

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, Riyāḍ (1987)

Cert. of Arabic teacher inspectors, Rabat (1990)

M.A. Leeds (1995)

Submitted to The University Of Wales, Lampeter in fulfilment
Of the Requirements for the Degree of
Doctor of Philosophy

July 2001

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 “*madrakah*” 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 *madrakah*.

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 *madrakah*. 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.

الاهداء

Istimewa Untuk

Special dedication for:

1. My wife Hajjah 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.

ACKNOWLEDGEMENTS

I would like to express my deepest gratitude to my supervisor DR Mawil Izzi Dien for his invaluable assistance and encouragement throughout my period of study in this department. He patiently supervised the whole of this thesis and frequently made useful and constructive suggestions for improvement. His advice and criticism have been of great value, sustaining this thesis, especially during the period of its preparation.

I also wish to thank other members of the academic staff in the Department of Theology and Islamic Studies, University of Wale, Lampeter for their assistance, especially DR Dawood El-Alami, Professor Neal Robinson and Professor D.P. Davies. To Miss Jayne Chaplin and Mrs. Marlene Ablett, many thanks for their assistance throughout my period of study in this department.

I am extremely grateful to the Ministry of Education, Malaysia, in particular the Scholarship Division for awarding me a scholarship to pursue my Ph.D. study in the field of Arabic teaching.

I am also indebted and very grateful to the Malaysian Students Department in London, in particular the director Dr. Kamarudin Mohd. Nor and two education attaches Mr. Abdullah Omar Mohd. Yudin and Tuan Haji Anwar Ahmad. To Halimah Kasim, Zainal Sukun and other administration staff, many thanks for their assistance throughout my period of study in the UK.

Table of Contents

Thesis title	I
Abstract	II
Declaration	III
Dedication	IV
Acknowledgement	V
Table of Contents	VI-XI
Note of Transliteration	XII-XV
List of Abbreviations	XV

THE INTRODUCTORY CHAPTER: A BACKGROUND TO THE STUDY AND A BRIEF HISTORY OF LANGUAGE TEACHING

A. General introduction	1
B. Statement of main problems	4
C. Objectives of the study	7
D. The Importance of Arabic language in Malaysia	8
E. Some literature review	12
E1. Linguistics	12
E1.1. Arabic grammar	13
E1.2. Arabic phonetics	21
E2 Methods and approaches	23
E3 Materials and teaching aids	24
F. Methodology of study	26
G. A brief history of language teaching	28
G1. Language teaching innovation	29
G2. Improvement in language teaching	35
G3. Early methods of the teaching of Arabic	37

CHAPTER ONE:
ARABIC LANGUAGE, ITS HISTORY
AND POSITION IN MALAYSIA

1.1 Introduction	42
1.2. Arabic as a Semitic language	44
1.2.1. The Semitic groups of language	46
1.2.2. Homeland of Semitic nations	48
1.2.3. Position of Arabic among Semitic languages	51
1.2.4. Arabic dialects	52
1.3. Arabic as a living language	60
1.4. Status of Arabic language in Malaysia	63
1.4.1. Arabic as an early script for Malay language	64
1.5. Examples of countries which use Arabic alphabet for writing outside Malaysia	67
1.5.1. Iran	68
1.5.2. Turkey	68
1.6. Universal activities and programmes of Arabic teaching	69

CHAPTER TWO:
THE ARRIVAL OF ARABIC LANGUAGE IN MALAYSIA

2.1. Introduction	75
2.2. A brief description of Malaysia	76
2.2.1. Geographical	76
2.2.2. Historical	78
2.2.3. Hindu and Buddhist influence	80
2.2.4. The Islamic influence	82
2.2.5. Malay traditional beliefs	84
2.2.6. Pluralism and ethnicity	87
2.3. The arrival of Arabic language in Malaysia	89
2.4. Early ways in which Malays learnt Arabic language	92

2.4.1. According to Halijah Harun, Interview 1	94
2.4.2. According to Abdullah Yusof, Interview 2	95
2.4.3. According to Lokman, Interview 3	96
2.5. Influence of Arabic on Malay language	100
2.5.1. Arabic “loan” words in Malay usage	100
2.5.2. Arabic grammar influence	103

CHAPTER THREE:
TRADITIONAL EDUCATIONAL INSTITUTION
(*FONDOQ* AND *MADRASAH*) IN MALAYSIA

3.1. Introduction	112
3.1.1. The original model of <i>fondoq</i>	113
3.1.2. How the <i>fondoq</i> model came to the Malay Peninsula?	114
3.2. Informal Malay traditional educational	116
3.2.1. Education in the pre Islamic era	116
3.2.2. Education in the Islamic era	117
3.3. <i>Fondoq</i> institution	118
3.3.1. <i>Halaqah</i> (Circle) system and its relation with <i>fondoq</i>	123
3.3.2. The <i>fondoq</i> organisation	125
3.3.3. Status of <i>fondoq</i> teacher (<i>guru fondoq</i>)	127
3.3.4. <i>Fondoq</i> curriculum and <i>Kutub</i> (Books) used in it	129
3.3.5. The teaching of Arabic language in <i>fondoq</i>	130
3.3.6. Methods of teaching in <i>fondoq</i> institutions	134
3.4. <i>Madrasah</i> (Arabic schools)	135
3.4.1. Definition of “ <i>Madrasah</i> ” in the Malaysian context	136
3.4.2. Rise of <i>Madrasah</i> in Malaysia	138
3.4.3. Subject taught and the method of teaching	140

**CHAPTER FOUR:
ISLAMIC KNOWLEDGE AND ARABIC LANGUAGE
IN EDUCATION SYSTEM OF MALAYSIA**

4.1. Introduction	144
4.2. Language and religion	144
4.3. Islamic knowledge and Arabic language as a school subject in Malaysia	148
4.4. Status of Arabic language in Malaysian constitution	150
4.5. Historical aspect of education system in Malaysia	152
4.6. Education before the British period	155
4.7. Education during the British period	157
4.8. Education after independence	161
4.8.1. National Education Philosophy	167
4.8.1.1. Education as a continuous effort	169
4.8.1.2. Individual potential development	170
4.8.1.3. Entire and integrated potential development	170
4.8.1.4. Balanced and harmonious mankind	172
4.8.1.5. Focusing on physical, intellectual, emotional and spiritual elements	172
4.8.1.6. Belief in God	173
4.8.1.7. Developing a Malaysian who is intellectual and peaceful	174
4.9. Conclusion	175

**CHAPTER FIVE:
THE NATIONAL ISLAMIC SECONDARY SCHOOL
(NISS) AND SYSTEM OF ASSESSMENT**

5.1. Introduction	178
5.2. Reform movement in the teaching of Arabic in Malaysia	179
5.3. National Islamic Secondary School (NISS)	183
5.3.1. Organisation and the administration of the schools	184

5.3.2.	Admission and selection of students	186
5.3.3.	Selection of teachers and its main problem	187
5.3.4.	Syllabus and its contents	189
5.3.4.1	Contents of the syllabus	190
5.3.5.	Textbooks	194
5.3.5.1.	General description of textbooks	195
5.3.5.2.	Linguistic contents	196
5.4.	Arabic language syllabus used in NISS	199
5.4.1.	Language syllabus in general	199
5.4.2.	Comments on NISS syllabus	200
5.5.	System of assessment	202
5.5.1.	Proficiency approach to the teaching of Arabic	203
5.5.2.	Advantages of the approach	208

CHAPTER SIX:

ARABIC TEACHING USING COMMUNICATIVE APPROACH IN MA'AHAD MUHAMMADI, (NISS) FALĀḤIAYYAH IN KELANTAN AND IN THE SMART SCHOOL

6.1.	Introduction	211
6.2.	First observations (the Grammar-Translation method)	212
6.3.	Comments on the first observation	217
6.4.	General comments	220
6.5.	Second observation (Audio-visual method)	221
6.6.	Comments on second observation	227
6.7.	Arabic teaching in the “smart schools”	229
6.7.1.	Example of the daily lesson plan for Arabic language in the smart school	231
6.7.2.	Steps of implementation	233
6.8.	Comments on Arabic teaching in “smart school”	236
6.9.	The principle of communicative approach in language teaching	238
6.9.1.	Teaching of Arabic grammar using the “Communicative Approach”	246

6.9.2. Examples of teaching Arabic grammar using the “Communicative Approach”	248
Conclusion	252
Bibliography	257
Appendix “A” sample of <i>kitāb</i> متن الاجرومية	274
Appendix “B” sample of قاعده بغدادية	286
Appendix “C” sample of <i>kitāb Jawi</i>	295
Appendix “D” sample of Arabic syllabus taught in NISS	302
Appendix “E” sample of English lesson plan in smart school	307

TRANSLITERATION, VOWELS AND THE RULES OF APPLICATION

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:

Arabic	Roman	Arabic	Roman	Arabic	Roman
ا	A , a	ر	R , r	ف	F , f
ب	B , b	ز	Z , z	ق	Q , q
ت	T , t	س	S , s	ك	K , k
ث	TH , th	ش	SH , sh	ل	L , l
ج	J , j	ص	Ṣ , ṣ	م	M , m
ح	Ḥ , ḥ	ض	Ḍ , ḍ	ن	N , n
خ	KH , kh	ط	Ṭ , ṭ	و	W , w
د	D , d	ظ	Ẓ , ẓ	هـ	H , h
ذ	DZ , dz	ع	‘ , ‘	ء	’ , ’
		غ	GH , gh	ي	Y , y

B. Vowels

Short vowel

_ A , a

_ U , u

_ I , I

Long vowel

_ Ā , ā

ي _ I , ī

و _ Ū , ū

Diphthongs

و _ AW , aw

ي - AY , ay

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:

وضع	Wadʿ
عوض	ʿIwad
دلو	Dalw
يد	Yad
حيل	Ḥiyal
طهي	Ṭahy

(b) The long vowel Romanised *U* and *I* respectively

أولي	Ūlā
صورة	Ṣūrah
ذو	Dzū
إيمان	Īmān
جيل	Jīl
في	Fī

(c) Diphthongs Romanised *AW/aw* and *AY/ay* respectively

أوج	Awj
نوم	Nawm
أيسر	Aysar
شيخ	Shaykh
عيني	'Aynay

2. *الف* and *واو* when used as orthographic sign without phonetic are not represent in romanisation, such as words:

فعلوا Fa'alū, *أولئك ulāika*

3. When a noun or objective ending in *ة* (*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:

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

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-Ḥadīdī (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*⁴ 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” (*‘ulamā al-naḥw*) 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-Faṭānī, الفطاني 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 ‘Abd al-Şamad Muḥammad Şāliḥ (1840-1891 C.E.), who wrote the well-known Islamic book *kifāyat al-‘awām*.⁵ كفاية العوام .

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”.

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.

1. 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.⁶ 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.⁷ 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'adzzin* (a person who calls Muslims to perform five time prayers), *jurunikah* (a person who is responsible for conducting marriage rituals) and Qur'ān teachers. This has occurred due to a shortage of suitably proficient Arabic speakers.⁸

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 *Fallahiyah 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 *Muḥammad* محمد, *Saif al-Dīn* سيف الدين, *Fātmah al-zahrā'* فاطمة الزهراء. 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* بكر but the official wrote down the word *Baqr* بقر. No differentiation between the two words بكر and بقر 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.⁹

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 recitation¹⁰, 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).¹¹ 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.¹² In this case, James C.V. stated in his article, entitled; *Foreign Language In The School Curriculum*:¹³

“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 *'Aqīdah*. 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-Makkī*, *al-Miṣrī* or *al-Ḥadīi*, *al-Najjārī*, *al-Qāsimī* or *al-Thaurī*. 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 *sultān*, “queen” is *sultānah* and the word “family” is *qarābah*. 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 limited¹⁵. 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)

E1.1. 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 ‘Alī ibn Abī Ṭālib. Goldzieher (1966) states that Abū al-Aswad al-Du’alī from Baṣra who was a partisan of Caliph ‘Alī ibn Abī Ṭālib entered his house on a certain day, one of his daughters said to him; “O Dad! *mā aḥsanu al-samāi*” مَا أَحْسَنُ السَّمَاءِ. This sentence according to its ending vocalization *أخيرة* said by his daughter means : (what is most beautiful in the sky?) He answered: “Its stars” كَوَاكِبِهِ 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, “*mā aḥsana al-samā’a*” مَا أَحْسَنَ السَّمَاءَ. 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:

“ أن الله برئ من المشركين ورسوله ”

“*Anna Allāha barī'un min al-mushrikīn wa rasūlihi*”

The reader pronounced the last word “*wa rasūlihi*” ورسولِهِ 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 rasūlihī*” 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 Kūfa 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, Sībawyah (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 Baṣra 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-Farāhīdi (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.¹⁶ 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

¹⁶ <http://www.arabicteacher.com/arabicteacher/GrammarPage.html>

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-Sīrafi (d. 978-9 C.E.) also of Persian extraction.”¹⁷

Another important Arabic grammar work is *Ajurrūmiyyah*. The full title of this work is *al-muqaddimah Li ibn Ajurrūmiyyah* (The introduction of Ibn Ajurrūmiyah). This book was written by Muḥammad Abū ‘Abd Allāh Ibn Dawūd al-Ṣanhāji (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 Sībawayh, *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*.”¹⁸

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’līmī* 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 Criticallanguage 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 *تعريف الكلام* 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 mufidah* (useful/understood sentence) and detailed grammar rules. (Appendix "A" contains the example of the definition of *الكلام*).

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 هذا؟ هذا كتاب، هو كتاب صغير
2. Look at this big book. This big book is open أنظر الي هذا الكتاب الكبير هذا الكتاب الكبير مفتوح
3. What is this? This is a copy book ما هذا؟ هذا دفتر
4. Look at the copybook, is it small or big? It is small. أنظر الي 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 قلم. القلم طويل
6. Is this a closed window? No. This is an open window. هل هذا شباك مقفول؟ 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) الاسم which includes the noun, pronoun, adjective, participles and certain adverbs, as in: هو، هذا، كبير و كتاب
- (2) الفعل which covers the verbal forms, as in: أنظر
- (3) الحرف which includes various particles such as certain prepositions, conjunctions, etc., as in: لا، أم، هل، و

2. There are two kinds of sentences in Arabic speech:

- (1) *جملة اسمية* (nominal sentence) which begins with an *اسم*. For example, *القلم طويل*
- (2) *جملة فعلية* (a verbal sentence) which begins with a *فعل*. For example, *أنظر إلي 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 Ajurrūmiyah* 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 talāmiz al-madāris al-thānawiyyah*, Fakhr al-Rāzi and Iṣḥāq 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-Khalīl Aḥmad al-Farāhīdi (d. in 786 C.E.), Sībawayh ‘Amr ibn ‘Uthmān (d.796 C.E.), Ibn Jinnī (d. 1002 C.E.) and Ibn al-Taḥḥān (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’ān correctly¹⁹. In the course of time, phonetic analysis also involved other areas such as poetry, prose and Arabic speech. Thus, *‘ilm al-tajwīd*²⁰ 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-tajwīd*. Thus, a number of Arabic language scholars, among them Ibrāhīm Anīs (Egyptian scholar), ‘Alī al-Qāsimī (Iraqi scholar), Ismā‘il Maḥmūd al-Ṣīnī (Saudi scholar) and others started to introduce this discipline with the name of *‘ilm al-aṣwāt علم الاصوات* (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 speech²¹.

¹⁹ This discipline is known as *‘ilm al-tajwīd*.

²⁰ *‘ilm al-tajwīd* 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 Dien²² 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 Khalīl Aḥmad al-Farāhīdi, Sībawayh, al-Qāll, Ibn Jinnī and al-Ṭaḥḥān. For example, the disagreement in the location of articulation for letter *dād* ضاد, ‘ain عين and the letter *alif* الف. 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 English²³. He cited as an example the letters *Ṣād* صاد and *Sīn* سين. To foreign students, there would be no differentiation between the two letters. For example, the word ‘*asīr* عسير which means “difficult” and the word ‘*aṣīr* عصير which means “juice”. Similar problem arises when foreign students say *Ṣāra* صار which means (became) and *Sāra* سار which means (walked). Izzi Dien discusses another important point through the use sound monitors in the language in the language laboratory²⁴.

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

²² See his article entitled *Arabic For Non Arabs* published in Proceeding of the Leeds University Workshop July 1990, University of Leeds, Department of Modern Arabic Studies, 1992, PP: 31-46.

²³ See Ibid, P: 33

²⁴ Ibid P. 33.

article entitled *The Teaching Aids For Language Lesson*²⁵. 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:

²⁵ This article was published in *Waq'a'I nadawat Ta'lim al-lughah al-Arabiyyah Li ghair al-Natiqin biha*, second volume, Maktab al-Tarbiyah al-'Arabi Li dual al-Khalij, Riyadh, 1985, PP: 171-219.

“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”²⁶

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

²⁶ Diane L.F. (1986:17)

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

Yahya Daūd (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

²⁷ See Muhammad 'Ali al-Khuli (1982: 171)

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.
5. National Library, Kuala Lumpur.

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.²⁹ 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 comprehension³⁰

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 languages³¹.

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. Marcer a Frenchman who had made a close

³⁰ Ibid, P: 44

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”³². 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 reading³³.

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 century³⁴. According to this method, the main characteristics of language teaching are as follows:

³² Jadwat A.Y. (1987: 115)

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,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 imagery³⁶. 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,

³⁵ As quoted by Richards J.C. and Rodgers T.S (1982:5)

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

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 أنا with verbs الفعل المتكلم وحده or نحن with verbs الفعل المتكلم مع غيره as in أنا أدخل are not particularly good Arabic usage. Such sentences should be as follows:

أفتح , أنا أجلس instead of أجلس , أنا أدخل instead of أدخل . 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 الظرف ، ثم أخضرها إلي
مكتب البريد ثم ألصق الطوابع وأرسلها إلى صديقي

The following is Arabic sentences and the vocabulary to be taught according to "Direct Method"

The vocabulary المفردات	The sentences الجممل
أدخل	أنا أدخل الفصل
Entering	I am entering the classroom
أجلس	أنا أجلس علي الكرسي
Sitting	I am sitting on the chair
أفتح	أنا أفتح الدرج
Opening	I am opening the drawer
أخذ	أنا أخذ الورقة
Taking	I am taking the paper
أمسك	أنا أمسك القلم
Holding	I am holding the pen
أكتب	أنا أكتب الرسالة إلي صديقي
Writing	I am writing a letter to my friend
أطوي	أنا أطوي تلك الرسالة
Folding	I am folding that letter
أضع	أنا أضع الرسالة في ظرف
Putting	I am putting the letter in an envelope
أحضر	أنا أحضرها إلي مكتب البريد
Taking	I am taking it to the post office

أصق	أنا أصق الطوابع في الظرف
أصق	أنا أصق الطوابع في الظرف
Sticking	I am sticking a stamp on this envelope
أسأل	أنا أسأل كاتب البريد أين سأضع الرسالة
Asking	I am asking the clerk where I should put my letter.
أدخل	أنا أدخل الرسالة في الصندوق
Putting	I am putting the letter in letterbox.

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. Phonetics³⁸ 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.”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 Viëtor 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.

³⁸ The scientific analysis and description of the sound systems of language.

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.⁴⁰

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 *العصر الجاهلي* used Latin in their poetry.

⁴⁰ See Ibid P: 08

⁴¹ See al-Ḥadīdī (1966: 05)

Imrra'ulqays امرؤ القيس, for example, had included Latin words in his poetry e.g. the word *al-sajanjil* السجانجيل, which means a kind of fine cloth, *Arandaḥ* أرندح, which means black skin. Many more Latin and Persian words were translated into Arabic.⁴² 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 عبادة. The names of ablution organs or أعضاء الوضوء. For example: Face وجه; hand يد; elbow مرفق; head رأس; ear أذن; leg رجل; and so on.⁴³ 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-naḥw wa al-ṣarf* علم النحو والصرف. Thus, the teaching and learning of Arabic in Malaysia in the early stages⁴⁴ 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

⁴² Jaseem ‘Ali (1996: 81)

⁴³ Mangan J.A. (1993: 153)

⁴⁴ At the time when Arabic language first arrived in Malaysia.

when Naṣr ibn ‘Āṣim al-Laithī (d. 750 C.E.) who introduced the “dot” system for Arabic letters.⁴⁵

In this method, the teacher reads the Arabic alphabet, which consists of twenty nine letters, all of which are consonants⁴⁶ 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* فتحة, *kasrah* كسرة, *ḍammah* ضمة and *sukūn* سكون. Students are then taught each letter with long vowels i.e. a, i and u as well as doubled consonants or شدة. Upon their comprehension of the above stage students are taught the pronunciation of different Arabic word syllables such as: بان (*bāna*) تون (*tīna*) تين (*tāna*) تان (*būna*) بون (*bīna*) بين (*bāna*) 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 رجل (*miṣṭaratun*) مسطرة (*qalamun*) قلم (*tā’ibun*) تائب and so on.⁴⁷

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:

⁴⁵ Jaseem ‘Alī (1996: pp: 84, 85)

⁴⁶ Cowan David (1958: 01)

⁴⁷ Qa’idah Baghdadiyah ma’a juz ‘amma (n.y. : 05)

العالمين ، الناس ، هؤلاء ، أمنت بالله ، والله ذو الفضل العظيم ،
ذلك فضل الله يؤتيه من يشأ ، واليوم الآخر ، آتينا داود ذبوراً .

