# Mukhtar Yahya and the Method of Teaching Arabic: Analysis of Muhadasah Method in the Perspective of Behaviorism Theory

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## Abstract

*This research aims to explore about Mukhtar Yahya and his thoughts on Muhadasah method in learning Arabic which was analyzed by learning theory of behaviorism. This is a qualitative research with historical and psychological approaches. The historical approach is used since Mukhtar Yahya as the figure had passed away. While the psychological approach is used to analyze Muktar Yahya's Muhadasah method. The results show first, Mukhtar Yahya was a figure who had a big role for the birth of PTAIN and IAIN Sunan Kalijaga. During his role in PTAIN and IAIN Sunan Kalijaga, Mukhtar Yahya held important positions, even Mukhtar Yahya often had double positions in IAIN. In his academic career, Mukhtar Yahya was a highly qualified intellectual in the fields of religion and Arabic language. His ability was influenced by his intellectual brilliance and accompanied by a high spirit in studying religion. Second, the psychological approach shows that the Muhadasah method of Mukhtar Yahya was strongly influenced by behaviorism learning theory. Although Mukhtar Yahya did not say that his methods were influenced by behaviorism learning theory, but the theory was highly visible in learning steps of Muhadasah. In Muhadasah method, learning process will occur due to the presence of stimulus which then produces learning responses from students.*

**Keywords:** *Mukhtar Yahya, Muhadasah Method, Learning Theory of Behaviorism*

## Abstrak

*Penelitian ini bertujuan untuk menggali tokoh Mukhtar Yahya dan pemikirannya tentang metode Muhadasah pembelajaran bahasa Arab yang dianalisis dengan teori belajar Behaviorisme. Penelitian ini adalah penelitian kualitatif dengan pendekatan historis dan psikologis. Pendekatan historis digunakan untuk menggali tokoh Mukhtar Yahya karena telah meninggal. Sedangkan pendekatan psikologi digunakan untuk menganalisis metode Muhadasah Muktar Yahya. Hasil penelitian menunjukkan pertama, Mukhtar Yahya adalah seorang tokoh yang memiliki andil besar atas kelahiran*

*PTAIN dan IAIN Sunan Kalijaga. Dalam kiprahnya di PTAIN dan IAIN Sunan Kalijaga Mukhtar Yahya telah memangku jabatan-jabatan penting, bahkan Mukhtar Yahya sering merangkap jabatan di IAIN. Dalam karier akademiknya Mukhtar Yahya adalah tokoh intelektual yang sangat mumpuni dalam bidang agama dan bahasa Arab. Kemampuan tersebut dipengaruhi oleh kecerdasan intelektualnya dan dibarengi oleh semangat yang tinggi dalam mempelajari ilmu agama. Kedua, dengan pendekatan psikologi menunjukkan bahwa metode Muhadasah Mukhtar Yahya sangat dipengaruhi oleh teori belajar Behaviorisme. Meskipun Mukhtar Yahya tidak mengatakan bahwa metodenya dipengaruhi oleh teori belajar Behaviorisme, namun teori tersebut sangat nampak dalam langkah-langkah pembelajaran Muhadasah. Dalam metode Muhadasah proses pembelajaran akan terjadinya mana kala ada stimulus yang pada gilirananya akan melahirkan respon belajar dari siswa*

**Kata Kunci:** *Mukhtar Yahya, Metode Muhadasah, Teori Belajar Behaviorisme*

## Introduction

For academicians at Sunan Kalijaga State Islamic University (UIN), the name of Mukhtar Yahya sounds familiar. His existence in establishing UIN (previously IAIN) was unquestionably critical. He had enormous contribution in developing and improving the UIN. It can be noted that at least, he came to leadership position at IAIN for 2 years (1959-1960).[1]

In the history of the establishment of State Islamic College (PTAIN), Mukhtar Yahya was one of the founding fathers. When the Ministry of Religious Affairs along with the Ministry of Education, teaching and Culture intended to establish PTAIN, Mukhtar Yahya was appointed as a member of the preparatory committee. With the issuance of the government regulation No. 34/1950, dated August 14, 1950 PTAIN was formally established and Mukhtar Yahya was appointed as a lecturer in that newly born PTAIN.[2]

Mukhtar Yahya was a prominent figure particularly in terms of his contribution during the transformation process from PTAIN to IAIN. Along with the establishment of IAIN based on a presidential decree No. 11 of 1960 dated May 1, 1960, Mukhtar Yahya was appointed as the Dean of the faculty of Ushuludin, together with Tengku Moh. Hasbi Ash-Shiddieqi as the Dean of the

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[1]  Suryadilaga and Fachruddin Faiz, *Profil Institut Agama Islam Negeri Sunan Kalijaga 1950-2004* (Yogyakarta: Suka Pres, 2004), hlm. 13.

