# HEUTAGOGY IN ARABIC CLASS: HOW IT IS APPLIED IN THE ISLAMIC EDUCATION STUDY PROGRAM OF UNIVERSITAS ISLAM RIAU

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# HEUTAGOGY IN ARABIC CLASS: HOW IT IS APPLIED IN THE ISLAMIC EDUCATION STUDY PROGRAM OF UNIVERSITAS ISLAM RIAU

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*Abstract*

This study aims to uncover the purpose of teaching Arabic in the Islamic Education Study Program at Universitas Islam Riau and the possibility of implementing a heutagogical approach in the said course. Heutagogy is the latest approach in the world of Education, which is in line with the era of the Industrial Revolution 4.0. It is a qualitative research using descriptive analysis method. Data collection in this research was carried out in three ways, i.e. interview, documentation, and library research. From the analysis, the study concludes that the general objective of the teaching of Arabic in the Islamic Education Study Program at Universitas Islam Riau is that students are able to recognize Arabic grammar and practice it in the writing and reading of religious texts and other Arabic texts; besides, students are expected to be able to understand the Arabic book, speak, and write Arabic in simple situations. The next conclusion shows that the heutagogical approach cannot be fully applied in Arabic class in the Islamic Education Study Program because the purpose of the Arabic learning cannot come out of the goals set by the study program. However, the spirit of heutagogy can be seen in the Arabic learning process.

*Keywords: Arabic Language and Teaching, Heutagogy, Islamic Education Study Program*

*Abstrak*

Penelitian ini bertujuan untuk mengetahui tujuan pengajaran bahasa arab di prodi Pendidikan Agama Islam (PAI) di Universitas Islam Riau (UIR) dan kemungkinan pembelajaran bahasa arab tersebut melalui pendekatan Heutagogi. Pendekatan Heutagogi merupakan pendekatan terbaru dalam dunia Pendidikan yang senafas dengan era Revolusi Industri 4.0. Penelitian ini adalah penelitian kualitatif dengan menggunakan metode deskriptif analisis. Pengumpulan data dalam penelitian ini dilakukan dengan tiga cara: wawancara, dokumentasi, dan studi perpustakaan (*Library research*). Kesimpulan dari penelitian ini adalah bahwa tujuan umum dari pengajaran bahasa Arab di program studi Pendidikan Agama Islam di Universitas Islam Riau yaitu mahasiswa sebatas Mampu mengenal tata bahasa Arab dan mempraktikkannya dalam menulis dan membaca teks agama dan teks Arab lainnya, mampu memahami teks tersebut serta mampu berbahasa Arab secara lisan dan tulisan dalam kondisi dan situasi

sederhana. Sedangkan kesimpulan selanjutnya bahwa pendekatan Heutagogi tidak bisa sepenuhnya diterapkan dalam pengajaran bahasa Arab di Program Studi Pendidikan Agama Islam di Universitas Islam Riau, karena tujuan belajar bahasa arab tidak bisa keluar dari tujuan yang telah ditentukan oleh pihak Prodi. Namun demikian bahwa semangat heutagogi bisa diterapkan dalam proses pembelajaran bahasa Arab di Prodi Pendidikan Agama Islam dengan beberapa pendekatan Heutagogi.

**Kata Kunci:** *Heutagogi, Pembelajaran Bahasa Arab, Prodi Pendidikan Agama Islam*

## INTRODUCTION

Arabic language occupies a critical position in the Study Program of Islamic Education because the interrelationship between Islam and Arabic is very strong. In this sense, Arabic teaching can certainly be included in the curriculum structure used. The reality reveals that Arabic learning today is admittedly still experiencing many problems. While the learning construction efforts have not been carried out fundamentally and directed, the results of the learning have not been so encouraging.[1] Changes that occur very rapidly in this world require the world of education to be able to adapt so that they can provide the answers needed by the demands of the times, just as the drums of the industrial revolution 4.0 have changed the patterns of human thought and gave birth to new paradigms in looking at the various problems of life.

In the world of education, at least the approach to treating students has come to one extended term, namely heutagogy. Hase and Kenyon defined heutagogy in 2000 as self-determined learning studies. Heutagogy applies a holistic approach to developing students' abilities by learning as an active and proactive process, and students serving as "the main agents in their learning, which occur as a result of personal experience".[2] According to Tjandra & Santoso it is a learning method in which teachers and learners learn from one another.[3] This method was created to gain knowledge effectively and efficiently, namely gaining as much experience as possible in the shortest time possible. Based on the purpose of the heutagogy method, this method has the same vision as Era 4.0.

