

The Integration of Positivist Philosophy in the Teaching Strategies of the Four Arabic Language Skills

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Abstract

Grounded in positivist philosophy, which emphasizes objectivity, empiricism, and measurability, this study explores the application of positivist principles in Arabic language learning. The primary objective is to examine how these principles are reflected in the teaching of the four core language skills: listening, speaking, reading, and writing. Employing a qualitative research design with a literature review method, data were drawn from scholarly books, peer-reviewed journals, and relevant academic articles. The data analysis followed systematic stages of reduction, organization, and interpretation to construct a comprehensive understanding of the positivist paradigm in language instruction. The findings reveal that positivist philosophy underscores structured and measurable processes in Arabic language learning. For receptive skills such as listening and reading, positivist principles manifest through exercises that enable the quantitative assessment of comprehension. In contrast, productive skills speaking and writing highlight product-oriented approaches that allow for objective evaluation. Overall, this study demonstrates that the adoption of positivist philosophy contributes significantly to enhancing the effectiveness, accountability, and systematic development of Arabic language learning.

Keywords: Positivism, Learning, Arabic Language

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Introduction

The history and development of the philosophy of science are closely linked to the progress of human civilization. This is because philosophy serves as a foundation and basis for humans to understand their lives and reflect on the existence of the universe (Tarigan et al., 2022). Cultural backgrounds, geographical differences, governmental bureaucratic conditions, state conflicts, and differing religious beliefs have not stopped philosophical thinkers from continuing their reflections. Positivism is one of the philosophical schools of thought that believes the source of truth lies in events that actually occur (Huda, S. (2023).

The term "positivism" itself derives from the word "positive" or what is also referred to as "positive philosophy," which is frequently mentioned by Comte in his book *Cours de Philosophie Positive*. The term "positive" is defined as factual reality or something based on facts (Putro, 2024). Comte explained several meanings of "positive." Positive refers to what is real and stands in opposition to the imaginary. Positive is the opposite of what is unhelpful, disorganized, or doubtful. Furthermore, it is



something clear and the opposite of what is vague (Surawardi & Maulidi, 2022). This concept is rooted in the ideas of Auguste Comte, a 19th-century French philosopher regarded as the founder of positivism (Maulana, A. 2022).

Auguste Comte is the founder of the positivist philosophical school and earned the title “Father of Sociology” through his well-known theory of the law of three stages. This law states that the history of humanity develops through three stages: the theological (fictitious) stage, the metaphysical (abstract) stage, and the positive (scientific) stage (Hasanah, U. 2019). According to Comte, the development of human thinking or intellectual evolution progresses from the lowest to the highest stage. Thus, the progression starts from the theological stage to the metaphysical stage, and ultimately reaches the highest stage, the positive stage.

Scientific knowledge from a positivist perspective is rooted in realist ontology, which holds that reality exists according to natural laws (Irawati, D., Natsir, N. F., & Haryanti, E. 2021). Positivist philosophy is based on factual reasoning and emphasizes the acquisition of knowledge through the scientific method, grounded in evidence and measurable results (Fajrin Haikal et al., 2024). Positivist thinking has significantly influenced the development of science. One of the main reasons is that positivism gave birth to the methodology of observation and experimentation. This methodology emerged from the argument that the only source of knowledge is that which can be proven through empirical data (Surawardi & Maulidi, 2022).

The concept of learning based on positivist philosophy emphasizes empirical observation with measurable outcomes (Sarumpaet, 2024). When applied in the context of education, positivism assumes that the only valid knowledge is that obtained through direct experience and scientific verification (Juliardi & Dkk, 2024). Positivism is characterized by a favorable evaluation of knowledge and scientific methods, which influence not only philosophy and scientific methods but also ethics, religion, and politics, along with the application and practice of science (Prayogi, 2021). Positivist philosophy emphasizes the strengthening of scientific methods to develop critical and scientific thinking abilities (Arifin & Nurdyansyah, 2018). The goal of learning based on positivist philosophy is to enable students to acquire objective knowledge that is measurable according to facts, concepts, and skills whose validity has been proven through scientific methods (Islami & Sauri, 2022). Thus, positivist philosophy in learning aims to create a rational, standardized, and evidence-based educational process that can be clearly measured (Kabalmay et al., 2025).