[2]  Umar Asasuddin Sokah, "Prof. Dr. H. Mukhtar Yahya," in *Lima Tokoh Pengembangan IAIN Sunan Kalijaga Yogyakarta*, ed. Moh. Damami (Yogyakarta: Pusat Penelitian, IAIN Sunan Kalijaga, 1998), hlm. 89.

faculty of Shariah, H. Bustami A. Ghani as the Dean of the faculty of Adab in Jakarta and H. Mahmud Yunus as the Dean of the faculty of Tarbiyah in Jakarta.[3]

The positions that had been taken by Mukhtar Yahya were:

1. Dean of the Faculty of Ushuludin 1960-1963
2. Officer Dean of the faculty of Adab 1962-1963
3. Dean of the Faculty of Tarbiyah 1963-1972.
4. Vice Rector for Academic Affairs of Religious Sciences in 1964-1972
5. Promotor for a Honoris Causa doctorate by IAIN Yogyakarta to *Al-Ustadz* Syaikh Mahmood Saltout, the Rector of Al-Azhar University of Cairo January 27, 1961.
6. Professor, in charge of the Post Graduate Course involving IAIN lecturers in Indonesia, in the Department of *Tafsir* in 1972.[4]

However, studies that examine Mukhtar Yahya's thought were not as many as his services and roles. Articles and written works discussing Mukhtar Yahya's thought and services, as far as the writer could track and search, was only the writing of Umar Asasudin Sokah written in the book entitled *"Lima Tokoh Pengembangan IAIN"*. This piece of writing shows Mukhtar Yahya's life journey (biography), while the discussion on the works of Mukhtar Yahya was only indicated by titles.

The speech delivered by Bustami Abdul Ghani in the inauguration of Prof. H. Mukhtar Yahya as Doctor Honoris Causa was more about revealing his memoir. Bustami Abdul Ghani also revealed Mukhtar Yahya's works but they were not described in detail.

While research on Muhtar Yahya's scientific paper have been conducted by a research team of Sharia faculty headed by Asjmuni Abdul Rahman in the second semester of the academic year 1982/1983. The focus of this research was on the field of Qur'an interpretation/*tafsir*. The result of research showed that there are some problems on interpretation

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[3]   *Ibid.*, hlm. 59.
[4]   Bustami A. Gani, "Pidato Promotor Dalam Upacara Pemberian Gelar Doctor Honoris Causa to Promovendus Prof. H. Mukhtar Yahya," in *Butir-Butir Barharga Dalam Sejarah Pendidikan Islam*, by Mukhtar Yahya (Jakarta: Bulan Bintang, 1977), hlm. 8–11.

methodologies involving systematic problems, patterns, method of discussion, the discipline of interpretation and the role of mind in interpreting the Qur'an.

Moreover, Muhammad Syamsuddin from the Institute of Research and Service at Sunan Kalijaga State Islamic University has conducted a research titled *"Perjuangan dan Pemikiran Prof. Dr. Mukhtar Yahya"* using a historical approach. Moh. Syamsuddin explained that Mukhtar Yahya was a person who had a sublime personality and had a persistent struggle in terms of education, social and religion, and sharp way of thinking with a mature and clear analysis.

While Rofik, a lecturer in the Faculty of Tarbiyah and Teaching Sunan Kalijaga State Islamic University conducted a research titled *" Pemikiran Pendidikan Mukhtar Yahya".* Rofik explained that Mukhtar Yahya's educational thoughts led to the creation of a balanced human being between the world and the hereafter. Such thinking was a necessity for its time, because seen from the historical perspective; Mukhtar Yahya's thought coincidentally emerged at the same years when appropriate formulation of Islamic education in Indonesia was being examined.

However, Mukhtar Yahya's position as a lecturer of Arabic language has not been discussed before. His competence in Arabic language teaching and learning is indisputable. His former students who are now teaching at the Faculty of Tarbiyah and Teaching acknowledged that Mukhtar Yahya's capacity in the field of Arabic language teaching was unquestionable. Moreover, Muktar Yahya was considered to have the capability generate students who master and are skillful in Arabic. Therefore, it is necessary to conduct research on Mukhtar Yahya's method in Arabic teaching and learning. This article tries to reveal the figure of Mukhtar Yahya and discusses one of the Arabic language teaching and learning method namely *Muhadasah*. In accordance with the spirit of UIN Sunan Kalijaga that consistently develops the concept of integration and interconnection of religious and scientific aspects, this method is analyzed using behavioristic psychology.

