

The Impact Of The Arabic Language Curriculum For Malay-Speakers And Qur'anic Words In The Development Of Language And Literary Skills

Mahmoud Thabet Ahmed Ibrahim^{*1}, Nurazan Mohamad Rouyan², El Sayed Mohamed Salem³, Mohamed Salah El-Din Ahmed Fath El-Bab, Abdullah Ramadan Khalaf Morsi⁴, Amal Mahmoud Ali Ibrahim⁵

^{1,2,3,4,5}University Sultan Zainal Abidin (UniSZA) – Terengganu, Malaysia
noureldin330@gmail.com, nurazan@unisza.edu.my, elsayed.salem@lms.mediu.my,
mohamed.salah@mediu.my, arharidy@mediu.my, amal.mahmoud@mediu.my

Abstract

The link between the Qur'an and the Arabic language is an eternal bond. This research proposed a model for building a curriculum to teach the Arabic language to Malay-Speakers using the vocabulary familiar with Malay and Qur'anic words to have the most significant impact in facilitating students' linguistic and literary skills with Malay speakers. This study was interested in shedding light on the importance of employing the common vocabulary between the Malay language and the Qur'anic words and benefiting from them in building a curriculum to teach Arabic to Malay-Speakers. Researchers relied on a descriptive and analytical approach in preparing their research. One of the study's objectives is to outline an integrated educational curriculum, using the common vocabulary between the Malay language and Qur'anic words to develop the linguistic and literary skills of Malay Speakers. The other objective is to introduce the importance of using the common vocabulary between the Malay language and Qur'anic words in building a curriculum to teach the Arabic language to Malay-Speakers, and to demonstrate the impact of that curriculum on the development of language and literary skills. The results showed the use of common vocabulary between the Malay language and Qur'anic words in building a curriculum to teach the Arabic language to Malay-Speakers. It has the most significant impact on the linguistic and literary skills of Malay-speaking students, and the curriculum has a significant impact in facilitating the task of the teachers of the Arabic language for Malay-Speakers. Researchers hope this research should contribute to the benefit of students seeking to learn Arabic from Malay Speakers, as well as Arabic language teachers, researchers, and those interested in teaching Arabic to Malay Speakers.

Keywords: Common; Curriculum; Arabic; Malay

INTRODUCTION

There is no doubt that the use of common vocabulary between the Malay language and the Qur'anic words has the greatest impact on the development of the linguistic and literary skills of Malay Speakers (Mahdi, 2022), and the researchers have built this conviction through what they have seen from the mastery of the Malay-speaking students' memorizers of the Holy Quran of linguistic and literary skills, and their mastery of them, which the researchers noticed, realized and tried to ascertain by observation and induction, for several Malay-speaking students, at the Faculty of Languages and Communication, Sultan Zain Al Abidine University-Terengganu-Malaysia. "Multiple statistics have shown that 86% of the main reasons behind the

demand of non-Arabic speakers depend on the desire to learn the language of the Qur'an and acquire sufficient knowledge of the sciences of Sharia, and this requires benefiting from the Holy Quran and the efforts of its scholars in teaching Arabic (Al-Khatib, Al-Aty, & Rajab, 1984).

Dr. Mohammed Al-Khatib and Dr. Mohammed Rajab Abdel Aty, in their valuable book entitled "The Technical Employment of the Holy Quran in Teaching Arabic to Malay-Speakers ", stressed the scarcity of scientific theses and authentic research in this field, and this is clear to those who reflect on the book: The Reference in Teaching Arabic to Speakers of Other Languages (Bibliography in General), a reference that includes within it more than one thousand and three hundred educational and scientific titles (linguistic and educational) in the field of teaching Arabic to Malay-Speakers, in which we find only six titles, related to (b) "Employing" the Holy Quran in teaching Arabic to non-native speakers (Al-Khatib et al., 1984).

