

# PHENOMENOLOGY APPROACH TO ARABIC LANGUAGE TEACHING

**Maesaroh Lubis**

Universitas Muhammadiyah Tasikmalaya  
Jl. Tamansari KM. 2,5, Kota Tasikmalaya, Jawa Barat, 46196  
e-mail: maesaroh.lubis@umtas.ac.id

**Nani Widiawati**

UIN Sunan Gunung Jati Bandung dpk IAIC Tasikmalaya  
Jl. Muktamar NU XXIX No. 1, Singaparna, Tasikmalaya, Jawa Barat, 46417  
e-mail: naniwidiawati@iaicipasung.ac.id

**Abstract:** This study seeks to understand the underlying meaning of human behavior with complex social settings and interactions. This character is attuned to the complexity of human nature and therefore cannot be explained through preconstructed epistemological assumptions and predictions. As part of the social science tradition, research in Arabic Language Education also leads to this goal. The problems of the Arabic teaching process can be interpreted as the world of life that is lived by teachers and students and becomes the basis for communication actions amongst them. Based on the phenomenological perspective, the act of communication is basically a process of sharing personal experiences. This paper describes phenomenology as a philosophical thought which then shifts into an epistemological mode to construct objective knowledge that is specifically applied in the case of teaching Arabic.

**Abstrak:** Penelitian ini berusaha memahami makna yang mendasari tingkah laku manusia dengan *setting* dan interaksi sosial yang kompleks. Karakter ini selaras dengan kompleksitas sifat manusia dan karena itu tidak dapat dijelaskan melalui asumsi dan prediksi epistemologis yang dibangun sebelumnya. Sebagai bagian dari tradisi ilmu sosial, penelitian dalam Ilmu Pendidikan Bahasa Arab juga mengarah pada tujuan tersebut. Problematika proses pengajaran bahasa Arab dapat ditafsirkan sebagai dunia kehidupan yang dihayati guru dan peserta didik serta menjadi basis tindakan komunikasi di antara keduanya dan antara peserta didik dengan peserta didik lainnya. Berdasarkan perspektif fenomenologi, tindakan komunikasi tersebut pada dasarnya merupakan proses berbagi pengalaman personal. Tulisan ini mendeskripsikan fenomenologi sebagai pemikiran filsafat yang kemudian bergeser menjadi mode epistemologis untuk mengkonstruksi pengetahuan objektif yang secara spesifik diterapkan dalam kasus pengajaran bahasa Arab.

**Keywords:** phenomena, intentionality, teaching Arabic

## Introduction

Teaching Arabic is an activity between educators and students in a learning environment by utilizing relevant learning resources and referring to the applicable curriculum.<sup>1</sup> In the process, there are certain practical and theoretical problems that can be categorized as internal problems and external problems. The first is a linguistic problem, namely problems related to the Arabic language itself, for example the difficulties faced by Arabic students because the language they are learning is a foreign language to them. While the second relates to issues whose territory is outside the Arabic language, such as the language environment that does not support the process.

Linguistic problems include sound system and *qawâ'id*. For Arabic language learners, Arabic sound grammar has its own difficulties because each letter has a different pronunciation and does not have an equivalent in Indonesian pronunciation because the two languages have different phonetic characters. This sound system is known as *makhârij al-hurûf*. With this problem, it is not surprising if there are still people who make mistakes in pronouncing Arabic words, still writing wrongly, or other mistakes, even though they have studied it for quite a long time. On the problem *qawâ'id*, the difficulties faced by students, among others, because the chapters and topics are quite a lot so that it is confusing to study them.

The external problems of teaching Arabic, among others, are teacher competence, learning motivation or the background of students' understanding of Arabic, the relevance of the material to the needs of students, support for facilities and infrastructure, learning environment, teaching methods, and so on. From the students' side, external problems can be in the form of parenting in the family related to Arabic language, learning methods, motivation, parental support, peer influence, stigma on Arabic subjects, supporting education, housing, and other personal problems, so that each participant Students have different psychological, sociological, historical dynamics. If the external problem is simplified, the dominant problem is the teacher, students, and the environment.

This problem is stated in more detail by Aziz Fahrurrozi according to him,<sup>2</sup> the linguistic problem is related to the problem of *ashwât 'arabiyyat* (phonology), vocabulary (*mufrâdât*), *qawâ'id* and *irâb*, problem *tarâkîb* (sentence structure). In the first problem, the sound of Arabic is not commensurate with the language used by the students. In the second, the pattern of word formation is very diverse and flexible, both through derivation (*tashrîf isytiqâqî*) and by inflection (*tashrîf irâbî*). Another problem is when Arabic has been adapted into Indonesian. Consequences that may arise include shifting the meaning of borrowed words, changing the pronunciation of the Arabic sound, or changing the

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<sup>1</sup>Asna Andriani, "Urgensi Pembelajaran Bahasa Arab dalam Pendidikan Islam," *Ta'allum: Jurnal Pendidikan Islam* 3, no. 1 (2015), <https://doi.org/10.21274/taalum.2015.3.01.39-56>.