## The Life of Mukhtar Yahya and His Education

Mukhtar Yahya was one of the best sons of the nation who was born on March 3, 1907 in Balingka, 11 km to the southern city of Bukittinggi in West Sumatra, precisely in Mount Singgalang. He was the eldest of three children of

Mr. Haji Yahya who had community title as Majo kayuo and Mrs. Hamida. Mukhtar Yahya's two sisters are Norma and Rusdi who have retired from the Ministry of Religious Affairs.[5] Since his childhood, Mukhtar Yahya had loved and grew his passion on knowledge. His formal education had started since he was 6 years old. It was exceptional because at that time, children at this age commonly could not manage their study in formal education. At that time, he was admitted to the People School (SR) Gov. Ile Klas in Bukit Tinggi. He studied for 5 years from 1913 to 1918.[6] After graduating from the school he went to *Diniyah School*[7] Padang Panjang. In addition, he also attended lessons at Thawalib Sumatra School in the same city.

After completing his formal education in Sumatra Thawalib, he had a strong intention to continue his study in Egypt. Besides the strong will and determination, his parents were very supportive to afford the tuition fees there. The strong desire was not easy to be achieved. Hindrance and obstacles always came from the Dutch colonial government. Colonial government consistently blocked Indonesians who wanted to study abroad under the prejudice that they would bring communist way of life.[8]

However, his love for science coupled with strong determination lead him to achieve his dream. Obstacles and barriers did not hinder him nor turn him into waver and despair. He remained fulfilling his desire to continue his study in Egypt despite having to wade through Malaya and India before reaching Egypt. After his arrival in Cairo, obstacles and barriers had not yet ended. He was suspected and supervised by the Dutch in Egypt but he was able to save himself.[9]

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[5] Sokah, "Prof. Dr. H. Mukhtar Yahya," hlm. 81.

[6] Rofik, "Pemikiran Pendidikan Muchtar Yahya," *Pusat Penelitian IAIN Sunan Kalijaga* 10, no. 1 (April 2001), hlm. 34.

[7] This school is also named Madrasah Diniyah established by Zainuddin labai El Sanusi (1990-1924) on 10 Oktober 1915 in Padang Panjang West Sumatera. The school system is the same as Faiz Belanda but the lessons taught are different because it's rich with religious studies. See Mahmud Yunus, Sejarah Pendidikan Islam di Indonesia, (Jakarta: Mutiara Sumber Widya, 1995) p. 165-167. Zainuddin labai is brother of Rahma El Yunusiah the founder of Madrasah Diniah Putri Padang Panjang as the first madrasah in Indonesia. See also Jumhur and Dana Saputra, *Sejarah Pendidikan* (Bandung: CV Ilmu, 1975), hlm. 159–60.

[8] This is a fake reason to block Indonesian children to continue their study abroad. Further read Sokah, "Prof. Dr. H. Mukhtar Yahya."

[9] *Ibid.*

In Egypt, Mukhtar Yahya started his education in Madrasah Abdul Aziz Al Mualimin at the expense of his parents. It started in 1925. After completing it, Mukhtar Yahya continued his study to Darul Ulum University. This was a college that taught religious field similar to the faculty of Sharia of al-Azhar University and Arabic literature similar to the Faculty of Adab of Cairo University.[10] With such educational models, Mukhtar Yahya seemed to study at two faculties. Thus, it is not a wonder that the subjects there were quite dense and hard. The density and the difficulty of the subjects in those universities were not only perceived by Mukhtar Yahya, but also Egyptian students. Most people were even reluctant to study there.[11]

Mukhtar Yahya was advantaged compared to other students. He was a highly intelligent student with upper intellectuality. This was evidenced when he was able to complete his studies at the university in just 5 years while other students including those from Egypt were only able to complete their studies within an average of 7 years. Mukhtar Yahya earned al-Tadris diplomas from that university and then returned to his homeland in 1935.[12]

The formal education he took really influenced his mindset and inspired his creativity in creating his works. One concrete manifestation of his works was the formulation of Arabic teaching method. His works on Arabic teaching and learning method gives a clear picture of how teachers, lecturers and those involved in education and teaching should teach Arabic to learners, especially non-Arab learners, in a meaningful and joyful ways so that Arabic would be easy to master. He was very diligent in reading books especially Arabic. To him, it was as if no time without reading.

## Mukhtar Yahya's Lecturing Activity

Since 1950, Mukhtar Yahya had dedicated his life in the area of Islamic universities both in his capacity as a lecturer and as an officer in structural position.

