

Arabic Teaching Model in Multireligious Classroom: A Case Study of Buru Regency

Muhammad Amri, Saidna Zulfiqar Bin-Tahir, Ummu Saidah, Nuril Mufidah

Abstract— The religious diversity can also lead to the conflict between religious adherents. Thus, this research aimed at exploring the Arabic teaching model in the multireligious classroom. It applied a case study design, which is an intensive study of an individual or a social. This research was carried out in the Indonesian Education Department, Teacher Training and Education Faculty of Iqra Buru University. The subjects of this study were 1 Arabic lecturer and his class, four non-Muslim students and 20 Muslim students in the class involved as the informant. The results found that the implementation of Arabic teaching in multireligious classroom was carried out by analyzing the situation and conditions of the students at the beginning of the meeting, adjusting the material to the students' prior knowledge and diversity, giving assignments to enrich language skills, evaluating students' learning outcomes through formative-objective, and motivating them in learning. There is a positive response from non-Muslim students to learn Arabic in multireligious class; it is supported by several external and internal factors, namely the existence of university policies/rules that require every student to join Islamic religion courses and Arabic and supported by an Arabic lecturer who has multireligious competence. The Arabic teaching in a multireligious class used Latin letters that made students were easy to learn, and it can improve their Arabic learning outcomes both Islamic and non-Islamic students. The researchers propose an Arabic teaching model in the multireligious classroom that should be examined quantitatively.

Index Terms— Arabic teaching, model, Multireligious.

1 INTRODUCTION

The terminology of multiculturalism has recently become a hot issue and exciting topic discussed by various groups, both by researchers, academics, NGO activists, and government officials in program planning and policy making and in research studies. Unfortunately, studies on multicultural learning are still limited to ethnicity, race, language, arts, norms, morals, and multiculturalism, as has been researched by Asse & Nursyam [1], Huda [2], Hanum & Rahmadonna [3], Rifa'I [4], Bin-Tahir & Rinantanti [5], Amri [6]. Thus, this study focuses more on the research on learning in multi-religious classes using the term multireligious [7].

Multireligious is defined as a plurality of religions which means a rejection of bigotry and prejudice to accept inclusive diversity of existing religions [8]. This definition shows three main components of multi-faculties, namely multireligious related to religion, referring to the existing religious rigor, and specific actions or responses to religious diversity [9]. While the suffix *-isme* shows the normative doctrine by which everyone is expected to be able to respect and appreciate the religious difference in a social context.

Multireligious is a philosophy that emphasizes the importance, legitimacy, and vitality of religious diversity in shaping the lives of individuals, groups, and nations [10], [11]. It also means structuring priorities, commitments and educational processes to reflect religious pluralism and to

ensure the survival of the heritage of groups that support society, including the ideas of democracy. Baso saw a different multireligious from pluralism [12]. Pluralism only recognizes diversity, pluralism or diversity. That is, pluralism is just in the form of recognition and does not change anything. While multireligious is a project that demands change or, according to Stam, changes in "the way we write history, how to learn and acquire knowledge, how we teach literature, how to behave, make art, film, how we organize meetings, and how we distribute resources religion.

Religious diversity is inevitable. There is no compulsion in religion (لا إكراه في الدين) is the basis of a pluralistic society in religion, especially in Indonesia where the people from Sabang to Merauke are pluralistic societies that have various cultural (multicultural) and religious backgrounds [13]. So that it can be illustrated that Indonesia is a very pluralistic nation or a society that is officially recognized by the state through the Population Administration Law which is a revision of the Population Administration Law Number 23 of 2006 stated, every citizen must choose and include government-recognized religion. Religion recognized by the Government, according to the Ministry of Religion affair, is Islam, Christianity, Protestantism, Hinduism, Buddhism, and Confucianism. This law is a form of government recognition and endorsement of religious diversity in Indonesia.