Statistics cited by al-Khatib and Abdel Ati show that the percentage of titles related to the "employment" of the Holy Quran in teaching Arabic to non-native speakers is less than half a percent, and the failure to employ the Holy Quran in teaching Arabic to non-native speakers exceeded the applied level and exceeded it to the theoretical level as well.

The problem of this research is determined on three axes: (scarcity, possibility, and how), and what is meant is the scarcity of books and curricula to teach the Arabic language to Malay-Speakers that use the common vocabulary between the Malay language and Qur'anic words in their content, and then we proceed to the possibility of employing this vocabulary, and benefiting from this miraculous text (the holy Qur'an), in the development of language skills and therefor Malay-Speakers; and then how to Employ this vocabulary from the Book of Allah, the Holy Qur'an in the books and curricula of teaching the Arabic language to Malay-Speakers.

The researchers have had several objectives of this research, namely:

1. Provide applied models to indicate what the proposed curriculum for teaching the Arabic language to Malay Speakers, using the common vocabulary between the Malay language and Qur'anic words, the foundations of its construction, its outlines, and its main features.
2. Building a list of the common vocabulary between the Malay language and Qur'anic words, that can be used as a basis for building a curriculum to teach the Arabic language to Malay Speakers.
3. Demonstrate the effective impact of this curriculum in advancing and empowering students with different skills in the Arabic language.

Hence this research comes to use the common vocabulary between the Malay language and the Qur'anic words as a basis for building a curriculum for the development of linguistic and literary skills of Malay Speakers, trying to fill that gap in the lack of benefit from the Holy Qur'an, and the efforts of its scholars in teaching the Arabic language to Malay-Speakers, aspiring to propose a structure for an educational curriculum, employing the Holy Quran to develop the linguistic and literary skills of Malay-Speakers. The importance of this research lies in the fact that it provides a practical proposal for a curriculum to teach the Arabic language to Malay Speakers so that this curriculum is based on the use of common vocabulary between the Malay language and Qur'anic words as a basis for its construction.

This research will contribute hopefully to the benefit of students seeking to learn Arabic from Malay-Speakers, facilitate it, pave the way for its learning, and overcome it, both with teachers of the Arabic language, researchers, and those interested in the field of teaching the Arabic language to Malay-Speakers, and it will also be an important means to help students and teachers to master the Arabic language and the Holy Quran at the same time.

The research tries to fill the gap of not benefiting from the Holy Qur'an, the efforts of its scholars in teaching the Arabic language to Malay Speakers, and tries to prove the possibility of using the common vocabulary between the Malay language and Qur'anic words as a basis in building a curriculum to teach the Arabic language to Malay-Speakers. In addition, this research will also benefit Arab students seeking to learn the Malay language, they will find their desire in this research.

Search terms.

In this research, Wen used some terms, common vocabulary: "the word (common) has more than one meaning, it means a common money or a common thing: you and others have a stake in it(*Al-Waseet (Intermediate) Dictionary*, n.d.)." The first to use the term (common vocabulary) was Bergstrasser, when talking about the subject of Semitic commonality, Bergstraser defined it by saying "it is the words that all the major Semitic languages share"(Al-Din, 2008). "Some linguists have collected common words in Semitic languages and made them under the title: 'Dictionary of Semitic Languages' and our professor Dr. Mahmoud Hijazi has called them 'Basic Words(Al-Din, 2008).

The term (common) means these words exist in two or more languages, have a single etymological origin, and are somewhat consistent in meaning. "We recognize the importance of this topic when we know that vocabulary represents an entity and on it are the phonetic, morphological, grammatical, and semantic studies. Let's look at the efforts of the modernizers regarding comparative studies. We find that they paid little attention to the vocabulary aspect except in phonetic and morphological terms and neglected the semantic aspect. This has left a vacuum in this aspect that has led to many phenomena of assumption in the field of comparative philology.(Al-Din, 2008)"

The research has also gone on to use the term common vocabulary in the line of distinguished scholars such as Hazem Ali Kamal al-Din, he used the term common vocabulary in his book *Dictionary of Semitic Languages*, published by the Library of Literature in Cairo, in 2008(Al-Din, 2008). The first to use the term common vocabulary is one of the flags of orientalists, Bergstraser, when talking about the topic of the sublime common in his book: (*Introduction to Semitic languages*)(Tabidi, n.d.). Karimboy collected a number of these common words between Malay and Arabic in a study that its author described as: "a linguistic educational creativity suitable for all living languages, as he mentioned 355 Malay words borrowed from the Arabic language(Keremboi & Jaafar, n.d.)."

