

## The Future Of The Arabic Language

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### Abstract

The purpose of this research is to follow these people who are interested in Arabic in Indonesia and want Arabic to be a second language in Indonesia, and so the updated comprehensive station to reach this purpose is the bases of the desired cultural renaissance on a factual scientific, and critical vision of local, regional and global levels, with the need to adjust to the age and other opinions. Especially the future of the Islamic world, such as Indonesia. The method used in this research was library research. The data were collected, quoted, adapted, and analyzed using a content analysis approach toward the representative and relevant literature before finally being discussed and concluded. The results expected from this research were; 1). Arabic is distinguished from other languages as it is not only a means of communication but also a soul and official language among Muslims. All the fundamental main reference books of Tauhid and Syariah, which refer to Al Qur'an and As-Sunnah, were written in Arabic, 2). Arabic has been a language of thought, and a global science in medieval, which in many ways has passed European movement and development were, with its sophisticated features, it managed to be the answer to every developmental need of humans, 3). The Arabian people's economic, social, and cultural modern roles have boldened the internationalization of the Arabic language, which has been one of the official languages in the UN, which has affected more interest in learning it.

**Keywords:** Future; Arabic Language; Global

### المخلص

يريد المهتمون العربية بإندونيسيا أن تكون اللغة العربية لغة ثانية في إندونيسيا وأن المحطة الشاملة المحدثة للوصول هذا الغرض هي ارتكاز النهضة الثقافية المنشودة إلى رؤية علمية ونقدية للواقع بمستوياتها محلية والإقليمية والعالمية، مع ضرورة التفاعل مع العصر والفكر الآخر. وخاصة مستقبل العالم الإسلامي مثل دولة إندونيسيا. لإجابة المسائل المذكورة، استخدم الكاتب البحث المكتبي، البيانات جمعت بالنقل والتموية والتحليل باستعمال تحليل المحتوى نحو المراجع التمثيلية ولها علاقة بالمسائل المبحوثة ثم تشرح وتستنبط (الجامعة الإسلامية الحكومية علاء الدين ماكاسر، ٢٠١٣: ١٠٧). أما النتائج المرجوة من هذا البحث فهي كالآتية: (١) إن اللغة العربية تثير من بين اللغات، بأنها إلى جانب أنها اللغة القومية والاجتماعية للعرب، فهي اللغة الروحية والرسمية للمسلمين، فالعقيدة الإسلامية والشريعة الإسلامية مستقرهما القرآن، والسنة، والعلوم الإسلامية في أمهاتها المعتمدة مستودعها اللغة العربية؛ (٢) ولقد ظلت اللغة العربية، هي لغة الفكر

والعلم العالمية في العصر الوسيط وعن طريق ما وسعته من حضارة، نشأت النهضة الأوروبية، فهي لغة قادرة بعبقريتها الذاتية، على استيعاب متطلبات التقدم البشري، والوفاء بحاجاته، قدرة تبتت تاريخيتها؛ (٣) بل المكانة المعاصرة للأمة العربية، اقتصاديا، وسياسيا، وثقافيا، أكدت أهمية عالمية اللغة العربية، التي أصبحت إحدى اللغات الرسمية في هيئة الأمم المتحدة، ومنظماتها المتخصصة، مما حمل على الاقبال على تعلمها (بدوي، السعيد محمد وفتحي علي يونس، ١٩٨٤: ١).

الكلمات الدليلية: مستقبل؛ اللغة العربية؛ عالمي

## INTRODUCTION

Lubis (2001-1444) said that the Arabic language is the language of the Islamic nation, the pride of the government, the symbol of its modesty, and the vessel for its thinking and culture. It is also the repository of the Arab Islamic heritage and manifests its intellectual creativity and civilizational. Besides being like all languages, it is a national language for the Arabs who invented it. It is also distinguished by being a soul language for all Muslims. It is their religious language that a Muslim performs five times a day, except by reciting the Qur'an in it in Arabic.

