

## **Al-Jabiri's Bayani Epistemology As A Basis of Instructional Design Of Arabic Reading Comprehension**

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### **Abstract**

The point of this study was to talk about Muhammad Abid al-Jabiri's Bayani approach and how it could be used as an epistemological foundation for designing Arabic instruction, especially in the Arabic reading comprehension course. This research used a type of library research, where the authors collected data from books, journal articles, and other written materials, then coded it and analyzed it through content analysis according to the thematic categories that have been formulated. The findings of this research indicated that Al-Jabiri's Bayani approach, despite all criticism, can be used as an epistemological basis in designing Arabic language instruction, especially in the Reading Comprehension course. Factually, this instructional pattern has become a tradition in traditional pesantrens. However, it can be developed in formal education, including by adopting Reigelut's taxonomy of instruction variables. Namely considering learning condition variables, which included objectives, characteristics of teaching materials, constraints, and learner characteristics. Manipulating instructional method variables, which included three strategies: organizing, delivering, and managing instruction and we are measuring and evaluating instructional outcomes related to effectiveness, efficiency, and attractiveness.

**Keywords:** Bayani; Instructional Design; Muhammad Abid al-Jabiri; Reading Comprehension

### **INTRODUCTION**

Many nations and countries worldwide speak Arabic, particularly in the Middle East and North Africa. There are approximately 20 countries that use this language as their national language and around 200 million people speak it (Arsyad, 2010). Arabic is a language that has high historical, religious, and cultural value for Muslims. The greatest specialty of the Arabic language lies in its attachment to the Al-Qur'an, where the holy book of Muslims was revealed in that language (A. Hasyim, 2016). Therefore, Arabic is a religious language that imbues tradition, influences the way of thinking and scientific literature of Muslims, and has enormous significance for hundreds of millions of Muslims in the world, whether they are Arab or not. From there, Arabic will always be used, studied, and developed as long as Islam still exists (Arrodhi, 2021; Hidayah, 2019). Like languages in general, learning Arabic faces various challenges and difficulties. However, along with that, there are always efforts to find a solution (El-Omari & Bataineh, 2018; Sakdiah & Sihombing, 2023). These challenges were sometimes related, among other things, to interest and motivation to learn (Primaningtyas & Lusiana, 2021; Rathomi, 2022; Safitri et al., 2020; Sholihah et al., 2020), teacher competence (Fuadah et al., 2019; Syarifah & Iskandi, 2020; H. P. Widodo, 2021), learning resources (Cholis et al., 2020; Nugrawiyati, 2015; Zakiah,

2021), teaching approaches and methods (Jasni et al., 2019; Rachmawati & Husin, 2022; Zarkasyi et al., 2023), as well as the relevance of learning Arabic to the goals and needs of students (Syarifudin, 2017).

This research examined al-Jabiri's *Bayani* epistemology as an alternative to enriching Arabic language learning methods relevant to students' needs, namely understanding the meaning of the texts of the Qur'an and al-Hadith. Al-Jabiri's *Bayani* epistemology is one of three epistemologies developed by Muhammad Abid al-Jabiri (1936–2010), a contemporary Islamic thinker from Morocco. *Bayani*'s epistemology was based on text truth (*nash*) and analogy (*qiyas*), which were typical of Arab reason (Al-Jabri, 2009, 2011; Soleh, 2009). This epistemology can certainly contribute to Arabic language learning in terms of developing materials, methods, media, evaluation, and the comprehensive development of Arabic language skills. According to a literature review the authors conducted, al-Jabiri's *Bayani* epistemology has been the subject of several previous studies. However, these studies still focus on philosophical, theoretical, or critical aspects of al-Jabiri's epistemology, such as basic concepts, methodology, implications, and challenges and solutions to al-Jabiri's. For example, Syafrin's research talked about the ideas and ways of thinking of al-Jabiri (*Bayani et al.*). He believed that these ideas and practices of thinking come from many schools considered in Western philosophy and the social sciences, especially Marxism and postmodernism (Syafrin, 2014).