The teaching of Arabic, as well as the teaching of other foreign languages, is the teaching of language skills. On the other hand, there are demands in the current era to optimize the abundant

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[1] Muhammad Jafar Shodiq, "Telaah Kurikulum Bahasa Arab Perguruan Tinggi Islam," *AL-TA'RIB: Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya* 1, no. 1 (2013): 71–80.

[2] Hiryanto, "Pedagogi, Andragogi dan Heutagogi Serta Implikasinya Dalam Pemberdayaan Masyarakat," *Dinamika Pendidikan* XXII, no. 01 (2017): 65–71.

[3] Tjandra, Evania, and Iriene Cahyani Santoso, *Metodologi Heutagogi Dalam Perspektif Keilmuan Di Bidang Desain Interior Pada Era 4 . 0* (2018), 98–103.

and abundant materials on the internet and foreign language learning applications that are also a lot of choices according to the wishes of the community, so that it becomes a challenge for research in teaching Arabic using an approach heutagogy. The Study Program of Islamic Education at Universitas Islam Riau in Arabic language learning does not yet have a specific pattern, so the researcher is interested in conducting the research entitled "Heutagogy Approach for The Teaching of Arabic in The Study Program of Islamic Education at Universitas Islam Riau.

As for some of the previous studies used in this research; First, research conducted by Wulandari about efforts to reformulate language learning for non-PBA (Arabic Language Education Department) students at IAIN Metro.[4] The conclusions of the formulation of the reconstruction of Arabic learning include redefining general and specific instructional objectives, reformulating teaching materials, learning strategies, and assessment strategies. Secondly, research conducted by Samin about keywords that connect three realities between the phenomenon industrial revolution, post-method in language learning, and heutagogy as the latest approach in the world of education.[5] Third, research conducted by Amanee Abdul Hai on the use of web 2.0 applications in the form of multimedia and video animation known as GoAnimate.Com, which is used in an directly in the process of teaching and Arabic learning, to adjust to the direction of Education 4.0.[6] Fourth, research conducted by Puspitasari about what began to be carried out by some schools in Indonesia is starting to be aware of the urgency of global perspective education in line with the flow of pragmatism and progressivism in the industrial revolution 4.0.[7] Fifth, research conducted by Saproni about the courage of a PTKIS (Private Islamic Religious College) in building a leadership mentality in the face of change, especially regarding the globalization and internationalization of education.[8]

Novelty of this study is concerned with a specific issue of heutagogical approach applied in an Arabic class for non-PBA, i.e. the Islamic Education Study Program. No research about it has been found about it. The question raised in this study deals with the purpose of teaching Arabic course in

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[4] Nawang Wulandari, "Rekontruksi Pembelajaran Bahasa Arab," *An Nabighoh* 21, no. 01 (2019): 114–33.

[5] Saproni Muhammad Samin, "Kemandirian Belajar Bagi Pembelajar Bahasa Arab di Tingkat Perguruan Tinggi Di Era 4.0," *Prosiding Pertemuan Ilmiah Internasional Bahasa Arab* (2019), 18.

[6] Amanee Abdul Hai et al, "The Use of Web 2.0: GoAnimate.Com in Arabic Language Learning Activities at Universiti Malaysia Kelantan." *Sains Humanika* 1, (2020): 11–17.

[7] Intan Nuyulis Naeni Puspitasari, "Pendidikan Pragmatis-Progresif Islamic International School (IIS) Kediri di Era Industri 4.0," *Realita* 16, no. 2 (2018): 115–28.

[8] Saproni, "Leadership Mentality in Indonesia's PTKIS Internationalization," *Proceedings International Conference BKSPTIS* (2018), 64.

the Study Program of Islamic Education at the Universitas Islam Riau and the possibility of applying a heutagogical approach in the said course.

**METHOD**

This study is of qualitative research using a descriptive approach. The theoretical study in this study serves as a guide and support, as well as a limitation and focus of research. According to Punaji descriptive analysis is research whose purpose is to explain or describe an event, situation, object, whether a person or everything related to variables that can be defined using either numbers or words.[9] This research was conducted at the Study Program of Islamic Education at Universitas Islam Riau, starting from April 2019 until November 2019. The Study Program of Islamic Education was also a social situation. According to Sugiyono Social conditions can be stated as an object of research that wants to know "what happened" in it.[10] Data collection in this research was carried out in three ways: Interview, Documentation, and library analysis, namely the method of using literature (literature), either in the form of books, notes, or reports on the results of previous studies.[11] In analyzing data, the author uses descriptive analysis, namely data analysis, which aims to explain the research subject based on data obtained from the subject being studied in a systematic, actual and accurate manner. Data analysis in this research was carried out since before entering the field, while in the area, and after being in the area.[12]

