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Exploring The Position and Role of Arabic in Indonesian Society: A Descriptive Analysis

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Abstract

Many other researchers have made the contribution of Arabic to human life. However, more attention should be paid to the position and role of Arabic in society. Language is an effective medium of communication. Arabic certainly has many contributions that cannot be avoided from human life. This research aims to discover Arabic's position and role in Indonesian society. This research uses descriptive qualitative methods with data collection techniques of observation, documentation, and interviews. The results of this study indicate that (1) the position of Arabic in Indonesian society has broad benefits, namely as a source of knowledge, as a strengthening of daily worship, and as moral formation. (2) The role of Arabic in Indonesian society has a contribution, namely as a language of international communication, as a source of absorption language for Indonesians, and as a language of diplomacy (economic, political, and cultural). This research implies that we can further explore the position of the Arabic language, which has an important role and position in human life. This research implies that we can comprehensively know more details about the role and position of Arabic to provide wider information to the Indonesian people.

Keywords: Position, Role, Arabic Language, Life

Abstrak

Sejatinya kontribusi bahasa Arab terhadap kehidupan manusia telah banyak dilakukan oleh peneliti lain. namun, sangat sedikit perhatian yang memfokuskan pada kedudukan dan peran bahasa Arab di ranah masyarakat. Bahasa merupakan media komunikasi yang efektif. Bahasa Arab tentunya memiliki banyak kontribusi yang tidak dapat dielakkan dari kehidupan manusia. Penelitian ini bertujuan untuk mengetahui bagaimana kedudukan dan peran Bahasa Arab pada lingkungan masyarakat Indonesia. Penelitian ini menggunakan metode Kualitatif deskriptif dengan Teknik pengumpulan data observasi, dokumentasi dan wawancara. Hasil penelitian ini menunjukkan bahwa (1) Kedudukan Bahasa Arab di masyarakat Indonesia memiliki kebermanfaatan yang luas, yaitu sebagai sumber ilmu

pengetahuan, sebagai penguatan ibadah sehari-hari, dan pembentukan moral. (2) Peran Bahasa Arab pada masyarakat Indonesia memiliki kontribusi, yaitu sebagai bahasa komunikasi Internasional, sebagai sumber bahasa serapan bagi Bahasa Indonesia, dan sebagai Bahasa diplomasi (ekonomi, politik dan budaya). Dapat diketahui implikasi dari penelitian ini adalah kita dapat mengesklore lebih jauh tentang posisi bahasa Arab yang faktanya memiliki peran dan kedudukan yang penting bagi kehidupan manusia. Implikasi dari penelitian ini adalah kita dapat mengetahui lebih detail dari pada peranan dan kedudukan bahasa Arab secara komprehensif sehingga mampu memberikan informasi yang lebih luas kepada masyarakat Indonesia.

Kata Kunci: Kedudukan, Peran, Bahasa Arab, Kehidupan

INTRODUCTION

Arabic in Indonesia has an essential position that significantly impacts society's social structure, exerting a major influence on their daily lives (Jamil & Agung, 2022). As a language that has long been taught to Muslims in various parts of the world, Arabic has an inseparable role in the lives of Indonesian people. It is due to the majority of the Indonesian population who embrace Islam, which takes guidance from the Qur'an revealed in Arabic (Yul et al., 2023). According to information obtained from The Pew Research Center in 2010, about 87.2% of Indonesia's total population, or about 209.1 million people, embraced Islam. Indonesia's contribution to the global Muslim population reaches 13.1%, making it the country with the largest Muslim population in the world (Fathoni & Rohim, 2019). So, the Arabic language has more attention. It can be seen from how many educational institutions and *pesantren* exist in Indonesia that are engaged in Arabic language learning (Ilmiani & Muid, 2021). So, Arabic has become an important lesson for Indonesian students and people to understand religious teachings (Susiawati, 2023). So that the value of religious orientation in learning Arabic in Indonesia makes Arabic a sacred and more executive language (Yahya et al., 2021)

Learning in formal schools and Islamic boarding schools is currently very concerned about Arabic language lessons because teachers are aware of the usefulness and importance of Arabic as a foundation in shaping the morals of students (Susiawati, 2023). One of the learning objectives is to create intelligent people with good ethics, so it is necessary to instill religious values in the education of students. So, learning Arabic is one of the efforts and ways to achieve educational goals that have morals and character values (Ilmiani & Muid, 2021), and that is why Allah sent down the Qur'an as a guide for life in Arabic so that you can understand it (Qs. Az-Zukhuf: 3).

