

THE DEGREE OF DIFFICULTY OF INDONESIAN PEOPLE IN LEARNING ARABIC



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ABSTRACT

This study examines the evaluation of policy of the National Exam of Arabic subject in State Islamic Senior High School/Madrasah Aliyah Negeri (MAN) in Indonesia that is held every year. Madrasah is an islamic educational institution that has unique and different characters than public schools. One of those characters is the Arabic language lesson to help students to communicate in Arabic, both verbally and in writing. However, what happened instead is this policy causes Madrasah stuck in an effort to force the students to be able to achieve the passing grade, by focusing attention on the practice of estimated questions. Madrasah is no longer focusing on Arabic skills and its rules, or mastering the Arabic vocabularies (*mufradāt*) and their meanings. This suggests a mismatch between what should happen (*das sollen*) and what has happened in reality (*das sein*).

Keywords:

Evaluation,
National Exam of Arabic subject,
State Islamic Senior High School (*Madrasah Aliyah Negeri*).

INTRODUCTION

Madrasah as educational institution has been acknowledged in the national education system, as stated in Law No. 2 of 1989 and Law No. 2 of 1989 on the National Education System. Therefore, Madrasah must comply with all regulations and policies made by the Ministry of Education and Culture. The curriculum of Madrasah then updated with the 1994 curriculum, with time allocation ratio between 16-18% for religious studies and between 82-86% of general studies, with a note that the time allocated to general studies applied 100% identical to the public school. One of the policies that must be implemented by the madrasah is National Exam. Theoretically, the National Exam is an activity of measurement and assessment of students' competence in certain subjects conducted nationally in primary and secondary education, as well as to map the level of student achievement at the school and district level. It is considered a more tangible recognition of the existence of Madrasah, as well as a positive step for the process of integrating the Madrasah in the national education system (Departemen Agama RI, 2004). However, Sudjana (1995) state that the National Exam is not able to measure all aspects of the achievement of the learning process of the students because it can only measure certain aspects, particularly in the cognitive. Suwito&Fauzan (2004) in their study found that this policy also raises anxiety of losing identity as an agent of forming scholar cadres, because of the great charge of non-Islamic studies that could get rid of the mission, substance and character of Madrasah as an Islamic institution. The other consequence of the National Exam is the Alumni of Madrasah may not get either a good general knowledge or a qualified religious knowledge because of the limited time allocation of teaching both of subjects, so it is difficult to achieve a competence or standard as expected.

National Exam enforcement of policies aimed to evaluate the performance of education nationally. The success of a policy in education did not stand-alone, but it involves many factors both internal or external. Policy in education in the terms of House & Mathison (1983) called social intervention in education that is aimed to bring an alteration and improvement, while Harrington (1987) called it the improvement process. A change, as a result of this policy, couldn't be able to reach the substantive aspects, just the surface and formality. Therefore, Hopkins (2006) affirms that improvement in an educational context is defined as "a distinct approach to educational change that enhances student outcomes, as well as strengthening the school's capacity for managing change".

The National Exam as the students knowledge evaluator, especially in the sector of Arabic, does not have the criteria mentioned above. Implementation of National Exam provides significant changes to the Madrasah, particularly in its struggle to gain status in the same recognition as a public school. But the National Exam, particularly in the sector of Arabic, forces schools to focus on preparing students to answer formal questions that had been prepared without learning the real aspects of Arabic language ability either verbally or in writing. It can be seen from the type of questions used in the National Exam of Arabic in Madrasah and the scores.

To prove that the policy of the National Exam forces the students to answer the formal question which has been prepared without reaching the principal aspects of Arabic language skills, either in orally or in writing, this requires an analysis of the type of questions used in the National Exam of Arabic subject in Madrasah. This research was conducted at Madrasah Aliyah Negeri (State Islamic Senior High School) 3 Mulawarman in Banjarmasin, South Kalimantan Province, to analyze the entire question items of National Exam of Arabic subjects for Senior High School (SMA) and Islamic Senior

High School/Madrasah 'Aliyah (MA) in the terms of measuring the students ability and distinguishing the ability of one to another students. It is aimed to know the question items quality of the National Exam of Arabic subject, which will determine the level of the Madrasah students in Arabic skill. This research was conducted only at Madrasah Aliyah Negeri (State Islamic Senior High School) 3 Mulawarman Banjarmasin, South Kalimantan Province. Therefore, the result of this research is the perspective of the school. This research used descriptive design, and its population was all the students of class XII and the sample was class XII language program with the total of 32 students. This research used documentation of National Exam test script as instrument that will generate data in the form of students' answer sheet as test participants to search the difficulty level.