Throughout the history of the Indonesian language, the Arabic language emerged as an Albanian actor, as Arabic played a significant role in developing the Indonesian language and enriching its vocabulary. The Indonesian language adopts and uses a few Arabic words, structures, and expressions, which influence has expanded from the beginning of Islam until today. It is the best evidence of the impact of the Arabic language on the Indonesian language.

The Dictionary of Arabic Words, Structures, and Expressions foreign to the Indonesian language includes approximately sixty-two five hundred and one thousand (1562) linguistic words. And the phrases, which number about five hundred (505) linguistic structures and expressions. The development and phenomenon of Arabic language teaching in Indonesia can be seen in the various kinds of a book written by many professional teachers, some of which are as follows.

1. Arabic language textbooks with KTSP Curriculum bases for senior high school (Bachtar, 2020 – 96) are as follow by Zakiyah Arifah and Nadia Af'idiati, Bahasa Arab untuk SMA-SMK, Malang. Misykat, 2006.
2. While Arabic language textbooks with 2013 Curriculum bases for senior high school (Bachtar, 2020 – 104) are as follow by Farhan and Nurlailah, Bahasa dan Sastra Arab untuk SMA/MA. Yama Widya, 2016.
3. Beside those books, there are several other books Cara Mudah Belajar Bahasa dan Arab untuk SMA/MA Kurikulum 2013 Kelas X by Arifah, Zakiyah and Nadia Af'idiati
4. While those books were used at state high schools, then following are the books used at private schools; Al Azhar Islamic Senior High School by Musopa and Idham Khalid, bahasa Arab Qur'ani. Jakarta, Yayasan Pesantren Islam Al-Azhar, 2017.
5. SMA/SMK Muhammadiyah by Pimpinan Pusat Muhammadiyah, Pendidikan Bahasa Arab. Jakarta; Majelis Pendidikan Dasar dan Menengah, 2018.

6. Modern Islamic Boarding School of Gontor and some alumni's schools all over Indonesia and overseas. Zarkasyi, Imam and Imam Syabani. Durusul Lughoh Arabia Alat Thoriqah Al-Hadisah. Gontor, Tri Murti Press.
7. Some traditional Islamic boarding schools all over Indonesia. Syech Mustofa Al Ghulayayni (Takliq, Tashih and Murajaah: Dr. Smail Al Aqbary) Jami'ud Durus Al-Arabiyah. Cairo, Al Qudus Press, 2012.
8. While at universities (Bachtiar, 2020 – 318) are as follows;
  - a. Hasanuddin University; there is the West Asian Literature Department. Shofa, Najamuddi Al-Hajj Abdul, Bahsun Luhowi Fil Alfad Al Arabiyah. Ciputat, Rabbani Press, 2015.
  - b. Makassar State University; there is Arabic Language Education Study Program. And since many years ago Arabic Language was there (Basang, Djarong. Arabic language and Indonesia-Arabic Spelling. Makassar, Fakultas Bahasa dan Sastra-Universitas Neeri Makassar, 1997.
  - c. Alauddin Islamic State University; is now completely studying Arabic language education as well as Arabic language and literature. Nuri, Mustofa Muhammad. Al Arabiyah Al Muyassarrah. Makassar, Alauddin Islamic State University, 2000.
9. About the teaching at Madrasah, Bachtiar (1989: 143) pointed out as follows;
  - a. Ministry of Religious Affairs of the Republic of Indonesia. Madrasah Tsanawiyah 1984 Curriculum. Mata Pelajaran Bahasa Arab. Jakarta, Ministry of Religious Affairs of the Republic of Indonesia, 1986.
  - b. Ministry of Religious Affairs of the Republic of Indonesia. Madrasah Aliyah 1984 Curriculum. Mata Pelajaran Bahasa Arab. Jakarta, Ministry of Religious Affairs of the Republic of Indonesia, 1986.
  - c. Ministry of Religious Affairs of the Republic of Indonesia. Bahasa Arab untuk Madrasah Aliyah 1<sup>st</sup> Edition. Jakarta, 2<sup>nd</sup> Edition 1984/1985.
  - d. Ministry of Religious Affairs of the Republic of Indonesia. Bahasa Arab untuk Madrasah Aliyah 2<sup>nd</sup> Edition. Jakarta, 2<sup>nd</sup> Edition 1984/1985.
  - e. Ministry of Religious Affairs of the Republic of Indonesia. Bahasa Arab untuk Madrasah Aliyah 3<sup>rd</sup> Edition. Jakarta, 1<sup>st</sup> Edition 1982/1983.
  - f. Dursono and Ibrahim. Fasih berhasa Arab untuk Kelas VII Madrasah Tsanawiyah Pendekatan Saintifik 2013 Curriculum. Solo, PT Tiga Serangkai Pustaka Mandiri, 2014.
  - g. Dursono and Ibrahim. Fasih berhasa Arab untuk Kelas VIII Madrasah Tsanawiyah Pendekatan Saintifik 2013 Curriculum. Solo, PT Tiga Serangkai Pustaka Mandiri, 2014.
  - h. Dursono and Ibrahim. Fasih berhasa Arab untuk Kelas IX Madrasah Tsanawiyah Pendekatan Saintifik 2013 Curriculum. Solo, PT Tiga Serangkai Pustaka Mandiri, 2014.
10. Finally, the Arabic language teaching books printed overseas (Bachtiar, 2020 – 90) are as follows;
  - a. Shiny, Mahmud Ismail. Al Arabiyah Lin Nasyiin. Manhajun Mutakamil Li-gair Natiqin Bil- Arabiyah. Al-Mamlakatul Arabiyah As-Saudiyyah. Idaratul Kutubil Madrasiyyah. Wizaratul Maarif. 1983.

