

THE ACCOUNTABILITY OF ARABIC LANGUAGE PROGRAMME TO THE SOCIAL NEEDS: A CASE STUDY

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Introduction

This paper aims at demonstrating how the absence of a systematic approach to the designing of a language programme, Arabic in particular, has led a programme into its fundamental problem of accountability. That is to say that the absence of such an approach has produced a language programme which is not accountable to the social needs, and a programme whose components: goal, objectives, syllabus, teaching methodology and evaluation and assessment, are not accountable to one another.

To achieve this aim, this paper discusses the issue under five headings. Firstly, *The Role and the Status of Arabic in Malaysia* which presents a general description of the role and the status of Arabic in Malaysian society and in Malaysian educational system. Secondly, *The Needs for Arabic in the Faculty of Islamic Studies* which describes the results of a needs analysis carried out in the faculty. Thirdly, *The Arabic Programme in the Faculty of Islamic Studies: Goal, Objectives, Syllabus and Teaching Methodology* which discusses in detail the components of the Arabic programme in the Faculty. Forthly, *The Programme Contributions and Attainments* which presents views and opinions of the learners and the teachers of the faculty regarding the achievement of the programme. Finally, *The Accountability of the Programme* which evaluates the programme based on the discussions under the previous headings.

The discussions in this paper are based on data and findings from a research conducted upon the Arabic programme in the Faculty of Islamic Studies in the National University of Malaysia in 1991 (Ismail 1993). Thus, the statements regarding the programme, especially those under the third, the forth and the fifth headings of this paper, are somehow invalid for the programme, since some changes have been made to the programme. However, the statements regarding the role and the status of Arabic in Malaysia and the needs for Arabic in the Faculty are still applicable since there are no significant changes in the Malaysian language situation and no significant changes have been made upon the curriculum of the faculty.

Despite these, the discussions in this paper could highlight some fundamental problems facing most of the traditional Arabic programmes in many Muslim countries, which are designed on the basis of the traditional teachers' experience, and are left without any proper evaluation.

1. The Role and the Status of Arabic in Malaysia

The role and the status of Arabic in Malaysia can be succinctly described as follows:

Firstly, the role of Arabic in Malaysia is confined within Malay society only. In Malay society, Arabic serves as an important language for carrying out religious purposes such as reciting the Qur'an and Hadith and understanding Islamic teaching. Although Islamic teaching can be acquired through the Malay language, the recent resurgence of Islamic awareness among members of Malay society, particularly educated Malays, has increased the demand for learning Arabic. This is due to their belief that the essence of Islamic teaching can only be obtained by means of Arabic. Furthermore, Arabic is regarded as a sacred language within Malay society.

Secondly, the role of Arabic as a medium of national and international communication hardly exists in Malaysia. Similarly, the need for Arabic in the national labour market is restricted to serving Islamic affairs of the Malay community only.

Thirdly, in the Malaysian educational system, Arabic is a component of Islamic religious education. In government boarding schools, primary schools, since 1996, and language centres at universities and colleges, Arabic is an elective subject and taught for absolute beginners only. In Arabic and religious schools and Islamic faculty, academy and university, Arabic is a compulsory subject. Apart from being a compulsory subject, Arabic is also used as a medium of instruction in teaching Islamic disciplines, particularly at high secondary and university levels.

Finally, the role and the status of Arabic in Malaysia suggest that developing Arabic reading skills is highly needed by Malay society. The need for developing other Arabic skills is relevant only to the requirements for studying Islamic disciplines at religious schools and universities.

2. The Needs for Arabic in the Faculty of Islamic Studies

The needs for Arabic in relation to Arabic and religious studies in the Faculty of Islamic Studies can be outlined as follows:

- 1 — Arabic is one of the most important languages used in the teaching and learning of Arabic and religious courses in the Faculty of Islamic Studies. In comparison with the other main languages (i.e. Malay and English), Arabic is "equally important" as Malay and "more important" than English for the majority of teachers. Moreover, the number of teachers who consider Arabic as "more important" than Malay is more than the number of those who consider Malay as "more important" than Arabic (Appendix: Tables 1 and 2).
- 2 — The amount of Arabic required in the teaching and learning of Departmental, Faculty and Complementary Courses is very significant. The number of

teachers who describe the Arabic requirement of 51 % or more is greater than the number of those who describe the Arabic requirement of 26 % to 50 % and the number of those who describe the Arabic requirement of 25 % or less. Moreover, the number of those who describe the Arabic requirement of 26 % to 50 % is greater than the number of those who describe the Arabic requirement as 25 % or less (Appendix: Table 3).

