

Motivating children to learn the Arabic language through classic Arabic books

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ABSTRACT

This research aims to determine: (1) Al-Qur'an literacy activities (2) Children's motivation to learn Arabic through classic Arabic books and (3) Barriers to Al-Qur'an literacy activities. This research is descriptive in nature with a qualitative approach. The results of the research show that (1) The activities carried out at *Madrasah Diniyah* Sidomulyo are Al-Qur'an literacy activities which consist of practicing reading the Al-Qur'an, makharijul letters, and recitation knowledge. Meanwhile, for learning Arabic, we use standard classical Islamic boarding school books, including Ta'lim muta'alim, al-jurumiyah, at-Tasrif and aqidatul awwam. (2) The motivation for children to learn Arabic at *Madrasah Diniyah* Sidomulyo is divided into 2, namely intrinsic motivation which is influenced by the child's drive and need to learn and the desire to successfully master Arabic, because of the hopes and aspirations of becoming an Arabic teacher. And extrinsic motivation is based on interesting learning activities and a conducive learning environment. (3) The implementation of Al-Qur'an literacy activities at *Madrasah Diniyyah* is hampered due to a lack of teachers, students are not yet accustomed to using classic Islamic boarding school books, resulting in difficulties in learning. Lack of facilities and infrastructure such as management rooms, teaching rooms, administration rooms and libraries.

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Introduction

The education in Islam encompasses principles of upbringing, discipline, and learning. Islamic teachings are defined as guidelines provided by individuals to become morally and intellectually developed in accordance with Islamic principles (Azizah et al., 2023; Deviana & Syarifaturrahmatullah, 2019; Fauzi & Zakiah, 2021; Muluk et al., 2019). Islam holds the Quran and Hadith as paramount, with the Quran being the word of Allah and the Hadith comprising

the sayings and actions of the Prophet Muhammad (peace be upon him) as an exemplary model for humanity (As'ad et al., 2019; Muzakkir et al., 2021; Sholihah et al., 2021; Syahidin, 2020). Understanding and studying the Quran and Hadith are of utmost importance as they serve as tools for seeking truth and explaining the contents of the Quran and Sunnah. The significance of Arabic language proficiency in Islamic studies lies in its role as a tool for researching truths or elucidating the contents of the Quran and Sunnah (Husseinali, 2006; Letmiros, 2019). The interconnection between Islamic teachings and the Arabic language is vital in the development of Islamic cultural civilization.

According to Muhbib Abdul Wahab, there are several roles of the Arabic language in the development of Islamic sciences and civilization (Wahab, 2016). Among these roles, Arabic language serves as a language of integrity, capable of unifying various tribal groups and cultures (Aflisia et al., 2020; Akbar & Muflihah, 2019; An & Zheng, 2022; Ma'ali et al., 2022; Mustofa et al., 2021). Additionally, Arabic language is essential for preserving the language of the Quran and as a language for teaching and studying. Arabic language forms the basis of education that must be taught to children from an early age because of its crucial role in life, especially in the realm of religion. Education aids in the development of human potential and guides the achievement of goals. Early childhood education is easier to learn. Children are the next generation who will realize life on this earth according to Sharia law. In line with the ultimate goal of Islamic education, Islam signifies spreading teachings of goodness, truth, happiness, and safety for its people, expressed in the form of faith and piety. Education is a human necessity to embrace the future (Rochman et al., 2022). Pedagogy consists of many aspects of learning, each with different characteristics and learning methods from one to another. Therefore, the implementation of education should be based on student motivation to participate in learning activities to achieve the process and results in line with the objectives of educational activities.

Education is a fundamental human need crucial for welcoming the future. The educational process involves various learning aspects characterized by diverse teaching methods from one individual to another. Therefore, the implementation of the educational process must consider students' motivation to participate in learning activities to achieve learning processes and outcomes that align with the goals of educational activities (Anggraini et al., 2021; Batubara et al., 2020; Bower, 2019; Vermote et al., 2020). Motivation is a significant factor influencing the learning process. The presence of learning difficulties in the educational realm often becomes a problem, especially concerning reading and writing skills, which can hinder children's development.

