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Socialization and Internalization of Qur'anic Verse by Enjoy Learning Arabic

ABSTRACT: *Arabic is a language of the Arabs and Muslims used for religious as well as mundane purposes. As one of the international languages spoken by many people, Arabic is also the language of science. Like any other languages in the world, Arabic has its characteristics. Among them is its ability to create and produce the sounds representing numbers and letters, in which a variety of meanings is so rich yet distinguishable. This study tries to elaborate on how the process of socialization and internalization of Al-Qur'anic verse by enjoy learning Arabic. By using the qualitative method, this study showed that mastery of Arabic can be done through fun learning of the language. Materials presented through this process of learning can support the efforts of both socialization and internalization of Al-Qur'an, because they are associated in such a way with the verses of Al-Qur'an. Learning the Arabic language, in any type and level of education, should be done with a variety of learning strategies and fun. Psychologically, this situation impacts good study output or a positive learning transfer to the learners, in order he/she may be able to read and understand Al-Qur'an. A fun learning process is expected to be a stimulus for "syi'ar" or dissemination of the values of Al-Qur'an and Arabic language as its vehicle.*
KEY WORDS: *Enjoy Learning; Arabic Language, Al-Qur'anic Verses; Learning Process; Socialization and Internalization.*

INTRODUCTION

Arabic language, not peculiar among other languages, has its known functions and characteristics. It may differ mainly because it stands as the language of *Al-Qur'an*, the Holy Book of Muslims all over the world (Abdul Kadir *et al*., 2014). It then becomes the liturgical language of all the Muslims, the fact being pronounced during five-times-a-day prayers they perform on regular basis.

Besides being the liturgical language, Arabic is also the language of public communication of the whole Middle East and the world as well. Arabic is also the language of science; there are scientific books written in Arabic, in addition to English. As in other languages, Arabic has characteristics of its own, for example, of how letters are pronounced; its long one can produce different meaning from its short (al-Alusi, 1994). That is, different pronunciation of one identical word emits different meaning, for example:

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amîn means "the trustworthy", while *âmin* means "O God, answer our prayers graciously".

To omit misunderstanding during communications, it is important to know how to pronounce a word and make sentences correctly. All Arabic linguistic fields, such as *Nahw* (Syntax), *Sarf* (Morphology), and *Tajwid* (Pronunciation), are imperative in learning the language which then can help avoid the danger of miscommunication (Appleyard, 2008).

However, to master the Arabic language needs a new strategy which requires proper learning process. This proper process of learning Arabic language can also primarily be expected to support the socialization and internalization of *Al-Qur'an*. It has to be applicable for beginners, both Muslims and non-Muslims, as well as for participants with more advanced level of learning.

Among which this proper learning process requires is facilities or infrastructure. Other than that is the readiness of the participants to study financially and physically – thus, mentally and certain level of brain capacity. This last mentioned of the readiness of the participants to learn in mastering learning material is *conditio sine qua non*. No less important than this certain level of brain capacity is its ability to grow steadily and improve higher than its base capacity.

Through fun, it could raise dramatically. Because all this good impression will help the materials be stored more in the deep memory of the participants, which will in turn impact on the way they look and value all aspects of life related thereto. In general, fun learning of Arabic is beneficial to socialize to a more wider audience valuable informations of *Al-Qur'an,* and also internalize its values in them.

This paper will cover the benefits of the process of learning Arabic in a fun and enjoyable way, which can affect the socialization and internalization of *Al-Qur'an*. By using a qualitative study, this paper tries to elaborate on how the process of socialization and internalization of *Al-Qur'anic* verse by enjoy learning Arabic?

CHARACTERISTICS OF ARABIC

Language is a system of sound symbol emits in arbitrary. It is as Abdul Chaer & Leoni Agustina (2004) reveals that the language is an arbitrary system of symbol of sounds used by the members of social groups to work together, in order to communicate and identify themselves (Chaer & Agustina, 2004:11). A renowned Indonesian Dictionary says that language is a system of arbitrary sound symbols, which is used by members of a community to work together, interact, and identify themselves (Depdiknas RI, 2008:88).

Of the two definitions above explanation can be detailed as follows:

System: an orderly arrangement, patterned shape, an overall meaningful unit or function. Language consists of elements regularly arranged according to a certain pattern and form of a unity. Languages other than systematic also be systemic, meaning that the language was not a single but a collection system consists of several sub-systems that sub-system phonology, morphology, syntax, and lexicon (Chaer & Agustina, 2004:12).

Symbols mark something conventional. Very often between the symbol and something symbolized is not directly connected, e.g. the table. In the thing itself, there are no specific characteristics that require it being named table. Arabs will call *maktab*, not a table.

Sound: is the voice or beep produced by the human vocal organs, called in Phonetics as phone and in Phonemics as phonemes (Chaer & Agustina, 2004:12). Phone uttered in a phonetic level is *A, B*, and the like. While in the phonemic level are *reading, book,* and more.

