Effectiveness of the Grammar and Translation Methods in Learning Arabic

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Abstract
The grammar-translation method (GTM), initially introduced to learn classical languages, is now a primary method to teach the target language. This study attempted to examine how the GTM utilizes grammar rules and vocabulary through translation to learn the Arabic language, in pedagogical situations of the Indonesian Islamic boarding schools, where the L1 is Javanese. This study adopted qualitative research design as the data was gathered using field notes and participants' observations and semi-structured interviews for a cultural and a linguistic analysis, in a bilingual paradigm. A short survey instrument was also prepared to understand the teachers' and students' opinion about using the GTM. The teacher and students in the Javanese Islamic schools were the participants of the study, who were selected using a purposive random sampling method. The obtained data was subjected to data reduction, data display, and conclusion drawing and verification methods. The study found out that Islamic boarding schools in Java still adopt a word for word translation technique to learn a foreign language (Arabic). They practiced translating or converting the sentences into the native language (Javanese) and vice versa (Arabic) using the grammar and translation methods, although both of them are included into a classical model. The teachers, especially using the GTM, should choose an appropriate teaching method and a teaching strategy. They should pay attention to the level of the students' ability.

Keywords: Grammar, translation, learning Arabic, Javanese, classical languages

Introduction

The grammar-translation method (GTM) is one of the oldest methods for learning a foreign language or understanding the in-depth meaning of new words. Since the GTM was initially introduced to learn classical languages, it is also often known as classical method. Despite a strong criticism from "reformists" as "a dull, dry, and ineffective teaching method completely devoid of theoretical justification whose teaching is done through explanation in the learner's first language" (Bogglesworldesl, n.d.), GTM is still used in most textbooks in which a text is translated from a foreign language (L2) into the learner's language (L1) or mother tongue. For this reason, Grammar–translation lesson is usually offered in students' native language. The rules of grammar are learned deductively; students learn grammar rules by rote, and then practice the rules by doing grammar drills and translating sentences to and from the target language. More attention is paid to the form of the sentences being translated than to their content. When students reach more advanced levels of achievement, they may translate entire texts from the target language. Tests often involve translating classical texts (Masrukhi, 2010).

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The grammar-translation method (GTM) was created with the purpose of teaching foreign languages. This method had a big influence in the mid nineteenth century and it is continuing being essential because it is still used in some countries today by teachers to teach foreign languages. Moreover, Prussia in Germany was the first place which established GTM as the principal method to teach a second language (L2) in high schools. Actually GTM in that period was the only widely used teaching method in schools, not only in Germany but also in other European countries. Originally it was used to teach Greek and Latin, but after many changes, it was replaced by English, German, French or Italian as the principal language for communication purposes (Richards & Rodgers, 2014). Hence, owing to this historical background, GTM is also known as the traditional or classical method. To put it briefly, the GTM method was the first method created with the purpose to teach a foreign language in the mid nineteenth century but over the time new methods took place to better the learning process.

A fundamental purpose of teaching the target language through the GTM is to be able to read literature written in the target language. This purpose can be reached by the application of grammar rules and vocabulary of the target language. It is also believed that studying a foreign language provides students with good mental exercise which helps develop students' minds. Principally, the GTM focuses on translating grammatical forms, memorizing vocabulary, learning rules, and studying conjugations. Even though the method may be considered more as a technique rather than a method, this method is not an overall plan of language teaching.

The GTM functions on various principles (Brown, 2006) including explicit and deductive methods of first learning grammar and vocabulary of a language, and then practice it through translation exercises, for which a student is made available bilingual word lists. The GTM method emphasizes on developing reading and writing skills. For making correction, a learner must depend only on the teacher The mother tongue is used as the medium of instruction. Memorization and rote learning are primary activities for students to learn a foreign language. Students memorize words every day in a foreign language and give their native language equivalent. Often students are asked to translate different language functions like inviting, making requests and offering help from their mother tongue into a foreign language. They may also be asked to identify verbs, nouns or adjectives from a text and find their synonyms and antonyms in their native language.