In this context, it is known that Quranic literacy activities are often associated with the use of the Arabic language. Some previously mentioned perspectives indicate that Islam has disseminated Islamic spirit through the Arab literary heritage, which, in the educational realm, becomes a supportive factor in the learning process and children's development in education (Sholihah et al., 2021). Although there have been numerous studies discussing Quran teaching activities and research on Arabic language learning motivation, currently, researchers have not found studies that combine these two aspects in one problem formulation. Therefore, researchers feel the need to conduct research to determine whether the existence of these activities, especially Quran teaching based on adab (moral etiquette), can enhance children's motivation to learn Arabic.

Initial observations by researchers, as seen in the *Madrasah Diniyah* Sidomulyo, show the implementation of a Quranic literacy education system that replicates the learning pattern in institutes in a straightforward manner. This educational activity includes Quran reading, writing, Tajweed (Quranic recitation rules), basic fiqh (Islamic jurisprudence), and moral teachings. Children at the *Madrasah Diniyah* Sidomulyo also learn classical books in Arabic according to institute standards. The use of Arabic books by teachers at this school is to ensure that after completing their studies here, children who wish to continue their education at institutes can recognize and read Arabic books to facilitate their understanding. This aligns with the understanding that childhood is a critical period for children to develop language skills and learn many new words and vocabulary.

Based on the aforementioned research background, researchers aim to understand how children's motivation to learn Arabic begins to develop as they participate in Quran teaching activities at the *Madrasah Diniyah* Sidomulyo, which is one of the Quran teaching institutions in *Madrasah Diniyah* Sidomulyo in Tumbang Tahai Village, Palangka Raya City, Central Kalimantan, Indonesia. This research aims to examine "Children's Motivation in Learning Arabic Through Classical Arabic Books."

The background of this journal article encompasses a series of relevant previous studies regarding the influence of classic Arabic literature on children's Arabic language learning. One significant study is a comparative analysis that contrasts the effectiveness of using classic Arabic literature with alternative teaching methods to enhance motivation and language proficiency (Zurqoni et al., 2020). Through this analysis, the research provides an in-depth understanding of how classic Arabic literature impacts children's language development (Al-Jarf, 2022). Additionally, another study specifically examines the implications of cultural representation in classic Arabic literature on children's learning motivation (Abdelhadi et al., 2020). This study offers insights into how cultural aspects can influence students' interest in Arabic language learning. Furthermore, research on teachers' perceptions and practices in

integrating classic Arabic books is also crucial. By understanding teachers' perspectives, this research identifies challenges and opportunities in implementing this approach in teaching (al-Bataineh & Gallagher, 2021). Lastly, the study on parental involvement in motivating children to learn Arabic through classic Arabic books highlights the significant role parents play in children's language education. By understanding the impact of parental involvement, this research provides insights into how to enhance parental support in Arabic language learning (Said, 2021). Overall, this article synthesizes various previous studies to provide a deeper understanding of the importance and effectiveness of using classic Arabic literature to motivate children to learn the Arabic language.

Previous studies have contributed to understanding the influence of classic Arabic literature on children's Arabic language learning through various perspectives such as comparing effectiveness with alternative teaching methods, examining cultural representation, exploring teachers' perceptions and practices, and analyzing parental involvement. Each of these studies has focused on various aspects of how classic Arabic literature can motivate children to learn the Arabic language.

In contrast, the study titled "Motivating Children to Learn the Arabic Language through Classic Arabic Books" specifically investigates the motivational aspects of using classic Arabic books in children's language learning. While previous studies may have touched on motivation as part of their analyses, the primary focus of this new study is to delve deeply into how classic Arabic books specifically contribute to motivating children to learn Arabic.

