

An Investigation into the Attitudes of the Non-Muslim Malaysian Learners of Arabic (NMMLA) toward Learning of Arabic as a Foreign Language

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ABSTRACT

The aim of this study was to investigate the attitudes of non-Muslim Malaysian learners (NMMLA) toward learning of Arabic as a foreign language. The study focused on examining the respondents' attitudes toward learning foreign languages in general, and toward learning Arabic language and their attitudes toward native speakers of Arabic in particular. The findings revealed that the NMMLA held a high positive attitude toward the learning of foreign languages, but held a moderate positive attitude toward the Arabic language and its native speakers. It is hoped that by conducting the research on the NMMLA's attitudes toward language learning, it will contribute to the transformation of the teaching and learning of Arabic language through the expansion of the horizon of Arabic language teaching in the Malaysian context in more innovative ways, not only to the Malay Muslim learners but to the non-Muslim learners as well.

Keywords: Attitudes, Arabic language, foreign language, non-Muslim learners, Malaysian context

INTRODUCTION

The Arabic language is known as the language of the Qur'ān and the *Hadīth* and the language for Muslims due to its relatedness to the religion of Islam. The informal Arabic and Islamic schools in

the states of Johore, Kedah, Malacca, Perak, Pahang Kelantan and Trengganu were established at the beginning of the fourteenth or fifteenth century due to the advent of Islam in the Malay Peninsula. However, the history of the teaching and learning of the Arabic language in formal Malaysian education system can be traced back to the past twenty five years (Rosnani, 1996; Abd. Rahim, 1993). In Malaysian educational context, the Arabic language

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is always perceived as being taught only to the Malay ethnics who are Muslim by religion, whether at primary, secondary or tertiary levels.

The Arabic language is one of the foreign languages offered in most public universities either as a compulsory subject or as an elective subject (Zaharani & Imran Ho, 2004). Foreign language education is essential in almost all countries, including Malaysia. According to the Beyond 2020 National Higher Education Strategic Plan (The Ministry of Higher Education 2007, p. 62), "Proficiency in the third language is vital for developing human capital that drives the knowledge-economy (k-economy) as well as gears the country toward competitive innovation in the international arena."

At the university under investigation, that is Universiti Kebangsaan Malaysia (UKM), the Arabic language is offered as an elective subject and a compulsory subject. As an elective subject, Arabic is offered to all students in most faculties at UKM, just like other foreign languages such as Japanese, German, Korean, Spanish, Thai and French. Even though the Arabic language course is offered to all students, regardless of their ethnicity and religion, the majority of the students who register in the Arabic language classes are mostly Malay Muslims. There are two situation in which the Arabic language is offered as a compulsory subject at UKM. First, the Arabic language is taught to the Malay Muslim students who are studying Islamic sciences at the Faculty of Islamic Studies, UKM. Second, the Arabic language is taught

to all the students who are studying at the Faculty of Law (henceforth FOL), UKM. The second situation is of the most interest in this study.

In the Faculty of Law at UKM, the Arabic language is a compulsory subject where all students have to learn the Arabic language regardless of their ethnicity and religion. One of the objectives of the FOL, UKM, is to produce well-trained and skilled graduates in various fields of law and practice, including the *Sharī'ah* law (the Islamic law). Thus, the subject of Arabic language is seen as an important tool to equip the students in the Faculty of Law, UKM, to explore the *Sharī'ah* law as it is based on the *Qur'ān* and *Sunnah* which are rooted in the Arabic language.

In view of the importance of the Arabic language, Arabic is therefore made as one of the faculty's requirements, i.e., the students have to pass the Arabic language course in order to get their law degree. The students from different ethnic backgrounds such as Chinese, Indian, Punjabi and indigenous ethnic groups (i.e., Kadazan, Dusun, Bajau and the like from Sabah and Sarawak) have to learn Arabic. For them, learning Arabic in the FOL is their first experience of the language.

There is a plethora of research investigating into various aspects of Arabic language learning in the Malaysian context. Most of the studies conducted on the teaching and learning of Arabic focused predominantly on the Malay Muslim learners who have prior Arabic background because of their relatedness to Islam, and

are mainly carried out at secondary Islamic religious schools and at universities (e.g. Alkusaairy, 1998; Naji, 1999; Ashinida, 1998; Kamarul Shukri *et al.*, 2009; Ahmad Kilani, 2001; Zawawi, 2011; Nik Mohd Rahimi, 2004; Kerembwe, 2004; Abdul Rahman, 2009; Ghazali *et al.*, 2010; Kaseh *et al.*, 2010).

