

The Holy Qur'an's Borrowed Words in Malay and its Role in Teaching Arabic to Malay in South - East Asia

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Abstract--- *The words of the Holy Qur'an are commonly spoken in the languages of non-Arabic-speaking Muslims, such as Malay, Urdu, Turkish, Kazaks and others. And the relationship is close and long between the Holy Qur'an and the teaching and learning of Arabic. Some studies have built curriculum to teach the Arabic to speakers of other languages in the light of the text of the Holy Qur'an; but still few, as they did not pay attention to take advantage of the language of the Holy Qur'an, which borrowed in these languages to help learners, speakers of non-Arabic in learning Arabic. Therefore, the goal of current research is to analyze and describe some of the lexical and semantic characteristics of words of the Holy Qur'an borrowed in the Malay language, and then put the proposed concept to take advantage of them in teaching Arabic to speakers of other languages in Malay. To achieve this objective, the research relied on two approaches: introspective and analytical descriptive. The research concluded a number of findings, including: that the language of the Holy Qur'an, which borrowed in Malay are common in all areas and semantic vessels, particularly in the religious sphere. Those words represented an important entry point for teaching and for building a curriculum for teaching Arabic in Malay. As recommended by the research, preparing books for teaching Arabic in countries of South-East Asia in the light of these words, holding courses for teachers to train them to take this advantage, and start further linguistic studies of grammar and rhetoric related to that.*

Keywords--- *The Holy Qur'an's Words, Borrowed Words, Language of Malay, Non-Arabic Speakers, South-East Asia. University Sultan Zainal, Abidin Faculty of Islamic Contemporary Studies Gong Badak Campus, Kuala Nerus, Terengganu, Malaysia.*

I. INTRODUCTION

Language is a living organism, moving in the lives of their owners with a critical and selective feeling, thought and consciousness. The recourse of a language to another language for borrowing words—even it is a steady behavior - it represents an exceptional case and selective special circumstances and special needs. The conditions and needs

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vary and differentiate according to the relationship between this borrowing language and the borrower one. Although these relations between languages can be imaged by the relations of human beings with each other, when a human resorts to borrow from a close relative no doubt that borrow would be intimately and privately motivated. It will have its direction towards the special type of the borrowing, and with specific objectives. While when resorted to borrowing from a stranger or an enemy - whether that was in a state of cultural consciousness through the convergence and interaction, or in the case of turmoil due to war or falling under the weight of colonialism - the motivation will be different, and borrowing types will also be different. A language may borrow terms denoting the inventor or machinery or economic transactions and trade from the language of the enemy for the need to use them in an emergency of colonial or civilization tyranny. But this language itself refrains from borrowing words of spiritual contracts and legislative from the language of the colonial or the tyrant.

The borrowing language chooses the language to which it resorts to borrow from through processes of cultural communicating and interacting, as it may occasionally has to resort to another language to take or borrow from. And in her quest – selecting and willing or enforced and obliged–selects and compares vocabulary; to protect and improve the main ingredients of the sentimental minds and of its children, especially those components associated with worship and faith on the universe and the life hereafter.

And indeed, in the open land, the entry of Islam was cold and peaceful to its people, out of the injustice of the colonial rulers, and out of ignorance they were in. The people of those countries quickly converted to Islam and lived under its mercy and guidance for the world. They accepted Muslim preachers and scholars to provide them with the knowledge of religion, to learn Arabic and to learn the Holy Qur'an by heart. The integration and fusion of these peoples in Islamic civilization increased until they became a foundation brick in thought, creativity and in the construction of civilization inherent. Most of the eminent scientists in this nursery do not belong to Arab origin.

The Islam penetrated in the countries with its religious, cultural, cultural, linguistic richness. It spread with the Arabic language, which was the language of worship and the language of role titles and the language of Science and the language of the transactions. Arabic also occupied the prestigious position of being the language of the Holy Qur'an; and because of the peaceful and spiritual relationship Arabic language lived with the foreign languages in the countries which it entered. Because of its flexibility and its being the language of the Holy Qur'an and because Islam pleased its acceptance, but also using it to deal in acts of worship and transactions whether economic or political make the need to teach and learn it inevitable.,. (Diamonte, 2005).

The meeting of the Malay language and Arabic was a meeting of unique historical and cultural specificity, different from that of the colonized languages of other nations. In the seventh century, Arab advocates came to the land of Malaya as peaceful and loving traders who sold, bought, benefiting and benefited, influencing and influenced, and were not colonial invaders. Beside this trading attribute which was lawful and accepted by the people of Malay, the light of Islam has been able to master the hearts of the good Malay people to get the flock willing loving and believing the message that owned their hearts. They believed in Islam, and belong to its culture, and they became an integral part of it, integrated and active.

The people of Malay joined Islam in droves, and their kings received that pure religion with unrivaled love and intimacy. They sought to apply it in all aspects of their social, economic and political life. That is why we find that strong, solid tie, which we see now prominent and prolonged in modern and advanced Islamic countries. Linguistic effects that Islam left are clear in South East Asia in general; the language of the Malay benefited from the spread of Islam and its language a large number of Arabic words since the first century AH, corresponding to the seventh century due to their long company during those centuries, and continues up to now. Arabic is the language of the Holy Qur'an by which Muslims worship which make language Malay borrows Arabic words included various fields of life: religious, social, and economic ...etc. (Abdulrahman, 1990).

The vocabulary of the Arabic language and structures and its styles of writing spread in the Malay language and the uses of Malay in all fields the life; in worship, religion, women, industry, commerce, engineering, journalism, names of people, names of the months and days of the week, titles of towns and the names and titles of Kings. The Arabic methods of expression also spread in their festivals and events to express what is going through their feelings of joy or sorrow, and were printed on their national currencies. The Malay people used the Arabic methods of expression in their poetry, their proverbs, and other affairs of their contemporary life. See: Mohammad Anwar (2016), Alkhalil (2012), Ali (2011), Shek (2008), Ibrahim (1995), Abdel Haleem (1992), Qasmeen (1987), Hassan (1980).