Therefore, this new research aims to fill a gap in the literature by offering a more concentrated exploration of motivational factors directly related to classic Arabic books. This new study may provide more detailed and targeted findings specifically related to motivation, which can further enrich our understanding of effective strategies for promoting Arabic language learning among children.

Method

Research Design

The research delves into qualitative inquiry, employing a descriptive methodology to explore the teaching practices of the Quran and classical Arabic language books at *Madrasah Diniyah* Sidomulyo in Tumbang Tahai Village, Palangka Raya City, Central Kalimantan, Indonesia (Taylor et al., 2015). The primary objective is to gauge the motivation levels of children participating in these educational activities. By utilizing qualitative research, the study

aims to provide comprehensive insights into observed phenomena and data, ensuring a nuanced understanding of the topic.

Data Collection and Analysis Techniques

Data collection methods encompass observations and direct interviews with children at *Madrasah Diniyah* Sidomulyo (Gibson & Brown, 2009). Observations entail meticulous scrutiny of Quranic ethics activities and learning sessions, while interviews seek to elucidate children's motivations in learning Arabic through Quranic studies. These qualitative approaches are chosen for their aptness in capturing non-numeric data and facilitating a profound exploration of the targeted phenomenon, promising rich and detailed research outcomes.

Participants consist of children engaging in educational endeavors at *Madrasah Diniyah* Sidomulyo, carefully selected based on specific criteria such as age range, Quranic class participation, social interaction capabilities, and Arabic language proficiency. Meanwhile, teachers at the religious school serve as key informants. Utilizing purposive sampling, the research ensures a deliberate selection process aligned with predefined criteria, ensuring the relevance and richness of the collected data.

Result

Activities of Quranic Literature at Madrasah Diniyah Sidomulyo

The researcher observed activities at the *Madrasah Diniyah* Sidomulyo on April 10, 2022, starting after the congregational afternoon prayer. The monitoring data showed a structured schedule, beginning with the congregational prayer and followed by learning sessions, rest breaks, Quran reading, Arabic language learning, and evaluation periods. The school's approach to Quranic literacy involved using the Quran and the "Iqra" book, with children required to bring their own copies for practice.

During the learning sessions, children engaged in Quranic reading and Arabic language learning activities. Quranic reading commenced shortly after the congregational afternoon prayer, with individual correction sessions following. Arabic language materials were provided using translated versions to aid comprehension of Arabic letters and sentence interpretation. The schedule was divided into sessions focusing on Quranic literacy and other subjects, including ethics and Islamic creed.

Interviews with school staff and students provided further insight into the daily routine at the *Madrasah Diniyah* Sidomulyo. The activities commenced after the afternoon prayer and continued until after the Maghrib prayer, emphasizing a holistic approach to education that incorporates religious and academic learning. The structured schedule, use of appropriate materials, and integration of prayer times demonstrated the school's commitment to nurturing students' spiritual and intellectual development.

Based on observation and interviews with teachers and children participating in Quranic literacy activities at the *Madrasah Diniyah* Sidomulyo, it is evident that the program encompasses various activities beyond Quranic reading. According to Habib Mansur, a teacher at the school, the activities include Quranic reading and writing using standard textbooks, learning pronunciation and Tajweed, and Arabic language instruction through vocabulary and grammar lessons.

Moreover, interviews with students corroborate the structured approach to Quranic literacy, with Alfian and Nanda describing their experiences with learning Tajweed, Arabic language, and Islamic studies. The schedule is detailed, encompassing activities such as congregational prayers, Quranic reading sessions, Arabic language instruction, rest breaks, and evaluations.

Teachers emphasized the importance of Quranic literacy through structured exercises in pronunciation, understanding Tajweed, and improving reading skills. Zahra's testimony further highlights the focus on Quranic reading proficiency and the students' progression towards completing the Quran.

In summary, the interviews elucidate a comprehensive approach to Quranic literacy at the *Madrasah Diniyah* Sidomulyo, integrating various learning activities aimed at developing students' Quranic reading skills, understanding Tajweed, mastering Arabic language basics, and fostering Islamic knowledge.

