

# E-Learning Process of *Maharah Qira'ah* in Higher Education during the Covid-19 Pandemic

Apri Wardana Ritonga<sup>1</sup>, Mahyudin Ritonga<sup>2</sup>, Talqis Nurdianto<sup>3</sup>, Martin Kustati<sup>4</sup>, Rehani<sup>4</sup>, Ahmad Lahmi<sup>2</sup>, Yasmadi<sup>4</sup>  
& Pahri<sup>5</sup>

<sup>1</sup> Universitas Islam Negeri Malang, Jawa Timur, Indonesia

<sup>2</sup> Muhammadiyah University of West Sumatera, Padang, Indonesia

<sup>3</sup> Universitas Muhammadiyah Yogyakarta, Indonesia

<sup>4</sup> State Islamic University of Imam Bonjol Padang, Indonesia

<sup>5</sup> Sekolah Tinggi Agama Islam Shalahuddin Al-Ayyubi Jakarta, Indonesia

Correspondence: Mahyudin Ritonga, Muhammadiyah University of West Sumatera, Padang, Indonesia.

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## Abstract

The learning process has changed totally since the implementation of the distance learning policy (*Pembelajaran Jarak Jauh-PJJ*). Lecturers and students are required to be able to optimize the internet. This article discusses the process of *Maharah Qira'ah* using e-learning in UIN Imam Bonjol Padang. This research is a qualitative study by describing data found in the field in depth. The data were collected through Google Forms, observation, distribution of questionnaires through Google Forms, and online interviews through social media and documentation. The results showed that the e-learning media used in *Maharah Qira'ah* classes are WhatsApp, Zoom, Youtube, Instagram, and Facebook applications, where Whatsapp is more significant than other media. In an effort to realize reading skills, the lecturers designed the lesson by demanding students to understand *Qira'ah* texts sent through WhatsApp Group, by writing new vocabulary found in the text, recording their readings, and sending them to WhatsApp Group, followed by solving 10 problems, and then discuss them with the lecturers and the other students. This study found that there is a shift in learning *maharah qira'ah* using e-learning from student center to media center. It means that the process depends on technology is more significant than dependence on teachers. This study also found that learning *mahara qira'ah* with conventional methods is more preferred by students than using e-learning. Although the teacher explains the material in depth and provides assignments that support student learning.

**Keywords:** reading skill, E-Learning, higher education, Arabic language

## 1. Introduction

*Maharah qira'ah* or reading skills is one of the four interrelated skills (listening, speaking, reading, and writing) that must be possessed by any Arabic learners. Learning a language skill is certainly integrated with the other skills. *Maharah qira'ah* is a core skill which non-Arabs should have in learning Arabic (Ritonga, Asrina, et al., 2020). The benefit of learning Arabic is that ones will be able to read the Qur'an, the Hadith, and many classical Arabic books (Ritonga, Bustami, et al., 2020).

*Maharah qira'ah* is a language skill with a variety of writing which is included as receptive skill or *maharah istiqbaliyah* (*istima'* and *qira'ah*) (Aprianto et al., 2020). The development of *maharah qira'ah* can be developed separately from other skills but ones who are qualified will develop an integrated (Hulme et al., 2014) *kalam* and *istima'* (Yaqub, 2012), (Aprianto et al., 2020).

The development of *Maharah Qira'ah* by educational institutions certainly needs more attention. Learner will likely misunderstand Arabic texts if their reading skills are low. Mahmud 'Ali Saman, in his book, *At-Taujih fi Tadris Al-Lughah Al-'Arabiyyah*, mentions that one of the objectives of learning of *maharah qira'ah* is to increase the understanding of language structure and to improve the ability to express the meaning and the thoughts by reading them properly and correctly (Saman, 1119).

The understanding of *Maharat Qira'ah* is expected not only limited to reading the Quran well and fluently but also the ability to understand the content of the reading material *fahm al-maqr'u'* so that ones can gain knowledge from what they reads as the indirect communication with the writer especially if the readers are going to transfer them through translation (Sava, 2009). This also applies in understanding other people's conversations. *Maharah* learning in higher education is included as reading comprehension (Comprehension Skill) and critical reading so that students are expected not only to be able to read according to the rules of *Nahwu Sharaf* but also to understand what they read and to imply them it in their social life (Khamkhong, 2018), (Marpuah & Sulton, 2019).