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

هذا قلم ، القلم علي المكتب ، المسطرة في الدرج ، أنا
أفتح الدرج وأخذ المسطرة ، المكتب في الفصل ، هذه
مسطرة ، أستعملها لوضع الخطوط في الدفتر.

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

“ طريقة هجائية او 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 *sūrah* in the Qur'ān. The *Fātiḥah* 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:

الحمد لله
ربّ العالمين
الرحمن الرحيم
مالك يوم الدين
إياك نعبد وإياك نستعين
اهدنا 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 الضمة (*baris hadapan*), الفتحة (*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 (*Aḥādīth*), 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

¹ Stowell Gordon and Mason Edward J. (editors), *The book of Knowledge: a Pictorial Treasury of reading & Reference for Young and Old*. The Waverley Book Company Ltd., London, (n.y. volume 1, p. 190.)

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.³ 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

2. Crystal David, *The Cambridge Encyclopedia of Language*, The Cambridge 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,⁴ 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*⁵ 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.⁶

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 Yapith 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 entitles, 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-māḏī*, *alfi'l al-muḏāri'* and *fi'l muḏāri' ma'a kāna*, or in Arabic writing:

الفعل الماضي، الفعل المضارع والفعل
المضارع اذا دخل عليه الفعل 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 فَعَلَ يَفْعَلُ، تَفَعَّلَ
يَتَفَعَّلُ

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 *يوم السبت* 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:

Jewish/Hebrew	Arabic	English
Rosh Hashanah	رأس السنة	New Year festival
Yom Kippur	يوم الكفارة	The Day of Atonement
Midrash	الاصل من كلمة درس	Search/to search
Succot	سقط	To fall
Tishrin	شهر تشرين	The month of September

Source: See Cole Owen W. (ed) *Five World Faiths*, (1982, PP: 56-65)

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 *Yāfith* (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*, *Ḥamita* for *Hām* and *Yāfithah*

⁸ Imil Badi’ Ya’qūb, (1982 : 98)

for Yāfith.⁹ 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”¹⁰

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 Malta¹¹ is also a

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 Sicily to Tripolitania crosses that from Gibraltar 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 languages¹².

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.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.

miles in all. The language of the Islands, though it has similarities to Arabic, is believed to have come down from the tongue of Phoenicia and Carthage. It has in the course of time absorbed many European words. See *The book of Knowledge*, volume 5, p. 98.

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 Boshu *The influence of Arabic Language on Kiswahili*, Dar es Salam University Press, Dar es Salam, 1993.

¹³ See Imil Badi' (1982:32)

Another piece of research by ‘Ārifīn ‘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: *Bāb* means door and *Ilu* means god. So in Arabic, this become (*Bāb ilāh*), which means in English “God’s door”.¹⁴

Other scholars¹⁵ argue that the original homeland of the Semitic nations was Syria (Shām), 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 Armenia¹⁶ 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 Imīl 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 Encyclopadic 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.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:

“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”.¹⁹

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.²⁰ This fact supports this conclusion because the Babylon is

¹⁸ See *Encyclopaedia Britannica*, volume 20, The University of Chicago, Chicago, P: 316

¹⁹ Stowel G. (ed) n.y. Volume 1. P: 335.

²⁰ *The Reader's Digest: Great World Atlas*, The Reader's Digest Association, Landon, Sydney, Montreal and others (n.y. : 128)

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. Sabaeen, Hadramian, Qitbanian and Ethiopic. While the Northern Arabic is divided into two groups: (1) extinct Arabic and العربية البائدة (2) surviving Arabic العربية الباقية.

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 الشمالية. The group of languages termed above “extinct” Arabic is no longer in use today and could have included the *Thamudean* and *Lihyani* languages. Surviving Arabic is divided into a number of dialects, which can be brought together into two²¹ dominant dialects

²¹ Imīl Badī (1982: 30)

*al-lahajāt: Ḥijāz and Banu Tamim dialect.*²² Imīl Badī‘ Ya‘qūb (1982) described the evolution of the Arabic language as follows:

فانه من المعروف أن اللغة السامية الام انقسمت الي مجموعتين من اللغات : شرقية وتضم اللغات البابلية او الاكادية او المسمارية ، وغربية تفرعت منها الارامية والكنعانية والعربية . ثم انقسمت العربية بدورها الي قسمين جنوبية وشمالية . وانقسمت العربية الجنوبية أيضا الي لغات معينة سبئية وحضرمية وقتبانية وحبشية كما انقسمت العربية الشمالية الي عربية بائدة وتشمل اللغات الصفوية والثمودية والحيانية ، وعربية باقية وتشمل لغة تميم ولغة حجاز.²³

1.2.4. Arabic dialects اللهجات العربية

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 *اللهجة* , 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,

²² See Ibid P:37

²³ Imīl Badī‘ (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 Ghanīm (1985:15,16) as follows:

اللهجة في الاصطلاح العلمي الحديث هي مجموعة من الصفات اللغوية تنتمي الي 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 تشترك جميعها في

مجموعة من الظواهر اللغوية التي تيسر اتصال أفراد هذه
البيئات بعضهم ببعض.

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

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 Ayooob Y. Jadwai (1988)²⁶ 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.²⁷ (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.²⁸ (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)²⁹ tried to compare the development of Arabic to that of English in the following table:

<p>Old English</p> <p>Anglo-Saxon: Mid. 5th</p> <p>To 12th century C.E.</p>	<p>Old Arabic</p> <p>Pre-Hedjra: c.959 B.C. to</p> <p>c. 267 B.C.</p>
<p>Middle English</p> <p>Northumbrian-Mercian- West</p> <p>Saxon: c. 1150-1400</p>	<p>Middle Arabic</p> <p>Hedjra-Namara-Temple Rmna</p> <p>To c. 500 C.E.</p>
<p>Modern English</p> <p>From the early 15th century</p> <p>To the present day</p>	<p>Arabic</p> <p>Muhammad and Jahiliya recorded</p> <p>Speech: c. 600 C.E. to the present day</p>

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 *الاسلوب*. Arabic before Islam was more poetic in style or it is called *الاسلوب الشعري*, compared to the Arabic after Islam. Another

²⁹ 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-Sālim Makram who describes the way the Holy Qur‘ān was recorded during the period of Caliph ‘Uthmān. ‘Abd al-Sālim 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:

أما اللغة التي كتب بها زيد بن ثابت في عهد عثمان المصحف فهي لغة قريش لان القرءان الكريم نزل بلسان قريش ، ورسول الله (ص) أفصح العرب وهو من قريش ، وقريش من ولد اسماعيل ، وولد اسماعيل أفصح من اليمن الذين هم من ولديعرب بن قحطان .

وقد قال عثمان رضي الله عنه للرهط القرشيين الثلاثة : اذا اختلفتم أنتم وزيد بن ثابت في شئ من القرءان فاكتبوه بلسان قريش فانه نزل بلسانهم فافعلوه .

This translated as follows: As for the language that Zaid ibn Thābit used to write, the maṣḥaf during the period of Caliph ‘Uthmān was the *Quraysh* language because the Holy Qur‘ān was sent down by Allah in the language of

Quraysh. And the prophet P.U.H., 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 Qaḥṭān 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:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ، لَیْلَافِ قَرِیْشٍ ، اِیْلَافِهِمْ
رِحْلَةَ الشِّتَاءِ وَالصَّیْفِ ، فَلِیَعْبُدُوْا رَبَّ هٰذَا الْبَیْتِ الَّذِی
اَطْعَمَهُمْ مِنْ جُوعٍ وَّ اٰمَنَهُمْ مِنْ خَوْفٍ .

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).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 Ḥijāz (2) The dialect of Banī Tamīm, which had many subgroups, such as Banū al-'Anbār, Banū Yarbū' and Banū Ṭahiyah.

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.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

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 message of unity and purity, brought by 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).

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.³² 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. ما شاء الله، لا حول ولا قوة إلا بالله
6. أستغفر الله العظيم
7. سبحان الله، الله 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 contributed³³. (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 language³⁴. 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*, الجاوه, 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 Hrmsworth'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 Peninsula³⁶. 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.”³⁷

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.³⁸. This assumption is based on the discovery of stone inscriptions in Terengganu, in eastern Malaysia in 1303 C.E., which were

³⁶ See 'Adil Khalaf (1994:12)

³⁷ Al-Edrus (1995:52)

³⁸ See Hashim Haji Mus (1999: 08).

written in Malay using the *Jawi* Script.³⁹ Another example is the discovery of a Malay inscription in Aceh 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 Baṭṭūṭah in his book *al-Riḥlah* 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*”.⁴⁰

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.

³⁹ Internet, *The Evolution of the Malay script and language* (1998:PP:01-03)

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 language⁴¹. Arabic is actually a compulsory subject for all the arts students in Iran up to the highest level of study⁴².

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 1923⁴³. 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

⁴¹ See Seyyed Hossein Nars (ed) (1982:90)

⁴² See Ibid P:90

⁴³ See *The Reader's Digest Great Encyclopaedic Dictionary*, Volume 2 (1962: 954).

transliterate its particular sounds and spelling⁴⁴. 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.⁴⁵

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 worldwide⁴⁶.

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.
2. Introduction of classes for foreigners in the Ministry of Teaching for Higher Education in Egypt in 1960.
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. *تعليم العربية لغير الناطقين بها* 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 countries⁴⁸. Among the important institutions or colleges, which deal specifically with teaching Arabic for non-Arab, speakers are:

⁴⁷ See Madkour (1995: 119)

⁴⁸ See Ibid : 77

1. The Khartoum International Institute in Sudan under the patronage of the Islamic Educational, Scientific and Cultural Organisation (ISESCO) 1974.
2. The Centre of Arabic Studies, American University, Cairo, which offers a Master degree in Arabic Literature as a Second Language 1974.
3. The Institute of Arabic Language, University of al-Malik Saud in Riyāḍ, Saudi Arabia, 1975.
4. The Institute of Arabic Language, University of Umm al-Qurā in Makkah al-Mukarramah, Saudi Arabia, 1979.
5. The Institute of Arabic Language, University of al-Imam Muhammad Ibn Saud, Riyāḍ, Saudi Arabia, 1981.

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 Riyāḍ in March 1978. 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.
 4. The number of workshops on the teaching of Arabic for Non-native Speakers held in Qatar in 1982, in Medina 1981, in Amman, Jordan 1978 and in Malaysia in 1983;
 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 Alexendria, Egypt. A collaborative project between North-western University and The University of Alexendria.
 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 الاساسي . 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.

4. العربية أصواتها وحروفها . 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 سرّ الصناعة .

5. كتابي . 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 Archipelago¹, 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*” دار السلام. This title was given by al-Manṣūr the second Abbasid caliph.

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

States	The Arabic title	
Johore	<i>Dār al-ta‘zīm</i>	دار التعظيم
Kedah	<i>Dār al-amān</i>	دار الأمان
Kelantan	<i>Dār al-na‘īm</i>	دار النعيم
Pahang	<i>Dār al-ma‘mūr</i>	دار المعمور
Perak	<i>Dār al-riḍwān</i>	دار الرضوان
Perlis *	<i>Indra kayangan</i>	اندر اكايفن
Negeri Sembilan	<i>Dār al-khuṣūṣ</i>	دار الخصوص
Selangor	<i>Dār al-Iḥsān</i>	دار الاحسان
Terengganu	<i>Dār al-imān</i>	دار الايمان

*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.⁴ Some scholars⁵ 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 Bar⁶ 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 Vietnam⁷ 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 *أ ل خ ط الكوفي*. It is believed that the people who inhabited Champa during that time belonged to the Malay-Polonesia race. They converted to Islam due to *dawah* (missionary) effort undertaken by Arab Muslim traders.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.

⁷ Hashim Haji Musa (1999), 23

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 sub-continent of India. Although Chinese contacts started as early as Indian contacts, or even 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)

⁹ A lecture given by Ustaz Usman Muhammadi on 12.6.96 at Malacca. His handout can be 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 *Hikāyah Amīr Ḥamzah* حكاية أمير حمزة (The story of Amīr Ḥamzah, *Hikāyah*), *Muḥammad Ḥanifiyyah* حكاية محمد حنفيه (The story of Muḥammad Ḥanafiah) and so on were kept there.¹¹

2.2.5. Malay traditional beliefs

Malays traditionally believed in animism¹². 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 dynamism¹³. 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.”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*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 boleh 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:

- *Al-salām ‘alaikum*, السلام عليكم

- *Awwal*, أول

- *Gemanat*, which is derived from the Arabic words *Amānah*, أمانة

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 جنّ

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.¹⁶ 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.

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 linguists¹⁷ wrote in his book in 1846 entitled *Hikāyah 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 Yamen 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 wind¹⁸. He stopped over at one place named Keling in the country of Nagola. He stayed there for

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 Kedah¹⁹ named Maharaja Derbar II (King Derbar II) to Islam.²⁰ 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 Shahāb al-Ashraq in the Malay Peninsula in 996H/1601A.D. adds to the evidence. He visited the queen who ruled Kelantan²¹ named *Wan Kembang*. During his conversation with this

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 12th 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 12th 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 12th 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

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.”²³

In the support of the above point of view, Abdullah Ishāq (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* الجولوس كلنتن 577 H/1181 C.E. and the name of the king who ruled Kelantan, *al-Mutawakkil bi-Allāh* المتوكل بالله, 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

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 administered 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.²⁵ 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.²⁶ 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

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 ركعات in prayer, the number of days in a week, the number of Islamic traditional measures like صاع 'Ṣā' (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 Bharu²⁸ is of the opinion that the early way Malay people learnt Arabic language from the Arab traders through Pidgin language²⁹. 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*³⁰” 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-Edrus³¹, 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*³² 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

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 *Fondog 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 *Fondog* institution was administrated by a traditional learned Malay 'Ulamā' علماء named Haji Wan Ali bin Haji Wan Yaaqub. He was a former student of an Islamic school in Mecca i.e. *Madrasah al-Ṣaulatiyyah* المدرسة الصولتية . 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 *ḥalaqah* 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* متن اجروميه, so the teacher's explanation was in Arabic, but if it was in Malay language like *Manyah al-muṣallī* منية المصلي, 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. Omar³³ 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 interlingual³⁴ 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.

³³ She was a Professor in Malay linguistics 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-Na'im*,

Terengganu is *Dar al-iman*, Selangor is *Dār al-Iḥsān* and so on³⁵. 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* احمد معظم, Yusof *Muhibbu al-dīn 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, عبد المنير بن ابراهيم بن منير ‘Abdul Munīr bin ‘Abdul Fattāḥ. عبد الفتاح 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 Sulṭān 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

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 *Ustāz* and *Ustāzah*.

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 Arabic³⁶. All of these important works were written in *jawi*³⁷ script. The oldest Malay *jawi* manuscript is the translation of the Islamic religious work *Aqā'id al-Nasafī* (the faith of Nasafi) عقائد النسفي³⁸. 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 Nūruddīn al-Rānirī in 1679

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 *Ṣirāṭ 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. أكل زيد الرز. (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. البيت كبير. (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 'Aqāid al-Nasafī. عقائد النسفي

الحمد لله رب العالمين والعاقبة للمتقين والصلاة
 سلك فوجي باكي الله توهن سكلين عالم دان فهلا باكي اور عيب برتقوي دان صلوة
 علي رسوله محمد واله اجمعين قال الشيخ الامام الاجل
 كاتس رسولن محمد دان كلوار كان سكلين تله بركات اوليه تشيخ اعوام يوح مليا
 العالم العامل المتقي نجم الملة والدين استاذ
 لاكي يوح عالم لاكي يوح لاكي يوح برتقوي بينتج ملة دان احكام استاذ
 الائمة والعلماء امام الحرميين مفتي الخافقين
 سكل اومه دان علماء امام الحرميين مفتي الخافقين
 ابو حفص عمر بن محمد بن احمد النسفي تغمده الله
 ابو حفص عمر بن محمد بن احمد النسفي تغمده الله
 اوله الله مموجي اكندي

بِغفرانه واسكنه بحبوة جنانه
داعن كامفورننن
اي منديا مكنن
دالم كلواسن
نشر نكاش

English Translation

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),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.

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’ān, especially those read out in prayers. These could have been followed by the translation of the *du‘ā*. 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‘ā*. All this goes to substantiate the fact that since the holy *ayat* in the Qur’ān 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’ān 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

⁴⁰ Paper submitted to the International Conference on Translation, Dewan Bahasa dan Pustaka, Kuala Lumpur, 13-15 March 1984, published in the Proceedings of the Conference, by the Malaysian Translation Association, 1986.

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 *Ṣelawāt* (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-Ṣawāb wa ilaihi al-marji'u wa al-Ma'āb* (Only God who knows the truth and it is to him we return)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-Faṭānī al-Shāfi'ī* (Daud, son of Abdullah from Patani and the follower of *Shāfi'ī* 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

انيله كتاب يغبر نام

الجوهر الموهوب ومنهات القلوب

بك 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

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 stated⁴³ 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”.⁴⁴

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 *أعوذ بالله من الشيطان الرجيم*
Malay translation: *Aku berlindung dengan Allāh dari syaitān 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

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 *Ḥadīth* (prophet saying) as followed:

افطروا علي تمر *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 *Ḥadīth* (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 *علي* can only be translated as *atas* (on) in the kind of sentence like; *الكتاب علي المكتب* *Buku itu ats 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 *علي* *Alā* which was translated as “*atas*” (on) in the

above translation, we find that it is not the correct translation because the word *علي* 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 locals¹ or foreigners² to relate their discussion of the development of Islamic religion in this country with these two institutions.

¹ They are like; A.L. Idrue, 1995, Ismail, I.H., 1990, Hj. Ismail, A.R.B. 1993, Che Pi Saad 1989, S.N. Al-Attas, 1982.

² They 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 السابقون الاولون (*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 القبااء . 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 *ḥalaqa* 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 *fondoq* institution developed.

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.⁴ 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'ān, Ḥadith (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 'Ālim 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'ānic 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”⁶

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:

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.

⁶ Gullick (1989: 297)

“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 *fomdoq* 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.”⁷

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:

⁷ 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’ān, 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’ān and basic knowledge of Islam”⁸

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

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 "*fondoq*", has something in common with the "*ḥalaqah*" 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 *fondoq* in Malaysia also used the same system. The earliest Islamic teaching was imparted in mosques built by the Malay community in their localities⁹. 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.

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.¹⁰ This accords with the proposal by Izzi Dien¹¹ 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*)”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 *Ḥalqah* 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 *Ḥalqah*, let us examine the description of *Ḥalqa*.

3.3.1. *Ḥalqah* (Circle) system and its relationship with *fondoq*

It is believed that the word *Ḥalqah* حَلَقَةٌ 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 Ghaffār (1997) stated:

“The *Ḥalqah*, 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

¹³ Ibid P:73

The above offers clear evidence that the *ḥalaqah* 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 *ḥalaqah* 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 earlier¹⁴, 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 society¹⁵. 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”.¹⁶

¹⁴ See Gullick's quotation on page 122.

¹⁵ The essay was published in *Kelantan Religion, Society and Politics in A Malay State*, Edited by Roff William R., Oxford University Press, Kuala Lumpur, 1974.

¹⁶ Roff William R. (ed) (1974:266)

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, Baṣrah, Kūfah and Baghdad before the emergence of the modern school systems in 1109 A.D.¹⁷ 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’ānic 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

¹⁷ See article by Namīr Muḥammad ‘Alī *Daurah al-madrasah fi al-da’wah ila Al-Llah* published in *al-manhal* 1980, al-Riyad, Saudi Arabia.

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*¹⁸ 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 *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)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.”²¹

The above statement clearly describes the position of *guru fondok* (fondok 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, fondok teachers usually acted as advisors to dominant people in society. In addition, fondok teachers can be called *ustāz* استاذ or *mu'allim* معلم or *Sheikh* شيخ and the man who teaches English or other subjects is called “teacher” or “*Cikgu*”.

²⁰ Husin Wador (Fondok teacher) gave the same idea about this matter.

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 “*ustāz*” or “*mu'allim*”. Incidentally, the words “*ustāz*” 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*²². 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

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; *'ulūm al-sharī'ah* علوم الشريعة 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*²³. 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. *fatḥh al-qarīb* فتح القريب . 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* اعراب of one line of the text. The example was as follows:

فصل في بيان حكم الطهارة . الطهارة واجبة لمن اراد اقامة
الصلاة . الطهارة على قسمين : الطهارة من الحدث الاصغر
كالوضوء والطهارة من الحدث الاكبر كالغسل .