When the Ministry of Religious Affairs and Ministry of Education and Cultural Affairs intended to establish PTAIN in 1950, Mukhtar Yahya was

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[10]   *Ibid.*, hlm. 81–82.
[11]   Sokah, "Prof. Dr. H. Mukhtar Yahya."
[12]   Bustami A. Gani, in *Butir-Butir Barharga Dalam Sejarah Pendidikan Islam…*, hlm. 6.

appointed as one of the team members of the Preparatory Committee for the establishment of PTAIN[13]. With the release of Government Regulation No. 34 Year 1950, dated August 14, 1950, PTAIN was formally established and Mukhtar Yahya was taken as a lecturer at that newly born PTAIN.[14]

In 1955, Mukhtar Yahya was appointed to be the secretary of faculty of PTAIN to replace Mr. Sunaryo, who was chosen as the Minister of Domestic Affairs. On September 26, 1952, PTAIN held its first Anniversary celebration and Mukhtar Yahya was given chance to deliver speech of Dies Rede entitled "The Principles of al Qur'anul Karim's Contents ".[15] The theme taken was essentially reasonable because he was a lecturer of *tafsir*/Qur'an interpretation. Furthermore, this field brought him to become the first professor of *Tafsir* in Indonesia which in fact the first professor in the field of religious matter. [16]

At its eight years of establishment, on 6 September 1959, Mukhtar Yahya was appointed to be the Dean of the Faculty of PTAIN to replace Kyai Haji Muhammad Adnan who came into his retirement period. The secretary was Mr. Aziz Wasil.[17] This position lasted until the establishment of the State Islamic Institute (IAIN) in 1960.

In 1960, the State Islamic Institute (IAIN) Yogyakarta was formally established.[18] The establishment of the State Islamic Institute in Yogyakarta was based on Presidential Decree No. 11 of 1960 dated May 1, 1960. One of the considerations of its establishment was that there had to be one leader for the smoothness and the perfection of service of religious higher education and Islamic studies. Another consideration was that PTAIN had evolved and was no longer united on one faculty. Islam is a very comprehensive covering all

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[13]   *Ibid.*, hlm. 8.
[14]   Sokah, "Prof. Dr. H. Mukhtar Yahya," hlm. 89.
[15]   *Ibid.*
[16]   *Ibid.*, hlm. 89–90.
[17]   *Ibid.*
[18]   The establishment of Institut Agama Islam Negeri Yogyakarta was an affiliation of PTAIN Yogyakarta established on 14 August 1950 with Akademi Dinas Ilmu Agama (ADIA) Jakarta established on 14 August 1957. The name of this affiliation was Institut Agama Islam Negeri al Jami'ah al Islamiyah Al hukumiyah. Further see *Buku Agenda 1999* (Yogyakarta: Institut Agama Islam Negeri Yogyakarta, 1999), hlm. 8–9.

knowledge related to the entire aspects of human life. Therefore, if there is only one faculty, it might not be able to accommodate science as a whole.[19]

Since the founding of IAIN, Mukhtar Yahya started his career as the Dean of Ushuluddin. He held the position until 1963. At that period, there was an important event where he initiated the establishment of the Department of Cross Religious studies. To realize the idea, Mukhtar Yahya called doctor Mukti Ali, who was still serving as the Director of Islamic religious education in Jakarta to establish the Department. [20]

The positions that Mukhtar Yahya held while he was in IAIN Yogyakarta as follows:

1.  Dean of the Faculty of Ushuluddin, 1960- 1963.
2.  Officer of the Dean of the Faculty of Adab, 1962 -1963.
3.  Dean of the Faculty of Tarbiyah, 1963-1972.
4.  Vice Rector of Religious Academic affairs 1964 -1972.
5.  The professor in charge of the second post-graduate studies involving Indonesian Lecturers, department of Qur'an interpretation in 1972.[21]

One thing we need to look from the positions Mukhtar Yahya is that he had taken double positions at once. In 1962-1963, for example, he served as the Dean of the Faculty of Ushuluddin while he was also placed as the Dean of the Faculty of Adab. Likewise, in 1964-1972, he was serving as the Dean of the Faculty of Tarbiyah while holding position as the Vice Rector for religious academic affairs.

This indicates that Mukhtar Yahya was a figure who had high academic ability, determination, hard work and tiredness fighting spirit. In addition, the three different positions as the Dean of the Faculty of Ushuluddin, Dean of the Faculty of Adab and Dean of the Faculty of Tarbiyah, shows us the extensiveness of the knowledge and horizon he had. This could not be

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[19]    Sokah, "Prof. Dr. H. Mukhtar Yahya," hlm. 91.

[20]    Machasin, "Prof. Mr. R. HA Sunarjo," in *Lima Tokoh Pengembangan IAIN Sunan Kalijaga Yogyakarta*, ed. Moh. Damami (Yogyakarta: Pusat Penelitian IAIN Sunan Kalijaga, 1998), hlm. 92.

[21]    Gani, "Pidato Promotor Dalam Upacara Pemberian Gelar Doctor Honoris Causa Kepada Promovendus Prof. H. Mukhtar Yahya," hlm. 8–11.

separated from the depth mastery of the knowledge. Another thing to observe is that he also had to hold other position outside IAIN.

