THE TEACHING OF ARABIC IN MALAYSIA: A STUDY
OF ITS HISTORICAL PERSPECTIVE, OBJECTIVES AND
METHODS OF TEACHING

By

Jusoh Kadir
B.A. Baghdad (1977)
Cert. of TASL, Riyadh (1987)
Cert. of Arabic teacher inspectors, Rabat (1990)

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ABSTRACT

The dominant theme of this thesis is the teaching of Arabic in Malaysia. Emphasis is placed upon an examination of its aims and teaching methods within a historical context. The arrival and subsequent expansion of Islam in the Malay Peninsula and the correlation between this and the growth of the Arabic language are discussed in detail. The early methods of teaching Arabic and the corresponding objectives are covered generally, whilst the "fondoq" and "madrasah" institutions and their contributions to the development of the language are detailed. Specifically, this research examines the teaching of Arabic at the national Islamic secondary school (NISS). The modern method and the communicative approach are compared with the methods used at fondoq and madrasah.

The introductory chapter deals with the background to the study, and a brief general history of language teaching. The following chapter discusses the history of Arabic language and its position in Malaysia, including Arabic teaching activities both inside and outside Malaysia. Chapter two investigates the arrival of Arabic language in Malaysia and early methods and objectives of teaching. Chapter three addresses the teaching of Arabic in traditional education institutions fondoq and madrasah. Chapter four examines Islamic knowledge and Arabic language as a subject in the educational system of Malaysia. Chapter five and six consist of observations and surveys of methods of teaching Arabic in NISS and the smart school.

It has been established in this research that the development of Arabic language in Malaysia occurred in parallel to the expansion of Islam in the twelfth century A.D. The change of method in Arabic teaching in Arabic countries in general and in Malaysia in particular occurred in the early 1970s. The establishment of NISS in 1978 and the introduction of the "smart school" in 1996 led to a radical change in Arabic teaching methods. The necessity of a reform movement in the teaching of Arabic grammar has also been established.
Special dedication for:

1. My wife Hajah Hasnah Hassan who has always given me her full support in everything, whether it is making tea or other things. She has also sacrificed her wages and teaching post in Malaysia in order for me to complete my thesis.

2. My daughters and sons with their individual behaviour:
   1. Fatmawati who is always worried about her examination and always works hard to achieve high marks in her subjects at UKM.
   2. Nazifah who always takes charges in telephone answering because she is good at speaking English.
   3. Amirah who prepares breakfast and lunch boxes for her brothers and sisters because she is good at cooking.
   4. Ibtihal who was willing to live with her grandfather and grandmother in Malaysia during this time and who gained 7As in PMR result.
   5. Muhammad Irfan who always reads shopping catalogues and demands to buy everything he likes.
   6. Laila Sakinah who is quiet and likes to go everywhere with her mum and dad and likes writing and reading.
   7. Abdul Fattah who still cannot enter the bathroom alone without being accompanied by his brothers and sisters. This makes them annoyed with him.
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A. Transliteration

Many Arabic words were transliterated into Roman alphabet in this thesis. The Library Congress system (LC) is used for this purpose. They are as follows:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Roman</th>
<th>Arabic</th>
<th>Roman</th>
<th>Arabic</th>
<th>Roman</th>
</tr>
</thead>
<tbody>
<tr>
<td>ا</td>
<td>A , a</td>
<td>ر</td>
<td>R , r</td>
<td>ف</td>
<td>F , f</td>
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<tr>
<td>ب</td>
<td>B , b</td>
<td>ز</td>
<td>Z , z</td>
<td>ق</td>
<td>Q , q</td>
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<tr>
<td>ت</td>
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<td>S , s</td>
<td>ك</td>
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<td>ث</td>
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<td>م</td>
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<tr>
<td>ح</td>
<td>H , ħ</td>
<td>ض</td>
<td>D , ð</td>
<td>ن</td>
<td>N , n</td>
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<tr>
<td>خ</td>
<td>KH , kh</td>
<td>ط</td>
<td>T , ŏ</td>
<td>و</td>
<td>W , w</td>
</tr>
<tr>
<td>د</td>
<td>D , d</td>
<td>ظ</td>
<td>Z , ź</td>
<td>ن</td>
<td>H , h</td>
</tr>
<tr>
<td>ذ</td>
<td>DZ , dz</td>
<td>غ</td>
<td>GH , gh</td>
<td>ي</td>
<td>Y , y</td>
</tr>
</tbody>
</table>

B. Vowels

Short vowel Long vowel Diphthongs

_ A , a _ Ā , ā _ و _ AW , aw
_ U , u _ Ĳ _ , ĩ _ ي _ - AY , ay
_ I , I _ Ū , ū

XII
C. The rules of application

Arabic letters, which may be romanised in different ways depending on their context:

1. As indicated in the table, the letters و and ي may represent:

(a) The consonants Romanised “W/w” and “Y/y” respectively:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Romanisation</th>
</tr>
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<tbody>
<tr>
<td>و</td>
<td>‘Iwaq</td>
</tr>
<tr>
<td>ع</td>
<td>Dalw</td>
</tr>
<tr>
<td>دـ</td>
<td>Yad</td>
</tr>
<tr>
<td>يـ</td>
<td>Hiyal</td>
</tr>
<tr>
<td>طـ</td>
<td>Taḥy</td>
</tr>
</tbody>
</table>

(b) The long vowel Romanised U and I respectively

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Romanisation</th>
</tr>
</thead>
<tbody>
<tr>
<td>أولي</td>
<td>Ulā</td>
</tr>
<tr>
<td>صورة</td>
<td>Shūrah</td>
</tr>
<tr>
<td>ذو</td>
<td>Dzū</td>
</tr>
<tr>
<td>إيمان</td>
<td>Iman</td>
</tr>
<tr>
<td>جيل</td>
<td>Jīl</td>
</tr>
<tr>
<td>في</td>
<td>Fī</td>
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</tbody>
</table>
(c) Diphthongs Romanised $AW/aw$ and $AY/ay$ respectively


أوج

Awj

نوم

Nawm

أيسر

Aysar

شيخ

Shaykh

عيني

‘Aynay

2. َاوٍ and َاو when used as orthographic sign without phonetic are not represent in romanisiation, such as words:

أولنک فعالوا Fa’alū , ulāika

3. When a noun or objective ending in ء (ta marbuta) is Romanised “$t$”. For example: مكتبة = $Maktabat$, مرأة = $mir’āt$.

4. Each Arabic word is Romanised based on its phonetic before vocalisation. For example, عبد الله = ‘$Abd$ Allāh (not ‘$Abdullāh$ or ‘$Abdallāh$ or ‘$Abdillāh$).

5. Arabic words, which have been used as a borrowed word in Malay language will not be transliterated in Arabic. For example, Sultan Ismail Street, instead of $Sultān Ismā’il$, Umar instead of ‘$Umar$ or Fatimah instead of $Fātimah$. Such words are written based on Malay phonetic and its spelling system.
**LIST OF ABBREVIATIONS**

The following is a list of abbreviations used in this thesis:

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>ABIM</td>
<td>Angkatan Belia Islam Malaysia (Malaysian Muslim Youth Movement)</td>
</tr>
<tr>
<td>C.E.</td>
<td>Common Era</td>
</tr>
<tr>
<td>JIM</td>
<td>Jamaah Islamiah Malaysia (Islamic Representative Council)</td>
</tr>
<tr>
<td>PAS</td>
<td>Parti Islam Setanah Melayu (Malaysian Islamic Political Party)</td>
</tr>
<tr>
<td>PMR</td>
<td>Penilaian Menengah Rendah (Lower Secondary Assessment)</td>
</tr>
<tr>
<td>SPM</td>
<td>Sijil Pelajaran Malaysia (Malaysian Certificate of Education)</td>
</tr>
<tr>
<td>STPM</td>
<td>Sijil Tinggi Pelajaran Malaysia (Malaysian High School Certificate)</td>
</tr>
<tr>
<td>SMKA</td>
<td>Sekolah Menengah Kebangsaan Agama (National Islamic Secondary School)</td>
</tr>
<tr>
<td>FPN</td>
<td>Falsafah Pendidikan Negara (National Education Philosophy)</td>
</tr>
<tr>
<td>KBSM</td>
<td>Kurikulum Baru Sekolah Menengah (New curriculum For Secondary School)</td>
</tr>
<tr>
<td>TASL</td>
<td>Teaching Arabic as a Second Language</td>
</tr>
<tr>
<td>TAFL</td>
<td>Teaching Arabic as a Foreign Language</td>
</tr>
<tr>
<td>BPI</td>
<td>Bahagian Pendidikan Islam (Islamic Education Division)</td>
</tr>
<tr>
<td>KPM</td>
<td>Kementerian Pendidikan Malaysia (Malasian Education Ministry)</td>
</tr>
</tbody>
</table>
INTRODUCTORY CHAPTER

BACKGROUND TO THE STUDY AND A BRIEF HISTORY
OF LANGUAGE TEACHING

A. General Introduction

Arabic is one of dominant religious languages such as Hebrew, Aramaic, Sanskrit, Greek and Latin that has survived as a living language. It has also enjoyed the greatest distributional and cultural power.\(^1\) As the language of the Qur'ān and the vessel of Islamic religion, Arabic is to a large extent familiar throughout the Muslim world especially in Indonesia and Malaysia (including South Thailand which is commonly known today as “Patani”). Historically, the arrival of Arabic in this region occurred concurrently with the arrival of the Islamic religion i.e. in the early part of the twelfth century.\(^2\) As in other non-Arab nations, which had converted to Islam at the initial of emergence of the religion, Malays had to learn the Arabic language in order to read the Holy Qur'ān and for other purposes of worship. Arabic at that time was learnt through imitation and mimicry.\(^3\) As time passed, there was increasing need for improved abilities in order to read Islamic sources, which were generally written in Arabic. Thus, a more effective method of learning was needed to facilitate this. Consequently, the “alphabetical method” began to be used. This method involved the learners in listening and repeating what the teacher said, students then simply wrote down what they saw in the

\(^1\) Syyed Hossein Nars (1982 : 73)
\(^2\) Abdullah Md. Din (1988 : 09)
\(^3\) al-Ḥadidī (1966 : 47)
textbook of Arabic alphabet. This was followed by the ḥalaqah (circle) method in the late eighteenth century, which remained in place until the middle of the twentieth. It was commonly known as the fondoq system. This period was, generally speaking, a “golden age” of Arabic linguistics because it saw the production of many Malay Muslim scholars especially in the discipline of Arabic grammar. They were commonly referred to as “Arabic grammar scholars” (ʿulamāʾ al-nahw) or they were commonly known as النحويون. These learned people were considered brilliant writers and translators of Arabic works into Malay. They resembled Sheikh Dawūd al-Fatānī al-fāṭanī who was a well known productive scholar in the 19th century. He has approximately 50 Islamic books (kutub) to his credit. Among his many books is one: al-durr al-thamīn which he wrote in 1816 C.E. Another prominent figure in this discipline was Ḥaji ʿAbd al-Šāmad Muḥammad ʾṢāliḥ (1840-1891 C.E.), who wrote the well-known Islamic book kifāyah al-ʿawām.

The late twentieth century witnessed a decline in the fondoq system, which had major effects on an outstanding era of Arabic linguistics. The emergence of a new educational system after independence in 1957 gradually superseded the “fondoq” system. The history of teaching and learning of Arabic in Malaysia entered a new phase of rapid change over the next two decades, when both the objectives and the methods of teaching and learning of the language shifted emphasis from “reading comprehension” to “oral proficiency”.

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4 Fondoq is originally from Arabic word which means “hut”.  
5 Harun Mat Piah, Ismail Ahmad and others (2000 : 403)
Although the decline of the "golden era" in Arabic linguistics occurred in Malaysia, the influence of Arabic on the Malay language is still clearly evident. The influence of Arabic on the Malay language took two main forms. Firstly, in the borrowing of Arabic vocabulary: words, expressions and concepts. This occurred in other languages, as in the cases of Somali, Maltese and Punjabi. Secondly, in the adoption of the Arabic script for writing Malay, which is commonly known as Jawi writing. Such influences occurred in a number of other languages, for example Urdu, Turkish and Persian. However, Malay has proved to be the foreign language most influenced by Arabic, especially during the early period of the coming of Islam to the Malay Peninsula. Learned Malay people or 'ulamā' translated Arabic books into Malay, not only word by word, but also following the style or diction of Arabic. Thus ensued some linguistic confusion and innovative syntax as Arabic grammar rules were transferred into the Malay language.

In view of the closeness of the relationship between Arabic and Islamic religion, attempts have been made by individuals, Islamic movements and Government Agencies to revitalize the vibrancy of Arabic language teaching in Malaysia. The first Malaysian Islamic Education Conference was held in Kuala Lumpur on 4th – 7th April 1972. It was the suggestion of several Islamic movements, among them:- Angkatan Belia Islam Malaysia (ABIM) (the Malaysian Muslim Youth Movement), Jamaah Islamiyah Malaysia (JIM) (the Islamic Representative Council), Parti Islam se Malaysia (PAS) (the Malaysian Islamic Political Party), Persatuan Guru-guru Agama Semenanjung (PGAS) (The Association of
Religious Teachers of Peninsula) and others. There were many representatives from various associations and government agencies. Educators and individuals were also invited to take part in the conference. A resolution directed at improving the teaching of the Islamic religion and Arabic was taken and passed at the conference. It can be concluded that the late twentieth century was, relatively speaking, an era of revitalization of Islamic religion and Arabic language in Malaysia.

This thesis attempts to describe the teaching and learning of Arabic in Malaysia from a historical perspective in terms of when the language first arrived in the country, how Malay society first learnt it and what the objective of the learning of this language was. The aforementioned will be linked with the theories and practices of the teaching and learning of the language in the modern era.

B. Statement of the problems

Before the selection of this thesis title, a number of issues have been determined. These issues are concerned with matters at four levels:

(1) Academic level.
(2) Social level.
(3) National level.
(4) International level.
At an academic level, teachers, school administrators and other responsible authorities, in the educational field and in society have shown much concern at the decline of the Arabic language in various types of schools and social institutions. From the yearly educational reports of the general examination results, for example Penilaian Menengah Rendah (PMR) (the Lower Secondary Assessment), Sijil Pelajaran Malaysia (SPM) (the Malaysian Certificate of Education) and Sijil Tinggi Persekolahan Malaysia (STPM) (Malaysian High School Certificate), it was found that the results in the subject of Arabic language did not fully achieve the main objectives. According to the main objectives of the Arabic language syllabus, students are expected to acquire both basic and advanced skills in the Arabic language, covering areas such as listening, speaking, reading and writing at secondary level. However the results of the examinations showed that the students’ achievement was below expectation.

2. At social level, Malay society during the last few decades has encountered difficulty in finding and appointing qualified personnel as religious leaders such as imams (a person who leads prayers, delivers khutbah in Friday Prayer), Mu’adzdzin (a person who calls Muslims to perform five time prayers), jurunikah (a person who is responsible for conducting marriage rituals) and Qur’ân teachers. This has occurred due to a shortage of suitably proficient Arabic speakers.

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6 This problem was mentioned in the national mass media like magazines, newspapers and public talk by individuals and politicians. See Daily Newspapers Utusan Malaysia on 05.06.1987, the Dian Magazine issued in November 1967 and others.

7 See for example the examination result report of Fallahiyyah National Islamic Secondary School, Kelantan for year 1984, 1985 and 1991. This report is available at the school’s library.

8 Researcher interviewed a number of Muslim society leaders. They are Abd Muttalib from Bachok, Kelantan who was interviewed on 24.7.00, Muhammad Kasim from Bangi,
3. At national level, all Malays are Muslims who practise not only Islamic teaching but also embrace Arab culture. For instance, most of them choose to give their sons or daughters Arabic names such as Muhammad, Saif al-Dīn, Fāṭmah al-zahrā' and Sīf al-dīn. This practice gives rise to problems for the clerical officials at various government agencies. The National Registration Department, which is responsible for recording births, deaths and marriages often encounters errors made due to misunderstanding between clerk and parent. A father may have said that he wanted to name his son Bakr but the official wrote down the word Baqr. No differentiation between the two words Bakr and Baqr was perceived by the clerk. Only a sound knowledge of the Arabic language could diminish the frequency of clerical errors here and in other agencies.

4. At international level, Malaysia is a Muslim country and as such has close relationships with Saudi Arabia, Egypt, Jordan and other Muslim countries. The Malaysian Foreign Ministry has encountered some problems in finding suitably fluent personnel who are qualified to hold specialised positions in Arab countries. The appointment of ambassadors, secretaries and other diplomatic officers is effected due to the relatively small number of people who fulfil this required criteria.

Selangor who was interviewed on 22.7.00 and Muhammad Abdullah, the imam of Islamic Teachers College who was interviewed on 21.7.00.  
9 Informal conversation between researcher and Malaysian ambassador to Saudi Arabia in April 1987. This ambassador is Hajj Ahmad. The researcher then was among the Arabic teachers who were sent by Malaysian government to attend the three-month Arabic
In addressing these problems, this study will be an important contribution towards revitalising the teaching and learning of Arabic language and placing it high on the agenda in Malay society.

C. Objectives of the Study

With an awareness of the problems and issues which are encountered by many parties, such as teachers, school administrators and social organisation leaders; it has been decided that this study should be based on the following objectives:

1. To examine the development of teaching and learning of Arabic in Malaysia from the early times of its arrival to the present day.

2. To look in general at the relationship between the Islamic religion and the teaching and learning of Arabic in the context of the Malaysian educational system.

3. To compare the learning of Arabic using the "traditional method" such as "grammar translation" and "direct method" with the modern method i.e. "communicative approaches".

language course at the University of al-Malik Saud, Riyadh during the period February – April 1987.
D. The Importance of Arabic Language in Malaysia

There are two main thrusts, which make this study significant. One is relevant to the situation in the country. The other is relevant to the Arabic language itself. The former looks in detail at the teaching and learning of Arabic, which has a very close relationship with the Islamic Religion. It is recognised that Muslims in Malaysia today are facing a decline in the quality of Qur'ān recitation, mainly caused by a reduced ability in the understanding of Arabic in their school studies. In order to maintain the quality of Qur'ān recitation, they must have high attainment levels in Arabic for Qur'ānic study purpose. Therefore, it is hoped that this study can help teachers, parents and those other authorities that are responsible for education and the improvement of Arabic language levels in Malaysia.

Additionally, Arabic language has an important role in the achievement of the goals of "Wawasan 2020" or (Vision 2020). There are eight objectives of the vision, which underline the relevance of language skills. These objectives are as follows:

10 See Malaysian daily newspaper The Utusan Malaysia issued on 4th June 1996 and the study carried out by The Research Department, Ministry of Education, Malaysia in 1985.
11 Wawasan 2020 or Vision 2020 is a strategic blueprint introduced by Prime Minister Dr. Mahathir Muhamad in 1995 to accelerate and maintain the overall development of the country through maximum utilization of all available resources in the span of 30 years, without sacrificing the spiritual and moral values of the people. See the text of Prime Minister’s address in June 1995.
1. Multi-lingual competence;

2. Acquisition of knowledge;

3. Excellence in international affairs;

4. The establishment of science;

5. Progressive and innovative society;

6. A shining example to other nations;

7. Cooperation and collaboration between institutes of higher learning around the world;

8. Taking a leading role in the economic affairs of ASEAN, EAEG and in other developing countries.

Bearing the above objectives in mind, effective strategies in the teaching of the Arabic language in Malaysia are vital for the development of a generation of people who will be proficient in Arabic and will understand current thinking and international issues. The media uses Arabic when reporting on political upheavals in the Middle East and those who lack the necessary linguistic skills will gain little or no insight into the complexity of the issues. Unless the area of Arabic language teaching is addressed, then the objectives of vision 2020 are unachievable.

Many scholars such as James C.V. (1978) theorize that the study of a foreign language can facilitate the learning of other subjects. As for Arabic language in
Malaysia, it can be a foreign or a second language. In this case, James C.V. stated in his article, entitled; *Foreign Language In The School Curriculum.*

"The development of any pupil can be helped as much by a foreign language and there is general agreement that the study of a foreign language makes a major and distinctive contribution to the educational experience of schoolchildren. By which it can bring understanding and a heightened self awareness"\(^{14}\)

The above quotation clearly suggests that the study of any foreign language can help students to exercise their intellect. The language student has the opportunity to explore the dynamics of a different social structure, whilst recovering a more objective view of his own society. Such experience is valuable in enabling the student to perceive his own culture through the eyes of a foreigner.

This considering of awareness inevitably aids the student in the course of other studies. The skills involved in language study are diverse; e.g. listening, speaking, reading, writing etc; disciplines which, when mastered, can be utilised in other fields. Detailed study of the "mechanic" and intricacies of language serves to

\(^{12}\) There is a difference between "foreign" and "second" language. The former is a non-native language taught in school that has no status as a routine medium of communication in that country. The latter is a non-native language that is widely used for purpose of communication, usually as a medium of education, government, or business. English, for example, has foreign status in Japan, but second language status in Nigeria.

\(^{13}\) This article was published in *Foreign Language In Education* edited by G.E. Perren, Staples Printing Group, London, 1979.

\(^{14}\) C.V. James, *Foreign Language In Education*, edited by G.E. Perren (1979:7)
improve cognitive as well as communicative skills, the benefits of which can be directed into other areas.

It is widely acknowledged that Arabic is a most difficult language to learn. Given that educationalists generally agree on the aforementioned positive aspects of language learning; then there may be a valid hypothesis that “if the student can master Arabic, then there is no doubt that this achievement will contribute to the ease of his mastery of other subjects”.

A large proportion of words and terms that are used in the subject of Islamic religion taught in schools are originally from the Arabic language. They are found especially in the fields of Islamic law or fiqh and Theology or ‘Aqidah. Thus those involved in Islamic study, will be able to make their work easier through knowledge of the Arabic language.

In this context, the Malay culture has been influenced by the Arab culture. For instance, the use of laqab, a system whereby names have suffixes which are the names of places or occupations or tribes, e.g. al-Makkî, al-Miṣri or al-Ḥadîthi, al-Najjârî, al-Qâsimî or al-Thaurî. Some Malays in Malaysia have followed this style, especially during the past twenty years.

In the same way, the Arab culture has a great influence on the Malay royal family, or as is said in the Malay language keluarga istana. For example, the word “king” is sultân, “queen” is sultânah and the word “family” is qarâbah. There are a great
many words in royal life that originate from Arabic. The above examples reflect a need for the Malaysian people to learn Arabic in order that they may function more easily within the modern social order.

E. Some Literature Review

A considerable number of books, researches, articles and discussions have appeared, both inside and outside Arabic countries, on the teaching of Arabic to non-Arabic speakers. An attempt to survey briefly the contents of some of these works was made; it covers three main aspects;

1. Linguistics.
2. Methods and approaches.
3. Materials and Teaching Aids.

E1. Linguistics

Arabic linguistics is the scientific study of the Arabic language, necessitating the employment of a scientific methodology and approach. It is difficult to determine when the study of Arabic linguistics began. It is believed that this discipline must have commenced before the emergence of Islam; however, the knowledge of this period is still limited. It is therefore proposed that this section will deal with the development of Arabic linguistics after the emergence of Islam until the present day. It will include grammar, phonetics, vocabulary and translation.

15 Bakalla (1984:20)
1.1. Arabic Grammar

Grammar is considered to be the "spinal column" in language teaching. This discipline appears to have been in existence as early as the mid seventh century C.E. during the period of caliph 'Ali ibn Abī Ṭālib. Goldzieher (1966) states that Abū al-Aswad al-Du‘alī from Baṣra who was a partisan of Caliph 'Ali ibn Abī Ṭālib entered his house on a certain day, one of his daughters said to him; "O Dad! ma‘ alsanu al-samā‘ī. This sentence according to its ending vocalization said by his daughter means: (what is most beautiful in the sky?) He answered: "Its stars" but she replied: "O Dad! I do not mean what are the most beautiful objects in it, I was only expressing my admiration at its beauty." He then corrected: "You must then say, "ma‘ alsan al-samā‘a. This sentence with the correct ending vocalization means (how beautiful is the sky!). Having heard his daughter’s erroneous use of the Arabic sentence, he then started to consider the importance of the rules of Arabic grammar.

The following famous incident further inspired the creation of unified principles of Arabic grammar. New followers of the Islamic religion, who were non-Arabs, read some verses of the Holy Qur‘ān with wrong ending vocalization. The example illustrates the ambiguity and subsequent misinterpretation that may result from mispronunciation. (الخطأ في الحركات يؤدي إلى الخطأ في المعنى)
The following is another famous story of mispronunciation of Qur’ān verses made by new followers:

"أَنَّ اللَّهَ بِرَئِيْنِ المُشْرِكِينِ وَرَسُولَهُ"

"Anna Allāha bari’un min al-mushrikin wa rasūlihi"

The reader pronounced the last word “wa rasūlihi” instead of “wa rasūluhu”. This faulty inflection caused an essential alteration in the intended meaning. According to Arabic grammatical rules, if the reader read the last word of this verses “wa rasūlihi” it means Allah is free from polytheists and from His Prophet because the kasrah vowel indicates that the word wa rasūlihi has the same function with the word al-mushrikīn. If the reader reads warasūluhū with ḍammah vowel, it means Allah and His Prophet are free from polytheists. These two incidents led Abū al-Aswad al-Du‘alī to set down the Arabic grammar rules to avoid future mistakes in Arabic language especially in the reading of the Qur’ān.

During this period, the two Arabic grammar schools of Baṣra and Kūfā emerged taking the names of the above mentioned towns. They were set up to develop and study the theoretical aspects of Arabic grammar; these being based on two essential sources namely the Holy Qur’ān and old poetry. There were many Arabic grammar scholars who obtained their early education within these two schools and they went onto produce valuable works in the field of this discipline. The most important Arabic grammar work throughout the history of Arabic
linguistics is the one written by Abu Bishr ‘Amr ibn ‘Uthmān, commonly known by his surname, Sībawayh (d. 792 C.E). It is considered to be the first complete book of its type; a foundation upon which all other grammar books are based. Sībawayh was the founder of Arabic grammar, a Persian by origin who came to Basra in the middle of the eighth century to study law, but who then turned his academic skills to the study of grammar as a pupil of al-Khalīl ibn Aḥmad al-Farāhīdī (d. 786 C.E.). Using his legal knowledge as a model, Sībawayh produced a strictly functional analysis of Arabic, embodying the results in a work known simply as “al-Kitāb” (the Book), which has remained the principle source of all grammatical science ever since. This important book classified words according to function and established rules of vowel ending. Goldziher (1966) described the features of this “Book” as follows:

“In 571 chapters it deals with all the details of Arabic accidence and syntax, with constant references to the works of his predecessors. It is the first full summary of the rules of Arabic grammar, a fundamental work, which served as a starting point for later development. The fact speaks for itself that, despite his non-Arab origin, the Arabs implicitly recognized him as the first systematizer of the rules of their mother tongue, and is constantly referred to as the greatest authority on this field in later literature. Its greatest advantage is its systematic elucidation of the moot and problematic points of grammar by quotations serving as textual evidence (shawāhid), 1050 in number, partly from the Qur‘ān, and partly

from ancient Arabic poetry, in support of his propositions. His grammar was, of course, frequently commented on by later generation, the most important being Sharḥ (commentary) of Ḥassān al-Sīrāfī (d. 978-9 C.E.) also of Persian extraction.”

Another important Arabic grammar work is Ajurrūmiyyah. The full title of this work is al-muqaddimah Li ibn Ajurrūmiyyah (The introduction of Ibn Ajurrūmiyyah). This book was written by Muḥammad Abī ʿAbd Allāh Ibn Dawūd al-Ṣanḥājī (d. 1323). Although brief, this work was a well-known Arabic text studied by people in Malaysia, Indonesia, Patani, and Brunei. (See appendix “A”). Unlike the “al-Kitāb” of Ṣibawayh, Ajurrūmiyyah contains the summary or abstract of the Arabic grammar science. Reviewed by Muhammad al-Sharbīnī al-Khaṭīb in his book Nūr al-sajiyah fī ḥill alfāz al-Ajurrūmiyyah. Carter M.G.(1981), this work on Arabic Grammar was described as:

“One of the finest abridgments of the most comprehensive treatises ever written, I was asked by some of my friends to devise a commentary upon it which would unravel its terminology, elaborate its example, clarify its obscurities and lay open its inaccessibility, including with this some of the more appropriate and well defined principles that I have already set down in my commentary on Qatr al-nadā.”

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17 Goldziher (1966: 64)
18 Carter M.G. (1981: 04)
Despite its brevity, the content is comprehensive. Its author demonstrates all Arabic grammar rules and gives a short example of each. Due to its economy of language, the book is easily accessible to non-Arab learners and it is used extensively in Indonesia and Malaysia as a valuable text of Arabic grammar. However, like other old Arabic grammar books, this book discusses in detail the definition of the rules rather than their application in the specific areas of writing and speaking. Traditionally, the Arabic grammar was taught as a discipline of knowledge rather than as an ancillary aspect in language learning.

'Abduh al-Rājiḥī (1990) distinguished between grammar as a discipline of knowledge, which is usually called *ilm al-naḥw علم النحو* and as a means for teaching, which is usually called *al-naḥw al-ta'limi النحو التعليمي* (pedagogical grammar). The former means a branch of knowledge that is totally focused on the description of the language structures without any connection with its application. Thus, a person who learns Arabic grammar in this way penetrates deeply into this discipline, using the teaching and learning of Arabic grammar to develop intellectual abilities. Whereas pedagogical grammar allows grammar to be studied as a means of helping learners to understand the functions of Arabic words, thus enabling their practical use in the areas of writing and speaking. Al-Rājiḥī also distinguished between the principle of teaching and the principle of learning. The former principle produces learners who are masters in Arabic grammar, whereas the latter elucidates the sets of rules, facilitating an improvement of communication skills on all levels.
The aforementioned works are written by Arab scholars; yet a considerable number of Arabic grammar books have been written by non-Arab scholars. One of them is *A grammar of the Arabic Language*. John Richardson, ESQ. F.S.A (1801). It is perhaps the oldest of its type written by a non-Arab scholar. Following its publication, other grammar texts emerged. *Grammatica Criticalingua Arrabica*, written by Ewald in 1831 was followed by another written by an English scholar W. Wright from Cambridge in 1859. The authors of these books examined the technical rules in the same way that Arab scholars had. Their structures differed only in the first chapters where Arab authors would commence with the definition of speech تعرَّف ا لْكَلَام followed by the divisions of speech. Non-Arab authors would start their books by introducing the Arabic letters and their transliteration into English, then they would follow with a description of *Jumlah mu'fi'dah* (useful/understood sentence) and detailed grammar rules. (Appendix “A” contains the example of the definition of لْكَلَام).

However, Elder E.E. who wrote an Arabic grammar book in 1937 differed from other non-Arab scholars. His book was entitled *Arabic Grammar: Inductive Method*. He used sentences to illustrate certain grammar rules; he then highlighted them through discussion. For example, lesson one deals with Nominal and Verbal Sentence الجملة الاسمية والجملة الفعلية. The author begins with the introduction of a number of sentences, which consist of nominal and verbal sentences, as follows:
1. What is this? This is a book. It is a small book.

ما هو هذا كتاب؟ هو كتاب صغير.

2. Look at this big book. This big book is open.

انظر إلى هذا الكتاب الكبير. هذا الكتاب الكبير مفتوح.

3. What is this? This is a copy book.

ما هو هذا دفتر؟ هو دفتر مضاف.

4. Look at the copybook, is it small or big? It is small.

انظر إلى الدفتر، هل هو صغير أم كبير؟ هو صغير.

5. And this thing, what is it? This thing is a pencil. The pencil is long.

وهذا الشيء، ما هو هذا الشيء؟ هذا الشيء قلم. القلم طويل.

6. Is this a closed window? No. This is an open window.

هل هذا شباك مغلق؟ لا. هذا شباك مفتوح.

The author then made conclusions based on the above examples under the heading "Grammar". The conclusions are as follows:

1. Arabic words are of three kinds:

   (1) which includes the noun, pronoun, adjective, participles and certain adverbs, as in: هو، هذا، كبير و كتاب

   (2) which covers the verbal forms, as in: انظر

   (3) which includes various particles such as certain prepositions, conjunctions, etc., as in: لا، أم، هـ، و
2. There are two kinds of sentences in Arabic speech:

(1) nominal sentence) which begins with an اسم

For example, للكلم طويل

(2) a verbal sentence) which begins with a فعل

For example, أنظر إلى هذا الكتاب.

Unlike the grammatical texts composed by non-Arab scholars in Europe, those available in Malaysia were less analytic in nature. However, there were several Arabic grammar books, which were translated into Malay language and they were used as important study texts. For example, Matan Ajurrūmiyyah by Muḥammad al-Ṣanhājī and al-Madkhal fī ‘ilm al-Ṣarf (no author and no date). In the 1960s several Malay scholars who had completed their studies in Egypt had returned to Malaysia and written a number of Arabic grammar books to be used as text books in Arabic Schools. Similarly Hasan Idris, wrote al-Qāwa‘id al-‘Arabiyyah li talāmīz al-madāris al-thānawīyyah, Fakhr al-Rāzi and Isḥāq Muḥammad Rejab wrote al-lughah al-‘Arabiyyah wa qawā‘iduhā. These two books are:

1. القواعد العربية لتلاميذ المدارس الثانوية

2. اللغة العربية وقواعدها

The way in which these authors described Arabic grammar, was however, slightly different from that of the translated versions which began with a description of nominal and verbal sentences instead of the description of a definition of “speech” تعريف الكلام. In other words, these books emulated Elder E.E (1937).
E1.2. Arabic Phonetics

The study of Arabic phonetic led to the acknowledgement of well-known Arab and Muslim phoneticians such as al-Khalil Ahmed al-Farahi (d. in 786 C.E.), Sibawayh ‘Amr ibn Uthman (d. 796 C.E.), Ibn Jinni (d. 1002 C.E.) and Ibn al-Ta’han (d. 1165 C.E.). This area of Arabic literature grew out of an immense enthusiasm on the part of Muslims, for reading, understanding, and articulating the sounds of the Holy Qur’an correctly. In the course of time, phonetic analysis also involved other areas such as poetry, prose and Arabic speech. Thus, ‘Ilm al-tajwid concerned itself with its original purpose. In the late 1970s when the teaching and learning of Arabic began to be studied academically, as were other modern languages, the Arabic phonetic began to be regarded as an important discipline and it was felt that it should be studied separately from ‘ilm al-tajwid. Thus, a number of Arabic language scholars, among them Ibrahim Amin (Egyptian scholar), Ali al-Qasimi (Iraqi scholar), Ismail Mahmud al-Shinii (Saudi scholar) and others started to introduce this discipline with the name of ‘ilm al-aswah (Science of the sounds). This new discipline of the Arabic language was concerned with a study of the articulation organs such as tongue, lips, both hard and soft palates, larynx and their function in the production of speech.

19 This discipline is known as ‘ilm al-tajwid.

20 ‘ilm al-tajwid is a science which deals with the rules of Quran reading like the articulation of Arabic alphabets, the quality of length and the rules of pronunciation of one letter when it is followed by another letter.

21 See Clark John and Yallop Colin (1990: 01)
The discussion of “The Alifba Problem” under the topic of “Basic Difficulties of Arabic” by Mawil Izzi Dien is an example of the Arabic phonetic discipline. He pointed out that even for the expert in Arabic, the accepted articulation of letters is disagreed upon widely. He mentions the debate concerning the places (locations) of articulation for different letters among the ancient scholars like Khalil Ahmad al-Farahdi, Sibawayh, al-Qallal, Ibn Jinni and al-Taban. For example, the disagreement in the location of articulation for letter ُذاء ضاد, ‘ain عين and the letter الالف ُل. Respected scholars could not reach a unified decision on the precise location of articulation. This, according to Izzi Dien, created difficulties among foreign students especially those whose native language was English. He cited as an example the letters صاد ُساد and سين ُسين. To foreign students, there would be no differentiation between the two letters. For example, the word عسير which means “difficult” and the word عصير which means “juice”. Similar problem arises when foreign students say سأرا which means (became) and سارا which means (walked). Izzi Dien discusses another important point through the use sound monitors in the language laboratory.

Several Arabic language scholars have studied vocabulary and translation. ‘Umar al-‘iddiq ‘Abdullah from the University of al-Malik Saud, Riyadh (1985), wrote an

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23 See Ibid, P: 33
24 Ibid P. 33.
article entitled *The Teaching Aids For Language Lesson*\(^2\). He discusses a method for teaching Arabic vocabulary, and proposes that the teacher should divide Arabic vocabulary into at least three categories; nouns, verbs and adjectives. For example:

**Nouns:** زهرة، شجرة، كرسي، بيت، كتاب

**Verbs:** جلس، وقف، كتب، شرب، ذهب

**Adjectives:** طويل، قصير، كبير، صغير، سمين

The teacher should then introduce the vocabulary to his/her students in the context of sentences rather than introducing them individually. Learned in isolation, vocabulary can become void of meaning and more difficult to assimilate. He suggests that the teacher should determine the vocabulary to be taught to his/her students at a certain level, then to list the words according to logical sequence. For example the names of days must come before the names of months. The names of things in the classroom must come before the items in shops and so on.

E2: Methods and approaches

Diane L. F., 1986 wrote generally on the methods and approaches of teaching foreign languages. He is of the opinion that these methods consist of both principles and techniques. He describes it as follows:

“First of all, a method is seen as super ordinate, comprising both “principle” and “technique”. The principles involve five aspects of second or foreign language teaching: the teacher, the learner, the teaching process, the learning process, and the target language/culture. Taken together, the principles represent the theoretical framework of the method”.

The above quotation shows that the method ranks as one of the most important elements to ensure the success of the programme of teaching and learning of a foreign language. Moving to the subject of this study i.e. TASL/TAFL, ‘Alī al-Ḥadīdī (1966) describes the development of methods in the teaching of Arabic throughout history. According to him, the first and the oldest method of teaching Arabic was the “translation method” which was based on the introduction of the Arabic alphabet in the traditional way. This was followed by the teaching of writing and reading and then the students were asked to memorise vocabulary together with its meaning in the native language. The important point to give attention to here is his comment on the said method.

E3: Materials and teaching aids

In general, teaching and learning involves the hearing and vision of the learners. Therefore, any teaching aided by materials, visual or otherwise will help the teacher to conduct his lesson more easily and effectively. It is important to note

that used correctly, teaching aids effectively instil knowledge more profoundly to
the pupils. There are a number of linguists and educationalists who discuss this
topic and offer several suggestions.

A close examination of the materials and teaching aids enables a wider
understanding of the principles of second or foreign language teaching. Materials
and teaching aids include suitable textbooks and other printed materials, which
can be used by students for reference. 'Ali al-Qāsimī and Muḥammad Ali al-
Sayyid (1991) defines textbooks as dictionaries, drill books, examination papers
and teachers’ guides and teachers’ handbooks.

Muhammad 'Alī al-Khūlī divides the teaching aids into three categories:

1. Audio-aids; radio and tape recorder;
2. Visual-aids; cue cards and photographs
3. Audiovisual aids; television, videocassette recorder (VCR) and films.27

Yaḥya Dāūd (1980) gives a definition of teaching aids as any material,
programme or machine used to help the teacher to improve explanation. It is
understood that whatever means used by teachers or instructors in order to make
the language lesson easier to understand, are called “teaching aids”. Aziz Sultan,
in his handout on the one-day course for Arabic teachers in Malaysia28, said that a
student could remember 30% of what he/she hears from the teacher verbally

28 His handout can be found in the main library at Islamic Teachers Training College in
Bangi, Selangor.
without any aids or means, but he/she could remember 70% of information conveyed both verbally and visually. For example, in the case of a teacher who is giving directions to a shopping centre. If the students are simply told the location of that shopping centre and given directions to reach that shopping centre without any map or photograph, the students encounter difficulty. However, if the teacher uses a map or photograph as a teaching aid, a student is more likely to have a clearer mental picture.

F. Methodology of the study

In terms of the method, this research is classified as historical, as it deals with a collection of information about the history of teaching and learning Arabic in Malaysia in order to reach a conclusion concerning the trends, objectives and methods of teaching and learning Arabic in Malaysia from the early period until the present day. To obtain this information, several methods will be used. They are as follows:

- Reading, examination and investigation of the available books, magazines, papers etc. at several libraries at institutions of higher education both in Malaysia and the United Kingdom.

In Malaysia:

1. University of Malaya, Malaysia.
2. Malaysian National University.
3. Islamic Teachers Training College.
4. Researches and Development Division, Ministry of Education.


