



DEVELOPMENT OF ARABIC LANGUAGE TEACHING MATERIALS BASED ON ARCHIPELAGO FOLKLORE: SERVICE AT THE MALAYSIAN INSTITUTE OF TEACHER EDUCATION

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Abstrak

Pengabdian masyarakat ini bertujuan untuk menggunakan folklor Nusantara sebagai basis bahan ajar menghadirkan pendekatan baru yang relevan untuk pembelajaran Bahasa Arab di Malaysia. Program ini dilaksanakan oleh Program Studi Pendidikan Bahasa Arab FPBS UPI bekerja sama dengan Institut Pendidikan Guru (IPG) Malaysia. Metode yang digunakan meliputi diskusi kelompok terpusat dan pendekatan etnografi untuk menggali kebutuhan siswa dan mengadaptasi Masyarak asal-usul Kota Bandung dalam materi ajar. Hasil pengabdian menunjukkan bahwa penggunaan Masyarak tidak hanya meningkatkan pemahaman kosakata dan struktur Masyar Arab siswa, tetapi juga memperkaya wawasan mereka terhadap budaya Masya. Dampak dari program ini terlihat pada meningkatnya keterlibatan siswa dalam proses belajar serta terciptanya pembelajaran yang lebih kontekstual dan relevan. Pendekatan berbasis budaya ini memberikan alternatif inovatif dalam pembelajaran Bahasa asing yang berorientasi pada kebermanfaatan Masyarakat.

Kata Kunci: *Bahan Ajar Bahasa Arab; Folklor; Pembelajaran Kontekstual; Pengabdian Masyarakat*

Abstract

This community service aims to improve students' understanding of Arabic language learning by integrating local folklore as a learning medium. This program is implemented by the Arabic Language Education Study Program FPBS UPI in collaboration with the Malaysian Teacher Education Institute (IPG). The methods used include focus group discussions and ethnographic approaches to explore students' needs and adapt folklore from the origins of Bandung City into teaching materials. The results of the community service show that the use of folklore not only improves students' understanding of Arabic vocabulary and structure but also enriches their insight into local culture. The impact of this program is seen in the increasing involvement of students in the learning process and the creation of more contextual and relevant learning. This culture-based approach provides an innovative alternative in foreign language learning oriented towards society's benefit.

Keywords: Arabic Teaching Materials; Community Service; Contextual Learning; Folklore.

INTRODUCTION

The formulation of the trigatra of building a language, which was developed not long after the issuance of Law of the Republic of Indonesia Number 24 of 2009 concerning the Flag, Language, and State Emblem and the National Anthem (*Reading the Trigatra Bangun Bahasa*, 2023) is a strategic foundation in language policy in

Indonesia. The Trigatra Bangun Bahasa itself consists of three main pillars, namely prioritizing the Indonesian language, preserving regional languages, and mastering foreign languages (Muhammadiyah et al., 2024). In addition to prioritizing the Indonesian language, the preservation of regional languages is also an important pillar in the trigatra of language building. Ulina et al., (2024) emphasized that participating in preserving regional languages is one of the imperatives for all Indonesian people who have ethnic, linguistic, and cultural diversity. This preservation is certainly carried out because through regional languages, various traditions, cultural values, and local wisdom can be inherited from generation to generation. Law No. 24 of 2009 also provides space for regional languages to be used in academic contexts, as a form of recognition and respect for language diversity in Indonesia, as has been implemented in the Ternate region, which has the task of learning and developing the regional language of Ternate in the scope of school education (Irsyadi & Maricar, 2022).

