

HOLISTIC APPROACH FOR ARABIC LANGUAGE LEARNING IN INDUSTRY 4.0: STUDY ON *AL-‘ARABIYAH LI AL-NÂSYI’ÎN* VOLUME 5

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Article History: Received on 28th January 2020, Revised on 15th April 2020, Published on 15th June 2020

Abstract

Purpose of the study: This research focuses on the link between Arabic language skills with the development of character education. It is aimed at finding a new holistic model in comprehending, developing, and improving Arabic language learning in the context of industry 4.0.

Methodology: The research uses a descriptive exploratory qualitative method that links the topics of learning with possible characters that are the potential to be developed. The data collection methodology involves observations as well as interviews. The later author analyzed the data and drew inferences. No software tool is used for data analysis

Main findings: This research both reveals and analyses learning materials and methods using the textbook *‘al-‘arabiyyah li al-nâsyi’în* volume 5. In as much as the book is concerned, it contains holistic content on Arabic language skills and the development of character education due to the inclusion of inspiring texts and phases of textual and contextual comprehension.

Applications of this study: The research shows that the use of *‘al-‘arabiyyah li al-nâsyi’în* proves to qualify as the new model of holistic Arabic language learning.

Novelty/Originality of this study: The use of this book as teaching material is very relevant to the current era. Arabic instructors may consider the paper for teaching language proficiency to non-Arabs by obeying all the determined stages and learning procedures, as found in the teacher's handbook.

Keywords: *Holistic Model, Arabic Language Skills, Character Building, Industry 4.*

INTRODUCTION

Quality education is one of the goals that make up sustainable development goals (SDGs) by which base character-building rests. Therefore, the structure of character education is inevitable, especially in the education system, and, typically, in human resource development. The advancement in character education should accordingly be implemented in various levels of educational institutions. The case on point may be integrated into different subjects in schools or universities, including the Arabic language. Today, learning mostly deals only with the improvement in specific competence that is directly related to school or university subjects. As a result, learners lose any room to experience character education. The learning process is more into knowledge acquisition than character building. While in fact. Characters, personality, and moral integrity are the essential elements in life rather than knowledge and skills (Al-khresheh, 2010&2020).

Character education is recently at issue because of the progress in science and technology, of which so-called adverse effects include moral decadence. Concerns have been widely brought out by most education activists on whether or not the existing learning models are effective in improving and promoting learner's capacity to coping with the real world. Iskarim(2016) writes that the said moral decline is a result of several factors including increasing life necessities, a growing sense of individualism and egotism, fierce competition for life, unstable conditions, and detachment of knowledge of religious values.

At odds with such outlook, the writer of this research read a book containing models of holistic learning, *‘al-‘arabiyyah li al-nâsyi’în* volume 5. Co-authored by Dr. Mahmud Ismail Sini, Nasif Musthofa, and Abdul Aziz Thohir Husein, the book was initially used as a textbook for Arabic language learning. However, the authors attach as examples quoted works of literature. For this reason, the book was not only meant for practicing and improving Arabic language skills but internalizing—or integrating—character education in students.

Given the above rationale, the writer started to have more perusals on the book to find a formulation for the holistic model of Arabic language learning to be of use in the era of industry 4.0. The problem that this research tried to surface was the connection between Arabic language learning and the development of character education which is integral to the holistic learning model (Al-khresheh, 2011; Al-khresheh, Khaerurrozikin, &Zaid, 2020). The research focuses on *‘al-‘arabiyyah li al-nâsyi’în* volume 5 as it has distinctly attributed to texts that are rich in methods for developing character education. Foreign language learning—including Arabic in this case—does not only look upon ways in training and improving oral or verbal language skills, or upgrading knowledge on language elements, but also put forward the development of character

education. The research thus on that ground makes necessary the exploration of *al-'arabiyyah li al-nâsyi'în* volume 5 as well as the study of its morals.

The research aims at revealing and examining the real contribution of Arabic language learning especially toward the development of character education and the holistic learning model. In consequence, the writer in this research tries to answer some questions.

RQ1-How far have the character-building been integrated into the Arabic language learning in *al-'arabiyyah li al-nâsyi'în* volume 5?

RQ2- What are the forms of character building that the book implies?

RQ3- Is it viable for the book to become a holistic model of Arabic learning development for non-Arab speakers, especially in Indonesia?

The writer assumes that well-organized Arabic language learning may lead to the better character development of its students.

