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Implementation of Child-Friendly Values in an Islamic Boarding School; A Case Study of Arabic Language Teaching in Darul Arqam Boarding School in Indonesia

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Abstract
Teaching Arabic in a Muslim community is both essential and fundamental to understand pertinent sources as a way to realize religious values in their life. Its reason lies in the fact that religion's teaching sources that contain these values, primarily the Quran and the Prophet's tradition, are all written in Arabic. Teaching Arabic language in Darul Arqam Boarding School in Garut, Indonesia, is an effort by its teachers to help spread these religious values among students. The main problem here is whether this teaching of Arabic language may run in harmony with the child-friendly environment needed by children. This paper analyzes this problem through studying all these teaching components: the proficiency and awareness of the teachers, teaching materials, learning process and evaluation, and also the students as the receivers of the child-friendly treatment. Using descriptive analysis as a method, it elaborates how these related components of Arabic teaching comprising of educators, students, materials, learning process and its evaluation, put into work, and how these connect closely to child-friendly values. Based on the results of the study, teaching Arabic in Darul Arqam Boarding School has all its components as child-friendly. Teachers transfer knowledge in a way convenient and inspiring to the students; it encourages them to seek further, and they also communicate with them effectively and in a friendly manner so that suitable environment required for a good development of skill and knowledge in Arabic language may be attained. In general, the components of teaching comprised of educators have been put in full commitment to meet the requirements needed in any child-friendly environment.
Keywords: Teaching, Arabic Language, Child-friendly

Introduction
Arabic language is commonly known to serve as the language of al-Qur'an, the Holy Book of Muslims all over the world. It also becomes the liturgical language of all the Muslims, given the fact that it is pronounced during the five-times-a-day prayers all Muslims must perform on regular basis. Thus studying Arabic is necessary for the sake of perfection to their worship.
With the mastery of Arabic, a Muslim may expect to read the Qur'an well, understand its meaning and grasp its contents, in order to follow its guidelines in everyday life. With good Arabic language skills, he or she may be able to perform the daily worship perfectly. Finally, with the ability of this Arabic language, s/he can benefit from the value of life for the hereafter (*ukhrawi*)
Other advantages that can be gained through Arabic mastery, also shared with other world languages, among them, are to be able to establish effective communication with various circles, expand one's capacity to accommodate the smooth operation of various transactions and activities, as well as to widen one's horizon through learning essential knowledge being spread and written in Arabic. By mastering Arabic, one can surely get advantages in two worlds, here and the hereafter.
Efforts to master Arabic language skills are obtained through learning and teaching process. By learning, we mean an attempt to gain understanding or knowledge (Poerwadarminta, 1986: 108). The learning process consists of such components of: participants, teachers, learning materials, teaching processes, and evaluations. By teaching, we mean a process, or a way and an act, to transfer knowledge. Stated are goals of teaching in the framework of Islamic education according to the World Congress on Islamic Education:
Education should aim at the balanced growth of the total personality of man the spirit of spirit, intellect, the rational self, feelings and bodily senses. Education should therefore cater for the growth of man in all its aspects: spiritual intellectual, imaginative, physical, scientific, linguistic, both individuals and collectively and motivate all these aspects of goodness and the attainment of perfection. The ultimate aim of Muslim education lies in the realization of the complete submission to God on the level of the individual, the community of Muslim education. (1997: 4).

According to Nahlawi, the purpose of Islamic education is:

الغاية النهائية للتربية الاسلامية هي تحقيق العبودية لله فى حياة الانسان الفردية و الاجتماعية

(The purpose of Islamic education is to realize a man's service to God through [leading a good] life individually and socially). ('Abd al-Rahmân al-Nahlawi: 1979: 98).

There are three types of scope of education; formal education, non-formal education and informal education. As stated in UUSPN No.20 / 2003, formal education is a structured and tiered kind of education that consists of basic education, secondary education and higher education. Non-formal education is an education outside of formal education that can also be implemented in a structured and tiered manner. While informal education is the education through family and environmental sectors, whose program not to deliver the contents, but rather the context. (Muhaimin, 2006: 20).

Based on that definition, only formal and non-formal education which have materials are arranged in a curriculum. While in informal education, curriculum is not in writing. Etymologically, curriculum is a Latin word, which means teaching. Others said that the word comes from the French *courier* which means running. The word curriculum then becomes a term being used which denotes a number of subjects that must be taken in order to be entitled to a diploma. Crow and Crow said that the curriculum is a teaching design that contains a number of subjects arranged systematically as a requirement to complete a particular education program. (Abudin Nata, 1997:123).