After that student had explained the position of the *i'rāb* 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

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 الضمائر . 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 الي ثلاثة اقسام الماء المطلق والماء
المستعمل والماء المتنجس .

The word *ينقسم* is the verb. It is present tense *الفعل المضارع*. According to Arabic grammar rules, each verb has its “doer” *الفاعل*. It did not appear in this sentence *المستتر جوازا*. So, the “doer” must be a hidden pronoun *الضمير المستتر*. 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 *Dzuhl* 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 fī sharḥ matan Ajrūmiyyah* الكواكب الدرية في شرح متن اجرومية . The topic

to be learned was حالة الرفع، حالة النصب، حالة الجر (The three cases of nouns). The example of the text found in the book was as follows:

للاسم ثلاث حالات وهي الرفع والنصب والجر للرفع اربع علامات وهي الضمة والواو والواو والنون والالف والنون وعلامة النصب اربعة وهي الفتحة والالف والياء والنون والكسرة وعلامة الجر ثلاثة وهي الكسرة والياء والفتحة

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 rufu' ada empat alamat iaitu dhammah, waw, waw dan nun dan alif dan nun. Alamat nasab itu ada empat iaitu fatah dan alif dan ya dan nun dan kasrah.

The English translation

The sign of nominative in most singulars and broken plurals is الضمة. In the simple nominal sentence such as *مبتدأ* both *القلم طويل* and *خبر* are in حالة الرفع and are said to be مرفوع (nominative case). In a verbal sentence such as *الولد* *ترك الولد الكتاب* the subject is *الولد* It is because it is "the doer of the action"; hence the subject of a verbal sentence is called الفاعل. The sign of النصب in most singulars and broken plurals is الفتحة. In the sentence *الولد* *ترك الولد الكتاب* the object of the verb is *الكتاب*. 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 التلقي²⁴ 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 (*I'rāb*) اعراب, morphology (*taṣrīf*) 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

²⁴ This word was used as a method by al-Hadidi (1967) when he described the old method of teaching Arabic language in Arabic countries during the early era of Islam. See al-Hadidi مشكلة تعليم اللغة العربية لغير العرب (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* درس , which means to “study”. According to Arabic morphology علم الصرف when the root word *darasa* درس 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-Ṣaulatiyyah* مدرسة الصولتية in 1872²⁵ 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”.²⁶

²⁵ See article *al-Madrasah al-Saulatiyyah wa jihād qurn min al-zaman* by Mas'ud Salim Rahmah Allah published in *al-Manhal* magazine, December 1988, *al-Riyad*. P:152

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”²⁷. 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 affairs²⁸.

3.4.2. Rise of *Madrrasah* 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 fact²⁹. However, according to Khoo Kay Kim as cited by Abdul Rahman Chik in his paper work (1990)³⁰, 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-Muḥammadi*” 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-Mashūriyah* in Penang in 1916. One year later another Arabic school *al-*

²⁷ See Marphy J. (1972:10)

²⁸ See Ibid P:11

²⁹ See his paper work entitled *Ta’lim al-lughah al-‘Arabiyah fi al-madaris al-diniyah 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-'Arabiyyah* 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	National Islamic Secondary School (NISS)	State Islamic Secondary School (SISS)
Johore	1	202
Kedah	1	35
Kelantan	2	120
Malacca	2	130
Negeri Sembilan	2	53
Pahang	1	17
Perak	1	271
Perlis	1	3
Penang	1	17
Sabah	1	101
Sarawak	1	51
Selangor	3	22
Terengganu	1	16

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 | المرحلة الابتدائية |
| (II) | Intermediate level, and | المرحلة المتوسطة |
| (III) | High level. | المرحلة الثانوية |

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'ān.

The subjects are as follows:

-*Fiqh* (Islamic law),

-*Tauhīd/ 'Aqīdah* (Theology/Faith),

-Basic Islamic history

-*‘Ilm al-tajwīd*

-Arabic grammar (النحو والصرف)

-Ethics or morals (علم الاخلاق)

-*al-mahfūzat* (المحفوظات)³³

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, العلم بلا عمل كالشجر بلا ثمر and الادب فوق العلم، باكر تسعد، العلم بلا عمل كالشجر بلا ثمر and so on.

(II) 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-mahfūzat* are replaced by:-

- <i>al-muṭāla‘ah</i> (reading),	المطالعة
- <i>Inshā’</i> (composition)	الانشاء
- <i>Balāghah</i> (rhetoric)	البلاغة
<i>al-nuṣūṣ</i> (Arabic texts)	النصوص
<i>al-tafsīr</i> (Qur’ān interpretation) and <i>Ḥadīth</i>	التفسير

(III) 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’anic 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*, *tauḥīd*, *tafsīr* 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 *tauḥīd*. The lesson to be learned on that day was “The belief in the hereafter”. The text of this lesson was:

اليوم الاخر هو يوم تحرنجم فيه الناس في صعيد واحد، وينادي مناد
الان حصص الحق وتدهور الباطل ، وعند ذلك يطأطئ 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.

CHAPTER FOUR

ISLAMIC KNOWLEDGE AND ARABIC LANGUAGE IN EDUCATION SYSTEM OF MALAYSIA

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 or have carried the obscure dialect that first served them to distant areas and world-wide fame”¹

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”.²

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

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’an 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 knowledge⁶ and Arabic language in the education system in Malaysia. Since Islam is the official religion of Malaysia⁷, 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”.⁸ 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.

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)

⁸ Ramli I.P. (Ph.D. Thesis 1994: 37)

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)

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”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 Islam¹¹ 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 education¹² was the most effective agenda to

¹⁰ This is also one of 2020 vision’s goal. Please refer to page 9.

¹¹ Roal A.S. (1994:219)

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 work¹³. 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

¹³ 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 education¹⁴. 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 scholars¹⁵ is “Malay primitive education”, which existed before the coming of Islam.

When Islam first arrived in the Malay peninsula through Pasai and Aceh, 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

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*¹⁶ or *Balaisah*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 Roald¹⁸ 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

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.

¹⁷ Has the same meaning with *Surau*, but this word used by Kelantan people.

¹⁸ See her book entitled *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 church¹⁹. 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.²⁰ These religious figures taught local Malays how to read the Qur'an 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.²¹ It is clear that Arabic language was the

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 Ishak²² (1991: 87):

*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.*²³

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.

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

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.²⁴ 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.

²⁴ Mangan J.A.(1993: 148)

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.²⁵

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 establishments²⁶. 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

²⁵ Mangan J.A. (1993: 150)

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.²⁸ 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,

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)

Tamil, but there was no Arabic medium. Accordingly, Arabic language began to decline.³⁰

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 Committee³¹ 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”.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:

³⁰ See for example Abdullah Ishak (1991: 82)

³¹ This committee was chaired by him and become known later as “The Razak Report”

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.

Abdul Rahman Talib Report 1960 quoted by Abdull Ishak (1981:154)

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 ditanggung oleh kerajaan persekutuan.

Rahman Talib Report, 1971 quoted by Abdullah Ishak
(1981:155)

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'ān 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 agenda³³ 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 Principles: (1) Belief in God (2) Loyalty to king and country (3) Upholding the constitution (4) The rule of law and (5) Good behaviour and Moralty.

could afford to be brave enough to write them clearly for the public to read and acknowledge.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 انسان كامل . So the objectives of current Malaysian education according to Ahmad M. Said are as follows: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.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

³⁶ Education Ministry speech record (1992:102)

³⁷ He gave this objectives during his talk to a course and workshop held by Ministry of Education at Imperial Hotel in Malacca on 22ed to 25th June 1996. This course attended by Islamic education and Arabic language lecturers from the Islamic Teachers College.

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 terms³⁹. 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.⁴⁰

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*,⁴¹ 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,⁴² epistemology and axiology.⁴³ 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.⁴⁴

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

⁴² علم الوجود او الكائنات

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 (انسان كامل).

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.⁴⁵ There is also the need to live harmoniously on a communal basis in society. In conjunction, man also desires to develop knowledge, aesthesia 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.⁴⁶ 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

⁴⁶ Bahagian Pendidikan Guru, Kementerian Pendidikan Malaysia (Teachers Education, Ministry of Education Malaysia) 1996:03.

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'ān 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 made by the Cabinet Report of 1974.

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)⁴⁷ 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.

⁴⁷ 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 ASSESMENT

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*, مدرسة 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 categories¹. 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. *fondok* 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’ān and Ḥadīth, 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 nation². 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 arts³.

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*

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 Egypt⁴.

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-sanawī* المؤتمر السنوي. This movement also encourages its members to use Arabic language in their daily lives such as the greeting phrases like أهلاً وسهلاً *ahlan wa sahlān*, (hello, welcome) فضّل *faḍḍal* (please), يا أخى *yā akhī* (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

⁴ Roald, A.S. (1994:2840)

i.e. *takāful* تكافل . A number of banks and financial institutions have followed this example such as Bank *al-murābaḥah* المرابحة . Another bank uses Arabic word for its activity i.e. *Bi' bithaman ājil* بيع بثمن أجل (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”⁵ 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

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 together⁶, 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 *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 states⁷, 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 *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.

Penuh المدرسة الداخلية. 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

⁹ Annual Report for MEM (1998:104)

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 work¹¹ as follows:

إنّ المشكلة الكبرى التي يواجهها القسم حتى الان هي نقص في عدد معلمي اللغة العربية المتخصصين بها وعدم كفاءتهم وقلة حوافزهم. فقد بلغ مجموع عدد المتخصصين منهم وغير المتخصصين حتى الان 303 معلما، أربعون منهم فقط متخصصون باللغة العربية¹² أي بنسبة 13 % من مجموع العدد.

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

¹¹ His paper work entitled تعليم اللغة العربية في مدارس وزارة التربية بماليزيا, 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-Qur'ān.
 - 1.4. Listen and try to follow what is being read or recited from the Qur'ān.
 - 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 able 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 (الحكم والامثال)
- 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 *inshā'iyah* 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 اعراب of the words and sentences.

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

- 4.1. Pronounce and distinguish between Arabic alphabet sounds and master the sound of consonants الصوامت .
- 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 الاسم واقسامه

5.1.2. Verb and its parts الفعل واقسامه

5.1.3. Particle and its parts الحرف واقسامه

5.2. Syntax :النظام التركيبي

5.2.1 Nominal Sentence الجملة الاسمية

5.2.2 Verbal Sentence الجملة الفعلية

5.2.3. Phrase شبه الجملة

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

5.2.5 Numerical العدد والمعدود

5.2.6 Annexation الاضافة وأحكامها

5.2.7 Vocative صيغة النداء والمنادي

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 others¹³. The detail of this textbook and its contents are as follows:

¹³ Ministry of Education Malaysia, *Syllabus for Arabic language in Secondary School*, Kuala Lumpur, (1989: 10)

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-naḥw* 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-akhlāq al-Islāmiyah*), worship in Islam and Islamic festivals together with some verses from al-Qur'ān. In addition, any value that is non-Islamic is not referred to in this book.

5.3.5.2. The linguistic content (المحتوي اللغوي)

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” رز , “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 Arabic¹⁴ (not colloquial) عامية . In addition, the words are those used and understood by Arabs in all Arab countries. This

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:

Volumes	Vocabulary
One	600 Arabic words
Two	600 + 250 Arabic words from <i>kitāb al-mukhtār</i> (extra reference book) (EB)
Three	600 + 250 Arabic words from EB
Four	850 +400 words from EB
Five	850 +400 words from EB

3. The cultural content (المحتوي الثقافي)

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 الاسلامية.

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. اللقاء بين الصديقين ، الميلاد ، country, religion and address. المحاورة بين صديق وصديقة وما الى ذلك .
- b. Family: My family, Our house, Living in the house, Two sons, In the evening and so on. الاسرة ، بيتنا ، المعيشة في البيت ، ابنا وما الى ذلك
These topics give a picture of Malaysian family culture.
- c. Daily activities: Visiting, Authentic Opportunity, Food Etiquette and Prayer and other worship rituals. النشاطات اليومية : الزيارة ، المناسبة الحقيقية ، النظم عند الاكل وما الى ذلك .
- 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 الاسلام مثل الاعياد والمدن المشهورة والاماكن
التاريخية في الاسلام

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

A Muslim. الاخلاق والسلوك مثل حب النظافة، الجسم السليم
and so on. في الجسم السليم، مساعدة المسلمين

- c. Home environment, Villagers, Working in the city.

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 syllabus¹⁵. 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 occurs¹⁶.

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:

¹⁵ See Yalden (1984:14 and 1987:86).

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 ways¹⁷. 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 the 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

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

قاهرة، خرطوم ، عمان ، تونس ، مغرب ، 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:

متي نالت ماليزيا استقلالها ؟ ما اسم ماليزيا قديما ؟ ما اسم وزير
التربية لماليزيا ؟ من هو جمال عبدالناصر ؟ ماذا ستكون
بعد الدراسة ؟ أين 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:

أسرتي تتكون من أبي وأمي وأختين وأخوين . أبي يعمل في الجامعة
وأمي تعمل في مدرسة . أخي الكبير يدرس في خارج البلاد وهو
يدرس اللغة العربية وأختي الكبيرة تدرس في أحد الجامعات
في ماليزيا . وأخي الصغير يدرس في المدرسة الثانوية الإسلامية
في كوالالمפור وأختي الصغيرة تدرس في المدرسة الابتدائية
في كل يوم أبي وأمي يذهبان الي العمل 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 *تشكيل*. 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 MUHAMMADI SCHOOL, (NISS) FALAHIYYAH
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'īs Jamāl 'Abd al-Nāṣir*" was one of the speeches by President Jamāl 'Abd al-Nāṣir. The example of text was as follows:

أيها المواطنون:

انني أشعر بالسعادة فعلا اليوم وأنا أرى هذا المشروع
وهو أحد مشروعات الثورة يأخذ سبيله نحو الانتهاء . وحينما
أقول أشعر بالسعادة فاني أعبر عن شعور كل فرد من أبناء
هذا الوطن الذي كنا نشعر دائما بأنه يحتاج الي طفرة
قوية من التقدم والارتقاء حتي يستطيع أن يسير علي
قدم المساواة مع باقي الدول التي سارت في طريق التقدم
والارتقاء .

¹ The observation were recorded using camecorder and 8mm tape.

ان المسئولية الكبرى التي أمامنا هي أن نستطيع أن نسير على قدم المساواة مع باقي الدول ، وهي مسئولية تحتاج الي جهد كبير وقوة دافعة والي عزم والي تصميم والي ايمان فمنذ عامين كانت هذه المشروعات أحلاما وكانت أقامتها تقف دونها مصاعب ، وكانت تعتبر امالا تدور في العقول وفي النفوس وأنا اليوم واذ أشاهد مشروعا جديدا من مشروعات الثورة والانتاج في طريقة الي الانتهاء فاني أنظر الي الامام والي باقي المشروعات والي النهضة الصناعية الكبرى والاجتماعية التي فكرت فيها هذه الثورة فأري اننا مازلنا في بداية الطريق حتي نحقق الامال التي كنا نحلم بها جميعا.

طالما قالوا إن مصر لا تصلح إلا أن تكون بلدا زراعيًا، وطالما قالوا إنه لا يمكن تطبيق نظم الإصلاح الاجتماعي ، ولا يمكن أن تكون في مصر صناعة ولا ارتقاء في الزراعة ولا عدالة اجتماعية ولا مساواة ولا تستطيع مصر أن تتقدم لتقف على قدم المساواة مع باقي الدول

ولكن حينما واجهنا الأمور بعد الثورة وصممنا وعقدنا العزم على أن نعوض ما فقدناه بقوة وإيمان وأعلنت أن السياسة هي انتاج وخدمات لامهاترات وكلام ، فاننا نسير اليوم - وجميع أبناء هذا الوطن - متحدين في قوّة وعزم لبناء صرح وطن زراعي ، ونستطيع أن نقول اننا نبني صناعة كبرى ونقيم عدالة اجتماعية وخرّية . ونقول أيضا اننا بهذا سنرفع مستوي الفرد، وبهذا نخلق مجتمعا قويا عزيزا كريما .

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 *dabt* (ضبط) 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* يوكد?" 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 *ḥarakāt*. The sentence was as follows: " وهو أحد مشروعات الثورة يا

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:

الخطب السياسية وسيلة مهمة
al-khutab al-siyāsah wasīlah muhimmah

انني أشعر بالسعادة فعلا
Innanī ash'aru bi al-sa'ādah fi 'lan

فاني أنظر الي الامام
Fa innī anzuru ilā al-amām

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. أسئلة وأجوبة للفهم والمحادثة والانشاء
1. تكلم عن دعوة عبدالناصر للسلام في القسم الاول من خطابه
2. كيف عبّر عبدالناصر عن شعوره بالسعادة ذلك اليوم
3. تكلم عن أهداف بناء صناعة كبري في مصر
أ. رفع مستوي الفرد ب. خلق مجتمع قوي كريم
4. ماذا قالوا عن مصر قبل بناء صناعتها؟
أ. بلد زراعي . ب. عدم استطاعة مصر مساواة غيرها

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-musāwah*, *ṭālama*, *taṣmīm*, *mu'awwiḍhu*, *mutaḥadin*, *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*, (فعل) *fā'il*, (فاعل) *zaraf*, (ظرف) *ṣifat*, (صفة) *isim* (*kāna*, (كان) *khābar kāna*, (خبر كان) *badal*, (بدل) *maṣḍar mu'awwal* (مصدر مؤول) and so on. These sentences are as follows:

Ya 'khuzu sabīlahu

يأخذ سبيله

Innanī ash'aru bi sl-sa'ādati al-yauma

انني أشعر بالسعادة اليوم

Inna al- mas'ūliyah al-kubrā allatī amāmanā

ان المسؤولية الكبرى التي هي أمامنا

walākin ḥīnamā wajjahnā al-umūr ba'da al-thaurah

ولكن حينما وجهنا الامور بعد الثورة

Inna Miṣra lā taṣluḥ illā an takūna baladan zirā'iyān

ان مصر لا تصلح الا ان تكون بلدا زراعيًا

Walā yumkin an takūna fī Miṣra ṣinā'atan

ولا يمكن أن تكون في مصر صناعة

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	اسماء الاشارة
The relative pronouns	الاسماء الموصولة
The Interrogative pronouns	اسماء الاستفهام
The diptotes <i>Mā lā yanṣarif</i>	الاسم الذي لا ينصرف
The three radical verb <i>al-f'il al-thulāthī</i>	الفعل الثلاثي

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	Comments
1.The class was reading the passage about the speeches by Jamal Abd Nasir.	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.
2.The teacher read the passage with full vocalisation.	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 <i>harakat</i> . The student's ability in Arabic language is measured by their ability in reading with the right vocalisation.
3.The teacher asks students in Malay, if they have any question and all discussion are in Malay language	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.
4.The teacher asks students to make <i>I'rab</i> for selected sentences.	This activities indicates that the lesson had focused on teaching and learning grammar and mastering in

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

5. The students are given a list of words to be translated into Malay and memorise them.

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

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.

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.

7. The teacher conduct dialogue.

Based on the above observation, the teaching of Arabic language at Ma'ahad Muḥammadi school which use Arabic as a medium of instruction is that of reading comprehension rather than oral proficiency².

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'ān 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

² 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 khuṭab Jamāl Abd al-Nāṣir*" 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*³ Haji Wan Adam bin Wan Abdullah with the name *Madrasah Al-Falāḥiyyaah* المدرسة الفلاحية 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 *Muṣallā*⁴ and the ground floor was the classroom where students studied the 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.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

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

⁴ Prayer place like *surau*.

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. السلام عليكم يا باكر

Bakir: Wa 'alaikum as-salām yā Sālim وعليكم السلام يا سالم

Salim: How are you? كيف حالك؟

Bakir: Fine, thanks. And you? طيب الحمد لله، وانت

Salim: Fine. Where are you going? أين تذهب

Bakir: I am going to post office. انا اذهب إلى مكتب البريد

Salim: I am too. Shall we go together? انا ايضا، هيا نذهب معا

Bakir: Sure. Let's go طبعاً، تعال نذهب

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	مكتب البريد
Class:	post office	مكتب البريد
Teacher:	To the post office	إلى مكتب البريد
Class:	To the post office	إلى مكتب البريد
teacher:	Going to the post office	أذهب إلى مكتب البريد
Class	Going to the post office	أذهب إلى مكتب البريد
Teacher:	I'm going to the post office	أنا سأذهب إلى مكتب البريد
Class:	I'm going to the post office	أنا سأذهب إلى مكتب البريد

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-Salām* 'alaikum Farīd” السلام عليكم يا فرید. He in turn, responded with

“*Wa ‘alaikum al-Salām ya ustādz*” و عليكم السلام يا أستاذ 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 minutes.