The interview results indicate that the method or form of implementing Quranic reading practice conducted at the *Madrasah Diniyah* Sidomulyo is literary activities of the Quran, consisting of Quranic reading practice and pronunciation of letters along with Tajweed. Quranic reading practice involves using the standard book, namely, reading from the Quran itself. This practice consists of three stages:

a) Pronunciation exercises: In the initial stage of Quran learning, children are introduced to reading the basic book, then those who have reached Quranic stage read at least 6 pages daily. They gradually familiarize themselves with the alphabet to recognize the visual differences of each letter, encouraging the child's oral reading until completion. The aim is to train children in oral Quranic reading until they become accustomed to it. Children need practice to adjust Quranic reading sentences correctly. b) Tajweed comprehension: In the second stage, children are taught Tajweed to adapt their reading to Quranic recitation rules according to correct Tajweed principles. The goal is to achieve a balance between Quranic reading ability and the Tajweed knowledge imparted by the teacher. Children need to mature through reading exercises and matching pronunciation rules. In this lesson, children practice Tajweed in every verse they read to complete the Quran a second time. c) The final stage or

refinement stage focuses on improving reading through proper letter articulation so they can read the Quran clearly and correctly. After completing the previous two stages, children feel satisfied and their ability to read the Quran increases. To maintain children's reading skills and improve their Quranic reading ability, they repeat reading from the beginning of a chapter to the end of the thirtieth section. Children are guided and supervised until they complete their third reading. As an acknowledgment of achievement, children receive a certificate from the school upon successfully completing all learning stages.

Assessing Quranic literary activities at *Madrasah Diniyah* Sidomulyo is based on interviews with children and teachers. Evaluation by the teacher acts as a sign of children's success in learning at the *Madrasah Diniyah* Sidomulyo. This includes testing children's knowledge before they return home and presenting questions related to previously studied subjects such as jurisprudence, Tajweed, or prayers. It's evident that evaluation materials cover Tajweed, jurisprudence, Islamic law, prayers, and hygiene. This assessment helps understand the Quranic literary activities practiced by children in their daily worship and Quranic reading.

Children's Motivation to Learn Arabic Language Through Arabic Heritage Books

On April 14, 2022, the second observation was conducted after the Asr prayer until the end of the teaching period at *Madrasah Diniyah* Sidomulyo. During this observation, several interesting findings were noted. Firstly, the children appeared very enthusiastic about writing material on the whiteboard with the aim of quickly being able to read the Quran and move on to the next activity. They exhibited eagerness and a desire to read the Quran swiftly, as evident from their conversations. Secondly, some children appeared calm, focused, and more diligent in completing their tasks. They demonstrated quicker and more comprehensive writing abilities compared to their classmates. Thirdly, despite encountering some difficult and complex terms, the children remained enthusiastic about writing and actively participated in the lesson until the end. Fourthly, they displayed significant enthusiasm for learning, with some actively asking questions and showing interest in the topics being explained. Fifthly, they exhibited eagerness, perseverance, and joy in learning Arabic, as evidenced by their engagement in class, notes in their notebooks, and the completeness of the learning materials they brought.

Subsequently, interviews were conducted from April 16, 2022, to April 22, 2022, from 16:00 to 17:00 WIB, to understand the motivation of children in learning Arabic through Quranic literature at *Madrasah Diniyah* Sidomulyo. The interview results indicated that children participating in Quranic literature activities feel motivated and have a need to learn Arabic. They feel this drive due to both external support and personal needs. For example, Yoga stated that he wants to continue learning to increase his knowledge and intends to teach his siblings. Meanwhile, Alfian mentioned that he studies at the ustaz's house by his own willingness but

struggles with laziness in continuing to read. Similar sentiments were expressed by Hafid and several other children, who feel the need to learn Arabic and the Quran either to fulfill parental requests or due to peer encouragement. In conclusion, children's internal motivation to learn increases based on both external encouragement and personal needs, leading them to feel the necessity of learning Arabic and the Quran for deeper religious knowledge and understanding.