Arbitrary is meaning "as one likes it". Using this term as framework, it must be remembered that there is no necessary connection between the symbols of the language and the concept or definition contained in these symbols (Chaer & Agustina, 2004:13). Such as naming the building inhabited by humans for sheltering themselves from the rain and heat, a place of activity for gathering and chatting with family members, could have been *home*, *bayt* or *rumah*, and more.

Society is a group of people who live together.[1] This group uses the same

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[1]See, for example, A definition of "Society". Available online at: http://www.merriam-webster.com/dictionary/society [accessed in Bandung, Indonesia: April 20, 2016].

communication tools and engages in rules of life that have been agreed.

Cooperate. Human beings can not live alone; they need others to do together. Good cooperation requires good communication, such a way in which they can understand each other.

Communication is a process of exchanging information between individuals and the others through a system of symbols, signs or behavior common among them (Chaer & Agustina, 2004:14). Means of communication in humans is not only spoken language, but also writing, gestures, signals, and signs that have been agreed upon.

Identity is a thing with which someone is characterized or identified. What is meant in this case is the feature of the language user. Indonesian people will use the Indonesian language as their spesific feature.

While the essence of language is that language is, firstly, humane, implies that language only possessed by man; it is dynamic too, always grows as addition of new word or form happens all the time; it is conventional as well, that is that every speaker of a language must comply with the connection between symbol and what it symbolizes (Chaer & Agustina, 2004:12-14). Naming an object, we usually read and write on as *koob* instead of *book*, certainly makes us violate existing language conventions.

Language is also productive, from one word emerges a variety of sentences. Even more, with unlimited number of words, a more lot of sentences might be produced unlimited too. Because language contains meanings, every utterance and expression of language produces multiple series of meanings. The function of language is conveying meanings in the forms of messages, concepts, and thoughts (Krauss & Chiu, 1990).

Moreover, language is also varied socially, obtained from different background and environment of the speakers, which makes the language they use also different. Different backgrounds, namely the social, economic, and educational status, help create different types of idiolect, sound symbols, dialect, and language diversity (Krauss & Chiu, 1990).

According to Ronald Wardhaugh (1986), as also Abdul Chaer & Leoni Agustina (2004)

quoted, the language used by every human being has a function, primarily as a tool of his or her communication, both written and oral (Wardhaugh, 1986; and Chaer & Agustina, 2004:15). Generally speaking, the language is a means of communication between human beings so that they can mutually understand each other, so that also intertwined interaction and cooperation might occur. Whether clear or unclear, bias or ambigu, the communication depends on the speaker, the listener, as well as the topic of the code and the mandate of the talks (Wardhaugh, 1986; and Chaer & Agustina, 2004).

Arabic as well as other languages in the world has its properties and functions as mentioned above. Arabic also has distinctive characteristics, exactly like every language in the world does. Among its characteristics can be seen among others of vocabularies, sentence structure, and literary variety.

Arabic has 28 letters or Alphabets, named *Hijaiyah*. We should read these letters in a proper and correct way. That is because each letter in the uttered word has individual and spesific meaning. To know the sounds of the letters and where the place they exit in the mouth is therefore essential (*cf* Soenarto, n.y.:78; and Ustman, 1994:190). They are as seen in table 1.

The meaning of the Arabic word composed of letters in the top has each different meaning. Incorrect pronunciation on the letter (*makhraj*) will make error in meaning anyway. Each letter of the Arabic has also been agreed its transliteration into Latin or Indonesian, for example, the N's for ن or H's for ح, and so on; so the letter of each word in Arabic can also be reflected in Indonesian writing, e.g. word *ihsan* certainly has different meaning from the word *ikhsan* (احسان means good, whereas اخسان mean bad).

In Arabic, *kalimah* is a word; while *jumlah* means a number of *kalimah* which makes a sentence. Every word in Arabic has its derivatives that each might have different meaning. Example: words in Arabic in addition to nouns and verbs are pronouns. Pronouns in Arabic, which are 14, stand as bases from which other words spring and form themselves, such as verbs (both past and present). The pronouns also stand as bases

Table 1:
To Know the Sounds of the Letters and Where the Place They Exit in the Mouth in Arabic Language

No	Letters	Utterance
1.	م – ب – و	Out between two lips.
2.	ف	Out of the inner lower lip and the tip of the front teeth.
3.	ك	Out of the tongue, but under the utterance of letter *Qaf.*
4.	ق	Exit from the base of the tongue.
5.	ص	Out from the side of the tongue and molars left and right.
6.	ج – ش – ي	Out of the middle of the tongue and palate center next to the top.
7.	ط – د – ت	Out of the tip of the tongue and the base of the upper front teeth.
8.	ظ – ذ – ث	Out of the tip of the tongue at the top of the upper front teeth and open.
9.	ض – ز – س	Out of the tongue tip and the tip of the upper and lower front teeth.
10.	خ – غ	Out of the end tip of the throat.
11.	ح – ع	Out of the middle of the throat.
12.	ء – ه	Out of larynx.
13.	ل	Out of the right or left side of the tongue and gums above the front door.
14.	ن	Out of the tip of the tongue under the utterance of lam.
15.	ر	Out of the tongue tip a little bit forward and go to the back of the tongue.

