STRATEGIES FOR ARABIC LEARNING WITH A FORMAL APPROACH IN THE DISRUPTION OF THE 21ST ERA

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ABSTRACT

In essence, learning to master the language has significant achievements, as well as Arabic language learning. Ideally, Arabic language learning allows learners to master the four language skills (*al-istima', al-kalām, al-qirā'ah,* and *al-kitābah*) functionally and proportionally. This approach considers language learning as a routine activity that is conventional and considered classical, following the usual ways of doing it based on experience. This study uses descriptive qualitative and several data sources by looking for literature references and documentation through manuscripts that follow the research. This research aims to discover that the era has entered the aspects of learning and teaching methods as a characteristic of the era of globalization. Science and technology are developing quickly and becoming increasingly sophisticated, with an increasingly broad role. 21st-century learning is a transition of learning where the curriculum developed leads schools to change the learning approach from teacher-centered to student-centered. It is following future demands where students must be able to think and learn by the demands of the times. These skills include problem-solving, critical thinking, collaboration, and communication skills so that the output from the old (traditional) strategy can still be used by prioritizing abilities centered on students. This study recommends future research to explore optimal ways of integrating artificial intelligence in Arabic language learning. Thus, this research contributes to the understanding and strategic application of advancing Arabic language learning in the Disruption 21 era.

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INTRODUCTION

Arabic language learning in Indonesia is taught from elementary to tertiary levels. Various portraits of the implementation of Arabic language education in Islamic educational institutions at least show an effort to seriously advance the system and its quality. Arabic language learning should ideally allow learners to develop language skills *(al-istimā', al-kalām, al-qirā'ah, and al-kitābah)* proportionately and functionally (Arifianto et al., 2021).

Arabic functions not only as a receptive, namely as a medium to understand (*al-fahm*) what can be heard, news, texts, readings, and interviews, but also functions productively or expressively understand (*al-fahm*) others through oral and written communication. Arabic language learning is a process of planned learning activities to know and assess the transformation of science, attitude-mental, and behavioral performance *(al-adā' al-lughawi)* language carried out professionally and goal-oriented (Takdir, 2020).

In the discipline of Learning, Arabic is an educational process directed at encouraging, guiding, developing, and fostering Arabic language skills, both actively and passively, and fostering students' confidence in speaking. Effective Arabic learning can create an optimal physical and mental environment; a happy mood without pressure will make it easier for students to understand the subject. Good classroom arrangement is a practical step towards organizing the overall student learning experience.

One of the factors why Arabic language skills have not been realized in learning is because the models and approaches used by educators so far do not follow the soul and character of students. At the level of Madrasah, Tsanawiyah has generally made several instruments, such as media, that are considered essential following the development of the times. That is evidenced by the expertise in technology and information, demanding creativity from educators to carry out student processes (M. Ritonga et al., 2020).

In another respect, scholars define reading treatment as a single dynamic and complex process that requires active and meaningful communication between the reader and the text produced by the author. It is further reinforced by the theoretical aspect that proves that the reading process also involves complex cognitive activity closely related to experience (Yah et al., 2019). Of course, the challenge of *qirā'ah* learning in the digital literacy era is that teachers still use many old products. In contrast, their students have used contemporary products (Jamil & Sardiyanah, 2020). So, *qirā'ah* learning in the era of disruption to publish *qirā'ah* as teaching material is required to be more advanced, namely, of course, this need is needed because looking at several existing phenomena related to the low interest of qirā'ah in learning Arabic.

The formal approach is a classic and traditional approach to language learning. This approach assumes that language learning is a conventional routine activity, following the usual methods based on experience. Therefore, this approach has no theoretical background. The learning procedure is also based solely on the teacher's experience and what is considered reasonable by the public. In this approach, learning begins with theoretical formulations and then is applied with examples of its use. Language learning methods relevant to this approach are grammatical translation and reading methods *(qirā'ah)* (Ardiansyah & Aziz, 2019).

