

THE SIGNIFICANCE OF TOTAL PHYSICAL RESPONSE (TPR) METHOD IN TEACHING JAWI ALPHABET TO YOUNG GENERATION

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Abstrak: *Penguasaan bahasa Arab sangat penting untuk memahami ajaran Islam. Umat Islam membentuk satu masyarakat atas dasar kesamaan keyakinan, terlepas dari perbedaan bahasa, budaya, dan ras mereka. Masyarakat Muslim mendasarkan keyakinan kepada Allah yang Maha Esa dan juga wahyu terakhir, yaitu Al-Qur'an dalam bahasa Arab sebagai pedoman bagi umat manusia. Bahasa Arab berfungsi sebagai bahasa pemersatu umat Muslim. Oleh karena itu, mempelajari dan mengajarkan bahasa Arab sangat penting bagi umat Islam. Di Indonesia, selain menggunakan tulisan dan bahasa Arab, pada masa silam banyak orang menggunakan huruf Jawi. Misalnya, di Lombok masih dapat ditemukan buku-buku keislaman yang ditulis dengan huruf Jawi dan dalam bahasa Melayu. Sayangnya, huruf Jawi ini tidak lagi diajarkan kepada generasi muda. Artikel ini membahas tentang pentingnya memperkenalkan kembali huruf Jawi kepada generasi muda dengan menggunakan metode Total Physical Response (TPR).*

ملخص: إن إتقان اللغة العربية مهم لفهم التعاليم الإسلامية. كوّنت الأمة الإسلامية مجتمعا واحدا على أساس وحدة العقيدة، وعلى اختلاف اللغات والثقافات والجنسيات. يعتقد المسلمون بالإيمان بالله وحده والوحي الأخير - القرآن الكريم - المكتوب باللغة العربية المنزل منذ ١٤٠٠ سنة وهو هدى للناس. لذا فإن اللغة العربية أصبحت لغة موحدة للمسلمين. لذا فإن تعلم اللغة العربية وتعليمها مهمان للمسلمين. وإتقان اللغة العربية يستجلب المنافع الاقتصادية، لأن المتقنين بها يمكن أن يعملوا في الدول الغنية (الشرق الأوسط) مثل السعودية ودولة الإمارات المتحدة. وعلى الأخص في إندونيسيا، بجانب استخدام الحروف العربية، قديما تستخدم كذلك الحروف الجاوية. والمثال على ذلك، توجد في لومبوك الكتب الإسلامية مكتوبة بالحروف الجاوية وباللغة المالوية. ومع الأسف فإن هذه الحروف الجاوية لا تعلم للشبان الإندونيسيين. لذلك، فإن هذه المقالة تبحث في إعادة التعريف بالحروف الجاوية وتطبيق طريقة Total Physical Response (TPR) في تعليم اللغة العربية.

Keywords: Bahasa Arab, huruf Jawi, TPR, generasi muda

INTRODUCTION

Language is a means of communicating thoughts, ideas, and concepts. Through this medium, ideas are conveyed from one person to another, from one place to another, and from the past to the present and recorded for the future. Arabic, like other languages, is a medium of communication. It is, however, very unique because it is the language of the Qur'an and *Sunnah*. It is the medium through which the Islamic concepts and laws is conveyed to us. It is impossible to know what Allah wants us to do without knowing and understanding Arabic. Since Islamic law deals with all aspects of life (social and individual, economic and cultural), and since the Qur'an and *Sunnah* constitute the foundation of Islamic civilization, any serious study of Islam should include the study of Arabic¹