- 3 — The teaching and learning of Arabic and religious courses in the Faculty requires students to carry out reading, listening, speaking and writing activities in Arabic. However, reading is found to be the most important activity of all. Listening, which is far less important than reading, is second in importance, while writing and speaking are the least important of all (Appendix: Table 4).
- 4 — According to teachers' opinions, the actual proportions of each individual Arabic skill required in the teaching and learning of Arabic and religious courses in the Faculty are far less than what they wish their students to have (Appendix: Table 5).
- 5 — In reading, students are required to read Arabic references, textbooks, notes, articles, magazines and newspapers. Most of the teachers require their students to read references and textbooks, many of them require their students to read notes, and only some of them require their students to read the rest. Despite the actual requirements, the majority of teachers, however, responded that reading these materials is "important" in their courses (Appendix: Table 6).
- 6 — In writing, students are required to write examinations' answers, notes, articles and reports in Arabic. Writing examinations' answers is the most important, writing notes is second in importance, while writing reports is the least important of all. The majority of the teachers who require their students to write in Arabic say that they "frequently" require their students to write in Arabic and that writing in Arabic is "important" in undertaking their courses (Appendix: Tables 7, 8 and 9).
- 7 — In listening, students are required to listen to lectures and tutorials in Arabic. Although the majority of the teachers "seldom" use Arabic in their lectures and tutorials, the number of those who "frequently" speak Arabic in their lectures and tutorials, in particular, is significantly high. Moreover, despite the actual listening requirements, most teachers agree that it is important for their students to listen to Arabic from their lecturers, tutors, and friends and colleagues during their course of studies in the Faculty (Appendix: Tables 10 and 11).
- 8 — Most of the teachers believe that students "seldom" use Arabic in their communication with their Arabic and religious teachers, and they never use it when they speak to their friends and colleagues (Appendix: Table 12).

3. The Arabic Programme in the Faculty of Islamic Studies: Goal, Objectives, Syllabus and Teaching Methodology

The description of the goal and objectives, the syllabus content and the teaching methodologies of the programme can be summarized as follows:

1 — The goal of the Arabic programme in the Faculty is to enable students to read and comprehend Islamic classical sources written in Arabic. This goal is pursued by different sets of objectives which are spread through the content of seven Arabic courses.

2 — There are three main objectives pursued by seven Arabic courses. These are (1) to impart grammatical, morphological and rhetorical knowledge to the learners, (2) to expose the learners to, mostly, classical and also modern Arabic texts from various types of Islamic disciplines, and (3) to teach the four language skills of speaking, reading, listening and writing.

The organization of the first and the second objectives within one and in different courses does not reflect different levels of objectives or courses. The organization of the third objective above reflects different levels and also different focuses of the objectives and courses.

The objectives of the different skills set for Arabic I are lower in standard than those which are set for Arabic II. The set of objectives in Arabic I emphasizes speaking and writing more than reading and listening, while the set of objectives in Arabic II emphasizes on reading more than other skills.

3— The statement of objectives of different courses are made in terms of teachers' behavior, content or subject and learner behavior. The statement of objectives for the study of Arabic rules and the study of Arabic texts are made in terms of teachers' behavior and content. The statements of objectives for teaching skills are made in terms of learners' behaviours.

The objectives which are stated in terms of teachers' behaviour and language content do not make any reference to what learners should be able to do after following the course. In contrast, the objectives which are made in terms of learners' behaviour do indicate the learners' target behaviours. However, the conditions in which learners are to perform are not stated in the statements, while the definition of standards of behaviours in the statement are very general.

4 — Similar to the objectives, there are three main types of contents: the content for teaching rules, the content for teaching texts and the content for teaching skills.

The content for rules, namely grammar, morphology and rhetoric, are selected from topics which are normally found in Arabic grammar, morphology and rhetoric books. The selection of these types of contents seems to be based on the course designer's personal taste. Furthermore, the

organization of the selected rules within one and in different courses does not reflect different levels or standards of rules but simply follows the way in which such rules are ordered in Arabic grammar, morphology and rhetoric books.

