



ARABIC LANGUAGE LEARNING PROGRAM IN NON-FORMAL CLASSROOM AND FACTORS THAT INFLUENCE ITS COMPLETENESS (CASE STUDY IN ONE OF THE HOUSING COMPLEXES IN KARAWANG)

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Abstract

This study aims to analyze the factors that influence the learning achievement of participants in a non-formal Arabic language learning program and identify possible solutions to overcome these obstacles. This study used a qualitative approach with data collection techniques such as observation, interviews, and reflective journals. The results showed variations in learning achievement; some respondents had never completed a program, while others had successfully completed certain programs such as Muyassar volume 1, Ilmu Shorof, and BISA. Inhibiting factors were divided into two categories: internal and external. Internal factors included low learning motivation and difficulty understanding the material, while external factors included workloads, schedule conflicts, health conditions, family responsibilities, and minimal social support. Some solutions proposed by respondents included time flexibility, improving teaching quality, social support, utilizing technology, more effective learning methods, fostering motivation, and establishing learning priorities. These findings indicate that implementing non-formal Arabic language learning requires a holistic, adaptive, and integrative approach to enable students to achieve optimal program completion.

Keywords: Non-Formal Learning, Arabic, Learning Completion

Abstrak

Penelitian ini bertujuan untuk menganalisis faktor-faktor yang memengaruhi ketuntasan belajar peserta dalam program pembelajaran bahasa Arab kelas nonformal serta mengidentifikasi solusi yang memungkinkan untuk mengatasi kendala tersebut. Penelitian ini menggunakan pendekatan kualitatif dengan teknik pengumpulan data berupa observasi, wawancara, dan jurnal reflektif. Hasil penelitian menunjukkan adanya variasi dalam ketuntasan belajar; sebagian responden belum pernah menyelesaikan satu program pun, sementara sebagian lainnya berhasil menuntaskan program tertentu seperti Muyassar jilid 1, Ilmu Shorof, maupun BISA. Faktor penghambat terbagi menjadi dua kategori, yaitu internal dan eksternal. Faktor internal meliputi rendahnya motivasi belajar dan kesulitan memahami materi, sedangkan faktor eksternal mencakup kesibukan kerja, konflik jadwal, kondisi kesehatan, tanggung jawab keluarga, serta minimnya dukungan sosial. Beberapa solusi yang diusulkan responden antara lain fleksibilitas waktu, peningkatan kualitas pengajaran, dukungan sosial, pemanfaatan teknologi, metode pembelajaran yang lebih efektif, penumbuhan motivasi, dan penetapan prioritas belajar. Temuan ini menunjukkan bahwa penyelenggaraan pembelajaran bahasa Arab kelas nonformal membutuhkan pendekatan holistik, adaptif, dan integratif agar peserta didik mampu mencapai ketuntasan program secara optimal.

Kata Kunci: Pembelajaran Nonformal, Bahasa Arab, Ketuntasan Belajar



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INTRODUCTION

Allah Ta'ala has chosen Arabic from many languages in the world as the language of His book. Allah Ta'ala says,

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

"Indeed, We have sent it down as an Arabic Qur'an so that you may become men of understanding." (Yusuf, 12:1-2)

Imam Ibn Kathir Rahimullah explained,

وَذَلِكَ لِأَنَّ لُغَةَ الْعَرَبِ أَفْصَحُ اللُّغَاتِ وَأَبْيَنُهَا وَأَوْسَعُهَا وَأَكْثَرُهَا تَأْدِيَةً لِلْمَعَانِي الَّتِي تَقُومُ بِالنُّفُوسِ، فَلِهَذَا أُنْزِلَ أَشْرَفُ الْكُتُبِ بِأَشْرَفِ اللُّغَاتِ

"This is based on the fact that Arabic is truly the most eloquent, clearest, broadest, and most voluminous language, capable of expressing a multitude of meanings and thus calming the soul. Therefore, Allah Ta'ala revealed His most noble book in the most noble Arabic language."¹

Allah Ta'ala also sent the Prophet Muhammad sallallaahu 'alaihi wasallam in Arabic. Allah Ta'ala says,

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ

"And We did not send any messenger, but in the language of his people, so that he might explain to them." (Ibrahim, 14:4)

The Companions, the Companions, the Companions, the Companions of the Companions, and the scholars also explained Islam in Arabic. Therefore, it is impossible to truly understand Islam without using Arabic. Therefore, learning Arabic is part of the religion.