Juliansyahzen's research emphasized the importance of the three epistemologies above in reconstructing contemporary Arab reason (Juliansyahzen, 2019). Damanik and Idrus explained the basic concepts and differences between *Bayani*, *Burhani*, and *Irfani* epistemology (Damanik, 2019; Idrus, 2019), as do many authors who specifically study it theoretically and critically (Mu'allifin, 2021). Rangkuti's research further identified the implementation of the three epistemologies above in the scientific practice of Muslim scientists so far (C. Rangkuti, 2016; F. R. Rangkuti, 2019). Sholeh's research specifically examined the conceptual aspects of *Bayani* al-Jabiri's epistemology, where, according to him, the source of knowledge is the text of the Koran and al-Hadith (Soleh, 2009). Bahri's study further highlighted al-Jabiri's criticism of *Bayani* epistemology, which has so far placed the text as a subject, not an object. As a result, the interpretation that developed became stagnant and unable to dialogue with contemporary issues (Bahri, 2015). Related to this, Hasyim pointed out that the stagnation of Islamic religious thought was partly due to the dominance of the *Bayani* epistemology of *Burhani* and *Irfani*. As a result, the use of ratios and intuition does not develop (M. Hasyim, 2018). From this, Hafizallah and Muhammadun's studies emphasized the need for relevance, integration, and interconnection of these three reasons in scientific and religious development (Hafizallah & Wafa, 2019; Muhammadun, 2019). Apart from that, As'ad's research examined the criticisms directed at al-Jabiri's epistemology (As'ad, 2012).

These studies are general or macro in nature without looking at the application or relevance of al-Jabiri's epistemology in certain fields. Several studies have discussed the practical or micro aspects of al-Jabiri's epistemology. For example, Anas's study has tested al-Jabiri's epistemology to read the reasoning of Indonesian Islamic culture, where he found three eras: (1) a transcendent-collective-harmonious cultural era, where *irfani* reason was the epistemological basis; (2) an era of culture with reason, the unified *bayani-irfani*, and the relatively eliminated *burhani* reasoning; and (3) the cultural era

with the integration and interconnection of the bayani-burhani-irfani reasoning (Anas, 2019). Fawaid's research is also interested in examining al-Jabiri's model of reading the Al-Qur'an in his last book, *Madkhal ila al-Qur'an al-Karim* (Fawaid, 2015). Likewise, ZF and Az-Zahra examined al-Jabiri's hermeneutics in interpreting QS. Al-Mukminun verses 12–14 (ZF & Az-Zahra, 2020). Meanwhile, Jamaluddin has analyzed the knowledge structure contained in al-Jabiri's interpretation of the mut'ah marriage verse (Q.S. an-Nisā' [4]: 24) (Jamaluddin, 2020). Hasballah further discussed the possibility of using al-Jabiri's epistemology to construct an aql education methodology (Hasballah, 2016).

From the literature above, studies of al-Jabiri's epistemology in the context of Arabic language learning still need to be made available. Among the few is Tabroni et al.'s research, which found that the episteme of Islamic boarding school scientific traditions in Indonesia is the *Bayani* episteme, which is based on Arabic in Islamic *aqidah* and *shari'a* (Tabroni et al., 2022). Studies that utilize al-Jabiri's *Bayani* epistemology as a reference for designing Arabic language learning have also yet to be carried out. So, the authors want to research using al-Jabiri's *Bayani* epistemology as a theoretical framework to improve different ways of learning Arabic for particular purposes.

## METHOD

This study was qualitatively designed using library research. Library research is an effort to systematically study a particular topic by gathering information or data from various types of library materials, such as reference books, journal articles, notes, and documents (Purwono, 2008; Sari & Asmendri, 2020).