Indonesian Government had set the language curriculum on formal education institutions, starting from education level of PAUD (*Pendidikan Anak Usia Dini,* Toddlers Education House) up to college or university level. However, an overview of the extent of the child-friendly values loaded in it is scarcely found. A research about teaching Arabic in a child-friendly environment therefore is still needed. As today's growing issue of the implementation of the child-friendly values or the correct views regarding them, including how to teach on the basis of child-friendly framework, this paper is a try to give a contribution in developing more awakening on the issue.

2. Literature Review

To put this paper into a perspective on international issues, it has been the United Nations Convention on the Rights of the Child, or UNCRC, to stipulate that all children should be entitled their all-encompassing Rights known as the "General Principles." It is stated in the official website of national branch of UNICEF (United Nations Children's Fund), a member of the United Nations Development Group arranging this Convention (refer to www.unicef.org.uk/what-we-do/un-convention-child-rights), these principles are Right of Non-discrimination (article 2), Best interest for the child (article 3), Right to life survival and development (article 6), and Right to be heard (article 12).

Out of all 54 articles of the Convention that cover all aspects of a child's life, those 4 articles help to interpret all the other articles and play a fundamental role in realizing all the rights for all children. Spirit of these general principles is by all means to make sure that they get their rightful welfare and wellbeing, also to make realized the appropriate assistance for them to take hold of better future in all walks of life.

In relation to inculcation of child-friendly values in Arabic teaching, the activities of the teaching in all related components should be put in the first place. In terms of results, we may calculate that child-friendly teaching can be successful only if it meets the following indicators: an upgrade in Arabic language capacity and child-friendly knowledge, and a change in a way of solidity of both in attitude and in behavior among the learners and the teachers; Learning outcomes obtained by students through the process of based child-friendly teaching of Arabic are useful and are applicable in everyday life; they may have been memorized and borne in mind by the learners and could affect their behavior regarding child-friendly values for a long time. And thereby it will hopefully shape the personality of the learners, vis-à-vis child-friendly values, as well as provide clear direction to work out the problems of his life related to the values of child-friendly equality.

However, other factors may play their role here. Compared to all other levels of education, Early Childhood Education (ECE) is considered to be the most critical (KF. Murtaza, 2011). It is because in this particular age, as stated by Gardner (1998, as quoted by LMK Filasofa, 2016), the development of the human brain jumps and develops tremendously fast, reaching the highest at 80%. Soon as he or she is born into the world, and sees the surface of the earth, the human child has achieved 25% of brain development. Then, as he or she sees many other parts of the earth, at the age of 4 their brain development reaches 50%, and continues to burst to 80% at the year 8. At the end of the day, the rest 20% will still develop until the age of 18. This physical development in the brain has definitely important effect to the children's capacity to learn.

Nonetheless, as noted by Bobby De Potter (as quoted by Hadini, 2012), it is very often a fact that children who are in the same physical development as to their peers have failed to give similar stage in their knowledge and skills in school. Some factors have been responsible for this known fact. According to S. Zaenab (2016), the main factor is in the lack of human resources. She says that these the human resources need to be developed continuously in order that all the noble purposes of early children education can be obtained. Starting from the school principal to stakeholders, all need to be more selective

about qualified teachers and administrative staffs.

Another factor probably also noticeable is the problem of whether or not their school is child friendly. Studies by A. Zuhrudin (2017), and Z. Slam (2016) show that success of school management is achieved in most part through child-friendly school system. This system creates a classroom which stands not simply as a place for students to learn subject materials. Rather, it regards the room as a place where social enterprise is in the air. Here, a student may grasp freely primary lessons of life such as friendship, cooperation and appropriate behavior.

According to A. Zuhrudin (2017), those early lessons of social life should be formulated in a language that omits verbal violence. In educating children, language is the main point that must be considered in the first place. The use of language in education affects children in the long term. Indeed, verbal abuse as well as physical punishment can cause the child to lose confidence and self-esteem. Jamal (2007, as quoted by KF. Murtaza, 2011) believes that corporeal punishment holds back learning and effects permanent psychological damage. Those who were beaten in their childhood were more likely to commit suicide, launch criminal activity and violence against others. A research conducted in a school in West Java by Z. Slam (2016) shows that implementation of child friendly school might help to prevent those "social diseases" earlier since childhood by establishing in the minds of the students "peace culture," a culture based on respecting the universal values of life, among which; liberty, justice, solidarity, tolerance, human rights and equality.