Indonesia is the world's most populous Muslim country in the world with approximately 87.2% of the total 235 million Indonesian populations are Muslims.² Unfortunately, based on the survey conducted by the Jakarta Quran Institute in 2012, only 35% of them can read the Quran which means about 65% of them belong to the Quran illiterate.³ If we raise a further question on the percentage of Indonesian Muslim who are familiar with Arabic in terms of the four skills, it would be very small. Therefore, we need an effective method in teaching Arabic for the Indonesian Muslim so that they can be familiar with Arabic in a faster and more fun way. Besides, we have to realize that Arabic is one of UN official languages. Thus, mastering the language is a substantial economic solution for a lot of job seekers not only from Indonesia but also from other countries in the world. For example, as of 2004, an estimated 550,000 Indonesians were believed to be working in Saudi Arabia alone.⁴

Therefore, the mastery of Arabic is not only a fundamental tool to understand Islamic teaching, but it also have a positive impact on one's economy or finance because those who master the Arabic may work in rich middle-east countries like Saudi Arabia, Qatar, and so forth. Arabic has significant role in disseminating Islamic teaching and Islamic studies in Indonesia. In the past, in

¹ Islamic Revival, "The Importance of the Arabic Language", <http://islamicsystem.blogspot.co.id/2006/11/importance-of-arabic-language.html>.

² Pew Research Center, "Mapping the Global Muslim Population: A Report on the Size and Distribution of the World's Muslim Population", <https://web.archive.org/web/20091010050756/http://pewforum.org/newassets/images/reports/Muslimpopulation/Muslimpopulation.pdf>.

³ JPNN, "65-Persen-Muslim-Buta-Al-Quran", <http://www.jpnn.com/read/2013/07/07/180493/65-Per-sen-Muslim-Buta-Al-Quran>.

⁴ Rachel Silvey. "Transnational Islam: Indonesian Migrant Domestic Workers in Saudi Arabia." In *Geographies of Muslim Women: Gender, Religion, and Space*, edited by Ghazi-Walid; Nagel Falah, (Caroline: Guilford Press, 2005).

addition to using Arabic, many people use the Jawi alphabet. For example in Lombok, we could be found Islamic books written in Jawi alphabet and in Malay. Unfortunately, nowadays this Jawi alphabet is no longer taught to the younger generation. Hence, this paper is going to discuss the significance of reintroducing Jawi Alphabet to young generation by using Total Physical Response (TPR) method.

METHOD

With reference to the objective of this research, the data was collected through interview and literature study from the internet and reading references. When conducting an interview, the researchers met some people who can write and read in Jawi alphabet. The researchers also took the pictures of some Islamic references written in Jawi alphabet writing system but the language is in Malay.

In choosing an appropriate method for teaching Arabic, some L2 teaching methods from YouTube and corresponding references were compared. From such comparison, the researchers decided to use TPR for the teaching of Arabic given that TPR has the following advantages.⁵

- It is a lot of fun; students enjoy it and it can be a real stirrer in the class. It lifts the pace and the mood.
- It is very memorable. It really helps students to remember phrases or words.
- It can be used in large or small classes. It does not really matter how many students you have as long as you are prepared to take the lead, the students will follow.
- It works well with mixed-ability classes. The physical actions get across the meaning effectively so that all the students are able to understand and use the target language.
- It doesn't require a lot of preparation or materials. As long as we are clear what we want to practise (a rehearsal beforehand can help), it will not take a lot of time to get ready.

FINDINGS AND DISCUSSIONS

The importance of learning Arabic for a Muslim

Khalifa Umar bin al-Khattab (may Allah be pleased with him) once said: "Learn Arabic for it is part of your religion." There are several reasons why Umar urged

⁵ Richard Frost, "Total Physical Response," <https://www.teachingenglish.org.uk/article/total-physical-response-tpr>.

Muslim to learn Arabic. Firstly, Allah, the Almighty God, chose and singled out Arabic from amongst all the languages of the world - past, present and future - to be the vehicle for His final Revelation to the whole of humanity. This fact alone should have constituted sufficient reason for Muslims to learn Arabic. Certainly, if Allah so wished He could have revealed the Qur'an not only in any language but in every language, but as He Himself states in the Holy Qur'an: "Verily, We sent it down as an Arabic Qur'an in order that you may understand."⁶ This verse implies that Arabic has certain unique features which make it superior to all the languages of the world and which enable it to convey the subtleties and mysteries of Allah's Speech in a manner that no other language can.

