



The Role of Parents in Helping Arabic Teachers to Improve Students' Vocabulary

Mindy Gabriela ¹, Garcia Cicerchi ², Hernando Colin ³, Cara Ana ⁴

¹ University of Cape Town, South Africa

² Ardhi University, Tanzania

³ University of Somalia, Somalia

⁴ University of Liberia, Liberia

Corresponding Author: Name, Mindy Gabriela E-mail; mindygabriela123@gmail.com

Article Information:

Received July 27, 2022

Revised October 19, 2021

Accepted July 31, 2022

ABSTRACT

This article examines the role of parents in helping teachers in mastering Arabic vocabulary for elementary school students. In addition, this article aims to make parents aware of their role in helping the development of student's mastery of subject matter. This article aims to determine the contribution or role of parents in helping students master vocabulary. Focused first on mastery of vocabulary because vocabulary is a basic element in language. The research method used is a qualitative research method with a descriptive approach and survey study in accordance with the problem of how the role of parents in helping students master vocabulary at home. The results of this study indicate that parents have a significant role in mastering students' Arabic vocabulary through learning done from home. The increase in students' vocabulary mastery shows something more positive than before. In conclusion, parents have a big role in the learning process of students at home.

Keywords: Arabic Teachers, Parents, Vocabulary

Journal Homepage

<https://ejournal.staialhikmahpariangan.ac.id/Journal/index.php/jiltech/>

This is an open access article under the CC BY SA license

<https://creativecommons.org/licenses/by-sa/4.0/>

How to cite:

Gabriela, M., Cicerchi, C., Colin, H., & Ana, C. (2022). The Role of Parents in Helping Arabic Teachers to Improve Students' Vocabulary. *Journal International of Lingua and Technology*, 1(2), 131-139. <https://doi.org/10.55849/jiltech.v1i2.82>

Published by:

Sekolah Tinggi Agama Islam Al-Hikmah Pariangan Batusangkar

INTRODUCTION

Education is one of the most important indicators in living life (Samruhaizad Samian, 2017). Education will change social strata for the better (Syah, 2015), but the most important thing about education is to achieve quality resources capable of thinking logically and critically (Arif, 2015). Education is defined as teaching, learning, and knowledge that is carried out from generation to generation and has become a tradition

(Umar & Rosyid, 2019). Knowledge is obtained through teaching, training and also self-taught (Devi et al., 2018). Juridically education in Indonesia has been regulated in Law number 20 of 2003, article 5 paragraph 1, that every citizen has the same right to obtain a quality education. Every citizen is an individual who lives and becomes part of a country (Namang, 2020). The statement covers all layers of citizens indiscriminately. Regardless of the economic strata of rich or poor, not influenced by different beliefs, Islam, Catholicism, and Buddhism all can and have the right to get a proper and quality education. When education is one of the rights of citizens, the government is obliged to facilitate the education process (Hakim, 2016). This is explained in Article 31 of the 1945 amendment, which states that every citizen has the right to education, every citizen is obliged to attend basic education, and the government is obliged to pay for it. Based on the article, the state has two obligations, namely to provide education and to finance the education of its citizens.

Organizing in general means that the state must provide places, schools, educators, and all facilities and infrastructure that will support the education process (Hartoni, 2018). One form of state service is to organize education with the aim of educating the nation's life (Hermanto, 2020). Give birth to the next generation that can compete on a global level. Because having quality educated human resources is an investment as well as a state asset (Pedagogic et al., 2016) that can be used to explore existing natural resources. This means that if you already have competent human resources in the field, the state should no longer need to seek or invite outside resources.

In Indonesia, there are three types of education, namely formal education, non-formal education, and informal education (Nizah, 2016). Formal education is a structured and tiered education (Bafadhol, 2017) starting from early childhood education, basic education, secondary education and higher education so that we know the existence of kindergarten, elementary school, and others. At the same time, non-formal education is an educational path that is outside formal education, which is also carried out in stages and in a structured manner (Achmadi, 1992) such as studios, Childcare Places, study groups and others. In contrast, the informal education path is an educational path obtained directly from the family and the surrounding environment (Achmadi, 1992) in the form of independent activities. Listed in the National Medium-Term Development Plan (RPJMN) in Indonesia, the government has launched a 12-year compulsory education program up to the high school level with the hope of increasing the education level of the workforce.