The Urgency of Arabic Language Education in Indonesia

Language is a reflection of a civilized nation. All of the languages, such as Indonesian, English, French, Japanese, Arabic, or other languages, has a function and a very important role. Language is a tool of communication in human daily interaction. A lot of observations prove that Arabic is more special than other languages. Arabic not only has the value of high-quality literature, but it is a language of al-Qur'an. Arabic and al-Qur'an are like two sides of a coin that cannot be separated from one another. Studying Arabic is a mandatory requirement to master the contents of al-Qur'an, and studying al-Qur'an means studying Arabic. Thus the role of Arabic as well as tool of human communication with others also tool of human communication to Allah (God), which manifested in the form of ritual prayers, prayers and so on. In its development, Arabic language has been used as the official language of the international community. It is not excessive if the teaching of Arabic in Indonesia ranging from elementary school to the higher education institutions, either public or private, general or religious, needs more attention.

Al-Gayāni (1930) in his study found that Arabic language consists of 13 parts, which are: Šarf, Naħwu, Rasm, Ma'āni, Bayān, Baḍī', 'Arūḍ, Qawāfi, Qarḍ Al-Syi'r, Insha', Kḥṭābah, Tārikh Al-Adab, and Matn Al-Lugah. Some of the parts above merge using another name, for example Ma'āni, Bayān and Baḍī' into Balāḡah. Naħwu and Šarf sometimes referred to one part, namely Al-Qawā'id al-Lugawiyah. The purposes of teaching of Arabic language will determine the approaches, methods and techniques of the teaching itself, therefore it should be formulated in such a way to reach the right target. The aim of Arabic language teaching in Indonesia is to achieve the long-term goals (general purpose) and short-term goals (special purpose). The general purposes of the Arabic language teaching are: a. understanding al-Qur'an and al-Ḥaḍiṣ as a source of Islamic law and teachings. b. understanding the books of religion and culture of Islam written in Arabic. c. capable to spoke and write in Arabic. d. as an aid for other skills (supplementary). e. to produce an expert in Arabic. Therefore, all of the purposes above need to be elaborated specifically, namely special-purpose Muḥāḍaṣah (conversation), special purpose Muḥāla'ah (reading), special-purpose imlā' (dictation), special purpose Insyā' (writing), as well as special purpose Qawā'id (naħwu and šarf).

Suherman (2000) states that some of the Arabic language teaching purposes above are intended to acquire language skills which include four aspects, which are:

1. Listening skill, which is the process of changing the form of sound (language) into the form of meaning. It is a receptive skill, which receives an information from another person (the speaker).

2. Reading skill, which is a process of changing the form of writing into the form of meaning. It is a receptive skill, which means to receive an information from another person (writer) in written form.
3. Writing skill, which is the process of changing the form of thoughts or feelings into the form of writing. This ability generates or provides information to other people (readers) in written form.
4. Speaking skill, which is the process of changing the form of the sounds into the form of speech. This skill is productive, which generate or extend the information to others (listeners) in the form of sounds.

National Exam in Indonesia from Time to Time

Pyatte (1970) explains in his study that failure to recognize that evaluation is a broad and complex process will inevitably result in confusion about the meaning of evaluation in education and about what the legitimate functions of any particular evaluation are. Madaus (1973) also states that the process of evaluation in both religious and secular curriculum development projects has as its goal the answering of questions relating to adequacy, worth, value, strengths, limitations and applicability. Given this essentially judgmental goal, evaluation may play many roles in curriculum development. For example, a partial list of roles might include an assessment of needs, the refining or operationalizing of instructional objectives, the ongoing improvement of materials, the training of teachers and building of tests. However, regardless of the precise role, the general goal in each case should be to answer judgmental questions concerning value, adequacy.

The teaching and learning activities in the school use system approach. As a system, it has to contain a number of interconnected and mutual support components that interact with one another to achieve the teaching purposes that have been formulated, such as the subject matters, the methods, the learning tools, the teachers, the students, and the evaluation. Stuflebeam (1971) states that theoretically, the evaluation is an activity of collecting information and comparing the goals that have been established with the results that have been achieved. In the system of teaching, evaluation is a systematic process of collecting, analyzing, and interpreting data to determine whether a student has reached the target of learning or skill. This evaluation is formulated by using value judgments. Among the judgments used in making the decision are (a) the predetermined standard, and (b) criteria. There are two kinds of data collected in the evaluation, which are (a) numerals and (b) non-numerals.

