

Arabic Language Use And Islamic Education In Teaching Value To Graduates In Saudi Universities

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Abstract

Numerous studies have been conducted to ascertain the value of the Arabic language to various aspects of Islamic studies. Arabic, along with other tongues, can be used as a mode of communication to spread awareness about Syariah. The fact that the Holy Quran and Sunnah, which are considered essential texts in Islam, are written in Arabic is mostly to blame for this. The purpose of this study is to evaluate the impact of the use of Arabic in Islamic Education on the maturation of individuals who graduated from an Arabic-language institution in Saudi Arabia to inculcate values in students. Participating in this research are students from the College of Science and Humanities at Sulail. They are pursuing degrees in either the Bachelor of Arabic language or the Bachelor of Islamic Studies programs. A survey was carried out to investigate whether or not there is a connection between students' levels of Arabic language competency and how they learn from the classes in which they are enrolled. The purpose of the survey is also to find out how students feel about the usefulness of courses in Arabic language use in Islamic studies and its positive impact on value enhancement. The vast majority of people who participated in the survey believe that learning Arabic and Islamic Studies is necessary for students' overall growth and development.

Keywords: Arabic language; Islamic Education; Saudi Arabia; Sharia Regulation; Value Teaching

INTRODUCTION

The dissemination of Syariah knowledge can be facilitated through the use of Arabic as it is with other languages. This is largely because Arabic is the language of Islam's primary texts, the Holy Quran and the Sunnah. Arabic has been the backbone of Islamic sciences for ages because of its affinity to knowledge. The Al-Quran and Muhammadan tradition were both revealed in Arabic and are heavily infused with Arabic metaphors and semantics. A working knowledge of Arabic is required for those interested in Islamic studies, as is an understanding of the specialized terminology and grammar used in the language. Professors and scholars in the field agree that there is a significant link between the Arabic language and the study of Islamic sciences in the field currently known as Islamic studies.

Arabic instruction is now commonly included in the curriculum of Islamic religious schools. In addition to this, the option of developing one's Arabic language skills becomes obligatory as well as distinctive. Muslims are unanimous in their belief that the ability to speak multiple languages should be considered a personal trait. Arabic as a medium of communication in Islamic religious activities is eventually seen as a requirement rather than simply as a foreign language (Khan et al., 2021; Jiang et al., 2022). This is because Arabic is the language of the Quran, which is the holy book of

Islam. Because of this viewpoint, it is obligatory for Muslims to begin learning the letters of the Quran when they are very young, even before they begin their formal education in elementary school, in order to establish a strong foundation in Arabic. There is no doubt that this is connected to the study of Arabic. Children who practise Islam are subjected to this atmosphere beginning in childhood. This is what is known as language awareness, and it is something that helps contribute to kindness. The Islamic holy book known as the Koran has developed into a unique and extraordinary creature, much like the Arabic language itself. The fact that the Quran was first revealed to the Prophet Muhammad in Arabic was not the fundamental factor that led to the selection of Arabic as the language of the Quran (Wekke, 2015; Yusuf & Wekke, 2015).

Movements to learn Arabic as part of Islamic heritage to better comprehend Islam have arisen given that Arabic was chosen as the language of the Quran and Hadith (Wekke, 2015). The degree to which the meaning of the Koran is drawn from an approach based on the Arabic language determines that meaning (Wekke & Lubis, 2008). However, the educational system consistently prioritises the scholarly status of Arabic over utilising it to comprehend Islam. (Al-Rajhi, Bartlett, & Altman, 2013).

Proficiency in Arabic as well as a positive attitude toward the Arabic language are said to be crucial elements for students to be able to comprehend the sources of Islamic teachings, which are the Quran, Hadith, and Islamic texts published in Arabic. One aspect that influences Islamic decisions in the area of fiqh instruction is the teaching of Arabic. Arabic will assist students not only become fluent in the language but also recognise their capacity to study Islam in a more in-depth manner. This geographic position of Arabic serves as a distinctive foundation for the development of ongoing process improvements that can more effectively accomplish learning objectives (Zhang et al., 2022; Kumar et al., 2021; Ajmal & Kumar, 2020).