The contents for teaching texts are also selected and organized according to the course designer's individual taste. Thus, different texts and courses indicate only the differences in content but not in standard or level of texts or courses. The content for teaching skills is selected and organized on the basis of what has been introduced in the earlier books of *al-ʿarabiyya li-n-nāṣiʿīn* and also on the basis of the complexity of the selected content. Thus, the content for teaching skills which is given in Arabic I are lower in standard in comparison with the content given in Arabic II.

- 5 — The available teaching documents suggest that the teaching of Arabic in the programme follows the Grammar-Translation Method and also an eclectic Approach. Grammar-Translation Method is used in the teaching of rules, namely, grammar, morphology and rhetoric, and also in the teaching of texts, while an eclectic Approach is used in teaching the four skills.

The relevant materials for teaching rules and texts suggest that rules and texts should be taught explicitly and deductively. Thus, rules are to be taught by means of definitions, isolated examples and direct explanations, and texts are to be taught by direct explanation, including translation. Hence, the focuses of teaching rules are terminologies and language analysis and the focuses of teaching texts are text comprehension and translation. In addition, the teaching of texts by non-Arabic teachers in the Faculty was also carried out by means of a traditional Arabic teaching method, which focuses on vowelling the texts and analyzing Arabic pronouns in the texts.

As for the teaching of skills, the materials used in teaching these skills suggest the use of various techniques and procedures. The techniques and procedures dictated by these materials are a mixture of techniques and procedures derived mainly from various types of structural methods, namely, the Reading Method, the Audio-Lingual Method, the Direct Method, and also the Grammar-Translation Method.

- 6 — Despite the stated goal of the programme, the document analysis of the programme's objectives, the syllabuses' content and the teaching methodologies demonstrates that the programme is projected towards many divergent aims and goals. The materials used in the programme aim mainly at imparting students with knowledge about rules and about various religious and Arabic subjects rather than focusing on developing students' skills in reading Arabic texts. Moreover, irrespective of the stated goal, other Arabic skills, listening, writing and, particularly, speaking, are also emphasized in Arabic I and II.

4. The Programme Contributions and Attainments

The extent of the achievements of the Arabic programme in the Faculty of Islamic Studies can be summarized as follows:

- 1 — The contributions of the programme to the standard of reading, writing, listening and speaking Arabic of the majority of students is little and insignificant (Appendix: Tables 13, 14, 15, 16 and 17).
- 2 — The number of students who describe the contribution of the programme to their standards of Arabic in reading, writing, listening, and speaking as very little is far greater than the number of those who described it as much (*ibid.*).
- 3 — The majority of students and teachers believe that the Arabic programme in the Faculty is less successful in achieving its own stated goal (Appendix: Table 18).
- 4 — A significant number of students and teachers believe that the programme is unsuccessful in achieving its goal. The number of those who believe that the programme is successful is insignificant (*ibid.*).

5. The Accountability of the Programme

Based on the results and discussions presented above, some important conclusions can be made concerning the Arabic programme in the Faculty of Islamic Studies.

In the first place, it is found that there is a great mismatch between the specification of end and the prescription of means for the Arabic programme in the Faculty of Islamic Studies. In other words, the specified goal of the programme have been pursued by divergent means, manifested in the teaching syllabuses, teaching material and teaching methodologies used in the programme.

To illustrate the point made above, the stated goal of the programme is to equip students with an Arabic reading ability that enables them to read Arabic and original religious sources. However, it is found that many of the objectives which are set for the programme project towards teaching and learning Arabic rules. Thus, the main content of Arabic courses offered by the Faculty is Arabic rules, most of the teaching materials used in the Faculty are Arabic grammar, morphology and rhetoric books, which contain nothing but rules and the teaching methodologies adopted by most teachers in the Faculty induce students towards learning rules.

Furthermore, it is also found that the teaching of Arabic rules, as practiced by most Arabic teachers has in the Faculty been projected towards a divergent aim. That is to say that, instead of teaching rules as means to acquire Arabic and to interact in Arabic, most Arabic teachers teach them as an end in itself. Thus, the main objective of most of these teachers in teaching Arabic rules is to impart the knowledge of Arabic rules to students and to ensure that the students are able to produce these rules successfully at the end of the course. In other words, students are not so much

expected to use or to exploit their knowledge of rules in their communication, but to demonstrate their ability to understand and to memorize the rules.