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 أنا أريد أن أذهب إلى مكتب البريد". Then he gave them the cue "she هي". The students understood and produced, "She is going to the post office هي تذهب إلى مكتب البريد". The next cue the teacher offered was "to the park إلى البنك". The students hesitated at first; then they responded by correctly producing, "She is going to the park هي تذهب إلى حديقة". 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 Muḥammadi 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 Muhammadi 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

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, telemedicine, electronic government. (See Malaysian daily news papers *Utusan Malaysia* on 16th July 1995)

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

⁸ The speech by the Minister of Education Malaysia, published by the daily Malaysian newspapers *Berita Harian* on 13th 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 be 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 school”.¹⁰

⁹ Education Ministry’s policy, published by Malaysian weekly newspapers *Berita Minggu* on 17th 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 : المادّة
2. Year/Form : Four (the number of students 15 year old boys and girl)
الرابعة : السنة
3. Time : 120 minutes (not including preparation and journey time)
ساعتان : المدة
4. Topic : A visit to the Egyptian Cultural Centre in Kuala Lumpur
الزيارة الي مركز الثقافي المصري في كوالالمفور : الموضوع
- 7 Language skills : المهارات اللغوية
- Description : التوصيف

- Comparison التمييز
- Reading sign boards قراءة اللافتات
- Answer the questions إجابة الاسئلة

6. Language contents : Grammar and vocabulary

القواعد والمفردات : مضمون اللغة

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

سبق أن يدرس الطلاب الأماكن التاريخية : المعلومات السابقة
في القاهرة

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

الكمبيوتر مع البريد الإلكتروني : وسائل الإيضاح

9. Value : Arousing love for Islamic heritage

إثارة حب التراث الإسلامي : القيم

10. Behavioural objectives: الأهداف السلوكية

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

: في آخر الدرس يستطيع الطلاب أن

- 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".¹¹ 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 Science 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 throughout 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 growth.

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 pupils 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 Kuala 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

- Every teachers' pre service training must cover language in education in an interdis-plinary, cross-curriculum approach. See Ramli (1994: PP: 192,193,194)

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:

Dates and times	Activities	Student in charge
7.6.97		
8.30 a.m.	Departure	All students
10. 15 a.m.	Arrival at the centre	All students
10.30 a.m.	Entering the centre	All students
10.35 a.m.	Welcomed speech by the officer at the centre	All students
10.45 a.m.	Speech by students representative	The chief delegation
10.55 a.m.	Watching video about Cairo city	All students
11. 25 a.m	Discussion about the content of the video	Student assigned to lead the discussion
11.35 a.m.	Reading books, magazine and newspapers	All students
12.05 p.m.	Discussion and notes on reading topic	All students

	12.15 p.m.	Leaving the centre	All students
8.7.97	9.00 a.m.	Class meeting	Teacher and all students
	9.05 a.m.	Report of the visit	Each student in charge

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.¹² 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:

¹² 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.¹³ 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.¹⁴ 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,

¹³ See article by Barbara McDevitt published in *Language Learning Journal*, September 1997, p: 34.

¹⁴ Littlewood (1981) as quoted by Freeman (1986: 131).

writing the letter and preparing a report of their work. They learn to communicate by communicating. يتعلمون التواصل بالاتصال .

The characteristics of the “communicative approach”, the lesson are carried out with a communicative aims in a real environment الجوَّ الاتصالي . 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 communication¹⁵. In Arabic:

كل اللغة في العالم وضعت للتواصل فلا يحتاج الي طريقة
الاتصالية

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

¹⁵ Ishak Rejab stated this opinion in an “Arabic language seminar” held at the Islamic Teachers College in Bangi on 21st-23ed August 1993.

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:-

يحكي أن أرنباً مغروراً بنفسها وخفة حركتها كانت
تكثر من الافتخار بسرعة عدوّها ونشاطها وتدّعي أنه لا
يوجد بين الحيوان ما يضارعها في السرعة اغتازت الحيوانات
من مفاخرة الأرنب بنفسها وما هي عليه من غرور واتفّقن
علي أن يتحدّينها في سرعة الجري التي تفخر بها واخترن
لمسا بقتها أبطنهن سيرا وهي السلحفاة إمعانا منهنّ
ففي التقليل من شأنها والحط من قيمة دعواها .
حدّدت المسافة التي تقطعانها في سباقهما وعينت جائزة
تنالها السابقة . ابتدأ السباق فأخذت السلحفاة
تجتهد في سيرها دون توقف أو كلال ولكن الأرنب سخرت
منها وهزئت بها وقالت لها : سأدعك تزحفين حتي تقاربي
الهدف ، وفي قفزات سريعة أصل إلي الهدف قبلك فأضّيع
عليك جهدك وتعبك . ضاعف هذا التحدي من عزيمة السلحفاة

فبذلت جهدا عظيما أما الارنب فإتھا اعتمادا علي سرعتھا
أخذت تلهو وتلعب غير عابئة بتقدم السلحفاة. ومالبتت أن
رأت قاربت الهدف ووصات قبلھا وفازت بالجائزة

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 taftakhiru al-arnab?*
2. *Limādzā ightāṭat al-ḥayawānāt min al-arnab?*
3. *'Alāmā ittafaqat al-ḥayawānāt?*
4. *Limādzā ikhtārat al-ḥayawānāt al-sulahfāt li musābaqat al-arnab?*
5. *Mā athar istihzā' al-arnab fī nafs al-sulahfāt?*

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”:

Audio-lingual	Communicative approach
1. Attends to structure and form more than meaning.	Meaning is paramount
2. Demands memorization of structure – based dialogs.	Dialogues if used, centre around communicative functions and are not normally memorized.
3. Language items are not contextualize	Contextualization is a basic premise.

¹⁸ Sidewell (1993: 02)

<p>4. Language learning is learning structures, sounds, or words.</p> <p>5. Mastery, or “over-learning” is sought.</p> <p>6. Drilling is a central technique.</p> <p>7. Native-speaker-like pronunciation is sought.</p> <p>8. Grammatical explanation is avoided.</p> <p>9. Communicative activities only come after a long process of rigid drills and exercise.</p> <p>10. The use of the students native language is forbidden.</p> <p>11. Translation is forbidden at early level</p> <p>12. Reading and writing are deferred till speech is mastered.</p> <p>13. The target linguistic system will be learned through the overt teaching of the patterns of the system.</p>	<p>Language learning is learning to communicate.</p> <p>Effective communication is sought.</p> <p>Drilling may occur, but peripherally.</p> <p>Comprehensible pronunciation is sought.</p> <p>Any device which helps the learners is accepted, varying according to their age, interest, etc.</p> <p>Attempts to communicate may be encouraged from the very beginning.</p> <p>Judicious use of native language is accepted where feasible.</p> <p>Translation may be used where students need or benefit from it.</p> <p>Reading and writing can start from the first day, if desired</p> <p>The target linguistic system will be learned best through the process of struggling to communicate.</p>
---	---

<p>14. Linguistic competence is the desired goal.</p>	<p>Communicative competence is the desired goal (i.e. the ability to use the linguistic system effectively and appropriately)</p>
<p>15. The teacher controls the students and prevents them from doing anything that conflicts with the theory.</p>	<p>Teacher helps in any way that motivates them to work with the language.</p>
<p>16. "Language is habit" so errors must be prevented at all costs.</p>	<p>Language is created by the individual often through trial and error.</p>
<p>17. Accuracy, in terms of formal correctness, is a primary goal.</p>	<p>Fluency and acceptable language is the primary goal: accuracy is judged not in the abstract but in context.</p>
<p>18. Students are expected to interact with the language system, embodied in machines or controlled materials.</p>	<p>Students are expected to interact with other people, either in the flesh, through pair and group work, or in their writing.</p>
<p>19. The teacher is expected to specify the language that students are to use.</p>	<p>The teacher cannot know exactly what language the students will use.</p>
<p>20. Intrinsic motivation will spring from an interest in the structure of the language.</p>	<p>Intrinsic motivation will spring from an interest in what is being communicated by the language.</p>

6.9.1. Teaching of Arabic grammar using the “communicative approach”

Rājihī (1990) stated :

فقد تبين لنا أن مقررات النحو في المدارس العربية سبب جوهرية لكراهية التلاميذ للعربية بوجه عام، وظهر أن نسبة الرسوب فيه تكاد تكون من أعلي النسب بين مواد التعليم قاطبة

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 تسهيل أسلوب الاستفسار. 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 الميسرة), 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 الجرّ, the teacher explains a number of these prepositions and asks students to memorise them. These prepositions are من ، إليّ ، عن ، عليّ ، في ، ربّ ، 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 ، أنّ كلّ كلمة إذا وقعت بعد حروف الجرّ يجب أن تكون مجرورا
سواء كان بكسرة ظاهرة او مقدره علي اخرها .

Later the teacher gives the simple sentences as an example. These sentences have no connection with students’ daily life. For example, الكتاب علي المكتب the book is on the table, نام 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 أحكام الأعراب 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 أحكام الأعراب 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" النحو العربي التطبيقي .

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:

The meanings	الامثلة The examples
<p>من: from (place)</p> <p>from (time)</p> <p>made of</p> <p>some of</p> <p>on account of</p> <p>than</p>	<p>خرج الولد من البيت ليلعب مع الاصدقاء</p> <p>أنا أنتظر من أول الصباح</p> <p>هذا الصندوق من الخشب الجيد</p> <p>نحن قرأنا من الكتب التي في هذا الرف</p> <p>مات اللاجئين غير الشرعيين من الجوع</p> <p>أحمد أغني من أخيه</p>
<p>في: in</p> <p>into</p> <p>among</p> <p>about</p>	<p>وضع أبي ملبسنا في الحقيبة</p> <p>لمآتهدم الجسر وقعت السيارة في النهر</p> <p>هل بإمكانني أن أعرف من فيكم غائب أمس؟</p> <p>نحن نتكلم في شؤون المنحة</p>
<p>مع: with</p> <p>possession</p> <p>besides</p> <p>in spite of/ although</p>	<p>ذهبت إلي سوبرماركيت مع أبي وأمي</p> <p>هل معك فلوس؟ أنا نسيت حافظة النقود</p> <p>هذا التلميذ مجتهد مع كونه زكياً</p> <p>ذلك الرجل بخيل مع أنه غني</p>
<p>ل: to</p> <p>possession</p> <p>of (in regard to)</p> <p>for (purpose)</p> <p>time at which</p>	<p>ماذا قال لك الاستاذ؟</p> <p>هذه السيارة لعمي الذي يسكن في المدينة</p> <p>يقال له رجل ذات منصب في المجتمع</p> <p>أتينا إلي بيت أستاذنا لمساعدته</p> <p>زاره أبوه وأمه ليوم زفافه</p>

عن: from	قد نجا سكان المدينة عن هجوم العدو
at	بإمكانك أن تجلس عن جانبي
about	سأل الاستاذ عن غيابك أمس
ك: like	مدينة كوالالمפור كبير وجميل كمدينة لندن
as	أنت كولدي عندما كنت في بيتي
علي: on	وضعت قلمي علي المكتب
upon	بالحقيقة، يصعب عليّ أن أفعل هذا
against	قضت الحكومة علي أنواع الجنايات
according to	أفعل هذا علي ما أمرني المدير
obligation	أنت طالب جديد، فعليك أن تسجل في
superiority	إدارة المكتبة لاستعارة الكتب
ground and basis	هذا لسبب فضل الطلبة القدماء علي الجدد
in spite of	أشكر الله علي رحمته
ب: by , at	حفظ الولد سور من القرآن علي صغر سنه
by means of	مررت ببیت صديقي
in	أقيس درجة زكاء شخص بتوجيه الأسئلة
after intransitive verbs	يسكنون في بلادهم بأمن وسلام
with/ instrument	جاء رسول الله بدين الاسلام
price	أنا كتبت بالقلم
	اشتريت 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'ān, Ḥadīth 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 *ḥalaqah* (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. تعليم العربية لغير الناطقين بها

2. تعليم العربية بواسطة المنهج الاتصالي

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-‘Āliyah*” . 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 “العربية الاتصالية”.

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.

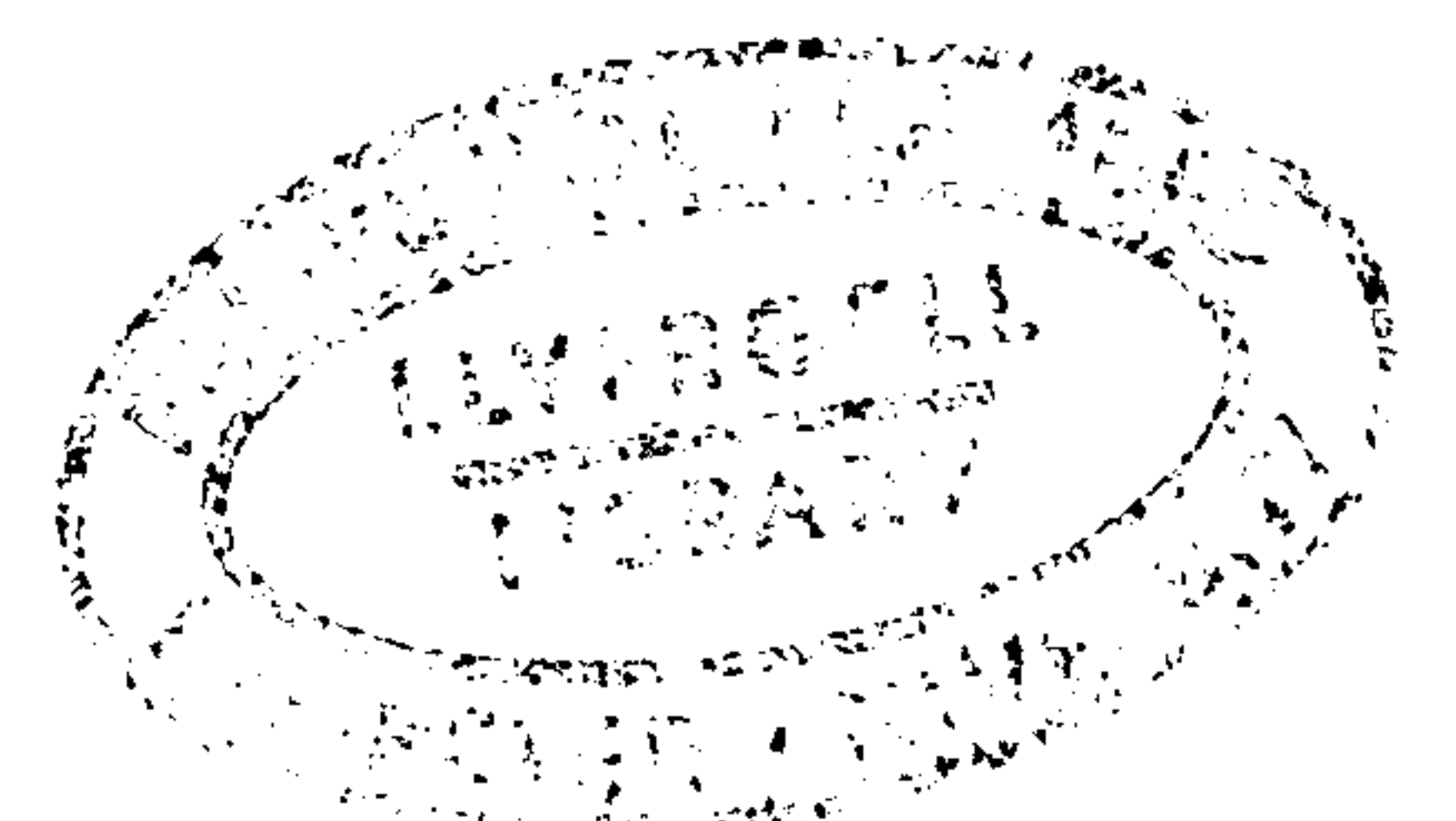
The “Direct Method” and “Audio-visual” method emerged when linguists realised that the Grammar Translation method does not help students with speaking. These two methods of foreign language teaching are based on two skills of language i.e. listening and speaking. However, grammar is taught inductively. Students do not have to learn everything about grammar but they

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.



BIBLIOGRAPHY

1-Books

‘Ādil Khalaf, *al-Mulāḥazāt al-lughawiyah li al-Raḥḥālah al-‘Arabī Ibn Baṭṭūṭah* (الملاحظات اللغوية للرحالة العربي ابن بطوطة), Maktabah al-Ādāb, Cairo, 1994.

‘Abd al-Wahhāb Bākīr, ‘Abd al-Qādir al-Mahīrī, al-Tihāmī Naqrah and others, *al-Naḥw al-‘Arabī Min Khilāl al-Nuṣūṣ* (النحو العربي من خلال النصوص), al-sharikah al-Tūnisiyyah li al-tauzī, Tūnis, 1975.

‘Abdul Hādi Awang, *Al-Ṣirā’ bayn al-Islām wa al-‘ilmāniyyah fī Mālīziyā* (الصراع بين الاسلام والعلمانية في ماليزيا), Maṭābi’ dār al-tibā‘ah wa al-nashr al-Islāmiyyah, Cairo, 1997.

Abdullah Hj. Ishak, *Perkembangan Pelajaran Agama Islam Sekolah-Sekolah Menengah Kerajaan Selepas Merdeka hingga 1980: Suatu Tinjauan Mengenai Kurikulum*, Jabatan Pendidikan UKM, Bangi, 1991.

‘Ābid Taufiq al-Hāshimī, *al-muwajjah al-‘ilmī li mudarris al-lughah al-‘Arabiyyah*, Muassasah al-risālah, Beirut, 1983.

Abraham Collin E.R., *The Root of Race Relations in Malaysia*, Insan, Petaling Jaya, Selangor, 1997.

Agius Dionisius, *Diglossic Tension: Teaching Arabic For Communication*, Folia Scholastica, Leeds, 1990.

Al-Ḥadīdī, ‘Alī, *Mushkilat ta’līm al-lughah al-‘Arabiyyah li ghair al-Arab*
مشكلة تعليم العربية لغير العرب , Dār al-Kātib al-‘Arabī li al-Tibā‘ah wa
al-Nashr, Cairo, 1966.

Al-Khūlī, Muḥammad ‘Alī, *Asālīb tadrīs al-lughah al-‘Arabiyyah*, Dār al-
‘ulūm, Riyāḍ, Saudi Arabia, 1982.

Al-Khūlī, Muḥammad ‘Alī, *Dirāsāt Lughawiyyah*, Dār al-‘ulūm, Riyāḍ, Saudi
Arabia, 1982.

Al-Khūlī, Muḥammad ‘Alī, *Dalīl al-Tālib fī al-tarbiyyah al-‘amaliyyah*, Dār al-
‘ulūm, Riyāḍ, Saudi Arabia, 1982.

Allen, Alexander and Cornwell James, *An English School Gramma, With Very
Copious Exercise*, Simpkin Marshall & Co. Stationess Hall Court, London,
1881.

Allen, Alexander, Ph.D and Cornwell James, Ph.D *An English School
Grammar*, Simkin Marshal and Co. London, 1881.

Arberry Arthur J., *The Cambridge School Of Arabic*, The University Press,
Cambridge, 1948.

Arifin bin ‘Abdul Rashid, *Sejarah Kelantan*, al-Ahliyyah Press, Kota Bharu,
Kelantan, 1962.

Ashworth, Eric, *Explorations in Language Study: Language in the Junior
School*, Edward Arnold, London, 1973.

Badr, ‘Abd al-Ra’ūf ‘Abd al-Majīd and Rajab, Ishaq Muḥammad, *Al-manhaj al-
ḥadith fī al-lughah al-‘Arabiyyah wa qawā ‘idha*, Sinaran Bros Sdn., Kuala
Lumpur, 1969.

Baillie John, *Khulāṣah Tadrīs al-ṣarf: Sixty Tables*, Lieutenant, Culcutta, 1801.

Bakalla, M.H. Muḥammad Ḥassān, *The Morphological And Phonological Components of Arabic Verb (Meccan Arabic)*, Longman Group Ltd. London, 1979.

Bakkala, M.H. Muḥammad Ḥassān, *Arabic Culture Through Its Language And Literature*, Kegan Paul International, London Boston, 1984.

Ballard Philip Boswood, *Thought and Language*, University of London Press, Ltd., London, 1934.

Banks Olive, *Sociology of Education*, B.T. Batsford Ltd., London, 1977.

Barker, William Burckhardt M.R.A.S., *Reading Book Of The Turkish Language With A Grammar And Vocabulary*, James Madden, London, 1854.

Beeston A.F.L. *The Arabic Language Today*, Hutchinson University Library, London, 1970.

Brenchley Frank, *Britain and the Middle East: An Economic History 1945-87*, Doters Ltd., Trowbridge, 1989.

Cheong Mei Sui and Faridah Ibrahim, *Information Malaysia: 1984 Year Book*, Berita Publishing SDN. BHD., Kuala Lumpur, 1984.

