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ENVIRONMENT-BASED ARABIC VOCABULARY LEARNING IN ISLAMIC KINDERGARTEN

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Abstract. Over time the world evolved in all fields. One of them is in the areas affected by the evolution of the times, namely the field of education. Education should be flexible so that there is a synchronization between the development of the times and the world of education. More and more, we realize that there is a need for an innovative and competitive next generation, not only nationally but also internationally. Moving on from this, the researcher took the initiative to provide environment-based Arabic vocabulary material to students at the early childhood education level, namely Islamic Kindergartens. The purpose of this study was to test whether environmental-based Arabic vocabulary learning could be realized for students in Islamic Kindergartens. The method used in this research is the descriptive qualitative method by analyzing social events, phenomena or events. The research subjects are *Al-Amin* Islamic Kindergarten students, West Sumatra Province. In this study, researchers used the Spradley model of data analysis, namely domain analysis, by obtaining a general description of the researchers' observed events. The research was conducted for three days inside and outside the classroom. After the researchers observed, it can be concluded that the provision of environment-based Arabic vocabulary learning materials in Islamic Kindergartens can be realized by providing simple materials adapted to students' cognitive abilities.

Keywords: Arabic Vocabulary; Islamic Kindergarten; Vocabulary Learning

I. INTRODUCTION

Indonesia is the 4th most populous country globally (Wulandari, 2020; Awali, 2018), where most of the population is Muslim (Triyanta, 2009; Yuliana & Hadi, 2019). Approximately 86.88% of the Indonesian population embraces Islam (Muhtar et al., 2018; Yuliana & Hadi, 2019). However, there is still a low number of residents who have successfully passed higher education (Jasman, 2019; Sidik & Firmansyah, 2020). Only 10% of the productive age population received higher education (Prasasti & Prakoso, 2017). This indicates how weak the level of education in Indonesia is. Etymologically, education means changing the attitudes and behaviour of individuals or groups to mature humans through teaching and training efforts (Jumari, 2018; Lukmana et al., 2019). According to the Father of Indonesian National Education, Ki Hajar Dewantara defines education as a demand in the life of the growth of children (Sugiarta et al., 2019; Fanny Iffah Zunnurain, 2021), meaning education is that which guides all the natural forces

that exist in these children so that they as human beings and as members of society can achieve the highest safety and happiness (Sesfao, 2020).

As for Law no. 20 of 2003, education is a conscious and planned effort (Iswara, 2020) to create a learning atmosphere and learning process so that students actively develop their potential to have religious-spiritual strength, self-control, personality, intelligence, noble character, and the skills they need, society, nation, and state (Saihu et al., 2021). Meanwhile, according to H. Horne, eating education is a continuous (eternal) process of higher adjustment for humans who have developed physically and mentally, freely and consciously of God, manifested in the intellectual, emotional and human nature of humans (Saefullah et al., 2021; Saihu, 2020). From the various definitions of education above, it can be understood that education is guidance from the more mature ones to the development of children so that children can face situations and living conditions in the future independently (Afdal et al., 2021; A. F. Putri, 2018).

Indonesia is one of the developing countries in the world (R. N. Putri, 2019), both in the economic and educational fields (Fajar, 2021), which is marked by the low level of education in Indonesia (Nuraeni & Lilin Suryono, 2021). The story of education dramatically affects the quality of a country's human resources (S et al., 2021; Agustina et al., 2019). Education is a measure of the success of a nation (Prasetyo, 2019). Good quality education will produce quality human resources (Yudhistira et al., 2020). Every Indonesian citizen has the right to receive education at school (Supraptiyaningrum & Muzayanah, 2020; Goldman, Ian. and Pabari, 2021), as stated in Article 31 of the 1945 Constitution paragraph 1, "Every citizen has the right to education" (Arkiang, 2021). The government is obliged to finance education by Article 31 of the 1945 Constitution paragraph 2 "Every citizen is obliged to attend basic education, and the government is obliged to finance it" (Idri, 2020).