In addition to the learning process, child-friendly values in Arabic materials also need to be taken care. A study by Akmaliyah (2016) shows that some terms being circulated in popular Arabic-Indonesian dictionaries are not child friendly, and might be considered offensive, especially for girls. They are as in the following description revealed in her paper which is published at Musawa journal:

Meaning	بنت	Meaning	ابن
Doll	بنت العروسة	homeless/drafter	ابن السبيل
Pebble	بنت الأرض	famous man	ابن جلا
(spoken) word	بنت الشفة	greedy	ابن بطنه
sraet	بنت العين	lousy	ابن يومه
Tonsil	بنت الودن	dawn	ابن ذكاء
coffee bean	بنت اليمن	echo	ابن الطود
Liquor	بنت الكرم	fox	ابن أوى
Sorrow	بنات الليل		
stretch of water	بنات الأرض		
Tumult	بنات الدهر		
Prostitute	بنات الهوى		

Concerning the locus of the study, papers and works about boarding school --or *pesantren,* as locally named-- are abundant. However, only some of them will be highlighted here. Works by Yudha Heryawan Asnawi, Endriatmo Soetarto, Didin S. Damanhuri, Satyawan Sunito (2016), Saidna Zulfiqar Bin Tahir (2015), Sarno Hanipudin (2018), Haris (2017), Arif Darmawan (2017), M. Harja Efendi, Mimien Henie Irawati, Fatchur Rohman, Abdul Gofur (2017), Sudrajat, Ahmad Sahl, Tiurma Sinaga (2016), Setiobudi, Eko. (2017), Sriharini, Moh. Abu Suhud, Suyanto, Abdul Rahmat (2018), Sukarsono, Mohamad Amin (2013), Asep Sulaeman (2016), and Dewi Sadiyah (2015) are quintessential in building the framework of how *pesantren* may enter modern world and cope with opportunities and challenges inherent in it. Themes for *pesantren* ranging from education reform, religiosity of violence, values and tradition inheritance, democratization in Islam, Islamic view of environmental conservation, multilingual education, nutritional adequacy level of *santri* (student of *pesantren*), deradicalization of *pesantren,* empowerment based on *pesantren*, local wisdom, spiritual value-based biodiversity, the role of *kyai* (religious leader), and the education of religious values, are surely having to do with modern world.

Relevant to our study, especially that on Darul Arqam Boarding School in Garut, a work by Dewi Sadiyah (2015) is worth mentioned here. She speaks about education as an instrument paramount to inculcate religious values as a foundation of building healthy characters of Darul Arqam's students. Arguing that since they are equipped with both extra-curricular activities peculiar to religious training and school discipline generally adopted by Governmental schools, she is convinced that there will not be really a matter to the school to form the students' characters into the ones being more independent, accomplished, happy, *shālih* (religious), honest, faithful and pious to God. Also the paper by Asep Sulaeman (2016) is necessary to cite. His is quite complementary to the previous study, since he speaks about how *kyai* (religious leader) may play the leading role in constructing the commendable character of discipline within the students of Darul Arqam. Through observations over school's activities and interviews with a number of students and teachers, he notices that the

combination between traditional and modern education practiced by the school may become a model for other schools to inspire their students to do more discipline in their everyday life. These studies seem concerned about how firmly-established values interact with their newly emerging counterparts. Studying of how some values implemented in specific place or time has been the core theme of these two studies. Precisely in line with this theme, and because the location being studied is also the same, this paper may be regarded as another complementary to those studies by Sadiyah and Sulaeman.

3. Method

The method used in the discussion is analytical descriptive. Through the description of the study materials, binding it with the analyses, necessary conclusions might be obtained thereby. For the research itself, it is qualitative with naturalistic approach (Hadari Nawawi, 1985: 63). The collected data are analyzed using inferential descriptive method that seeks to offer objective representation of the reality. Its steps are firstly to describe, systematize, and then draw general conclusions from the materials. The data for the research are obtained categorically from primary and secondary sources. While source of primary data are from the field in the form of observations, interviews and documentation, Secondary data are obtained from library studies pertaining the research material being discussed. That way, the researchers may assess the quality of the data, analyze, interpret and conclude them. The main and additional data will be collected through observation, interview, documentation and triangulation techniques. This research is conducted at the Darul Arqam Boarding School in Garut, a small town located just some 50 kilometers away south of Bandung, capital city of West Java province, Indonesia. To be exact, the address is Ciledug Street, No. 284, RT 001/02, Ngamplangsari, Cilawu, Ngamplangsari, Garut Regency, West Java 44181, Indonesia.

To obtain the data needed for the research, interviews with the instructor (*ustadz*) and teaching participants (*santri*) are managed, complemented with reviewing their everyday textbooks. Conducted at the Darul Arqam Islamic boarding school in Garut, this research would like to see the implementation of child-friendly values in teaching environment.