Comrie Bernard and Eid Mushira (Editors) *Perspectives on Arabic Linguistics III Papers from the Third Annual Symposium on Arabic Linguistics*, John Benjamins Publishing Company, Amsterdam and Phildephia, 1991.

Corson David, *Language Policy Across The Curriculum*, Multilingual Matters Ltd. Clevedon and Phildephia, 1990

Cowan David, *Modern Literary Arabic*, Cambridge University Press, Cambridge, New York, Port Chester and others, 1958.

Crystal David, *The Cambridge Encyclopedia of Language*, London Review of Book, London, 1982?.

Daūd al-Faṭānī (Sheikh), edited by H.W.M. Saghir Abdullah, *Waṣīah Abrār, Peringatan Akhyar*, Hizbi Sdn. Bhd. Shah Alam, Selangor, 1990.

Douglas Charing, Owen Cole, Riadh El-Drouble and others, *Five World Faiths*, Cassell Publishers Limited, London, 1991.

Ḍayf, Shawqī, *Taysīr al-naḥw al-ta'limī qādīman wa ḥadīthan ma'a nahj tajdīduhū*, Dār al-ma'ārif, Cairo, 1987.

Ehrman Madeline E., *Understanding Second Language Learning Difficulties*, Sage Publication, London, 1996.

Elder E.E. *Arabic Grammar: Inductive Method*, American University of Cairo, School of Oriental Studies, Cairo, Egypt, 1937.

Elder E.E. *Arabic Grammar: Inductive Method*, American University At Cairo School Of Oriental Studies, Egypt, 1937.

Encyclopaedia Britannica, Volume 20, The University of Chicago, London and others, 1973.

Esposito, John L., *The Oxford Encyclopedia Of The Modern Islamic World*, Volume I, New York Oxford, Oxford University Press, 1995.

Faḍlal 'Azīz al-Wahhāb Muḥammad Ibn Muḥammad al-Kharkhī, *al-Bahjat al-Mardiyah 'alā al-Jurrūmiyah* البهجة المرضية علي الجرومية Brotherton Labrary, Special Collection, University of Leeds, 1597.

Fatimi S.Q., *Islam came to Malaysia*, Malaysian Sociological Research institution Ltd., Singapore 1963.

Ferguson A., Charles and Moukhtar Ani, *Lessons In Contemporary Arabic*, Center for Applied Linguistics of the Modern Language Association of America, Washington, D.C. 1960.

Finegan Edward, *Language, its structure and use*, Harcourt Brace College Publishers, Fort Worth, Philadelphia, Sandiego and others, 1994.

Freeman Diane Larsen, *Techniques and principle in Language Teaching*, Oxford University Press, New York, 1986.

Ghanīm Ṣāliḥah Rāshid 'āl, *al-lahajāt fī "al-kitāb" li sībawayh*, Umm al-Qurā University, Saudi Arabia, 1985.

Gilbert Glenn G. *Pidgin and Creol Languag*, (ed.), Cambridge University Press, London and others, 1980.

Goldziher I. *A Short Story of Classical Arabic Literature*, (Translated, revised and enlarged by Josheph Desomogyi, Gorg Olms Verlagsbuchhandlung, Hildesheim, 1966.

Guilielmus Potiellus, *Grammatica Arabica*, Venaevnt Parisiis APVD, Prope Collegium Remenfe, 1538.

Gullick J.M. *Malay Society in the Late Nineteenth Century: The beginning of Change*, Oxford University Press, Singapore, 1989.

Hall, D.G.E., *A Hisory of South-east Asia*, Macmilan & Co. Ltd., London, 1955.

Hamers Joslane F, and Blanc Michel H.A. *Bilinguality and Bilingualism*, Cambridge University Press, Great Britain, 1989.

Harun Mat Piah, Ismail Hamid, Siti Hawa Saleh and others, *Kesusasteraan melayu Tradisional*, Dewan Bahasa dan Pustaka, Kuala Lumpur, 2000.

Hasan, ‘Abbās, *al-lughah wa al-naḥw bayn al-qadīm wa al-ḥadīth*, Dār al-ma‘ārif, Cairo, 1971.

Hayyim Zeev Ben, *Studies in The Traditions of The Hebrew Language*, Instituto <<Arias Montano>>, Madrid-Barcelona, 1954.

Imīl Badī‘ Ya‘qūb *Fiqh al-lughah al-‘Arabiyyah wa ḥaḍāratuhā*, Dār al-thaqāfah al-Islamiyyah, Beirut, 1982.

Ismail Ab. Rahman, *Pendidikan Islam Malaysia*, Penerbit University Kebangsaan Malaysia, Bangi, Kuala Lumpur, 1993.

James Murphy, *The education Act 1870: Text and Commentary*, South Devon House, Newton Abot, Devon, 1972.

Jassem Ali Jassem, *Study on Second Language learners of Arabic: An Error Analysis approach*, A.S. Noordeen, Kuala Lumpur, 2000.

Jaseem Ali Jaseem, *Methods of Teaching Arabic As A Foreign Language*, A.S. Noordin, Kuala Lumpur, 1996.

Jerome Ch’en & Nicholas Tarling (Editors) *Studies in the Social History of China and South-east Asia*, Cambridge University Press, Great Britain, 1970.

Jespersen Otto, *Language, Its Nature, Development and Origin*, George Allen & Unwin Ltd. London, 1934.

Johnstone T.M., *Eastern Arabic Dialect Studies*, Oxford University Press, 1967.

Khuwaysiki, Zayn Kāmil, *Zawā‘id fī al-ṣīghah fī al-lughah al-‘Arabiyyah fī al-fā‘l*, Dār al-ma‘ārif al-jāmi‘iyyah, al-Iskandariyyah, 1985.

Leyden John, *Comperative Vocabulary Of The Barma, Malayu And Thai Language*, The Mission Press, Serampore (Singapore)? 1810.

Littlewood, William, *Communicative Language Teaching: An introduction*, Cambridge University Press, London, 1992.

Madkour, 'Alī Aḥmad, *Evaluation of Training Programs for Teachers of Arabic to non-Arabic Speaking*, Iesco Publications, Rabat, 1985.

Maḥmūd Shākīr, *al-Tārīkh al-Islāmī, al-'ahd al-'Uthmānī*, Volume 8, al-maktab al-Islāmī, Beirut, 1991.

Mahmūd, Taha Muḥammad, *al-ta'bīr al-muwajjah li al-mubtadi'īn. 'imādah shu'ūn al-maktabah al-Jāmi'ah al-Malik Saūd*, Saudi Arabia, 1985.

Makdisī George *The rise of College, Institutions of learning in Islam and the west*, Edinburgh University Press, UK, 1981.

Makram 'Abd al-'āl Sālim, *al-Qur'ān al-karīm wa athāruhu fī al-dirāsah al-naḥwīyah*, Dār al-ma'ārif, al-Qāhirah, 1982.

Mangan J.A. (Editor) *The imperial Curriculum: Racial images and education in the British Colonial Experiiece*, London, 1993.

Marsden William F.R.S. *Dictionary of the Malayan Language: In two Parts; Malayan And English AND English And Malayan*, Cox and Baylis, London, 1812.

Matthie Wasmuth, *Grammatica Arabica*, Apud Joannem Janssonium, Amstelodaml, 1617.

McLaughlin Barry, *Theories of Second Language Learning*, Arnold, London, New York, Sydney and others, 1987.

Milton Osbrne, *Southeast Asia: An illustrated Introductory History*, Allen & Unwn, Sydney, 1988.

Moḥammed Abdel Rāziq Ḥassān, *Dirāsāt taqābuliyah bayn al-‘Arabiyah wa al-Malayūwiyah*, A.S. Noordin, Kuala Lumpur, 1996.

Morag Shelome, *The vocalization Systems of Arabic, Hebrew and Aramaic: Their Phonetic and Phonemic Priciple*, Mouton & Co., ‘S-gravenhage, 1972.

Muḥammad ‘Alī al-Mas‘ari, *al-Qawā‘id al-implā‘iyyah li al-marāḥil al-ta‘īmiyyah*, Maktabah al-jisr, Jeddah, 1988.

Muḥsin Aḥmad Bārum, Jamīl Aḥmad Abū Sulaimān and others, *al-Jadīd Fī al-Mutāla‘ah wa al-Maḥfūzāt Li al-Sanah al-thālithah al-ibtidāi‘iyyah li-albanāt*, Shu‘bah al-muqarrarāt al-madrasiyyah, Saudi Arabia, 1981.

Nasir M.B. *Perkemangan Pendidikan di Malaysia*, Aman Press, Kota Bharu, 1998.

Nicholas Tarling, *Imperial Britain in Southeast Asia*, Oxford University Press, Kuala Lumpur, London and others, 1975.

Nicholas Tarling, *The fall of imperial Britain in South-East Asia*, Oxford University Press, Singapore, 1993.

Nick Evans, *Using Questionnaires and Surveys to boost your business*, Pitman Publishing, Glasgow, Great Britain, 1995.

Noam Chomsky, *Knowledge of Language: Its Nature, Origin, and Use*, Prager Special Studies and Prager Scientific, New York and Westport and London, 1986.

Noam Chomsky, *Reflections on Language*, William Collins Sons & Co. Ltd, Glasgow, 1975.

Owens Jonathen, *The Foundation of Grammar: On Introduction to Medieval Arabic Grammatical Theory*, John Binjamin Publishing, Amsterdam and Philadelphia, 1989.

Palmer, H.E., (1917) *The Scientific Study and Teaching of language*, Reprinted, Oxford University Press, London, 1968.

Pei Mario, *The story of Language*, George Allen & Unwin Ltd. London, 1952.

Rajaguru A. and Fan Yew Teng, *The Never-Ending Quest*, NUT, NUTP, KPK, Nut Multipurpose Co-Operative Society Limited, Kuala Lumpur, 1994.

Palmer, F.R. *Language and Language Learning: Prosodic Analysis*, Oxford University Press, London, 1970.

Peter Abboud, Ernest Abdel- Massih and others, *Modern Standard Arabic: Intermediate Level, Part One*, Department of Near Eastern Studies, Ann Arbor Michigan, 1971.

Peter Abboud, Ernest Abdel- Massih and others, *Modern Standard Arabic: Intermediate Level, Part two*, Department of Near Eastern Studies, Ann Arbor, Michigan, 1971.

Qā'idah Baghdādiyyah and Juz' 'amma (no author), A.S. Noordin, Kuala Lumpur, 1963.

Ramuni R.M., Al-Nami A.K and 'Ali M.I. *Arabic Reader*, MWH London Publisher, London, (n.y.).

Revesz G, *The Origin and Prehistory of Language*, (Translated by J. Butler), Green Wood Press Publisher, Westport Connecticut, 1970.

Richard C. Jack and Rodgers S. Theodore, *Approaches and Methods in Language Teaching*, Cambridge university press, 1986.

Richardson John ESQ, F.S.A. *A Grammar of The Arabic Language*, Of the Middle Temple, and of Wadham College, Oxford, London, 1801.

Roald, Anne Sofie, *Tarbiya: Education and Politics in Islamic Movements in Jordan and Malaysia*, Lund Studies in History of Religions, Volume 3, Lund University, Lund, 1994.

Roff William R (ed.) *Kelantan: Religion, Society and Politics In A Malay State*, Oxford University Press, Kuala Lumpur, 1974.

Roff William R. *The Origins of Malay Nationalism*, Yale University Press, New Haven and London, 1967.

Rosenthal Franz, *A Grammar of Biblical Aramaic*, Otto Harraswitz, Wiesbaden, 1963.

Sabine Hotho (ed) *Forum For Modern Language Studies: Language Teaching And Learning: Current Trends In Higher Education*. Vol.XXXIV No.2, April 1998, Oxford University Press, Oxford, 1998.

Saqr Abdul Badei, *How to call people to Islam?* Riyadh, Saudi Arabia, 1972

Sawar, Ghulan, *Muslims And Education In The UK*, The Muslim Educational Trust, London, 1983.

Scott Mile, *A Cognitive-Behavioural Approach to Clients' Problems*, Tavistock/ Routledge, London and New York.

Seyyed Hossein Nars (Editor), *Philosophy, Literature and Fine Arts*, Hodder and Stoughton, King Abdul Aziz University, Jeddah, 1982.

Sībawayh, Abī Bishr ‘Amr ibn ‘Uthmān ibn Qanbar (edited by ‘Abd al-Salām Muḥammad Hārūn, *Kitāb Sībawayh*, Volume 2, Maktabah al-Khanjī, Cairo, 1988.

Shidiace-el, Faris, *A practical Grammar of the Arabic Language*, Darf Publisher Limited, London, 1988.

Sidwell Duncan, *Teaching Language To Adults: A Toolkit For Talking Strategies For Independent Communication*, Centre for information on Language Teaching and Research, London, 1993.

Skeat Walter William and Blagden Charles Otto, *Pagan Races of the Malay Peninsula*, Vol. 1, Macmillan and Co. 1906.

Skeat Walter William, *Malay Magic: Being An Introduction To The Folklore And Popular Religion of The Malay Peninsula*, Dover Publication Inc, New York, 1967.

Smalley, Alan, (ed.) *A probationary Language Teaching Teacher's Handbook*, Publications Committee of the Modern Language Association, Sheffield, 1983.

Sommer T.E. *The Arabic writing in five lessons*, Frederick Ungar Publishing Co., New York, 1942.

Sommer T.E., *The Arabic Writing In Five Lessons*, Frederrick Ungar Publishing Co, New York, 1942.

Stowell, Gordon, (ed.) *The Book Of Knowledge: Apictorial Treasury of Reading & Reference For Young and Old*, The Waverley Book Company Ltd. London, (n.y.)

Syed Othman Alhabshi and Syed Omar Syed Agil (Ed.) *The Role And Influence Of Religion In Society*, Institute of Islamic Understanding Malaysia (IKIM), Kuala Lumpur, 1994.

Ta'īmah, Rashīd Aḥmad, *Ta'līm al-lughah al-'Arabiyyah li ghair al-nātiqīn bi hā: manāhijuhā wa asālībuhā*, al-Ribāt, Morocco, 1986.

The Reader's Digest *Great World Atlas*, The Reader's Digest Association, London, Sydney, Montreal and others, n.y.

Thome Erpeni, *Grammatica Arabica*, Lvgdvni Batavorvm, Loannis Maire, 1656.

Thomson William Murray, *The Teaching of Arabic in Universities: A Question of balance*, Department of Modern Arabic Studies, Leeds, 1994.

'Umar Muḥammad al-Saqāf, Muḥammad Khalīl Aḥmad and 'Uthman 'Arifin, *al-Lughah al-'Arabiyyah al-ittiṣāliyah li al-sanah al-thālithah*, Dewan Bahasa Dan Pustaka, Kuala Lumpur, 2000.

Versteegh Kees, *Current Issues in Linguistic Theory: Pidginization and Creolization: The case of Arabic*, John Benjamins Publishing Company, Amsterdam and Phildephia, 1984.

Waqā'i' nadawāt, *Ta'līm al-lughah al-'Arabiyyah li ghair al-nātiqīn bi hā*, (no editor) Second Volume, Maktab al-tarbiyyah al-'Arabī li duwal al-Khalīj, Riyād, Saudi Arabia, 1985.

White, R.V. *The ELT Curriculum: Design, Innovation and Management*, Basil Blackwell Ltd, Oxford, 1988.

Wilkins D.A. *Second-language learning and teaching*, Edward Arnold, London, 1974.

Winstedt Richard, *Malaya and its History*, Hutchinson University Library, London, 1966.

Yelden, J., *Syllabus design in general education*, Pergamon Press, Oxford, 1984.

2. Dictionaries

Al-Rāzī, Muḥammad bin Abī bakr, *Mukhtār al-ṣaḥḥāh*, (rearranged by Maḥmūd Khātir, Dār al-ḥadīth, Cairo, (n.y.).

Baalbaki Rohi (Dr.) *Al-Mawrid: A Modern Arabic-English Dictionary*, Dar al-‘Im li al-Malayin, Beirut, 1996

Hornby A.S., *Oxford Advanced Learner's Dictionary Of Current English*, Oxford University Press, London, 1996.

Kamus Inggeris Melayu Dewan, *An English-Malay Dictionary*, Dewan Bahasa Dan Pustaka, Kuala Lumpur, 1992.

Doniach N.S. (ed) *The Oxford English-Arabic Dictionary Of Current Usage*, Oxford At The Clarendon Press, Oxford, 1997.

Seely, John, *The Oxford Guide to Writing And Speaking: The Key To Effective Communication*, the Oxford University Press, 1998.

Sidang Pengarang, *Kamus Mega Bahasa Melayu-Bahasa Inggeris*, Golden Book Centre SDN. BHD. Kuala Lumpur, 1997.

Simpson J.A. and Weiner S.C., *The Oxford English Dictionary* (second edition), Clarendon Press, Oxford, 1989.

3. Government Reports

Fedral Constitution of Malaysia, Compiled by: Legal Research Board, International Law Book Services, Kuala Lumpur, 1994

Fenn-Wu Report 1951, the Report of a Mission invited by the Federation Government to study the problem of the education of Chinese in Malaya, Government Printer, Kuala Lumpur 1951.

Laporan Tahunan/Annual Report 1995, Kementerian Pendidikan Malaysia/The Ministry of Education, Malaysia, Kuala Lumpur, 1995

Laporan Tahunan/Annual Report 1998, Kementerian Pendidikan Malaysia/Ministry of Education Malaysia, Kuala Lumpur, 1998.

Mahathir Mohamad (Dato' Seri Dr.), Siri Ucapan Penting Perdana Menteri Malaysia, *The Unified Islamic Teaching: Promotes Global Unity And Peace*, Ministry of information, Malaysia, Kuala Lumpur, 1996.

4. Unpublished materials (thesis, articles, internet and lectures/talks)

'Abduh al-Rājiḥī, *al-Naḥw fī Ta'līm al-'Arabiyyah li ghair al-Nātiqīn bihā*, Paper work presented in a seminar on Arabic language held in International Islamic University, Malaysia on 25th – 28th August, 1990.

Abdullah Mat Din, *Teaching Aids In Reading And Writing With Reference To Malaysian Arabic School* (MA dissertation submitted to the Department of Modern Languages, University of Salford, 1987.

Al-Idrus, S.M.D. A., *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*, Ph.D thesis submitted to the University of Edinburgh, 1995.

Bahagian Pendidikan Guru, Kementerian Pendidikan Malaysia (Division of Teacher Education, Ministry of Education, Malaysia), *Sukatan Pelajaran Kursus Perguruan Lepas Ijazah: Pengkhususan Pengajian Bahasa Arab* (the syllabus of post graduate teaching course: Arabic study specialization), January, 1996, Kuala Lumpur.

<http://rubens.anu.edu.au/student.project/Malay/Malay/htm>

The Evolution Of The Malay Script and Language, Printed out on 24.5.1998.

Acomprehensive Classical Arabic Grammar with A Contemporary Message, printed out on 27.2.2000

Ishak Rejab, his opinion during the Arabic language seminar held at Islamic Teachers College on 25-27 August 1993.

Jadwai, A.Y., *Teaching of Arabic as a foreign language (TAFL): a study of the communicative approach in relation to Arabic*, Ph.D thesis submitted to the University of St. Andrew, 1988.

Lecture by Ustaz Uthman Muhammadi on 12.6.96 at Imperial Hotel in Malacca entitled "*Islam and other religions influece*"

Mawill Izzi Dien, his article published in *Educated Spoken Arabic: What, Why, How? Proceedings of the Leeds University Workshop, July 1990*. Department of Modern Arabic Studies, 1992.

Ministry of Education, Malaysia, *Primary School Syllabus: English Subject*, Dewan Bahasa dan Pustaka, Kuala Lumpur, 1984.

Ramali, I.P. *The development of Bahasa Melayu Among Multiracial Secondary School Student The Experiancial-appreciation Approach*, Phd. Thesis submitted to University of Wales, Bangor, 1994.

Renu Kailsan and Wan Mohamad Wan Abdullah, *Strategies To Improve the Teaching of English Among Non-TESL Training Primary School Teachers in Kelantan*, a paper work presented in Education Discourse and Cultural Week in the Kota Bharu Teachers Training College, Kelantan on 15-17 of September 1992.

5. Journals, Magazines and newspapers

Language Learning Journal: Journal of The Association for Language Learning, September, 1997.

Journal of Semitic Studies, Volume xxii No.1, Spring 1977.

Journal of Semitic Studies, Volume xiii No.2, Autumn, 1968.

Journal of Semitic Studies, Volume xvii No 1, Spring 1972.

Majallah Dian, issued in November, 1967, Kota Bharu, Kelantan.

Pengasoh Magazine, Bil. 55 (1975: 16)

Majallah Mastika, Bil. 32 (1975)

Al-manhal magazine, December, 1980, Riyād, Saudi Arabia.

Berita Minggu Malaysia, 6.5. 95.

