

Mahmud Yunus's Educational Thoughts in Teaching Arabic: Analysis of Rational, Practical and Emotional Approaches

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Abstract

The main aim of this research is to study and research the thoughts of reformer figures such as Mahmud Yunus. In this research the author focuses on the Arabic language learning approach used by Mahmud Yunus. This research is important because apart from Mahmud Yunus being a pioneer, he also laid the foundation for the Arabic language learning approach in Indonesia. The research method is completely carried out in the form of library research with the data analysis technique used is content analysis. The research results show that in teaching Arabic, Mahmud Yunus in his thinking applies three approaches, namely: a) rational approach, b) practical approach, and c) emotional approach. A rational approach is applied by emphasizing the depth of the material to bring students to critical thinking so that students can use their ratios as fully as possible. A practical approach is applied by placing emphasis on developing as much as possible the student's skills. So that apart from being critical and intelligent, students can also apply their knowledge to society. The emotional approach is applied by emphasizing how teachers are able to instill morals in students by providing good role models..

Keywords:

Mahmud Yunus' Thoughts
Educational Approach
Arabic Language Teaching

Abstrak

Tujuan utama dilakukan penelitian ini adalah untuk mengkaji dan meneliti pemikiran tokoh pembaharu seperti Mahmud Yunus. Dalam penelitian ini penulis fokus pada pendekatan pembelajaran Bahasa arab yang dilakukan Mahmud Yunus. Penelitian ini penting dilakukan karena selain Mahmud Yunus merupakan seorang pelopor, juga sebagai peletak dasar pertama pendekatan pembelajaran Bahasa Arab di Indonesia. Adapun metode penelitian sepenuhnya dilakukan dalam bentuk penelitian kepustakaan (*library research*) dengan Teknik analisa data yang dipakai adalah *content analysis*. Hasil penelitian menyebutkan bahwa dalam pengajaran bahasa arab, Mahmud Yunus dalam pemikirannya menerapkan tiga pendekatan, yaitu: a) pendekatan rasional, b) pendekatan praktis, dan c) pendekatan emosional. Pendekatan rasional diterapkan dengan memberikan penekanan pada kedalaman materi untuk membawa murid berpikir kritis sehingga murid dapat menggunakan rasionya semaksimal mungkin. Pendekatan praktis diterapkan dengan memberikan penekanan pada pengembangan semaksimal mungkin tentang kecakapan murid. Sehingga selain kritis dan cerdas, murid juga dapat mengaplikasikan ilmu pengetahuannya kepada masyarakat. Pendekatan emosional diterapkan dengan cara memberikan penekanan bagaimana guru mampu menanamkan moral kepada murid dengan cara guru memberi keteladanan yang baik.

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1. INTRODUCTION

The current phenomenon is that many students are not interested in learning Arabic, even though today's developments require students to learn foreign languages. The basic reason is that students find it difficult to learn Arabic. This is because when learning Arabic, the teacher always directs learning towards grammar which makes it difficult for students because Arabic is a language that is rich in words and meanings. Another thing that makes students put aside Arabic is because they have studied Arabic for many years at school but still cannot speak Arabic.

The learning approach used by a teacher in teaching a lesson has a big influence on achieving learning success, as well as in Arabic language education, so knowing the teaching approach is very important for a teacher. Success or failure in learning Arabic sometimes lies in the approach used by the teacher. This is because the approach used is closely related to students' attraction and motivation in learning and honing Arabic language skills. A teacher must be clever in building students' interest and motivation to learn in conveying lesson material. One of the important things that a teacher must have is the approach used when teaching.

Arabic has a very urgent role, especially for Muslims. This is because Arabic is the language of science, both religious sciences and other sciences. Arabic as a religious language means that understanding religious teachings correctly is a must for its followers. It is impossible for a Muslim to be able to carry out religious obligations correctly as long as he does not have correct knowledge of the teachings of his religion, whereas Islamic teachings are contained in the Koran and hadith, both of which use Arabic. So, Arabic is the key to understanding religious teachings correctly.