- b. Badwy, Assaid Muhammad and Fathy Aly Yunus. *Al Kitabul Asasy Fi Taklimil Lughotil Arabiyah Ligair Natiqina Biha*. Tunis. Al-Mudhonamatul Arabiyah Littarbiyah Was Tsaqofah Wal Ulum, 1983.
- c. Ar-Rahim, F. Abdu. *Durusul Lughotil Arabiyah Ligair natiqina Biha*. Al Madinatul Munawwarah: Min Mathbuatil Jamiatil Islamiyah 1401 H.
- d. At-Turky, Abdullah bin AbdilMuhsinin. *Silsilah Taklimil Lughatil Arabiyah*. Al-Mamlakatul Arabiyah As-Saudiyah, Ma'hadu Taklimil Lughatil Arabiyah, Jamiatul Imam Muhammad bin Saudi Al Islamiyah, 1993.
- e. Al-Majidy, Abdu. *Al Bayan Fi Taklimil Lughatil Arabiyah Li Ghairil Natiqina Biha*. Al-Qohirah: Darun Gharibun, 2006.
- f. Al-Aziz, Nashif Mustofa Abdu. *Uhibbul Arabiya, Manhajun Ma takamilun Fi Taklimil Lighatil Arabiyah Lis Shingkar An Natiqina Bil Lughatil Ukhra*. Al-Riyadh, Al- Maktabatut Tarbiyah Al- Araby Lid Dualil Khaly, 2013.
- g. Al- fauzan, Abdurrahman bin Ibrahim. *Al Arabiyah Baina Yadaiyka*. Silsilatun Fi Taklimil Lughatil Arabiyah Li Ghairin Natiqina Biha. Al-Mamlakatul Arabiyah As-Saudiyah: Al Arabiyah Lil Jami, 2015.
- h. Bidunil Muallif. *Al-Kaafy Fi Taklimil Lughatil Arabiyah Duunal Makaan*, Darul Ariis Lin Nasyri Wattauziy.

The objectives and benefits of this research were related to the background of the establishment of IMLA or the Association of Arabic Teachers in Indonesia (2011, 5) where it stated as follow:

1. Eventhough the Arabic language has been known by Indonesian people since Islam came for the first time, but the teaching of the Arabic language did not show any development.
2. The necessity of an existance of a professional association whose aims are to develop the quality professional and pedagogic competence as well as the life standard of the Arabic language teachers in Indonesia according to the integration of science and personality.
3. The rise of the demands of the national culture and characteristic to reach the sustainable development as the global response to the challenges and threats that threaten the human's civilization nowadays where the language development along with the science integration have been the core of this development.