LITERATURE REVIEW

The Arabic language has indisputably evolved in such Muslim-majority countries as Indonesia ([Al-khresheh, Khaerurrozikin, & Zaid, 2020](#)). Its popularity may have resulted from their need for tools to understand the Quran, hadith, and Islamic teachings in general. It is undoubtedly likely that the development of Arabic learning goes hand in hand with the development of Islamic teachings in various educational institutions ([Al-khresheh, 2013&2011](#); [Alahoul, Azizan, & Alwi, 2016](#); [Alghamdi & Sun, 2017](#), [Kosasih, 2016](#)). The Arabic language is part of Islamic teaching. Therefore, learning Arabic equals learning Islam as it is the language of the Quran, hadith, and other works on Islam. Religion is the key factor of the development of the Arabic language, its teaching, and the science by which it is learned ([Boudelaa, & Marslen-Wilson, 2013](#); [Heath, 2005](#); [Ansari, 2012](#)).

Most Arabic language enthusiasts are driven by the position of Arabic as the language of Islam in that they try to master it to understand the religion. The survey that [Rahman and Al Jufri \(2018\)](#) conducted shows that more than 60 percent of students in the Department of Chinese Language at Al-Azhar University, Indonesia, took the Arabic language as a subject to help them read and understand Quran ([Rahman & Al Jufri, 2019](#)).

After Arabic is designated the official language of international organizations like the United Nations, the demand for Arabic language learning has increased over time ([Hamers & Blanc, 2000](#)). Along with the growing interests in Arabic language learning, its learning models are also varied. Non-Arab speakers are offered a variety of methods in Arabic language classes including *qawâ'id wa al-tarjamah* or the principle of language and translation, *mubâsharah* or direct, or *al-sam' iyyah al-syafahiyyah* or audio-visual method ([Cook, 1991](#)). Nonetheless, the said methods emphasize more on how to master Arabic grammar and other Arabic language skills (*mahârât al-luggage*). It thus characterizes this research from the previous ones. The point at issue is that the object of this research (*al-'arabiyyah li al-nâsyi'în*) does not only accentuate on skills but also highlight character education that is in progress with two approaches. Firstly, an approach that precisely applies the sole subject namely ethics, character building, morals, etc. Secondly, character building is integrated with existing academic subjects. Concerning integration, setting up character building as part of the contents in Arabic language learning in universities is within reach. Thence, the holistic learning model by integrating daily learning of the Arabic language with character building is achievable. *Al-Arabiya li al-nâsyi'în* volume 5 and 6 have implemented a similar model.

Character building within the context of total psycho-cultural processes may be categorized into spiritual and emotional development, intellectual development, physical and kinaesthetic development, and effective and creative development ([Shodiq, 2014](#)). This shows that psychologically and culturally speaking, a person is always in process. Should it develop simultaneously with the student, a balance of knowledge and skills, with character building as addition, will be possible ([Al-Qadri, Wei, Al-khresheh, Chen, & Hali, 2019](#)). Discussions concerning the association of language learning with character building have been on the surface. All arguments underline the chance of integrating language skills, mastery over language elements, and character-building in the Arabic language. Here are several types of research in line with language learning relative to character building.

1. Research on which title is "Internalizing of Character Values in Arabic Language Learning" concluded that language is the appropriate means for nation-building. The research demonstrated that language and its learning may help develop character education. The research used a textbook ([Shodiq, 2014](#)). Character building in Arabic language learning may be associated with contents indicative of character values ([Shodiq, 2014](#)). However, in the analysis, the research did not use a textual book that is in line with character building, which in turn stimulated me to research the development of character education that is based on reference books.

2. Arabic language learning may help to build characters that are part and parcel with the learning system and method. It echoes the idea of [Oktavera, \(2019\)](#) in the research "Arabic Language Learning as an Effort to Build the Characters of Santri in Islamic Boarding Schools". The research concluded that Arabic language learning may build a person into a communicative, self-disciplined, religious, ethical, responsible, confident, and appreciate being [\(Husseinali, 2006; Strout, 2006\)](#) However, like Shodiq, Oktaveradoesdo does not mention any reference book that may be used for building a positive character. The research only pointed out patterns and methods.
3. Ni' mah researched the benefit of using *al-'arabiyyah li al-nâsyi' in* Volume 2 in improving reading comprehension and public speaking skills among students. The paper, "Efficacy of *Al-'Arabiyyah Li al-Nâsyi' in* Volume 2 to improve MaharatulQira'ah and Kalam in Arabic Language Learning for First Grader of Marhalah 2, All-Female Madrasah DiniyahNurulUmmah, Kotagede, Yogyakarta, School Year of 2017/2018" ([Ni' mah, 2018](#)), does not discuss character building.
4. *Al-'Arabiyyah Li al-Nâsyi' in* volume 5 is a reference book offering three competencies in its contents, namely a) language competence which focuses on *maharahlugawiyah*, b) *tsafaqiyah* competence which is concerned with Islam-influenced Arab culture, and c) *ittishaliyah* competence which deals with both verbal and written communication skills in any context ([Roviin, 2018](#)). Roviin's research called attention to nonlanguage competence—*tsafaqiyah*—which means culture. It highlights an understanding of the Arab culture of Islam so that all texts are based on Islamic teachings. However, it does not elaborate more on the issue of character building. As a result, further elaboration is crucial for Arabic language learners to reach optimum rewards.
5. Character configuration in the entire context of psychological and socio-cultural processes may be grouped into spiritual and emotional development, intellectual development, physical and kinaesthetic development, and effective and creative development. Language learning has all aspects of learners' self like heart, mind, physics, desire, and talent. A holistic approach in Arabic language learning is possible here.
6. Character building in Arabic language learning may be associated with content with character values ([Shodiq, 2014](#)). The research made emphasis on contents with character values without setting out the what and how of learning phases that may apply.
7. Teachers are irreplaceable. However, students may be benefited from the media as regards learning improvement ([Kamaruddin, &Sulaiman, 2017; Malroutu, 2017; Muriyatmoko, Pradhana, &Musyafa, 2019](#)). The holistic research method has not yet revealed a link between language competence and character competence.
8. Character education may be integrated into a foreign language learning no matter what methods are used. It is in line with the research conducted by [SuprianiandDardjito\(2018\)](#). The integration being referred to in the research is based on texts. This theory will be the foundation for the development of a holistic model in Arabic language learning.