At the beginning of the 20th century, thought figures emerged who laid a strong foundation for the renewal of Islamic education, including the learning of Arabic, one of whom was Mahmud Yunus. In Islamic Education, Mahmud Yunus is a figure who combines general science and religious knowledge or includes general science in the Islamic Education curriculum. In learning Arabic, Mahmud Yunus is known as a reformer in his learning approach. The social, cultural and political conditions during Mahmud Yunus' time had a strong influence on the process of maturing his character and also motivated him to become an Islamic educator.

Political changes starting from Dutch rule, Japanese occupation, to Independent Indonesia are a range of experiences that cannot be ignored in positioning the Islamic education system in Indonesia which was developed by Mahmud Yunus. In research conducted by Harry Muhammada and friends, it was found that Mahmud Yunus was an educator who implemented a new approach in learning Arabic in Indonesia. In delivering his learning, Mahmud Yunus applies three types of approaches, namely rational, practical and emotional approaches. Nowadays it is known as the cognitive, affective and psychomotor approach.

Mahmud Yunus was the first person to apply this approach in Indonesia, where in the learning process Arabic is the language used as the language of instruction for religious studies, because Mahmud Yunus believes that Arabic is the door or gateway to studying Islamic sciences. Mahmud Yunus also believes that the approach to learning is more important than the teaching material. From this presentation, the author is interested in studying and researching the thoughts of reformer figures such as Mahmud Yunus. In this research the author focuses on the Arabic language learning approach used by Mahmud Yunus.

This research is important because apart from Mahmud Yunus being a pioneer, he also laid the foundation for the Arabic language learning approach in Indonesia, namely rational, practical and emotional, which is still relevant today. This is also because many of Mahmud Yunus's thoughts have become a reference in the development of Arabic language education in Indonesia, especially in terms of learning approaches in Arabic.

2. RESEARCH METHODS

Considering that this research is research into Mahmud Yunus' thoughts about Islamic education, especially Arabic language learning, the material research was completely carried out in the form of library research. The data collection procedure is carried out in several stages, a) collecting library materials selected as data sources containing Arabic language learning education; b) selecting library materials to be used as primary data sources, namely the works of Mahmud Yunus, which are then supplemented with secondary data sources, namely books that discuss Mahmud Yunus' thoughts about learning Arabic in general and specifically; c) by reading selected library materials, both regarding the substance of thought and other elements; d) record the contents of library materials related to research; and e) classify data from writing by referring to the problem formulation.

To examine Mahmud Yunus' thoughts regarding approaches to learning Arabic, the data analysis technique used is content analysis. The first step is to focus research on approaches to learning Arabic according to Mahmud Yunus, namely by studying and analyzing descriptions and opinions, both from books written by Mahmud Yunus (as primary data), and those containing discussions of Mahmud Yunus' thoughts

written by other people (as secondary data). The second step is the results of the analysis of the approach to learning Arabic according to Mahmud Yunus's thoughts as a whole. Thus, the results of the analysis can be used as answers to the questions asked in the problem formulation.

3. DISCUSSION

a. Approaches to Learning

The term approach can be understood as a path, method or policy taken by teachers or students in achieving teaching goals seen from the point of view of how the teaching process or teaching materials, general or specific, are managed. According to Fathurrohman and Sulistyorini, learning approaches can be understood as the methods taken by a learner to learn effectively. In this case, teachers also play an important role in providing methodical tools that enable students to achieve these needs. Based on the opinions of several experts above, it can be concluded that an approach to learning is a method or path that will be taken by students or teachers to be able to achieve learning goals together (Fathurrohman & Sulistyorini, 2019).