## The Works of Mukhtar Yahya

Although Mukhtar Yahya was very active in teaching and holding structural positions, he remained productive in conducting scientific works that could be utilized by students and lecturers at IAIN Sunan Kalijaga. Some of his writings are as follows:

1. *Fann Al-Yahya Tarbiyah*, Muchtar Yahya's work in cooperation with Ustadz Nasrudin Toha written in Arabic.
2. *Pertumbuhan akal dan memanfaatkan Naluri kanak-kanak* written in Indonesian language.
3. *Sejarah pendidikan Islam* translated by Mukhtar Yahya in cooperation with M. Sanusi Latif from the book entitled *Tarikh al Tarbiyah Al Islamiyyah* the dissertation of Professor Dr. Ahmad Syalabi of Egypt.
4. *Qawa'id al Imla al Arabi* written in Arabic.
5. Al *Muhadasah Al Arabiyyah* written in Arabic.
6. *Al-Mahfuzat al-Mukhtarah* written in Arabic.
7. *Al-Mabadi'al al-Tarbiyah al-Sihiyyah* written in Arabic.
8. *Aqidah tauhid dalam agama bangsa-bangsa purba dan Filsafat lama* Written in Indonesian language.
9. *Pokok-pokok Filsafat Yunani* written in Indonesian language.
10. *Masyarakat Islam* translated by Mukhtar Yahya from the book entitled *al Mujtama' al Islami,* a work of Ahmad Syalabi.
11. *Sejarah kebudayaan Islam* translated by Mukhtar Yahya in cooperation with M. Sanusi Latif from the book entitled *Tarikh al-Islami wa Hadarah al-Islamiyah,* a work of Ahmad syalabi.
12. *Negara dan pemerintahan dalam Islam* translated from the book of Ahmad syalabi
13. *Islam dan negara* written in Indonesian language.
14. *Kedudukan wanita dalam hukum Islam* written in Indonesian language.
15. *Butir-butir hikmah Isra dan Mi'raj* written in Indonesian language.
16. *Revolusi Amerika* written in Indonesian language.
17. *Revolusi Perancis* written in Indonesian language.

18. *Dalton Plan* written in Indonesian language[22]

Meanwhile, a research conducted by Asmuni Abdul Rahman, et.al, shows different result in which there are more works produced by Mukhtar Yahya than those found by Bustami Abdul Gani. Asmuni Abdul Rahman's asserted that Mukhtar Yahya had generated 37 works, 22 of them were in form of printed books, 6 were stenciled books, 8 were scientific papers published in newspapers and magazines and 1 was in form of scientific correspondence with an abroad scientist that is a professor of philosophy at the University of Oslo Norway.

Among the 22 books, 19 of which have been mentioned by Abdul Gani while other 3 books are as follows:

1. *Sejarah Pembinaan Hukum Islam* published by TB Jaya Murni Jakarta
2. *Ikhtisar Ihya Ulumuddin* printed by PT Dalah Yogyakarta
3. *Butir-butir dalam Sejarah Pendidikan* printed by Bulan Bintang Jakarta.

While the six stenciled works are:

1. *Tafsir Surat al-Fatihah*
2. *Sejarah Ringkas al-Quran al-Karim*
3. *Bangsa Arab Sebelum Islam*
4. *Lampiran Tafsir*
5. *Diklat Mata Bentuk Direktoral Dua Jurusan Tafsir Hadis Fakultas Syariah IAIN Sunan Kalijaga*
6. *Al-Umur allati Tusa'id 'ala Tafahhum al-Ayat Al-Qur'an*

By examining his works, it is obvious that he was then a scholar in various fields yet the focus is on religious studies.

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[22]    *Ibid.*, hlm. 14–15.

## Mukhtar Yahya's Muhadasah Method in Arabic Language Teaching and Learning

The method *of Muhadasah* is also called as *Insya Syafahi* method,[23] which means a way to present Arabic learning materials through conversation. The conversation can take place between teachers and students or among students while adding and enriching more words *(vocabulary/ mufradat)*.[24]

The objective of *Muhadasah* method is to help students to use the language skills that have been acquired previously.[25] According to Robert Lado, as quoted by Janan Asifuddin, words portray language the most. It represents pronunciation including the word rhythm, intonation, pausing, spliced, lengthening of the specialty of sound. This is to dig awareness of the necessity to master listening and speaking skills in advance before two other skills namely reading and writing.[26]

Proficiency level expected to be achieved by *Muhadasah* method are listening *(maharah al-istima'),* reading/communication *(maharah al-takallum),* understanding *(maharah al-fahm).*

Listening skills *(maharah al-istima')* in *Muhadasah* method is important because *Muhadasah* is a verbal language and not a written language. People who have listening impairment commonly have speaking deficiency or even dumb at worst.