Moreover, IMLA (2013, 30) pointed out its vision and mission: in general, becoming a global-level of professional organization for Arabic language teachers in Indonesia that brings out the systematic understanding towards the development of Arabic language teaching according to the scientific integration for the sake of the personality development and sustainable civilization in Indonesia, Islamic world and international community. In particular, becoming a professional organization that gets on with all stakeholders in rebuilding the development of the characteristics, capacity, and life standards of the Arabic language teachers for Islam-Indonesia integrity.

## METHOD

The method used in this research was library research. The data were collected, quoted, adapted, and analyzed using a content analysis approach towards the representative and relevant literature before finally being discussed and concluded (UIN Alauddin Makassar, 2017-107).

## **RESULTS AND DISCUSSION**

### **The Arabic Language In The International Community**

Al-Hadid said that the Arabic language gained the attention of non-Arab scholars in the way no other languages gain, and the source of this interest is that it is linked to two beliefs. The first is the doctrine of religion. The Arabic language is sacred to every Muslim because it is the language of the Noble Qur'an and the Noble Hadith and the language of Islamic heritage and thought. The second is the doctrine of Arab nationalism, for the Arabic language is the most vital national bond between Arabs. He continues that in his book "The Problem of Teaching Arabic to Non-Arabs" about the stages of teaching Arabic, Orientalism, and teaching Arabic, Arabic at the Egyptian Cultural Institute in London, Arabic at the Institute Shamlan in Lebanon, Arabic on radio, foreigners classes at Al-Asun High School, Melbourne University classes in Australia.

Khair Al Rijal (2013: 7) also stated that the Arabic language extends over a vast area of the world from the Arabian Gulf to the Atlantic Ocean, and a large number of members of the Islamic nation feel a sense of belonging to it because it is the language of worship and the language of the Noble Qur'an, and this number constitutes one of the main factors that make the Arabic language is one of the top ten languages in the world, regardless of the criteria used to determine the importance of each language: England, France, Spain, Russian, Arabic, China, Germany, Japan, Portugal, and Hind (Urdu).

The Arabic language entered Indonesia at the same time as the entry of Islam by the first group, meaning between the seventh and eighth centuries, Christianity through Muslim merchants from Arabs and Persians; thus, the age of the Arabic language in Indonesia reached (12) twelve centuries. In the past, the Arabic language was a supreme division in highlighting the culture of the tribes of the Indonesian people. Many Arabic words are foreign to the Indonesian language treasury, indicating the decisive role of the Arabic language in Indonesia at that time in the past (Mustafa).

### **Islamic Boarding School And The Arabic Language Program**

The campus combined the oldest educational institution in Indonesia because of its extraordinary strength. The institute lasted and significantly impacted ancient times up to a hundred years. According to the editor, the total of twenty institutes that joined this book were not completely satisfied with being an agent of twenty-seven thousand two hundred and thirty (230, 27) institutes in Indonesia with the number of male and female students three million seven hundred and fifty-nine thousand and one hundred and ninety-eight (198.3.759) people. Ministry of Religious Affairs 2012).

The Burnet Islamic Educational Institution, known as the Burnet Islamic Boarding School, starts in the eighteenth century, corresponding to 1785. Kyai Al-Hajj Muqem (Sheikh Muqem) is the Grand Mufti of the Sultanate of Cirebon, known as the virtuous hero who founded this institute.

### **Kindergarten Stage Of The Holy Quran Teaching**

Widodo (2000:1) pointed out his gratefulness to the Almighty God for the movement of the Qur'an call that started in 1984 and has shown a comfortable result as millions of Muslims have escaped from blindness (illiteracy) from the letters of the

Qur'an by having a suitable method for reciting the Qur'an and this is by establishing and managing a kindergarten for the Qur'an Occasion.