Secondly, apart from the fact that Qur'an and Sunnah are in Arabic, there is the vast and rich Islamic Legacy. This is the legacy left behind by the world's greatest minds. Without Arabic we would deprive ourselves of the fruits of almost fourteen centuries of Islamic scholarship. All of this scholarship was directed at serving Islam and the Muslim *Ummah*. Numerous sciences sprung up after the advent of Islam with the principal aim of preserving and explaining the Primary Islamic Sources. These sciences are still being studied and taught up to today in Islamic institutions and circles around the world – the result is an ever expanding heritage. Had it not been for the past Muslim scholars then we would not have known Islam as we know it to today.⁷

Thirdly, the problematic nature of translations is another reason why Muslims should learn Arabic. Much of our Islamic heritage is still inaccessible to the non-Arabic speaking Muslim population and so it will continue to be so for a very long time. Translations also have their own deficiencies and shortcomings. These range from gross misinterpretation to poor quality and sub-standard translation.⁸

Evidence of Learning and Use of Arabic in the Muslim Society

The Use of Jawi Alphabet and Its History

The use of the Jawi alphabet which uses the Arabic letter was an effort to implement an Arabic-like writing system in Malay. When we hear people say the

⁶ Mukhsin Khan, "The Quran – the English Translation", <https://quran.com/12>.

⁷ Abu Abdillah, "Al-Muqaddimah-Ajurrumiyyah on the Science of Arabic Grammar," https://www.academia.edu/11291016/AL_MUQADDIMAH_AL_AJURRUMIYYAH_Translated_by_Amienollah_Abderoef.

⁸ Ideal Muslimah, "Ten Reasons Why Muslims Should Learn Arabic", <http://idealmuslimah.com/islamic-sciences/arabic/159-importance-of-arabic/1029-ten-reasons-why-muslims-should-learn-arabic>

word 'Jawi', we may be thinking that it immediately refers to one specific area in the Indonesian region, Java. This is actually incorrect as the term 'Jawi' in this context refers to the Nusantara or Archipelagic area as a whole which includes in this context present-day Malaysia, Indonesia and Southern Thailand.⁹

Jawi alphabet was one of the first alphabets that had been used to write the Malay language since the time of the Pasai Kingdom, until the time of the Sultanates of Malacca, Johor, as well as Aceh and the Sultanate of Patani in the 17th century. The evidence of the script's use was found in the Inscribed Stone (*Batu Bertulis*) of Terengganu, which was dated 1303 AD (or 702 Hijr on the Islamic calendar). The use of the Roman alphabet was first found in the late 19th century. The Jawi alphabet was the official writings of the Unfederated Malay States under the British colonialism era.¹⁰

At the early stage of Islamization, the Arabic script was taught to the people who had newly embraced Islam in the form of religious practices, such as the recitation of Quran as well as *shalat*. It is not too far-fetched to say that the Arabic script was accepted by the Malay community together with their acceptance of Islam and they only took a short time to modify the script and adapt it to suit the spoken Classical Malay – it is written from right to left and has 6 sounds not found in Arabic: *ca pa ga nga va* and *nya*. Many Arabic characters are never used as they are not pronounced in Malay language, and some letters are never joined and some joined obligatorily so.¹¹ This was the same for the acceptance of Arabic writing in Turkey, Persia and India which had taken place earlier and thus, the Jawi alphabet was then deemed as the writing of the Muslims.¹²

In the Muslim tradition, wherever in the world, including in the Malay-Indonesian world, texts occupy an important place. The major teachings of Islam are found in written texts, including the Quran and the hadiths of the Prophet. The Quranic interpretations and interpretations of the hadiths were also put into writing and became to form a multitude of texts in themselves starting with texts on interpretation, jurisprudence, Sufism, theology and other is a multitude of languages as well. All these texts came to form guidelines for a way of living for each Muslim and it is therefore apt to call the Muslim society a 'text society'.