Evaluation is conducted to get information of a process and result of an activity. The information is in the form of scores obtained by the students after taking the test. These scores will be the consideration to determine whether a plan is appropriate and whether the results of an activity are in line with expectations. The evaluation technique in language teaching is based on test technique and non-test technique. Arikunto (2008) states from his studies that a good test has five criterias: validity, reliability, objectivity, practicability, and economical. The test as one of the measuring instrument must be able to measure the learning achievement accurately and to produce accurate scores on ability of each student. In other words, a good test is a high validity measuring instrument.

Henkel (1998) states that it should be noted that little has been said, as yet, about the workings of power in evaluation. Evaluation has been presented primarily as a means of rationalising the policy process. Its normative political ideal, grounded in an epistemology of neutrality, is of independent evaluators, holding a particular, valued position in an essentially liberal State, whose separate institutions preserve and reward

the independence of their members. The National Exam policy actually is a modification and improvement of evaluation models in Indonesia. All of these models have one resemblance, which is to find out the results of learning and teaching. Here are the developments of the National Exam in Indonesia from time to time:

1. The evaluation system of education in 1965 to 1971 was named the State Examination (Ujian Negara). It was applied in almost all subjects and all levels of education in Indonesia based on one command and one central government policies.
2. The evaluation system of education in 1972 to 1979 was named the Examination Schools (Ujian Sekolah), which organized by the schools independently. The entire implementation handed over to the school, and the central government only made general policies relating to the test to be performed.
3. The evaluation system of education in 1980-2000 was named Final Stage of National Learning Evaluation (EBTANAS). This system used parallel test for each subject, and the technical matters such copying the test papers and monitoring carried out by each area.
4. The evaluation system of education in 2001-2004 was named the National Final Examination (UNAS). The difference between EBTANAS and UNAS was the determination of students graduation. The students' graduation in EBTANAS based on the result of two semesters of the last report and pure EBTANAS' score, whereas the students graduation in National Final Examination (UNAS) based on the subjects individually.
5. The evaluation system of education in 2005-2009 was named UNAS with a change of the system on the target of minimum passing score of compulsory education.
6. The evaluation system of education in 2010-now was named the National Exam (UN). In 2012, there was a supplementary examination for students who did not pass the National Exam, so the students could get the minimum passing score of the National Exam.

Until 1990, UN (National Exam)/EBTANAS (Final Stage of National Learning Evaluation) was only followed by educational institutions under the Ministry of Education and Culture. Madrasah (Islamic Senior High School) recently added to follow EBTANAS program in the 1990s. Nonetheless, neither public schools nor Madrasah included Islamic studies (PAI) as the test subject. Since then, students of Madrasah have had to do the number of subjects of National Exam that are the same as those tested to the students of public senior high school. In addition, for now the students of Madrasah have to do the Madrasah Final Examination based on National Standard (UAMBN) in the form of subjects that incorporated in PAI subjects: al-Qur'an-Hadīṣ, al-'Aqīdah wa al-akhḫlāq, al-Fiqh, History of Islamic Cultural, and Arabic language. This examination is held for three days. The UAMBN goal is to measure the students achievement according to national standard competency. The measurement result of UAMBN is used as material material in mapping and feedback for improving Islamic studies and Arabic language teaching programs in Madrasah. This test adopts the National Exam system and all of the test papers are prepared by the central government. And the last, there is another kind of final examination besides National Exam and UAMBN, which is the Madrasah Examination. This examination tests Islamic subjects in the local curriculum according to the vision and mission of each Madrasah, particularly private madrasah.

National Exam: Reducing The Students' Arabic Skill?