Indonesia is a country consisting of thousands of islands spread across the archipelago. With this vast geographical condition, it is no wonder that Indonesia has a variety of ethnicities and cultures. Indonesia's wealth does not only consist of abundant natural wealth but also a very diverse cultural wealth that becomes a unifying nation under the auspices of the Unitary State of the Republic of Indonesia. There are Batak, Javanese, Madurese, Betawi, Bugis, Makassar

- Muhammad Amri is currently a lecturer at UIN Alauddin Makassar, Indonesia, E-mail: muhammadamriuin@gmail.com
- Saidna Zulfiqar Bin-Tahir is currently a lecturer at Universitas Iqra Buru, Maluku, Indonesia, E-mail: saidnazulfiqar@gmail.com
- Muhammad Amri is currently a lecturer at UIN Alauddin Makassar, Indonesia, E-mail: muhammadamriuin@gmail.com
- Ummu Saidah is currently a lecturer at IAIN Ambon, Maluku, Indonesia, E-mail: saidaharief@gmail.com
- Nuril Mufidah is currently a lecturer at UIN Maulana Malik Ibrahim Malang, Indonesia, E-mail: nurilmufidah86@gmail.com

and also more diverse Maluku because of its location as an island province.

Maluku is one of the provinces in Indonesia that has a multi-religious community. The same is true of Buru Regency as one of the districts in Maluku whose population is multi-religious. The population is Muslim as many as 48%, Christians as much as 41%, Hindus as much as 7%, and Buddhists as much as 5% [14]. This religious diversity is a cultural asset of local wisdom that can contribute to the democratic process. On the other hand, this diversity can also lead to conflict among followers of the religion as well as inter-religious strife that occurred in Maluku in 1999-2011, especially after the ideological chaos by religious issues in 2017 of DKI Jakarta gubernatorial election [15].

The reality, the settlements, and activities of the people of Maluku were increasingly fragmented based on religion after the riots. Feelings of trauma, fear, and anxiety have made it difficult for people to mingle as they were before the conflict. The same is true in education. Before the battle, many Muslim communities attended school in Christian schools and vice versa. However, after the battle, it was complicated to find such a thing and could even be categorized as a rare phenomenon.

Uniquely, based on the results of preliminary observations in March 2017 in Buru Regency, especially at Iqra Buru University (UNIQUBU) as one of the Islamic-based private universities having diverse religious students where they as minority religious students must follow all the curricula applied at the university, including the obligation to attend Islamic religious education courses as well as Arabic. Even those (minority students, 0.8% Christians, Hindus 0.2%) get better PAI and Arabic language scores than their Muslim friends. Although Islamic religious education and Arabic are synonymous with Islam as the teachings and language of the Quran, which would undoubtedly make it difficult for them to learn Arabic or reluctantly learn it due to the fanaticism on their religion and traumatic post-riots. Based on this background, the researchers were interested in investigating the phenomenon of Arabic learning in the multireligious class in Buru Regency.

2 METHOD

This study employed a case study design, namely a study that is carried out intensively, in detail and intensely on a particular object by studying it as a case descriptively [16]. Qualitative descriptive research is a form of research that analyzes data based on phenomena that are then linked to existing theories or opinions. The study conducted with literature studies and field studies with which it is expected to provide a new qualitative hypothesis or in the form of grounded theory to be studied and tested quantitatively [17].

The location of this research is Iqra Buru University, Maluku. The subject is the main source of data (primary) research, which has data about the variables under study. The

subjects in this study were all Arabic language lecturers at Iqra Buru University, Buru Regency, amounting to 2 people and the multi-religious class taught. In each class, there are 3 and four non-Muslim students. The secondary data sources are obtained from the environment in which the subject is located on campus. This data is gained through observation, interviews with lecturers and non-Muslim students, as well as through learning documentation.

Data collection techniques are ways that are done to obtain data contained in the research subjects. To gather accurate data, researchers use several methods, including:

Observation is the technique of collecting data through systematic observation and recording of the phenomenon under study. The type of interview in this study is also free to be guided, meaning that this interview uses a semi-structured question frame, but it does not rule out new questions related to research problems. Documentation is a way to obtain data sourced from written data, such as laws and regulations, syllabus and lesson plans, student report cards, UTS, and MID exam scores, etc. as supporting data on student Arabic learning outcomes. There are three stages of analyzing data in this study which include [18], [19]:

2.1 Data Reduction

Data reduction is the principle of selection, formulation, attention to simplification or concerning data in the form of detailed (report) descriptions, on essential points to be more easily controlled. This activity report is a selection/sorting process, focusing/concentration, simplification, abstraction, and rough data transformation that arise from field notes. Data reduction is a form of analysis that sharpens, classifies, directs, discards what is not needed and organizes the required data under the focus of the problem.