With that regards, it is vital to conduct a study that investigates into one of the important domains in second or foreign language learning, that is, the language learning attitudes focusing on non-Muslim learners. Thus, the primary objective of the study was to investigate and to explore learners' attitudes in learning Arabic as a foreign language, with the focus on the Malaysian non-Muslim learners of Arabic in UKM setting. The study also attempted to investigate the attitudes of the non-Muslims toward foreign language learning in general, as well as toward the native speakers of Arabic.

Beliefs and attitudes have powerful effects on behaviour. Horwitz observes that '...understanding learner beliefs about language learning is essential to understanding learner strategies and planning appropriate language instruction' (Horwitz, 1995, p. 557, as cited in Kuntz & Belnap 2001, p. 92). By conducting this research, it allows knowledge on foreign language learning attitudes to be gained, and such knowledge could assist in the development of an interesting and effective curriculum as well as the development of innovative methods as a transformation in the teaching and learning of the Arabic language as a foreign language in Malaysia.

RESEARCH QUESTIONS

The current study attempted to find answers to the following research questions:

1. What attitudes do the NMMLA hold toward the learning of foreign languages in general, toward the learning of Arabic language in particular and toward the native speakers of Arabic?
2. Are there significant differences between gender, ethnicity and level of Arabic course among the NMMLA toward the learning of foreign language, toward the learning of Arabic language and toward the native speakers of Arabic?

REVIEW OF RELATED LITERATURE

Learning a language is closely related to a person's attitude toward the language (Starks & Paltridge, 1996). Attitudes to language learning are believed to have a serious effect on learners' willingness to study the language and their achievements; in fact, the measurement of language learning attitude has often involved motivation (Csilla, 1999).

Attitude has been defined in a variety of ways over the past century. Among other, Allport (1954, p. 45) considers attitude as a neuro-physiological disposition, defining it as "a mental and neural state of readiness, organised through experience, exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related." Gardner (1985, p. 9) in his widespread

operational definition of attitude states that attitude is an “evaluative reaction to some referent to attitude object, inferred on the basis of the individual’s beliefs or opinions about the referent.” Ajzen (1988, p.4) considers attitude as a ‘disposition to respond favourably or unfavourably to an object, person, institution or event.’”

Since attitudes are hypothetical and complex constructs, they cannot be directly observed and are thus inferred from the direction and persistence of external behaviour (Baker, 1992, p. 11). Moreover, there has not been general agreement on the components and dimensions of language learning attitudes. Gardner (1985) in his socio-educational models suggests the following components: attitudes toward the speakers of the community of the target language, attitudes toward learning languages in general, attitudes toward the target language, and attitudes toward the learning context which includes the teacher and the course in general. A similar classification has also been suggested by Stern (1983, pp. 376-7). According to Lambert (1967), attitudes consist of three components: the cognitive, affective and conative components (cited in Dittmar, 1976, p. 181). The cognitive component refers to an individual’s belief structure, the affective to emotional reactions and the conative component which includes the tendency to behave in a certain way toward the attitude.

According to Ellis (1985, p. 293), attitudes influence language learning in several ways as “learners possess sets of

beliefs about factors such as the target language culture, their own culture, in the case of classroom learning, of their teacher, the learning tasks they are given.” These sets of beliefs are referred to as ‘attitudes’. Spolsky (1990) indicates that there are two types of attitude change toward learning a language, namely, positive attitude and negative attitude, where differences in language learning can often be traced to the differences in attitudes.

Studies have also shown that there is a correlation between learners and their positive attitudes toward speakers of the target language in second language learning. According to Fishman (1991), ethnic groups whose members hold positive attitudes toward each other are more likely to cultivate the learning of the language of one another. Fasold (1984) also suggests that the attitudes toward a language are often a reflection of attitudes toward members of various ethnic groups. Holmes (1992, p. 50) asserts the importance of language attitudes by stating that “...people are more highly motivated, and consequently often more successful in acquiring a second language when they feel positive toward those who use it.”