As for Anwar Tasneem, she decided to build a "dictionary of Arabic expressions common to Malay, which would focus on collecting inflections, most of which are related to meanings rather than to sensible things.(Anwar, n.d.)" Salih emphasized that "the Malay language reflects the phenomenon of using Malay terms and terminology borrowed from the Arabic language in daily life, and that some Malays' lack of knowledge of the origins of many of these terms is due to their belief that these words

are from their original language(Ismail, 2016)." As for Shick mentioned in his study "about 3303 three thousand three hundred and three words that were borrowed from the Arabic language into the Malay language (Shik, 2008)."

Kassar asserts, "The difficulties that the researcher faces in the field of borrowed terms lie in the fact that this topic has few sources and references." While Haji Ibrahim believes that "the Malay language did not occupy the interest of Arab researchers much, due to the geographical distance of the Malay peoples from the Arabs (Kassar, 2009)." Haj Ibrahim indicated that the Malay language "has exaggerated the welcome of borrowing, and has opened its door wide to foreign expressions; It finds no harm in the entry of the foreign term into its arena even in the presence of the correct Malay equivalent, for example, the Malay borrowed from Arabic the word kalbu (heart) despite the presence of its equivalent in Malay language(hati) (H. H. Ibrahim, n.d.)."

Linguistic borrowing is a general phenomenon, for example, "the Urdu language borrowed from the Arabic language 7584 eighty-four, five hundred and seven thousand words(S. A. H. Ibrahim, 1982)." These words were written in "the Dictionary of Arabic Words in the Urdu Language, issued by Imam Muhammad bin Saud University in Riyadh, Saudi Arabia, in 1996 (S. A. H. Ibrahim, 1996)."

Curriculum: "The curriculum is a general strategy based on a set of foundations, rules, and steps that benefit the researcher in achieving the objectives of research or scientific work"(Jalab, 1992). " The curriculum is how the researcher studies the problem to discover the truth, in other words, The curriculum is a set of procedures and steps that the researcher puts in place when studying the problem of his research"(Bedouini, n.d.) There is a wide range of "individual differences and psychological differences among students, which we must, when building language teaching curriculum, bear in mind and not neglect or ignore (Resfindel, 2014)."

The curriculum is related to the way in which it is taught, and "the method of teaching is a pattern that can be repeated in treating people consciously to achieve an intended goal.(Ronald, 1983)" We also should consider" the goals and standards set by the European framework of reference CEFR, and among these goals is the student's understanding of the texts and picks up basic words and phrases, in familiar issues (Sabir, 2008). " Including considering the psychological aspect of the students, as "every psychological or physiological obstacle that obstructs the path of learning the mother tongue negatively affects the student and his natural psychological development (Salameh, 1970)." It is necessary to consider the individual differences between the students, whether when preparing curricula or authoring books or choosing teaching methods, i.e. designing exams or something else (Taima, 2006)."

When we build a curriculum, we should consider and take care not to "neglect the applied aspects, not to separate the school from its surroundings, and not to isolate the small, partial university community from the problems of the total external society (Sarhan, n.d.)." Evaluation is one of the most important foundations and components of the curricula. "Rushdi Tuaima presented an important proposal for developing the evaluation of the Arabic language curricula, in a valuable study that he presented to the National Council for Education, Scientific Research and Technology, in Cairo"(Taima, 2006).

