

CULTURAL ASPECTS IN LEARNING ARABIC; ANALYSIS OF LEARNING MEDIA "ALJAZEERA LEARNING ARABIC"

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Abstract

This study aims to capture the extent to which cultural elements play a role in the media "Aljazeera Learning Arabic" and the portion of its use at beginner, intermediate, and advanced levels. This study is qualitative descriptive research aimed at analyzing the educational media "Aljazeera Learning Arabic" from a cultural perspective. The research object is the media "Aljazeera.Learning.Arabic," with data collected through participatory observation and written documents from the website. The analysis techniques employed include data collection, data reduction, data presentation, and conclusion drawing. The findings reveal that this media consists of three main levels: "*al-mubtadi*" (beginner), "*al-mutawassith*" (intermediate), and "*al-mutaqaddim*" (advanced). Each level includes several learning themes, which incorporate cultural elements to help students improve their language skills. These cultural aspects are proportionally varied across the levels. At the "*al-mubtadi*" level, cultural themes constitute only 36%, while at the "*al-mutawassith*" level, they account for 47%. At the "*al-mutaqaddim*" level, cultural themes dominate, comprising 55% of the total themes. This indicates that cultural content becomes more prominent as the learning level progresses.

Keywords

Arabic Language Learning, Aljazeera Learning Arabic, Culture, Learning Media.



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INTRODUCTION

Culture and language are two things that are very closely related to each other. Some experts say that language influences culture and the way of thinking of its people. Likewise, culture and society influence a language. Language and culture are systems that are inherent in humans. In fact, Geertz saw that language has a psychological impact on its speakers and is a path to the cultural community of its speakers (Geertz, 1973). If culture is a system that regulates human interaction in society, then language is a system that functions as a means for that interaction to take place (Chaer & Agustina, 2014). In addition, the use of language also follows cultural norms that control behavior and speech (Malabar, 2015). As Nuryani said, in a group of humans, there is certainly a need to communicate, which would not be created if there were no agreed language norms (Nuryani et al., 2014).

Language teaching is the process of passing on cultural values to the next generation. Language is part of culture; therefore, the inheritance of language skills and positive attitudes towards language is the inheritance of culture itself (Chaer & Agustina, 2014). For that reason, language teaching cannot be separated from cultural elements, in order to achieve the teaching goals themselves. Wilga Rivers explains that language learning requires interactivity by providing experiences of expressing oneself and one's culture (Rivers, 2018). On the other hand, Kramsch placed culture in language learning not only as information transmitted by language but not as a feature of the language itself. However, culture is also related to language teaching. The existence of cultural awareness in students will encourage their linguistic abilities (Kramsch, 1993).

A similar idea was also found in teaching Arabic to non-native speakers. Syaifullah and Izzah explained that someone who studies Arabic without understanding Arabic culture and Islamic culture will not be able to understand it perfectly (Syaifullah & Izzah, 2019). Meanwhile, Al-Ghali and Abdullah detailed the principles in compiling and developing Arabic language teaching materials, which contain socio-cultural aspects, psychological aspects, linguistic principles, and education (Ghali & Abdullah, 1991). A similar thing was also put forward by Zair and Dakhil in order to develop a modern perspective on learning Arabic (Zair & Dakhil, 2015). In line with that statement, Abusyairi also defined the various aspects of Arabic language culture, both Arabic and Islamic culture. Teachers often do not convey the culture contained in the language, especially when teaching a second language or foreign language, so in the application of the language being studied, errors often occur in its use (Abusyairi, 2013).

Stephen Krashen emphasized that learning a second language requires meaningful interaction through communication with target language users (Krashen, 1981). He also added that this communication focuses on the interaction of two speakers, not on the form of language itself. Michael Byram explained that the integration of language teaching with culture is a complete component of foreign language learning (Byram, 1988). This statement is supported by as-Shwerikh, who stated that the presentation of culture in language teaching aims to make students think and act appropriately and help students explore the culture (As-Shwerikh, 2016).

The learning media "Aljazeera Learning Arabic" is an Arabic language learning media designed by the Qatar government with international standards. The media is equipped with international news videos, interesting animations, language rules material with modern delivery, new vocabulary, and several other interesting features. This is intended so that the teaching materials are not boring and not too difficult and also come from native speakers. As is known, one of the problems in learning Arabic in Indonesia is that the learning materials are not relevant to students (Hidayat, 2012). The media used should be in accordance with the objectives and methods of learning, the circumstances of the students, and local environmental conditions (Rosyidi & Ni'mah, 2011). In addition, another problem that is often found when media contains conversations from native speakers is that the discourse of the conversation is not in accordance with the cultural background and is delivered too quickly, making it difficult for beginner listeners, especially those who are non-native speakers (Richards, 2008).