<sup>2</sup>Aziz Fahrurrozi, "PEMBELAJARAN BAHASA ARAB/ : PROBLEMATIKA DAN SOLUSINYA," *ARABIYAT: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 1, no. 2 (2014), <https://doi.org/10.15408/a.v1i2.1137>.

meaning but not changing the pronunciation. The third problem is related to Arabic grammar or *qawâ'id*, both related to word formation (*sharfîyyat*) and sentence structure (*nahwiyyah*). In the fourth problem, the frequency of sentence patterns with *ismiyyat* and *fi'liyat* patterns is still not proportional.

The non-linguistic problems include students' motivation and interest in learning, learning facilities, teacher competence, the relevance of using teaching methods to the objectives, materials, available facilities, and the level of students' abilities, the availability of sufficient time to get services, both in class or outside the classroom, as well as a language environment that can encourage students to dare to speak without any shame and fear of being wrong. Of course, these two problems must be solved so that the learning objectives can be achieved optimally.

This goal is explicitly stated in the 2004 curriculum for SMA and MA that the objectives of learning Arabic language and literature generally include six, namely so that students can appreciate and be proud of Arabic, understand Arabic in terms of form, meaning, and function, and use it accurately and creatively for various purposes, needs, and circumstances, have the ability to use Arabic to improve intellectual abilities, emotional maturity, and social maturity, have the discipline of thinking and language in speaking and writing, able to enjoy and utilize literary works to develop personality, broaden horizons of life, and increase knowledge and language skills, and appreciate and be proud of Arabic literature as a cultural and intellectual treasure of Arab people.<sup>3</sup>

The problem is, the problematic reality of teaching Arabic shows the same problem from time to time. This shows that the root cause of the problem has not been fully revealed. That is, an alternative approach is needed to convey Arabic researchers or practitioners on the substance of the problem so that the solutions offered will be relevant to the root of the problem. For example, it is known that Arabic teachers themselves are less proficient in giving examples of sentences or examples of pronouncing Arabic based on the context of the phonemes. If so, then the solution to overcome linguistic problems related to phonetics is that an Arabic teacher needs to understand Arabic culture in order to practice the technique properly so that students can pronounce it correctly as well. For example, it is known that the difficulty in getting used to speaking Arabic is creating a learning environment, that the most problematic is because of the learning model that is less pleasant for students so that the assumption of the difficulty of learning Arabic coupled with an unpleasant way of learning makes students less motivated. To learn it, that the teacher is stuck in a theoretical rather than practical way of learning or the teacher's role as a teacher is too dominant, and so on. Whatever the problem, if that is the root, then relevant solutions can be formulated.

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<sup>3</sup>Ambo Pera Aprizal, "Urgensi Pembelajaran Bahasa Arab dalam Pendidikan Islam," *Jurnal Pendidikan Guru* 2, no. 2 (2021), <https://doi.org/10.47783/jurpendigu.v2i2.232>.

This paper provides an alternative offer to the phenomenological approach. The phenomenological approach, even though it does not analyze the relationship of the problem studied with other problems, makes it possible to present facts to their authentic level. Thus, the substance of the problem will be known so that the findings can be used as the basis for solving problems in the area or as a starting point for other research.

## **Philosophical Foundations of the Phenomenological Approach**

Lexically, phenomenology means the science of phenomena. The word comes from the Greek words *phainomenon* and *logos*. *Phainomenon* means something that is visible, which is seen because it glows. With this meaning, phenomenology is defined as the science of appearance or about something that appears in the experience of the subject. In terms, phenomenology is a theory which states that knowledge is limited to physical phenomena and mental phenomena. Physical phenomena are objects of perception while mental phenomena are objects of introspection.<sup>4</sup> As something that appears, phenomena are understood from two points of view. First, something related to external reality. Second, something that is in the consciousness of the subject.

As an approach in philosophy, phenomenology is the study of human experience. It is interpreted as a method for constructing or developing knowledge through scientific steps that are logical, systematic, critical, objective, and not dogmatic. Therefore, phenomenology is not only a method in philosophy but also a method used in the social sciences and education.