While speaking skill *(maharah takallum)* is a skill that arises from human beings to express something that exists in the hearts of the *mutakallim* and the listeners (sa*mi'*) or at least the *mutakallim's* heart.[27] Speaking skill *(maharah takallum)* has an important role because one aspect that is emphasized in *Muhadasah* is the two-way communication between the speaker

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[23]  Mukhtar Yahya and Nasiruddin Taha, *Fan Al-Tarbiyah Juz II* (Yogyakarta: Sumbangsih Offset, n.d.), hlm. 20.

[24]  Tayar Yusuf and Syaiful Anwar, *Metodologi Pengajaran Agama Dan Bahasa Arab* (Jakarta: PT Raja Grafindo Persada, 1997), hlm. 191.

[25]  Hamadah Ibrahim, *Al-Ittijahat Al-Mu'asirah Fi Tadris Al-Lughah Al-'Arabiyah Wa Lugah Al-Hayya Al-Ukhra Li Ghair Al-Natiqin Biha* (Kairo: Dar al-Fikr al-Arabi, n.d.), hlm. 301.

[26]  Ahmad Janan Assifudin, "Pengajaran Bahasa Arab Sejak Usia Dini, Sistem, Metode dan Prospek di Indonesia" (Seminar of Arabic Teaching for Early Age, Ahmad Dahlan University: Yogyakarta, 1996), hlm.2.

[27]  Ibrahim Muhammad "Ata," *Turuq A-Tadris Al-'Arabiyah Wa Al-Tarbiyah Al-Diniyyah, Juz II* (Kairo: Maktabah an_Nahdah al-Misriyyah, 1996), hlm. 105.

(*mutakallim*) and interlocutor *(mukhatabah)*. Communication will occur when there is interaction between them through verbal communication.

Listening and speaking skills alone are not enough in *Muhadasah* method. Another aspect that should be taken into consideration is the skill of understanding *(maharah al-Fahm)*. A person would not be able to reply to others' conversation when he/she does not understand what is being said by the interlocutor.

The presence of those three skills becomes a necessity in *Muhadasah* method since the relationship among them is inseparable and they are all interconnected. The absence of one of them will lead to an imbalance of communication.

Someone's ability to speak will not suddenly appear, but it should be formed through continuing practical exercises. This means that students should directly use the language in daily communication with their friends or with the teacher. This habit is expected to enable students to communicate in Arabic language reflectively, so that they do not have to look for the rule of a sentence if they want to express an idea.[28]

The learning steps of the *Muhadasah* method are as follows:

1. Teacher selects the topic that corresponds to the students' level of thought and its elements.
2. Teacher selects the words and sentences in accordance with the students' knowledge and their vocabulary resources, defines difficult words and writes them on the board.
3. Teacher prepares the equipment that can help the success of the lesson.
4. For elementary-level students, the teacher must accompany the pronunciation with gestures and practices in order to illustrate the meaning, then ask the students to imitate. For example: when saying "I opened the door," teacher points at himself when he says I (أنا), then opens a book when he says "I open the (افتح), and points at the book when saying (كتاب).

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[28] Burhanuddin, "Pengajaran Bahasa Arab in Faculty of Tarbiyah and Its Relevance with Teachers' Works in Teaching Arabic in Madrasah 'Aliyah (Analysis of Materials)" (Thesis, IAIN Sunan Kalijaga, 1994), hlm. 48–49.

5. If there is possibility that students may produce good language, then the teacher must demonstrate in front of the students the meaning of the sentence in a cue and practice and asks the students to express what is practiced by the teacher earlier.

6. If the students have advanced language skills, the teacher must bring something before them and show them in front of the students so that they are able to hold it by their hands and perceive them with their five senses, then the students are asked to name the real characteristics of the stuff.

7. The teacher asks few questions as the implementation of what has been described previously and requests an answer sentence.

8. At the end of the lesson the students are instructed to pull out an exercise book and write what is written on the board such as new words or new terms.[29]

## Behaviorism Learning Theory

Behaviorism learning theory stems from the definition of learning as a change in organism's behavior as a result of previous experience.[30] What is meant by the behavior here is observable actions.[31] Education, according to this theory, is more physical and yet tends to deny the existence of learners' psychical aspects, such as knowledge, sense of feeling, desire, creativity, hope and mind since these aspects cannot be observed directly. Nonetheless, such aspects have a vital role in children's learning situation.

According to Tadjab, several other theories can be included in the behaviorism learning theory, such as connectionism theory developed by Thorndike, Pavlov's classical conditioning theory, the theory of behaviorism by Watson and Skinner's theory of operant conditioning.[32]

Connectionism theory defines learning as the process of establishing connections between stimulus and the response.[33] According to this theory, the

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[29]  Yahya and Taha, *Fan Al-Tarbiyah Juz II*, hlm. 21–23.

[30]  Josep D. Novak, *A Theory of Education* (London: Cornell University Press, 1977), hlm. 71.

