The Linguistic Intelligence of Students in Applied Classical Arabic Text

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ABSTRACT

Linguistic intelligence plays an important role in helping students cope with everyday problems. This research focuses on the linguistic intelligence of students at Al-Yasiny Islamic Boarding School Jember in the study of classical Arabic texts. The research method used was auto-ethnography with observation checklists, written interviews, and questionnaires, which were tested through triangulation. The results show the development of linguistic intelligence through the application of classical Arabic texts. Language proficiency through discussion reached the highest percentage (87.2%), while reading and writing foreign languages had the lowest percentage (73.6%). This research can be used to design learning programs that support the development of students' linguistic intelligence, both in classical Arabic and foreign languages, in facing future challenges.

Kecerdasan linguistik berperan penting dalam membantu siswa mengatasi masalah sehari-hari. Penelitian ini fokus pada kecerdasan linguistik santri di Pondok Pesantren Al-Yasiny Jember dalam pengkajian teks bahasa Arab klasik. Metode penelitian yang digunakan adalah auto-etnografi dengan checklist observasi, wawancara tertulis, dan angket, yang diuji melalui triangulasi. Hasilnya menunjukkan perkembangan kecerdasan linguistik melalui aplikasi teks bahasa Arab klasik. Kemampuan berbahasa melalui diskusi mencapai persentase tertinggi (87,2%), sementara membaca dan menulis bahasa asing memiliki persentase terendah (73,6%). Penelitian ini dapat digunakan untuk merancang program pembelajaran yang mendukung pengembangan kecerdasan linguistik santri, baik dalam bahasa Arab klasik maupun bahasa asing, dalam menghadapi tantangan di masa depan.

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1. Introduction

The study of classical Arabic texts at Al-Yasiny Islamic Boarding School in Jember is oriented towards practical application of the substance, in addition to training students to read and gradually understand the texts. The applied model of studying classical Arabic texts was chosen because on average, ±90% of the students did not have prior experience adapting to the pesantren tradition. The students reside at Al-Yasiny Islamic Boarding School in Jember as an alternative for learning while pursuing formal education at SMKN 2 Jember as their main goal. The texts studied by students at Al-Yasiny Islamic Boarding School in Jember have special characteristics of tne classical Arabic text: they are white, with large font size, spaced out, and have syakal. This is different from texts in other pesantrens that typically use smaller font sizes, with tight spacing, and without syakal. While other pesantrens place a more dominant emphasis on teaching Arabic grammar rules (naḥw and ṣarf), at Al-Yasiny Islamic Boarding School in Jember there is no teaching of Arabic grammar rules at all. The focus of studying classical Arabic texts at Al-Yasiny Islamic Boarding School in Jember is for students to be able to apply the content of the texts effectively. To achieve this, the study needs to be manifested in an applied form to condition the typical intelligence (multiple intelligence/MI) at the linguistic level.

The study of classical Arabic texts in pesantrens is typically managed through stages that are believed to have an impact on students' ability to read texts that are in Arabic. It is commonly known that students need to learn naḥw, ṣarf, and even memorize several naḍam in order to have competence in reading Arabic texts in classical books (Muid *et al.*, 2021; Ifendi, 2021). The orientation of studying classical Arabic texts in this domain can degrade potential that could be more valuable if directed towards the application of the content (see Yahya, 2015). Through the selection of classical Arabic texts with syakal, it is possible to help students - especially beginners - digest the content of the texts and apply them to solving real-life problems (compare with Sudiarti, 2015). In the study of classical Arabic texts, the substance that needs to be explored is the content of the texts, not just the way of reading them. The application of content that is rarely oriented by pesantrens makes students study the content of the texts cognitively, or at most, in the affective domain. However, studying classical texts - especially fiqh - has a significant impact on solving social problems (Rijal, 2018).