Children participating in Quranic literature activities exhibit a strong determination and eagerness to succeed in mastering the Arabic language. Throughout interviews conducted by the researcher, various motivations for learning Arabic emerged, primarily fueled by personal desire and the pursuit of excellence. For instance, Yoga mentioned studying Arabic out of concern for a potential language test, utilizing Quranic recitation to rectify errors encountered during research. Similarly, Alfian expressed genuine interest in memorizing Arabic texts for their intrinsic meaning, finding joy in studying Arabic books at school. Hafid conveyed a desire to excel in Quran recitation, driven by parental encouragement and a personal aspiration for proficiency. In contrast, Nanda expressed a simple desire for learning without specific external influences. Others, like Zahra, articulated the enrichment Arabic offers to religious knowledge, finding satisfaction in correctly answering questions posed in Arabic. Despite varying motivations, a common theme emerged: a deep-seated enthusiasm for learning Arabic and its associated benefits.

However, amidst these aspirations, challenges and doubts also surfaced, as revealed in the interviews. Sania acknowledged occasional difficulties alongside inherent enthusiasm, reflecting the nuanced nature of the learning journey. Cecy highlighted the enjoyment derived from engaging Arabic memorization lessons and their contribution to expanding knowledge. Sabrina expressed a clear aspiration for success in Arabic learning, mirroring Anggira's acknowledgment of the difficulty intertwined with renewed enthusiasm. Even amidst challenges, like those voiced by Widya regarding comprehension difficulties, a genuine love for Arabic persisted. Thus, these narratives collectively underscore the intrinsic motivation driving children's Arabic language acquisition, rooted in a firm resolve and aspiration for achievement, despite the occasional hurdles encountered along the way.

Children who engage in Quranic literature activities exhibit a strong desire to succeed and a sense of ambition in mastering the Arabic language, as revealed through interviews conducted by the researcher. Participants like Yoga express their motivation to excel in Arabic studies, driven by the prospect of tests and a determination to succeed. Similarly, individuals such as Alfian articulate a deep interest in acquiring knowledge through learning Arabic, highlighting their aspirations for linguistic proficiency and academic achievement. Moreover,

Hafid's acknowledgment of the importance of attaining high standards in Quran recitation underscores the significance these children place on their educational goals and personal development.

In addition to individual aspirations, the interviews shed light on varying degrees of enthusiasm and commitment among the participants. While some, like Nanda, express a more casual interest in learning Arabic, others, such as Zahra and Syifa, passionately articulate their dreams of mastering the language. These diverse attitudes reflect the multifaceted nature of motivation and highlight the complex interplay of personal goals, familial expectations, and educational experiences shaping the children's learning journeys. Furthermore, insights from participants like Monika, Sania, and Cecy offer glimpses into their evolving perceptions of Arabic language acquisition, indicating a spectrum of attitudes ranging from pragmatic to heartfelt aspirations.

Overall, the interviews illustrate the dynamic interplay of internal motivations and external factors influencing children's engagement with Arabic language learning. From aspirations for academic success to personal dreams of linguistic mastery, each participant's journey reflects a unique blend of ambition, determination, and individuality. Through these narratives, it becomes evident that fostering a supportive learning environment that nurtures both intrinsic and extrinsic motivations is crucial in cultivating a lifelong love for Arabic language and literature among children.

Children receive awards in Arabic language learning when they participate in Quranic literature activities. The researcher describes the results of interviews regarding children's motivations for learning Arabic, notably emphasizing external rewards. In an interview with Yoga, it was noted that while there may not be tangible prizes, the knowledge imparted by the teacher holds significant value for the children's educational journey. Alfian and Hafid also echo sentiments of appreciation for their instructors' patience and teaching methods, highlighting the intrinsic value they place on learning.