In addition to Arabic rules, however, there are some objectives which are set for developing reading abilities in Arabic. Nevertheless, apart from intensive and extensive reading in Arabic II, it is found that the teaching of reading, as practiced by most Arabic teachers, has in the Faculty been led into wrong directions. On the one hand, it is found that the main objective of most teachers in teaching Arabic texts was the students' comprehension of the given texts, and their ability to give the correct answers for the given comprehension questions which accompanied the texts. On the other hand, it is found that the texts themselves were the main target of the teaching and learning, thus, the teaching did not go beyond the completion of the texts.

Furthermore, it is also found that many teachers, particularly those who teach Arabic VI and VII, concentrated on teaching Arabic grammar morphology and parsing while teaching Arabic texts. To sum up, it can be concluded that the teaching of reading in the Faculty focused, not so much on developing Arabic reading abilities, but more on the students' comprehension of the given texts, the students' ability to provide correct answers for the given comprehension questions, and the students' ability to explain and to analyze rules contained in the given texts.

Another important conclusion regarding the Arabic programme in the Faculty concerns the question of the compatibility of the programme with the needs for Arabic in Malaysia and the needs for Arabic in the Faculty of Islamic Studies itself. Based on the discussion of *The Roles and the Status of Arabic in Malaysia* and the results of the data obtained by means of teachers' questionnaires, it is found that reading is the most important Arabic skill required in order to serve religious purposes in Malaysia, and also in order to pursue Arabic and Religious Studies in the Faculty. In addition, it is also found that Arabic and Religious Studies in the Faculty also require the Faculty students to carry out, in order of importance, listening, writing and speaking activities in Arabic.

Thus, based on the needs for Arabic in Malaysia and the needs for Arabic in the Faculty of Islamic Studies, the Arabic programme in the Faculty should be aimed at developing all four Arabic skills in the learners. Furthermore, based on the relative importance of these skills in Malaysia and in the Faculty, the programme should focus, firstly, on developing reading skills, followed by other Arabic skills, namely, listening, writing and speaking, respectively.

In spite of this, however, as already explained above, the Arabic programme in the Faculty focuses on the teaching and learning of Arabic rules, above the teaching and learning of Arabic skills. It is found that only Arabic I and II have been focused on teaching Arabic skills. Nevertheless, Arabic I emphasizes more on speaking and writing. Thus, it is clear that there is no compatibility between the Arabic

programme in the Faculty and between the needs for Arabic in Malaysia and in the Faculty itself.

In addition to the problems of mismatch and compatibility, described above, it is also found that the Arabic programme in the Faculty has been designed as based entirely on the learning and teaching experiences of the traditional Arabic lecturers and teachers. Thus, the outcome is a language programme whose major components do not comply with principles of SL programme design.

To elaborate on this point, firstly, it is found that the specification of the goal of the programme was not made on the basis of a careful analysis of needs for Arabic in Malaysia and in the Faculty. Secondly, the prescription of many objectives of the programme was made on the basis of the false belief which equate second language learning with learning SL rules only. Furthermore, most of the objectives of the programme were stated ambiguously in terms of teacher behaviour and language content. Some of the objectives of the programme which are stated in terms of learner behaviour do not completely comply with conditions for designing objectives in such a term.

Thirdly, the selection and the organization of the content of most programme syllabuses were not made on the basis of acceptable criteria but on the basis of the syllabus designers' personal taste, and on the basis of how the language content is organized in Arabic grammar, morphology and rhetoric books. Thus, the organization of the selected content between different courses and within one Arabic course does not reflect different levels or standards of Arabic between courses and within one particular course. With the exception of skills content in Arabic I and II, this circumstance applies to all types of the syllabus content and to all Arabic courses offered by the Faculty.

Forthly, due to the objectives set for the programme, and also to the lack of appropriate teaching materials in Malaysia, the programme relies mostly on Arabic grammar, morphology, and rhetoric books in teaching and learning Arabic in the Faculty. It is obvious that these types of books is not designed for teaching and learning of Arabic as means of communication, but for teaching and learning the system of Arabic. In addition, the teaching materials used for teaching and learning Arabic texts in the Faculty are also not suitable for the purpose of teaching reading in Arabic. Apart from comprehension questions, these materials do not contain any procedures and activities which could lead to developing Arabic reading skills in the learners.

