing *(kitabah)*.[3] Therefore, various methods and modifications are needed in Arabic learning to meet the needs, the objective of this study, the conditions of the class, and the language domain. Choosing an inappropriate method will be a problem that can hinder the mastery of Arabic.

Broadly speaking, there are three problems in Arabic learning in Indonesia, including linguistic, methodological, and sociological problems. First, the linguistic problem occurs due to the differences in the internal linguistic characteristics between Arabic and Indonesian. Second, the methodological problems are related to learning objectives, curriculum materials, time allocation for teaching staff, students, methods, and the teacher's low ability in using learning media. Third, the sociological problems occur because the position of Arabic is still considered "below" English,

---

[1] Widjaja, *Komunikasi: Komunikasi Dan Hubungan Masyarakat* (Jakarta: Bumi Aksara, 2010), 10.

[2] Abd al-Hamid Al-Shalqani, *Al-Sijill Al-'Ilmiy Li Al-Nadwah Al-'Alamiyah Al-Ula Li Ta'Lim Al-'Arabiyah Li Ghayr Al-Natiqin Biha* (Riyad: Mathabi' Jami'at al-Riyad, 1980), 24.

[3] Ali A. Madkur, *Tadris Funun Al-Lughah Al-Arabiyyah* (Kairo: Dar al-Fikr al-Araby, 2000), 5.

and there is no adequate Arabic environment and atmosphere in society.[4] Foreign language learners are often faced with the fear of making mistakes in speaking to other people, especially strangers.[5]

In its early development, Arabic was considered as the language of religion.[6] The Arabic learning was aimed at studying the Qur'an as the main guideline for Islam, teaching prayer, teaching linguistics, and religious knowledge, such as grammar, *nahwu, sharf, balaghoh, fikh,* and *akidah.*[7] Time by time, Arabic is studied for a broader purpose, for instance as a language of communication between individuals. Changes in the world and technology require Arabic educators to find the easiest method of learning Arabic so that students can master Arabic both orally and in writing.

Learning Arabic is a holistic process involving the functions of the mind (cognitive abilities) and feelings (affective abilities).[8] In the context of education, holistic learning aims to develop all the potential of students harmoniously (integrated and balanced), including intellectual, emotional, physical, social, aesthetic, and spiritual potential so that students' intellectual abilities do not develop far beyond their attitudes and skills. Therefore, humans who can develop their full potential are called holistic humans. Holistic humans are true learners who are always aware that they are part of a broad life system. As a result, they always want to make a positive and best contribution to their environment.[9]

Besides holistic learning studies, studies that also believe in the need to involve many aspects of learning are the "whole person" learning theory. This theory encourages educators to not only pay attention to the feelings and intelligence of each student, but also to understand the relationships between fellow students, both in terms of physical reactions, their instinctive reactions, and their desire to learn. Based on these theories, language learning can be managed by creating a fun, creative, inspiring atmosphere for students, not scary, full of enthusiasm, and independent learning, so that they can learn comfortably without feeling pressured or compelled.[10]

One of the learning methods with a holistic approach is the Counseling Learning Method (CLM) introduced by Charles Arthur Curran which applies the concepts of counseling and psychotherapy in language learning. CLM encourages students to see educators as counselors who

---

[4] Syamsuddin Asyrofi, *Metodologi Pembelajaran Bahasa Arab: Konsep Dan Implementasinya* (Yogyakarta: Ombak, 2016), 55–69.

[5] Al-Shalqani, *Al-Sijill Al-'Ilmiy Li Al-Nadwah Al-'Alamiyah Al-Ula Li Ta'Lim Al-'Arabiyah Li Ghayr Al-Natiqin Biha*, 24.

[6] Taufik, *Pembelajaran Bahasa Arab MI* (Surabaya: UIN Sunan Ampel Press, 2016), 1.

[7] Ahamd Fuad Efendi, *Metode Pengajaran Bahasa Arab* (Malang: Misykat, 2004), 22.

[8] Husain Heriyanto, *Paradigma Holistik: Dialog Filsafat, Sains, Dan Kehidupan Menurut Shadra Dan Whitehead* (Bandung: Mizan Media Utama, 2003), 12.

[9] Herry Widyastono, "Muatan Pendidikan Holistik Dalam Kurikulum Pendidikan Dasar Dan Menengah," *Jurnal Pendidikan dan Kebudayaan* 18, no. 4/Desember (2012): 470.