The *al-qawā'id wa al-tarjamah* methods are derived from two methods, namely the *al-qawā'id wa al-tarjamah* method. The *qawā'id* method is a method that emphasizes the memorization of grammatical rules and a certain number of words. The translation method

focuses on translating readings first from a foreign language into one's language (mother tongue) and then vice versa (Mu'allimah et al., 2023).

In *mahārah al-qira'ah,* at the Tsanawiyah level, the students' competencies must be studied on their reading material. Read *mufradāt* and *ta'bīr* and understand eating texts. Disruption century learning is the basis for developing the ability to read and understand texts at the Tsanawiyah level. It is a fundamental and essential tool for future developments to hunt, absorb, and utilize information to develop science and technology when they have achieved higher education.

The *mahārah al-qirāah,* in general, now experiences quite significant obstacles in learning at the *Madrasāh Tsanāwiyah* level in terms of reading using discourse texts has not succeeded in achieving the expected goals, can be seen from the learning outcomes of students who are still below the criteria for completeness in the aspect of learning *mahārah qirā'ah*, there are obstacles including Arabic linguistic factors, Non-linguistic factors are also the primary reasons why the lack of language learning outcomes Arabic in Indonesia. Facts show that acquiring Arabic in *qirā'ah* activities is not as easy as learning the mother tongue because Arabic is a foreign language (Solyman et al., 2021). The results of a study released by PIRLS (Progress in International Reading Literacy Study) under the coordination of the IEA *(The International Association for Evaluation Achievement)* 2011 showed that primary school children have low reading ability, which is below the international average (Muhyidin et al., 2018).

After deepening with several sources and references, there are several appropriate studies, and they are used as a barometer for the structure of this study. The study conducted by Munirotun Naimah, Master of Arabic UIN Maulana Malik Ibrahim Malang, in his research revealed several theories of learning approaches with classical methods (*al-madkhal al rasmy*), functional approaches, and integral approaches (Naimah, 2016). Research conducted by Wiwik Andayani assesses that conventional learning approaches are dominated by traditional learning; thus, teachers must master a new language learning methodology in the approach and language learning techniques themselves (Andayani, 2015). In the Indonesian language learning book for elementary schools, Apri Damai, B widharto, and Rishe purnama Dewi discuss learning methods relevant to translation and reading methods with learning procedures that rely on experience and are well-regarded by common assumptions (Krissandi et al., 2018). So this is an essential focus in this research, combining classical methods applied to the learning process by adjusting the needs to the demands of the current times; the classical method is still considered very relevant when applied in the collaboration of learning theory in the era of disruption in the 21st Century. It has a good impact on formal teaching and learning activities considered conventionally old because this approach cannot be separated from continuous guidance. However, this approach still exists in some institutions, and observers are still comfortable with this approach because it uses the method of guiding personality-wise.

METHOD

This research uses a qualitative descriptive method. This descriptive research aims to make a systematic and accurate description, picture, or painting regarding learning strategies related to formal formulations and adapt them to methods suitable for the current era (Musthafa & Hermawan, 2018). This research adopts a descriptive approach to describe in

detail and systematically the implementation of Arabic learning strategies with a formal approach in the Disruption 21 era. This research is a qualitative descriptive research, which focuses on an in-depth understanding of the implementation of learning strategies. This descriptive method is designed to describe the implementation of Arabic learning strategies with an in-depth and holistic formal approach in the 21st Disruption era (A. W. Ritonga et al., 2022). The research data collection is not in the form of numbers. However, it comes from observations and documentation of several written sources from several references of personal quotes, notes, and other official documents with an approach that follows the Arabic language learning strategy with a formal approach in its day. The research involved participatory observation, document analysis, and interviews to obtain rich descriptive data. Triangulation was used to validate the findings by comparing data from various sources, such as observation, document analysis, and interviews. At the initial stage, data reduction was done by sorting the results based on formal approaches in Arabic language learning. Furthermore, the analysis is associated with approaches that follow the theory of learning *al-qawā'id wa al-tarjamah*.