Funding for free education certainly has hope for the birth of a quality future generation that can compete globally (Kusumaningrum et al., 2020). The nation's next generation is the most important capital for a country (Handitya, 2019), which will be the forerunner of the driving force of national development. Leaving a weak generation both in religion and science is a waste (Aimi, 2019). Letting go of the younger generation means preparing for the destruction of the nation itself (Mubarak, 2021). As the meaning contained in the Qur'an Surah An-Nisa verse 9 'and let fear (of Allah) those who if they leave weak descendants behind them who they worry about (welfare). "Therefore, let them fear Allah, and let them speak with the right words".

Education is critical in preparing the nation's next generation of quality (Perdana & Adha, 2020; Sujana, 2019). Therefore, it is not just any hand that can carry out the mandate as an educator. Must be proficient in their field (Amin, 2021; Ansari & Qomarudin, 2021). The process of learning or education is built on several elements that are interrelated with one another. The aspects of education are educators, students, and learning materials (Setiawan & Komalasari, 2020; Sulindawati, 2018). The definition of an educator, if examined more deeply, is a simple definition of an educator as a person who educates (Kamal, 2018). This means anyone who carries out activities related to education. Based on the definition of education that the researchers described above, it can be understood that educators are people or individuals who contribute to changing individual and other attitudes in terms of maturing humans through teaching (Wahidin, 2015; Aswat & Nurmaya, 2020).

While students are interpreted as individuals or community groups who are subjects in education (Sunarso, 2020; Adelina Yuristia, 2018), learners will be given direction and knowledge in the learning process (Hasanah et al., 2019). It can also be understood as community members trying to develop themselves by taking a learning process or education, both formal and non-formal (Assa et al., 2022). If the two elements of educators and students are met, then the third element is learning material. Material is understood as a material or a set of teaching substances (Nurdyansyah &

Mutala'iah, 2015) that assists educators in the learning process (Kurniawan, 2020). The material is arranged systematically by the established competency standards. These three elements are the essential elements in the learning process. They are interrelated and influence each other.

Each level of education has material with different difficulty levels (Mustofa, 2020; Magdalena et al., 2021). In other institutions, the material taught is various. Starting from those related to religion to the general ones, each has something special. Public education institutions will study more material related to general matters (Fakhrudin et al., 2018). Likewise, with religious education institutions, of course, they will learn more related to religion (Nawali, 2018). In Indonesia, we know that education is divided into several levels or levels (Gofur et al., n.d.). Based on Law Number 20 of 2003 concerning the national education system, education in Indonesia is divided into three main channels, namely formal, non-formal, and informal (Sasmitaputri, 2021). Education is divided into four levels: early childhood, elementary, middle, and high (Penelitian et al., 2020).

One form of formal early childhood education is Kindergarten (T.K.) (Barita et al., 2021). According to Helmawati, Kindergarten is defined as legal education for children aged four to six years (Rujiah & Sa'diyah, 2021). Not much different, according to Maimunah, Kindergarten is a formal education level after playgroup (Suwanda, 2020). Kindergarten education is a place for children to learn with an age range of four to six years (Hajerah, 2019) which usually consists of two groups with age classifications. Learning in Kindergarten is done by developing and stimulating six aspects of children's development: moral, language, physical motor, cognitive, social, emotional, and artistic (Damayanti et al., 2019). All aspects of development are appropriately stimulated according to the child's developmental stage.

One aspect of child development is language development (We & Fauziah, 2021). Tarigan explains that aspects of language development are divided into two stages. The first browsing (paralinguistic) stage and the second browsing (paralinguistic) stage (Anggraini, n.d.). Babies whimper, cry, coo, scream and laugh for months in the first developmental stage. While in the second stage, which is also called the stage of nonsense, because it speaks with words without meaning. They are learning in Kindergarten, which includes aspects of language development for language development in Kindergarten, learning a simple and familiar language in general. The language that is understood is the language used in daily communication so that gradually it will be easy to understand each other's language as a communication tool. Indonesian is a unitary language that has been taught to early childhood with the aim that students can speak good Indonesian. However, it is also possible to learn foreign languages for students in Kindergarten. It is also possible for students who are still in Kindergarten to learn the basics of Arabic communication.

Language development is primarily determined by students' cognitive abilities (Isna, 2019). Cognitive development is a form of development that refers to brain function power (Rahayu et al., 2015) to understand the meaning of knowledge in the form of information (Firmansyah, 2016). Experts share opinions about cognitive abilities. According to Susanto, cognitive ability is a thinking process, namely the individual's ability to connect, assess and consider an event (Husna, 2021). Cognitive abilities develop over time along with the forging of several information that can hone the brain's thinking ability. Cognitive ability has several stages (Insyasiska et al., 2015), from birth to evaluation to test children's cognitive abilities. Evaluation can be in the form of a test or what is usually used and is known as an I.Q. Test (Awali, 2018).