The main topic of this study is Muhammad Abid Al-Jabiri's Bayani approach and how it might be used as a foundation for creating a framework for teaching Arabic reading comprehension. From there, data and information were collected from various sources, especially reference books and journal articles that examined four keywords: Muhammad Abid Al-Jabiri, Bayani epistemology, instructional design, and Arabic reading comprehension. Here, the researchers took several steps: (1) record all information and data related to the main focus above; (2) combine all data into various thematic categories; (3) analyze all data through content analysis; (4) criticize the results and presented new findings related to the research problem or focus; and (5) presented them in written reports (Mirzaqon & Purwoko, 2017; Purwono, 2008; Sari & Asmendri, 2020; Zed, 2008).

## RESULTS AND DISCUSSION

### Biography Of Muhammad Abid Al-Jabiri

Contemporary Islamic intellectual figure Muhammad Abid al-Jabiri was born in Figuig, southeastern Morocco, in 1936. Al-Jabiri recalls being a lecturer in philosophy and an Islamic intellectual in the faculty of literature at Muhammad V University in Rabat, Morocco. In his first education, Muhammad Abid al-Jabiri was educated in religious education, then entered a national private school built by an independence movement. Then, from 1951 to 1953, he continued his studies at the high school equivalent of the government of Casablanca. After that, he continued his diploma education at an Arabic university in science. Then, in 1959, he resumed his studies in

philosophy at the University of Damascus, the city of Syria. However, within one year of al-Jabiri's education, he underwent education at the University of Rabat. Al-Jabiri completed his thesis assignment with the title *Ibn Khaldun's Philosophy of History (Falsafah al-Tarikh 'inda Ibn Khaldun)* under the guidance of M. Aziz Lahbabi. In 1970, at Rabat University, al-Jabiri completed his dissertation assignment with the title *Fikr Ibn Khaldun al-Asabiyyah wa ad-Daulah: Ma'alim Nazariyyah Khalduniyyah fi at-Tarikh al-Islami* (Ibn Khaldun Asabiyah's Thoughts and the State: Paradigm Signs of Ibn Khaldun's Thought in Islamic History) (Damanik, 2019; Jamaluddin, 2020; Rizal, 2014).

Much of what motivated al-Jabiri's thoughts was the teachings of Marxism, which at that time had become a habit in the Arab world. In his thoughts, al-Jabiri uses a lot of structuralist or post-modernist services as a culture in France. With al-Jabari's method, he started with various studies discussing islamic culture or thought, in which he discussed islamic thoughts in Arabic and non-Arabic (Damanik, 2019). Al-Jabiri expressed his opinion regarding islamic Arab civilization as a *Fiqh* civilization, Greek civilization as a philosophical civilization, and modern European civilization as a science and technology civilization. It has been proven that *Fiqh* civilization is the basis of civilization that always goes together in human life (Muhammadun, 2019).

### **The Meaning Of *Bayani***

The origins of *Bayani* started with the mass of the Prophet Muhammad, where he explained the text of the verses of the Qur'an, which were difficult for his companions to understand through his Hadith or Sunnah (M. Hasyim, 2018). *Bayani* in Arabic, "*al-bayan*", which is rooted in the word *bayana*, which means to explain and disclose, means to explain with certainty so that there is no doubt when postulating (Hasballah, 2016). *Bayani* etymologically means explanation. In the Al-Arabic dictionary, the meaning of *bayan* is *al-fashl wa al-infishal* (to separate and separate) related to the methodology and *al-dhuhur wa al-idhar* (clear and explanation) related to the vision of the *bayani* method. Then, in terms of terminology, the meaning of *bayan* has two meanings, namely: 1) making discourse guidelines and 2) as a provision for compiling discourse. *Bayani* is a unique Arabic knowledge-source technique related to the text, directly or indirectly. Directly, understanding the text of knowledge and applying it without thinking, then indirectly, understanding the text as knowledge that needs thought or interpretation and remains based on the text. Orally, as well as the history of writing and reasoning culture, or towards the process of getting clarity, or from an unorganised culture to a scientific culture of knowledge, or what is now called a literacy culture, which means picking up information through reading, listening, or writing (Muhammadun, 2019).