Table 2:
Sample List of Word Formation of Pronouns

فعل	له	هو
فعلا	لهما	هما
فعلوا	لهم	هم
فعلت	لها	هي
فعلتا	لهما	هما
فعلن	لهن	هن
فعلت	لك	أنت
فعلتما	لكما	أنتما
فعلتم	لكم	أنتم
فعلت	لك	أنت
فعلتما	لكما	أنتما
فعلتن	لكن	أنتن
فعلت	لى	أنا
فعلنا	لنا	نحن

for forming possessive pronouns. Table 2 is sample list of word formation of pronouns.

In addition to the pronouns, there are a variety of idiomatic phrases in Arabic, such as: رغب فى , محرم اليد العلياو اليد السفلى , امام مذهب , بنات الأرض , قام ب عن رغب .

The words of this phrase cannot each be translated separately, because it might create wrong impression instead of correctly expected purpose in the first place. Two words in every phrase constitute a unity of meaning.

As for nouns and verbs, each of their words has its own characteristics, so that the words can be determined according to their own types. Every noun in Arabic can be vowelized according to its function if joined in a sentence and might have different meanings, such as

الفاعل , نائب , مفعول فاعل and so on. It is especially for nouns that can be changed (*mu'rab*) and not fixed (*mabniy*), e.g.:

حضر المدرس الى الفصل
(The teacher came to the class).

In this sentence, the word *mudarris* vowelized in *rafa'* or *dhommah,* because it serves as *fa'il* (subject or perpetrator), compare it with:

رأيت المدرس فى فى المكتبة

(I saw the teacher in the library).

In this sentence, *mudarris* vowelized in *nashab* or *fathah*, because its position and

serves as *maf'ul bih* or object. A verb can also read diffently and, therefore, make a change in the structure of the sentence when preceded by a word or letter, e.g.:

أريد أن أقرأ الكتاب

(I want to read a book).

The verb أقرأ is vowelized *nashab* or *fathah*, because it is preceded by أن. Compare with:

أقرأ الكتاب

(I read the book).

The verb أقرأ is unchanged, because there is no sign or word that requires changing. Through understanding *makhraj*, its long and short pronunciations and also different kinds of words (verbs, nouns, pronouns) can help a student achieve accuracy in reading and prevent misinterpretation while learning *Al-Qur'an*. Basic mastery of Arabic words also allows him or her to know where or when to stop (*waqf*) and repeat (*al-ibtdâ*).

Waqaf, etymologically, is to resist or stop to do the deed and the word. While terminologically, it is either cut short or cut end the speech related to the word mentioned afterward (Abd' al-Karîm, n.y.:8).

According to Ibn al-Anbary al-Sakhowi, as cited by Ahmad ibn Muhammad Abd' al-Karîm (n.y.), *waqaf* is of three kinds, namely: *waqaf tâm* (perfect), *waqaf hasan* (good), and *waqaf qabîh* (bad). According to another scholar, *waqf* is divided into four parts, namely: *tam mukhtar, kaf jâiz, hasan mafhum,* and *qabîh matruk*. We also find its division into eight parts by another (cited in Abd' al-Karîm, n.y.).

In *Haq al-Tilâwah,* it is only divided into *waqaf jâiz* and *waqaf gayru jâiz* or *qabîh* (Syaikh Ustman, 1994:83). Bad *waqf* occurs if the dismissal of reading is done on a word that does not pose a clear meaning (Syaikh Ustman, 1994:84).

Other meanings of *waqaf* include to stop sounding verses or readings that are too long, and stop on a word or paragraph so long as it does not infringe the meaning and the understanding of the reading (Syaikh Ustman, 1994:73). For example, there is a verse from the *Al-Qur'an*:

ذلك الكتاب لا ريب فيه هدى للمتقين

A student can stop at discounted paragraph (ذلك الكتاب لا ريب) and recite the rest pieces of paragraph (لا ريب فيه هدى للمتقين) after the pause. But, it seems tolerable to be skipped for beginners or the elderly, besides having shortness of breath, also they have inadequate knowledge on the rules of the *waqf*, as long as they persistently learn to know when he/she should stop and repeat orderly the verse. By all means the stop does not violate the meaning of the Arabic word or verse.

Although this *waqf* is bad, tolerance is necessary and intended merely for emergencies (Syaikh Ustman, 1994:95). All is connected with its purpose as a process of study (Syaikh Ustman, 1994:100). So, in order that the reader of *Al-Qur'an* can stop on a word in a verse correctly, and so that he/she can understand the meaning of the content of the *Al-Qur'an*, it is imperative that he/she study Arabic.

Despite the *waqf* is in fact not a matter that is exactly a must in the eye of fiqh and is by no means unlawful if a mistake is made (Syaikh Ustman, 1994:83), but the readers should at least know the meaning or purpose of reading, so that each word can be understood appropriately.