Despite these many efforts in the field of employing the Holy Quran in teaching the Arabic language to Malay-speakers, previous studies in this field are still very few

and rare, and we are still in dire need of more. This was confirmed by Dr. Mohammed Al-Khatib and Dr. Mohammed Rajab Abdel Aty in their valuable book entitled "The Technical Employment of the Holy Quran in Teaching the Arabic language to Non-Native Speakers".

In their book, they decide: "The scarcity of scientific theses and authentic research in this field, and this is clear to those who reflect on the book: The Reference in Teaching Arabic to Speakers of Other Languages (Bibliography in General), a reference that includes within it more than one thousand and three hundred titles, educational and scientific (linguistic and educational), in the field of teaching the Arabic language to non-native speakers, in which we find only six titles, related to the use of Qur'anic vocabulary or related to the "employment" of the Holy Quran in teaching Arabic to non-native speakers"(Al-Khatib et al., 1984).

Undoubtedly, the idea of employing the common vocabulary between Malay language and the Qur'anic words, in teaching the Arabic language to Malay speakers, is undoubtedly an old idea since Islam entered this blessed region.

METHOD

In this study, the researchers used the descriptive and analytical approach, which is "the approach that focuses on describing the current phenomenon and collecting data about it; to explain it, and clarify the relationships between its elements, or between it and other phenomena; to reach conclusions and make recommendations related to it (Al-Manizil & Al-Attoum, 2010)".

The study community consists of Malay-speaking students studying the Arabic language and residents of Malaysia, for the academic year 2020/2021. The study sample was selected according to the intentional purpose method, where the students of Templer Park International School, Rawang, Selangor, Malaysia, were selected so that the researchers could achieve an appropriate amount of symmetry between the experimental group and the control group. The researchers used several tools to apply and implement the research experiment, The measurement tools used in the study were prepared, and then verified their truthfulness and stability, represented in the test of language and literary skills, in the pre-and post-applications, and the second tool is the measure of trends towards the use of the proposed curriculum to teach Arabic to Malay-Speakers.

The test tool aimed to measure the impact of using a curriculum to teach the Arabic language to Malay Speakers, using the common vocabulary between the Malay language and Qur'anic words, on the development of language skills in the students of the research sample. The aim of the second tool, which is meant as a trend scale, is to ensure that the two groups are equal in the level of orientation toward the application of a curriculum to teach the Arabic language to Malay Speakers, using the common vocabulary between Malay language and Qur'anic words, in the development of linguistic and literary skills.

To know what the proposed curriculum is, we should familiarize ourselves with the schematic structure of this curriculum, which consists of eight steps, the first step begins with the text of listening, which is a Qur'anic text that is carefully chosen to serve the purpose of the lesson and is characterized by the presence of an abundance of common vocabulary. The second step is a small dictionary of a common vocabulary for

a lesson and is in the form of a table showing the word in Arabic and Malay. The third step is an important step, in which common words are used in the lesson to build a daily life dialogue that students listen to and practice. The fourth step is to choose a song that is easy to memorize, and the selection of it is required to contain the greatest amount of common vocabulary.

The fifth step is the grammatical rules that can be inferred from the listening text and the dialogue, and the sixth step is the step of writing skills in both transcribed and creative aspects. The seventh step is mind maps that show the teacher how well the student understands the lesson. Finally, the eighth step deals with evaluation and testing. The following is an applied model of the proposed approach to the use of the common vocabulary between the Malay language and Qur'anic words, in the development of the linguistic and literary skills of Malay Speakers; where the researchers start to present a practical applied model of one of the lessons in which the Qur'anic text, and the common words it contains between Malay and Arabic, are employed in the development of language skills. The literary aspects of Malay Speakers, according to the previous eight steps, so that the general idea of the curriculum becomes clear, and then this applies at all levels.

The first lesson begins with the text of the listening of Surah al-Fatiha, written in Ottoman drawing, the text of the listening is Surat al-Fatihah, "we can take advantage of YouTube, the Sound cloud, or thousands of other different websites(Khader, 2004)." Let's take for example this link that presents Surat al-Fatiha in the voice of twenty-five readers: <https://equran.me/mp3-2074.html> But why Surah al-Fatihah? Two reasons, the first reason is that Surah al-Fatihah is a special and distinctive listening text, and Muslims listen to this listening text dozens of times a day in prayer and other. The second reason is that many vocabularies are common in Arabic and Malay, in Surat al-Fatiha as we will see now.

