Revitalization of the Existence of Arabic Education in Indonesia

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ABSTRACT:

Arabic is a foreign language for Indonesian learners, according to the political policies of the Indonesian government. But in practice, Arabic is still treated as the language of Religion (Islam) and included in Islamic Religious Education (PAI) in several lessons. This research tried to describe the problems and, including solutions, as a contribution to the existence of Arabic in Indonesia. This research was a literature study related to the political policy of the Indonesian government and its problems. The object of this study was the existence of Arabic learning in Indonesia. A content analysis was done by examining various thoughts and opinions related to the object. The results showed that all parties, especially Arabic practitioners, Arabic language observers, and Arabic lovers need to work together in developing Arabic learning to strengthen its existence within the framework of the national education curriculum in Indonesia in the era of the industrial revolution 4.0.

Keywords: *Language Politics, the Existence of Arabic Language,* and *Arabic Language Curriculum*

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Introduction

The entry of Islam in Indonesia has a long history. The authors presented four opinions regarding this matter, namely those of Kersten, C., Syafrizal, Baiti-Razzaq, and Dalimunth, which mutually reinforce each other. Kersten C. (2017) argue that there are three theories about when Islam entered Indonesia (Nusantara). First, the Indian theory, which states that Indian traders from Gujarat and the Malabar coast brought Islam to Indonesia, as stated by J. Pijnapel and Snouck Hurgronje. Secondly, the Bengali theory, which is supported by the existence of tombstones found and thought to have originated from Bengal and the geographical position and trade relations close to Southeast Asia. Thirdly, the Chinese theory, viewing that Islam came to Indonesia from China through Champa, which is located in southern Vietnam and Cambodia today. This theory is reinforced by the information obtained from early travel records, acceptance that India is a point of origin, Moquette's discovery, and descriptions of Muslim gravestones found in northern Sumatra.

Apart from the three theories put forward by Kersten C, there are two other theories put forward by Baiti and Raz (2014), Syafrizal (2015), and Dalimunthe (2016), namely Persian and Arabic theories. According to Persian theory, Islam entered Indonesia by the Persians. The basis of this theory is the existence of the association of Persians in Aceh since the 15th century which fostered a culture of using the title Shah commonly used in Persia which was also used by kings. There is also a culture of commemorating Ashura on the 10th of Muharram on the death of Prophet Muhammad's grandchildren, Hasan and Husen, which is a celebration that originated in Persia. (Baiti, & Razzaq, 2014) In Syafrizal's notes, this Persian theory emerged allegedly because of the existence of the word "Abdas", a Persian word meaning ablution that is used by the Sundanese (Syafrizal, 2015). The Arab theory says that Islam in Indonesia came from its direct source, namely the Arabs. This theory is supported by Naquib al-Attas, Buya Hamka, Keyzer, M. Yunus Jamil, and Crawfurd. (Baiti, & Razzaq 2014; Syafrizal, 2015)

The history above indicates that Islam has long roots in the archipelago. And Indonesia is one of the states with the most populous muslim in the word. (Yusuf, & Wekke, 2020) The entry of Islam to Indonesia affects the existence of Arabic in Indonesia since it is inseparable from Islam. (Mubarak, 2018) This statement is supported by the policy of language politics in Indonesia with two related decisions issued in 1975 and 1999. The national political policy in 1975 indicated that being a foreign language that first came to Indonesia, Arabic, however, was not explicitly stated as a foreign language recognized officially by the Indonesian state. (Effendy, 2018)

The authors argue that there is no doubt that Arabic exists today, but its development, both internationally and in Indonesia, needs to be examined. Hakim, who conducted a study on this matter (Ghozali, 2018), said that Arabic is declining today due to the assumption that Arabic is an ancient language, is not substantial to study, and is only a religious language, not an international language (Wahab, 2016; Permata, 2017). Meanwhile, the authors have a future view, namely how to strengthen the existence of Arabic so that it continues to be sound and spread worldwide.