The above researches have not yet explicitly offered any conclusion on the importance of the application of a holistic model in language learning—especially Arabic—in the industry 4.0. Several studies on *al-'arabiyyah li al-nâsyi' in* show that the book is effective for Arabic language learning ([Ni' mah, 2018](#)). The virtue deals with the development of both verbal and writer language competences. However, to this day, researches on the efficacy of character building, concerning especially with critical studies on reference texts of each subject, are nowhere to be found. In fact, in *al-'arabiyyah li al-nâsyi' in* volume 5, the author of this paper comes across 30 texts of a wide spectrum of discourses including history, civilization, personality, morality, life issues, and development. I have the opinion that the texts are of value for the development of the character education of students.

Given the literature review, this research will structurally explain the learning process required when accessing *al-'arabiyyah li al-nâsyi' in* volume 5. Special treatments must be carried out through ways in which certain procedures and integration are holistically exercised.

MATERIALS AND METHODS

The object of this research is a reference book *al-'arabiyyah li al-nâsyi' inmanhajmutakâmil li gayri al-nâthiqîna bi`al-Arabia* which consists of twelve-volume. Six volumes are intended for the students, and the other six are for the teachers. The first printing was in 1984. The book is co-authored by Dr. Mahmud Ismail Shini, Nasrif Mushthafa Abdul Aziz, and Mukhtar al-Thahir Husayn of which publishing house is the Office of School Books, Saudi Arabian Ministry of Information. The book is aimed at advanced non-Arab learners who have systematically been accustomed to the learning phases of *Hadassah*, *qira'ah*, and *kitabah*.

The research uses the exploratory descriptive method which brings to light detailed exposure of learning phases. Taking into account the nature of the data collection—as well as how they are processed—this research is deemed qualitative.

The data in question include opinions, views, or people's thoughts extracted by both observation and interviews. Given the time reference, it is descriptive time-oriented research. The stages are as follows:

- Reading, learning, and analysing discourses/texts in every learning unit of *Al-Arabiya Li Annasyi'in* volume 5.
- Staging models in *Al-Arabiya Li Annasyi'in* volume 5 through critical studies on both students' reference books and teachers' reference books.
- Analyzing two different staging models critically and exploratively.
- Formulating the most relevant holistic method by integrating Arabic language learning and character building.

RESULTS AND DISCUSSION

The results section first provides a comprehensive overview of the content of the book under investigation i.e., *Al-'arabiyyah li al-nâsyi'in* (Volume 5). Later, the forms of character-building used in the book are highlighted in a separate subsection. Moreover, the implication of these character-building features is critically analysed in the next subsection and the last subsection, the adoption of this book as a holistic model for learning Arabic in Indonesia is discussed in detail.

Overview of Contents of the Book '*Al-'arabiyyah li al-nâsyi'in* (Volume 5)

The book *al-'arabiyyah li al-nâsyi'in* volume 5 is divided into five chapters detailing six units in each chapter. Every unit out of 30 presents meaningful texts. Stages are seen in each unit consisting of 1) text presentation for listening and reading, 2) text comprehension by way of answering narrative questions, 3) practicing pronunciation of words correctly, 4) mastering vocabulary especially those available in the text, 5) mastering sentence structure, and 6) mastering grammar in the text. There are two additional phases, namely (1) *al-'afkârwa al-'ahdâts*, thoughts and events, and 2) *al-dirâsahwa al-tahlîl*, analytic study for text comprehension. Those phases differ the method in Arabic language learning from *al-'arabiyyah li al-nâsyi'in* Volume 5 with other volumes and books. *al-'afkârwa al-'ahdâts* and *al-dirâsahwa al-tahlîl* only appear in unit six of each chapter. As consequences, this research focuses on five units, namely unit six (*iblisyantashir* 'victory of the devil'), unit 12 (*al hablu al qashir*), unit 18 (*al-ildlahudhahiyah*), unit 24 (*igfirlîyâ rabbi*), and unit 30 (*hâris al-bustân*).