Sheikh al-Islam Ibn Taymiyyah (may Allah have mercy on him) explained, "Know that mastering Arabic can strengthen and clarify one's way of thinking, morals, and religion. It will make one resemble the predecessors of this nation, the Companions and the Tabi'in, which will influence one's way of thinking, religion, and morals. Arabic itself is part of religion, and knowing it is obligatory, as understanding the Qur'an and the Sunnah is obligatory, and neither can be understood except by understanding Arabic.

وَمَا لَا يَتِمُّ الْوَاجِبُ إِلَّا بِهِ فَهُوَ وَاجِبٌ

"And whatever makes an obligation incomplete except by it, then it is obligatory."

¹ Abu Al-Fida' Ismail Ibn Kathir, Tafsir Al-Qur'an Al-'Azhim, volume 4 page 313 (Dar Al-Kutub Al-Ilmiyah, 1419 H).

Then from the law, studying it, there are those that are obligatory 'ain and there are those that are obligatory kifayah. And this is the meaning of what was narrated by Abu Bakr bin Abi Syaibah, 'Isa bin Yunus narrated to us from Tsaur from Umar bin Zaid that he said, 'Ali wrote a letter to Abu Musa Al-Ash'ari radhiyallahu 'anhu,

أَمَّا بَعْدُ: فَتَفَقَّهُوا فِي السُّنَّةِ ، وَتَفَقَّهُوا فِي الْعَرَبِيَّةِ وَأَعَرَّبُوا الْقُرْآنَ، فَإِنَّهُ عَرَبِيٌّ

“Amma ba'du, study the As-Sunnah, study Arabic, and recite the Qur'an, for it is in Arabic.”

And in another narration from Umar radhiyallahu 'anhu he said,

تَعَلَّمُوا الْعَرَبِيَّةَ فَإِنَّهَا مِنْ دِينِكُمْ، وَتَعَلَّمُوا الْقَرَائِصَ فَإِنَّهَا مِنْ دِينِكُمْ

"Learn Arabic, for it is part of your religion. And learn the science of inheritance, for it is part of your religion."

And this is what Umar (may Allah be pleased with him) commanded: to understand Arabic and understand the Shari'a. Therefore, one must gather everything necessary to achieve this. Because religion consists of words and deeds. Therefore, studying Arabic is a path to understanding the Shari'a, which is in the form of words. Studying the Sunnah is a path to understanding the Shari'a, which is in the form of deeds.²

Some scholars argue that one of the benefits of the Quran being revealed in Arabic, even though it was revealed for all people who speak different languages, is to unite Muslims with one book and prevent disputes and contradictions. This is part of Allah's protection of the Quran from changes.

Imam Asy-Syaukani (may Allah have mercy on him) explained, "If the Qur'an had been revealed in all the languages that Rasulullah shallahu 'alaihi wasallam sent to them, and he had had to explain it in their respective languages, then disputes would have arisen and the door to conflict would have opened. Because every nation would have claimed that the correct meaning is what is in its language without regard to other languages. And there could have been changes and misuse of the writing due to false claims from people who fanatical about his language."³

Shaykhul Islam Ibn Taymiyyah Rahimahullah explained, "And as for getting used to speaking other than Arabic (where Arabic is a symbol of Islam and the language of the Koran), until the 'ajam language (other than Arabic) becomes the habit of city residents, village residents, men and women, the habits of market traders and even leaders, the habits of poets and even scholars.

² Ahmad Ibnu Abdil Halim Ibnu Taimiyah, Iqtidha' Ash-Shirath Al-Mustaqim li Mukhalafit Ashab Al-Jahim, juz 1 p. 527-528 (Dar 'Alam Al-Kutub, 1999).