Broadly speaking, the goals of Islamic boarding schools as declared at the conference of all Islamic Boarding Schools in Jakarta on May 2-6 1978, are to foster among citizens desired personalities in accordance with the teachings of Islam and to instill religious feelings in all aspects of their life as well as to make themselves useful for religion, society and the state (Asep Sulaeman, 2016).

Stated that way, specific objectives of boarding schools are as follows:

Educate *santri* as members of the community to become devoted Muslims to God, to have noble characters, intelligence, skill, and healthy physic.

Educate *santri* to become cadres of 'ulama and *da'i* with the following characters; sincere, courageous, tough, entrepreneurial in practicing dynamic Islam as a whole.

Educate *santri* to acquire needed personalities to strengthen the spirit of nationalism, so that able to build themselves and care for the nation's issues of human development.

Educate *santri* to become pioneers in micro development (family) and regional (rural/community environment).

Educate *santri* to become competent personnel in various development sectors, primarily in mental-spiritual aspects.

Educate *santri* to help improve the social welfare of the community in the framework of the nation's community development efforts (Asep Sulaeman, 2016).

Muhammadiyah Organization, which has put Darul Arqam to be one of its centers of education, previously gave considerable concern over the possibility of the shortage of 'ulama in the future. According to Rahman (2012), this concern arose in the 39th Muhammadiyah Conference on January 17-22, 1975 in Padang, West Sumatra. It is this concern, which cast its repercussions down to the organization's branch members in Garut, West Java, was greeted with high enthusiasm elsewhere. Regional Conference of Muhammadiyah Garut held on May 23-25 1975 ventured to topple the issue. It gave concession to its local figures to realize its message of solving the problem by founding an institution oriented to the regeneration of 'ulama within the circles of Muhammadiyah organization. Only after several considerations was signed the Decree of the Muhammadiyah Region of Garut No. A-1/128/75 dated 6 Jumadilakhir 1395/16 June 1975, which contained the appointment of the Committee for the Construction of the Muhammadiyah Regional Boarding School in Garut. It officially began on April 20, 1976. Darul Arqam Boarding School in Region of Garut then accepted the first generation of *santri* in the academic year 1978-1979 (https://rahmanlogic29.wordpress.com/2012/06/27).

Darul Arqam is intended to be a dedicated place where *santri* can learn their religion with no distractions whatsoever, *tafaqquh fiddin*. A *santri* is taught religious subjects in all their variety, combined with subjects ordinarily taught in common schools such as physics and mathematics. That way, the aim of establishing the school is to produce Muhammadiyah cadres who are Islamic, intelligent, having a good conduct, and may adapt to necessities of the time in the future.

K. H. Ahmad Dahlan, founder of the organization in 1912, used this verse as the basis for the formation of Muhammadiyah, to create an Islamic movement that is oriented to *amar ma`ruf nahyi munkar* (enjoining the virtues and

prohibiting the misconducts). It is in Islamic rule of law that the command ولتكن منكم stated in the verse is used as mandatory (الأصل فى الأمر للوجوب), and '*ulama* understand that no information there indicates meaning other than the mandatory order. The next *lafadz*, the word أُمَّةٌ translated as "a group of people," indicates that there must be togetherness (the task cannot be done alone). The explanatory sentence comes thereafter, which explains the criteria for this group of people, that is, a group of people who are able to do summons to others to do good and forbid things that are evil. The purpose of holding such a group of people, meaning "organization", is stated after that in the last sentence. The sentence أُوْلَٰئِكَ هُمُ الـمُفْلِحُوْنَ shows that the purpose of the organization is to make people become blessedly fortunate. It is expected with the presence of Darul Arqam that there can be a center to produce Muhammadiyah cadres who are able to carry out the preaching of *amar ma`ruf nahyi munkar* in line with the basic foundation of Muhammadiyah's establishment (Asep Sulaeman, 2016). Associated with that purpose here is the institution's symbol:

Figure 1: emblem of Darul Arqam Boarding School (retrieved from http://mahad.darularqamgarut.sch.id)

1. The shape of a blossoming flower; symbolizes that Darul Arqam always gives a fragrance to its environment wherever it is;
2. Five angles on flower petals; symbolizes the pillars of Islam;
3. Continuous pentagon line; symbolizing that all *santri*, teachers and families who are in the school environment must constitute a unified whole;
4. Books and Pens; symbolizes that *santri* is meant to study;
5. Six lines in the book; symbolizes that the *santri* must carry out the pillars of sincere faith;
6. Two white stars; symbolizing santri must be determined to achieve glorious achievements;
7. Muhammadiyah's logo; symbolizes that the school is under the auspices of the Muhammadiyah organization.