In the United Kingdom:

1. University of Wales, Lampeter
2. University of Leeds
3. University of Exeter
4. Library of Malaysian Students Department in London
5. Library of Institute European Sciences Humanise, Highmead, Lampeter.

- Analysis of formal and informal interviews with teachers, lecturers and individuals who are responsible for the teaching of foreign languages.
  All interviews were carried out in Malaysia.

- Observation of Arabic teaching at two Islamic State Secondary Schools and one National Islamic Secondary School.

- The application of personal experience as a student in traditional Islamic education at fondoq and madrasah. The experience of twenty years as an Arabic language teacher at schools and colleges.
G. A brief history of language teaching

Since what has influenced the development of teaching foreign languages in general has directly or indirectly influenced the teaching of Arabic as a foreign language (TAFL), this section is an attempt to provide an overview of what has actually occurred in foreign language teaching in recent times, particularly over the past three hundred years or so. Latin was the dominant language of education, commerce, religion, and government in the western world before French, Italian and English gained importance as a result of political changes in Europe. From the seventeenth to the nineteenth centuries, the study of classical Latin and analysis of its grammar and rhetoric became the model for foreign language. However, the history of foreign language teaching has entered a new phase of rapid change where its objectives have shifted from reading comprehension to oral proficiency. In order to give a clear idea about this topic, this section begins with a brief history of foreign language teaching in general before moving on to the teaching of Arabic as a foreign language in Malaysia. Later the discussion is directed to the difference between methods and approaches.

In the nineteenth century the purpose of teaching FLs changed to “oral proficiency”. This change occurred as a result of changes in human kind’s life style in the world, following the advances in science and manufacturing which resulted in improved transportation, and population mobility. This has lead to a situation where much of today’s world population migrate from one country to

29 Richards J.C and Rodgers T.S. (1986: 01)
another in order to find work opportunities. The social push/pull factors force them to communicate with other people who use different languages.

The involvement of the United State in World War II also had a significant effect on foreign language teaching and learning. There was a need for a large number of people, who were fluent in foreign languages e.g. German, French, Italian, Chinese, Japanese, Malay and others, to work as interpreters, code room assistants and in military services. This situation lead to the necessity for establishing a special language training programme with the primary method focussing on oral proficiency instead of reading comprehension.\textsuperscript{30}

G1. Language teaching innovation

In the mid twentieth century, opposition to traditional methods and approaches, and the focus on reading comprehension, gradually developed in several European countries. Growth in the economy increased mobility and the recruitment of foreign nationals to serve the armies of the United States during World War II, created a demand for innovation, which would provide a foundation for the development of new ways in teaching foreign languages.\textsuperscript{31}

In the context of this innovation, new approaches to language teaching were developed by individual language teaching specialists, including C. Marcel, T. Prendergast and F. Gouin. C. Marcera Frenchman who had made a close

\textsuperscript{30} Ibid, P: 44
\textsuperscript{31} Ibid, P: 05
observations of child language learning. He proposed that "reading be taught before other skills" (other skills were listening, speaking and writing). This meant that reading skill should receive priority in language teaching over grammar and comprehension. In fact, language learning theory provided the foundation for what came to be known as the "reading method". This method was advocated by a few British and American educators in the 1920s. The principle feature of the reading method is that the goal of language teaching is deliberately restricted to providing training in reading comprehension only, where students are taught to read foreign languages with direct apprehension of meaning without a conscious effort to translate what they are reading.

The Englishman, T. Prendergast (1806-1986) was one of the first to record observations of children using contextual and situation cues to interpret utterances, and the use of memorised phrases and routines in speaking. Consequently, he proposed the "structural syllabus", where learners were taught the most basic structural patterns occurring in the language. This theory provided the principles and the concepts of "the oral approach and situational language teaching", which was developed by two British applied linguists; Harold Palmer and S.A. Hornby in the twentieth century. According to this method, the main characteristics of language teaching are as follows:

33 Ibid P: 116
34 Handout prepared by Dr. Agius D.A. for M.A. students at Arabic Studies Department University of Leeds in 1994'1995. This handout is available with the researcher.
1. Language teaching begins with the spoken language. Material is taught orally before it is presented in written form.

2. The target language is the language of the classroom.

3. New language points are introduced and practised.

4. Vocabulary selection procedures are followed to ensure that an essential general service vocabulary is covered.

5. Items of grammar are graded following the principle that simple forms should be taught before complex ones.

6. Reading and writing are introduced once a sufficient lexical and grammatical basis is established.

Another linguist specialist, Gouin,\textsuperscript{35} developed an approach to teaching foreign language based on his observations of children's use of language. He believed that learners would learn language easily if they were taught via the use of language to complete events consisting of a sequence of related actions. In other words, Francois Gouin suggested the psychological method, which was based on the principle of association of ideas and on mental imagery\textsuperscript{36}. In order to get a clear idea of Gouin's theory, there follows an analysis of the famous “Gouin series” which includes sequences of sentences related to such activities as chopping wood and opening the door. Gouin used this method in his first lesson of a foreign language. He opened the door of the classroom, briefly announced his aim for the lesson to his students, and started the series of related actions. In other words, he tried to teach the vocabulary in English but he did not use the words in isolation,

\textsuperscript{35} As quoted by Richards J.C. and Rodgers T.S (1982:5)
\textsuperscript{36} Mallinson V. (1953: 11)
his actions proving appropriate context. He said a number of short sentences and stressed the vocabulary he intended to convey during the lesson. These sentences had links with each other. The vocabulary used was: Walk, draw near, get to, stop, stretch out, take hold, turn, open, pull and move. This method of teaching new vocabulary can be used in the teaching of the Arabic language in Malaysia. The present researcher will give an example of this method in Arabic Gouin's teaching. The following are his sentences and vocabulary:

I walk toward the door   I walk
I draw near to the door  I draw near
I get to the door        I get to
I stop at the door       I stop
I stretch out my arm     I stretch out
I take hold of the handle I take hold
I turn the handle        I turn
I open the door          I open
I pull the door          I pull
The door moves           Moves
The door turns on its hinges Turns
I open the door wide     I open
I let go the handle      Let go

37 This "Gouin's series" is mentioned in Richard J.C. And Rodhers (1986)T.S. P: 06.
The above theory became part of the principle of the “Situational Language Teaching” and the “Total Physical Response” method.

As mentioned earlier, the investigation and examination of other foreign language teaching approaches can bring about improvements in TAFL. This method should therefore be accommodated in a new method of teaching Arabic as a foreign language. The teacher of Arabic should put the vocabulary he wants to teach in a particular lesson in a list and build sentences containing the vocabulary, then ask the students repeat them.

The following is an example of this method. The teacher outlined a number of sentences, which contained the vocabulary he was going to teach. It is important to note that the examples of Arabic sentences given in this section are for non-Arabic speakers. For example the use of أتى with verbs أتى or نحن which with verbs أتى المتكلم مع غيره as in أتى أدخل are not particularly good Arabic usage. Such sentences should be as follows:

افتح ، أنتاجلس أدخل instead of أتى أجلس أتى أدخل instead of أتى أفتح . Such sentences appear in the following examples.

أنا أدخل الفصل وأجلس على الكرسي ، ثم أخذ الورقة وأمسك القلم وأكتب الرسالة إلى صديقي ، ثم أطوي تلك الرسالة وأضعها في الورقة ، ثم أحضرها إلى مكتب البريد ثم أسلم الطوابع وأرسلها إلى صديقي
The following is Arabic sentences and the vocabulary to be taught according to “Direct Method”

<table>
<thead>
<tr>
<th>The vocabulary</th>
<th>The sentences</th>
</tr>
</thead>
<tbody>
<tr>
<td>المفردات</td>
<td>الجمل</td>
</tr>
<tr>
<td>أدخل</td>
<td>أنا أدخل الفصل</td>
</tr>
<tr>
<td>Entering</td>
<td>I am entering the classroom</td>
</tr>
<tr>
<td>جلس</td>
<td>أنا أجلس على الكرسي</td>
</tr>
<tr>
<td>Sitting</td>
<td>I am sitting on the chair</td>
</tr>
<tr>
<td>فتح</td>
<td>أنا أفتح الدرج</td>
</tr>
<tr>
<td>Opening</td>
<td>I am opening the drawer</td>
</tr>
<tr>
<td>أخذ</td>
<td>أنا أخذ الورقة</td>
</tr>
<tr>
<td>Taking</td>
<td>I am taking the paper</td>
</tr>
<tr>
<td>مسك</td>
<td>أنا أمسك القلم</td>
</tr>
<tr>
<td>Holding</td>
<td>I am holding the pen</td>
</tr>
<tr>
<td>كتب</td>
<td>أنا أكتب الرسالة إلي صديقى</td>
</tr>
<tr>
<td>Writing</td>
<td>I am writing a letter to my friend</td>
</tr>
<tr>
<td>طوي</td>
<td>أنا أطوي تلك الرسالة</td>
</tr>
<tr>
<td>Folding</td>
<td>I am folding that letter</td>
</tr>
<tr>
<td>ضع</td>
<td>أنا أضع الرسالة في ظرف</td>
</tr>
<tr>
<td>Putting</td>
<td>I am putting the letter in an envelope</td>
</tr>
<tr>
<td>حضار</td>
<td>أنا أحضرها إلي مكتب البريد</td>
</tr>
<tr>
<td>Taking</td>
<td>I am taking it to the post office</td>
</tr>
</tbody>
</table>
G2. Improvements in language teaching

During the period of innovation in foreign language teaching in the middle of the nineteenth century, language-teaching specialists had made many efforts to improve foreign language teaching in terms of method and approaches as has been mentioned, but these ideas did not receive widespread support or attention. The methods and ideas were not developed in a context of an established circle of education and there was insufficient organizational structure in the form of professional associations, journals and conferences, which could allow any new ideas to develop into an educational movement. At the end of the nineteenth century, a group of more innovative educators emerged. These like-minded linguists perceived the need for reform and improved approaches in foreign language teaching. These activities and their initiatives became known as “The Reform Movement”, whose aims were to improve foreign language teaching.
As a result of this movement, a number of reforms in foreign language teaching came into existence. Richard and Rodgers (1986) said:

"The discipline of linguistics was revitalized. Phonetics\textsuperscript{38} was established, giving new insights into speech processes. Linguists emphasized that speech, rather than the written word, was the primary form of language. The "International Phonetic Association" was founded in 1886, and its International Phonetic Alphabet (IPA) was designed to be accurately transcribed."\textsuperscript{39}

The above indicates the many changes that had occurred in the field of foreign language teaching; including the establishment of the International Phonetic Association (IPA) and a change in goal for learning foreign languages, emphasising the prioritisation of oral skills. In this context, Henry Sweet and Wilhelm Vietor in the late nineteenth century held a common view regarding the basis on which a new approach could be constructed. These principles were as follows:

1. The spoken language is primary and this should be reflected in an oral-based methodology.

2. New discoveries in phonetics should be applied to teaching and teacher training.

\textsuperscript{38} The scientific analysis and description of the sound systems of language.
\textsuperscript{39} Richard and Rodgers (1986:07)
3. Teachers should be familiar with the spoken language before presenting it in written form.

4. Words should be presented in sentences, and sentences should be presented in meaningful contexts and not to be taught as isolated, disconnected elements.

5. The rules of grammar should be taught only after the students have practised the grammar points in context, this means that grammar should be taught inductively.

6. Translation should be avoided, although the mother tongue can be used in order to explain new words or to check comprehension.

The emergence of the above principles clearly shows that the field of foreign language teaching had entered a new phase of change. Although these proposals or principles were not assumed to have the status of "method", they at least provided general outlines of the methods or approaches, which emerged subsequently, for example, the Natural or Direct method.

G3. Early methods of teaching Arabic

According to Maḥmūd Mursi Rāshid as recited by al-Ḥadīdī (1966), the oldest method used in teaching Arabic language was the "Translation Method".41 This opinion could be true because there is evidence to show that Arab poets during the pre-Islamic era used Latin in their poetry.

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40 See Ibid P: 08
41 See al-Ḥadīdī (1966: 05)
Imrra’ulqays, for example, had included Latin words in his poetry e.g. the word *al-sajanjīl*, which means a kind of fine cloth, *Arandāh*, which means black skin. Many more Latin and Persian words were translated into Arabic. There were foreign settlers such as Shahan Marad, the Persian who learnt Arabic through translation and composed a number of Persian Poems with several Arabic words in them.

In the context of teaching and learning of Arabic in Malaysia, people first learnt the language through the translation of a basic vocabulary which was related to Islamic religion and furthered their practice of worship or *ʿibāda*. The names of ablution organs or *ʿaḍāʾ al-ʿawwād*. For example: *Face* لَبَابَة; *hand* يَد; *elbow* مَا رَفِقَ; *head* رَأس; *ear* أَذْن; *leg* رُجَل; and so on. It is clear that the early method of Arabic language teaching and learning was the “Translation Method”. At the same time grammar was studied as an individual subject in Arabic language study, which was known as the knowledge of syntax and morphology or it is commonly known among Malay society as ‘*ilm al-naṭw wa al-ṣurf*’ علم النحو والصرف. Thus, the teaching and learning of Arabic in Malaysia in the early stages was only in the form of the translation of Arabic words. At the same time people learnt how to read Arabic words using the “alphabetical method”. This method was first used in the teaching of Arabic phonetics during the time of caliph ‘Abd al-Malik ibn Marwan.

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44 At the time when Arabic language first arrived in Malaysia.
when Naṣr ibn ʿĀṣim al-Laithī (d. 750 C.E.) who introduced the “dot” system for Arabic letters. 

In this method, the teacher reads the Arabic alphabet, which consists of twenty nine letters, all of which are consonants and students are asked to memorise them together with the number of “dots” and their positions, top and bottom. Later, they learn the letters with vocalisations or حركات i.e. `fatḥah, kasrah، ضمة, kasrah، ضمة, ꞌdammah ضمة, and sukūn سكون. Students are then taught each letter with long vowels i.e. ّا, ّي and ّو as well as doubled consonants or ّس. Upon their comprehension of the above stage students are taught the pronunciation of different Arabic word syllables such as: بَان (bāna), بَيْن (bīna), تَائِن (tāna), كَاذَب (kādab), and for the whole alphabet. The next stage a teacher taught his/her student how to pronounce the complete word with tanwīn and case ending such as قَالَم (qalamun) مسَطَّرَة, قَالَم (qalamun) مسَطَّرَة, رَجُل (rājūl) مسَطَّرَة, قَالَم (qalamun) مسَطَّرَة, and so on. 

Upon mastering the above exercise, students are required to progress further. They are required therefore, to read words together in a sentence. These words are usually taken from the Qur‘ān. For example:

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46 Cowan David (1958: 01)
47 Qa‘idah Baghdadiyah ma‘a juz ‘amma (n.y. : 05)
العالمين، الناس، هؤلاء، أمين بالله، والله ذو الفضل العظيم،
ذلك فضل الله يؤتيه من يشاء، واليوم الآخر، أتيناودزبوا.

There are words, which are not taken from the Qur'an. For example:

هذا قلم، القلم على المكتب، المسطرة في الدرج، أنا
افتتح الدرج وأخذ المسطرة، المكتب في الفصل، هذه
مسطرة، استعملها لوضع الخطوط في الدفتر.

It is important to mention here that this method was also used in the teaching of
Qur'an reading and it was known as the “spelling method”. This traditional
method is known in Malaysia as:

"طريقة هجانية أو قاعدة بغدادية"

(See appendix "B")

Children are taught the names of each Arabic letter before they are introduced to
the individual words of the short chapter or surah in the Qur'an. The Fatiha
chapter or سورة الفاتحة was broken into individual sentences which
were drilled many times in order to consolidate the pronunciation and recognition
of word form to enable further application. The primary aim of this method was
the teaching of word form rather than recognition of the individual letters.
The example of *sūrat al-fātiḥah* which is broken into sentences:

```
الحمدلله
رب العالمين
الرحمن الرحيم
مالك يوم الدين
إياك نعبد وإياك نستعين
هدينا الصراط المستقيم
صراط الذين أنعمت عليهم
غير المغضوب عليهم
ولا الضالين
```

The teacher teach students to spell each letter from each sentence using the terms of Arabic vocalisation such as: الضمة، الفتحة، الكسرة، السكون in Malay language. For example الفتحة (baris hadapan), الضمة (baris di atas), الكسرة (baris di bawah), السكون (baris mati).
CHAPTER ONE

A BRIEF HISTORY OF ARABIC LANGUAGE
AND ITS POSITION IN MALAYSIA

1.1. Introduction

Historically Arabic is a language spoken by a group of people originating from Arabia, an area which is located at the extreme Southwest of the Asian Continent, with the Red Sea on its West shore, the Persian Gulf and the Gulf of Oman on its East, and the Gulf of Aden and the Arabian Sea on its South.\(^1\) However, after the emergence of Islam in the seventh century, the number of non-Arabic speakers converting to Islam began to increase, resulting in a need for these converters to learn Arabic in order to read and understand the holy Koran and the Prophet Traditions (*Ahādīth*), as well as other Islamic teaching resources written in Arabic. As a result, the language was not only spoken by Arab people in Arabia, but was also used by people from non-Arab nations who lived surrounding the Peninsula. The users of this language continued to increase as the Islamic religion extended beyond the Middle East, resulting in the present situation where this language is the first language for over 150 million people living in Arab countries. It is used by several million more as a second or foreign language in all Muslim countries, such as Malaysia, Indonesia, Brunei, Pakistan and others.\(^2\)

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As well as the use of Arabic increasing due to the spread of Islam, since the
Second World War, the situation in Arab countries has completely changed due
to the discovery of oil. Accordingly, Arab countries have been involved in
political, economic and social upheaval, which has resulted in a situation where
the Middle East has come to the centre of the world stage to compete with other
countries especially the developing ones. As a result, the Arabic language is
now not only used by Arabs and Muslims from other nations, but has begun to
be used by non-Muslims throughout the world, especially after the Second
World War when the United State of America, the United Kingdom and other
nations started to set up oil companies in the Middle East. As a consequence of
this, more and more non-Muslim workers needed to enter the Arab countries
and they of course need to learn Arabic.

Thus it is clear that the importance of Arabic today is not only because it is the
language of Islam, but also because it constitutes a means of communication at
international level. Therefore, this chapter will examine the perception of this
language from different perspectives, which are:

I. Arabic is one of the Semitic languages
II. The influence of Arabic on the Malay language
III. Arabic as a second/foreign language in Malaysia
IV. The Jawi script which is used in the Malay language

University Press, London (n.y. 316)
3 Thomson William Murray, The Teaching of Arabic In Universities: A Question of
Balance, Department of Modern Arabic Studies, University of Leeds, (1994: 03)
V. The Islamic countries other than Malaysia, which use the Arabic alphabet as their writing script

VI. Arabic teaching activities in countries other than Malaysia.

1.2. Arabic as one of the Semitic languages

The Arabic language is originally from the Semitic group, which consists of Hebrew, Aramaic, Ethiopic and other old languages, some of which are now extinct such as Acadian, Amorite, Moabite and Phoenician branched out. All these languages are closely related in structure and vocabulary. This relationship shows clearly in their alphabets, which consist solely of consonants without any vowel. Also their vocabulary originates from three roots and shows many similarities. For example, the word *bait* in Arabic, which is *bitu* in Hebrew, *bayth*, in Aramaic and *baitha* in Moabite. Another piece of evidence showing these languages originate from the same group is seen in the vocalization systems in these three languages.

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4 The "Semitic language", so named in 1781 by Scholzer because most of those who spoke these languages were from Shem, the son of Noah سام بن نوح. According to Torah, when the big flood destroyed all human beings and things at the earth, Noah, his three sons Shem, Ham and Yaphith and what he brought in his Ark escaped from these his three sons.

5 This word means in English House

6 According to this system, Arabic, Hebrew and Aramaic represent in their orthography only some of their vowels. To indicate the missing vowel, special system of vowel notation were invented at a certain period in the history of each of these languages. In these systems, usually called vocalization system, signs which represent the vowels and some other phonetic and phonemic entities, are placed above, below, or within the letters. Thus for example, a dot, placed beneath any letter, informs the reader of a Hebrew or a Jewish Aramaic text which is vocalized in the Tiberian tradition, that the consonant in question is followed by the vowel *i*. See Marg Shelomo, *The Vocalization systems of Arabic, Hebrew and Aramaic*: (1972: 09)
A study of the grammar of these languages also shows a clear connection between them. For example, the verb in Aramaic possesses two tenses. Firstly a “perfect” tense indicates completed action and corresponds to the English present perfect, simple past, and past perfect. This is also found in Arabic, e.g. al-fi’l al-māḏi, al-fi’l al-muḏari and fi’l muḏari ma’a kāna, or in Arabic writing:

الفعل الماضي، الفعل المضارع والفاعل للمضارع إذا دخِل عليه الفعال الناقص (كان)

In addition to the above basic form, the verb in Aramaic has two “derived conjugations” that is, modifications of the basic root to express modes of action. This is achieved by doubling the second consonant of the root, or by the addition of a prefix. Furthermore each conjugation can form a reflexive/passive by prefixing the element t- (hit, it).7 This Aramaic grammar rule is also found in Arabic, for example in section Fi’l al-mazīd wa al-mujarrad, or in Arabic: the الفعل المزيد والمجرد مثل فعل يفعل، ففعل يتفاعل

Another example of the close connection between these languages can be seen when the names of the Jewish religion festivals are examined. All the names of these festivals are in the Hebrew language but most of them are Arabic in origin. For example, the word “Sabath”, which is in Jewish festival celebrated every Saturday. This word is originally from يِوم السَّبْت in Arabic. Other

7 See Rosenthal Franz, A Grammar of Biblical Aramaic, (1963 : 42) and see also Hayyim Zeev Ben Studies In The Traditions of The Hebrew Language, 1954 :120.
Jewish festival names, which originate from Arabic can be seen in the following table:

<table>
<thead>
<tr>
<th>Jewish/Hebrew</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rosh Hashanah</td>
<td>ראש השנה</td>
<td>New Year festival</td>
</tr>
<tr>
<td>Yom Kippur</td>
<td>يوم الكفارة</td>
<td>The Day of Atonement</td>
</tr>
<tr>
<td>Midrash</td>
<td>الأصل من كلمة درس سقط</td>
<td>Search/to search</td>
</tr>
<tr>
<td>Succot</td>
<td>شهر تشرين</td>
<td>To fall</td>
</tr>
<tr>
<td>Tishrin</td>
<td>شهر تشرين</td>
<td>The month of September</td>
</tr>
</tbody>
</table>


1.2.1. The Semitic group of languages

Semitic is a word, which is derived from the biblical name "Shem" or Sām, who was one of the sons of Noah. A German scholar called Schlozer first used the term “Semitic” language in 1781⁸. Some linguists divide the languages of the world into three groups based on the fact that the prophet Noah had three sons: Sām, Hām and Yāfīth (سام، حام، يافث). When the big flood whipped up the earth planet, all kind of animals, trees and humans were totally destroyed. Those who were in Noah’s Ark, including his three sons survived. Thus it is believed that all nations and their languages originate from these three sons. Each son of the Prophet Noah spread his own language and each language took its name accordingly, i.e. Semitic for Sām, Ḥamīta for Hām and Yāfīthah

⁸ Imil Badi’ Ya’qūb, (1982 : 98)
for Yāfīth. However, the last two languages could not be traced and it is believed that they are extinct. Crystal David (1982) described the Semitic languages as follows:

“The Semitic languages have the longest history and the largest numbers of speakers. They are found throughout southwest Asia, including the whole of the Saudi Arabian Peninsula, and across the whole of North Africa, from the Atlantic to the Red Sea. The oldest language of the group, now extinct, dates from third millennium BC; they include Acadian, Amorite, Moabite and Phoenician. There was a vast literature in Acadian, written in Cuneiform script.”

From the above quotation, it seems possible that the Semitic languages indeed originate from Noah’s son Shem and his followers. The major language of this group is Arabic, which is spoken by approximately 150 million people in Arab countries as a mother tongue, and used by several million more as a second or foreign language outside Arab countries. It exists in both classical and colloquial forms. Classical or literary Arabic is the sacred language of Islam, and is used as a lingua franca of educated people throughout the Arabic speaking countries. While colloquial Arabic exists in many modern dialects, not all of which are mutually intelligible. These include Algerian, Moroccan, Egyptian, Syrian, Iraqi and several dialects of Arabian and the Sahara. The language of Malta is also a

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9 See Ibid 108
10 Crystal David (1982:316)
11 Malta is a group of Islands which lies in the very narrowest part of the Mediterranean Sea, where the sea rout from Sicity to Tripolitania crosses that from Gibralta to the Suez Canal. The three islands of Malta, Gozo and Comino, together with a few rocky islets, have a total area about the same as that of the Isle of wight-about 122 square
development from Arabic. As well as this, Kiswahili is also a good example of the African country whose language is influenced by Arabic or Semitic languages\textsuperscript{12}.

1.2.2. Homeland of the Semitic nations

Much research has been carried out to investigate the homeland of the Semitic nations. Researchers have reached an agreement that all Semitic nations came from one homeland. However, the researchers have different views on the location of this homeland where these nations used to live in. Some of them said that the Semitic nations used to live in the south-west of Arabia, which is known nowadays as Yemen.\textsuperscript{13} Their contention was based on the fact that the soil in Yemen is very fertile. This advantage made Yemen a very suitable place for society to develop, especially for primitive tribes. Other reasons, which support this view is the historical facts. According to some historians, the oldest area populated by humans was the Arabian Peninsula, which includes Yemen, suggesting that most nations were originated from people emigrating from Yemen.

\textsuperscript{12} Less than fifty years ago, many linguists particularly from the West and the Middle East had established the ideas that Swahili language was of Arabic origin. Their contention was based on the fact that the name “Swahili” originates from Arabic and that the Swahili language itself has a lot of words of Arabic origin. It was because of these linguistic facts that some believed the language to be an “Arabic Pidgin” or an “Arabic dialect”. See Ibrahim Bosha \textit{The influence of Arabic Language on Kiswahili}, Dar es Salam University Press, Dar es Salam, 1993.

\textsuperscript{13} See Imil Badi’ (1982:32)
Another piece of research by 'Āriffin 'Abdul Rashīd (1962) stated that the homeland of the Semitic nations was the South of Iraq. The reason for this view is based on the Torah, which stated that the first part of the earth to be populated and developed by the prophet Noah's descendents after they had escaped from the big flood was Babylon, which is located in the South of Iraq. This view is supported by the fact that the soil in this area was very fertile and there is also an ancient history. Further evidence supporting this argument is the existence of a number of Semitic words, which mention the name of civilisations, animals and plants, all of which have a connection with this country. For example, the word "Babylon" itself is Arabic in origin because this word consists of two separate meanings: ܒܒ means door and ܝܠ means god. So in Arabic, this become (ܒܒ ܐܠ), which means in English "God's door". ¹⁴

Other scholars ¹⁵ argue that the original homeland of the Semitic nations was Syria (ܫܡ), saying that there were many Semitic tribes living in this area throughout ancient history. Some historians view that the original homeland of the Semitic nations was Armenia ¹⁶ as there was a belief that the mountain where Noah anchored his ark was probably in this region. ¹⁷

Of all of the above possibilities, the case arguing that Babylon was the first homeland of the Semitic nations seems to be the strongest, especially when the

¹⁴ See Jadwa Ayoob Y (1987: 78)
¹⁵ See for example Imil Badī' (1986:110)
¹⁶ Armenia is one of the constituent Republics of the Soviet Union, laying South of the Caucasus, part of the larger kingdom of Armenia, most of which was under Turkish rule from the 16th century. See The Reader's Digest Great Encyclopaedic Dictionary, Oxford University Press, London, 1962, P: 57. See also Encyclopaedia Britannica, volume 2, page 377.
¹⁷ See Imil Badi' 1986 : 37
earliest known documents of the Semitic nations are studied. The earliest known
documents are Babylonians and dated from 2250 B.C. Thus making Babylonian
one of the oldest languages. Aramaic, on the other hand, did not emerge until
2000 B.C., whereas Canaanite emerged in 1500 B.C. and Sabatean in 250 B.C.\textsuperscript{18}

Thus it seems likely that Babylonian, the language of the Eastern group, is the
oldest language of the Semitic language. At that time Babylonian was situated in
a very strategic place on the bank of the Euphrates River. Babylonian has a long
and important history of old religious and races. G. Stowell said about Babylon:

\begin{quote}
"The date of its foundation is doubtful, but it was certainly among the
oldest of cities, for it is mentioned in records now about 4000 years
old. But it had existed long before that, though it was little more than a
village, and played but a small part in the history of the region.
Babylon began to grow in importance when, some time after 3000 B.C.
the Euphrates River changed its course, deserting the town of kish to
flow past Babylon".\textsuperscript{19}
\end{quote}

In conclusion, the first homeland of the Semitic nations could well have been the
Babylon. This conclusion is based on three points; (1) Almost all the great
civilizations originated in river valleys, were nourished by trade, and came to
maturity in cities.\textsuperscript{20} This fact supports this conclusion because the Babylon is

\begin{itemize}
\item \textsuperscript{18} See \textit{Encyclopaedia Britannica}, volume 20, The University of Chicago, Chicago, P: 316
\item \textsuperscript{19} Stowel G. (ed) n.y. Volume 1. P: 335.
\item \textsuperscript{20} \textit{The Reader's Digest: Great World Atlas}, The Reader’s Digest Association, Landon, Sydney, Montreal and others (n.y.: 128)
\end{itemize}
situated on the bank of the Euphrates River. (2) The Babylon was a place where a number of prophets, such as Abraham, Yūnus Idrīs and others were sent down by Allah to guide the people there. Noah and his Sons could have been among these prophets. (3) There are many Babylonian words, which are connected to the Arabic language; even the word “Babylon” itself according to Jadwi (1988) is Arabic in origin.

1.2.3. Position of Arabic among Semitic languages

It is agreed that the parent of Semitic language is divided into two divisions: (1) Eastern, which consists of Babylon and Assyrian, (2) Western, which consists of Aramaic, Canaanite and Arabic. Thus, the Arabic language is one of the Western Semitic languages, and is divided into two groups (a) Southern, (b) Northern. The Southern Arabic is subdivided into a number of languages i.e. Sabaean, Hadramian, Qitianian and Ethiopic. While the Northern Arabic is divided into two groups: (1) extinct Arabic and (2) surviving Arabic.

It is important to emphasise that Modern Arabic is derived from Northern Arabic and from the group termed above “Surviving/Remaining” Arabic or it is said in Arabic term العربية الباقيَة. The group of languages termed above “extinct” Arabic is no longer in use today and could have included the Thamudean and Liḥyani languages. Surviving Arabic is divided into a number of dialects, which can be brought together into two dominant dialects.

21 Imīl Bādī (1982: 30)
al-lahajij: Hijāz and Banu Tamim dialect.\textsuperscript{22} Imīl Bādı’ Ya’qūb (1982) described the evolution of the Arabic language as follows:

As mentioned in the previous section of this chapter, “Surviving” Arabic branched out into different dialects. Thus it is important to define the word “dialect” or it is called in Arabic اللهج، in order to distinguish it from “language” which is commonly called in Arabic “اللغة”. A language is a distinct form of speech and is the way people externalise or express the needs,

\textsuperscript{22} See Ibid P.37
\textsuperscript{23} Imīl Bādı’ (1982: PP: 113, 114). An English translation: It is known that the main Semitic languages were divided into two groups: Eastern and Western. The former includes Babylonian, Acadian and Cuneiform. While the Western includes Aramaic, Canaanite and Arabic. The latter (Arabic) is divided into Southern and Northern. The Northern is divided into Sabaean, Hadramian, Qitbanian and Ethiopic. While the Northern is divided into Distinct language and surviving language.
which they have inside. To express these needs they use a commonly understood vocabulary and pronunciation. Whereas a dialect is one form of a language, usually used by people from one region. Thus one language could have several dialects.

The *Oxford compact English Dictionary* (1996: 270) gives two definitions of this word: (1) a form of speech peculiar to a particular region. (2) a subordinate variety of a language with non-standard vocabulary, pronunciation or grammar. While *The Oxford English Dictionary* says: Manner of speaking, language, speech especially a manner of speech peculiar to, or characteristic of a particular person or class.

The above two definitions convey the same meaning of this word in general. That is to say that the dialect is a form of speech where the people in different region use different vocabulary and pronunciation. While the language is kind of speech or the way people externalise or express their needs, which are hidden inside their mind using the standard vocabulary and pronunciation. In order to understand more detail about the Arabic dialect, let us examine the definition of “dialect” given by Ghanîm (1985:15,16) as follows:

اللهجة في الأصطلاح العلمي الحديث هي مجموعة من الصفات اللغوية تنتمي إلى بيئة خاصة، ويشترك في هذه الصفات جميع أفراد هذه البيئة. وبيئة اللهجة هي جزء من بيئة أوسع وأشمل تضم عدة لهجات لكل منها خصائصها، ولكنها تشتراك جميعها في
This translation is as follows: A dialect, according to new academic terms, is a complex set of language characteristics associated with a certain society or group of people, and these characteristics are shared by all members of that society. The society or a group of people who use this dialect exist among other groups of people who used different dialects; however the different dialects all share the same external sense of the language, which enables the different groups to communicate together.

According to al-Ghanīm a dialect is a form of speech used by certain tribes or groups of people and apart from them, there were other tribes who used other dialects, but they can all communicate with each other because the main features or external sense of their language still the same. From these numerous dialects the language would be formed.

Returning to the discussion of how the Arabic language branched out from the Semitic language groups, al-Ghanīm stated that by the time the Arabic language broke off from the Semitic language group, it was in the form of a single dialect used by a small society in a limited area, but it was not long before the speakers of this dialect had increased in number spreading through the Arabian Desert and eventually evolving a number of dialects. Subsequently, it was from these dialects that the Arabic language developed.24

24 See al-Ghanim Salihah Arshad Ghanim (1985: 16)
The important point to be made here is that a number of Arabic dialects were in existence several centuries ago. Thus, one of the important tasks of this study is to attempt to identify the dialect from which the Arabic language of today developed. In fact, this is connected to the emergence of Islam because the Arabic language of today is the language of Islam and the Qur’ān, the holy book of Islam, which was revealed in Arabic language. So, in order to identify the original dialect of this language, a close investigation of Arabic dialects before and after Islam is important.

Historically, there were many Arabic dialects used by Arab tribes before the coming of Islam. Generally speaking, each tribe had its own dialect and the members of these tribes were very proud of their individual dialects. To clarify this matter, Versteegh K. (1984) stated:

“It is generally held that before the period of the Islamic conquests, which started after the death of the prophet around 630 C.E., the Arab tribes in the peninsula spoke different dialects. Apart from their own dialects, the Arab tribes shared an intertribal, more or less formal, not directly comprehensible variety of Arabic, which was used for poetry, prophecies, gnomic sayings, etc. This intertribal language was frequently called “poetic koine” and is believed to have evolved from one of the dialect groups, but not without incorporating features from other dialects, as well as many archaisms.”

25 Versteegh K. (1984: 10)
Looking at what Ghanīm and Versteegh have said about Arabic dialects, it can be concluded that the Arabic language can be divided into two eras, i.e. before and after the coming of Islam. The former was in the form of dialects spoken by different tribes and the latter is in the form of a language.

In this context, some researchers for example Ayoob Y. Jadwai (1988) had divided the Arabic language into three phases: (1) Old Arabic, which commenced c. 959 B.C. to c. 267 B.C. These dates are based on the discovery of several Arabic proper names found in documents recording the history of Assyrian wars during the years 853-626 B.C. These names are Aribi, Arubu, Aram and Naharain, all of which can be identified as Arabic in origin.

(2) Middle Arabic, which commenced c. 266 B.C. to 500 C.E. These dates are based on the discovery of one line of Arabic script found with the Thamudic texts on the stele of Hedjra and some Arabic graffiti together with Nabatean script on the temple of Ramma in Sinai. (3) Arabic, which started after c. 500 C.E., and continues its development to the present day. The last phase of Arabic language is the combination of Arabic before Islam or during the Jahiliah period and during the Islamic period.

26 See his Ph.D thesis entitled Teaching of Arabic as a foreign language (TAFL): a study of the communicative approach in relation to Arabic, University of St. Andrew, 1988
27 For more detail see “Arabiyya” in Encyclopaedia of Islam (1960 : 562)
28 See Ibid 562
Looking at the development of the Arabic language from ancient times until the present day, some similarities can be found in the development of the English language, which also underwent several stages before reaching its present form. Jadwai (1988) tried to compare the development of Arabic to that of English in the following table:

<table>
<thead>
<tr>
<th>Old English</th>
<th>Old Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anglo-Saxon: Mid. 5\textsuperscript{th}</td>
<td>Pre-Hedjra: c.959 B.C. to</td>
</tr>
<tr>
<td>To 12\textsuperscript{th} century C.E.</td>
<td>c. 267 B.C.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Middle English</th>
<th>Middle Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Northumbrian-Mercian-West Saxon: c. 1150-1400</td>
<td>Hedjra-Namara-Temple Rmna To c. 500 C.E.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Modern English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>From the early 15\textsuperscript{th} century</td>
<td>Muhammad and Jahiliya recorded</td>
</tr>
<tr>
<td>To the present day</td>
<td>Speech: c. 600 C.E. to the present day</td>
</tr>
</tbody>
</table>

It seems to me that the final phase of the Arabic language needs to be subdivided into a further two phases: (1) the Arabic language before the coming of Islam and (2) the Arabic language after the coming of Islam. This is due to the fact that there are dialect differences in the Arabic used before and after Islam. One difference is in style or diction or it is commonly known in Arabic language as الإسلوب الشعري. Arabic before Islam was more poetic in style or it is called الإسلوب الشعري, compared to the Arabic after Islam. Another

\footnote{See Ibid P: 67}
difference is that during the *Jahiliyah* period many dialects were being used, whereas during the period of Islam the official dialect is *Quraysh*. This is because the holy Qur‘ān was revealed in the *Quraysh* dialect, as this dialect was the purest and most eloquent compared to the other Arabic dialects of that time. Because of its eloquence and purity, some scholars classify the *Quraysh* dialect as a language. One of these scholars is ‘Abd al-Salīm Makram who describes the way the Holy Qur‘ān was recorded during the period of Caliph ʿUthmān. ‘Abd al-Salīm Makram said that the language used by Zaid bin Thābit to write the Holy Qur‘ān then was the “*Quraysh* language”. The main point to be made here is the Quraysh dialect was considered by ‘Abd Sālim Makram as “language” instead of “dialect”. The following is his quotation:

This translated as follows: As for the language that Zaid ibn Thābit used to write, the *maṣḥaf* during the period of Caliph ʿUthmān was the *Quraysh* language because the Holy Qur‘ān was sent down by Allah in the language of
Quraysh. And the prophet PUH, who was the most eloquent of all the Arabs, was from the Quraysh tribe. And the Quraysh come from the decedents of Ismail, who are more eloquent than the descendents of Ya’rab ibn Qahtân from Yemen.

And verily ‘Uthmān (R.A.) said to those tribes of Quraysh: “when you all differ in opinion from Zaid bin Thābit about what to write in the Holy Koran, please write according to Quraysh tongue”. It is true, the Holy Koran was revealed in their tongue.

The above clearly reveals that Makram considered the Quraysh dialect as a separate language rather than a dialect. Of the many dialects, the most dominant was Quraysh, whose tribe originated from the prophet Ismā’il. Quraysh is also important because it was chosen by Allah to be the official dialect of the Holy Qur’ān. The evidence for this is found in the Holy Qur’ān itself:

بسم الله الرحمن الرحيم، لا إله إلا الله، وإلي فهم رحلة الشتاء والصيف، فليعبدوهند عن هذا البيت الذي أطعمهم من جوع وامتنهم من خوف

This translated into English as follows: In the name of Allah, the Most Gracious, and the Most Merciful. For the familiarity of the Quraysh. Their familiarity with the journey by winter and summer. Let them worship the Lord
of this house. Who provides them with food against hunger, and with security against fear (of danger).\textsuperscript{30}

This verse implies that the Quraysh tribe was special and had many advantages, and due to this Allah sent down the Holy Koran in its tongue.

As well as Quraysh, there were several dialects, which can be divided into two major groups: (1) The dialect of Hijāz (2) The dialect of Banī Tamīm, which had many subgroups, such as Banū al-'Anbār, Banū Yarbū and Banū Ṭaiyihā.