Qawâ'id (Arabic word for grammar) is a plural form of *qâ'idah,* which means a rule or a regulation (Munawwir, 1984), and which governs the sentence arrangement in Arabic. *Qawâ'id* is also known as *nahwu.* In Arabic it means *towards, direction, side, like, more or less* and *aim* (Nasution, 2022). Similarly, *al-tarjamah* (Arabic word for translation) means to *move or copy* from one language to another (Syuhudi, 2016). In the context of the current study and the Arabic language as the native language (L1) of the students, Grammar (qawâ'id) and translation (at-tarjamah) methods are recognized as the most popular ones among the classical methods. Hunain (Johanitius) and Ibnu Muqaffa were excellent translators of Arabic during the Abbasids time for various types of disciplines such as medicine, philosophy, mathematics, logics, and the like (Hartono, 2014; Kamis et al., 2019). Translation became the great assistance for the people loving knowledge at that time since the books that had been translated were put in the *Baitul Hikmah* libraries and they were open for anyone without any religious or social position discriminations. The translation also helped in the growth of scientific productivity and for the Muslims to reach their pinnacle of civilization in the Abbasids time. This period came to be known as the golden age since most ancient works in Greek, Persian, Roman and Indian languages by classic authors like Aristotle, Hippocrates, Galen, Appolomus, Tesmitus, Pluto, and Kautilya were translated into Arabic (Hartono, 2014; Kamis et al., 2019).

This study however aimed to examine how the GTM was used more often in pedagogical situations in the Indonesian Islamic boarding schools (Lestary, 2019; Yohana, 2019) and how it prevents Arabic fluency from various errors in the arrangement or uses of punctuations (*harakat*) (Eisa, 2020). The study also found out grammar (nahwu) and translation (altrajamah) helped the teachers and students to learn Arabic, the problems and hindrances they faced and how they were resolved.

Theoretical framework

Theoretically, GTM follows the philosophy of idealism which holds that ideas, whether implicit or explicit, in any language, are absolute and unchanging. This theory of idealism, when applied to language translation, presents a true and fundamental reality, of mental entities that are utilized in the translation process (Hartono, 2014; Laksono, 2014). This universal view of idealism in the context of language and translation emphasizes on translating a text keeping in view the mental and literal levels of the users. This method also views language learning as a memorizing act, where the learners memorize a set of grammar rules and a list of words, to understand and manipulate the morphology and syntax of the target language (L2). The native language (L1) of the user is practiced as a reference system in learning the L2.

The theoretical underpinning behind the GTM are therefore the idealistic principles. Based on these principles, the following elements are required for the application of the GTM in Javanese classrooms of Islamic boarding schools (Yohana, 2019), namely: (1) Using of mother tongue to teach the target language; (2) Deductive method to teach language; (3) Memorization of grammar rules and vocabulary items (4) Explicit and objective method of teaching; (5) Focus on morphology and syntax; (6) Focus on reading and writing (7) Solving difficult texts through translation exercises from L1 to L2 and vice versa (Anis, 2019). These elements show that the procedure of teaching a foreign language in Javanese boarding schools is simply a combination of activities of teaching grammar and translation. The teaching begins with grammar rules, isolated vocabulary items, and translation exercises. The teacher explains the rules to students in their first language and provides the vocabulary items for the slots of grammatical rules. Students are required to memorize grammar rules as idea units. Then the teacher provides the class translation exercises, which the student solves using the grammar rules and words provided. The texts of translation exercises are usually taken from easy classics, which also allows students to practice understanding the literature in the target language.

With this theoretical underpinning and their practical application, this study aimed at finding how grammar is closely related to translation in the Javanese Islamic boarding schools (Anis, 2019; Anis, Farhah, & Arummi, 2017; Rachman, 2021; Yohana, 2019). Ideally, although grammar itself is not the only tool to determine meanings, it can still help understand the implicit meaning in a text as long as the sentence is arranged in accordance with correct grammatical rules (Setyawan, 2015).