In practice, the concept of positivist philosophy has already been widely applied in learning processes. As in the research conducted by Nelita and Sofyan in 2022 titled “Konsep positivisme dalam pembelajaran bahasa Indonesia di era Merdeka belajar.” The study found that the concept of positivism in Indonesian language learning in the Merdeka Belajar era appears in ontological, epistemological, and axiological aspects. The ontological aspect explains the concept of Merdeka Belajar in mastering the Indonesian language, including language, literature, and thinking skills as the foundation of literacy competence. The epistemological aspect discusses how Indonesian language instruction is

implemented in the Merdeka curriculum. Lastly, the axiological aspect describes the implementation and development of Indonesian language competence in the curriculum as aimed at shaping students in accordance with Pancasila values (Islami & Sauri, 2022).

Another study conducted by Zaini et al. in 2022 titled "Aliran Filsafat Post-Positivisme dalam Pembelajaran IPA di Indonesia: Tantangan dalam Pencapaian Kompetensi Sikap Spiritual" found that post-positivism emphasizes the importance of interactive approaches between observer and subject, as well as the use of triangulation methods to enrich the understanding of reality. In the context of education, particularly in science learning in Indonesia, this approach aligns with constructivist theory, which promotes student-centered learning. The measurement of skill acquisition is not only quantitative but also qualitative. The 2013 Curriculum in Indonesia aims to develop a comprehensive set of competencies involving knowledge, skills, and attitudes, focusing on the development of students' internalized mental attitudes. However, the biggest challenge in Indonesian education is integrating spiritual values into science education, especially in subjects that emphasize experiential and logical approaches (Muttaqin et al., 2022).

In the context of education, positivism guides the application of scientific methods based on verifiable and measurable results. Arabic language learning which includes grammar, vocabulary, speaking, writing, listening, and reading skills can greatly benefit from positivist principles. With an approach that prioritizes objectivity and systematic methods, Arabic language learning can be evaluated through tests, data-based assessments, and direct observation, all of which offer a clear picture of students' skill development.

In its application, positivism can be implemented in Arabic language learning using a structured approach based on empirical observation and objective evaluation. The emphasis on measurable outcomes such as students' ability to comprehend Arabic texts or speak the language can also be addressed through research-based and experimental instructional methods. Therefore, positivist philosophy can be applied to Arabic language learning in a scientific, systematic, and measurable manner, ultimately facilitating a more targeted improvement of students' language skills. Based on the above explanation, this article aims to describe how the principles of positivist philosophy and its implementation in Arabic language learning are specifically applied to the four language skills (*maharah istima'*, *maharah qiro'ah*, *maharah kalam*, and *maharah kitabah*).

Research Method

This article employs a qualitative approach using the library research method. The study aims to provide a descriptive explanation of the object of analysis, namely Arabic language learning, which in this case is divided into four language skills (*maharah istima'*, *maharah qiro'ah*, *maharah kalam*, and *maharah kitabah*) through the lens of positivism. The data sources used by the researcher include books, journals, articles, and other relevant readings. After collecting the data, the researcher read,

summarized, and analyzed the sources so that the results are expected to offer a new perspective by linking positivist philosophy to Arabic language instruction. The data analysis was carried out through several stages, namely data reduction, data presentation, and conclusion drawing (Sugiyono, 2019).

Result and Discussion

Principles of Positivist Philosophy in Arabic Language Learning

Approaches to teaching methods and media based on positivist philosophy emphasize learning that is objective, measurable, and grounded in scientific evidence (Kholifah, 2019). According to the Ministry of Education and Culture, a method is considered scientific if it involves a series of activities for collecting data or facts through observation and experimentation, which are then formulated, tested, and analyzed (Kebudayaan, 2013). Furthermore, the scientific approach can be simply defined as a method or mechanism for acquiring knowledge by following procedures based on the scientific method. Another interpretation defines the scientific approach as a mechanism for gaining knowledge based on a logical structure (Kholifah, 2019).

Philosophy plays an important role in guiding both students and teachers throughout the language learning process (Pérez-Escobar & Sarikaya, 2024). According to positivist philosophy, objective experience is the key to discovering valid knowledge (Triono et al., 2020). In language learning, it is essential to adopt a philosophical approach that encourages critical thinking, connects new material with existing knowledge, and develops a deeper understanding of the content being taught (Munibi & Setiadi, 2024). Based on this explanation, the principles of positivist philosophy in Arabic language learning emphasize real-life experiences in the learning process that can be systematically observed and measured. Positivism rejects speculation or subjective interpretation; therefore, language learning is directed more toward concrete and verifiable outcomes through teaching methods based on observation and direct experience.