According to Hasbullah, the learning approach is a way of looking at learning activities so that it makes it easier for students to receive their knowledge in the learning process and be able to find helpful experiences in achieving the goals that have been set (Hasbullah, 2013). Learning approaches can be divided into two (Syah, 2007); *first*, the process-based approach includes an approach that is oriented towards teachers or educational institutions, the presentation of teaching materials in which almost all activities are controlled by teachers and educational institution (school) staff while students seem passive, and an approach that is oriented towards students, the presentation of teaching materials that emphasize the role of students during the learning process. Meanwhile, teachers only act as facilitators, guides and leaders. *Second*, the teacher/educational institution-oriented approach is a conventional learning system where almost all learning activities are controlled by teachers and educational institution (school) staff.

Teachers communicate their knowledge to students based on the demands of the syllabus. The characteristic of a teacher-oriented approach is that the teaching and learning process or communication process takes place in the classroom using a face-to-face lecture method scheduled by the school. During the learning process, students only accept whatever is said by the teacher and are only occasionally given the opportunity to ask questions. The advantage of this approach is that teachers have the freedom to manage the allocation of time and learning facilities to be able to complete the demands of the syllabus. The weakness is that students seem passive during the learning process. The learning interaction that is built reflects the occurrence of one-way communication, students are more dependent on whatever material is presented by the teacher, so that the acquisition of experience in learning is also limited to the teacher's ability regarding the material taught as required by the syllabus (Jailani et al., 2021).

Second, the learning approach in terms of material includes a contextual approach, presentation of teaching materials that are contextualized in the life situations around students and a thematic approach. Presentation of teaching materials in the form of topics and themes. A student-oriented learning approach is a learning system that shows student dominance during learning activities and the teacher only acts as a facilitator, guide and leader. The characteristics of learning with a student-oriented approach are that learning activities are varied by using various learning sources, methods, media and strategies alternately so that throughout the learning process students participate actively both individually and in groups (Fitrah et al., 2022).

The advantage of this approach is that students gain the freedom to responsibly determine their teaching experience by utilizing the available facilities. The competencies achieved seem broad and deep and are not easily forgotten, because they are self-constructed and studied with guidance and direction from the teacher. while the weakness is that the use of time allocation seems less efficient and teachers are not immediately able to know the achievement of the expected competencies, in addition to the demands of the syllabus being difficult to fulfill according to the time specified in the educational calendar. Because students' learning progress really depends on their abilities, especially if students in a class have heterogeneous abilities.

Learning activities are an interaction environment/context that allows students to gain ease of learning in order to realize the achievement of a competency or achieve the expected learning outcomes and can take place at any time in various settings and through various learning sources. Such learning activities need to be managed appropriately in order to create a conducive atmosphere, so that their implementation can take place effectively (effectively) and efficiently (effectively) in facilitating students to achieve the expected results. Accurate management of learning activities is very necessary by remembering what Sanjaya emphasized in his research that a learning activity does not guarantee that students can learn (Santosa et al., 2022).

To manage learning activities in an efficient and effective manner requires an approach which in its implementation uses certain learning strategies and methods. In connection with this, the position of the

approach provides an orientation towards managing learning activities in various stages (stage by stage) which reflects the way in which students want to learn the teaching materials that will be presented effectively, efficiently and as optimally as possible. Then, the method in learning activities is based on building conditions that make it easier to facilitate students' learning so that they can achieve the expected competencies effectively, efficiently and as optimally as possible (Ekawati & Arifin, 2022).

Furthermore, the position of strategy in learning activities is to organize or organize the implementation of various selected methods and media as well as organize teaching materials from various sources and students who learn, so that learning objectives can be realized effectively, efficiently and as optimally as possible. Based on this description, it shows that no matter how good the learning program design is, it will not be able to facilitate students in achieving the expected competencies, if it is not supported by the selection and use of appropriate approaches, strategies and methods (Hanum & Rahmawati, 2019).