⁹ Oman Fathurrahman, "Script as Identity Marker", <http://oman.uinjkt.ac.id/2006/11/script-as-identity-marker.html>.

¹⁰ Islamic System, "The Importance of Arabic Language." In Islamic System, 2006.

¹¹ A.H. Johns, "In the Language of the Divine: The Contribution of Arabic." In *Illuminations: The Writing Traditions of Indonesia*, edited by Ann Kumar & John H. McGlynn, (Jakarta: Lontar, 1996), 33-48.

¹² Siti Hawa Haji Salleh, *Malay Literature of the 19th Century*, (Malaysia: Institut Terjemahan Negara Malaysia Berhad, 2010).

Of course, the script (Arabic) used for these respected texts became respected itself in Muslim society.¹³

Form of Jawi Alphabet

Considering the form and the number of its characters, Jawi can be called a domesticated (adjusted) form of Arabic script for the use of writing regional languages, especially Malay. This domestication is especially related to changes here and there to adjust it to the phonological system of the local languages concerned. Jawi therefore includes all the 29 characters of the Arabic script completed with 6 additional characters so that the total number of characters, excluding the numerals, is 35.¹⁴

The addition was aimed to accommodate sounds in the local languages that are unknown in Arabic.

The twenty-nine characters of the Arabic alphabet are: ا (a), ب (b), ت (t), ث (tha), ج (j), ح (Ĥ), خ (kh), د (d), ذ (dh), ر (r), ز (z), س (s), ش (sh), ص (î), ط, (¼) ض (ð), غ, (') ع (š), ظ (gh), ف (f), ق (q), ك (k), ل (l), م (m), ن (n), و (w), هـ (h), ء ('), and ي (y). And the six characters added are: ف (v), چ (c), ع (ng), ف (p), گ (g), dan پ (ny).

This can be seen more clearly in Figure 1 with the six letters highlighted in yellow which are the addition of letters to the original Arabic alphabet. Whatever the case, regardless of how and from where the six characters originate, it is undeniable that as far as their historical development is concerned, Islam forms the most important factor as Arabic script itself is used for the Quran. It was thus parallel to the intensification of the Islamization process in the area that Jawi alphabet also experienced the top of its immense distribution.

ز	ر	ذ	د	خ	چ	ح	ج	ث	ت	ب	ا
zai	ra	dzal	dal	kha	cha	ha	jim	tha	ta	ba	alif
z	r	dz	d	kh	ch	ch	j	th	t	b	-
[z, dʒ]	[r]	[dz]	[d]	[x, k]	[h]	[ç]	[dʒ]	[s]	[t]	[b]	[∅]
ق	ف	ف	غ	غ	ع	ظ	ط	ض	ص	ش	س
qaf	pa	fa	nga	ghain	ain	dzo	tho	dhad	shad	shin	sin
q	p	f	ng	gh	'	dz	th	dh	ʃ	sh	s
[k]	[p]	[f, p]	[ŋ]	[ɣ, r]	[∅]	[z]	[t]	[z, dʒ]	[s]	[ʃ, s]	[s]
ن	ي	ء	لا	هـ	و	و	ن	م	ل	ك	ك
nya	ya	hamzah	lam alif	ha	va	wau	nun	mim	lam	gaf	kaf
ny	y		la	h	v	w	n	m	l	g	k
[ɲ]	[j]		[la]	[h]	[v]	[w]	[n]	[m]	[l]	[g]	[k]

Figure 1: Jawi Alphabet

¹³ A.H. Johns, "In the Language of the Divine: The Contribution of Arabic." In *Illuminations: The Writing Traditions of Indonesia*, edited by Ann Kumar & John H. McGlynn, (Jakarta: Lontar, 1996), 33-48.