1.3. Arabic as a living language

It is generally held that there are only five ancient languages throughout history that seem to have had an irresistible influence as transporters of human culture and civilization. These are Classical Chinese, Sanskrit, Greek, Latin and Arabic.\textsuperscript{31} Among these five languages, Arabic is the only language that has remained a living language up to the present day, and as such, it has enjoyed the

\textsuperscript{30} The interpretation: The Quraysh was the noblest of Arabian, the tribe to which belonged the holy prophet himself. They had the custody of the Ka'bah, the central of Arabian, and their possession of Makkah gave them a triple advantage: (1) They had a commanding influence over other tribes (2) Their central position facilitated trade and intercourse, which gave them both honour and profit (3) The Makkah territory being by Arabian custom inviolable from the ravage of war and private feuds, they had a secure position, free from fear of danger. This honour and advantage they owed to their position as servants of the sacred shrine of the Ka'bah. They owed it to Allah. Was it not therefore right and fitting that they should adore the one True God, and listen to His Prophet. In those days of general insecurity, their prestige as custodians of Makkah enable them to obtain Covenants of security and safeguard from the rules of neighbouring countries on all sides; Syria, Persia, Yemen and Abyssinia-protecting their trade journey in all seasons. See The Holy Qur'ān, English translation of the meaning and commentary, under the auspices of the Ministry of Hajj and endowments, the Kingdom of Saudi Arabia (1992: 2015).

\textsuperscript{31} Halijah Harun, Malay language lecturer at MPI, Bangi, Malaysia, She said this during an interview with her on 20.7.00
greatest distributional and cultural power. As a language that has approximately 150 millions users throughout the world, the Arabic language is today considered, in modern linguistics, as the third most important and widely used language in the modern world after English and Spanish, in terms of international application and geographical area covered, after English and Spanish. When considering the medieval and modern use of the Arabic language it can be said to be unique. Unlike any other language, Arabic has assumed the role of an international language in two contexts (1) As a cultural heritage shared by all Islamic nations, who have utilized Arabic for centuries to record the great contributions eminent Muslim thinkers have made in the fields of science, literature and the arts. (2) As an official international language in the United Nations.

The significance of Arabic is not only due to linguistic reasons but also because Arabic is the language of one of the main religions of the world and the language of the Holy Koran. The relationship between Arabic and Islam is as close as the body and soul, they are inseparable. First and foremost, Arabic is the language of worship of some one billion Muslims throughout the world, a little less than quarter of the human race, i.e. approximately 22% of the world population, and it is also the language used by the muazzin (persons who call to perform the five time prayers a day). Muslim children all over the world learn to read the Holy Qur‘ān at a very young age and even memorize some of its verses for the purposes of their prayers. The latter must be said in Arabic, no matter what their national language may be. Moreover, most Muslims everywhere,

32 Both Inayatullah (1976: 01) and Sharaf (1979: 13) gave the above view as quoted by Jadwai(1988 : 71 ).
especially in Malaysia, Indonesia and Brunei, know, understand and use everyday simple Arabic phrases to greet their friends and to express their feelings etc. The example of these are:-

1. السلام عليكم
2. وعليكم السلام
3. إن شاء الله
4. الحمد لله
5. ماشاء الله، لا حول ولا قوة إلا بالله
6. استغفر الله العظيم
7. سبحان الله، اللهم أكبر

Since Arabic is the spiritual language of communication with God for all Muslims, it possesses a tremendous linguistic and religious attraction for Muslims, which can be seen inexplicable to non-Muslims. For example, a Muslim in Kuala Lumpur, Sabah, Jakarta Nairobi and London all use the same language of worship as a Muslim in Makkah, Medina and Cairo. Thus the teaching of Arabic in most non-Arab Muslim countries and communities has taken on such great importance in recent years. In many of these countries and communities, Arabic has been introduced in schools and universities not as a foreign language but as a second language. The differences between “foreign” and “second” language will be analysed in another section of this chapter.

The Arabic language took on the role of an international language during the emergence of the newly independent Arab states of North Africa and the Middle East emerged. Arabic is the official language and the mother tongue for about
150 million Arabs in 21 countries. These are spread over an enormous geographical area, stretching from Mauritania in the west to the borders of Iran and from the Russian steppes to the south of the Sahara. Arabic is also spoken by many large groups of Muslims bordering these Arab states, such as those in Soviet Central Asia, Southwest Iran, the northern region of Malt, Niger, Nigeria and Chad. In addition, there are also many Arabic speaking minorities spread all over the world, on all five continents. These include immigrants, businessmen, diplomats, lecturers and students.

1.4. Status of the Arabic language in Malaysia

As with other nationalities in Muslim countries such as Turkish, Pakistani, Bangladeshi and Persian, Malays started to learn Arabic following the introduction of Islam to the Malay Archipelago, as Arabic is the language of the Qur'ān and Ḥadīth. Today, Malays continue to learn Arabic language for religious, political, economical, and cultural reasons. Educational changes, which happened in the late 1970s have also contributed. (This topic will be discussed in detail in chapter two). Hence, the Arabic language enjoys different types of status in Malaysia. This will now be mentioned briefly.

33 Islamic Education Department, Ministry of Education (1992:01)
1.4.1. Arabic as an early script for Malay language (Jawi Script)

There is no evidence to show that the Malay language has its own alphabet. Crystal David (1982: 203) for example, did not mention the original Malay alphabet when he described the world’s alphabets. Also Harmsworth’s Universal Encyclopedia (n.d.) did not mention the original alphabet of the Malay language\(^{34}\). On the contrary, there is considerable evidence to shows that the Malay language has used the Arabic alphabet as its writing script since centuries. For example, Marsden William F.R.S. (1812), Leydon John (1810) used an Arabic alphabet or Jawi script in their Malay-English and English-Malay dictionary. Lewis M.B. (1965) stated that the Malay script is called Jawi i.e. an adaptation of the Arabic alphabet.

The reason for the use of the term “Jawi” to lable this kind of writing, is a matter for controversy. Wilkinson R.J. (1959) stated that the word “Jawi” refers to the name of a tree, as well as a special type of rice. *Beras jawi* or *Beras pulut* in Malay (Glutinous rice)\(^{35}\). However, Hashim Haji Musa (1999) disputes Wilkinson’s interpretation of this word. He said that the meaning of this word as given by Wilkinson has no connection with the meaning of Jawi in this context. Masdern, as quoted by Hashim Haji Musa (1999: 09), is of opinion that the word Jawi can be connected with the word *al-Jawah*, which was mentioned by the well-known Muslim traveller Ibn Baṭṭūṭah during his world journey in fourteenth century C.E. It refers to the country of Java or Jawa as it is called by people in Malaysia and Indonesia. This opinion is supported by the

\(^{34}\) See Harmsworth’s Universal Encyclopedia (n.d. volume 1, PP:300-309)

\(^{35}\) This statement was quoted by Hashim Haji Musa (1999:08).
statement of ‘Adil Khalaf (1994). He said that the word *al-Jawah*, which was mentioned by Ibn Baṭṭūṭah, means the country of Java and the surrounding islands, including the Malay Peninsula. In this context, Omar Awang (1995) agreed with Marsden’s opinion and he stated that the word Jawi is used by Arabs to refer to the Malay language when written using the Arabic alphabet. In order to get a clear idea about this matter, Al-Edrus (1995) stated:

“The term Jawi is the adjective form of the word Jawa. Denoting thereby the people or things coming from the Island of Jawa or Java, which to the Arabs denoted either Sumatra or Java, although more frequently referring to Sumatra. The Arabs, particularly the people of Mecca called all people who came from that region Jawi people.”

From the above statement, it is clear that the word Jawi is derived from Jawa, the historical name of the island. This would closely connect the term to the coming of Islam to the region because, as previously mentioned, Java and Sumatra were the first areas to accept Islam.

Very little is known of the exact date when the Arabic alphabet was adapted for use in Malay writing. However, it is believed that this adaptation occurred after the thirteenth century C.E. This assumption is based on the discovery of stone inscriptions in Terengganu, in eastern Malaysia in 1303 C.E., which were

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36 See ‘Adil Khalaf (1994:12)
37 Al-Edrus (1995:52)
written in Malay using the *Jawi Script*. Another example is the discovery of a Malay inscription in Acheh in 1380 C.E. This inscription was a mixture of Sanskrit and Arabic and it recorded the death of a Muslim Malay princess from the royal household that ruled the state of Kedah on the Malay Peninsula and Pasai on the Island of Sumatra. To support the above fact, let us examine the statement of Edrus (1995). He said:

“There is no clear evidence as to the date at which this usage started. Earlier sources refer to a powerful Malay kingdom of Zabag, but many Arab writers of the later classical period make reference to the name Jawah in their writings when referring to the Malay Archipelago and its people. For instance, Ibn Battūtah in his book *al-RLbIah* noted that on his voyage to China in 746/1345, he stopped at Pasai, Sumatra, and referred to the people of the Island of Sumatra as *al-Jawah'*.

In general, Arabs especially those from Mecca, use the word *Jawi* to refer to all the inhabitants of the Malay Archipelago. Apart from this, *Jawi* also appears in other contexts. For example *kitāb Jawi* means religious books written in Malay. *Masuk jawi* means to be circumcised. Whilst *lughat Jawi* refers to the Malay language itself. From my own personal experience, both Arabs and Malays living in Mecca use the word *Jawi* to refer to Malaysia, Brunei, Patani or Indonesia. It is clear then that the word *Jawi* is still used to refer to these countries.

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40 Ibid P:52)
However, the jawi writing is no longer seen as an important element in Malay writing today since it was displaced by Latin script decades ago. This unfortunate event occurred after some notable Malay scholars and colonial officers had made a study of the Malay orthographic system. Consequently, the British introduced an alphabet based upon Roman characters.

However, in recent times many attempts have been made to revitalize the jawi writing, supported by new education policies. These concentrate on learning Islamic knowledge and Arabic language. One of these attempts is the introduction of the Islamic knowledge textbooks into both primary and secondary schools, which are written in the jawi script ensuring that the students become familiar with the jawi writing. For the same purpose, the government also encourage people to read and write in jawi.

1.5. Examples of countries which use Arabic alphabet outside Malaysia

As mentioned earlier, Arabic is a living language, which is spoken by more than 150 million people in the Arabic speaking countries and by more than 5 million people outside Arab countries who use Arabic as a second or foreign language. These countries include Iran, Turkey, Pakistan, Indonesia, Brunei, Malaysia. The influence of Arabic however, extends beyond the writing systems themselves. It would be useful to mention those countries that use the Arabic alphabet as a basis of their own writing. The some of these countries are as follows:
1.5.1. Iran

Iran was formerly known as Persia. Historically, this country had a very close relationship with the Arabic language. A considerable number of Islamic scholars including the prominent Arabic linguist Sibawayh, were originally Persian. More recently issued the term Iranian. Thus, undoubtedly, the Iranian language has been heavily influenced by Arabic language. It is recognized that Arabic language is an important element in the Persian language. Arabic is actually a compulsory subject for all the arts students in Iran up to the highest level of study.

The influence of Arabic on Iranian has had a major impact on its vocabulary and writing. Iranian has used the Arabic alphabet for its writing script for many centuries up to the present time.

1.5.2. Turkey

Like Persia, Turkey also has a close relationship with Arab countries and its language. It has territory in both Asia Minor and Europe, and was formerly part of the Ottoman Empire, which became a republic in 1923. Turkish used to be a language, which used the Arabic alphabet for its writing script. As in Jawi writing in the Malay language, Turkish also adapted the Arabic alphabet to

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41 See Seyyed Hosssein Nars (ed) (1982:90)
42 See Ibid P:90
transliterate its particular sounds and spelling. However, when this country was declared a republic in 1923, a countrywide change occurred one result being the substitution of Latin script for Arabic alphabet. In this context, Turkey was the first Islamic country to substitute the Latin script for the Arabic one to prohibit the use of Arabic in the calls for prayers and to sever all relations between Turkish and Arabic to the extent that Arabic words have been eliminated from Turkish or reduced to the minimum possible.

It is important to stress that the situation in Malaysia is different from that in Turkey, Jawi writing still being used widely, particularly in religious affairs.

1.6. Universal activities and programmes of Arabic teaching

From the late 1940s, the interest in teaching and learning of contemporary Arabic has been steadily growing. As a result, the real search for the new methods and approaches in this field began under the auspices of the Ministry of Education of Egypt where a number of positive activities and programmes including conferences, seminars, workshops, discussions, radio broadcasts and intensive courses were initiated worldwide.

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44 See Barker W.B. (1854: 03)
45 See Ibid P: 90
46 See al-Ḥadīdī (1966:74)
Among the activities and programmes are as follows:

1. The Madrid Conference, which was held at the Arabic Institute of Madrid for Islamic Studies in September 1959.


3. Experimental Arabic classes at the University of Melbourne in Australia from 1963 – 1965.

4. The Teaching of Arabic by radio, which was launched by Radio Cairo in 1964.

5. “In Service Course” for Arabic language teachers held by The International Association of Arabic Schools outside Arab countries. These courses were held in the Philippines in 1980, in Sierra Leone and Kenya in 1981, two courses were held in Malaysia in 1982 and 1984.47

These activities marked an important turning point in the field of teaching Arabic for non-Arabs. The period since the late 1970s, has witnessed an ever growing concern with the teaching of Arabic for non-Arab speakers. is the term now frequently used. This phenomenon is even more evident with the establishment of a number of institutions for teaching Arabic to non-Arabic speakers in the Arab countries. Among the important institutions or colleges, which deal specifically with teaching Arabic for non-Arab, speakers are:

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47 See Madkour (1995: 119)
48 See Ibid : 77

2. The Centre of Arabic Studies, American University, Cairo, which offers a Master degree in Arabic Literature as a Second Language 1974.


In addition to the above institutes and centres for Arabic language studies, a number of conferences, workshops and seminars, were held at several places. These are as follows:

1. The workshop, which was held in Damascus in 1973. It is under supervision of the United Nation Educational, Science and Cultures Organisation (UNESCO)

2. The International Conference on the Teaching Arabic to Non-native Speakers, which was held in Riyadh in March 1878. The lectures and seminars at this conference revolved around the following topics:
a. Materials and Methods;
b. Teachers selection and training;
c. Learning problems and difficulties;
d. Successful learners' characteristic and attitude.

3. The workshop on Specialised Books for teaching Arabic for non-native speakers, which held in Rabat, Morocco, March 1980.


5. Conference on “The Teaching And Translating Arabic: Issues and Prospects” which was held in London at the School of Oriental and Africa Studies (SOAS) in December 1991.

6. Intensive Course of Arabic language at National Arabic Language and Culture Institute at Ohio State University (OSU) for Secondary School of Foreign Language and Social Studies. This course is to develop and use methods and techniques to assist teachers in integrating Arabic language in 1995;

7. Summer Arabic Institute in Alexandria, Egypt. A collaborative project between North-western University and The University of Alexandria.

8. The Intensive Arabic Language Summer Course in Fez, Morocco. The courses are managed by the American Language Institute in Fez (ALIF). The language course offered are intermediate, advanced and upper advanced levels.
9. Intensive Course for Modern Standard Arabic at New York University. This course focuses on developing all four languages skills: listening, speaking, reading and writing.

10. The Arabic course at International Islamic University in Malaysia. This course is open to those who are interested in learning Arabic for social, commercial and political purpose. The frequencies of the class are twice in a week.

As a result of the above conferences, seminars and workshops, a number of textbooks for the teaching of Arabic for non-Arabic speakers were also published. Among them are:

1. العربية للناشئين. This textbook is used widely today in schools, colleges and higher institutions, which offer Arabic as a foreign language. It follows the new method and approach in modern Arabic teaching. This textbook consists of six volumes.

2. الكتاب الأساسي. This textbook consists of two volumes. It displays a new method of teaching Arabic grammar and morphology. The learners are exposed to a number of conversation and passage, which are related to their daily life activities.

3. العربية للحياة. As its title suggests, this book includes many social topics, which are directly connected with learners’ experiences and it is expected that learners will be able to use material immediately in their life. For example, the conversation at a bus stop, taxi station, airport and so on.
This book displays a relatively new discipline of Arabic language teaching in a modern context. As a matter of fact, this Arabic science emerged and developed in the early time of Islam. For example, Ibn Jinnī discussed this discipline under the title 

5. 

This recently published Arabic book has been devised to help children learn Arabic in a simple way in order to read the Glorious Qur'ān and later understand it. For an accurate pronunciation, an audio-tape contains readings of all Arabic letters and words in its three series.
CHAPTER TWO

THE ARRIVAL OF ARABIC LANGUAGE

IN MALAYSIA

2.1. Introduction

Arabia, the great peninsula at the extreme southwest of Asia, is the cradle of the Islamic religion and the original land of the Arabic language. It is historically and geographically divided between a mountainous area in the northern part, which is bounded by Syria, and a coastal area in the southern part, with the Red Sea on its west shore. The Persian Gulf and the Gulf of Oman is on its east, and the Gulf of Aden and the Arabian Sea on its south. The Arab people living in the coastal area, in places such as Yemen and Hadharamaut, have developed lives as sailors and have been involved in foreign trade for centuries. Trade routes have long existed between the Arabian Peninsula and India, China and the Malay Archipelago\(^1\), in particular Kedah, which is located in the northern part of the Malay Peninsula. This commercial link between the Arabs and the Malay Archipelago undoubtedly played an important role in spreading the Islamic religion, and at the same time encouraged the expansion of the Arabic language in that locality, which included the Malay Peninsula. This chapter

\(^1\) The Malay Archipelago "world" which existed before the arrival of colonialism was the home of people of Malay racial stock. Their Lingua Franca has always been Malaysian with its ocean of innumerable local languages and dialects. The region embraces the present day Brunei, Indonesia, Singapore, South Thailand and the Philippines. Since the Second World War, it has commonly been known as South East Asia.
aims to give a general idea of the arrival of Arabic language in Malaysia. The discussion will focus on the early methods of the teaching and learning of Arabic among the Malays in Malaysia, through a close examination of several institutions, which were responsible for its spread. These are madrasah (the Arabic school), mosque and fondoq institution. To begin with, the background of the Malay Peninsula in terms of its geographical, historical, traditional beliefs, culture and language will be described, these elements being inextricably connected to the development of Arabic language in Malaysia.

2.2. A brief description of Malaysia

As its title suggests, this thesis is concerned with the development of Arabic language in Malaysia. In any discussion involving a country or place, a description of the location is of paramount importance so that all aspects of study can be viewed within a relevant geographical context. A geographical perspective follows:

2.2.1. Geographical

Malaysia is geographically divided into two parts, West and East. The former was originally called "the Peninsula" or in Malay "Semenanjung Malaysia". The latter, East Malaysia, commonly known as "Malaysia Timur" in Malay. It is common known today as "Sabah and Sarawak". The Malay Peninsula consists of nine Malay states and two strait settlements. Historically, these nine
Malay states had individual titles in the Arabic language. It is believed that the tendency to give a title to each state was copied from the Arabic custom of giving a title to Arabic states or places, for example Baghdad, which received the title of “Dār al-salām”. This title was given by al-Manṣūr the second Abbasid caliph.

The Arabic names for the nine Malaysian states are as follows:

<table>
<thead>
<tr>
<th>States</th>
<th>The Arabic title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Johore</td>
<td>Dār al-ta’zīm</td>
</tr>
<tr>
<td>Kedah</td>
<td>Dār al-amān</td>
</tr>
<tr>
<td>Kelantan</td>
<td>Dār al-na‘īm</td>
</tr>
<tr>
<td>Pahang</td>
<td>Dār al-ma’mūr</td>
</tr>
<tr>
<td>Perak</td>
<td>Dār al-riqwān</td>
</tr>
<tr>
<td>Perlis *</td>
<td>Indra kayangan</td>
</tr>
<tr>
<td>Negeri Sembilan</td>
<td>Dār al-khusūs</td>
</tr>
<tr>
<td>Selangor</td>
<td>Dār al-Iḥsān</td>
</tr>
<tr>
<td>Terengganu</td>
<td>Dār al-imān</td>
</tr>
</tbody>
</table>

*This state is an exception. However, it was given its title in the Malay language i.e Indra kayangan, which means the highly regarded state. In fact, these words are Sanskrit in origin.

However, the two strait settlements: Malacca and Pulau Pinang did not receive an Arabic title. This is because the British colonial rule extended over both strait settlements, thus, they were not considered as Islamic states. Before 1965 Singapore was a part of Malaysia. The Malay Peninsula is separated from Sabah.
and Sarawak by the South China Sea. Accordingly, the people from these two areas of Malaysia are of different races and have different cultural patterns and customs as well as different social values. The majority of people who live in the Malay Peninsula are known as Malay people or Orang Melayu, whereas those who live in Sabah and Sarawak are known as Natives of Borneo or more commonly today, Orang Sabah and Orang Sarawak.² (People of Sabah and people of Sarawak)

Being situated on a peninsula, which faces the Indian Ocean on one side and the South China Sea on the other; Malaysia holds a strategic geographical position on the South East Asia trade route. It used to be an important spice trade centre, with Muslim traders from Yemen and Hadramaut frequently calling at its ports to trade in spice and cloth. This resulted in the existence of Arab people in this region.

2.2.2. Historical

Before the coming of the Arab Muslim traders, this region was ruled and dominated by Malay-Hindu and Malay-Buddhist Kingdoms such as Langkasuka, Srivijaya, Majapahit, Singhasari and Kedah Tua³. These kingdoms had a strong influence on Malay people, not only in terms of culture and belief, but also in terms of language i.e. Sanskrit. However, after the arrival of Arab Muslim traders, this situation gradually changed. Subsequently, Islam influenced the people in many aspects of their life, especially their language,

² Chong Mei Sui and Faridah Ibrahim (1984 : 82)
³ Badli Hisham (1998: 11)
which changed from Sanskrit to Arabic. To understand the existence of the Arab colony, which was responsible for the spreading of Arabic through the Malay Peninsula, it is necessary to make a close examination of the Arab colonies in the whole of the Malay Archipelago.

According to Chinese sources, as early as the year 674 C.E., a settled colony of Arabs and Persians was to be found on the western part of Sumatra Island. Some scholars have theorised that the number of Arab traders settling in the region increased due to the disturbance that occurred in Canton in the year 879 A.D., when many traders were killed by rebellious Chinese. Accordingly traders began migrating to Kalah Bar on the western coast of the Malay Peninsula, and to Champa in North Vietnam. From Kalah Bar, some of these traders went to Palembang, reaching the eastern coast of the Island of Java by the eleventh century. Moreover, when commercial relationships between China and Western Asia were revived in the year 979 C.E., the ports in the Archipelago were still visited by these traders. This was due largely to important geographical and climatic factors, as the Archipelago is located half way between Western Asia and China and yet it is the place where the monsoons meet. This position is most advantageous to the Malay Peninsula. Another contributing factor was the richness of jungle resources such as incense wood, camphor, sandalwood and spice, which encouraged Arab traders to explore in the region. Thus, by the end the tenth century C.E., large parts of Sumatra Island were known and visited by Arabs and Persian traders who arrived on the eastern coast of the Malay Peninsula between the seventh and the thirteenth century C.E.

4 Today became a part of Indonesia.
5 They are like Al-Attas (1969) and Omar Awang (1985)
6 This place is believed to be the state of Kedah today
During the same era, many Arab Muslim traders were to be found in Palembang, Lamuri and Kalah Bar in the Malay Peninsula. The existence of these Arab traders in the above places is indicative of the existence of Arabic language in this region. In addition, there is other evidence that the Arabic language was used in both speaking and writing in this region at that time. Stone inscriptions in Arabic have been found in many places in South East Asia including the Malay Peninsula. Discoveries have been made in Champa in North Vietnam\textsuperscript{7} dating from 1039 C.E., Pekan, Pahang in 1020 C.E. and in Kuala Berang, Terengganu in 1303 C.E. The latter are both situated in the Malay Peninsula. One of the gravestones discovered in Champa was inscribed with beautiful Kūfī calligraphy ٱلخط الكوفي. It is believed that the people who inhabited Champa during that time belonged to the Malay-Polenesia race. They converted to Islam due to dawah (missionary) effort undertaken by Arab Muslim traders.\textsuperscript{8}

2.2.3. Hindu and Buddhist influence

Malay traditional beliefs are connected to the study of the development of Arabic in Malaysia because most of their rituals used Arabic words. It is important to note that the Malay society had long been influenced by Hindu and Buddhist customs before the coming of Islam in the early twelfth century. It is therefore; any discussion about Malay traditional beliefs would not be complete without reference to any Hindu and Buddhist influence on the Malay society.

\textsuperscript{7} Hashim Haji Musa (1999), 23
\textsuperscript{8} Fatimi (1963:44)
Historically, there have been Hindu and Buddhist influences in the Malay society since the first century B.C. through the establishment of regular trading contacts with the world beyond Southeast Asia, specifically China and the subcontinent of India. Although Chinese contacts started as early as Indian contacts, or ever earlier, it was the Hindu and Buddhist elements of the Indian culture, which had a major impact on the region.\(^9\)

This dominance of Indian influence can be most clearly seen in both religious and political areas, with the existence of Hindu-Buddhist states in the Malay Archipelago. From the first century to the fifteenth century C.E., the Malay Archipelago went through a Hindu period. The Langkasuka kingdom, a vassal state of the Funan Empire based in Indochina, was already established by the second century, in the north of the Malay Peninsula. A good example of the Hindu influence on the Malay society is the custom of the enthronement ceremony for the king or Menjunjung duli.\(^10\) The word “duli” is commonly used to mean a king who has the power to rule the country, (there are kings who have no power to rule). These powerless kings inherit their title and are termed “raja” in Malay. “Raja” is the title given to brothers and sisters of the ruling king, who holds the title “duli”. He is normally the oldest living son of the previous king. However if the late king had only daughters, then the first daughter would be the ruling queen. Those non-ruling children used the title king or “raja” in front of their names like “raja Ahmad” (king Ahmad) or “raja Zainab” (king Zainab). It is important to note that the title “raja” (king)

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9 A lecture given by Ustaz Usman Muhammadi on 12.6.96 at Malacca. His handout can obtained in MPKB library.

10 Abdulla Hj. Ishak , (1999:43)
received by persons who do not rule the country is a “nickname” لقب only.
This kind of raja or king is without Daulah, (power to rule country) The
important point to be made here is the word Daulah originally came from
Arabic word “دولة”.

In the enthronement ceremony, certain ornaments or decorations are designed
according to the Indian style. For instance the use of yellow colour for the
carpet and ceiling where the ceremony takes place, and also the big yellow
umbrella, which is used when the king and queen are walking. These customs
are still practiced to the present day.

Thus it can be seen that Hindu and Buddhist influences occurred not only
among the lower classes of the Malay society but also among the elite people
such as the royal family. This was the situation at the time Islam arrived in
Malaysia and these customs are still practiced with little change.

2.2.4. The Islamic influence

The previous sections have dealt with the Hindu and Buddhist influences on the
Malay society in the early period, and can be related to the coming of the Arabic
language to this region. This section deals with the Islamic influence on the
Malay society in order to examine the subsequent changes and their relevance to
the religion.
The Malay Archipelago was not only important as a trade area, producing raw material, but also as a transition area on the international trade route between the East and the West. Being situated between the Indian ocean and the China sea and thus forming a division between two regions which were geographically, anthropologically and economically distinct, the Malay Peninsula and the Indonesian Archipelago were destined from time immemorial to play an important role as a transition area. Not only were they transit countries for the products of East and West; they were also a meeting ground for merchants coming from either direction. Even the opposing wind systems met here, the monsoons of the Indian Ocean on the one hand and the trade winds of the China Sea on the other. The above location of the Malay Peninsula enabled Muslim traders from the Middle East, especially from Yemen and Hadramaut, to travel easily to this region. This resulted in the arrival of Islam.

For the first time in history the Malay world was drawn into a historical movement which stretched right across the continents of Africa and Asia and which in turn linked it with the history of Western Europe. This happened long before the arrival of the Portuguese around the beginning of the 16th century.

The coming of Islam was greatly influential to Malay beliefs and customs and also the development of Malay education. Before Islam, educational activities were only available to the prosperous elite group, but with the influence of Islam, they were extended to the general public. In Malacca, for example, all educational processes normally took place in the palace. The palace was also the meeting place for intellectual activities and occasionally functioned as a library.
It was reported that a considerable number of Arabic books such as *Hikayah Amīr Ḥamzah* (The story of Amīr Ḥamzah, *Hikayah*), *Muḥammad Ḥanifiyah* (The story of Muḥammad Ḥanafiah) and so on were kept there.

2.2.5. Malay traditional beliefs

Malays traditionally believed in animism. It has been observed that the Malays, especially those who were aged, firmly believed in a host of spirits including ghosts or *hantu*, watchers or *penunggu* and unseen lords or *penggawa*. According to their belief, places such as houses, roads also big trees, forests, hills and rivers have their protective watchers or lords. In addition to the belief in animism, the Malays also believed in dynamism. Actual observations, however, reveal that both dynamism and animism often appear side by side, and indeed are so often inextricably interwoven. In the Malay Archipelago, these two beliefs embrace a faith in a spiritual presence which dominates a certain place or thing, as stated by Samuel M. Zwemer:

"It is clear from the beliefs of the non-Mohamedans of Malaysia that all things, organic and inorganic, were credited the possession of soul."\(^\text{14}\)

\(^{11}\) Pengasoh Magazine Bil. 53 (1975 : 16)
\(^{12}\) Animism is defined as belief that all things have a soul or spirit, which has an independent existence. Briefly, animism can be said to be all soul. Edward B. Taylor quoted by Edrus 1995: 11.
\(^{13}\) Dynamism means everything in the world has the soul which possesses the energy and strength to bring about good or ill things.
\(^{14}\) This statement quoted by Edrus (1995:12)
The belief in existence of soul (jiwa), the breath of life (ruh) and the spirit of physical life (badi), which influences the lives of people, can be traced through myths, legends and the stories of extraordinary men. These are based on the experience within the local society. Myths consist of stories about Gods and goddesses who had supernatural powers. They became the sources of the systems of beliefs and religion. Legend on the other hand, consists of stories about graves, sacred places, trees and earth demons or is related to the breath of a well-known person connected with a certain place. When the stories have a particular significance in the lives of people in a society, they became legendary.

As a consequence of animism, traditional societies firmly believed in the presence of their dead ancestors’ spirits. This faith ensured that their living descendants would preserve the customs and beliefs that had been bequeathed to them. The frightening feeling, which was generated by this firm belief in the great magical powers of the ancestors, gave rise to the worship of ancestors. The ancestors were believed to be the images of the gods and were held in such high esteem, that almost all people’s activities were centred on the worship of their ancestors.

Ancestral worship was pivoted to community activity and thus instrumental in the preservation of equilibrium. The latter was dependent upon the intensity of worship of its members. Health or disease, good or bad harvest, prosperity or calamity, all were dependent upon the ancestors’ decision. Contact with the ancestors was maintained through rites and other religious media and
consequently these phenomena, influenced the evolution of a belief in the power of Bomoh\textsuperscript{15}. One of the famous rituals, which can be related to the Bomoh, is Menghalau Hantu, which means “to drive away the bad soul”, this being deemed responsible for the bringing of bad luck or calamity. This ritual usually starts with the bomoh, who leads the ritual, sitting close to a man or an object from which the bad luck will be driven away. He (bomoh) begins by evoking the spirits of dead ancestors. The evocation consists of phrases, which contain a mixture of words from Sanskrit, Malay and Arabic. For example, the ritual generally begins with: “Assalamu alaikum, likum nak salam, salam menyampai kepada nenk awal guru yang mula”. This phrase means: I would like to greet my ancestors and the first man from whom I have learnt this formulaic saying Assalāmu ‘alaikum. Later, he supplicates supernatural spirit and makes the desired request. In a further ritual, the bomoh says “Aku nak pesan tinggal gemanat nak taruh, jangan sapa dok kosek bolek diatas sifat anak adam serang diri sorang senyawa”. These phrases translated as:- mean in English, “Al-salam alaikum”, I am greeting my ancestors and my first teacher. I am going to give a message and I will have trust in you to look after this individual as a son of Adam and I hope he will not be disturbed and become ill.

Based on the above example of the bomoh ritual, there are several words which are Arabic in origin. For example:

- \textit{Al-salam 'alaikum}, التسليم عليكم

- \textit{Awwal}, أول

- \textit{Gemanat}, which is derived from the Arabic words \textit{Amānah}, امانة

\textsuperscript{15} Bomoh is translated in English as Shaman, i.e. the person who act as intermediators between the unseen power and the people in the society.
- *Ṣifat* is derived from Arabic word صفة
- *Ismu* is derived from Arabic word اسم
- *Hantu setan* is derived from شيطان
- *Jin tanah jembalang bumi*, the word *Jin* is derived from جن

The existence of Arabic words in Malay traditional belief clearly shows that Malay society has used Arabic words for many centuries. It is important to note that the Malay society as has been mentioned, has long been influenced by Hindu and Buddhist custom and when Islam emerged; Malays began to use a combination of Hindu and Arabic vocabulary.

2.2.6. Pluralism and ethnicity

Malaysia is a multiracial, multireligious country in which Islam is dominant both politically and culturally. It is administratively and geographically divided, comprising the Peninsula of Malaya and the Borneo states of Sabah and Sarawak. The population of the nation as a whole includes approximately forty-five percent Malays, thirty-five percent Chinese, ten percent Indians, and five percent others. The small minority of Arabs are among the last five percent. Most of them live on the west coast of the peninsula, especially in Malacca, Johore and Singapore where they are concentrated in urban areas and are involved in clothing and book business. They are, historically descended from Arab Muslim traders who came from Yemen and Hadramaut in the early thirteenth century.

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16 Esposito John L. 1987: 178
In order to obtain a clear idea about the above matter, let us examine what Abdullah Munshi, one of the prominent Malay linguists wrote in his book in 1846 entitled Hikayah Abdullah Munshi (The anecdote of Abdullah Munshi). This work is considered to be an important source of Malay literature, and at the same time it is considered to be a proof of the strong influence of Arabic on Malay language. The following sample is from his text:-

"Sebermula adapun moyangku laki-laki itu seorang Arab negerinya Yemen dan bangsanya Uthmani dan namanya Shikh Abdul Qadir maka adalah pekerjaannya itu menjadi guru daripada ugama dan bahasa maka yaitu turun dari Yemen kebawah angin maka singgahlah ia ditanah Keling dalam negeri Nagorla lalu mengajarlah orang-orang disana dengan beberapa lamanya. Dalam hal yang dimikian maka diperisterikan oranglah akan dia Hatta maka ia pun mendapat empat orang anaklaki-laki... ... maka anak-anaknya itu pun turunlah kebawah angin ini"

The English translation: As for my grandfather, he was Arab in origin. His country was Yemen. His tribe was ‘Uthmānī. His name was Shaykh ‘Abd al-qādir. As for his occupation, he was a teacher of Islamic religion and language. He sailed from Yemen to the country, which is under wind. He stopped over at one place named Keling in the country of Nagola. He stayed there for

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17 His name is Abdullah Munshi. He was a prominent Malay linguist in nineteenth century. Was born in Malacca in late eighteenth century.
18 The terms used by people in the past which means the country that located in the East i.e. India, Indonesia and Malay Peninsula.
sometimes. He was married there and had four sons….... They sailed to a distant country in the East and stayed in Malacca.

The above statement shows the presence of a group of people on the west coast of the Malay Peninsula especially in the area near to Malacca and Johore, who were of Arab descent. They are commonly known as Jawi peranakan, which means "people of Arab origin". That is to say, people whose mothers are Malay and their fathers of Arab origin. They can easily be recognised by looking at their faces or by the prefix Sheikh or Syed in front of their names.

2.3. The arrival of Arabic language in Malaysia

It is not easy to determine the exact date when the Arabic language first arrived in Malaysia. This is due to the absence of any historical record of the subject. It is however, presumed that the Arabic language first arrived in Malaysia in 531H/1136 when a learned Arab named Sheikh Abdullah ibn Sheikh Ahmad Al-Qaumiri came to the Malay Peninsula and converted the ruler of Kedah named Maharaja Derbar (King Derbar II) to Islam. The arrival of that learned Arab and the incident of the conversion of the Kedah ruler to Islam could offer evidence of the arrival of the Arabic language in the Malay Peninsula. The arrival of an Arab trader named Shahab al-Ashraq in the Malay Peninsula in 996H/1601A.D. adds to the evidence. He visited the queen who ruled Kelantan named Wan Kembang. During his conversation with this

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19 One state located in North part of Malay Peninsular
20 Al-Attas (1970) and Harrison (1966) as quoted by Abdullah Ishak (1985: 123)
21 Kelantan is one of Malay states located in the East part of Malay Peninsula.
queen, he addressed her as “Syidati” **سيدتي** the title addressed to a person who has high status in society. The queen loved this title and asked people to address her accordingly. Subsequently, the queen’s name became “Siti Wan Kembang”\(^{22}\).

Based on the above two incidents, it can be assumed that the Arabic language first arrived in the Malay peninsula in the early 12\(^{th}\) century through Muslim traders from Yemen. This coincides with the opinion of Abdullah Md. Din (1987) who said that Islam came to South-east Asia, including Malaysia in the 12\(^{th}\) century. These historical facts mention only the arrival of Arab Muslim traders who propagated Islamic religion and invited people to be Muslims, but fail to indicate their significance in the promotion of the Arabic language. These facts serve as evidence to show that the Arabic language had arrived in the Malay Peninsula from the 12\(^{th}\) century onward with the influx of Muslim traders.

In addition to the above facts, there is considerably more evidence to show the existence of Arab Muslim traders in the Malay Archipelago including the Malay Peninsula, far earlier than has been mentioned. In support of the above idea, Al-Idrus (1995: 22) stated:

“Literary evidence of the existence of Muslims in the Malay Archipelago since the Umayyad period (660-750 C.E.) and the Abbasid period (750-909 C.E.) is found in the fact that foreign Muslim

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\(^{22}\) Word *siti* originated from Arabic word **سيدتي**.
merchants (Po-sse) were recorded as being actively involved in the trade of this region. According to G.F. Hourani the earliest mention of Persian voyages comes from Chinese sources, which refer to the ships of the “Po-sse”. The first mention is in 671 C.E., when the Chinese pilgrim I-Ching embarked on a “Po-sse” ship at Canton and sailed south to Bhoga (Palembang), the capital of Srivijaya in Southeast Sumatra.”

In the support of the above point of view, Abdullah Isḥaq (1995) said that the discovery of a gold coin in Kelantan (the north-east coast of the Malay Peninsula) bearing the words al-julūs Kelantan 577 H/1181 C.E. and the name of the king who ruled Kelantan, al-Mutawakkil bi-Allāh, indicate the presence of an Islamic state in Kelantan from a relatively early period. This Islamic Kingdom continued to exist until it was conquered by Sultan Maḥmūd Shāh (893 H/1488 C.E) of Malacca in 1490 C.E.

Further proof of the early introduction of Islam and the use of the Arabic language in this part of the Malay Peninsula are the Arabic inscriptions found in Pekan, Pahang dated 479 H/1086 C.E. Another inscription dating back to 702 H/1302 C.E. was found at Kuala Brang, twenty miles up to the Terengganu river on the north-east coast. That inscription was in Malay language using the Arabic alphabet, which is known as Jawi writing. 24 It is generally recognised that Arab

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23 Al-Edrus (1995:22)
24 Jawi writing is the Malay language writing using modified Arabic alphabet. It is believed that this kind of writing is the first to know in Malay language history. Malay
traders who came from Yemen and Hadharamaut were responsible for the spread of Arabic in this region.

It seems clear that the existence of such historical elements can serve as a strong proof of the existence of Arab people in the Malay Peninsula for many centuries. It can be proved that the arrival of the Arabic language in the Malay Peninsula dates back to the 7th or 8th century C.E. Based on the above points, it can be concluded that from this era onwards, people in this country, become increasingly more familiar with the Arabic language. The question now is how they first learnt this language because it is certain that these Arab people did not know the Malay language and vice-versa. The following section will discuss the "way" in which they communicated and the subsequent initiation of learning techniques of the Arabic language. It is interesting to note that the using of the word "way" instead of "method" here has a significance related to the differences between "method" "approach" "strategy" "technique" and "way" in foreign language learning. This will be discussed in another chapter.

2.4. Early ways in which Malays learnt Arabic language

Let us say that one day a merchant ship from Yemen had just anchored at a Malay Peninsula port and suddenly, an Arab trader walked out from the ship and made his way toward a Malay who was standing on the beach. He wanted to ask him something. That Arab merchant did not know the Malay language likewise that Malay did not know Arabic. Try to imagine what would happen to language did not have it's own alphabet. The detail of this matter will be discussed in the further chapter.
these two people in their efforts to understand each other. This section describes the way in which Malays first learnt the Arabic language. Of course we have no direct knowledge or records. However, even in the absence of all kinds of evidence, it does not mean that there is no way at all to surmise how they first communicated with each other. For this purpose, let us examine various opinions and assumptions given by several linguists and scholars. Therefore; this research will be carried out by means of several informal conversational interviews with four Malay linguists from different institutions in Malaysia. They are:

1. Dr. Hasmah Hj. Omar, a professor in Malay linguistic from the University of Malaya
2. Halijah Harun, a lecturer in Malay language at Islamic Teachers Training College in Bangi, Malaysia.
3. Abdullah Yusof, a teacher of sign language at a special education class at one secondary school in Kelantan, Malaysia.