All the governments of the Malay people in South East Asia in general, and the government of Malaysia's special have sought to raise the level of teaching Arabic to their children by spreading its teaching and learning in schools and universities. In 1977, the government of Malaysia established eleven religious high school under the supervision of the Malaysia Ministry of Education, and has provided everything needed from supplies and facilities. In 1999, there were 55 such schools throughout Malaysia. Learning Arabic has become compulsory for all students in these schools.

And religious schools and institutions still grow and thrive in Malaysia, day after day, use teachers and specialists of the citizens of the Arab states to teach and push the level of students in mastering the language and study and learn by heart the Holy Quran and. As the Ministry of Education Malaysia began since 1980 in starting training courses for Arabic Language Teachers and send some to Arab universities to receive intensive training in the field of Arabic language teaching for speakers of other languages in Egypt, Saudi Arabia, Jordan, Morocco and others. The Islamic, Scientific, Educational, and Cultural Organization (ISESCO) with the Malaysian government to send a number of experts to assist in the training of teachers in authoring books of teaching Arabic language commensurate with the needs and objectives of the Malaysian people. A number of chains of educational books were produced, which are still taught in universities and schools of Malaysia (Ibn Mawad, 2001).

Also departments of the Arabic language and Islamic Studies widely spread in Malaysian universities, and the studies of Arabic language interest researchers, particularly those studies, which look at the impact of the Arabic language in the language of Malay and at the preparation of contrast and comparative studies between the two languages, as well as the studies, which tackle the teaching of Arabic to the children of the Malay and solve the problems and difficulties that they face.

II. THE PROBLEM OF THE RESEARCH

The Holy Qur'an has influenced all aspects of the life of the Arabs, and it has changed their speech, from the harsh to the nice one, and it touched their hearts with compassion. It has been spoken in terms that are wonderful and so easy to memorize that many of the Muslims learn it by heart, while they do not understand Arabic,

(وَلَقَدْ يَسَّرْنَا الْقُرْآنَ الْكَرِيمَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ) (القمر: 22)

(Certainly We have made the Holy Qur'an simple for the sake of admonishment. So is there anyone who will be admonished?) (The Moon: 22).

This property is excluded by the Holy Qur'an without other words of Arabic; it comes in the form of a series loved to read and keep in a consistency unlike that come up with human beings. It comes in the very words of the consistency and frequency of wondrous help to the party and the development files and the linguistic, intellectual and sentimental. If it is compared to the verse of the people, who were living in the time it broke in, a lot of words packed in that verse were difficult to read and understand. The Holy Qur'an words, which are loved despite the passage of centuries, present the miracles of the Holy Qur'an. In addition, scientifically learning a Surah of the Holy Quran by heart is easier to memorize than a poem. the Holy Qur'an is also featured as the source of the parcel of the origins of grammar rules, and evidence of communication. The grammar tools follow the Holy Qur'an and take it as a witness, comes of leadership to be applied on the floor; Koran is the origin of the rule that protects the tongue of making mistakes (Omar, 1997).

Faith motivates people in all areas of their lives, and in the field of foreign language learning, for example, the academic researcher learns Spanish to read Borges in the original texts, he also learns French to read the thoughts of Rousseau, or the theological German for a better understanding of the thoughts of Kant. Foreign language learners become more enthusiastic when they are taught from indigenous materials in the educated language. The relation between religious motives and learning a foreign language later won the attention of the specialists in their writings and researches. The researchers showed the influence of these motives in the quick learning of that language, especially when learning is based on sacred texts, the connection between faith and linguistic motives encourage the student to learn and acquire language quickly. The texts used in teaching are usually selected to be easy in language and content, discussing topics likable and familiar to the student. (Krashen, 2013, Kristjansson, and Dornyei, 2013). (Wong, Canagarajah, 2009).

The most cultured Arabic curriculum for other speakers was mistaken when it made its function to communicate only in public life situations, although language was the vessel of thought, religion, culture, heritage and history. As a result of that concept the submission of Islamic culture for learners was absented. They also put aside the contents of the Holy Qur'an revelations and texts of the original language; all texts and scholarship become free from any Qur'anic text - as well as the scarcity of the texts of the prophetic traditions and heritage - the result was that students are weak in communication with sources of the original language and poor in understanding its components and its Cultural characteristics. This was an expected result; it is difficult for any foreign student to precisely understand the Arabic language in isolation of religious concepts and cultural component (Al Raqeeb, 2014).

The Arabic language and the Holy Qur'an are inseparable, so it was suggested to link teaching TASOL with the Holy Koran to understand its meanings, directions and holy teachings. This requirement should be taken into account when developing the objectives of the Arabic language curricula and dissemination of TASOL - in particular in Muslim countries, when choosing the contents of these curricula and activities, and teaching methods to satisfy the motives of students to learn the Arabic language. As the religious motives are the strongest drives for learners to learn Arabic; hence the need to integrate the texts and aspects of Arab-Islamic culture in the contents of the books of teaching Arabic to speakers of other languages. That to benefit the students of them and on the other hand students recognize the relationship between the Arabic language and the Koran and Islamic law (Al Naqh, 2000).

Is it the problem of the current research, which seeks to collect and study the words of Holy Qur'an, which borrowed in Malay language, and define its lexical and semantic characteristics, as well as building a perception of preparing texts of teaching Arabic for Malay students in the light of the language of the Holy Qur'an, which are borrowed in their language; that for the benefit of all students of the Malay nationality, who busy themselves with learning the Holy Quran by heart and understanding its meanings and connotations and its provisions, as it benefits them by enriching their language and developing their skills listening, reading and writing Arabic language. Theories indicate that "background knowledge plays an important role when it makes understanding and dealing with and retaining a text better when it is taken from a familiar culture, or when the text is connected with the language and knowledge development of the reader. More generally, the previous knowledge is necessary in all cases, to build meaningful learning, and for easy access to the conclusions" (Abdel Bary, 2010).