Berita Harian, 7.7. 96

Utusan Malaysia (Malaysia news paper) 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:

Interviewer	Dates	Places
Abd. Muttalib	24.7.00	Bachok
Abdullah Yusof	4.4. 00	Kota Bharu
Ahmad M. Said	22.8.97	Kuala Lumpur
Halijah Harun	18.7.00	Bangi
Husin Wador	15.8.00	Patani
Lokman	7.4.00	Johor
Muhamad Abdullah	21.7.00	Bangi
Muhamad Kasim	22.7.00	Shah Alam
<i>Fondoq</i> teachers	5.8.00	Kota Bharu

APPENDIX “A”

هذا الكتاب
المتن الاجرومية

للشيخ الصهاج وبعلمه علومنا امين

وهامشه مختصر اعراب الاجرومية

وقال النبي صلى الله عليه وسلم تعلموا العربية وعلّموها الناس
الغوا واولا واولا ان يعلمها * اذا الكلام ذو فنه كن يفتما

ارتين علم نحو ايتوله يشتر او تام مولاد فلاجري كان فركتان يشتيادير
نحو ايت تباد بوله دهم



وحيثما كان المعارف سنداً من بحال

Percetakan Almuarif Sdn. Bhd.
173-C, Jalan Sungai Pinang, Pulau Pinang.
Telefon No: 04-214714 Fax No: 04-212697

Perdagangan dan Perbalahan

حروف القسم وهي الواو والألف والهمزة
الواو منفصل مبتدأ مبنى على الفتح في محل
من ضمير منفصل مبتدأ مبنى على الفتح في محل
عليه خبر مبتدأ مرفوع وعلاوة من فاعله ضمة ظاهرة في
من ضمير منفصل مبتدأ مبنى على الفتح في محل
عليه خبر مبتدأ مرفوع وعلاوة من فاعله ضمة ظاهرة في
من ضمير منفصل مبتدأ مبنى على الفتح في محل
عليه خبر مبتدأ مرفوع وعلاوة من فاعله ضمة ظاهرة في

٣

وَالْكَافُ وَاللَّامُ وَحُرُوفُ الْقِسْمِ وَهِيَ الْوَائِي
ذِكْرُ كَيْفَانِ كَافٍ دَانٍ كَسْبِيْلِيْنَ لَامٍ دَانٍ حُرُوفٍ مَعْنَهُ دَانٌ بِإِثْبَاتِ حُرُوفِ مَعْنَهُ

وَالْهَاءُ وَالتَّاءُ وَالْفِعْلُ بِهَمْزٍ بِقَدِّ وَالسِّينُ
دَانٌ كَدْوَابٌ دَانٌ كَيْتِيْزَةٌ دَانٌ فِعْلِيَّةٌ دَكْلٌ أَوْجٌ دَغْنٌ مِنْ مَوَاقِدٍ دَانٌ سِيْنٌ

وَسُوْفٌ وَتَاءُ التَّائِيْتِ السَّاكِئَةِ وَالْحَرْفُ
دَانٌ سُوْفٌ دَانٌ تَاءُ التَّائِيْتِ السَّاكِئَةِ دَانٌ حُرُوفِيَّةٌ

مَا لَا يَصْلُحُ مَعَهُ دَلِيْلُ الْاِسْمِ وَلَا دَلِيْلُ الْفِعْلِ
رَضِيْعٌ شِيَادَةٌ سِرْتَانٌ اَوْلِيْدٌ اِسْمٌ دَانٌ تِيَادَةٌ مِزْعَادٌ لِيْلٌ فِعْلٌ

(بَابُ الْاَعْرَابِ) الْاَعْرَابُ هُوَ تَغْيِيْرُ
بُرْمُوْلُ اَيْنِ سَوَاتٍ بَابٌ قَدْ مِتَاكَ اَعْرَابٍ بِرْمُوْلِ اَعْرَابِيَّةٍ بَابٌ بِرَاوِبِهِ ٢

اَوْ اٰخِرُ الْكَلِمِ لِاٰخْتِلَافِ الْعَوَامِلِ الدَّاخِلَةِ
سَكْبِيْنٌ اٰخَرٌ كَلِمَةٌ كَارِنْ بِرَسْلَاهِمْ ٢ حَامِلٌ ٢ يَخُفُّ مَسْوُوقٌ

عَلَيْهَا لَفْظًا اَوْ تَقْدِيْرًا وَاَقْسَامُهُ اَرْبَعَةٌ
اَتَسْتَنُّ قَدْ لَفِظٌ اَتَوْضَعُ تَقْدِيْرٌ دَانٌ بِرْمُوْلِ اَعْرَابِيَّةٍ اَمْتٌ

والجاءم وعلاوة من فاعله ضمة ظاهرة في
ضمير مستتر جواز اتقديره هو يعود على الفعل مبتدأ (بقدر الجاءم)
من الفعل وناثب التفاعل في محل رفع خبر مبتدأ (بقدر الجاءم)
والجاءم وعلاوة من فاعله ضمة ظاهرة في
ضمير مستتر جواز اتقديره هو يعود على الفعل مبتدأ (بقدر الجاءم)
من الفعل وناثب التفاعل في محل رفع خبر مبتدأ (بقدر الجاءم)
والجاءم وعلاوة من فاعله ضمة ظاهرة في
ضمير مستتر جواز اتقديره هو يعود على الفعل مبتدأ (بقدر الجاءم)
من الفعل وناثب التفاعل في محل رفع خبر مبتدأ (بقدر الجاءم)
والجاءم وعلاوة من فاعله ضمة ظاهرة في
ضمير مستتر جواز اتقديره هو يعود على الفعل مبتدأ (بقدر الجاءم)
من الفعل وناثب التفاعل في محل رفع خبر مبتدأ (بقدر الجاءم)

من ضمير منفصل مبتدأ مبنى على الفتح في محل
عليه خبر مبتدأ مرفوع وعلاوة من فاعله ضمة ظاهرة في
من ضمير منفصل مبتدأ مبنى على الفتح في محل
عليه خبر مبتدأ مرفوع وعلاوة من فاعله ضمة ظاهرة في
من ضمير منفصل مبتدأ مبنى على الفتح في محل
عليه خبر مبتدأ مرفوع وعلاوة من فاعله ضمة ظاهرة في
من ضمير منفصل مبتدأ مبنى على الفتح في محل
عليه خبر مبتدأ مرفوع وعلاوة من فاعله ضمة ظاهرة في

رفع ونصب وخفض وجرم فلان اسماء من
 رفع ونصب وخفض وجرم فلان اسماء من
 رفع ونصب وخفض وجرم فلان اسماء من
 رفع ونصب وخفض وجرم فلان اسماء من

رفع ونصب وخفض وجرم فلان اسماء من

فيها وللأفعال من ذلك الرفع والنصب والخفض ولا جزم
 فيها وللأفعال من ذلك الرفع والنصب والخفض ولا جزم

والجزم ولا خفض فيها (باب معرفة الرفع والنصب)
 والجزم ولا خفض فيها (باب معرفة الرفع والنصب)

علامات الأعراب للرفع أربع

علامات الضمة والواو والألف والنون

فأما الضمة فتكون علامة للرفع

فأما الضمة فتكون علامة للرفع

فأما الضمة فتكون علامة للرفع

وذلك الرفع والنصب والخفض ولا جزم
 فيها وللأفعال من ذلك الرفع والنصب
 والخفض ولا جزم فيها (باب معرفة الرفع
 والنصب والخفض ولا جزم فيها)
 علامات الأعراب للرفع أربع
 علامات الضمة والواو والألف والنون
 فأما الضمة فتكون علامة للرفع
 فأما الضمة فتكون علامة للرفع
 فأما الضمة فتكون علامة للرفع

علامه للتصبي (واعرابه ظاهرة مما تقدم) ومع كون
 عمل مستتر يعود على حرف أو قوله (في الافعال) ومع كون
 علامه للتصبي (واعرابه ظاهرة مما تقدم) ومع كون
 عمل مستتر يعود على حرف أو قوله (في الافعال) ومع كون

علامه للتصبي في الافعال التي رفعها بشبابت

تنذ باريس داتس قدسكيد فمزل يقيم يرفع دره فمزل دعز تنق

النون والخفض ثلاث علامات الكسرة

نون دن ثابت كي باريس دباوه بيكا تنذ فرنام باريس دباوه

والياء والفتحة اما الكسرة افتكون

دن كدوايه دن كيكيك باريس داتس دن اد فون باريس دباوه ايت مكا اد الله اي

علامه للخفض في ثلاثة مواضع في الاسم

جدي تنذ كي باريس دباوه فدتيكا تمغت فرنام فنام

المفرد المنصرف وجمع التكسير المنصرف

مفرد بي باريس دوا دن كدوا جمع تكسير بيغ بر باريس دوا

وجمع المؤنث السالوا اما الياء افتكون

دن كيكيك جمع مؤنث بيغ يجهلوا دن اد فون يا ايت مكا اد الله اي

علامه للخفض في ثلاثة مواضع في الاسماء

جدي تنذ كي باريس دباوه فدتيكا تمغت فرنام فدسكيد اسم

و الياء مصدق (النون) متعلق بمراد (التي) و الياء مصدق (النون) متعلق بمراد (التي) و الياء مصدق (النون) متعلق بمراد (التي)

المتن الاجرومية

كسرة

العلامة (التي) هي نافية للفعل والفاعل الذي اعصاب الواو
 (الخمس والتثنية والجمع) واما الفتحة فتكون على الساكن في قول
 معلوم ما تقدم (و اما الفتحة فتكون على الاعراب في قول
 هو اسم موصول نعت لا يظهر فيه معنى على الاعراب (لا
 من الالف نابتة عن الفاء في الاسم المفرد (السكون) بدل من لامتان
 وجملة الموصول للجنس والفاعل لا عمل لهما من الاعراب (الفتحة لانه مبتدأ
 حرف عطف او الاستئناف وعلامتان مبتدأ مؤخر وهو متعلق
 بالالف نابتة عن الفاء في الاسم المفرد (السكون) بدل من لامتان
 من التنوين في الفتح (فاما السكون) وعلامة
 وعلامة (الآخر) وعلامة
 وعلامة (الآخر) وعلامة
 وعلامة (الآخر) وعلامة

٩

الخمس والتثنية والجمع واما الفتحة فتكون

دان في كذا وانداسم تثنية دان في كذا وانداسم مذكر ساء دان ادون بارس وانداسم تاسميت
 دان في كذا وانداسم تثنية دان في كذا وانداسم مذكر ساء دان ادون بارس وانداسم تاسميت

علامة للخفض في الاسم الذي لا ينصرف

جدي تندا بكى بارس دباوه فداسم يغ تباد منون بارس
 جدي تندا بكى بارس دباوه فداسم يغ تباد منون بارس

ولجزء علامتان السكون والحذف فاما

دان ثابت بكى جزم ايت دوا علامة فرتام سكون دان كدوا بارس حرف
 دان ثابت بكى جزم ايت دوا علامة فرتام سكون دان كدوا بارس حرف

السكون فيكون علامة للجزء في الفعل

سكون ايت مك اداله ابي سكون تندا بكى ماتي فدفعل
 سكون ايت مك اداله ابي سكون تندا بكى ماتي فدفعل

المضارع الصحيح الآخر واما الحذف

مضارع يغ تباد بر حرف علة اخر دان ادون بارس
 مضارع يغ تباد بر حرف علة اخر دان ادون بارس

فيكون علامة للجزء في الفعل المضارع

مك اداله ابي جدي تندا بكى ماتي فدفعل مضارع
 مك اداله ابي جدي تندا بكى ماتي فدفعل مضارع

المعتل الآخر وفي الأفعال التي رفعها بثبات

يغ برعلة فدخون دان فدسكين فعل مضارع يغ درفعين دغن تنق
 يغ برعلة فدخون دان فدسكين فعل مضارع يغ درفعين دغن تنق

ويدل المرفوع على المرفوع المضارع الصحيح (فاما السكون) وعلامة
 والمعتل الآخر الجبر الاضافة الى الصحيح ويجوز في المنصب
 ويجوز على كونه فاعلا على التشبيه على التشبيه على التشبيه على التشبيه
 مامس ويجوز على كونه مضمونا بالاصحاح (و اما الحذف) وعلامة
 فيه الرفع على كونه منضوبا بالاصحاح (و اما الحذف) وعلامة
 على كونه منضوبا بالاصحاح (و اما الحذف) وعلامة
 الصحيح صفة المضارع الممثل الآخر) جار ومجرور معطوف
 للجزء في الفعل المضارع (وقى الأفعال) وعلامة
 في الذي قبله وقوله (التي) لانه اسم مبنى لا يظهر فيه
 على كونه سكون في محل جر بالابتداء رفع مضاف
 مبنى على السكون مبتدأ مرفوع في محل جر (ثبات) جار
 اعراب (رفعها) مضاف اليه في محل جر (ثبات) جار
 والهاء مضاف اليه في محل جر (ثبات) جار
 ومجرور متعلق بمحذوف خبر المبتدأ
 المتن الاجرومية
 الاعراب وجملة المبتدأ والخبر لا عمل لهما من
 الاعراب صلة الموصول وهو التي وثبات مضاف
 matan - pade

(عن ذلك) عن حرف جر الاسم مبنى بظنهما انشاء اسم مبنى بالضمه مضاف اليه و
 مبنى على السكون في محل جر مضاف اليه وهو مرفوع (انسياء) مضاف اليه مضاف اليه وهو مرفوع
 فيه اعراب الظاهر وثلاثة مضافات من الكسرة الاولى واخرى الى المعنى (جمع) بدل (المؤنث) وهو
 مجرور بالفتحة نيابة عن مضاف اليه من الكسرة الاولى واخرى الى المعنى (جمع) بدل (المؤنث) وهو
 مجرور بالفتحة نيابة عن مضاف اليه من الكسرة الاولى واخرى الى المعنى (جمع) بدل (المؤنث) وهو

عَنْ ذَلِكَ ثَلَاثَةٌ أَشْيَاءُ جَمْعُ الْمُؤَنَّثِ السَّلَامِ
 در فذيق دميکن آیت اولیه تکرار فرمایید جمع المؤنث السالم
يُنْصَبُ بِالْكَسْرِ وَالِاسْمُ الَّذِي لَا يُنْصَرَفُ يُخْفَضُ
 د نصبکن اورغ دغن کسره دان کدو اسم شیخ تیار برتون دغفنن اورغ
بِالْفَتْحَةِ وَالْفِعْلُ الْمُضَارِعُ الْمُعْتَلُ الْآخِرُ
 دغن فتحه دان کتیک فعل مضارع شیخ معتل اخرن
يُجْرَى بِحَذْفِ آخِرِهِ وَالَّذِي يَعْرَبُ بِالْحُرُوفِ
 دما تیکن اورغ دغن بواغ اخرن دان بمولیج دعر بکی دغن سکین حروف
أَرْبَعَةٌ أَنْوَاءُ التَّثْنِيَةِ وَجَمْعُ الْمَذْكَرِ السَّلَامِ
 باینت امفت بای (یعنی امفت ماچم) فر نام تننیه دان کدو اسم مذکر السالم
وَالْأَسْمَاءُ الْخَمْسَةُ وَالْأَفْعَالُ الْخَمْسَةُ وَهِيَ
 دان کتیک اسم شیخ لیم دان کانت فعل شیخ لیم دان باینت
يَفْعَلَانِ وَيَفْعَلُونَ وَيَفْعَلُونَ وَتَفْعَلُونَ

يعود على الفعل (معتوف) على جمع (بالكسرة) ونائب الفاعل في محل نصب على الجملة
 من جموع (والاسم) اسم موصول نعمت الاسم مبنى لا يظهر فيه اعراب
 المرفوع مرفوع (والذي) اسم موصول مبنى لا يظهر فيه اعراب
 على السكون في محل رفع فعل مضارع مرفوع وفاعل ضمير
 (لا) نافية (ينصرف) فعل مضارع مرفوع وفاعل ضمير
 مستتر جواز تقديره هو يعود على الفعل (يخفف) فعل مضارع
 لها من الاعراب صلة الموصول (يخفف) فعل مضارع
 مجرور بجهول وهو يعود على الاسم والجملة في محل نصب على
 جواز تقديره هو يعود على الاسم والجملة في محل نصب على
 الحال من الاسم (بالفتحة) جار مجرور متعلق بخفض
 (والفعل) معطوف على جمع والمعتوف على
 المرفوع مرفوع (المضارع) نعمت
 المثنى الاجرومية
 مبنى بجهول ونائب الفاعل مستتر جواز تقديره هو
 مضاف الى الفاعل والجملة في محل نصب على الجملة من
 مضاف (واخره) جار مجرور متعلق بخفض
 (والذي يعرب بالحروف) مضاف اليه واخر مضاف اليه
 (التثنية) بدل من الحروف اربعة انواع (واعرابه اعراب
 معطوف على التثنية والمعتوف على المرفوع مرفوع وجمع
 مضاف (المذكر) مضاف اليه وهو المرفوع مرفوع وجمع
 نعمت لجمع ونعت المرفوع مرفوع (والاسماء) معطوف
 على التثنية (الخمس) نعمت للاسماء او بدل (والافعال)
 الخمسة وهي يفعلان ويفعلون وتفعلون

APPENDIX "B"

قَاعِدَةُ بَعْدِ اِدِيَّةِ

دَان



مايہ، ایسن، نور دین گوالا لہ فوور، ماہیسیا



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ا ب ت ث ج ح خ د ذ ر ز

س ش ص ض ط ظ ع غ ف

ق ك ل م ن و ه لاء ي

وَالسَّلَامُ

أَب ت ث ج ح خ د ذ ر ز

س ش ص ض ط ظ ع غ ف ق

ك ل م ن و ه لاء ي وَالسَّلَامُ

أ ا * ب ب * ت ت * ث ث
ج ج * ح ح * خ خ * د د
ذ ذ * ر ر * ز ز * س س
ش ش * ص ص * ض ض
ط ط * ظ ظ * ع ع * غ غ
ف ف * ق ق * ك ك
ل ل * م م * ن ن * و و
ه ه * لاء * ي ي والسلام
أ ا * ب ب * ت ت *
ث ث * ج ج * ح ح *
خ خ * د د * ذ ذ * ر ر

ز ز ز * س س س * ش ش ش
ص ص ص * ض ض ض * ط ط ط
ظ ظ ظ * ع ع ع * غ غ غ * ف ف ف
ق ق ق * ك ك ك * ل ل ل * م م م
ن ن ن * و و و * ه ه ه * لاء
ي ي ي وَالسَّلَامُ اَلْاَبَلَاتَلَا
ثَلَا جَلَا خَلَا دَلَا رَلَا
زَلَا سَلَا شَلَا صَلَا ظَلَا
عَلَا غَلَا فَلَا قَلَا كَلَا لَلَا مَلَا نَلَا وَلَا
مَلَا لَاء يَلَا وَالسَّلَامُ اِنِّي
بِنِّي تِنِّي ثِنِّي جِنِّي حِنِّي

دَانُ دَانُ دُونُ دُونُ ذِينُ ذِينُ ذَانُ
رَانَ رُونَ رُونُ رِينُ رِينُ رَانُ رَانَ
زُونَ زُونَ زِينُ زِينُ زَانُ زَانَ سُونَ
سُونَ سَيْنُ سِينُ سَانُ شَانُ شُونَ
شُونَ شَيْنُ شِينُ شَانُ صَانَ صُونَ
صُونَ صَيْنُ صِينُ صَانُ ضَانَ ضُونَ
ضُونَ ضَيْنُ ضِينُ ضَانُ طَانَ طُونَ
طُونَ طَيْنُ طِينُ طَانُ ظَانَ ظُونَ
ظُونَ ظَيْنُ ظِينُ ظَانُ عَانَ عُونَ عُونَ
عَيْنُ عَيْنُ عَانُ غَانَ غُونَ غُونَ غَيْنُ
غَيْنُ غَانَ فَانَ فُونَ فُونَ فَيْنُ فَيْنُ