RESULT AND DISCUSSION
Formal approach to Arabic language learning

Formal proximity is a classic and traditional approach to language learning. This approach considers language learning a conventional routine activity, following the usual methods based on experience. Therefore, learning has no theoretical background. The learning procedure is only based on the teacher's experience and what is considered reasonable by the public (Hanani, 2020).

Steps for presenting a Formal Approach are: 1) The teacher translates the new vocabulary, then assigns the student to memorize the vocabulary and asks to be heard again the next day; 2) The teacher asks some students to read the text and correct it if wrong. Then the teacher reads the text sentence by sentence, then asks one of the clever students to translate the sentence or the teacher himself translates it; 3) The teacher takes out the *nahwu* rules from the text and then explains them with detailed explanations, as well as sometimes can ask students to compose sentences that match the rules, and then the students start to answer the practice questions; 4) The teacher assigns the student to memorize the grammar out of the head and present it at upcoming class occasions/hours; 5) Sometimes students translate texts in free translation.

Advantages and disadvantages of the Formal Approach. The advantages of the formal approach include the following: a) This method looks at language with a universal view and an integral method; this method emphasizes all abilities (listening, speaking, reading, and writing); b) it makes students more participatory and potential/active in the learning space; this method eliminates the two phenomena of shame and fear; c) variations in techniques and exercises eliminate the feeling of boredom that exists in students; d) in fact, this method first pays attention to live language as it manifests in everyday life, then moves to the languages of their culture. The shortcomings of the formal approach include the following: From one point of view, this method has many repetitions, which sometimes results in boredom, and from another point of view, it imitates exactly what is imitated (like a parrot); e) it focuses more on the verbal aspect than the others; and f) sometimes this method is not suitable for use by the elderly; this method is only suitable for children (Caldana et al., 2023).

The existence of a formal approach to date indicates, as stated by D. Ausubel, that learning takes place in existing cognitive structures (Ni'amah & S M, 2021). Learning is classified into two dimensions, namely: Dimension 1) relates to the way information is given in two ways, namely through acceptance and discovery, and 2) to how students can relate new information to existing cognitive structures, namely rote learning and meaningful learning. Learning becomes meaningful when new concepts can be related to previously learned concepts. In contrast to memorization, which usually makes children not understand what they are learning, there is no such process. Ample data supports the assertion that students cannot apply the principles they have learned to solve their difficulties through rote learning (Bustam et al., 2021).

So, it can be concluded that the formal approach is a conventional activity for acquiring language. This method views language learning as a routine daily activity that must be done the same way it has always been (based on experience). As a result, learning has no theoretical basis. Only the teacher's experience and what is considered reasonable by the general public form the basis for the learning process.

Al-Qawā'id Wa Al-Tarjamah Method
1.   A Brief History of The *Al-Qawā'id wa Al-Tarjamah* Method

Al-Qawā'id wa al-tarjamah methods are synonyms for grammar-translation methods in English. The principles and techniques of the Grammar Translation Method in English teaching were then adopted and applied in teaching Arabic with what is known today as the *al-qawā'id wa al-tarjamah* methods (Hermawan, 2018). The *al-qawā'id wa al-tarjamah* methods were only known in Europe in the 19th Century. There is no reference to this, but it is strongly suspected that this way of teaching the language by the *al-qawā'id wa al-tarjamah* method reflects how ancient Greek and Latin were taught for centuries (Zarkasyi et al., 2023). This method is also called the traditional method because it is the oldest method in learning foreign languages. *al-qawā'id wa al-tarjamah* has been part of language teaching for centuries, although finding this method's complete and detailed history is challenging (Awaluddin, 2021).

