SPEAKING SKILLS AT THE SALAF ISLAMIC BOARDING SCHOOL

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Abstract

The majority of Arabic language learning at Salaf Islamic Boarding Schools leads to maharah qira'ah- istimā'. One of the salaf Islamic boarding schools, namely Raudlatul Ulum Guyangan Pati, Central Java, Indonesia, began the formulation of curriculum transformation by achieving the goals of speaking skill (mahārah kalām). This study aims to describe the implementation of mahārah kalām material from the ACTFL Perspective Arabic language curriculum at the Raudlatul Ulum Islamic Boarding School. The method uses a qualitative explanatory case study approach. The implementation of mahārah kalām material follows four curriculum management stages: planning, organization, performance, and evaluation. The results: (1) planning: preparation of muhādaśah materials 2JP, debates, speeches based on: (a) vision and mission, (b) goals of mahārah kalām, (c) developing students' talents; (2) organization: material using al-Lugah al-'Arabiyyah Bayna Yadaik; (3) performance: learning process uses direct, audiolingual, mixed methods supporting bi'ah, native speakers, laboratories, turat books; (4) evaluation using imtihān and munāqasyah.

Keywords: Mahārah Kalām, Salaf Islamic Boarding School.

Introduction

Santri who are studying foreign languages, strive to be able to master the four language skills. According to Kuswoyo, mahārah kalām (speaking skills) is a fundamental and important part of learning foreign languages, including Arabic.(Bahruddin, 2017; Kuswoyo, 2017). Rahmaini quotes Mahyuddin's opinion (2011) stating that mahārah kalam will occur if there are the following things, namely:

1) the speaker and listener interact at least; 2) language code understood by listeners and speakers; 3) recognized in certain areas; 4) barter; (5) environmental connection (text and context); (6) relating to the present; (7) involves the voice or vocal organs; (8) receive a sound symbol or symbol (Fikri et al., 2021; Rahmaini, 2015). Mahārah kalam cannot be separated from oral expressions such as statements, questions, exclamations, greetings and so on. This oral expression becomes an important urgency in mahārah kalām.

Learning Arabic in Islamic boarding schools using the yellow book or classic books has had a positive impact on increasing several mahārahs, especially mahārah qira'ah, and mahārah kalām is no exception. It is called the yellow book because it was printed on yellow paper, but now it is also printed on white paper. Salaf Islamic boarding schools have 3 special characteristics, namely: (1) The institutional dimension is an Islamic institution led by a kiai who has high authority over his students as cadres of scholars who will play a role in the midst of community life. The kiai is responsible for the teaching process at the salaf Islamic boarding school; (2) The conventional historic dimension is a place of preaching and instilling Islamic monotheism and moral values, the center of dissemination through the establishment of a mosque or surau as the main component of the salaf Islamic boarding school. The santri become obedient to the kiai, namely imitating and doing what the kiai practices; (3) The cultural adaptive dimension, namely Islamic boarding schools are able to adapt to the surrounding social culture,(Asy'ari & Zainuddin, 2018; Muhtarom, 2005).

Islamic boarding schools are not only a religious and educational function, but also a social function(Qomar, 2004), is also able to contribute to an educational model with independent independence characteristics that has a function as an institution that transforms religious knowledge (Islamic values) and social engineering (social engineering)(Habibi, 2019; Islam, 2004). The government provides equal opportunities for salaf Islamic boarding schools, namely SKB 2 Ministers (Minister of Religion and Minister of National Education) No: 1/U/KB/2000 and No. MA/86/2000, dated March 30, 2000 as a decree allowing Salaf Islamic boarding schools to carry out learning processes with material on religious knowledge and general science material, and obtain legality from the government by issuing diplomas. Salaf Islamic boarding schools that take part in this opportunity have extra hours of study in full for 24 hours a day or are called the Fullday Educational System.(Ardiansyah & Muhammad, 2020; Fikri et al., 2021; Nurcholis & Salaeh, 2019). For this reason, the Salaf Islamic Boarding School then continued to adjust to the demands of the times by adding some scientific materials (IPTEK) as an effort to produce graduates who master science and technology, have good morals, and are able to contribute to society.