Littlewood (1984) strongly argues that learners with positive attitudes tend to have more contact with L2 communities. On the contrary, Littlewood (1983, p. 77) asserts that “negative attitude can create a strong barrier that makes learners lose interest toward learning. These students will not put any effort and will try to avoid participating in the learning activity. Their

negative perceptions toward learning hinder their ability and capability of acquiring new knowledge.” Ellis (2000) further mentions that positive attitudes towards the L2 and its speakers can be expected to improve learning while negative attitudes hinder it.

In general, there is a strong belief among researchers in the field of language learning that attitudes can affect language learning. In particular, those with positive attitudes toward the language will do well in language learning. On the contrary, those with negative attitudes will easily give up in learning the language. As such, attitudes may play a very crucial role in language learning as they could influence students’ success or failure in their learning.

RESEARCH METHODOLOGY

Participants

The participants of this study were the non-Muslim Malaysian students from the Faculty of Law at Universiti Kebangsaan Malaysia who are studying and have been studying the subject of Arabic language. The total NMMLA students at the faculty were 211 undergraduates, who were from Year 1, Year 2, Year 3 and Year 4. Meanwhile, 207 out of 211 questionnaires distributed were returned, contributing to 98% of the return rate. A majority of the participants are females, accounting for 131 (63.3%) students, while the rest or 76 (36.7%) are male students. The respondents were divided into three categories according to their levels in the Arabic course; 49 of the respondents were from the Arabic preparatory course, 48 from the second

level and 110 had completed all the three levels of the Arabic language course. The 207 students who are non-Muslim Malaysian learners of Arabic came from various ethnic groups. Out of 207 students, 130 (76.81%) are Chinese, followed by 43 (20.77 %) Indians, 3 (1.45%) *Bumiputras* (Indigenous), 1 (0.48%) Punjabi and 1 (0.48%) Portuguese. In the data analysis, the Punjabi was included in the Indian ethnic group, while the Portuguese in the *Bumiputera* group due to the small numbers of the respondents. The *Bumiputeras* were labeled as the ‘other’ ethnic group.

Research Instrument

This study adopted a quantitative method. In order to obtain the data on the attitudes of the NMMLA, a set of questionnaires comprising of two parts was used. The first part consisting of the respondents’ demographic data and the second part containing 26 items measuring attitudes were developed from an established source of language learning attitudes and motivation test, namely, Gardner’s Attitude/Motivation Test Battery AMTB (1985), with some modifications made to suit the Malaysian context. Gardner and Tremblay (1994) encouraged researchers using the Attitude Motivation Test Battery (AMTB) that was developed for measuring language learning motivation and attitudes to regulate it so that it would suit the context in which the study was being conducted. The questionnaire was piloted and administered to 20 students at the FOL in order to determine if any modification was required for the instrument

to ensure its reliability and validity. In the final questionnaire, of the 26 items that measure attitudes, 8 items measured the attitudes toward foreign language, 13 items measured the attitudes toward the Arabic language and 5 items measured the attitudes toward native speakers of Arabic. All the items were put into a five-point Likert scale ranging from 1 (Strongly Disagree) to 5 (Strongly Agree).

Data Analysis

To analyse the results, descriptive as well as inferential statistics were used to identify the attitudes of the NMMLA toward foreign languages, the attitudes toward the Arabic language and the attitudes toward Arabic native speakers. The mean scores of the attitudes were calculated for the purpose of classification and interpretation. A mean score ranging from 1.00-2.33 is interpreted as showing less positive attitude; 2.34-3.67 reflects a moderate positive attitude, while a mean score of 3.68-5.00 is considered to signify a high positive attitude.

TABLE 1
The attitudes toward learning foreign language (FL)

Items	N	M	SD
I like to learn foreign languages.	207	4.00	0.94
Learning foreign languages is exciting and enjoyable.	207	3.93	0.86
I would like to study foreign languages even if it is not required.	207	3.71	1.01
I would like to study as many foreign languages as possible.	207	3.70	0.95
I will learn another foreign language after finishing Arabic language.	207	3.53	0.97
I wish I could speak in a foreign language perfectly.	207	4.04	0.89
I really have no interest in foreign languages.*	207	3.98	1.06
Learning a foreign language is not a pleasant experience. *	207	3.71	1.08
Overall Mean=3.83			

Key: N= Number of responses, M= Mean and SD= Standard deviation.