To know the students' Arabic skill after the implementation of the National Exam of Arabic subject, we can perform the validity test of the question items using the analysis of logical validity and empirical validity. Logical Validity divided into two kinds, which are content validity and construct validity. While the empirical validity is also divided into two kinds, which are concurrent validity and predictive validity. There are four criterias in analyzing the question items, which are: validity aspect, reliability aspect, degree of difficulty aspect, and distinguishing aspect. Surapranata (2006) states that there are four kinds of the validity in validity concept, which are content validity, construct validity, concurrent validity, and predictive validity. Based on the explanation above, the researcher limits the scope of research by focusing on content validity, degree of difficulty and distinguishing aspect of the question items of the National Exam of Arabic subject from the perspective of State Islamic Senior High School/Madrasah 'Aliyah Negeri (MAN) 3 Mulawarman Banjarmasin South Kalimantan province. The sample of this research is the language students of class XII. State Islamic Senior High School/Madrasah 'Aliyah Negeri (MAN) 3 is one of State Islamic Senior High School (MAN) in Banjarmasin city, in addition to State Islamic Senior High School (MAN) 1 and 2. This school was originally the PGAN school which is place for educating religious education teacher run by the state in Banjarmasin city, established on 1st of June 1979 by the council of PGAN teachers. The PGAN school then removed and changed into Madrasah Aliyah Mulawarman/Mulawarman Islamic Senior High School (MAM), which was a private school. In 1990-1991, Mulawarman Islamic Senior High School (MAM) joined private Madrasah Aliyah al-Adabiyyah/al-Adabiyyah Islamic Senior High School and keep using the name MAM, managed by al-Adabiyyah foundation. Then on 6th of April 1994, based on the decree of Minister of Religious Affairs of Republic of Indonesia RI No. 224 in 1993, Mulawarman Islamic Senior High School officially became public school named MAN (State Islamic Senior High School) 3 Banjarmasin. This school had used 2004 Competency-Based Curriculum, and has been using Educational Unit Level Curriculum since 2006.

State Islamic Senior High School/Madrasah 'Aliyah Negeri (MAN) 3 Banjarmasin is located in the Batu Benawa I No. 61 RT.12 Teluk Dalam, West Banjar, Banjarmasin city, South Kalimantan. Its area is 3,143 M²; the building area is 2,785 M². This school has the following boundaries:

1. The north side is bordered by MTsN (Madrasah Tsanawiyah State)/State Islamic Junior High School Mulawarman.
2. The south side is bordered by houses.
3. The west side is bordered by houses.
4. The east side is bordered by with SMPN/State Junior High School 2 Mulawarman.

Analysis of the Question Items of National Exam of Arabic Subject at MAN (State Islamic Senior High School) 3 Banjarmasin

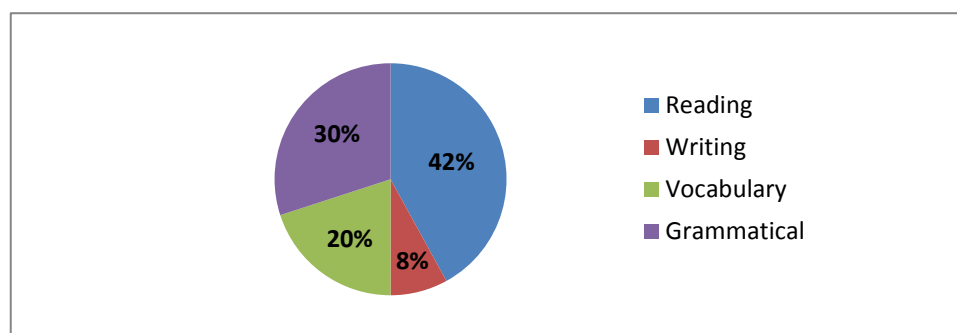
The test papers of National Exam of Arabic subject for Senior High School (SMA) and Islamic Senior High School (MA) are prepared and published by the Ministry of National Education of Republic of Indonesia. The National Exam of Arabic subject in 2008 is consists 50 question items that include two of the four sectors of skill which are reading and writing skill. It also consists of two language elements which are vocabulary and grammatical element. Out of the 50 question items, there are 21 items or 42% which lead to reading skill, which are question number 1, 9, 11, 14, 16, 18, 20, 21, 22, 23, 26, 29, 31, 37, 38, 41, 42, 45, 47, 48, 49, and 50. There are four items or 8% which lead to writing skill, which are question number 30, 32, 33, and 36. There are 10 question items or 20% which lead to vocabulary element, which are question number 2, 4, 5, 7, 10, 15, 19, 24, 39, and 40. In addition, there are 15 items or 30% which lead to grammatical element, which are question number 3, 6, 8, 12, 13, 16, 17, 25, 27, 28, 34, 35, 43, 44, and 46.