[31]  Dimyati Mahmud, *Psikologi Pendidikan* (Jakarta: Direktorat Jendral Pendidikan Tinggi Proyek Pengembangan Lembaga Pendidikan Tenaga Kependidikan Departemen Pendidikan dan Kebudayaan, 1989), hlm. 22.

[32]  Tadjab, *Ilmu Jiwa Pendidikan* (Surabaya: Karya Abditama, 1994), hlm. 60.

[33]  Dalyono, *Psikologi Pendidikan* (Jakarta: Rineka Cipta, 2001), hlm. 30.

basis of learning is the association between sensory impressions with impulse to action. Association or bond or connection can be stronger or weaker depending on the formation or disappearance of habits. Such learning theory in which the process is carried out through associations is what mentioned by Sumardi Suryabrata as Bond-psychology.[34] This theory took cat as an object of research. A starving young cat that has wide possibilities to be formed and habituated was kept in a cage called the Problem Box or the puzzle box that was equipped with a door so that if the cat touched the button then the door could be opened. Meanwhile, meat was placed outside the box. The cat in the box moved here and there to go out, so there were several efforts and failed. Once, the cat touched the button and opened the door, the cat got out and ate the meat outside the box.[35] Such experiments were not only done once, but repeatedly. In every experiment, cat's behavior was always observed. In fact, the cat's behavior or pattern of movement was the same, but the efforts in obtaining the meat were faster and more efficient.

The subsequent theory is *Classical Conditioning* theory which is also called as Pavlovianism. The second name is attributed to the founder of this theory named Ivan Petrovich Pavlov (1849-1936).[36] His typical study can be conveyed below: A dog had a surgery on its salivary glands in a way that allowed the researchers to measure accurately the amount of saliva coming out as a response or a reaction for the presence of food stimulant into its mouth. After a number of repeated experiments, the result showed that saliva had been coming out before the meal reached to its mouth:

1.  when the dog saw the dish of the meal
2.  when the dog saw the man, who used to feed it
3.  when the dog heard the footsteps of the man who usually fed it.[37]

The food was a natural stimulant for the reflex of saliva release, while the plates and the man's footsteps sound were not natural stimulus. From the experiments, Pavlov concluded that the movements or reflexes can be learned and changed as they are simultaneously exercised.[38]

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[34]  Sumardi Suryabrata, *Psikologi Pendidikan* (Jakarta: PT Raja Grafindo, 2001), hlm.248.
[35]  Mustaqim, *Psikologi Pendidikan* (Yogyakarta: Pustaka Pelajar, 2001), hlm. 189.
[36]  Suryabrata, *Psikologi Pendidikan*, hlm. 261.
[37]  *Ibid.*, hlm. 262.
[38]  Ngalim Purwanto, *Psikologi Pendidikan* (Bandung: PT Remaja Rosdakarya, 2002), hlm. 92.

While Watson's theory of behaviorism argues that behavior is the reaction of the organism as a whole to outside stimuli. The reaction may consist of movements or certain physical changes that can be observed objectively.[39] All behavior either simple or complex can be analyzed as a series of stimulus and reaction units or stimulus response as it is so-called reflex. The main principle of this theory is that motive must exist in individual before learning happens and that what have been learned had to be observed and perceived by the learner as something that can reduce the needs or satisfy needs.

The last is operant conditioning which is proposed by Skinner. In his experiment, he kept a hungry cat in a box while food was provided next to the box. To enable the cat to come out of the box, the opener was given so that the cat might be able to open the box. The cat's effort to open the box was a response as a way to obtain the prize which was the food.[40] From these experiments, it can be summarized that: the food beside the box was a stimulus, the cat's effort to open the button of the box was a response and getting the food was the reward. Thus, the relationship between the stimulus of response and the gift is crucial in all learning activities. This theory gives great attention to gift as a mean in stimulating individuals to work or learn harder. However, the gift in the field of education does not necessarily have to be realized in the form of goods. Teachers or educators can deliver the gift in words of praise such as 'nice', 'smart', 'excellent' etc.

## The Perspective of Behaviorism Learning Theory on Mukhtar Yahya's Muhadasah Method

The mentioned *Muhadasah* initial learning step has not taken apperception as the first step in learning process. In fact, the important role of apperception in learning is unquestionable since behaviorism learning theory strongly supports the existence of apperception. The absence of apperception in the learning process will invite students' unreadiness. Thorndike, as quoted by Mustaqim asserted that, unreadiness will cause dissatisfaction[41] while dissatisfaction in learning will result in students' reluctance to learn. If the students are unenthusiastic in learning, it will take longer time to generate the

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[39]   *Ibid.*

[40]   SS Chauhan, *Advanced Educational Psychology* (New Delhi: Vikas Publishing House VVT LTD, 1978), hlm. 110–11.