Imam Suyitno explained in his research that mastery of aspects of Indonesian culture is also an important part that needs to be considered and integrated into learning in accordance with the pedagogical norms of BIPA (Bahasa Indonesia untuk Penutur Asing/Indonesian for non-native speakers) learning. Understanding cultural aspects will direct BIPA teachers in determining BIPA learning strategies (Suyitno, 2017). Another study was conducted by Khairi Abusyairi regarding language learning with a cultural approach. Abusyairi explained that good language mastery is not only focused on linguistic mastery but also mastery of choosing language forms that are appropriate to the context. So, an understanding of the speaker's prevailing culture is required in addition to good mastery of one's own culture. It can also be said that culture-based learning is a strategy for creating a learning environment and designing learning experiences that integrate culture as part of the learning process (Abusyairi, 2013).

In previous studies, Rochma et al. explained the learning process using the media "Aljazeera Learning Arabic" has various considerations regarding the advantages of this media in meeting language needs, both general conversational language, media language, and literary language. This learning process goes through 3 main stages: the pre-listening stage, which contains the provision of vocabulary. The process of listening to videos and the post-listening stage, which contains the evaluation of listening activities from the simplest form to the most complex form of evaluation (Rochma et al., 2021). Mahmudah and Rochma also explained in their research that the "Aljazeera Learning Arabic" media had been classified based on the level of language learners, namely *al-murtad* (beginner), *al-mutawashith* (elementary), and *al-mutaqaddim* (advance) (Mahmudah & Rochma, 2022). Alhasan also explained that this program is recommended for non-Arabic speakers who want to develop their Arabic language skills (Alhasan, 2022).

Referring to previous studies on language and culture, as well as Arabic language learning media, the researchers will also study the same theme. Previous studies discussed the importance of cultural aspects in learning a foreign language because language cannot be separated from culture, and culture cannot be separated from the language itself. In this study, the researchers will discuss the cultural elements in an Arabic language learning media, focusing on the cultural elements in the "Aljazeera Learning Arabic" media. Also, to find out how is the portion of cultural material contained in the media. So, from this study, we will know the composition of the material contained in the "Aljazeera Learning Arabic" media. Previous studies also discussed the "Aljazeera Learning Arabic" media, especially the explanation of the media in terms of features, programs, and learning levels. In this study, the researchers will focus on the cultural elements that have not been examined in previous research.

As explained above, this study will discuss the media "Aljazeera Learning Arabic." This media will be analyzed from a cultural perspective to find out if cultural elements play a role in Arabic language learning media. In addition, this study also aimed to find out the portion of culture at each level of learning. Do beginner, intermediate, and advanced levels have the same portion of cultural elements? For this reason, researchers will analyze the media "Aljazeera Learning Arabic" from a cultural perspective. The aim of the study was to learn the cultural elements of the media, such as "Aljazeera Learning Arabic."

METHOD

This research is a descriptive qualitative research, which will describe the results of the research. The purpose of this study is to obtain a clear picture of the cultural aspects of the media "Aljazeera Learning Arabic." The object of the research is the media "Aljazeera Learning Arabic." Data collection was carried out by participatory observation and written documents from the website. As explained by Arikunto, the role of observation is to obtain data related to the object (Arikunto, 2010). Nazir also explained that data collection is important to obtain primary data and secondary data (Nazir, 2009).

Researchers participated in Arabic language learning in the media "Aljazeera Learning Arabic." This participation began in 2023 until 2024. In their observations, researchers took data and then analyzed it. Data was also taken directly from the website "Aljazeera.learning.arabic". Data in the form of learning materials in the media (Aljazeera Learning Arabic, 2024). The learning materials are classified into three levels of learning: beginner, intermediate, and advanced. Data are collected from each level. The analysis techniques used by researchers are through the stages of data collection, data reduction, data presentation, and drawing conclusions (Miles & Huberman, 1992).