Brain Optimization in Learning. According to Jalaluddin Rahmat, the brain is the self-identity of a person (Rahmat, 2005:3-5). His/her individuality is determined by their memory and brain function. Humans are different from each other in their ability in controling all functions of their activity, ranging from eating, sleeping, to the way of thinking, not need to mention the creativity and behavior which create human civilization throughout history.

Activity of the brain could be affected by impulses. It develops also when there is impulse from the outside, and vice versa. How dynamic the brain, that the brain can change at any age, from birth to the end of life. The brain can grow to the positive direction depending on the environment stimulizing it or the other way around (Rahmat, 2005:15).

While the process of learning requires the ability of the brain to saliently be well developed. For the sake of that purpose,

students need a good learning process, the process in which he/she is a state of an environment full of positive stimuli. So that it can be expected to what happen a synergy between learning process with a brilliant brain function.

In every learning process, there is a bunch of information accepted by human, and the brain stands as its storage system. And as J.T. Bruer (1997) said, also cited by Muhibbin Syah (2006), knowledge and information stored in the brain will be recalled through a mental process called memory (Bruer, 1997; and Syah, 2006:72).

The learning process is hoped to be pleasant in order that the brain functions run optimally. Among part of the fun learning is a physical movement in learning process, so students are not merely to sit from the start to the end of lesson. Movement should be performed during the process, for example, students asked to create groups randomly, revealing argument while standing or performing in front of the class, because movement can make the brain work well. As J.D. Bransford, A.L. Brown & R.R. Cocking (2004) said, also cited by Jalaluddin Rahmat (2005), the brain is like a muscle. It will be strengthened by exercises (Bransford, Brown & Cocking, 2004; and Rahmat, 2005:21).

A research was conducted by the neuroscientists, Barry L. Jacobs, Henriette van Praag & Fred H. Gage (2000), infant rats were placed into two seperated groups. The first group was placed in the ordinary laboratory cage, while the second group is placed in an environment equipped with stairs, turning wheels, new food, and a lot of social interaction. The results of the study revelead two months later, the rats which were already teenagers studied deploying sniffer drug to detect new brain cells (Jacobs, Praag & Gage, 2000).

Based on research, surprisingly the number of cells of the group of mice in a cage counted 270,000 neurons in each layer of *hippocampus*, while the second group of mice placed outside the cage with full of various challenges or movement counted 320,000 neurons in each layer of *hippocampus*. The study shows that an environment full of stimuli is 20 percent grows more brain cells,

due to more information or data placed in the memory and centers of learning in their brains (Jacobs, Praag & Gage, 2000).

In addition to seeking movement or "workout", it is also necessary to keep watching on things that do damage to the brain. Based on the research by C.L. Davis *et al.* (2001), and also cited by Jalaluddin Rahmat (2005), it is well accepted that brain damage does not occur because of aging, but more of human health (Davis *et al.*, 2001; and Rahmat, 2005:39). Such diseases as diabetes, dementia or *alzheimer* could be the cause.

Prime factor that damages the brain, which also associated with the ability of the body to process in order to stay healthy, is attacks from the part of free radicals to the body. Radicals are produced by bank of cells work in scale of thousands of energies called *mitochondaria*. To generate energy, *mitochondaria* burns oxygen, a combustion which in the end produces waste called free radicals. These free radicals could attack *mitochondaria* as toxic, even more to the cells down to the DNA or *Deoxyribo Nucleic Acid* (Davis *et al.*, 2001; and Rahmat, 2005:40).

In the more vulnerable brain, free radicals destroy neurons and raises dementia, parkinson, and other potential diseases reducing intellectual capabilities. The attacks can actually be prevented, depending on how many anti-oxidant substances exist in the one's body. Besides the most consumer of oxygen, the brain is also the most fat of the organ; therefore, the most producer of free radicals. This process is often called oxidation (Davis *et al.*, 2001; and Rahmat, 2005:45). Free radicals from the outside can enter the body through various means, such as from junk foods, tobacco smoke, air pollution as well as from toxic substances derived from water and air (Davis *et al.*, 2001; and Rahmat, 2005:47).

Inside the body, there then exist free radicals. They are harmful to the health, but there are also anti-oxidants; they function to eradicate these free radicals in the body, as well as to repair damaged cells. This anti-oxidant capability to knock out free radicals, however, is limited. Therefore, the intake of anti-oxidants from the outside is required. According to Lester Packer (1999), and also cited by Jalaluddin Rahmat (2005), there are

anti-oxidants that can help the greatest in the human body, namely Vitamin E, Vitamin C, Glutathione, Coenzyme Q-10, and Lipoic Acid (Packer, 1999; and Rahmat, 2005).