The interviews were administrated verbally and spontaneously in order to leave interviewees free to add further comments or display their reactions relating to the matter. Such an unstructured interview does not have the methodological disadvantages of questionnaire, structured interview etc. all of which offer constraints of both time and spontaneity.
2.4.1. According to Halijah Harun, Interview 1

The interviewee was Halijah Harun. After introducing myself and asking permission to sit with her to consult on matters concerning the teaching and learning of language, I asked her how Malay people first learnt the Arabic language from Arab traders who came to the Malay Peninsula. In her response to this question, she said that they first learnt Arabic from Arab merchants who came to the Malay Peninsula using gesture language. She told the story of how the king of Kedah was converted by a learned Arab. She started the story by saying:

"By the time Muslim Arab traders first came to this region, the person whom they first met was the one from the elite group, a community chief, or penghulu, royal family and the ruler or raja. The coming of a learned Arab named Sheikh Abdullah ibn sheikh Ahmad to Kedah in 1136 A.D. was a good example of how the Malays first learnt Arabic language from Arab traders and missionaries. He was said to have visited the king and inquired of him what the religion of this state was. The king replied: "My religion and that of all my subjects is that which has been handed down to us by the people of old. We all...

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25 A lecturer at the Linguistics Department of Islamic Teachers College, Bangi. The present researcher had an interview with her on 18.7.00 at the College
26 A clear distinction must be drawn between sign language and gesture. To sign is to use the hands in a conscious, "verbal" manner, to express the same range of meaning as would be achieved by speech (especially by grammar. By contrast, gesturing is far less systematic and comprehensive; there are in fact very few hand gestures, and these are used in an ad hoc way to express a small number of basic notions. Every one can gesture; but few have learned to sign. A similar point can be made about facial expressions and body movement.
worship idols” Then has your highness never heard of Islam, and of the Qur’ān which descended from God to Muḥammad, and has superseded all other religions. Leaving them in the possession of the devil?. “I pray then, if this be true” said the king, “to instruct and enlighten us in this new faith”. Sheikh Abdullah then embraced the king and instructed him to read the creed. With the will of Allah the king was converted into Islam successfully”.

Despite lack of evidence as to how this conversation took place, Halijah Harun stated that it can be assumed that the persons involved in such a conversation used gesture language and facial expression to convey some meaning followed by words in their individual native language.

2.4.2. According to Abdullah Yusof, Interview 2

This interview used the same method as the first one. After asking permission to enter the staff room at his school, I was welcomed by a colleague, as he was still teaching a class. It was not long after I had seated myself that he appeared, and I introduced myself telling him the purpose of my visit. His name is Abdullah Yusof27. According to him, the gesture language is the use of body movement like hand, head, eye and face. For example we use our finger to express a number, we use our face to show our feeling i.e. happiness, sadness, anger, like and dislike. This body movement is followed by the words or sentences. By doing this, people whom we speak to will understand and they will respond to

27 He is a teacher of dumb children at Special Education School in Kelantan, Malaysia. He was interviewed by researcher on 4.4.00.
our speaking by using the same movement. It is important to note that people in the world, no matter what races they are or which part of the world they come from have something in common i.e. feeling and the meaning of the simple body movement. So, the Arab people who had just come to the Malay Peninsula were being able to communicate with the local community. However the first stage of their communications was limited to matters concerning the basic Islamic teachings. These generally related to the number of bows in prayer, the number of days in a week, the number of Islamic traditional measures like $\text{ساع}$ (Litre) and so on. In the same way Malay people first learnt Arabic words through realia, fruits, vegetables and so on. These things also had connections with the Islamic religion. He added, even in our daily communication we always use gesture language in order to make emphasis on what we are speaking about, but we do so unconsciously. For instance, we move our head to show that we agree when we are asked to do so.

2.4.3. According to Lokman, Interview 3

Another linguist i.e. Lokman from Johore Bharu\(^{28}\) is of the opinion that the early way Malay people learnt Arabic language from the Arab traders through Pidgin language\(^{29}\). He mentioned that after Arab traders and the local community had assimilated some common vocabulary via “gesture”, they would try to make sentences using the abstract words by mixing language between Arabic and Malay in their communication.

\(^{28}\) Having interviewed on 7.4.00 at his house

\(^{29}\) A pidgin is a system of communication which has grown up among people who do not share a common language, but who want to talk to each other, for trading and or other reasons. Pidgins have been variously called “makeshift”, Marginal, or “Mixed” languages. They have limited vocabulary
There was another method used by Malays to learn Arabic during the early period of its arrival in Malaysia. This has proved to be more effective and therefore more widely known. This method is known as “Menadah Kitab” or (Listening to the book). Through this method, each student who had zero knowledge of Arabic was issued with his own kitab or book written in Arabic. The learners would sit in a circle in front of a teacher or Tok Guru. Once the teacher found his students were ready to pay attention to the lesson, he started reading the book. Each student would listen carefully to what the teacher read and his explanation of the content of the book in Arabic. These students did not seem to understand what the teacher explained but they continued to listen persistently. In the course of time, they gradually understood what the teacher was explaining and then they translated it into Malay. According to Al-Edrus, this early way of learning Arabic language can be called Menadah method, which means, “listening carefully”. He added, this method was continuously used until the twentieth century, but most of the books used during that time were written in the Malay language. Thus, this method is also called Kitāb Jawi Method.

A useful label for this early way of learning Arabic could be the “absorptive method” because the students absorb knowledge of the Arabic language from

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30 The word Menadah is to put something like cup or bucket under tap which is being turned on in order to collect the water or to hold a cup while someone pours the water from such a jar or kettle in order to collect the water from these container.

31 In his Ph.D thesis entitled The role of Kitab Jawi in the development of Islamic thought in the Malay Archipelago With special reference to Umm al-Barahin and the writings on the Twenty Attributes, 1995:108.

32 Kitab Jawi means Islamic books written in Malay language using Arabic characters with some adoption of certain letters. This kitab jawi were usually translation from Arabic book.
the teacher or Tok Guru. To produce a validation of this idea, an observation was made at a traditional institution of Islamic and Arabic language teaching in 1997. The name of this institution is Fondoq Sekam, which is located in a small town in Patani, South Thailand where the present researcher was one of the students at this institution during the period of 1964 to 1967. This Fondoq institution was administrated by a traditional learned Malay ‘Ulamā’ named Haji Wan Ali bin Haji Wan Yaaqub. He was a former student of an Islamic school in Mecca i.e. Madrasah al-Ṣaulatiyyah. The number of students at this institution then was approximately 150 persons, 50 of which were Thai Muslims coming from the Middle of Thailand. Their native language was Thai. They had no knowledge of either Arabic or Malay language. The system of study in this institution was Menadah Kitab (listening to the teacher who explained the content of book or text). This system of Islamic study used to be practiced during the time of the Prophet to teach Islamic knowledge to his companions. This was known as the ḫalqah system. The lesson took place three times a day; in the early morning i.e. immediately after Fajr prayer صلاة الصبح, at 8.00 a.m. until 12.00 and the last session was immediately after Maghrib prayer صلاة المغرب. All the sessions of the study were conducted by Tok Guru (super teacher) in Arabic and Malay depending on the kitab (text book). If in Arabic like Matan Ājrūmiah, so the teacher’s explanation was in Arabic, but if it was in Malay language like Manyah al-musalli, so the teacher’s explanation was in Malay. As for the fifty students who knew neither Arabic nor Malay, they attended the lessons purely to listen to the explanation given by the teacher. During the first one-year, they did not understand even one word, but in the second year they
understood 20 percent of the lesson and in the third year they could understand 30 percent of the lesson. Their ability to understand the lessons continually increased year by year to the extent that they were be able to understand all the content of the text or *kitāb* and later they mastered both Malay and Arabic language.

The most important point to be made here is that the listening to the explanation given by the teacher and looking at the text (*kitāb*) can be considered as a method of learning of Arabic among the Malay people in the past. This way of learning Arabic can be called the "Absorptive" method or *Menadah* in the Malay language.

The other old method of learning Arabic used by Malays as stated by Hasmah Hj. Omar was the "translation method" (the translation from Arabic into the Malay language). In order to get a clear idea about this method, an investigation into the interlingual relationship between Malay and Arabic language needs to be conducted in terms of Arabic influence on the Malay language. So, this section deals with the above matter in order to see the extent of Arabic influence on Malay language.

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33 She was a Professor in Malay linguistic at University of Malaya. She was interviewed by present researcher on 18.7.00 at University Malay, Kuala Lumpur.

34 This word used by professor Hasmah in her book *Malay in its sociocultural context*, Dewan Bahasa dan Pustaka, Kuala Lumpur (1987: 22).
2.5. Influence of Arabic on Malay language

When talking about Arabic influence on Malay language, what is really means is the influence of Arabic vocabularies and Arabic grammar. The former is concerned with Malay words, which are borrowed from Arabic language. In an examination of Malay books, especially the ones which were written in the early times of the coming of Islam, one would find a great many Arabic words to be accommodated to the Malay sound. However they were still of an Arabic origin in their spelling, sound and usage. This kind of Arabic influence on the Malay language is called Arabic loan words in Malay usage. It is therefore; proposed that this section starts with the following heading, and later the discussion will deal with the Arabic grammar influence on the Malay language.

2.5.1. Arabic “loan” words in Malay usage

Arabic loan words are used by Malay speakers to cover a wide range of subjects, especially in rituals of religion, Islamic law and another fields of knowledge like science and architecture. It is also used in daily communication such as greetings, feasts and festival as well as in the expression of feelings and sentiments.

As mentioned in previous sections in this chapter, all the eleven Malay states have Arabic words as a title. For instance Kelantan is Dar al-Naʿīm,
Terengganu is *Dar al-īman*, Selangor is *Dār al-Iḥsān* and so on. It is not only the states that have Arabic names, but also the rulers have Arabic titles at the end of their names. For example Sultan Ahmad *Mu'azzam Shah* أحمد معظم شاه, Yusof *Muhībbu al-ḍīn Shah* محب الدين شاه, and so on.

It is important to note that every Malay is a Muslim and their proper names are overwhelmingly Arabic which of course is a result of the Islamisation of the country and the influence of Arabic language. For instance, Ibrāhīm bin Munīr, إبراهيم بن منير and *‘Abdul Mu'tāb bin ‘Abdul Fattāḥ* عبد المنير بن الفتح. This influence appears in the names of roads in Malaysia. Most roads in Kuala Lumpur, the capital of Malaysia, were named after Arabic people. For example *Jalan Sultān Abdullah* (Sultan Abdullah Road), *Jalan Masjid Jāmi’* (Mosque Road) and so on. The same Arabic influence is found in the name of some villages like *Banggul Judah* (The Jeddah hill), *Besrah* (This village was named after one town in Iraq i.e. Basrah) and so on.

One of the important aspects to be included in this discussion is the Arabic influence on Malay language in educational terminology or in other words in academic usage. According to traditional Islamic teaching, the book used for this purpose is called *kitāb* instead of (book). That is to say that Malay society distinguished between *kitab* and book. It was used during the early period of the coming of Islam especially before nineteenth century. During that period, any book of knowledge, geography, history, mathematic etc. was called “book”, whereas any book of Islamic religious knowledge was called *kitāb*. In the

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35 See page 3 of his chapter.
Islamic primary and secondary schools whether they are aided, private and fully supported by government, male and female teacher are called Ustaz and Ustazah.

In another development, Arabic words have been assimilated into the folk-lore of Malay literature. The examples of Arabic words, which are used frequently in Malay literature are occasionally found in Malay proverbs such as:

1. *Biar lambat asal selamat* سلامت (Let it be slow but safe)
2. *Seperti dakwat dengan kertas* قرطاس (Like the ink on paper)
3. *Muafakat bawa berkat* بركة (Deliberation is blessing)
4. *Ada fulus semua lulus* فلوس (If you have money you can do everything)
5. *Raja berdaulat* دولة (The ruling king)

Other than proverbs, one can find many Malay idioms, which are used in every day conversation among the Malay society. Most of these show the extent of Arabic influence. For example:

1. *Adat resam* عادة (custom and tradition)
2. *Fikir masak-masak* فكر (Think carefully)
3. *Hilang akal* عقل (To lose one’s head)
4. *Ikhlas hati* إخلاص (Sincere)
5. *Mencari nafkah* نفقة (To earn a living)
6. *Meninggal dunia* دنيا (To pass away)
These examples suggest clearly that many Malay words were borrowed from Arabic origins. In addition, Malay was deeply influenced by Arabic language in other aspects, like grammar and sentence structures etc. Although most educated Malays use many English words in their daily speech, they are not yet completely assimilated into Malay and their circulation is limited to urban society. That is to say that the Arabic influence on Malay words is more profound than that of English. In fact, Arabic words have come to Malay Muslim society with the coming of Islam and the assimilated Arabic loan words will continue to increase in Malay language and literature with the awakening of Islam, whose radiance has filled the world.

3.5.2. Arabic grammar influence

It is agreed that most of the religious and historical texts in the classical Malay literature have been translated from Persian and Arabic. All of these important works were written in jawi script. The oldest Malay jawi manuscript is the translation of the Islamic religious work Ṭaqā'īd al-Nasafi (the faith of Nasafi) عقدائید النصفي. Dated 998/1590. In addition to this oldest Malay translation work, there are many Malay manuscripts preserved in the Cambridge and Oxford libraries, which date from the later years of the sixteenth and the first decade of the seventeenth century. They are like Bustān al-salāṭīn (The Garden of the Kings). This book was translated by Nūrūdīn al-Rānīrī in 1679.

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36 See for example Harun Mat Piah and others (2000: 392)
37 jawi means Malay language writing using Arabic alphabet with the adoption of some letters to accommodate with the Malay sound.
38 Up to the present day, there is no any scholar or any researcher who can trace the translator of this oldest work. Any way the copy of it can be found at the famous researcher S. M. N. Al-Attas in Kuala Lumpur. The sample of this work can be seen in the book Sejarah Perkembangan Tulisan Jawi, by Hashim Haji Musa, Dewan Bahasa Dan Pustaka, Kuala Lumpur (1999: 51).
and Ṣirāt al-mustaqīm (The straight path), which was translated by Abdul Raof Singkli in 1680. All the above works were without doubt the outcome of industrious effort undertaken by some traditional scholars or 'ulamā' including those mentioned above. These learned Muslim or 'ulamā' carried out their works by translating Arabic books into Malay language.

The main point to be made here is all these Malay translation books were influenced by the Arabic language. That is to say that the translators did not only translate the Arabic books into Malay language word by word, but also they did it according to Arabic grammar rules. It is to the extent that if one read the Malay translated books one would feel as if one had read an Arabic book in the sense of sentence structures, word order and grammar function. In other words, all of Arabic language writing styles was transferred in the Malay translation books. For example, in Arabic, verbal sentences begin with verbs. So, the translator translates the Arabic verbal sentence in Malay by putting the verb before the noun and furthermore, the translator includes an additional word to indicate the tense of the verb in such a way that if the verb is past tense, the translator put the word “telah” (already) to indicate that the verb is past, if the verb is present tense, the translator put the word “sedang” (now) to indicate that the verb is present. Besides this, the translator also put the word Oleh (by) to indicate the subject of the verb and the translator put the verb akan (over) to indicate the object of the verb. In case of a nominal sentence, which consists of subject and predicate, the translator put a certain word to indicate the subject and predicate. The followings are two examples of verbal sentences and nominal sentence.
1. (Zaid ate rice). This is a verbal sentence using the past tense verb. To translate this sentence, the translator wrote: *Telah makan oleh Zaid akan nasi*. The words, which are underlined show the function of Arabic grammar.

2. (The house is big). *Bermula rumah itu ialah besar*. This is a nominal sentence. The words, which are underlined indicate the function of grammar i.e. *bermula* to indicate "subject", *ialah* to indicate predicate.

Some translators did the translation works by writing Malay words exactly under each Arabic word. The following is an example of translation work from the Arabic book *'Aqīd al-Nasafī*.
Praise be to Allah, The Cherisher and Sustainers of the world, the reward at hereafter for those who fear Allah and Allah’s blessing is for His messenger Muhammad and for his family in whole. Sheikh imam which is big, learned, active and fearer, the star of Islamic religion, the leader of imam and scholars, imam for Mecca and Medina and the Mufti (a jurisconsult, empowered to give formal legal opinion (fatwa) on matters submitted to him),\textsuperscript{39} authorised person to describe the hukum in East and West Abu Hafs Umar bin Muhammad bin Ahmad al-Nasafi may Allah encompass him with his remission and may Allah place him in affluence of His Paradise.

Having examined the above examples of Malay translation works, it can be concluded that the early method of learning Arabic in Malay Peninsula during the early time, was via translation. In fact, this method is still used in some traditional Islamic institution like fondok, sekolah Arab and other places. These two Institutions will be described in detail in the following chapter.

\textsuperscript{39} See for example Roff William R. (1967 :67)
In order to support the above opinion, let us examine what Hasmah Hj. Omar stated in her paper work entitled *Translation And Language Development*[^40]. She stated:

“Actual translations really started with the translation from Arabic to Malay. The history of Malay translation of Arabic texts began with the translation of the Holy *ayat* of Qur’ân, especially those read out in prayers. These could have been followed by the translation of the *du’â’*. The holy *ayat* in their translation version in Malay do not seem to have variations. This lack of variation also applies to a great extent to the *du’â’*. All this goes to substantiate the fact that since the holy *ayat* in the Qur’ân never has a variation, so must it be with the translated version.”[^41]

The statement is clear evidence which shows that Malays first learnt Arabic through translation, beginning with the translation of verses from the Qur’ân and later on followed by the translation of supplications or other things, which were related to the Islamic teaching and Arabic language like Islamic law, Sufism and so on. The translators first wrote their works by hand. They used the classical *Jawi* writing, whose spelling system is somewhat different from the *Jawi* writing of the present day.

As for the Arabic influence on Malay, it can be seen through the style of writing used by translators. For example, the translators usually began their works with


[^41]: See ibid, P. 24
a solemn praise of Allah to whom all praise is due, the sole God of all Muslims. This is followed by the Selawāt (blessing from Allah) and prayer for the Prophet and his Companions who helped in the spread of Islam. They conclude in all humbleness, using such words such as al-faqīr ilā Allāh, (a servant who needs Allah’s protection all the time), and acknowledging their weaknesses and limitations of knowledge asking the readers to correct any mistake found in their works and lastly in asking Allah’s forgiveness for any weakness on their part by using Arabic expressions such as Wa Allāh ‘A’lam bi al-Sawāb wa ilaihi al-marji’u wa al-Ma’āb (Only God who knows the truth and it is to him we return)\textsuperscript{42}. This style of writing books or works is Arab in origin.

Another style followed by Malay translators when writing, was the inclusion of their countries or towns of birth or occasionally their sects or Madzhab at the end of their names such as Daūd ibn ‘Abdullah al-Faqīnī al-Shafi’ī (Daud, son of Abdullah from Patani and the follower of Shafi’i sect). The following is an example of traditional introduction of Malay author’s name in the jawi book (kitab jawi) entitled: 

الجوهر الموهوب ومنهات القلوب

ائيه كتاب يغبر نائم

الجوهر الموهوب ومنهات القلوب

بَكَّ العالم العلامة الشيخ علي بن عبد الرحمن الكلنتاني

All these traditional introductions of author’s names are from Arab origin.

As mentioned above, the Malay translation works have been influenced by the Arabic language in terms of sentence structures and grammar function. Now, let

\textsuperscript{42} Please refer to the example of translation works in previous page.
us investigate the Arabic influence on Malay translation works in term of usage of Arabic words which resulted in the pollution of the Malay language or in other words, many Malay words were translated from Arabic and have been used with wrong meanings. This is because the translators translated some words according to Arabic usage without adapting them according to Malay language style. Hasmah Hj. Omar stated in her paper work:

“As such, Arabic elements, systems and structures have been admitted into the Malay language without incurring any comment from the Muslim Malay speech community. In fact, if present day linguists were to term such admissions as “interference” or “pollutants” they would be deemed as heretics”.

From the above quotation, it can be understood that the elements, systems and structures of Arabic language were admitted in Malay language through translation activities. This resulted in the pollution of the latter. The followings are the examples of translations which led to the wrong usage of Malay language:

1. The translation of

Malay translation: Aku berlindung dengan Allah dari syaitan yang direjam

English translation: I seek refuge with Allah from the cursed devil.

If we examine the semantics of the word *dengan* as in the above translation, we find that the translation is not correct. The word *dengan* is a literal translation of

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43 Ibid, P. 22
44 Hasmah Hj. Omar (1994:24)
the preposition "bi" in Arabic which literally means "with", but which may be translated by pada. The first translator of this word while giving it a literal translation, chose the meaning dengan (with) for bi. The translated version can more easily be understood by a Malay speaker if it sounds as follows: "Aku berlindung pada Allah dari syaitan yang direjam".

The same mistake in translation which led to pollution of Malay standard language can be seen in the following translation of one Hadīth (prophet saying) as followed:

افطروا على تعمر Berbukalah atas buah tamat (Break your fasting on the dates). This literally translates as the Muslims being encouraged to sit on the dates when they want to break their fasting. Such a sentence of course sounds amusing because Hadīth (prophet saying) intended the breaking of the fast by eating the dates, not using them as a chair.

This above situation occurred as a result of wrong translation of an Arabic preposition, which has contextual ambiguity. For example, the Arabic preposition على can only be translated as atas (on) in the kind of sentence like; الكتاب على المكتب Buku itu atas meja (The book is on the table).

There is another good example to show further miss-translation of Arabic prepositions. It is like; علي الطالب أن يحضر المحاضرة This sentence was translated as follows: Atas pelajar bahawa hadir syarahan. The literal translation in English is (On student to attend to the lecture). If we examine the semantic of ‘Alā الي which was translated as “atas” (on) in the
above translation, we find that it is not the correct translation because the word علی in this context means, “has to”. So, the best translation of the above sentence in Malay language is “Pelajar wajib hadir syarahan” (The student has to attend the lecture).45

The above patterns of Malay translations were strongly influenced by Arabic style and Arabic grammar structure. It is therefore; the activity of translation, occurring in the early era of the arrival of Arabic language, which was one of the methods of teaching and learning Arabic language during that period in Malaysia.

45 For more information about various “meaning of preposition”, please see chapter six.
CHAPTER THREE

TRADITIONAL EDUCATIONAL INSTITUTIONS

(FONDOQ, AND MADRASAH) IN MALAYSIA

3.1. Introduction

As was mentioned in chapter two, the arrival of the Arabic language in Malaysia began around the early twelfth century. Several methods of learning the language have also been identified. So, at this point one may ask, how this language became so widely spread throughout the Peninsula? To answer this question, a close examination of two well-known educational institutions namely “fondoq” and “madrasah” would be advisable. However, in a study of these two institutions, it is essential to make a thorough investigation of Malay informal educational institution as this element has a very close relationship with the emergence of fondoq and Madrasah. This chapter therefore begins with a discussion of the early Malay informal educational institution, which was believed to be a casual factor in the establishment of fondoq and Madrasah. The discussion will then move to an analysis of the above two institutions. It has become very common for researchers and scholars, whether they are locals or foreigners to relate their discussion of the development of Islamic religion in this country with these two institutions.

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2 Thy are like Fatimi S.Q. 1963, Winsteadt, R.O. 1981,
3.1.1. The Original model of fondoq

Although *fondoq* may not flourish in those Middle Eastern countries, we should realise that the *fondoq* system which has developed in the Malay Peninsula, Indonesia and also Patani, actually follows a model of the simplest type from early Muslim education in the Arab world. It has perhaps existed since the period of the prophet Muhammad. It is well-known that, before the prophet pronounced for Islam publicly after receiving *wahy* (divine revelation), he previously formed a secret education group, which initially met in a cave outside the city of Mecca. When the new Muslims increased in number to about forty, this group moved to a house belonging to al-Arqam (Abu ‘Abd Allāh) b. Abi al-Akram for about four years. They were called *(al-sābqūn al-awwalūn)*, which means the first people who received his message. Ninety percent of its members were below thirty, and forty five percent under twenty years of age. They later became pioneers for the growth of the great civilization of Islam in the Arabian Peninsula and North Africa, holding positions as religious and political leaders and army commanders. For example, the four caliphs within the period of orthodoxy, the developers of Basra city, the founders of the teachers’ institution in Iraq, and the commandants who conquered several provinces as “liberators” and “land reformers”, were all members of this group. They were educated by the prophet through a form of educational system which was rather similar to the fondoq system in the Malay tradition. This system was well-known as ḥalaqah (circle) in the medieval period of Islam, and it existed among the fondoq schools in the Malay Peninsula and in other neighbouring states. Later, the prophet of Allah
left Mecca for Medina, where he built a mosque which was known as *al-Qubā’* مسجد البقاء. All activities pertaining to Islam centred on that mosque. In his effort to spread the religion of Islam, he established Islamic teaching in the mosque, whilst his followers who came from every corner to learn Islam with him, erected their tents surrounding the mosque. This characteristic without any doubt may be found in the fondoq system. However, slight changes and additions have been made in order to suit the physical aspects of local environments, etc.

3.1.2. How the fondoq model came to the Malay peninsula?

The previous section revealed that the system of fondoq, in Malaysia is a copy of the *halaga* system from Mecca, which dates from the early times of Islam. The question here is how did such a system come to this country? As we know, among the five Islamic religious pillars is the performing of Hajj (pilgrimage to Mecca). The pilgrimage activities played an important role in introducing the fondoq system to the Malay Peninsula. Some Malay pilgrims went to Mecca, not only to perfect their holy tasks, but also to spend some years in Mecca to deepen their Islamic knowledge from notable ‘ulamā’ (learned person) who taught all Muslims who came to Mecca. They also took the opportunity to share their experience and lessons acquired on pilgrimage with the surrounding Islamic world of North Africa and Egypt. This was broadly similar over most of the Islamic world, although of course aspects varied in detail from place to place.
The number of Malay who went to Mecca to perform Hajj increased when Arab traders who lived in Singapore systematically organised the pilgrimage to Mecca. Roff (1967) stated this situation as follows:

"The pilgrimage industry and associated activities in Singapore were largely in the hands of the Arab community. Recruitment of prospective hajj was carried out by pilgrim sheikhs, or brokers, who working independently or on behalf of Meccan sheikhs arranged passages for a premium from the shipping agents, escorted the pilgrims to Mecca, and there passed them over to the highest bidding Meccan sheikh or to the sheikh on whose behalf they had been acting. Itinerant recruiters operated also from Singapore throughout the peninsula and archipelago." 3

The above quotation shows that there were many people who went to Mecca during that time and among them were students. These students went to Mecca not only for the Hajj but also for study. Some of them took this opportunity to go to Egypt and spent some years there to continue their studies and on their return to the Malay Peninsula, they formed a nucleus of Malay intellectuals in the villages. Through their efforts the *fondog* institution developed.

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3 Roff William R (1967:39)
3.2. Informal Malay traditional educational institution

Much has been described in previous chapters concerning the pre Islamic period, when the culture and social system of the Malays was coloured by three major elements, namely animism, Hinduism and Buddhism. During this time, there is no clear evidence to show that a formal educational system existed in the region. However, there were several informal learning centres, which were established in the king’s palace. In order to provide a background to this discussion, a knowledge of the Malay education during the pre Islamic era would be useful.

3.2.1. Education in the pre Islamic era

Most researchers and scholars such as Ishāq ‘Abbās (1967) Winstedt (1966) Cullick, (1989) agreed that the major learning institutions which existed during the fifth and sixth centuries in this region, were centres for the study of the Buddhist religion. These were established at the end of the sixth century in Sumatra, where one thousand of the students were priests. They studied theology and Buddhist philosophy. After completing their studies, most of them became Buddhist leaders in Sumatra and the effects of their work continued into the early years of the eleventh century. This form of education occurred in the Malay Peninsula before the coming of Islam. Of course this informal education had nothing to do with the development of Arabic language. However, this kind of education began to change when Islam arrived in the early twelfth century.

4 Roff William R. 1967: 37
3.2.2. Education in the Islamic era

Soon after the introduction of Islam in this region, Islamic knowledge and basic Arabic language had become widespread, especially in rural areas. Muslim missionaries who came from the Middle East conducted the teaching of these two subjects voluntarily during this early period. They were easily accepted by the local upper class, and were often appointed as religious advisers to the rulers or to other community leaders at the village level. It is interesting to note that the position of these missionaries, who were commonly known as orang alim (learned person) among traditional Malay society, was not disputed. With the wisdom and abilities that they possessed such as reading the Qur‘ân, Ḥadîth (Prophet tradition) and other skills in the Islamic knowledge, they were highly respected and they were always invited to all social activities such as the birth of a child, the puberty ceremonies of sons and daughters, wedding parties or funerals. They were also invited to attend the Islamic occasions such as thanksgiving prayers, which were held at some of the events. The main objective of the invitation of the ‘Âlim person is for him to recite the prayer and conduct the ceremony. It can be concluded therefore that the learning of Islam traditionally began in the Malay villages and became normal practise. The children would be sent by their parents to the teacher’s house and in certain cases the teachers were invited to their homes to instruct in Islamic knowledge and basic Arabic. Sometimes parents themselves acted as teachers.
It can be said that the name of the early educational institution in Malay society existed in parallel to the mosque or *Surau*. This early informal educational institution was commonly known as a Qur'anic class. Gullick (1989) theorised that:

"The basic intellectual preparation of Malay youth, in general, was instruction at a Koran class. They learnt by rote certain Arabic formulae, then studied the alphabet as an assort of guide to reading Arabic prayers and text. They would in time succeed in being able to read the Koran and the principle prayers from end to end".  

3.3. *Fondoq* institution

Before venturing further into this topic, it is essential to clarify the real meaning of the word *fondoq* and to determine whether it is the name of an old Islamic educational institution or the name of the traditional Islamic study system. The importance of this identification arises because some local and foreign researchers tend to describe the *fondoq* as an old system of Islamic study. They describe it as a small house in which the students stayed during their study. Several opinions about this matter will be investigated. To begin with, the description of *fondoq* given by Chepi Saad (1989) will be investigated. He stated:

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5 *Surau* as people of the western coast called and *Balaisah* as people of eastern coast called. It is a small building which is made of wood or in present day it is made of half wood and half semen. It is used to perform five times prayer but not Friday prayer. It is also used by religious teacher to teach the basic Islamic knowledge and Arabic language. It can be found in almost all small villages.

"The first category schools established in the early twentieth century were also called "fondoq". Fondoq may be translated "hut". Fondoq is a place where the students live during their studying in this fondoq school. The fondoq were built around the teacher’s house. The subjects taught were purely religious ones. The teacher used Malay language as the medium of instruction but most of the books are in Arabic, which have been translated from Arabic into Malay language. The students were sitting down on the floor around their teacher with crossed legs; every student had his own text book, and the teacher reads that text and explained it from word to word, there is usually only one way communication."

From the above quotation, it can be understood that the "fondoq", according to Che Pi, has possibly been an old institution for studying Islamic subjects. He described it as a "first category" of schools which was established in the early twentieth century in Malaysia. He also described the way in which students learnt in this institution sitting crossed-legged or duduk bersila, with no desk at which to work. They held their individual text in their hands. The teacher read this text and explained it in Malay language.

Hj. Ismail, A.R.B. (1993) described the fondoq giving emphasis to the system of the teaching and learning of Arabic language. He stated:

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Che Pi (1989: 53)
"The teaching and learning of Arabic language in this system is the oldest form of Arabic institutions in Malaysia. The education during this time took place in the home and mosque and it emphasised the reading of the Qur’an, moral teaching, religious knowledge and Malay. The teaching and learning of Arabic in this system falls into three types; the teaching and learning for children, which usually takes place in the home and mosque. This type of Arabic teaching focused on reading the holy Qur’an and basic knowledge of Islam."

The above description of the fondoq seems to be different from that given by previous researchers. Ismail focused on the way in which Arabic language was taught as well as the area of language such as grammar. Therefore, the fondoq, according to Hj. Ismail, is the system of teaching and learning of Islamic religion and Arabic language rather than the consideration of it as a school institution. Thus, it is not appropriate to use the term fondoq school. However, in Malay culture, it was very common to use the terms fondoq system or fondoq School during the period of twentieth century. As for the period before twentieth century, this Islamic educational institution was called only "fondoq" without the addition of “school” or “system”. To summarize, Malay society before the twentieth century did not use the terms “fondoq school” or “fondoq system”. Parents’ usage of the word is evident when asked about choice of educational establishment; they replied that they would send their son to “fondoq” instead of saying to “fondoq school” or “fondoq system”. This usage clearly shows that the word “fondoq” is understood to mean the place where children or

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8 Hj. Ismail, A.B. (1993:15)
adolescents receive education. However, the above two researchers agreed that students sat in a circle in front of the teacher during their lessons and that they held their text or *kitāb*. The teacher used the same text; read it, then followed his reading with an explanation in native language.

The main point to be made here is that the way in which people learnt Islamic teaching and Arabic language in the past at the so called "fondog", has something in common with the "halaqah" system which occurred during the very early time of Islam. During that era of the Prophet, his companions used this system and lessons then took place in mosques. In fact, the fondog in Malaysia also used the same system. The earliest Islamic teaching was imparted in mosques built by the Malay community in their localities. The subjects taught were limited to basic Islamic law or *fiqh*, Qur'ān and basic Arabic language to enable the Malays to read the Qur'ān. At the first stage, the study activity was attended by children, adolescents and adults who lived surrounding the mosque, but in the course of time this study activity started to gain attention among the people who lived far from the mosque. The activities were attended by two kinds of people; those who lived surrounding the mosque and those who lived far away from it. The latter faced the problem of finding accommodation. To solve this problem, some people who owned land near to the mosque were willing to give permission to those who live far away to build small houses or huts for accommodation during their study. So, in the course of time many such dwelling were built around the mosque and teacher's house.

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9 A. Rajaguru and Fan Yew Teng (1994: 03)
This pattern became wide spread in other localities. Eventually, it became even more widely spread throughout the Malay Peninsula and Patani (Southern Thailand). This kind of study centre was not only found in Malaysia but also in Java and Sumatra where its name differed.

Gullick J.M. (1989), described *Fondoq* as a residential *fondoq* school.\(^\text{10}\) This accords with the proposal by Izzi Dien\(^\text{11}\) that the *Fondoq* School in Malaysia resembles a "residential school" of today, where the students stay at what could be called a "hostel" instead of staying with families in their homes. As a result, the students do not encounter daily difficulties of transportation to or from school every day. In addition, this situation brings them peace of mind and facilitates study. Cullick J.M. stated:

"A minority of Malay boys who have completed their basic instruction at a village Koran class, went on to pursue further and more intense studies at a residential *fondoq* School. The building of such a school included student quarters, buildings where teaching public prayer and other religious activities take place and the house of the *guru* and other teachers and of the families and single individuals living in the *fondoq*. Teaching, praying and other communal activity takes place either in the mosque or more often in school building (*Madrasah*)"\(^\text{12}\)

\(^{10}\) See Gullick J.M. (1989 : 297)

\(^{11}\) My supervisor proposed this idea within his correction of my research paper on the topic: Teaching Arabic at Fondoq School in Malaysia in April 1999.

\(^{12}\) Ibid P:297
Looking at the above statement, it is clear that the Fondoq has something in common with Halaqah system, which was found during the early period of Islam in Mecca and Medina. These two systems of teaching and learning share a common method where the teacher sat in one corner of the mosque and taught the fundamentals of Islam, Islamic society, morality and Arabic language. In order to clarify the similarity between Fondoq and Halaqah, let us examine the description of Halaqa.

3.3.1. Halaqah (Circle) system and its relationship with fondoq

It is believed that the word Halaqah has been used for the meaning of a teaching and learning system since the early period of Islam when the Prophet taught his companions the basic Islamic teaching. It was then followed by those companions who came after them. Abdul Ghaffár (1997) stated:

“The Halaqah, meaning circle, took its name from the original seminary of Suffān in Medina where the prophet of Islam taught Muslims the fundamentals of Islam and the principles of Islamic law, Islamic society and morality. As this school was situated in one corner of the mosque and people used to form a circle round the prophet. Therefore, later on, as Islamic education developed, there used to be more than one circle in different part of the mosque and teachers took their classes in this circle.”

13 Ibid P:73
The above offers clear evidence that the *halaqah* was a system of study, which took place in the mosque. Of course this system shares a common method of teaching and learning with that found in the *fondoq* system. So, the latter is an offspring of the former. In order to clarify the relationship between *halaqah* system, found in Mecca and Medina and the word *fondoq*, it is necessary to examine the Malay style of educating children, especially those living in rural areas.

As has been mentioned earlier\(^*_1*\), the Malay boys who had completed their studies at village’s Qur’ānic class moved elsewhere to pursue more advanced studies. Winzeler Robert L. elaborated upon this system in Malay society\(^*_1*\). He stated in his essays:

> "Boys who go to *fondoq* traditionally do so after they have completed elementary religious study. Students live in ones, twos or threes in small individual or double huts or in similar fashion in sections of longhouse. Among other things, students occupy themselves with the lessons given by the teacher on one or another subject or with practising reading and chanting, studying texts or commentaries, helping one another, or in some cases teaching younger children". \(^*_1*\)

\(^*_1*\) See Gullick’s quotation on page 122.
Interestingly, the boys resided in ones, twos or threes during their study in this traditional religious institution. Hut means *fondoq* فندق in Arabic. So, when the parents were asked about their sons, they would say: “our sons are at *fondoq*” or literally in Malay language: *Anak saya duduk di fondoq*. In the course of time, the word “*fondoq*” became a common name to refer to the place where Malay youths received their further religious education after they have finished basic tuition in their villages.

In conclusion, the *halaqa* (circle) was the old system in which Islamic knowledge was imparted and taught in mosques throughout Mecca, Medina, Basrah, Kufah and Baghdad before the emergence of the modern school systems in 1109 A.D.\(^8\) Meanwhile, *fondoq* was the old system in which Islamic knowledge was imparted in the Malay Peninsula. The main difference between the two is that *fondoq* is a form of residential education, whereas *halaqah* is non-residential. The practice of sitting around the teacher in a circle in the *fondoq* system could well be seen to have been borrowed from the *Halaqah*.

3.3.2. The *fondoq* organisation

It is important to note that the *fondoq* institution can be considered as a formal traditional Malay educational institution where the Islamic teaching and Arabic language were taken beyond the elementary level. Qur'anic class took place in the teacher’s house, the mosque and the surau. At the same time, it also played a role as community centre, which made a considerable contribution to the

progress of local society, particularly in the area of religion. The establishment of fondoq institution was generally initiated by the local community when a person who has obtained his education from Mecca and following travel in other Arab countries has subsequently returned to his village. It has been custom in Malay society, for such a person upon arrival at his home, to receive a very warm welcome from the local community. He would be highly respected and sought after as a suitable husband for the daughters of community leaders. The Malay fathers were eager to marry off their daughters to religious men, or in Malay language orang alim so that they would learn to be pious women.