Based on these ideas, this article aims to elucidate the applicative study of classical Arabic texts in terms of linguistic intelligence (LI) at Ponpes Al-Yasiny Jember. This article will answer (1) the conceptualization of applicative studies, (2) the application of applicative studies, and (3) the results of the application of applicative studies on LI. This article will provide a foundation for modeling the study of classical Arabic texts that is more contextual, thus developing the components of LI intelligence. This information will have an impact on the nomenclature of education in pesantren as non-formal education based on religious studies, in addition to focusing on developing language competence in terms of reading classical Arabic texts. The development of education in pesantren is a necessity in responding to the development of ethics, morals, interests, and in efforts to foster the intelligence of students in all aspects of solving life problems.

LI needs to be developed in such a way that the study of classical Arabic texts in pesantren does not stop at text analysis. LI will help students to face challenges and solve problems. The model used in the study has a significant position if it is designed in an applicative way, so that students are not only able to read texts but also able to relate the substance of the texts to become an analytical tool for the object being faced. This intelligence will have an impact on students in the world of work, such as in architecture, trade, and in a broader context. The strategy for studying classical Arabic texts at Ponpes Al-Yasiny Jember places LI as a gateway to better understand the substance of the texts and apply it in real-life situations.

2. Method

2.1. Research Object

This article describes a research on the study of classical Arabic texts at Ponpes Al-Yasiny Jember, which uses the book Sulam Safinah in discussing the concept of two qullah water. The book has a different content that is specifically designed for beginners in studying classical Arabic texts, making it

easier to comprehend and read accurately. This research object is interesting to be studied because the study is designed to be more practical. This can be seen after the reading process is completed, where the students discuss the content of the book about two qullah water, formulate mathematical conversion calculations from liters to centimeters, measure the bathtub, measure the minimum limit of two qullah water in various bathtubs - including foot washing places, and present their findings. These interesting activities lead us to seek answers to how the LI of Al-Yasiny Jember students is developed.

2.2. Research and Data Type

This research uses a qualitative approach with the type of autoethnography focused on understanding social experiences through reflection on the researcher's own activities and social interactions (self-narrative) or the surrounding environment. With this type of research, groups outside of the research can gain a deeper understanding of the holistic portrait of the researched object. This type of research was chosen as an effort to provide a comprehensive picture of the LI aspect in the study of classical Arabic texts, starting from physical sensations, feelings, thoughts, and emotions as a form of sociological introspection. The researcher has immersed themselves in this research object to understand the LI experienced by the students of Ponpes Al-Yasiny Jember.

2.3. Source of Information

In this research, we involved 25 students who reside in Ponpes Al-Yasiny Jember. They are studens of Islamic boarding school students and students of SMKN2 Jember who, on average, have not been exposed to classical Arabic text studies before, making their experience with the pesantren relatively low.

2.4. Research Process

To bridge the subjectivity of auto-ethnography in this research, data collection techniques in this article were carried out through in-depth research including checklist-observation, written-interviews, and questionnaires with the addition of confirmed stories about the subjects being told. These three data collection techniques are primary data that will answer the research objectives, problem formulation, and serve as the basis of data in the argument presented in this article. Checklist-observation is used to answer the results of classical Arabic text analysis by observing the LI of the students according to intelligence indicators that have been made by the researcher. Written-interviews were chosen to give freedom to informants in providing descriptive responses related to their experiences through filling out a Google Form. This data will provide an open description of what they experienced during the classical Arabic text analysis. Meanwhile, data from the questionnaires function as feedback from what they have experienced during the classical Arabic text analysis to measure their LI implications.

2.5. Data Analysis Techniques

The data analysis in this article uses the Miles & Huberman model through techniques of data reduction, data display, and data verification. The data obtained from the checklist-observation is used to compare LI indicators with what has been observed through the Likert scale. With this technique, the percentage of LI from the total number of students can be determined, and the observation results can be grouped according to the types of intelligence indicators in LI through graphical display. The data from the written-interview is reduced based on the specialization of the written comments, which will provide in-depth insights from the students and also be used to classify positive or negative typologies. Meanwhile, the questionnaire will be comparative data on the consistency of field findings. The data produced is then checked for validity using triangulation of the data collection techniques used. The results of this triangulation determine the degree of validity of the obtained data.