FINDINGS AND DISCUSSION

Findings

Aljazeera Learning Arabic

According to Mahnun, media are people, materials, technology, facilities, tools, and channels or activities designed for the educational process (Mahnun, 2012). In Arabic language learning nowadays, many media have been developed by language observers. One of them is "Aljazeera Learning Arabic," which is an Arabic language learning media initiated by Aljazeera Media Network, a Middle Eastern media company based in Doha, Qatar (Aljazeera Learning Arabic, 2024). "Aljazeera Learning Arabic" is widely used by Arabic language teachers as a learning medium. In addition to being a medium for learning Arabic, this media has several advantages that help improve language skills for its users.

Based on the results of the researcher's observations, there are several reasons why "Aljazeera Learning Arabic" has an advantage as a learning media. First, "Aljazeera Learning Arabic" is designed for students with beginner to advanced level abilities. For this reason, this media consists of 3 language levels and those are *al-mubtadi'* (beginner), *al-mutawashith* (middle), and *al-mutaqaddim*

(advanced). Every tier also has several more divisions. At the beginner level, it is divided into three levels, those are *at-tamhidy*, *al-mubtadi' al-adna*, and *al-mubtadi' al-a'la*. The middle level is divided into two levels, *al-mutawashith al-adna* and *al-mutawashith al-a'la*. The advanced level is divided into two levels; both are *al-mutaqaddim al-adna* and *al-mutaqaddim al-a'la*.

Second, this media is enriched with conversations and information from native speakers. In Arabic speaking lessons, students must get used to listening to conversations or discourse delivered in Arabic by native speakers. This is one of the stimuli that improves *dzaug* (sense) in speaking Arabic. The differences in pronunciation and how to construct sentences as done by native speakers make this process important (Ahmadi, 2014). *Third*, the themes and discourses of the conversations are diverse and varied. Broadly speaking, there are four main materials: media language, everyday conversational language, literary texts, and knowledge of linguistics and Arabic language rules. In addition, the content displayed on the website varies, ranging from economic, political, art, sports, technology, and science to general themes. This feature makes learning activities interesting.

Fourth, "Aljazeera Learning Arabic" is equipped with various additional features. Among the main features that help in learning *Istima'* (listening) are the features to hide conversation text, the feature to hide or display vowel markers (*harakat*) in the text, the feature to display the results of the exercises that have been answered, and the feature to select the language used. These various additional features make it easier for students to improve their ability to listen and understand the contents of the conversation being delivered. If they feel unclear about what is conveyed in the video, they can confirm it with the text displayed. The text can also train their ability to apply the rules that apply in Arabic, especially those related to sentence structure.

Fifth, "Aljazeera Learning Arabic" is equipped with vocabulary and expressions (idioms) according to the conversation theme. Vocabulary and expressions are two important things in the listening process. Mastery of adequate vocabulary will make it easier for students to understand what is being conveyed and also support other skills, such as speaking, writing, and reading skills (Astuti, 2016). The expressions or idioms provided are also related to the topic being discussed, along with their meaning in English. Indirectly, this encourages Arabic and English language skills simultaneously.

Sixth, it has various learning evaluations. Evaluations or tests are important to be carried out after learning activities. This is intended to measure the success of learning objectives from the learning process that has been carried out. Evaluations of tests in language learning are divided into

two forms: language competence and language skills. Language competence is abstract or in the form of potential that someone has. As for language skills, they are concrete and refer to the use of language in real terms in oral and written forms (Rosyidi & Ni'mah, 2011). These various advantages make this program one of the solutions in the Arabic language learning process, especially by utilizing culture as a learning medium.

Cultural Aspects in the Media "Aljazeera Learning Arabic"

"Aljazeera Learning Arabic" is a media that tries to overcome the problems of learning Arabic and minimize the gap between foreign speakers and native speakers. This can be seen in the learning themes, which are adjusted to the language level of the students.

1. Beginner Level (*Al-Mubtadi'*)

At the *al-mubtadi'* level, conversation themes revolve around introductions of family members in Arabic. In addition, themes also revolve around daily needs, especially those related to tourism or travel, such as vacations at the migration office, how to book an apartment, and the latest news about sports, culinary, and health. In addition, the various themes above are presented in various learning features such as videos, images, news, short stories, and short papers. It should be noted that the language used in everyday conversation is different from the language used in the media and news. These differences include vocabulary, word order, and delivery methods. Likewise, the language used in speeches or sermons has different delivery methods and theme selection when compared to the language of the media.