Research Questions

In light of the above, the search questions are set out in the following.

1. What is the relationship between Malay and the Holy Qur'an?
2. What is the importance of the Holy Qur'an's borrowed words in Malay in teaching and learning Arabic to millions in South-East Asia?
3. What is the model proposed for the stages of the preparation of a glossary for the collection of borrowed the Holy Qur'an words in Malay and its study in specialized scientific research?
4. What is the proposed concept for building Arabic teaching texts for millions in South-East Asia in the light of the Holy Qur'an 's borrowed words in Malawi?

Research Objectives

1. Clarify the relationship between Malay and the Holy Qur'an.
2. To reveal the importance of the Koran's borrowed language in Malay in the teaching and learning of Arabic to millions in South-East Asia;
3. Explain the proposed model for the collection and study of borrowed the Holy Qur'an words in Malay and prepare a proposed teaching dictionary.
4. To build a proposed concept for the preparation of Arabic teaching texts for millions in South-East Asia in the light of the Koran's borrowings in Malawi.

Search Terms

Dictionary: dictionary is the book that contains the vocabulary of a language and their meanings and uses in different compositions, and how to pronounce them and write them down, and this vocabulary is arranged in certain way that is often alphabetical order (Omar, 2003). In the current research, the educational dictionary is the book which includes the words of the Holy Qur'an used in the language of the Malay; and where the language is binary to compare terms and to show agreements and differences in the aspects of phonetic and semantic, linked with the verses of the Qur'an, and examples used to achieve language and learning objectives.

Words: a single word, whose part does not mean part of its meaning; it is language code which is coined for one meaning, and is either a name or an act or a preposition, a unit of the sentence and the linguistic structure, its figure is determined by the possibility of pausing after it, and it is also the smallest units of language (Brief Lexicon, 1994). By words the current search means the words of the Holy Qur'an borrowed in Malay, which is collected through the direct reception of verses of the Holy Qur'an, comparing it to what came in the dictionaries, studies, research and experts.

The borrowed words are the words that passed from one language to another, which is a global phenomenon. All languages exchange influence and being influenced and they all lend and borrow (Wafi, 2000).

Design: in the current research is intended to be the vision and ideas of language and education that arise from the study of acoustic, lexical and semantic study of the words of the Holy Qur'an used in the language Malay, and employ them in the construction of texts of books to teach Arabic to its vocabulary and skills to students speaking other languages in countries in South East Asia.

Text: text collection, a collection of the texts of the Arabic language depend in its preparation on the words of the Holy Qur'an used in Malay, which come first in the construction of lessons, and followed by a collection of exercises, activities, and tests; for the developing of Arabic language skills in listening, speech, reading and writing of learners of Arabic, who speak other languages in countries in South East Asia.

III. SEARCH METHODOLOGY

Current research depends on inductive methodology in tracking and collecting the vocabulary of the Holy Qur'an used in the language Malay, also depends on the descriptive analytical methodology in the analysis of language and in describing the indicative vessels of to which they belong through their use in the language Malay.

Search Limits

Collecting the Holy Qur'an borrowed words used in contemporary Malay and the study the meaning and the semantic vessels of these words through the use of them in Malay language.

Previous Studies

The search looked at many previous studies that interest in the collecting and studying of borrowed Arabic words into the language Malay and comparing semantic and lexical aspects or collecting them in a single dictionary, or using them in preparing materials to teach Arabic to speakers of other languages. The studies include: the study of

Mohammad Anwar (2016), and Al Khalil (2012), and Ali (2011), the study of Shek (2008) the study of Ibrahim (1995), the study of Abdel Haleem (1992), the study of Qasmeen (1987) the study of Hassan (1980). The research found only one study that is concerned with the Koranic borrowed words in the Indonesian language, the study of Zarkshi (2007) It differs from the current study in many aspects, it relied on only Indonesian sources (dictionaries, magazines, books and newspapers). The researcher only collected words and studied a small percentage of them - about (20%) only - the study was from a semantic aspect, and did not organize the words or put them in the system of a glossary in the light of the adopting lexical or educational goal, or other goals of the known industry of glossaries; where that was not one of the goals of that study.

The research also looked at many studies that paid attention to the Holy Qur'an and its role in teaching Arabic to speakers of other languages, and to construct educational texts suitable for them, such as the study of Bent Mawad (2016) the study of Al Khatib (2009) and the study of Al Fawzan (2009) The research did not find study turned to the importance of words borrowed from the Holy Qur'an, in particular in teaching Arabic to speakers of other languages through its investment in constructing texts and educational materials to them. The research did not find any studies that tried to build a concept of a proposal for the entrance or model of building courses to teach Arabic in the light of the Holy Qur'an borrowed words. The current research therefore singles out all previous studies in several important respects:

1. Its attempt to present a concept for the construction of an educational dictionary based on the Koran's borrowed vocabulary in Malay, which is built through an educational dictionary suits all groups of young and old learners.
2. Finding a proposal concept to use the words of the Holy Qur'an borrowed in Malay in the construction of educational texts and materials to teach speakers of other languages in the states of South-East Asia.
3. To rely on everyone's self-wordy; through the research team extrapolation of verses the Holy Qur'an, and a various number of previous studies, dictionaries, books, magazines, and experts to get to a glossary collecting for this vocabulary and is suitable for use in those states that speak a single language, is the Malay language.
4. The main features of the search are the educational objectives; where these objectives depicting the lexical entrance proposed, through the light of which the vocabulary will display; from where it tackles the audio, lexical, grammatical and semantic variables and phenomena, and explaining the different meanings in the use of the word either in the Holy Qur'an or in the use in which it was used in the language Malay; and that in the light of educational objectives useful for students to understand the meanings of the Holy Quran, and the acquisition of the Arabic language from the original and most important source, namely, the Holy Qur'an.

