Implementation of the Phonetic Method Using Video Media to Enhance *Maharah Kalam*

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ABSTRACT

This study investigates the impact of implementing the Phonetic Method with Video Media on improving Maharah Kalam. It explores how this method influences the development of Maharah Kalam a'dho, with a focus on the differences between using video media and conventional teaching materials. Qualitative research methods, including observation, interviews, and documentation, were employed, utilizing a case study approach at the Arab Markaz PP Bustanul Ulum Mlokorejo-Puger-Jember. The findings indicate varying stages in the application of the phonetic method, influenced by the choice of media, concepts, and teaching materials. While some classes employ video media, others rely on conventional methods, affecting the strategies employed by instructors. Notably, the study reveals that the use of video media with materials from native speakers may present challenges in enhancing Maharah Kalam due to a perceived decrease in intensity. It's important to note that this research exclusively focuses on a'dho' banat and does not cover a'dho' banin, emphasizing the impact of the phonetic method with or without video media on the development of Maharah Kalam a'dho'.

Keywords: Phonetic Methode, Video Media, Speaking Skills.

INTRODUCTION

The Arabic language, as a means of communication (Nalole, 2021), plays a significant role in education. Arabic language education itself encompasses four competencies or skills known as "maharah," which include listening competency, speaking competency, reading competency, and writing competency(Nurhazarifah Che Hashim et al., 2017; Taufiqurrochman & Saeed Rana, 2021; Teh et al., 2019; Umam, 2021; Zulaeha, 2022). Among these four skills, laypeople (those who have never studied Arabic) often assess one's proficiency in Arabic language education based on their ability to speak the language fluently, assuming that fluency equates to success in Arabic language education, even if the rules of Arabic are not considered. A teacher from Madinah stated that speaking competency is one of the linguistic abilities used to convey ideas, beliefs, thoughts, and knowledge from one student to another through audio means (sound). This competency comprises

several aspects, including language, sound, ideas, and execution (Iliga, 2014). From this understanding, researchers recognize the importance of seriously developing and acquiring these skills. In the Arabic language environment, speaking is likened to breathing; it is a means to express our existence by conveying opinions, ideas, and thoughts(Afifuddin, 2021; Astuti et al., 2020; Ilmiani & Muid, 2021; Pikri, 2022; Siregar, 2022; Wajdi, 2016).

Pondok Pesantren Bustanul Ulum Mlokorejo has a dedicated institution for the development of Arabic language skills among its students. This institution is commonly referred to as "Markaz Arab" or "Markazil Lughoh Al-'Arobiyah Asy-Syarifah." It offers three levels of classes: Mubtadi, I'dadul Lughowi, and Takmili. However, participation in these specialized classes is not mandatory; it is optional. Classes are conducted every evening after all boarding school activities are completed. The boarding school also provides rooms specifically for the participants ("a'dho"). Not all students who participate in Markaz classes reside there, as it is not a compulsory requirement. As a result, the speaking abilities of students who do not live in the Markaz environment tend to be lower. However, when one of them is assigned a "khitobah" (a speaking task), they can perform it well, sometimes even better than those who live in the Markaz environment. Furthermore, there are differences in the Arabic language speaking abilities of the "a'dho." Typically, those in the Takmili class tend to approach the pronunciation of native speakers. However, in the practice of developing listening and speaking skills ("istima'" and "kalam"), female Islamic boarding school tutors ("murobbiyah") use the same method, namely the phonetic method. According to Izzan, the phonetic method fundamentally emphasizes listening and speaking exercises, presenting a foreign language through listening exercises followed by articulating words and sentences in the foreign language being studied (Iliga, 2014).

After a brief field observation, it became evident that different media were used. In the lowest class (Mubtadi'), video media was almost never used, unlike the Takmili class, which encountered this media almost every week. The I'dadul Lughowi class also used video media, although not as frequently as the Takmili class. The opinion of Daryanto regarding video media seems to reinforce the notion of its effectiveness. Daryanto stated that video media is highly effective in facilitating the learning process, both individually and in groups. Additionally, video media provides students with a new space where they can feel they are in the same place as shown in the video. This is because video media not only presents sound but also moving images (Daryanto, 2010). Video media is a versatile tool that can be used with or without a teacher, making it highly beneficial for "a'dho" participating in Markaz classes who do not reside within the Markaz environment when they are assigned speaking tasks. They can learn pronunciation and facial expressions from videos without the guidance of a "murobbiyah."