Table 1. *Al Mubtadi's* Level Material Theme

No	Theme	Amount	Percentage
1.	Arabic Culture	11	26%
2.	Islamic Culture	4	10%
3.	Non-cultural	27	64%
	Amount	42	100%
	Cultural themes	15	36%
	Non-cultural	27	64%

From the table above, it can be explained that the themes at the *al mubtadi'* level include aspects of Arabic, Islamic culture and non-cultural aspects. Arab culture reaches 26%, Islamic culture 10%, and non-culture 64%. It can also be explained that cultural aspects account for 36% of the total and non-cultural aspects for 64%. This percentage explains that at this level, cultural aspects have been taught, but with a portion of less than 50%. The material discusses more non-cultural aspects, with the aim of adapting the language of origin to the language of destination. Krieger explained

that understanding Arabic culture is not fully taught to students at this level so that they understand and deepen their own culture. The goal is that students can recognize their own culture first and be able to explain it to other people (Krieger, 2005). It is expected that students will be ready to accept the culture of the target language, and they will be able to differentiate their native culture from foreign culture.



Figure 1. Arab Cultural Theme at Al-Mubtadi's Level

2. Intermediate Level (*Al-Mutawasith*)

The *al-Mutawasith* level includes themes that are tailored to students' abilities. These themes include history, Muslim scientists, tourist attractions in various countries, literature, news, health, environment, economy, and several other themes. These themes are classified into Arabic culture, Islamic culture, and non-culture themes. Although the themes are not much different from the *Al-Mubtadi*' level, the language level used is more complex so that it can encourage students to improve their language skills.

Table 2. *Al-Mutawasith* Level Material Theme

No	Theme	Amount	Percentage
1.	Arabic Culture	29	31%
2.	Islamic Culture	15	16%
3.	Non-cultural	50	53%
	Amount	94	100%
	Cultural themes	44	47%
	Non-cultural	50	53%
	Themes		

From the table above, it can be seen that the Arabic cultural theme reaches 31% and Islamic culture 16%. It can also be said that the cultural theme reaches 47%, and themes other than Arabic and Islamic culture reach 53%. The percentage of cultural themes at this level is higher than the *al-mubtadi*' level. The difference reaches 11%, with the hope that students at this level can improve their Arabic language skills by understanding Arabic and Islamic culture more deeply.



Figure 2. Arabic Cultural Themes at *Al-Mutawasith* Level

3. Advanced Level (*Al-Mutaqaddim*)

At the *al-Mutaqaddim* level, the themes in it tend to be Arabic media which is considered difficult for Arab and non-Arab speakers. However, the material in this level covers cultural and non-cultural themes. The material is presented with various titles, such as:

القدس عبر القرون; مسابقة لجر الشاحنات بالأردن; فلسطين قبل وعد بلفور; البسمة تحيي صراع الهوية بالجزائر; من تاريخ اللغة العربية; عوامل نشأة النحو العربي; تدشين معجم الدوحة التاريخي للغة العربية; معرض "ألف اختراع واختراع" في استضافة الكويت; نصوص أدبية; من حديث اللغة والشعر; العصر الذهبي للعلوم في الحضارة الإسلامية; كيف نعلم أطفالنا العربية؟

Table 3. *Al-Mutaqaddim* Level Material Theme

No	Theme	Amount	Percentage
1.	Arabic Culture	30	40%
2.	Islamic Culture	11	15%
3.	Non-cultural	33	45%
	Amount	74	100%
	Cultural Themes	41	55%
	Non-cultural Tthemes	33	45%

From the table above, it can be understood that the *al-mutaqaddim* level teaches many cultural themes. At this level, Arabic cultural themes reach 30%, Islamic culture 11%, non-Arab and Islamic culture 33%. It can be interpreted that cultural themes are more dominant than other themes. The percentage at this level is 8% higher than the *al-mutawashith* level. It is expected that students can master Arabic in depth and can use Arabic well and correctly, both orally and in writing. By understanding Arabic culture in depth, it is hoped that students will not choose incorrect words when communicating.