Language is a communication tool that is used in everyday life (Noermanzah, 2019). Language is used as a medium to convey messages by using something as a sign that is mutually agreed upon (Patriansah, 2020) and following patterns or rules that apply in society and have even become a tradition in culture. Since childhood, we have spoken from a simple language such as saying 'mama papa' and continues to develop until it becomes a complex language. Language is not only defined by the words that come out of the mouth. However, it is also interpreted as something described by facial or body movements as a sign of something called body language. Even long before modern times, humans have known language. Language as a communication tool to convey ideas and information has been known since ancient times (Hasnawati, 2020), but in ancient times language was used in pictures or writing (R. Gunawan & Suhartono, 2021).

Along with the development of the times and human intelligence, the language used also undergoes changes and developments (Chairunnisa, 2020). The urgency of speech is the most effective communication tool to convey opinions, thoughts and goals to others (Efendi, 2021), which will lead to cooperation with others. In this universe, many varieties of languages have their uniqueness (Rahmad Nuthihar et al., 2020). One of these languages is Arabic.

Many theories have been developed about the origin of the Arabic language. Some argue that this language has existed since Prophet Adam A.S. (Kurniawan et al., 2021). This is an interpretation of the Koran surah Al-Baqarah verse 31, which means that Allah taught Prophet Adam about various names of objects (Winarti & Khusnah, 2021). Through this, it is interpreted that Arabic has been used since the Prophet Adam A.S. some argue that Arabic belongs to the Semitic language family, a derivative of the Afroasiatic family (Hula, 2020). Modern experts say that the languages in the world originate from areas where humans first settled, which later became a language that developed until it developed into about four hundred types of languages. One of them is a Semitic language taken from the son of the Prophet Noah, the ancestor of the prophet Abraham. The tongue then developed into the culture of Mesopotamia to Syria.

There are many privileges related to the Arabic language (Mofid, 2019). Apart from being an international language (Nurcholis et al., 2019), Arabic is also the language of Muslims. The language is used by billions of Muslims worldwide in rituals of worship (Sauri, 2020; Muis, 2020). Because Arabic is so unique, it has become the language used in the Muslim holy book, the Al-Quran (Rohmayani et al., 2015). With the beauty of language that is by the rules of Arabic grammar and rhetoric that is full of meaning and meaning, Arabic is the asbab as the language of the Koran. Arabic also has advantages over other languages in the world (Semester, 2019). In terms of phonology or sound, the pronunciation of hijaiyah letters cannot be reflected in the alphabet and in a unique way of articulation. A word can be formed with lafadz whose letters and meanings are still related in terms of morphology or scarf. It is also different in nahwu or syntax, harakat at the end of the sentence affects the position of the sentence, whereas, from a semantic point of view, Arabic is used to understand the implied meaning, especially in the al-Quran (Hasyim, 2016).

Arabic is one of the various subjects in the Islamic education curriculum in Indonesia (Yusuf Habibi, 2019). The introduction of Arabic material has been started from the earliest level of education to the level of higher education. To understand Arabic well, there are four skills called *Maharah* (Sa'diyah, 2018). The four *Maharah* are interrelated. The first *maharah* is *maharah istima'* (listening skill) (Jauhari, 2018), *maharah kalam* (speaking skill) (Afdal et al., 2021; Nalole, 2018), *maharah qira'ah* (reading skill) (Hamdy, n.d.) and *maharah kitabah* (writing skills) (Amalia, 2013). However, for the standard of education at the initial level, mastery of Arabic is undoubtedly not as complex as at the higher level. The most important thing at the beginning of learning Arabic to be fluent in Arabic is mastery of Vocabulary or Vocabulary. Knowledge of language becomes urgent because it becomes the basis for the beginning of the conversation later.