Because of the limited capability of the body to cope with free radicals, the food consumed in the intake must contain substances measured by their so-called ORAC (*Oxygen Absorbency Capacity*). The ORAC content of each food has been determined, that the levels of prunes and raisins 5,770 and 2,830, and apple and cucumber 218 and 54. In addition to the fruit, there is food or drink that can foster anti-oxidants, such as tea, spinach, onions, and tomatoes. As a result, there are food consumption to keep the brain to the optimum (*brain booster*), while there are also foods that damage the brain (*brain buster*). As for foods that can damage the brain are those fatty, fried foods (except by olive oil), and Omega 6. Actually, Omega 6 as well as Omega 3 has benefits for the body (Packer, 1999; and Rahmat, 2005:53-55 and 63-71).

Omega 3, obtained from the sea fish, venison, buffalo meat, olive oil, and green vegetables, serves to lower the risk of heart disease, blood pressure, emotional disorders (mood disorder) as well as autoimmun diseases. On the other hand, Omega 6, derived from corn, soybeans, cereals, eggs, cooking oils, and fast food, functions to regulate inflammation, blood pressure and heart, kidney, and gastrointestinal. Only that, the intake of Omega 6 should not be more than that of Omega 3. Correct composition of the two Omegas normally is 1:1 (Packer, 1999; and Rahmat, 2005).

Excess in Omega 6 can cause a disorder function of brain cells (inflammation). The long the consumption of it excessively, the more damage it could cause to the brain. On the contrary, Omega 3 deficiency can cause brain dysfunction, mental illness, low IQ (Intelligence Quotient), and mental disabilities. As for mental disorders that include: depression, bad memory, low intelligence, weaknesses of learning, dyslexia, attention deficit disorder, schizophrenia, dementia, alzheimer, a neurological disease that is degenerative, multiple sclerosis, alcoholism, weak outlook, irritable, easily

hostile, lack of concentration, aggression, violence, and suicide. So, to reduce the possibility of excessive intake of Omega 6, it should be balanced by the intake of Omega 3, more addition of Vitamin C and E, in order to avoid brain damage mentioned above (Packer, 1999; and Rahmat, 2005:71-75).

Boosting extra brain capacity by consuming the right food as mentioned above becomes an ad-hoc to a fun learning strategy. Learning is fun and the food is worth a synergy to increase the ability of the brain. Through the prime ability of the brain, the expected learning goals can be achieved.

LEARNING FUN ARABIC

According to Ahmad D. Marimba (1962), as quoted also by Ahmad Tafsir (1994), an educational activity is a guidance or a leading consciously by education on physical and spiritual development of learners towards the establishment of a prime personality (Marimba, 1962; and Tafsir, 1994:24). As Ahmad Tafsir (1994) said, education is personal development in all its aspects, including one's personal character building, the environment, and other people or teachers (Tafsir, 1994:26). Besides teaching, as LPA (Lodge Park Academy) in United Kingdom said, quoted again by Ahmad Tafsir (1994), education is to coach skills in using knowledge (Tafsir, 1994).

This diverse definition of education is due to the breadth of the types of activities that can be categorized as education, and also to the breadth of aspects it fosters (Tafsir, 1994). When referring to the notion that education is the formation of character or human personality in all its aspects, then, all kinds of activities of life by anyone, no matter how small its impact on the formation of human personality, are categorized as educational activities.

According to UUSPN (*Undang-Undang Sistem Pendidikan Nasional* or Act of National Education System) No.20/2003 in Indonesia, there are three types of the scope of education, namely formal education, non-formal education, and informal education. Formal education is a structured educational paths and stages consisting of primary

education, secondary education, and higher education. Non-formal education is the path of education outside formal education that can be structured and staged. While informal education is the path of family education and the environment, which has rather contextual programs rather than textual ones delivered to the students (cited in Muhaimin, 2006:20).

Based on that explanation, only the formal and non-formal education that have prepared the materials in the container of curriculum. *Curriculum* is Latin word meaning teaching. On the other hand, others say that the word is derived from the French language, *courier*, which means running. The word curriculum is further becoming a term used in a number of subjects that must be taken in order to get a diploma (cited in Marsh, 2004).

Crow and Crow said, as also quoted by Abudin Nata (1997) and Aman Sharma (2012), that curriculum is the draft of teaching contents consists of a number of subjects systematically arranged as requirements for completing particular educational program (cited in Nata, 1997:123; and Sharma, 2012:1). Linguistically speaking, curriculum is subject studies, learning experience, and learning program planning. As a Greek term, curriculum is derived from the word *curir* or *curere,* which was first used in terms of sport, defined as the distance of a race or place to run from start to finish (cited in Sanjaya, 2009:3-4).

In formal education, there is a macro curriculum as provided by the Central Government in the form of GBPP (*Garis-garis Besar Program Pengajaran* or Outlines of Teaching Program) coupled by the guidelines for their implementation. Those materials are, then, made as plans and preparations to teach in more specialized and detailed arrangements by teachers in the form of annual and quarterly plannings, as well as other lesson units, which later termed altogether as micro curriculum (Sanjaya, 2009:77).