**RESULTS AND DISCUSSION**

**Arabic Curriculum in the Islamic Education Study Program**

According to Republic Of Indonesia Law No.20 of 2003 on National Education System, the curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials, as well as the methods used as guidelines for organizing learning activities to achieve specific educational goals. The results of interviews with the leaders of the Study Program of Islamic Education at the Universitas Islam Riau, it can be concluded that some of the primary thoughts that underlie the emergence of Arabic as a course in the study program lead. First, that to realize the vision and mission of study programs, Arabic is a skill that is fully integrated with Islamic Religious Education. That's because Islam cannot be separated from Arabic. Second, the most fundamental competency related to Arabic that must be possessed by Islamic Education

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[9] Setyosari Punaji, *Metode Penelitian Pendidikan Dan Pengembangan* (Jakarta Timur: Kencana, 2013)

[10] Sugiyono, *Metode Penelitian Kualitatif Dan Kuantitatif Dan R&D* ( Bandung : Alfabeta, 2014)

[11] M. Iqbal Hasan, *Pokok-Pokok Materi Metode Penelitian Dan Aplikasinya* (Bogor: Ghalia, 2002)

[12] Sugiyono, *Metode Penelitian Kualitatif,*

graduates is the ability of students to write religious texts in the form of the Qur'an and Hadith as well as other Arabic books, read sacred books and other Arabic documents and can use Arabic in the form of simple communication, both oral and writing.

In terms of implementing the basic ideas above, the Arabic Language Teaching at the Study Program of Islamic Education gets a time allocation of 4 (four) Semester Credit Units (SKS) spread over two semesters namely the first semester with the name of Arabic courses (*Qawaid*) and the second semester with the name of the course Arabic II. The emphasis of teaching Arabic in the first semester, as determined by the Study Program, is in *Qawaid* (grammar) while the focus in the second semester is on the ability to practice these rules in reading texts, with other languages that the knowledge expected from students is the ability to read Arabic books without character and be able to understand the magazine well.

The general purpose of Arabic learning in the Study Program of Islamic Education is students Able to recognize Arabic grammar and practice it in writing and reading religious texts and other Arabic texts, able to understand the book and be able to speak Arabic verbally and in writing in simple conditions and situations. Whereas the specific purpose of learning Arabic in the study program of Islamic Education is that students can recognize basic Arabic grammar, can write religious texts and other Arabic texts following the correct writing rules, can read sacred books and other Arabic documents without harakat correctly and adequately, able to speak orally and in writing in simple situations and conditions.

**Heutagogical Approach for Arabic Learning in the Islamic Education Study Program**

In determining the appropriateness of the heutagogical approach to learning Arabic in the Study Program of Islamic Education at the Universitas Islam Riau, the researcher must present several points that describe the characteristics of the Heutagogic approach, which the researcher obtained from several studies and references about it. The attributes of heutagogy are as follows:

a. Heutagogy is Self-determined learning.[13]

b. They are applying a holistic approach to developing students' abilities by learning as an active and proactive process and students serving as "the main agents in their learning, which occur as a result of personal experience".[14]

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[13] Chris Kenyon & Stewart Hase, "Moving from Andragogy to Heutagogy in Vocational Education," *ERIC*, (2001):1-8

[14] Stewart Hase and Chris Kenyon, "A Child of Complexity Theory," *An International Journal of Complexity and Education* 4, no. 1 (2007): 111–118.

c. More mature students need less control from the instructor and, of course, the structure and can be more independent in their learning, while less mature students need more instructor guidance and scaffolding courses (prerequisites).[15]

d. Teachers and learners learn from one another.[16]

e. Acquire knowledge effectively and efficiently, i.e., obtain as much knowledge as possible in the shortest time possible.[17]

f. Competition in the professional world requires workers to have unique and innovative advantages, so the Heutagogy Method is one way to realize superior human beings in their fields.

g. Instructors and learners are reciprocal in the learning process carried out so that with the same timeframe, the ideas obtained will be two times more than the learning methods in general.

h. Instructors do not provide certain restrictions, and teachers only facilitate the learners.

i. Teachers and students alike learn, without the correct parties, providing opportunities for innovation into the solution of a problem, because there is no limit at all about where the ideas come from

j. Heutagogy provides opportunities for students to make free choices about what they will learn and how to learn it.

k. Teachers are more like facilitators or learning consultants.[18]

l. Students are given freedom from the beginning to determine what they will learn, how to learn, and how to prove that what they have learned has been mastered, even though in this determination, there is still involvement of teachers as consultants.[19]

m. Heutagogy emphasizes more on the level of independence (higher degree of autonomy) and the maturity of students in learning.[20]

n. Heutagogy is not only oriented towards mastering a particular competency, but also at the level of capacity building and capability competency.