An institution must have a certain vision and mission, more specifically educational institutions. The Vision Darul Arqam, according to its official site (refer to http://mahad.darularqamgarut.sch.id) is being a model of a national level educational institution with a distinct 'muhammadiyah' character, having scientific insight, genuine competitiveness so as to produce cadres of '*ulamā* and intellectuals as the drivers of Islamic progress. Among its missions are; Carrying out and developing a model of Islamic education in the mastery of *al-ulum aqliyah*; Establish and develop relations and institutional cooperation with various related parties; Cultivating in *santri* activities beneficial for their development in knowledge, skills, sports, etc. Darul Arqam has now ample facilities supporting those vision and missions, such as: laboratories (for Physics, Biology, Chemistry, Language, and Computer studies); the hall, multipurpose place used to run a variety programs and courses; library; Multimedia Room; and a Grand Mosque.

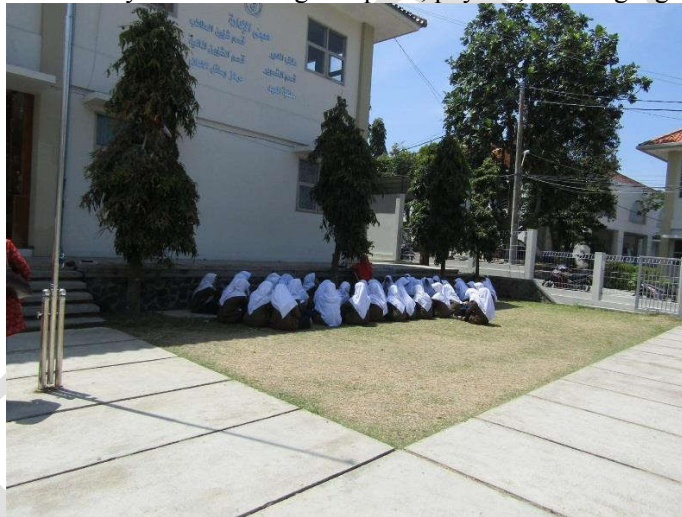Figure 2: two story lab facilitating computer, physics, and language studies.

Figure 3: studying outside the classroom, an offer rarely rejected especially in a hot sunny day

4. Results

Through discussions with several members of teaching board, the researchers found some interesting philosophies behind the foundation of the school and its commitment to spread the knowledge and prepare younger generation to face their future challenges. Here are several ideas being forward.

In the teachings of Islam, education is highly regarded. In Al-Qur'ân for example, a verse claims that knowledgeable persons will be given the same degree as those clutching their faith unswerving. This is mentioned in QS. Al-Mujâdilah 11:

O you who believe! When it is said to you: "Walk in the council", those of you who believe and those who are given knowledge of degrees. And Allâh is well-acquainted then spread out, Allah will give you space. And when it is said: "Stand up", then stand up, Allah will exalt with all that ye do.

In many hadîs of the Prophet and sayings of *'ulamā* are mentioned the importance of seeking knowledge. Such as:"Whoever travels to seek knowledge, Allah will make his way easier to heaven". "Seeking knowledge is mandatory, both for men and women of Islam". Seeking the knowledge is from the cradle to the grave hole". "Whoever wants to be happy in the world, he should seek knowledge, also when he want to be happy in the hereafter, he must seek knowledge. If one wanted happiness in both places, he practically should also seek knowledge." There are also suggestions to set the heart, to be patient and patient in the difficulty of finding knowledge. "When one has strong intentions, the path to success will surely open". "Whoever possessed a stern will would gain success".

Thus, Islam does not allow its followers to stay in ignorance. The purpose of life on earth is happiness, and happiness in all its kinds must be fought. The equipment that facilitates the struggle relies on one's readiness to give his greater portions on time spending on seeking knowledge. It is knowledge that distinguishes the period before and after Islam; Islam's

period signed the opening of the light of knowledge vis-a-vis the previous period when all the universe was shrouded in darkness. This is the meaning of the symbolization of naming the first city that the Prophet built which bore the name "*Madînah Munawwarah*," meaning literally "enlightened city."

The phase in a person's life that he must commit the duty of worship in Islam or *taklîf* is *balîgh*, i.e., the position when a Muslim has been complete in his mind, not a child anymore. There is a principle of "*lâ dîna liman lâ 'aqla lahu* which means there is no religious duty to a person who is not yet wise." The form of worship is worth nothing or in vain, when done without knowledge or *taqlîd*. The act of *bid'ah* is therefore largely abhorred in Islam, because *bid'ah* or heresy is to do a worship with mere religious intention without any information being known thoroughly of its instruction by the Prophet. It is admonished in hadith, "*kullu bid'at dhalâlah wa kullu dhalâla fî al-Nâr* (every *bid'ah* is an evil, and all evildoers dwell surely in hell)."