According to Al-Attas (1980), Islamic education is characterized as a process that integrates the individual's logical, religious, and social components. According to the definition of Islamic education, this is the case. The major objective is to establish a well-balanced development of the individual's personality by enhancing their material living conditions and grooming them in accordance with the governance structure offered by the moral and spiritual principles of Islamic education. The primary purpose is to improve their material living conditions and educate them in a manner that directs their daily actions, decisions, and attitudes (Pryor & Rasekh, 2004; Parveen et al., 2022).

There are five distinct types of Islamic education that are required to be taught in all of Saudi Arabia's public schools and universities. Hadith, Tafseer, Tawheed, Fiqh, and the Qur'an are some of the topics that fall under this category. Every category of class has a different set of aims and responsibilities. These objectives and justifications are laid out in detail by Fosool in the Teaching of Islamic 17 Education Book, which was compiled by Alkhelifa and Hasheem (2005). In the following part, an analysis of these classes is presented for your perusal.

In this regard, the Quran class is superior to all others. Despite being over 1,400 years old, the text of the Quran has not been amended in any way, not even by the addition of a single word. The Quran is the basis for Islamic law and philosophy. It is the central Islamic text. One of its key objectives is to teach its students how to accurately read the Quran. One such purpose is to expand the scientific influence of the supplied instruction. Reading the Quran can give pupils with tremendous insight into fundamental

facets of human psychology and behaviour. Reading aloud to students has been shown to boost their confidence. The Tafseer class is the second component of Islamic education. Tafseer is the phrase used to describe the interpretation of the Quran. The purpose of Tafseer classes is to guarantee that students have a full comprehension of both the legal laws and interpretations of the Qur'an. This lesson's purpose is to improve the students' language and cognitive skills while introducing them to the Quran's legal provisions. This will be accomplished by explaining the meanings of the numerous phrases and sentences found in the Quran to the students. The next topic that students will cover in Islamic Studies is the study of hadith. The holy Prophet Mohammad clarified the teachings of the Quran in the hadith, which serves as a guide for Muslims on how to live in accordance with Islamic teachings in every element of life. Students are guided through the process of developing Islamic laws and regulations using hadith, which is based on the teachings transmitted by the Prophet Muhammad to his disciples. The group examines the prospect of crafting some provisions and exerts considerable effort to validate their mental capacity. The intellectual growth of the students is yet another aim of the lecture. Tawheed is the fourth field of study available to Islamic Studies students. Tawheed is the Islamic fundamental belief system. The core tenet of Islam that there is only one God and no other deity is the primary topic of discussion throughout this session. The objective of Tawheed is to instill the correct belief in the pupils' hearts. These classes aim to rid pupils of their heresies and misconceptions by teaching them the correct belief and offering evidence to support it. To fulfil the second purpose, which is to persuade the students to believe in God, it is necessary to offer the pupils with sufficient proof that their religion is true. The fifth and last lesson of Islamic Studies is titled Fiqh. Students who study Fiqh are given direction on how to worship Allah, as well as advise on societal, economic, and political matters. Throughout the course, students will also learn how to interact with one another and with themselves. The lesson's aims are for pupils to understand the notion of ethics and to learn how to behave ethically in all parts of life (Alkhlifa & Hasheem, 2005).

Islamic studies are required in graduate programs and public schools in Saudi Arabia. In addition, it is taught as a unique subject in Saudi Arabia's higher education institutions. Due to the immense demand, nearly all Saudi universities currently offer a range of Islamic studies courses. All students enrolling in the program must demonstrate proficiency in the Arabic language. It is generally acknowledged that anyone studying Islam must speak Arabic at least adequately. However, there are arguments against making Arabic a prerequisite for some courses, and surveys indicate that students are disinterested in the language and can excel in their assignments even without a strong command of Arabic (Ghahderijani et al., 2021; Jaffar, 2013; Chik, 2007; Ahmad, 2004).

According to research conducted by Samir Abu-Absi (n.d.), the Afro-Asiatic language family includes Arabic as a member. The inscription that was found in the Syrian Desert and dates back to the fourth century A.D. is the oldest known example of Arabic writing that has been found to date. In spite of the fact that the Quran was revealed about three thousand years after the Arabic language, many people still revere the Arabic language as holy because it is the language in which the Quran was written (Yunus et al., 2022; Bello, 2015).