[10] Heriyanto, *Paradigma Holistik: Dialog Filsafat, Sains, Dan Kehidupan Menurut Shadra Dan Whitehead*, 19.

pay attention, not as a threat that focuses on the mistakes and limitations of students. This method emphasizes the role of affection in cognitive learning, in which educators see students as group members who need counseling. Students who feel comfortable and familiar with educators and their peers will be able to express themselves and show language skills without fear or pressure. CLM helps students learn effectively, encourages the interest and development of self-esteem and feelings of students by emphasizing active learning together. The supporter of this method including Curran named this as "Community Language Learning" (CLL), in Indonesian context, this method is well-known as "Belajar Bahasa Secara Berkelompok" or BBSB.

There are several studies that are in line with this research and also its differences, first: *Efektivitas Penerapan Counseling Learning Method dalam Meningkatkan Motivasi dan Hasil Belajar Bahasa Arab Peserta Didik.*[11] This study describes the motivation and learning outcomes of learners who are taught without applying counseling learning method in Arabic language learning and motivation and learning outcomes of learners who are taught by applying counseling learning method in Arabic language learning and to test the effectiveness of the application of Counseling Learning Method in Arabic language learning to increase motivation and learning outcomes of learners. Second, *Implementasi community language learning dalam pembelajaran bahasa Arab.*[12] This study describes how to enable learners by focusing on inter-student cooperation in Learning Arabic. Third, *The implementation of community language learning (CLL) in teaching English,*[13] that describes the implementation of this method in English learning. fourth, *Implementasi pendekatan fungsional dalam pembelajaran bahasa arab melalui metode community language learning.*[14] This study aims to explain and describe the implementation of functional approaches in learning Arabic through the method of community language learning. The difference between this research and the author's research lies in the focus of the study, where the author's research focuses on the implementation of counseling learning methods in improving Arabic speaking skills for freshmen.

The concept in CLM encourages this research to make students able to use the language in oral communication well and to relieve anxiety when learning a second language. By using CLM, it is hoped that the Arabic learning process will not only focus on memorizing scientific facts of

---

[11] Resky Damayanti Herman, "Efektivitas Penerapan Counseling Learning Method Dalam Meningkatkan Motivasi Dan Hasil Belajar Bahasa Arab Peserta Didik," *Jurnal Shaut al Arabiyyah* 7, no. 1 (2019): 44–61.

[12] Nanang Kosim and Ami Gusmiati, "Implementasi Community Language Learning Dalam Pembelajaran Bahasa Arab," *Ta'lim al-'Arabiyyah : Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban* 2, no. 2 (2018): 122–132.

[13] Asep Saepuloh, "The Implementation of Community Language Learning (CLL) in Teaching English," *Jurnal JOEPALLT: Journal or English Pedagogy, Linguistic, Literature and Teaching* 5, no. 2 (2017): 1–11.

[14] Syarifah Hanum and Rahmawati, "Implementasi Pendekatan Fungsional Dalam Pembelajaran Bahasa Arab Melalui Metode Community Language Learning," *LISANUNA* 9, no. 2 (2019): 327–337.

language linguistically but more on language as a means of communication. Thus, students will learn to use the language itself gradually without any fear.

METHOD

This is a descriptive qualitative research which reveals the real data and presents the findings in the form of description. The participants of this study were students of the Arabic Language Education study program at the Faculty of Tarbiyah and Teacher Training, Sunan Ampel State Islamic University Surabaya.[15] The purposive sample in this study was a lecturer and 21 first-semester students.[16] The main data of this research was taken during the implementation of the Counseling Learning Method (CLM) in the "Kalam li Al Mubtadiin" subject taught for first semester students. The researcher investigated the implementation of CLM to improve Arabic speaking skills for freshmen and the obstacles that arise during the process.

This research was conducted in three learning meetings, 100 minutes in each meeting. The first meeting focused on explaining the implementation of CLM. The second and third meetings focused on the CLM implementation process which ended with evaluation and reflection activities. At each meeting, the CLM was implemented in six stages, such as reflection, recorded conversations, discussion, transcription, language analysis, and free conversation.[17]

Data collection techniques in this research were using observation, interview, and documentation.[18] Observation of students' expressions, emotions, and fluency when speaking Arabic was the main focus. Interviews were used to explore their opinions about feelings and experiences in implementing CLM. Documentation using photos and videos during the process was used to strengthen data from observations and interviews. Data analysis was carried out in three steps, such as data reduction, data presentation, and drawing conclusions.[19]

RESULT AND DISCUSSION

Counseling Learning Method

The Counseling Learning Method was introduced by Charles Arthur Curran in 1975 who called students as clients and educators as counselors or informers. According to CLM, the role of the counselor is to provide solutions to the problems faced by students. In this case, the problem is related to the language skills they learned. Educators become guides and language psychotherapists for the students. Meanwhile, CLM views students as holistic individuals who have feelings,