With reference to the organisation of fondoq institution, the person returning from Mecca or other Arabic countries after having finished his study, usually devotes his life to educating the youth in his village, guiding them in the pursuit of goodness. To begin with, both the youth and adults are taught the principles of Islamic teaching at his house. When the number of pupils or requiring instruction increases, the community constructs a small building called a Surau situated close to the instructors home. This will be the centre of study. In the course of time, the young students whose parents live some distance from the centre start to build small huts for accommodation. This avoids the necessity of daily travel to attend class. The reputation of the centre spreads by word of mouth, eventually attracting seekers of knowledge who hale, not only from the surrounding villages, but from far-flung areas and even neighbouring countries. In order to acquire knowledge effectively from the teacher, students have to leave their own villages or countries to spend several years of their lives at this

\[18 \text{ Surau is a place to perform prayers other than mosque.}\]
institution. With regard to management, some fondoq have committees, with the teacher acting as chairman and other dominant people in the village as members of the committee. The committees were not very active; and members never had a formal meeting. The committees did not have secretaries or treasurers and there was no specification of duty among the committee members. The committees normally had informal meetings just to discuss small matters, e.g. how to get donations and when to hold the ceremony of Maulid al-Rasul (the Prophet’s birthday ceremony) and others.19

3.3.3. Status of fondoq teacher (guru fondoq)

In local Malay society, there is a distinction in terms of name and status between teachers of religion and those who teach other subjects. The former are called tok guru or guru fondoq whereas the latter are called Cikgu. The word “tok guru” is difficult to translate in English, as there does not seem to be an exact word for it. To the Kelantan dialect, word “tok” is a title given to a person who has special position and is highly respected in Malay society. For example, “imam” (person who responsible for religious affairs) is called tok imam, “penghulu” (person who responsible for social affairs in one locality) is called tok penghulu “Guru” means teacher who teach subjects other than religion. Teacher who teaches religion is called tok guru. According to Malay custom, it is very impolite to call one who teaches at fondoq “Cikgu”, or “teacher” and people never call one who teaches at ordinary school “tok guru”. This distinction occurred because of the different status between the teachers as

19 Interview with a fondoq teacher in South Thailand, Husin Wador. The interview took place on 20th August 2000.
perceived by traditional Malay society. Winzeler Robert L. (1974)\textsuperscript{20} state about this matter:

"The status of guru in local Malay society rests upon a complex set of belief and values. In particular they are traditionally viewed as the religious figures who most clearly embody in their learning and modest and devout personal life style the virtues, wisdom and power of Islam. In some cases gurus have the popular reputation of being berkat or blessed. There is a considerable amount of popular folklore about the mystical powers of such figures, particularly about those of earlier times about how people who spoke against them were suddenly affected by invisible forces or about how some sinful activity such as animal fighting was prevented because the animal were brought too near the presence of the guru."\textsuperscript{21}

The above statement clearly describes the position of guru fondoq (fondoq teacher). Guru is the one who is highly respected, to the extent that no one speaks against him. This high status in society enables the guru to make decisions in all matters. As a consequence, fondoq teachers usually acted as advisors to dominant people in society. In addition, fondoq teachers can be called \textit{ustāz} or \textit{mu'allim} or \textit{Sheikh} and the man who teaches English or other subjects is called "teacher" or "Cikgu".

\textsuperscript{20} Husin Wador (Fondoq teacher) gave the same idea about this matter.  
\textsuperscript{21} Roff William R. (1974: 267)
This phenomenon reflects the influence of Arabic language on not only Malay language but also on the Malay culture. One does not call a man who teaches English or subjects other than Islamic knowledge "ustâz" or "mu'allim". Incidentally, the words "ustâz" or "mu'allim" mean teacher. In this context, as early as 1920s, long before Malaysia became an independent country, it was very rare for young Malays to become English teachers, but they were in fact very anxious to be Islamic religion teachers. They were aware that whoever became a religious teacher, would obtain high respect from the society. It is not surprising to find that during the eighteenth century there was a belief amongst traditional Malay society that learning English language was forbidden, known as ḥarām. This resulted in a situation where Malay youth, especially those from rural areas refused to go to English school. Instead most of them went to fondoq to study religion.

3.3.4. *Fondoq* curriculum and *kutub* (books) used in it

As mentioned earlier, the *fondoq* teacher (*guru fondoq*) is the one who has a special influence in Malay society and he is a powerful person in the fondoq. Thus, the guru is totally responsible for planning the curriculum and for recommending the books, which he prefers his students to use. The term "curriculum" is however rarely used in the *fondoq* system. This is because the *fondoq* system tends not to summarize the basis and objective of its educational programme explicitly. The effect of this is that most people at present believe that some aspects of teaching are not in line with "real" Islamic teaching. This

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22 See Majallah dian (June 1967), Majallah Pengasoh (August 1968) and interview with Malay dominant leader (Penghulu) on 29th August 2000 at Kota Bharu, Kelantan)
matter possibly derives from the modest features of *fondoq*, which are regarded as suitable for the purpose of its establishment, that is, the principle teacher or *(tok guru)* instructs his students merely to learn the way of worship *(ibadah)* and pays no attention to such objectives as the obtaining of degrees or posts in the social hierarchy or official bureaucracy.

The curriculum of *fondoq* education actually took the form of instructional practice, spiritual guidance, and learning efficiency. These are regarded as a unity in the *fondoq* educational process. Outside the lessons, many activities, which possess educational value, are conducted in the *fondoq*, for example training students how to live modestly, to be independent and to make decisions together. Self-defence training is also taught especially *silat* (a kind of Malay martial art).

In brief, the knowledge taught in the *fondoq* institution can be divided into two branches; *(ulûm al-shari‘ah)* وَلِلْشَّرِيعَةَ and Arabic language. The latter is divided further into two main branches i.e. syntax *(النحو)* and morphology *(الصرف)*. Detailed discussion of Arabic language in *fondoq* will appear in the following section.

3.3.5. The teaching of Arabic language in *fondoq*

The central concept to be highlighted in this section is the way in which language was taught in this institution. As was mentioned earlier, the purpose of the emergence of such an educational institution was to teach Islamic knowledge
which was to be found in Arabic books. In order to understand this clearly, let us look at the example of a student on the first day of studies at fondoq. Having finished basic Islamic classes in my village, I was sent to a fondoq in Patani, Southern Thailand to continue and further my study of Islamic religion. On the first day at this institution, I was asked to sit on the floor (atas bala) together with other students for the morning class, which took place after “fajr” prayer. I was told that the lesson, which was going on then, was fiqh (Islamic law), but the text or kitab in the students hands was written in Arabic i.e. fatih al-qarib. Before tok guru (fondoq teacher) read and explained the content of the text, he asked one of the senior students to read the text from a certain line. During his reading, the tok guru sometimes corrected the mistakes made by the student in terms of vocalization. After he had finished reading, the tok guru asked him to explain the i'rab of one line of the text. The example was as follows:

After that student had explained the position of the i'rab in the above sentences with some corrections from tok guru, he (tok guru) began to read the text line by line, and then translated it into Malay language. The students listened carefully to what the tok guru read and translated. This reading and translation were followed by direct and detailed explanation in Malay. The aim of these activities

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23 This explanation is based on researcher's personal experience when he was a student at one fondoq in Patani in 1967.
was to enable learners to vowel the text and to take notes of the meanings and explanations of words, phrases and sentences. One of the techniques peculiar to 
tok guru’s explanation was the emphasis on deliberating Arabic pronouns 
المضارع. The tok guru normally marked every pronoun found in the text 
and explained its position and to what it referred. An example of this practice as follows:
الماء ينقسم إلى ثلاثة أقسام الماء المطلق والماء المستعمل والماء المتنجس.

The word ينقسم is the verb. It is present tense الفعال المضارع. According to Arabic grammar rules, each verb has its “doer” الفاعل. It did not appear in this sentence المستمر جوازًا. So, the “doer” must be a hidden pronoun الضمير المستمر. This hidden pronoun is referred to as الماء. In the same way, the tok guru explained the detailed grammar rules during the lesson.

He then explained it in Malay. As a new student, I listened and tried to understand the explanation. After approximately one hour, the lesson finished and the students returned back to their huts.

The second lesson was after Dzuhr prayer صلاة الظهر. It was held at the same place. This was an Arabic language lesson. The text used was the well known old grammar book i.e. al-kawākib al-durriyyah fi sharḥ matan Ajrūmiyyah الكواكب الدورية في شرح متن اجرودمية. The topic
to be learned was (The three cases of nouns). The example of the text found in the book was as follows:

The tok guru read the above content of the text and explained it in detail in Malay language. The example of tok guru's explanation was as follows:

Bermula isim itu ad tiga keadaan, rufu' nasab dan jar. Bagi rugu' ada empat alamat iaitu dhahmeh, waw, waw dan nun dan alif dan nun. Alamat nasab itu ada empat iaitu fatah dan alif dan ya da nun dan kasrah.

The English translation

The sign of nominative in most singulars and broken plurals is the مثابة. In the simple nominal sentence such as لج، and 7ا، are in حالة الرفع and are said to be مرفوع (nominative case). In a verbal sentence such as تا، the subject is لولد because it is “the doer of the action” ; hence the subject of a verbal sentence is called الفاعل. The sign of the الالفة in most singulars and broken plurals is the الالفة. In the sentence تا the object of the verb is الكتب. It is in an accusative case.
Having examined the above examples of teaching and learning activities at this fondoq institution, it can be concluded that the position of the Arabic language in the fondoq system was as a medium of instruction of Islamic knowledge. So, the students received the lesson in Arabic language. Students receive a strong basis of the Arabic language with a detailed knowledge of its grammar rules.

3.3.6. Method of teaching in fondoq institution

Students who attend the fondoq institution have at least completed the basic learning of Islamic knowledge in their own villages. This stage is actually very useful for every child, particularly for those who aspire to pursue their studies at the fondoq institution. The method and teaching system of the fondoq is slightly different from the learning system that they had initially encountered. If they were taught individually by a teacher, it would be unusual. In the fondoq system this method is rarely practised. So, those who were really successful at this level would study most effectively in the fondoq.

Some local researchers like Wan Zahidi (1983), Ishak Rejab (1979), Abdullah Ishak (1995) and others, tended to call the method used in fondoq, Halaqah. It seems that halaqah is not really a method because the halaqah is merely the way in which students sit during the lesson as it takes place. The teachers are free to use any method during their teaching because the method, according to Richard Jack C. and Rodgers Theodore S. (1986) is an overall plan for the orderly presentation of language material. In the light of this definition of “method”, the
**Halaqah** (circle) is the way of sitting during the lesson. It has nothing to do with the way a lesson is presented by the teachers. So, in this context, it could be viewed that the method used in fondoq institution is the same method as described by al-Ḥadīdī (1966) as لَتْلُقَّي or it could be called in English “listening” where the students only listened to the teacher reading and explaining the text.

This method involved the reading of passages of the Arabic texts by the tok guru (fondoq teacher), followed by his translation, description or explanation of grammatical analysis (Iʿrāb), morphology (taṣrif) and semantic interpretation and finally deductive conclusion. This method is not only used for the study of Arabic but also for the study of other religious knowledge.

### 3.4. Madrasah (Arabic School)

As previously mentioned, the earliest system of the study of religion and Arabic language in Malaysia was halaqah. The institution at which this system is used is called fondoq. In the early nineteenth century however, a new system of study, which is known as “school” system, gradually superseded the halaqah system. This resulted from the reform movement in the system of study in the Middle East, especially in Mecca and Cairo. Although the reform movement occurred in those countries much earlier, due to the great distance between the two countries, (there being no formal relationship such as diplomatic relations or

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24 This word was used as a method by al-Ḥadīdī (1967) when he described the old method of teaching Arabic language in Arabic countries during the early era of Islam. See al-Ḥadīdī مشكلة تعلم اللغة العربية لغة عربية شرسة (1966: 46)
educational connections between the two regions) the reform movement did not reach this country until the early nineteenth century. A considerable number of Malaysian students, who had completed their religious studies at various institutions, using the new system of study in Cairo and Mecca, returned to their homeland. They were the actual pioneers of the change in the method of religious teaching and Arabic from the halaqah to the “school” system in Malaysia.

3.4.1. Definition of “Madrasah” in the Malaysian context

*Madrasah* is a genuine Arabic formation from the root word of *darasa* دراسة, which means to “study”. According to Arabic morphology علم الصرف when the root word *darasa* دراسة was changed to become *madrasah* مدرسة, it meant the place where people study or learn knowledge. So, the general meaning of this word and as it is used in Arab countries, is “school” in English. However, in Malaysia and her neighbours e.g. Singapore, Patani, Indonesia and Brunei, the word *madrasah* مدرسة has various meanings depending on the context. In the context of the place of worship, it means a small building other than a mosque, for performing the five time prayers. In the context of the place of study it means a school where people learn Islamic religious knowledge and the Arabic language commonly known as “Arabic school” or *sekolah Arab* as it is called in Malay language.

Toward the early nineteenth century, several factors contributed to a questioning and rejection of the *fondoq* system. As stated earlier, the change in the system of
study in Middle East especially in Cairo and the establishment of the famous Islamic school in Mecca i.e. Madrasah al-Saulatiyyah مدرسة الصولتية in 1872 has been a major factor in the decline of the fondoq’s popularity among Malaysian people. Other factors that led to this change were the economical and political improvements in Malaysia.

It is useful to note that the coming of the British colonial in the same period also contributed to the momentum of this reform movement. The interference of the British colonialist was not limited to political affairs but it also extended to the economic and educational policies. There is however, still a difference between the school system of religious and Arabic language study, which are commonly known as Arabic Schools and that of the British school in terms of concept, curriculum and syllabus. In order to clarify that difference, let us examine the statement of A. Rajaguru and Fan Yew Teng (1994), as follows:

“All the educational policy makers in the Malay states were “paternalists”. Following the passing of the Education Act in England in 1870, the Woolley Report on education was presented to the Straits Settlements Legislative Council in Singapore. This led to a spectacular growth in the number of Malay vernacular schools in the Straits Settlements during the late 1870s and early 1880s”.

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26 Rajaguru and F.Y. Teng (1994:04)
The above statement clearly shows that the school system, which was introduced by the British Colonial to be implemented in the Malay states, has been geared toward the establishment of secular education reflecting the English system after the passing of the "Education Act 1870". The British government then encountered the problem of diverse religious belief, seen as the greatest barrier to the complete stipulation of elementary education. Consequently, an "Education Act 1870" was passed in order to reduce the province of the church over education and the state affairs.

3.4.2. Rise of Madrasah in Malaysia

There is no evidence to show the exact date of the development of this kind of institution in this country. However, according to Abdul Rahman Chik (1990), the rise of this new institution in Malaysia can be traced back to the year 1866. However, he offers no detail of this historical fact. However, according to Khoo Kay Kim as cited by Abdul Rahman Chik in his paper work (1990), the first Arabic school in the Malay Peninsula was found in Limbung Kapal in Kedah. This Arabic school was founded by Haji Wan Sulaiman bin Wan Sidik.

Later on in 1915 another Arabic school "al-Ma' had al-Mu'ammadi" was built in Kota Bharu, Kelantan. This school was financed and administrated by the "Kelantan Islamic and Malay custom Council". Then followed the establishment of the Arabic school al-Mashuriyyah in Penang in 1916. One year later another Arabic school al-

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27 See Marphy J. (1972:10)
28 See Ibid P:11
29 See his paper work entitled Ta'lim al-lughah al-'Arabiyyah fi al-madaris al-diniyyah al-tabi'ah li hukumah wilayah Kelantan. This paper was presented in the Seminar of the development of Arabic language in Malaysia on the period of 25-28 August 1990, P: 02.
30 See Ibid P: 02.
Hadi was built in Malacca in 1917 and a further school was established in Penang in 1935. Madrasah al-Sultān Zainal Ābidīn al-'Arabīyyah was built in Terengganu in 1936.

In general, the madrasah (Religious and Arabic School) in Malaysia can be divided into three categories on the bases of finance and administration.

1. National Islamic secondary school (NISS). This type school is fully financed and administrated by the Federal Government.\(^{31}\)

2. The state Islamic secondary school (SISS). This type of school is fully financed and administrated by the state government.\(^{32}\)

3. The free Islamic school (FIS). This type of school is commonly known as a "private school". And is financed and administrated by individuals or Free boards or charitable associations.

Currently, there are 1187 religious and Arabic language schools throughout Malaysia of all kinds as mentioned above. The distribution of these schools in each state is as follows:

\(^{31}\) The National Islamic Secondary School is divided into two kinds: 1) The boarding school or Residential school, and 2) Non-boarding school.

\(^{32}\) This category of Madrasah (Islamic or Arabic school) is different from one state and another. In some state like Kelantan, this kind of school or Madrasah (SISS) is divided into two categories: 1) State Islamic School. This school is fully financed and administrated by the state government. 2) Supported or Aided Islamic school. This school receives part of its annually expenditures from the state government according to the number of student. While the rest of its expenditure comes from various sources.
The names of the states in Malaysia

<table>
<thead>
<tr>
<th>State</th>
<th>National Islamic Secondary School (NISS)</th>
<th>State Islamic Secondary School (SISS)</th>
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<td>Sarawak</td>
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<td>51</td>
</tr>
<tr>
<td>Selangor</td>
<td>3</td>
<td>22</td>
</tr>
<tr>
<td>Terengganu</td>
<td>1</td>
<td>16</td>
</tr>
</tbody>
</table>

Source: Abdul Rahman Chik (1990:02)

3.4.3. Subjects taught and the methods of teaching

As previously stated, the *madrasah* is a place where people receive religious knowledge and Arabic language lessons. Thus, the subjects taught in this institution are the ones, which are related to the Islamic religion and Arabic language. It is
important to note that the system of study in madrasah is basically divided into three levels. Each level takes three years. These three levels are usually called:

(I) Elementary level
(II) Intermediate level, and
(III) High level.

The following are the descriptions of subjects for each level:

(I) In Elementary level, students learn the basic subjects of the Islamic teaching. The objectives of these subjects are to enable the students to know and practice the basic Islamic teaching and to read the Holy Qur'an.

The subjects are as follows:

- *Fiqh* (Islamic law),
- *Tauhīd/ 'Aqīdah* (Theology/Faith),
- Basic Islamic history
- *İlm al-tajwīd*
- Arabic grammar
- Ethics or morals
- *al-mahfūzat* (المحفوظات)

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33 This subject is the selection of Arabic texts in form of advices, proverbs or the saying of the famous scholars and so on. The objective of this subject is to make students familiar with Arabic language sentences with the hope that they will be easy to study Arabic language in future. For example, "الابد فوق العلم، باكر تمسد العلم ولا عمل كالشجر يثمر and so on."
In Intermediate level, students learn the same subjects as in elementary level. However, two of them are dropped in order to allow for the addition of other Arabic language subjects. Ethics and *al-maḥfūzat* are replaced by:

- *al-muṭāla‘ah* (reading), المطالعة
- *Inshā‘* (composition) الأنشاء
- *Balāghah* (rhetoric) البلاقة
- *al-nuṣūṣ* (Arabic texts) النصوص
- *al-tafsīr* (Qur‘ān interpretation) and Ḥadīth التفسير

In high level, students study further Islamic knowledge (Islamic teaching) and Arabic language. These following subjects are additional to those of the previous two levels:

- *Uṣūl Fiqh* (The principle of jurisprudence)
- *‘Ulūm al-Qur‘ān* (The principle of Qur‘ānic interpretation)
- *Muṣṭalaḥ al-ḥadīth* (The science of Prophet tradition)
- *Al-adab al-‘Arabī* (Arabic literature)
- *Mantiq* (logic)

The very important point to be made here, and it is directly relevant to this research is that all those subjects in all levels are taught in Arabic. The text books used for those subjects were written in Arabic. It is observed here that students learn Arabic grammar as an isolated subject. The teaching and learning of Arabic grammar is not as a medium to learn the Arabic language. It is clear that its objective is only to enable students to understand the Arabic grammar rules and the students then can recognise
the functions of the words in sentences in order that they can explain when asked by their teachers.

On the other hand, the knowledge of Arabic grammar, acquired within the learning of this subject, would be applied by students in the understanding of other religious subjects like fiqh, tauhid, tafsir and so on. It was observed that when a teacher entered a classroom to teach a certain subject, he would ask his students to open the text book and then choose one of them to read the current lesson. He would then ask that student to explain the function الاعراب of selected Arabic word in the lesson. Let us say that one day a teacher entered the classroom to teach tauhid. The lesson to be learned on that day was “The belief in the hereafter”. The text of this lesson was:

اليوم الآخر هو يوم تحرر نجم فيه الناس في صعيد واحد، وينادي مناد
الان حرص الحق وتهور الباطل، وعند ذلك يطأطى الخاطئون.

The translation: The last day is a day in which people shall crowd together in one place. And a herald shall call, “Now has truth clearly appeared and vanity been hurled down” Thereupon the sinners shall bow their heads.

The teacher asks one student to read that text and subsequently to explain the function of Arabic grammar rules for some chosen words in the text. The teacher continues reading this text in full vocalization and translates it with detailed explanation in the Malay language so that his students have a full comprehension of that lesson. All subjects are taught in the same way in this kind of madrasah or Arabic school.
4.1. Introduction

The main objective of this chapter is to describe the status of Arabic language in the education system of Malaysia and its relationship with Islamic knowledge as a school subject. However, before beginning this discussion, it is necessary to have an overview of this relationship in general. This chapter therefore begins with a general description of the relationship between language and religion and between Arabic language and Islamic religion in particular. Later, the discussion moves to an explanation of the education system in order to assess the status of Arabic language and Islamic knowledge.

4.2. Language and religion

Language, especially in its written form, is thought to have a close relationship with religion. If religion is to be followed and practised by human beings, there must be a comprehension of the content of the teaching. To achieve this, one must be familiar with the language. Pei M (1952:196) stated that:
"The majority of languages have (as their earliest written document) a religious text. It might almost be suspected that writing was developed not as auxiliary to speech, but as an aid to religion and a depository of religious tradition. Nearly all the great religions of the world have either given rise to a language of have carried the obscure dialect that first served them to distant areas and world-wide fame".

In the light of Pei's statement, it can be understood that language and religion are inextricably linked. Historically, every ethnic group and race in the world has its individual religion and language. Pei M (1952: 196) added:

"The Jewish faith has spread Aramaic and Hebrew, not to mention Yiddish and Sephardi, far beyond the borders of Palestine. Mohammedanism carried not only the Koran, but also the once isolated language of southern Arabia to vast regions of Europe, Asia, Africa and Oceania, where it influenced, more or less deeply, the native tongues; such languages as Persian, Hindustani, Turkish, Malay, Hausa are replete with Arabic words, Buddhism transferred the sacred writings of Gotama's faith to Tibet, Siam, Indochina, China and Japan".

The important point raised in the above quotation, is that each religion is responsible for the spread of language. In connection with the subject under discussion, let us take Arabic language as an example. This isolated language of

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1 Pei M (1952:196)
2 Ibid P:197
southern Arabia, according to Pei³, had spread quickly to vast regions of Europe, Africa, and Asia including Malaysia, solely because of the spread of Islamic religion. As a result, the Arabic language influenced some native languages such as Persian, Hindustani, Turkish and Malay in particular.⁴

On the other hand, Aramaic and Hebrew languages had spread throughout Palestine and its surrounding countries through the Jewish faith, while Christianity contributed towards the spreading of two established languages, Latin and Greek. These two languages may have been submerged by the development of modern languages in the 19th century, had it not been for their religious significance. At the same time, English language had also spread to Africa and Asia largely via the religious activities of Christian missionaries. Upon their arrival in a foreign country such as Malaysia the initial concern of the missionaries was the study of the native language in both spoken and written form. They then translated the Bible into the Malay language and taught people how to read and understand its content, whilst teaching prayer in the English language. The activity of these missionaries was not limited to the translation and teaching of the Bible they also established churches, chapels and schools to teach children. By doing this, the English language spread in parallel to the Christian religion. This phenomenon was not confined to Christianity, but all religions of the world played an important role in the spreading of the language to be used by their followers.

³ See quotation on page 145
⁴ Ibid P: 197
This notion of a close relationship between religion and language shaped various beliefs and theories, Crystal D (1982: 07) described the Qur'ān and Arabic language. He said:

Arabic speakers, for example, feel that their classical language is the most beautiful and logical, with an incomparable grammatical symmetry and lexical richness. Classical Arabic is strongly identified with religion as the language of the Qur'ān is held to provide miraculous evidence of the truth of Islam. From this viewpoint, it would be self-evident that, as God chose Arabic as the vehicle of his revelation to his prophet, this must be the language used in heaven, and thus must be superior to all other.⁵

The above quotation clarifies the view of Arab people towards their language, which is believed to be the most beautiful and the language used in heaven. What can be concluded here is that the Arabic language is an integral part of the Islamic religion. It is therefore, the spread of Islamic religion, which contributed to the spread of Arabic. This phenomenon will be described in detail later in this chapter.

⁵ Crystal David (1982:07)
4.3. Islamic knowledge and Arabic language as a school subject in Malaysia

Historically, there was no separation between Islamic knowledge and Arabic language in the education system in Malaysia. Since Islam is the official religion of Malaysia, it has therefore become an obligation upon the government to educate people in Islamic knowledge in addition to other subjects such as mathematic, sciences, geography and history.

Accordingly, a selected committee was set up in 1956 to make general revision of education structure and the school system, which was left behind by British colonial rule. This committee, which was chaired by Tun Abdul Razak bin Husin, the minister of education then, was known as “The Razak Report”. This report provided the framework for the educational act which was passed by Malaysian Parliament in 1961 which is known as “Educational Act 1961”. According to this Educational Act, if there were more than fifteen Muslim pupils in a class, they should be taught Islamic knowledge by qualified teachers. From this point on, the subject of Islamic knowledge started to be taught together with other subjects in periods of two hours a week.

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6 “Islamic knowledge” was the term used before 1986 in education system in Malaysia which meant a subject about the Islamic teaching taught at all levels of school system in Malaysia. In 1986 this term was changed to “Islamic education” as this new term is thought to be more effective and more suitable for the students who learn this subject in order to practice in their daily life or in other word, this subject is not only to learn and to know its contents but also to practice in order to become a committed Muslim.

7 See Malaysian Constitution Part One, Article 3(1)

The implementation of this Act had produced many implications for the development of Islamic education in Malaysia. Firstly, Islamic religious knowledge began to be taught at government primary and secondary schools; secondly, the Ministry of Education was responsible for selecting and training religious teachers who were going to teach the subject in schools. However, there was no provision to teach Arabic language as an individual subject in this Education Act. The implementation of this Act also resulted in the establishment of the Islamic Education Division, which was placed directly under the administration of the Ministry of Education in 1974. However, many Muslim political leaders, the Muslim youth movement, and Muslim intellectuals have criticised the Act for the inadequate implementation of Islamic education in the school curriculum. One hundred and twenty minutes per week of Islamic education in schools was considered insufficient for the training of a good Muslim. Possibly, for this reason, the Ministry of Education in 1977 introduced another type of Religious School, which is known as National Islamic Secondary School (the history of these schools can be found in chapter three). The curriculum in this school is divided into three parts i.e. Islamic knowledge subject, Arabic language subject and other school subjects such as mathematics, Science, English, Geography etc. This was followed by a new decision made by the Ministry of Education in 1980 to include Arabic among foreign languages to be chosen by students as an option subject at boarding schools and Mara Science Junior College. It is clear that the year 1977 was the starting point for Arabic language to be a subject taught separately at three types of secondary
schools; (1) National Islamic School (2) Boarding school and (3) Mara Science Junior College.

4.4 Status of Arabic language in Malaysian Constitution

There is no special section or article in Malaysian Constitution which requires Arabic language to be taught at any kind of schools. However, section 152 of the Malaysian Constitution regarding the national language of Malaysia stated:

"The national language of Malaysia shall be the Malay language and shall be in such script as Parliament may by law provided that (a) no person shall be prohibited or prevented from using (otherwise than official purpose), or from teaching or learning, any other language; and (b) nothing in this Clause shall prejudice the right of the federal Government or of any State Government to preserve and sustain the use and study of the language of any other community in the Federation".\(^9\)

Although this did not stipulate that the Arabic language was compulsory in schools, the constitution allowed for teachers to teach any other language including Arabic. In the light of this provision in Malaysian Constitution, the Ministry of Education has taken initiative to include Arabic language in the National Curriculum as a school subject to be taught at the aforementioned schools. (NISS, boarding schools and MARA Science Junior College)

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\(^9\) Federal Constitution (1994) Part XII, Article 152
However, in 1996 this article in the Malaysian Constitution became more clear when the Education Act 1996 (Act 550) passed by Malaysian Parliament which stipulated that Arabic was one among other foreign languages such as Japanese, German and French. This Education Act mentioned the words “Arabic language” unlike section 152 of the Malaysian Constitution where Arabic was unspecified, yet in the context of “any other language”\textsuperscript{10}.

In searching for the reason behind a delay in the recognition of Arabic language as an individual subject taught in school, one needs to look at political, economic and sociological circumstances influencing its progress. As previously mentioned, three European powers had come to Malaysia to colonise this country starting with the Portuguese occupation of Malacca in 1511 C.E. The Dutch arrived one hundred years later, and then the British who obtained full authority in 1874 through the Pangkor Treaty until full independence was achieved in 1957. The purpose of colonisation included economic and political objectives, at the same time they tried to control the spread of Islam\textsuperscript{11} or at least an attempt at weakening the Islamic spirit in the Malay society. There were several agendas or programmes for this purpose employed by European powers especially the British. They had the full support of the rulers and the elite groups in the Malay community such as penghulu or headmen, who had a strong influence over Malay people. One agenda was the introduction of an education system, which reflected European norms and values. For example, the division between religious and secular education\textsuperscript{12} was the most effective agenda to

\textsuperscript{10} This is also one of 2020 vision’s goal. Please refer to page 9.
\textsuperscript{11} Roal A.S. (1994:219)
\textsuperscript{12} Rajaguru and Teng F.Y. (1994 : 03)
decrease Islamic influence in the Malay society. In order to obtain a clear idea of this colonial programme, let us examine the education system in Malaysia.

4.5. Historical aspect of education system in Malaysia

The system of education that is now in existence in Malaysia is a continuation of what has already been in existence for centuries. The earliest Malay education was closely related to the early life of river people occupying the valleys of the waterways, which drain the central ranges on both sides of peninsula. For the most part they lived in scattered villages along the banks of the main river, the latter being their principle means of communication and the natural focus of political control. The majority of the settled population were peasant farmers engaged in a largely subsistence agricultural economy. Hunting, fishing, rice cultivation and carpentry were the main activities of Malay men, while the Malay women were trained to be an obedient wives and good mothers. As for boys and girls, they were encouraged to observe what their fathers and mothers did in their every day lives and were occasionally asked to do a particular work by themselves in order to accustom them to that particular work. This structured life style shaped their character, culture and social values. One of the most significant of Malay social values is the importance and dignity of the individual. Each person must be treated with appropriate respect and care should be taken to avoid giving offence. To this end there exists a fairly elaborate system of courtesy behaviour, budi bahasa, which helps to

For example, the parents brought their children to sawah padi (rice farm) in order for them to observe how their parents plough the land to plant the rice. At the same time, they help their parents to do a lot of work.
pattern many forms of interaction. *Budi bahasa*, literally means the “language of character” and it is through this language that an individual communicates his breeding and his sensitivity to those with whom he interacts more formally. A person who, through his words and actions, displays an insensitivity to the dignity of others is often referred to as *kasar* or coarse, unrefined and impolite. This is contrasted with ideal, *halus*, behaviour which is polite, refined, and carries connotations of social delicacy and tact. In this case, if an individual persists in *kasar* behaviour or in impolite manner, he will be described as “insufficiently educated” or *kurang ajar* and may even be likened to an animal, a great insult. It seems clear, therefore, that a person’s status was centrally dependent upon his/her education. It can be argued that the early education in Malay society was generated naturally within the family institution and also from the way of life. This kind of education according to some scholars is “Malay primitive education”, which existed before the coming of Islam.

When Islam first arrived in the Malay peninsula through Pasai and Acheh, as has been described in chapter two, its own system of belief and education and its Arabic tongue replaced the “Malay primitive education”. During this period, the form of education in Malay society was a religious one, focusing mostly on the teaching of the Qur’an, which became the basis of Arabic language. During this period, Malay children started to learn how to read the Islamic sacred text from teachers who were knowledgeable in this subject and who came mostly

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14 See for example T.L. Jarman (1963:28)
15 For example article by Faisal Othman, Kamal Hassan) and Mohamad Dzahir Othman published in *Pendidikan Islam Malaysia*, edited by Ismail Ab. Rahman, Bangi(1993:121).
from the Middle East. The venues of learning were mostly in a surau\textsuperscript{16} or Balaisah\textsuperscript{17}. Similar activity was also conducted at the teacher's house. In the north and north eastern part of the country, this kind of religious study usually took place in the institution called fondoq, which has been described in the previous chapter. This kind of education in the Malay Peninsula according to Roald\textsuperscript{18} is the traditional system, which normally could be found before the coming of the British. During the period of British colonisation, Malay education had once more received changes in its system, which continued until its independence.

From the above point of view, it is clear that education in Malaysia had passed through many stages or eras, which can be roughly divided into four:

1. Primitive education era or the era before the coming of Islam,
2. Traditional education era or the era before the British Colony,
3. The British colonial education era
4. After independence era.

This part of the chapter deals with the stages of education in Malaysia to determine their concerns with the teaching of Arabic. Since the primitive

\textsuperscript{16} The small wooden house which specially built for the purpose of performing five time prayers not including Friday prayer. Beside the performing of daily prayers, this place is also used to teach the Qur'an reading and basic Arabic language to the Malay children and to teach the basic religious knowledge to the Malay adult people.

\textsuperscript{17} Has the same meaning with Surau, but this word used by Kelantan people.

\textsuperscript{18} See her book entitled \textit{Tarbiyah: Education and politics in Islamic Movement in Jordan and Malaysia} (1995: 229)
education era has been touched on earlier, the discussion will cover the pre
(British era) to that following independence.

4.6. Education before the British period

Having examined the history of education development in England and Wales
in the late fifteenth century, it can be concluded that the education in those
countries was in the form of religious instruction. Most schools were associated
with the religious houses and were designed to prepare people for service in
church. A similar situation occurred in Malaysia before British colonial rule.
Before the fifteenth and seventeenth centuries, Islamic religion was imparted in
prayer houses or mosques built by the Malay in their kampung villages. Thus,
schooling was mainly religious, based on Qur’ān reading and its interpretation.

The development of Islamic education was strengthened when certain religious
teachers like Sharif Muhammad, Sheikh Dawood bin Abdullah and Sheikh
‘Abdul Qādir migrated from the Middle East to Kuala Terengganu in the
eighteenth century. These religious figures taught local Malays how to read
the Qur’ān and basic Arabic language. In 1601 an Arab merchant came to
Kelantan to sell his merchandise. He communicated with the local community
using Malay and Arabic language. It is clear that Arabic language was the

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19 See for example Stowell, G. vol. 6 (n.y. :503), David Evans (1979:8) and Murphy
(1971: 02)
20 A. Rajaguru & Teng F.Y. (1994:04)
21 Arifin Abd. Rashid (1962:27)
lingua franca then. There is other evidence which shows that the Malay community had learnt Arabic language before the British came to their country. The evidence is provided in the statement made by Munshi Abdullah, one of the prominent Malay linguists and lexicologist quoted by Abdullah Ishak\textsuperscript{22} (1991: 87):

\begin{quote}
\textit{Dari zaman nenek moyang pun tiada pernah pula orang menaruh tempat belajar bahasa Melayu melainkan mengaji Qur’an sahaja. Dan patut belajar bahasa Arab, kerana iaitu berguna kepada agama dan lagi dalam akhirat.}\textsuperscript{23}
\end{quote}

The translation:

Since the period of our ancestors, there has been no place provided by people to learn Malay language, except through learning the Qur’ān, and people should learn the Arabic language, as it is useful in our religion and hereafter.

Ishak mentions that Malay society has been learning Arabic for a considerable period through traditional education. However, the education in the country then was not systematically organised. There was no proper school system, let alone a proper curriculum and syllabus pertaining to both Islamic knowledge and Arabic language.

\textsuperscript{22} See his M.A. theses entitled \textit{Perkembangan Pelajaran Agama Islam Sekolah-Sekolah Menengah Kerajaan Selepas Merdeka} (The development of Islamic subject at Government Secondary School After Independence) 1991: 87

\textsuperscript{23} Abdullah Ishak (1991:87)
4.7. Education during the British period

The British colonisation of Malaysia began officially in 1874 with the signing of the Pangkor Engagement between Britain and the Sultan of Perak. The British authorities agreed to help restore law and order in the tin mining areas between rival Chinese gangs and indigenous Malays, in return for an agreement. Looking at the above background of the intervention, it can be said that the British entry to Malaysia was motivated by economic considerations in the sectors of tin mining and rubber plantation. The existence of both tin mining and rubber plantations especially in Perak, drew British attention from the Straits Settlements of Singapore, Penang and Malacca where they already ruled. The major problem in developing and exploiting these resources was finding labourers. Malaya had an acute shortage of labour. Indigenous Malays were scarce in number and showed little interest in working in the new industries. Furthermore, these Malays showed little interest in working with the British because of religious differences. The colonial authority therefore facilitated the immigration of Chinese labours into the country and this strategy proved successful. Malaya received an influx of Indian and Chinese labours to work in the tin mines in the states of Perak, Pahang, Selangor and Negeri Sembilan. This situation led to the emergence of a pluralistic society in Malaysia.

The British authority were obliged to develop an infrastructure of roads, hospitals, postal services, railways and more important, schools. According to Wicks quoted by Mangan J.A. (1993:150):

The early British administrators opted for a cautious preservation of the Malay social order, respected the fundamental division between rulers and ruled, developed formal education programmes which served to perpetuate this division, and sought to avoid the creation of unrealisable Malay aspirations within a colonial context.

The central issue, which needs to be stressed here is the development of formal education. Traditional Malay education, as mentioned earlier, was not organised systematically and schools were in the form of religious establishments. So, it was British colonial administration that first introduced the secular system or as it is widely known “dualism”27. This was in line with the social policy adopted and directed towards Malay society, now made up of three races; Malay, Chinese and Indian. The Malays are Muslims, while both Chinese and Indians are non-Muslims.

An important aspect that should be pointed out here is the existence of three different Christian missions, which contributed to the development of the secular education system in Malaysia. They were the London Missionary

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26 This kind of school in traditional Malay education was usually described by European writers or researchers as "Koranic schools".
27 The theory based on the existence of two opposite principles eg. Good and evil in all things. See Oxford Advanced Learner’s Dictionary (1995:359). In this context, it means the education system where the Religious knowledge is separated from other subjects.
Society, the American Methodist Mission and the Roman Catholic Mission. Their aim was to provide a general education and a better standard of moral life based on the tenets of Christianity. Accordingly, the education provided by the British authority at all levels i.e. primary, secondary and university, was not available in the Arabic language medium and at the same time the curriculum was not designed for the purpose of promoting Islamic knowledge or Arabic language development.

However, after the Second World War, nationalistic ideals blossomed among Malay people and they started to express their desire to obtain independence from British colonial rule. This circumstance led to the emergence of several political parties, which openly criticised the education system introduced by the colonial authority, particularly in the area of religious education. As a result, the British colonial power had to set up a select committee in order to make a general revision of the education system. Eventually the British colonial administration passed an ordinance regarding the implementation of education policy in Malaysia which became known as the “Education Ordinance 1952”.

Among the objectives contained in this Ordinance were:

1. To Provide free primary education for pupils of all races and ethnic background from the age of six years to thirteen years.

2. The formation of a school inspectorate and local education authorities in order to supervise all teachers including religious teachers,

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28 Che Pee S. (1989: 33)
3. To Provide Islamic religious education on condition that this subject would be taught by qualified teachers and would be permitted by the responsible authority and

4. Religious teachers would receive their salaries from the government.

The above provisions in this ordinance reflect the changes of British colonial education policy after having faced objections from political parties especially the Pan Malayan Islamic Party or *Pati Islam setanah Melayu (PAS)*\(^29\).

Another feature of the education system during British colonialism was the three-way classification of schools i.e. according to gender, according to management and support and according to the language used as the medium of instruction. In the first category, schools are identified as either co-educational or single-sex, while in the second category, schools were divided into three: (1) those which were privately managed but received state supervision or inspection, (2) those which were privately managed and fully financed by rich individuals or benefactors and (3) the schools which were fully supported by the government, or commonly known as “Aided Schools”. The third category was based on the language used as a medium, whether Malay, English, Chinese or

\(^29\) Nasir B.M. (1998: 48)
4.8. Education after independence

In order to understand the features of the education system after Malaysia achieved independence in 1957, it is important to recognise that the borderline between these two eras was pervaded by an awareness of nationalism and identity. Thus, the period shortly before independence witnessed a resistance to any education policy introduced by the British administrators. For example, Abdul Razak, the minister of education then, stressed in his statement when introducing the report of the Education Committee\textsuperscript{31} that:

"We strongly believe that one of the essential elements in the building of a united Malayan Nation is that children of all races should learn the same things in the same school".\textsuperscript{32}

In the above statement, Abdul Razak tried to draw public attention to the function of education in a plural society such as Malaya. He highlighted the importance of an education that would unify the people as a "Nation". In another statement he added:

\textsuperscript{30} See for example Abdullah Ishak (1991: 82)
\textsuperscript{31} This committee was chaired by him and become known later as "The Razak Report"
\textsuperscript{32} Legislative Council Debates (May 1963:150)
“This report on education, which, I consider is a practical one, lays the foundation of a national system of education on which a united Malayan Nation will be born and grow into a happy and stately manhood”.