3. Results and Discussion

3.1. Intelligence

There has been no comprehensive definition of intelligence since its emergence in the 1980s introduced by Galton when adapting Darwinian thought in struggle of life. However, Galton interprets intelligence by ". . . inherited characteristic; essentially one-dimensional" (Goldstein, 2012, p. 151) or ". . . distinct units

of mental functioning . . ." (Gardner, 1983 in Morgan, 1996, p. 263). Both Galton and Gardner believed that intelligence is genetic (gifted) which is more commonly called intelligence quotient / IQ. Since Galton's thoughts about intelligence came to the fore, the world began to be introduced to intelligence tests often called IQ tests, which were later developed by Bined in the early 20th century (Goldstein, 2012). Gardner, the originator of MI, also had time to develop this intelligence test. Throughout the 20th century, the world was filled with contestation of scientists to develop test instruments to measure a person's intelligence by obtaining scores. There is no standard number on how many scores a person must achieve to be said to be intelligent.

However, Bined classifies intelligence levels based on score categories: <30 (ideot), 30-49 (embicile), 50-69 (moron), 70-79 (border line), 80-89 (dull average), 90-109 (average), 110-119 (superior), 120-139 (very superior), and >140 (genius) (compare with Figure 1). To give you an idea, Albert Einstein had an IQ of 160 and BJ. Habibie, the third president of Indonesia, has an IQ of 200. Meanwhile, site www.worldpopulationreview.com in 2022 reported the average IQ score of Indonesians was 78.49, down 9.5 from the previous decade, and ranks 130th out of 199 countries. Measuring intelligence by relying on IQ test results has recently begun to shift with the development of more sophisticated types of tests, such as academic ability tests, verbal intelligence tests, and so on that are commonly used for special purposes (see Reinaldi &; Hidayat, 2021).

Figure 1. Score IQ (www.test-iq.org)

3.2. Multiple Intelligence

Gardner (1991) defines intelligence as "a special potential whose existence can move intellectuals appropriate to specific situations" (Delgoshaei &; Delavari, 2011, p. 361). Gardner stated that his view of intelligence promoted by traditional circles as the competence of adaptation to the environment does not reflect the core of intelligence itself. He believes that it is not because the adaptation factor of a person's intelligence is formed, but the difference in ability due to the diverse cultural contex behind it. This means that a person's intelligence is not molded from the environment, but the result of self-processing creativity in substituting knowledge that comes from his environment. Gardner's view is a reflection of the upheaval of modern learning psychology thinking, cognitivism responding to the emergence of the school of behaviorism that had mastered the universe of psychology about the meaning of intelligence. Cognitivism as the antithesis of behaviorism arises by providing a new view that a person stores, organizes, and connects new knowledge with old ones which has the consequence of changes in perception and understanding that do not require changes in observed behavior such as behaviorism beliefs.

MI is formed in a person through the interweaving of typical gradations of intelligence. A person's intelligence is not always dominated by one typical intelligence although it is possible (Handayani et. al., 2021). Gardner classifies MI in nine typical intelligences: verbal-linguistic, musical, mathimatical-logical, visual-spatial, bodily-kinaesthetic, intrapersonal, interpersonal, naturalist, and existentialist intelligences. These nine typical intelligences go hand in hand according to the character that exists in the individual.

This nine-type intelligence rejects the determination of the IQ classification initiated by previous scientists. With good optimization, this typical intelligence can lead someone to have competence in solving a problem or making valuable products so that the intelligence possessed determines the tendency of certain characteristics that become talents in a person's life.