---

[15] Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktis* (Bandung: Rineka Cipta, 2002), 10.
[16] Tatang M. Arifin, *Menyusun Rencana Penelitian* (Jakarta: Raja Grafindo Persada, 1995), 132.
[17] Charles A. Curran, *Counseling Learning in Second Language* (Illionis: Apple River Press, 1976), 263.
[18] Sutrisno Hadi, *Metodologi Research* (Yogyakarta: Andi Offset, 1991), 136.
[19] Lexy J. Moleong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2001), 103.

intelligence, interpersonal relationships, and reactions to always get a sense of security and protection as well as a balanced desire to learn. The learning process is presented with the involvement of cognitive and affective aspects to create an atmosphere that allows students to communicate and interact with fellow students freely, and experience a whole external input both through thoughts and feelings.[20]

To be able to communicate naturally and freely, students need to go through five stages. First, in the embryonic stage, students (clients) fully depend on educators (counselors). Second, in the self-assertion stage, students begin to have the courage to speak because some words and phrases are stored in the brain. Third, in the separate existence stage, there emerges a sense of not depending on others. At this stage, some of the students' mistakes can be corrected immediately by the educator. Fourth, in the revarsal stage, the students' needs for counselors are only idioms, and some difficult expressions and grammar. Fifth, in the independent stage, students begin to have complete independence.[21]

CLM learning contains four concepts to foster learning comfort. The four concepts are Security, Attention-Aggression, Retention-Reflection, and Discrimination (SARD). First, Security means a sense of security felt by students and teachers, which is marked by an attitude of cooperation and mutual trust. Second, Attention-Aggression means a balance between the full attention of educators and the active involvement of students. Third, Retention-Reflection is self-reflection to determine mastery of the material and problems that arise. Reflection of text and experiences is carried out at the end of each lesson. Text reflection is done by listening to previous conversations to reflect on and re-examine the meaning and significance of existing sentences and phrases. Experience reflection is done to convey feelings and psychological problems experienced. The last, Discrimination is a stage where mistakes in speech, expression, and syntax do not need to be questioned, because the most important thing is the occurrence of communication, and the listener can understand the speaker's meaning.[22] These four concepts ensure the creation of a sense of security and the courage of students to be actively involved in learning. This concept indicates that CLM does not include learning with a student-centered or teacher-centered approach, but a combination of the two, namely teacher-student centered, educators-students become actors and decision-makers that occur in the learning process.

---

[20] Acep Hermawan, *Metodologi Pembelajaran Bahasa Arab* (Bandung: Remaja Rosdakarya, 2011), 207.
[21] Azhar Arsyad, *Bahasa Arab Dan Metode Pengajarannya, Cet. 2* (Yogyakarta: Pustaka Pelajar, 2004), 28.
[22] Acep Hermawan, *Metodologi Pembelajaran Bahasa Arab* (Bandung: Remaja Rosdakarya, 2014), 209.

CLM implementation consists of six stages, involving reflection, recorded conversations, discussion, transcription, language analysis, and free conversation.[23] First, the Reflection Stage contains a discussion about the students' previous language learning experiences, determining the theme, and conditioning the atmosphere or atmosphere of the learning community. Second, the Recorded Conversation Stage is filled with the recording of students' speaking skills according to the topic using the first language, which is followed by a translation into the target language by the educator. Next, at the Discussion Stage, students convey the impression they feel when speaking, and educators respond. The essence of counseling is at this stage, where expressions of feelings, reactions, and concerns are expressed. After that, Transcription is the stage of listening back to what has been recorded. Educators let them discuss with their friends, and respond only when there are questions or when they need help. In this step, educators can provide motivation and stimulus to smooth the process. Then, Language analysis is carried out on transcriptions of recorded conversations or stories. Students analyze all sentences and words according to their abilities without educator intervention. Finally, at the Free Conversation Stage, students engage in free conversation with educators and with other students about what they learn, how the process is, or what they feel.[24]

Arabic Speaking Skills

Speaking skill is the ability to express articulated sounds or words to express thoughts in the form of ideas, opinions, desires, or feelings to the talking partner (mukhotob),[25] which utilizes the functions of several body muscles to meet needs.[26] Speaking skill is an important skill in learning Arabic because it is an indicator of the success of learning to communicate with other people orally.[27] Therefore, learning speaking skills needs to have a significant portion of the learning process.[28]

Arabic speaking skills include two things. They are conversation and spoken expression. The conversation is carried out in a two-way form between educators and students or between students. Then, a spoken expression is an exercise in making verbal expressions and essays that aim to develop students' abilities to express their thoughts and feelings. All language learning experts