The Quran was written in the Arabic language. Allah in Surah al-Zukhruf: 3 says: "Indeed We have made it an Arabic Quran that perchance you will comprehend"

(Haleem, 2008). For the benefit of those who were interested, the Prophet Muhammad's way of doing things, known as the Sunnah, was also written down in Arabic. Academics have been persuaded that knowing Arabic is crucial for comprehending and gaining knowledge about Islam by these two significant Islamic texts. In order to comprehend the concepts that are being revealed by the Quran and the Sunnah in relation to Islamic Law, one needs to have a solid command of the language. This is because the Quran and the Sunnah are the two primary sources of Islamic law. To phrase it another way, any carelessness will result in a deviation from the true meaning of what is stated in the Quran and what is stated in the Sunnah (Shah, 2016).

Educators hold divergent views on this issue, despite the consensus that a working grasp of Arabic is necessary for Islamic studies in general. The majority of academics participating in the teaching of Islamic studies in higher education institutions think that these subjects may be communicated to students more successfully if both teachers and students present them in a language that can be easily and widely understood. They suggest that the translated book can be used to study and teach all subjects of Islamic studies.

On the other hand, there are a lot of people who believe that being able to speak Arabic fluently is necessary in order to learn about or teach Islamic studies. The fact that the entirety of Islamic literature, including the Quran and hadith, is written in Arabic is mostly to blame for this situation. There is no denying the fact that a significant portion of this history has been rendered into a number of languages; yet, it is also a fact that not all information and ideas are capable of being properly communicated through translation. Because of this limitation, the pupils won't be able to fully understand how complicated the topic is (Kumar et al., 2022). In order to provide concrete evidence in favor of this theory, Imtiaz Ahmad has focused on the methods that are typically used in Islamic studies classrooms in higher education institutions in non-Arab countries such as Pakistan, Malaysia, Brunei, Indonesia, and Thailand. According to him, the majority of the Islamic Studies classes offered in these countries are conducted either in the native language of the country or in the English language (Ahmad, 2001). It was advocated by Imtiaz Ahmad that instruction in the Arabic language be incorporated into the curriculum of all graduate Islamic Studies programs. Because of the many logistical obstacles and because it would help students better understand the material, the medium of instruction may also be the native language of the area or the national language (Ahmad, 2001).

As a result of this assumption, the purpose of this study is to estimate the usefulness of learning Arabic for those enrolled in Islamic studies programs in Saudi Arabia. This study also seeks to appreciate, from the perspectives of students, the significance of Arabic language to Islamic studies students in their academic pursuits, as stated in the aforementioned statement. As a result, a survey will be used to assess the responses of the students. On the basis of respondents' assessments of the significance of Arabic language in the programs, a survey of 32 graduate students was conducted to determine the correlation between students' Arabic language proficiency and their learning process in courses. This essay will begin with an introduction of the applied research methodology, followed by an outline of how Arabic is utilized in Islamic studies programs.

METHOD

In order to ensure objectivity, this investigation utilized mixed methods research, which entails collecting, analyzing, and integrating quantitative information gained from surveys with qualitative information obtained from data and observation (Khan et al., 2020). The research was conducted with the help of survey questionnaires since they allow for the collection of a substantial amount of data through quantitative approaches. A survey is "a method for gathering information about the characteristics, actions, or opinions of a large group of individuals." as one definition puts it. (Pinsonneault & Kraemer, 1993, p. 77). Various survey instruments were used to collect the information necessary for this investigation. There will be a random distribution of questionnaires to graduate students currently enrolled in Islamic Studies as either a course or a disciple. The respondent's demographic information and their thoughts and experiences on the issues are separated into two distinct sections. The total number of student answers received is 32. Microsoft Excel is employed in order to do descriptive analysis on the collected data.

RESULTS AND FINDINGS

In order to ascertain the significance of the Arabic language to Islamic studies programs and to determine its relevance to these kinds of education, a survey was carried out with the participation of thirty-two students from the College of Science and Humanities at Sulail. The students came from a variety of academic backgrounds, including Management, Computer science, English, and Islamic Studies. They were selected at random.