The First Topic: the Relationship between Malay Language and the Holy Koran

The Malaysian government pays much attention to the Koran; and every year the world competition of the Holy Quran is held in the city of Kuala Lumpur, where the readers of the Koran and those, who learn it by heart from all over the world compete. The Sultan of Malaysia, and the Malaysian prime minister sponsor this competition. It also

highlights the attention of the Malaysian government of the Holy Quran, recitation and learning by heart in the many religious schools and institutions, that spread all over the country, and care about learning and reciting the Holy Quran.

It has been an honor for the Malay language since the spread of the light of Islam in this good land, embracing thousands of the vocabulary of the Arabic language, making it a part of the Malay language, used by Muslims to express their thoughts, perceptions and needs. When someone contemplates these Arabic words that have merged in the language of the Malays and became a part of them, he finds that the dominant feature of this vocabulary is that the words are from the Koran; which shows the important impact of the Holy Qur'an in this good language, and so that the first impulse of the influence in the Malay language by Arabic was the love of the people of the Malay of the Qur'an, and their strong hold of it, and their strong desire to understand its meanings and to recognize its perception of its intellectual and its legislative purposes.

The study of borrowed words in any language has great value in the discovery of different linguistic and cultural as well as religious, historical dimensions, between the two related languages.

Language of Malay like other global languages in this process of being impacted and impacting; it has borrowed a lot of vocabulary of the Arabic language since the entry of Islam into the country of the Malay Archipelago; because of what the people of Malay found in the Arab traders, especially the advocates of good treatment, morals and peaceful processes in trade and other. Arabic words are the most common words that entered, influenced and remained in the Malay language, often after or close to English. This vocabulary influenced the Malay language, kept the structure with some transformation required by the Malay language as a borrowing language, and has its nature and its sound, incisive, detached, grammatical and semantic rules. When a society borrow a foreign word and use it in everyday language, usually people try to reforming that word to suit their language or similar to its words, in sound, lexical, grammatical and semantic aspects(Al Khalil, 2012).

Each language has its multiple bowls of certain features and characteristics; the terms differ in every single bowl of attributes and characteristics distinct from the vocabulary other receptacles. In Arabic we find the bowl of the Holy Qur'an, the basic vessel in which to choose the words of the central creed and values and behaviors of the Islam. We also find the bowl of poetry and literature, the pot of industry, commerce and economics, the pot of animals and the pot of plants...Et cetera. Malay took from Arabic in all those vessels. See (Mohamed Anwar, 2016), and (Shek, 2008).

When we look in the words borrowed from Arabic in Malay we find that pot the Holy Quran is the most common lender; where the words of the Holy Qur'an spread especially in the Malay language, and implement special features in their indications and areas of use. This is due to the strong connection between the Malay and the Holy Qur'an, and their great respect for the Quran 'an. They see that understanding its meanings is their first goal they seek from learning Arabic.

For example, many Malaysian cities are called after special Arabic titles. Such as, the city of Terengganu is known as **(Darul Al-Iman/دار الإيمان/The House of Faith)** The researcher finds that the two terms are common in the lexicon of the Holy Qur'an. The researcher also finds that the indications of the two words are equal to their

meaning in the Holy Qur'an. The word **(Dar/دار/House)** has been used in the Qur'an in a number of terms, for the most part, the "House of bliss", the "House of paradise", and the "House of triumph" in the hereafter. Allah said:

وَاللَّذَارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْلَمُونَ (الأنعام: 32).
وَالَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ (الأنعام: 127).

"The home of the hereafter is better for those who guard (against evil)" (Al Anaam 32).

And: "brought them to Darul-salaam with their Lord, and he is their keeper for the good they did" (Al-An'am: 127).

Also the word faith **(Eman/الإيمان)** is a central word in the Qur'an revolve around the wisdom of the revelation and purpose of the faith, so faith is the biggest object of Islam, and the way of success and the acceptance of the whole good deeds. Example verses from the Qur'an in which Allah mentions faith;

مَا كُنْتُمْ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا (الشورى: 52). وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ (الحجرات: 7). وَ(أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ) (المجادلة: 22).

"You did not know what the book was, nor the faith, but we made it a light" (Al Shora,52). "But God make you love faith and adorned it in your hearts" (Al Hujrat 7). "And those, who wrote in their hearts faith and supported them with a spirit of Him" (Al Mugadla22).

The same is also said of the names of other cities such as: **(Darul-ehsan/دار الإحسان)** the name of Selangor city and **(Darul-salaam/دار السلام)** the name of Brunei country ... Etc. Other examples of Malay borrowing from the words of the Qur'an the word; **"Asas/أساس/foundation"** a word in Surat (Al Tawbah):

(أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ نَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا حُرْفٍ حَارٍ فَانْهَارَ بِهِ فِي نَارٍ جَهَنَّمَ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ) (التوبة: 109).

"Is he who founded his building on piety from God better, or who founded his building on the brink of a hard cliff and collapsed with him in the fire of hell? And Allah does not guide the unjust people" (Al Tawbah 109).

It means the origin of things, actions and behavior...Etc.

The other examples are too many; all the following Malay words refer in their language borrowing bowl to the words of the Holy Koran.

Kitab, Hak, Doa, Ibadat, Kaum, Jannah, Ihsan, Soleh, Muslimim, Islam, Darjat, Dunia, Azab, Zalim, Korban, Sabar, Rasul, Fasik, Takwa, Taat, Malaikat, Syaitan, Iblis, Jin, Iman, Kafir, Munafiq, Musyrik, Hasad, Reda, Masjid, Rukuk, Sujud, Ghaib, Rezeki, Fitnah, Tawaf, Wahyu, Akhirat Hikmah, Nikmat Kadar, Yakin, Mati, Infaq, Fidyah, Zikir, Bakhil, Maksiat, Taubat, Akibat, Nikah, Talak, Iddah, Ajal, Adil, Syahadah, Solat, Taufiq, Qiamat, Nasib, Jahanam, Isyak, Mukmin, Fahsyah, Hukum, Hajat, Qadha, Tamak, Hisab, Syukur, Bala, Alamat, Mungkar, Amalan, Masjidil haram, Masjidil aqsa, Membazir, Zina, Fajar, Tahajjud, Maghrib, Fakir, Yatim, Miskin, Hayat, Maut, Nabi, Muslim, Kiblat, Haji, Umrah, Halal, Haram, Wasiat, Ramadhan, Sedekah, Riba, Zakat, Laknat, Batil, Taqwa, Tawakal, Musibah.