Implementation of Positivism Philosophy in Arabic Language Learning

The implementation of positivism philosophy in Arabic language learning emphasizes objective and measurable assessment. In the language learning process, there are various approaches, methods, and media that can support students' language acquisition. Based on the concept of positivism, teachers may apply a skill-based approach involving the four language skills with measurable assessment criteria. The following presents the implementation of positivism principles in the learning of the four Arabic language skills.

Table I Objective Indicators in Arabic Language Learning

Indicator	Language Skill	Example
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Objective	<i>Mahārah Qirā'ah</i>	Students are able to read simple texts in Arabic with no more than two errors in a complete sentence.
		Students are able to answer at least 3 out of 5 multiple-choice questions related to the content of the text read.
	<i>Mahārah Istimā'</i>	Students are able to understand the main message in Arabic texts through audio.
		Students are able to answer questions based on a recording or dialogue they have heard.
	<i>Mahārah Kalām</i>	Students are able to introduce themselves properly in Arabic.
		Students are able to answer simple oral questions in Arabic.
	<i>Mahārah Kitābah</i>	Students are able to write sentences using <i>ism</i> , <i>fi'l</i> , and <i>ḥarf</i> .
		Students are able to write paragraphs with correct grammatical structure.

Based on table I, the researcher outlines examples of objective indicators across the four language skills in Arabic language learning. Objective indicators in Arabic language learning are those that are clearly measurable and are not influenced by the educator's personal views or feelings (Juliardi et al., 2024). The focus of these indicators is on consistent learning activities that are independent of subjective judgment.

Table 2. Measurable Indicators in Arabic Language Learning

Indicator	Language Skill	Example
Measurable	<i>Mahārah Qirā'ah</i>	Students are able to identify the majority of meanings from the reading text (for example, if a student comprehends 90% of the reading text, they will receive a grade of A; if they comprehend 75%, they will receive a grade of B; and if they comprehend 50%, they will receive a grade of C).
		Students are able to understand the syntactic position or function of words within a reading text. For example, if a student demonstrates 90% understanding of word positions in the text, they will receive a grade of A; 75% comprehension corresponds

	to a grade of B; and 50% comprehension corresponds to a grade of C.
<i>Mahārah Istimā'</i>	Students are able to comprehend the content of short conversations based on predetermined comprehension percentages. For example, if a student understands 90% of the audio, they will receive a grade of A; if they understand 75%, they will receive a grade of B; and if they understand 50%, they will receive a grade of C.
<i>Mahārah Kalām</i>	Students are able to introduce themselves in Arabic using five complete sentences. For example, if a student is able to produce five grammatically correct sentences, they will receive a grade of A; if they produce three grammatically correct sentences, they will receive a grade of B; and if they produce fewer than three grammatically correct sentences, they will receive a grade of C.
	Students are able to respond to five simple questions in a conversation using correct grammar. For example, if a student is able to answer five questions accurately, they will receive a grade of A; if they answer three questions correctly, they will receive a grade of B; and if they answer fewer than three questions correctly, they will receive a grade of C.
<i>Mahārah Kitābah</i>	Students are able to write three simple sentences using correct grammatical structure. For example, if a student is able to write 90% of the paragraph with correct grammar, they will receive a grade of A; if 75% of the paragraph is grammatically correct, they will receive a grade of B; and if 50% is grammatically correct, they will receive a grade of C.
	Students are able to compose a short paragraph (50–100 words) on a given topic. For example, if a student writes 90% of the paragraph using correct grammatical structure, they will receive a grade of A; if 75% of the paragraph is grammatically correct, they will receive a grade of B; and if 50% is grammatically correct, they will receive a grade of C.

Based on table 2, the researcher outlines examples of measurable indicators across the four language skills in Arabic language learning. Measurable indicators in Arabic language learning are those that can be clearly assessed using scoring instruments, yielding calculable scores or values (Juliardi et al., 2024). The focus of these indicators is on learners' achievements that can be

quantitatively measured.