3.3. Linguistic Intelligence

Among the nine intelligences promoted by Gardner, LI was chosen to be the focus of study in this article. LI is a language intelligence possessed by someone who can use language effectively in oral and written form. The characteristic of LI is being able to use a variety of words and string them into sentences that can be understood, fond of activities related to language, such as listening, speaking, reading, and writing (Shatz, 1994). They also tend to be able to analyze information from oral or written easily and can discuss well.

LI indicators can be formulated by (1) being able to master foreign languages or languages that are not used daily; (2) be able to read and write well; (3) able to discuss and communicate in expressing ideas; (4) understand the material that has been read; (5) able to summarize, explain, and interpret the text that has been read; (6) can easily listen and respond correctly to expressions from others; (7) flexible in speech, not convoluted or difficult to understand; (8) able to use simple language and be able to adjust to the person being spoken to; and (9) be able to use grammar correctly, judge spelling, and choose appropriate diction.

3.4. Supporting Learning in Ponpes Al-Yasiny for Linguistic Intelligence

We study classical Arabic texts through the book of Sulam Safinah with Ponpes Al-Yasiny Jember students every Wednesday night. This study lasted for 1.5 hours after Maghrib and passed the time of Isya'. This study begins with the recitation of the shalawat that is typical of Ponpes Al-Yasiny Jember before the study is carried out, then followed by tawasul as the opening. We usually scramble students to read before we start. Usually three students who read in turn. After this stage we passed, we began to read the classical Arabic text on the chapter that talks about the two qullahs. The way we read slowly, accompanied by the Javanese meaning (pegon) and followed by the meaning with Indonesian. Often also during reading and interpreting we use Javanese langgam to add 'aesthetic' nuances, in addition to technical reasons to wait for students to finish writing meanings.

After reading and interpreting from teacher, each student took turns reading each other. They divided groups and discussed the content of classical Arabic texts. They asked each other and answered. The students then asked to teacher to bring a ruler to measure the bathtubs in the Ponpes Al-Yasiny Jember neighborhood which were various sizes. They measure the length, height, width, and volume of the bath water. The results of this measurement they brought back to the mushalla to calculate the suitability of the bathtub with two qullahs and calculate the minimum limit of two qullahs converted to centimeters according to the size of the bathtub. Two of the 25 students represented in giving explanations about processing measurement data. After a pause to count, each group of students came forward in turn to present the results of the calculation. The results of this calculation are discussed again in a panel to ensure the accuracy of each group's calculation.
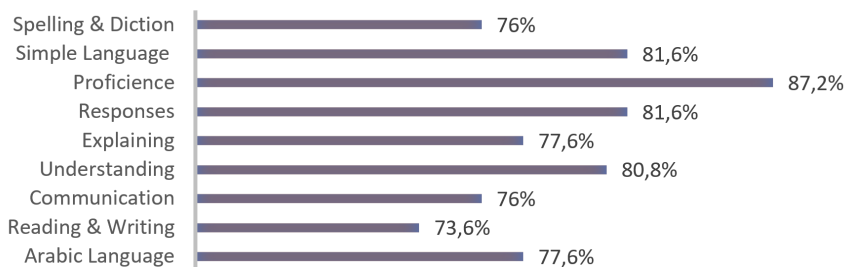

Figure 2. Percentage of LI checklist-observation in classical Arabic text review

The study of classical Arabic texts in Ponpes Al-Yasiny Jember contributed a percentage of students' LI. From measurements through checklists-observations, the average reading of students in classical

Arabic texts was 77.6%, reading and interpreting the book 73.6%, how to communicate students 76%, student comprehension 80.8%, how students explained 77.6%, how students responded 81.6%, student proficiency in language 87.2%, simplicity of the language used by students 81.6%, and the right choice of words 76%. This data shows a close correlation between LI indicators.