The phenomenon that manifests itself cannot describe itself. Therefore, researchers are required to conduct a careful examination of the phenomena that are present in the consciousness of the subject so that the constructed meaning truly represents himself as a whole.

Phenomenology is part of the constructivist paradigm that is both philological and methodological. From a philosophical and methodological point of view, phenomenology, as according to Spiegelberg, is strongly influenced by the Vancouver school of thought, which is basically rooted in Husserl's descriptive phenomenology, interpretive/hermeneutic phenomenology, constructivism and Heideggerian interpretive phenomenology.<sup>5</sup>

At the beginning of its emergence, phenomenology is a philosophical thought, namely the philosophy of phenomena. Phenomena here are defined as everyday experiences. In subsequent developments, phenomenology is a method used to construct knowledge. In line with the opinion of Creswell that phenomenology seeks to explain the meaning of a

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<sup>4</sup>Moh Nadhir Mu'amar, "Analisis Fenomenologi Terhadap Makna dan Realita," *Jurnal Studi Agama dan Masyarakat* 13, no. 1 (2017), <https://doi.org/10.23971/jsam.v13i1.573>.

<sup>5</sup>Sadruddin Bahadur Qutoshi, "Phenomenology: A Philosophy and Method of Inquiry," *Journal of Education and Educational Development* 5, no. 1 (2018), <https://doi.org/10.22555/joed.v5i1.2154>.

person's life experience about a concept or symptom, including his view of life.<sup>6</sup> To arrive at this meaning, the researcher explores everything experienced by the subject. This is because the research seeks to uncover the ultimate truth that is implicit in the reality of the subject's life. In this way, the researcher should allow reality to reveal itself, free from assumptions and theories that might control and influence them when constructing theory. By returning to the phenomenon itself, the truth that is the main purpose of doing research will be revealed in a way. This in turn will represent objective knowledge about something. However, this does not lead to objectivism. Because, phenomenology sees the reality that exists in consciousness as well as a phenomenon in addition to the real reality in empirical life based on the perspective of the researcher.

The necessity of doing a phenomenological study is that human activity is part of the experience of something. This is a basic principle of phenomenology. According to Smith, etc that phenomenological studies focus on what is experienced in individual consciousness.<sup>7</sup> In other words, every experience is an expression of the conscious awareness of the subject. Therefore, in terms of phenomenology, experience or awareness is always awareness of something. For this reason, phenomenology has a key term in addition to phenomena, namely intentionality.

Intentionality is an intense relationship between the subject and the object that forms consciousness. Consciousness is always related to something. When the subject sees, what he sees is something, hears something, remembers something, evaluates something, explains something, criticizes something, and so on. The intentionality of the subject with the object, because something is an object of consciousness that is stimulated by a real object or through the act of remembering.<sup>8</sup> Thus, the activity of thinking is not only related to the meaning of an action, but is actually a fundamental character of the mind itself that works based on something or thinks about something. Likewise with consciousness, consciousness always leads to an object.

Within the framework of hermeneutics, Heidegger states that with subject-object or intersubjective intentionality, a person cannot be separated from the context of his world (person-in-context) because subject and context are central things in phenomenology.<sup>9</sup>

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<sup>6</sup>John W Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Traditions*, *Qualitative Health Research*, vol. 9, 1998.

<sup>7</sup>Lucy Tindall, "J.A. Smith, P. Flower and M. Larkin (2009), Interpretative Phenomenological Analysis: Theory, Method and Research," *Qualitative Research in Psychology* 6, no. 4 (2009), <https://doi.org/10.1080/14780880903340091>.

<sup>8</sup>Andrea M. Newberry, "Book Review: Interpretative Phenomenological Analysis: Theory, Method and Research," *Qualitative Health Research* 21, no. 9 (2011), <https://doi.org/10.1177/1049732311410357>.

<sup>9</sup>Tindall, "J.A. Smith, P. Flower and M. Larkin (2009), Interpretative Phenomenological Analysis: Theory, Method and Research."

As is known in the herneutic way of reading texts, a phenomenon cannot be interpreted independently without being related to its context.