o. The outputs to be produced from the implementation of heutagogy are generations who have specific competencies with the capacity to develop and the capability to apply them to various situations and conditions in the field that are always changing and developing or in other terms a generation of lifelong learners who are continuously developing.[21]

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[15] Hiryanto, "Pedagogi, Andragogi dan Heutagogi,
[16] Tjandra, Evania, and Iriene Cahyani Santoso, *Metodologi Heutagogi,*
[17] Tjandra, Evania, and Iriene Cahyani Santoso, *Metodologi Heutagogi,*
[18] Tjandra, Evania, and Iriene Cahyani Santoso, *Metodologi Heutagogi,*
[19] Hiryanto, "Pedagogi, Andragogi dan Heutagogi,
[20] Hiryanto, "Pedagogi, Andragogi dan Heutagogi,
[21] Tjandra, Evania, and Iriene Cahyani Santoso, *Metodologi Heutagogi,*

p. Heutagogy has been called a "net-centric" theory that utilizes the key advantages of the Internet.[22]

**Analysis**

If we further analyze the characteristics of heutagogy, the researcher can extract the essence of heutagogy with these eight keywords as mentioned below.

1. Learning objectives are determined solely by students.

2. Students as the main agents.

3. Student learning autonomy.

4. The spirit of long-life education.

5. Learning innovation.

6. Student learning independence.

7. Teachers as consultants.

8. Net-centric.

Later, if we refer to the keywords from the heutagogy method above, the heutagogic approach cannot be fully applied in teaching Arabic in the Study Program of Islamic Education, because the purpose of learning Arabic cannot come out of the goals set by the Study Program. However, the spirit of heutagogy can be applied in the process of learning Arabic in the Study Program of Islamic Education with the following approaches:

Table 1: Arabic Learning Objectives and Heutagogical Approach

| Arabic Learning Objectives | Heutagogical Approach |
|---|---|
| 1. Able to recognize basic Arabic grammar. | 1. Students as the primary agents. |
| 2. Able to write religious texts and other Arabic texts according to the correct writing conventions. | 2. Student learning autonomy. |
| | 3. The spirit of Longlife education. |
| | 4. We are learning innovation. |
| 3. Able to read religious texts and other Arabic texts without harakat correctly and adequately. | 5. Independence of student learning. |
| | 6. Teachers as consultants. |
| | 7. Net-centric. |
| 4. Able to speak orally and in writing in simple situations and conditions. | |

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[22] Blaschke, Lisa Marie. "Heutagogy and Lifelong Learning : A Review of Heutagogical Practice and Self-Determined Learning." *IRR ODL* 13, no. 01 (2012): 56–71.

In terms of determining learning objectives, researchers propose to be carried out through other approaches in the form of seminars or like that, involving all class students, so that learning objectives become shared goals and based on shared awareness. This also puts Arabic learning in a large frame of life that is not separate at all from the real-life sequence of students, not just courses that consist of concepts, rules, and knowledge that will be tested. It is hoped that with this approach, the time-space used to study Arabic is only 4 credits (SKS), not considered by students as the end of Arabic learning activities, but rather the spirit of learning Arabic - where Arabic is the spirit of studying Islamic Religious Education - for Education throughout life (Long life Education), and they can do independently and be independent in the process of learning it, through the Internet which is very supportive for that, as the demands of the times that require us to run fast in pursuit of the speed of development of science and technology, which has genuinely really changed the human view of life.

Apart from all the above, the learning autonomy paradigm is the keyword of the era of the industrial revolution 4.0 today. Teacher and learner paradigms about each position; the learner as the primary agent who carries out activities to fulfill his vision and mission of life, and the instructor as a consultant for the learner in treading his life, is a paradigm that really must be realized and must always be repeated to strengthen the awareness and orientation of life that sometimes experiences forgetfulness, slacking spirits or even disorientation that occurs on the way.

**CONCLUSION**

This study concludes that the general goal of the teaching of Arabic in the Islamic Education Program Study at Universitas Islam Riau is that students are able to recognize Arabic grammar and practice it in writing and reading both religious texts and other Arabic texts. They are also expected to be able to understand the book, speak, and write Arabic in simple situations. The next finding shows that the heutagogical approach cannot be fully applied in the teaching of Arabic in the Islamic Education Study Program of Universitas Islam Riau because the purpose of the Arabic learning cannot come out of the goals set by the Study Program. However, the spirit of heutagogy can be seen in the process of Arabic learning in the Islamic Education Study Program.

Later, this research suggests that further research should refer to the impact of heutagogy on the students' ability to master the predetermined goals. Besides, officials of the study program should make a review on the objectives of the Arabic learning, so that they are in line with the latest developments.

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