The function of the approach in learning activities is as a reference for organizing teaching materials that will be studied by students during the learning process. Teaching materials are descriptions of material from the syllabus that will be taught as a means of realizing competency achievement. Meanwhile, the learning process shows how the teacher's efforts facilitate students in achieving the expected competencies. The implementation of this learning process reflects the conditions created by the teacher by utilizing various selected methods, media and learning resources in the stages of systematic learning activities (Utami, 2020).

b. Biography of Mahmud Yunus and Role in Education

Mahmud Yunus was born on 30 Ramadhan 1316 Hijriyah to coincide with 10 February 1899 AD in Sungayang Batusangkar Village, West Sumatra. His father's name was Yunus bin Incek, and his mother's name was Hafsa. He was born from a simple family. Even though he was born from a simple family, he had strong religious overtones. Mahmud Yunus' father was a former surau student and had sufficient religious knowledge, so he was appointed "Imam Nagari". The position of Imam Nagari at that time was given according to custom by the children of the nagari to one of its citizens who was worthy of holding that position on the basis of his religious knowledge. Apart from that, Mahmud Yunus' father was also famous as an honest and upright person (Asror et al., 2023).

His mother, Hafsa, was illiterate, because she had never received a school education, especially at that time in her village there was no village school. But he was raised in an Islamic environment. Hafsa's daily work is weaving. He has the expertise to weave cloth decorated with gold thread, which is traditional Minangkabau cloth used in traditional ceremonies. Meanwhile, his father had left his mother when Mahmud Yunus was still small, before he was mumayyiz.

Learning to recite the Koran at the surau was the initial educational path taken by Mahmud Yunus. He studied with his own grandfather, Muhammad Thaher bin Muhammad Ali. Mahmud Yunus started reciting the Koran at his grandfather's mosque at the age of 7 and in less than a year, thanks to his perseverance, he was able to finish the Koran. After reading the Qur'an, Mahmud Yunus was entrusted by his grandfather to be an assistant teacher to teach children who were beginning students while he studied the basics of Arabic grammar (ilmu Sharaf) with his grandfather (Ikhsanto et al., 2023).

In 1911, because of the desire to study religious sciences in more depth with H.M. Thaib Umar, Mahmud Yunus withdrew from his grandfather's surau to then use his full time, day and night, studying Fiqh with H.M. Thaib Umar at the Tanjung Pauh surau. He studied diligently with this reforming cleric, until he mastered religious knowledge well, and he was even entrusted by his teacher to teach books that were quite heavy for his age. In 1917, Sheikh H.M. Thaib Umar was sick, so Mahmud Yunus was immediately assigned to replace his teacher to lead Madras School.

After having several years of experience studying, then teaching and leading Madras School and having firmly mastered several areas of religious knowledge, Mahmud Yunus then wanted to continue his studies to a higher level in Egypt. This desire arose after he had the opportunity to perform the Hajj pilgrimage to Mecca. In 1924 he left for Egypt with a group of Hajj pilgrims. In Egypt, Mahmud Yunus again showed special achievements. He tried to test his abilities in religious sciences by taking the final exam to obtain the 'Alimiyyah Shahadah (diploma), which is the final exam for students who have studied for at least 12 years (4 years Ibtidaiyyah, 4 years Tsanawiyah, and 'Aliyah 4 years). He was able to take this exam well and successfully pass it and get a diploma (shahadah) in the same year without going through the education process. With this diploma, Mahmud Yunus was more motivated to continue his education to a higher level (Asror et al., 2023).

In 1925 he succeeded in entering an educational institution which was a religious Madrasah 'Ulya (college level) which also studied general knowledge. He chose the Tadris (Teaching) major. Lectures at Darul 'Ulum 'Ulya started from level I to level IV and he passed all levels well. In fact, at the final level, he got the highest score in the Insyah' (composing) course. At this time Mahmud Yunus was the only foreign

student who had successfully completed level IV at Darul 'Ulum. After undergoing a period of education and gaining various experiences in Egypt, he returned to his homeland in 1931 (Abdulloh, 2020).