Furthermore, phenomenology develops a method through a series of reductions. Husserl's phenomenological method is the study of reality that manifests itself through intentional awareness. Phenomenon does not have to go through the senses, because phenomena can also be perceived spiritually. To find the objective nature, it is necessary to filter or reduce which is classified into phenomenological reduction, eidetic reduction, and transcendental reduction. First, filtering all decisions between brackets that appear on the observed reality object. Second, finding the essence or essence which includes the content, fundamentals, plus all the essential properties, plus all the essential relationships with consciousness, and other objects that are realized. Third, seek the truth of the meaning of the word consciously in *erlebnisse* or conscious experience. This process is a *wende zum subject* (knowledge to the subject) and regarding the occurrence of the appearance itself, and about the roots of consciousness in order to arrive at the truth sought.<sup>10</sup>

The core of phenomenology is actually two, namely phenomena. There are actually two core phenomenology, namely phenomena and intentionality. It is in this context that phenomenological reduction works. The term phenomenon is also found in Kant's thought by referring to reality as a visible reality and not reality itself (*das ding an sich*). In Husserl, this meaning is radicalized by stating that the phenomenon in question is reality itself. In other words, there is no historical context whatsoever behind it. This view becomes significant when it is associated with phenomenological idealism to find objective knowledge about reality. For this reason, researchers must temporarily abandon all forms of assumptions, theories, hypotheses, or whatever, not to doubt them but to carry out neutralization or elimination so that objective knowledge can be achieved. For this purpose, researchers must return to reality (back to the things themselves). Up to this stage, researchers have practiced phenomenological reduction.

In phenomenology, testing is carried out with descriptions and reflections on everything that is seen as the core of the subject's experience. Phenomenology also reflects on direct experience to get its deepest meaning. Phenomenology wants to see the phenomena of human experience based on their point of view as people who experience these phenomena directly as an objective reality in the consciousness of people who live their daily life activities.

Phenomenology's choice to engage with the consciousness of this subject is not without reason. According to Supriadi that the idealism of phenomenology to achieve knowledge that is apodic (does not allow doubt) and absolute (does not allow further development and change) will not be achieved if it only stops at speech about reality because the profile

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<sup>10</sup>Hardiansyah, "TEORI PENGETAHUAN EDMUND HUSSERL," *Jurnal Substantia* 15, no. 2 (2013).

it reports is not total and absolute.<sup>11</sup> The researcher must arrive at the heart of reality itself, namely the consciousness of the subject. Subject consciousness represents reality without being expansive and spatial but total and direct. This is what is meant by transcendental reduction in phenomenology.

In this way, it does not mean that phenomenology has left the phenomena that become its ontological character. Phenomenology's focus on intentionality demonstrates the fidelity of this approach to the real world. Subject awareness is never separated from the real world. Intentionality indicates a positive correlation between the subject's awareness of the phenomenon.

## Methodology

The research method in this paper is a descriptive method through library research which aims to describe the possibilities for research practices in teaching Arabic using a phenomenological approach. The perspective used is phenomenology as theorized by Edmund Husserl in order to describe the workings of this approach which is rooted in the source of the idea. To carry out this study, the author first identifies the reality of Arabic language teaching as a world of phenomena within the framework of his subjective intentionality to show the rationale for using this approach to examine the phenomenon of Arabic language teaching from a phenomenological perspective.

## Results and Discussion

### *Phenomenology as an Approach in the Research Tradition*

In the research tradition, phenomenology is a subjective approach.<sup>12</sup> This is because human subjective awareness in interpreting reality is dominant, even though the basic meaning of this approach lies in its focus on phenomena. The same opinion is also seen in Polkinghorne's statement that phenomenological studies describe the meaning of experiences experienced by several individuals about a concept or phenomenon.<sup>13</sup> Phenomenologists explore the structure of consciousness in human experience. Phenomenology seeks to understand how experience is carried out and what the experience means to the perpetrator.

When the research tradition under the positivism paradigm insists on very strict objectivity requirements so that researchers must distance themselves from the subject

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<sup>11</sup>Supriadi Supriadi, "PERKEMBANGAN FENOMENOLOGI PADA REALITAS SOSIAL MASYARAKAT DALAM PANDANGAN EDMUND HUSSERL," *Scriptura* 5, no. 2 (2015), <https://doi.org/10.9744/scriptura.5.2.52-61>.

<sup>12</sup>D Mulyana, "Metode Penelitian Kualitatif: Paradigma Baru Ilmu Komunikasi Dan Ilmu Sosial Lainnya," *Bandung: Remaja Rosdakarya*, 2008.

<sup>13</sup>Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Traditions*.

with all claims that are based on the idea of neutrality of science, as an approach based on the constructivism paradigm, phenomenological studies actually build their objectivity on the value of subjectivity that can be found. subject self. The objective theoretical building which is constructed based on the subject seems to be a paradox for the axiomatic stance of positivism itself. In fact, paradoxical things do not have to mean contradictory. In other words, objectivity, which only has to be referred to its objective reality, is already a thought that needs to be reconstructed. This also means that the methodological superiority of natural science which hegemon beyond its ontological area is a form of epistemological coercion. That for certain ontological objects, there is a space where the subject occupies a dominant position in constructing objective knowledge as in.