Table 1. Students Demographic

Subject	No of Students	Percentage
Islamic Studies Graduates	8	25%
Management Graduates	12	37.5%
English Graduates	10	31.25%
Computer Science Graduates	2	6.25%

On the distribution and analysis of the respondents, it was found that 8 of the respondents (25%) are from Islamic Studies, 12 of the respondents (37.5%) are from Management, 10 of the respondents (31.25%) are from English, while 2 (6.25 %) of them are from Computer Science program.

Table 2. Students Arabic Language Proficiency

Item	Response	No of respondents	Percentage (%)
1 Before enrollment, students have a basic understanding of Arabic.	Yes	30	93.75
	No	02	6.25
2 The level of Arabic Language proficiency of the students.	Good	16	48.4
	Average	10	15.6
	Weak	6	8.6

The information presented in Table 2 reveals that 93.75% of students have a solid command of the Arabic language. However, previous to enrolling in the course, 6.25% of the respondents had no experience with the Arabic language. Despite this, after participating in the programs, 56.2% of them were able to improve their Arabic language skills to a level that was either good or average. This proportion is an excellent indication

of how successful they were in acquiring language skills throughout the course of the programs that they took.

Table 3. Respondents Views On Arabic Language And Islamic Studies

State ment	Items	SD	D	A	SA
1	Arabic language proficiency is essential for studying Islamic Studies.	1 3.2	2 6.3	16 49.7	13 40.4
2	Learning Arabic has helped me immensely in my pursuit of knowledge in Islamic Studies.	2 6.3	5 15.6	15 46.6	10 30.2
3	Arabic course assists me with my studies.	4 12.5	5 15.6	16 49.7	8 24.8
4	Learning Arabic has been useful for my career.	3 9.4	6 18.7	16 49.7	7 21.8
5	Arabic course outline meets the needs of Islamic Studies students.	3 9.4	5 15.6	18 55.9	6 18.8
6	Strong Arabic skills are required for study in the Islamic Sciences.	1 3.1	2 6.3	14 43.5	15 46.6
7	The main goal of Arabic language learning must be to help the students in Islamic studies in understanding their courses.	1 3.1	3 9.4	15 46.6	13 40.4
8	Arabic language proficiency is an asset for students of Islamic Studies.	1 3.1	1 3.1	12 37.3	18 55.9
9	Islamic studies literature written in languages other than Arabic is few.	2 6.3	7 21.8	19 58.94	8 24.9
10	Unlike Arabic Language, Islamic Studies doesn't require non-Arabic literature.	1 3.1	2 6.3	16 49.7	13 40.4

Note: *SD-strongly disagree, *D-disagree, *A- agree, *SA- strongly agree

As for the primary purpose of the research, which is to determine the significance of the Arabic language in Islamic studies, the results of the survey indicate that 90.1% of respondents concur with the idea that the Arabic language is the foundation of Islamic studies as a consequence of statement one, and that the majority of respondents are aware of the significance of the Arabic language in Islamic studies as the interpretation of statement two. This information is pertinent to the determination of the significance of the Arabic language in Islamic studies, which is the primary purpose of the research. This is a reflection of the belief that students of Islamic studies should have a particular level of skill in Arabic language, as was expressed by earlier academics and professors of Islamic studies.

In addition, 78.7% of respondents agree that the Arabic language programs at the investigated college are believed to have satisfied students' learning needs (statement 5). It makes sense to establish a minimum degree of language competency, as learning Arabic at this level of specificity is not simple. Even a native Arabic speaker finds it difficult to acquire such knowledge, and non-native speakers face an even greater obstacle. Then, 87 % of respondents agree that all Arabic language courses should be developed to equip students with the knowledge required to comprehend Islamic studies programs (statement 7). Moreover, 93.2 percent of respondents stated that understanding Arabic adds value to programs that teach pupils about Islam (statement 8).