Table 1- Description of the Question Items of National Exam of Arabic Subject for Islamic Senior High School in 2008

No.	Mahārah/Skill	Question Number	Total of Question Items	Percentage
1	Qirā'ah/Reading	1, 9, 11, 14, 18, 20, 21, 22, 23, 26, 29, 31, 37, 38, 41, 42, 45, 47, 48, 49, 50	21 Items	42 %
2	Kitābah/Writing	30, 32, 33, 36	4 Items	8 %
3	Vocabulary	2, 4, 5, 7, 10, 15, 19, 24, 39, 40	10 Items	20 %
4	Grammatical	3, 6, 8, 12, 13, 16, 17, 25, 27, 28, 34, 35, 43, 44, 46	15 Items	30 %
TOTAL		50 ITEMS	50 ITEMS	100

Source: Excerpted from the analysis based on the data in the document of State Islamic Senior High School/Madrasah Aliyah Negeri (MAN) 3 Banjarmasin and the Regional Office of the Ministry of Religion Affair of South Kalimantan.

Fig.1- The skills were tested in National Exam of Arabic Subject for Islamic Senior High School in 2008



Here are the analysis and argumentation of researcher about the reasons to set a question item into certain skill or language element. As for the reference to set the criteria is the Arabic language textbook for Madrasah Aliyah (Islamic High School) published by the Regional Department of Religion of East Java province in 2004. There are 21 question items or 42% used for measuring reading skill aspect with an indicator that "students are able to understand the reading material (*qirā'ah*) by way of knowing the meaning of the words (*mufradāt*), and able to answer the questions about the reading contents (*fahmul maqrū*)". There are four question items or 8% used for measuring writing skill aspect with an indicator that "Students are able to arrange the simple words (*kalimah*) in face-to-face conversation (*inshā' al-muwajjahah*) and able to arrange written expression (*ta'bīr at-tahrīrī*) from the pieces of the word". There are 10 question items or 20% used for measuring vocabulary aspect with an indicator "Students are required to be able to mention the vocabulary (*mufradāt*) that corresponds to the sentence".

The question items of National Exam that used for measuring grammatical aspect are 15 items or 30%. There are 3 question items that have the same indicator in this grammatical aspect, which are question number 3, 12, and 16 with the indicator "Students are able to identify the interrogative particles (*kalimah al-istifhām*) which appropriate to be applied in a sentence (*jumlah*)". As for the two question items also have the same indicators, which are question number 6 and 28 with the indicator "Students are able to identify the forms of pronouns (*ism ḍamīr*) which appropriate to make a perfect sentence". While other 8 question items have its own indicator as follows: the question item number 8 with the indicator "Students are able to identify the forms of pronouns (*ism ḍamīr*) which appropriate to be applied in answering the question". Question item number 13 with the indicator "Students are able to identify the forms of particles of genitivity letters (*huruf al-jār*) to be applied in the sentence to form a perfect sentence (*jumlah mufidah*)". Question item number 17 with the indicator "Students are able to identify the forms of adverbs of place (*ẓarf al-makān*) which appropriate to be applied in the sentence". Question item number 25 with the indicator "Students are able to identify the differences between *singular noun* (*ism al-mufrad*), dual noun (*ism al-taṣniyah*), and plural noun (*ism al-jam'ī*)". Question item number 27 with the indicator "Students are able to identify the differences between noun-based sentence (*jumlah al-ismiyyah*) and verb-based sentence (*jumlah al-fi'liyyah*)". Question item number 34 with the indicator "Students are able to identify the form of past tense for women (*fi'lu al-māḍi mu'annaṣ*) which appropriate to its subject of a verb (*fā'il*) in the form of verb-based sentence (*jumlah al-fi'liyyah*)". Question item number 35 with the indicator "Students are able to identify the differences between form of past tense (*fi'lu al-māḍi*), present tense (*fi'lu al-muḍāri*), and imperative tense (*fi'lu al-amr*)". Question item number 43 with the indicator "Students are able to identify and select the form of verb (*fi'*) and subject of a verb (*fā'il*) which appropriate with the question". Question item number 44 with the indicator "Students are able to identify and select the form of present tense (*fi'lu al-muḍāri*) which appropriate to the question". And the last is question item number 46 with the indicator "Students are required to be able to find words interrogative particles (*istifhām*) which appropriate to be applied to form a complete sentence (*jumlah al-mufidah*)".