Based on different educational needs. There is general education and religious education. General education provides a comprehensive insight into all aspects of life (Sauri, nd). At the same time, religious education will equip students with appreciation, understanding, and practice of religion which is used as the norm in social life (Sciences, 2016). Indonesia facilitates religious education in accordance with recognized religions in Indonesia (Hartoni, 2018). There are Islamic, Christian, Catholic, Hindu, Buddhist, and Confucian educations. General education and religious education can be done formally, non-formally, or informally. Indeed, general education

and religion must be balanced (Alam, 2016) so as not to cause inequality. It is possible, as found in the field, that general education goes hand in hand with religious education, as we see in educational institutions.

One of the familiar subjects found in Islamic educational institutions namely Arabic. Participants are equipped with language knowledge as a form of preparation for students to face the times. Arabic learning has begun to be given since students are in elementary school (Ekawati, 2019), and some have even learned Arabic since Kindergarten. In general, Arabic is divided into four maharah (Fajriah, 2017) or four skills. The four important pillars are maharah istima', namely listening skills (Setyawan, nd), maharah kalam, or known as speaking skills (Hendri, 2017), maharah qira'ah, namely reading skills (Rathomi, 2019) and maharah kitabah or writing skills (Kuraedah, 2015). The ability to master the four maharah will lead to fluency and fluency in the language. However, it is necessary to know that the basic thing that must be prepared for the effectiveness of the mastery of maharah is the mastery of mufradat. Mufradat is also known as vocabulary or vocabulary in English, which contains all the basics or modals in communicating. In learning at educational institutions or the like, mufradat material has been given since students are in elementary school or Integrated Islamic Elementary Schools. The provision of mufradat material at the basic level is provided with various methods that are adapted to the abilities of students (S & Baroroh, 2020), who are the object of education.

Quality education should have elements that support the course of education. These elements are in the form of educational goals, students, educators, educational interactions, educational materials, educational tools and methods, as well as the educational environment (Kurniawan et al., 2019). All of these elements influence each other in the smooth running of education. In essence, the purpose of education is as a medium, advice or forum (Nur Azmi Nst et al., 2021) to develop potential and educate humans so that they are ready to face life in the future. Rasulullah SAW said about the urgency of education in the hadith narrated by Imam Bukhari and Imam Muslim " Whoever wants good in the world than with knowledge. Whoever desires goodness in the hereafter, then with knowledge. Whoever wants both, then with knowledge, the purpose of education is for the safety of the world and the hereafter. Meanwhile, according to MJ Langeveld, the purpose of education is an effort to guide immature humans towards maturity. Directing students to carry out their duties responsibly and independently.

Learners are community members who try to develop themselves through learning methods, both formal and non-formal (Assa et al., 2022). It can be understood that students are one part of the object of education (Assa et al., 2022). Humans as objects of education are based on the principle that humans are dignified, noble creatures, and humans should be educated to achieve humanity and glory. This is also one of the urgencies of education in order to achieve human resources with high dignity. According to Abu Ahmadi, the understanding of students is people who are immature and who need effort, assistance and guidance from other parties to reach maturity with

the aim of being able to carry out their obligations as creatures of God, as humans, and as citizens (Khovia, 2021). Not much different, Abdul Majid gives the view that students are a form of mentioning students, which implies something that is within the scope of formal and non-formal education. This is based on the needs of students in schools who need studies in order to increase their knowledge and insight.

Educators can be interpreted as educational subjects, namely individuals who provide a certain amount of knowledge (Saihu, 2019). It can also be interpreted as adults who provide assistance to students in their physical and spiritual development with the aim of achieving a level of maturity that is able to stand alone in fulfilling obligations as God's creatures, social beings, and independent individuals. Mulyasa, in his statement, said that teachers must have academic qualifications and competencies as learning agents who are healthy physically and mentally, physically and spiritually and have the ability to realize national education. In simple terms, educators can be understood as individuals who have the duty and authority in the world of education and teaching at institutions or formal institutions.