The primary objectives of choosing the book include (1) the development of Arabic language learning method for non-Arabs, (2) the improvement in students' capacity by being aware of writers, reformers, people of letters, and leaders, (3) upgrade in language skills, (4) changes incompetence of structuring sentences, (5) ability to recommend quality books in Arabic language learning for non-Arabs, (6) the improvement in teachers' insights, and (7) better understanding on Islam civilization. The specific objectives of this research include the improvement in listening, reading, drawing a conclusion, articulating, vocabulary, and grammar. As regards contents, *al-'arabiyyah li al-nâsyi'in* volume 5 accommodates seven topics namely Muslim Culture, Cultural History, Islamic Personality, Classic Islamic Literature, Social and Education, Contemporary Islamic Literature, and Inspiring stories.

Reading comprehension skills may be improved by focusing on intensive and extensive methods, in which the former deals with speed, accuracy, astuteness, and limitation and the latter with endurance. Intensive reading may start by (1) listening to text without seeing the sources, (2) reading without subvocalization, (3) discussing the contents, (4) discussions on vocabulary and new-found idioms, (5) vocalization, and (6) practising text comprehension.

Extensive reading may be initiated by (1) providing general assumptions on objects, (2) providing opportunities for reading outside class time, (3) choosing difficult words, (4) making questions and answers based on objects, (5) writing synopsis, (6) understanding stories, (7) questions and answers based on stories, and (8) preparing the next reading materials.

Integration of Character-building in the Arabic Language: Review on Texts with Specific Features

As mentioned earlier, this research focuses on five units of teaching materials. The author of this research hereby presents the synopsis of stories that are thought to have internalized Arabic language learning with character building.

Unit 6 Text (*IblisYantashir*)

Synopsis: Unit 6 is about a section of the book called '*Iblisyantashir*' (or victory of the devil) which cites the text of Taufiq Al-Hakim, a notable literary figure of international reputation. Al-Hakim was born in the summer of 1903 in Dahiyatur-Raml, Alexandria, Egypt, and spent his youth in the country. His father was Ismail Beik Al-Hakim, a rich farmer, and his mother was the daughter of a military high-ranking officer. The text tells the story of a *Nasik* (devoted to God's worship) and the devil. An ulama of utmost devotion to God's worship is willing to combat idolatry in the society by trying to chop down a tree that people revere to. Upon walking toward the tree, he encounters with a man who is the manifestation of the devil himself. He persuades the ulama to undo his will, but in the end, they instead engage in quarrels. Iblis loses the battle yet asks the ulama to reconsider his plan of cutting down the tree. Eventually, the llama goes home and leaves the tree as it is. The next day, he returns to the spot to resume his action. Nonetheless, the devil reappears and provokes the ulama. He again

loses but proposes to the ulama a compensation of two dinar for the tree. An agreement is made. Days go by with the devil breaking his promise to give the money to the ulama, agitating the latter. However, the ulama realizes that the devil has set him up and proceeds to his initial intention of cutting down the tree. The devil again reappears, and he and the ulama have fierce fights to the devil's victory. Upon reaching his glory, the devil asks the ulama, "where does your strength go?" The ulama asks the devil stammeringly, "tell me, why can you beat me?" The devil says, "when you were resentful of me in the name of Allah, you defeated me; when you were mad at me because of your ego, I crushed you; if you go into the battle with faith, you will beat me; if you go to war for rewards, I will beat you."

Analysis - Author of the text, his track record, his contribution to the world: The text is quoted from one of Taufiq Al-Hakim's stories. The author was a notable literary figure of international reputation. Al-Hakim was born in the summer of 1903 in Dahiyatur-Raml, Alexandria, Egypt, and spent his youth in the country. His father was Ismail Beik Al-Hakim, a rich farmer, and his mother was the daughter of a military high-ranking officer. Taufiq Al-Hakim was a household name in Arabic literature.

Unit 12 Text (*al-hablu al-qashîr*)

The text of the 12th unit is called "Short rope", and it tells the story of a kid lying to his parents. Nonetheless, by the end of the story, the kid realizes that lies are like short ropes. They cannot be covered up the whole time. Here is the story:

- a. Ahmad (kid) wanted to watch TV series "*audatu al-ga'ib*" (the return of the supernatural). He lied to his parents by saying that he had done the homework to be able to watch TV. Besides, he also promised them that he would become a better kid.
- b. After convincing the parents, Ahmad was allowed to watch the series. As soon as it ended, his father told Ahmad to brush his teeth and sleep. The father was curious about Ahmad's taking the school bag to the bedroom. Ahmad made another lie. He said he needed to arrange the books in the bag while he willed to do his homework. Instead of finishing the work, he made many mistakes and finally dozed off.
- c. Ahmad had a dream. In it, he wrote something on a big book with colourful inks and showed the work to his teacher and friends. The teacher said that Ahmad wrote things while hitting the sack. He felt that his earlier deception had haunted him. The teacher said Ahmad could not go to school without the accompaniment of his father. Following the progress in his dream, he shouted in surprise and woke up to find that his sister was on his side saying, "Ahmad, wake up, you're already late".
- d. Ahmad's parents asked him to have breakfast, yet Ahmad held up. He offered another lie to them. He told his mother of his stomach ache and informed his father of his headache. The mother was worried and measured Ahmad's body temperature, which appeared normal. The father asked him, "did you sleep well?" Ahmad hesitated and threw another lie to his parents. "In..in..indeed," he said, stuttering. Ahmad then had his breakfast and prepared for school. His father kept Ahmad company to the school.
- e. Ahmad grew more worried upon thinking that his mother, father, and school headmaster would eventually uncover his lies. However, when he saw the school gate from afar, his courage to admit the truth emerged. He told himself that "lies save him, but not for long; saying the truth will bring more good; and a series of lies, however infinite it may come to be, are limited". In the end, Ahmad decided to be frank.
- f. The headmaster and teachers praised Ahmad's excellence as a student and offered warm greeting to Ahmad's dad despite the fact the latter party only meant to tell them that his son had failed to finish the homework because something came up in the house. The headmaster replied that as long as the father was in the know of the kid's activity, failing to do homework was acquitted in contempt of recurrence.
- g. Ahmad thanked God for the chance he had to watch the finale of the TV series "*Audaal-ga;ib*". Ahmad told his sister that he would not watch TV anymore following the incident.

The story highlights the idea that one lie leads to another, yet it will eventually be caught. The rope (of lies) is indeed short, but the rope (of truth) is long and lasting.

The story was written by Fadhil al-Siba'I, an illustrious Syrian novelist and short story writer who was born in Aleppo in 1929. Also, Al-Siba' I was also known as a prominent graduate of the Faculty of Law of Cairo University, Egypt, as well as a civil servant ([Alwatanvoice, 2009](#); [Wikidata, n.d.](#)).

Unit 18 Text (*al-'Id LahuDhahiyyah*)

The following text is called "Festival of (his) sacrifice". It is a story about a taxi driver who was in charge of his family and felt happy especially days before a festival was held. As the breadwinner, he promised to provide his family with meat and

new clothes. His glee turned sadness as trials and calamities were upon him. He had to deal with the police and was unable to celebrate the festival as planned. Here are the sequences of the story: a) the driver encountered with his ill-mannered neighbour; b) he started the day by violating traffic signs; c) his routine included taking tourists from the hotel to the pyramid; d) he drove the workers from the Pyramid to downtown; e) he fell asleep and had a bad dream; f) that afternoon, he drove the taxi and hit a woman later on; g) he took the victim to the hospital but did not make it, and he decided to bury the body in the desert; h) he went home and told his wife of the occurrence; i) the wife escorted him to the police and asked him to admit everything.

It is a summary of a short story by an Egyptian writer Mahmud Taymur. He was noted as a prolific yet pioneering writer who managed to fuse contemporary European fiction to a form of Arabic classics called *maqāmah* (Tasnimah, 2008).

Texts used for reference should be of a certain quality.

Unit 24 Text (*Ighfirliya Rabbi*)

This text is called "Please Have Mercy on Me, Dear God", a work of fiction by HusenMua'nis which was published on 184th issue of Al-Arabi magazine (Shini, Abd al-Aziz, & Husain, 1983). He was a prominent historian, writer, researcher, lecturer, and professor in Egypt (Sari, 2018). The text tells the story of a cloth shopkeeper in Cairo named Mahmud who made a false move and repented by saying "please have mercy on me, dear God" after every Asr prayer. The story was set in 1909 and was re-narrated to Mu'anis in 1965 in a restaurant in Medina. Here are the sequences: a) Mahmud worked as a keeper in a cloth shop before selling and producing the material himself; b) Mahmud illegally saved money of 100 Junaih in order for him to have a place for trading; c) the stolen money was wasted on his mother, who fell ill; d) Mahmud tried to propose to a girl named Samirah, daughter of an official, but declined; e) with the help of a friend named Abas, Samirah's cousin, Mahmud married the woman in an unusual way; f) Mahmud was deceived by shatan, stealing in the store, and ran away with his wife to Jeddah; g) Mahmud and Samirah lived in Medina and worked as cloth seller; h) Sheikh Salamah, owner of the shop in Cairo in which he once worked at, and his child saw Mahmud praying in Al- Masjid al-Nabawi; i) Mahmud returned the stolen money to him and divorced Samirah so that he could go back to his family; j) Samirah, Sheikh Salamah, and the child went back to Egypt; k) Mahmud was left alone in Medina, wedded a woman, and had a daughter he named Samirah; l) his heart is filled with remorse, and he always pray "please have mercy on me, dear God" after every Asr praying.