In his homeland, Mahmud Yunus is known as a prolific author. His activities in producing written works are no less important than his activities in the field of education. Mahmud's popularity is mostly known through his writings, because his books are spread at every level of education, especially in Indonesia. The books by Mahmud Yunus reach almost every level of intelligence. In fact, his writings vary, ranging from books for consumption by children and the general public with light language, to literature in higher education institutions (Anini et al., 2021).

In the course of his life, he has produced 82 books. Of this number, Mahmud discusses various fields of knowledge, most of which are fields of Islamic religious knowledge, such as Fiqh, Arabic, Tafsir, Islamic Education, Morals, Tauhid, Ushul Fiqh, History and others. Among the fields of knowledge mentioned, Mahmud pays more attention to the fields of Islamic education, Arabic (both of which focus more on the methodical aspect), the fields of Fiqh, Tafsir and Morals which focus more on the material presented. In accordance with his language skills, his essays are not only written in Indonesian, but also in Arabic (Anini et al., 2021).

c. The Purpose of Learning Arabic

True learning is a process of relationship between teaching staff and students, both directly and indirectly through learning support tools. Learning takes place according to the use of teaching types, so that the implementation of learning systems varies greatly because it adapts to the differences between teaching staff and students. As a system that contains various kinds of material, such as material, evaluation, objectives, and methods in a unified whole. This learning material needs to always be paid attention to, especially by teaching staff, in order to select and determine supporting tools, tactics and patterns that will later be applied in learning (Rusman, 2017).

As for learning Arabic, it refers to Minister of Religion Regulation Number 12 of 2013 concerning Madrasah Curriculum, namely the core standards as the achievement of initial language skills, which contains four stages, including *istima'*, *kalam*, *qira'ah*, and *kitabah* (Shodiq, 2018). According to Mahmud Yunus, the aim of studying Arabic; a) in order to understand and understand what is read in prayer with a deep understanding, b) in order to understand reading the Qur'an so that you can take instructions and teachings, c) in order to learn Islamic religious knowledge through books written in Arabic, d) to be good at speaking and composing using Arabic to communicate with Muslims abroad (Ahmad et al., 2019). The ultimate goal is to achieve initial Arabic language skills so that the learning process is carried out well, and can control the learning process well.

There are several principles that need to be taken into account when learning Arabic, namely the planning principle, before carrying out an Arabic learning process, the teacher prepares teaching materials that will be given to students first. Next comes the implementation process, where there are several things that teachers need to pay attention to, namely the stages in delivering material to students, then the evaluation principles. So after carrying out a series of learning processes, there needs to be an evaluation to find out the extent of success in the learning process (Amalina & Nashirudin, 2017). Therefore, in an Arabic language learning activity, a teacher must know the principles of implementing learning so that the learning process undertaken can be carried out appropriately and as expected.

Regarding the function of learning Arabic, it must be focused on learning objectives, such as patterns, types, construction, facilities and learning subjects that have been adapted to what will be achieved as previously prepared. The learning function in question is as follows: *first*, the innovative function, where innovation will emerge if it is known that there is an inequality between desire and reality. *Second*, the selective function, where several strategies are selected through an appropriate planning process to develop and determine subject matter that is adapted to the learning objectives in order to achieve these objectives. *Third*, the communicative function is that a plan is required to always be explained to all stakeholders, including educators, students, school principals, student guardians, and the surrounding community. *Fourth*, the predictive function, where the plan is required to be prepared correctly and is capable of illustrating all the facts that correspond to previously arranged activities. In fact, there are many more functions in learning Arabic, but the essence is related to learning objectives in the form of models, patterns, constructions, materials and learning facilities (Mufidah & Rohima, 2020).