³ Muhammad Ibnu 'Ali Asy-Syaukani, Fath Al-Qadir, interpretation of the letter Ibrahim verse 4 (Dar Al-Kalam Ath-Thayyib, 1444 AH).

So there is no doubt that this is actually a hated thing. And it is an act of tasyabbuh with 'ajam people. And it is a thing that is hated as the explanation has passed.

Therefore, when the predecessors of the Muslims lived in the land of Syria, where the language of the people was Roman, and lived in the countries of Iraq and Khurasan, where the language of the people was Persian, and lived in Morocco, where the language of the people was Barbarian, the predecessors of the Muslims taught the people to get used to speaking Arabic. Until Arabic dominates these countries, whether Muslim or non-Muslim. And that was how the country of Khurasan used to be.

Then they hope not to speak Arabic. They are accustomed to using Persian even to the point that its use dominates among them. So Arabic became a language that was abandoned by many of them. And there is no doubt that this is an abomination. And actually the best way in this case is to get used to speaking Arabic. Teach it to children in schools and communities. Then the spread of Islam and the Muslims will rise. Therefore, it will be easy for Muslims to understand fiqh from the meanings contained in the Al-Qur'an, As-Sunnah, and the sayings of Salafushshalih. It's different if they get used to or switch to something other than Arabic, then it will be difficult.⁴

Allah Ta'ala says,

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

"We made the Koran in Arabic so that you can understand." (Az-Zukhruf, 43:3)

Imam Ibn Kathir Rahimullah explained,

لَعَلَّكُمْ تَعْقِلُونَ أَيَّ تَفْهَمُونَهُ وَتَتَذَكَّرُونَهُ

"So that you become intelligent, meaning so that you can understand the Qur'an and can internalize it."⁵

Said Imam Al-Shafi'i (may Allah have mercy on him),

مَا جَهَلَ النَّاسُ وَلَا اخْتَلَفُوا، إِلَّا لِتَرْكِهِمْ لِسَانَ الْعَرَبِ، وَمِيلِهِمْ إِلَى لِسَانِ أَرِسْطَاطَالِسِ.

"People did not become stupid and always disagree except because they abandoned the Arabic language, and preferred the concepts of Aristotle."⁶

⁴ Ibn Taimiyah, Iqtidha' Ash-Shirath Al-Mustaqim li Mukhalafit Ashab Al-Jahim, juz 1 p.526.

⁵ Ibn Kathir, Tafsir Al-Qur'an Al-'Azhim, Tafsir Surah Az-Zukhruf verse 3.

⁶ Muhammad Ibnu Ahmad Adz-Dzahabi, Siyar A'lam An-Nubala', juz 10 p. 74 (Muassasah Ar-Risala, 1985).

Arabic today is also the official language that unites the diverse local variants of the Arab world. Mastering it enables communication with hundreds of millions of speakers in the Middle East, North Africa, and Arab communities around the world, as well as opening up opportunities in education, media, law, business, diplomacy, and government. Furthermore, Arabic has had a profound historical influence on many global languages such as Spanish, Portuguese, Turkish, Persian, and even some words in English, so learning it not only broadens communication skills but also enriches linguistic and cultural insights.⁷

As Muslims now recognize the importance of Arabic as a key to understanding the Quran and Sunnah, various formal and informal institutions have launched numerous Arabic language learning programs. However, the reality on the ground is that the learning process in informal channels often stagnates. This is evident in the large number of students who fail to complete the program, and some who have studied for years still fail to understand or practice basic Arabic rules. This situation indicates fundamental problems in the design and implementation of Arabic language learning in informal channels.

Based on population data, the majority of Karawang residents are Muslim, with employment predominantly in the private and non-formal sectors.⁸ The high Muslim population and growing interest in Arabic have led to the emergence of non-formal classes. However, this initial enthusiasm is not matched by learning completion rates, as many students drop out midway through the process. This phenomenon indicates the existence of certain factors hindering the sustainability and completion of learning programs, whether stemming from the students, the methods, or the learning system itself.