Within the framework of the struggle between objectivism and subjectivism, phenomenology is outside that category. Objective interpretation in phenomenology cannot be represented in these two philosophical systems. Phenomenological epistemology does not favor either of them to recommend that a knowledge be declared valid. Subjective and objective is a matter of perspective, not something that is essential for him. In other words, knowledge called objective or subjective does not represent objective criteria in its most radical meaning. In objectivity, the relationship between the subject and the object is distanced. While in subjectivity, the relationship between the two is intense. Objectivity carries positivistic-abstractive knowledge, while subjectivity proposes contextual-personal knowledge.<sup>14</sup> These two types of knowledge have nothing to do with the essential principle of objectivity in epistemology.

With this, to reveal the objective reality, researchers need to glance at and consider the relevant approach, that the world of experience is a world that is fully experienced by the subject so that the existence of the subject should have a sufficient place to express himself as provided in the phenomenological approach. For this reason, Husserl sees phenomenology as not a normative stance but more than that, phenomenology is a science. This was emphasized by Alfred Schutz, that phenomenology is a methodology. This opinion is based on the argument that phenomenology provides a set of practical methodical procedures, thus its position has surpassed philosophy because it has become a science and the character of science lies in its technical dimensions.

With this point of view, it does not mean that because phenomenology builds its theoretical construction on human experience and is therefore subjective, it is concluded that a theory built on a phenomenological approach cannot produce an objective theory. According to E Armada Riyanto as experience, the subject's experience represents human values.<sup>15</sup> It is these human values that live in the subject, are lived, adhered to, and defended.

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<sup>14</sup>Qutoshi, "Phenomenology: A Philosophy and Method of Inquiry."

<sup>15</sup>Armada Riyanto, *Relasionalitas Filsafat Fondasi Interpretasi: Aku, Teks, Liyan, Fenomen* (Yogyakarta: Kanisius, 2018).



This shows that things that are subjective are actually real facts. That the reality of consciousness, thoughts, values that are believed to be both transcendent and profane, are things that have a real ontological status. This world is the study area of phenomenology.

Phenomenological research is concerned with meaning, its platform is understanding, its interpretation is hermeneutical, its perspective focuses on the subject's world view, its verification and triangulation lies in the testimony of the subject which cannot be understood uniformly at all, the authenticity of the findings has a subjective awareness dimension, even though it is based on subject experience but relevance. Its theory transcends the limits of individual experience, its scientific value is based on a language of experience that reflects the authenticity of its subjective structure.<sup>16</sup>

The data in research that uses a phenomenological approach is data in terms of the overall complexity of human subjective experience. In this way, the categories of data in primary and secondary data are biased. This is because every part or element of the subject's experience is an equally essential factor. To reveal this data in its entirety, the researcher is not likely to position himself as a separate part of or not being part of the subject's experience. That is what is meant by phenomenological studies as interactive studies. This characteristic can also be seen from the way the data is collected, namely through observation and in-depth interviews. Interpretation becomes part of the subject, that the researcher does not take distance from the subject but dissolves in it, become part of his life and his overall subjective experience. In this point of view, the study of phenomenology focuses on the direct experience of the subject's behavior which is determined by the phenomena of his experience.<sup>17</sup>

In the phenomenological approach, all claims of neutrality become irrelevant. Researchers are not only required to have partiality with the subject, but also to place empathy which is manifested in real actions, including expressing personal opinions, being part of solving the problems they face, and guarding their subjective experiences intensely.

Phenomenology, thus, records, constructs reality by setting aside various assumptions that contaminate the concrete experience of the subject. Phenomenology tries to achieve an essence that is free from all presuppositions by returning to the phenomenon itself, returning to the richness of the subject's experience which is concrete, attached, and internalized, without any influence so that it appears in front of the subject as clearly as possible.<sup>18</sup> As a method of knowledge, the basic thing of phenomenology is description, not analysis.<sup>19</sup>

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<sup>16</sup>Armada Riyanto.

<sup>17</sup>Qutoshi, "Phenomenology: A Philosophy and Method of Inquiry."

<sup>18</sup>Abdul Main, *Fenomenologi Sebagai Filsafat dan Metode dalam Penelitian Sosiologi* (Jakarta: Prenada Media, 2018).

<sup>19</sup>Qutoshi, "Phenomenology: A Philosophy and Method of Inquiry."