Arabic language learning is one of the substantial education programs (Putri & Hasan, 2022). In addition to education, language also has a very wide scope, and communication is part of human survival (Febriani, 2020). When viewed from its function, language is a tool to convey arguments and understanding to many people (Azhar, 2020). For this reason, social scientists include language in studying social phenomena (Nur Azizah, 2022). As part of social life, language has a crucial position and role in human social interaction (Ilmiani & Muid, 2021). Language is also a form of human civilization, both in life and knowledge (Yul et al., 2023).

In Indonesia, English, Arabic, and other foreign languages are studied. Arabic, including Indonesian, plays an extraordinary role in world civilization (Mandalika, 2023). Arabic plays an important role in Indonesian society because it provides broad benefits for community contributions. Arabic is used as the language of religion, the language of instruction, a source of knowledge, the strengthening of daily worship, and the formation of social morals in society, so it has a significant contribution (Syani, 2018). In addition, Arabic also acts as a medium of international interest, as a source of absorption language in Indonesian, and in economic and political diplomacy (Abd. Rahim, 2018).

Arabic has more speakers than any other Semitic language group (Toliboyevna, 2023). Today, Arabic is widely spoken in many countries around the world. More than 280 million people speak Arabic as their primary language, mainly in the Middle East and North Africa (Zaki, 2023). One of the peculiarities of the Arabic language is that its literary beauty has a beautiful meaning (Ridha, 2020). Arabic is the language of religion, and all types of worship in Islam are inseparable from Arabic, for example, when praying and reading the Qur'an (Usman, 2019). The Arabic language will always exist and remain awake because Allah Almighty directly guards and maintains it (QS Asy Syuara/26: 192-195).

The role of Arabic is as a medium of communication. Arabic is also the source language and container for the languages of other countries (Usman, 2019). In Indonesian, many absorptive languages are taken from Arabic, with about 2000 more words (Raodhatul Jannah, 2022). One very common example is the word '*alim*', which is taken from the word '*عالم*', which means to know, recognize, and find (Hidayati & Prindyatno, 2023). People feel many benefits from this absorption language, which helps them carry out worship and other activities. Apart from being an absorption language, Arabic also provides greater benefits, namely as a source of knowledge (Mansur, 2020)

Some previous research becomes researchers' basis in developing their research. 1) Moh. Aman (2021), in "Arabic and Qur'anic", states that Arabic is the language of the Qur'an and is the origin of all the languages in the world. Arabic also has a specialty, a language that has a beautiful literary nuance and is amazing in every sentence (Moh. Aman, 2021). 2) Raodhatul Jannah (2022), in "Arabic Loanwords in Indonesian: a Lexicographic Approach", mentioned that there are about 2,000-3,000 words in Indonesian taken from Arabic. From this absorption, language has four different groupings. The absorption language is still the same as the original, and the absorption language has changed from the original language (Raodhatul Jannah, 2022). 3) Research in "Arabic Language and Its Implementation of the Economic Development of Society in the Modern Era" showed that Arabic contributes to the field of economics, especially those based on Islamic economics. Then, Arabic also became the language of the Qur'an, and the language will continue to exist and provide implications for human life, including strengthening the economy of the Ummah (Mualif, 2020).

Some previous research results show similarities, including that both have an important role. The first has the same role as Arabic as a religious language, and the second Arabic has a role and contributes to vocabulary in Indonesian. The third has a role in the aspect of diplomatic relations. The difference between this research

and previous research is that this research is more comprehensive and contains results from various aspects, not only one aspect. So, the author in this study focuses on the position and role of Arabic in Indonesian society because the author sees that in people's lives, of course, every human being cannot be separated from Arabic. The purpose of this research is to see the position and role of Arabic more broadly in the lives of Indonesian people.

METHOD

Research Design

The method used in this study is a qualitative method of descriptive analysis since this study aims to describe the position and role of Arabic in human life from the results of in-depth observations. Data presentation is provided in the form of descriptions or facts related to the position and role of Arabic in Indonesian society. The subject of this study is the people of Malang Raya, which includes Malang Regency, Malang City and Batu City.

Data Collection Technique

Data collection techniques are carried out in natural settings. Data collection techniques are more on observation. This study uses unstructured observation, and here, the focus of observation will develop during observation activities and in-depth interviews. In this data collection technique, researchers use a semi-structured type of interview. Meanwhile, this type of interview aims to find problems more openly. The interview guidelines used are only in the form of outlines.