Table 2- Analysis of Skill to every Question Items and Its Indicator

No.	Maharah/Skill	Indicator
1	QIRĀ'AH/READING	The students are able to understand the reading material (<i>qirā'ah</i>) by knowing the meaning of the vocabularies (<i>mufradāt</i>) and are able to answer the question/exercise about the content of the reading material (<i>fahmul maqrū</i>)
2	MUFRADĀT/VOCABULARY	The students are required to be able to mention another vocabulary (<i>mufradāt</i>) which has the same meaning (synonym)
3	QAWĀ'ID/RULES	The students are able to identify the forms of question mark interrogative particles (<i>kalimah al-istifhām</i>) which appropriate to be applied in the sentence (<i>jumlah</i>)
4	MUFRADĀT/VOCABULARY	The students are required to mention the vocabularies (<i>mufradāt</i>) which appropriate with the sentence
5	MUFRADĀT/VOCABULARY	Idem (question number 4)
6	QAWĀ'ID/RULES	The students are able to identify the forms of pronouns (<i>ism ḍamīr</i>) which appropriate to a sentence to form a complete sentence (<i>jumlah al-mufidah</i>)
7	MUFRADĀT/VOCABULARY	Idem (question number 4)
8	QAWĀ'ID/RULES	The students are able to identify the forms of pronouns (<i>ism ḍamīr</i>) which appropriate to be applied in answering the question
9	QIRĀ'AH/READING	Idem (question number 1)
10	MUFRADĀT/VOCABULARY	Idem (question number 4)
11	QIRĀ'AH/READING	Idem (question number 1)
12	QAWĀ'ID/RULES	Idem (question number 3)
13	QAWĀ'ID/RULES	The students are able to identify the forms of particles of genitivity letters (<i>huruf al-jār</i>) for applied in the sentence, which appropriate to be applied to form a complete sentence (<i>jumlah al-mufidah</i>)
14	QIRĀ'AH/READING	Idem (question number 1)
15	MUFRADĀT/VOCABULARY	Idem (question number 4)
16	QAWĀ'ID/RULES	
17	QAWĀ'ID/RULES	The students are able to identify the forms of adverbs of place (<i>ẓarf al-makān</i>) which appropriates to be applied in the sentence
18	QIRĀ'AH/READING	Idem (question number 1)
19	MUFRADĀT/VOCABULARY	
20	QIRĀ'AH/READING	Idem (question number 1)
21	QIRĀ'AH/READING	Idem (question number 1)
22	QIRĀ'AH/READING	Idem (question number 1)
23	QIRĀ'AH/READING	Idem (question number 1)
24	MUFRADĀT/VOCABULARY	Idem (question number 4)
25	QAWĀ'ID/RULES	The students are able to identify the differences between <i>singular noun</i> (<i>ism al-mufrad</i>), dual noun (<i>ism al-taṣniyah</i>), and plural noun (<i>ism al-jam'ī</i>).

No.	Mahārah/Skill	Indicator
26	QIRĀ'AH/READING	Idem (question number 1)
27	QAWĀ'ID/RULES	The students are able to identify the differences between noun-based sentence (<i>jumlah al-ismiyyah</i>) and verb-based sentence (<i>jumlah al-fi'liyyah</i>).
28	QAWĀ'ID/RULES	Idem (question number 6)
29	QIRĀ'AH/READING	Idem (question number 1)
30	KITĀBAH/WRITING	The students are able to arrange the simple words (<i>kalimah</i>) in face-to-face conversation (<i>inshā' al-muwajjahah</i>) and able to arrange written expression (<i>ta'bīr at-tahrīr</i>) from the pieces of the word
31	QIRĀ'AH/READING	Idem (question number 1)
32	KITĀBAH/WRITING	Idem (question number 30)
33	KITĀBAH/WRITING	Idem (question number 30)
34	QAWĀ'ID/RULES	The students are able to identify the form of past tense for women (<i>fi'lu al-mādi mu'annaṣ</i>) which appropriate to its subject of a verb (<i>fā'il</i>) in the form of verb-based sentence (<i>jumlah al-fi'liyyah</i>)
35	QAWĀ'ID/RULES	The students are able to identify the differences between past tense (<i>fi'lu al-mādi</i>), present tense (<i>fi'lu al-muḍāri</i>), and imperative tense (<i>fi'lu al-amr</i>).
36	KITĀBAH/WRITING	
37	QIRĀ'AH/READING	Idem (question number 1)
38	QIRĀ'AH/READING	Idem (question number 1)
39	MUFRADĀT/VOCABULARY	Idem (question number 4)
40	MUFRADĀT/VOCABULARY	Idem (question number 4)
41	QIRĀ'AH/READING	Idem (question number 1)
42	QIRĀ'AH/READING	Idem (question number 1)
43	QAWĀ'ID/RULES	
44	QAWĀ'ID/RULES	
45	QIRĀ'AH/READING	Idem (question number 1)
46	QAWĀ'ID/RULES	The students are required to be able to find words interrogative particles (<i>istifhām</i>) which appropriate to be applied to form a complete sentence (<i>jumlah al-mufīdah</i>)
47	QIRĀ'AH/READING	Idem (question number 1)
48	QIRĀ'AH/READING	Idem (question number 1)
49	QIRĀ'AH/READING	Idem (question number 1)
50	QIRĀ'AH/READING	Idem (question number 1)

Source: Excerpted from the analysis based on the data in the document of State Islamic Senior High School/Madrasah Aliyah Negeri (MAN) 3 Banjarmasin and the Regional Office of the Ministry of Religion Affair of South Kalimantan.