2.2 Data Verification

At this stage, the researcher selects and sorts, selects and classifies the data that has been collected from the implementation of the research to verify which information fits the problem and which does not.

2.3 Drawing conclusions

After the data collected is selected and grouped, then interpreted by researchers based on data and theory then provide conclusions based on the need to answer the problems in the study.

3 RESULTS AND DISCUSSION

Based on the research objectives, the results and discussion of the research could be presented as follows.

3.1 The Implementation of Arabic Teaching in a Multireligious Classroom

From the results of observations about the implementation of Arabic language learning in multireligious classes, there were found several strategies used by Arabic teachers when starting learning, presenting material, giving assignments and evaluations, and closing. The four strategies can be presented as follows.

3.1.1 Opening the Teaching and Learning

Arabic lecturers begin their learning by saying 'Assalamu Alaikum Warahmatullahi Wabarakatuh' and 'Peace to all of us' and 'good morning/afternoon' at each meeting and then attending or checking the presence of students while asking about their circumstances, region and school, and their religion one by one. It aims to get to know a little about the background of the students before giving lectures. After identifying the background and religion of the students, the lecturer then prepared material that was by the diversity and background abilities of the students in the class. At the subsequent meetings, lecturers only attended and asked how they were and their readiness to take part in learning at the meeting and provided motivation and motivation to appreciate every difference in the living environment, especially in the campus and classroom environment.

3.1.2 Presenting material

The material given by Arabic lecturers is the primary material about Arabic which is displayed using Latin writing, starting with introductions (التعارف), greetings and congratulations (التحيات والتهنئة), vocabulary (الام فرادات), numbers and numbers (العدد والمعدود), expressions everyday general (العبارات اليومية), and how to write Arabic letters (الكتابة). This material was prepared based on the initiative of the lecturer concerned, which based on confirmation through interviews about the reasons for using Latin writing, he stated that this was done based on the ability of both Muslim and non-Muslim students who did not have basic Arabic learning or the experience of reciting the Quran at all when in elementary, middle and high school. The aim is to make it easier for students to learn Arabic and make it easier for them to read the Arabic script with Latin which will undoubtedly facilitate them in their mastery.

The material given is Arabic which is written in Latin letters or prioritizes how to read using Latin letters without using Arabic writing at all and without using phonological symbols, such as; *Shabaahul khair*, *Shabaahun-nuur*, *Masaa ul khair*, *Masaa un-nuur*, *Ahlan wa sahan*, *Ahlan bik*.

This method is believed to be very able to introduce Arabic to students, both Muslim and non-Muslim, and facilitate and assist them in learning Arabic by reading and studying it like Indonesian. The focus of his teaching is memorizing and mastering general vocabulary and expressions in Arabic and reinforced his authority through practice and how to deposit student memorization to the lecturer concerned.

In the material about writing Arabic letters, the lecturer gives Arabic letters that are equated with Latin letters to make it easier for students to know the names of the letters. In other words, Arabic lecturers did not use the letters *hijaiyah* names but use the equations with Latin letters. For example, *Alif* letters are equated with A, *Baa* letters are equated with B, *Taa* letters are equated with T, and so forth.

Materials provided to students in the form of manuals on the board or on paper leaflets which were photographed and distributed to students. It is done because he is accustomed to teaching manually and lacks understanding of learning media using IT. In addition, based on the results of reconfirmations through interviews, he reasoned that the faculty also did not provide learning media, such as powerpoint or textbooks.

3.1.3 Provide assignments and evaluations

At the end of each lesson, Arabic lecturers evaluate the success of student learning (formative tests) and he also always gives the task to memorize and deposit student memorization results to him or by practicing with peer practicing in front of the class. At the end of each lesson, lecturers also always give assignments to students to find and memorize 5 (five) new vocabulary words related to the material that has been taught. The assignment will be billed or re-asked and tested at the following meeting.