---

[23] Curran, *Counseling Learning in Second Language*, 263.
[24] P. Nagaraj, "Application of Community Language Learning for Effective Teaching," *The Modern Journal of Applied Linguistics* 1, no. 2 (2009): 177–178.
[25] Henry Guntur Tarigan, *Berbicara: Sebagai Suatu Keterampilan Berbahasa* (Bandung: Angkasa, 1981), 3.
[26] Hermawan, *Metodologi Pembelajaran Bahasa Arab*, 135.
[27] Djago Tarigan, *Pengembangan Keterampilan Berbicara* (Jakarta: Departemen Pendidikan dan Kebudayaan, 1997), 6.
[28] Nurmasyithah Syamaun, "Pembelajaran Maharah Al-Kalam Untuk Meningkatan Keterampilan Berbicara Mahasiswa Program Studi Pendidikan Bahasa Arab Fakultas Tarbiyah Dan Keguruan," *Lisanuna: Jurnal pendedidikan bahasa arab dan Kebahasaaraban UIN ar Raniry* 4, no. 2 (2015): 343–359.

agree that language competence includes four skills, such as listening, speaking, reading, and writing. Speaking skills are very important because they are the characteristics of the communicative abilities of students.[29] Speaking skill as an applicable skill requires educators to master a variety of learning methods.

Generally, the aim to learn speaking skills is to make students able to communicate with other people. Students are taught to have the habit of conversing in fluent language, composing sentences that come to their hearts and feelings with correct and clear sentences, getting them used to choose words and sentences, then arrange them in beautiful language, and pay attention to the use of words in their place. In the context of linguistics, students are assisted in using Arabic grammar in their conversations, and when browsing Arabic manuscripts and literature.[30]

Learning to speak the language has several principles as a guide so that learning for non-Arabic students can be successful. The principle relating to the educator is having high speaking proficiency. Meanwhile, the principles in the learning process include the gradual teaching of one word, two words, and so on, the precedence to the pronunciation of the sound from the place where the sound in the mouth (makhraj) is pronounced correctly, the differentiation of short and long pronunciation, the attention to correct grammar rules, and the way how to start and end the right conversation. The process of speaking activities is an interesting and active activity in the language class but in some cases, the opposite things can happen. The speaking activities in the learning process in the classroom can be unattractive and do not stimulate students' participation. Uninteresting speaking activities can affect the classroom atmosphere to be stiff and the students eventually become passive and stuck.[31]

Problems that often arise in language learning, especially in the aspect of speaking, involve anxiety or nervousness to make mistakes, feelings of fear of criticism and shame, lack of material (vocabulary) to talk about, and a lack of motivation to express what is felt. Alternative solutions to overcome this can be done by forming small groups, using language according to the level of students, choosing topics and assignments that are interesting and understandable, and making learning targets. Then, lecturers in this process are tasked with monitoring, reminding, and giving examples as well.[32]

Language learning in the speaking aspect is divided into basic, intermediate, and advanced levels. A new Arabic learner needs time for the brain to get used to new sounds, patterns, grammar

---

[29] Yunus Abidin, *Pembelajaran Bahasa Berbasis Pendidikan Karakter* (Bandung: Refika Aditama, 2012), 125.
[30] Taufik, *Pembelajaran Bahasa Arab MI*, 49–50.
[31] Iskandar Wassid, *Strategi Pembelajaran Bahasa* (Bandung: Remaja Rosdakarya, 2019), 241.
[32] Abd Wahab Rosyidi and Mamlu'atul Ni'mah, *Memahami Konsep Dasar Pembelajaran Bahasa Arab* (Malang: UIN-Maliki Press, 2012), 94.

structures, vocabulary, and rhythms. Therefore, the efforts to make students feel comfortable are very important. At the basic level, students learn Arabic conversation memorization patterns around daily activities such as introductions, professions, and so on. The technique begins with imitating, demonstrating, and memorizing the pronunciation of the conversational material uttered by the teacher. The teacher is advised not to show the writing of the conversation that is being played by students.[33]

A gradual process needs to be carried out in language learning in the speaking aspect. The initial stage of learning can begin with a short phrase, a word, two words, and then a sentence. The language learning process should be carried out in real conditions according to the current situation, such as conversations about life at home, on campus, and in daily activities. The next stage can be increased in longer sentences. Educators must be able to motivate students to communicate with their peers in short everyday language, then gradually improve it. Students are asked to often see and listen to the language conversations they want to learn through electronic media so that they are familiar with the native speakers' language and dialect.[34]

The Implementation of the Counseling Learning Method (CLM) in Arabic Speaking Skills

The implementation of the CLM concept was carried out in six stages. They were a reflection, recorded conversation, discussion, transcription, language analysis, and free communication. The research process on the implementation of CLM was carried out in the Kalam li al Mubtadiin course. The material discussed in this implementation is adjusted to the Semester Learning Plan (RPS). Lecturers and students chose one of the course materials on the topic "Tasawwuq" (Shopping). Then, students were asked to prepare a cell phone as a recording device and download an Arabic dictionary in an online application.