Based on the analysis above, the researcher concludes that the question items of National Exam of Arabic subject for High School (SMA) and Madrasah Aliyah/Islamic High School (MA) in 2008 are dominated by the question items that measure the skill of reading as many as 21 items or 42%. Based on this analysis the researcher states that the question items reflect the orientation of Arabic teaching in Madrasah Aliyah/Islamic Senior High School, which focuses on reading skill. As we know that the orientation of the Arabic language teaching in Ibtidaiyyah/Islamic Primary School level is directed to introduction of *hijā'iyah* letters and basic vocabularies. The orientation in Tsanawiyah/Islamic Junior High School level is directed to listening and speaking skill, the orientation in Aliyah/Islamic Senior High School level is directed to reading skill, and the orientation in college-level is directed to writing skill.

Table 3- Table of Arabic Teaching Themes

No.	TITLE	NUMBER	TOTAL
1	Introduction (<i>al-Ta'āruf</i>) التعارف	3, 6, 7, 8	4 items
2	Self-identity & family (<i>al-Ta'āruf wa al-Uṣrah</i>) التعرف والأسرة	1, 2, 21, 22, 23, 24 25	7 items
3	Daily needs (<i>al-Ḥawā'ij al-Asasiyyah</i>) الحوائج الأساسية	---	---
4	Sport (<i>al-Riyāḍah</i>) الرياضة	31, 32	2 items
5	Daily activities (<i>al-A'māl al-Yaumiyah</i>) الأعمال اليومية	26, 36	2 items
6	School environment (<i>al-Madrasatu wa Bī'atuhā</i>) المدرسة وبيئتها	5, 9, 10, 11, 12, 13, 14, 15, 16, 18, 20, 27, 28, 29	14 items
7	Numeral (<i>al-'Adad</i>) العدد	---	---
8	Services & Public Facilities (<i>al-Marāfiq al-'Āmah</i>) المرافق العامة	17, 38, 39, 42, 43, 48, 49	7 items
9	Homeland (<i>al-Waṭn</i>) الوطن	---	---
10	Health (<i>al-Siḥḥat</i>) الصحة	---	---
11	Religious life (<i>al-Ḥayāt al-Dīniyyah</i>) الحيات الدينية	---	---
12	Profession (<i>al-A'māl wa al-Mihan</i>) الأعمال والمهن	4, 33, 37, 40, 41, 44, 47	7 items
13	Kindness (<i>al-Mujāmalāt</i>) المجاملة	---	---
14	Islamic Holiday (<i>al-A'yād al-Dīniyyah</i>) الأعياد الدينية	---	---
15	Education (<i>al-Tarbiyah</i>) التربية	19, 30, 50	3 items
16	Relations Between Countries (<i>al-'Alāqat al-Dauliah</i>) العلاقة الدولية	---	---
17	Transportation (<i>Wasā'il al-Naqli</i>) وسائل النقل	34, 45, 46	3 items

No.	TITLE	NUMBER	TOTAL
18	Mass media (<i>Wasā'il al-A'lām</i> وسائل الاعلام)	---	---
19	Science and Technology (<i>al-'Ulūm wa al-Tiknūlūjiyah</i> العلوم والتكنولوجيا)	---	---
20	Economic&Finacial (<i>al-Iqtisād wa al-Māliyah</i> الاقتصاد والمالية)	---	---
21	Supermarket (<i>Markaz al-Tijārat</i> مركز التجارة)	35	1 item
22	Time & date (<i>al-Auqāt wa al-Syahr</i> الأوقات والشهر)	---	---
23	Speech (<i>al-Khiṭābah</i> الخطابة)	50	50
		50	50
There are 12 themes that appear and 11 themes that do not appear out of 23 themes Content Validity in themes 12 : $23 \times 100\% = 52,17\%$			

Source: Excerpted from the analysis based on the data in the document of State Islamic Senior High School/Madrasah Aliyah Negeri (MAN) 3 Banjarmasin and the Regional Office of the Ministry of Religion Affair of South Kalimantan.