An evaluation given by lecturers was oral and written forms. Generally, assessment is carried out orally to make sure that the student has mastered the material that has been taught. According to him after being confirmed through interviews about the causes of choosing oral evaluations overwriting, an oral evaluation is a more effective way to find out and assess students' mastery of Arabic material that has been taught. Except for the assessment of writing Arabic letters, he often uses a written assessment to find out the students' writing skill.

The components evaluated at the end of the lecture by the lecturer as the final grades of students are attendance value, activeness value, daily assignment value, Mid-semester value, and last semester exam value. All of these values are converted into several scorecard classifications according to the assessment guidelines available at Iqra Buru University, i.e., the score of 80-100 is A, 66-79 is B, 56-65 is C, 46-55 is D, and smaller than 45 is E.

3.1.4 Closing

At the end of each lecture, Arabic language lecturers always ask again about the students' understanding of what has been taught and what things are still not understood by them or what obstacles can make it difficult for their knowledge of the material that has been given. Not only the barriers to learning Arabic in particular but also the general barriers faced by students in lectures and families. The goal is to be more intimate with students as a place for them to devote their enthusiasm and find solutions to the problems they face.

It shows that the Arabic language lecturer not only acts as a teacher, educator, and transformer of knowledge, but also acts as a problem solver, brother, and parent at the same time. According to him, this role through interview confirmation is instrumental in establishing communication with students which will make it easier for them to seep in and master what they have taught them.

Based on the explanation above, it can be concluded that the implementation of Arabic language learning in multireligious class is done by analyzing the situation and conditions of students at the beginning of the meeting, adjusting the material with the ability and diversity of students, giving assignments to enrich language skills, practice directly what has been taught, evaluating student learning outcomes formatively, and always motivating students to learn.

3.2 The Responses of Non-Muslim Students in Learning Arabic at the Multireligious Classroom

Data from interviews with four non-Muslim students about

the implementation of Arabic learning in the multireligious class at Iqra Buru University showed a positive response from these students in learning well without feeling burdened or forced to learn. It is based on the results of interviews with students (CS, SP, DT, and YS):

"We are delighted with the Arabic language courses because we can learn one of the international languages to enrich our language skills and by being able to add our insights and information through reading."

They may believe that Arabic is not only a Muslim language but is also an international language that must be studied so that there is no feeling of reluctance and shame to learn it. Besides, they also like to take part in Arabic learning due to the teaching personality of the lecturers who do not discriminate against those of different religions. As students respond (SP and YS):

"We like to learn Arabic because Arabic lecturers are good, never offend who are not Muslim, do not discriminate between students, pay attention to the differences in the class, and give extra attention to giving us understanding and motivation."

It shows that the ability of a lecturer to understand the religious differences of students in the classroom is key in teaching Arabic in the multireligious class. The attitude of not discriminating between students and respecting differences can motivate students to learn Arabic. In addition to their positive response to the lecturers of Arabic courses, they were also pleased with the Arabic material taught. As the results of interviews with respondents (CS, SP, DT, and YS):

"The material given to us is not difficult because it is limited to everyday expressions and dialogues and the writing of the material using Latin writing, so it is beneficial for us to study it even though we do not know the Arabic script."

It shows that Arabic language lecturers adapt learning materials to the abilities and conditions of students to facilitate them in learning and mastering Arabic. While the responses of non-Muslim students to the teaching methods applied by the lecturers have positive and negative responses.

3.3 The Students' Achievement in Arabic Learning at the Multilingual Classroom

The results of studying Arabic in the multireligious class in this study are not by using a test because this research is qualitative research. To obtain student learning outcomes data, researchers only observed the final semester examinations conducted by the lecturer orally and in writing then looked at the score or value given by the lecturer to get an increase in student learning outcomes.

24 students who took Arabic classes, the overall average rating of students learning ranged from classification B. 7 students got an A score, 3 students got C, 14 students got B, and none of the students got D or E. The thing that should be highlighted in this study is that 3 students who got the C score were Muslim students due to various factors, including, less actively participating in lectures, undoing assignments

assigned by lecturers, unable to answer all questions tested verbally or written. Whereas non-Muslim students, there is one student who gets the A (Selvi) score and the other three from non-Muslim students (Carles, Doris, and Yancy) get B score. These findings, overall, it can be assumed that learning Arabic in a multireligious class by using the ability and religious background approaches of students and Arabic writing using Latin letters can improve the learning outcomes of Arabic students, whether Muslim or non-Muslim.

Based on the results found in the implementation of Arabic language learning in the multireligious class, it can be concluded that the implementation of Arabic language learning in multireligious classes is done by analyzing the situation and conditions of students at the beginning of the meeting, adjusting the material with the ability and diversity of students, giving assignments to enrich language skills, evaluating student learning outcomes formatively, and always motivating students in learning.

By the existence of material adjustments to the needs and conditions of the students, it will certainly facilitate the absorption and understanding of the material by the students. It is in line with Tahir's opinion that to aid early learners (*mubtadiin*) who do not have the basics of Arabic [21]; it is appropriate to use Arabic letters using Latin letters so that students will be more motivated in learning. The same thing was stated by Amri et al., which the success of learning Arabic in multicultural and multilingual classes must be taken into account with the background and abilities of students so that they can provide material that is easily mastered by learners.

The principle of multicultural education flexibility is also suggested by Gay, as quoted by Zamroni, saying that it is very wrong to implement multicultural education in the form of separate or monolithic subjects. Instead, he proposed that multicultural education is treated as an approach to advancing education as a whole and as a whole [22]. Multireligious education can also be applied as a tool to make citizens more tolerant, inclusive, and have a spirit of equality in living in a society, and always have an opinion of a society as a whole will be better, whenever anyone in the community contributes according to their abilities and opportunities owned for the community as wholeness.

Even Gay recommends that learning needs to provide opportunities for students to learn how a community culture can play a role in efforts to increase prosperity and prosperity for its citizens. In Zamroni's view, Multireligious education is proposed to be used as a social engineering instrument through formal education, meaning that school institutions must play a role in instilling awareness in a multireligious society and developing tolerant and tolerant attitudes to realize the needs and abilities to cooperate with all differences.

In addition, learning Arabic in the multireligious class at Iqra Buru University is supported by several external and internal factors, namely the existence of university policies /rules that require every student to study Islamic and Arabic

subjects regardless of their religion, Arabic lecturers who have multireligious competencies, the presence of teaching methods and media and support for the campus and class environment. In addition, there are also factors in the physical condition of students, motivation, response, organization, and repetition of the material as internal factors supporting the success of learning.

4 CONCLUSION

Based on the results and discussion in this paper, some findings can be concluded by the author as follows: 1) The implementation of Arabic learning in multireligious classes is carried out by analyzing the situation and conditions of students at the beginning of the meeting, adjusting the material with the ability and diversity of students, giving assignments to enrich language skills, evaluating student learning outcomes formatively, and always motivating students in learning, 2) There was a positive response from non-Muslim students to learning Arabic in the multireligious class because of the awareness of the importance of Arabic as an international language, multireligious potential possessed by lecturer lecturers, material conformity with students' abilities, variations in Arabic teaching methods, classroom environments and respect religious differences, 3) Learning Arabic in the multireligious class at Iqra Buru University is supported by several external and internal factors, namely the existence of university policies/rules that require every student to study Islamic and Arabic subjects regardless of their religion, Arabic lecturers who have multireligious competencies, the presence of teaching methods and media and support for the campus and class environment. Besides, there are also factors in the physical condition of students, motivation, response, organization, and repetition of the material as internal factors supporting the success of learning, 4) Learning Arabic in a multireligious class by using the ability and religious background approaches of students and writing Arabic using Latin letters can improve the learning outcomes of Arabic for students, whether Muslim or non-Islamic.