And the contemplator of previous words-for example - notes that:

1. Voice and lexical change when transferred to the Malay language did not lose its Arabic reading, but rather often coincide in voice and indication. As in:

Jin/degrees. Jin/درجات/Paradise. Darjat/جنة/Life. Jannah/دنيا/Riba.dunia/ربا/Iman. RIBA/إيمان/book.faith/كتاب/Kitab/
/death, موت/Believer. Maut/مؤمن/Prostration. Mukmin/سجود/messenger. Sujud/رسول/jinn. Rasul/
/infidel. كافر/martyr. Kafir/شهيد/Syahied/

The use of these words is repeated in Malay a lot in one formula to denote more derivative or a formula of the meaning of the word in Arabic the same word or by adding a suffix or prefix. Like:

/oppression. ظلم/Oppress. kezaliman/يظلم/unjust. Menzalimi/ظالم/Believe. Zalim/آمن/Faith. Beriman/إيمان/Iman/
/did. عمل/action. Beramal/عمل/do tasbeeh. Amal/يسبح/ tasbeeh. Bertasbih/تسبيح/ oppressed. Tasbih/مظلوم/dizalimi/
/Mentionsed. يذكر/Mention. Berzikir/ذكر/ keep working. Zikir/العملMengamalkan/

2. Many of these words borrowed from the Holy Qur'an, and represent words which are common and central in the Qur'an in doctrine ethics, and behaviors etc...This makes these words an essential and easy tool for teaching, learning and understanding the meaning of the Holy Qur'an. In one verse, borrowed words can represent more than 50% of its words. Like God said:

(أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ ۚ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا) (الكهف: 102)

Hisab/ Thought. Kufur/ disbelieve. Ibadat/ devotional. Jahannam/ hell.Kafir/ disbelievers. Wali/ champion.Nuzul/ hostel.

God said:

(وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ) (طه: 75)

Mukmin/Faithful. Beramal/work. Soleh/ righteous. Darjat/grades.

God said:

(وَجَعَلْنَاهُمْ أَئِمَّةً يَهْتَدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ) (الأنبياء: 73)

Para imam/ Imams. Memberi hidayah/ guide. Mewahyukan/inspired. Solat/ pray. Zakat/ Zakat.Abidin/
Orang yang beribadat

God said:

(لَيْسَ الْبِرُّ أَنْ تُولُوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۚ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَجَيْنَ الْبَأْسِ ۚ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۚ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ) (البقرة 177)

Wajah/Face, Maghrib/the Maghreb, Iman/faith, Akhirat/the last, Malaikat/Angels, Kitab/the book of, Nabi/the Prophet, Mal/Money, Karib/close, Yatim/an orphan, Miskin/Miskin, sabilillah/the way, Solat/pray, Zakat/ Zakat, Sabar/patience, Mudarat/Harmful, sadik/Honest,Takwa/Taqwa.

3. These words can be divided into different kinds of the semantic vessels, **Synonyms:**(Syaitan, Iblis /the devil).(Dalil, Burhan/proof),or **Antonym:**(Nikmat/Bala), Dunia, Akhirat/the last/), (Jannah/ paradise, and Jahannam/Hell) (Muhsin/ Muhsin, Bakhil/stingy). (Tamak/greed, Redha/satisfaction). (Iman/Faith, Kafir/Unbelief) {(Halal/Halal, Haram/) or **Type:**(Amalan soleh/process- Infak/spend - Zakat / Zakat-Ihsan/charity), and (the cult of Ibadah: Solat-Haji - Umrah - Zakat - Ramadhan-Tahajud), or the

Relationship: (Masjidil haram/Masjidil aqsa), (Waris/Wasiat), and (Yatim/Miskin) (Solat /Doa), or **Association:** the faith/Iman/Allah – Angels- Malaikat, Messenger-Rasul/- the Prophet/ The Nabi –Kitab/), to (spend :Infak Ehsan/ Ihsan - Charity Sedekah /- cheap Bakhil/), and (Fitnah/Zina - punk Fasik/- free/ Haram – Halal/ Halal –Taubat/ - work-Amalan /soleh), to (modify- Keadilan: Dunia / Dunia - last Akhirat /- Jannah/- hell/ jahanam - punishment Iqab / Muslim - Muslim/infidels Kafir), to (share-Nasib/ Tawakal/ trust – Grace/Nikmat/ - Rizk and Rezeki/- Bala/ - Reza Redha/ - greed Tamak/), (the dawn-Fajar/ Subuh/ subuh - back/zohor - asar/- Maghrib/- Isyak/), and (maksiat/ punk Fasik/ - repentance, Taubat/- work/ Amalan soleh/), **or the whole and part:** Solat/ bowing/ Ruku/ - prostration/ Sujud - humility/ Khusyuk.

4. After that, these vessels can be used in the construction of the texts of the dialogue and oral activities written to teach the students of Malay; so they are easy to recall, quick for understanding and comprehension and knowledge, linguistic employment; especially if they are exploited to the integration with other Arabic borrowed words into Malay and not of the vocabulary of the Qur'an, or the integration with the vocabulary stored in the outcome of students which have been learned in other levels or other study materials, with the appropriate exploitation of the physical and cultural in the environment of the student in the light of his needs and his psycho-social characteristics.