First, the reflection stage was conducted for 10 minutes at the beginning of the lesson. The lecturer greeted, formed a small circle, and invited students to stand up, moved lightly to foster student interest and desire to learn. At this stage, the students formed a circle while carrying a recording device/cellphone. Then they discussed and agreed on the theme as material to learn. Meanwhile, the lecturers assisted and conditioned them and created a learning community. The lecturer wrote the theme "al tasawwuq" (shopping), a theme that is currently interesting for them, on the blackboard so that it could be read by all students. At this stage, learning was still in the classical type.

---

[33] Wa Muna, *Metodologi Pembelajaran Bahasa Arab: Teori Dan Aplikasinya* (Yogyakarta: Teras, 2011), 120.
[34] Taufik, *Pembelajaran Bahasa Arab MI*, 52–53.

Second, in the recorded conversation/ *ta'bir* stage, students said and conveyed what they wanted to say, which fitted the theme using Arabic. Then, the lecturer responded by using Arabic too. Students pronounced sentences in Arabic, and the lecturer asked them to repeat them. If one of the students was able to pronounce it fluently, the lecturer asked him to say it and the other students responded with questions as well as responses to the speaker (mutakallim). When the lecturer saw that the students were able and comfortable with what they said, the lecturer asked them to take a recording device (cellphone) to record what they said.[35]

If this stage did not run as expected, the lecturer required to motivate the students to talk again until all students recorded everything they wanted to talk about. At this stage, there were some difficulties for students in translating because there are many words in the new *tasawwuq* theme, so students also have to open a digital Arabic dictionary. Thus the lecturer motivates them to speak about what they understand first.[36]

Third, in the discussion stage, lecturers gave students the opportunity to convey their impressions or what they feel in the learning process, especially the fluency and the difficulties. According to the Sa-coding interview, 3 lecturers allowed students to convey their impressions or what they felt in the learning process, for example when *ta'bir syafawi*, students felt comfortable, were not afraid, and did not feel pressured or forced or even felt difficult. Then, the lecturer gave a response to what they feel. At this stage, there were two students who felt uncomfortable, embarrassed, and afraid and had difficulty expressing their thoughts. After knowing that feeling, the lecturer motivated them again, guided and taught the student until they were able to pronounce and express their themes in Arabic. This process was the essence of counseling. This usually consists of expressions of feelings for each other, as well as reactions of caring for fellow learners.

Fourth, at the transcription stage, the lecturer asked students to listen to the recorded conversation about the topic of 'Tasawwuq' again, then wrote down the recording. Students wrote in detail each word and sentence in the recording without reducing or adding to the contents of the recording. If students got difficulty in understanding the meaning and sentence structure in the recording, they were allowed to ask the lecturer. However, to avoid many questions from students, the lecturer applied an appropriate strategy, by organizing random students group between those who were smart and those who were less. By using this strategy, the students could help one another and those who did not understand what was on the recording could ask and get answers from other friends in the groups. In this stage, lecturers kept providing motivation and stimulus to students to make the students keep enthusiastic and cooperative during learning. The lecturer also

---

[35] "Based on Interview with Leturer of Arabic Teaching, 10th September 2019," n.d.
[36] "Based on Interview with Leturer of Arabic Teaching, 10th September 2019," n.d.

allowed students to search for translations in the dictionary and browsed the Arabic language buying and selling websites if the students had questions related to new vocabularies in online buying and selling.

Fifth, the language analysis stage is filled with analyzing the results of the transcription on the theme of 'tasawwuq'. Students analyzed all sentences and words according to their abilities in groups without intervention from the lecturer. From the analysis of these students, it could be seen that they still found many errors in language structures as well as inaccurate word use. Moreover, there were still many mistakes in the use of plural and singular verbs. They wrote down the mistakes they found and then discussed them classically with the lecturer. The process of language analysis, both in terms of word use and sentence structure, became an evaluation for students' improvement in the free-speaking stage. The language analysis stage was kind of an opportunity for students to express what they felt and how they were studying. Some students felt that they had improved more because they were actively involved since the beginning of learning.