Fifthly, due to the objectives set for the programme, the materials used in the programme, and particularly to the untrained teachers, it is found that most teachers in the programme predominantly focused on presentation in their teaching. Thus, language practice and production were neglected by most of them. In relation to this, it is also found that most teachers concentrated only on conscious teaching and

learning. Hence, the teaching was carried out deductively and explicitly by means of direct explanation and translation.

Finally, it is also found that the examination system adopted in the programme was based mainly on assessing the students' mastery of Arabic rather than assessing the students' proficiency in Arabic. In assessing the students' mastery of Arabic rules, it is found that students were normally asked to give definitions of rules, to explain these definitions by means of direct explanations and by producing isolated examples, and to do the parsing for the given phrases or sentences. In relation to texts studies, students were normally asked to vowel the text, to translate the text into Malay, to answer the comprehension questions and to give the parsing for phrases and sentences selected from the given text. Furthermore, the text and the questions asked from students to answer in their examination were normally based on texts and questions previously learned in the classroom. In summary, it is observed that most students could successfully answer most of their examination questions by relying largely on their memory.

Clearly, the problems described in the conclusions about the Arabic programme above have immensely affected the product, the contribution and the success of the programme in question. Based on the results obtained from teacher and learner questionnaires, it is found that the majority of students as well as teachers described the programme as "less successful" in achieving its goal. A very significant number of them described it as "unsuccessful", while the number of them who described it as "successful" is very insignificant. Regarding the contribution of the programme, it is found that the majority of students described the contribution of the programme to their standard of reading, writing, listening and speaking in Arabic as "little". Moreover, the number of students who described it as "very little" is far greater than the number of those who described it as "much".

Thus, based on the results concerning the success, the contribution and the product of the Arabic programme, it is undoubtedly clear that the Arabic programme in the Faculty of Islamic Studies has failed to produce satisfactory outcomes. In fact, it is very difficult even to find the ground on which the justification for the continuation of the present conditions of the programme can be made.

In conclusion, these findings show that the Arabic programme in the Faculty of Islamic Studies suffers from three major flaws. Firstly, the internal inconsistency between the major components of the programme. Secondly, the incompatibility of the programme with the needs for Arabic in Malaysia and in the Faculty of Islamic Studies. Finally, the incompatibility of the programme with principles in SL and FL syllabus design. Considering these, it is very unlikely that the programme would be able to improve the quality of its product without making a fresh revision or major changes upon its components.

APPENDIX

The needs for Arabic in the Faculty of Islamic Studies

Table 1: The importance of Arabic compared to Malay

Types of courses	MI		EI		LI		NI	
	freq.	%	freq.	%	freq.	%	freq.	%
Departmental	14	32.5	22	51.2	7	16.3	0	0
Faculty	9	34.6	11	42.3	6	23.1	0	0
Complementary	5	26.3	9	47.4	5	26.3	0	0
Total	28	93.4	42	140.9	18	65.7	0	0
Averages	9.3	31.1	14	46.96	6	21.9	0	0

MI = more important

EI = equelly important

LE = less important

NI = not important

freq. = frequency

Table 2: The importance of Arabic compared to English

Types of courses	MI		EI		LI		NI	
	freq.	%	freq.	%	freq.	%	freq.	%
Departmental	21	47.7	20	45.5	3	6.8	0	0
Faculty	17	65.4	9	34.6	0	0	0	0
Complementary	11	57.9	8	42.1	0	0	0	0
Total	49	171	37	122.2	3	6.8	0	0
Averages	16.3	57	12.3	40.7	3	2.26	0	0