A review of previous research shows that there has been much discussion about interest in learning Arabic, factors for successful learning, and learning challenges in formal schools. For example, Marupi⁹ examined the interest in learning Arabic among workers in an automotive company with a focus on internal, external, and other factors that influence learning interest, while Nurlaila¹⁰ emphasizes the factors that determine the success of language learning in general, including factors of the learner, teacher, learning environment, and social environment. Meanwhile,

⁷ Babbel.com and Lesson Nine GmbH, "How Many People Speak Arabic Around The World, And Where?," Babbel Magazine, accessed August 23, 2025, <https://www.babbel.com/en/magazine/how-many-people-speak-arabic>.

⁸ Karawang Regency Civil Registration Office, KARAWANG REGENCY SECTORAL STATISTICS 2022, 2022, 103–4.

⁹ Marupi, "Workers' Interest in Learning Arabic: A Case Study in an Automotive Sector Company in Indonesia," STIT Hidayatunnajah Bekasi, 2022.

¹⁰ Nurlaila Nurlaila, "Factors in Successful Language Learning: An Intake Factors Perspective," Jurnal Kependidikan: Jurnal Hasil Penelitian Dan Kajian Kepentaji Di Lapangan Pendidikan 6, no. 3 (2020): 557–66, <https://doi.org/10.33394/jk.v6i3.2681>.

Alwy Aldjufri¹¹ examines the problems of Arabic language learning at SMP Alkhairaat 1 Palu, which focuses on linguistic and non-linguistic obstacles and efforts to improve the quality of teaching in formal schools.

Unlike those studies, this study focuses on Arabic language learning through non-formal channels, with informal workers in the Karawang community as the subjects. The focus of this research is not solely on general learning interest or success, but also on identifying learning designs, obstacles encountered, and solutions that can support the completion of the learning process, considering that the Karawang community is highly enthusiastic but often faces obstacles in completing Arabic language learning programs.

In this sense, learning is assistance provided by educators so that the process of acquiring knowledge and knowledge, mastering skills and habits, as well as forming attitudes and beliefs in students can occur.¹² According to psychologists, “Learning is a relatively permanent change in behavior as a result of past experience”. Or “the process by which relatively permanent changes occur in behavioral potential as a result of experience”. “Anderson’s definition has one major advantage over Coon’s, namely that it implies a distinction between learning (behavioral potential) and performance (actual behavior). So, what you will do (potential behavior based on learning) and what you are now doing (current performance) are two different things.” “One important issue that characterizes psychologists is the extent to which they focus on overt behavioral change as opposed to covert cognitive change.”¹³

In the context of learning completion, according to Permendikbud No. 104 of 2014 Article 8, it is the minimum level of achievement of student attitudes, knowledge, and skills competencies, which includes mastery of substance and achievement within the learning period. Mastery of substance means that students master each established basic competency, while completion within the learning period includes the achievement of competencies for each semester and each academic year. Semester completion indicates success in mastering competencies from all learning content in one semester, while annual completion indicates success in mastering competencies in odd and even semesters to determine class promotion.¹⁴

¹¹ Alwy Aldjufri, “Problems of Learning Arabic at SMP Alkhairaat 1 Palu” (masters, Alauddin State Islamic University Makassar, 2015), <https://repository.uin-alauddin.ac.id/1855/>.

¹² Ahdar Djameluddin and Wardana, *Learning and Teaching*, p. 13 (CV. Kaaffah Learning Center, 2019).

¹³ Richard D. Gross, *Psychology : The Science of Mind and Behavior*, page 155 with Internet Archive (London : Hodder & Stoughton, 1996), <http://archive.org/details/psychologyscienc0003gros>.

¹⁴ *Regulation of the Minister of Education and Culture Number 104 of 2014*, Regulation of the Minister of Education and Culture, 26 October 2021, <https://peraturan.infoasn.id/peraturan-menteri-pendidikan-dan-kekulturan-nomor-104-tahun-2014/>.

Learning success is influenced by various factors, both internal and external. Internal factors include physical condition, mental health, intellectual ability, motivation, concentration, interest, and creativity. Meanwhile, external factors stem from the family, school, and community environments that influence student success.¹⁵ Therefore, achieving optimal learning outcomes requires support both from within the students themselves and from their surrounding environment.

Non-formal education is an educational path outside of formal education that can be implemented in a structured and tiered manner.¹⁶ This education is flexible, not age-limited, takes place in the community, and emphasizes practical material according to the needs of students.¹⁷ Non-formal education is intended for communities requiring educational services to replace, supplement, or complement formal education in order to support lifelong learning. Its function is to develop students' potential by emphasizing knowledge, functional skills, attitudes, and professional personality. Non-formal education units can take the form of courses, training, study groups, Community Service Programs (PKBM), religious study groups (Majelis Taklim), and similar units, which are organized to equip communities with the knowledge, skills, life skills, attitudes, and provisions for continuing their education or developing a profession.¹⁸ Thus, non-formal education exists to accommodate the needs of society that are not met by formal education.

The scope of non-formal education includes various learning programs outside the formal system that are flexible and adapt to the needs of society, including: (1) skills and professionalism training such as IT, language, or vocational courses; (2) equivalency and literacy education for those who have not completed primary or secondary education; (3) entrepreneurship education to equip business, management, and marketing skills; (4) health and lifestyle education that includes healthy lifestyles, sports, and disease prevention; (5) arts and culture courses to develop creativity through music, dance, or fine arts; (6) environmental education that instills awareness of sustainability and concern for nature; and (7) technology and informatics education to improve digital literacy, computer skills, and programming. The scope of non-formal education continues to develop in accordance with the needs and demands of society. These programs are usually more flexible and accessible to various age groups and backgrounds, thus providing opportunities for individuals to continue learning throughout their lives.¹⁹

Ibn Jinni Rahimullah explained about the meaning of language,

¹⁵ Sukmadinata, Educational Research Methods (Rosdakarya Youth, 2009).

¹⁶ "PP No. 13 of 2015, Article 1 paragraph 3" accessed August 23, 2025, <https://peraturan.bpk.go.id/Details/5575/pp-no-13-tahun-2015>.

¹⁷ Saleh Marzuki, Non-Formal Education (Rosdakarya Youth, 2010).

¹⁸ "Law No. 20 of 2003, Article 26" Regulation Database | JDIH BPK, accessed August 23, 2025, <http://peraturan.bpk.go.id/details/43920/uu-no-20-tahun-2003>.

¹⁹ Rini Susilowati, Developing the Quality of Non-Formal Education, pp. 7-9 (Ruang Karya, 2024).

حد اللغة أصوات يعبر بها كل قوم عن أغراضهم

"The definition of language is the sounds that each group uses to express their intentions."²⁰

While Ibn Khaldun Rahimullah explained,

إن اللغة في المتعارف هي عبارة المتكلم عن مقصوده، وتلك العبارة فعل لساني ناشئ عن القصد بإفادة

الكلام، فلا بد أن تصير ملكة متقررة في العضو الفاعل لها، وهو اللسان، وهو في كل أمة بحسب

اصطلاحاتهم

"Indeed, language, in its truest sense, is the speaker's expression of his or her intentions, and this expression is an act of the tongue that arises from the heart through the use of words. Therefore, this expression must have become an inherent ability in the body part that performs it, namely the tongue. And this occurs in every people according to what they agree upon."²¹

From the two definitions above, it can be concluded that language has two main essences, namely: (1) language functions as a means to express the speaker's intentions and thoughts to other people; and (2) language differs in each nation because it is formed through mutual agreement in society to express an intention.²²

Arabic language learning is essentially an interactive process between educators and students, utilizing learning resources and the applicable curriculum, both formal and informal. The primary goal is to develop communication skills, including understanding meaning, interpretation, assessment, and expression in Arabic.²³ In order to achieve these goals, the right approach is needed, including objective, structural and communicative approaches.²⁴

Arabic language skills consist of four main aspects, namely listening (istima'), speaking (kalam), reading (qira'ah), and writing (kitabah).²⁵ These four skills are interrelated: istima' trains the understanding of sound and meaning, kalam emphasizes productive skills in both khitaḥ and muḥadatsah, qira'ah emphasizes understanding texts through the application of language rules,

²⁰ Abul Fath Uthman Ibnu Jinni, *Al-Khasha'ish*, juz 1 p. 34 (Al-Hai'ah Al-Mishriyah Al-'Ammah li Al-Kitab, n.d.).

²¹ Abdurrahman Ibnu Khaldun, *Tarikh Ibni Khaldun* (Dar Al-Fikr, 1988).

²² Andi Ruswandi et al., "Addressing the Paradox of English in Islamic Elementary Schools in Indonesia: Obstacles, Awareness, and Solutions," *Al-Madrasah: Scientific Journal of Elementary Madrasah Education* 8, no. 2 (2024): 656–64, <https://doi.org/10.35931/am.v8i2.3463>.

²³ Asna Andriani, "The Urgency of Arabic Language Learning in Islamic Education," *IAIN Tulungagung Research Collections* 3, no. 1 (2015): 39–56, <https://doi.org/10.21274/taalum.2015.3.1.39-56>.

²⁴ Dedi Wahyudin, *Arabic Language Learning Methodology Based on Unit and Partial Theory* (Remaja Rosdakarya, 2020).

²⁵ Munir, *Planning an Arabic Language Teaching System* (PT. Fajar Interpratama Mandiri, 2017).

while kitabah trains writing skills, from Arabic script to expressing ideas in standard Arabic. For non-Arabic learners, these skills are learned gradually according to practical communication needs.

The learning process can be pursued through formal or informal channels. The author observes a growing interest among informal workers in learning Arabic, as evidenced by the emergence of Arabic language study groups in various locations, including a housing complex in Karawang. Karawang, as a rice-producing region and a major industrial area, has a large workforce, and some of them devote their time to learning Arabic. However, this initial enthusiasm is often not matched by learning completion, as many participants drop out or drop out midway. This phenomenon prompted the author to examine the factors contributing to the failure to complete Arabic language learning among informal workers.

A review of previous research shows that most studies on Arabic language learning still focus on formal education, while research on learning among informal workers is very limited. However, this context is important to consider, given the different characteristics, motivations, and obstacles faced by informal workers compared to those of learners in formal institutions. Therefore, this study aims to identify factors that influence the success of Arabic language learning among informal workers and to formulate solutions to make the learning process more effective and sustainable.

RESEARCH METHODS

This research uses a qualitative approach with a case study design, as the focus is on an in-depth analysis of the factors influencing Arabic language learning success in non-formal classrooms. Data were obtained naturally through observation, interviews, questionnaires, documentation, and reflective journals, providing a comprehensive picture of the actual conditions on the ground.

Participants in this study consisted of 12 non-formal learners enrolled in an Arabic language learning program at two locations: a residential mosque and a teacher's house, both within the author's housing complex. In addition, the study also involved two teachers who teach at each location. These locations were chosen because they have long been known as centers of non-formal study activities, including Arabic language learning, and are therefore considered relevant for examining factors influencing learning completion.

Data were analyzed in the following stages: (1) preparing and organizing data, (2) reducing data through coding to find themes, and (3) presenting data in the form of descriptions, charts, or tables. During the research process, the author paid attention to ethical issues by maintaining the confidentiality of participants' identities and ensuring that the research did not have any negative impacts, either physical or non-physical, on the subjects being studied.

RESULTS AND DISCUSSION

Based on observations, this study found that non-formal Arabic language learning in Karawang took place in two locations: a mosque and a teacher's home, both located in a housing complex. The participants were 12 people, aged 31 to 51. Their occupations were quite diverse, including teachers, private employees, housewives, traders, air conditioning mechanics, and pharmacists. This diversity indicates that the non-formal Arabic language learning program appeals to a wide range of adults.