Sixth, based on the transcripts of S.1.6 and S.2.7 coding, after the process of analyzing language both in terms of word use and sentence structure, students started conversations about *tasawwuq* with other students in small groups in turn and responded to each other between group members. After that, it was followed by lecturers. This conversation was carried out with *muhadasah/* conversation and *ta'bir* individually about the theme or in the form of free *ta'bir syafawi*.

From those implementation stages, it could be seen that at the reflection stage the lecturer had implemented it well. The lecturer did not immediately start with a lecture and an in-depth explanation of the material but began with creating a learning community, reflecting on the linguistic experience of students and making an agreement about the theme they wanted to learn. Lecturers accompanied and helped students to be ready to learn new materials and prepare a recording device as the equipment needed in this method. The stages were in line with the concept introduced by Charles A. Curran in *Counseling Learning in Second Language* and Azhar Arsyad[37] who stated that, at the first semester, students were still in the *embryonic stage*, in which the client (students) still fully depended on the counselor (teacher). At this stage, the dependence of students on the teacher was high, even still 100%. Therefore, the lecturer has the task of eliminating or reducing the negative feelings of students by providing appropriate guidance and counseling. Lecturers must explain what activities are expected and give them time to reflect on their experiences. Thus, students can learn the material they want to learn and they need.

---

[37] Arsyad, *Bahasa Arab Dan Metode Pengajarannya, Cet. 2*, 28.

The data showed that the recorded Conversation stage ran well. In this stage, the lecturer asked students to repeat their utterances. The students said the language, and then the lecturer asked them to do repetition until they understood and were able to pronounce it independently. After that, the lecturer instructed the process of recording the language in their *ta'bir syafawi*. When students were able to pronounce well, fluently and confidently, students started recording their speech on their cellphones. The process at this stage was going well and according to Azhar's opinion that students at this stage had reached the self-assertion stage and also the separate existence stage, in which the client began to have the courage to speak because some words and phrases could be mastered. At this stage, the students were not dependent on other people. If the students made a few mistakes, the teachers (counselors) fixed them right away. At this recording conversation stage, students gradually began to reduce the use of their mother tongue and dare to express things in their second language and assumed that everyone in the class understands the expressions they made.

In the discussion stage, the process was not going smoothly. This was because some students did not dare to convey what they feel during the learning process, they seemed could not eliminate the fear of making mistakes in speaking. However, the majority of students at this stage had been motivated in Arabic pronunciation because they found it comfortable and fun learning without being afraid to express their ideas in Arabic. This is as stated by students in the transcript of S2,2. The process at this stage was following Azhar's opinion that students had reached the revarsal stage. In the revarsal stage, the needs of students at the Counselor were only to help them in the form of idioms and some difficult expressions and grammar. At this stage, students began to get used to using second languages freely and there was a communication relationship with other students. During the learning process, students were no longer silent and passive.

The transcription process in this Kalam course was going well. Based on the transcript of S1,4, after the students recorded ta'bir, they listened to their recordings again, then wrote them down. After that students also discussed their recordings with their peers in small groups. They discussed and solved problems found in the sentence structure in the recording and also in the language used in the communication process. However, when they could not solve the problems they discussed in the group, they asked the lecturers. During the research, the students could not find any error words or sentences and they were not able to correct error sentences.

The students did the language analysis stage well. The students in pairs analyzed the transcripts they made. In this language analysis, they analyzed words and sentence structures. They found several sentences that were wrong and some words that were still not used properly. Then, they discussed the arrangement. When they did not know the right answer to the problems they

found, they confirmed it to other groups. The last way if they could not get the answer, they consulted and asked the lecturer.

The free conversation stage was done well. Students were asked to make a free conversation without bringing text. Then, after having the conversation between students, the lecturer invited the students to discuss and answer the lecturers' questions. In this stage, students were truly free to express the language they understood without fear of being wrong. All students communicated well and confidently without the fear of making errors, and what was important for them was to communicate and understand each other between *mutakallim* and *mukhotob* of the language used. This stage is following Azhar's opinion that at this stage students have reached the Independent stage, students begin to have full independence. The students were not dependent and they were free to communicate in foreign languages. At this stage, students had mastered all the material to be discussed, and they could expand their language and were able to be the second language tutors for other students.

Students at this stage were completely independent (independent stage). There was no dependence on lecturers and they were free to communicate in Arabic. This stage was in accordance with the purpose of the concept of this method. Students were able to communicate and express their thoughts in the language they learn comfortably, without any psychological factors that get in the way, for example, fear, shame, and so on. This comfort factor is strongly influenced by lecturers. Lecturers are an external factor of student comfort in learning. Therefore, lecturers are expected to professionally carry out their duties with all abilities as well as a good person. Because lecturers as implementers in the world of education have an important role in the success of students in learning by creating comfort in every learning process.[38]

Barriers of the Implementation of the Counseling Learning Method (CLM)

Based on the interview transcripts of S1,7, S1,8, and S2.3, in implementing the Counseling Learning Method (CLM) concept, both lecturers and students did not face significant obstacles or hindrances. They only experienced a few problems during the recording process. It was the presence of a low battery and only one or two students experienced it. This problem was immediately resolved by immediately recharging the recording device batteries and students were able to resume activities.