Each Islamic boarding school can make management arrangementscurriculumfor improving mahārah/language skills to be achieved, including mahārah kalam, this is what is implemented by the Raudlatul Ulum Guyangan Pati Salaf Islamic Boarding School, Central Java. Kurniawati's research stated that one of the Islamic boarding schools she studied supported Arabic as the language of communication, so that management was carried out with planning, organization, implementation and evaluation of the curriculum with teaching materials all using yellow books and modern Arabic books, as well as all learning implementation processes using subject matter religion with the language of instruction that uses Arabic (Kurniawati, 2016). Raudlatul Ulum boarding school is a salaf boarding school which is now consistently developing mahārah kalām in learning Arabic.

The guidelines for foreign language proficiency that are applied to Islamic boarding schools will be reviewed by researchersperspectiveAmerican Council on The Teach of Foreign Language (ACTFL). The ACTFL proficiency guidelines were first published in 1986 as an adaptation of the United States' Interagency Language Roundtable (ILR). ACTFL latest edition 2012 withspecial level (distinguished), superior level (superior), advanced level (advanced), intermediate level, and novice level. The advanced, intermediate, and novice levels are further divided into high, mid, and low sublevels. (Swender & etc, 2021).

This Islamic boarding school, which is located on the coast of Pati Regency, Central Java Province, has begun to change the stigma about Islamic boarding schools by teaching mahārah kalam. The large number of alumni who were able to win scholarships to the Middle East made researchers want to do more research on the implementation of mahārah kalām learning materials as a transformation of the Arabic language curriculum at the Islamic boarding school. The materials taught at this Islamic boarding school are very interesting, such as the Alfiyah ibn Malik Book which is the main book that must be memorized by students at the MTs level, which is also the main requirement for level advancement at each level. Apart from being able to maintain its identity as a salaf Islamic boarding school in teaching the study of the yellow book as the main source of studying Islam, This Islamic boarding school is considered capable of developing mahārah lugawiyyah for students, including mahārah kalām students. The purpose of this research is to describeimplementation of mahārah kalām material in the transformation of the Arabic language curriculum from the ACTFL perspective in salaf Islamic boarding schools, so that the achievement of maharat lughwiyyah for students in salaf Islamic boarding schools also has a balanced priority inmaharatand has many benefits for the provision of students to success.

Research Methods

This research used a qualitative approach with the type of explanatory case studies at the Raudlatul Ulum Islamic Boarding School Guyangan Trangkil Pati from May to August 2021. The data source was from informants using a purposive sampling technique and using interviews, observation, and documentation of learning Arabic. from the 2015-2020 period. The data analysis technique uses the Miles and Huberman Models, namely data grouping, data display, data reduction, and data presentation (Moleong, 2007). Implementation of mahārah kalam material at this Islamic boarding school follows 4 stages of curriculum management namely planning, organization, implementation, and evaluation(Hasanah & Deviana, 2020; Nasbi, 2017)based on the guidelines for achieving foreign language proficiency from the perspective of the American Council on The Teachil of Foreign Language (ACTFL) as a transformation of the Arabic language curriculum at the Raudlatul Ulum Salaf Islamic Boarding School, Guyangan Trangkil Pati, Central Java.
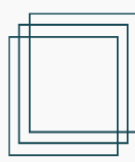
Results of Analysis and Discussion

The researcher conducted an analysis and description of the implementation of mahārah kalām material at the Raudlatul Ulum Guyangan Pati Islamic Boarding School, Central Java, paying more attention to learning mahārah kalām including 4 stages.

A.Planning

The mahārah kalām material at the Raudlatul Ulum Guyangan Pati Islamic Boarding School, Central Java, is a transformation of 3 Arabic curricula from the curriculum of the ministry of religion, the ministry of national education, and local content. At the Ministry of Religion, Arabic is a sub-subject of Islamic Religious Education (2 Hours Lessons). At the Ministry of Education, Arabic as a foreign language subject (2-6 hours of lessons). In the Arabic local content curriculum, it is specifically narrowed down to muhādaṡah subjects (2 hours of lessons).