The progress of the industrial revolution 4.0 era is unstoppable. The beginning of this era was marked by the emergence of Artificial Intelligence (Syahiy, 2018), which can replace teachers in teaching knowledge, such as, for example, through the Speak and Translate program. In this era, smartphones such as Smartphones, I-Pads, Gadgets, Tablets, WhatsApp, WeChat, Line, and others appear in the Android application. Inevitably, learning Arabic must also innovate and follow these technological developments, following the expected learning objectives. This means that, on the one hand, the existence of Arabic in Indonesia must continue to be strengthened and, on the other

hand, Arabic learning must not be left behind in terms of technological development.

This paper, the authors focus on the revitalization of the Arabic existence of the Indonesian government's language policy based on government regulation number 57 of 2014. Studies on language politics have been carried out and even linked to histories, such as language politics in the Dutch colonial era by Groeneboer (1999), language politics related to foreign workers in Indonesia in the free-market era by Syaifudin (2015), an article written by Arono who talked about Language and Education Policy (Arono, 2016), and a study on the national language policy versus foreign language attitudes written by Harahap (2018). In this paper, the authors focus more on the attitudes and steps taken to strengthen the existence of Arabic in Indonesia.

Method

As a literature study, this paper examined the thoughts and opinions contained in various pieces of literature. The objects of this research were Arabic in the National Education Curriculum and how to strengthen its existence in Indonesia, which is also a source of data. The data was sourced from documents available (Creswell, 2010). The steps of the analysis carried out were making categories of the information obtained, selecting one of the categories and placing it in a theoretical model, and composing a narrative of the relationships between the categories found. (Creswell, 2010) The conclusion was drawn deductively.

Literature Study

1. Definition of Existence

The word existence comes from English (Echols & Shadily, 2005). In the study of the philosophy of language, there was a sect called Existentialism with its figures: SØren Aabye Kierkegaaard (1813-1855) (Garff, 2000) from Denmark and Karl Jaspers (1883-1916) (Okeke, 2011) and Martin Heidegger (1889-1976) from

Germany. (T. Sheehan 1998) However, this sect was then popularized by Jean Paul Satre (1905-1980) and much influenced the next existentialism philosophy and even became a reference and symbol of existentialism (Assya'bani , 2018).

According to IR Pudjawijatna, there are four general characteristics of existentialism, namely 1) people exist in the seriousness of a certain person, 2) people must relate to the world, 3) people are a unity before the separation between their soul and body, and 4) people are related to 'Ada (Pudjawijatna, 1983). Commenting on the four general characteristics of existentialism, Hidayat supported the opinion of Pudjawijatna and said that the goal of existentialism philosophy is to understand the whole reality, and to be aware of that understanding, one must have knowledge of humans, who know it. Because a human being is destined to occupy the position of knowing himself/herself and that way he/she exists (Hidayat 2009).

The description above reinforces Sartre's opinion, viewing that "Man is nothing else but that which he makes of himself." (Sarte, 1948). Related to the study of Arabic, it is humans and their seriousness that have the most role in making the Arabic language actual and real in their lives and, even further, affirming their identity as the most perfect linguists in the world.

According to Alwasilah, the deepest conscience that exists in humans is their desire to be recognized and understood by other members of society through communication with the language of that community (Alwasilah, 2010). Arabic is a part of humans that is nurtured by 'language maintenance' and can strengthen society.

The explanation above indicated that there are several problems in the existence of Arabic that must be solved and overcome. To solve this problem, the authors offer one idea; to understand the general characteristics of one of the philosophies of language, namely existentialism. Reflecting on the meaning of existence and

understanding of the characteristics of existentialism, it can be understood how to affirm the existence of Arabic in the national education curriculum, namely by applying the four general characteristics of existentialism above.