However, in order to cultivate in himself good and useful traits in the future, a child who has yet entered 'the age of conscience' should be educated at the behest of his or her parents. It would be asked later in the future to the parents about this chief responsibility. A Muslim will not live for himself, he must also consider his family and others in his environment; a good and reliable education must be prepared for the next generation. The offspring are our future, the result of pure love relationship; it is the message of Allah for parents to nurture them, educate and teach them to be good human beings.

This is a new and revolutionary view; because for the Arab community at that time children like trees; if given enough food, they would nourish unscathed by themselves, leave them alone to grow; any interference from their parents would be considered a waste. There were times when they felt proud of their children; when they knew that their child was a boy and had an agile character, but felt angry when he found his child was a girl and weak in character. For the latter this has been told a lot about the tradition of burying girls.

In Islam, children or offspring are the next generation who will receive and maintain the cultural heritage of the previous generation, and are expected to meet a better life.

Knowledge of Arabic can be gained through good or correct process of learning and teaching. In the term of teaching are inherent in it the concepts of learning and education. Learning is a student's way to interact with his or her teacher in gaining new knowledge. Information obtained from the interviews with instructors and also some students, indicates that the instructors never give physical punishment whenever the students make mistakes in learning, they give a re-explanation and guidance instead, so that the students would better understand the teaching. With 24 hours of prearranged lodging in the school's abode or *ma'had*, students can consult their teacher about their study outside the classroom, if necessary.

Learning is an instrument given by the instructor to the students so that a process of acquiring knowledge, mastering skills and changing behavior to the better can occur. Learning can also create an expected attitude and self-esteem in the students' part. Learning is actually a necessary process of interaction between learners and their educators.

Therefore, learning has always been the conscious effort by the instructors to grow within the students a learning interest, that is, to make change the behavioral faculty in the students' part which related to their motivation in learning. The change obtained by the students might take a while, and that can only happen because of efforts, processes, and deliberated plans for that purpose (Wina Sanjaya, 2009: 203)

Following the national regulation number 20 the year 2003 on national education (Article 1 verse 1), seems to reinforce the point mentioned above, education is a conscious and planned effort to create a learning atmosphere and learning process so that learners can actively develop their potential to have spiritual and religious command, self-control, personality, intelligence, noble character, as well as required skills for the benefit of individual, community, and the nation.

In other words, education means acts or ways of instilling or instructing trainings in morality and reason (1986: 250). It involves subsequently learning activities or process of getting knowledge (1986: 22). A deliberate action to inculcate the concept of child-friendliness in teaching Arabic language at Darul Arqam Boarding School Garut has been witnessed by the researchers while doing this paper work.

While in general teaching components are educators, learners, teaching objectives, teaching materials, methods or processes of education, there is also last but not least, and evaluation. In the implementation of educational activities generally applicable, educators may apply 'punish and rewards' for learners. Based on then interviews with instructors and students, also combined with some reviews of textbooks, the process of teaching Arabic at the Darul Arqam Boarding School has been made according to the values of child-friendly environment; the instructor treats other teaching participants in a good and comfortable manner, a pleasant learning interaction among all teaching participants then goes well as a result. The methods used in the learning process also makes it easier for children in fostering their interest in further learning. For example, in *muḥādatṣah* (exercises in Arabic conversation), a teacher explains a word in Arabic while the object bearing its meaning is being put on the spot so that students can understand the word without translating it into their native tongue.

This method, called "direct method/*thariqah mubāsharah*," mimics the language learning process by newly-born children. Francois Gouin (1880 - 1892), distinguished teacher of Latin language from France, pioneered this method. According to D. Mamatova (2017: 8), Gouin departed from the premise "second language learning should be more like first language

learning." The mood expected from students who pursue foreign languages is like learning his own language, with lots of teacher-student interactions and encouraged spontaneities. This learning stimulates neither translation nor discussion of grammatical rules, things which sometimes put down passion among children to pursue further knowledge in language. For Gouin, learning a new language must firstly be about grasping surrounding objects recognized necessarily by their names, while others may wait. It thus creates a new language acquisition that is entirely familiar, a friendly tactic to being accepted as a daily-life for children. (Francois Gouin, 1892: 61). In Indonesia, a prominent figure in Islamic education in Indonesia, Mahmud Yunus, brought this method to be used in the country. Darul Arqam Boarding School, among others, followed his recommendation and adopted it in teaching Arabic to the students.