In the problem of student difficulties, it was also not a significant obstacle. When students experience difficulties in both the mufrodat problem and expressing sentences, the students also

---

[38] Wahyu Widodo, "Wujud Kenyamanan Belajar Siswa, Pembelajaran Menyenangkan, Dan Pembelajaran Bermakna Di Sekolah Dasar," *Jurnal Ar-Risalah* 18, no. 2 (2016): 22–37.

immediately get a solution from the lecturer by asking the lecturer about the difficulty. Besides, students also did not feel afraid or embarrassed to ask other students or lecturers when they experienced difficulties. This is based on transcripts S2.5, S2.6. However, mastery of vocabulary must always be developed by students, because vocabulary is very important in supporting the composing of sentences that will be expressed by students in learning speaking skill.[39]

In the learning process, students felt comfortable and pleasant and dare to express their thoughts and dare to practice Arabic in communication both in the dialogue between friends and lecturers, as well as in individual *ta'bir syafawi* about the theme they were studying. This is based on the transcripts of S2.2, S2.4. In addition, when students made mistakes or inaccurate expressions in Arabic, the lecturer did not blame them directly. However, they continued to motivate them to communicate, and only at the end of the lesson the lecturer explained and gave *tashih* on the language. This is based on the transcripts of S2.7 and S2.8. The intense motivation given by lecturers greatly affects students' motivation in the learning process, and will have a positive impact on students' interest in developing their ability.[40]

CONCLUSION

The present study was undertaken in order to investigate the implementation of the Counseling Learning Method CLM to improve Arabic speaking skills and the obstacles in it. After a comprehensive analysis, the study has found that the implementation of the Counseling Learning Method (CLM) concept has been carried out well, with six stages. The first is the reflection, a stage before entering the learning material. Here, the lecturer invites students to build a learning community and also reflects on the extent of students' language competencies. The second stage is the recorded conversation or *ta'bir,* which is a stage after students feel able to express well and confidently. Here, they record the conversation. The third is the transcription, a stage in which students listen to the recording again and write it down. The fourth is the discussion, the process of discussion between students or between students and lecturers about the material, students' language competencies and/ or about themselves during the learning process. The fifth is the language analysis, a step where students analyze words and sentence structures. The last is the free conversation, in which the students converse freely about the text without bringing text. Then, after the conversation between students, the lecturer invited the students to discuss and answer the lecturer's questions. There were several obstacles experienced during the implementation process of

---

[39] Hastang Nur, "Penerapan Metode Muhadatsah Dalam Meningkatkan Hasil Belajar Maharah Kalam Peserta Didik," *Jurnal Lentera Pendidikan* 20, no. 1 (2017): 177–187.

[40] Manner Tampubolon, "Upaya Guru Meningkatkan Motivasi Belajar Siswa," *Jurnal Sabilarrasyad* 1, no. 1 (2016): 100–118.

the Counseling Learning Method (CLM) in *kalam lil mubtadiin* learning, including the recording process, the process of expressing sentences, and also the *mufrodat*. However, these obstacles were not significant because they were able to overcome well so that these obstacles did not interfere the learning process using the concept of this method.

REFERENCES

Al-Shalqani, Abd al-Hamid. *Al-Sijill Al-'Ilmiy Li Al-Nadwah Al-'Alamiyah Al-Ula Li Ta'Lim Al-'Arabiyah Li Ghayr Al-Natiqin Biha*. Riyad: Mathabi' Jami'at al-Riyad, 1980.

Arifin, Tatang M. *Menyusun Rencana Penelitian*. Jakarta: Raja Grafindo Persada, 1995.

Arikunto, Suharsimi. *Prosedur Penelitian: Suatu Pendekatan Praktis*. Bandung: Rineka Cipta, 2002.

Arsyad, Azhar. *Bahasa Arab Dan Metode Pengajarannya, Cet. 2*. Yogyakarta: Pustaka Pelajar, 2004.

Asyrofi, Syamsuddin. *Metodologi Pembelajaran Bahasa Arab: Konsep Dan Implementasinya*. Yogyakarta: Ombak, 2016.

Curran, Charles A. *Counseling Learning in Second Language*. Illionis: Apple River Press, 1976.