Figure 3. Arabic Culture Theme at *Al-Mutaqaddim* Level

Discussion

Language-Culture Relations in Arabic Language Learning

From the various data above, it can be seen that cultural themes are found in all levels of competence. This fact shows that “Aljazeera Learning Arabic” always involves cultural elements in learning Arabic to non-speakers. This is in line with the relationship between language learning and culture, which are inseparable from each other and often create complex relationships. Language is one element of culture (Koentjaraningrat, 1981). Language, its learning and acquisition, is an inseparable part in the formation and development of a culture (Hisāmuddin, 2000). However, language loses its meaning when it is uprooted from the culture and society that accompanies it. Therefore, speakers of a language that comes from a different culture will very likely have difficulty understanding the meaning of the native speaker community because there is no feeling or sentiment that is the same as the culture where the language comes from (Sapir, 1921). In other words, language is the key to a culture, and culture is the context that gives meaning to that language.

According to Omar, culture plays an important role in improving the linguistic abilities of second language learners, including in Arabic. Knowledge and experience of Arabic culture have a substantial influence on the process of language acquisition and use (Omar, 2017). The language-culture relationship combined with personal and linguistic experiences will help the process of intercultural communication. Society, places, experiences, history, and tradition, which are aspects of culture, will help learners experience and deepen the language expressions inherent in the culture. Therefore, understanding culture will positively help language acquisition and teaching (Omar, 2017). In his research, he found that learners who had been exposed to cultures other than their own showed a faster and easier ability to master a second or foreign language compared to learners who

did not have similar experiences (Omar, 2017).

Rahmah concluded the same thing in her research. She found that the integration of Arabic culture into Arabic language learning has several benefits. Among these benefits is the improvement of learners' understanding of the Arabic language context, thus helping them improve their intercultural communication skills. Understanding the cultural context enables students in the learning process to link the meaning of words and expressions obtained with the real and relevant cultural context and situation (Rahmah, 2024). This relevance will help the linguistic elements that students have learned to connect with the context of behavior, situations, and society, making it easier for them to understand the rules and use of various linguistic elements in Arabic-speaking communities (Lewicka & Waszau, 2016).

However, cultural integration in Arabic language learning is not free from challenges and obstacles. Among the biggest obstacles is the cultural gap between Arabic culture and local culture, which is often separated by significant differences. This then causes potential misunderstandings or even resistance in learners. Not infrequently, the integration of Arabic culture with local culture actually erodes the local cultural identity of learners, as found by Rahmah (Rahmah, 2024) and Amrillah (Amrillah, 2022), so that the motivation to learn the culture decreases. This is also exacerbated by the limited teaching materials and resources that are authentic and relevant representations of Arab culture (Rahmah, 2024).

Therefore, several studies provide strategies to integrate cultural elements into the process of learning foreign languages, especially Arabic. Among these studies, one of the most comprehensive suggestions is offered by Eldin (Eldin, 2015), which begins the learning process with an introduction to the learner's local culture before getting to know and learn Arabic culture. This is intended so that they have a closeness to their own culture. After that, learners need to be gradually invited to have positive assumptions about other cultures so as to improve language and communication competence about that culture with full respect. In the next stage, learners will be guided with an understanding of non-verbal markers and cultural context in the communication process so that their verbal competence has a relevant link to the speaker community (Eldin, 2015).

Related to the limitations of teaching materials originating from native speakers, the Arabic language learning program in "Aljazeera Learning Arabic" is able to become one of the solutions to these obstacles. The program is compiled by native Arabic speakers by inserting cultural elements in it. As in the findings above, the themes offered are comprehensive and cover various aspects. In

addition, cultural aspects also have a sufficient portion to construct relevant cultural situations and contexts in order to help learners master Arabic. Therefore, several previous studies, such as the study conducted by Rochma et al. (Rochma et al., 2021) and conducted by Mahmudah & Rochma (Mahmudah & Rochma, 2022) recommend the use of this program in learning Arabic, both in learning listening skills (*estimate*) and speaking skills (*kalam*).

In addition, the findings above show that the portion of cultural aspects or themes around Arabic culture in “Aljazeera Learning Arabic” varies across competency levels. At the most basic level, cultural aspects are only 36% of the total material. This amount is divided into Arabic culture (26%) and culture around Islam (10%). In Lewicka and Waszau's research, learners who have passed the basic level, or A1 and A2 in the CEFR framework, are expected to be able to participate in social conversations and organize their speech in such a way that it can be understood by other interlocutors. For this reason, learners are expected to have sufficient knowledge regarding language criteria and socio-cultural aspects that are included in the scope of verbal and non-verbal contact. (Lewicka & Waszau, 2016). At the *al-mutawashith* level, the portion of the cultural aspect increased to 47%, consisting of 31% themes around Arab culture and 16% related to Islamic culture 16%. As for the highest level, Arabic culture theme reaches 30%, Islamic culture 11%, non-Arab and Islamic culture 33%. From the various data, it can be seen that cultural aspects have a large portion at each level, dominated by Arabic culture and Islamic religious culture. Meanwhile, non-Arab and Islamic culture only emerges at the highest level after learners are considered to have sufficient knowledge and experience about the context of Arabic and Islamic culture, which has a close link to Arabic, which is also the religion of Muslims worldwide (Yahya et al., 2020).