MI = more important

EI = equelly important

LE = less important

NI = not important

freq. = frequency

Table 3: The Arabic requirement in the teaching of Arabic and religious courses

Types of courses	0-25 %		26-50 %		51-75 %		76-100 %	
	freq.	%	freq.	%	freq.	%	freq.	%
Departmental	5	11.4	19	43.1	9	20.5	11	25
Faculty	3	11.5	9	34.6	8	30.8	6	23.1
Complementary	5	26.3	5	26.3	4	21.1	5	26.3
Total	13	49.2	33	104	21	72.4	22	74.4
Averages	4.3	16.4	11	34.7	7	24.1	7.3	24.8

freq. = frequency

Table 4: The actual requirements of skills in Arabic and religious courses

Types of courses	Reading %		Writing %		Listening %		Speaking %	
	0-25	51-100	0-25	51-100	0-25	51-100	0-25	51-100
Departmental	6.8	79.6	56.8	27.1	54.5	25	63.6	20.5
Faculty	7.7	80.8	53.9	23.1	38.5	34.6	50	34.6
Complementary	15.8	73.6	73.7	10.6	63.2	26.3	63.2	10.5
Total %	30.3	234	184.4	60.9	156.2	85.9	176.8	65.6
Averages %	10.1	78	61.5	20.3	52.1	28.6	58.9	21.9

Table 5: Teachers' opinions about the requirements of skills in Arabic and religious courses

Types of courses	Reading %		Writing %		Listening %		Speaking %	
	0-25	51-100	0-25	51-100	0-25	51-100	0-25	51-100
Departmental	2.3	86.3	6	47.8	15.9	50	18.2	40.9
Faculty	0	92.3	3.8	57.7	7.7	61.5	11.5	53.9
Complementary	5.3	73.7	21	31.6	15.8	46.8	21	26.4
Total %	7.6	251.9	30.8	137.1	39.4	158.3	50.7	121.2
Averages %	2.5	83.9	10.3	45.7	13.1	52.8	16.9	40.4

Table 6: The importance of reading Arabic materials

Arabic materials	VI		I		LI		NI	
	freq.	%	freq.	%	freq.	%	freq.	%
References	33	68.8	13	27.1	2	4.2	0	0
Textbooks	31	64.6	12	25	5	10.4	0	0
Notes	10	20.8	16	33.3	22	45.8	0	0
Articles	3	6.3	18	37.5	27	56.3	0	0
Magazines	12	25	35	72.9	0	0	1	2.1
Newspapers	13	27.1	33	68.7	2	4.2	0	0
Total	102	212.6	127	264.5	58	102.9	1	2.1
Averages	17	35.4	21.1	44.08	9.6	17	0.16	0.35

VI = very important
freq. = frequency

I = important

LI = less important

NI = not important

Table 7: Types of Arabic writing (1)

Types of writing	Agree		Disagree	
	frequency	%	frequency	%
E.A.	21	43.8	27	56.3
Notes	11	22.9	37	77.1
Articles	7	14.6	41	85.4
Reports	2	4.2	46	95.8
Total	41	85.5	151	314.6
Averages	10.3	21.3	37.8	78.7

E.A. = examination's answers

Table 8: Types of Arabic writing (2)

Types of writing	VF		F		S		VS	
	freq.	%	freq.	%	freq.	%	freq.	%
E.A.	7	33.3	8	38.1	6	28.6	0	0
Notes	8	72.7	2	18.2	1	9.1	0	0
Articles	1	14.3	4	57.1	1	14.3	1	14.3
Reports	0	0	0	0	2	100	0	0
Total	16	120.3	14	113.4	10	152	1	14.3
Averages	4	30.1	3.5	28.3	2.5	38	0.25	3.6

VF = very frequent F = frequent S = seldom VS = very seldom
 E.A. = examination's answers

Table 9: Types of Arabic writing (3)

Types of writing	VI		I		LI		NI	
	freq.	%	freq.	%	freq.	%	freq.	%
E.A.	12	57.1	7	33.3	2	9.5	0	0
Notes	1	9.1	8	72.7	2	18.2	0	0
Articles	2	28.6	4	57.1	1	14.3	0	0
Reports	0	0	0	0	2	100	0	0
Total	15	94.8	19	163.1	7	142	0	0
Averages	3.8	23.7	4.8	40.8	1.8	35.5	0	0

VI = very important I = important LI = less important NI = not important
 freq. = frequency E.A. = examination's answers

Table 10: Teacher's use of Arabic in their speak

Places	VF		F		S		VS	
	freq.	%	freq.	%	freq.	%	freq.	%
Lecture halls	8	16.7	6	12.5	32	66.7	2	4.1
Tutorial rooms	9	18.8	11	22.9	27	56.2	1	2.1
Total	17	35.5	17	35.4	59	122.9	3	6.2
Averages	8.5	17.8	8.5	17.7	29.5	61.5	1.5	3.1