The Second Topic: The Importance of the Holy Qur'an's borrowed Language in Malay Language in Teaching and Learning Arabic in Malay

The Arabic language is the vessel that accepted by Allah to write His final book, and made the hearts of human beings strongly connected with this book. When they probed a valley of this language, they found the characteristics that they don't find in the languages of all mankind; thereby they steadily demand it day after day. It is the vessel of a vast, deep-rooted civilization that, at some point, transferred the foundations of civilization and the factors of progress to humanity. Arabic has also unique characteristics, vocabulary and structure of a great ability to express. This has appeared in its great impact in many languages, such as Urdu and Malaya in Asia, and Hausa in west Africa and Swahili in central and eastern Africa. Arabic also influenced some European languages. It is the language of millions of Arabs who occupy a wide geographical area, and have economic and political weight enables them to carry out their role of civilization in the world. Therefore, Arabic is a great language, with all criteria, deserves to urge people to teach and learn.

If language to the Arab children is a national duty to protect the sacred and the prides; teaching Arabic for non-sons of the Muslims is a religious duty because it almost takes the Islamic knowledge closer to the minds and hearts of people hungry to know. It also helps to correct the thoughts and adds new, scientific and cultural ones (Abdulkadir, 1987).

Arabic is considered one of the most prominent languages that influenced the language of Malay. If the Islamic culture was instrumental in the process of impact of language; the study Check mentions that Malay borrowed (3303) word from Arabic; where the Malay language chose words from Arabic, subjecting its buildings to the linguistic system of the Malay, the goal was to make it easy in speaking, and economic in the muscular effort. These words become an integral part of the Malay language as a result of the linguistic integration process, i.e. you know

the borrowed words are exposed for the audio, the lexical and the semantic transformation; to be more in harmony with their language, achieving acceptance and widespread in the Malay environment (Shek, 2008).

Religious motivation represents the most important and central in learning Malay of the Arabic language; where numerous studies have proved that goals that ranked first to learn Malay of Arabic language are:

1. Pride in and jealousy of the Arabic language as the language of the Holy Qur'an
2. The students are accustomed to listening to the Holy Qur'an and to reading noble prophetic conversations with an understanding of their aesthetic meanings.
3. Acquisition of linguistic information and skills to understand the texts of the the Holy Qur'an, noble prophetic conversations, Islamic references and books (Ibn Mawad, 2001), (Haron, 2005) and (Shek, 2008).

The Messenger (Peace be upon him) indeed took care of the teaching and spreading the Qur'an, when he recited it to the people slowly, as Allah ordered him. He let them listen to it in his speeches, prayers, lessons, preaches, and in advocating, guidance, and legislation. He wanted to teach him and spread it, and he sent the readers of the Holy Qur'an to every country that its people became Muslims to teach them the Holy Qur'an. He (Peace be upon him) also encouraged the teaching and learning of the Holy Quran. His followers continued to follow his path, those who excelled in reading and understanding the Holy Quran were called the readers, and in the evening they used to come from the city and to study and pray (Omar, 1997).

The hearts of all the Malay civilians, young and old, long to learn the language of the Qur'an and understand its meanings. No better proof than the spread proliferation of seminars to study the Koran and learn it by heart in the big and small mosques, and the establishment of schools and institutes of memorizing the Quran in all the cities, and the recruitment of experts in Arabic and the readers of the Holy Qur'an, from the Arab countries to work in these schools to teach students to understand and memorize the Quran and its language as fully as possible.

According to the sacred nature of the relationship between the Arabic language and the Holy Qur'an, and that all what is perfectly said in the Arabic language coined in the expressive way of the Koran, and that the Arabic grammar was taken from the Holy Qur'an and then the noble Hadith and then the linguistic heritage, the text of the Holy Qur'an represents the accurate introduction to build a language lesson, and the Holy Qur'an is a good model for teaching and enjoying Arabic; " the text of the Koran facilitate to the learner, and takes him to high standards of language use both at the level of words, structures and the relationship between them; to supply him with the skill of understanding and tasting the vocabulary and structures. (Teama, 1998). Therefore, the study of the Holy Qur'an borrowed words in Malay and using them as an introduction to build educational texts is important for many reasons, including:

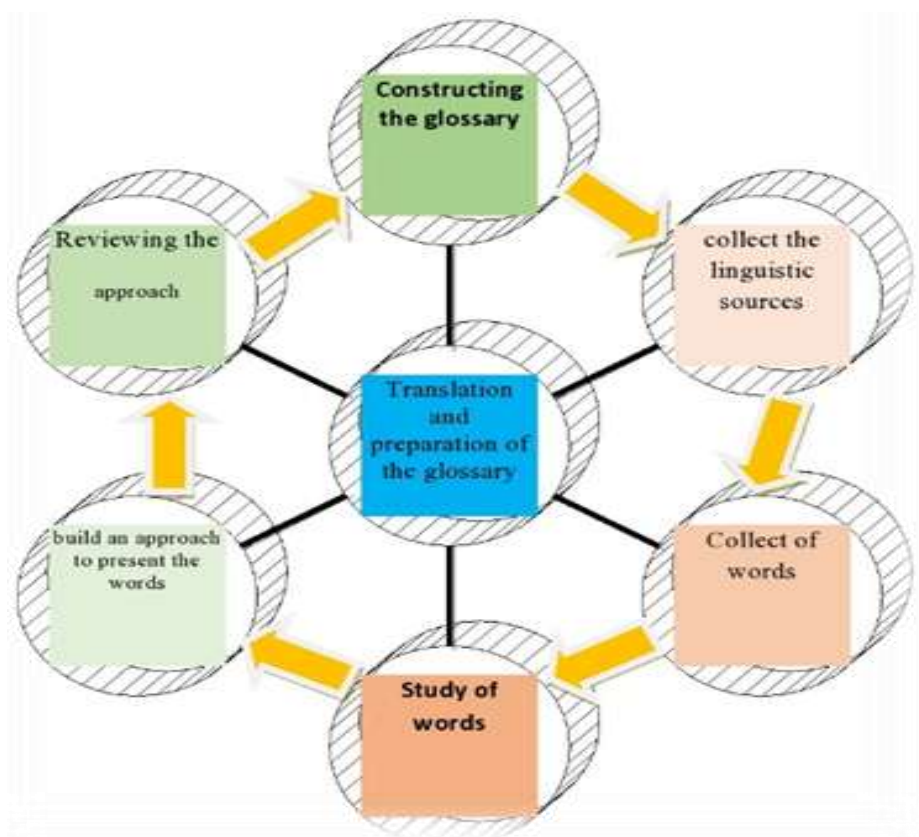
1. Collecting them to make a quality educational glossary includes the words of the Holy Qur'an used in the Malay language, describing its fields, indications, and its uses in the Qur'an, and in the Malay language
2. Helping Malay students, young and old, to study and understand Quranic texts as well as to develop levels of linguistic construction and literary taste skills
3. To highlight the honor of the Malay language, its attachment to the Holy Qur'an, its embrace of many of its words, and their use by the Malay people to express their life, spiritual, faith and intellectual needs