Ramli I.P. (1994: 38)

Razak prepared the ground for the education policy’s transition into the national education system and for its acceptance by the people of Malaya as a whole. It was designed to satisfy their needs and promote their cultural, social, economic, political and religious development as a nation. It would have regard for the intention of making Malay the national language of the country, whilst preserving and sustaining the growth of the languages and culture of other communities in the country.

It is important to note that a further committee was set up in 1960 to review the Razak Report of 1956. This was known as the Abdul Rahman Talib Report committee, which focused mainly on the national education policy. Of course there were many new suggestions in this revision of the Razak Report. For example the aims of the education system were clearly stated. They were: (a) To establish a national system of education; (b) to develop progressively an educational system in which the national language is the main medium of instruction at all school levels; (c) to preserve and sustain the language and culture of each community and (d) to unite the various races and create national unity.

Apart from a declaration of the aims of the Malayan education system, the report also made improved suggestions for the implementation of Islamic
knowledge as a subject at both school levels i.e. primary and secondary. These suggestions were mentioned in section 13(1) and (2) as follows:

(1) Atoran-atoran hendaklah dibuat untuk memberi pelajaran Agama Islam disemua sekolah bantuan yang mempunyai murid Islam tidak kurang daripada 15 orang.


The translation: Procedures must be made to give Islamic religion lessons at all aided schools where there are more than 15 Muslim pupils.

While another suggestion in section 13(2) is as follows:

(2) Belanja pengajaran ini di sekolah-sekolah rendah akan dibahagi mengikut perjanjian diantara kerajaan persekutuan dengan kerajaan Negeri dan di sekolah-sekolah menengah bantuan, belanja ditanggong oleh kerajaan persekutuan.


The translation: the cost of implementation of this subject at primary schools would be paid by the Federal and the State governments according to the agreement made between them, while at secondary school the cost of this subject would be paid by the Federal government alone.

On the basis of these suggestions, Federation government passed an education act in 1961, which was known as “Education Act 1961”. There was a special
clause in this act, which was concerned with religious knowledge as a subject in which all government schools must provide the teaching of this subject for two hours a week. However, Arabic language did not appear as a subject taught separately from religious knowledge, but as an integral part of the Qur’ân reading in classes.

As in other independent countries, Malaysia has placed education policy as the number one priority. Thus, education is at the top of the government’s agenda\(^{33}\) to aid in the building of a united Malayan Nation. Based on this philosophy, Malaysia keeps its education system under review in order to meet the national needs in economy, politics, and in social and moral areas. For this reason, a Cabinet Committee was formed in 1974 to review the implementation of the national educational policy. One of the recommendations given in the “Cabinet” report was that all Muslim students should have an official examination in Islamic knowledge.\(^{34}\)

The education system of Malaysia in general and Islamic education in particular developed continually from year to year. In the seventies, there were symptoms of intellectual and moral degeneracy among teenagers and it became an obligation upon the new independent country of Malaysia to address the resultant social problems. This degeneracy was perceived as having developed due to a lack of understanding of religious knowledge among Muslims and

\(^{33}\) This opinion is a citation from a speech given by Abdul Rahman Yaakub, Minister of Education in 1970. This speech made public by Malaysian newspaper *Utusan Melayu*, dated 30.7.1970.

\(^{34}\) An interview with Ahmad M. Said, the director of Teachers Training Division in the Ministry of Education, Malaysia. The interview took place on 22.08.1997.
moral ethical knowledge among non-Muslims. Thus grew an awareness of a
great necessity for a programme that would re-educate attitudes and values
regarding religion, nation and country. As a result, the government has launched
the “Malaysianization” policy in order to promote the spirit of cintakakan
tanahair or “patriotism and the belief in God is compulsory for Malaysians”35.

Generally, the aim of education in Malaysia is to produce a citizen who seeks
integration, and self-discipline and who is well trained. The Director General of
Malaysian education, stated in his speech at the 27th Annual Federation
Advisory Conference on the 1st to 5th of August 1988 that:

If previously the nation valued education through the aspect of macro,
now they value it from the aspects of micro. Before, they assessed
academic achievement through the number of students with excellent
results in all general examinations, but now they assess how far their
children have acquired complete and good values in order to become
good, harmonious and balanced human beings through the formal
education process. In implementing education, which could lead to
producing good, balanced and harmonious human beings, we should
recognise in detail our national education philosophy. Before, this
philosophy was only contained in speeches and conversation but today we

35 This is what is called “Rukun negara” or the principle of the National ideology.
There are five National Priciples: (1) Belief in God (2) Loyalty to king and country
(3) Upholding the constitution (4) The rule of law and (5) Good behaviour and
Morality.
could afford to be brave enough to write them clearly for the public to read and acknowledge.\textsuperscript{36}

This indicates how society views and values the educational achievements among their children. Importance is placed not only on academic achievements, but also on moral and spiritual aspects; such positive characteristics being vital in the creation of complete human beings or نسائنا ك الكامل. So the objectives of current Malaysian education according to Ahmad M. Said are as follows:\textsuperscript{37}

- Determination, willingness and readiness to live together peacefully and possess awareness, a personality and other values as a Malaysian citizen.

- Respect and obedience in law and order, readiness to work and to do anything to become accomplished, respect individual rights, show good manners and never dispute others rights and respect, and be willing to improve matters by serving the nation.

- To participate effectively in any national development activities.\textsuperscript{38}

In order to succeed in building a disciplined and civilized citizen, a second cabinet committee was established in 1980 to make a thorough examination of the previous cabinet report. This report stressed that non-Muslim students should be

\textsuperscript{36} Education Ministry speech record (1992:102)
\textsuperscript{37} He gave this objectives during his talk to a course and workshop held by Ministry of Education at Imperial Hotel in Malacca on 22\textsuperscript{ed} to 25\textsuperscript{th} June 1996. This course attended by Islamic education and Arabic language lecturers from the Islamic Teachers College.
\textsuperscript{38} The handout sheets of this talk is available at the library in Islamic Teachers Training College, Bangi, Selangor.
taught Moral Education, while Muslim students should be taught Islamic education in normal secondary schools and the Arabic language at National Islamic Secondary School. (NISS)

4.8.1. National Education Philosophy

Although the National Education System (NES), which has been in existence since before independence, already had its philosophy, it was not written in formal official terms. Thus, the present government took the initiative in ensuring that the NES positively achieves its objectives. Consequently, the written national philosophy was published in 1988. This philosophy said:

Education in Malaysia is an on going effort to further develop the potential of individuals in a holistic and integrated manner, so as to produce individuals who are intellectually, spiritually, emotionally and physically balanced and harmonious, based on a firm belief in, and devotion to God. Such an effort is designed to produce Malaysian citizens who are knowledgeable and competent, who possess high moral standards, and who have personal well being, as well as being able to contribute to the harmony and betterment of the society and the nation at large.

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39 See Ahmad M. Said's handout for his talk on 3.4.97 at Kota Bharu Teachers Training College.
40 Ramli, I.P. (1994:126)
The underlying principle and goals of the National Education Policy and the National Education Philosophy are translated into educational programmes and activities to achieve the following objectives:

- To provide pupils with the essential intellectual, affective and psychomotor skills in a holistic and integrated manner so as to produce individuals who are intellectually, physically, emotionally and spiritually balanced and functionally literate.

- To inculcate and nurture national consciousness through fostering common ideas, values, aspirations and loyalties in order to mould national unity and identity in a multiethnic society.

- To inculcate in pupils desired moral values and to promote personality and aesthetic development as well as the sense of being responsible, disciplined and progressive, enabling them to contribute effectively towards nation building.

The National Education Philosophy (NEP) forms the core of the education system in Malaysia. The country must have clear goals in its system and in its educational plan. In line with the national ideology or rukunegara, the NEP initially focuses on a belief in and a loyalty to God. It is theorised that such belief in God dominates the feelings and attitudes of people, enabling them to practise self-control and to avoid the negative influence of inhuman acts and the evil-minded.

In order to ensure that education will produce civilised individuals, a strong fundamental philosophy must permeate educational policy, provision and

41 The first Rukunegara is the belief in God
practice. Education can attempt to function as a solution to various human problems so that people can know and understand themselves. The basic concepts of the NEP should be grounded in three aspects, i.e. ontology, epistemology and axiology. This, the NEP will be manifest in individuals who are morally balanced in judgment and harmony. Such a person will be knowledgeable, honest and respectful, caring for their physical and spiritual health and be able to serve their religion, their race and their nation.

The NEP parameters aim at the following: education as a continuous effort, individual potential development, holistic and integrated potential development, balanced human beings, Physical, intellectual, emotional and spiritual elements. Belief in God and a Malaysian who is intellectually developed, responsible, of good behaviour, confident, able to take care of themselves and contribute towards the harmony and peacefulness of the community and nation.

4.8.1.1. Education as a continuous effort

Education is a process of acquiring and transforming knowledge, good values and expertise. This process occurs continuously from birth until death. In the early stages of education, children receive their basic education at home. They

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42 A branch of thought concerned with the nature of existence
43 These three elements of knowledge are known in Malay society as Shaiat, Ma'rifat and Hakikat. This combination brings in a good outcome. In this context, it is hoped that NEP can afford to shape the character of Malaysian citizen to be a good men/women and at the same time they will give good contribution to build Malaysian nation and perfect man kind.
44 National Education Philosophy white paper issued by the Ministry of Education, Malaysia in August, 1988 p. 08. This government White paper is available at the Division of Curriculum Development Centre, Ministry of Education, Kuala Lumpur.
learn to speak, receive religious guidance, are trained in culturally appropriate behaviour, and become healthy and developed physically. Infants begin their formal education in Malaysia when they are six years old. Throughout the schooling period, children are continuously guided to appropriate values so as to develop a well-adjusted personality. They receive a variety of knowledge and values, whilst their particular talents and abilities are developed. These objectives are mentioned continuously throughout the schooling period.

After leaving school, an individual’s education is still not complete. They continue to learn in order to broaden their knowledge, develop particular forms of thinking, and improve their expertise and civilised behaviour. There is a need to adapt to all kinds of current and future changes.

4.8.1.2. Individual potential development

Education plays an important role in developing potential in individuals. Each potential could develop into a special talent if given a chance to blossom. Hence, efforts to develop potentials in individuals should be planned and implemented systematically and enthusiastically.

4.8.1.3. Entire and integrated potential development
People have a variety of basic needs. There is also the need to live harmoniously on a communal basis in society. In conjunction, man also desires to develop knowledge, aesthetics values and an appreciation of the natural world.

In individual development, needs and potentialities are not developed separately. All aspects of personal development are inter-related, mind and body being inextricably linked. The development of the intellectual, the physical and the spiritual through games and sports cannot be separated from social learning. Acquiring knowledge to play correctly, to gain expertise, to work together, to promote group spirit and to serve the nation are combined to produce a healthy “whole”.

Too often, the attempt to develop a person’s potential focuses on physical needs. A focus should be made on fulfilling intellectual and social needs, to ensure that individuals have an integrated and well-developed personality. In order to mould an integrated personality successfully not only should all potential be interrelated, but it must be developed on a basic premise. This premise in the context of Malaysian national education is a belief in God. Other educational principles must not contradict this religious principle, as this is the first principle of the National Ideology or Rukunegara. Hence, all potential must be developed through human activities, which are based on the religious values and norms, which are practised by the Malaysian community.

45 For example, survival, security, status, self enhancement.
4.8.1.4. Balanced and harmonious mankind

A balanced education entails equal emphasis on all human needs including mind, spirit, health, emotion and physical development. Harmonious training means compatibility and integration between the elements of intellect, spirit, emotion as well as the physical. This will produce peaceful and affectionate people who, are well behaved, have faith and confidence in God, have a peaceful mind and soul, are healthy and active, and work hand in hand with other people of similar and different ethnic origins.

A balanced and harmonious person will have consciousness and awareness regarding tasks and responsibility, and will always try to complete tasks as well as possible. People need to be tough in the facing of difficulties and the working out of just solutions to problems. They need to be able to secure employment to be useful to the community and find ways to improve the quality of life of their ethnic group and nation.

4.8.1.5. Focusing on physical, intellectual, emotional and spiritual elements

The NEP placed an increased focus on the physical, intellectual, emotional and spiritual element. These elements are outlined in the spiritual criteria: be aware and realise there is a creator, be aware and accept responsibility and be responsible, appreciate God’s gift thus building self-discipline and moulding good behaviour. Intellectual criteria are based on a knowledge of reading,
writing and calculating. It is important to enable the expansion of ways of thinking so that individuals can elaborate, distinguish, respond, conclude and produce creative ideas and be able to make use of knowledge about self and others. Emotional criteria: having emotionally calm and controlled behaviour, to acquire and to build love, to acquire a "belonging" spirit and integrated emotions, appreciate and value beauty and art and physical criteria: to take good care of health, to exercise, to improve technical, manipulative and social talents and expertise, to make use of physical abilities and to use them for the development of the community and the improvement of national productivity.

4.8.1.6. Belief in God

Efforts towards a belief in God may produce individuals who are confident that the world and mankind do not exist by themselves, but that there is a creator. This confidence could support the belief that Nature's rules are God's rules, and man should be encouraged to explore natural phenomena. Man must be true in God, be responsible towards God and administer the world for the sake of peace.

Individuals who believe in and obey God must: admit in the existence of God, admit that man and the world do not exist by themselves but are created by God, acknowledge that man is created to prosper the world, realise that man is fully responsible for what he has done to the world, always work towards improving and strengthening religious belief, always work towards improvement and the avoidance of malevolent influence.
4.8.1.7. To develop a Malaysian who is intellectual and peaceful

Malaysian people who are knowledgeable, and confident should love and thirst after knowledge, enjoy reading and practice their learning throughout their lifetime. Once equipped with appropriate knowledge, a Malaysian community should be well behaved, disciplined, practice integration, be moral and self-disciplined. The process of building morality should be based on knowledge, confidence and continuous practise. Citizens must be loyal to God, nation, community and themselves. This will create a productive community, responsible for implementing any task effectively, with quality and without waste. This will result in producing individuals in the Malaysian community who are emotionally calm as a product of a harmonious relationship between themselves and God, between man and nature.

Once individuals are educated, then they can become productive, innovative and administer the country’s natural resources. This will produce citizens who can serve their country by establishing integration among the races and by practising toleration and respecting others. The NEP is accepted by every race in Malaysia, even though in the early stages when it was introduced, there were many and varied opinions about it. Some said that the NEP would force all races with different background and religions to become Muslim. Others said that it would eradicate the identity and culture of other races in Malaysia. However after detailed explanation given by government through many means such as

political speech, newspapers, educational pamphlets and so on, eventually all races accepted.

Returning to the teaching and learning of Arabic language in Malaysia, the introduction of a National Ideology or Rukunegara and NEP where both focused on a belief in God as the important element in the creation of the Malaysian citizen. We see that this is in line with the Malaysian Constitution, which proffers Islam as the official religion of the country. This situation enables government to build not only Islamic schools which offer Arabic language but also other institutions, which are concerned with the development of Islamic religion in for example Arabic language Centres, International Islamic University. Also vital is the school system where the National Curriculum has changed in order to adapt to the NEP policy.

4.9. Conclusion

The education system in Malaysia can roughly be divided into four stages: a) Traditional, b) pre-colonialism, c) colonial period and d) after independence. Traditional education is split into two phases. The first is before the coming of Islam, also known as “primitive education” and secondly, after the coming of Islam. Primitive education was based on Malay society’s way of life. From the earliest ages, Malay society has devoted attention to the training and upbringing of the younger generation. However, such training was restricted to an initiation into tribal customs and practice in activities such as hunting, fishing and fighting, upon which the well-being and security of the tribe depended. After the
coming of Islam in the 12th century, the situation changed. Malay society started
to bring up their young generation in an Islamic way. The education then
focused on the teaching of Islamic knowledge, how to worship Allah and the
acquisition of the basics of Arabic language through Qur’an reading.

Religion and language are closely related. Nearly all religions in the world had
an important role in spreading languages. The Jewish faith has spread Aramaic
and Hebrew. Christianity had spread two established languages: Latin and
Greek as well as English. In the context of Islam, without doubt, it has been
causal in the spread of Arabic to vast regions of Europe, Africa, Oceania and
Asia in general and to Malaysia in particular. At the same time, Arabic has
influenced native languages such as Persian, Hindustani, Turkish and Malay.

In the context of the development of Arabic in Malaysia, it was taught together
with Islamic knowledge when the first ordinance of education was enforced in
1962. This is the result of several recommendations made by the Razak and
Rahman Talib Reports. However, it was soon recognised as a separate subject
taught at the government-aided schools in 1978 when national Islamic
secondary schools were established. This is a result of the recommendation

The development of Islamic education and the teaching and learning of Arabic
was strengthened when the NEP was introduced in 1988 in order to counter the
moral decline among teenagers. The NEP is the government policy, which
focused on the belief in God with the hope that Malaysia would be an
outstanding example of a multiracial country where the different racial groups work and live harmoniously together.

The factors mentioned above had a direct effect on the development of Islamic knowledge and Arabic language. This took the form of education policy change as well as the introduction of the “Integrated Secondary School Curriculum” (ISSC)\(^4\) and “Languages Cross Curriculum”. According to this new strategy in the education system, Islamic knowledge and Arabic language periods were increased from two hours per week to six hours per week plus one hour practical outside the classroom.

It can be said that the seventies witnessed a radical change in society towards a more Islamic environment especially in the education system. This took the form of the establishment of several education institutions, which offered the subject of Arabic language. These institutions are: International Islamic University, the Arabic Language Centre in Kelantan, and the most important of the institutions, which focuses on Arabic language, is the Islamic Teachers College. These institutions will be described in detail in chapter five.

\(^4\) ISSC is a courageous effort made by government to Islamise the secular knowledge like science, geography, mathematic, history and so on. In fact, the use of word “Integrated” here is a strategy and a mechanism through which the ultimate objective i.e. the establishment of an Islamic system of the National Education Policy may be achieve. In the light of this strategy, the teachers who teach whatever subject other than Islamic knowledge must relate to the power of God. For example, teacher who teach science subject under the topic of “How the rain is formed”, he/she must relate this theory with the power of Allah.
CHAPTER FIVE

ARABIC TEACHING IN THE NATIONAL ISLAMIC SECONDARY SCHOOL (NISS) AND THE SYSTEM OF ASSESSMENT

5.1. Introduction

As mentioned earlier, the teaching of Arabic in Malaysia started in the fondoq institutions. Another institution, which is known as a madrasah, emerged in the early nineteenth century. These two institutions played the same role, that of teaching Islamic knowledge and the Arabic language, using traditional methods. This situation, however, has completely changed due to the fluctuation of economic, social and political affairs in the early twentieth century. As mentioned in chapter three, the Islamic schools or madrasah are divided into a number of categories\(^1\). The National Islamic Secondary School (NISS) is among them and they are considered to be a modern institution where Arabic is taught as a foreign language. This teaching is based on contemporary objectives using modern methods and approaches. Thus, this chapter deals with the development of this kind of school in terms of its methods and approach to teaching and its syllabus for Arabic language study. We shall consider first of all the reforms and innovations, which have taken place in the teaching of Arabic.

\(^1\) Please refer to chapter three in this thesis
5.2. Reform movement in the teaching of Arabic in Malaysia

The discussion in chapter three of this thesis indicated that the teaching and learning of Arabic in Islamic traditional institutions i.e. fondoq and madrasah is not really "teaching and learning" Arabic as a foreign language from our modern perspective. On the contrary, the teaching of Arabic in such institutions was, generally speaking, one of the programmes of the study of Islamic, a study which is obligatory for every individual Muslim. Coincidentally, Islamic sources then could only be found written in Arabic language. So, Malay Muslims who wanted to read these sources had to learn Arabic.

For the purpose of reading and understanding these resources, students were required to be very adept not only in Arabic grammar, but also in knowledge which is related to the Arabic language, such as Balāghah (rhetoric) and manṭiq (logic). Consequently, the Arabic language was first introduced through a detailed analysis of its rules of grammar, followed by application to the task of translating sentences and texts into the Malay language. Therefore, learning the Arabic language was nothing more than memorizing grammar rules in order to understand and manipulate the syntax and morphology (النحو والصرف), with little or no systematic attention paid to listening and speaking.

Now however, the methods of teaching and learning Arabic language in Malaysia have entered a new phase of rapid change during the last two decades, when both the objectives and the methods of teaching this language have shifted from "reading
comprehension” to “oral proficiency”. Students are no longer expected to have mastered Arabic grammar and its literature, but they are required to be more skilled in using Arabic language for communication. The change of objectives in the teaching of this language has led to a change of method and approach. As both methods and approach have a close connection with the instructors, there is a need for change in the teacher training programme, and also there is a need for a new system of assessment to measure the students’ achievement in this language.

There are many factors, which contributed to the radical change in this field. The first and the most important of these factors was the awakening of Islam, which has spread rapidly throughout the world in general and the Islamic countries in particular. With this awakening, the Arabic language has commanded attention as a language to be learnt and spread not only because of its significance in the study of the Qur’an and Hadith, were written in this language, but also because Arabic language constitutes a means of communication among Muslims. In addition to this, the Arabic language is necessary for uniting these great nations intellectually, spiritually and socially into one nation. It is important to realise that the Arabic language is also a cultural heritage shared by the entire Islamic population of the world. In addition, the Arabic language was utilized for a long period of time to record the great contributions eminent Muslim thinkers made in the fields of science, literature and the arts.

For these reasons, the number of Islamic movements grew by leaps and bounds in Malaysia in the early nineteen seventies. Among the most influential was the national union of Malaysian Muslim students or as its called in the Malay language Persatuan

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2 See Madkor (1985:03)
3 See Ibid P: 04
Kebangsaan Pelajar Islam Malaysia. This movement, commonly known as PKPIM, has played a prominent role in political and campus affairs ever since its establishment in 1961. It was the first student involvement in propagating Islam in Malaysia since the country gained independence from the British colonist in 1957, when secularism was very strong. This union, called on the government to provide for the immediate application of Islamic law and the improvement of the teaching of Islam and Arabic in the country. It cannot be denied that the motivation for the establishment of this union came from the political and Islamic movement in the Middle East, especially in Egypt.

This student union was the forerunner of several Islamic movements that are now in existence such as Malaysian Muslim Youth Movement (Angkatan Belia Islam Malaysia). This Islamic movement, which is commonly known as ABIM has done much to promote alternative approaches to Islamic thought and its ideas have received widespread support and attention from nearly all categories of Muslims. ABIM has made a lot of changes especially in the use of Arabic language. For example, the expression “annual meeting”, previously known in the Malay language as (perhimpunan tahunan) has been changed to the Arabic phrase. al-mu’tamar al-sanawi. This movement also encourages its members to use Arabic language in their daily lives such as the greeting phrases like أهلا وسهلا (ahlan wa sahlan, hello, welcome) فضل (faddal, please) يا أخي (yā akhi, O my brother) and so on. This practice can be seen in other areas in economics and business; for example, several terms in these fields have been changed to Arabic words. For example, one of the insurance companies uses an Arabic name for its firm.

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A number of banks and financial institutions have followed this example such as Bank al-muraba'ah. Another bank uses Arabic word for its activity i.e. Bi' bithaman ajil (a scheme of mortgage).

The above mentioned example shows that the status of Arabic language in Malaysia is improving and its influence is increasing. As a result, it is no longer seen as a dead language, which must be studied in the traditional way but rather as a living language, which can be used in economic, business and political and social life. In other words, the Arabic language is beginning to be used not only by Islamic scholars who are responsible for religious affairs but also by experts in other fields and ordinary citizens.

The principle underlying the activities of these movements is to propagate Islam by means such as discussions, public talks, conferences and so forth. On 2-4 April 1972 the first Malaysian Islamic Education Conference was held in Kuala Lumpur on the suggestion of these Islamic movements. There were many representatives from various associations, government agencies, the teaching profession and individuals who were invited to take part. A resolution recommending the improvement of the teaching of Islam and the Arabic was among others, which were passed at the conference. From the above facts, it can be concluded that the period of the early nineteen seventies was a turning point in the history of Islamic and Arabic education in Malaysia.
As time went on, this reform gathered momentum due to the changes which occurred in government policies especially after the "Cabinet Report" in 1974. In this report (in one clause of the new Islamic education act passed by parliament) the term "Islamic knowledge", which was used in previous education acts, was changed to the new term "Islamic education". This meant that pupils in every level of education should not only study Islamic knowledge but also be educated and trained in how to practise Islamic teaching in their everyday lives. As a consequence of this, the government decided to build National Islamic secondary schools.

5.3. National Islamic Secondary Schools (NISS)

The idea underlying the establishment of this kind of religious school is to offer an alternative to Muslim parents who are interested in educating their children in Islam as well as secular subjects. It is important to note that the Malaysian government realised that up until this time, Muslim children experienced a situation where the quality of religious knowledge they had received at traditional Islamic schools did not prepare them adequately for the modern world. They were not taught a proper concept of Islam. In other words, they learnt Islamic knowledge solely for the purpose of worship rather than to enable them to gain as well the knowledge they needed to enable them to develop their nation and country. These circumstances had led to a situation where the Malays could not compete with the other races that live in this country as its citizens, especially the Chinese who had already preceded the other races in seeking knowledge. In a country, which was supposed to be an outstanding

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5 The year 1974 witnessed an important change in Malaysia when the second Prime Minister Tun Abdul Razak made a whole revision on government policies in one Parliament Session. The Education Act 1961 has been amended in order to give more attention to the Islamic education and the teaching of Arabic.
example of a multiracial one where the different racial groups worked and lived harmoniously together\(^6\), the above situation i.e. the imbalance of knowledge should not occurred. On the contrary, the government hoped that all races should receive the same right in all aspects especially in education. For this reason, Malaysian government has directed the Ministry of Education to identify a number of religious secondary schools, which was then funded and administrated by "the Islamic Councils" or it is commonly known in the Malay language as \textit{Majlis Agama Islam} in each state throughout Malaysia to be taken over and administrated by the Ministry of Education, Malaysia (MEM).

On the first of January 1977, thirteen Islamic secondary schools, which had been under the administration of the Islamic Councils in some states\(^7\), were taken over and put directly under the administration of the Ministry of Education and fully funded by this Ministry. These schools were to be called the National Islamic Secondary Schools, and the Ministry of education, Malaysia continues to set up more schools like these every year. At the present time there are thirty-two such schools in the country.\(^8\)

5.3.1. Organization and administration of the schools

In terms of organization, these schools are divided into two categories: (1) fully residential schools (2) semi-residential schools. The former are called \textit{Sekolah Asrama}

\(^6\) See Abraham Collin E.R. (1997: 02)

\(^7\) These first thirteen the National Islamic secondary schools are two in Perlis, Three in Penang, two in Malacca, one in Terengganu, one in Johore, two in Kelantan, one in Sabah and one in Sarawak.

\(^8\) Please refer to chapter three in this thesis.
Students who are accepted in this kind of schools are required to stay in the school hostel. These are the National Islamic Secondary Schools of Labu, Negeri Sembilan, the National Islamic Secondary School of Kajang, Selangor and Kolij Islam Kelang. The latter is called Sekolah harian berasrama or in Arabic المدرسة اليومية الداخلية. Students who are accepted in these have a choice whether to stay at the school hostel or stay at home with their parents.

These schools are administered by the “Islamic Education Division” or as it is commonly known in Malay, “Bahagian Pendidikan Islam” (BPI). This “Division” received its new name in 1997 i.e. the “Department of Islamic and Moral Education” or “Jabatan Pendidikan Islam Dan Moral” (JAPIM). This department is a government agency under the Ministry of Education. Its main task is the management of Islamic education and it provides strategic planning and specific training in strategic management for Islamic education managers.

The annual Report of the Ministry of Education issued in 1998 said that the Ministry of Education gave special attention to NISS in order to make sure they were successful in educating children and providing comprehensive monitoring and consultation.

“This year, the quality of education in NISS focused on providing a comprehensive monitoring and consultation to all NISS through a special mentor programme known as Consultation for Excellence in NISS. In this programme, each officer in the Islamic and Moral Education Department...
became a mentor to NISS and provided linkage between the school and
department in problem-solving and communicating new ideas"9

This department has three divisions i.e. Management, Dakwah and Leadership, and
Curriculum. The curriculum division is responsible for the development of Arabic
language teaching at NISS and other schools under MEM. The Annual Report of
MEM stated:

“In 1998, the 2nd year of implementation of Arabic for the Primary School
New Curriculum, the department also provided special support to teachers
from schools implementing Arabic as an elective in its trial stage”.10

5.3.2. Admission and selection of students

As secondary schools, NISS accept students who have completed six years study at
government primary schools in Malaysia with good results in the Primary School
Evaluation Test or (Ujian Penilaian Sekolah Rendah) (UPSR). Because the
competition for places at these schools has increased over the last few years, the
Ministry of Education, Malaysia through the Department of Islamic Education and
Moral (JAPIM), has imposed additional requirement on students who wish to enter
them. From 1990 onward, any student, who wishes to enter NISS, must sit a special
“Qualification Test”. This test is intended to measure his/her ability in reading and
writing basic Arabic letters and the Jawi script. It is hoped that all students who show

10 Ibid P:104
sufficient ability in this area of knowledge, will be able to learn Arabic easily in these schools. On the other hand, students who want to apply for admission to these schools must also show good qualification in other subjects such as Science, Mathematics, Geography and English language. Students who study at these schools are expected to excel in both religious and secular subjects. As mentioned earlier, the purpose of the establishment of this kind of school is to educate students not only in religious knowledge but also in subjects, which will enable them to survive and succeed in the modern world.

5.3.3. Selection of teachers and its main problem

Unlike other Islamic Secondary Schools, which offer only religious subjects, the National Islamic Secondary Schools offer both religious and non-religious or secular subjects. Thus, the teachers must also be from two specialities i.e. religious and/or Arabic language teachers, and teachers of secular subjects. It must be stated here that according to common practice in Malaysia, Arabic teachers comprise those who have not specialised in the language and have little interest in its mechanics. However, the lack of suitably qualified and committed staff has led to the arbitrary selection of graduates from Middle Eastern universities. This is one of the major problems associated with the teaching of Arabic in Malaysia.

Zainal Abidin (1990) expounds this problem, which is encountered by the "Department of Islamic Education", (a government agency, which is responsible for
the teaching of Islamic knowledge and Arabic language) is the lack of qualified Arabic language teachers. He mentioned in his paper work as follows:

Translation: The main problem faced by this department up to now is the lack of teachers who have specialised in Arabic language and the teachers who are teaching Arabic today do not possess Arabic qualification; in addition to this they also do not have the motivation to be Arabic teachers. The number of teachers who are teaching Arabic language today is 303. Just forty teachers out of this number specialised in Arabic language. This means the number of Arabic teachers who are qualified, constitute only 13% of the total.

It is evident that the lack of qualified Arabic teachers is becoming a big problem for the government. Many attempts have been made by the government to solve this problem. Among these attempts is the establishment of co-operation with the authorities who are responsible for promoting the Arabic language, whether at a national or international level. At national level, the Department of Islamic Education set up the co-operates with local universities to send a number of Arabic teachers to

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11 His paper work entitled: "تعليم اللغة العربية في مدارس وزارة التربية بمالزيا" which presented in Arabic language Seminar which held at International Islamic University, Malaysia in August 1990 P: 13.

12 Zainal Abidin (1990:13)
be trained in the new methods of teaching a second language. On the international level, this Department sent a number of teachers to overseas universities such as the University of al-Malik Saud, Riyadh, the International Arabic Language Centre in Khartoum, Sudan, the University of Salford, the University of Leeds, the University of Exeter and the University of Wales, Lampeter in the United Kingdom.

5.3.4. Syllabus and its contents

In principle, the syllabus applied in NISS is the one, which was designed by the Department of Islamic Education under the Ministry of Education. (After the NISSs were taken over from the Islamic Affairs Council under the local state governments). Before this syllabus was designed, two main factors were taken into consideration:

1. The principles and foundations for the educational environment. In this case, the meaning of the educational environment is the current situation in Malaysia. For example, Malaysia today needs the contribution and support of its citizens especially Malays. This factor must be considered in the formation of a school syllabus.

2. Response to the needs of the present situation in the fields of study, which give students an opportunity of further study in Arab countries. For this reason, the Ministry of Education, Malaysia has adopted the syllabus from Arab countries especially from the University of al-Azhar in Egypt as a pattern to help design the syllabus for non-Arabic speaking students.
5.3.4.1. Contents of the syllabus

Between 1987 and December 1989, the syllabus for Arabic in NISS was altered from the existing syllabus to an integrated one. This new syllabus includes the four aspects of language skills: listening, speaking, reading and writing as well as related skills such as the understanding of Arabic proverbs and so on. However, these four skills must be adapted to the needs of standard Arabic grammar. The details of this syllabus are as follows:

1. Listening and speaking. With the acquisition of these two skills, it is hoped that students are enabled to:

   1.1. Listen intently to the sounds, and intonations used in various situations and distinguish the differences between them.

   1.2. Listen and understand Arabic words, sentences and phrases in the conversation.

   1.3. Listen and understand the verses from al-Qurʾān.

   1.4. Listen and try to follow what is being read or recited from the Qurʾān.

   1.5. Listen and understand facts, ideas and argument in Arabic language.

   1.6. Receive orders and instructions and try to deliver them to others.

   1.7. Express greetings to friends and further replies.

   1.8. Pronounce the numerals and use them correctly.

   1.9. Deliver announcements, news, speeches, greeting, condolence and reports.

   1.10. Ask questions to glean important information produced by the mass media.

   1.11. Ask questions in order to interpret orders, commands and instructions.
1.12. Ask questions on various listening subjects to identify their purposes generally.

1.13. Explain meanings, synonyms, sentences and phrases.

1.14. Describe important points, ideas, events and themes on various subjects.

1.15. Explain ideas using visual aids, slides etc.

1.16. Explain individual and social events in certain situations as well as current issues.

2. Reading. Within this skill, students are hoped to be enable to:

2.1. Read poetry and prose with correct pronunciation of the Arabic sounds and intonation.

2.2. Read and understand various synonyms, sentences and phrase.

2.3. Read al-Qur'ān properly and correctly. (Following the rules of reading al-Qur'ān, علم التجويد)

2.4. Read al-Qur'ān and understand its meaning.

2.5. Know how to look up the words in dictionaries.

2.6. Read silently on various subjects and understand them as well as recognise the roots of words by using dictionaries.

2.7. Read silently various materials and understand ideas, facts and conclusions from those materials.

2.8. Read conversation and participate in role play.
3. Writing. After mastering or manipulating this skill, students are expected to:

3.1. Write sentences and paragraphs in a clear Arabic handwriting. In this respect, students are expected to manipulate at least one or/and two kind of Arabic writing such as *Nasakh* (خط النسخ) or *Raq`ah* (خط الرقعة).

3.2. Dictate sentences and paragraphs (poetry or prose) correctly.

3.3. Complete paragraph by using correct words, phrases, proverbs and familiar quotations.

3.4. Fill in any form with correct information as required.

3.5. Make a note of what has been heard or read from any source.

3.6. Write sentences, paragraphs and essays with correct grammar rules.

3.7. Summarise text from various source.

3.8. Build sentences with their parts: *jumlah khabariyah* and *insh`aiyah* imperative, prohibitive and vocative.

3.9. Write a variety of letter forms such as formal, informal etc.

3.10. Write announcements, news, dialogues, statements and speeches.

3.11. Translate an essay from Arabic to Malay and from Malay to Arabic.

3.12. Write an essay on various topics such as reports, imaginative stories, true stories and conversations.

3.13. Write down the declension *العُراب* of the words and sentences.

4. Sound System or Phonetics. By learning this system, students are expected to:

4.1. Pronounce and distinguish between Arabic alphabet sounds and master the sound of consonants *الصوامِّت*.

4.2. Master the sound of vocals and the outlets of Arabic letters.
4.3. Master the attributions of Arabic letters صفات الحروف. For example Mahjūr and mahmūs. As for the former is the sound in which the contact (in the larynx) is made and the breath nafs is not at all involved during the voicing sawt. This is the state of the throat and mouth in the articulation of mahjūr sounds.

5. Grammar.

Grammar is an important source of practising the language. Therefore the teaching of it must be planned carefully in order to develop right usage of language. This grammar is divided into three parts: morphology, syntax and pronunciation and intonation. The topics for grammar learning are as follows:

5.1. Morphology:

5.1.1. Noun and its parts

5.1.2. Verb and its parts

5.1.3. Particle and its parts

5.2. Syntax النظام التركيبي:

5.2.1 Nominal Sentence

5.2.2 Verbal Sentence

5.2.3 Phrase

5.2.4 Position of declension حالات الأعراب. It covers nominatives, accusative, genitive and appositive.

5.2.5 Numerical
5.2.6 Annexation

5.2.7 Vocative

5.3.5. Textbooks

When the Ministry of Education first took over the NISS from the Islamic Council in each state in 1977, the schools used various types of textbooks for teaching Arabic. In other words, in the beginning, NISS used the same textbooks as they were used when NISS was under the Islamic Council. As observed, the method of teaching Arabic in NISS before the Education Ministry took them over was “grammar and translation”. Accordingly, the textbooks reflected this limited method. The administration by the Education Ministry perceived a need for changes in objectives, in examination systems and in the material resources that available for pupils.

In order to fulfil this need, the Ministry of Education has published a new textbook called "al-‘Arabiyyah" العربية. This textbook was written by selected experienced Arabic teachers from various institutions in Malaysia under the supervision of language experts from ISESCO, Prof. Dr. Maḥmūd al-Ḥijāzī, Dr. ‘Alī al-Qāsimī and others. The detail of this textbook and its contents are as follows:

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5.3.5.1. General description of textbook

1. This book has five volumes: three volumes for lower secondary school (from form one to form three) and two volumes for intermediate level (from form four to five), together with five extra reference books and guide books for teachers. Each volume contains twenty lessons. Each lesson has its own text and various integrated drills. The additional books contain topics for conversation, some new texts for reading as well as drills to train students towards the new approach in the examination system for foreign languages.

2. In every volume of this book, the authors consider the integration of language skills and grammar, the latter being gradually integrated in the first volumes, so that the student learns the grammar in a practical context rather than a theoretical one. In the first two volumes, listening and speaking skills are the main focus. The skills of reading and writing are only taught in the second volume after the student has mastered the first two skills. Learning syntax *al-naَfw* systematically as a subject appears only in volumes four and five. For this reason, in these last two volumes, after every lesson, there is an explanation of a grammar point followed by appropriate exercise.

3. In the first three volumes, the Malaysian environment is used as the basis for selecting topics as the contents of the book. In the first volume the topics echo Malaysian daily life. In volume four however, the subject matter embraces Islamic and Arabic culture such as the importance of learning or seeking knowledge in Islam, life in Islam, the importance of maintaining
health, Arabic Islamic civilization and the modern world. As for volume five, the topics have become more advanced such as society, economy, pilgrims, Islamic value, learning and survival of the nation (Ummah). This book is used to teach students Islamic education and Islamic value by concentrating on Islamic topics such as Islamic value (al-akhlaq al-Islamiyah), worship in Islam and Islamic festivals together with some verses from al-Qur'an. In addition, any value that is non-Islamic is not referred to in this book.

5.3.5.2. The linguistic content

The vocabulary selected for this textbook is based on the following factors:

a. Experience in writing a book for teaching Arabic to non-Arabic speakers in another language. For example, experience in writing a book for teaching Arabic to English-speakers.

b. The frequency of words appears in this textbook according to the usage in Malay society. For example, the word “rice” ذرة، “coconut” نارجيل، “buffalo” جاموس and so on. Such words appear more often than other words, which are not familiar in Malay society such as “bread” خبز “milk” لبن, “apple” تفاح and so on.

c. The topics of the lessons usually cover culture and Islamic religion.

These vocabularies are taught in standard Arabic (not colloquial) عامة. In addition, the words are those used and understood by Arabs in all Arab countries. This

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14 However, some scholars like Calderbank, suggested that it is better to start teaching Arabic to non-Arab speakers with colloquial. See Agius (1992:04).
is to help students to express their own opinions on the environment, society and modern needs, using a standardised communication.