Reading skills as a second language can be applied in various types of texts. The texts can be taken from several types of literature e.g. play scripts, novels, and poems (Solimando, 2017). In addition, the texts can also be in the form of certain information e.g. food recipes, labels, information in the form of traveling brochures, restaurant menus, television program, reports, comics strips, etc. the readers of these various texts must explicitly understand what is conveyed in the texts. Ghazali in an article written by Fauzi stated that reading skills according to the type of the texts and reading various texts require certain reading skills, e.g. skimming and scanning (Fauzi, 2018).

Learning *Maharah Qira'ah* in higher education not only equips students to be able to read Arabic texts fluently and following *nahwu sharaf* rules, (Ritonga et al., 2018) but also to be able to understand the texts and to take the essence of the main thoughts in the texts so that they can apply them in their life. Since the goal of learning *qira'ah* is to understand the texts, the lecturers mostly take the shortcuts by reading the text and translating then word-by-word or in sentences. This method is indeed practical for the lecturers and is fun for students because it did not require them to do the job. Husna argues that this method is not good for the further learning because the students would become dependent. Thus a lecturer is required to be able to implement the active learning, (Husna, 2019) which involves students actively both individually and in groups.

In the process of learning *Maharah Qira'ah*, the lecturers should pay attention to the aspects of reading practice. In a book entitled *Usus I'dad Al-Kutub At-Ta'limiyah Li Ghair An-Nathiqin Bi Al-Arabiyyah* of Nashir Abdul Ghali and Abdul Hamid. Al-Busaidi argued that there are several criteria for good reading: 1) by pronounce the letters according to their *makharijul huruf* and able to distinguish the similar letters; 2) by connecting symbols with the intended meaning; 3) by understanding the text (*fahm al-maqr'u'*) perfectly; 4) by pronouncing the letter 'ain according to its *makhraj*; 5) the consistency in distinguishing between *hamzah washal* and *hamzah qatha'*; 6) by maintain long (*mad*) and short (*qashar*) pronunciations; 7) by avoiding to change the letters of the same type in pronouncing them; 8) by avoiding to add letters (*ziyadatul huruf*); 9) by avoiding to delete letters (10) by paying attention to the correct times and the places to pause; 11) by analyzing the main ideas of the *qira'ah* text fundamentally; 12) by distinguishing between the main idea and the supporters; 13) understanding the meaning of the *qira'ah* texts; 14) by reasoning about the texts and by criticizing it; 15) by having confident while reading the text without the slightest hesitation; and 16) not to repeat the same sentences (Al-Busaidi, 2015).

In an effort to make someone proficient in reading texts, a relevant method is needed to help students achieve reading competence (*maharat al-qiraah*). Hasan divides the *maharah qira'ah* learning method for students, as follows; 1) the Directed Reading Thinking Activity (DRTA) Method. This method is done by the lecturers with listening and evaluating what the students are reading. 2) Student Teams Achievement Divisions (STAD) method (Hasan, 2017). This method consists of several activities including: class presentations, group study, quizzes, individual progress scores and group awards (Utomo & Syamsi, 2019).

The DRTA method is implemented by the arguments from the students about what are the texts about according to the given topic (Kasmawati & Sakkir, 2020). In this case, students apply their meta-cognitive skills to conclude what they get. This method is considered good in motivating students to be brave enough to convey the contents of the text they read. Even so, this method has a weakness in that only a few students are able to organize their thoughts from the text they read.

E-learning is not a new term in education. Ritonga et al explained that this media has been known since 1990 with the term CBT (Computer Based Training) Packages (Ritonga et al., 2016), LMS (*Learning Management System*), up until 1999 where the terms was developed into the internet based e-learning. E-learning has various meanings. Educational experts provide different definitions from various points of view. For example, Darin E. Hartley expressed the term e-learning as a type of learning media where a teacher delivers the teaching materials to the students by using computer networks and the internet. The e-learning design makes it easy to access with a computer as long as it is connected to the internet (Dariyadi, 2019).

E-Learning by utilizing computer technology has designed a learning system to be more modern. E-learning has several characteristics, as stated by Erikson i.e. the use of electronic technology services, the use of computer networks, Published by Sciedu Press

the use of self-learning materials such as those stored on a computer so that they can be accessed by teachers and students whenever and wherever, and the use of lesson schedules, curricula, learning outcomes, and other matters related to educational administration that can be viewed on computers (Erikson & Erikson, 2019).