¹⁴ Kang Kyoung Seock, *Perkembangan Tulisan Jawi Dalam Masyarakat Melayu*, (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1990).

The sultans in the region, who often considered themselves to be defenders of Islam if not the shadow of God on earth (*zillullah fil ardh*) were also instrumental in the acceleration of the socialization of the Jawi alphabet. The Sultan of Bima, for instance, ordered in 1055/1645 that the palace chronicle be written ‘using Malay with a script condoned by Allah the Highest’.¹⁵

Some examples on how Malay/Indonesian words are written in Jawi alphabet are shown in Figures 2 and 3.^{16 17}

Jawi Letter	Examples of use in a word
ا	Api اڤي
ب	Batu باڤو
ت	Titi تي تي
ث	Selasa سلسا
ج	Jari جاري
ح	Khusus كحسوس
خ	Hidup حيدوف
د	Dadu دادو
ذ	Zat ذات
ر	Ratu راتو
ز	Zirapah زي رافه
س	Satu ساتو
ش	Syling شيلينڠ
ص	Sabar صابر
ض	Wudhu ووضو

Figure 2: Examples of using Jawi letters in in words



Figure 3: An example of using Jawi letters in the public place

¹⁵ Henri Chambert-Loir & Oman Fathurahman, *Khazanah Naskah: Panduan Koleksi Naskah-Naskah Indonesia Se-Dunia*, (Jakarta: Ecole française d'Extrême-Orient in collaboration with Yayasan Obor Indonesia, 1999).

¹⁶ Aini, et.al. "Perangkat Lunak Bantu Mengenal Huruf Arab Melayu Ke Bentuk Huruf Latin Bahasa Indonesia." *Jurnal Ilmiah MATRIK* Volume 8, No. 3, 2006, 317-334.

¹⁷ "Script as Identity Marker", <http://oman.uinjkt.ac.id/2006/11/script-as-identity-marker.html>.

Field Findings

The researchers met and interviewed some people who can read Jawi alphabet well. Based on the interview, it was found that learning to read Jawi alphabet is much easier than that of learning to read Arabic, especially those books written by Arabic writers. Some of the people (*nahwu*) at all. In order to understand the Jawi alphabet, someone does not need to understand who are capable of reading the Jawi alphabet well do not understand the Arabic grammar the Arabic grammar, because the language used is actually Malay or old Indonesian language.

Below are some the people who are able to read and write the Jawi alphabet very well:

- (1) Hj. Khaeriyah. She is now 57 years old and lives in Sekarbela. She learnt the Jawi alphabet from her teacher (*ustadz*) who taught her and her friends how to pray in accordance with the Quran and Sunnah. The teacher used references that were written in Jawi alphabet. She showed some of the references that she has at hand. Her teacher asked her to read the reference in turn. For her, it took only three months to be able to read the Jawi alphabet. However, she admitted that she cannot write it well.
- (2) Hj. Hafsah. She is 60 years old now and lives in Karang Pule. She learnt Jawi alphabet also when she learnt to pray from her teacher (*ustadz*) when she was 14 years old. Most of the teachers at that time had references written in Jawi as shown above. It took only about two months for her to be able to read the Jawi alphabet.

Below are several samples and brief descriptions of Islamic books written in Jawi:

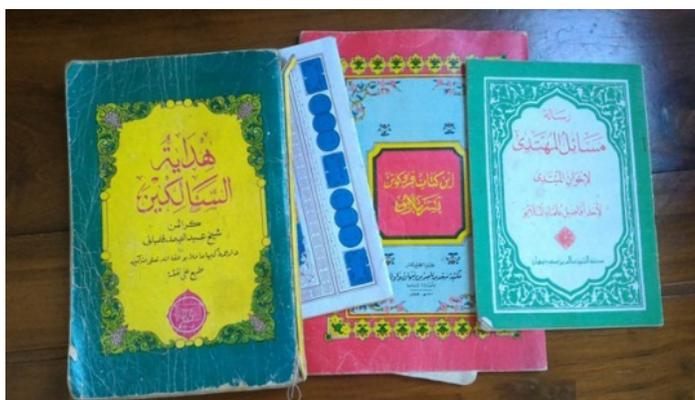


Figure 4: Books in Jawi Script (Hj. Hafsah's private collection)