The *Bayani* epistemology system was also the start of Arabic thought that looked into Islamic knowledge in text sources. It is where important Islamic knowledge like the science of interpretation, the science of *Fiqh*, jurisprudence, the science of the Qur'an, or the dialectics of theology came from (Hadikusuma, 2018; Juliansyahzen, 2019). According to al-Jabari, Ash-Syafi'ie explained that *bayani* is divided into five (5) parts, namely: (1) Commands from Allah in the holy text to every creature in a textual way that does not need to interpret the text because the meaning is clear; (2) Commands from Allah to his creatures that require *ta'wil* because they are unclear, and the Prophet serves

this purpose; (3) Commands from Allah with texts that have been explained by the Prophet Muhammad; (4) Something that is not mentioned in the text of the Qur'an but was requested by the Prophet so that it has the status of an order that must be carried out; and (5) *Ijtihad* with *qiyas* because it is not found in the text of the Qur'an and *Hadith* (As'ad, 2012).

### **Bayani Epistemology**

Epistemology is a branch of philosophy that focuses research on the theory of knowledge. The term epistemology is taken from the Greek, namely *episteme* (knowledge) and *logos* (word, thought, science, or conversation). Epistemology studies how we know what we know and where our knowledge comes from. It is based on assumptions and what we already know (M. Hasyim, 2018).

Asy-Syafi'i, as the originator of the basis of epistemology as an Islamic thinker, had determined the boundaries of *ushul* and *ra'y* in all aspects. In his book entitled *al-Risalah*, he formulated *qiyas* logic as the basis of *Bayani* epistemology. He also explained that *bayan* has a purpose as a decree, a wallboard, specifically related to the meaning or understanding contained in the text content. Then, in understanding the meaning of a text, one must have a good knowledge of Arabic, so Arabic language skills are needed in understanding the meaning of a text. The logic of *qiyas* as the basis of *Bayani* epistemology has two methods for determining *qiyas*, namely: (1) If texts have established haram or halal status, then an issue arises that is not explicitly stated in the text of the Qur'an or Hadith, so the way to conclude is to give *haram* or *halal* law based on the fact of legal status in the text of the al-Qur'an or Hadith, (2) When there is a case that almost has comfort, the way to provide a solution in making an analogy is based on the perfect convenience, especially through outward characteristics (Muhammadun, 2019).

*Bayani* is a typical Arabic epistemology based on an understanding of the text from the perspective of sources of Islamic knowledge, namely the Qur'an and Hadith. In *Bayani*, there are two steps to obtaining knowledge: first, through the structure of the text, which is examined through linguistic analysis; second, through the *qiyas* method or analogy, which is seen from three aspects, namely the relationship between *ashl* and *far'*, the *illat* found in *ashl* and *far'*, and the tendency to stand between *ashl* and *far'* (Hadikusuma, 2018; Soleh, 2009).

*Bayani* epistemology has a very important role in transmitting texts from various generations and is also related to the problems of interpretation, Fiqh, Ushul Fiqh, etc. Based on history, the *Bayani* method is made up of two events: 1) as a basis for revealing the book, which means finding the meaning and *ibrah* in the Qur'an, and 2) as a condition for the production of *khithab* (context), which is related to rhetoric; this event happens at the same time as political currents and differences of *Kalam* (theology) after the *tahkim* incident, which means an agreement that *Kalam* is a suggestion for how to win, prohibition, or hostility (Damanik, 2019).

The term *Bayani* is the same as what is conveyed in Islamic epistemology, namely the process of analysing sources of knowledge from text sources, often referred to as interpretation (interpretation of the text). As a result, when the *mufasir* (qur'anic interpreter) searches the texts of the Qur'an or the Hadith, he uses the *mufasir*'s search. Islamic scientists always understand and relate to texts in Islam because the texts

contained in Islamic sources always provide Islamic teachings and guidance (C. Rangkuti, 2016).