However, each learning method must have its advantages and disadvantages. According to Al-'Uṣaili in his book *Ṭarāiq Tadrīs al-Lugah al-'Arabiyyah li al-Nāṭiqīn bi lugah ukhrā* (nd.: 41), besides being advantageous in its aspects of listening and speaking, naturalness of language (eschewing to the outermost the weakness of artificial situations which does not provide actual learning), its emphasis on learning atmosphere similar to social conditions that occur in the target language environment; it also helps students think using target language patterns and avoid translation, some drawbacks must also be taken into consideration. Among them are:

1) Students whose native language is not Arabic certainly would need a different teaching method;

2) In this method, translating words is feared to cause interference for students, even though there are many other factors in the emergence of interference in language;

3) Too focused on the search for direct relations between words and objects, thus ignoring grammar, which is the reason for the imbalance of language elements learned by students;

4) This method uses the example used in the conversation, so students only seem to memorize it and will repeat the pattern only;

5) With restrictions on translation, making it difficult for teachers to teach abstract vocabulary, because it cannot be described concretely;

8) Students are left to make mistakes in communication, which then will become a habit;

10) Suitable for children, but less suitable for adult students;

11) Not suitable for classes that have students over 15;

12) It lacks attention to students' writing skills, because it focuses on making the target language the only language of oral communication.

In order that students may master skill in Arabic language writing, the teachers in Darul Arqam Boarding School will do some steps as follow:

1) Provide vocabulary that fits the theme of the lesson unit; very often, the way of making the students understand the meaning of the word is through pointing the object being discussed (if it is a concrete noun available in the class) or giving several hints representing the object (if it is not available or rather abstract like verb of its modifiers).

2) Give examples of how to use the vocabulary in various sentences; therefore, the teachers must have good command of elaborating words, under condition that they do not go away from the students' familiar context.

3) Students will then practice on their own making various sentences with pattern instructed previously; this usually is done in the classroom or outside under teachers' supervision.

4) Therefore, they may apply it in making Arabic language texts. That way, the teachers will surely see that the students' vocabularies may evolve as hoped in line with another skill of making 'Arabic composition' (*al-Insyā' al-'Arabiyy*) – a skill much needed later on college studies.

Speaking about upholding the school's rules or norms of conduct, there are times where students breach them. In this particular moments, a sanction must be given for the discipline to perpetuate. Already imbued with the concept of child-friendliness, the teachers holding the position to uphold the law do not give forms of physical punishment such as slapping or beating, but rather admonish the students to the importance of learning for their own future. The students, those who, for an instance, had not collected assignments on time, would need to submit additional assignments, the ones similar to three times as many as the earlier assignments. Therefore, there is no use of violence perpetrated against children.

The books used in learning Arabic are mostly the work of the teachers themselves, which aims to maintain the distinctive characteristics of Arabic in the boarding school. Others are printed books in accordance with the curriculum of the Ministry of Religion of the Republic of Indonesia. This is made so the students might be able to take part in UAMBN (National Standardized Madrasah's Exams).

In the teaching materials and in the process of education, it should not make difficult on the part of the child or the learner. In any way, education should not become something frightening to the children, or in a word much repeated, not 'child-friendly.' In general, the implementation of education in applying punishments and rewards must be based on established educational goals.

The three types of education mentioned above are generally undertaken by everyone including children. The child, according to the national regulation no. 35 the year 2014 article 1, is a person who has not attained 18 years-old, includes in the term a child who is still in the womb. While in child-friendly term, the word friendly, in one dictionary (1986: 793),

means good and sweet in words and speech. Child-friendly means hospitable, close and not-in-distance, meaning fun and easily accepted by a child; comfortable on the side of the child, both physically and psychologically.

On teaching and education with child-friendly perspective, according to Regulation no. 35 chapter 9, a child is entitled to education and instruction in the context of his or her personal development and level of intelligence based on respective interests and talents.

5. Discussion and Conclusion

Based on the data, it indicates that child friendly indicators in teaching or education should cover eight components; child-friendly on content standards, process standards, graduate competency standards, education and its personnel standards, equipment and infrastructure standards, management standards, financing standards, and assessment of education standards. The essence of child-friendly teaching is that in teaching, a child must have decent protection, an environment which is hospitable to child, giving him or her psychic and physical comfort, and able to involve children as active learners in the learning process. It is deemed important as well a process and evaluation of teaching which is fair and credible for the children.

Traditionally indicators have been divided into three types are economic, environmental and social. (Geoff Woolcoc, 2008: 36). And the teaching Arabic is part of social indicator. And this indicator something difficult in measuring wellbeing directly. So according to Hoering & Season, (2004: 84) in Geoff Woolcoc (2008: 35) social indicators have emerged as 'surrogate' measures that translate or operationalize abstract concept e.g. health, safety, into measureable term.