In its implementation, the trigatra policy of building this language faces new challenges in terminology politics. (Santoni et al., 2020) said that a balanced approach is needed in the application of the trigatra of language development, where in the context of globalization today, many foreign terms are increasingly infiltrating the Indonesian lexicon. One of the approaches that can be taken in facing the challenges of this trigatra building language policy is with folklore-based learning that integrates language and culture through folklore in learning as has been done by (Setiawan, 2021). The meaning of folklore itself according to (Febriagazi & Sunarto, 2020) is a part of culture that is traditionally disseminated or inherited in oral form (folklore, folk language, folk poetry, and folk songs). In addition, folklores also have a function as a means to convey moral values and local wisdom from a region (Rahmawati et al., 2023).

West Java Province as one of the provinces with this rich culture stretches from the western end to the eastern end and is home to various ethnicities, religions, and ethnic groups that coexist (Nani et al., 2024). The diversity of this demographic aspect also makes West Java one of the provinces that has many diverse cultural heritages, one of which is folklore (Rustiyanti, 2018). This folklore diversity that has been passed down from generation to generation has an important role in maintaining the cultural identity of each ethnic group in the land of Sunda. The existence of folklore in every corner in the West Java area, becomes a distinctive or symbol of the local cultural identity itself. This folklore is also an important part in strengthening the identity and cultural richness of each region (Rusyana & Raksanagara, 2018). In this regard, West Java has a folklore that is quite famous among the public, namely folklore about "Prabu Siliwangi/Sri Baduga Maharaja" a leader of the Pajajaran kingdom who managed to achieve rapid development and prosperity during his power (Wicaksono dkk., 2020).

In the context of learning, folkloric can be used as a medium for learning Arabic which can be used as a trend of devotion in learning to maintain students' understanding of the culture around them in addition to mastering foreign languages for global language proficiency (Al Farisi et al., 2024). In the last three years, there has been a need to explore the use of folkloric as a medium for learning Arabic with a focus on a more innovative and locality-based approach. The gaps identified in the previous service are the lack of exploration of methods that are adaptive to the needs of Arabic language learners (Salsabilla et al., 2021), the limited scope of study objects that only cover certain areas (Kafwari et al., 2023), and the lack of exploration of cultural locality phenomena in foreign language learning (Ridha et al., 2024).

This service offers a more innovative approach by utilizing archipelago folklore as a contextual and relevant Arabic language learning medium. In addition, this activity expands the scope of the object of study by integrating typical West Javanese folklore as teaching materials to improve students' vocabulary, sentence structure, and cross-cultural understanding. This service provides a novelty in the approach to learning Arabic through folklore, by integrating relevant and contextual local culture-based learning strategies.

This service will focus on folklore from Muasul Bandung City as a teaching material for learning Arabic for Indonesian speakers. The main purpose of this service is to produce a folklore-based learning model that is integrated with Arabic language learning, which can be a reference for educators in improving the quality of Arabic language teaching. With the empirical findings obtained, this service aims to offer implementable suggestions that can be applied by educators and related institutions to improve the quality of Arabic language learning. In particular, the results of the service are expected to include a folklore-based learning model that has been tested for its effectiveness in enriching students' learning experiences, increasing their cultural awareness, and integrating local values in language learning.

MATERIALS AND METHODS

The method of implementing community service activities by the team of the Arabic Language Education Study Program FPBS UPI at the Institute of Teacher Education (IPG) Malaysia Islamic Education Campus consists of focused group discussions (FGD) which aim to obtain information from various points of view on the topic being discussed (Paramita & Kristiana, 2013). The number of participants who attended this activity was 25 lecturers and students from IPG Malaysia, as well as the Service Team from the Arabic Language Education Study Program FPBS UPI.

This service is a follow-up activity to the research conducted by (Al Farisi et al., 2024) To gain deeper insights, the service team uses data collection techniques with participant observations, and in-depth interviews. Ethnography can also be a



valuable tool for understanding how individuals create and interpret language policies, as envisioned (Hornberger et al., 2018). With this approach, the service is expected to provide new insights into language learning practices in the context of culture and educational policies.