Table 1: Common words between Arabic and Malay in surah Al -Fatihah

No.	Vocabulary in Malay	Vocabulary in Arabic	No.	Vocabulary in Malay	Vocabulary in Arabic
1	Ar-rahim	الرحيم	6	Allah	الله
2	Pemilik	مالك	7	Alhamdulillah	الحمد لله
3	Ibadat	عبادة	8	Ya Rabbi	رب
4	Hidayah	هداية	9	Alam	عالم
5	Nikmat	نعمة	10	Ar-rahman	الرحمن

After that we will create a simplified dialogue is conducted between two or several students, using the previous Qur'anic vocabulary (employing Qur'anic vocabulary in the daily dialogue of life), with the possibility of using new vocabulary, as shown in the following form, in which the common words are printed in bold letters:

Ibrahim: Assalamualaikum, Khalifa.

Khalifa: Waalaikumassalam, Ibrahim.

Ibrahim: How are you?

Khalifa: Alhamdulillah, I'm fine, Ibrahim. And you tell me, Ibrahim, how are you?

Ibrahim: Alhamdulillah I'm fine, Khalifa. And I'm glad that Ramadan month is close to us now. I ask Allah to be a good Ramadan to Ummat Al Islam.

Khalifa: Amen Amen, Ya RabbulAlamin. Ramadan month is indeed close to us now. Have you prepared yourself for Ramadan?

Ibrahim: Yes, Alhamdulillah. I prepared myself for the month of Ramadan with Ibadat and Tilawah Al Qur'an. And you, Khalifa, have you prepared yourself for the month of Ramadan?

Khalifa: Yes. Alhamdulillah. I also prepared myself for the month of Ramadan with Ibadat and Tilawah Al Qur'an. I ask Allah for Hidayah and Najah for the Ummat Al Islam.

Ibrahim: Amen, amen, Ya RabulAlamin... The month of Ramadan is an opportunity and a great Rahmat for all of us.

Khalifa: Bye, Assalamualaikum.

Ibrahim: Bye, Waalaikumassalam.

The song comes after the text of the listening, and the dialog in the acting scene simulates daily life, the song or melody has an important impact on the educational process, and researchers here have chosen the song of the reciter Mashari Rashid (Rahman Ya Rahman); because it contains some common words such as Rahman, Quran and so on. Hence the role of the grammatical rules that will be deduced from the text of listening, since grammar here is not rigid rules of reservation, but rather functional grammar derived from the text of listening and from life dialogue.

The training on the skill of writing comes in both types: writing copies or calligraphy, and means copying verses from the listening text, which is here Surah al-Fatihah, next to the second type of writing, which is creative writing, which means that the students will explain or summarize the verses, and the accompanying various exercises.

The teacher then asks his students to create a mind map of the lesson that shows what they have understood, and mind maps as defined by Wikipedia are a means of expressing the personal point of view, with ideas and diagrams, instead of being limited to words only; where branches, images, and colors are used to express the idea and are used as a method of memory use and rely on [visual](#) memory. In an illustration that is easy to review and remember with easy rules and instructions.

Then comes the role of evaluation and tests, which measure the linguistic and literary skills of students, and evaluation here means all the different and continuous types of assessment, starting from the diagnostic pre-assessment, the formative assessment, to the posterior calendar to the final. The previous model shows the proposed mechanism for the use of the common vocabulary between the Malay language and Qur'anic words, in teaching the Arabic language to Malay Speakers, and it is possible, at least initially, to infer the impact on Malay-speaking students; they will find a simple easy language circulating on their tongues, familiar to their ears, making it easier for them to acquire different language and literary skills.