Literature Review

The Grammar-Translation method had been defined and described as a "way of teaching in which students study grammar and translate words into their own language. They do not practice communication and there is little focus on speaking. A teacher presents a grammar rule and vocabulary lists and then students translate a written text from their own language into the second language" (Brown, 2006). In another definition, the GTM is defined as a method that "focuses on translating grammatical forms, memorizing vocabulary, learning rules, and studying conjugations. Its focus is on accuracy and not fluency. Emphasis is on form and not on meaning. Paragraphs are dissected for form, while students and teacher could care less if the paragraph actually has anything worth saying (Bogglesworldesl, n.d.).

The Grammar Translation Method (GTM) has its roots in the teaching of Latin as it is known for teaching "dead" languages and learning classical literature of the Greeks and Romans (Sudirman, 2021). Claude Germain, a Professor Emeritus at the University of Quebec at Montreal, traced the origin of GMT in the 18th century when a L2 was learnt by word for word translation into the learner's native language (L1). The students were assisted with grammatical comments by the teacher, giving a kind of didactic or inductive method of learning a L2. This was the time when the GMT was replacing the deductive grammatical approach (rules before examples) with an inductive approach. In the inductive learning, the student is required to study examples (texts in L2) to identify the rules (Sudirman, 2021).

Metaphorically, this method was also termed as implicit or intuitive learning since the rules are not stated explicitly before the student analyzes the L2 examples and to translate into L1. This contradicts the findings of Siregar (2018), who argued that the GMT cannot be called implicit or intuitive because intuition requires the presence of a priori knowledge in the students, which they can utilize for analysis, reasoning or reflection. This also echoes what some authors in the 16th and 17th centuries, including Giles du Guez and John Locke, thought about the practice of learning a foreign language by studying grammar rules. These authors favored deductive method of learning a L2 by making use of interlinear translations (first in L2 and then in L1) of dialogues or texts adapted to the learners' level.

Jean-Pierre Cuq also contradicts all earlier theories and defined the GMT as a "pedagogical translation" method, a kind of traditional technique of front and back translation from L1 into L2. According to Cuq Cornish (1993), pedagogical translation is particularly useful in either first hand learning or assessment of a language, since translation from L2 to L1 mainly tests comprehension, while translation from L1 to L2 provides learners the opportunity to practice the knowledge of grammar in learning a language.

The use of the GTM is also linked with the origin and evolution of bilingual textbooks. The tradition of the use of bilingual textbooks for translation into L1 or L2 goes back to third-century Rome, when the Hermeneumata first appeared. These were bilingual manuals that included simple dialogues in two columns, with the Latin translation in one column and the Greek text opposite it. The use of dialogues could have been inspired by the dialogues of Plato. Later, in the middle ages, Latin teachers were inspired from the Hermeneumata and created "colloquia," or conversational manuals. In the 16th century, England introduced the tradition of "double manuals" to teach French to young English aristocratic elites. The most famous "Caxton Manual," is an example that contains dialogues and images of everyday situations. The manuals were prepared in two languages, French and English in the traditional style of two columns, or line by line in both languages. (Blanchet, 1999) has mentioned that dialogues in these English-French-English manuals (known as *manières de langage*) often rhymed and included comments in Latin.

In the Indonesian context, various types of books in sciences such as theology, *fiqh, ushul fiqh,* syntax, morphology, and interpretation have been translated using the word for word technique into Javanese. Using the Malay script writing (Pegon Arabic), these books were widely used by the public for translation and pronunciation (Hartono, 2014; Kamis et al., 2019). While the translation showed the position of words in a sentence, the pronunciation showed the position of syllables in a word. For instance, if a noun like (*mubtada*) is used at the beginning of a sentence, it is marked with the letter *mim;* or a *khabar* would be marked with the letter *khâ`.* Likewise, the subject of a sentence *"sopo/opo"* (who or what?) is marked with the letter *sîn.* The pronunciation also becomes an object with the letter *"ing"* (at) *with* the formula of the letter *mîm* and *fa',* and the like (Lestary, 2019).

Methods

- *Research design*

This study adopted qualitative research design (Press, 2018) as the data gathered required a cultural and a linguistic analysis, in a bilingual paradigm (Creswell & Miller, 2000). The researcher made personal visits to Javanese Islamic boarding school and explained the objective of the study. The study became a deductive one as conclusion were drawn gradually after collecting the information.