There is a significant difference between traditional learning and e-learning. In traditional classrooms, teachers become role models who play an important role in imparting knowledge to students. In this class, the lecturer is someone who knows and understands the learning situation. In the other hand, learning with e-learning focuses more on students. Students are required to be responsible and independent in carrying out learning. This atmosphere makes students more active in designing the material and reviewing it and developing knowledge according to their own efforts and initiatives.

There are various types of e-learning if we are going to study it more deeply. Suyanto has provided classifications related to e-learning, including; web courses, web centric courses, and web enhanced courses. The web course is the use of the internet to deliver material for online learning (*Pembelajaran Jarak Jauh*). Web centric course is the use of the internet to deliver material in a room. In the other hand, the web enhanced course utilizes internet to support the improvement of the quality of learning.

The large number of uses of e-learning in educational institutions is an indicator of the success of learning by utilizing computer networks. Suyanto stated that there are several philosophies of e-learning, including: "First, e-learning is an internet network to convey information, communication, education and online training. Second, e-learning provides a set of accessible tools to enrich the value of conventional student learning (conventional learning models, study of textbooks, CD-ROMs, and computer-based training) so that they can answer the challenges of globalization. Third, the use of e-learning does not mean replacing conventional learning models in the classroom, but strengthening the learning model through content enrichment and educational technology development. Fourth, the capacity of students in each class varies greatly depending on the form of learning material and the way it is delivered. The better the harmony between content and delivery tools with the student's learning style, the better the student's capacity which in the end will give better results (Suyanto, 2005).

The use of e-learning for *maharah qira'ah* learning not only has a positive impact on students but also has a significant impact on lecturers (Iswanto, 2017), (Satar & Yusoff, 2019). Through the use of e-learning, lecturers are required to learn more about the latest features on the internet and provide the latest knowledge in the courses they teach.

## 2. Methods

This research discusses the learning methods of students majoring in Arabic Education at UIN Imam Bonjol Padang. After the outbreak of the Covid-19 pandemic, learning patterns were affected. Since last March the learning pattern has changed, from conventional learning (face-to-face meeting) to a learning system using the internet network (e-learning).

From the theoretical review above, this research is a qualitative descriptive study. The data was collected by means of observation, interviewing, giving questionnaires which can be distributed on Google Forms and can be done by using documentation. In accordance with the nature of qualitative research, the questions asked of informants are open (open-ended) and also general. That way the participants are able to provide as many answers as possible according to their respective experiences (Sargeant, 2012).

The data received through a questionnaire distributed on Google Forms contains questions related to the learning process of *maharah qira'ah* by using the internet network (e-learning). The questionnaire was distributed to 2018 Arabic language education students who were taking the *maharah qira'ah* subject in UIN Imam Bonjol Padang. From the distribution of the questionnaire, there are 20 respondents who will be used as research data. Then respondents were randomly selected to be interviewed in order to get more in-depth information regarding the learning process of *maharah qira'ah* with the ongoing e-learning.

The data that has been collected are then analyzed in three stages, as follows: first, the data obtained is reduced, sorting is done and focused on data that leads to problem solving and answering research questions; second, compiling the data systematically by highlighting the things that are considered important as the findings in the field (Data, 2009), (Nurcholis et al., 2019), third, the results of data reduction are then interpreted to obtain a deeper understanding of the results of the informants' answers; (Wargadinata et al., 2020) and in the final stage, the data is then presented in the form of display data using narrative text to produce a more comprehensive understanding.

### 3. Results and Discussions

#### 3.1 Learning Objectives of Maharah Qira'ah with E-Learning

The use of e-learning for *maharah qira'ah* class in UIN Imam Bonjol Padang has no effect on the main objectives of learning *maharah qira'ah*. The purpose of this learning process is that students are skilled in understanding the *qira'ah* of the text and are able to describe the contents of the content contained in the *qira'ah* discourse. It is in line with what Mahmud Kamil An-Naqah expressed that students who take *maharah qira'ah* class must be able to understand the meaning of words contained in sentences and be able to reflect them in real life (An-Naqah, 1422).

Evaluation is needed to determine learning achievement. Testing as a technique in a learning assessment activity must be adjusted to the learning objectives to be achieved. Therefore, the preparation of *maharah qira'ah* questions that are made must lead to indicators of learning objectives to be achieved. Ahmad Ratomi explained the *maharah qira'ah* test model as follows: 1) the test of pronouncing letters according to their *makhraj* and nature, 2) the test identifies the structure and grammatical language of the sentence and 3) the test finds the meaning contained in the *qira'ah* text (Rathomi, 2019).