*Fiqh* Scientific is a way of thinking about knowledge in Bayani epistemology. It uses a lot of written works, like the rules of *Ushul al-Fiqh*, for finding answers to problems that do not have answers in the text, like the Qu'ran, Hadith, *qiyas*, and *ijma'* (Rizal, 2014). *Fuqaha'* (Fiqh experts), *mutakallimun* (theologians), and *ushuliyyun* (Ushul Fiqh experts) primarily used the Bayani epistemology method as follows: (1) Analyse the form of text information to find the meaning contained in the text; and (2) as a method of *Istinbat*, study the law in the text of the Qur'an and Hadith.

From a philosophical point of view, the *Bayani* method is a form of thinking based on the form of a text. With the ability to think well as a basis for exploring the meaning contained in a reading text, both in the text of the Qur'an or Hadith, it can be seen between the accuracy of meaning and pronunciation. The relationship between meaning and pronunciation can be seen in various ways, namely: (a) The meaning of *wad'i* is an explanation of why the text is formulated, such as distinctive meaning, *'am* and *musytarak*, (b) *Isti'mali's* meaning is an explanation of what kind of meaning is in the text, such as the meaning of *haqiqah* and *majaz*, (c) *Darajat al-wuduh* is an explanation of the nature and quality of pronunciation, such as the meanings of *muhkam*, *mufassar*, *zahir*, *khafi*, *musykil*, *mujmal*, and *mutasyabih*, and (d) *Turuq al-Dilalah* is an explanation as a pointer to pronunciation, such as the meanings of *dilalah al-manzum* and *dilalah al-mafhum* (Idrus, 2019).

Fundamentally, sciences use bayani epistemology as a method of seeking Islamic knowledge of texts in order to obtain true meaning by strong laws in a text. Its standard foundation is the text of the Qur'an, Hadith, *Ijma'*, and *Qiyas*. In addition, Bayani's epistemology as a source of Islamic knowledge based on Bedouin Arabic is not confined to the source of the Qur'anic text alone, where understanding Arabic has a strong relationship with understanding the texts of the Qur'an, Hadith, etc. (Hafizallah & Wafa, 2019; Muhammadun, 2019).

### **Searching for Islamic Knowledge with Bayani Epistemology**

There are two ways to obtain Islamic knowledge based on Bayani's epistemology: *First*, understanding pronunciation or text using the basis or foundations of Arabic, such as *Nahwu* and *Sharaf*, as analytical methods so that Arabic science with an understanding of Islamic science has a relationship with *Bayani* epistemology. *Second*, it is using the *qiyas* (analogy) method. In doing *qiyas*, some things need to be done, namely: (1) *al-Ashl*, which is the sacred text for giving law and used as the basis; (2) *al-Far'*, which is something that has no law in a text; (3) *hukm al-ashl*, which is a legal provision of *ashl*; and (4) *illa*, which is a special condition used for the basis of *ashl* law (Soleh, 2009).

As al-Jabiri said, there are two ways to understand knowledge: First, using the foundation of the existing text, which means that to understand the text, you only need to understand how it was read and interpreted correctly; second, based on the intent of the text, not the clear text. It means that when you find new problems that do not have clear text, you need to find similarities to the meaning of the main text to understand them.

The *Bayani* method shares traits with the Jabiri argument model in that it offers arguments as something fresh because they are based on axiomatic assumptions. So, to get better at the *Bayani* method, you need to study pairs of pronunciation and meaning, such as *al-ashl* and *al-far'*, and *al-khabar* and *al-qiyas* (discussion of *jauhar*, which means "substance," and *'ard*, which means "accident") (Bahri, 2015). An example of using the *qiyas* method is the law of drinking wine from the juice of dates. The analogy of this statement includes *far'* (branche) because it is not in the text, so it will be considered the nature of *khamr*. In the text, *khamr* is *asl* (principal) because the word *khamr* is found in the text and has forbidden law because *illah* (reason) has intoxicating properties. So it can be concluded that the properties of *arak* (in Java, Indonesia) are also *haram* because of the similarity in intoxicating properties (Soleh, 2009). As with the result of roasting cassava for a very long time, which produces a drink that has intoxicating properties, textually, it does not exist because it has the reason for intoxication and has similarities with *khamr*, which has been written in the text of the Qur'an or Hadith.