VF = very frequent F = frequent S = Seldom VS = very seldom

Table 11: The importance of some listening inputs

Listening inputs	VI		I		LI		NI	
	freq.	%	freq.	%	freq.	%	freq.	%
Lectures	23	47.9	20	41.7	3	6.2	2	4.2
Tutorials	21	43.8	24	50	2	4.2	1	2
Students' talks	17	35.4	22	45.8	7	14.6	2	4.2
Total	61	127.1	66	137.5	12	25	5	10.4
Averages	20.3	42.4	22	45.8	4	8.3	1.7	3.5

VI = very important

I = important

LI = less important

NI = not important

freq. = frequency

Table 12: Students' use of Arabic in their communication

Parties	VF		F		S		N		Missing values
	freq.	%	freq.	%	freq.	%	freq.	%	
AT	1	2.2	9	19.6	33	71.7	3	6.5	2
RT	0	0	1	2.1	31	65.9	15	31.9	1
F.I.C	0	0	0	0	23	48.9	24	51.1	1
F.O.C	0	0	0	0	22	46.8	25	53.2	1
SG	0	0	2	4.2	22	46.8	23	48.9	1

VF = very frequent

F = frequent

S = seldom

N = never

AT = Arabic teachers

RT = religious

SG = students groups

F.I.C. = friends in the classrooms

F.O.C. = friends outside the classrooms

The programmes' contributions and attainments

Table 13: The contribution of the programme to students' standards in Arabic

Arabic skills	so much		much		little		very little		none	
	freq	%	freq	%	freq	%	freq	%	freq	%
Reading	12	2.4	133	26.7	266	53.3	86	17.2	2	0.4
Writing	7	1.4	105	21	213	42.6	150	30	25	5
Listening	11	2.2	125	25.1	276	55.3	78	15.6	9	1.8
Speaking	3	0.6	62	12.5	214	43.1	166	33.4	52	10.5

Table 14: Contribution in reading by years of study

Years of study	so much		much		little		very little		none	
	freq	%	freq	%	freq	%	freq	%	freq	%
First	3	3	31	31	47	47	19	19	0	0
Second	1	0.9	19	17.6	55	50.9	32	26.9	1	0.9
Third	7	5	47	33.3	75	53.2	12	8.5	0	0
Fourth	1	0.7	36	24	89	59.3	23	15.3	1	0.7

Table 15: Contribution in writing by years of study

Years of study	so much		much		litte		very little		none	
	freq	%	freq	%	freq	%	freq	%	freq	%
First	6	5.9	32	31.7	51	50.5	12	11.9	0	0
Second	1	0.9	34	31.5	52	48.1	19	17.6	2	1.9
Third	0	0	28	19.9	62	44	46	32.6	5	3.5
Fourth	0	0	11	7.3	48	32	73	48.7	18	12

Table 16: Contribution in listening by years of study

Years of study	so much		much		little		very little		none	
	freq	%	freq	%	freq	%	freq	%	freq	%
First	6	6	29	29	54	54	10	10	1	1
Second	1	0.9	28	25.9	67	62	10	9.3	2	1.9
Third	4	2.8	43	30.5	66	46.8	26	18.4	2	1.4
Fourth	0	0	25	16.7	89	59.3	32	21.3	4	2.7

Table 17: Contribution in speaking by years of study

Years of study	so much		much		little		very little		none	
	freq	%	freq	%	freq	%	freq	%	freq	%
First	3	3	16	16.2	60	60.5	19	19.2	1	1
Second	0	0	20	26.6	50	46.3	25	23.1	4	3.7
Third	0	0	14	10	60	42.9	64	45.7	12	8.6
Fourth	0	0	3	2	44	29.3	68	45.3	35	23.3

Table 18: The programme attainment by years of study

Years of study	VS		S		LS		US		NS	
	freq	%	freq	%	freq	%	freq	%	freq	%
First	1	1	13	12.9	67	66.3	17	16.8	3	3
Second	2	1.9	12	11.1	71	65.7	23	21.3	0	0
Third	1	0.7	17	12.1	94	66.7	29	20.6	0	0
Fourth	0	0	8	5.3	86	57.3	53	35.3	3	2
Total	4	0.8	50	10	318	63.3	122	24.4	6	1.2

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