- *Instrument for data collection*

The data for this study was gathered using field notes and participants' observations and semi-structured interviews. A short survey instrument was also prepared to understand the teachers' and students" opinion about using the GTM in their day to day work.

- *Sampling*

The teacher and students in the Javanese Islamic schools were the participants of the study, who were selected using a purposive random sampling method. The object was to involve everyone who spoke Javanese as a native language. A total of 75 students were selected by using the Slovin formula as the nature of research required the findings to be generalized (Sugiyono, 2018). The study was carried out in the East Java Province, Indonesia during June 2021 to September 2021.

- *Data analysis*

The data collected in observation sheets were transferred in a word file format while the recorded interview data were transcribed for making a content analysis. The data mainly contributed to the verbal descriptions of the problems that teachers and students usually faced in speaking and pronouncing Arabic words and sentences. During the content analysis, a special consideration was given to setting, both the languages, Javanese and Arabic (Eisa, 2020). The obtained data was subjected to data reduction, data display, and conclusion drawing and verification methods (Miles & Huberman, 1994).

Results

Up to the present, almost all Islamic boarding schools in Java still adopt a word for word translation technique (bin Abdul Hakim, Arroofi, & Failasuf, 2021) (This technique is effective to help the mastery of vocabulary, and also the application of the grammar (Laksono, 2014). The results of our personal visits and observation in the Islamic boarding schools in Java have at least shown us the unique nature of the GTM wherein how a foreign language (Arabic) is learnt by practice of translating or converting the sentences into the native language (Javanese) and vice versa (Nasution, 2022). In GTM classes, students learn grammar rules of Arabic and try to apply those rules to their native language, Javanese. A few advanced classes of GTM enabled students to convert the whole paragraph, word to word, into their native language. It was felt that, the GTM provided students a mental discipline as it used language translation as a goal of enabling the students to learn the foreign literature in its original form.

The teaching of Arabic using the grammar and translation methods, although both of them are included into a classical model (Masrukhi, 2010), up to now has still been effective and is mostly used (Eisa, 2020). Almost all Islamic boarding schools use this method, and the results may be reliable, since their alumni become great *ulemas* (scholars) who are capable of reading and understanding various types of literatures written in Arabic (Nugrahani et al., 2019). The GTM may still have some weaknesses; hence, a teacher should pay attention to the material since the study is emphasized on translating texts into the second language and on the comprehension of each word from the point of view of its position (Effendi, 2004).

A teacher of Arabic, especially in grammar and translation, should choose an appropriate teaching method and a teaching strategy. Although both method and strategy are extrinsic factors, they play vital roles in determining the success of a teaching-learning process. No teaching-learning is successful unless

good methods and strategies are adopted as a proper method and strategy affects the effectiveness of an instructional program involving language teaching (Muslih & Anis, 2017). Since not all students have the same ability to understand and absorb the materials presented, the teacher's responsive attitude is required to cope up with this students' heterogeneity. In short, the teaching method and the strategy must be appropriate to the students' ability to understand.

The method and the strategy adopted should go hand in hand, and the two aspects should not be in opposition but synergize with each other to reach the learning objective. In general, the objectives of teaching grammar and translation are as follows: (1) Students need to know the Arabic grammatical rules correctly, types of sentences, positions of each word in a sentence, and the types of vowels; (2) students need to be trained to arrange sentences carefully, because in Arabic, there are many important elements that should be known, and sometimes they are invisible, e.g., in words like *dhamir mustatir, i'rab taqdiri, i'rab mahalli, 'amil maknawi* and so on; (3) students are expected to identify grammatical errors in sentences; (4) Students should not fear making/arranging similar sentences on the basis of the known rules, especially in their environment; (5) students should be able to understand the content of a text before translating it into the second language; (6) students should improve vocabulary items through translation and also be able to use them into sentences (*tarkib*) correctly in accordance with given grammatical rules; (7) students should try to develop a feeling of the Arabic language (*dzauq Arabi),* because by translating, students are trained to understand the details of Arabic from either its grammar, style or the values of its beauty greatly different from their mother tongue; (8) students are expected to be able to criticize sentences using simple (easy) and rather difficult styles (Setyawan, 2015). In addition to these principles, it is also important that the teacher should be sensitive to the students' needs, if not, it will be in vain since each student's condition determines the types of appropriate sentence expressions (Setyawan, 2015).