Understanding of something is influenced by how something interacts. Communication is very important in understanding (Sahputra, 2020). Incorrect communication will lead to misunderstandings or what is called miscommunication. In the world of education, communication is needed. Interaction between educators and students will affect learning outcomes (Wibowo et al., 2021). Educational interaction can simply be understood as an interaction that is intentionally created for a specific purpose that can change students' cognitive, affective, and psychomotor abilities. An educator in educative interactions, not only masters the material to be taught but also must know the philosophical and didactic so that it triggers the spirit of learning from both educators and students.

If educators and students are the building blocks of education, then teaching materials or materials are a very urgent complement to the learning process (Syaifullah & Izzah, 2019). The suitability of the educational material with the cognitive abilities of the educational object will greatly affect the final outcome of the learning process. The material used in education refers to a guideline known as the educational curriculum. Indonesia itself has undergone several revisions, amendments or renewals of the education curriculum. This renewal is motivated by the interests of educational actors, be it educators, students, owners of schools, principals, and community parents, in achieving educational goals. The method of education is something that must be considered in the educational process. Adjusting the method to the cognitive and psychological state of students so that understanding of science can be digested properly.

Just as the environment can affect personality, behavior and mindset, the environment can also affect the learning process (Sari, 2019). A conducive environment will make anyone in the environment comfortable and able to think clearly. Several studies also conclude that there is a positive influence from the environment, be it a good family environment, community, or school environment, on the effective and

efficient learning process. The good influence of the environment in the learning process can be seen from the responses of students who are more active and creative. The environment also affects the character of students. If they grow and develop in a good, polite, and religious environment, the character of the students will become good individuals.

The first education in the life cycle is in the immediate environment. Family is the closest environment and very often interacts. Therefore, the family has a very big influence on the cognitive development and character of children. Parental education will be seen and reflected in the child's response to something. The environment is also the most influential factor in education. However, parents occupy the first position in the influence of the child's environment. Especially in the learning process, if students are in a conducive environment to provide positive energy, it will be seen in an active and creative learning process and lead to satisfactory learning outcomes. However, if they are in an unfriendly environment, there are toxic people or people who cause a mental break (mental damage), then these students will tend to be lazy individuals, and the results obtained will not be optimal.

Moving on from the problem above, the writer took the initiative to conduct field research to see the role of parents in helping teachers in Arabic subjects, especially in the ability to master vocabulary (mufradat).

RESEARCH METHODOLOGY

This research uses qualitative research methods with a descriptive approach, namely, conducting case studies that produce narrative data analysis (Noviana & Rahman, 2021). The research was conducted at the home of parents whose children are in elementary school with parents and children as objects of research. The research technique is carried out by paying attention to the learning process that occurs at home between parents and children. The study was conducted for several days by looking at the learning process carried out by parents to students at home to repeat and continue learning at home. The results of the study indicate the role of parents in helping students master vocabulary learning (mufradat) at home.

RESULT AND DISCUSSION

The purpose of this study was to see the urgency of the role of parents in helping students learn from home. Especially during the pandemic, which demands a return to the role of parents in the children's learning process from home, even more, special attention is needed because online learning is dominant. The role of parents in the learning process of students has a very significant influence. Indeed, parents are the first educational institution that plays a very important role in children's learning motivation. Because of that, it is inseparable between the role of parents and the child's learning process. Helping children's learning process can be done with an emotional approach.

Based on previous research conducted by Yulianingsih (2020), it was concluded that parents have a role in facilitating children emotionally and spiritually and can help or answer the difficulties encountered by children in learning (Dhiu & Fono, 2021). Respond well to all the difficulties faced by children in learning at school. In line with the previous opinion, Siti 'Abidah stated that the role of parents is very necessary for motivating students at home, especially during the COVID-19 pandemic where the role of people will be more needed because learning is done online and children will be given a lot of assignments by the teacher. In addition, parents should also provide a comfortable environment for students.