1. ***Hidayatus Salikin (Life Destination)***. It was written by Syaikh Abdussamad Al-Falimbani. This is very famous Islamic book written in Jawi and in Malay. It tells about guidance for those who want to improve his/her relation with Allah, the Almighty God.¹⁸
2. ***Perhiasan Bagus Bagi Anak Perempuan (A good guide for girls)***. It was written in around 1312 Hijr or 1890 by Syaikh Usman bin Abdullah bin 'Aqil bin Yahya Alwi. The book tells about golden advices for women in life.¹⁹
3. ***Perukunan Melayu Besar (A complete collection of Supplication)***. This was written by Syaikh Muhammad Arsyad Al-Banjari and contains the collection of supplications and its respective advantage when it is implemented.²⁰

Teaching and Learning Arabic in Indonesia

The Arabic has become one of mandatory subjects taught in schools that are under the control of Ministry of Religious Affairs (Kementerian Agama). It is usually taught and implemented more intensively in *Pondok Pesantren* (Islamic Boarding School). *Pondok Pesantren* has a long history on the development of teaching and learning Arabic in Indonesia.

In the public eyes, *Pondok Pesantrens* are well known to have produced graduates who at least understand Arabic, because most of their references in the daily teaching and learning are in Arabic. Besides, students are usually obliged to practice Arabic every day in the boarding school system. Therefore, it is not surprising that almost all students who are accepted in the middle-east universities graduated from *Pondok Pesantren*.

The above was one of evidence that the Arabic taught in *Pondok Pesantren* in Indonesia meets the standard established by middle-east countries whose language is Arabic. According to Mi'raj Islamic News Agency, in 2014 alone there were 26 Indonesian students who graduated cum laude from Al Azhar University-Egypt. The only doctoral graduate in the year was Dr Lukmanul Hakim Darmawan, who comes from West Nusa Tenggara.²¹

¹⁸ Syaikh 'Abd al-Şamad Al-Falimbānī, *Hidāyah Al-Sālikīn*, (Pulau Pinang: Maktabah wa Maktabah Dār al-Ma'ārif, 1935).

¹⁹ Syekh Usman bin Abdullah bin 'Aqil bin Yahya Alwi, *Perhiasan Bagus Bagi Anak Perempuan*, (Surabaya: Maktabah Muhammad Bin Ahmad Nabhan, t.t.).

²⁰ Syaikh Muhammad Arsyad Al-Banjari, *Perukunan Melayu Besar*, (Surabaya: Maktabah Muhammad Bin Ahmad Nabhan, 1989).

²¹ MINA. "Sebanyak-26-Mahasiswa-Indonesia-Lulus-Cumlaude-Di-Alazhar-Mesir", http://www.miraj_news.com/id/sebanyak-26-mahasiswa-indonesia-lulus-cumlaude-di-alazhar-mesir-termasuk-daftar-namanya/53_667.

Language Planning on Arabic for Moslems in Indonesia Revitalizing Jawi Alphabet

To revive a writing system for a language is the domain of language planning in the linguistics discussion. Language planning may be defined as deliberate, institutionally organized attempts to affect the linguistic or sociolinguistic status or development of language.²²

The Jawi alphabet should be revived and promoted among the young generation, lest it be forgotten and diminished with the advent of the digital age. The researchers would propose three approaches that may be considered in order to revitalize the use of Jawi alphabet:

1. Formal Approach Project

Formal approach means Jawi alphabet should be taught formally in school, for example it is taught to the fourth grade of Elementary School students. Formal approach project refers to government policy in implementing certain program in school. In this case, we have to approach the related government agency that is responsible for implementing a curriculum in school so that the teaching of Jawi alphabet can be included as one of local contents taught in school. The materials should be planned and developed properly in order to meet students' need.