4. Serving the students of the forensic science involved in studying the Holy Quran and its Sciences and learning it by heart in schools, institutes, and departments of Islamic Studies in universities in the states of South-East Asia
5. Opening the way for establishing a number of other academic research linking the words of the Holy Quran to their use in the Malay language.

The Third Topic: Proposed Model for the Stages of Preparation of the Glossary of the Quranic Words Used in Malawian Language

The lexicon can be built through phases and a specific timetable, according to the following procedures as in form (1):

1. To collect the linguistic sources relating to the construction of the Glossary, as reflected in the approved Malay dictionaries, and previous studies and researches that dealt with collecting and studying of Arabic vocabulary in Malay language.



Form 1: The Stages of Preparation of the Glossary

2. To collect words, depending on the extrapolation of the verses of the Holy Qur'an directly, and supporting the process of collecting through reference to dictionaries, studies, and researches of the experts in this field.
3. To build an introduction to present the words and comment on them in the dictionary, while preparing templates, so as to achieve the educational objectives it seeks.

4. Reviewing the proposed introduction and its models by presenting them to the experts, and make the amendment in the light of their observations and guidance.
5. A comprehensive exploring of the words, ordering and classifying them, and then study these words and write notes related to pronunciation, lexical and semantic aspects of each term, focusing on the educational comments whether in Arabic or Malay.
6. Constructing the glossary in its initial form in the Arabic language and conducting full reviewing of experts in this area.
7. Translation and preparation of the glossary in its dual final form, which combines the Arabic and Malay languages, and subsequently its submission for printing and publication.

The Fourth Topic: The Proposed Model of the Text-building in the Light of the Koran's Borrowed Words in Malay

Researchers cared to develop the methods of teaching Arabic and build a curriculum that provide for learners, especially native speakers of others, all confirmed that when building a curriculum, it is important that the words contained in the text from those familiar to the learners, and the choice of words should not depend on just the personal experience of the author; where the choice of words should be controlled by two factors: knowledge of learners and relevance to the topic. The researchers also stressed on the importance of building vocabulary lists, which take its vocabulary of the common words on the tongues of students and their writings that express their needs and experiences associated with live meanings in their minds.

The words used by students are an important basis for determining the ease of the language they learn. One of the most important causes of poor linguistic communication when studying Arabic language lack of understanding of many of the meanings of the words that they read; the stranger the words of the reading article the difficult process of reading, and the student must understand what he reads and expands upon it and respond to it, the vocabulary that the students know help them to articulate the results of their experience; this expression comes only by their vocabulary that they use to construct the texts in its light.

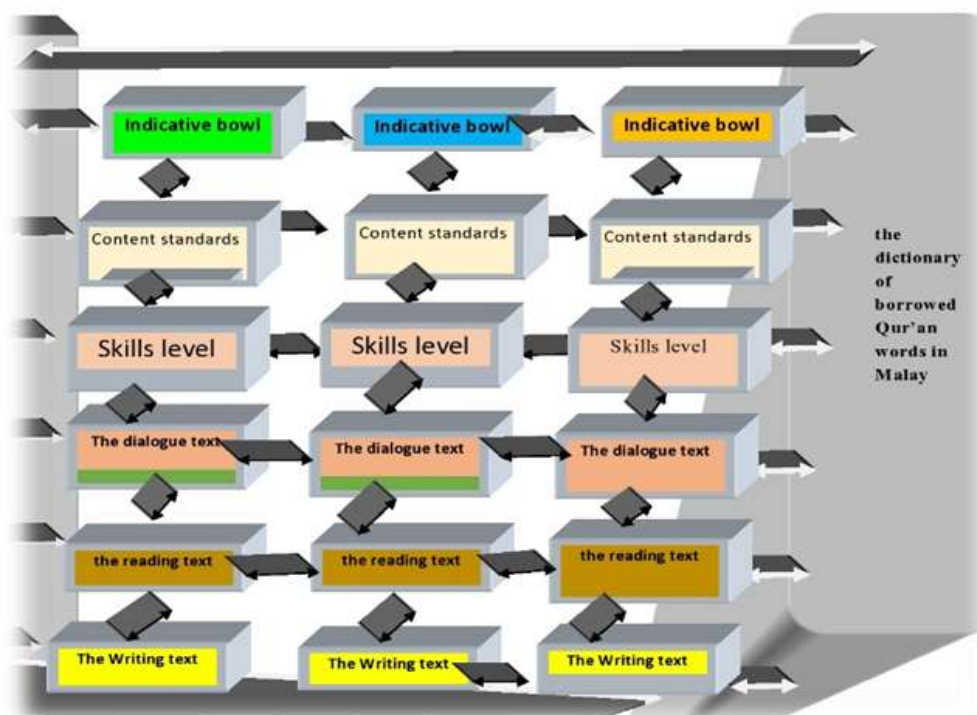
The importance of vocabulary lists comes from the standpoint of the function of language. When words are taken from what is common on the tongues of learners and express their experiences then these words have function value, in the sense that they will function them in the service of their social roles that they practice in life. They will be the tool to build the language roles necessary in these social events. (Hamidah, 2004).