In connection with the Arabic language materials in any formal education, Central Government has arranged GBPP. Arabic language materials later are, then, prepared by teachers to the detailed as in the form of annual and quarterly plannings, as well as

other lesson units. In connection with the development of Arabic language learning, it cannot be separated from development of curriculum activities. In this case, there are two approaches to curriculum development, namely top-down and grass-root approaches.

Curriculum development, with a top down approach, is followed thus: first thing first is to arrange the involvement of steering committee (officials and experts), then assign the work team of curriculum experts, senior teachers skilled in their disciplines from various universities. The next stage is to establish a drafting team, and, if necessary, this can test the viability of a set curriculum already extand. In the final stage, the administrators may give the command to the principals to implement the curriculum based their authority (Sanjaya, 2009:78-79).

While curriculum development with the grass roots approach is followed thus: the first step is get to know all the potential problems, give them a thought, discuss them with colleagues, and then dig more information to find the causes. Another step is to give them a provisional hypothesis and define it the closest to the situation of the field being covered. Moreover, implement the plannings and evaluate them continuously. Final step is to draw up reports on the problems and their solutions. This step is important to make it public in order to be used and set by others (Sanjaya, 2009:80).

To improve the quality of materials presented and make learning Arabic a more in respond to market needs or the needs of the time, the development of the curriculum needs to be done with the two above mentioned approaches. Given the curriculum development in the form of a macro requires more complex planning, since it involves a lot of national resources and costs a huge budget; the first ongoing effort is to identify learning problems and their alternative solutions, and give birth to higher quality learning innovations afterwards. These expected problems and innovations that have been inventoried would be one of the inputs (reports) in curriculum development at the grass root approach.

A good education, formal or informal,

should be done with the curriculum as its *terminus ad quem* or clear goal. Home education, as a form of informal education, must also have goals and programs, and also appropriate materials to be submitted by parents or the environment, though might not be in writing and called a "curriculum". In non-formal education institutions, such as courses and activities in masjid or the mosque (in the form of *majlis ta'lim*), it is required for them to provide clear curriculum and goals, in order that the learning more focused and not overlapping between one material and another.

Learning activities in all three types of education are processes needed to upgrade human behaviors. Teaching itself is basically delivering materials set up by teachers. The English word "teach" is from ancient *taecan*, derived from the Old German, *taikjan,* meaning to show. The word of teach is also associated with *token* (symbol), derived from the Old German, *taiknom,* meaning is knowledge. Teaching is teacher-oriented; while student is to learning object; teaching occurs at the place and time; the main objective is mastery of the materials. Teaching (*ta'lim)* is a transfer of knowledge. So teaching is merely a process of delivering the materials (cited in Sanjaya, 2009:207).

On the other hand, there is a demand from educational stand of view that teaching should also work as a process of arranging the learning environment, not just deliverance of materials. Learning or instruction (*tarbiyah*) is the process of arranging the environment conducive to students to study. Learning is a compound word meaning teaching and studying at the same time, activities run by educators and learners. So, good learning is activity not only inviting the participation of mastering the materials, but also as educating themselves.

Feature of learning is primarily a thinking process. This process of thinking demanded here is basically in a way critically and creatively – in words already popular, it is *a teaching of thinking*; learning is a means for creating a democratic atmosphere which encourages students to think – also in words already popular, it is *teaching for thinking*; and

learning methods should teach participants how to think – again in words already popular, it is *teaching about thinking*. Among other learning characteristics is exploring the potentiality of the brain that is the optimization of right brain/emotive and left/logical as well as lifelong learning or lifelong education, or in Arabic is *thalab al-'ilm min al-Mahdi ila al-lahd* (*cf* Marimba, 1962; and Sanjaya, 2009:215-222).

According to UNESCO (United Nations for Education, Scientific, and Cultural Organization), in 1996, lifelong learning is learning to know that it is not only a product but also a process of learning more important. "Learning to do" which means that learning is the process of doing and experiencing. Furthermore, it is "learning to be" which means that learning is the process of realizing one'self and learning to have responsibility. And it is "learning to live together" which means that learning is a process to recognize the differences in each individual (cited in Sanjaya, 2009:222-223; and Saniah & Rohati, 2012).

Among the principles of teaching is that teaching should have a purpose. In teaching, there occurred activities in receiving instructions from the teacher; teaching is an attempt to develop any change good in individual learners; teaching is an attempt to develop all the potential integrity; in teaching should occur interaction between learners and teacher; teaching should foster students to live up to their inspiration; teaching also should be fun, therefore with a joyful learning learners can develop their potential without fear; and in the teaching a process is expected to create conditions challenging for the students so that students eager to think and question whatever taught. Moreover, it can provide motivation, i.e. the desire to learn more seriously and not for the sake of "flying colours" alone (*cf* Sanjaya, 2009:224-228; and Saniah & Rohati, 2012).