*The score for these items was reversed in order to make it positive.

RESULTS

Research Findings on the Attitudes toward learning foreign languages

Table 1 describes the 8 items that measured the attitudes of the learners toward learning foreign languages in general. The results show and verify that the respondents agreed to the statements on learning foreign languages. The highest scored item is 'I wish I could speak in a foreign language perfectly' (M= 4.04 and SD= 0.89), followed by 'I like to learn foreign languages' (M= 4.00 and SD= 0.94). The item with the lowest score (M= 3.53 and SD= 0.97) is 'I will learn another foreign language after finishing Arabic language'. The overall mean is 3.83, which indicates that the NMMLA have a high positive attitude toward learning foreign languages.

Research Findings on the Attitudes toward learning the Arabic language

Table 2 describes the 13 items (1-13) that measured the non-Muslim Malaysian learners' attitudes toward the Arabic language

in particular. The results revealed mixed reactions in the non-Muslim Malaysian learners' attitudes toward learning Arabic as a foreign language. The overall mean shows that the NMMLA hold a moderate positive attitude toward learning the Arabic language, with $M=2.99$. The item with the highest mean score ($M=3.61$) is item 13, 'I would have not enrolled in the Faculty of Law, UKM if I had known that there is an Arabic language course which is a compulsory subject (reversed to a positive worded sentence)'. Meanwhile, the item with the lowest mean score ($M=2.45$) is item 12, 'The Arabic language is difficult to learn (reversed to a positive worded sentence)'. The lowest mean score reveals that from the perspective of the respondents, Arabic is apparently not an easy language to learn.

Research findings on the attitudes toward native speakers of Arabic

Table 3 describes the 5 items that measured the NMMLAs' attitudes toward Arabic native speakers. The item with the highest score is 'I would like to know more about the Arab people,' with $M=3.12$, while the lowest scored item is 'I don't like the Arab people (reversed to a positive worded sentence),' with $M=2.70$. In general, the results show that the NMMLA hold a moderate positive attitude toward the native speakers of Arabic even though they have less or no contact at all with the Arab people in Malaysia, as shown in item 3 with $M=3.00$, where the respondents indicated that they have very limited knowledge about native Arabic speakers.

TABLE 2
The attitudes toward learning the Arabic language (AL)

Items	N	S	SD
Arabic is one of the important languages in the world.	207	3.00	1.05
I would study Arabic if it is not required.	207	2.53	1.10
I think 3 semesters are enough to study Arabic in FUU.	207	3.15	1.38
Learning Arabic is an exciting experience.	207	3.16	1.10
Everybody, regardless of their ethnicity and faith, should learn Arabic.	207	2.71	0.99
The Arabic language is not only for Muslims in Malaysia.	207	3.41	1.03
The Arabic language is not only for the Malay people in Malaysia.	207	2.93	1.04
Learning Arabic is an advantage for me.	207	3.39	1.11
I would like to continue learning Arabic after I graduate.	207	2.44	1.04
Learning Arabic is a waste of time. *	207	3.23	1.12
The Arabic language is difficult to learn. *	207	2.45	1.11
I would have not enrolled in the Faculty of Law, UKM if I had known that there is an Arabic language course which is a compulsory subject.*	207	3.61	1.18
After having studied Arabic for a short time, I feel that I am interested in what I am studying.	207	2.92	1.03
Overall Mean=2.99			

Key: N= Number of responses, M= Mean and SD= Standard deviation.

*The score for these items was reversed in order to make it positive.

Mean score, t-test and one-way ANOVA analysis on the attitudes toward languages across gender, ethnics and level of Arabic course

Table 4 shows that most of the respondents have higher positive attitude toward foreign language (FL) as compared to the attitudes toward Arabic language (AL) and native Arabic speakers (NS), which only have moderate mean scores across gender, ethnics and level of Arabic course. Table 5 shows the T-test and one-way ANOVA analysis on the respondents' attitudes toward foreign language, Arabic language and native speakers of Arabic across gender, ethnicity and level of Arabic course. The t-test shows only significant differences for the attitudes toward languages across gender, which included the attitudes toward Arabic language ($t=2.89$, $p<0.01$) and attitudes toward native Arabic speakers ($t=1.99$, $p<0.05$). However, the attitudes toward languages across ethnics and level of studies did not show any significant differences (Table 5).