Unit 30 Text (*Haris al-Bustan*)

The text called "The Gardener" is of dramatic form. The story was depicted from the book "Min FauqiSab'ISamawat" (Beyond Seven Heavens) which was written by Ali Ahmad Bakatsir, a notable Egyptian writer who was born in Surabaya, Indonesia, in 1900. In Arabic literature, he was listed as one of the most influential writers and was famous for his beautiful words.

"The Gardener" is a story about an honoured Sufi called Ibrahim ibnAdham, a man of zuhd (asceticism) who did not even eat a single fruit from the garden he maintained. Ibrahim was also known by his sincerity of devotion to God. He gave poor woman fruit that he bought without anyone knowing. It is one of the events that defined the asceticism of Ibrahim ibnAdham. Moreover, he a) never ate anything from the garden; b) did not want anyone to know of his virtue to the woman, and c) left his workplace to pray calmly.

Here are the sequences of the story: a) the encounter of Ibrahim ibnAdham with Syaqq al-Balkhi outside of Tharsus; b) Ibrahim worked as a reliable gardener; c) gave fruits that he bought from a representative (ma'tuq); d) Ibrahim collected the best fruits for the owner of the garden and his close friends; e) the owner of the garden accused Ibrahim of wrongdoing and lying f) Ibrahim resigned and left the city of Tharsus; g) Ibrahim's kindness to the poor woman was revealed; i) Ma'tuq was sorry for Ibrahim's departure after finding out about his integrity.

Texts of the Book and Forms of Character Building

The five texts above are additional to Arabic language learning classes of special phases concerning the advancement of thinking skills, reading comprehension, and improved competence in content analysis. Table 1.1 below displays the stages in detail. The sixth unit, 12th unit, 18th unit, and 24th unit share the same stage. The 30th unit is under a different stage as displayed in Table 2 below.

Table 1: Progress Stages of Competencies in Thinking and Events on Sixth, Twelfth, Eighteenth, and Twenty-fourth Units

No	Stages	Language Skills	Character Education Competencies
1	Chronological sequencing of events	Complete language skills	Cognitive, affective, and psychomotor senses
2	Providing complete answers upon questions	Complete language skills	Deep textual and contextual insights

Table 1 shows that the stage involves cognitive, affective, and psychomotor progress as well as deepening of textual and contextual insights on unit six, 12, 18, and 24. On the other hand, table 2 exhibits stages in unit 30.

Table 2: Progress Stages of Competencies in Thinking and Events on Unit 30

No	Stages	Language Skills	Character Education Competencies
1	Chronological sequencing of events	Complete language skills	Cognitive, affective, and psychomotor senses
2	Providing complete answers upon questions	Complete language skills	Deep textual and contextual insights
3	Define important idioms and put them in contexts	Complete language skills	Sharpening the logic of every event

Source: Analysis by Author

Unit 30 presents dramatic texts of which dialogues may likely reveal characters in short stories. Therefore, such elements as understanding idiomatic expressions while putting them in contexts must be added to the learning stages. The following stage is text analysis which is concerned with the structural inquiry over a text in question. Unit six, "Victory of the Devil", has six steps of instruction:

- Write one to two sentences concerning characters and characterization in the story that is Nasik and the Devil, and the interactions between the two characters including the Devil's attempt of manipulating Nasik, a pact between Nasik and the Devil, and Nasik's love to money.
- Connect stories in the text with the intended messages which serve as morals for humans.
- Explain the character of the deceitful and scheming Devil in his effort to destroy humans.
- Explore the morals of the story with various elements that may be beneficial for humans.
- Linking the text with other texts relative to the theme.
- Analyze how readers receive the text.
- Provide theme development.

The above steps emphasize holistic learning which deals with both comprehensive looks on a text and complete text analysis. The text is examined by objective, expressive, and pragmatic methods. Objectively speaking, the text is approached as a structure of language and story. Using an expressive method, the text is associated with its authors in that the intention and purpose of the author are traceable. As regards the pragmatic approach, readers may reveal their views of the text at hand.

To analyze the text in unit 12 "Short Rope (of lies)", here are the required steps:

- Reveal parts of the story that may identify its main theme through events sequencing.
- Finding out reading reception by revealing parts of the story relative to the protagonist's consciousness (Ahmad).
- Pay attention to the protagonist of the story.
- Take notice of character Abu Ahmad and focus on how readers respond toward the character.
- Focus on the main theme of the story to uncover its intended message.

Text analysis on unit 18 "Festival of (his) Sacrifice" manifests the steps as follow:

- Analyzing the relation of the protagonist with the plot.
- It is expected that the plot develops through a network of characters and events involving the protagonist of the story (taxi driver) with the cab and Abdul the ill-mannered neighbour.
- Analyzing the relation of the protagonist with other characters.
- The taxi driver and the police have motives for their concern. The taxi driver voluntarily admits the truth to the police with the hope that his action is understood and he is excused. Instead of tolerating the incident, the police keep minding it as a crime.
- Analyzing characters and their characterization.