2. The Position of Arabic in the World

Undeniably, Arabic is one of the most important and interesting languages for the world community to learn. It is thus evident that it is the second foreign language studied. South Korea, a country in Asia, pays attention to Arabic, as shown by the youtube link http://youtu.be/G547FdYEMq0. In general, the authors can show the position of Arabic in the world as follows:

a. Arabic is the national language and official language for Arab countries, as well as for other countries such as Senegal, Somalia, Negeria, Mali, Mauritania, and others. (Wahab, 2014)

b. Arabic is an international language, because it has been the official language at the United Nations since 1973 other than English, French, Spanish, Russian, and Chinese. (Muradi, 2011; Rahmatullah, 2014)

c. Arabic is the language of civilization. There are at least two reasons why Arabic is called the language of civilization, namely: 1) Arabic is the language of the Qur'an, which makes it the glory of Allah. It has no position except because of the Koran. Arabic is standardized and safe from deviation because of the Qu'ran, as Allah says, surah al-Hijr verse 9. 2) Arabic is a language that is constantly evolving and will not die. It can survive to this day. Counted from the time it was established as the standard language, it has reached approximately 1700 years. Is there a language in this world that is more than 500 years old? The answer is definitely none, except Arabic (Bahruddin, 2016).

At least the four positions of Arabic represent its 'super power', which no other language in the world has. Therefore, there is actually no reason to weaken the position of Arabic in various aspects, such as political, economic, social, cultural and educational (Muradi, 2019).

RESULTS

According to Effendy, (2018), there are two documents related to national political policies against foreign languages, namely a government regulation issued in 1975 and another published in 1999. Both describe the various languages in Indonesia, their positions, and functions, and learning in schools and universities. However, amazingly, in the 1975 document, Arabic is not mentioned explicitly among other foreign languages even though it is a foreign language that has earlier arrived and entered the Indonesian archipelago. Besides, the Muslim population of Indonesia has accepted it as a subject matter more than any other foreign language.

On another note, Effendi said that before the issuance of the 1999 government regulation, September 25 to be precise, to position the Arabic language properly, the IMLA INDONESIA (Indonesian Arabic Teachers Association) sent an official letter to the Language Center of the Ministry of Education and Culture of the Republic of Indonesia re-politics of the national language in 1975 by holding a national scientific seminar in September 1999. After that, government regulation on national language politics was published in September 1999, stating that Arabic becomes the second foreign language after English and a compulsory subject in madrasas, and becomes an optional subject in public and private schools (Effendy, 2018).

According to Muljanto Sumardi *et al*. (1974), the Indonesian government established Arabic as a foreign language for Indonesia. The political policy of the national language thereby affirms that in Indonesia Arabic and English have the same status: are foreign languages (Sumardi, et all 1974; Zarkasyi, 2014). This statement is confirmed by the Government Regulation of the

Republic of Indonesia Number 57 of 2014 concerning the Development, Coaching, and Protection of Languages and Literature. The Improvement of the Function of the Indonesian Language in chapter 2, article 4, paragraph 3 states that languages in Indonesia other than Indonesian and regional languages are considered foreign languages.

In the government regulation of the Republic of Indonesia Number 57 of 2014, it is clear that languages other than Indonesian and local languages are considered foreign languages. It means that all foreign languages have the same position in Indonesia. However, reality says another fact. There is no doubt about Arabic as a subject in the national curriculum in Indonesia, meaning that it in Indonesia already has an existence.

Like Muradi's explanation that the Arabic language curriculum has been existing since before 1994, there was a dualism of Arabic learning policies in Indonesia. The Ministry of Religion determines Arabic as a compulsory subject starting at the level of madrasah ibtidaiyah to tertiary institutions in all educational institutions under its auspices, including Islamic boarding schools. Meanwhile, the Ministry of Education and Culture views Arabic is only taught in high school as an optional subject and as a department or study program in several universities (Muradi, 2015). In Effendi, as a foreign language, English is taught compulsorily at all levels of public schools, while Arabic is only offered as an optional subject at the Senior High School (SMA) level. Arabic is only taught compulsorily in madrassas. However, English is still given more portions (Effendy, 2018). These facts indicate that there are differences in the treatment between Arabic and English in the presentation of subjects in the curriculum for both schools and madrasas and at the educational level.