The results found in the field showed different responses from parents. In general, parents are able to help children in learning that is done at home. Carrying out the monitoring function for each activity does not make children feel constrained and can still learn well. Not only that, the role of parents as friends, which is interpreted by the close emotional relationship of children with parents, is also very influential in the child's learning process. Among parents, there are various methods to guide children in learning at home. One of the learning techniques that parents use at home is to repeat the mufradat learning that has been given by the previous teacher at school. After it feels good to eat, parents will add vocabulary to children. The addition of vocabulary is done by singing vocabulary or mufradat and followed by the child. There are also those who do learning through YouTube social media by opening an Arabic learning channel that contains mufradats for students of elementary school. Even though they are learning by using gadgets, parents always monitor the learning process.

Researchers also found problems that occurred in the field where all of them were motivated by many factors, one of which was the economic problem of parents. Several respondents stated that they had to leave their children to earn a living starting from trading activities, civil servants, motorcycle taxis, farmers, and others). So, the limitations of parents in accompanying children to study at home cause a lack of parental roles in helping the child's learning process. The reduced enjoyment of time together causes a lack of synchronic communication between parents and children. Often found similar cases in the field. Situations and conditions change the pattern of people's lives. Gradually, it has a negative impact on children's development, including in the learning process.

Another problem encountered in the field is the lack of inner connection between parents and children. Lack of love from parents to children is also influenced by innate family factors. However, the background of parents cannot be used as an excuse to neglect their obligations to children, especially in giving love. There is a very close relationship between the amount of love given by parents to the child's learning process. Children who have a close inner relationship with their parents tend to be more successful in school, active and creative. Although it is not always a benchmark for achievement still has a role in children's achievement. Meanwhile, children who come

from families with mental breaks (mental damage) will tend to experience problems in the learning process. These damages can be noticed and seen through the attitude and response of the child when faced with a condition. Children with mental breaks will tend to be temperamental, like lying, and lazy in learning which can be seen in learning outcomes. The emotional relationship between children and parents is an urgent matter in the learning process.

In addition, there were also many students who were less enthusiastic about studying at home due to uncomfortable environmental conditions. A comfortable environment is also an important factor in the learning process. A comfortable environment will lead to security and make the brain fresher so that knowledge is easy to get and understand. Likewise, if you are in an environment that makes your child negligent, like students who live with grandma or away from home. This is one of the triggers for students to be lazy in understanding the lesson. They spend more time playing games, watching TV until they fall asleep and finally not doing the assignments given by the teacher. It can be understood the importance of the role of parents in supervising children at home. Can provide boundaries with regulations that direct children in time management so that there is no inequality between learning activities and children's playing at home.

CONCLUSION

From the findings that researchers got in the field, it can be concluded that parents are the first school for children before entering the world of formal education and must always monitor children's academic development at home. Education carried out with parents at home is included in informal education but is the biggest contributor to improving children's achievement. Parents should monitor their children's academic development and also help their children in the learning process at home. In addition, parents must also be able to be the best support system for children. It can be an answer to the difficulties that children encounter in learning in particular. Always be with children in every activity regardless of their educational background, economy, and life in the past.

REFERENCES

- Achmadi. (1992). *Islam sebagai paradigma ilmu pendidikan*. XXIV(1), 174.
- Alam, L. (2016). Internalisasi Nilai-Nilai Pendidikan Islam Dalam Perguruan Tinggi Umum Melalui Lembaga Dakwah Kampus. *Istawa: Jurnal Pendidikan Islam*, 1(2), 101. <https://doi.org/10.24269/ijpi.v1i2.171>
- Arif, M. (2020). Efektivitas Media Pembelajaran dalam Penguasaan Kosakata Bahasa Arab. *A Jamiy: Jurnal Bahasa Dan Sastra Arab*, 9(1), 1. <https://doi.org/10.31314/ajamiy.9.1.1-15.2020>
- Assa, R., Kawung, E. J. ., & Lumintang, J. (2022). Faktor Penyebab Anak Putus Sekolah di Desa Sonuo Kecamatan Bolangitang Barat Kabupaten Bolaang Mongondow Utara. *Jurnal Ilmiah Society*, 2(1), 1–12.