دِیُّ زِیُّ رِیُّ زِیُّ سِیُّ شِیُّ

صِیُّ ضِیُّ طِیُّ ظِیُّ عِیُّ غِیُّ

فِیُّ قِیُّ كِیُّ لِیُّ مِیُّ نِیُّ

وِیُّ هِیُّ لَءِیُّیُّ وَالسَّلَامُ اَنْ اَوْن

اُوْن اِیْن اِیْن اِنْ بَانَ بَوْن بُوْن

بِیْن بَیْن بَانَ تَانَ تَوْن تُوْن تَیْن

تَیْن تَانَ ثَانَ ثَوْن ثُوْن ثَیْن

ثَانَ جَانَ جَوْن جُوْن جِیْن جِیْن

جَانَ حَانَ حَوْن حُوْن حِیْن حِیْن

حَانَ خَانَ خَوْن خُوْن خِیْن خِیْن

خَانَ دَانَ دَوْن دُوْن دِیْن دِیْن

ظِيْنٌ عُوْنٌ غَانٌ فَيَنْ قُوْنٌ كَانَ

لِيَنْ مُوْنٌ نَانَ وَيَنْ هُوْنٌ لَأَيُوْنٌ

مِنْ شَرِّ الْوَسُوَايسِ | وَالسَّلَامُ

كُتِبَ ذِكْرُ رُكِيْزِ رُفِعَ زُبَيْرِ غُفِرَ

فَتِحَ كُفِرَ عُنْفِيٌّ وَعِدَّ هُدِيٌّ بِالْمُدَى

عَلَى صِرَاطِ مُسْتَقِيْمٍ | وَالسَّلَامُ

اِمِنًا بَائِسًا تَابِعًا ثَابِتًا جَاهِلًا

حَامِدًا خَالِدًا دَافِعًا ذَاكِرًا رَاكِعًا

زَاهِدًا سَاجِدًا شَاكِرًا صَابِرًا ضَامِنًا

طَائِعًا ظَالِمًا عَابِدًا غَالِبًا فَاسِدًا

قَاصِدًا كَاتِبًا لَاعِيًا مَانِعًا نَاجِيًا

هُوَ	لَاءِ	بِي	وَالسَّلَامُ
مَلِكِ النَّاسِ إِلَهِ النَّاسِ			
أَنْكُمْ	أَيْنَكُمْ	إَيْنَكُمْ	أُونَكُمْ
بَانَكُمْ	بَيْنَكُمْ	بَيْنَكُمْ	بُونَكُمْ
تَانَكُمْ	تَيْنَكُمْ	تَيْنَكُمْ	تُونَكُمْ
ثَانَكُمْ	ثَيْنَكُمْ	ثَيْنَكُمْ	ثُونَكُمْ
جَانَكُمْ	جَيْنَكُمْ	جَيْنَكُمْ	جُونَكُمْ
حَانَكُمْ	حَيْنَكُمْ	حَيْنَكُمْ	حُونَكُمْ
خَانَكُمْ	خَيْنَكُمْ	خَيْنَكُمْ	خُونَكُمْ
دَانَكُمْ	دَيْنَكُمْ	دَيْنَكُمْ	دُونَكُمْ
ذَانَكُمْ	ذَيْنَكُمْ	ذَيْنَكُمْ	ذُونَكُمْ

APPENDIX "C"

ابن رسالة يغانه كجيل بقدمنا كندی دشن

فريدة الفرائد في علم العقائد

فدبچار علم نوحید یا بق علم اصول الدین انس مذهب اسام اشعری

تر همفون فدان یراف با بق عقیده دان یراف با بق مسئله * همفون

همب یساغه هارف در فد الله تعالی اکن توفیق دان هدایه *

دان بهود موده کن بکین سکل یغ فایه * احد

ابن محمد بن بن مصطفی بن محمد الفطانی *

خضر الله تعالی ریاض رجاء

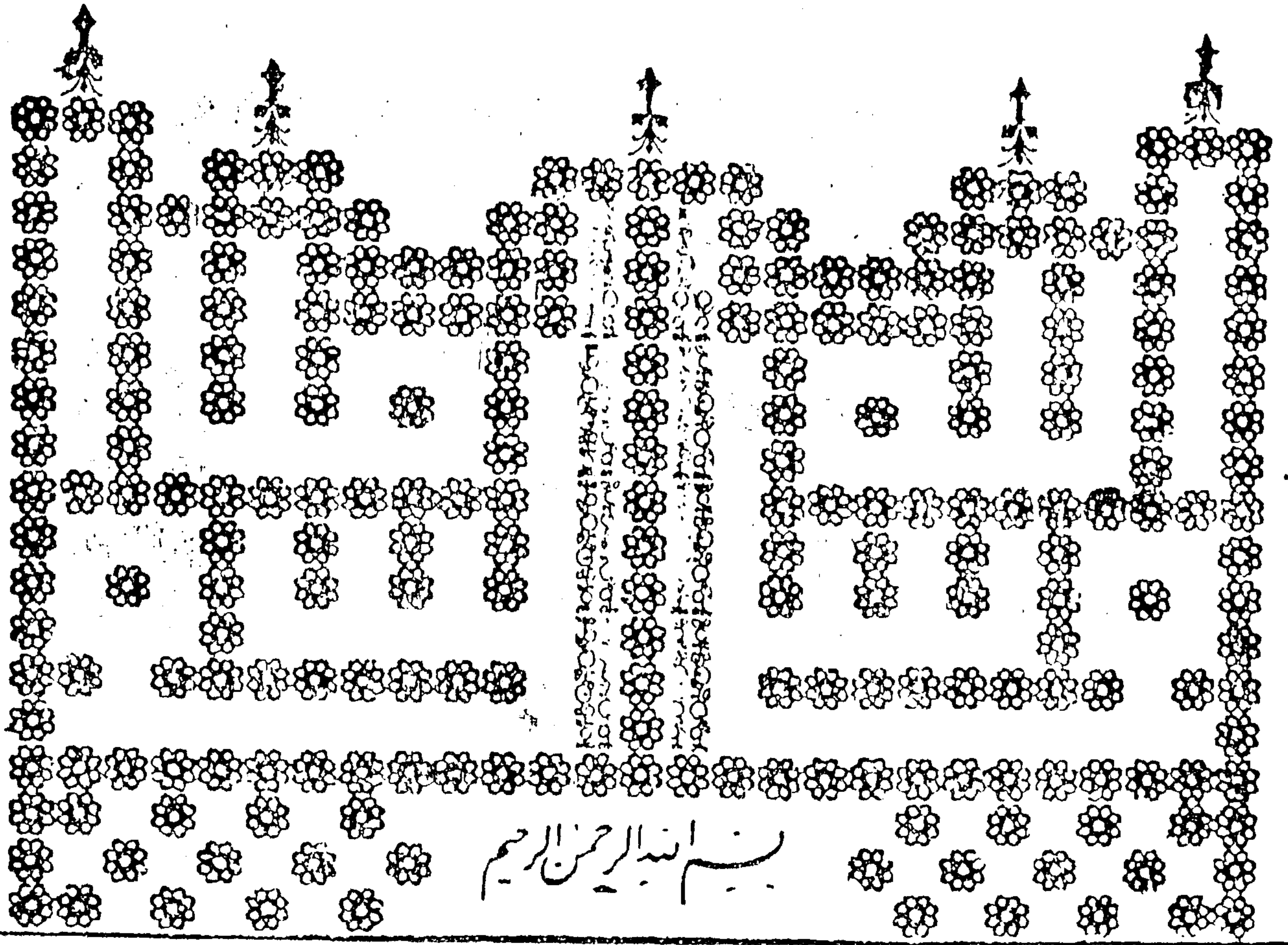
بیلوغ الامانی * ونفع

هذه الرسالة للمسلمين

آمین

مکتبہ و مطبعہ دار المعارف

شماره 173، سونی فینچ رود، فولو فینچ، ملیسیا.



(اَلْحَمْدُ لِلّٰهِ الَّذِي اَطَّلَعَ فِي سَمَوَاتِ قُلُوبِ الْمُؤْمِنِينَ شُمُوسَ الْمَرْفَةِ مُشْرِقَةً بِاَنْوَارِ التَّوْحِيدِ وَالْيَقِينِ) فوجی اینه بك الله یغ منایفكن فد یراف لاغیه سكل هانی اورغیغ مؤمنین اكن یراف شہاری فغانن فد حال چمرلغ ای دغن جہیا توحید دان یقین (وَالصَّلَاةُ وَالسَّلَامُ عَلٰی تَرْجُمَانِ اُوْهِیْتِهٖ وَذَلِیْلِ وَخَدَانِیْتِهٖ • سَيِّدِنَا مُحَمَّدٍ الْمَبْعُوثِ بِبَاهِرِ الْمُعْجَزَاتِ لِتَاْیِیْدِ رِسَالَتِهٖ وَتَصْدِیْقِ هِدَايَتِهٖ) دان رجة دان سجهترا اس جر و ہاس کتوہانن دان یغ منوجق کفد کاسانن فغہولو کیت نبی محمد یغد یغکیتکن دغن سكل معجزه یغ مغلہی کارن مقواتکن رسالتن دان ممبرکن فنوجقن (وَعَلٰی اٰلِهٖ الدِّیْنِ بَلَّغُوا الدَّرَجَاتِ الْعُلٰی مِلْوًا مِبْدَارِهٖ • وَاَصْحَابِهٖ الَّذِیْنَ بَرَّغُوا نُجُومَ الْهُدٰی بِنَصِّ اَخْبَارِهٖ) دان اس کاورکان یغ سمنی مریکت کفدیراف ففکک یغ تفکی دغن کتغکین قسرن دان سكل تولن یغ کیلغ کملغ حال کادان مریکت سكل بنغ فنوجق دغن نص سبداں (وَبَعْدُ فَذٰلِکَ رِسَالَةٌ فِی فَنِّ التَّوْحِیْدِ جَمَعْتَهَا مِنْ عِدَّةٍ کُتِبَ مُشْتَبِرَةً • اَخَذْتُ مِنْ بَیْاضِهَا فَوَاکِیةً شَهِیَّةً وَمِنْ جَبَاضِهَا جَوَاهِرَ مُفْتَخِرَةً) کدین دری ایت مک این رسالہ فد علم توحید اکو غمفکندی درفد یراف کتاب یغد اعتبارکن اکو امیل سكل کبونن اکن بواہ ۲ هن یغد ایفکن دان درفد یراف لاونن اکن یراف فرمائکک (فَجَاءَتْ بِمُحَمَّدٍ اللّٰهِ تَعَالٰی عَقِیْدَةً حَقَّ سَنِيَّةِ اللّٰمَعَانِ سَنِيَّةِ الْاِغْتِنَادِ • وَقَعِیْدَةً رُشِدٍ تَسْكُنُ بَيْتَ الْاِيْمَانِ اَعِيْذُهَا بِهٖ تَعَالٰی مِنْ شَيْطَانِ الْاِنْتِقَادِ) مک داتغ ای دغن کفوجین الله تعالی عقیدہ یغ سبر یغ ایلوق جہیان لاکھی یغ مغندوغکن اعتقاد اهل السنة دان کتافن فنوجق یغ دیم فدهانی اورغیغ مؤمن اکولسوغکندی دغن الله تعالی درفد اعتراس یغ دسروفاکن دغن شیطان (اَشْمَرِيَّةُ الْمَشْرَبِ • مَلَايُوتَةُ الْمَقْرَبِ • فَطَانِيَّةُ الْعِبَارَةِ • يَانِيَّةُ الْاِشَارَةِ) یغد یغساکن کفد امام ابی الحسن الاشعری مذهب لاکھی کفدملابو ہسان لاکھی

كَفَدَ فِطَانِي نَوْتَرَانِ لَا كَيْ كَفَدَ كِبْتَانِ اشَارَتِي (تَنْزِيلُ بَيْنَ نَظَائِرِهَا مَتَزِلَةُ الْإِنْسَانِ مِنَ الْعَيْنِ •
 نُفُضُ عَلَيْهَا تَفْضِيلُ الْعَقِيَانِ عَلَى اللَّجِينِ) دَتَمَاتَكُنْدِي اِتَارَا سَكَلِ افغان درفد يراف رساله يغ
 كچيل فدتمغف ررفا يغد تشه متادان دلبهكندی انس سكلين سمرت دلبهكن اُمس داتس فبرق (حَرِيَّةُ
 بِأَنْ يُحْرَصَ عَلَيْهَا وَتُحَذَّرَ فِي سُؤْيِدَاءِ الْفَوَادِ • وَحَقِيقَةُ بِأَنْ تُرْفَعَ عَلَيَّ مِنْصَةَ التَّرْجِيحِ وَالْإِعْتِمَادِ)
 سبَر دغن هو دلوباكن انس مندافتن دان دايفتكن سكل بجران فد متهاتي دان فانوت هو
 داغتن رساله ابن كانس (۱) فغجائغن كلبهن دفر فكنغ دغندي (وَنَمِيَّتْهَا فَرِيدَةُ الْفَرَائِدِ •
 فِي عِلْمِ الْعَقَائِدِ) دان هب ما كندی فريده الفرائد فد بجزا علم عقائد (وَعَلَى اللَّهِ تَعَالَى أَعْتَمِدُ •
 وَمِنْ فَيْضِ فَضْلِهِ أَسْتَعِيذُ) دان انس الله تعالى اكو برفكنغ دان درفد لفته كرنيان اكو منتقوني
 فرمباهن (برمول علم توحيدايه) عبارة درفد فرهمفون برغيغ داعتقادكن يغ دبشا كن
 كفدا كفايغداميلكن درفد دليلن يغد يقينكن (دان بجران) علم اين فد ذات الله تعالى درفد سكبرا ۲
 برغيغ واجب بگن دان برغيغ مستحيل اُسن دان برغيغ هاروس بگن دان فد سكل رسول دمكين
 جوادان فد سكل برغيغ دداتشكن دي اوله رسول سفره هاري قيامه دان لاينن (دان فائده) علم اين
 دافت كناغن دان براتوغ اوله يغ متهوبن سلما ۲ (دان انكايه) عبارة درفد فرهمفون سكل
 حكم يغد هنر كندی اوله الله تعالى بك سكل همبان يغ مكلف انس ليه رسولن يغ مبادا كن مريكت
 كفد كيجيكن يغ ككل (دان) سكل تندا انكايه (فرنام) صح اعتقاد يانت جزم دغن برغيغ
 داعتقاد كندی اوله اهل السنة (كدوا) برقصديايت (۲) منويكن عبادت دغن اخلاص (كنيك)
 بمفرنا كن جنحي يايت مفرجاكن سكل يغد سوره (كامفت) كتيدان مملفاوي سفكت يايت
 منغكلكن سكل بغدلارغكن (دان) ملىكافي انكايه انس نيك فركارا يايت اسلام دان ايمان دان
 احسان (برمول اسلام ايت) مغيكوت دان منر بما اوله ظاهر سسورغ اكن برغيغ منداتشكن
 دغندي اوله نبي ﷺ درفد سكل برغيغ دكتهويكن درفدا كفايغ ضرورتا رتين دغن كتيدان فيكر
 دان بجران سفره دوا كلمه شهادت دان سمبهيغ دان دكهدا كي دغن مغيكوت دان منر بما ايت مفا كويلد
 دغن برغيغ زسوت ايتدان نياد منولق كندی دان جك نياد دعمل كندی سكليفون سفره منغكل اي
 اكن سمبهيغ دان افغان سلما ۲ (دان سكل ركن اسلام ايه) ليم فركارا (فرنام) برسكي هو نياد تو هن ملينكن
 الله دان هو محمد فسوره الله دان ابن ركن ترنتودغن اورغ كافر يغ مغهندا كي ناسقوا كفايغ اسلام (كدوا)
 مندريكن سمبهيغ يغ ليم (كنيك) مبريكن زكوة (كامفت) فواس بولن رمضان (كليم) حج
 اكن بيت الله بك مريك يغ كواس كفدان اكن جالن (برمول ايمان ايت) مبرهاتي اكن نبي ﷺ
 فد تيف ۲ سواة يغ منداتغ اي دغن دي درفد (۳) برغيغ معلوم درفد انكايغ ضرورتا دان دكهدا كي
 دغن مبرايه مغيكوت هاتي دان منر بيان اكن برغيغ زسوت ايت نياد ستا ۲ متهوي بر نبي

صلى الله عليه وسلم سره كنيده ان مشكوهه دلن منر بما مك نبادد حكمن دغن ايمان كيا كن هر فدر سكل كافر يغ
 متهوى مريكت هوسن سبدا محمد ^{صلى الله عليه وسلم} ايت نبى دان رسول يغ سبدر كارن كنيده ان مغيكوتهاى
 مريكت دان كنيده ان مريمان اكن دمكين ايت (دلن سكل ركن ايمان ايت) انم فركارا (فرنام)
 برايمان ارنين فرحيا دغن الله (كموا) برايمان دغن ملائكتن (كتيك) برايمان دغن سكل
 كتابن (كآفت) برايمان دغن سكل رسولن (كلم) برايمان دغن هارى يغ كسوداهن (كآتم)
 برايمان دغن فسرن بايكن دان جاهن ارنين هوسن سكلن فركارا سا ادا يلو ق سفره طاعة امو كجى
 سفره مصيبة حاصل اى دغن فروان الله تعالى انس موافقه كهدفن فديديكلا (برمولى احسان ايت)
 ربوات بابك دغن هولا خلاص اوله سورغ فدر سكل طاعتن دان بآيه برعباده كيت اصكن الله تعالى
 فدر حال سوله ۲ كيت مليهنكندى مك نبادد قانوت هور فالبغ كيت كدف بغلاين دغن باطن امو ظاهر فدر
 حال متهوى كيت هوس الله تعالى ايت مليهنكندى كيت مك مالو كيت فدر كتيك ايت هولا لى كيت ددالم عبلتن
 دان احسان اين شرط بك كسفر تان اسلام دان ايمان مك نبادد سفرنا كسوان مليهنكندى دغن دى (برمولى
 فرملان برغيغ واجب) فدر شرع انس نيف ۲ مكلف بايت اورغ يغ عاقل لائى بالغ سبدا لائى ۲ امو
 فرموان ايت هو (۱) مثل اى اكن الله تعالى ارنين متهوى يكن سكل حكم صفاتن دان سكل حكم
 كتوهانن دان متهوى يكن سكل يغ عاوا كدف متهوى يكن دمكين ايت در فدر سكل برغيغ بر كسورغ دغن
 رسل مك نبادد كهندا كى دغن مثل الله تعالى ايت متهوى يكن حقيقه ذاتن سبحانه و تعالى كارن نباد
 دافت متهوى اوله يغ هر و اكن حقيقه يغ قديم (مك مغفل) دان متهوى ايت جزم يغ مبتولى ملك
 واقع يغ حاصل جزم ايه در فدر دليل ارنين اعتقاد يغ فونس يغ معنأى اكن بغير يغ جادى اعتقاد ايت
 در فدر تدا يغ منوجق انس بتول اعتقاد ايت (مك واجب) فدر شرع انس نيف ۲ مكلف متهوى يكن
 سكل يغ راجب فدر عقل فدر حق نوهن كيت جل و عزدان برغيغ مستحيل انس تعالى دان برغيغ هاروس
 بكنن تعالى (دان دمكين) راجب انس متهوى يكن برغيغ واجب فدر حق سكل رسول عليهم الصلاة
 والسلام دان برغيغ مستحيل انس مريكت دان برغيغ هاروس بك مريكت (دان ارقى) راجب
 فدر شرع ايه برغيغ دبرى فهلا انس مفرجا كندى دان دسكا كن انس منغلكندى سفره متهوى
 دغن ادالله تعالى ملك دبرى فهلا انس متهوى ايت دان دسكا كن انس كنيده انن (دان ارقى) راجب
 فدر عقل ايت برغيغ نبادد تصور فدر عقل كنيده ان سفره مغفل لافغ بك جرم (دان مستحيل) ايت برغيغ
 نبادد تصور فدر عقل ادلن سفره سوپى حرم در فدر كرفى دان ديم (دان) جائز ايت برغيغ صح فدر عقل ادا
 دان نبادد سفره كرفى جرم دان ديم (دان واجب) قول انس مكلف سبا كى وجوب عيني متهوى يكن
 دليل انس نيف ۲ سوات در فدر يغ واجب دان يغ مستحيل دلن يغ جائز ايت سلفى نبادد جده اى
 مقلد بايت اورغ يغ جزم اى دغن فركتان اورغيغ لابن دغن كنيده ان متهوى دليلن (دان) تله
 برسلا ۲ هر علماء فدر كفر مقلد ابتد ان كنيده ان كفرن دان قول يغ صحيح هوسن مؤمن سره بردوسا
 دغن سبب منغكلن اكن راجر دان فيكر عجزا جك اداى مرفد اهل دمكين ايه (دان) دكهندا كى
 دغن دليل ايه دليل اجالى بآيه دليل يغ له اوله امفوبان در فدر (۲) منتفكندى دان مهور يكن سكل
 (۳) شبهه يغد دانغكن انس سفره دكنا كن بكنن اف دليل اغكو انس ادالله تعالى مك بركتا اى
 عالم اين دان له اى در فدر مينا كن جالن منجوق عالم اين انس ادالله تعالى ايه امو كواس اى انس مينا كندى
 تنافى جك ددانغكن اعراض انس نبادد كواس اى انس مهور بكندى انس وجهه منتونى مك كلوارله