Despite the absence of tangible rewards, some participants express their satisfaction with the learning process itself. Nanda mentions joining Quran recitation sessions with friends, indicating a sense of fulfillment derived from communal learning experiences. Conversely, individuals like Zahra and Zulfa lament the lack of awards but express enthusiasm fueled by peer engagement. This dichotomy suggests that while external incentives may be lacking, the communal aspect of learning serves as a motivating factor for some participants.

In conclusion, the interviews illustrate that external motivation for children attending the *Madrasah Diniyah* Sidomulyo is not primarily driven by the prospect of receiving awards or prizes. Instead, the patience and kindness of teachers emerge as influential factors that bolster

children's motivation to continue their educational journey at Sidomulyo Islamic school.

The enthusiasm of children towards learning Arabic is evident through engaging activities. The researcher portrays the outcomes of interviews regarding children's motivations for learning Arabic, emphasizing the allure of the teacher's methods and the captivating activities. Participants like Yoga express enjoyment in learning while feeling at home with the teacher. Alfian and Hafid find the learning process enjoyable, particularly relishing in memorization activities. Additionally, Nanda mentions the added fun of learning Arabic alongside friends, although it can sometimes become mundane. Zahra appreciates the engaging teaching methods of the instructor, highlighting the interest she finds in the subject.

The interviews further underscore the stimulating nature of Arabic language learning activities. Participants like Syifa and Monika express their enjoyment, citing the excitement derived from participating in activities. Sania specifically attributes her fondness for Arabic to the enjoyable demeanor of the teacher. Similarly, Sabrina finds motivation for learning Arabic through Quranic literature activities, appreciating the various engaging learning opportunities provided by the school. Cecy also echoes this sentiment, emphasizing the enjoyment derived from learning Arabic and the continuous acquisition of knowledge.

In conclusion, the external motivation for children attending the *Madrasah Diniyah* Sidomulyo appears to increase due to engaging teaching methods and activities. The interviews demonstrate that the stimulating nature of the educational environment contributes significantly to children's enthusiasm for learning Arabic, highlighting the importance of captivating instructional approaches in fostering motivation among students.

The interviews reflect children's perception of having a conducive learning environment that facilitates research and learning effectively. Yoga mentions the proximity of his home and the ease of access to school as factors contributing to his regular attendance. Alfian also describes his positive experience with the learning environment despite the challenges he sometimes faces. Hafid also emphasizes the effectiveness of research in a comfortable and distraction-free environment.

On the other hand, Nanda expresses concern about the distance to school, indicating the importance of easy access to the educational site. Zahra considers her educational experience positive due to the quality of education and the stimulating environment at school. Zulfa also acknowledges the importance of a conducive environment despite her personal feelings.

Additionally, Monika points out the comfort and ease of access to the educational site, making learning smoother. Sania emphasizes the importance of the environment surrounding the field and comfort during research. Cecy and Sabrina point out the appropriate learning

facilities that facilitate comfortable and effective learning. In summary, the interviews show that children feel that the learning environment at *Madrasah Diniyah* Sidomulyo is conducive, increasing their motivation to learn and facilitating the research and academic achievement process.

Challenges in implementing Quranic literature at Madrasah Diniyah Sidomulyo

The text outlines several obstacles faced in implementing Quranic literature activities at Sidomulyo Religious School. Among them, a shortage of qualified teaching staff results in limited supervision and discipline during teaching and learning activities. Additionally, the teaching pattern of conducting two classes simultaneously is deemed ineffective and inefficient. Moreover, some children also encounter difficulties in Quranic reading, such as continuing to recite Iqra while reading Surah Yasin, indicating a need for more guidance and supervision.

Furthermore, several statements from interview participants highlight social issues arising in relation to Quranic reading activities. Some children experience intimidation and harassment while reading the Quran at the teacher's home, indicating the need for a safer and more inclusive environment within the religious school. Moreover, a lack of interest and motivation in learning Arabic also poses a challenge, which may be related to insufficient support from the community and perceived difficulty in the curriculum by some students.