- Bafadhol, I. (2017). *Lembaga Pendidikan Islam*. 06(11).
- Devi, A., Rosyadin, I., & Santoso, A. (2018). Pemberdayaan Masyarakat Tapos 1 Melalui Pendidikan Non Formal. *Abdi Dosen : Jurnal Pengabdian Pada Masyarakat*, 2(2), 110. <https://doi.org/10.32832/abdidos.v2i2.168>
- Dhiu, K. D., & Fono, Y. M. (2021). Dampak Pengasuhan Kakek dan Nenek. *Jurnal Pendidikan Anak Usia Dini Undiksha*, 9(3), 342. <https://doi.org/10.23887/paud.v9i3.40910>
- Ekawati, D. (2019). *Ragam Pemahaman Mahasiswa pada Pembelajaran Bahasa Arab*. 21(02).
- Fajriah. (2017). Strategi Pembelajaran Maharah Kitabah pada Tingkat Ibtidaiyah. *PIONIR Jurnal Pendidikan*, 6(2), 33–56.
- Hakim, L. (2016). Pemerataan akses pendidikan bagi rakyat sesuai dengan amanat Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional. *EduTech: Jurnal Ilmu Pendidikan Dan Ilmu Sosial*, 2(1), 53–64.
- Hartoni, H. (2018). Impelementasi Manajemen Sarana Dan Prasarana Di Sekolah Menengah Kejuruan. *Al-Idarah: Jurnal Kependidikan Islam*, 8(1), 178. <https://doi.org/10.24042/alidarah.v8i1.3088>
- Hendri, M. (2017). Pembelajaran Keterampilan Berbicara Bahasa Arab Melalui Pendekatan Komunkatif. *POTENSIA: Jurnal Kependidikan Islam*, 3(2), 196. <https://doi.org/10.24014/potensia.v3i2.3929>
- Hermanto, B. (2020). Perencanaan sistem pendidikan nasional untuk mencerdaskan kehidupan bangsa. *Foundasia*, 11(2), 52–59. <https://doi.org/10.21831/foundasia.v11i2.26933>
- Khovia, K. (2021). Implementasi Program Tahfidzul Al-Qur'an Jilid 5 Bagi Peserta Didik Di Madrasah Ibtidaiyah Muhammadiyah 02 Ambulu Jember. *EDUCARE: Journal of Primary Education*, 2(2), 201–220. <https://doi.org/10.35719/educare.v2i2.60>
- Kuraedah, S. (2015). APLIKASI MAHARAH KITABAH DALAM PEMBELAJARAN BAHASA ARAB Sitti Kuraedah. *Al-Ta'dib: Jurnal Kajian Ilmu Pendidikan, IAIN Kendari*, 8(2), 82–98.
- Kurniawan, D. T., Hayati, A. A., & Maryanti, S. (2019). Pengembangan Media Pembelajaran Wayang Profesi Untuk Mengenalkan Jenis Pekerjaan Pada Siswa SD. *Al-Aulad: Journal of Islamic Primary Education*, 2(2), 1–9. <https://doi.org/10.15575/al-aulad.v2i2.5208>
- Namang, R. B. (2020). Negara Dan Warga Negara Perspektif Aristoteles. *Jurnal Ilmiah Dinamika Sosial*, 4(2), 247. <https://doi.org/10.38043/jids.v4i2.2449>
- Nizah, N. (2016). Dinamika Madrasah Diniyah Suatu Tujuan Hipotesis. *Jurnal Penelitian Pendidikan Islam*, 11(1), 181–202.
- Noviana, R., & Rahman, R. (2021). Strategi Sekolah Dalam Membentuk Sikap Disiplin Peserta Didik di SD Negeri 01 Kinali. *An-Nuha*, 1(3), 187–197. <https://doi.org/10.24036/annuha.v1i3.46>
- Nur Azmi Nst, F., Aprilinda, D., & Budiman, A. P. (2021). Urgensitas Manajemen Pendidikan Islam pada Era Globalisasi. *Jurnal Pendidikan Indonesia*, 2(8), 1320–1331. <https://doi.org/10.36418/japendi.v2i8.249>
- Pedagogik, K., Calon, M., & Fisika, G. (2016). *Seminar Nasional Pendidikan 2016 Seminar Nasional Pendidikan 2016*. 1, 730–742.
- Rathomi, A. (2019). Pembelajaran Bahasa Arab Maharah Qira'Ah Melalui Pendekatan Saintifik. *Ta'dib: Jurnal Pendidikan Islam*, 8(1), 558–565.