There are three parts to Al-Jabiri's view on the *qiyas* (analogy) method used to study Islamic knowledge with *Bayani* epistemology: (a) *Qiyas* about the status and legal degree found in *ashl* or *far'*; (b) *Qiyas* about *illah* in *asl* and *far'*; and (c) *Qiyas* about the tendency to mix *asl* and *far'*. Another opinion came from Abd al-Jabbar, a theologian who also explained that the *qiyas bayani* method does not have to be related to text problems but can also be related to non-physical problems. The method was divided into four ways:

1. Based on the convenience of existing instructions (*dilalah*), namely, *istidlal bi al-shahid ala al-ghaib li isytirakihima fi al-dilalah*. As an example, understanding God has the nature of the Supreme Will. The will of Allah (unseen) is enacted in the human condition (martyrdom). So, in reality, humans also have will and action.
2. Based on the similarity of *illah*, namely, *istidlal bi al-shahid ala al-ghaib li isytirakihima fi al-illah*. For example, Allah will not act evil because of His knowledge of the nature and risks of this crime. Based on the fact that humans will not commit a crime because they already know the ugliness of this attitude.
3. Based on the similarity that applies to the place of *illah*, namely, *istidlal bi al-shahid ala al-ghaib li isytirakihima fima yajri majra al-illah*.
4. Based on an understanding of the unseen, it has more status than empirical, namely *istidlal bi al-shahid ala al-ghaib li kaun al-hukm fi al-ghaib ablagh minh fi al-shahid*. As an example, if humans (*syahid*) must behave well because something like that is a good thing, then Allah knows that something is good (Soleh, 2009).

In addition to the issue of *qiyas*, al-Jabiri said that this statement has a lot to do with pronunciation and meaning, as well as being very close to the text and real life in the field. This statement can be broken down into three parts, which are:

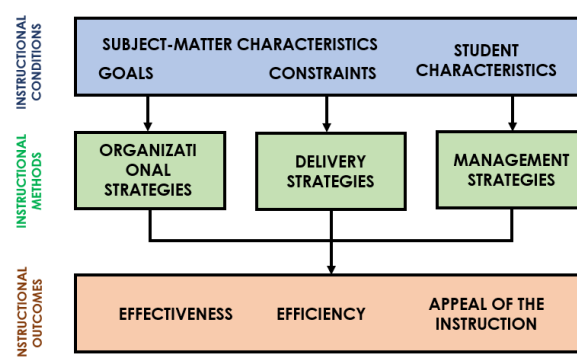
1. Giving meaning to a word text is based on the original meaning, so in each text, its authenticity must be maintained so that if there is a change in the text, the meaning also changes.
2. Language analogy also changes meaning because each language has its meaning. For example, the word "*nabiz*" (pressed wheat) means *khamr* (squeezed grapes).

3. Meaning based on *al-Asma` Asy-Syar'iyah*. In giving meaning, it must be adapted to Arabic culture rather than in other languages because the Qur'an was revealed in Arabic text (Hadikusuma, 2018).

### Instructional Design Framework of Arabic Reading Comprehension (*Fahm al-Maqrû`*) Based on Al-Jabiri's Bayani Epistemology

Al-Jabiri's Bayani epistemology can be a basis for developing Arabic language instruction, especially in the Reading Comprehension (*Fahm al-Maqrû`*) course. The development of an instructional design framework could adopt Reigeluth's Taxonomy of Instruction Variables (Figure 1) (Degeng, 1989; Reigeluth, 1983).

Figure 1. Taxonomy of Instruction Variables



Source: Reigeluth, C.M. 1983. "Instructional Design: What Is It and Why Is It?"

### Instructional Conditions

The first step that needs to be considered is the instructional condition variables, which include learning objectives, characteristics of the subject matter, student characteristics, and learning constraints. The learning goals are: 1) Students can use al-Jabiri's Bayani approach to read, understand, and analyze the texts of the Qur'an and al-Hadith; 2) Students can use al-Jabiri's Bayani approach to understand what the texts of the Qur'an and al-Hadith mean; and 3) Students can take part in active learning activities such as reading, writing, discussing, and presenting nash al-Qur'an and al-Hadiths.