And the term of Arabic teaching child- friendly is taken comparing and analyzing from the concept of child-friendly cities has been developed to ensure that city governments consistently make decisions in the best interest of children, and that cities are places where children right to healthy, caring, protective, stimulating, educative, non-discriminating, inclusive, culturally rich environment are addressed. (Erliana Riggio, 2002: 45). So Arabic teaching child-friendly make decision in the best interest of children, and all of components of Arabic teaching are making children right to learn, caring, protective, stimulating, full educative, non-discriminating, and inclusive.

Learning process is expected to be fun in addition to function brain to the most that makes learning process friendlier for children. We still need to move our muscle while learning. That way the learners are not only to sit in silence right from the beginning to the end, but they might do some exercise during the process, for example, they can be asked to play a game while learning Arabic, because physical movement can make the brain work better. Quoting Spurzheim (d. 1832), Jalaluddin Rahmat states that brain, like muscle, will strengthen with exercise (Jalaluddin Rahmat, 2005: 21).

Among noble goals of learning process is to develop each individual student so that a better life is achieved; it is actually an integral effort to develop all potentials; there should be intense interaction between all parties so that conducive atmosphere can be built; fun, that magic word students can develop their potential without fear. A challenging condition, not in a threatening sense, is important to generate a desire to grasp the knowledge and skills being taught; that way, it may motivate students to learn further and search more (Vienna Sanjaya, 2009: 222-228). Several games are mentioned and elaborated both by Imam Asrori (2009) and Hisyam Zaini (2004) and Akmaliyah (2016) concerning Arabic teaching, such as conceptual maps, card games, information-chain, and so on.

Assessing all these things work in Darul Arqam Boarding School in West Java, Indonesia, from textbooks contents and the process of their transmission by the teachers, the researchers find circumstances needed inside and outside the classroom in the boarding school, and student-teacher interactions here and there, providing the convenience that is child-friendly in nature, in the part of the students. An example makes it clear; in a time when a rule is not at stand. Whenever a student violates a rule, sanction must be given. Because the teachers at Darul Arqam already understand the concept of child-friendliness, the sanctions are not in the form of physical punishment, such as slapping or beating. Nor even verbal ones, such as scorning or harsh words. Students would be assisted to comprehend on the importance of seriousness in learning; they need to do some academic additional assignments or to collect assignments three times as many as the other students have for the same task. It hopes to make students to become accustomed to do discipline, so that they would keep it mind at a later time.

As a conclusion, child-friendly Arabic teaching is a systematic effort in teaching Arabic with child-friendly values in mind. It is still in need of socialization to a wider audience. While the child-friendly values can be implemented in all the teaching components, the socialization of it can be done through activities played by educators and learners. Teachers transfer knowledge in a way convenient to the students and stimulate them to seek further; also they communicate in a friendly interaction so that suitable environment required for a good development of skill and knowledge in Arabic language has been attained. Moreover, forms of physical punishment such as slapping or beating are not the option, trying rather to admonish the students to the importance of learning for their own future has been so far the preferred policy. The students, those who, for an instance, had not collected assignments on time, would need to submit additional assignments, the ones similar to three times as many as the earlier assignments. In the same way, such treatment has also been incorporated into the Arabic language teaching. The teaching and evaluation process have reflect child-friendly values with indicators, such as, cordial to children, protecting them from harm, providing them necessary psychic and physical

comforts, involving them in all learning activities, and securing them a sense of justice.

In line with the manual of child-friendly schools published by UNICEF (2009), the teachers and all staff in the school play an important role in the creation of child-friendly environment. They enable children not only to achieve the knowledge and skills prescribed in the curriculum, but also help them develop the ability to think and reason, build self-respect and respect for others, and reach their full potential as individuals. "General Principles" of UNICEF, Right of Non-discrimination, Best interest for the child, Right to life survival and development, and Right to be heard, have all been satisfactorily realized by Darul Arqam Building School.

Our study shows that teaching Arabic in Darul Arqam Boarding School with all its components is child-friendly. In general, these components of teaching, comprised of educators, students, teaching goals, teaching materials, methods or processes of education and evaluation, have been put in full commitment to meet the requirements needed in any child-friendly environment. While the core of child-friendly teaching is that in teaching, children must obtain proper protection, friendly friendship to children, the school has provided psychological and physical comfort for children and the involvement of children as active students in the learning process and the process and evaluation of teaching that is equitable for child. So the child-friendly teaching of Arabic in the Darul Arqam Boarding School in its teaching component provides proper protection, is friendly to children, provides psychological and physical comfort for children and the involvement of children as active students in the learning process and the process and evaluation of fair teaching for children.

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