Teaching grammar and translation for beginners is certainly different from those who are already familiar with them. An appropriate teaching activity for them is the one that is adjusted to the needs. While the teaching materials of grammar should be appropriate and simple for the beginners, the rules of translation should also be simple by using *nahwu* rules (Nasution, 2022). The teachers should avoid to provide readymade translation materials to the beginners, unless they are accompanied with discussions such as texts containing a high literary style and also grammar that are still being debated by the experts. The students should also not be given books on Arabic grammar which are difficult to understand such as *al-Kitab* (Sibawaih), *al-Khashaish* (ibn Jinni), *Jami' ad-Durus* (al-Ghalayaini), *Alfiyah* ibn Malik and the like (Nugrahani et al., 2019).

Studying Arabic means entering into the stage of analyzing the positions of each word in a sentence (Eisa, 2020). For the beginners, such an activity is actually less appropriate, because they are still strange to various types of Arabic sentences and this causes them to be boring and makes them more afraid if they are given too many grammatical contents. A more proper technique in teaching grammar is by inserting it into other lessons, such as the reading lesson (*qira'ah*) because reading correctly will greatly help study grammar. It will be easy to determine the types of reading like dhummah, *fathah*, *kasrah* and *sukûn* (Eisa, 2020). The proper form of translation for the beginners is to translate simple sentences especially those containing empirical meanings they often encounter in their environment, or it might be in the form of interesting simple story reading. The teacher should be able to arouse the students' interest in the learning materials, so that a difficult problem may be easily solved without any burden. The teacher should also understand the students' condition before presenting materials, so that he can choose proper materials and an appropriate method and strategy to be able to reach the objectives (Eisa, 2020).

There are at three kinds of techniques to teach grammar and translation of a foreign language: the inductive approach, the analogy technique and the conclusion approach. The first approach, the Inductive Approach, requires giving examples first before presenting the rules. This inductive approach follows the theory from specific matters to general problems. The teacher is required to provide examples of sentences or forms of translation and from the examples, general rules are determined. Therefore, the students acquire the rules on the basis of the given examples by recognizing the forms. This approach is implicit in nature, starting from the examples presented to the rules taken from the examples of sentences given. So, the inductive approach to the learning of Arabic through grammatical and translation method is based on examples. When the learning activity is in the classroom, it might be that the inductive approach is almost the same with all in-one system model, namely learning grammar that occurs in the form of exercises in the classroom and the exercises done at each student's home (Setyawan, 2015).

The second approach to teach grammar and translation, the Analogy Technique, is conducted by mentioning the rules first, and then it is followed by presenting examples with the guidance of the rules (analogy). This method requires the students to use their thinking power, to make an analogy from the problem with the one under study. For instance, if the teacher presents a language rule that the actor (*fâ'il*) is read *rafa',* like in the sentence: *dzahaba muhammadun* (Muhammad has gonepergi), and tells students that more sentence can be created like: *qara`a Zaidun* (Zaid has read), *shalla muslimun* (a Muslim has prayed), and like. Teaching grammar with this method, the teacher should first present rules in general,

namely explaining the subject (*fâ'il*) then the final punctuation law in the subject that should be read *rafa'*. If it is in the form of a single noun, where its plural is irregular e.g., *jama' muannts salim* , its rafa' sign is using the *harakat dlummah*. If it is for two meanings the sign is alif and nun *jama' mudzakkar salim* and *asma al-khamsah* with the *rafa* sign of *wawu dan nûn*. The students are then asked to think about the analysis of sentences with the patterns above (Mulu, 2015).