According to Effendi's presentation, even Arabic is still a second-class foreign language in the national language policy. Before the establishment of IMLA INDONESIA in 1999, Arabic was not even mentioned in the national language political documents (Effendy, 2018). The position of Arabic before 1999 was weaker than that of other foreign languages, especially English.

Judging from the portion of lesson hours, Arabic in schools/madrasas is only given between 2-3 hours of lessons per week. Meanwhile, English is given more than 5-6 hours of lessons per week. Arabic is still considered part of the Islamic Religious Education (PAI) subject, which consists of morals, fiqh, Qur'an Hadith, Islamic History, and Arabic. Hence, of the number of hours of lessons for PAI subjects, Arabic is only given 2-3 hours of lessons. If Arabic is considered a foreign language, then it should be removed from the PAI and get a larger portion of lesson hours like English. However, it should be noted that the status of Arabic as a foreign language in Indonesia does not mean separating Arabic from Muslims (Muradi, 2014; Wekke 2015).

In the Existentialism perspective curriculum, as quoted by Chaedar, the existentialists advocate education as a way of shaping human beings as a whole, not only as the building of reason. In line with that goal, the (Arabic) curriculum should be flexible by presenting many options for students to choose from. Classes must be rich in teaching material that allows students to express themselves in the form of, among others, literary works of films and dramas (Alwasilah 2010; Huda, 2015).

Thus, it can be said that the existentialism Arabic curriculum emphasizes freedom of choice to create its own essence. The language skills that a person has, the essence is Arabic itself, and Arabic that is perceived by the senses shows its existence.

Discussion

As explained in the section on the meaning of existence, that being 'exist' has a characteristic or sign, namely the four general characteristics of existentialism, the application of the characteristics of existentialism in the philosophy

above is to adapt it to the existence of Arabic. The characteristics of the existence of Arabic in the spotlight of existentialism philosophy are:

1. Concern for the development of the Arabic language.

Among the "homework" solutions that must be looked for is the presumption that learning Arabic is difficult or that the language that is most difficult to learn is Arabic. To overcome this, we cannot mention only one or two problem points, but we need to pay attention to comprehensive matters related to Arabic learning, starting from learning objectives, materials, teachers, students, methods/strategies, evaluation, to the language environment (Wekke, 2015).

We can already notice and see the movement towards solving this big problem, such as the enthusiasm of Arabic language educators and teachers who always try to improve their abilities by actively participating in training, workshops, and research in Arabic language learning. It means that here we need a vision need a vision and creative ideas to maintain the existence of Arabic. The author quotes from Muh. Idris, et al. (2020) stated that there are two needs to develop humanistic education as a vision and to restore cultural assets (in the case the roots of Islam in Indonesia) to restore the existence of Arabic.

The authors in a community service program in Arabic education in 2019, saw the enthusiasm of Arabic language activists in a district. The activists complained about the complexity of Arabic language education in their schools, starting from the alignments of political policies, school atmosphere, teacher competence, to the lack of student motivation and interest. It seems that they want to be free from the problems of Arabic language education and together to find solutions.

Based on the existentialism-based view of education, it is very appropriate that they have positioned themselves as they are to the problem of Arabic language education. They have expressed their uniqueness and show awareness of themselves. Existentialists have the freedom to make choices by emphasizing the dynamic, active, creative, and processing aspects that should be present in teaching Arabic. The authors are also engaged in writing in Arabic. Therefore, they also pay attention to the development of learning to write. The results of their analysis show that there are alternatives that can solve the problem of learning to write in Arabic. (Muradi, 2018).

2. Participation in grounding Arabic in the world

In essence, all fields of learning have their respective problems, including learning Arabic. Therefore, we should not be trapped and complacent with these problems. We have to participate in solving them by, for example, taking an active, creative, and innovative role in learning Arabic according to their respective interests. We can make various slogans that show Arabic is easy or create applications that make it easier for learners to learn and interact with Arabic. We can also actively use social media such as Youtube, Facebook, Instagram, WhatsApp, and others in motivating learning Arabic.