A preliminary observation suggests that the implementation of the phonetic method with or without video media is capable of developing the speaking skills of "a'dho" in that class. However, it is not uncommon for these students, when expressing ideas or thoughts outside the classroom, not to apply what they have learned in spoken Arabic. This is especially true for those who do not reside in the

Markaz environment and may have difficulty finding conversation partners. Such a situation may be considered a limitation of the phonetic method and video media, or there may be other factors at play. Minatul Azmi, in her article, suggests that other factors contributing to difficulties in speaking Arabic include stage fright, a lack of vocabulary mastery, the persistence of regional accents, and monotonous teaching methods (Azmi and Puspita, 2019).

Therefore, considering the events and issues at Markaz Arab of PP Bustanul Ulum Mlokorejo, and based on the above observations, the researcher is interested in conducting further research on the Implementation of the Phonetic Method with Video Media in enhancing the Speaking Competency ("Maharah Kalam") at Markaz Arab of Pondok Pesantren Bustanul Ulum Mlokorejo-Puger-Jember for the year 2019/2020.

METHOD

This research is qualitative in nature, utilizing a descriptive approach. Data collection techniques employed include observation, interviews, documentation, and triangulation.

1. Observation: The observation technique is used by the researcher to collect data regarding the implementation of the phonetic method, the strengths and weaknesses of the phonetic method for "a'dho'," "a'dho'" responses to learning with video media, the advantages and disadvantages of video media for "a'dho'," and the speaking competencies ("maharah kalam") of the "a'dho'."

2. Interviews: Through interviews, the researcher engages in question-and-answer sessions about the learning process, the utilization of video media, the implementation of the phonetic method, and the development of the "a'dho's" speaking competencies ("maharah kalam") with the Head of Markaz Arab, "a'dho'" from Markaz Arab, and the "murobbiyah" from Markaz Arab.

3. Documentation: The documentation technique is used to gather data related to the number of "murobbiyah" and "a'dho'," the class schedules, work programs, and the academic records of "a'dho'" in speaking competencies.

4. Triangulation: Triangulation is employed to cross-verify information from different sources, including interviews with the Head of Markaz Arab, "a'dho'" from Markaz Arab, and the "murobbiyah" from Markaz Arab. Triangulation helps ensure the validity of the data.

Data analysis is conducted at three stages:

1. Pre-fieldwork analysis: This stage involves analyzing preliminary data before entering the field. It is used to determine the initial research focus, which may change after gaining a deeper understanding of the situation in the field.

2. In-field data analysis: Data analysis begins while in the field. The process entails reviewing and examining data collected through various methods, such as observations, interviews, personal documents, official documents, images, and more. The data is summarized and categorized into units and further into

categories. Data validity is assessed through techniques like triangulation, prolonged engagement, member checks, and more. The final step involves interpreting the data to derive meaning and use it for problem-solving and prediction.

3. Post-fieldwork data analysis: In qualitative research, data analysis primarily occurs during fieldwork. However, after completing the fieldwork, the researcher compiles a comprehensive research report.

These stages contribute to a thorough understanding of the research topic, the collection of valid data, and the meaningful interpretation of the findings.

RESULT AND DISCUSSION

The implementation of the Phonetic Method with video media is a crucial strategy for enhancing Maharah Kalam. Below are the research findings and their discussion:.

Tabel 1. Materials Using the Phonetic Method and Video Media

Material	Class	Teacher	Phonetics	Phonetics+Video
MUHADDATSAH	*I'dadul Lughowi*	Hanifatul Husnaini	✓	
MUSYAWAROH	*I'dadul Lughowi*	Izzatul Wafiah		✓
ISTIMA'	*Takmili*	Shafiudin		✓
INSYA'	*I'dadul Lughowi*	Umi Khunainah		✓

Phonetics, also known as the sound system of a language, is one of the first aspects to be studied when teaching a language because words and sentences in a language are constructed from these sounds (Lundeto, 2009). Thus, language is inherently auditory. Ulin Nuha, in her book, describes the Phonetic Method as a technique closely related to the direct method. Some linguists also refer to this method as the pronunciation method or "ath-thariqah an-nuthqiyyah" because it emphasizes oral practice (Nuha, 2012). in his book, outlines the steps for implementing the Phonetic Method:

1. The teacher reads aloud a passage in a foreign language in front of the class, possibly using audio or video media. Students listen attentively and practice the pronunciation carefully. They should pay close attention to the rhythm and intonation, as well as specific facial expressions in the text.
2. The passages in the reading should be organized to form continuous, coherent reading materials.
3. The teacher may stop specific lesson sequences once they are considered completed and mastered by the students, then proceed to the next sequence.