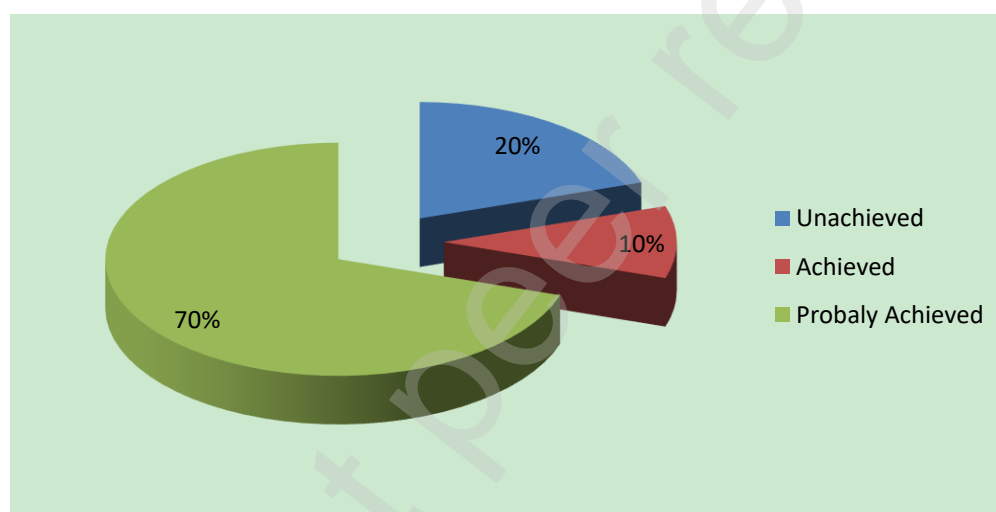


Figure 1. Student responses to *Qira'ah* Learning Objectives Achievement

Figure 1 illustrates students' responses to the achievement of the ongoing *maharah qira'ah* learning objectives. By looking at the process of learning *maharah qira'ah* which is done using e-learning, from the data above, students seem doubtful about the achievement of the learning objectives of *maharah qira'ah* using e-learning, as much as 70% of the informants answered "maybe". This is based on the limitations experienced by some students by accessing learning using e-learning. 10% said it was achieved and another 20% said learning *maharah qira'ah* with e-learning was not achieved. Kuntum (Informant, 2020) responds about *maharah qira'ah* class with e-learning stated that, "...in my opinion, it is almost the same as classical learning or even less because I prefer to learn it directly not with e-learning."

#### 3.2 *Qira'ah* Learning Method with E-Learning

The application of e-learning for *qira'ah* class in UIN Imam Bonjol Padang is implemented with various strategies. The data received from informants said that the lecturer had used several methods in the use of e-learning for learning *maharah qira'ah* e-learning in UIN Imam Bonjol Padang i.e. the discussion method, *qawaid wa tarjamah*, audio recording, and projects assignments for every meeting. The results of the analysis, it was found that the application of the discussion method was more dominant than other methods for 39%. Following 28% for audio recording method, 22% for project creation and 11% for *qawa'id wa tarjamah*. The survey results can be seen in the figure below:

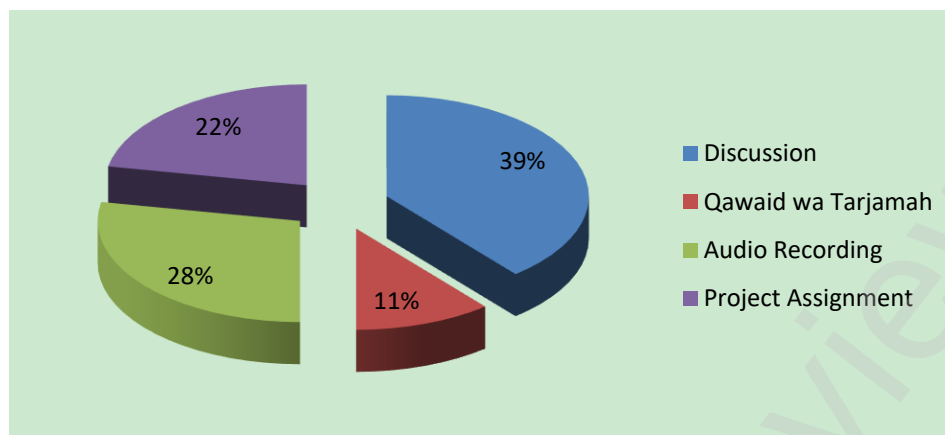


Figure 2. Reading skills Learning Method using E-learning

*First:* The implementation of the discussion method to teach *maharah qira'ah* with e-learning is necessary in UIN Imam Bonjol Padang. With a paper-based lecture system, where students are given time to present their papers while other students listen and lecturers will provide reviews at the end of the learning session related to the theme discussed. However, the application of the discussion method in learning *maharah qira'ah* with e-learning is not automatically able to realize the learning objectives to be achieved due to the shortcomings of the method. Like Smith & Macgregor said that the discussion method takes a long time so that students should know the root of the learning problem to be studied (Smith & Macgregor, 1992).

*Second:* The audio recording method (audio lingual) which is used in learning *maharah qira'ah* with e-learning in UIN Imam Bonjol Padang, with the following steps: First, the lecturer sends a *qira'ah* text without *harakat* to the WhatsApp Group (e-learning media) complete with audio. Second, each student listens to the audio and writes the *qira'ah* text accompanied by new vowels and vocabulary that is not understood. Third, students then record the reading of the *qira'ah* text and send it to the group to be corrected by lecturers and other students (Informant, 2020). In line with the steps above, Aprianto et al said that the audio lingual method is a method based on oral presentation that begins by listening to the sounds of the language in the form of words and saying the words before the process of reading and writing *qira'ah* text (Aprianto et al., 2020b). The activity of rewriting the text will add to a deeper understanding. Sartika (Sartika & Ritonga, 2020) emphasized that the audio lingual method can improve students' ability to understand vocabulary.

*Third:* The method by making projects (assignments) carried out in learning *maharah qira'ah* with e-learning is to rewrite the *qira'ah* text that is sent via WhatsApp group according to the correct writing rules, giving birth to as many as 10 questions with the following answers with the learned *qira'ah* text, and then record the reading of the text then send it to the Whatsapp group to be corrected collectively. This assignment system is identical to the reading method (*thariqah al-qira'ah*) whose characteristics are that students are encouraged to understand the content of the reading with the analysis process carried out, preceded by the introduction of new vocabulary in the text (Holimi, 2020), then new findings in the *qira'ah* text are discussed with the teacher (Effendy, 2012).

*Fourth:* The grammatical-translation method (*qawa'id wa tarjamah*) which is applied in learning *maharah qira'ah* with e-learning is meant here, not as explained by Holimi, that the *qawaid wa tarjamah* method is conducted by memorizing grammatical rules of language and a number of vocabulary for certain word. (Holimi, 2020). In addition, Effendy stated that the vocabulary and sentence structure provided were based on the need to explain the *nahwu* rule (Effendy, 2012). However, the application of the *qawaid wa tarjamah* method in question is that, after the student sends a project in the form of written text and audio recordings to the WhatsApp Group, the lecturer corrects the wrong reading, both in the form of vowels and letters and explains in general the *qawaid* reading of the sentence.

### 3.3 Media E-Learning of Maharah Qira'ah

Internet-based media and applications that are widespread today are not only social media as a means of connecting communication between people and a means of entertainment for some people. However, the presence of the media provides significant benefits in an academic institution environment and its use helps teachers and education providers to realize learning goals. Since March 2020, UIN Imam Bonjol Padang has issued a policy to optimize online media as a means of learning in the midst of the Covid-19 pandemic.

Based on the data received through a questionnaire on Google Forms, the media used by students to take part in *maharah qira'ah* learning are WhatsApp, Zoom, and many others e.g. Youtube, Instagram, & Facebook. Student responses to the use of internet media can be seen in the image below:

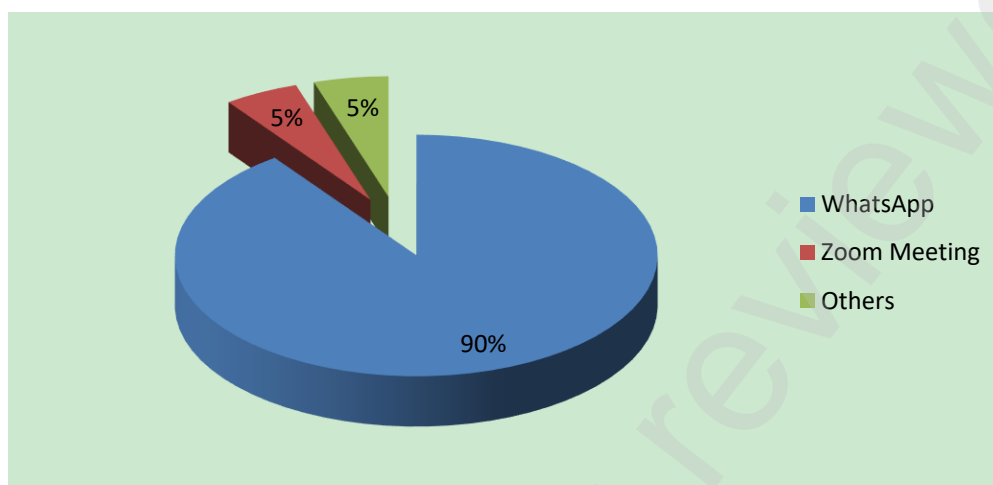


Figure 3. E-Learning Media of Reading skills

In Figure 3 above, it is clear that the use of WhatsApp is mostly used by students to take part in *maharah qira'ah* learning, by 90%, Zoom application by 5% and other media (Youtube, Instagram and Facebook) 5%. Some of the reasons put forward regarding the use of WhatsApp include: the WhatsApp application is a general application that has been used by many commodities, in WhatsApp Group can be formed as a means of discussion and exchanging information about learning *maharah qira'ah*. Through WhatsApp media, students and lecturers can share material to be discussed, either in the form of Microsoft Word, Excel, PDF, PowerPoint, RAR, Pictures, Voice Notes, Video Call (Teleconference).

The steps taken by the teacher and students in operating WhatsApp for learning *maharah qira'ah* as conveyed by the informant, Jahria Nunil Khaira (Informant, 2020) are as follows: 1) The class leader forms a discussion group and reports it to the teacher, 2) The teacher provides a discussion (*qira'ah* text) which will be given to each discussion group, 3) Each group makes Arabic-language papers complete with new vowels and vocabulary that are not understood, 4) The speaker records the reading of the written paper and sends the audio to the WhatsApp group, 5) other students give questions, criticisms and suggestions to the speakers regarding the material presented, both vowels, reading audio recordings and new vocabulary, 6) The lecturer provides an evaluation of the discussion and explains the meaning of the material that is not understood, 7) The lecturer provides assignments to all students, namely sending audio recordings of *qira'ah* text which are discussed with the reading and intonation right. And make 10 questions in audio form and send them to WAG.

The steps taken in teaching *maharah qira'ah* with the e-learning mentioned above are in line with Amin Santoso's explanation, which in essence, learning *maharah qira'ah* is emphasized on the aspects of student habituation in practicing proficiency in reading words, phrases and sentences in accordance with the *makhraj* contained in the *qira'ah* text. The alignment of the learning steps carried out by the lecturer using e-learning, only delivers directed learning so that it makes it easier for students to follow it. However, optimizing e-learning in *maharah qira'ah* learning has not made learning active, innovative, creative, effective, and fun. Following are the students' responses regarding the use of e-learning in teaching *maharah qira'ah*:



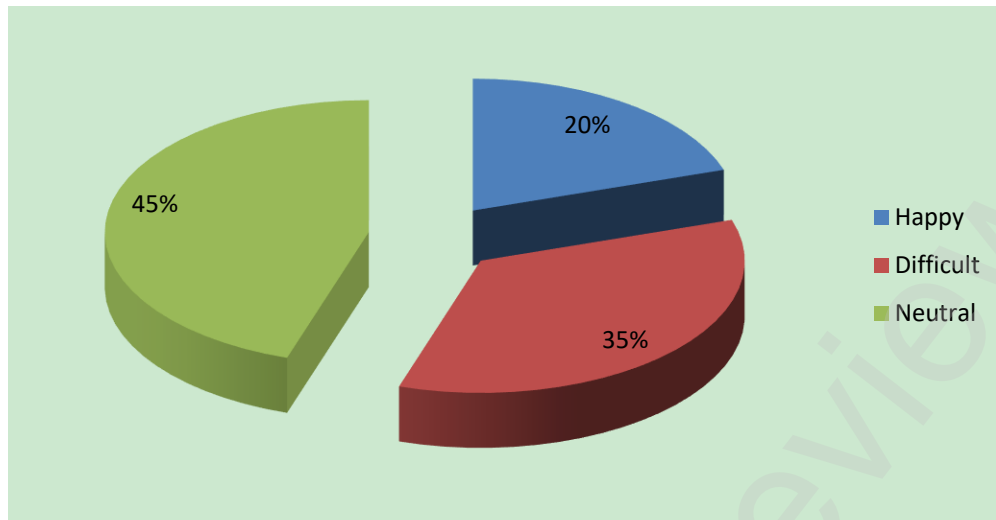


Figure 4. Student responses to the use of E-Learning

In Figure 4, it is clear that only 20% of the students are happy to take part in learning *maharah qira'ah* using e-learning. 45% considered it neutral (normal) and were still able to follow the learning even though some were found during the learning process. Meanwhile, the other 35% find it difficult for several reasons, including: network (main problem), cellphone problems, electricity problems and inadequate learning resources (Informant, 2020). Even so, the survey results said that the students stated that they understood the material being taught. With the comparison below:

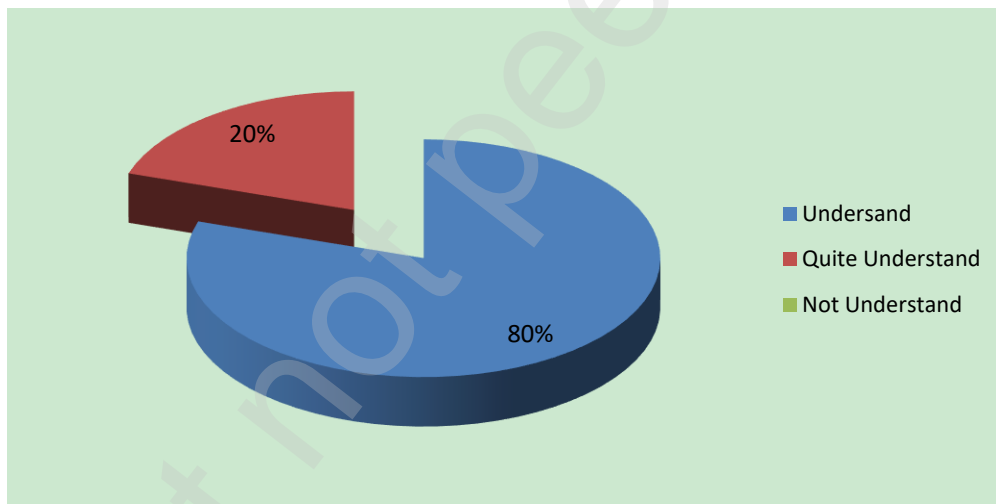


Figure 5. Student responses about learning content

Based on the application of the learning methods and e-learning media used in the learning of the *maharah qira'ah* mentioned above, 20% of students admitted to understanding the material being taught a little, while 80% stated that they understood the learning material presented. Can follow the learning process of *maharah qira'ah* with e-learning and gain new experiences related to learning *maharah qira'ah* by utilizing the internet/e-learning network.

From the above responses, it shows that the quality of learning *maharah qira'ah* with e-learning does not reduce the enthusiasm and participation of students in learning *maharah qira'ah*. However, it is necessary to evaluate learning outcomes to find out more comprehensively the achievement of the learning objectives of *maharah qira'ah* with e-learning. As explained by Raswan, the learning outcomes indicated by the value are a description of the student's mastery of the material being taught.

#### 4. Conclusion

The use of e-learning media in teaching *maharah qira'ah* in UIN Imam Bonjol Padang is conducted by optimizing WhatsApp, Zoom, Youtube, Instagram, and Facebook. The utilization of WhatsApp media is more dominant than other media. Through WhatsApp, students participate in *maharah qira'ah* class with the method of discussing papers,

question and answer, reading *qira'ah* text and recording it, and then audio recording is sent to the WhatsApp Group to be assessed and commented by the lecturers and other students by making 10 questions along with the answers in every meeting. In this study, there is a shift in learning *maharah qira'ah* in UIN Imam Bonjol Padang with e-learning from a student center to a media center. It means that the dependence on technology is more significant than on lecturers' explanations. This study also found that learning *maharah qira'ah* with conventional methods was preferred by students than e-learning even though the lecturers have explained the material in depth and with assignments to support students' learning outcomes. This study recommends other researchers to reveal the achievement of the learning objectives of *maharah qira'ah* with e-learning.

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