In addition, from the results of the written-interview, student 1 as Chairman of the Management of Ponpes Al-Yasiny Jember, gave a note ". . . Through practice after reading the book allows me to better understand and understand the contents of the book." In addition, student 2 commented, "During practice, I understand how to measure and discuss with friends, so (I) just found out there is a special way to measure two qullahs." Student 3, who majored in Building Modeling and Information Design (Architecture) at SMKN2 Jember, stated "It can help me understand how to construct a bathtub to fit two qullahs." The Board of Management of Ponpes Al-Yasiny also gave a positive response that "My friends and I became flexible to understand the contents of the book through existing discussions, so after reading the book directly practice and discussion made us able to better understand the contents of the book."

This information makes us understand that the study of classical Arabic texts through discussion and practice provides experience to Ponpes Al-Yasiny Jember students in honing their LI. This has an impact on positive aspects in the development of learning that not only fill the cognitive realm, but also psychomotor (see Hasanudin & Fitrianingsih, 2020). Indirectly, the study technique has an influence on their motivation, not only the desire to understand the text content, but also the motivation to apply it in their daily lives. It is possible that the study of classical Arabic texts applicatively patterns them to apply contextually in thinking and act as a real impact of behavior change in learning.

Opinion of student 1 has an alignment with the data at the time of observation of 80.8%. The study of classical Arabic texts provides a space for discussion to exchange understanding and express opinions so that language proficiency is understood to occupy the highest percentage at 87.2%, which correlates with simple language use and response style which is 81.6% each. Both student 2 and student 3 gave almost the same account as student 1. The aspect of comprehension through the study of classical Arabic texts applicatively accelerates students to achieve LI indicators.

The applicative study of classical Arabic texts was responded to variously by 25 students via Google Form. Of the comments that have been filled, 72% of students responded positively that they can apply LI to aspects of giving meaning to the book, 92% have an impact on their level of understanding and—in the same number—also affect their perception in understanding, and 68% of students have confidence in discussing.

It gives us an idea that the applicative study of classical Arabic texts that we apply at Ponpes Al-Yasiny Jember can train their LI. This experience we witnessed for ourselves when they read the classical Arabic text. We realized that their ability to read classical Arabic texts could not be equated with students in other pesantren. As beginner students in studying at pesantren with competence in reading Arabic texts on books below average, the selection of books that are shari's wisdom becomes a solution for their needs in classical book studies.

3.5. Why is linguistic intelligence more dominant in oral language?

LI obtained by Ponpes Al-Yasiny Jember students through the study of classical Arabic texts showed a lower percentage on reading and writing meaning indicators than on other indicators. On the other hand, a high percentage is found in discussions in applying text content. However, the understanding of students is much higher in discussing through expressing opinions and responding to other students. These results were also confirmed positively by some informants who felt their language skills were well honed through applicative study of classical Arabic texts. This finding is different from the results of research by Dewi and Wilany (2019) which they stated that LI is directly proportional to the ability to read and write. However, it does not rule out the possibility that intelligence is closely related to habits so that it is more dynamic (Arafat et al., 2021).

Most students do not have a background in Arabic other than Qur'an studies before at Ponpes Al-Yasiny Jember so that their ability to read Arabic texts other than the Qur'an is relatively low, because the way to read Arabic texts in classical books is different from reading the Qur'an. Reading the Arabic classics is done in fragments based on phrases or words. While the Qur'an is read according to the waqaf-ibtida' which has been given a special mark. In the case of interpreting texts using pegon, whether in Javanese or Indonesian, it is possible due to technical factors written by students, such as the size of

the writing, and—it could be—the writing style. However, students' LI outside of foreign languages such as discussion skills appear to outperform other LI indicators (Erlina et. al., 2019). Most likely the superiority of this study is due to the study of classical Arabic texts at Ponpes Al-Yasiny Jember is more oriented towards understanding and application through preblem-base learning, in this way they can optimize LI through activities in discussion.