RESULTS AND DISCUSSION

The results of the research show that there are statistically significant differences at the level of significance of $\alpha=0.05$ between the average scores of the students of the control group (who are trained in language and literary skills using the curriculum of teaching the Arabic language to Malay-Speakers using the common vocabulary between Malay language and Qur'anic words), and between the scores of the students of the

experimental group (who are trained in language and literary skills using the traditional curriculum), in the dimensional application of the test of language and literary skills, where the arithmetic average of the experimental group was It is the highest.

This indicates the ability of the Arabic language curriculum for Malay-speaking speakers, using the common vocabulary between Malay and Qur'anic words, to develop the linguistic and literary skills of Malay-speaking students in the experimental group, ahead of the traditional curriculum in teaching linguistic skills to Malay-speaking students in the control group.

The results of this study confirm the superiority of the curriculum of teaching Arabic to Malay-Speakers using the common vocabulary between Malay and Qur'anic words in the development of linguistic and literary skills; most of the responses of the research sample indicated that the curriculum of teaching Arabic to Malay-Speakers using the common vocabulary between Malay and Qur'anic words had a key role in improving and developing their linguistic and literary skills.

Most of the responses of the research sample indicated that the Arabic language curriculum for Malay speakers, using common vocabulary between Malay and Quranic terms, had a major role in improving and developing their linguistic and literary skills. The researcher attributes the previous results to several reasons, the most important of which is the wide participation of students in the experimental group during the use of the proposed curriculum, and this undoubtedly stems from the students' familiarity and understanding of the Qur'anic words, in contrast to the traditional curriculum.

The proposed curriculum has also contributed to reducing a lot of anxiety among the students of the experimental group while learning language skills, because of the students' familiarity and understanding of the Qur'anic expressions, as well as the availability of an element of flexibility for the teacher to deal with various educational situations with the students of the experimental group, due to a large number of Qur'anic expressions, and the diversity of voices and reciters, as well. The proposed curriculum was able to provide an attractive learning environment for the students of the experimental group. This led to reducing the monotony of the text and stimulating the students' learning motivation, which indicates the ability of the curriculum to facilitate the learning and teaching of linguistic and literary skills.

Likewise, the innovative methods employed in the Arabic language curriculum for Malay speakers using common vocabulary between Malay and Quranic terms have contributed to increasing the opportunities for learners to participate. The Arabic language curriculum for Malay speakers using common vocabulary between Malay and Quranic terms saves effort and time. The researcher noticed that the use of the curriculum saved the effort and time of the students in the experimental group, unlike the students in the control group.

The curriculum for teaching the Arabic language to Malay speakers, using common vocabulary between Malay and Quranic terms, contributed to giving research students new experiences. A place for the students of the experimental group to hear the listening texts and read the reading texts, as well as ease of access, availability, and low cost as well, as all texts are available on the YouTube platform, and even many other platforms.

CONCLUSION

This research has implications for the use of the common vocabulary between the Malay language and Qur'anic words, After the application of the current study procedures, which aimed to identify the impact of the use of the Arabic language curriculum on Malay-Speakers using the common vocabulary between the Malay language and Qur'anic words, in the development of language skills and literary, the results of the study showed the extent to which this proposed curriculum affects the development of language and literary skills, as well as the extent of its impact on student's attitudes towards its use. The proposed curriculum was characterized by the characteristics of attraction, suspense, and pleasure, which necessarily led to raising the motivation of the students of the experimental group towards achievement. The curriculum for teaching Arabic to Malay speakers using common vocabulary between Malay and Quranic terms had a positive impact on communication and speaking in the Arabic language. The findings of this study describe that the students of the experimental group spoke among themselves in the Qur'anic Arabic language, as they were familiar with this vocabulary and the space for listening and speaking among them expanded. However, the researchers propose in the following research to test the effectiveness of using the Arabic language curriculum on Malay Speakers using the common vocabulary between the Malay language and Qur'anic words, in the development of language skills and literary.