Arabic language learning should apply the characteristics and basic principles of learning mentioned above. Learning Arabic should be fun and full of motivation, since it instills the benefits of the Arabic language for the happiness of living in the world and the hereafter. Good mastery of the Arabic language will uncover the guidelines expected in order

Table 3:
How to Fun in Learning Arabic Language

No	Arabic Materials	Strategy	Materials of *Al-Qur'an*
1.	Arabic Alphabets.	Cards-play.	Showing and practicing the correct spelling of its verses.
2.	Pronoun.	Instruction and *Guided teaching.*	Showing the places of pronoun in its verses.
3.	Noun and its attributes.	Instruction and mapping the concepts.	Showing and practicing the correct reading of Nouns in its verses.
4.	*Isim Isyârah.*	Instruction and Words in Line.	Showing and practicing the correct reading of *Isim Isyârah* in its verses.

to understand the teachings of Islam contained in the *Al-Qur'an* and *Al-Hadith*. Understanding the teachings of Islam can give birth to good faith and right deeds that secure safety in both lives.

A fun way to learn Arabic, in addition to the availability of appropriate curriculum materials and learning needs as well as attractive performance of the teachers, requires methods and strategies for learning fun and enjoyable. Among strategies in learning Arabic fun can be done in the forms of the game, the easy-going teaching approaches, and creative supporting facilities such as card-plays, pictures, infocus, and other potential utilizations of multi-media technologies.

Description of Learning Fun Arabic. A glimpse into fun learning Arabic, which could have an impact on the mastery of *Al-Qur'an* or on the transfer positively of its teachings, is outlined in the table 3.

To learn Arabic letters *hijaiyah,* it can be done using cards, so that learners can sound and memorize them at the same time. So doing, it may not arise boredom if listening to good and correct pronunciation rightly from educators, is the focus of concentration.

On the matter pronouns (*al-dhomâir*), it can be started by studying pronoun up to its fourteen as shown in the exposure list before. Strategy to study this material is made by way of guided learning (Zaini, Munthe & Ariyani, 2004:37), that is teachers can firstly ask students about the material to be covered, intended to determine the level of their understanding. After that, teachers can explain *al-dhomair* material through a brief lecture.

The next material is nouns and their characteristics; the teachers will give a brief explanation in the form of lectures, and students were asked to create a map of concepts. At this strategy, students are asked to give an explanation by making a drawing or diagram of the main concepts interconnected with them, marked with arrows (Zaini, Munthe & Ariyani, 2004:182-183). It can also be prepared in the form of a chart, to clarify the concept and understanding of the material being studied (*cf* Sulthon, 1998; Hakim, 2003; and Khaironi, 2008).

For *isim isyârah,* material can be explained started with a lecture, then continue with pleasant learning strategies, through word games in a row. In the game, students are divided into two groups staring at cards with words written on them. Each member of the group, then, looks for of nouns and their proper *isim isyarah*. While doing so, students may laugh. It is even encouraged to feel easy and playful with words. Some words or line may make students laugh, namely:

علي و الحصان فى المكتبة يتكلمان
(cited in Asrori, 2009:70).

All Arabic materials being learned are subsequently followed by learning materials of *Al-Qur'an*. Mastery of Arabic language and understanding of its vocabularies will help learners read *Al-Qur'an* and know where to put *waqaf* correctly, hereinafter gradually be able to understand the whole content of *Al-Qur'an*.

Impact Learning on Al-Qur'an. On Saturday, date of 18 June 2012, the government of the Republic of Indonesia, through the Minister of Religious Affairs, stated about the advisability of "movement of *maghrib* chant" or *Gemar Al-Qur'an*. It was socialized, not only to revive the old tradition but also to recommend children to study *Al-*

Qur'an every dawn of the day.[2]

Al-Qur'an is a way of life. Information dissemination and internalization of the values of *Al-Qur'an* should start from children to adults. Efforts to socialization and internalization do not need to constitute pressure or fear; instead, it is conducted in friendly and fun ways.

One of the efforts is Arabic will be carried out with the fun method of delivery. Why so? Because the medium of expression of *Al-Qur'an* in a language composed is for the Arabs. For the Muslims of non-Arabs, the Arabic is a foreign language. But, since they are Muslims too, they can learn Arabic through learning the language of *Al-Qur'an*, the language of all Muslims.

In this method of learning, there are several ways to master Arabic language, which by itself gives impact on the socialization and internalization of *Al-Qur'an*. As for the transfer of learning, it is to transfer positive and negative one, also transfer vertical and lateral learning (Syah, 2006:160-161).

Transfer of positive learning, according to D.H. Barlow (1991) and also cited by Muhibbin Syah (2006), is learning in one situation helpful in other situation (Barlow, 1991; and Syah, 2006:161). From that definition, in the process of learning, students are expected to pronounce letters and words or verses of *Al-Qur'an* properly and with full excitement and fun. There is no feeling, for example, that reading *Al-Qur'an* is a necessity imposed by pressure, since it is a religious activity and a burden that must be carried out.