Considering the various obstacles outlined in the text, it is crucial for *Madrasah Diniyah* Sidomulyo to address the shortage of qualified human resources, improve teaching patterns for greater effectiveness, and create a more inclusive and safe environment for students. Additionally, efforts to enhance students' interest and motivation in learning Arabic should be considered, perhaps by providing a more engaging and supportive approach in terms of curriculum and learning environment.

Discussion

Cultural literacy in Quranic literature can significantly contribute to achieving the ultimate goal of becoming devout and dedicated individuals to God. Developing high-level reading and writing skills can foster advancements in sciences and technology. Moreover, mastering literacy does not overlook the social and cultural aspects inherent in human culture. Therefore, educational initiatives in Quranic literature are essential to help individuals attain their goals and should be implemented.

Various activities can support this endeavor, such as deepening Quranic interpretation, motivating Quranic reading, or learning the Arabic language. *Madrasah Diniyah* Sidomulyo utilizes Arabic as a support for Quranic literature activities, similar to the views expressed by Nurhayati & Misnatun, stressing the importance of Quranic and Hadith studies and

understanding (Nurhayati & Misnatun, 2020). Arabic language proficiency in Islamic studies serves as a tool for seeking truth, explaining Quranic contents, and understanding Hadith.

Quranic literature activities, whether in formal or informal institutions, share similar characteristics focusing on religious interpretation, Quranic reading, and writing skills. Organizers tailor these activities to enhance learning processes, religious understanding, and moral upbringing. According to Syahidin, Quranic literature encompasses various skills, including Quranic reading proficiency, understanding the message, historical context, and ethical education (Syahidin, 2020). Similarly, Fikriyah emphasizes that Quranic literature activities aim to provide motivation, guidance, understanding, appreciation, and ability to comprehend Quranic content (Fikriyah, 2020).

Building upon these insights, Quranic literature activities in *Madrasah Diniyah* Sidomulyo aim to train children in Quranic reading according to Tajweed rules and comprehension, fostering closer religious knowledge and understanding of religious guidance. The research seeks to explore how Quranic literature activities are implemented in *Madrasah Diniyah* Sidomulyo. Previous research indicates that Quranic reading practices are central to Quranic literature activities, aiming to train children in proper Quranic recitation and comprehension to instill religious knowledge, understanding, and moral values for their future development.

This research aims to uncover the motivations of children for learning the Arabic language at *Madrasah Diniyah Sidomulyo in Tumbang Tahai Village, Palangka Raya City, Central Kalimantan, Indonesia*. Based on the above research findings, they can be described as follows: a) Those with intrinsic motivations are influenced by factors that encourage children and make them feel the need to learn Arabic, such as factors of desire and success in mastering the language, as well as hopes and aspirations. b) Those with extrinsic motivations are influenced by factors such as rewards from teachers in the form of Arabic books, engaging activities, and favorable environmental factors. In this research, children did not have external motivations due to gifts or general appreciation, but they interpreted them as expressions of the teacher's patience and kindness, motivating them to learn Arabic.

The factor of encouragement and need is the attraction factor in undertaking something, coupled with motivation, curiosity level, awareness, and interest, which encourage individuals to seek more information and enjoy what they do (Anggraini et al., 2021; Arifin et al., 2020). From this perspective, the researcher concluded that the intrinsic motivation for children to learn Arabic is a driving force for learning enthusiasm and impacts the quality of desired learning outcomes.

This identifies the intrinsic motivation of children to learn Arabic based on factors of

desire and the desire for success. According to Sideman, learning motivation is the overall driving force within students that generates learning activities, ensures the continuity of learning activities, and provides guidance for learning activities to achieve the desired learning subject. Lack of self-motivation will hinder the process, and learning activities cannot be properly executed. Therefore, the researcher concluded that children's self-motivation to learn Arabic can increase if they have passion and a desire for success in learning Arabic.

The factor of hopes and aspirations is an action taken by individuals who aspire to succeed in learning as a form of desire to achieve goals, aiming for high grades and wanting to achieve excellence in the class so they study diligently and complete tasks accurately. From this perspective, the researcher concluded that the intrinsic motivation for children to learn Arabic can increase if they have hopes and aspirations that are realized.