These results indicate that LI cannot be built alone. Santri as social beings have the need to express opinions and respond through language, because language is a medium for interaction and vice versa through interaction a language community is formed. In addition, LI is formed through practicing and applying so that language intelligence is awakened not only from internal factors such as productive ability in language (*intāj al-lugah*), but also external factors such as receptive ability in language (*isti'āb al-lugah*).

The results of this research are the basis for understanding that LI santri will not be formed optimally if the study of classical Arabic texts is not directed to applicative. Classical Arabic texts without *syakal* can also hinder students from achieving the LI indicator to the maximum (Mannan & Hidayah, 2022). Although the grammatical side can also be an indicator of LI, the analytical realm in grammar has the potential to inhibit the orientation of studies (Hali, 2017). In addition, excessive concentration in the reading of classical Arabic texts has an impact on the negation of the important function of classical text study, which is to take substantial meaning to be implemented.

The study of classical Arabic texts in pesantren environments has varying degrees of difference. The tendency of LI built on mastery of *qawā'id* and target reading requires high effort to achieve the goal of classical Arabic text reading. This was stated by Muid (2021) in his research at Ponpes Jami'yyah Ihsaniyah al-Mukhtariyah Kerinci, that 40% of students are more able to understand when given an explanation. That is, classical Arabic texts without syakal are heavy for students to understand. In his observations, Muid found that intelligence can be known when they express their understanding in front of their friends. This is the basis of linguistic intelligence manifested through discussion in the applicative study of classical Arabic texts. Mustofa (2011) also realizes that *qirā'ah* "requires serious effort in achieving the expected goals as a support for understanding the Arabic scriptures (Muid, 2021, p. 84). When compared with studies at Ponpes Al-Yasiny Jember, the practice of classical Arabic studies in addition to targeted textual understanding is also directed at discussion as a form of strengthening and efforts to explore texts through context in an applicative form.

Observing students can build their LI through the study of classical Arabic texts applicatively, pesantren that have similar characters with Ponpes Al-Yasiny can modify the strategy from text recitation to text study followed by application to content. In addition, classical Arabic texts also need to be adjusted to the abilities of students and targets. Activities for the target of reading classical Arabic texts can be supported by special classes so that pesantren can be prospected to become laboratories for confirmation of religious activities. In this way, in addition to students being able to understand the content through auditory, they can also digest the content of the text through direct practice with the support of discussions related to students' daily lives. In this way, LI students can wake up optimally and form their confidence in learning.

4. Conclusion

In this research, it was found (1) LI occurs when students are active, because LI is formed not only in terms of mastering foreign languages, but also the ability to rhetoric concepts in the minds of students with a certain level of understanding; (2) The study of classical Arabic texts is applied through the reading and meaning of Arabic texts and applied by discussion and implementation of text substance; and (3) The study of Arabic texts applicatively encourages students to optimize their LI confidently through an active discussion process. This research gives us a better understanding of the study of classical Arabic texts applicatively in pesantren in order to build LI santri. LI as part of MI needs to get a pressure point to meet the needs of students in religious studies in pesantren. The applicative concept is the basis for the formulation of studies that are not limited by the study of Arabic texts, but are also directed at the applicative realm so that they can be contextualized in the form of implementation. The concept of applicative studies requires that there is a discussion room to examine certain cases that are often faced

by students. This method provides valuable experience to students and at the same time deconstructs the position of students from passive learning objects to active learning subjects in the pesantren environment.

This research orients studies on LI santri in the study of classical Arabic texts so that it has not touched on the level of effectiveness in modeling the study of classical Arabic texts applicatively. Research that can be done next needs to be concentrated on the study of classical Arabic texts that are positioned as treatment in student learning to develop students' LI skills. Research can later use a quantitative approach with pre-test and post-test in order to better know the more value of studying classical Arabic texts to become construction material for the next classical Arabic text study pattern for beginner students.

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