Mahārah kalām is intensively taught on muhādaṡah material. The objectives of muhādaṡah learning at the Raudlatul Ulum Guyangan Pati Islamic Boarding School in general are: (1) getting used to speaking Arabic; (2) understand and be able to translate the conversation of the interlocutor; (3) likes Arabic. Effendi mentioned that the purpose of muhādaṡah is to practice speaking for beginners and intermediate levels, meaning that students can communicate simply orally in Arabic. Meanwhile, the ultimate goal of the pronunciation exercise is the pronunciation of expressions (ta'bir), namely expressing ideas or thoughts to others(effendi, 2006; Mahmudah et al., 2021). Presenting muhādaṡah material is more with hiwār, imitation and memorizing idioms, presenting one sentence in one situation, not presenting the nahwu structure separately, and is better with a deductive system, focuses more on utterances, uses more language in communication and more use language to express intent and purpose.

The transformation of the Arabic language curriculum with mahārah kalām material is based on a needs analysis, namely the interests of the salaf Islamic boarding school itself in the vision and mission of the Islamic boarding school, the goals of mahārah kalām, and the goals of achieving student achievement results.

1)Islamic boarding school vision and mission

From the vision, mission, and achievement indicators at the Raudlatul Ulum Trangkil Pati Java Islamic Boarding School, it shows efforts to develop science rapidly, creating students who are able to clearly read and understand references from the yellow book (religious science), able to master science and science (ilmu world), and Arabic is able to master the language and English as an international language which means mastering maharat or language skills which include istima' (listening), qira'ah (reading), kalam (speaking), and kitabah (writing).

The results of observations and interviews with researchers found data that this Islamic boarding school is currently developing material on maharat al- qira'ah and mahārah kalām for students in an effort to make students able to go international both in the field of achievement and continuing their studies to tertiary institutions abroad. This is based on the author's interview with KH. Drs.

M. Najib Suyuthi, M. Ag, caretaker of the Raudlatul Ulum Guyangan Islamic boarding school:

 Santri contribute to society and are able to have a social spirit, are able to communicate well to the general public, this is Indonesian, Arabic and English are encouraged, students are able to speak Indonesian well, are able to speak foreign languages well, are able to convey ideas orally and in writing in the future. Santri are able to be proficient in maharat lugawiyyah, language skills, we fulfill the facilities, native speakers, language laboratories, extracurriculars."

2)Purpose of Mahārah kalam

The basic goals of mahārah kalam are being able to pronounce sounds or letters, Arabic words with the correct makhraj and intonation, being able to communicate with others or foreigners in fluent Arabic, and being able to express thoughts through fluent and fusha expressions. Mahārah kalām in Islamic boarding schools aims to enable students to interact (communicate) orally well, add vocabulary, practice it, and use vocabulary in the students' everyday language. Santri are able to convey messages to others and are able to be digested and received by the other person (listener). Santri are able to socialize and be accepted by people who use that language. Based on the author's interview with KH. Drs. M. Najib Suyuthi, M. Ag,

"The purpose of developing kalam is to be able to pronounce sounds or letters, Arabic words with their makhraj and intonation, to be able to communicate and express thoughts, so that students can interact with native speakers when abroad, because this Islamic boarding school has collaborated with Egypt, Morocco, Turkey and other Middle Eastern countries for students to continue studying in these countries, either through the instituted scholarships, achievement paths, or independent pathways, Islamic boarding schools have facilitated this, this boarding school also facilitates native speakers for muhādaṡah subjects and daily kalam practice at the Islamic boarding school, with this we have created bi'ah language environment..."