The factor of appreciation is a response from a person who desires recognition and appreciation. Praising statements and compliments about behavior and learning outcomes are an easy and effective way to increase children's learning motivation. Therefore, the researcher concluded that external motivation for children to learn Arabic can increase if children receive rewards for their achievements. Based on the research findings at *Madrasah Diniyah* Sidomulyo, children are not motivated by rewards or gifts given when learning Arabic.

Educational and learning factors are among the things that can motivate children to learn. According to Sucia, a gentle communication style and non-authoritarian communication make students feel motivated and learn more comfortably. Professional teachers can encourage students in learning. The success of the teacher in establishing a suitable educational environment will create a class that makes children more active and helps each other in learning activities. Increasing motivation for learning is one of the efforts in developing children's abilities and maintaining the desire for learning. From this perspective, the researcher concluded that external motivation for children to learn Arabic can increase due to the teacher's experience and engaging activities.

Favorable environmental factors will enable children to learn well. The classroom atmosphere should be addressed using good educational strategies and methods, while the conditions surrounding the classroom environment, away from crowding, will add to a conducive learning atmosphere. From this perspective, the researcher concluded that external motivation for children to learn Arabic can increase if children learn in a favorable environment.

This research seeks to identify the obstacles hindering the implementation of Quranic literature activities in *Madrasah Diniyah* Sidomulyo. Based on the previous research findings, they can be described as follows: a) There is a shortage of qualified teaching staff at *Madrasah Diniyah* Sidomulyo, leading to limitations in faculty members. b) Insufficient facilities and infrastructure at *Madrasah Diniyah* Sidomulyo may result in less effective and efficient

educational activities. c) The complexity of Arabic language instructional materials and the lack of Arabic language teachers make it difficult for children who have not learned Arabic before to learn. Even children who have studied Arabic in formal schools have found it challenging because the books used are based on Islamic boarding school standards.

As a non-formal educational institution, *Madrasah Diniyah* Sidomulyo faces administrative problems in implementing educational institutions, specifically based on the regulations set by the Minister of Religion No. 13 of 2014 regarding Islamic religious education, which are not met by the facilities and infrastructure at *Madrasah Diniyah* Sidomulyo. It lacks a leadership room, a teacher's room, a library room, and an administrative room. Establishing teams or collaborating with other religious schools to provide competent teachers who can offer solutions and develop teacher spaces would be beneficial. Additionally, constructing a library would fulfill children's motivation to learn Arabic by reading books and support the future development of *Madrasah Diniyah* Sidomulyo.

Conclusion

The qualitative study delves into the implementation of Quranic literature activities at Sidomulyo Religious School, focusing on children's Arabic language learning motivations and the challenges encountered. Data were gathered via direct methods like observation, interviews, and document analysis involving teachers and students at the *Madrasah Diniyah* Sidomulyo. 1. Quranic literature activities encompass Quran reading, pronunciation, and recitation, alongside Arabic language learning through classical texts. Sessions commence post-afternoon prayer and conclude post-evening prayer, divided into Quran teaching and classical book learning sessions. 2. Children's motivation to learn Arabic stems from internal factors like ambition, desire for success, and aspirations to become Arabic teachers, as well as external factors such as enjoyable learning activities and the conducive school environment. 3. Challenges in implementation include a shortage of teachers leading to suboptimal learning experiences and disruptive behavior. Moreover, obstacles in Arabic language learning arise due to students not having prior exposure to standard Arabic books, compounded by a lack of facilities and infrastructure hampering school management.

Theoretical implications highlight the potential of early Quranic education and varied teaching methods to enhance motivation. Practical implications suggest using research findings to improve Quranic literature activities and Arabic language teaching. Future research should employ quantitative methods to delve deeper into children's motivations. Researchers are encouraged to explore additional sources to enrich their findings. Moreover, meticulous preparation in data collection is advised for robust research outcomes.

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