REFERENCES

- [1] Asse A & Nuryam. Strategi Pembelajaran Bahasa Arab di Insutut Agama Islam Negeri Palu. *ISTIQRA, Jurnal Penelitian Ilmiah*, Vol. 2 (2), 450-459, 2014.
- [2] Huda, I. Praktik Pendidikan Liberal dan Multikultural di Pondok Pesantren. *Tesis Tidak dipublikasi*, IAIN Salatiga.W.-K, 2015.
- [3] Hanum F & Rahmadonna S. Pelaksanaan Model Pembelajaran Multikultural di Sekolah Dasar Provinsi Daerah Istimewa Yogyakarta. *Jurnal Penelitian Ilmu Pendidikan*, Vol. 3 (1), 89-99, 2010.
- [4] Rifa'i A. Pendidikan Islam dan Bahasa Arab Multikultural di Madrasah. *Empirisma*, Vol. 24 (2), 199-209, 2015.
- [5] Bin-Tahir SZ & Rinantanti Y. Multilingual Lecturers' Competence in English Teaching at the University of Iqra Buru. *Asian EFL Journal*, Vol. 2, 79-92, 2016.
- [6] Amri M, Bin-Tahir SZ, Ahmad S. The Implementation of Islamic Teaching in Multiculturalism Society: A Case Study at Pesantren Schools in Indonesia. *Asian Social Science*, Volume 10 No. 5, p. 97, 2017.
- [7] Amri, M., Afifuddin, A., & Bin-Tahir, S. Z. Religious Pluralism of the Indonesian Traditional Islamic Education Institutions. *The Journal of Social Sciences Research*, 4(12), 446-450, 2018.
- [8] Haviland W, Walrath D, Prins H, McBride B. (2003). *Evolution and Prehistory: The Human Challenge*. Belmont: Wadsworth Thomson Learning, 2003.
- [9] Vilma Seeberg and Theresa Minick. "Enhancing Cross-cultural Competence in Multicultural Teacher Education: Transformation in Global Learning", *International Journal of Multicultural Education*, Vol. 14 (3), 1-2, 2012.
- [10] Banks, A. James. *Multicultural Education: Issues and Perspectives*. USA: John Wiley and Sons, 2009.
- [11] Baso, A. *Plesetan Lokalitas: Politik Pribumisasi Islam*, Depok: Desantara, 2002.
- [12] Bin-Tahir, S. Z., Bugis, R., & Tasiana, R. Intercultural Communication of a Multicultural Family in Buru Regency. *Lingual: Journal of Language and Culture*, 9 (2), 8-17, 2017.
- [13] BPS Kabupaten Buru. *Buru dalam Angka*. Accessed on April 2016 dari <https://burukab.bps.go.id.>, 2015.
- [14] Syarbini, A. *Al-Qur'an dan Kerukunan Hidup Umat Beragama*, Jakarta: PT Elex Media Komputindo, 2011.
- [15] Sarjono, dkk. *Panduan Penulisan Skripsi*, Yogyakarta: Jurusan Pendidikan Agama Islam Fakultas Tarbiyah UIN Sunan Kalijaga Yogyakarta, 2004.
- [16] K. Subhana dan Sudrajat. *Dasar-dasar Penelitian Ilmiah*, Bandung: Pustaka Setia, 2001.
- [17] Kothari, C.R. *Research Methodology, Method and Technique*, Second revised edition. New Delhi; New Age International (P) Ltd., Publishers, 2004.
- [18] Sugiyono. *Metode Penelitian Kualitatif, Kuantitatif, dan Metode Kombinasi* (Cet I, Yogyakarta: Alfabeta, 2013.
- [19] Tahir, B., & Zulfiqar, S. Multilingual Behavior of Pesantren IMMIM Students in Makassar. *Asian EFL Journal*, 86, 45-64, 2015.
- [20] Zamroni. *A conception frame-work of multicultural teachers education. A reader*. Yogyakarta: Graduate Program The State University of Yogyakarta, 2010.
- [21] Bin Tahir, S. Z. Multilingual teaching and learning at Pesantren Schools in Indonesia. *Asian EFL Journal*, 89, 74-94, 2017.
- [22] Saidna Zulfiqar Bin-Tahir, Aminah Suriaman, Yulini Rinantanti. (2019). Designing English Syllabus for Multilingual Students at Pesantren Schools. *Asian EFL Journal*. Vol. 23(3.3), 5-27. <https://www.asian-efl-journal.com/11826/main-journals/2019-main-journal/volume-23-issue-3-3-2019, 2019>.