Habituation of this activity requires hard work by starting the language environment (bi'ah)(Herman, 2016). In addition, students are able to fulfill the practical goals of learning mahārah kalām such as directing, showing and understanding other people, dialogue about daily activities. Based on the author's interview with teacher Arief Khoirudin, Lc:

"Muhādaṡahis the mahārah kalām subject which is part of the Islamic boarding school's local content curriculum, this muhādaṡah teaches students to have the courage to
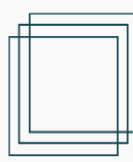
appear to speak in Arabic, Muhādaśah at the beginning of the material is a conversation with friends, memorizing vocabulary for class themes, dormitories, kitchens, canteens, rooms bathroom, study room, living room, dining room, market, office, school, travel, vacation, work and so on, muhādaśah learning requires practice, while the curriculum only gets 2 hours of lessons a week, requires extra patience in teaching to students who different conditions,however, the enthusiasm of the students in learning muhādaśah is appropriate and trying to always use good sentence structures in speaking is a separate motivation for me as an ustaz in accompanying them in learning muhādaśah ".

Based on these,the purpose of mahārah kalam at Islamic boarding schools can be categorized at the level of proficiencyACTFL at beginner, intermediate and advanced levels. At the beginner level, students are able to say short sentences with the theme of daily activities. Sentences used use mufradāt that has been memorized. The speech still uses simple sentences and some listeners find it difficult to understand the speech. The themes of the conversations include personal, family, home, daily activities, hobbies, food, market and travel. Communication tends to be reactive. At the intermediate level, students are able to communicate about daily life, are able to make simple questions, simple sentences and complex sentences using mudhari fields. The speech is understood by the interlocutor who is used to it, while the native speaker does not understand the speaker's intention. The materials used at this intermediate level are daily activities, work, school, recreation, and hobbies. At the advanced level, students are able to communicate information about personal, social, national and international themes, are able to concretely use narratives and descriptions with past, present and future tenses, are able to use language structures and common vocabulary. Material at this advanced level is being able to discuss concrete topics, themes of work, school, home, and daily activities with a clear time frame, being able to have substantial conversations.

3)Talent development and student achievement
Islamic boarding school steps in order to accommodate mahārah kalām as one of developing the talents and interests of students, can bring big changes to the environment of salaf Islamic boarding schools. The implementation of mahārah kalām learning which is carried out in class and outside the classroom with friends, ustadz, and strangers who meet him at the Islamic boarding school complex, provides a challenge for Islamic boarding schools to completely overhaul the culture that has long existed in Islamic boarding schools.(Qomariyah, 2017). Therefore, policies to support the learning of kalam and Arabic with additional hours and so on are urgently needed. As in this pondok mahārah kalām with the addition of muhādaśah and extracurricular debates and speeches in Arabic it becomes a policy as a learning effort so that there is a change in the attitude and behavior of the students, the level of mastery achieved by the students in participating in learning is in accordance with the expected educational goals (Rusady, 2018; Saniif, 2019).
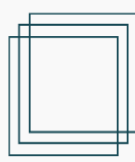
Based on the author's interview with teacher Arief Khoirudin, Lc:
"Children's achievements are in accordance with the conditions of the students, the willingness of the students to study and use the facilities we have provided are complete. We have designed the curriculum to suit this millennial era, students with this Islamic boarding school system are required to be able to muhādaṡah because this is a requirement for their graduation from Islamic boarding schools, there is no reason for students to be unable, because the students here are provided with all conditions or skills. 'oh that supports'.

B. Organization

Based on previous planning, at this organizational stage the Islamic boarding school determines the main sourceThe mahārah kalām learning material used is the book Al-Lugah Al-'Arabiyyah Bayna Yadaik with material on personal circumstances, family, home, daily activities, hobbies, food, market, travel, work and school. Secondary sources of mahārah kalam material also come from teaching videos and other teaching materials with appropriate themes. Organization of the Arabic language curriculum for mahārah kalam teaching materials.