Table 3. Empirical Indicators in Arabic Language Learning

Indicator	Language Skill	Example
Empirical / Observable	<i>Mahārah Qirā'ah</i>	Students are able to identify specific vocabulary items within a reading text and provide their meanings.
		Students are able to answer questions based on the provided reading text.
	<i>Mahārah Istimā'</i>	Students are able to transcribe or note down words or sentences presented through audio playback or verbal instruction by the teacher.
		Students demonstrate the ability to extract specific information from Arabic-language audio recordings.
	<i>Mahārah Kalām</i>	Students demonstrate the ability to deliver a self-introduction in front of the class using accurate Arabic language.
		Students participate in paired dialogues using the Arabic language, following a specified text or assigned topic.
	<i>Mahārah Kitābah</i>	Students are able to construct simple Arabic sentences in accordance with the guidelines given by the teacher.
		Students are able to compose a grammatically accurate paragraph in Arabic, aligned with the designated topic and proper sentence structure.

Based on table 3, the researcher outlines examples of empirical or observable indicators in the four Arabic language skills. Empirical indicators in Arabic language learning are those that focus on observable evidence directly visible in the learning process (Juliardi et al., 2024). These indicators require direct observation during the learning activities.

Based on the learning strategies using the positivist philosophy as explained above, there are several methods that can be applied in Arabic language teaching through the four-skills approach, as follows:

Mahārah Istimā' (Listening Skills)

The positivist approach to teaching Mahārah Istimā' (listening skills) emphasizes encouraging students to actively listen and objectively comprehend information. The implementation of the

positivist method in Mahārah Istimā' not only enhances students' listening skills but also helps them understand the patterns of the Arabic language. The stages of listening instruction include: preparing instructional materials; providing a stimulus in the form of short questions related to the topic; and the implementation phase (Jauhari, 2018).

According to several studies, the method commonly used in teaching Mahārah Istimā' is the audiolingual method. In practice, this method involves various techniques such as listening to dialogues, memorizing dialogues, dictation, and sentence completion (Mufida, 2024). Novi and Faisal assert that the audiolingual method using podcasts can improve listening proficiency through techniques such as listen-repeat, listen-write, listen-do, listen-guess, and storytelling (Jauhari, 2018).

The application of storytelling, where students pair up to share personal experiences, is also considered effective in improving listening skills (Kalsum & Taufiq, 2023). Based on the explanation above, it can be concluded that in the context of positivism, the materials used in Mahārah Istimā' instruction should be tangible, systematic, and empirical. Evaluation should be measurable to ensure the learning experience is aligned with the outcomes. Suitable methods include the audiolingual method and storytelling with a focus on listening proficiency.

Mahārah Qirā'ah (Reading Skills)

In reading skills grounded in positivist philosophy, knowledge is acquired through observable activities. Mahārah Qirā'ah is a skill oriented toward comprehension of texts, stories, and classical Arabic books (kitab). Comprehending Arabic texts through the lens of positivism includes reading with correct ḥarakāt, grammatical analysis (ī'rāb), and understanding meanings. The benefits of a positivist approach in reading methods include: students' critical and analytical understanding of texts; enhancement of skills through practical reading; and encouragement toward achieving measurable learning objectives.

One applicable method based on positivism is the discussion method. Discussion is an interaction between students or between students and teachers aimed at analyzing, solving problems, exploring, or debating specific topics (Aziz, 2019). In Arabic language instruction, discussion is often used to study kitab kuning or applied in Qirā'ah (reading) skills (Husna, 2018). Effective discussion in Arabic language learning requires professional and competent teachers both in and out of the classroom.

Effective discussion techniques significantly impact students' learning experiences. Necessary preparations include: a) communicating the learning objectives; b) forming groups and assigning group sizes; c) assigning group tasks; d) conducting group discussions; e) presenting discussion results; f) responding to other groups; and g) summarizing the discussion (Ahmad & Tambak, 2018).

According to Ahmad and Mundir, the discussion method in Arabic language subjects can serve as an alternative for deeper Arabic understanding. Strategies to achieve desired outcomes are divided into three elements: (1) preparation, (2) activity implementation, and (3) evaluation (Mannan &

Nadhir, 2023). In applying this method, students are expected to understand the meaning and purpose of sentences or paragraphs, analyze word positions, word roots, and correct ḥarakāt in pronunciation.