- f. How have the protagonist (taxi driver) and his wife been described in the story? The driver is busy, punctual in his salat, abstain from liquor, consistent, and a family man. The wife is a housewife, care with the husband and children, honest, and dares to admit a mistake.
- g. Analyzing the connection between the theme and the plot.
- h. This step is taken to see the link of the Eid al-Adha or Festival of the Sacrifice and the protagonist. Eid al-Adha illustrates a sacrifice by butchering animals like sheep, cow, or camel. In the story, the festival deals with the protagonist as the sacrifice. The driver accepts the event occurred to him as suffering and must be held responsible for the crime before the police.
- i. Analyzing the protagonist and other characters.
- j. The author chronicles the life of a taxi driver: his personality, the value of taxi for him, the events occurred to him, café hopping with friends, negative views over ill-mannered neighbour, his modesty, his dream of buying a TV set for his children.
- k. Analysing the relation between the text and sociological aspect outside the text.
- l. The author intends to share values that humans, in general, must hold onto. In the story, he presents some examples: the driver's steadfastness in offering Friday prayer, abstain from drinking liquor, and responsible for the family. Honesty is another social value the author tries to convey.
- m. Analyzing the author and the moral of the story that he tries to present to readers.
- n. The writer has improved readers awareness for perfect honesty in that their identity before God is polished.
- o. Analyzing readers perception toward the text and events occurred to the protagonist.
- p. This stage offers more portions to reading reception based on the prospect of hope, knowledge, experience, and values that the readers hold.

Unit 24 "Please Have Mercy on Me, Dear God" is seen through several angles built by the writer, the readers, and the text. About text writing, the analysis is focused on the influence the author has on the plot as well as his competencies in expressing his minds through the language skills he applies. The author is deemed accomplished in affecting readers' perspectives using accurate plot and narrative strategy. Here are the elements: a) year restriction as time setting; b) characters are shown trying their best for achieving their dreams; c) heroic event is presented, and d) truth revealing as a way of ending all problems in life. Also, the author has triumphantly disturbed the readers by his way of presenting the proper narrative style and use of language. He demonstrates effective application of literary tools such as dramatic presentation, interior monologue, accuracy in making mentions of places and supporting narrative properties, and logic narrative description.

From the readers as learners, the story demands that its audiences can put themselves in the protagonist's shoes. It is expected that the readers utter their analysis on the stories to grasp their core values. Not to mention narrative elements like theme, characters, plot, and message. The main theme of the story is remorse over an incident that eliminates all the protagonist has from him. He represents people on the street who at times are likely torn between hope and reality. The author presents a good storyline in that elements of surprises are given a room. The story offers morals that its readers may reflect on.

Stages of analysis on unit 30 "The Gardener" are as follows:

- a. Analyzing the protagonist's personality
- b. Ibrahim ibnAdham practices asceticism (*zuhd*). He often wanders to every corner of the land to find his way to faith and piety. Ibrahim also lives in seclusion under the name Abu Ismail for him to be more focused on worshipping God. He eats solely for survival; he tells no lies; he always gives away of his limited belongings; he avoids wrongdoing and humiliation against another.
- c. Syaqiq al-Balkhipractices asceticism (*zuhd*), venturing away for 20 years to find his path to God. Finally, he meets Ibrahim ibnAdham of which level of asceticism is higher than him.
- d. Ma'tuq is portrayed as disrespectful, corrupt, and devilish. Those are traits that result in the eviction of Ibrahim ibn Adham.
- e. Analyzing the description of situations.
- f. The author presents valuable dialogues between Ibrahim and Syaqiq. Ibrahim told Syaqiq, "everywhere we go, we see Allah". It is an emphasis that Allah the All-Knowing, and humans cannot hide from Him.

- g. The conversation between Ibrahim and Ma'tuq illustrates the indecisive yet biased personality of the latter. Even with someone like Ibrahim, Ma'tuq shows his nature.
- h. The exchange between Ibrahim and a destitute woman depicts a condition that it is possible for such a virtue that Ibrahim practices to be secretly performed.
- i. There is a situation where Ma'tuq is characterized as doubtful of the story of Ibrahim's honesty that is delivered to Syaqqi. The allegation shows that Ma'tuq has prejudices over people, a quality which he regrets in a later phase.
- j. The poor woman believes in the sincerity and truth that Ibrahim carries in that she can tell the truth to the owner of the garden.
- k. Analyzing characters presented in the story.
- l. Characters of good moral values illustrated in the text are represented as (i) fearing God in any condition; (ii) accepting people under any circumstances; (iii) keeping promises; (iv) recognizing the strengths of others and the weaknesses of ourselves; (vi) humble; (vii) upholding trusts, and (viii) keeping off of prejudices.
- m. Analyzing language style and its relation to characters.
- n. The use of effective sentences and idioms in expressing minds as can be seen in the dialogue between Ibrahim and Syaqqi.