To prepare intelligent generations who can face the challenges of the times. It is necessary to provide the material used in future developments (Susilo & Sarkowi, 2021). One of them is Arabic learning material. It is possible that the provision of Arabic language learning materials can be carried out at the early education level, especially in Islamic-based Kindergartens. The learning material taught is simple, which begins with the correct pronunciation of the letters *hijaiyah*. Then it develops into an introduction to Arabic vocabulary. It can be in greetings and simple things that are often encountered in everyday life. In good morning greetings, or by replacing the names of objects with Arabic. The introduction of Arabic learning in early childhood education is carried out with the hope that students are accustomed to hearing and speaking Arabic as the language used in the international arena. So that with an early introduction, students can be trained and can compete at the global level.

New language intake for early childhood must be adapted to the situation and conditions (Nur'aini, 2021). Early childhood education is decorated with colourful things, full

of fun, and uses learning while playing methods. Therefore, the provision of Arabic language material at the early childhood education level must be varied, creative and able to trigger student learning. Environmentally based learning designs can be an attraction for children from an early age. Combining Arabic learning with an environmental basis helps educators answer challenges in teaching Arabic learning materials in Islamic Kindergartens.

Based on what the author has said above, with the rapid development of the times and the enormity of the challenges faced in the future. It takes educators who are competent in their fields and prepare subject matter that will be given to students. Therefore, the authors took the initiative to research environmental-based Arabic language learning in Islamic Kindergartens.

II. METHODS

This study used descriptive qualitative research methods. Research reveals something objectively and structured (Nurmalasari & Erdianto, 2020). The analysis is carried out by observing social phenomena or events, becoming a general description of the research results. The research method introduces and teaches Arabic interpretations related to the environment and things that are often encountered in everyday life for three days. Then the researcher guides the students to memorize the Vocabulary and practice it in front of the class. And to test the extent to which the students' memory and memory abilities are using the method that the researcher uses, an indirect evaluation is carried out by reviewing the learning materials studied in the previous few days. The research subjects consisted of students at the Al-Amin Lima Islamic Kindergarten of Batusangkar. In the research, several teachers assisted the researcher at the Al-Amin Lima Islamic Kindergarten of Batusangkar to control the situation and conditions so that the investigation could run smoothly. The study uses non-statistical data analysis techniques (Nurwulandari & Darwin, 2020), namely the Spradley model's data analysis domain data analysis (Sulusyawati & Melati, 2019) which helps researchers to get a general description of the phenomena that researchers are observing.

III. RESULTS AND DISCUSSION

Kindergarten is an implementation of the earliest level in the education system in Indonesia (Potensia, 2021). The early childhood education level is intended for children aged four to six years before entering primary school. The material taught is also simple. In the Islamic Kindergarten, the material taught is more dominant to those that smell of Islam when compared to the Kindergarten, which is not based on Islam.

Early childhood education covers the age range of two to six years. Each has a stage of cognitive development that is classified based on age. Early childhood cognitive development is more complicated to understand when compared to physical development. And there is no

measuring tool that can accurately measure the extent of cognitive development at an early age. Cognitive ability is influenced by several factors, ranging from genetics to the environment (Ibda, 2015). The level of cognitive ability determines how far a child can understand what is being learned. Based on the above exposure, children's cognitive skills, especially early childhood, have different levels influenced by several factors. Training to sharpen mental abilities at an early age can provide various kinds of knowledge or something new. Researchers researched to implement training to sharpen cognitive skills at an early age.

The research was conducted for three days. Researchers prepare to learn materials given to learners in the Islamic Kindergarten. The material design is several simple vocabulary words about the environment, greetings, and things often found in everyday life. The selection of environment-based vocabulary material makes it easy for learners to memorize, understand and practice some simple vocabulary that the researcher presents. So that learners also have a base of skills in learning Arabic. The sample will be examined consists of three classes, namely classes A, B, and C.

In facilitating the research process, the researcher was assisted by several educators in the Islamic Kindergarten. The educator's job is to help control so learners can focus during the research. On the first day of the study in the Kindergarten, it was conducted in classrooms A.A., B, and C alternately. They are starting with class A with learners who also study in room A. Researchers introduce and slowly Vocabulary about greetings in Arabic. The use of the greeting 'good morning' in Indonesian is added with the Arabic Vocabulary to be (صباح الخير), the reply 'good morning too' is translated into Arabic to be (صباح النور). After introducing the Vocabulary that was read repeatedly, the researcher asked all learners to follow what the researcher read. The research takes about 15 minutes until finally, the learners can memorize the Vocabulary of greetings.