[41]   Mustaqim, *Psikologi Pendidikan*, hlm. 48.

learning. Hence, students' learning willingness will reappear when there is a new stimulus.

The next learning process is that teacher chooses the words and sentences in accordance with students' knowledge as well as their repertory, defines difficult words and writes them on the board. Things to underline from this step is to write down new vocabulary on the board. According to behaviorism theory, writing on the board is a stimulus that will arouse the students' responses. Moreover, there are new things that have never been on students' minds and it will be easier to raise students' responses. According to this theory, novel things will stimulate students to learn and explore. Generally, students will be easily attracted to new things which they have not known before. Therefore, the step to write new words on the board is highly recommended by the theory of behaviorism.

The next learning step of the *Muhadasah* method is demonstrating *Muhadasah* by moving part of the body in accordance with the sentence of *Muhadasah* being spoken. In the perspective of learning, demonstration aims to enable the students to grasp the spoken meaning without translating the sentence into the student's language.

Behaviorism learning theory views demonstration as a stimulus that will generate student response. Teacher acting out a particular demonstration will lead to students' pleasure and passion for learning. If students enjoy the learning, it will make them easier to accept knowledge from the teacher. Moreover, when the demonstration in *Muhadasah* learning runs as what has been planned, then the possibility is that students' learning spirit will appear immediately. Behaviorism learning theory considers demonstration as a process, in which it will bear the students' learning process.

Another aspect that needs to be examined in *Muhadasah* method is students' skill in conversing fluently, correctly with appropriate choice of words and sentences[42] as well as proper intonation. These capabilities could be owned by the students when they dare to practice regularly and repeatedly.

The process of regular and repeated practice is mentioned in behaviorism learning theory. Thorndike's study on cats that was conducted

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[42]    Yahya and Taha, *Fan Al-Tarbiyah Juz II*, hlm. 20.

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repeatedly concluded that the cat's behavior in the box that tried to look at the food outside was always the same. Only that the time to get the food was much shorter and faster.

If this theory is adopted into *Muhadasah,* then the teacher in *Muhadasah* needs to expand students' exercises over and over. Repetition can occur by repeating words or sentences that have been taught and can also be developed from what is being taught. This is, at least, inspired by the fact that human beings have very different body structure compared to that of animals, especially the provision of a mind that the animals never have. This development needs to be taken because, in principle, human mind is always ready to carry out various activities.

The next learning step is that if students have advanced language skills, the teacher must bring something to them and show it off in front of the students so they will be able to hold them with their hands and perceive them with their five senses, then the students are asked to name the real characteristics of the stuff.

This learning is a step further. Although behaviorism learning theory continues to believe that there is a relationship between the stimulus and response in learning and the stimulus is raised from other people or from oneself. It is possible considering that the stimulus in the learning process does not always come from elsewhere. The stimulus coming from within oneself will be more visible and clearer that in turn it will facilitate the occurrence of a more sensitive response. The process will also challenge the students to be more aware of themselves because the entire processes are their own experiences.

The response given by the students in this step is slightly different from the others. In general, a response that appears on students involves only the physical, but at this stage the response generated by the students also involves process of mind in addition to involvement of the physical in the learning process. If this step requires students to name the characteristics they know, then this shows that the involvement is not only in the eyes that see but students have to think about the characteristics owned by these objects. The process will not happen if students abandon the mind in the learning process.

*Muhasadah* learning step is closed by ordering students to pull out an exercise book and write what is written on the board, such as new words and new terms, on their book. In this step, the role of the theory of behaviorism is very visible, where the writing on the board is considered as stimulus followed by the students' response to write on their book. However, the involvement of behaviorism theory does not just stop here. The students' writings can also be a stimulus for them which can lead to their responses at homes. This means that the learning process can occur in a spiral way in which the relationship between stimulus and response will occur, connect each other between events another event. This indicates that behaviorism learning theory will not stop at one point but it could be followed by the next learning activities.

## Conclusion

From the above explanation, it can be concluded that Mukhtar Yahya was a prominent Moslem intellectual who had a big contribution in establishing PTAIN and IAIN Sunan Kalijaga. He served important positions as structural officials. Even he was accustomed to hold double positions.

As a lecturer, he taught some subjects mainly in the field of religious affairs. His smart ability in academic field cannot be separated from his smart intellectuality and his quality of education, especially during his study in Egypt. One of the areas occupied by Mukhtar Yahya was formulating *Muhadasah* learning method.

Mukhtar Yahya's thoughts about *Muhadasah* method was influenced by his educational background at Darul Ulum which taught Islamic study and Arabic literature. In addition, he was also influenced by his experience in teaching Arabic at IAIN Sunan Kalijaga Yogyakarta. Out of the religious study, *Muhadasah* learning method in its implementation was influenced by behaviorism learning theory, where the emergence of student learning cannot be separated from the stimulation which in turn leads to students' learning.

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