### ***The Use of Phenomenological Approach in Arabic Research***

In the case of social sciences, including Arabic education, sometimes there is a lot of subjectivity that is forced so that it can be analyzed based on the principle of objectivism so that subjective facts are ruled out. In fact, the reality of the teacher, student, or language environment is a world that builds subject experience whose existence cannot be calculated based on statistical logic. When there is an Arabic teaching process where students in a study room no one gets a score of 80, however, it is a subjective experience so that to reveal it cannot be forced by experimental or correlational analysis with strict and rigid statistical formulas that connect the phenomenon directly. Arbitrarily with the teaching method as the independent variable. After all, the phenomenon is part of a subjective experience that is complex and multidimensional. The complexity of this subjective experience allows for an objective space that is not yet open, so it is necessary to conduct research with a relevant approach.

This area is also called the intersubjective area because the reality of teaching Arabic is a complex reality in which there are empirical, rational, and even metaphysical elements. The intersubjective area is the area where the subject interacts with his interactive circle. No human being can live isolated from his community. The world is always experienced and interpreted by the subject based on the context of the interaction. Thus, there is no personal world and this applies to both the empirical world as well as the metaempirical world. Subjects cannot construct their individual consciousness apart from the consciousness of other subjects. In the experience of an implicit subject there is another subject's experience, in the thought of an implicit subject there is a thought of another subject, in the feeling of the subject there are also feelings of another subject. This shows that anthropologically, the life of the subject is a product of the dialectic of its interaction with other subjects. No action can be interpreted independently regardless of its association with this setting. This is what the author means that the phenomenon of Arabic language teaching is a complex phenomenon that cannot be interpreted independently outside its context.

Teaching Arabic is a part of social action which in itself belongs to the area of social research. As a social action, Arabic in practice, Arabic as a spoken and written language can be understood as communication behavior, namely actions that involve interpretation, thinking, and intentional. Communicating is a deliberate act because each thought is active in interpreting the message conveyed by the communicator. The scope of the research is to understand these social actions, namely to examine the subjective force given by individuals to their actions, because actions are based on the meanings given or interpreted previously. The Arabic language teaching class is an active entity in which it consists of people who think and take meaningful action.

Relating the reality of teaching Arabic with social action cannot be separated from Max Weber's perspective on social action. In Weber's perspective, an action is categorized as a social action if the subject involved in the action gives a subjective meaning to the

action. In this case, human action is essentially a meaningful action because it involves interpretation, thought, and intentionality so that the subject can control his actions based on his goals when he builds communication with others. It is within this framework that Weber defines society as an active entity consisting of people who think and perform meaningful social actions.<sup>20</sup>

In this context, the theory of social action becomes the basis for the inclusion of the Arabic language teaching process as part of the action so that it is possible to study it based on a phenomenological approach to describe the cases. Reinforcing Weber's opinion about the importance of social action for humans, Schutz argues that understanding of action, speech and interaction is a prerequisite for anyone's social existence.<sup>21</sup> Based on Schutz's statement, the author confirms the fact that Arabic language education in educational institutions is part of social existence as understanding of actions, speech, and interactions.

If the teaching of Arabic is still faced with acute problems, that its internal and external problems are really bad luck for the continuation of Arabic language teaching, while on the other hand as Muslims learning it is an epistemological necessity, then again the role of the phenomenological approach of opinion space to carry out the review procedure.

Phenomenological research becomes significant because problems that are part of subjective experience cannot be solved quantitatively. The low value of Arabic subjects, for example, cannot be resolved by explaining that there is a significant influence between this fact and the use of the lecture method used by the teacher. However, the problem must be revealed to the root of the problem so that the solution to overcome it can be realized in a relevant and rational manner as the problem at its root.

In this way, academic research on the problems involved in teaching Arabic is not just a research report that only satisfies the theoretical thirst of its practitioners but can also be of practical value that can solve technical problems. Lifeworld, which is part of the key terms in phenomenology, in the context of teaching Arabic can be identified as a life experience in its continuity. This life experience has an actuality that refers to the present, where time is open to be treated by research findings. It is in this area that the research data are obtained.

According to Lester, data collection and the process of constructing meaning in phenomenological research are carried out simultaneously. It aims to illuminate specific experiences in identifying the phenomena that the subject feels in certain situations. The emphasis is on subjectivity and personal knowledge in understanding and interpreting phenomena from the point of view of the research subject. As stated by Husserl, the phenomenological approach is more effective in describing subjective reality, insights, beliefs, motivations

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<sup>20</sup>Mulyana, "Metode Penelitian Kualitatif: Paradigma Baru Ilmu Komunikasi dan Ilmu Sosial Lainnya."