Efendi, Ahamd Fuad. *Metode Pengajaran Bahasa Arab*. Malang: Misykat, 2004.

Hadi, Sutrisno. *Metodologi Research*. Yogyakarta: Andi Offset, 1991.

Hanum, Syarifah, and Rahmawati. "Implementasi Pendekatan Fungsional Dalam Pembelajaran Bahasa Arab Melalui Metode Community Language Learning." *LISANUNA* 9, no. 2 (2019): 327–337.

Heriyanto, Husain. *Paradigma Holistik: Dialog Filsafat, Sains, Dan Kehidupan Menurut Shadra Dan Whitehead*. Bandung: Mizan Media Utama, 2003.

Hermawan, Acep. *Metodologi Pembelajaran Bahasa Arab*. Bandung: Remaja Rosdakarya, 2011.
———. *Metodologi Pembelajaran Bahasa Arab*. Bandung: Remaja Rosdakarya, 2014.

Kosim, Nanang, and Ami Gusmiati. "Implementasi Community Language Learning Dalam Pembelajaran Bahasa Arab." *Ta'lim al-'Arabiyyah : Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban* 2, no. 2 (2018): 122–132.

Madkur, Ali A. *Tadris Funun Al-Lughah Al-Arabiyyah*. Kairo: Dar al-Fikr al-Araby, 2000.

Moleong, Lexy J. *Metode Penelitian Kualitatif*. Bandung: Remaja Rosdakarya, 2001.

Nagaraj, P. "Application of Community Language Learning for Effective Teaching." *The Modern Journal of Applied Linguistics* 1, no. 2 (2009): 174-181.

Nur, Hastang. "Penerapan Metode Muhadatsah Dalam Meningkatkan Hasil Belajar Maharah Kalam

Peserta Didik." *Jurnal Lentera Pendidikan* 20, no. 1 (2017): 177–187.

Herman, Resky Damayanti. "Efektivitas Penerapan Counseling Learning Method Dalam Meningkatkan Motivasi Dan Hasil Belajar Bahasa Arab Peserta Didik." *Jurnal Shaut al Arabiyyah* 7, no. 1 (2019): 44–61.

Rosyidi, Abd Wahab, and Mamlu'atul Ni'mah. *Memahami Konsep Dasar Pembelajaran Bahasa Arab*. Malang: UIN-Maliki Press, 2012.

Saepuloh, Asep. "The Implementation of Community Language Learning (CLL) in Teaching English." *Jurnal JOEPALLT: Journal or English Pedagogy, Linguistic, Literature and Teaching* 5, no. 2 (2017):1-11.

Syamaun, Nurmasyithah. "Pembelajaran Maharah Al-Kalam Untuk Meningkatan Keterampilan Berbicara Mahasiswa Program Studi Pendidikan Bahasa Arab Fakultas Tarbiyah Dan Keguruan." *Lisanuna: Jurnal pendedidikan bahasa arab dan Kebahasaaraban UIN ar Raniry* 4, no. 2 (2015): 343–359.

Tarigan, Djago. *Pengembangan Keterampilan Berbicara*. Jakarta: Departemen Pendidikan dan Kebudayaan, 1997.

Tarigan, Henry Guntur. *Berbicara: Sebagai Suatu Keterampilan Berbahasa*. Bandung: Angkasa, 1981.

Taufik. *Pembelajaran Bahasa Arab MI*. Surabaya: UIN Sunan Ampel Press, 2016.

Wa Muna. *Metodologi Pembelajaran Bahasa Arab: Teori Dan Aplikasinya*. Yogyakarta: Teras, 2011.

Wassid, Iskandar. *Strategi Pembelajaran Bahasa*. Bandung: Remaja Rosdakarya, 2019.

Widjaja. *Komunikasi: Komunikasi Dan Hubungan Masyarakat*. Jakarta: Bumi Aksara, 2010.

Widodo, Wahyu. "Wujud Kenyamanan Belajar Siswa, Pembelajaran Menyenangkan, Dan Pembelajaran Bermakna Di Sekolah Dasar." *Jurnal Ar-Risalah* 18, no. 2 (2016): 22–37.

Widyastono, Herry. "Muatan Pendidikan Holistik Dalam Kurikulum Pendidikan Dasar Dan Menengah." *Jurnal Pendidikan dan Kebudayaan* 18, no. 4/Desember (2012): 467-476.

Yunus Abidin. *Pembelajaran Bahasa Berbasis Pendidikan Karakter*. Bandung: Refika Aditama, 2012.

"Based on Interview with Leturer of Arabic Teaching, 10th September 2019," n.d.