Based on the analysis of National Exam of Arabic subject question items in MAN 3 Banjarmasin, the researcher concludes that this evaluation can not guarantee all the students will get the Arabic language skills. This is because the question items only cover two skills of language, which are reading and writing, without listening and speaking skill. For the sake of passing the National Exam, the teaching is focused on doing and memorizing the question predictions. Certainly, it is not enough to teach students about Arabic language. In order to master the Arabic language, the students have to understand the *naḥwu* and *ṣarf*. *Naḥwu* is used to study the structure of the sentence and the line changes at the end of the words. While *ṣarf* is used to learn the basic words and its changing forms. As the *muṭāla'ah* needed to be studied for the sake of acquiring the listening and reading skill, *insyā'* needed to be studied for the sake of acquiring the writing skill. To get the speaking skills, the students need to learn *muḥāḍaṣah*. So, if the students are prepared to answer the question items of National Exam by using only simple predictions, it will decrease the students' Arabic language skill.

A. Syauqie M. S.Pdi, an Arabic Language teacher of MAN 3 Banjarmasin, admits that there is decline in the quality of students Arabic language skill. He mentions that the implementation of the National Exam led to decline in the quality of students' Islamic religious knowledge skills drastically, especially Arabic language. The cause is none other than the preparation of National Exam. The teachers and students attention are focused only on the subjects tested in the National Exam. Almost all of the time and effort is used for preparing the National Exam, so there is no longer time for the teaching of Islamic Religion properly. What was said by A. Syauqie was also recognized by the teachers of State Islamic Senior High School/Madrasah Aliyah Negeri (MAN) 3 in general.

CLOSING

Based on the analysis result, the National Exam of Arabic subject at State Islamic Senior High School/Madrasah Aliyah Negeri (MAN) 3 Banjarmasin has 50 question items that include two of the four sectors of skill which are reading and writing skill. It also consists of two language elements which are vocabulary and grammatical element. Of the 50 question items there are 21 items or 42% which lead to reading skill. There are four items or 8% which lead to writing skill and 10 question items or 20% which lead to vocabulary element. In addition, there are 15 items or 30% which lead to grammatical element. Based on this analysis, we can conclude that these question items only cover reading and writing skills without listening and speaking skills. This causes people to doubt about the quality of madrasah graduates, which should have a good Arabic language skills.

The implementation of the National Exam makes Madrasah as an educational institution that bears two missions at once –to transform the general and Islamic knowledge-plunged into the black hole of disorientation education. The National Exam is a mandatory policy that can not be dismissed as a consequence of integration into the national education system. This exam is also required for evaluation, because high quality education will not be achieved when there are no clear standards as a benchmark. However, the problem is this exam focuses on result, not on process. This leads to the changing of standard into uniformity of all schools realities, which are different in both the input and the process. In order to achieve the passing grade in the National Exam, madrasah must prepare the students rapidly, instantly and pragmatically, by adding hours of lesson to examine the question items of the National Exam, holding tryout, bringing in the teachers from other schools to teach the students, and so forth. In short, this exam leads the schools to encourage the students to pass the National Exam without considering the capacities and abilities of the students.

The educational methods that focus on the preparation of the National Exam make the teaching process becomes very naive. Bogen (1957) states that an educator should be able to accomplish the infinitely difficult, feat of helping mold a human being for a successful lifetime. He also states that an educator must be constantly alert to the significance of the changes in an increasingly dynamic world so that he can correspondingly modify the objectives of, and consequently the substance of his educational program. This requires training in Philosophies, attitudes, skills, and understandings beyond Reviews those we have in the past always expected of our teachers. The Rapidly growing disciplines of human relations, demanding understanding of the values of humankind and that of group dynamics with its many discoveries in the area of the group process, are merely illustrations of the growing world of knowledge with which the educator must be familiar.

The result of this kind of coercion is not a reflection of the teaching process that should be done by involving the teachers, students, and even parents, continuously and sustainably. The teaching process that only focused on how to get a maximum percentage of graduation rates, will reduce the meaning and purpose of education and teaching. This causes the way and duration of teaching is always associated with how big the contribution to the students readiness and ability to pass the National Exam. The essence and meaning of education is reduced to only the ability to answer the questions. To prepare the students for answering the National Exam question items, the teachers focus on teaching the questions that have been predicted to appear in the exam.

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