Characteristics of Arabic Reading Comprehension teaching materials that need to be considered include several types of material (Degeng, 1989) such as 1) facts (*nash al-Qur'an* and *al-Hadith*), 2) concepts (*Ulum al-Qur'an*, *Ulum al-Hadith*, *Ilm al-Fiqh*, *ushul al-Fiqh*, *ilm al-Nahw*, *Ilm al-Sharf*, *Ilm al-Balaghah*, etc.), 3) principles (*Qawaid al-Tafsir*; *al-Qawaid al-Ushuliyah*, *al-Qawaid al-Nahwiyah*, *Qawaid al-Balaghah*, etc.), and 4) skills (*Maharah al-Qira'ah*, *Fath al-Mu'jam*).

Learning constraints that need to be anticipated include all limitations related to time, costs, personnel, facilities, and media (Degeng, 1989; Reigeluth, 1983). In other terms, these constraints are usually related to: a) technical obstacles related to the availability and quality of learning facilities, such as computers, the internet, applications, and learning media; b) psychological obstacles related to motivation, interests, attitudes, and readiness of students or teachers to participate in learning; c) pedagogical obstacles related to approaches, strategies, methods, and evaluation of learning (Nurdianto et al., 2022; Nurilngin, 2022; A. Widodo et al., 2021).

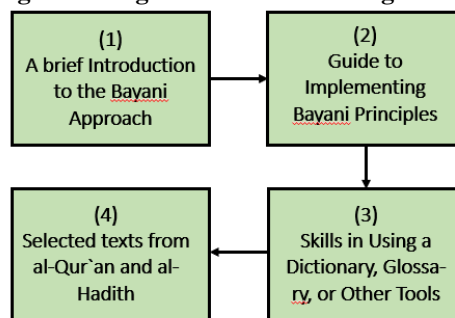


Meanwhile, the characteristics of students that need to be considered are usually related to the individual aspects or qualities of students, such as talent, motivation, and learning outcomes (initial knowledge or skills) that they have (Degeng, 1989; Hanifah et al., 2020; Reigeluth, 1983). In the context of this instructional design, learner characteristics that can be used as prerequisites include: 1) advanced learners, not beginners; 2) they have initial knowledge or skills related to a) Arabic language science, such as *Ilm al-Nahw*, *Ilm al-Sharf*, and *al-Balaghah*; b) the basics of Islamic studies, such as *Ulum al-Qur'an*, *Ulum al-Hadith*, *Ilm al-Fiqh*, and *Ushul al-Fiqh*; and c) they have reading skills and Arabic dictionary skills; and 3) they have motivation and willingness to learn.

### Instructional Methods

The instructional method variable is here defined as a different way of achieving different results under different instructional conditions. It is classified into three types: organizing strategy, delivery strategy, and management strategy (Degeng, 1989; Reigeluth, 1983). An organizing strategy is a way to organize learning material, where within the framework of Arabic Reading Comprehension instruction design, the material content is arranged in the following order: 1) A brief introduction to Al-Jabiri's Bayani approach and its epistemological implications for understanding the text of al-Qur'an and al-Hadith; 2) A guide to applying Bayani principles to analyze and interpret the text of al-Qur'an and al-Hadith; 3) Skills in using a dictionary, glossary, or other useful tools to understand the vocabulary and grammar of the text of al-Qur'an and al-Hadith; and 4) Selected texts from the al-Qur'an and al-Hadith that contain elements of *nash*, *qiyas*, and *balaghah* (Figure 2).