2. The vocabulary selected to be taught to the students in this textbook amounts to some five thousand words. The detail is divided as follows:

<table>
<thead>
<tr>
<th>Volumes</th>
<th>Vocabulary</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>600 Arabic words</td>
</tr>
<tr>
<td>Two</td>
<td>600 + 250 Arabic words from <em>kitāb al-mukhtar</em> (EB)</td>
</tr>
<tr>
<td>Three</td>
<td>600 + 250 Arabic words from EB</td>
</tr>
<tr>
<td>Four</td>
<td>850 + 400 words from EB</td>
</tr>
<tr>
<td>Five</td>
<td>850 + 400 words from EB</td>
</tr>
</tbody>
</table>

3. The cultural content

It is important to realise that the new trend for the teaching of foreign language is to include the cultural aspect in its study programme. This is achieved through the textbooks. By doing this, the role of the teaching of foreign language is not only as a conveyer of language skills, but also as a cultural information system, which can offer further interest and enjoyment.
In this context, the authors of this textbook have included the cultural element, which is related to two aspects i.e. religion and Malay culture. Although these two aspects of cultures are not equally represented in every volume, they generally serve a comprehensive aim. Hence we can see that the content of the book in the first three volumes is about everyday activities, which are relevant to the environment of Malaysia, various in Volume four and five, the focus is on Islamic religion and its civilisation or الحضارة الإسلامية.

Religious elements have been inserted and the theories of Islam are thoroughly explored, although this is not obvious in the first three volumes.

The details of the contents are as below:

Volume One:

a. Personal information: Introducing each other, Birthday, Sex (male or female), country, religion and address.

b. Family: My family, Our house, Living in the house, Two sons, In the evening and so on. 

These topics give a picture of Malaysian family culture.


d. School: Students, Teachers, Class.

e. Hobbies: My hobby, Sport, Vacation.
Volume Two:

a. Islam: Islamic festivals such as Prophet’s birthday, Friday prayer, al-Mudun al-mashhūrah, (the famous Islamic cities) and Islamic historical places:

الموضوع عن الإسلام مثل الأعياد والمدن المشهورة والأماكن التاريخية في الإسلام

b. Manner or Behaviour: Cleanliness, A healthy mind in a healthy body, Helping A Muslim.

الأخلاق والسلوك مثل حب النظافة، الجسم السليم في الجسم السليم، مساعدة المسلمين and so on.


5.4. Arabic language syllabus used in NISS

Syllabus used in NISSs should be reviewed in conjunction with a detailed discussion on the language syllabus in general and the comment on the syllabus used in NISS in particular. Unlike the teaching and learning of other subjects, the language-teaching programme has a special syllabus and teaching methodologies. Thus, this section deals with the language syllabus in general.

5.4.1. Language syllabus in general

It is generally recognised that in any language-teaching programme, the syllabus, whatever form it takes, is an important aspect needed at least for the guidance of
teachers and for students’ assessment. On the other hand, a syllabus is required in order to achieve effectively two elements: pragmatic efficiency (economy of time and money), and pedagogical efficiency (economy in the management of the learning process).

In this respect, it is important to review the types of language syllabus available at present. The “language syllabus” in terms of the basis on which it is constructed, can roughly be divided into three main categories: content-based, skills-based and method-based syllabus\(^{15}\). A content-base syllabus is constructed on the basis of content, which can be sub-divided into linguistic, situational, topical or functional/notional. While skills-base syllabus is constructed on the basis of language skills, which include receptive skills (i.e. reading and listening) and productive skills (i.e. writing and speaking). Skills-based syllabus could also be constructed on the basis of the process by which skills are acquired. The third kind of syllabus is the method-base one. This syllabus is designed on the basis of either the process by which language is learned or the task by which the acquisition of language system unconsciously occurs\(^{16}\).

5.4.2. Comments on NISS syllabus

Having examined the syllabus and textbook used in NISS, it can be categorised as the “Content-base” syllabus, which is constructed on the detail of Arabic grammar and is followed by the vocabulary. If we look closely at the syllabus used in NISS, we can examine its purposes as follows:

\(^{16}\) White (1988: 46)
1. The teaching and learning of the Arabic language in this kind of school is obviously different from that in the Islamic secondary schools under the administration of Islamic Council in every state in Malaysia.

2. Learning Arabic in NISS attempts to combine learning Arabic for religious and for specific purpose. It endeavours to educate students in the Arabic language so that they can use this knowledge to understand al-Qur’ān, Ḥadīth and other religious sources. More than that, the student will appreciate and take pride in the Arabic language as the language of the Holy Qur’ān. At the same time, it also aims at educating students in Arabic as one of the means to acquire knowledge. Nevertheless, this syllabus did not ignore the importance of communication in Arabic although this country is not an Arab country. Therefore, learning Arabic for general purposes i.e. speaking, listening and reading have been inserted in its purpose so that students can communicate among themselves in Arabic.

3. The main idea of these purposes is to make Arabic in NISS a practical language and not a “subject” to be learned by the students as has happened in other situations such as the fondoq and madrasah. Arabic is also intended to be a “tool” in communication for those who are in an Arabic speaking country or when they travelling and meet Arabic speakers.

4. Looking at the textbook used in NISS i.e. “al-‘Arabiyyah” there are apparent moves towards the fulfilment of these purposes. It tries to make Arabic a living language, which is spoken by teachers and
students. It changes some of the teachers’ attitudes toward this language. In the past, teachers taught solely rules of grammar, giving little scope for the creativity of either instructor or instructed.

5.5. System of assessment

It is generally recognised that in any study programme, whether it be linguistic, scientific or any other subject, assessment has always been considered as the indispensable equipment to ensure the success of the programme. Assessment plays an important role in measuring the achievement of students during certain times at certain levels of their study.

Besides being a means of evaluating the success of any programme of study in general, assessment is also recognised as a tool to ensure the effectiveness of a language syllabus in particular. Thus, the discussion of a syllabus will not have been completed without the discussion of the assessment. This discussion is continuation of the earlier discussion of language syllabus.

As mentioned earlier, there are three types of language syllabus (please refer to section 5.4.1 in this chapter). The skills-based syllabus is thought to be the most appropriate to the teaching of Arabic as a foreign language in Malaysia and the time has come for every board, authority party or agency to change from the traditional Arabic language syllabus, which is based on the content of Arabic grammar rules, to the new language syllabus, which is based on skills or proficiency. This new type of language syllabus must be applied in all kinds of institutions, centres and schools.
offering Arabic language in Malaysia especially NISS. Although some parts of the Arabic language syllabus used in NISS has been designed based on skills, it covers only the four language skills i.e. listening, speaking, reading and writing were covered. The other areas of linguistic studies such as grammar, phonetic and the assessment system have not yet been addressed. Assessment is thought to be the most important area requiring change as it is so closely linked to the others, any attraction to the assessment system will create an overall effect. Therefore, this section will deal with the new system of assessment where students' abilities are measured by the stages of proficiency rather than the content of linguistic knowledge. This new system is known today as “proficiency approach”.

5.5.1. Proficiency approach to the teaching of Arabic

There are several ways of measuring ability in foreign languages performance. According to the traditional methods like grammar-translation, the ability of the learners was measured by their success in reading and comprehending texts. This meant if a learner could read and understand the text well, then translate it into his/her own language, that student was considered to be of high ability in the foreign language. No attention was paid to his/her ability in speaking and listening. Consequently, Arabic language learners did not receive a “rounded” education when they studied Arabic. Those learners of other languages however, such as French, German etc. gained fluency in speaking and listening to the target language.

Those who are involved in the Arabic language teaching profession have begun to be aware of these problems. They found that students of Arabic have very little ability in
speaking. In fact, they cannot do anything with the language they have learnt. Thus, they have difficulty in dealing with the basic survival aspects in daily life. For instance, they may face difficulties in giving and asking for information, describing things and understanding instructions. It is a fact that students of other languages like English, French etc., have the ability to do at least some things with the language in real life situations. These students experience the problem in telling their friends about daily activities such as reserving a hotel room or buying a train ticket or asking for information.

These shortcomings led individuals, linguists, educational movements, school administrators, curriculum designers and Arabic teachers in Malaysia to take the initiative in solving such problems. Consequently, a series of seminars for improving the teaching of Arabic in Malaysia were held from time to time. Eventually, an agreement was reached in a seminar, which was held in June 1984 in Kuala Lumpur. This seminar was attended by Arabic teachers and representatives from agencies, who are responsible for the teaching of Arabic and Islamic knowledge. One of the resolutions concerned the change of the system of assessment in Arabic language teaching at all levels including NISS. This new assessment system is the “proficiency approach” in language teaching programmes or as it is commonly known “Proficiency Guidelines”

The proficiency approach of the Arabic teaching programme first emerged in the late seventies, and its continuing popularity in the eighties, has shaped the
teaching/learning process of foreign language in many ways\textsuperscript{17}. The proficiency approach is a new phenomenon in language teaching/learning, which emphasises a balance between content, linguistic and sociolinguistic accuracy. In other words, the system of assessment, method of teaching and instructional material developed according to this approach should satisfy these requirements. To get a clear idea of how to use this approach in the Arabic teaching programme, one should look thoroughly at the system of assessment in Arabic teaching in the past and make comparisons with this system.

There are four language areas, listening, speaking, reading and writing. These four aspects of language are called "language skills" in the teaching/learning of a foreign language. The guidelines were based on these four skills of language. Each skill has its own level of proficiency, which is measured by the students' abilities to use Arabic in daily life.

The guidelines are divided into four main levels: Novice, Intermediate, Advanced and Superior. This means each linguistic skill is divided into these four levels. Novice and intermediate are subdivided into three levels; low, medium and high. Advanced is divided into two levels: advanced and advanced plus. The superior level is not divided because students who have achieved this level can be considered as expert users of Arabic. They have full command of the language appropriate, accurate and fluent with complete understanding. They are able to understand, speak, read and write effectively in most formal and informal exchanges on practical, social, and

\textsuperscript{17} See article by Lutfi Hussein entitled A Proficiency Approach to Teaching Colloquial and Educated Spoken Arabic. This article was published in Educated Spoken Arabic: What, Why, How? Proceeding of the Leeds University Workshop July 1990, edited by Agius Dionisius and Shiviel Avihai, University of Leeds, Department of Modern Arabic Studies, (1992 :17)
professional topics as do native speakers. The examples of this guideline are as follows:

First guideline is “Novice”:

This level is characterised by the ability to communicate in Arabic in an extremely limited way. Students at this level can only understand general meanings in very familiar situations. They frequently have problems in understanding and expression. They can only understand a few words of the native speaker, which are very common and have high frequency in social conventions for example: 

أهلا وسهلا، كيف حالك؟ طيب، أين كنت؟ تعال، أين موقف الباص، أين محطة القطار؟ أنا طالب، أنا درست العربية، أنا أحب البرتغال، etc. They also can understand and say the names of well-known cities and Arab countries like:

قاهرة، خرطوم، عمان، تونس، المغرب، جزائر and so on. Normally, a person who wishes to study Arabic but has no basic knowledge of the Arabic language is put in this category.

Second guideline is “Intermediate”:

Arabic students at this level can understand short conversations especially on a daily life topic. They can be called “modest Arabic language users”. They have partial command of the language and can cope with the overall meaning in most situations. Though they are likely to make many mistakes, they are able to communicate with people in their own field. It means if they are students at History Department, they can
only talk and describe the words, which are relevant to their study. They are able to ask and answer simple question like:

"متى نالت ماليزيا استقلالها؟ ما اسم ماليزيا سابقاً؟ ما اسم وزير التربية لماليزيا؟ من هجومان عبد الناصر؟ ماذا سيكون بعد الدراسة؟ أيين تقع مصر؟"

Third guideline is "Advanced":

Students at this level are able to communicate with native speakers and they can read and write with consistent understanding. They have fully operational command of the language with only occasional unsystematic inaccuracies. In other words, they can communicate with native speakers without making many grammar mistakes. They can also talk in a general way about topics of current events and academic activities. They can tell stories, describe things and explain their problems to their friends in past, present, and future time in both negative and positive form without making many mistakes. For example they can talk about their family and so on as follows:

أُسرتي تتكون من أبي وأمي وأختي وأخوين. أبي يعمل في الجامعة وأمي تعمل في مدرسة. آخي الكبير يدرس في خارج البلاد وهو يدرس اللغة العربية وأختي الكبيرة تدرس في أحد الجامعات في ماليزيا. وأختي الصغرى يدرس في المدرسة الثانوية الإسلامية في كوالالمبور وأختي الصغيرة تدرس في المدرسة الابتدائية في كل يوم أبي وأمي يذهبان ليالعمل بالسيارة.
Fourth guideline is "Superior"

This is the highest level in this new system of evaluation. Students at this level are able to read newspapers, articles and other printed materials in Modern Standard Arabic (MSA). They can also follow or take part in arguments, discussions and debates. They can be called very good or expert Arabic language users. Their ability in communication is almost the same as that of native speakers.

5.5.2. Advantages of this approach

As these guidelines are the result of observation and inspection made by those who are involved in the Arabic teaching profession, it is possible that these guidelines are more complete and effective in comparison with the old system of learning where the ability of the students using the language was qualified by their ability in reading texts and translation.

My personal experience of foreign language teaching and learning is one of the sources supporting this approach. I have been teaching Arabic in Malaysia for the past twenty-two years. The students were given texts, which were not relevant at all to their life and their environment, for instance, a text about Yusof al-Thaqafi with a story, which happened a hundred years ago. They were asked to read with full vocalisation or تشكیل. They were also asked to translate the text into their own language and had to answer several questions from the text. When they have finished doing those exercises they would be evaluated and their abilities measured in those particular fields i.e. reading with full vocalisation, understanding the content of text.
and answering questions. In this case, if the students are able to achieve a high score in such exercises they would be considered as high-ability students in Arabic but if they attained a low score, they would be considered as low ability students.

Based on that old system of teaching and learning Arabic language, it is obvious that the objective of foreign language study is to learn a foreign language in order to read its literature, or other printed materials, and therefore, grammar rules are the major focus in this system. Little or no systematic attention is paid to the language skills. In this system, students eventually learn all about a language but they do not learn the language itself.

From this point of view, the application of this new approach is very useful and it has many advantages. On the other hand it is something new, which led to the changes in the field of Arabic language teaching. These advantages are as follows:

1. The students' abilities in manipulating a language become objective. If we observe the old system of assessment, students' abilities cannot be seen obviously because there was no means to measure their abilities objectively. This new system is like a ruler with calibrations 1,2,3 to 12 or 24, to measure an object like a wood etc. and yet, through this system it is very easy to put the students in the correct category. For example, we can say that a student is in intermediate or advanced level.

2. It can help students learn a foreign language systematically. Using this method of assessment they know what their level is. If they are in the novice level,
they can adapt themselves to a suitable level and therefore, it is very easy for teachers or instructors to choose appropriate teaching/learning material.

3. It can motivate students to learn at a higher level after they have successfully undergone the various stages. In addition, it is easy for those who wish to continue their studies because they have already known where they should start their new lessons.

4. The four language skills: listening, speaking, reading and writing are a major focus in this system. They do not learn areas of language in isolation as in the old system.

5. As a result of applying the proficiency guidelines, we can see the importance of three factors in learning a language i.e. function, content and accuracy. The students must be strong enough in these factors before they can move from a low stage to a higher one. If they are weak in any of these areas there must be adequate improvement before moving to the next level.
CHAPTER SIX

ARABIC TEACHING USING COMMUNICATIVE APPROACH
IN MA‘AHAD MUḤAMMADI SCHOOL, (NISS) FALAHĪYYAH
AND IN THE SMART SCHOOL

6.1. Introduction

As was mentioned in the previous chapter, there are two kinds of Islamic secondary schools, involved in teaching the Arabic language in Kelantan, Malaysia. The first is the Arabic school, which use Arabic language as a medium of instruction in the Islamic subjects, and the second is the National Islamic Secondary School (NISS), which uses the Malay language as a medium of instruction except in Arabic language subject. The methods and approaches used in the teaching of Arabic at these two schools differ for the objectives are different. The teaching of Arabic in the Arabic school is geared towards enabling the students to read and understand Arabic books or kutub Arabiyyah, while the NISS is geared to the spoken language. Thus, the methods used in teaching Arabic language at these two kinds of schools are different. This chapter examines closely the methods and approaches used by teachers of Arabic, which are more observed in the classroom at these schools on 26th and 27th. September 1999.¹ The observation was undertaken in form three. There were 33 fifteen year-old boys and girls who had been studying Arabic for four
years in the class. The objective of this observation was to watch closely how
the teacher taught the students at this kind of school and to identify the methods
he used by recording what was observed in a table divided into two columns:
one headed “Observation” and the other “Principle” and followed by the
researcher’s comments.

6.2. First observation (The grammar-translation method)

This observation took place on 26th September 1999 at 9.10 to 10.30 am.
(Double period). As I entered the classroom, the students were in the middle of
reading a passage in their textbook. The passage entitled: "Min khutab al-ra'is
Jamāl 'Abd al-Nāṣir" was one of the speeches by President Jamāl ‘Abd al-
Nāṣir. The example of text was as follows:

"The observation were recorded using camecorder and 8mm tape."
ان المسئولية الكبرى التي أمانا هي أن نستطيع أن نسيّر على قدم المساواة مع باقي الدول، وهي مسئولية تحتاج إلى جهد كبير وقوة دافعة والسيم والتصميم والابتعاد فإن عامين كانت هذه المشروعات أحلاماً وكانت اقتامتها تتوقف دونها مصابع، وكانت تعتبر كما لا تدور في العقول وفي النفوس وأناليطم، وأذ أشار مشروع جديد من مشروعات الثورة والانتقاض في طريقة النهضة الصناعية الكبرى والاجتماعية الكبيرة التي فكرت فيها هذه الثورة فأنا اناهازنا في بداية الطريق حتى نحقق الأحلام التي كنا نحلم بها جميعاً.

طالما قالوا إن مصر لاتصلح إلا أن تكون بلداً زراعياً، وقالوا إنه لا يمكن تطبيق نظام الإصلاح الاجتماعي، ولا يمكن أن تكون في مصر صناعة ورائحة في الزراعة ولا عادلة اجتماعية ولا مساواة ولا نستطيع أن نتقدم لتفوق على قدم المساواة مع باقي الدول.

ولكن حينما ناحنا الأمو، بعد الثورة وصممنا عقينا العزم على أن نعوض ما فقدناه بقوة وايمان وأعلنت أن السياسة هي انتجاج وخدمات لامعات وكلم، فاننا نسير اليوم وجميع أبناء هذا الوطن - متحدين في قوة وعزم لبناء صرح وطن زراعي، ونستطيع أن نقول انانيّة صناعة كبيرة ونقيّم عدالة اجتماعية وحرية ونقول أيضاً لنا بهذا استرخع مستوي الفرد، وبهذا نخلق مجتمعًا فؤًيا عزياً كريماً.
To begin with, the teacher read the passage line by line very carefully with full vocalisation. The students listened attentively to the teacher’s reading and sometimes they put down a sign or ədab (ضب) on their own copies of the text. After the teacher had finished reading the passage for the first time, he read the passage again but this time he did not read the passage straight through but he read sentence by sentence and he translated each sentence into Malay language word by word and explained its meaning. The students listened to the teacher as he gave the translation and sometimes they wrote down the meaning of a word or whole sentence, which they found difficult. Later, the teacher asked the students in Malay if they had any questions. One boy raised his hand and asked "What is the meaning of Yu’akkidu یو کد؟" The teacher replied in Malay "Menekankan" (Stress). Another student asked what the word “Fi’lan” (فعلا) meant? The teacher replied in Malay “sangat” (indeed). The class continued in this way until the students had no more questions. Next, the teacher asked them to answer several oral questions, which is related to the grammatical points. The teacher identified one sentence in which they were to explain the position of the words and their functions as well as the vocalisation harakat. The sentence was as follows: "وهولامثلوا لثورة بيا خذ سبيله نحو الانتهاء..."

A number of students tried to make an i’rāb (grammatical explanation) for this sentence and the teacher corrected them when they made mistakes. Next, the teacher quoted a number of sentences to be translated by the students themselves orally in turn and he corrected them when they made mistakes. The sentences were as follows:
In addition to the above activities, the teacher also asked them to answer some comprehension questions. These were oral questions again in Arabic and were followed by a translation from the teacher. The examples of these questions are as follows:

1. تكمل عن دعوة عبد الناصر للسلام في القسم الأول من خطابه.
2. كيف عبر عبد الناصر عن شعوره بالسعادة ذلك اليوم.
3. تكلم عن أهداف بناء صناعة كبرى في مصر.
4. ماذا قالوا عن مصير قوي كريم.

Then, the teacher asked the students to turn to a page in their text where there was a list of words. The introduction to the exercise told the students that these words were taken from the passage they had just read. The students saw words such as like: al-musawwah, الفالسفة, تصميم, التكمل, معاوض, mu'awwiqhu, معتضد, zirā'ī and so on.
They were instructed as follows: The following words are taken from the passage you have just read. Give the Malay translation for every one of them. You may refer back to the reading passage. The students opened their exercise books and started answering the questions. The teacher walked around the classroom watching the students as they completed the exercise. He helped several students when he noticed they were in difficulties or had made a mistake.

The teacher then told the students to stop working and check their work. So, each student reads the question and their answer one at time, the teacher listened carefully and corrected them when necessary or called on another students to supply the correct answer. The class went on in that way for about twenty minutes before moving to the grammar discussion. In this part of the lesson, the teacher selected at least three sentences which contained grammar points like: *fi’il,* *fa’‘il,* *zaraf,* *gifat,* *isim kāna,* *khabar kāna,* *badal,* *maṣdar mu’awwal* and so on. These sentences are as follows:

_Ya’khuzu sabīlahu_

يا خذ سبيله

_Innanī asharu bi sl-saildati al-yauma_

الذي أشعر بالسعادة اليوم

_Inna al- mas’ūliyah al-kubrā allātfi amāmanā_

أن المسؤولية الكبرى التي هي أمانا

_walākin ̣qinamā wajjahna al-umūr ba’da al-thaurah_

_ولكن حينما واجهنا الأمور بعد الحوار_
The teacher asked the students to read those sentences with full vocalisation and requested them to translate into Malay before he gave the rules of grammar points related to those sentences. Later the teacher gave an additional discourse about the grammar rules, which are found in this passage. Example of grammar rules:

The Demonstrative pronouns

The relative pronouns

The Interrogative pronouns

The diptotes  

The three radical verb al-f'il al-thulāthī

6.3. Comments on first observation

Sitting behind the students in the classroom, listening to the teacher who was conducting the class, the researcher was able to make a number of observations. The observations will be listed in the left column; from these observation researcher will give the comments in the right column:
Observation

1. The class was reading the passage about the speeches by Jamal Abd Nasir.

2. The teacher read the passage with full vocalisation.

3. The teacher asks students in Malay, if they have any question and all discussion are in Malay language.

4. The teacher asks students to make 'I'rab for selected sentences.

Comments

The goal of learning Arabic language is not for communication as the passage was not connected with the students every day life and isolated from their environment.

The teaching of Arabic language is focused on ability in reading. The students will read Arabic carefully in order not to make mistake in vocalisation or *harakat*. The student's ability in Arabic language is measured by their ability in reading with the right vocalisation.

The ability to communicate in Arabic language is not a goal of the study of Arabic language. In this way, the students are not motivated to use Arabic in their communication with the teacher or their friend.

This activities indicates that the lesson had focused on teaching and learning grammar and mastering in
5. The students are given a list of words to be translated into Malay and memorise them.

6. The teacher decides whether an answer is correct or not. If the answer is incorrect, the teacher selects a different student to supply the correct answer or the teacher himself gives the right answer.

7. The teacher conducts dialogue.

recognising the position for the words in the sentences. By this way the students will be able to understand the meaning.

Learning and memorising words separately from situation, without having put in the sentences can not develop the ability in communication.

This sort of the style in teaching language shows that the teacher used his power in the class and he is less democratic in education. This teaching style is called “teacher centred” and did not lead to the communicative language teaching.
Based on the above observation, the teaching of Arabic language at Ma'ahad Muhammadi school which use Arabic as a medium of instruction is that of reading comprehension rather than oral proficiency.

6.4. General comments

Having analysed the remarks on this observation, the researcher was be able to comment on the teaching and learning of Arabic language at this kind of school in general. These comments are as follows:

The purpose of teaching and learning Arabic at this school is to enable the students to read the Qur'an and Arabic literature. To do this, students need to learn about the grammar rules. In addition, it is believed that studying a foreign language provides the students with good mental exercise which helps to develop their minds.

The roles of the teacher and students are very traditional. The teacher is the authority in the classroom. The students do as he says so that they can learn what he knows. This results in the students’ knowledge being limited to what they have learnt in the text.

As for the characteristics of the teaching and learning process, the students are taught to translate from one language to another. Often what they translate

\[\text{See for example Richard and Rodgers (1986:1)}\]
concerns some aspect of the culture of the community that speaks the language. For example the passage of “Min khoṭaab Jamāl Abdu al-Naṣir” which they studied in the classroom described the situation and the development in Egypt during the presidency of Jamāl ‘Abd al-Nāṣir. This had nothing to do with the Malaysian community, but it could have led to a discussion of development in Egypt and perhaps some information about that country.

The students studied grammar deductively; that is, they were given the grammar rules and examples, told to memorise them, and then were asked to apply the rules to other examples. They also learnt grammatical paradigms such as verb conjugation. The students memorised the native language equivalents for the foreign words.

Most of the interaction in the classroom was from the teacher to the students. There was little student initiation and little student-student interaction. The literary language is considered superior to the spoken language.

6.5. Second observation (Audio-visual method)

This observation took place at the National Islamic Secondary School, Falāḥiyyah, Kelantan, Malaysia. This school uses the Malay language as a medium of instruction except in the subject of Arabic language. The idea behind the establishment of this kind of school has been described in a previous chapter. However, it is necessary to give a brief history of this school in particular.
This school was founded in 1940 by Tuan guru\textsuperscript{3} Haji Wan Adam bin Wan Abdullah with the name Madrasah Al-Falāḥiyah after the name of the school where he studied when he was in Makkah al-Mukarramah. At the beginning, the school was a two-story building. The top floor was a Muṣalla\textsuperscript{4} and the ground floor was the classroom where students studied the Qur'ān reading and basic Arabic as well as the basic Islamic knowledge.

Three years later, on 1.1.1943, the school was taken over by the “Kelantan Islamic Affairs Council” and several educational changes were made. The number of teachers had increased to four and the number of pupils had also increased to seventy five.

In the year 1977 the school was taken over by the Ministry of Education and in 1984 it moved to a new building and it is has a students’ hostel with accommodation for 200 students. Up to the year 1984 the school accepted boys only. In 1989 the number of students was 566 with 43 teachers and 10 non-teaching staff.\textsuperscript{5}

The observation took place on 26.9.99 at 11.30 in the morning. The class observed was Form Three. The subject was Arabic language. Entering the

\textsuperscript{3} The special title of learned person in Islamic knowledge, very pious, unselfish and honourable man.

\textsuperscript{4} Prayer place like surau.

\textsuperscript{5} Ministry of Education, school profile (1994:6)
classroom, the first thing the observer noticed was that the students were
listening to the teacher who was presenting a new dialogue, a conversation
between two people. All the instruction was given in Arabic. Sometimes the
teacher used actions or gestures to convey a meaning, but not one word of the
student’s mother tongue was used. After the teacher had acted out the dialogue,
he said: “All right, class, I am going to repeat the dialogue now. Listen
carefully, but no talking please”. The dialogue was about two people are
walking in a street in a town. They know each other, and as they meet, they stop
to talk. One of them is named Sālim and the other one is Bākir. The
conversation is as follows:

Salim: Al-Salām ‘alaikum yā Bākir.
Bakir: Wa ‘alaikum as-salām yā Sālim

Salim: How are you?
Bakir: Fine, thanks. And you?

Salim: Fine. Where are you going?
Bakir: I am going to post office.

Salim: I am too. Shall we go together?
Bakir: Sure. Let’s go

The teacher repeated the dialogue once again and asked the students to listen
carefully. Then the teacher made the whole class repeat each line of the
dialogue after him. They repeated each line several times before moving on to the next line. When the class came to the line “I’m going to the post office”, they stumbled a little bit in their repetition. The teacher at this point stopped the repetition and used a backward build-up drill. The purpose of this drill was to break down the troublesome sentence into smaller parts. The teacher started with the end of the sentence and had the class repeat just the last two words. When they could do this correctly the teacher added a few more words, and the class repeated this extended phrase. Little by little the teacher built up the phrases until the entire sentence was being repeated. The repetition of dialogue was as follows:

Teacher: Repeat after me: post office
Class: post office

Teacher: To the post office
Class: To the post office

Teacher: Going to the post office
Class: Going to the post office

Teacher: I’m going to the post office
Class: I’m going to the post office

Through this step-by-step procedure, the teacher was able to give the students help in pronouncing the troublesome line. Having worked through the line in
small pieces, the students were also able to take note of where each word or phrase began and ends in the sentence.

After the students had repeated the dialogue several times, the teacher gave them a chance to adopt the role of Bākir while he said Salīm’s lines. Before the class actually said each line, the teacher modelled it. The class was actually experiencing a repetition drill where the task was to listen carefully and attempted to copy the teacher’s model as accurately as possible.

Next the class and the teacher switched roles in order to practise a little more, the teacher was saying Bākir’s lines and the class were saying Salīm’s lines. Then the teacher divided the class in half so that each half could try to say on their own either Bākir’s or Salīm’s lines. The teacher stopped the students from time to time when he felt they were straying too far from the model, and once again provides a model, which he made them attempt to copy. To practice further the lines of this dialogue, the teacher had all the boys in the class take Bākir’s part and all the girls take Salīm’s part.

The teacher then initiated a chain drill with four of the lines from the dialogue. A chain drill gave students an opportunity to say the lines individually. The teacher listened and could tell which students were struggling and would need more practice. A chain drill also allows the students use the expressions in communication with someone else, even though the communication is very limited. The teacher addressed the student nearest to him with “Al-Salam ‘alaikum ya Farīd” He in turn, responded with
The teacher said “How are you Farīd?” He answered “Fine, Thank you and you?.

The teacher replied “Fine. Thank you” This practice went on for about fifteen

Finally, the teacher selected two students to perform the entire dialogue for the

rest of the class. When they were finished, two others did the same. Not
everyone had a chance to say the dialogue in a pair that day, but perhaps they
would take sometimes this week.

The teacher moved next to the second major phase of the lesson. He continued
to drill the students with language from the dialogue, but these drills required
more than simple repetition. The first drill the teacher led was a single-slot
substitution drill in which the students repeated a sentence from the dialogue
and replaced a word or phrase in the sentence with the word or phrase the
teacher gives them. This word or phrase is called the cue.

The teacher began by reciting a line from the dialogue, “I am going to the post
office”. Following this, he showed the students a picture of a bank and said the
phrase, “The bank”. He paused, then said, I am going to the bank”. This activity
went on for about fifteen minutes.

Finally, the teacher increased the complexity of the task by leading the students
in a multi-slot substitution drill. This is essentially the same type of drill as the
single-slot the teacher had just used. With this drill however, students had to
recognise what part of speech the cue word was and where it further into the sentence. The students still listened to only one cue from the teacher. Then they had to make a decision as to where the cue word or phrase belonged in a sentence also supplied by the teacher. The teacher in this case started off by having the students repeat the original sentence from the dialogue, “I am going to the post office اناردانذمب إلي مكتب البريد.” Then he gave them the cue “she هي”. The students understood and produced, “She is going to the post office هي تذهب إلي مكتب البريد.” The next cue the teacher offered was “to the park البانك” The students hesitated at first; then they responded by correctly producing, “She is going to the park هي تذهب إلي فلدية.” The teacher continued in this manner until the lesson was over about an hour later.

6.6. Comments on second observation

Compared with the first lesson observed at Ma’had Muḥammad School, this Arabic lesson is obviously different in many aspects.

The purpose of teaching and learning Arabic at this school is to help students communicate in Arabic language. To do this, students need to be drilled for communication through conversation lesson given by the teacher and they were asked to repeat it many times in order for them to obtain new habits in the target language and overcoming the old habits of their native languages.
The roles of the teacher and student are no longer traditional as it was in the "Grammar-Translation" method. The traditional idea of grammar as a body of knowledge has been replaced by the concept of "pedagogical grammar". This means the teaching of grammar as a tool to guide students in using language correctly as the native speakers do.

As for the characteristics of the teaching and learning process, the students are taught the new vocabulary and structures through dialogues. The dialogues are learned through imitation and repetition. Drills (such as repetition, backward build-up, chain, substitution, transformation and question and answer) are conducted based upon the patterns present in the dialogue. Students' successful responses are positively reinforced. Grammar is induced from the examples given; explicit grammar rules are not provided.

In terms of interaction between students and teacher and between students and students, there is student to student interaction in chain drills or when students take different roles in dialogues, but this interaction is teacher-directed. Most of the interaction is between teacher and students and is initiated by the teacher. The skill of listening and speaking are emphasised where the teacher asked the students to listen to the dialogue several times before they were asked to read and repeat the dialog. This indicates that the method used in this teaching was the "Audio-lingual".

Generally speaking, the teaching of Arabic at this school is different from that of at Ma’ahad Muhammedi School in terms of method and objectives.
6.7. Arabic teaching in the “smart schools”

An exciting development of education system in Malaysia is the creation of “Smart Schools”. This new type of schools are being planned to meet the requirements of “Multimedia Super Corridor”\(^6\) and to create a new generation of Malaysians who are more creative and innovative in their thinking, adept with new technologies, and able to access and manage completely the information explosion.\(^7\)

The “smart schools” initiative has five main goals. Two of these goals are targeted at the individual. Firstly, to encourage all-round development of the individual covering the intellectual, emotional, and spiritual domains, and secondly, to provide opportunities for the individual to develop his or her own special strengths and abilities. The third goal related to the needs of society, whereas the fourth and fifth goals are targeted at the system of education, that is to democratise education so that every child has equal access to learning, as most parents, the community and the private sector, in the education process.\(^8\)

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\(^6\) “Multimedia Super Corridor” (MSC) is a 25 km by 50 km (9m by 30m) zone extending from Kuala Lumpur City Centre (KLCC) in the north to the new Kuala Lumpur International Airport (KLIA) in the south. The MSC offers a unique environment, combining World-leading “information technology” (IT) and physical infrastructures with a comprehensive, investor-friendly package of incentives and support, in which multimedia companies can develop new technologies and applications. In addition, the MSC will be home to the world’s first comprehensive framework of cyberlaws, covering digital signatures, multimedia intellectual property protection, computer crimes, teledicine, electronic government. (See Malaysian daily newspapers Utusan Malaysia on 16th July 1995)

\(^7\) See the collection of Prime Minster’s speech (Dato’ Sri Dr. Mahathir Mohammad), which are available at Kota Bharu Teachers College Labrary.

\(^8\) The speech by the Minster of Education Malaysia, published by the daily Malaysian newspapers Berita Harian on 13\(^{th}\) July 1997.
The following integrated set of strategies will be employed to achieve these goals:

- An emphasis on thinking, language and values across the curriculum.
- The introductions of vertical integration, whereby students progress at their own pace, yet remain with their own age cohort.
- Teachers function more as “facilitators of learning” rather than “purveyors of knowledge”.
- Learning being to a large extent of self-directed.

Information technology will be a prime enabler in implementing all these strategies, supported by the appropriate people, skills, policies and processes.\(^9\) There are currently about 7000 primary and 1500 secondary schools in Malaysia. The government envisages that all will be converted to he smart schools by the year 2010. The first phase of the implementation will begin in January 1999 with 90 schools. These constitute the pilot, a sampling of the array of schools in Malaysia. Broad deployment to the remaining schools will start from January 2000 using a phased approach.

Technology is the driving force behind the implementation of the “smart schools” in Malaysia. Multimedia technologies will create the enabling infrastructure for new teaching learning and management process, the connectively to the external constituencies and the educational network to link all the “smart schools”.\(^{10}\)

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\(^9\) Education Ministry’s policy, published by Malaysian weekly newspapers *Berita Minggu* on 17\(^{th}\) may 1997.
\(^{10}\) Education Planning and Research Division (EPRD), the Ministry of Education Malaysia, Kuala Lumpur, 1996, P: 25.
As mentioned earlier, one of the integrated set of strategies, which will be employed to achieve the foals of the “smart schools” is an emphasis on “thinking” and “language”. In the light of the above strategies, the teaching and learning Arabic in Malaysia has witnessed a remarkable shift where it will be adapted with the challenges in new technological age. All materials which is used as teaching aids are in form of network-based programme or computer-based language learning. (CLL).

6.7.1. Example of daily lesson-plan for Arabic in smart school

The learning of Arabic at the smart schools is quite different from that of traditional ones. The teaching and learning activities are based on authentic material, places and environment as much as possible. For this purpose, the teaching and learning usually takes place outside the classroom. The following is an example of lesson plan for Arabic class took place on 7th June 1997 at a smart school in Kuala Lumpur:

1. Subject : Arabic language

اللغة العربية

2. Year/Form : Four ( the number of students 15 year old boys and girl )

الرابعة

3. Time : 120 minutes ( not including preparation and journey time)

ساعة

4. Topic : A visit to the Egyptian Cultural Centre in Kuala Lumpur

الزيارة الى مركز الثقافي المصري في كوالالأنف

5. Language skills :

- Description

التصنيف
- Comparison
- Reading sign boards
- Answer the questions

6. Language contents : Grammar and vocabulary

7. Previous knowledge : Students have learnt about the historical places in Cairo

8. Teaching aids : Computer with e-mail and handout

9. Value : Arousing love for Islamic heritage

10. Behavioural objectives:

By the end of the lesson, the students will be able to:

- Speak to an officer at Egyptian cultural centre in Kuala Lumpur over telephone asking permission to visit the centre.
- Give instruction to the class member to be ready with necessary preparation for this visit.
- Write what they noticed and observed at the centre.
- Communicate with the officer in charge at the centre.
6.7.2. Steps of implementation

There are three steps to be followed by the teacher to implement this lesson plan for the teaching of Arabic in this school: (1) Pre-lesson (2) During lesson (3) Post-lesson.

1. Pre-lesson:

There are several aspects to be identified by the teacher before he starts the lesson. This is in accord with a new education policy in Malaysia i.e. "language across the curriculum". These aspects are as stated in the daily lesson plan from no.1 to 10.

11 Language across the curriculum is a concept which is integral to the implementation of the "new secondary school curriculum" (Kurikulum baru sekolah menengah) (KBSM). This concept has a close relationship with teachers' and students' ability to meet personal, social and education goals. Language across the curriculum does not focus on special knowledge regarding education, but rather on language development in and across a broad range of subjects. In short, LAC replaces the previous practice which concentrated on language as only a subject. LAC puts more focus on how a language user engages language to understand, appreciate and nurture experience, and on how language can be used to enhance cognitive, affective and psychological development.

The aims of language usage in the Malaysian school curriculum has been discussed since the 1970s. The LAC concept was presented by the united Kingdom Department of Education and Scince in the Bullock Report (1975). In Bullock Report (1975: 514, 515) as quoted by Ramli (1994: PP:192,193 and 194) stated that:

- Each school should have an organised policy for language across the curriculum, language and reading development throughtout the year of schooling.

- Language competence grows incrementally, through an interaction of writing, talk, reading and experience, and the best teaching deliberately influences the nature and quality of this grows.

Based on the above statements, Bullock (1975: 514 and 529) as quoted by Ramli (1994: 194) produced two recommendations:

- Every school should devise a systematic policy for the development of reading competence in publis of all ages and ability levels.

- To bring about this understanding every secondary school should develop a policy for language across curriculum. The responsibility for this policy should be embodied in the organizational structure of the school.
2. During the lesson:

In order to develop the ability of communication, the teacher would assign each student work to do during the lesson. For example, student “A” is responsible for finding a list of embassies of Arabic countries located in Kula Lumpur, which have cultural centre through Internet, newspaper, magazine or the foreign ministry’s pamphlet and give a suggestion to the class. Student “B” is in charge to contact the suggested embassy over telephone, e-mail or by writing a letter to obtain the permission for a visit. The task of student “C” is to inform the school head teacher and ask for permission for this visit. Student “D” is assigned to identify the necessary things to be taken on the visit and write them down in a list. Student “F” is responsible for the transportation. Student “G” is given a task to write a speech draft, which will be read by the delegation leader at a meeting with the officer of the centre. This is followed by other tasks given to the rest of fifteen students in the class.