The importance of learning Arabic is to improve the priority of learning which starts from planning learning activities through learning models. Then learning is applied with reference to achieving learning objectives. The main points of the learning model that are determined must be prepared appropriately and comprehensively in order to achieve the objectives according to the previous plan (Takdir, 2020).

d. Mahmud Yunus's Thoughts in Teaching Arabic: Rational, Practical and Emotional Approaches

As is known, Mahmud Yunus is known as a reformer in the Arabic language teaching approach. The social, cultural and political conditions during Mahmud Yunus' time had a strong influence on the process of

maturing his character and also motivated him to become an Islamic educator. Mahmud Yunus is an educator who applies a new approach to teaching Arabic in Indonesia. Islamic sciences are combined with general knowledge within the framework of *akhlakul karimah*. But what is clear is that Mahmud Yunus's thoughts made him one of the reformers of Islamic education in Indonesia who was of great service to Muslims in Indonesia. Especially in teaching Arabic (Abdulloh, 2020).

In terms of teaching Arabic, Mahmud Yunus applies three kinds of approaches, namely rational, practical and emotional, which are currently known as cognitive, affective and psychomotor approaches. A rational approach is applied by emphasizing the depth of the material to bring students to critical thinking so that students can use their ratios as fully as possible. A practical approach is applied by placing emphasis on developing as much as possible the student's skills. So that apart from being intelligent, students can also apply their knowledge to society. The emotional approach is applied by emphasizing how teachers are able to instill morals in students by providing good role models. An explanation of the three approaches is as follows (Nata, 2009):

First, rational approach, which is an approach in shaping students' personalities by providing a correct and precise understanding of an action that will be carried out. This can be done, among other things, by giving lectures on topics that are interesting and can be digested by the students' intellectual abilities. This can be done, because within humans there is a mind that can be used to understand things. This approach, apart from preventing students from having a purely rational attitude, will also make children want to do something good based on solid arguments and therefore it will be firmly ingrained in the students, so that they can do something not just because they participate. join in but because of strong reasons and arguments. The ability to reason (ratio) is what ultimately becomes an approach called a rational approach for the purposes of education and teaching in schools. To support the use of this approach, teaching methods that need to be considered include lecture methods, question and answer, discussion, group work, exercises, and giving assignments.

Second, practical approach. The practical approach applied in teaching Arabic is an action that seeks student participation in the learning process. The choice of learning materials, models and forms is not solely the teacher's monopoly. Here students use their experiences and understanding gained from activities outside of school to be included in learning in the classroom. Combining the two axes consisting of students and teachers, in various cases learning activities can apparently overcome learning difficulties for both students and teachers. In this model, the teacher's position is not solely as a provider of information, controller, determiner of activities, and provider of grades for students, but changes as a learning friend and facilitator. In a practical approach, the teacher's position is only as a guide for students who are experiencing solving problems in the lesson. Active student involvement in expressing opinions or experiences during classroom learning has encouraged students to study harder. Students appear happier and more active in participating in lessons, understand the lesson material more easily, are more active in doing assignments, are more enthusiastic about carrying out Arabic learning activities both inside and outside class hours, and are more independent and confident in carrying out various Arabic learning activities. out of school. Arabic language learning, whether carried out at school, at home or in the community, if planned and implemented regularly and intensely, can help efforts to increase accuracy of appreciation, depth of appreciation and breadth of appreciation.

Third, emotional approach, which is an effort to arouse students' feelings and emotions in believing, understanding and appreciating their lessons. Thus, the emotional approach is an effort made by educators to arouse students' emotions or feelings in understanding, believing and appreciating the Arabic language taught in learning, so that the internalized values can be understood and applied in everyday life. Therefore, in teaching Arabic, an emotional approach is used so that the values contained in Arabic language lessons that are instilled in students can be absorbed, understood, appreciated and applied in life. Emotions or feelings are something sensitive. Emotions will respond when there is stimulation from outside a person, both verbal and nonverbal. In Arabic language learning activities, when there is stimulation from the teacher when explaining material, describing events, describing stories with words that require touching students' feelings, or presenting a moving drama, emotions respond to this. Mahmud Yunus, it is known that in carrying out learning, various approaches are used according to the material presented in the learning, among the approaches used by Mahmud Yunus is the emotional approach to arouse students' feelings in understanding the learning material, appreciating behavior and practicing it in life. When teaching Arabic with an emotional approach, teachers use several methods including stories, lectures and sociodrama.