2. Informal Approach Project

Informal Approach means Jawi alphabet needs to be taught at home and in the community; for example informal classes are held in the mosque both for children and adult. If formal approach suggests the teaching of Jawi alphabet be done in school, the non-formal approach aims to strengthen the teaching of Jawi alphabet at home and community bases in order to optimize the teaching outcomes. The synergy between teaching Jawi alphabet at school and community can boost students' understanding as well as increase revitalization of Jawi alphabet.

3. Digital Approach Project

Today is a digital era. A lot of software for learning a language can be installed for free from the internet. Those who use android phones can install Jawi alphabet software for free. There are several programs offered that can be chosen from Google Play. The program can be used to practice Jawi alphabet individually. This invaluable Malay-Indonesian heritage

²² Moshe Nahir, *Language Planning Goal: A Classification*, <https://www.scribd.com/doc/297090250/26-doc>.

should remain relevant in the 21st century and not only important for students in religious schools.

Implementing Total Physical Response Method in Teaching Arabic and Jawi Alphabet to Young Generation

As so far, the teaching of Arabic has been conducted in traditional manner, it is now the time to use modern method in teaching Arabic. We would suggest using the Total Physical Response (TPR) method. This method was developed in the mid of 1960s by Thomas Asher, a professor of psychology at San Jose State University, California. It was advocated for beginners' courses only, and later on they added activities and techniques from other methods. The development of production after listening comprehension is its aim, also the association of language with action and the reduction of stress in language learning. It tries to replicate typical features of L1 acquisition. Its main characteristics are:

1. The learners performance of physical actions is the response to the teacher's commands in TL.
2. It is for introductory phases in 2nd language learning.²³

Asher²⁴ claims that "most of the grammatical structures of the target language and hundreds of vocabulary items can be learnt from the skillful use of the imperative by the instructor". The idea of Asher is that memory will be enhanced by motor activity with the result that language will be more easily remembered and accessed. TPR require initial attention to Language Approaches and Methods 18 meaning rather than to the form items, that is to say that grammar is thus taught inductively. He suggested that a fixed number of items must be taught to students in order to be acquired without forgetting the role of the size of the group and the stage of training.

For example, in an English classroom of beginners, the teacher orders his students to stand up, walk to the wall, this is a book, etc., and then the complex orders are given. Here, the students are introduced to whole sentences in context. The teacher explains the meaning of the words and sentences by pointing to the object and by acting on the commands for all to see. As a result, he can easily learn around 25 items in an hour with a variety of structures; however, with vocabulary the number could be tighter.²⁵

²³ P. Davies and E. Pearse, *Success in English Teaching*, (Oxford: Oxford University Press, 2000).

²⁴ J. Richards and T. Rodgers, *Approaches and Methods in Language Teaching*, (Cambridge: Cambridge University Press, 2001).

²⁵ *Ibid.*

The procedure above can be applied in teaching Arabic where the instructor needs to prepare some vocabulary items to be used in teaching and learning. Thus, it can be predicted that the students will find such teaching and learning of Arabic as fun activities. By using TPR method, students will enjoy in learning Arabic. In this context, TPR method is also able to be applied in teaching and reintroducing Jawi alphabet to young generation.

CONCLUSION

The teaching of Jawi alphabet to young generation may enrich the skills of students in using Jawi alphabet. The Jawi alphabet is part of Indonesian Islamic tradition and, in fact, it is easy to learn and use. It takes only one or two months to master the alphabet use. Mastering Jawi alphabet is an effective means for socialization of Islamic texts written in Arabic. One of enjoyable method to reintroduce Jawi alphabet (and also teach Arabic) to young learners is by using TPR method.

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