3. Time management

Teacher sets the dateline when each student must complete his/her task and when he or she does so, the delegation leader calls for a class meeting. Delegation leader chairs the meeting. In the meeting each student read a report of his or her task and the teacher would comment on his or her reports and give a suggestion if their tasks are not carried out satisfactorily. Then the teacher

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*Every teachers’ pre service training must cover language in education in an interdis-plinary, cross-curriculum approach. See Ramli (1994: PP: 192,193,194)*

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maps out the itinerary with the officer in charge at the centre and tells the students the exact date of the visit. The teacher also sets the date of submission for the report, and the date of the next activity. The teacher arranges the follow-up activities and puts them in a timetable. This activity is to train students in time management. The timetable is as follows:

<table>
<thead>
<tr>
<th>Dates and times</th>
<th>Activities</th>
<th>Student in charge</th>
</tr>
</thead>
<tbody>
<tr>
<td>7.6.97</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.30 a.m.</td>
<td>Departure</td>
<td>All students</td>
</tr>
<tr>
<td>10.15 a.m.</td>
<td>Arrival at the centre</td>
<td>All students</td>
</tr>
<tr>
<td>10.30 a.m.</td>
<td>Entering the centre</td>
<td>All students</td>
</tr>
<tr>
<td>10.35 a.m.</td>
<td>Welcomed speech by the officer at the centre</td>
<td>All students</td>
</tr>
<tr>
<td>10.45 a.m.</td>
<td>Speech by students, The chief delegation representative</td>
<td></td>
</tr>
<tr>
<td>10.55 a.m.</td>
<td>Watching video about Cairo city</td>
<td>All students</td>
</tr>
<tr>
<td>11.25 a.m</td>
<td>Discussion about the content of the video</td>
<td>Student assigned to lead the discussion</td>
</tr>
<tr>
<td>11.35 a.m.</td>
<td>Reading books, magazine and newspapers</td>
<td>All students</td>
</tr>
<tr>
<td>12.05 p.m.</td>
<td>Discussion and notes on reading topic</td>
<td>All students</td>
</tr>
</tbody>
</table>
6.8. Comments on Arabic teaching in “smart school”

Arabic teaching in the “smart schools” helps students learn to communicate through activities, which are communicative in themselves. The visit to the Egyptian cultural centre gives the students more opportunities for listening, speaking, reading and writing in Arabic. In addition, they are exposed to an authentic environment of the target language. Students are free to use their knowledge of Arabic without help from their teacher, and each student is given a task to organise the visit. In carrying out his/her task, a student must consult others in order to coordinate his/her work. Michael Grenfell (1997) states:

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There are many activities that help students learn to communicate, which are not in themselves communicative. For example, students may be asked to say certain things which everyone is aware of beforehand. They are asked to repeat phrases and words, and they read things a number of times in order to continue to study the language long after they have obtained the meaning. See Sidewell (1993: 02).
“This communicative take-over has come about with an apparent general consensus within the profession that this type of language learning is best suited for our pupils. It is not wholly because materials are more attractive, authentic tasks more motivating, and the reduced emphasis on grammar less punitive for the full ability range. To communicate is now seen as the way and the means to learn language”

Michael Grenfell (1997: 28)

The above statement clearly supports the idea that Arabic teaching in the smart school is totally different from that in traditional Islamic school because it exposes students to the real environment and authentic materials. This is in line with the new language teaching policy as stated above i.e. “To communicate is now seen as the way and the means to learn language.”

The teacher is a facilitator, consultant, counsellor or the manager of classroom activities rather than purveyors of knowledge. According to this idea, one of teachers’ major responsibilities is to establish situations likely to promote communication. During the activities teachers act as an advisors, answering students’ questions and monitoring their performance. At other times he might be a “co-communicator”, engaging in communication with the students. Students are, above all, communicators or a member of group who is communicating with others. They are actively engaged in negotiating and speaking over telephone with Arabic speaker,

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13 See article by Barbara McDevitt published in Language Learning Journal, September 1997, p: 34.
writing the letter and preparing a report of their work. They learn to communicate by communicating.

The characteristics of the "communicative approach", the lesson are carried out with a communicative aims in a real environment. This accords with the principle of "communicative approach"

6.9. The principle of communicative approach in language teaching

Ishak Rejab (1993) states that the language itself is for communication. In Arabic: كِلُّ яُنُفُّ='', هُوَ مَلَكُ الْجُرُدِ. He states this opinion in an "Arabic language seminar" held at the Islamic Teachers College in Bangi on 21st-23ed August 1993.

According to him, there should be no "communicative approach" because the teaching of language itself means to teach students to communicate. His opinion, which differs from those of the mainstream linguists, however, can be reconciled by a thorough investigation of the theory of foreign language teaching.

Palmer (1917) stated:

"Language is a series of natural phenomena. It is the medium by which thoughts are conveyed from one person to another, consequently all words or combinations of words used orally or by writing must be considered as coming
within the scope of language. Language is also the mirror of thought and both reflector and reflected are conventional.”

Palmer (1917: 29)

Looking at the above quotation, it seems evident that there is a close relationship between language and thought. From our everyday experience we can say that much of our thinking is facilitated by language. It is clear that the function of language is to externalise our mind and to convey a message to others through combination of words or sentences. Ishak Rejab could have meant that the function of a language which help people express their intention, but on the other hand, there are many ways people learn to use language in order to express their mind effectively. Thus, language needs to be learnt using a communicative approach.
Sidewell (1993) stated that the activities in a foreign language teaching are all geared towards communication, even students who learn the grammar rules analytically, but they still learn to communicate because the grammar is a tool which enable students to use language correctly, however, some activities are not “communicative” in themselves. The important point to be focused here is the difference between “communication” and “communicative”. In order to illustrate how communicative activities differentiate themselves from activities that are not communicative (but which may form part of the path to communication), an example is given below:

The teacher gives his students a passage. He asks them to read and understand it, then answer several questions. The example of the passage is as follows:-

*Example of passage:*

The teacher gives his students a passage. He asks them to read and understand it, then answer several questions. The example of the passage is as follows:-
After the students read and understand the passage, they are asked to answer several questions based on their understanding. The questions are as follows:

1. *Limādzā kānat taftakhīru al-arnab?*
2. *Limādzā ighṭafat al-ḥayawānāt min al-arnab?*
3. *‘Alāmā ittafaqat al-ḥayawānāt?*
5. *Mā athar istihzā’ al-arnab fī nafs al-sulāfāt?*

The above activities according to Freeman (1986) are not communicative in themselves. They however, help students communicate because they are required to answer the questions. To help explain they are not communicative, Freeman (1986), Richard and Rodgers (1984) and Sidewell (1993) state that activities that are truly communicative have three features: (1) Information gap, (2) Choice and (3) Feedback.

An information gap exists when one person in an exchange knows something that the other person does not know. For example, if two individuals know today is Tuesday and one asks “what day is it today”? if the other answers, “Tuesday”, the exchange is not really communicative. Students read the passage carefully in the lesson and acquire knowledge of the content. The questions given by the teacher
are therefore about what they already know. So, there is no “information gap”. This teaching therefore is not communicative, but it does however lead the students to communication.

In communication, the speaker has a choice of what he/she will say and how. If the exercise is tightly controlled so that students can only say something in one way, the speaker has no choice and the exchange, therefore, is not communicative. In an exercise where students are required to repeat a certain part of a dialogue after the teacher, or to answer a question by repetition, (see second observation in this chapter Arabic lesson at NISS), the exercise is not communicative because the students have no choice to use their own words. Real communication has not therefore occurred. In other words, the person who is making the communication must be free to choose his own words and expressions. “Choice” is therefore one essential feature of communication.16

The third communication feature is “feedback”17 or “Unpredictability”18. The receiver of the communication has to pay attention, because he/she does not know what the other person is going to say. So the receiving person is in a state of uncertainty or ignorance, and as a result pays attention and notices. The key point here is that the communicator must also pay attention in order to monitor. If the communicator already knew, he would not need the “feedback”. This “Unpredictability” is one of the communication features.

16 Sidewell (1993 : 02)
17 Freeman (1986 : 132)
In the communicative class an effort must be made to ensure that the activities of
students include these three features as far as possible. The teachers should expect
their students to be able to cope with the unexpected and the new things, and to be
able to originate communication.

The teaching and learning of Arabic in the smart school is conducted according to
the communicative approach because students carry out their individual or in
“pair tasks” in cooperation. They are therefore more able to learn language
through communication.

The differences between the communicative approach and other methods such as
“grammar translation”, “direct method” and “Audio-lingual”, can be seen through
the interpretation made by Finocchiaro and Brumfit (1993) as observed by
Richard and Rodgers (1984). They made comparison between “Audio-lingua”
method and “communicative approach”:

<table>
<thead>
<tr>
<th>Audio-lingual</th>
<th>Communicative approach</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Attends to structure and form more than meaning.</td>
<td>Meaning is paramount</td>
</tr>
<tr>
<td>2. Demands memorization of structure based dialogs.</td>
<td>Dialogues if used, centre around communicative functions and are not normally memorized.</td>
</tr>
<tr>
<td>3. Language items are not contextualize</td>
<td>Contextualization is a basic premise.</td>
</tr>
</tbody>
</table>

18 Sidewell (1993: 02)
<p>| 4. Language learning is learning structures, sounds, or words. | Language learning is learning to communicate. |
| 5. Mastry, or “over-learning” is sought. | Effective communication is sought. |
| 6. Drilling is a central technique. | Drilling may occur, but peripherally. |
| 7. Native-speaker-like pronunciation is sought. | Comprehensible pronunciation is sought. |
| 8. Grammatical explanation is avoided. | Any device which helps the learners is accepted, varying according to their age, interest, etc. |
| 9. Communicative activities only come after a long process of rigid drills and exercise. | Attempts to communicate may be encouraged from the very beginning. |
| 10. The use of the students native language is forbidden. | Judicious use of native language is accepted where feasible. |
| 11. Translation is forbidden at early level | Translation may be used where students need or benefit from it. |
| 12. Reading and writing are deferred till speech is mastered. | Reading and writing can start from the first day, if desired |
| 13. The target linguistic system will be learned through the overt teaching of the patterns of the system. | The target linguistic system will be learned best through the process of struggling to communicate. |</p>
<table>
<thead>
<tr>
<th></th>
<th>Linguistic competence is the desired goal.</th>
<th>Communicative competence is the desired goal (i.e. the ability to use the linguistic system effectively and appropriately)</th>
</tr>
</thead>
<tbody>
<tr>
<td>14.</td>
<td>The teacher controls the students and prevents them from doing anything that conflicts with the theory.</td>
<td>Teacher helps in any way that motivates them to work with the language.</td>
</tr>
<tr>
<td>15.</td>
<td>&quot;Language is habit&quot; so errors must be prevented at all costs.</td>
<td>Language is created by the individual often through trial and error.</td>
</tr>
<tr>
<td>16.</td>
<td>Accuracy, in terms of formal correctness, is a primary goal.</td>
<td>Fluency and acceptable language is the primary goal: accuracy is judged not in the abstract but in context.</td>
</tr>
<tr>
<td>17.</td>
<td>Students are expected to interact with the language system, embodied in machines or controlled materials.</td>
<td>Students are expected to interact with other people, either in the flesh, through pair and group work, or in their writing.</td>
</tr>
<tr>
<td>18.</td>
<td>The teacher is expected to specify the language that students are to use.</td>
<td>The teacher cannot know exactly what language the students will use.</td>
</tr>
<tr>
<td>19.</td>
<td>Intrinsic motivation will spring from an interest in the structure of the language.</td>
<td>Intrinsic motivation will spring from an interest in what is being communicated by the language.</td>
</tr>
</tbody>
</table>
6.9.1. Teaching of Arabic grammar using the "communicative approach"

Rājiḥī (1990) stated:

فَقَدْ تَبَينَ لَنَا مَقْرَاتُ النَّجُوِّ فِي الْمِدَارِسِ الْعَرَبِيَّةِ سَبْبَ جَوْهْرِيَّة
التَّلَامِيزِ للعَرَبِيَّةِ بُوجَهٍ عَامٍ، وَزَهَّرَ أَنْ نَسْبَةَ الرَّسُوبِ فِيهِ تَكَادُ تَكُونُ مِنْ أ
على النسبة بين مواد التعلم قاتبة

English translation: It seems to us that the traditional method of teaching grammar in Arabic schools is one of the factors which make students bored when learning Arabic. There is evidence to show that the number of students who fail in Arabic grammar is higher than in other subjects.

This situation, according to Rajihi, is a reality, it occurred both inside and outside Arabic countries. Accordingly, many attempts have been made to improve this situation. As a result, several modifications have been made to the Arabic grammar syllabus. For example, some Arabic linguists rearrange the Arabic grammar topics according to their easiness and difficulty. Others make it easier by changing the style of explanation of the grammar rules. As a result, in 1984 several Arabic linguists such as Ibrahim Yusof and Muhammad al-Rifa‘i wrote an Arabic grammar textbook in cooperation with some universities in Saudi Arabia, ISESCO and other Arab countries. This book entitled "Arabic grammar made easy" لقواعد العربية المبسطة, was published in 1984 and it is being used widely in Arabic schools both inside and outside Arabic countries for the teaching of Arabic grammar. A similar initiative has also been taken by the Ministry of Saudi
Arabia to change the pattern of Arabic grammar textbooks, which are used in both primary and secondary schools in this country. This new pattern grammar book is entitled قواعد اللغة العربية.

According to Rajihi, the modification of grammar book texts cannot solve the problem as long as the concept of Arabic grammar itself is not understood clearly. In other words, the position of grammar in the context of teaching Arabic as a foreign language today must be understood clearly by the Arabic linguists.

As mentioned in “A review of literature” (refer to the Introductory Chapter), grammar is divided into two categories: (1) Grammar as a discipline of knowledge, which is commonly called علم النحو. (2) Pedagogical grammar, which is usually called النحو التعليمي. The former means a branch of knowledge that is totally focused on the description of the language structures without any connection with its application. Whereas “Pedagogical grammar” (PG) is when grammar is studied as a means to help learners to understand the functions of Arabic words and later on to enable them to use these functions during their writing and speaking.

In the context of the teaching of Arabic grammar according to the communicative approach, PG is very relevant. This is because the concept of the “communicative approach” does not aim to produce students who are masters in “grammar” in any foreign language, but students who know grammar as a means of learning the language in enables communications.
6.9.2. Examples of teaching Arabic grammar using the
"communicative approach"

According to the traditional method, the teaching of Arabic grammar is no other than an explanation of the rules, which must be applied to certain grammar points. For example, in the teaching of "Arabic prepositions" حروف الجر، the teacher explains a number of these prepositions and asks students to memorise them. These prepositions are من، إلى، عن، علي، في، ربة، كاف، لام. Later the teacher explains in detail the rules of these prepositions when they are in the sentences. The students also must know the vocalization of the words which come after these prepositions. The following is an example of the teacher's explanation:

اعلم أن كل كلمة إذا وقعت بعد حروف الجر يجب أن تكون مجزورة سواء كان بكسرة ظاهرة أو مقدرة على أخرى.

Later the teacher gives the simple sentences as an example. These sentences have no connection with students' daily life. For example، الكتاب على المكتب the book is on the table، الكلب تحت الشجرة the dog slept under a tree and so on. The teacher gives example in as short sentence as possible.

The important point here is that the teacher focuses his explanation on the rules of grammar without paying attention to the various meanings of prepositions and the teacher does not explain how to use these prepositions to express their mind in a communication context.
In communicative approach, the teaching of preposition, for example, the teacher needs to explain the various meaning of these propositions so that students will have a choice to use them in conversation. This means students learn not only the function of declension of these prepositions but they also learn how to use them.

In support of Rajihi’s opinion, it is suggested that there must be a reform movement in the teaching of Arabic grammar in order to make the teaching of Arabic more interesting. This reform movement is proposed to be called “Applied Arabic grammar”.

The following is a list of various meanings of Arabic prepositions which should be taught to students instead of the grammar rules regarding the Arabic position:
<table>
<thead>
<tr>
<th>The meanings</th>
<th>The examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>من from (place)</td>
<td>خرج الولد من البيت ليلعب مع الأصدقاء</td>
</tr>
<tr>
<td>من from (time)</td>
<td>أنانتظرك من أول الصباح</td>
</tr>
<tr>
<td>من الخشب الجيد</td>
<td>هذا الصندوق من الخشب الجيد</td>
</tr>
<tr>
<td>من الألكب التي في هذا الرفة</td>
<td>نحن قرأنا من الكتب التي في هذا الرفة</td>
</tr>
<tr>
<td>من الجوع</td>
<td>مات اللاجئون غير الشرعيين من الجوع</td>
</tr>
<tr>
<td>أحمد أغني من أخيه</td>
<td></td>
</tr>
<tr>
<td>قي: in</td>
<td>وضع أبي ملابسنا في الحقيقة</td>
</tr>
<tr>
<td>Ø into</td>
<td>لم تهدم الجسر وقعت السيارة في النهر</td>
</tr>
<tr>
<td>من فيكم غائب أمس؟</td>
<td>هل بإمكانك أن تعرف من فيكم غائب أمس؟</td>
</tr>
<tr>
<td>من تكلم في شئون المنحة</td>
<td>نحن نتكلم في شئون المنحة</td>
</tr>
<tr>
<td>مع: with</td>
<td>ذهب إلى سوبرماركيت مع أبي وأمي</td>
</tr>
<tr>
<td>من posession</td>
<td>هل معك فلوس؟ أنا نسيت حافظة النقود</td>
</tr>
<tr>
<td>من besides</td>
<td>هذا التلميذ مجتهد مع كونه زكيًا</td>
</tr>
<tr>
<td>من in spite of/although</td>
<td>ذلك الرجل بخيل معاناه غنيّ</td>
</tr>
<tr>
<td>ل: to</td>
<td>ماذا قال لك الاستاذ؟</td>
</tr>
<tr>
<td>من posession</td>
<td>هذه السيارة لعمي الذي يسكن في المدينة</td>
</tr>
<tr>
<td>من (in regard to)</td>
<td>يقال له رجل ذا منصب في المجتمع</td>
</tr>
<tr>
<td>من for (purpose)</td>
<td>أتينا إلى بيت أستاذنا لمساعدته</td>
</tr>
<tr>
<td>من time at which</td>
<td>زاره أبوه وآته ليوم زفافه</td>
</tr>
</tbody>
</table>

250
from, at, about

ك: like, as

على: on, upon, against, according to, obligation

superiority, ground and basis, in spite of

ب: by, at, by means of, in, after intransitive verbs, with/ instrument, price

قد نجا سكان المدينة عن هجوم العدو

بإمكاني أن تجلس عن جانبي

سأل الاستاذ عن غيابك أمس.

مدينة كوالالمبور كبيرة جميلة كمدينة لندن.

أنت كولبي عندما كنت في بيتي.

وضعت قلمي على المكتب

بالحقيقة، يصعب علي أن أفعل هذا.

قضت الحكومة علي أنوع الجنايات

أفعل هذا علي ما أمرني المدير.

أنت طالب جديد، فعليك أن تسجل في

إدارة المكتبة استعارة الكتب

هذا لسبب فضل الطلبة القدماء علي الجدد.

أشكر الله علي رحمته.

حفظ الولد سور من القرآن علي صغرستة.

مرت ببيت صديقي

أقيس درجة إكراء شخص بتوجيه الأسئلة

بمسكنون في بلا دهم بأمن وسلام

جاء رسول الله بدين الإسلام

اناكتبت بالقلم

اشترت الكتب بعشرة جنيه.
CONCLUSION

There is evidence to show that the Arabic language first arrived in the Malay Peninsula in the twelfth century A.D. via Arab Muslim traders from Yemen and Hadaramaut. In the fifteenth century A.D. the Arabic language started to be taught widely through the *fondoq* institution. Its main objectives were to enable Malay Muslims to read the Holy Qur’an, Hadith and to understand Arabic Islamic books *الكتب العربية الدينية*. There were several methods of teaching and learning Arabic during that time. One of them was “Listening” or “Absorptive”, which was known as *menadah kitab* in Malay. This method was originally from the *halaqah* (circle) system, which was used during the early times of Islam in Mecca. In the late nineteenth century however, the *fondoq* institution began to decline as a result of changes in the method of study in the Middle East, especially in Cairo, and the establishment of the famous Islamic school in Mecca *المدرسة الصولتية* in 1872. This led to the rise of *madrasah* institution commonly known as “Arabic school”. Most of these institutions were funded and administrated by the “Islamic Affairs Council” under the local state government. The teaching and learning of Arabic in *fondoq* and *madrasah* institutions were focused on the study of Arabic grammar.

In the early 1970s, Arabic entered a new phase in its development. It was no longer the pure religious language, but was an international language officially announced as one of the languages of the United Nation in 1973. Consequently, the traditional trend in teaching and learning Arabic changed. New methods and
approaches have been introduced, and the term the “teaching Arabic to non-Arabic speakers” came into usage. This led to the development of what has come to be known as the “Communicative Approach to Arabic Teaching”. These two terms are known in Arabic as:

1. تعلم العربية للغير الناطقين بها
2. تعلم العربية بواسطة المناهج الإتصالي

The establishment of the “Khartoum International Institute of Arabic Language” in Sudan in 1974 under the supervision of the Islamic Educational, Scientific and Cultural Organization (ISESCO) is the first effort to promote the teaching of Arabic as a foreign language (TAFL) using the above two new methods. This was followed by the establishment of the Arabic Language Centre For Non-Arabic Speakers in the University of al-Malik Saūd, Saudi Arabia in 1975.

At the same time, a new education policy, which gives more emphasis to religious knowledge, both in theory and practice, was introduced in Malaysia. In line with the new education policy, Arabic language is to be taught as an effective second/foreign language. This has led to a change in the trend of the teaching and learning Arabic. In the late 1970s, a number of Islamic secondary schools, under the administration of the “Islamic Affairs Council” in the various state government areas, were taken over by the Federal Government and they are now fully funded and administrated by the Ministry of Education. These schools are known as “National Islamic Secondary School” (NISS). The teaching of Arabic in NISSs no longer focuses on the teaching of Arabic
grammar, but it enables students to utilise the Arabic language in a meaningful and relevant way, both in the pursuit of further knowledge and experiences and in an everyday context where a need to communicate exists. The new Arabic syllabus, which focuses on the four language skills: listening, speaking, reading and writing is designed to replace the traditional syllabus, which focused on Arabic grammar.

Once the Arabic syllabus changed, the system of assessment needed to be changed also. For this reason, the Ministry of Education introduced the “proficiency guideline” to assess the students’ achievements based on their abilities in the four language skills. This new system of assessment however, is only used at school level and not at the national examination level.

The implementation of the new method of teaching Arabic and the introduction of the new syllabus requires a new pattern for textbooks. The Ministry of Education has therefore made periodic revision to the existing Arabic textbooks. Up to 1990, two series of Arabic textbooks, which are geared towards the communication objectives, were introduced. One of them was published in 1986 with the title “al-‘Arabiyyah”. This was followed by another Arabic textbook in 1992 with the title “al-‘Arabiyyah al-‘Aliyah”. This textbook is aimed at students in Form four and five at secondary school.
In response to “Wawasan 2020” (the vision 2020)\(^1\) the “smart school” was established in 1996. Teaching Arabic in such schools is conducted using the communicative approach, in a new technology-based Arabic teaching environment. The students are exposed to modern means of communication using Arabic software, e-mail, telephone and a series of visits to the embassies of Arabic countries included. These activities are designed to expose students to authentic Arabic environments. In the year 2000 another communicative Arabic textbook was published with the title “اللغة العربية الإتصالية”.

The research shows that there are four methods of teaching and learning foreign languages i.e. Grammar-Translation, Direct Method, Audio-visual and Communicative Approaches. Grammar-Translation is an old teaching method which forces students to learn everything about language rather than language itself. For example, students learn grammar in detail but they are not trained to use these grammatical rules for speaking and communication. Eventually, students face difficulty when they are in Arab countries or when they need to use Arabic. This is the weakness of Grammar Translation method.

The “Direct Method” and “Audio-visual” method emerged when linguists realised that the Grammar Translation method does not help students with speaking. These two methods of foreign language teaching are based on two skills of language i.e. listening and speaking. However, grammar is taught inductively. Students do not have to learn everything about grammar but they

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\(^1\) Vision 2020 is a strategic blueprint to accelerate and maintain overall development of the country. For more detail, please refer to the Introductory Chapter.
learn during the context of passage and this makes it easier for students to learn a language, at the same time as learning how to use languages.

The Communicative Method emerged during the late 20th century. This new approach focuses upon real communication. In other words, the Communicative method is geared towards teaching students to actually communicate with native speakers. This has led to a transformation in the role of language teachers. Their role is far more proactive in that they act more as facilitators, whilst the students themselves are more fully involved in the learning experience.

In the researcher's opinion, the Communicative Method is perhaps the most useful approach, in so far as it exposes the student to everyday life. As such, I would whole-heartedly recommend that all schools in Malaysia adopt this method.
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Lecture by Ustaz Uthman Muhammadi on 12.6.96 at Imperial Hotel in Malacca entitled “Islam and other religions influence”


5. Journals, Magazines and newspapers

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Majallah Dian, issued in November, 1967, Kota Bharu, Kelantan.
Pengasoh Magazine, Bil. 55 (1975: 16)
Majallah Mastika, Bil. 32 (1975)
Berita Minggu Malaysia, 6.5. 95.
Berita Harian, 7.7. 96
Utusan Malaysia (Malaysia newspaper) 5.6. 1987.
Utusan Malaysia (Malaysia newspaper) 4.7. 1996.
6. Interviews

In order to obtain information, opinions and comments in completing this thesis, researcher conducted series of interviews with following persons:

<table>
<thead>
<tr>
<th>Interviewer</th>
<th>Dates</th>
<th>Places</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abd. Muttalib</td>
<td>24.7.00</td>
<td>Bachok</td>
</tr>
<tr>
<td>Abdullah Yusof</td>
<td>4.4.00</td>
<td>Kota Bharu</td>
</tr>
<tr>
<td>Ahmad M. Said</td>
<td>22.8.97</td>
<td>Kuala Lumpur</td>
</tr>
<tr>
<td>Halijah Harun</td>
<td>18.7.00</td>
<td>Bangi</td>
</tr>
<tr>
<td>Husin Wador</td>
<td>15.8.00</td>
<td>Patani</td>
</tr>
<tr>
<td>Lokman</td>
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APPENDIX "A"
هذا الكتاب
المتن الاجرومية
للشيخ الصنهاج وعلومه علوماً أميناً
وها مشخصاً إرهاباً الإجرامية
قال الله تعالى: "سُبْحَانَ الْعَلِيِّ الْمُجِيِّبَ الْحَمِيمَ، وَلَهُ الْحَكْمُ وَلَهُ الْحَقُّ،.."
أقولوا إذ لا أنفع لنا! لذا الكلام دون نرجاه
أثنين، و 저희 تواليت تنفيذنا وتوليدنا، كأن كفرنا بلهجة نعماء,
تحويت تنها دوله فهم.

Percetakan Almuarif Sdn. Bhd:
173-G, Jalan Sungai Pinang, Pulau Pinang,
Telefon No: 04-214714 Fax No: 04-212697.

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لا يمكنني قراءة النص العربي في الصورة. إذا كنت بحاجة إلى مساعدة في شيء آخر، فيرجى الإبلاغ لي بالنص العربي الذي تود قراءته.
في أربعة مواضع في الأسم اللفظي، وجمع
هذين الفئتين في كل اسم من تلاوات الناموس، وجمع
الكساء، ومع الموت السعال، والفعل
بغير الذكر، والمسمى الذي لا يفصل باجرام، واما
منصب، يغطي جميع مفردات الاسم.
والأوافتون علامة الرفع في موضعين
والواجيدوا، وواجودوا، وواجدوا، بمجرد أن يملكون
في مجمع الذكر السعال وفي الاستعاب.
وفي أوك، واحوك، وموقع، وفوك، ودوم،
والواجودوا، والواجدوا، والمسمى الذي لا يفصل باجرام،
وراما، لا يلفتون علامة الرفع في تنبية
بان دون الف، والواجودوا، والواجدوا.
لا يمكنني قراءة النص العربي من الصورة.
لا يمكنني قراءة النص العربي من الصورة المقدمة.
التور (فصل) العرقات قسم فسم

وبرويت الأقراط وقسم يغيب بأقوام ملوث.

فالأذ يزبد الأجرمات أربعة أنوعاً الفهم

ومولد فضل الله في سكان كان اشتهر في الزمن.

والعمل الصارع الذي أكثر بالحزم.

وتنصب بالاقنعة وتنصب بالفتن.

وتتنصب بالكسرة وتجربة بالسكون والخرج.
عن ذلك ثلاثة أشياء: جمع الموروث والعالم ووضع مكيين ولديك ذكر. ففيهم الوثن السالم.

ينصب بالكذبة والاسم الذي لا ينبغي تنفيض.

ففي غير مكية ذكرنا الظلماء قد كتب "الله" بالفعل والفاعل للمضارع المطلق الأحمر.

ففي غير مكية ذكرنا الظلماء قد كتب "الله" بالفعل والفاعل للمضارع المطلق الأحمر.

أربعة أنواع البنية، وجمع المذكور المسألة والإلهة: النسبية والفاعل النسبية، وهي ذكرنا الظلماء.

يتعلمان وتعلمان ويعملان ويعملون.
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ابْتَشِبَّ جَحَّ جَ حُ دُ ذِرَارٍ
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أَ بْ تَ شَ تَ جَ جَ حَ حُ دُ ذِ ذَ رَ رَ نَنَ نَ نَ شَ شَ صَ صُ صُ طَ طَ طَ عَ عَ غَ غَ فَ فَ قَ قَ لَّ لَ لَ مُ مُ نٍ وَ هُ لَ لاَ يَ يَ وَ الرَّسُّ اللَّاهُ
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وَأَنَّ لِذَٰلِكَ ذُو دَرْسٍ فِي دِينِ ذِیلِیٰ ذُلُومٍ
وَأَنَّ لِذَٰلِكَ ذُو دَرْسٍ فِي دِیْلِیٰ ذُلُومٍ ذُلُومٍ
وَأَنَّ لِذَٰلِكَ ذُو دَرْسٍ فِی دِیْلِیٰ ذُولُومٍ ذُولُومٍ
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وَأَنَّ لِذَٰلِکَ ذُو دَرْسٍ فِی دِیْلِیٰ ذُولُومٍ ذُولُومٍ
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Note: The table contains numerical values in Arabic script, ranging from ۱ to ۵۰.
لا يمكنني قراءة النص العربي في الصورة.
هُوَ الْقَرْنُ الْآَخِرُ وَالسَّلَامُ
مَلَكُ الْإِنْسَانِ إِلَى الْنَّاسِ
انِّكُمُ أَيْتَكُرُونَ إِنْتُكُمْ أَوْ كُنْتُمْ
بَانِكُمُ بَنِي كُرُونَ بُانِكُمُ بُنَكُمُ
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APPENDIX "C"
편 رسالة نيقة كجلب بديماً كندى دعمن
فريلة الفرائد في علم العقائد
فبجع علم توحد بانغمف أصول الدين أمر مذهب لم يتم أخير
وهمون فكان برفاق بين عفيدة بذات يدافع بين مستقله همهمون
هبل شامخ له في تفديته نكلاً كن توافق دان هذا
هذا هودود مهلك كأن سائل يفتى به
فكان
بن محد كن مسطي بين محمد الطائقي
خضر الله خصان راها رجا
بلاغ الأذى
وتفح
هذه الرسالة المعلقة
آمين

السعودية، طبعة ونشر، دولة فيتنام
مجلة: 173، ماه، طبعة ونشر، فيتنام

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كذبدو طالب نور قرن لا ك ه كند قنعان اشارلا (نلوب بهن تطأولا دبالة الأذان من النزل)
تميل عليًا معيشة الصبيان على طول) دعائلكم أتارا سال امان درف بيراف راملا تغ
كحيل فحيل قرا بعد تهمام دالك مني قنعان سرف دلاكم أم داس فريق (رحيمة
مالي نح تصر على وحشة في سويداء الأموال) وحيدة بأن فرع علي تجوع التربج وألتأم؟
سمسر دوحن دوارة كان مندفعدا دان دؤسلام دان خردن قف متانة دان قانون دوحرف
دالخنار قنعان اين كنامي (1) ففجانن كلب فدففنغ دنة (وسيبى وفرحة البارك
في علم الخلق) دان عم ماكانى فرحة القراء فعبارا عم عقان (وسيبى وفرحة البارك
من في قَيْضٍ قُطْعٍ أُسْبِتدَت (936) دان اك الله تعال اكو فنكاس دان درف لده كنبيان اكو منزوى
فرثبهن (رمول علم نوحيدات) عبارا درف فرغمون برشغ داعتكدكسن ين درا ما ك
كدذا كاباكدكسن درف دالبان بعد يسقنتن (دان ينير) عارتين قد ذات الله تعال درف كبا
برغش واجب دوحن دان برشلغ مستقبل أنس دان برشغ هاروس تيكان دان فس صل رشوم دAKE
جوانان قد فس دوش دنتكن دى ألو رشوم مهارة قيام سان لابين (دان طانية) عارت
دافت كنابن دان براتوغ ألو ين مش عينحن سا (2) دان كايات (عبارا درف فرغمون)
كل حك بعد هن كتهدى ألو الله تعال باثك ستل همان بات كفاف ألو رشوم پر جمارا كن ميكت
كندان كيكان بي كيكل (دان) سكلا نذا دا كأ كفة (فرتان) سح اعتماد بات جمر برشغ
دافت كنابن ألو أهل السنه (كمرب) برندصايت (2) فنونكيني عابدة شغ فرباك (كنيب)
سملفنا كن جنحى بات مغوبكان ككل تهبد سوء (كتاف) كندان برعاف مفكك باته
مختكل دان شكارش (دان) ملثفاك إناك كأك ألو بركارا بأسابام دان مرانيان دان
احبان (رمول إسلام اب) مشكور دان سنا بات ألم تأهة سؤووعا كن برشغ متندفكن
دافت كنابن ألو أهل السنه (كمرب) برندصايت (2) فنونكيني عابدة شغ فرباك (كنيب)
ائه دان براكارا دا كهابه دان سمشن كن داكدنا كدحن مكغر المكرون بات إما مقا كوم
دافت نتشغ مرسوت أوبنبن بات شملوكن كناء دان دكيدن دالمكدن كيكل سمشن شغ شغل كالم
اك مضهؤ دان دعاق سلاوين (دان كيل كن إسلام اب) ديفكار (فرتان) جلبي كونواكترن هن مينكن
الجهان بو محمد فورتلة دان دمن ركز فننوغغ أورغ كافي بن شهيدا كمستحي كإسلام (كدوا)
مندبريني مسئون ين إم (كنيب) ميركين زكة (كافاش) فورس نوان رمضان (كابي)
ا كن بيتنعل بث مرك بن كرن كندان اك جالن (رمول إسلام اب) ميرب هانناكي (أت)
فف لا كن بتنعلن ين دخ وة (3) برشغ مالوم درف كاربن ضر وردن (كنب)
دافت نتشغ مرسوت هان دان سنا بات اك برشغ مرسوت اب بدو باتما 2 مشغولا بير ني
أثر على نباتي من خلال تأثيرات بعيدة قصيرة مدة.و.

ثانياً: يتم استخدام هذه النباتات بشكل كبير في الصناعات المختلفة حيث يتم استخدامها ك сырية في الصناعة. والإنتاج

ثالثاً: يتم استخدام هذه النباتات في العديد من التطبيقات المختلفة في الحياة اليومية مثل الصناعات الغذائية والصناعات الكيميائية.

رابعاً: هناك العديد من الدراسات التي تشير إلى فوائد استخدام هذه النباتات في علاج العديد من الأمراض.

لذا، فإن استخدام هذه النباتات في الصناعات المختلفة وتعزيز صحتنا في الحياة اليومية أمر أساسي وفريد.

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در فرضیات ابتدا به وسیلهٔ گیاهی که با فراوانی رسوایی به دید اثر یافته به این در ریاضیات گیاه باید تا کنترل خودشان را بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند. در این مراحل، هیچ‌گاه به دفعات دهندهٔ ریاضیات گیاه باید به این در ریاضیات گیاه بگیرند.
APPENDIX “D”
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<td>مرضت - أغذو - كتب - أسطوان - فحصت - زارت - تحتت - قدمت -</td>
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<td>تدريب الأصول خلال قراءة النص والخوازات والندبات.</td>
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<td>ممارسة استخدام الأعداد والأرقام بواسطة الإعلانات والبطاقات والرسائل والاستمارات.</td>
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APPENDIX "E"
Daily Lesson Plan - English Year 4
for
Smart school level 5 and above

1. Subject : English Language
2. Year : Four
3. Time : 90 minutes
4. Enrolment : 30 pupils
5. Topic : Wild, tame and domesticated animals
6. Sub-topic : Pets
7. Language Skills
   17.6 To describe and compare animals and do guided writing
   17.9 To read paragraphs and write answers to comprehension questions
   17.22 To write a letter.
8. Language contents
   1. Grammar:
      1.1 Adjectives,
      e.g. strong, big, beautiful, colourful, curved.
      1.2 Conjunction “and”
      e.g. The giraffe has a long neck and four strong legs.
   2. Vocabulary: bear, buffalo, cat, cock, cow, lion etc.
9. Previous knowledge: Students have learnt:
   (a) about animals,
   (b) how to write friendly letters.
10. teaching aids : Computers with e-mail, software (Encarta Grolier), flip chart, electronic passage, worksheets with graphic organisers, metacognitive questions and reflective grid.
11. Value : Love for animals.
12. Behavioural objectives: By the end of the lesson, the students will be able to
   (i) access information about different types of animals from Encarta Grolier.
   (ii) categorise animals into two groups:
      (a) suitable as pets,
      (b) unsuitable as pets.
   (iii) compare and contrast one animal which is suitable to be kept as a pet with another animal which is unsuitable to be kept as a pet, using a graphic organiser.
   (iv) read a passage and answer five comprehension questions.
   (v) write a letter and send it through e-mail.
13. Lesson procedure:

<table>
<thead>
<tr>
<th>Procedure</th>
<th>Students' Activities</th>
<th>Facilitator’s Activities</th>
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<tbody>
<tr>
<td><strong>Set Induction</strong></td>
<td>Students who keep animals at home are asked to talk briefly about them.</td>
<td>Facilitator uses probing questions to facilitate the discussion.</td>
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<td>(5 min.)</td>
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<td>Facilitator infuses value - Love for animals.</td>
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<td><strong>Development</strong></td>
<td>1. Students go to designated computers to access information about any 2 animals from</td>
<td>Facilitator supervises and assists the students.</td>
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<td>(75 min.)</td>
<td>Encarta Grolier.</td>
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<td>2. Students get into groups of five. Each student talks about the animals he/she has</td>
<td>Facilitator ensures that all members take part in their group discussion.</td>
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<td>selected.</td>
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<td>3. Students classify all the animals selected by the group members into two categories, i.e. suitable and unsuitable as pets, then justify their classification.</td>
<td>Facilitator distributes worksheet 1 and clarifies any doubts raised by the students.</td>
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<td>Facilitator makes evaluation based on observation checklist.</td>
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<td>4. (a) Group leaders take turns to present their work.</td>
<td>(a) Facilitator encourages peer evaluation and discussion .</td>
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<td>(b) Students answer metacognitive questions.</td>
<td>(b) Facilitator facilitates using probing questions.</td>
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<td>5. Students in their group select one animal from each category, then compare and</td>
<td>Facilitator distributes worksheet 2 and clarifies any doubts raised by the students.</td>
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<td>contrast the two animals based on specific characteristics.</td>
<td>Facilitator makes evaluation based on observation checklist.</td>
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<td>6. Students display their group results on flip charts, and move around to give</td>
<td>Facilitator ensures that students give relevant comments.</td>
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<td>comments on the other groups’ work.</td>
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<tr>
<td>Procedure</td>
<td>Students' Activities</td>
<td>Facilitator's Activities</td>
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<td>Development</td>
<td><strong>7.</strong> (a) Students review and evaluate the feedback in groups, then modify their work (if necessary). (b) Students answer metacognitive questions</td>
<td>(a) Facilitator provides necessary assistance to upgrade the final worksheet. (b) Facilitator facilitates using probing questions.</td>
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<td><strong>8.</strong> Students go back to their own computer stations to skim and scan a passage entitled “Hanizah And His Pet” (Appendix 1) for information to answer five comprehension questions individually. (Students self-assess their own performance and record their own scores as indicated by the software.. )</td>
<td>Facilitator assists the students to access the passage and the questions on the computer. Facilitator reminds the students of the time-frame set for the reading exercise.</td>
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<td><strong>9.</strong> Each student writes a letter describing about his/her pet and e-mail it to all the other members of the group.</td>
<td>Facilitator helps the students to write the letters using the following facilitation techniques: (i) questioning, (ii) focusing circle, (iii) mirroring.</td>
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<td>Closure</td>
<td>Students complete the reflective grids individually and keep them in their portfolios.</td>
<td>Facilitator discusses students' reflections in class.</td>
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14. Enhancement activity: (i) Students choose one of the letters received and reply it through e-mail, or (ii) Students e-mail their letters to peers in other classes/schools/states, or (iii) Students decide on a new animal to be kept as a pet and look for as much information as possible about the animal.