C. Implementation

The learning process of mahārah kalām at this Islamic boarding schoolcontained in the learning methods used by Ustaz who teaches. As forpem methoddefendjaran mahārah kalamThere are 3 methods used by Asatiz in learning, namely methods live(al-Ṭarīqah al-Mubāsyarah),Method
 Audiolingual(al-Ṭarīqah al-Sam'iyyah Aa-Syafahīyah),MethodEclectic (Al- Ṭarīqah Al-Iqnā'iyyah).The learning method is a way of teaching that is used by the ustaz to present material that is mastered to students in groups so that students can understand the material well. Interview results with teacher Abdullah Muzakki, Lc., M. Hum explained:
"LoyalIslamic boarding schools have their own characteristics, both in terms of systems, methods and infrastructure owned, all of which depend on the kiai who cares for them. Likewise with the language used in the teaching and learning process, some use Indonesian, Javanese and also Sundanese. However, when the memorization method is used in the teaching and learning process, the language used is the language of books or books that are memorized. I think all Islamic boarding schools, both modern and salaf Islamic boarding schools, use biblical language when memorizing certain books such as the nahwu book, the ṣarf book which is named. This is done because this method must match what is memorized with the language of the book. Likewise, when students discuss a problem,
In the process of teaching and learning mahārah kalam at this Islamic boarding school, the typical supports that Islamic boarding schools have for achieving the success of kalam santri are:
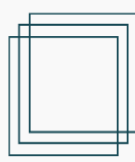
1) Language Environment (بيئة لغويّة)

In this language environment, the ustaz as a model must actively use itLanguageArabic with students, (2)popularizeusing simple Arabic expressions in the daily interactions of students such as ahlān wa sahlān, kaifa hāluk, syukrān, 'afwān, mabrūk, holding a special day in Arabic by interacting frequently, communicating from the time the students wake up until the students go to bed at night, setting the hall language with pamphlets in Arabic, posters using Arabic, and memorize mufradāt.Environmentlanguage in Islamic boarding schools occurs in formal and informal environments:

a) formal environment, namely the condition of being in the classroom. This environment is influenced by the learning method used by the ustaz. The dominant formal environment occurs in the teaching and learning process in the classroom, so that the kalām aspect in the formal environment has a balanced portion with other lugawiyyah mahārāt, namely mahārah istimā', mahārah qirā'ah, and mahārah kitābah. It is in this formal environment that the practice of kalām is emphasized with the correct grammatical structure, which is adapted to the nahwiyyah students' lessons at Islamic boarding schools.

b) Informal environment, namely the language environment outside of class hours, when students are in the dormitory during breaks, when students eat in the canteen, when students play on the volleyball court, when students stand in line to take a shower in the bathroom. This environment frees students to interact and communicate in free Arabic without the crush of grammatical structures, so it really helps raise courage for students who are still at the beginner stage.

2) Native (Speakers)ناطق ألّ ّم)

Presencenative speakers onenvironment bahasa (Bī'ah lugawiyyah)make this boarding school special. Cottagepesantren is able to develop iktisab lugah, bringing in native speakersand Arabic language teachers who are graduates from the Middle East and are competent in the field of Arabic. Native Speakers are in both formal and informal environments. Santri can study with native speakers in terms of lahjāt and mufradāt fushā and Amiyah on the learning schedule in class and outside the learning schedule. Santri who study from MTs to MA level, will have a lot of time to communicate, practice conversations with native speakers, so that students' language skills can be active, have the characteristics of Arabic Fushā, have lahjāt like native speakers, use sentence structures in every the dialogue.

3) Language (laboratoryمعمل اللّغة)

The language laboratory is also one of the supports for the success of learning in Islamic boarding schools.Utilizationlanguage laboratories in learning Arabic are strongly supported by supporting facilities and implementing schedules as effectively as possible.
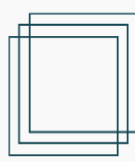
The students use the laboratory as a learning medium, learning tool, and learning evaluation. The laboratory is an important access to improve students' mahārah kalām skills, because students can practice (exercises) so that students are able to have many choices of vocabulary, are able to choose words to say. Laboratory equipment that is designed to be maximally able to improve the ability of students in kalām, dialogue or communication simulation laboratories can be carried out properly (Ahmadis, 2019). ResultsInterview with Deputy Head of Curriculum Mohammad Sukron, S. Pd stated:

"In the language laboratory, students are very happy, they can access Arabic language websites, they can also be taught to be able to communicate directly with native speakers via the links provided, they can also listen to videos with native speakers, so indirectly, students learn Arabic with Arabic language. The exercises that I practiced with students while in the laboratorythat ishear then say the word or sentence again, there is text that they hear via audio then they imitate it and even memorize it, watching instructors from native speakers regarding the pronunciation of sentences that use the correct sentence structure."