- <https://doi.org/10.29313/tjpi.v8i1.4315>
- S, F. R., & Baroroh, R. U. (2020). Strategies And Methods Of Learning Arabic Vocabulary/ Strategi Dan Metode Pembelajaran Kosakata Bahasa Arab. *Ijaz Arabi Journal of Arabic Learning*, 3(2), 291–312. <https://doi.org/10.18860/ijazarabi.v3i2.10062>
- Sahputra, D. (2020). Manajemen Komunikasi Suatu Pendekatan Komunikasi. *JURNAL SIMBOLIKA: Research and Learning in Communication Study*, 6(2), 152–162. <https://doi.org/10.31289/simbollika.v6i2.4069>
- Saihu. (2019). Komunikasi Pendidik terhadap Anak Berkebutuhan Khusus di Sekolah Khusus Asy-Syifa Larangan. *Andragogi: Jurnal Pendidikan Islam*, 1(1), 1–21.
- Samruhaizad Samian, S. & A. A. (2017). Pendidikan sebagai Komponen Kualiti Hidup Masyarakat Pinggir Bandar (Education As Quality Components Of Life In The Suburban Community). *Asian Journal of Environment, History and Heritage*, 1(1), 267–280.
- Sari, I. (2019). Kesulitan Mahasiswa dalam Pembelajaran Bahasa Inggris. *Jurnal Manajemen Tools*, 53(9), 1689–1699.
- Sauri, S. (n.d.). Revitalisasi Pendidikan Sains dalam Pembentukan Karakter Anak Bangsa untuk Menghadapi Tantangan Global. (ثق ثقفتي), □□□□ □, □□□□□□ □□□□□□.
- Sciences, H. (2016). *Implmentasi Pendidikan Agama Islam Melalui Budaya Religius (Religious Culture) Di Sekolah*. 4(1), 1–23.
- Setyawan, C. E. (n.d.). Konsep Landasan Teori dan Rancangan Silabus Pembelajaran Maharah Istima di Perguruan Tinggi. *Al-Manar Jurnal Komunikasi Dan Pendidikan Islam*, 7(1).
- Syah, R. H. (2015). Stratifikasi Sosial Dan Kesadaran Kelas. *SALAM: Jurnal Sosial Dan Budaya Syar-I*, 2(1). <https://doi.org/10.15408/sjsbs.v2i1.2239>
- Syaifullah, M., & Izzah, N. (2019). Kajian Teoritis Pengembangan Bahan Ajar Bahasa Arab. *Arabiyatuna: Jurnal Bahasa Arab*, 3(1), 127. <https://doi.org/10.29240/jba.v3i1.764>
- Umar, A. A., & Rosyid, M. A. (2019). Manajemen Pendidikan Karakter Dalam Mewujudkan Santri Progresif. *Khazanah: Jurnal Edukasi*, 1(2), 128–158.
- Wibowo, D. C., Ocberti, L., & Gandasari, A. (2021). Faktor Penyebab Rendahnya Hasil Belajar Siswa. *Jurnal Ilmiah Aquinas*, 4(1), 60–64.

Copyright Holder :

© Mindy Gabriela, et.al. (2022).

First Publication Right :

© Journal International of Lingua and Technology

This article is under:

