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Exploring Songs as a Novel Tool for Enhancing Arabic and English Language Learning at State Islamic University

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Abstract

This study attempts to demonstrate the language acquisition theory, which says humans are natural learners who can learn by habituation. There is a song called *Kun Fayakun*, which has the same tune as Maroon 5's popular song *Memories*. This study examines the effectiveness of teaching Arabic simultaneously with English using that song for students. Sixty-four first-year UIN Salatiga students from Indonesia's various regions were requested to sing it in two versions, analyze the lyrics in two languages (Arabic and English), and map new vocabulary learned from the song. This study's data analysis will utilize a qualitative descriptive method based on experiment outcomes. Even though the respondents' initial English and Arabic abilities were rudimentary, with an average score of 6.5 out of 10, they stated that this multilingual popular song-based experiment provided them with a lot of information and new terminology in a pleasant and challenging way. These findings show that studying Arabic and English through popular song media can be a successful and entertaining technique for students.

Keywords: Arabic Language, Arabic and English Songs, University Students, English Language, Experiment Study.

Abstrak

Penelitian ini berupaya untuk menunjukkan teori *language acquisition*, yang menyatakan bahwa manusia adalah pembelajar alami yang dapat belajar melalui pembiasaan. Ada sebuah lagu berjudul *Kun Fayakun*, yang memiliki nada yang sama dengan lagu populer Maroon 5 berjudul *Memories*. Penelitian ini bertujuan untuk menguji efektivitas pengajaran bahasa Arab sekaligus bahasa Inggris menggunakan lagu tersebut bagi para siswa. Sebanyak 64 mahasiswa tahun pertama UIN Salatiga dari berbagai daerah di Indonesia diminta untuk menyanyikan lagu tersebut dalam dua versi, menganalisis liriknya dalam dua bahasa (Arab dan Inggris), dan memetakan kosakata baru yang dipelajari dari lagu tersebut. Analisis data penelitian ini akan diberikan dengan menggunakan metode deskriptif kualitatif berdasarkan hasil eksperimen. Meskipun kemampuan awal responden dalam berbahasa Inggris dan Arab masih sangat dasar, dengan skor rata-rata 6,5 dari 10, mereka menyatakan bahwa eksperimen berbasis lagu populer multibahasa ini memberi mereka banyak kosakata dan terminologi baru dengan cara yang menyenangkan dan menantang. Temuan ini menunjukkan bahwa mempelajari bahasa Arab dan Inggris melalui media lagu populer dapat menjadi teknik yang berhasil dan menghibur bagi para siswa.

Kata kunci: Bahasa Arab, Bahasa Inggris, Lagu-lagu Arab dan Inggris, Mahasiswa, Studi Eksperimen.

Introduction

English and Arabic are currently the international languages agreed upon by the United Nations (UN) (United Nations, 2020), so it is exceptionally beneficial for world citizens to master these languages. More specifically, for Indonesia, the majority Muslim population in the world, Arabic is a language that is close to everyday life. Religious education, including the study of Arabic, is one of the fundamental priorities for parents in a nation characterized by a strong religious culture, such as Indonesia (Syahbudin, 2015). That is because religious education has a very strategic function in realizing the formation of children's character (Rachmawati, 2019).

English, besides Arabic, is a skill that today's world community must master. The 21st century is undeniably marked by the rapid development of technology, which can be called the digital era (Raonić, 2021). The digital era and all its challenges make communication skills in foreign languages important, especially in English (Rohmah, 2020). Not only for communicating but even in all aspects of daily life, such as creating emails, downloading applications, and so on, it is dominated by tutorials and instructions for using foreign languages. Raonić's research (2021) found that nowadays, young people are more exposed to English through digital media, namely the internet. Unfortunately, Raonić also found that the young generation is less exposed to printed English sources, so their English skills are more receptive than productive (Raonić, 2021). The two reasons above, from many others, provide strong reasons for the importance of introducing English.

Given that learning Arabic and English are equally important priorities, this study seeks to provide an option where the needs of Arabic Education and English Education for students can be carried out simultaneously. According to language acquisition, teachers can use several methods to naturally teach language education, such as stories and songs (Albaladejo et al., 2018). Songs offer many pedagogical benefits for language learning because melody, rhythm, and intonation are thought to facilitate the development of retention of new structures and vocabulary for children. In addition, songs make children remember longer vocabulary and language structures that they have learned (Diko, 2023; Forster, 2006; Murphey, 1990; Noortyani et al., 2023).

Songs that are effective for use in learning are songs with the characteristics of (a) having short sentences, repetition, and low complexity; (b) the sentence contains personal preferences; (c) the speed of pronunciation of sentences in the song is half the speed of everyday speech (Murphey, 1992). In addition, students responded positively to using songs

to learn English vocabulary (Ma'rifat, 2017). Students feel happy and enjoy the process of teaching and learning English through songs. There is an overwhelming consensus among participating Arabic as Foreign Language (AFL) teachers on using songs to promote language acquisition for all proficiency levels and most AFL classes (Moshtahari, 2019).

Based on the background above, this study aims to analyze the effectiveness of learning Arabic and English simultaneously with the media of songs for college students through an experimental study. The song *Kun Fayakun* by Othman Alibrahim was chosen as a medium for learning Arabic and English as the object of this research because the lyrics are simple, the rhythm is ear-catching, and, of course, it contains the Arabic language with the additional English lyrics. The general objective of this research is to prove the theory of language acquisition for students, where the theory reveals that humans are true learners who can learn naturally through habit. Meanwhile, this research aims to analyze the effectiveness of learning Arabic and English with song media for college students of UIN Salatiga through an experimental study.

The novelty of this research lies in the simultaneous learning approach of two international languages, Arabic and English, using songs. This study introduces innovation using the *Kun Fayakun* song as a learning medium. The song was chosen for its simple lyrics, ease of memorization, and harmonious integration of Arabic and English, allowing students to learn both languages simultaneously. This approach differs from previous studies, which typically focused on a single language and rarely utilized multilingual songs as a learning medium. Previous researches only examine how Arabic as a Foreign Language (AFL) teachers perceive the effectiveness of songs in language acquisition, as well as the methods they utilize and how they fit with their perceptions (Moshtahari, 2019; Saidon et al., 2021), while other research was investigating the EFL teachers' and students' attitudes towards the use of songs in teaching and learning the English language (Al-efeshat & Baniabdelrahman, 2020). Meanwhile, Afar's research intends to see how English and Arabic language skills compare in students, although the study was conducted on Arab students. So Arabic is not treated as a foreign language, unlike this study, which treats English and Arabic as foreign languages (Afar, 2016).

While research supports using songs as a medium for language acquisition, studies primarily focus on single-language contexts (e.g., songs to learn English or Arabic separately). However, few studies examine the simultaneous acquisition of two languages through a combined approach, especially within Indonesia, where the need for both

languages is uniquely pronounced. This gap suggests that while language acquisition theories emphasize the benefits of music, their application in bilingual or multilingual settings is still underexplored. Moreover, initial observations in Indonesian college settings reveal that students often exhibit a stronger preference for English due to exposure to digital media, resulting in limited productive skills in both languages (Raonić, 2021). Thus, an integrated approach could leverage students' familiarity with digital media while supporting Arabic and English language development.

The integrated approach between Arabic and English is crucial for UIN Salatiga students, considering that in Islamic universities, these two languages are very important for students to master. Strengthening Arabic language competence is vital for understanding, deepening, and learning the sources of Islamic teachings, which are then passed on and transformed into society (Rodli, 2017). Likewise, proficiency in English is necessary not only for students to study overseas but also to investigate more globally oriented-sciences. English is typically used to access the most recent expertise and information in international journals and media (Rachman, 2021).

This study aims to address both theoretical and practical gaps, as explained above, by analyzing the effectiveness of the Arabic-English song *Kun Fayakun* as a medium for simultaneous language learning among students in Indonesia. The song was chosen for its repetitive lyrics, easy accessibility, and engaging rhythm, making it an ideal case for testing bilingual learning through music. The study will answer the following questions: (1) How effective is using an Arabic-English song as a medium to acquire vocabulary in both languages simultaneously? (2) What specific language structures and vocabulary are retained by students through music-based learning, and how does retention differ between English and Arabic? (3) How does the bilingual approach using songs influence students' attitudes and engagement with both languages? (4) To what extent does music-based learning support productive versus receptive language skills in this bilingual context? These questions will guide the study's exploration of music-based bilingual learning, laying the groundwork for subsequent analysis in the results and discussion sections.

Methods

This study uses an experimental method to explore the impact of Arabic-English songs on language learning. The experiment was conducted in Salatiga from May to July 2022. The research consists of two types of experiments: pre-experimental and true experimental.

An initial assessment is conducted by giving respondents a questionnaire to assess their knowledge of Arabic and English, as well as their familiarity with the Islamic environment. Next; respondents are asked to sing the Arabic song *Kun Fayakun* according to their ability, search for the lyrics in English, and explain those lyrics in Indonesian. The researcher also conducted interviews to explore the effectiveness of English learning through Arabic songs, whether new vocabulary was discovered, and how enjoyable the method was (George, 2022).

The experimental method was chosen because it provides objective and measurable data on the effectiveness of simultaneous language learning through songs. With an experimental design, the researcher can control variables that affect the outcomes, making the results more valid and reliable. Additionally, experiments allow for comparisons between the group using the song-based learning method and the control group using other methods, offering a clearer picture of the advantages of using songs as a bilingual learning medium.

The sample involved in this study consists of 64 first-year students. The respondents' regions of origin vary across Indonesia to control for regional language variables they may be familiar with. The participants also have diverse backgrounds in religious knowledge, as well as varying levels of proficiency in English and Arabic. The religious knowledge referred to here includes basic understanding, such as knowledge of Islamic teachings, daily religious practices, and familiarity with Arabic used in worship, such as prayers, the call to prayer, and Quranic verses. The English and Arabic language knowledge refers to basic understanding acquired during previous formal education, such as early comprehension of vocabulary and grammar and speaking and writing skills at a relatively simple level.

Results and Discussion

Preliminary Research of Respondent's Arabic Knowledge

To determine how familiar respondents are with Arabic, a grasp of their fundamental knowledge of the language is required in this study. Their familiarity with Arabic will make it easier to master both languages (Arabic and English) concurrently through the song *Kun Fayakun*. The purpose, of course, returns to the original goal of introducing two worldwide languages that are highly significant to Muslims. Even though all of the respondents in this survey were Muslims, as stated in the research method, the researcher gave the respondents fifteen questions to ensure their familiarity with Arabic. The fifteen questions and answers from the respondents will be discussed in this sub-chapter.

Based on the results of this study, 98.3% of respondents stated that they are very familiar with Arabic sounds in everyday life. That indicates that their surrounding environment, filled with cultural and Islamic religious influences, provides a strong foundation for understanding Arabic, even though not all respondents are from the Arabic language program at UIN Salatiga. Since as many as 48 of 64 respondents, or 75% of respondents, had an Arabic skill in their educational background before college. According to (Admin, 2016, 2020b, 2020a), Arabic is one of the mandatory lessons in MI, MTS, and MA curricula. Forty-eight respondents stated they had taken at least one MI, MTs, or MA education option before studying at UIN Salatiga. Arabic lessons they get while in MI, MTs, or MA give them basic Arabic skills. One of the goals of this study is to remind respondents of their basic Arabic skills and to use them to learn other skills, including English. This study aims to confirm the findings of Dweik & Hommos's research, which suggested that Arabic abilities may be positively transferred to the target language, English (Dweik & Hommos, 2007).

As many as 25 of 64 respondents, or 39%, can speak Arabic. However, their skills are still low, according to their confession. What is intriguing about the findings of the answer to the third question is that they see their limited capacity to communicate in Arabic as the ability to speak Arabic. They believe their Arabic communication abilities are still at the passive or comprehension levels but cannot respond. Instead of using the terms active and passive, other terms, receptive and productive, describe the types of vocabulary learning activities (Dakhi & Fitria, 2019). Reading and listening encourage receptive learners' responses while speaking and writing encourage productive responses. Since the respondents in this survey claim to be passive, learning via speaking and writing is chosen to develop their productive abilities. As a result, the treatment in this study is always the speaking method (singing might be regarded as one of the speaking techniques).

According to the projections based on examining the responses to the third question, most respondents in this survey have little Arabic abilities. Still, they are hesitant to say that they can speak in Arabic. The vast majority of responses have just passive talents. According to the findings of the fourth question, just 3 of the 64 respondents said that they did not understand Arabic at all, while the remaining 61 of 64, or as much as 95%, understood Arabic at least a little.

Arabic vocabulary such as *alhamdulillah*, *innalillahi wa inna ilaihi rajiun*, *kun fayakun*, *masha Allah* are very familiar to a Muslim's daily life. This vocabulary makes

Arabic very close to the life of a Muslim. Most respondents (62 out of 64 or 96%) answered that they often hear or use Arabic vocabulary daily. Only two respondents answered "sometimes" and "only some of the words." R8, who responded that he rarely heard Arabic sounds in the first question above, was the respondent who answered "sometimes." At the same time, R21 is the respondent who answers only part of the words that I often use. R21 is a 21-year-old male from Tegal.

Although in the fifth question, most respondents are very familiar with Arabic vocabulary in their daily lives, it turns out that quite a lot of them do not understand the meaning thoroughly. 43 out of 64 respondents claimed to comprehend some but not all of the vocabulary. This conclusion implies that, while the respondents are familiar with Arabic daily, their knowledge is limited. This finding aligns with the research, which shows that exposure alone is insufficient to build deep comprehension without a structured learning approach (Dakhi & Fitria, 2019). Respondents realized their comprehension of Arabic was inadequate after the sixth question. Then, they got pretty intrigued by the meaning of the specific Arabic vocabulary that the researcher had stated. They were thrilled when the researchers inquired whether they wanted to discover the meaning of these phrases in English. A unanimous vote was received, and 100% of the respondents were eager to learn the meaning of common Arabic terminology in English.

Considering learning as something cool is another aspect that might boost millennial enthusiasm to study (Chaudhuri, 2020; Hardika et al., 2020). Respondents' eagerness to learn the meanings of ordinary Arabic language in English might be due to a sense of accomplishment. As many as 58 of the 64 respondents said that knowing standard Arabic in English is admirable. There is a notion that speaking English and Arabic is simultaneously hip, as is being demonstrated by various international figures, such as Mesut Ozil, Mohammad Salah, Mohammad Ali, and others. However, according to the answers to the questionnaire, they were unaware of these figures. So, what they believed was incredible was not due to a figure's influence.

Most respondents had never done learning as conducted by researchers, meaning learning English through Arabic. However, six individuals claimed to have acquired education in this manner. Whether by chance or design, the six respondents attended Islamic boarding schools. Although most respondents have never learned English through Arabic, they believe it is an enjoyable study method. They agree to use this method for a variety of reasons. They think they will gain two benefits from a single course: improved Arabic and

English abilities in one shot. Second, they believe studying famous music would be enjoyable since they already know the song. Third, one responder believes Arabic songs are more engaging because of their distinct and serene twists.

All respondents claimed to have heard popular Arabic music. Some identified songs were known to the respondents, including songs by Maher Zein, Nissa Sabyan, *salawat* by Habib Syekh, and *salawat* by Gus Ulin Nuha. Among several songs identified in question no 12, *salawat* is the favorite of most respondents. Some types of *salawat* recorded through respondents' answers are *salawat tibbil qulub*, *salawat badr* and *salawat nariyah*. Several studies have found that mobile phone applications can boost learning efficacy (Schmied et al., 2010), language acquisition (Hao et al., 2019), and religious learning (Satria et al., 2019). This preliminary study seeks to validate the findings of prior investigations. In this fifteenth question, the researcher hopes to determine whether respondents are adequately immersed in Islam by owning applications connected to Muslim life. As a result, 41 out of 64 respondents, or 63%, had one or more applications linked to Muslim life, such as the Qur'an app, Azan app, and *Yasin* app.

Preliminary Research of Respondent's English Knowledge

Following the research purpose of determining if learning popular English-Arabic songs improves respondents' English-Arabic skills, this study tests respondents' basic knowledge of Arabic and English. There are two sorts of ability assessments, as described in the study method. Both of them are by making presentations through videos. However, the first shows their passive activities, while the second shows their active activities in their environment.

The first task is for the respondents to summarize their environment's activities in Arabic, such as *barzanzi* (religious chanting), prayers, *azan* (call to prayer), *dhikr* (remembrance of God), and other similar practices using English. This task demonstrates that the Arabic language is quite familiar to the respondents' ears in their everyday lives. Some video they made simply show their faces and tell stories. In contrast, others include videos of activities in their environment, such as recitation, TPQ, *barzanzi*, *tahlil dhiba maulid*, *tahlil yasin*, important surah, reading *asma al-husna* and *salawat* of the Prophet, *halaqah*. However, in addition to religious activities, some respondents described non-religious events, including the celebration of Indonesian Independence Day, because the research was performed in August.

The researcher performed different analyses on the gathered videos. The first step is determining whether respondents live in a religious setting conducive to Arabic-language religious rites. The second step is to assess their English speaking abilities by seeing how they present. Their pronunciation, fluency, and grammar are among the factors considered. Mapping their Arabic and English language skills was carried out by researchers to divide groups during the treatment implementation in the true-experimental stage. Groups are divided according to their abilities. Each group must have at least one person with high Arabic skills, one with high English skills, and the other with skills below the others mentioned earlier. Based on the mapping results, it was decided to divide the respondents into eighteen groups. Each group consists of three to four group members.

The last task is to describe the respondents' activities during Ramadan. This task is to underline that the respondent is not just passive in the surroundings (point a) but also actively participating in Arabic activities. The actions demonstrated by the respondents throughout Ramadan corroborated the findings of the first preliminary research, which found that their activities were closely related to Islamic and Arabic activities. *Ngabuburit*, *azan*, *tadarus*, congregational prayers, recitations, and charity to those in need are some Islamic cultural practices they showed during Ramadhan month.

True-Experiment

After conducting a preliminary study in the pre-experimental stage, the next stage is the true experimental stage. At this stage, the researcher asked the respondent to sing an Arabic song, *Kun Fayakun*, in a group according to the capabilities identified through the preliminary assessment. The song *Kun Fayakun* was picked because it uses the tone of Maroon 5's song Memories. "Memories" is a viral song among millennials and Gen Z, including this survey's respondents. *Kun Fayakun* is an Arabic rendition of the song Memories. However, the words are not translated from the song Memories. Overall, the lyrics differ. The *Kun Fayakun* song lyrics are about worshiping Allah when someone is down. After they sang the song based on the Arabic version, they learned the English lyrics and explained them in Indonesian.

As stated in the preliminary research section, the results of the first preliminary research succeeded in mapping the respondents into eighteen groups. The following is a report from the implementation of true research on the eighteen groups. The eighteen groups were asked to make a video singing the *Kun Fayakun* and then translate it into Bahasa and

English. Both researchers will evaluate their videos. There are four evaluation criteria: Arabic pronunciation, English pronunciation, video quality, and overall quality. The findings of the two researchers' evaluations were then averaged. In addition to experimenting by singing and translating the lyrics, respondents were also required to answer some of the following questions: (a) How do you learn English from the video?; (b) is there any vocabulary that is new to you (you have never heard it yet)?; (c) how fun is it to learn English vocabulary through songs, and the songs are in Arabic? Explain. The results of the true experiment answer the research questions of this study.

Research Question Results Based on True Experiment

1. Effectiveness of Using an Arabic-English Song for Vocabulary Acquisition in Both Languages

The Arabic-English song *Kun Fayakun* proved an effective medium for simultaneous vocabulary acquisition in both languages. Respondents showed an increased familiarity with specific Arabic and English vocabulary through repeated exposure to song lyrics. A familiar melody from Maroon 5's "Memories" facilitated engagement, making the Arabic-English integration more relatable and memorable for the respondents. Their initial familiarity with Arabic sounds (98.3% heard Arabic daily) and expressions (96% knew common phrases like *Alhamdulillah* and *Masha Allah*) provided a foundation that made it easier for them to retain and understand the new vocabulary in the song. So, the first research question of this study supported the idea that using an Arabic-English song as a medium for the simultaneous acquisition of vocabulary in both languages is effective.

2. Retention of Specific Language Structures and Vocabulary Through Music-Based Learning

The study revealed that students retained the song's Arabic and English phrases well. Many respondents already knew phrases like *Kun Fayakun*, *Alhamdulillah*, and *Masha Allah* but did not understand their meanings in English. The translation exercise allowed them to reinforce both languages by building upon their foundational knowledge. Arabic phrases in religious and cultural contexts were well-retained due to prior exposure. In contrast, new English words from the song posed more of a learning challenge, especially among those with less proficiency. This difference shows that while foundational Arabic was familiar, respondents needed more focused instruction to build on less familiar English vocabulary.

3. Impact of the Bilingual Approach Using Songs on Students' Attitudes and Engagement

The bilingual approach positively influenced students' attitudes and engagement. Many respondents (100%) expressed enthusiasm for learning Arabic vocabulary in English, finding it "cool" and beneficial for bilingual communication. This enthusiasm was motivated by the novelty of learning English through Arabic, with 91% of respondents finding integrating religiously and culturally significant Arabic phrases in English appealing and relevant. Additionally, 90% believed using songs for language learning was enjoyable and effective. That suggests that music, incredibly familiar and culturally resonant content, can enhance engagement and create a positive attitude toward bilingual learning. These results align with Bower's (2017) findings, which state that students' intrinsic motivation can increase when the learning material is perceived as interesting and relevant to their lives.

4. Support for Productive vs. Receptive Language Skills in Music-Based Learning

This study shows that music-based learning supports receptive skills (listening and understanding) and productive skills (speaking and explaining), though with varying levels of success. For Arabic, where students generally have passive understanding, singing helps connect receptive knowledge with productive use, particularly in pronunciation and speaking fluency. This finding aligns with Erickson's research, which states that music, through repetition and rhythm, can enhance speaking and pronunciation abilities in a second language (Erickson, 2013). However, English presents a more significant challenge for students. While there is an improvement in pronunciation, students require more practice to achieve fluency and accuracy in productive skills like speaking and translating. Translating song lyrics into Indonesian and English proved to support both skills.

Discussion

The preliminary result found the answers to 15 questions to identify the respondent's Arabic ability. Most respondents answered that they are very familiar with Arabic sounds in everyday life and their surrounding environment, which is filled with cultural and Islamic religious influences and provides a strong foundation for understanding Arabic. These findings align with research by (Bourget, 2019; Vanpee & Soneson, 2019), which shows that exposure to a language through religious contexts, such as listening to Quranic recitations and the call to prayer, can strengthen comprehension and listening skills in that language. In Indonesia, especially in Islamic educational environments, exposure to Arabic in everyday contexts is very high, creating a solid foundation for students to learn the language.

Most respondents also possess receptive Arabic language skills, with 95% understanding at least a little Arabic, although their speaking ability remains limited. This finding aligns with the study by (Dakhi & Fitria, 2019), which emphasizes that receptive skills often develop before productive skills. Environmental exposure, such as religious texts and the call to prayer, helps build a foundation for understanding Arabic. However, developing speaking skills requires an active approach, such as singing and oral practice (Kayi, 2006). By leveraging this receptive language foundation, music-based learning strategies can serve as an effective tool to enhance the respondents' productive skills. Even 100% of the respondents were eager to learn the meaning of common Arabic terminology in English. Cognitive retroactive transfer refers to transferring linguistic abilities from a foreign language to the first language (Abu-Rabia et al., 2013). Translating the meaning of Arabic vocabulary into English is expected to improve students' retroactive abilities.

The results of the first preliminary study indicate that the majority of respondents are highly familiar with the Arabic language, both through exposure to Arabic sounds such as the adhan (call to prayer) and Qur'anic recitation, as well as through the use of vocabulary like *Alhamdulillah* and *Kun Fayakun* in everyday life. Most respondents have an educational background that includes Arabic language instruction, particularly in MI (Islamic Elementary School), MTs (Islamic Junior High School), and MA (Islamic Senior High School), which provides a foundation for Arabic language skills. However, the speaking ability in Arabic among respondents tends to be limited to a passive level, where they understand more than they can actively express.

The study also revealed a gap between familiarity with Arabic and a deep understanding of the meanings of the words. Most respondents admitted they did not fully comprehend the meaning of words they frequently hear, even though they use them daily. That suggests that while Arabic is close to their daily lives, understanding and active communication skills still need improvement. Most respondents expressed interest in learning English through Arabic, especially using songs as a learning medium. It aligns with Dweik & Hommos's findings, which suggest that Arabic language skills can positively influence English language learning. Music, mainly Arabic songs, is expected to enhance productive skills in Arabic and English, which would be highly beneficial for students, especially in Indonesia, where there is a unique bilingual need (Dweik & Hommos, 2007).

The results of the second preliminary study in this research indicate that Arabic is already very familiar to the respondents in their daily lives. Most of the respondents are

exposed to various religious activities that use Arabic, such as the *adhan* (call to prayer), *tadarus* (Qur'anic recitation), *salawat* (praise to the Prophet Muhammad), *barzanzi* (religious chanting), and other religious events. Some respondents also actively participated in Arabic-based activities, such as *tahlil* (commemorating the dead), *dhikr* (remembrance of God), and the *Maulid* of the Prophet Muhammad. This research proves that, although the respondents do not actively master the Arabic language, they are very accustomed to hearing and participating in religious practices that use Arabic, an essential part of their daily lives.

In addition, this study also observed that the respondents are not just passive in listening to Arabic but are also actively engaged in activities involving the language. For example, during Ramadan, the respondents participated in activities such as *tadarus*, *ngabuburit* (waiting for *iftar*), the *azan*, and prayers and *salawat*, all closely related to Arabic. These activities emphasize that Arabic has become embedded in their lives, even though most respondents acknowledge that their speaking skills in Arabic are still limited.

Furthermore, the results of this study reveal that the respondents' English language skills vary. The analysis through video presentations showed differences in their spoken English proficiency, ranging from low to high levels of fluency. The mapping of Arabic and English proficiency was conducted to group the respondents according to their language abilities. This grouping is crucial for the next stage of the experiment, which involves teaching languages through Arabic-English songs. Each group consists of members with varying language abilities, allowing the study to test whether song learning can enhance language skills in Arabic and English.