Table 3: Effective Conversation between Ibrahim and Syaqqi

No	Ibrahim	Syaqqi
1	فقيم إذن هاجرت؟ `For what purpose are you leaving?`	أطلب الطريق `finding ways`
2	الطريق إلى الله `The way to Allah?`	هو ذاك `Yes, that is`
3	فالله موجود في كل مكان حتى في بلخ Whereas Allah is everywhere, including Balkha	-----

Source: `al-`arabiyyah li `al-nâsyi`in Volume 5

Accuracy in expressing one's feeling appears in one of Syaqqi's statements:

الله الله اذن يا سيدي أن ألازمك و أبقى معك

Allah ... Allah.... Allow me, dear Master, not to part with You and be by thy side

The above examples and commentaries imply the idea that the analysis done by text readers may help introduce character building, which is a form of holistic learning.

Holistic Model and the Development of Reference-Text-Based Character Building

Industry 4.0 requires holistic learning to surface due to complex problems in life. Arabic language learning may unconditionally adopt the method used in holistic learning. It allows students to acquire knowledge, skills, and character education all at once during the learning process (Shodiq, 2014). It is evident in the Arabic language learning referring to 'al-`arabiyyah li al-nâsyi`in as the textbook. Language skills, knowledge of language elements, and insight development and character education manifested through systematic stages (Kamaruddin, & Sulaiman, 2017).

The book `al-`arabiyyah li al-nâsyi`in, especially volume 5, contains fundamental learning processes which exclude improving Arabic language skills. However, it proceeds beyond the boundaries of language elements. Analyzing works of literature written by notable authors is important for the readers to understand the morals of high value.

Table 4: Contents of Character Building

No	Titles	Character education	Comments
1	IblisYantashir (Victory of the Devil)	Confident, watchful, resolute	The Devil can beat a Nasik (one who is devoted to God's worship) because he keeps his faith to find ways for outplaying the Nasik.
2	Al-Hablu al-Qashîr `Short Rope (of Lies)`	Honest, self-control	One lie leads to another, and it will be brought to light. Nevertheless, truth is like a rope that is long enough
3	Al-`idlahûdhahiyah	Honest, pious, fair	Life makes possible any occurrence to happen--whether

	`Festival of (his) Sacrifice`		or not one wants it—resulting in either in excitement or sadness.
4	`igfirlîyâabb `Have mercy on me, dear God`	Honest, Jujur, pengakuan, respect the rights of others	Vices and virtues have their standards for rewards.
5	<i>Hâris al-bustân</i> `The Gardener`	Zuhd, humble, empathetic, sympathetic	Spiritualism deals with materialism

Source: Analysis

The above table consists of characters that may be developed in the Arabic language learning by making the most of integrative textbook.

The holistic model in Arabic language learning will include all potentials of selves. In the five texts which are turned materials for teaching Arabic literature, there are two fundamental steps for it: *Al-`Afkârwa al-`Ahdâts*, or, a text which was elaborated only to reveal events, *al-dirâsahwa al-tahlîl*or tech analysis which may relate to various technical issues internally and externally ([Boudelaa et al.,2013](#); [Al-khresheh, 2020](#)).

CONCLUSION

Holistic learning is a model that develops various domains of learning competencies, namely integrated cognitive, affective, and psychomotor development. Likewise, integrated knowledge, skills, and characters in teaching and learning activities are also likely to develop. Industry 4.0 requires this integrative model to deal with various uncertainties. The integration of teaching materials in a subject is a multi-effect model on learners' competence. In addition to the specific competencies of the subjects, general competencies, especially the development of character education, are important features in Industry 4.0. The use of this book as a teaching material is very relevant to the current era. Arabic instructors may consider the book for teaching language proficiency to non-Arabs by obeying all the determined stages and learning procedures, as found in the teacher's handbook.

LIMITATION AND STUDY FORWARD

This study has highlighted the importance of holistic learning and suggested *Al-Arabiyyah Li Annasyi'in* volume 5 as a viable source for learning Arabic. However, the scope of this study was limited to a single book only. For future research, it is advised to search for and analyze other books that can be used as a useful resource for learning Arabic. Since Arabic literature is vast thus, several pieces of literature can be found which would serve as a feasible source for teaching and learning Arabic. This study has only presented and analyzed a single piece of literature however; future researchers ought to investigate other useful books for making Arabic teaching and learning effectively. This will also help researchers to compare different books and critically analyze their content to identify the best resource book.

AUTHORS CONTRIBUTION

Ade Kosasih is the prime author; all the work including data collection, statistical analysis and whole writ-up is conducted by the researcher on his own.

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