<sup>21</sup>Mulyana.

and actions as well as personal wisdom.<sup>22</sup> Arabic teaching, however, resides in this region. Subjects who experience the process of teaching Arabic, both teachers and students, have subjective experiences that can only be understood from their point of view.

In a phenomenological study, before arriving at the interpretation of the description or interpretation of the research subject, the reporting of findings needs to be focused on a detailed description of the phenomenon. The purpose of using the phenomenological approach, among others, is to look at phenomena more closely and to explore the complexities of the subject's world of experience. In this way, researchers can do critical reflection and be wiser in understanding a social action.<sup>23</sup> The not yet maximal process and results of teaching Arabic cannot be justified based on one particular point of view, it cannot be calculated by statistical quantification patterns unless it enters into the complexity of the subjective experience of the subject that experiences it directly. The subject as a motivated being cannot be interpreted rigidly or justify certain treatments against it.

Through phenomenological studies, researchers can study problematic phenomena in depth in the experience of their subjects. Through the data collection techniques used, namely in-depth interviews, discussions, participant observation, and action research, researchers can gain a deeper level of insight into subject knowledge. With this, phenomenological studies focus more on Husserlian descriptive research frameworks to understand people's life experiences related to the phenomena studied.<sup>24</sup> The particularity of subject experience in the process of teaching Arabic. From here, phenomenology tries to explore how the process of teaching Arabic is carried out and its meaning for the subject so that changes in the taxonomy of learning which include changes in cognitive, affective, and psychomotors can occur or vice versa.

As part of the tradition of qualitative research, the study of phenomenology has special characteristics that are completely different from the tradition of quantitative research. In Kuswarno, the phenomenological approach seeks to explore the values that live in human experience, focuses on totality, seeks to find meaning, explores data from a first-person perspective, seeks to understand human behavior, research questions describe the involvement of researchers, and see experiences. and the behavior of the subject as a whole.<sup>25</sup>

This description as a whole can be found in the process of teaching Arabic. Teaching Arabic is part of a situation and part of the subject's life experience. The experience of the teacher starting from the material preparation stage, the details of the implementation of teaching Arabic, his involvement with the learning situation of students, his dealings

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<sup>22</sup>Qutoshi, "Phenomenology: A Philosophy and Method of Inquiry."

<sup>23</sup>Qutoshi.

<sup>24</sup>Qutoshi.

<sup>25</sup>Engkus Kuswarno, *Fenomenologi* (Bandung: Widya Padjadjaran, 2009).

with the plurality of students' personalities, the background of the teacher's personality related to knowledge of Arabic, the psychological condition of the teacher while teaching, the teacher's living environment related to knowledge and understanding of the Arabic language, the teacher's comfort or discomfort with situations related to the classroom management model, and of course many other variables that have not been revealed considering the complexity of the teacher's experience as a human phenomenon. This is from the teacher's point of view. From the learner's perspective, the experience of learning Arabic also has the same level of complexity.

The complexity of the subject experience of teaching Arabic must be seen as a totality. The starting point of his research is on the totality, not from the elements that make up the totality as part of the qualitative research tradition, the nature of the research approach to phenomenology is comprehensive. Thus, the focus of the researcher is to reveal the meaning of an Arabic education learning situation for the future, the lessons for teachers, students, education practitioners, policy makers, and others, can be revealed. The disclosure of meanings in this research is found in the experience of the subject as the main source of research, the main data is in the life of the first person, more specifically data on the behavior of the subject involved in the process of teaching Arabic.

The phenomenological approach, of course, makes the researcher the instrument of his research. That way, the nature of the questions that are direct derivatives of the instrument will reflect the intense involvement of the researcher with the research subject. What is the interest and commitment of the researcher will be reflected in the research question. The intensity of the researcher with the subject becomes possible because in phenomenology, the subjective experience of the research subject is seen from a comprehensive or holistic perspective so that objective data that will represent the deepest meaning of the phenomenon of the subject's experience can be found. Therefore, the realization of data collection is interactive because phenomenology requires the unity of the researcher with the subject being studied and the involvement of researchers in the field to understand the phenomenon directly. This involvement is characterized by the nature of data collection in in-depth interviews, the form of open-ended questions, and carried out in a fluid situation. In this way, the treatment of the underlying problem can be constructed.