From the above it follows that the text based on the words of the Holy Qur'an borrowed in the language of the learners, speakers of non-Arab one is the most important educational material that they could have; this text plays an important role in the formation of conscience, building of thought, and influence in behavior. Its linguistic and educational characteristics make learning goals more accessible, and this related text has the following characteristics:

- 1) The inclusion of language vocabulary in which all the ideal criteria for the choice of vocabulary, in which Arabic teaching texts for other speakers are to be based are met, and these criteria set out by Scheck (1998) below:

- a. Commonality: frequent use of the word and its existence in the language.
 - b. Distribution: the spread of the words in the parts of the sample that is quantified, or how their distribution in the different samples of texts that are quantified and analyzed; which means the rate of the use of the word in different areas.
 - c. Summon ability: this means searching for words that are more recallable when needed.
 - d. Portability of learning and teaching: these two criteria take account of Arabic language borrowed in the language of learners, short utterances that are easy to explain their meanings by different means of explanation.
 - e. The importance: that means the terms that are important for achieving the aims of Arab teaching and learning and for meeting the wishes and motivations of students.
- 2) In addition to depending on this previous basis the design of the proposed model based texts to teach Arabic to students of the Malay nationalists in the light of the glossary of the Holy Qur'an used in Malay based on several other grounds, namely:
- a. The linguistic foundation: The Holy Qur'an, after all is an original text, which is the most important text and central in the heritage of the Arabic language, and its content represent the vocabulary, compositions, methods, and linguistic meanings that represent the Arabic language across the times, and the most common in it.
 - b. Psychological basis: the most important psychological motivation for Malay learning Arabic is a religious one. Understanding and studying the meaning of the Holy Koran is the ultimate goal of learning this foreign language for them
 - c. Educational foundation: the borrowed vocabulary of the Holy Qur'an in Malay represent an introduction to build the curriculum of teaching and learning to facilitate for the students understanding the texts of the Arabic language and the acquisition of linguistic methods and language readily available and functional.
 - d. The Cultural Foundation: the vocabulary of the Holy Quran and its texts represent the core Islamic thoughts and perceptions, which are constructed in the culture of the Malay people, and is centered around by the bulk of the culture that shape the behavior and intellectual beliefs and perceptions.
- 3) The construction of those texts in the proposed model take several criteria into account as in form (2), namely:
- a. Functional goals: where there is attention for the structure of language and their indications during the analysis of the words and deciding their pronunciation, and their lexical characteristics and morphological structure.
 - b. Introducing the students to the language context and the rules of its soundness in the light of academic, functional and communicative objectives.
 - c. To emphasize the meaningful learning and active learning of students, commensurate with their previous experience, culture, and their original language and their individual differences, and with

what they are going through of communicating situations and life needs, and to achieve the learning outcomes.



Form 2: The Proposed Model of the Text-building

- 4) The proposed model for the construction of Arabic language texts for Malaysian students in the light of the glossary as in form (2) goes through the following stages:
 - a. The stage of categorizing the words of the Holy Qur'an used in Malay into semantic vessels (nodal, doctrinal, educational, life)...Etc. to reveal the qualitative characteristics that distinguish each of the areas of such vocabulary; it allows the writer of the language text to use these fields in the production of a reading text or a dialogue in a certain area of knowledge or merge between more than one domain, it also allows the preparation of activities and language exercises in the light of that vocabulary, it also allows him to choose in the light of the level of students and their learning needs.
 - b. The stage of putting the appropriate standards to build content, this is done in the light of the age, psychological, social characteristics of learners, and in light of their linguistic level, their objectives and educational needs, and identify language skills that the content seeks to develop, and identify any skills that should have the priority in this content, the appropriate level for their presentation. The content also cares about the properties of the tutorial program of the learners; and to integrate its components and objectives in the designated educational institution, and with the curriculum and study materials that are offered to students, the text should also have followed by activities and exercises that help the student overcome the difficulties they face in acquisition of different language skills and use of vocabulary in building, practice and deepen those skills.

- c. the stage of identifying the language skills which the program seeks to develop in the students in the light of the former principles and standards, and that the program decides which skill will be important and central and has priority, must take into account the level at which each of the skills will be presented, and teaching methods, tools, activities and exercises that the teacher will depend on in the development of those skills.
- d. Construction of texts and dialogue; and that to be a fertile area to develop listening and speaking skills in the multiple areas of life, or the development of provide information skills and skill of discussion between the students about special themes; where the borrowed words from the Holy Qur'an is the hub of it all, with supporting them with other words the student has studied in another level, or in other course, or of other words borrowing from Arabic in his native language (Malay).

Verses, stories, dialogue in the Qur'an that contain this vocabulary can also be used, and the debate about them or their representation is held in the classroom.

- e. The construction of reading texts; where the use of the borrowed words the Holy Qur'an, in the construction of sentences or reading text on a certain topic; and to facilitate the reading for the student, and develop his comprehension and reading skills, the teacher depends on some of the old or new words, and benefits from the construction of the text in the focus on the correcting aspects of the sound, or embed a formula, this text is also an opportunity to explain the rules of grammar and the treatment of errors and reading difficulties among students.
- f. Building writing activities; as students write their summaries, expressions or functional and innovative topics, the center of which is the words borrowed from the Koran that were included in the lesson, as well as the old and new words. Content at this stage is also concerned with providing special training to address students ' writing errors and difficulties.

IV. CONCLUSION

1. The Holy Qur'an words borrowed in Malay represent the central fruitful bowl, and is a clear indication of love and care paid by the Malay for the Qur'an, this has enriched the Malay language, and the life of the people of Malaya, and strengthening their relationship and culture with the Koran and Islamic culture.
2. The educational glossary of the Holy Quran vocabulary when preparing represents a scientific and educational breakthrough, enriches the language studies concerning the relationship between Arabic and Malay, as well as studies of teaching Arabic to the longing sons of the Malay people, as it helps them in understanding meanings and semantics of the Qur'an, and enrich their vocabulary in Arabic.
3. The educational glossary of the Holy Quran vocabulary represents important introduction to pay attention to when constructing texts to teach Arabic to the children of the Malay people, especially the elderly and students in religious schools and institutions, and departments of Islamic Studies in universities.

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