REFERENCES

- Al-Din, H. A. K. (2008). *Dictionary of Semitic Languages*. Cairo, Egypt: Library of Literature.
- Al-Khatib, M., Al-Aty, A., & Rajab, M. (1984). *Technical Employment of the Holy Quran in Teaching Arabic to Speakers Other*. Medina, Saudi Arabia: King Fahd Press.
- Al-Manizil, A. F., & Al-Attoum, A. Y. (2010). *Research Methods in Educational Sciences and Psychology*. Oman: Ithra Publishing & Distribution.
- Al-Waseet (Intermediate) Dictionary*. (n.d.). Cairo: Dar al-Ma'arif Press.
- Anwar, T. M. (n.d.). *A Dictionary of Arabic Words in the Malay Language with its conjugations: An Applied Theoretical Study*. Jordan: Yarmouk University.
- Bedouini, A. E. R. (n.d.). *Methods of Scientific Research*. Cairo-Egypt: Arab Renaissance House.
- Ibrahim, H. H. (n.d.). *Arabic Language in Malaysia, The Evolution of Borrowed Arabic Words in Malay language and Their Struggle for Survival* (King Fahd). Riyadh, Saudi Arabia: King Abdullah bin Abdulaziz International Center for Arabic Language Service.
- Ibrahim, S. A. H. (1982). *Arabic Language and the Issue of Language Development in Pakistan*. Cairo, Egypt: Dar al-Ma'arif Press.
- Ibrahim, S. A. H. (1996). *Dictionary of Arabic Words in Urdu*. Riyadh, Saudi Arabia: Imam Muhammad Ibn Saud University.
- Ismail, H. B. S. and Y. Ben. (2016). Employing Arabic Words in Malay Language in Arabic Language Teaching: A Descriptive and Analytical Study. *Journal of Linguistic and Literary Studies*, 7(1).
- Jalab, A. A. E. R. (1992). *Social Research Methods*. Alexandria University, Egypt: Dar al-Maarefa Press.

- Kassar, A. Q. (2009). Notes on the Phenomenon of Linguistic Borrowing from Arabic in Malay. *Al-Dhad Journal*.
- Keremboi, R. A. H., & Jaafar, M. N. (n.d.). *Applied Models of Malaysian Vocabulary Borrowed from Arabic, New Introduction to Learning Arabic*.
- Khader, M. Z. (2004). *Dealing with the Holy Quran in modern information*. Zarqa, Jordan: Zarqa National University Press.
- Mahdi, R. (2022). Ta'lim al-Lughah al-'Arabiyyah bi Tarjamah Âyât al-Fâtihah wa Awâili al-Baqarah. *International Journal of Arabic Language Teaching (IJALT)*, 4(1), 122–135.
<https://doi.org/https://doi.org/10.32332/ijalt.v4i01.4492>
- Resfindel, F. (2014). Psychological foundations for building Arabic language curricula. Indonesia. *Dhaad Magazine*, 31.
- Ronald, T. H. (1983). *Teaching methods* (I. M. Al-Shafei, ed.). Riyadh, Kingdom of Saudi Arabia: King Saud University.
- Sabir, A. N. (2008). *The common European frame of reference*. Cairo-Egypt: Dar Elias for printing and publishing.
- Salameh, A.-B. (1970). Fateful topics for management. *Journal of Thought*, 12(6).
- Sarhan, A. M. (n.d.). *The new curricula*. Kuwait: Kuwait University.
- Shik, A. al-R. (2008). Rahman. (2008). Borrowed Arabic Words in Malay Language An Analytical Study. *Scientific Journal of the Faculty of Arts*, 22(21).
- Tabidi, B. A.-K. Y. (n.d.). *The verbal common among the fundamentalists and its impact on the differences of jurists in the branches of jurisprudence*. Ryadh ,Saudi Arabia: King Khalid University Press.
- Taima, R. A. (2006). The communicative approach to language teaching. *Presented to the Symposium of Experts in Teaching the Arabic Language*. Mecca, Saudi Arabia: Umm Al-Qura University Press.