This service focuses on direct implementation through several stages. In the preparation stage, the service team prepared teaching materials based on archipelago folklore and coordinated with the Malaysian Institute of Teacher Education (IPG) Islamic Education Campus. The implementation stage began with a workshop to introduce folklore-based learning methods, such as the stories of Prabu Siliwangi and Putri Mayang Kencana. Furthermore, a Discussion Group Forum (FGD) was conducted to explore participants' responses to the teaching materials. This discussion is guided by an open-ended question guide. The implementation of teaching materials is carried out in the classroom, where students analyze vocabulary and make sentences based on folklore. The evaluation stage is summarized in a report that contains an analysis of the findings and recommendations for further development. Through this stage, the service is expected to strengthen the practice of learning Arabic based on local culture as well as strengthen relations between educational institutions at the regional level. The steps of service activities carried out are explained in table 1.

Table 1. Steps of Service Activities

Stages	Indicator	Goal Indicator Stages
Direct observation	Data consists of written materials, such as documents, archives, or cultural artifacts.	Understand the meaning behind behavior and practice.
Data transcription	The data is organized in the form of field notes, transcriptions, and other written materials.	Describe the meaning of behavior and practice
Selection of themes and categories	Various patterns of behavior and cultural concepts.	Identify themes and categories that emerge from existing data.
In-depth analysis	Breaking down meaning, understanding the cultural context, and explaining how a phenomenon is understood by respondents.	Find an in-depth analysis of each theme or category identified.
Development of theories or models	Combine findings with existing literature while introducing a broader framework.	Involves developing a theory or model that reflects a new understanding of a particular society or group.
Verification and Triangulation	Confirm findings from different data sources using different methods	Data verification

Stages	Indicator	Goal Indicator Stages
Reflection	Deep interpretation.	Produce a rich and contextual understanding of the society or group being studied.

RESULTS AND DISCUSSION

Based on the results of the service activities that have been carried out at the Malaysian Institute of Teacher Education (IPG), the Islamic Education Campus shows success in strengthening the relationship. The implementation of the activity involves a focused discussion forum (FGD) with participants from both institutions consisting of lecturers, teachers, and students. In the FGD, the participants showed high enthusiasm for this approach. In addition, the results of the service show that the integration of archipelago folklore in learning Arabic can increase student engagement, help them understand the local cultural context, and enrich Arabic vocabulary and sentence structure. Based on the analysis of FGD data, the following are the results of the responses from participants to the use of archipelago folklore in learning Arabic as described in Table 2.

Table 2. FGD Results

Category	Percentage of Participants Who Agreed (%)	Description of Findings
Relevance of folklore in learning	90%	Participants stated that folklore provides a local cultural context that is easy for students to understand.
Increased student engagement	85%	Participants agreed that students were more interested and active in learning using folklore.
Ease of understanding vocabulary and sentence structure	88%	Folklore helps students associate vocabulary and sentence structure with known local situations.
Innovation in learning methods	92%	This method is considered innovative because it integrates local wisdom with Arabic language learning.

The results of this service are in line with Amir's (2013) view which emphasizes that folklore can be a bridge between local cultural understanding and language learning. Stories such as Prabu Siliwangi from West Java or Putri Mayang Kencana from Bogor are effective learning media because they provide a rich context for students. This allows students to more easily associate Arabic vocabulary and sentence structure with familiar situations in their own culture



(Wicaksana & Sudiatmi, 2021). For example, the use of folklore by Prabu Siliwangi from West Java or Putri Mayang Kancana from Bogor in learning Arabic allows students to learn vocabulary and sentence structure in a functional and applicative way, which significantly increases student engagement in learning.

One example of the integration of teaching materials used in this service is as conveyed by Al Farisi et al., (2024) which is explained in table 3.