Figure 1. Arabic Language Learning for Fathers

The mosque-based learning process is specifically for men, held twice a week: on Wednesday evenings after Isha prayers and Saturday mornings after Subuh prayers. The Nahwu Muyassar textbook is used as the teaching material. Meanwhile, the home-based learning is focused on the mothers' group, taking place every Wednesday from 10:00–11:00 a.m. and from 2:00–3:00 p.m. WIB. In these sessions, the Al-Muwajjih textbook is used as the primary learning material.



Figure 2. Mothers' Arabic Language Learning

The interview results showed that all respondents agreed that non-formal Arabic language learning classes have a very important role because they can be a forum for adults, employees, housewives, and non-formal workers who still have a desire to learn Arabic. This program provides an opportunity for those who are no longer able to return to formal education to continue learning according to their needs, for various reasons, such as (1) the desire to understand prayers and the Qur'an, (2) accommodating the needs of employees who want to learn Arabic, (3) helping housewives accompany their children in learning Arabic, to (4) reducing feelings of embarrassment when unable to answer questions related to Arabic. Thus, this non-formal learning not only functions as a learning tool, but also as a bridge in meeting the spiritual, intellectual, and social needs of the participants.

Interviews revealed that the length of time respondents studied Arabic varied widely, from around 1.5 years to more than 10 or even 15 years. Some reported studying for 2 years, 5 years, 10 years, or even 13 years, while others stopped after a considerable amount of time. This variation reflects the diversity of respondents' backgrounds, experiences, and levels of commitment to learning Arabic through informal channels. While study duration does influence comprehension, success is not solely determined by duration but also by motivation, perseverance, and the ability to adapt study time to individual circumstances. This aligns with the view Djumena (2016) which emphasizes the importance of time flexibility in adult learning, so that non-formal class teachers need to design strategies that are appropriate to the level of experience of participants so that learning is more effective.

Further interviews revealed that respondents' completion rates in Arabic language learning programs varied significantly. Most had never completed a single program, others had only followed along without completing it, and some had even nearly completed it. A small number had successfully completed specific programs such as *Muyassar* Volume 1, *Ilmu Shorof*, and the BISA program. These findings reflect the diversity of participants' motivations, engagement, and learning experiences. Those who successfully completed the programs generally demonstrated a higher commitment to achieving the learning objectives. This variation has important implications for non-formal classroom instructors: understanding the participants' initial conditions, designing strategies tailored to their needs, and leveraging the experiences of those who completed them as motivation for others.

In addition, based on interviews combined with observation results and reflective notes, various obstacles were found that hindered learning completion. These obstacles included (1) busy work schedules, (2) unstable learning motivation, (3) minimal environmental support, (4) difficulty understanding material such as *nahwu*, (5) family responsibilities, (6) unfavorable health conditions, and (7) incompatible learning methods. As solutions, respondents proposed steps such

as (1) adjusting flexible learning schedules, (2) improving teacher quality and simpler methods, (3) providing supporting media such as videos, (4) increasing halaqah and book reading practice, (5) building a conducive learning environment, and (6) personal efforts in the form of independent study, straightening intentions, and determining priorities. With these efforts, the effectiveness of non-formal Arabic language learning is expected to increase. This shows that achieving Arabic language learning completion requires a comprehensive strategy that takes into account individual needs as well as support from the learning environment.

CONCLUSION

This study found that non-formal Arabic language learning plays a crucial role, but program completion is still affected by various obstacles. Internal obstacles include lack of motivation and difficulty understanding the material, while external obstacles include work commitments, scheduling conflicts, health conditions, family responsibilities, and minimal social support. These results indicate that participant success is strongly influenced by a combination of individual factors, the quality of instruction, and a supportive social environment.

To overcome these obstacles, comprehensive solutions are needed, such as providing flexible learning times, improving teaching quality with streamlined, technology-based methods, and strengthening social support between participants and educators. Furthermore, participant motivation needs to be continuously fostered through reminders of learning goals and encouragement to prioritize Arabic learning despite other commitments. With these steps, non-formal Arabic language programs are expected to run more effectively and support participants' ongoing learning success.

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