DISCUSSION

General findings reveal that NMMLA hold a highly positive attitude toward learning a foreign language. The students express their interest in speaking fluently in the foreign language. This finding is consistent with the research carried out by Keblawi (2006), Karahan (2007), and Chalak and Kassaian (2010). Learning a foreign language according to the NMMLA is exciting and enjoyable. In terms of the NMMLA's attitudes toward the Arabic language, encouragingly they hold moderate positive attitudes, and similarly, they also have moderate positive attitudes toward native Arabic speakers. Even though learning the Arabic language in the Faculty of Law, UKM, is their first experience of learning Arabic, the non-Muslim Malaysian learners hold moderate positive attitudes toward learning Arabic despite the fact that it is a difficult language to learn. They also revealed that learning Arabic is an advantage for them and they do not think that they are wasting their time learning it. Another interesting finding is that the Arabic language is not the reason for the NMMLA for not enrolling at the

TABLE 3
The attitudes toward the native speakers of Arabic (NS)

Items	N	M	SD
I would like to know more about the Arab people.	207	3.12	1.04
The more I learn about the Arab people, the more I like them.	207	2.82	0.84
I know nothing about the Arab people.	207	3.00	1.03
I don't like the Arab people.*	207	2.70	0.98
I have favourable attitudes toward the Arab people.	207	2.95	0.84
Overall Mean=3.12			

Key: N= Number of responses, M= Mean and SD= Standard deviation.

*The score for these items was reversed in order to make it positive.

TABLE 4
Comparing the mean score on the attitudes toward languages across gender, ethnics and level of studies

Variables	Gender	Ethnics			Level of Studies			
		Mean ± Std. Deviation	Interpretation	Mean ± Std. Deviation	Interpretation	Mean ± Std. Deviation	Interpretation	
Attitudes toward FL	Male	3.75±0.81	High	Chinese 3.80±0.72	High	Preparatory	3.90±0.71	High
	Female	3.87±0.64	High	Indian 3.88±0.65	High	Level 2	3.68±0.79	High
			Moderate	Others 4.78±0.70	High	Completed 3 courses	3.86±0.66	High
Attitudes toward AL	Male	3.05±0.54	Moderate	Chinese 2.92±0.45	Moderate	Preparatory	2.96±0.57	Moderate
	Female	2.85±0.45	Moderate	Indian 2.91±0.62	Moderate	Level 2	2.89±0.49	Moderate
			Moderate	Others 3.29±0.35	Moderate	Completed 3 courses	2.92±0.45	Moderate
Attitudes toward NS	Male	3.22±0.68	Moderate	Chinese 3.13±0.57	Moderate	Preparatory	3.20±0.71	Moderate
	Female	3.06±0.50	Moderate	Indian 3.09±0.63	Moderate	Level 2	3.17±0.49	Moderate
			Moderate	Others 3.00±0.33	Moderate	Completed 3 courses	3.06±0.54	Moderate

TABLE 5
One way ANOVA and t-test to compare attitudes toward foreign languages, Arabic language and native speakers of Arabic across gender, ethnicity and level of Arabic course

Variables	Gender		Ethnicity		Level of Arabic course	
	t-value	Sig.	F value	Sig.	F value	Sig.
Attitudes toward foreign language	-1.17	0.242	1.92	0.149	1.46	0.236
Attitudes toward the Arabic language	2.89	0.004**	1.10	0.334	0.25	0.783
Attitudes toward native Arabic speakers	1.99	0.048*	0.20	0.822	1.14	0.323

***p< 0.001, **p< 0.01, *p<0.05

Faculty of Law and this suggests that the NMMLA would take learning the Arabic language as a challenge as the findings show that NNMLA found that learning Arabic is an exciting experience and the challenge that they enjoy. Thus, the teachers of Arabic have to play an effective role in innovating more interesting and attractive ways in the teaching and learning of Arabic in order to assist and motivate the students at the faculty to master the Arabic language as they are very enthusiastic in mastering the foreign language.