The interactive nature of the phenomenological approach, as theorized by Alfred Schutz emphasizes the importance of intersubjectivity. Understanding of experiences built by actions, speech, and interactions is a prerequisite for a social existence.<sup>26</sup> Thus, the researcher was not only intensely involved with the subject during interviews and observations, but started a preliminary study. According to Schutz, the study of phenomenology seeks to reveal the way members of society describe their world in everyday life, more specifically

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<sup>26</sup>Mulyana, "Metode Penelitian Kualitatif: Paradigma Baru Ilmu Komunikasi dan Ilmu Sosial Lainnya."

the way individuals construct meaning based on their interactions with other individuals with their consciousness.<sup>27</sup>

On this basis it can be said that in essence the main focus of phenomenology is on two things, on the phenomena experienced by the subject and on the meaning that the subject builds based on his intensive dialectic with the phenomena he experiences. Hasbiansyah discusses these two focuses with the terms textural description and structural description.<sup>28</sup> Textural description refers to the phenomenon experienced by the subject, while the structural description refers to the way the subject experiences and interprets his experience. The description in the second contains the subjective aspect because it relates to the perspective, values, feelings, expectations, and subjective responses of the subject that experiences it.

Technically, the data analysis was carried out by researchers through six stages. First, explain the phenomena experienced by the subject as a whole. Second, finding ways how the subject finds a topic, detailing the subject's statement based on its equivalent value, then developing it without repeating. This data was obtained by researchers through interviews. Third, grouping the subject's statements into meaningful units followed by detailing and writing down the subject's experiences along with case examples. Fourth, reflecting on their thoughts, looking for all possible meanings of the phenomenon, considering the frame of reference for the phenomenon, and constructing the way a phenomenon is experienced by the subject. Fifth, construct an explanation of the meaning and essence of the subject's experience. Sixth, report the results of his research.<sup>29</sup>

Phenomenological data was analyzed through an analytical process called Smith with Interpretative Phenomenological Analysis through six stages of analysis, namely 1) Reading and re-reading; 2) Initial notes; 3) Developing Emergent themes; 4) Searching for connections across emergent themes; 5) Moving the next case; and 6) Looking for patterns across cases.<sup>30</sup>

In the reading and re-reading stage, the researcher focused on the original data, interview transcripts from audio recordings into written transcripts. Rereading is useful in assisting a more comprehensive researcher's analysis. In the initial noting stage, the researcher examines the content of a word, sentence, and language used by the subject at the exploratory level. At the stage of developing the emergence of themes, the researcher reorganized the data of the subject's experience which represented the hermeneutic circle. In the searching for connection a cross emergent themes stage, the researcher looks for

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<sup>27</sup>Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Traditions*.

<sup>28</sup>O Hasbiansyah, "Pendekatan Fenomenologi: Pengantar Praktik Penelitian dalam Ilmu Sosial dan Komunikasi," *Mediator: Jurnal Komunikasi* 9, no. 1 (2008), <https://doi.org/10.29313/mediator.v9i1.1146>.

<sup>29</sup>Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Traditions*.

<sup>30</sup>Mami Hajaroh, "Paradigma, Pendekatan dan Metode Penelitian Fenomenologi," *Jurnal Pendidikan Universitas Negeri Yogyakarta*, 2010.

the meaning of the sketches of emerging themes that correspond to each other and produce a structure that gives the researcher the meaning of all the data and interesting and important aspects of the information. subject. At the stage of moving the next cases, the researcher moves on to the next case or subject until all cases are completed. In the last stage, which is looking for patterns across cases, researchers look for patterns that appear between cases so that they can guide researchers in describing and re-labeling themes.

## Conclusion

Phenomenology is a philosophical establishment that has been developed into an approach to social research, including Arabic Language Education. As a philosophical establishment, phenomenology focuses on the study of sharing human personal experiences that build meaning based on acts of communication that occur between individuals. In the context of scientific methodology, phenomenology has an ontological, epistemological, and axiological basis. The area of study consists of phenomena and intentionality or reality that manifests itself in the consciousness of the subject, the method is realized in a series of reductions with an intuitive intentionality awareness as an epistemological tool, and the intrinsic goal is to build objective knowledge without any historical burden that lies behind it with an intersubjective truth value.

That is why phenomenology focuses its full attention on the phenomenon and the subject's awareness of them. This approach emphasizes the dimension of subjectivity, confirms its alignment with subjective elements, above the idealism of building objective knowledge. Thus, normative statements about value-free claims, the necessity of a distance between researchers and research subjects, including the principles of objectivism and subjectivism become irrelevant in the context of phenomenology. Phenomenological research that is concerned with meaning cannot be confused with subjectivism.

The phenomenological approach becomes significant in the study of teaching Arabic, because its area is part of subjective experience, is complex, and is an act of communication that plays a role in the process of building meaning. This meaning is explored in the phenomenal world of reality. In this case, all the situations involved in the process of teaching Arabic are the basis for obtaining a scientific explanation of the facts phenomenologically.

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