The teaching of translation materials using the analogy method is also conducted when the teacher presents an example of a simple sentence with the sentence structure pattern consisting of *jumlah fi'liyyah* (a sentence pattern with its predicate structure in the form a verb and a subject). For example, this sentence is a simple sentence, *dzahaba Muhammadun ila al-madrasati* (Muhammad has gone to school). This may also be done from Indonesian into Arabic, such as *Ibu memasak nas,i* where its another form with simple patternis *jumlah ismiyyah* (*mubtada` and khabar*). After the students can understand and master this method, they can enter into a more difficult level that needs an analysis such as translating sentences that contain a summarizing style (*qashr*), for instance: *Wa mâ Muhammadun illâ rasûlun* (Muhammad is merely a messenger), *innama al-hayât al-dunya illâ la'bun wa lahwun* (the life of the world is merely a game and a joke, and so on.

These examples show that with the help of GTM rules, students are continually trained and asked to observe and make other similar sentences. From another side, translation is not the only way to understand the first language correctly and properly. In translation, meaning distortion often happens. It is reasonable since it might be that in the second language there is no proper world equivalence like the pronunciation as seen in example like: *khawf-khasyyah* (afraid)*, baqa'-dâim (*eternal)*, jûd-karam* (generous) and so on, where each word has a similar and special meaning although their difference is very thin (Al-Munjidi, 2005). Often students might not be able to translate a few words in the text, especially containing high literary values, called literary stylistic (e.g., *al-fann al-adaby*).

The weakness of this technique is that if what is taught is grammar and the students are not asked to take active parts in making exercises (*tajribah*) to develop their talents, they will just master what is exemplified by the teacher cited from books. Therefore, it is also possible that although the students have mastered and memorized the grammatical rules, but when they are to make sentences with other examples, they will have difficulty (Syuhudi, 2016).

The third technique of conclusion approach was known after the Arabians interacted with Europeans (French) at the end of the ninth century. This theory is known as Herbert's theory since it is named after the founder. According to the Herbert's theory, a proper teaching method should use five stages: introduction (*al-muqaddimah*)*, al-'irdl* (explanation)*, continuation*(al-rabth)*, presenting rules *(al-qa'idah)* and application (*at-tathbiq*). At the first stage (introduction) the teacher gives a general description of the materials that will be presented to the teachers with the expectation that students have concrete pictures. At the second stage (explanation), the teacher presents a general description clearly using various kinds of examples. Here is actually the place of the teaching core. At the third stage (continuation), the teacher conveys information and explanation through the second stage where the students are expected to be able to relate it to the past materials so that there is continuation (*tasalsul*). It is what is called the *ar-rabth* stage. From here, the students are expected to be able to be easily led to the conclusion of the rules. After the rules are understood, the last stage is reached namely application (*tahbiq*). Through the application, the students are expected to be able to develop them as widely as possible on the basis of the experience (Rofi'i, 2002).

This technique if applied in teaching translation is as follows. For instance, in translating a sentence containing *maf'ûl muthlaq,* at the first stage, the teacher describes *maful muthlaq,* covering definition, form, function, *1'rab*, and the form of its translation. At the second stage, the teacher explains in detail with example and its proper translation. For example, *maful muthlaq* functioning as number: *Dharabtu kalban dharbaini* (I have hit the dog twice) (Rofi'i, 2002). At the continuation stage (ar-rabth), the students are asked to think back namely distinguishing between *maf'ûl muthlaq* and maful ma'ah or *maf'ûl fîh* that was discussed yesterday. Then, it is expected that the student will be able to easily differentiate various *maf'ul*, and they are not difficult to understand grammar. At the application stage, for the beginners, they may widen and apply them by themselves in the various types of sentences, especially those dealing with their surrounding environment. It may also be applied for teaching *nahwu* or grammar using this method (Nasution, 2022).

Discussion

- **Strengths and Weaknesses of Grammar and Translation Methods**

After being applied to the students, the GTM reveals both strengths and weaknesses. A few strengths include:
1. This method leads to activities of translating or understanding texts, where teachers help students master four Arabic skills.