Mahārah Kalām (Speaking Skills)

Mahārah Kalām refers to speaking skills in Arabic. In the context of Arabic language teaching, speaking instruction emphasizes direct experience as a means of acquiring knowledge. The positivist approach to Mahārah Kalām requires measurable evaluations, such as assessments based on the students' ability to construct fluent, grammatically accurate, and meaningful Arabic sentences. These evaluations can be done through oral tests after instruction or through observation during learning. Thus, the instructional method for speaking skills in line with positivist philosophy should emphasize direct experience and use measurable assessment criteria. Suitable methods include the direct method and discovery learning method.

a. Direct Method

The direct method emphasizes the exclusive use of the target language (Arabic) throughout instruction, without recourse to the mother tongue. It presents learning material directly using the target language as the medium of instruction. In Arabic language teaching, this method stresses continuous conversational practice between teacher and students in Arabic.

b. Discovery Learning Method

Discovery learning is an instructional method where learning is not solely teacher-centered but involves students in exploring and identifying information, enabling them to construct their own understanding (Strauning, 2023). It is a learning model that guides students in discovering knowledge through structured learning experiences. The model fosters scientific thinking, encouraging students to become proactive knowledge creators rather than passive users (Kosasih, 2013).

According to Syah, learning activities should follow these stages: stimulation or triggering questions; problem identification; data collection; data processing; verification; and drawing conclusions (Fasekhah, 2023). Discovery learning can be applied in teaching foreign languages, including Arabic. According to Fidri, this method involves four stages: language exposure through examples or images; observation and analysis via teacher-guided questions; formulation of grammatical rules; and application of rules in progressive exercises (Fidri & Safri, 2024).

Mahārah Kitābah (Writing Skills)

Mahārah Kitābah refers to writing skills in Arabic. This skill focuses on mastering grammar (naḥw and ṣarf) and writing structure (coherence, paragraphing, and meaning). Assessment can involve scoring students' writing based on grammatical accuracy according to naḥw and ṣarf, and

content relevance to the given theme.

Teaching Mahārah Kitābah should follow a progression from basic to advanced writing skills, including vocabulary spelling, simple sentence construction, paragraph building, and full-text composition. A commonly used method is *insyā' kitābah* (composition writing), which emphasizes student exploration and analysis in composing Arabic texts. Writing instruction can be enhanced using media or methods to improve writing proficiency. Technology is widely used to support *insyā' kitābah*. On Facebook, the status feature allows users to express ideas and opinions in Arabic (Rahmat Linur & Mahfuz Rizqi Mubarak, 2020). Likewise, Instagram feeds are often used to enhance writing skills as they are accessible anytime and anywhere (Audina & Muassomah, 2020). Other platforms such as Kahoot, a game-based learning tool, are also considered effective in Arabic language instruction (Atika & Muassomah, 2020).

Based on several studies on writing methods in Arabic instruction, the most commonly used methods are *imlā'* and *insyā' kitābah*. According to Nufus, writing can be taught using the *imlā'* method supported by strip story media to stimulate writing (Nufus, 2015). According to Andi, using the *insyā'* method in Arabic instruction can significantly enhance students' writing skills (Febian & Lubis, 2023).

The *insyā' kitābah* method based on positivism follows these stages: the teacher provides a stimulus in the form of a picture or situation for the writing theme; students identify the theme and brainstorm ideas; students gather relevant information using dictionaries, books, or other sources; they organize data into an outline consisting of an introduction, body, and conclusion in Arabic; after completing their texts, the teacher provides feedback through constructive comments; finally, students draw conclusions based on what they have written.

Conclusion

Based on the explanation above, it can be concluded that positivism philosophy, which emphasizes an objective, empirical, and measurable approach, serves as a foundation for examining learning processes based on data and facts. In Arabic language learning, positivism philosophy highlights processes that are objective, measurable, and observable through the application of appropriate methods for the four language skills.

In Mahārah Istimā', the audiolingual and storytelling methods can be applied, focusing on listening skills to help students actively understand language patterns through the process of listening to stories or audio. In Mahārah Qirā'ah, the discussion method allows students to analytically comprehend texts with emphasis on grammar and logical structure. In Mahārah Kalām, which prioritizes direct speaking experience, the use of the direct method and discovery learning aims to enhance speaking skills. Meanwhile, Mahārah Kitābah emphasizes grammatical reinforcement and writing structure, commonly implemented through *insyā' kitābah* and *imlā'* methods in the learning

process.

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