Table 3. Examples of Teaching Material Integration

Theme	Draft	L1 and L2 Interpretation
في أيام مضت في منطقة جاوا الغربية، كان Giri هناك قرية صغيرة تُدعى قرية جيري غاهانا () Gahana . كانت القرية موجودة في جبال خضراء جميلة جميلة وخلاصة. كان سكانها يعيشون في سلام، حيث كانت حياتهم تعتمد على الزراعة والحرف اليدوية، وكانوا يعيشون في رفاهية.	Pedesaan	قرية صغيرة L1 A remote village with the concept of traditional Indonesian house culture L2 Villages on the coast of the city
ذات يوم، حضرت فتاة جميلة تُدعى رارا (Rara Santang كانت رارا سانتانغ من سانتانغ) مملكة بادجااران، وكانت قد أتت بهدف البحث عن موقع مناسب لإنشاء مدينة كبيرة. تأثرت رارا سانتانغ بجمال طبيعة جيري غاهانا، وكانت واثقة من أن القرية مناسبة جدًا لتحقيق رغبتها. ثم قابلت رارا سانتانغ رئيس القرية وشرحت غرض قدومها. ووافق رئيس القرية على ذلك بسرور.	Personality	فتاة جميلة L1 Handsome knights like village champions L2 The protagonist's youth
جمعت رارا سانتانغ سكان القرية وبدأوا ببناء مدينة جميلة، وسميت هذه المدينة باندونغ. باندونغ في لغة سوندانية تعني "مكان مرتفع". تطورت باندونغ بسرعة، حيث كانت رارا سانتانغ زعيمة حكيمة وكان الشعب يعيش في تناغم. تطورت هذه المدينة لتصبح مركزًا للتجارة والفنون والثقافة.	Culture	مركزًا للتجارة والفنون والثقافة L1 Center of cultural and artistic civilization L2 Economic City

This folklore-based Arabic language learning also produces quite good interest in students, where they can learn the language as well as learn the culture around them. This also makes it easier for students to associate Arabic vocabulary, sentence structure, and context with situations known in their own culture. As for this learning, Arabic is based on folklore as a teaching material, it contains several linguistic and cultural indicators that are integrated in Tables 4 and 5.

Table 4. Language Indicators

Indicator	Identification
Vocabulary Translation	Selection of appropriate vocabulary to describe characters, places, objects, or events in folklore, as well as translating related cultural terms.

Indicator	Identification
Phonetics- Phonology	Paying attention to phonemic sounds in folklore and grouping phoneme patterns according to the phonetic-phonological system in Arabic.
Sentence Structure	Analyze sentence structure in folklore, including sentence types (declarative, interlofree, imperative, and others), grammatical patterns, word order, conjunctions, and other syntactic elements.
Language Style	Involves the right choice of words, the repetition of phrases, the use of similes, as well as the use of other figurative language styles in folklore.
Linguistic Variations	Identify variations of languages and dialects used in folklore.

Table 5. Cultural Indicators

Indicator	Identification
Cultural representation	Represents social life and reflects the values embraced by the community. The use of folklore allows learners to understand the target culture through narratives and traditions that are passed down from generation to generation.
Social and Historical Context	Linking the historical and social aspects of society, where students can gain a deeper understanding of the social, economic, political, and political dimensions that affect the formation of a society's culture.
Identity and Personality	Integrating folklore in learning can help students relate themselves to the culture they are learning while strengthening their cultural identity and attachment to the language and culture.
Multicultural Perspective	Folklority reflects cultural diversity in society, where by utilizing various types of folklore circulating in different regions, this will introduce students to the values of cultural diversity and inclusivity.
Language Awareness and Communication Skills	The use of folklore in learning Arabic can increase students' awareness of linguistic aspects, including vocabulary, language structure, and communication conventions rooted in different cultural contexts.

The discussion in the FGD also emphasized the importance of this approach to increase students' understanding of moral values and local wisdom contained in folklore (Jayapada et al., 2017). This is in line with the concept put forward by Rahmawati et al., (2023) that folklor function as a means of conveying moral values in society. The results of this service activity show that a culture-based approach can create a more in-depth and meaningful learning experience for students, especially in learning foreign languages such as Arabic.