4)   Yellow Book

It is clear that the yellow book at this Islamic boarding school is a mandatory teaching resource for every mandatory material in the local content curriculum, the goal is for students to understand the basics of science based on the Qur'an and Hadith, as well as from the consensus of friends and the fatwa of the clergy contained in the yellow book. Santri who study with the yellow book will be encouraged to understand the contents of the yellow book by learning Arabic, because the yellow book uses Arabic in delivering its material. The students can understand the general translations in the yellow books which they learn through understanding the meaning of mufradāt (vocabulary) in these yellow books. Salaf Islamic boarding schools still rely on the yellow book as the main reference in learning. The yellow book is the basis for the contributions of the Salaf Islamic boarding schools as follows: 1) being able to provide the correct linguistic foundation for students in terms of tarkīb and qawā'id, the more students interact with the yellow book, the better the Arabic language they produce; 2) being able to transform Islamic values contained in the materials being taught, such as the values of justice, monotheism, humanity, modesty, independence; 3) able to create strong personal students, carry out obligations and rights, and accept Allah's rules as their Lord; 4) being able to give birth to an intellectual figure as well as a cleric who is able to lead the people 2) being able to transform Islamic values contained in the materials being taught, such as the values of justice, monotheism, humanity, modesty, independence; 3) able to create strong personal students, carry out obligations and rights, and accept Allah's rules as their Lord; 4) being able to give birth to an intellectual figure as well as a cleric who is able to lead the people 2) being able to transform Islamic values contained in the materials being taught, such as the values of justice, monotheism,

humanity, modesty, independence; 3) able to create strong personal students, carry out obligations and rights, and accept Allah's rules as their Lord; 4) being able to give birth to an intellectual figure as well as a cleric who is able to lead the people(Amrizal, 2017; Nurcholis et al., 2020).

D.   Evaluation

Evaluation of mahārah kalām learning includes Imtihan and Munāqasyah. Imtihan namely US, UTS, daily exams and monthly exams. Munāqasyah is a test specifically for class XII (twelve) by strengthening the test material for memorizing Juz Amma, reading the Yellow Book, Arabic conversation and English conversation (muhādaṡah). The assessment instrument used is vocabulary memorization, telling stories, conversations, speeches, and discussions.

Evaluation of the achievement of transforming the Arabic language curriculum with mahārah kalām material can also be seen in the success of Islamic boarding schools in accepting students to receive foreign and domestic scholarship programs, student championships in competitions in the Arabic language cluster, namely Arabic debates and Arabic speech, and the development of personal abilities Students:

1)   Receive Foreign and Domestic Scholarships

Foreign and domestic scholarship programs. The foreign universities that cooperate with the Raudlatul Ulum Islamic Boarding School are: Al Azhar Cairo Egypt, Libyan Islamic University, Yemen Al-Ahghqot University, Northeastre University Boston America, Ibnu Sa'ud Islamic University Saudi Arabia, Pakistan Islamic University, National University of Malaysia, University

Moroccan Islam, Ummul Quro University Medina, Khurtum Sudan University. Domestic universities that are collaborating are: STAN Jakarta, STP Jakarta, UIN Jakarta, University of Indonesia Jakarta, ITS Surabaya, Airlangga University Surabaya, IAIN Surabaya, Brawijaya University Malang, and various other state/private universities. As of 2020, there are 358 alumni who have continued studying abroad.