Students know that the implications might not occur only in the world, but also in the Hereafter as part of responsibility. Shadows of the afterlife solely are creepy and burdensome; it should not be planted in memory of learners, because they will burden the feeling and results in reluctance to learn Arabic, let alone reading *Al-Qur'an*.

Conversely, in the opposite of positive transfer is negative transfer, namely the teacher can not help learners to learn in all situations. So, learning in certain situation can damage the knowledge and skills of learners in another situation. In this negative transfer, the ability of learners in mastering Arabic, cannot be applied in learning to read *Al-Qur'an*. That's because educators fail to create a situation easy and fun, so that learners can absorb Arabic lessons properly (Syah, 2006:161).

Vertical transfer occurs when learning materials studied in certain situations help him/her in mastering the knowledge which is further elaborated. Good educator can provide the knowledge and skills of basic Arabic language in a way easy and fun, so that students eager and able to learn more Arabic language materials in a higher and complicated stage (Syah, 2006:162).

Lateral transfer is when learners are able to use materials studied to learn the materials as much complicated as in other situations (Syah, 2006:162). If learning Arabic language materials run smooth and fun, one should be motivated to learn to read *Al-Qur'an* properly.

Positive transfer of learning can occur in a learning situation similar to the daily situation or the quality of education is in line with everyday education (Syah, 2006:163). For this, we need the right curriculum which reflects activities of daily life. Arabic being learned should meet the needs of learners to study and explore the *Al-Qur'an*, so that the quality of life can be upgraded in accordance to the guidance of the *Al-Qur'an*. In this context, Hilda Taba (1962) mentioned as follows:

> All curricula, no matter what their particular design, are composed of certain elements. A curriculum usually contains a statement of aims and of specific objectives; it indicates some selection and organization of content; it either implies or manifests certain pattern of learning and teaching, whether because the objectives demand them or because the content organization requires them. Finally, it includes a program of evaluation of the outcomes (Taba, 1962:10).

With regards to the importance of curriculum development, Hilda Taba (1962) again mentioned the diagnosis of needs, namely that the curriculum remains in line with the times and the needs of learners, and help determine on which emphasis will be implemented in learning (Taba, 1962). The

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[2]See, for example, http://www.republika.co.id/berita/dunia-islam/islam-nusantara/11/06/18/lmzd1f-menag-perlu-dihidupkan-lagi-budaya-mengaji-setelah-shalat-maghrib [accessed in Bandung, Indonesia: October 2, 2015].

development and revision of the curriculum are also considered to accommodate the needs of diverse learners, besides introducing new materials. Curriculum development should not be done haphazardly, but based on monitoring the advance of knowledge and skills that students need (Taba, 1962). To find out the needs of learners, we can collect data through questionnaires, interviews, and monitoring (Taylor-Powell & Steele, 1996).

The curriculum compiled based on the initial diagnosis, according to Hilda Taba (1962), can at least be expected to meet the needs of learners from day to day, *day-by-day life,* instead of a curriculum that meets the needs of "knowledge of nowhere to belong" (Taba, 1962:231). In addition, positive teransfer learning can be achieved if the learning materials have the the same elements (Syah, 2006:163).

Arabic language learning materials should have the same elements with the materials of language of *Al-Qur'an*, good pronunciation as well as its other subjects. In order that Arabic language learning materials in line with the teaching of *Al-Qur'an*, the Arabic language materials should be associated with the learning materials of *Al-Qur'an*. Same elements of learning materials in both will facilitate the learners to master both fields of study simultaneously.

CONCLUSION

Learning the Arabic language, in any type and level of education, should be done with a variety of learning strategies and fun. Psychologically, this situation impacts good study output or a positive learning transfer to the learners in order he may be able to read and understand *Al-Qur'an*.

Sociologically, invitations by Minister of Religious Affairs of the Republic of Indonesia, in this case the government, to once again promote reading *Al-Qur'an* after *maghrib* (*Gemar Qur'an*), become the stimuli to learners to learn Arabic and to recite and study *Al-Qur'an* as well. It is the momentum for the government to promote Arabic as the language *Al-Qur'an*, because understanding the *Al-Qur'an* requires spesific science and knowledge, including knowledge of Arabic.

Then, no need to reiterate, the methods and strategies for learning Arabic should be fun, so that learners will also with joy study *Al-Qur'an* without being burdened with the statement that *Al-Qur'an* is a book of sacred and should not be carelessly holding and understanding. This makes *Al-Qur'an* into the posession of an alien and by all means "untouchable".

Furthermore, the stages of learning Arabic methods can be followed up with a method of understanding the *Al-Qur'an* in fun. However, method of understanding the *Al-Qur'an* shoud be associated and connected with the behavior and culture of Indonesia. Therefore, the values of the *Al-Qur'anic* teachings can be cultivated and shared by the whole human race.[3]

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[3]**Statement:** I, hereby, declare that this article is my own scholarly work; so, it is not a product of plagiarism, due to all sources that are cited in this article, I have shown in the References. This article is also not submitted, reviewed, or published in other scholarly journals yet.

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