This method of *al-qawā'id wa al-tarjamah* has often been used in European teaching since the 1940s. Although modified, they are still often used in some regions today. People who seek to point out that learning French or German is no better than learning classical show its most significant drawbacks. As a result, in similar grammar and translation courses, it is felt that he is remembered and hatefully remembered by thousands of learners. For them, learning a foreign language is a boring experience that requires them to remember and memorize ineffective vocabulary lists and grammatical rules while also trying to accurately translate rigid prose or literary prose.

In the middle and late 19th Century, options developed towards the Grammar and Translation method in some European countries. This movement for renewal formed the basis for creating new approaches to language teaching and gave rise to debates that continue to this day. Then we quote from other book sources that the forerunner of this method can be referred to as the Century of the rise of Europe (15th Century) when many schools and universities in Europe at that time required their students to study Latin because it was considered to have "high educational value" in order to study classical texts. This method is an exact reflection of the way Ancient

Greek and Latin languages were taught for centuries. However, naming this classical method the "Grammar Translation Method" was only known in the 19th Century, when this method was widely used in Continental Europe. This method is also widely used for teaching Arabic, both in Arab countries and in other Islamic countries, including Indonesia; this method is still used today in Islamic boarding schools, commonly referred to as *Salafi* Islamic boarding schools.

2. Understanding the *Al-Qawā'id wa Al-Tarjamah* Method

As we know, the method combines *nahwu* (Arabic grammar) and translation, which is part of the philosophy of language and the logic of learning language, which can strengthen students' ability to think logically, solve problems, and memorize. Although many say this method is too monotonous and rigid, it reduces student creativity. It paralyzes the function of language as a means of communication, thus ignoring the development of students' language skills. In addition, many grammarians are born from this learning model, and it can be said that, at first, students feel compelled to learn complex sentence patterns. However, over time, they can understand and apply these grammatical rules. This method is arguably better than a single translation or grammatical method. Due to the shortcomings of one or both of these methods (translation and grammar), both have covered and complemented each other, which means showing grammar teaching first, followed by instructions on translation, with a consistent application (Sari, 2018).

Analysis of memorizing grammar (*qawā'id*), vocabulary *(mufradāt)*, and practice in translating discourse and writing *(kitābah)* are closely related to the *al-qawā'id wa al-tarjamah* methods. Among the objectives of *tharīqah al-qawā'id wa al-tarjamah* are the following: 1) maintain knowledge and use of Arabic, 2) prepare students to write in the appropriate target language, 3) assist students with a vast vocabulary, 4) prepare students to understand the meaning of the correct translation, 5) press students to become proficient at memorizing and understanding *qawā'id*, 6) accustom students to reading Arabic texts or Arabic literary works, and 7) have a disciplinary value for students' intellectual growth (Hidayat & Rahmah, 2020).

The basic assumption of this method is the existence of "Universal Logic." While grammar is a branch of logic, universal logic is the basis for all languages worldwide. Learning a language can thus strengthen the ability to think logically, solve problems, and memorize (Ghani et al., 2012).

3. Features of the *Al-Qawā'id wa Al-Tarjamah* Method

In practice, the *al-qawā'id wa al-tarjamah* method has some of the following characteristics: 1) It is first taught to students grammatical rules (grammar) and a list of bilingual vocabulary closely related to the reading material on a particular material. Grammar is studied deductively with thorough explanations. 2) After the rules and vocabulary are learned, instructions for translation practice are given, followed by explanations of the language strict. 3) Understanding of the rules and reading materials is tested through translation. The students are said to have been able to learn the language if they could translate the paragraphs or parts of the prose well. 4) Native language/mother tongue and target language are constantly compared. The learning objective is to switch the target language (B1) to the mother tongue (B2). 5) There are few opportunities for listening and speaking practices during this method, as it focuses

more on reading and translation exercises. Most of the time in class is spent talking about the language, and there is little time available to use the language being studied.