Figure 2. Organization of Learning Materials



Furthermore, the strategy for delivering learning content is a variable component of the method for carrying out the learning process. This strategy includes engineering forms of teaching and learning activities, engineering learning media, and interactions between students and the media. Meanwhile, learning management strategies are a way to organize interactions between students and other method variables, such as organizational strategy variables and delivering learning content. This strategy includes a schedule for using learning strategies, keeping notes on learning progress, managing motivation, and controlling learning (Degeng, 1989). Based on the concept above, instructional design framework of Arabic Reading Comprehension utilizes various forms of active learning that involve students in reading, writing, discussing, and presenting the texts of Al-Qur'an and al-Hadith. Among them:

1. **Think-Pair-Share:** students are instructed to read the text individually and think about a question or problem related to the text. Then, they were asked to pair up with a colleague and share their thoughts. Finally, they are asked to share their thoughts with the rest of the class.
2. **Jigsaw:** students are divided into several groups, and each group is given a different text. Then they were asked to read and discuss the content of the text in groups. Then, they were instructed to form new groups with members from different groups of origin. Finally, they are asked to teach each other what they have learned from the text.
3. **Problem-Based Learning:** students are given a real problem or a case study that requires them to use the texts of al-Qur`an and al-Hadith as a source of information and guidance. Then, they are asked to work in groups to define the problem, research relevant texts, analyze and synthesize information, propose solutions, and present their findings.

Here, scaffolding techniques are also used to support students' understanding and application of the Bayani approach. Some examples of scaffolding techniques are:

1. *Modeling:* the teacher shows how to use Bayani principles to analyze and interpret a text. This includes showing how to identify text elements, analogies, and rhetoric and connecting them to the meaning or purpose of the text.
2. *Questioning:* the teacher asks questions that direct students to use Bayani principles in analyzing and interpreting a text. For example, teachers ask them to identify the main idea, structure, vocabulary, grammar, context, message, or argument of a text.
3. *Feedback:* lecturers provide feedback that helps students improve their understanding and application of the Bayani approach. Teachers praise their efforts and achievements, point out their strengths and weaknesses, provide suggestions for future improvement, and encourage them to reflect on their learning process.

### **Instructional Outcomes**

The instructional outcome variable is an effect that can be used as an indicator of the value of using instructional methods under different conditions. There are two types of instructional outcomes: instructional effects and nurturing effects. Instructional effects are learning effects that can be billed right away while nurturing effects are effects that happen along with learning and cannot be billed right away (Joyce et al., 2015). Apart from that, these instructional outcomes can be classified into three categories: effectiveness, efficiency, and attractiveness of learning, all of which are related to measurement and evaluation (Degeng, 1989; Reigeluth, 1983).

For this reason, the instructional design of Arabic reading comprehension can use formative and summative assessments to measure the achievement of instructional objectives: (1) formative assessment, by utilizing techniques such as observation, interviews, quizzes, journals, rubrics, or portfolios to monitor student progress throughout the learning process and provide feedback that helps improve their performance; and (2) summative assessment, using techniques such as written tests, oral tests, practical tests, projects, or products to evaluate students' ability to understand and apply the Bayani approach in understanding the content of the text of al-Qur`an and al-Hadith.

## CONCLUSION

Overall, the findings of this research indicated that Al-Jabiri's Bayani approach, despite the criticisms against it, can be used as an epistemological basis in designing a framework for Arabic language instruction, especially in reading comprehension courses. This instructional pattern has become a tradition among traditional pesantrens in Indonesia. However, it can be developed in formal education, including by adopting Reigelut's taxonomy of instructional variables. Namely considering instructional condition variables, which include objectives, characteristics of teaching materials, constraints, and parts of students. Manipulating instructional method variables, which include three strategies: organizing, delivering, and managing instruction and we are measuring and evaluating instructional outcomes related to effectiveness, efficiency, and attractiveness.

These findings further strengthen the importance of creative and innovative efforts in developing Arabic language learning from an epistemological foundation in the Islamic scientific treasury. For policymakers, the implication of this research is the importance of providing a conducive space for Arabic language education technologists and practitioners to be more innovative in designing instruction that is effective, efficient, and enjoyable

## ACKNOWLEDGMENT

The Researcher sincerely thanks and gratitude to the Deanship of Islamic Studies Faculty in Universitas Muhammadiyah Malang and Institut Studi Islam Muhammadiyah Pacitan, Indonesia, for supporting this project.

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