2)   Participating in Championships in extra-curricular activities

Extra-curricular activities for channeling the talents and interests of students in addition to the field of book deepening are also in the field of Arabic which are managed by LPPBA, namely:Arabic Language Immersion Course, Arabic Speech Training, and Arabic Debate Training. Many achievements were obtained   from   the

  participation of   students   in activitiesextracurricularthis.Following are some of the data that can be presented regarding students who took part in speech and debate competitions in 2013- 2017 including: (a) 2nd Place in Girls, Arabic Speech, Week of Sports and Arts Islamic Boarding Schools Level Central Java Province (2013); (b) 3rd winner of Provincial Level Musabaqah Fahmil Qur'an, Ministry of Religion, Central Java (2015); (c) 2nd Place in MQK Bid Debate in Bahasa. Arabic (Daughter), Ministry of Religion Central Java (2016); (d) 3rd Place in MQK Bid Debate in Bhs. Arabic (Princess), Ministry of Religion Central Java (2017).

3)   Development of personal abilities of students.

Students who are talented and have the ability are directed to have creativity and always try to develop their potential, although sometimes it cannot be covered in full scholarships, partial scholarships, and championships. There is space for the exploration of the talents and abilities of the students that Islamic boarding schools strive for with independent pathways. Islamic boarding schools direct students to develop themselves through further studies organized by Foreign and Domestic Universities that have collaborated with this Islamic boarding school. Santri are given the opportunity to take the non-scholarship test with administrative convenience which is part of the provisions of the Letter of Acceptance (LOA) between the Islamic boarding school and the university. The

 following is the data of students who took part in the independent registration and passed:

a)   Salim Badruddin (Pati, 2015) at President University Sweden

b)   Abdul Rosyiid (Pati, 2015) in the philosophy department of the National Central University (NCU) Sweden

c)   Muhammad sirril wafa (Pati, 2018) at Global university Beirut

d)   David nur hidayatullah (Pati, 2019) at the international Islamic university Kuala Lumpur Malaysia

This is supported by the statement of Daniswara et al which states that mahārah kalam has achievements in: (a) growing self-confidence, (b) increasing fluency in Arabic; (c) make students think more critically; (d) improve writing skills (mahārah al-kitābah); (e) fostering the courage of students, the feeling of students who are not afraid of being wrong in doing something(Daniswara et al., 2020).

Conclusion

The implementation of mahārah kalām material in the transformation of the Arabic language curriculum from the ACTFL perspective in salaf Islamic boarding schools can be observed in four stages of curriculum management, namely: (1) planning: transformation of the Arabic language curriculumACTFL perspective with the preparation of a local content curriculum, namely as a sub-field of language with muhādaṡah subject matter which is marketed at 2 JP every week, maharah kalam on 2 JP Arabic material, debates and speeches for extracurricular activities based on the review of: (a) the vision and mission of Islamic boarding schools , (b) the purpose of mahārah kalām itself, and (c) the development of students' talents and achievements; (2) organization: determination of the main source of mahārah kalām material used, namely the book Al-Lugah Al-'Arabiyyah Bayna Yadaik with material on personal circumstances, family, home, daily activities, hobbies, food, market, travel, work and school ; (3) implementation: The process of using mahārah kalam learningThe 3 main methods are methods live(al-Ṭarīqah al-Mubāsyarah),Method Audiolingual(al-Ṭarīqah

al-Sam'iyyah Aa-Syafahīyah),MethodEclectic (al-Ṭarīqah al-Iqnā'iyyah) with supporting facilitieslanguage environment (bi'ah),native speaker,laboratory, and yellow book; (4) evaluation: the mahārah kalām material will be evaluated at the Imtihan and Munāqasyah sessions, especially the muhādaśah as a graduation requirement for class

XII. Evaluation of mahārah kalam material as a transformation of the Arabic language curriculum can also be seen from the ability of the students to win LN/DN scholarships, achievements in Arabic speech and debate competitions, and the development of the students' personal abilities in society's acceptance.

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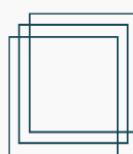
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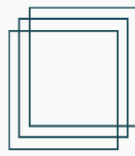
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