4. Characteristics of the *Al-Qawā'id wa Al-Tarjamah* Method

Characteristics of the *qawā'id* method and translation in Arabic learning: 1) Aims to provide understanding for students in understanding classical religious books and mastering the knowledge of Arabic. 2) Books on Arabic science and classical religious books became the main topic. 3) Arabic rules are taught deductively. 4) Vocabulary is provided in a dictionary or list of Arabic words and their translations. 5) The basis of learning is memorizing grammar rules and vocabulary and translating them literally. 6) Students' mother tongue is used as the language of instruction in learning activities. 7) The role of the teacher is active as a presenter of the material, and the role of students is passive as recipients of the material.

The *al-qawā'id wa al-tarjamah* methods are present in Arabic language learning, especially in Islamic boarding schools and among madrasas that apply the importance of this method to help improve understanding of Arabic texts. Here are the steps in presenting the *qawā'id* and *tarjamah* method as follows (Ardiansyah & Muhammad, 2020): 1) The teacher begins to listen to some long sentences previously given to the students to memorize and explain their meaning. 2) Before using new teaching materials, teachers introduce students to new vocabulary and explain its meaning in their local or native language. 3) Next, the teacher asks a student to read aloud from a book (*Qirā'ah Jahriah*) about a subject in which students often make mistakes and have difficulties, and the role of the teacher is to justify. Moreover, 4) Reading exercises are re-conducted until each student gets a turn. Students considered the most adept at translating are further guided to understand the grammatical structure.

5. Advantages and Disadvantages of *Qawā'id* Method and Translation

The advantages of *al-qawā'id wa al-tarjamah* methods are as follows: 1) Can be used in classes with many students. 2) Teachers who are not fluent in Arabic can teach. 3) Can be used at all levels of learners' abilities (*mubtadi'*, *mutawāsith*, and *mutaqadim*), and 4) Students are very good at reading Arabic.

The disadvantages of *al-qawā'id wa al-tarjamah* methods are as follows: 1) The learners can master the ability to read and master grammar but are weak in the ability to hear, speak, and write. 2) Learning using the rote method of *qawā'id* often results in a lack of understanding of *qawā'id*. 3) Requires teachers trained in translation. 4) It tends to use classical language (*turāts*), so there is a possibility that it has gone unused in the Modern Century. 5) This method teaches more about language than teaches language proficiency. 6) There is no opportunity for expression or creativity in a language because children's brains are filled with language related to grammatical problems (Kusnadi, 2019).

The formal approach in the *al-qawā'id wa al-tarjamah* method has nearly the same presentation steps. Both provide vocabulary instruction, reading text instruction, grammar instruction, and reading text translation instruction (Fernando & Marikar, 2017). The *al-qawā'id wa al-tarjamah* methods are classic and traditional. They are known as the oldest methods ever used in learning a foreign language and still follow the usual methods based on

experience. Thus, this method can be considered a conventional activity (Shidiki & Septi, 2022).

Qirā'ah Method

The *qirā'ah* method is everything contained in every act of the teaching process, including in Arabic. The method can also be called a general systematic step for selecting and preparing linguistic material (Hermawan, 2018).

In general, the purpose of *qirā'ah* learning is that students can read each Arabic text well and correctly and understand what meaning is contained in the reading (Muid et al., 2021). Moreover, the field of *qirā'ah* for learners is a *muthāla'ah*, that is, reading and understanding some aspects of language; the aspect in question aims at the application in the field of ability in *mahārah al-qirā'ah*, some of these aspects and first, applying the rules of letter rules, namely nature, and *makhraj*, *washal* and *waqaf*, long and short. Second is applying the rules of *sharf*, namely about, *shighah*, *binā'*, and *wazan*. Third is applying *nahwu* rules about the type of word and *i'rab*. Fourth, the application of *balāghah* rules, especially concerning *ma'āny* and *bayān*, and finally, *istinbāth* into the mother tongue (Yanwari et al., 2021).