This study also demonstrates the significance of Arabic in the study of Islamic Studies at Sulail's College of Science and Humanities, with 74.5% of respondents agreeing that their ability to speak Arabic in class has assisted their learning (statement

3). In addition, 71.4% of the respondents said that their career had benefited from their Arabic studies (statement 4). Table 3 clearly demonstrates this. Given the students' diverse professional backgrounds, the percentage makes sense. Homemakers, teachers, doctors, and police officers are among those interested in learning more about Islamic teachings. In light of this, 90.1% of respondents agreed with the assertion that learning Arabic is essential for understanding Islamic studies (statement 1) and that doing so should be a person's top priority if they want to pursue a more in-depth study of Islamic sciences. This was in light of the fact that learning Arabic is essential for understanding Islamic studies. In a similar vein, 93.7% of them are in agreement that learning Arabic is a worthwhile supplement to the overall process of acquiring knowledge of Islamic studies. According to the findings and opinions of 73.5 percent of the students, resources for studying Islamic topics that are not written in Arabic are easily accessible and readily available. In spite of this, 92.2% of those who participated in the survey continue to hold the belief that learning Arabic is necessary and crucial for making progress in one's comprehension of Islamic studies.

Table 4. Respondents Views On Role Of Islamic Studies In Enhancing Values

Statement	Items	SD	D	A	SA
1	Islamic Studies enhances your sense of self and empowerment.	-	3	14	15
2	Islamic Studies helps you in personal growth.	5	9.3	43.5	46.6
3	Islamic Studies boosts up your moral vision.	15.6	4	16	7
4	Islamic Studies helps you in practical life.	2	12.5	49.7	21.8
5	Islamic Studies helps you in character development.	6.2	7	19	8
		3	21.8	58.9	24.8
		9.3	5	18	6
		2	15.6	55.9	18.7
		6.2	4	19	7
		12.5	12.5	58.9	21.8

Note: *SD-strongly disagree, *D-disagree, *A- agree, *SA- strongly agree

The analysis of the table 4 exemplifies that most of the students agree that Islamic Studies enhances your sense of self and empowerment. The statement 2 reads as “Islamic Studies helps you in personal growth”. And 71.5 % students justify the statement. A great no of student finds Islamic Studies favourable in the growth of moral vision. Islamic Studies not only helps in self-growth and moral boost up, but it helps in practical life too. The fifth statement is about the role of Islamic Studies in character development and 80.7 % students agree with this statement.

The outcomes of the study show, as the study's conclusion, that the Arabic language is extremely important to the lives of those who study Islamic studies. It has been observed that a certain amount of language ability is advantageous when dealing with Islamic studies courses that deal extensively with Arabic-Islamic concepts. This is true despite the fact that students are not required to become linguists or literalists as part of their educational experience. This is something that should be taken into consideration by other universities that offer programs in Islamic studies. In addition to requiring students to take Arabic language classes during the first few semesters of their academic career, the curriculum should also be designed to accommodate the needs of the students.

CONCLUSION

Based on the results of a survey that was given to 32 students enrolled at the College of Science and Humanities in Sulaimani, it is possible to draw the conclusion that knowing Arabic is necessary for academic achievement. Learning Arabic is regarded as absolutely necessary by the vast majority of respondents and students who were polled on the topic. This is because the bulk of references to significant ideas in their respective disciplines are often written in Arabic. Students who have a working knowledge of Arabic will have a much easier time comprehending Quranic passages, traditions of the Prophet (hadiths), and classical literature in relation to the subjects that are covered in the curriculum. If the students are unable to learn Arabic, it will be difficult for them to understand the vast bulk of the material that is presented to them in the curriculum. According to the findings of this study, attempting to study Islamic sciences without having even a fundamental understanding of Arabic is analogous to attempting to deal with English law without having any knowledge of the language. This is because the two systems are so similar.

Learning Arabic is inextricably linked to understanding its social and environmental ramifications because it is not only a foreign language but also a language necessary for, in particular, understanding the Koran and Hadith as Muslims' life guidance. The study's research, though, is restricted to the special features of Sulail's College of Science and Humanities, which mostly enrolls adult learners. Future research may compare samples of Islamic studies students from other universities that offer the courses in different languages in order to gain a fuller understanding of the relevance and significance of Arabic language for students of Islamic studies.

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