4. After completing the reading lessons, conversation exercises can be carried out. These conversations may start with simple topics and progress to more complex ones.
5. To clarify pronunciation and conversation, it is recommended to use teaching aids and media.
6. At the end of each lesson, the teacher should provide practical reading exercises and conversation practice for each student. Most importantly, the teacher should offer evaluations and motivational advice to encourage students to study diligently and practice regularly every day.

The table provided in the study presents an overview of how the Phonetic Method with or without video media is applied to specific language materials, emphasizing the importance of auditory skills and oral practice in language learning. The method prioritizes a practical and holistic approach to language acquisition, including both the reading and conversation components.

The steps outlined theoretically are not necessarily applied identically by the subjects at Markaz Arab PP Bustanul Ulum Mlokorejo, as each Murobbiyah may have a different approach. The Head of Markaz Arab stated that the phonetic method is not a rigid method that must be exclusively used for a specific chapter. The method is applied according to the concept, materials, and media chosen by each Murobbiyah for their lessons. As a result, specific implementation steps may differ, but they generally include auditory training (hear training) and speaking practice (speak training), which align with the explanations given by Nailul Farhah, Siti Khodijah, and Dina Nafisah, who are A'dho' in the I'dadul Lughowi class, focusing on topics like Musyawarah, Muhaddatsah, and Insya'. They stated, "It's generally the same. We get accustomed to listening, receive assignments, and then practice speaking in Arabic."

Shafiudin, a Murobbi in the Takmili class, implements the phonetic method by playing audio or video recordings by native speakers. A'dho' then make conclusions and present them. Shafiudin concludes by evaluating the context of the conclusions and the a'dho's language. Conversely, Farma and Hanifah, who teach the Muhaddatsah materials using the Muhawarah textbook and conventional media (voice recordings by the Murobbiyah), have students read conversations in the textbook and take turns with the Murobbiyah. Generally, they follow a similar approach with occasional composition exercises, paired practice, and final evaluation of the A'dho's pronunciation. Umi Khunainah follows a similar process to Shafiudin, using video and film as the media and teaching material.

In contrast, Izzatil Wafia has a different approach compared to the other four Murobbi and Murobbiyah. She focuses on the concept of debates in teaching Musyawarah. Her approach includes listening exercises directly from herself, sometimes using films watched every 3 to 4 months with the a'dho' banin. Students are divided into groups, provided with questions, and they find answers,

translating them into Arabic. Each group then presents their answers in front of the class, with other groups responding and asking questions.

Izzatil also mentioned that in her teaching, she rarely writes on the board; it's only used for question distribution. Instead, she uses phonetic notations created by the a'dho' themselves, with the Murobbiyah having a minimal role. According to her, the A'dho' are considered to have successfully completed their auditory training when their responses align with the content presented and their pronunciation is accurate. If they do not listen properly, their pronunciation and intonation may differ.

This explanation is consistent with Shafiudin's statement that listening to sounds familiarizes children with the Arabic language. Arabic language learning begins with phonetics because the sequence of the four Maharah starts with listening (Maharatul Istima'). Like children learning to speak, they start by listening. If a child cannot listen or has impaired hearing, they may face difficulties in speaking. Sound supports children in expressing themselves. Hence, Maharah Istima' (listening) and Maharah Kalam (speaking) are interconnected and cannot be separated.

The phonetic method is not only used in the learning process but also in several Markaz Arab PP Bustanul Ulum Mlokorejo programs. For instance, during the weekly Friday morning gathering that occurs once a week. However, the phonetic method is not applied every week and is used once or twice a month. The method is also used in gatherings of A'dho' banat and banin, who watch films together every 3 to 4 months. A'dho' write conclusions and then present them.

Implementing the phonetic method without the use of video media can affect the development of the A'dho's Maharah Kalam. Just like other learning media, video media has its advantages and disadvantages. According to Pribadi, who quoted Ericson and Curl, there are seven advantages to using video media(Pribadi, 2017):

1. Expanding the viewers' experiences: Video media can broaden the viewers' horizons.
2. Providing useful information: It delivers valuable information to the viewers.
3. Stimulating learning interest: It sparks students' interest in learning.
4. Guiding viewer responses: It influences the responses of viewers in the learning process.
5. Overcoming physical limitations: Video media can be used to overcome physical barriers.
6. Encouraging problem-solving efforts: It encourages critical thinking and problem-solving.
7. Revealing errors in the learning process: It can show errors made by the students, helping them improve.