Nevertheless, *qirā'ah* learning can be divided into two types: reading silently to understand the content of *qirā'ah Jahriyah* art readings. The specific purpose of *qirā'ah* Shamitah and voice reading for *qirā'ah shāmitah* learning is that learners can understand every word, language style, and meaning (Al-Harbi et al., 2023). Some of the objectives of *qirā'ah* learning are that students can understand the nature of the *makhraj* of the letters, language style, and intonation so that the reading is correct and follows grammatical rules (Mela et al., 2023).

Qirā'ah is a process expected to be relevant to the material of *kalām* and kitabah. *qirā'ah* material consists of three essential elements, namely: first, the content (The meaning); second, the word conveyed (Proposition); and third, the written symbol (Letter); in fact, the activity of *qirā'ah* is to move or change the symbol of the letter into an oral expression. Judging from the scope of coverage of *qirā'ah*, it is divided into two (Amila Sholiha et al., 2023):

a. Intensive reading *(Qirā'ah Mukatsafah)* is *qirā'ah*, intended as a tool or medium to teach new words or sentences. Several steps are carried out using the intensive method *(Qirā'ah Mukatsafah)*, as follows: 1) Preamble, the teacher says hello and is answered by the student; 2) Preparing the whiteboard medium by writing dates and lessons and page numbers; 3) Evaluation of homework if any and necessary, 4) In the introduction of the lesson, the students communicated with a picture accompanied by text through the questions given with the answers marked as included, 5) New vocabulary, new vocabulary choices that the students do not know yet, and take notes in a notebook according to what is on the board. 6) Reading silently: to understand it, students are directed to read silently in order to increase focus in the reading stage; 7) The students are given relatively easy homework, which is following the study material, as well as conducting evaluations related to the assignments given.

b. Extensive reading (*Qirā'ah Muwassa'ah*), also known as *qirā'ah takmiliyah*, complements *qirā'ah mukatsafah.* This second category is usually material about long and continuous or short stories. The goal is to provide a fresh atmosphere to students after being serious and stressful while participating in *qirā'ah mukatsafah* learning. There are several steps of the extensive Reading method (*qirā'ah muwassa'ah*): 1) Students are given a general

understanding of the text material and encouraged students to be interested in reading; 2) Directing students to read texts at home, filling in question exercises, encouraging Arabic dictionary when finding complex terms, 3) In class hours, ask the students, approximately what are the obstacles while doing homework, 4) Ask students to fill in the skills and vocabulary test exercises, with the method shown by the teacher, 5) Select a few of the students to read a few paragraphs, and rotate each student reading one paragraph. The difference between *qira'ah muwasa'ah* and *qira'ah mukatsafah* is as follows (Mira et al., 2020).

Table 1. *Qirā'ah Mukatsafah* and *Qirā'ah Muwasa'ah*

Qirā'ah Mukatsifah/Intensive	*Qirā'ah Muwasi'ah*/Extensive
1) Place is carried out when in the process of class, where teachers teach words, new sentence arrangements, and some questions that are considered necessary according to what is taught.	1) Students are told to read nas kah or books at home, and the results are discussed in the classroom.
2) The difficulty level tends to be higher for students because it contains many words and sentence arrangements that have not been known before because, indeed, the provision of this material is to enrich the treasures of new knowledge.	2) The material is adapted to the reasoning power or ability of the learner and tends not to contain unfamiliar words or sentence arrangements.
3) Purpose: aiming to add new vocabulary and variations of Arabic sentence order	3) aims to provide entertainment through engaging light readings
4) Time *qirā'ah mukatsafah* is delivered reasonably short and is limited; however, one must obtain optimal results by asking detailed questions.	4) *Qirā'ah Muwasa'ah*/Takmiliyah reversed his understanding; this *qirā'ah* has a long and relaxing time