2. Since this method does not emphasize on speaking the L2, the students do not feel burdened to speak actively the language.
3. Although the number of students is large, its implementation is much easier since the teacher just merely gives necessary explanations and should not always actively speak.
4. The students can easily repeat or practice exercises out of the classroom, at home, at the playground and like.
5. The method makes insights and knowledge broader, since students can know and understand texts with all their types of themes.
6. The students can easily and quickly memorize the *nahwu* rules, especially if they are intensively taught and they are in the form of poetry (verse) like the book *'Umrithî* authored by ibnu Mu'thy and *Alfiyah* by ibnu Malik.

   The weaknesses of GTM are as follows:

1. The students remain passive in speaking since in teaching grammar and translation, there get no opportunity to practice a foreign language orally.
2. The students are required to practice memorization and rote learning, which eventually becomes monotonous and boring.
3. The teachers, making use of the GTM, often experience difficulties in giving examples as stated in the guidebook, since they are not very conversant in teaching through this method. Besides, they are also less capable to translate books and texts for students.
4. Many teachers of Arabic grammar cannot include the fun element in teaching grammar and translation. As a result, teaching becomes stiff and less interesting. This also happens when teachers translate texts literally which is difficult to understand since the students are not familiar with the language (L2).

Hindrances and Solutions in Teaching Grammar and Translation

   Students often complain that grammar and translation lessons are difficult, cause dizziness and stress. There are many reasons for these hindrances, namely:

1. Failure of teachers to formulate proper materials and methods, which, makes it difficult to achieve the learning goals optimally. Teachers should get proper training to construct material.
2. Students often have difficulty in understanding and memorizing Arabic grammar. Teachers should be able to explain to the students in line the students' level so that they do not feel difficult.
3. Many students feel tardiness in using dictionaries, while many of them do not have one. A dictionary is very vital in translation. The teachers should motivate students to use dictionaries. Because of their tardiness, when they do not use a dictionary, they do not know much how to use it and search for the meaning of words.
4. The teaching of grammar is often not adjusted to students' level of reasoning, like beginners are taught higher and more difficult principles of grammar, which they cannot understand owing to being philosophical in nature. This is worsened when they are introduced works of linguists who hold different opinions.
5. The students often do not have the access to good books on grammar and translation, which may be simple and less philosophical. If they have, often they are not motivated to use those books.
6. Lastly, students are not aware of the objective of studying grammar and transitions, which they think is only to construct correct sentences. They should be convinced about larger learning objectives of mastering the L2 with this method.

Conclusion

   The learning material of a second language is usually based on its grammar and vocabulary. The learning of grammar and vocabulary presents a sequence of the teaching materials if proper rules are used to teach them. Very little teaching can be done in the target language without mastering the rules of grammar and vocabulary. In most L2 classrooms, the reading texts are found in the target language and translated directly into the mother tongue, but the discussion is conducted in the mother tongue only. Vocabulary in the target language is learned through direct translation from the native language.

   Owing to its nature where oral skills re not taught, language learners of GTM are not expected to be able to use the target language for communication. No class time is allocated to allow language learners to produce their own sentences and little time is spent on oral practice or mastering the speaking skills in the target language. The emphasis in GTM is high on achieving grammar skills with correct use of vocabulary. Hence, grammar and vocabulary are vital in language learning through translation methods. Both skills should be taught simultaneously and sustainably. The translation teaching method possesses a target

namely leading the students to understand the content of a text without being able to speak actively. It also happens to the teaching of translation that leads the students to be able to understand various types of sentence structures. Before presenting the materials the teachers should understand the condition of the students, either their thinking ability, the available facility and the objective of the learning activity itself. The teacher should motivate the students to be active in doing the exercises based in the rules that have been taught.

The teachers should be good at conveying the materials. This may be done using interesting or various styles or arts so that students feel glad and not boring. The teachers should pay attention to the level of the students' ability. It is also less proper if the teachers of Arabic grammar are excessive in looking at grammar and it seems that they look down others as shown in the expression: grammar may sharpen or improve mind, even it is mention in mystical stories like a story of an Arabic grammarian who may beat the angels in the grave.

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