بهر کدی دان بابت مستحیل کلرن (۱) دورترین برکلیغ آتو نلسل آرین برهوغ ۲ یغ
 نیاد برکوداهن دان کدوا ۲ ن ایت مستحیل دان اقبیل ثابت قدمن تعالی مستحیله اتسن بهرو
 (کتیک بقاء) آرین ککل دان معنان کتیدان کسوداهن بک وجود آرین نیادمونسکن اداان ایت
 اوله عدم (دان مستحیل) لاونن بایت فناء آرین بناس (دان دلیل) بقاء الله تعالی ایت بهوسن جک
 ادای بناس سجای اداله ای بهرو کلرن نیف ۲ یغ بناس ایف هاروسن اداان دان نیادان دان نیف ۲
 یغ هاروسن اداان نیادان بهرو دان بهرو الله تعالی ایف مستحیل کلرن تله ثابت قدمن تعالی مک ثابتله
 بقاءن دان اقبیل ثابت بقاءن مستحیله بناسن (کامفت مخالفته تعالی للحوادث) آرین برسلاهن
 توهن سبحانه و تعالی بک سکل یغ بهارودان معنان کتیدان بمسای الله تعالی بک سکل مخلوق دان
 جک فداست وجه سکلیفون کلرن سکل یغ بهرو این نیاد سوبی ای درفد بهوادای جوهر (۲) آواد
 ای عرض دان الله تعالی بوکنن جوهر دان بوکنن عرض مک نیاد ای مبروفای اکن سسوات درفد
 مخلوق سکالی ۲ مک جکلو مسجماً اوله شیطان فذهن اشکو بهوسن اقبیل نیاداد توهن ایت جرم
 دان نیاد عرض مک افله حقیقتن مک کات اولم فدمنوق دمکن ایت نیاد مغنهوریکن الله ملینکن الله
 جوا (لیس کمنله شیء وهو السمع البصیر) آرین نیادسفره افغان سسوات دان ابله یغ امة مندشردان
 امة ملیهت ه دان لم درفد مندقه ایتوله فداقه (دان مستحیل) لاونن بایه مبروفایین بک سسوات
 درفد سکل مخلوقن (دان کنهوی) اولم بهوسن اقبیل داتغ ددالم قرآن آتو حدیث برغیغ مبری و همکن
 مبروفای مک منهدب السلف دسر هکن کهندفن کفد الله تعالی دان مدهب الخلف دنأ و یلسکندی مک سفره
 فرمانن الله تعالی (الرحمن علی العرش استوی) آرین برمول توهن یغ رحمن ایندانس عرشن ترنگکی
 مک کات سلف ترنگکی ای سباکی ترنگکی یغ نیاد ایت کنهویکن کیفینن مک کیت سرهکن کهندفن
 کفدان تعالی دان کلت خلف دکهندا کی دغن ترنگکی ایت عمرته دان ملک (دان دلیل) برسلاهن
 الله تعالی بک سکل یغ بهرو بهوسن جکلو مبروفای اکن یغ بهرو نسجای اداله ای بهرو فول دان
 بایه مستحیل کلرن تله ثابت سدیان دغن دلیل بغتله لالومک ثابتله برسلاهن بک یغ بهرو دان اقبیل
 ثابت دمکن ایت مستحیله لاونن بایت مبروفایین اکن یغ بهرو (کلیم قیامه تعالی بنفسه) آرین
 بردیری الله تعالی دغن سندیرین دان نیاد دکهندا کی دغن دمکن ایف تر بتول فردیرین دغن کتیدان
 مریک یغ منولسکندی سفره برغیغ برسکرافد فهم دان هان سفکهن معنی بردیرین دغن سندیرین
 ایت کتیدان برکهندق الله تعالی کفد ذات یغ منمفاتی ای فدان سفره منمفاتی سکل عرض فدا سکل
 ذات دان کتیدان برکهندق کفد یغ منجادیکندی بهکن ای یغ منجادیکن سکل فرکلرا (دان مستحیل)
 لاونن بایه برکهندفن کفد ذات آتو کفد یغ منجادیکندی (دان دلیل) قیامه بنفسه ایت بهوسن جک
 نیاد بردیری ای دغن سندیرین بهکن برکهندق ای کفد ذات نسجای ادله ای صفتدان کادانن تعالی صفة
 ایت مستحیل کلرن جک ادای صفة نسجای نیاد بر صفة ای دغن صفات معانی دان معنویه یغلاکی
 اکن داتغ دان بایت باطل کلرن منجوق یراف دلیل اتس بر صفتن دغن صفات معانی دان معنویه
 (انو) جک برکهندق ای کفد یغ منجادیکندی نسجای اداله ای بهرو دان بایت مستحیل کلرن تله
 زدهلو واجب قدمن سبحانه و تعالی مک ثابتله بردیرین دغن سندیرین دان اقبیل ثابت دمکن ایف
 مستحیله لاونن بایه برکهندفن کفد ذات آتو کفد یغ منجادیکندی (کلم رحمانیه) آرین کاسان
 لله تعالی فدا ذات دان فدا صفات دان فدا فعال (دان معنان) بهوسن الله تعالی ایت نیاد ذاتن رسوسن

در فندوا ذات اتو لبه برسلاهن کبیا کن مخلوق برسوسن ای در فد یراف بایق ذات یا یسکل جزو ن دان
 برسوسن این دنما کن دی کم متصل فذات (دان) بهوسن تعالی نیاد ادیغ مندوا ای بکین فذاتن مک جادی ای
 بر بیلع دان بر بیلع این دنما کن کم منفصل فذات دان دوا کم این ترنی کسوان دغن وحدانیه فذات (دان)
 بهوسن تعالی نیاد بکین دوا صفة اتو لبه در فد جنس یغ سات سفرت دوا قسرة اتو تیک دان بر بیلع قد صفة این
 دنما کن کم متصل فذات (دان) بهوسن نیاد اد بک یغلائن در فدان تعالی صفة یغ مپرو فای اکن سات صفة
 در فذات صفتن تعالی دان مپرو فای صفة یغلائن بک صفتن این دنما کن کم منفصل فذات دان دوا کم این ترنی
 کسوان دغن وحدانیه فذات (دان) بهوسن تعالی نیاد بکین فر بوآن یغ مفتھوی اکندی فدان
 اوله یغلائن دان سکتوا این دنما کن کم متصل فد افعال (دان) بهوسن نیاد بک یغلائن تعالی سات
 فر بوآن اُس وجه مغادا کن دان هان سفکهن (۱) دبسا کن کفدان ایت اُس وجه کسب دان
 اختیار دان لد فر بوآن بک یغلائن اُس وجه مغادا کن این دنما کن کم متصل فد افعال دان ترنی دوا
 کم این دغن وحدانیه فد افعال (دان مستحیل) لاونن یایت کتیدان اسان فد سکل رتھت سبوت ایت
 دان دلیل وحدانیه الله تعالی بهوسن جکلو بر بیلع ۲ نوهن نسجای اذاله نیف ۲ نوهن در فد یراف
 نوهن ایت له دان جکله مریکت نسجای نیاد ددافتکن عالم این دان یایة باطل دغن مشاهده مک نیاداله
 بر بیلع ۲ نوهن مک ثابتله وحدانیه دان اقبیل تابن وحدانیه مستحیلله لاونن یایت بر بیلع ۲ ن
 (کتوجه قسرة) اُرین کوا سا یا یة صفة یغ وجودیه لاکھی سدیا یغبر دیر ی فذات الله تعالی یطدافه
 دغندی مغادا کن نیف ۲ ممکن دان منیدا کندی (۲) اُس موافقه اراده ۵ دان بکین توجه تعلق
 دان ارتقی تعلق ایت منتوت صفة اکن فکر جان یغ لبه انس بر دیر یغ دغن ذات (۳) دان نیاد اد تعلق
 ملینکن بک صفت معانی جوا (۴) دان نیاد واجب اُس نیف ۲ مکلف مفتھوی بکن یراف تعلق این
 کارن ای در فد بجرایغ عالم در فد علم این ۵ مک سات تعلق در فد یغ توجه ایت تعلق صلوحی قدیم یایت
 فاتوت قسرة فد ازل بک مغادا کن دان منیدا کن دغندی فد وقت امکان ۵ دان تیک در فدان یراف تعلق
 تنجیزی حادث دان معنی تنجیزی ایت ملولسکن کارن دلولسکن دغن قسرة ایتا کن بر غیغ دنتو کن

APPENDIX "D"

محتوى الوحدة الأولى	
تعبيرات	السلام عليكم ، وعليكم السلام ، صباح الخير ، صباح النور ، أهلاً ، أهلاً وسهلاً ، أهلاً بكم ، قياماً ، مساء الخير ، مساء النور ، جلوساً ، كيف حالكم ، الحمد لله بخير ، حاضر ، هات ، شكراً ، تعال ، هيا بنا ، إلى اللقاء ، مع السلامة .
تراكيب وظيفية	أنا يوسف ، هذا نبيل ، هذه زينب ، عندك ، عندي ، أنا أذهب ، ما هذا ، ما هذه ، هل عندك ، ماذا تشتري ، هل تشتري ، هل تذهب .
كلمات وظيفية	أنا ، أنت ، أنت ، هذا ، هذه ، من ، مع ، يا ، أين ، في ، إلى ، هل ، ماذا ، له ، عن ، ك ، ك ، ي ، ه ، ب ، ثم ، بين ، أمام ، ما .
أسماء	تدريبات ، تلميذ ، مستعين ، صور ، الحوار المتسلسل ، زميل ، مثال ، الحوار ، تمهيد ، تلميذة ، الأرقام ، الحروف ، سبورة ، طباشير ، الفصل ، المدرس ، اللغة العربية ، مسطرة ، منضدة ، قلم ، كرسي ، باب ، نافذة ، كتاب ، كراسة ، غرفة ، المدير ، النطق ، مكتبة ، إدارة ، المدرسة ، مختبر العلوم ، مطعم ، مصلي ، دورة المياه ، مقصف ، فئوى ، التمثيلية ، الآتي ، الرجال ، النساء ، مناسب ، نقود ، ريغكيت ، سنت ، مسابقة ، الاستراحة ، فناء ، المقص ، المبراة ، شيئاً ، المطعم ، الحديقة ، القاعة ، فردي ، الفراغ ، العنوان ، الممحة ، المرسمة ، الخبر ، زميل ، منزل ، عودة ، المدرسين ، الموقع ، خريطة ، صلاة ، مدينة ، قراءة ، كتابة ، نوم ، قرب ، مسجد ، صديق ، مجموعة ، أعضاء ، التعارف ، لعبة ، لغوية ، النص .
أفعال	استمع ، ردد ، أجب ، تكلم ، اسأل ، أكمل ، اكتب ، أجر ، وفق مثل ، عد ، اقرأ ، رتب ، انطق ، يدخل ، امسح ، انظر ، يخرج ، تذهب ، تشتري ، اشترى ، املاً ، يستعد ، يقع ، يدعو ، يقدم ، يرمي ، يعرف ، يمسك ، أصاب ، ترسم .
أصوات	التمييز بين - أ - ع ، س - ص ، ح - ه ، ك - ق ، ق - خ ، ح - خ ، ت - ط ، س - ث ، س - ش ، د - ض ، ذ - ز ، ز - ظ .
أرقام	العدد من ١ إلى ٢٠ .

محتوى الوحدة الثانية

التعبيرات	فرصة سعيدة، تفضل، ما شاء الله، هذا من فضل ربي، في أمان الله، لا بأس، الحمد لله، من فضلك.
لتراكيب لوظيفية	هذا أمي، هذا أبي، هذا أخي، هذه أختي، ما اسمك، ما اسم أهلك، ما اسم أمك، اسمي، اسم أبي، اسم أخي، منزلي، عندنا.
الكلمات الوظيفية	أمام، خلف، ما، حول، فوق، تحت، بجانب، كم، كيف، ولكن، على، عند، قبل، بعد، هما، ف، أين، أيضا.
الأسماء	استقبال، صديق، الجد، الجدة، الأب، الأم، الأخ، الأخت، حجرات، مطبخ، حجرة الجلوس، حجرة الطعام، حجرات النوم، مصلى، حمام، مكتبة، صغيرة، ساحة، فناء، نظيفة، شجرة، الهانجو، جميل، فضل، ممرضة، مزارع، تاجرة، عسكري، طبية، شرطي، كأس، معجون الأسنان، رف، سرير، كنية، مائدة، سجادة، فرشاة الأسنان، المزبلة، الحذاء، السور، التلفزيون، المروحة، الدولاب، التلفون، الكرة، الكرسي، الساعة، الزهرية، المصباح، القطعة، دعوة، الوليمة، ضيف، الشاي، الإبريق، المياه، النار، الماء، السكر، الفنجان، الملعقة، عصير البرتقال، الليمون، الجوافة، الأناناس، البطيخ، البابايا، القهوة، المشروبات، المائدة، صلاة العشاء، العشاء، جاهز، السمك، الأرز، الفطور، الغداء، الخضروات، السلطة، اللحم، وجه، رأس، أذن، رجل، الكعب، المرفق، القاموس، القدر.
الأفعال	وصل، سلم، قبل، زار، استقبل، تعد، عمل، أكرم، خذ، املا، ضع، انتظر، يغلي، صب، حرك، قدم، اجلس، كل، تعال، زد، اقرأ، تأكل، تزيد، تشرب، أتناول، أفتح، يتكون، اغسل، امسح، أتمضمض، أبحث، اطفئ، انتظر.
الأصوات	ممارسة النطق بالأصوات العربية خلال قراءة النصوص والتدريبات.
الأرقام	الأعداد والأرقام: من ٢٠ - ١٠٠.

محتوى الوحدة الثالثة	
<p>طبعاً - اسمح لي - في أمان الله - هل تتغير - كم متراً طولك - كم وزنك - أذهب معك - موافقون .</p>	التعبيرات
<p>قريب جداً - بعد انتهاء - علينا - أجمل - عندي - أحسن - نعم - أكبر - أسمن - أصغر - أطول - مني - منه - منك - منها .</p>	التركيب
<p>الذي - مع - و - في - ما - التي - ها - أو - كم - لا - ب - ولكن - أم - عن - أما .</p>	الكلمات الوظيفية
<p>جنة - التقويم - المدرسي - انتهاء - العطلة - يوم - ميلادي - الموافق - هجري - النشاطات اللاصفية - ربيع الأول - جمادى الأولى - محرم - رمضان - ذوالحجة - ذو القعدة - شوال - صفر - شعبان - ربيع الآخر - جمادى الآخرة - رجب - يوليو - سبتمبر - فبراير - أبريل - أكتوبر - أغسطس - مايو - يناير - نوفمبر - مارس - يونيو - ديسمبر - الأحد - الاثنين - الثلاثاء - الأربعاء - الخميس - الجمعة - السبت - الرياضة - الإجازة - الفترة - الأولى - الامتحان النهائي - حفلة - توزيع - الهدايا - مولد الرسول - الإسراء والمعراج - نصف - نزول القرآن - أول - عيد الفطر - عيد الأضحى - الهجرة - عيد الاستقلال - يوم العمال - الملك المعظم - العام الجديد - الصين - ديفابالي - الواجب - المنزلي - جدول - الحصص - الجغرافيا - الحساب - العلوم - التربية - الجسمية - الصحية - التاريخ - الواحدة - الثانية - الثالثة - الرابعة - الخامسة - السادسة - السابعة - الثامنة - التاسعة - العاشرة - الحادية عشر - الثانية عشر - مربع - مثلث - مستطيل - خفيف - ثقيل - مدور - سمين - نحيف - قصير - طويل - كيلوغرام - غرام - وزن - كيلومتر - متر - مسافة - رمي القنبلة - الساحة - الميزان - القفز العالي - كرة القدم - كرة السلة - رمي القرص - شد الحبل - كرة الطاولة - كرة الريش - كرة التكر - فريق - اللون - الأصفر - الأزرق - المركز - الأخضر - الأسود - الأبيض - سروال - قميص - قبعة - كبير - علم - الجوائز - الرياضة - شهر - نماذج - إعداد - المناسبة - صغير - معظم - جميلة - الغنم - البقر - الفيل - الفأر - الدود - الثعبان - العمليات .</p>	الأسماء
<p>راجع - يحتفل - تعرف - انظر - دعني - قابل - تتغير - أذهب - أدخل - أدرس - صل - عد - فاز - ألعب - قفزت - أبحث .</p>	الأفعال
<p>تدريب الأصوات خلال قراءة النص والحوارات والتدريبات .</p>	الأصوات
<p>ممارسة استخدام الأعداد والأرقام بواسطة الجداول والنتائج والساعات والتقويم .</p>	الأرقام

محتوى الوحدة الرابعة	
التعبيرات	إن شاء الله - وفقكم الله - شفاك الله - نلتقي قريبا بإذن الله - جزاكم الله خيرا - سفر سعيد - إن شاء الله بالنجاح - عيد سعيد - عيد مبارك - رمضان كريم - شكرا على النصيحة - شكرا على المساعدة - شكرا على الدعوة - شكرا على الزيارة - من هو - أين يسكن - ماذا كتب لك - أرجو أن تجتمع الاستثمارات - طبعاً - ماذا أصابك - كل عام وأنتم بخير.
التركيب	لأنني - إليها - عندك - أقرب وقت - أعطيك - أصابني - فيها - دعني - عندي.
الكلمات الوظيفية	أن - س - لا - ما - عن - منذ - ل - كم - ماذا - لماذا - من - أنتم.
الأسماء	اجتماع - جمعية - رئيس - السكرتير - الاستثمار - اللجنة التنفيذية - الشاي - أعضاء - المقبل - نادي - الكشافة - الهلال - الأحمر - الكمبيوتر - التكواندو - سيارات - رحلة - تعليمية - معرض - أمينة - الصندوق - نائبة - المستشار - المشرفون - الألباز - رقم - شهادة - البطاقات - الشخصية - السرير - الوسادة - الفراش.
	الدولاب - الخدمات - المحتاجة - الغسيل - الحلاقة - الحجرة - الإمضاء - رسالة الاعتذار - الحضور - التقرير - الطبي - شارع - مدينة - رمز - البريد - ولاية - طابع - ساعي - مصاب - الصداع - الزكام - المريض - الإسهال - الجرح - الألم - الأسنان - جوب - مرات - شراب - المرسل - المستشفى - تدريب - مدرب - القيمة - دراجة - الطبيب - الطبية - راجية - هدية تقديرية - الأسرة - صحة - الخطابة - الحفلة - مهارة - العنوان - التلفزيون - الملايوية - التاميلية - الصينية - شهادة الميلاد - اللوازم - المندعوين - الترحيب - المحاضرة - البرنامج - صيدلية - الوليمة - الشفاء - العاجل - البنك - الأستاذ - علبة - حلوى - ساعة اليد - أقلام - خاتم - عطر - آلة حاسبة.
الأفعال	وزعت - عقدت - تعلن - توزع - تحضر - يرافق - أصاب - ترسلين - يشفى - مرضت - أخذ - كتبت - أستطيع - فحصت - زارت - تحسنت - قدمت - نلتقي - نتمنى - يحمل - استلمت - وضع - أغلق - ألصق - أرافق - تشترك - تقابل - تحضر - تحدث - يسر - يشتري - نشهد - أرسل - أدعوك.
الأصوات	تدريب الأصوات خلال قراءة النص والحوارات والتدريبات.
الأرقام	ممارسة استخدام الأعداد والأرقام بواسطة الإعلانات والبطاقات والرسائل والاستثمارات.

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:

Procedure	Students' Activities	Facilitator's Activities
Set Induction (5 min.)	Students who keep animals at home are asked to talk briefly about them.	Facilitator uses probing questions to facilitate the discussion. Facilitator infuses value - Love for animals.
Development (75 min.)	1. Students go to designated computers to access information about any 2 animals from Encarta Grolier.	Facilitator supervises and assists the students.
	2. Students get into groups of five. Each student talks about the animals he/she has selected.	Facilitator ensures that all members take part in their group discussion.
	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.	Facilitator distributes worksheet 1 and clarifies any doubts raised by the students. Facilitator makes evaluation based on observation checklist.
	4. (a) Group leaders take turns to present their work. (b) Students answer metacognitive questions.	(a) Facilitator encourages peer evaluation and discussion . (b) Facilitator facilitates using probing questions.
	5. Students in their group select one animal from each category, then compare and contrast the two animals based on specific characteristics.	Facilitator distributes worksheet 2 and clarifies any doubts raised by the students. Facilitator makes evaluation based on observation checklist.
	6. Students display their group results on flip charts, and move around to give comments on the other groups' work.	Facilitator ensures that students give relevant comments.

Procedure	Students' Activities	Facilitator's Activities
Development	7. (a) Students review and evaluate the feedback in groups, then modify their work (if necessary). (b) Students answer metacognitive questions	(a) Facilitator provides necessary assistance to upgrade the final worksheet. (b) Facilitator facilitates using probing questions.
	8. Students go back to their own computer stations to skim and scan a passage entitled "Hamzah 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..)	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.
	9. Each student writes a letter describing about his/her pet and e-mail it to all the other members of the group.	Facilitator helps the students to write the letters using the following facilitation techniques: (i) questioning, (ii) focusing circle, (iii) mirroring.
Closure (10 min)	Students complete the reflective grids individually and keep them in their portfolios.	Facilitator discusses students' reflections in class.

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.