Furthermore, the results of the FGD opened up new opportunities for the development of folklore-based Arabic learning materials from both countries, Indonesia and Malaysia. This collaboration has resulted in many innovative ideas,



such as the adaptation of story-folklore from Malaysia into Arabic teaching materials, which is expected to have a positive impact on the quality of Arabic language learning in both countries. In addition, the development of this culture-based teaching material is also expected to increase cultural awareness among students, which is one of the main goals of language teaching.

After the activity is completed, the next activity is the evaluation of the activity. Based on the results of the evaluation, it shows new opportunities to integrate local cultural elements into Arabic language teaching materials in line with intercultural theory in language learning that emphasizes the importance of cross-cultural understanding in foreign language mastery (Saharani et al., 2022). This theory emphasizes that language learning is not only limited to the transfer of linguistic abilities, but must also include cultural elements that are the context of the use of the language. In this case, the adaptation of folklore stories from Malaysia such as Hikayat Malim Deman (Marianic, 2023) and from Indonesia such as the Legend of Malin Kundang into Arabic teaching materials provides a rich approach to connect students with the cultural context of each country (Kurniawati, 2017).

This step not only increases the relevance of teaching materials, but also provides a meaningful and engaging learning experience for students (Amelia, 2014). Based on the findings of previous research in culture-based language teaching, as revealed by (Astuti, 2021), this approach is able to strengthen students' cultural awareness, which is very important in building cross-cultural interaction skills. By getting to know and understand the folklore of the two countries, students not only learn the vocabulary and structure of the Arabic language, but also gain insight into the moral values, customs, and local wisdom contained in the story (Ruslan, 2023). This becomes important in forming c competencies, which is one of the main objectives of language teaching (Triyanto, 2019).

In addition, the collaboration between Indonesia and Malaysia in the development of teaching materials has the potential to encourage the creation of cross-border learning models that can be replicated in other regions. This experience is also in line with the results of other community service that show that the integration of local values into language education can increase the attractiveness of learning and foster a sense of pride in local culture. In the context of globalization, where cultural homogenization often threatens local uniqueness, this folklore-based approach is also a strategic effort to preserve cultural heritage while strengthening regional connectivity through language.

Overall, the development of folklore-based teaching materials is not only expected to have a positive impact on the quality of Arabic language learning in both countries, but also strengthen bilateral relations between Indonesia and Malaysia. With this approach, students not only learn the language, but are also prepared to become individuals with global insights with strong cultural roots. This strategy can also be used as inspiration for further service that examines the effectiveness of

cross-border cultural-based language teaching and its impact on strengthening students' cultural identities in this modern era.

CONCLUSIONS AND SUGGESTIONS

This service shows that the integration of folklore in learning Arabic is able to improve student learning outcomes while promoting cultural awareness. The use of folklore from the origin of the city of Bandung as a learning medium not only enriches students' understanding of Arabic vocabulary and structure, but also strengthens their appreciation of local cultural heritage. The results of this activity also reflect that a culture-based approach can create a more dynamic, meaningful, and contextually relevant learning experience. For the sustainability of the program, it is recommended to develop a more systematic folklore-based learning module, covering folklore from various regions to expand the scope of local culture introduced. In addition, training for teachers and educators on the application of folklore-based teaching materials can be held to ensure consistent and effective implementation. Through follow-up projects such as folklore-based assignments, students can be more empowered to become active Arabic speakers as well as guardians of local wisdom values.

As a suggestion for further service, the development of teaching materials based on archipelago folklore can be expanded in scope by involving cross-cultural collaboration between cognate countries to enrich the content and cultural values raised. In addition, evaluation of the sustainability of the program through the involvement of local teachers at the Malaysian Institute of Teacher Education can be carried out, by providing special training so that they are able to integrate these folklore-based teaching materials into the curriculum effectively.

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