c. Creative reading: Reading recreative is to give the students practice speed reading and enjoy the reading. The goal is further to foster an interest and love of reading. Reading materials suitable for this type of reading are popular readings such as short stories or novels facilitated in language according to students' abilities. Like speed reading, recreational reading is usually done outside the classroom through an assignment for students to read a particular book. Within the specified time, the student must submit a written report about the book he has read (Wibowo et al., 2022). Read the analysis. The primary purpose of analytical reading is so that students can find information from the reading text and show details that reinforce the main idea presented by the author. Students are trained in logical thinking, looking for relationships between one part of a sentence and between one incident and another; conclusions are not explicitly written

in the reading. Several steps are carried out using the intensive method as follows (Maskur & Anto, 2018): 1) Preamble, the teacher says hello and is answered by the student; 2) Preparing the whiteboard medium by writing dates and lessons and page numbers; 3) Evaluation of homework if any and necessary, 4) In the introduction of the lesson, the students discussed with a picture accompanied by text through the questions given with the answers marked as included, 5) New vocabulary, new vocabulary choices that the students do not know yet, and take notes in a notebook according to what is on the board, 6) Reading silently: to understand it students are directed to read silently in order to increase focus in the reading stage, 7) The students are given relatively easy homework, which is following the study material, as well as conducting evaluations related to the assignments given.

d. Characteristics of *Qirā'ah*: The characteristics of teaching reading proficiency *(qira'ah)* differ significantly from language teaching in general. First, activities that focus on understanding the reading content are preceded by mastery of vocabulary, and then the content is discussed with the help of teachers. Secondly, grammar is not discussed at length but chosen according to the function of meaning alone. Third, learning activities are carried out with new assignments answered by students to instill a deep understanding of the language in question. Fourth, reading silently or *(Qirā'ah Shamithah)* takes precedence over *(Qirā'ah jahriyyah)*. Fifth, the main goal is reading skills so students can understand scientific texts and material needs in their studies. Sixth, the subject matter is the main reading book using a vocabulary list and combined with questions related to the reading content, reading books, and paragraph texts into long reading material to expand comprehension *(Qirā'ah Muwaasa'ah)*.

21st Century Learning Model

The role of teachers in 21st-century learning is crucial to carrying out a STEM approach to learning. Therefore, 21st-century teachers must be more creative and innovative in developing a learning method related to the Arabic language (Wulandari, 2021). The following methods are then widely used by teachers in learning practice: a) Science allows us to develop an interest and understanding of life, matter, and the physical world and develop skills of collaboration, research, critical inquiry, and experimentation; b) Technology covers a wide range of fields that involve the application of knowledge, skills, and computational thinking to expand human capabilities and help meet human needs and desire, c) and engineering is the skill and knowledge to design and construct machines or equipment and processes that are beneficial for solving real-world problems, d) Mathematics equips us with the necessary skills to interpret and analyze information, simplify and solve problems, assess risks, make informed decisions and further understand the world around us through modeling abstract and concrete problems (Porio & Limpot, 2023).

A Formal Approach to Arabic Language Teaching in the 21st Century

As a characteristic of the era of globalization, science and technology are developing very fast and becoming increasingly sophisticated, with a broader role, so teachers with character are needed (Zakaria & Tuan Hussin, 2020). A nation whose society is unprepared will almost certainly fall by the catastrophic changes of nature and the rapid progress of science and technology. To play a meaningful role in the era of globalization in the 21st

Century, every citizen must be able to answer the demands of the times. 21st-century learning is a learning transition where the curriculum developed leads schools to change the learning approach from teacher to student-centered. It is for future demands where students must have thinking and learning skills. These skills include problem-solving, critical thinking, collaboration, and communication skills.

The 21st Century is claimed to be a solution to prepare the nation's generation to face the revolution of Industry 4.0. In this education system, every educational actor, teacher, and student has soft skills and skills of the 21st Century, including Critical, Creative, and Inventive Thinking; Informational, Interactive, and Communication Skills; Citizenship Literacy; global awareness; and cross-cultural skills.

Some related to Reading Learning Strategies Strategies or teaching techniques are operationalization methods. Therefore, teaching techniques are in the form of plans, rules, steps, and facilities that, in practice, will be used in the teaching and learning process in the classroom in order to achieve and realize learning objectives. Therefore, the plans, rules, and steps must closely relate to the method's general frame.