Then the researcher also introduced the greeting "good afternoon" in Arabic (مساء الخير) and the sentence "good afternoon too" becomes (مساء النور). The introduction on the first day of students still looked confused. However, some students can follow what the researcher says even though parts are still left behind in their pronunciation. The same theory and technique the researcher did for the three classes with almost the same time duration and the responses given by the students were also nearly the same. Nearly all students can recite, memorize, and apply the researcher's greetings.

The researchers reviewed the same material related to greetings 'good morning', 'good afternoon' and their answers on the second day. And the response from students can still remember what was learned the previous day. Then the researcher did several repetitions, and the majority of the students present were able to pronounce the new Vocabulary with intonation like when the researcher said it. Even better than what researchers found the day before. However, even

though almost all students are capable of pronouncing Vocabulary, they still need guidance to facilitate the pronunciation and strengthening of the material that has been given. As for saying the sentence (صباح النور) the researcher must stimulate it by saying “shobaa” after that only the students can continue from what the researcher says. After that, it was repeated several times. Almost all students in the Islamic Kindergarten were able to pronounce Arabic vocabulary even though it was still with pronunciation guidance from the researcher.

The research on the second day was still carried out in the classroom. The researcher shifted the material to the material about asking for news. In Indonesian, the sentence “how are you?” translated into Arabic (كيف حالك؟) along with the answer “Alhamdulillah is good” in Arabic (بخير الحمد لله). Just like the previous day, the researcher repeated the pronunciation of the Vocabulary several times. Then the researcher asked the students to practice in pairs and come to the front of the class until all students were able and fluent in pronunciation. After Vocabulary about asking for news, the researcher also gave greeting material. Continuation of the material on the first day. The word “good night” is changed to Arabic (ليلة سعيدة) and the answer is “good night too” (سعيدة المبارك). On the second day of the study, the researcher used assistive media in interactive video. Selection of interactive media in learning Arabic so that learning is easy for students to understand because it uses audiovisuals.

On the third day, the researcher began to introduce Vocabulary related to the environment and things often encountered in everyday life. Learning is done on the playground to be more enthusiastic in learning. The introduction of Vocabulary about “flowers” was translated into Arabic (الزهرة), and when the researcher pointed towards the tree by saying (الشجرة) and some other introduction to the Vocabulary about the environment, such as “door” (باب), “chair” (كرسي), “sky” (السماء). The Vocabulary was repeated several times, and the researcher asked the students to mention the Vocabulary and show the meaning of the Vocabulary they read. All students can pronounce Vocabulary well, even though it is by the ability to capture and remember each student.

To evaluate the students' ability to master the material, the researcher conducted an indirect test in the form of a review of the materials taught in the previous days. Students are classified into three study groups according to their respective classes. Each group was coordinated by the researcher and assisted by one teacher each for the effectiveness and efficiency of the research. Evaluation method by showing pictures that are symbols of the day, night, flowers and everything related to the material that has been studied. The use of auxiliary media is very effective in evaluation. And the students responded well to all the questions that the researcher threw. The majority of all students can remember the material that has been taught. This indicates that Islamic Kindergarten students have good

comprehension and memory. It can be seen from the speed in memorizing and the strong memory of students.

IV. CONCLUSIONS

The provision of Arabic learning materials as the basis for students' language skills in the future starts from an early age. Because understanding takes time and everything progresses over time. Early childhood has a brain condition that is still fresh to accept and understand something new; it will be quickly accessed in the brain so that the information accessed is easier to store. Findings in the field after conducting research in Islamic Kindergartens regarding the provision of Arabic learning materials, it can be concluded that Arabic language learning at the early childhood education level, Islamic Kindergartens can be realized with material difficulty standards that are tailored to the abilities of students. And if done continuously with guidance from educators. So that the use of simple Vocabulary in everyday life becomes a tradition for students, the provision of learning materials can be created with the help of learning media that can attract students' interest. Such as the use of interactive media designed as attractive as possible so that learning is easier to do. Thus, in addition to understanding the unified language of Indonesian, students can also understand Arabic by implementing speech in everyday life. This is also expected to be the first step in forming the next generation that can compete in the international arena and face the challenges of the future.

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