This research makes a significant contribution by linking these findings with existing literature, particularly regarding the influence of Arabic language understanding on English learning. The findings strengthen previous studies, which state that proficiency in one language (such as Arabic) can support learning a second language, such as English (Dweik & Hommos, 2007). These results are also relevant to research on the use of music media for bilingual learning, which is becoming increasingly popular in multilingual educational contexts (Bozdağ & Karakasoğlu, 2024; Jones et al., 2022; Kim et al., 2022; Liu & Chong, 2024; Wawire & Barnes-Story, 2023).

The results of the true experiment align with research by (Rahman et al., 2020), which found that initial exposure to frequently heard religious or cultural phrases facilitates memorization and understanding. Since many respondents were already familiar with these phrases from their religious environment, they could recall them well, even though their

complete understanding of their meaning in English was still limited. However, the newer English phrases from the song posed a challenge for most respondents, particularly those with lower English proficiency. That underscores the importance of teaching vocabulary that is less familiar in English. These findings are consistent with research by (Thompson & Lee, 2014), which emphasizes that foreign vocabulary learning can be more effective when using methods relevant to students' life experiences. By combining songs with cultural or religious contexts that are already familiar to students, we can help them broaden their language understanding more comprehensively.

Finally, when it comes to answering the research questions below, these are the answers to this study. 1) "How effective is using an Arabic-English song as a medium for simultaneously acquiring vocabulary in both languages? The Arabic-English song *Kun Fayakun* proved an effective medium for simultaneous vocabulary acquisition in both languages. Respondents showed an increased familiarity with specific Arabic and English vocabulary through repeated exposure to song lyrics"; (2) "What specific language structures and vocabulary are retained by students through music-based learning, and how does retention differ between English and Arabic? The study revealed that students retained the song's Arabic and English phrases well. Many respondents already knew phrases like *Kun Fayakun*, *Alhamdulillah*, and *Masha Allah*, but lacked a full understanding of their meanings in English"; (3) "How does the bilingual approach using songs influence students' attitudes and engagement with both languages? The bilingual approach positively influenced students' attitudes and engagement. Many respondents (100%) expressed enthusiasm for learning Arabic vocabulary in English, finding it "cool" and beneficial for bilingual communication"; (4) "To what extent does music-based learning support productive versus receptive language skills in this bilingual context? This study shows that music-based learning supports receptive skills (listening and understanding) and productive skills (speaking and explaining), though with varying levels of success. For Arabic, where students generally have passive understanding, singing helps connect receptive knowledge with productive use, particularly in pronunciation and speaking fluency."

This study presents significant implications for utilizing music as a methodological tool to enhance language acquisition within a bilingual framework, particularly among Muslim students in Indonesia. The findings underscore the potential effectiveness of integrating Arabic and English through musical interventions to bolster speaking proficiency in both languages. These insights can inform language pedagogy in Indonesia and other

regions with comparable linguistic and cultural dynamics, proposing a novel approach to bilingual education.

Conclusion

This qualitative experimental study involved 64 first-semester UIN students and explored the effectiveness of teaching English and Arabic through songs. The research began with mapping the participants' language skills using questionnaires, leading to the formation of groups for a true experiment where students performed and translated the song "Kun Fayakun." The findings indicated that while students' pronunciation abilities in both languages were essential, they expressed enjoyment and engagement in learning through this musical approach, recognizing it as entertaining and challenging.

The study's implications suggest a novel method for teaching simultaneous language acquisition in Islamic educational contexts, where Arabic and English are essential. The positive response from participants highlights the potential for using music as an effective pedagogical tool. This approach could inspire educators to incorporate similar strategies into their curricula, enhancing student motivation and learning outcomes in foreign language education.

However, the research does have limitations, notably its focus on a homogenous group of first-degree college students, which may restrict the generalizability of the findings. The study relied on online methods during the COVID era, leaving offline comparisons unexplored. Additionally, the short three-month timeframe limits the depth of learning insights gained from the process. Future research should consider involving a more diverse participant pool, exploring offline learning scenarios, and comparing the outcomes over varying time frames to enhance the robustness of the findings.

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