### **The Strategy Of Teaching The Arabic Language Based On The 2013 Curriculum**

The issuance of the decision to implement the 2013 curriculum for Islamic study subjects and the Arabic language from the Ministry of Religious Affairs of the Republic of Indonesia (2015) has affected the effectiveness of the teaching and learning process in Islamic schools in all regions in Indonesia. And the Minister of Cultural and Educational Affairs Anies Baswedan stated that the educational curriculum for primary, intermediate, and secondary schools dates back to the 2006 curriculum. Despite that, it is a question that allowed Islamic schools that have Islamic school subjects and the Arabic language to use the 2013 curriculum in the education process. Following what the Minister of Religious Affairs decided in 2015 that general school subjects such as mathematics, natural sciences, and social sciences are taught in the 2006 curriculum, while Islamic subjects such as jurisprudence, Islamic faith, the Qur'an, Hadith, and the Arabic language must be conducted according to the educational curriculum 2013. The teaching course "The strategy of teaching Arabic based on the 2013 curriculum, theoretically and practically", in which no less than one hundred male and female teachers participated. Private educational institutions have a unique curriculum.

As for Rajab (2002: 21), it may be expected that the reader of his book "Modern Trends in Teaching Arabic" at the end of the topic will be able to:

1. To retrieve linguistic concepts of communication, integration, and functionality.
2. To justify the importance of developing an approach to teaching the Arabic language.
3. To use an extension of a modern term in teaching Arabic.
4. He tends to develop his Arabic language teaching by the modern approaches applied in language teaching.

### **Teaching Arabic On A University Trip**

The Department of Arabic Language at the Faculty of Language and Literature at Makassar State University was established on October 8, 2014, by Ministerial Decree No. 48-E-5-2014. There are fifteen public Islamic universities (15) and thirty-two state Islamic higher institutes (32), and three hundred and twenty private Islamic universities (321). These are all under the Ministry of Religious Affairs of the Republic of Indonesia. As for teaching Arabic in universities affiliated with the Ministry of National Education of the Republic of Indonesia, of forty-five universities (45), only eight universities operate the Arabic language department.

The computer is undoubtedly one effective means of teaching the Arabic language, as many students feel happy and comfortable when they learn the Arabic language using the computer. The idea of merging the Arabic language with the computer appeared in education in the twentieth century, especially in the fifties. Indeed, computer use in education and international network attract students' attention.

### **The Federation of Indonesian Arabic Language Teachers (IMLA)**

Despite the long reign of the Indonesians in the Arabic language, which was associated with the introduction of Islam to Indonesia in the twelfth century AD, the teaching and development of the Arabic language are moving in their place. This appears from the follow-up on how much Indonesians use Arabic in light of the almost complete absence of research and creative activities in the Arabic language.

The need for a professional organization that undertakes to upgrade professional and educational competencies, as well as the livelihood capabilities of Arabic language teachers in Indonesia, based on cognitive integration aimed at personal integration. The demand for cultural development, at the heart of which is linguistic development, cognitive integration, and an integrated personality, within the framework of comprehensive sustainable development, in the context of global experiences with the challenges and dangers now facing the civilizational facilitation of all humanity.

The Federation of Arabic Language Teachers is an Indonesian national professional organization with international reach that brings together Arabic language teachers in its membership. The union stems from a systematic understanding of the Arabic language and its upbringing. Compositions, forms, and goals. Based on the integration of knowledge within the framework of Indonesian culture. The mission of the organization is summed up in coordinating the effort with all concerned parties to rebuild and develop the characteristics of the Arabic language teacher, his capabilities, and his earnings, morally and materially, to serve the sustainable development of the Arabic language in the national level, international level and especially in the Islamic world (Fuad).

## CONCLUSION

To sum it up, we can say that students who want to learn Arabic have a bright future both internationally and locally because the language's importance to people's lives now and in the hereafter makes it attractive to educational institutions and universities both abroad and at home, as well as teachers who specialize in it. It is intended by the writer that everyone, but rather those who come after us, know this good truth and continue the effort for it now and in the future, in implementation of what God Almighty said in his wise book: We have revealed the remembrance, and we will preserve it.

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