Yudi Munadhi suggests even more advantages of using video media (Munadi, 2012):

1. Overcoming distance and time constraints: Video can be watched at any time, overcoming time and location limitations.
2. Replayability: Video can be replayed for clarity.
3. Rapid and easy message delivery: It allows for fast and easy understanding of the message.
4. Developing students' thinking and opinions: It encourages students to think and express their opinions.
5. Fostering imagination: It stimulates students' imagination.
6. Clarifying abstract concepts: Video media can make abstract concepts more concrete.
7. Strong emotional impact: It has a strong emotional impact on individuals.
8. Effective in explaining processes and skills: Video can effectively demonstrate processes and skills.
9. Accessible to all students: Both high-achieving and low-achieving students can benefit from video.
10. Boosting learning motivation: It enhances students' motivation to learn.
11. Video provides instant feedback: Student performances can be reviewed for evaluation.

Despite these numerous advantages, video media also has its drawbacks. According to Wajdi, there are seven disadvantages of using video media (Wajdi, 2019):

1. Fine details: Video may not display objects in their finest details.
2. Size information: It might not represent the actual size of objects.
3. Two-dimensional images: Video often shows two-dimensional images, and representing three-dimensional aspects requires adjustments in recording, object positioning, or lighting.
4. Incorrect perspective: Poor camera angles might lead to viewer confusion about the scene's location.
5. Setting: If a video displays a conversation between two individuals in a crowded place, viewers may struggle to determine the exact location of the conversation.
6. Additional equipment required: Video media needs projection equipment to display its contents.
7. Cost: Video production and equipment can be expensive.

As mentioned, A'dho' and Murobbiyah experience both advantages and disadvantages when using video media. The advantages of video media they mention include:

1. Enhancing motivation: Video can motivate A'dho' more and provide a solution for those who dislike reading.
2. Providing a visual context: Even if A'dho' do not understand Arabic, they can comprehend the story through moving images, helping them understand Arabic.

3. Broadening horizons and practicing Lahjah (Arabic dialect): Video can expand A'dho's horizons and allow them to practice Lahjah.
4. Reducing boredom: Video can make lessons less boring.

However, they also experience some disadvantages of video media:
1. Cost: Video media can be expensive.
2. Creating dependency: A'dho' may become overly reliant on video media.
3. Understanding content: Comprehending content spoken by native speakers can be challenging, particularly for pronunciation and adapting to their Lahjah. This is more relevant in the context of Istima', as per Izzatil Wafia.
4. Lack of replayability: Some Murobbiyah find it a disadvantage that video media cannot be replayed, as per Umi Khunainah's perspective.
5. Frequency of use: Umi Khunainah discusses the disadvantage of repetitive video usage when it is not a required part of the Markaz, making it challenging for A'dho' to adapt.

To summarize, the differences in opinions between Izzatil Wafia and Umi Khunainah about video replayability do not reflect an issue with video media per se. The source of the discrepancy lies in the time and frequency of video playback, as Umi perceives video replay as a drawback because it's not part of the required Markaz curriculum. In contrast, Izzatil may be discussing the challenges of repetitive use in specific contexts.

In essence, video media can be an effective tool in teaching Arabic, and the advantages and disadvantages often depend on the context in which it is used, the students' preferences, and the specific pedagogical approach employed.

CONCLUSION
After the researcher presented the steps of implementing the phonetic method as well as the advantages and disadvantages of video media, the researcher obtained the following facts: 1) Implementation of the phonetic method without video media can enhance the a'dho's speaking skills (maharah kalam), 2) In the implementation of the phonetic method using video media, there is a controversy between the opinions of a'dho and their mentors (murobbiyah). Upon closer examination, once again the difficulties experienced by a'dho do not originate from video media. This is because they repeatedly mentioned that their difficulties are due to their inability to adapt to the native dialect. The difficulties in adapting come from an environment that does not foster this adaptation, so Umi Khunainah boldly states that what is more important than the method and the material is the habits created by the environment. There are two solutions that can be implemented to ensure that video content continues to be beneficial, namely:

replacing video content with native speakers from their own mentors and increasing the intensity of video media usage, so that a'dho become accustomed to the native speakers.

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