Mahmud Yunus was the first person to apply these three approaches in Indonesia. Mahmud Yunus believes that in the learning process, Arabic is the language used as the language of instruction for religious lessons, because he believes that Arabic is the door or gateway to studying Islamic sciences. Mahmud Yunus also believes that approach is more important than teaching material in a learning curriculum. So, implementing an Arabic language teaching approach with a rational, practical and emotional approach can

quite effectively improve students' ability to understand Arabic lessons. Of course, this must be balanced by the teacher's seriousness in implementing the model, the teacher's ability to manage the class and teaching and learning strategies, the teacher's activities in learning Arabic independently as carried out by his students (Anini et al., 2021).

Mahmud Yunus' thoughts were born based on the social conditions of society which were in the direction of renewing understanding of Islamic teachings. Then, in the spirit of renewal of Islamic teachings, Mahmud Yunus directed him to reform teaching in an effort to develop a more advanced Arabic language. However, there is something that is actually more important to realize ideal Arabic language learning, apart from school management and education staff, namely a teacher. Teachers must have good characteristics and these must be reflected in their activities (Amalina & Nashirudin, 2017).

Apart from that, Mahmud Yunus divided the teaching system into several stages. First, through direct contact in the classroom, like classes in general. Second, direct contact and communication between teachers and students outside the classroom. Contact outside the classroom is very intensive as a process of transmitting knowledge, both inside and outside the classroom, all students are required to communicate using Arabic, except for general lessons, Dutch and English. So, Arabic is the language of instruction in every religious lesson. Third, mudzakah, namely discussions between students. This stage aims to sharpen and broaden students' scientific insight in addition to training students to argue correctly and well. Fourth, self-study, meaning that students learn by themselves to complete the tasks given by the teacher. This self-study activity is usually carried out in the library or in the dormitory (Supriadi et al., 2020).

For example, Mahmud Yunus asked one student to read an Arabic textbook and the other students listened. Then he asked other students to explain and discuss it. If it is not understood and needs additions, then he explains and adds. Through this method, Mahmud Yunus believes that students can be active in learning. In contrast to other institutions at that time in general regarding the distance between a teacher and student, Mahmud Yunus did not distance himself from his students (Asror et al., 2023).

An approach is so important in teaching Arabic that Mahmud Yunus is of the opinion that an approach is the path that will be taken by the teacher to provide lessons that are planned before entering class and implemented in class. Therefore, Mahmud Yunus believes that teachers must use an efficient and effective approach so that it is not tiring and boring. According to Mahmud Yunus, teachers who do not have and master methods and only master the material will experience difficulties in teaching. He believes that teachers must be able to apply methods and be able to encourage their students to think and not just memorize.

4. CONCLUSION

From the explanation that has been mentioned, it can be seen that Mahmud Yunus was a reformer of Islamic education in Indonesia, because he tried to combine general knowledge and religious knowledge. In teaching, especially teaching Arabic, Mahmud Yunus applies three approaches, namely rational, practical and emotional approaches (cognitive, psychomotor and affective). In this case, Mahmud Yunus was one of the first people to apply Arabic language learning in Indonesia. Apart from teaching Arabic, Arabic is also the language of instruction for religious lessons. Mahmud Yunus emphasizes Arabic because he believes that Arabic is the door or gateway to studying Islamic sciences. Mahmud Yunus prioritizes methods over materials to support his curriculum. However, there is something that is actually more important to realize the ideal curriculum, namely, apart from madrasa management, educational staff, namely teachers must have the characteristics of good teachers which must be reflected in all their activities.

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