The cultural elements in various levels of competence in “Aljazeera Learning Arabic” are unequal. At the basic level, cultural themes make up a small portion of the total material, which is only about 36%. These themes increase at the *al-mutawashith* level and *al-mutaqaddim* level. This is in accordance with what was stated by Abdul Chaer, who stated that one of the factors in determining the purpose of language teaching is knowing the functions of the language. Among these language functions is the cultural function, which contains the ability to use language to receive and express culture, including the fields of science and technology (Chaer & Agustina, 2014). Chaer also saw that this cultural function does not have an equal portion at all levels of competence. He saw that cultural function is more appropriate at the college level or at the advanced learning level. The statement occurred because students at that level are considered able to absorb the culture of a language well

and are able to distinguish between the student's native culture and the culture of the second language. So that the culture understood from the native language and the second language is not mixed up. More clearly, this is described in the following table:

Table 4. Language Function (Chaer & Agustina, 2014)

Function	Arabic		
	Elementary school	Secondary school	College
Reasoning	X	X	√
Interpersonal	X	√	√
Culture	X	X	√

From Table 4, it can be seen that language functions such as reasoning functions, interpersonal functions, and cultural functions that are interrelated with each other begin to be taught at the intermediate and advanced levels or equivalent to college. This is as explained by Straub that the cultural element in language learning begins with the culture that applies in the society from which students come to increase their awareness that they are part of a group of people with a certain culture (Straub, 1999).

The involvement of cultural aspects in the Arabic language learning process has a role that is not simple, or according to Eldin (Eldin, 2015), as a valuable thing. According to him, learners often have knowledge of the linguistic principles of a language, but they are not ready to use the language adequately. The process of learning a language indirectly requires good knowledge of the language-speaking community, which is often not possessed by learners, especially if they come from different cultural backgrounds (Eldin, 2015). Failure by foreign speakers to insert cultural norms in communication will still be understood by native speakers as their interlocutors, but correct and fluent language use skills are usually associated with expectations regarding better knowledge of the foreign culture (Lewicka & Waszau, 2016). This expectation comes because learning a foreign language and culture, in this case, Arabic language and culture, requires the development of learner competencies into intercultural communication competencies.

Therefore, Byram developed a culture-based language learning model, which contains four activities: language learning, language awareness, cultural awareness, and cultural experience, which are interconnected. The four activities start from cultural experience and language awareness in the learner's first language (mother tongue), which then gradually and simultaneously shifts to language awareness and cultural awareness in the foreign language being studied (Byram, 1988). To summarize the various discussions above, the researchers stand with Grozdanoski's statement,

which sees that both cannot stand without one another, so learning Arabic must always involve awareness of the Arabic culture that accompanies it (Grozdanoski, 2019). That statement is also similar to what "Aljazeera Learning Arabic" tries to implement through the use of cultural themes, both Arabic culture and more global culture, namely Islamic culture, so that it is not separated from the contexts of the linguistic expressions being studied so that it can be understood and practiced by non-native learners perfectly.

CONCLUSION

Success in learning Arabic is not only supported by linguistic factors but also by support from cultural aspects. With this cultural aspect, students will understand Arabic more deeply. Students can choose the appropriate language to use in communicating because, in reality, every language has its own culture. However, this cultural aspect is not necessarily taught entirely when learning Arabic. There are important stages in teaching this culture. As with teaching culture in the media, "Aljazeera Learning Arabic." In this media, teaching culture in teaching Arabic is given at all levels with different portions. At the *al-mubtadi'* level, the theme of culture is only taught a little, at the *al-mutawasith* level, the theme of culture increases from the previous level, and at the *al-mutaqaddim* level, the theme of culture has been taught a lot. Even at the *al-mutaqaddim* level, the content of the cultural theme almost dominates the overall theme in order to link the linguistic elements being studied with their context and cultural aspects.

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