The existence of Arabic in Indonesia is inseparable from the contribution of the nation owning it, namely Saudi Arabia. During the last 10 years, Saudi Arabia has routinely held Arabic Language Education Training for Indonesian Arabic Teachers every year through Umm Al-Qura University in Mecca. The goal is that the participants who are included for free can develop Arabic language competence actively, passively, and according to the culture of the Arabic speaking people, thus transmitting the Arabic 'virus' to the Indonesian people. From this annual program, there will be more reliable Arabic teachers who will emphasize the form of Arabic in the archipelago.

In addition, there are activities such as the Arabic language Olympiad through the Arabic Language MGMP Forum throughout Indonesia. We really appreciate this activity and it needs to be continued, or even started at the school, sub-

district, district, provincial, and national levels. Those who take part in activities like this are called "warriors" for Arabic so that Arabic is truly grounded in the archipelago and the international world.

From this effort, at a later date, we will see and perceive how advanced and existing Arabic is in the arena of our politics and national education to place it on par with or even surpass English.

3. Feeling of being part of a unity and inseparable from Arabic.

According to the authors, an important factor in improving Arabic language skills is self-motivation, which is able to drive all one's activities towards efforts in the context of advancing Arabic learning. Not only for the progress of himself/herself but also for the advancement of learners and those around him/her.

One of the activities that can improve one's Arabic language skills is linking all activities with Arabic. For example, a student writes down all the information he gets and plans his daily activities in Arabic. He can also encourage other learners his habit so that he gradually created a positive habit of writing everything in Arabic. In this way, an Arabic-speaking environment can be created. With this activity, it can be said that one is well acquainted with Arabic.

4. Showing self-existence with Arabic

Showing our abilities and skills to others as a form of transmitting efforts, processes, and results is a form of motivation to others and is positive.

A person who takes part in Arabic language organizations, such as IMLA INDONESIA (Indonesian Arabic Teacher Association), IMASASI (Indonesian Arabic Literature Student Association), ITHLA (Arabic Language Student Association), Arabic MGMP (Subject Teacher Conference) needs to show his participation to fellow Arabic practitioners, observers, and lovers to motivate them to develop

and advance together. This is because a professional organization essentially includes regulating social relations between members achieve the goals that bind the unity of the organization, for example in showing the existence of Arabic. (Maputra, Syafril, Wekke, Juli, Anggreiny, & Sarry, 2020) Also, our participation in various competitions in the field of Arabic such as the Arabic Olympics competition, Arabic debates, Arabic speeches, Qiraat Kutub, and others needs to be echoed and demonstrated as positive energy for others.

We should be able to apply and realize the four general characteristics of our existence in the field of Arabic so that the existence of Arabic in the world of national education can stand up "with dignity". In fact, with the services of IMLA Indonesia, the existence of Arabic in Indonesia is getting better in the eyes of the government. (Muradi, 2016; Albantani, & Madkur, 2019)

Conclusion

It can be concluded that there are at least four efforts that need to be made to strengthen the existence of Arabic in Indonesia and even in the world, namely: 1) really caring about the development of Arabic, 2) participating in grounding Arabic in the world, at least in Indonesia, 3) feeling being a unity and inseparable from Arabic, and 4) showing self-existence with Arabic. In real life, Arabic practitioners, observers, and lovers work together in developing Arabic learning to strengthen its existence in the framework of the national education curriculum in Indonesia in the era of the industrial revolution 4.0.

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Authors' Contribution

The five authors collaborated on ideas and problems related to the Existence of Arabic in Indonesia in terms of facing the Industrial Revolution Era 4.0 in Indonesia. Ahmad Muradi, Faisal Mubarak, and Farid Permana developed the theory, while Yusuf Hidayat and Ismail Suardi Wekke verified the analysis method. The five investigated and supervised the findings of this work, discussed the results, and contributed to the final manuscript.

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