Because the real purpose of learning *qirā'ah* is understanding the text being taught, most teachers take a unique alternative by reading the text and translating it into words or sentences. It is indeed practical for teachers and exciting for the students. Because it does not require them to think hard, but it is not suitable for continuing the following learning. They are not independent and will always depend on others at any time. Thus, a lecturer is required to be able to apply active learning, which can actively involve students, both individually and in groups. Moreover, below are some examples of effective *qirā'ah* learning strategies.

Figure 2. The Formal Approach Learning Process

Critical Thinking

Using critical thinking patterns makes learning activities more focused and clear in mental activities such as solving problems, making decisions, persuading, analyzing assumptions, and conducting scientific research. Furthermore, Critical thinking is the ability to express opinions in an organized manner (Mohamed Nor et al., 2021). Critical thinking is the ability to systematically evaluate the weight of personal opinions and the opinions of others. Critical thinking is essentially an active process by which a person thinks deeply about things, asks questions for himself, and finds relevant information for oneself rather than accepting things from others; in this concept, learners learn to solve existing problems and can explain, analyze, and create solutions for individuals as well as society (Mustofa et al.,

2022). The role of learners in applying 21st-century learning is to learn collaboratively, learn problem-based, have high-order thinking skills, and learn to ask questions.

Creativity and innovation

Creativity is not always synonymous with children who are good at drawing or putting words together in writing. However, creativity can also grow as the ability to think outside boundaries, so rules tend to be binding (Anaktototy, 2023). Children with high creativity can think and see a problem from various sides or different points of view. The result is that they will be more open-minded when solving problems. In this concept, students will be invited to get used to carrying out and explaining every idea they think about. This idea will be conveyed to classmates openly so that it will cause reactions from classmates later. This activity can widen students' perspectives and open them to every existing view.

Collaboration

Collaboration is working with someone or several people in a group to achieve a common goal. This activity is essential to implement in the learning process so that children can work together with anyone in the future. When collaborating with others, children will be trained to develop the best solution everyone in the group can accept (Sølvberg & Rismark, 2023). The concept of cooperation will invite students to learn in groups to adapt and lead. The aim of this collaboration is so that students can work more effectively with others, increase empathy, and be willing to accept differences of opinion. Another benefit of this collaboration is training students to be capable. Bis is responsible, adapts easily to the environment and society, and can set high targets for groups and individuals.

Communication.

Communication is a child's ability to convey ideas and thoughts quickly, clearly, regularly, and effectively (Efrati, 2023). These skills consist of skill aspects. Such as speaking on target, understanding the context, and reading the listener (audience) to ensure the message is conveyed. So that students are asked to be able to master, organize, and build excellent and correct communication in written, oral, and multimedia. Students are given sufficient time to use communication skills to communicate with each other, such as conveying ideas, discussing, and solving existing problems.

CONCLUSION

Learning Arabic with a formal approach is undoubtedly a possible strategy for learning, both from the aspects of *al-qawā'id wa al-tarjamah*. Of course, this approach is also by the *qirā'ah* learning strategy because it aligns with the changing time paradigm. The Century of Disruption presents learning strategies more critically and focuses on what is being targeted and aimed at rather than on successful learning. Critical Thinking, Creative and Innovative Communication, and Collaboration are some of the advantages in the learning process that follow the guidance of the current era. Hopefully, this research will undoubtedly provide complete usefulness so that it becomes a reference for the world of mission and learning circles in particular.

AUTHOR CONTRIBUTIONS STATEMENT

[SA] organizes the study, obtains and evaluates the data, and writes the manuscript. [SU] assists in creating the research idea and manages the investigation. [IH] wrote the methodological section of the paper. [MADIL] and [ABA] assits analyzed. Moreover, compiled by all of the authors contributed to the compilation of pertinent references and literature.

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