Furthermore, the findings also revealed that the Arabic language in the Malaysian context is a language that can be accepted and learnt by other ethnic groups, and it is not limited only to Muslims and the Malays. In the Malaysian Education system, the Arabic language is offered to students in both the primary and secondary schools as well as at the tertiary level as a compulsory or elective subject; however, most of the learners of Arabic are those from the Malay ethnic group and those who practise Islam as their religion. Even though the majority of the students found that the Arabic language is a language for the Malays in Malaysia, a number of them are aware to some extent that the Arabic language is a language that is not only for the Muslim people, but a language that can be learnt by almost anyone, regardless of their ethnicity and religion since it is regarded as one of the important languages in the world.

In terms of their attitudes toward native Arabic speakers, the NMMLA hold moderate positive attitudes toward native speakers of

the language. This finding is encouraging enough since the NMMLA have very limited knowledge about the Arab people, but they are still curious to find out more about native Arabic speakers, as revealed in the findings (Table 3). This may suggest that the students are curious and want to know more about the native Arabic speakers and their culture, such as the various ways of greetings among the Arabs, the authentic Arab food and their traditional costumes. Based on the findings, it is very important and essential to include some information about the Arab people and their culture in the syllabus of Arabic language. This is because promoting some cultural aspects of the (foreign) language could assist the learners in understanding the usage of the language better, as well as in appreciating the different cultures. As most studies have shown, a careful incorporation of cultural materials in the courses that teach Arabic as a foreign language is of crucial importance. The familiarity with the Arab culture is perceived as important in providing a context for the language itself (Al-Haq, 2008). By taking this into consideration in the design of the Arabic language curriculum, it may increase the learners' positive attitudes toward the Arab native speakers and also toward learning of the Arabic language, as suggested in some studies (e.g. Fasold, 1984; Fishman, 1991; Holmes, 1992).

In terms of gender, the study shows that NMMLAs' attitude toward foreign language is highly positive, and this is true both for males and females (Table 4). However, the t-test shows that the *p* value

between genders is 0.242, which is not statistically significant. In other words, in order to teach a foreign language, the factor of gender does not play an important role because both genders have equally positive attitudes. As for gender and attitudes toward the Arabic language, even though both the male and female respondents hold moderate positive attitudes, the t-test shows that there is a significant difference between the said variables toward the Arabic language, with the p value equals to 0.004. This study has shown that gender plays a significant role in learning the Arabic language, whereby in this case, the male students seem to have more positive attitudes than their female counterparts toward the language. This finding is in contrast to some studies that claim modern languages seem to be perceived as a “traditionally female subject” (Clark & Trafford, 1995, p. 315). Thus, the teachers have to consider this particular factor in the teaching and learning of the Arabic language. The study also reveals that there is a significant difference between gender and attitudes toward native Arabic speakers ($p = 0.048$), whereby the male students have more positive attitudes compared to the female students (Table 5).

Hence, this finding suggests that gender has an impact on attitudes toward native Arabic speakers, whereby the male students show slightly higher positive attitudes than the female students. However, ethnicity and the level of Arabic course did not contribute to the attitudes toward foreign language, the Arabic language and native speakers (Table 5). Thus, it can be

concluded that Chinese, Indian and other ethnic groups have similar attitudes toward foreign language, the Arabic language and native Arabic speakers. As for the level of Arabic course, all the respondents in all levels of the (Arabic) course hold similar attitudes toward foreign language, which are positively high. However, their attitudes toward the Arabic language and toward native speakers are both moderate (Table 4).

CONCLUSION

From the perspective of empirical research, it cannot be denied that attitude is important in second and foreign language learning as it determines how far a student will give his or her full commitment in the learning of the foreign language, which in this case is learning of the Arabic language. As Brown (2000, p. 181) concludes, “positive attitudes towards the self, the native language group, and the target language group enhanced proficiency”, and a positive attitude will further strengthen and enhance the learner’s foreign language learning experience.

Evidently in this study, the NMMLA hold highly positive attitudes toward learning the foreign language in general, and hold moderate positive attitudes toward learning the Arabic language and toward native Arabic speakers. By conducting the research on the attitudes of the non-Muslim Malaysian learners of Arabic, it is hoped that the teaching and learning of Arabic as a foreign language can be transformed and broadened to learners from other cultural and religious backgrounds and is not limited to the Malay or Muslim learners

only. Teachers, educators, policy makers, and syllabus designers are in the position to think innovatively and creatively when choosing and designing interesting language activities, materials and syllabus, as well as creating or adopting suitable methodologies of teaching the language in order to sustain and enhance the students' positive attitudes toward learning of Arabic language.

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