Data Analysis Technique

For data analysis techniques in this study, researchers first conduct 1) data analysis before collecting data in the field analyzed from the preliminary studies or secondary data to determine the research focus and 2) data analysis in the field where researchers use the Miles and Huberman model to analyze data. The analysis is conducted step by step by a) reducing data at the beginning because there is quite a lot of data in the field to summarize the focus on important things. b) After that, the researchers conduct data display (presentation of data); in this case, the presentation of data is described briefly. According to Miles & Huberman, the presentation of data can be presented with text or graphic narratives; in this study, researchers present data presentations with text narration. c) Conclusion drawing is the final stage. This study's initial conclusions are still provisional and may change if no strong supporting evidence is found at the next data collection stage. However, the conclusions in this study are credible and supported by valid evidence when researchers collect data in the field.

RESULTS AND DISCUSSION

Human life, especially in Indonesian society, is very much influenced by the contribution of Arabic. As we know, the great role of values and their influence on other languages. In Indonesia's social life context, Arabic has a very important position. This language significantly impacts education, including formal education and *pesantren*, and plays a role in moral formation and the implementation of worship.

The position of Arabic as a source of knowledge

The use of language in daily activities is very important as a medium of communication to connect individuals with other individuals in delivering information. In addition, the role of language is very important in conveying thoughts and ideas because language will establish its existence wherever it is (Yul et al., 2023). Because the thoughts that arise tend to be abstract or conceptual, a method is needed to express them. Language, images, or analogy comparisons can be used to express those thoughts and ideas.

The existence of Arabic in the modern era has attracted the attention of linguists. In this case, linguists focus on the value of language itself and language for the acquisition of knowledge of other sciences so that they can overcome the main and central problems in a linguistic case (Rosyad & Qomaruddin, 2023).

Today, in addition to being the language of the Qur'an, Arabic is also widely studied in educational institutions. Educational institutions are faced with the challenge of creating a language environment and then implementing a curriculum oriented towards improving language skills so that students can compete with the modernization of the times (Habibah et al., 2022).

Arabic has been the primary language spoken by many scholars for hundreds of years. In the 8th century AD, Arabic linguists in the Middle East translated and studied various scientific and philosophical books from the time of Ptolemy and Aristotle. Language has an important position in the realm of science. There are times when the goal of learning Arabic is oriented towards the ability of students to understand *Turkish* books; there is also a need to improve verbal competence (Al-Mubassyir, 2023). The importance of Arabic was also expressed by Informant 1:

"I strongly agree that mastery of Arabic provides positive value and impact to its users, especially students. With this ability, they can master knowledge or another knowledge" (S/ 2023).

Based on information from informant 1, it is clear that Arabic has a position as a source of educational knowledge. Because one of the keys to science is language. Here are some of the contributions of Arabic to the world of education and as a source of knowledge, among others:

Arabic in Formal Institutions

In simple terms, the environment can be grouped into 2, namely, the formal environment and the non-formal environment (Ungu & Asyatibi, 2023). An institution or agency deliberately forms the formal environment, while the non-formal environment is formed in the community.

Nowadays, the Arabic language learning environment is not only limited to students in Islamic schools but is also available in various formal educational institutions such as junior high schools, high schools, and state universities.

In its implementation, Arabic language teaching in Indonesia starts from an early age, starting from the preschool stage when children can speak and continue to the college level. The descriptions of Arabic teaching methods in educational institutions reflect a genuine dedication to improving the system and its quality. By forming a language environment, it is possible to improve students' language skills (Habibah et al., 2022).

Quoted from Cahaya Edi Setyawan (2020), in principle, Arabic learning in the era of the Industrial Revolution 4.0 is to learn the language as much as possible utilizing the availability of information and technology sources as sources and intermediary media in learning Arabic for example, in the selection of interesting learning methods and media.

Conceptually, there are at least four trends in Arabic teaching as follows (Aziza & Muliansyah, 2020):

1. The religious goal is to learn Arabic to understand and implement Islamic views, including passive comprehension (listening and reading) and active skills (speaking and writing).
2. The main purpose of studying Arabic is to understand the knowledge and skills of the Arabic language, such as listening, speaking, reading, and writing. This approach considers Arabic a discipline that must be mastered academically and is often related to learning Arabic.
3. Career and realistic goals are the purpose of learning Arabic, which is to prepare individuals practically and realistically in a career context. It includes the ability to interact verbally using Arabic, such as professions as Indonesian Migrant Workers, diplomats, tour guides, and businesspeople, as well as to continue education in countries in the Middle East region.
4. The goal of economic ideology is to learn Arabic to understand it, which will later be used as a tool for orientalists, imperialist capitalists, and the like. The fact that Arabic language courses are offered in Western countries shows this phenomenon.

Image. 1 Educational atmosphere at school



The goal of economic ideology is to learn Arabic to understand it, which will later be used as a tool for the benefit of orientalists, imperialist capitalists, and the like. The fact that Arabic language courses are offered in Western countries demonstrates this phenomenon (Nasrulloh et al., 2020).

The Position of Arabic in Islamic Boarding School

Arabic is held in high esteem among the Muslim community. Scholars and even boarding school caretakers hold it in high regard. Environment and language are two sides that always go together because language needs a place to be applied (Ilmiani & Muid, 2021). Language skills, speaking ability and the ability to aim for self-expression are considered indicators of the success of pesantren in guiding students. Then, the best way is to form a language environment. Because the

language environment can help and stimulate students to take an active role in their environment (Nasution & Zulheddi, 2020). Therefore, the formation of Arabic language environments in Islamic boarding schools should be based on strong commitment and determination and then fully supported by teachers and supporting language programs.

It is aligned with the research conducted by (Habibah et al., 2022), which states that in creating a language environment, educational institutions should create a work program, either a daily, weekly, monthly or annual work program. For example, in the daily work program, children are asked to memorize 5-7 new vocabulary words. Then, the institution provides training in the weekly program through khitobah or durusullughah al-usbui and monthly programs such as learning evaluation and inter-class competition activities.

One of the purposes of parents enthusiastically sending their children to Islamic boarding schools is the hope that they can master the Arabic language fluently and eloquently. Thus, they can better understand the sources of Islamic teachings. The connection between Arabic and Islam is inseparable because the Qur'an, the holy book of Islam, is printed in Arabic. In addition, Islam has the largest number of followers globally.

Informant 2.

*"Islamic boarding school and Arabic are inseparable because, in pesantren, learning always refers to the Qur'an, which uses Arabic."
(M).15/06/2023)*

From the description of Informant 2, it can be explained that Islamic boarding schools, like madrasas, colleges, and other educational institutions, are closely related to the Arabic language. *Pesantren* has become an Islamic educational institution with distinctive characteristics in its culture and curriculum in Indonesia's history of Islamic education. Therefore, Arabic language teaching was first introduced to many *pesantren*, which grew along with the spread of Islam in the republic.

Irawan (2021), in his writing entitled "The Role of Modern Cottages in Developing Arabic", mentions Arabic as well as an academic language in various academic institutions, which also contributes to the acceleration factor (acceleration) of the spread of Arabic for many circles. Then, the language environment also greatly influences students in learning and applying Arabic.

The Position of Arabic as a Reinforcement of Worship

The Position of Arabic as an Amplifier of Worship (Wicaksono, 2019). The concept of the "language of religion" has been discussed by various circles, including linguists, theologians, and philosophers. It shows how important Arabic is in fulfilling the needs of the Islamic religion. The obligation to learn Arabic is not only limited to academic groups but also necessary for the public who embrace Islam.

It should be positioned as the language of religion, not as a language associated with a particular culture, ethnicity, region, or country. It can be found in many Muslim figures and scholars from non-Arabic regions, such as Al-Gazali, Al Biruni, Ibn Sina, Al-Razi, Al-Kindi, and others, who studied Arabic as part of their Islamic religious studies. In addition, in Islam, it is also a cultural value that is a major factor influencing the lives of Muslim individuals, families, and communities. There

is a connection between the Arabic language and Islamic sciences because the sources of religious sciences are in Arabic (Usman, 2019).

In today's modern era, Arabic can grow and strengthen in various aspects of life. It includes worship, social interaction, culture, politics, economics, and other sectors.

a. Prayer

The application of Arabic in worship activities includes prayer; all readings in prayer are done in Arabic. When performing Maghrib, Isha, and Shubuh prayers, an imam must lead the prayer by reading aloud surah Al-Fatihah, followed by the *pendak* verse.

b. Hajj

In this context, skills in Arabic are very important in speaking and in everything related to Arabic, as this will help one understand every aspect of worship more deeply. If the pilgrims lack Arabic language skills, they may experience difficulties, as described below.

1. Communication: If the pilgrims have not mastered Arabic, they will have difficulties interacting with the community, the Hajj guides and residents. These conditions can be an obstacle when understanding instructions, asking questions, and asking for help for an obstacle.
2. Worship: If the pilgrims understand Arabic adequately, they will be able to understand the meaning and pillars of worship they must perform there.
3. Understanding Directions: When performing Hajj, pilgrims will be directed to visit several holy places such as the Grand Mosque, Jabal Rahmah, and Mina. However, for those who need help understanding Arabic, signs, instructions, and maps written in the language can be challenging to navigate and find the locations they want to visit.

Figure 2: The atmosphere at the mosque



Figure 2 explains the position of Arabic as a means of worship. In terms of worship, such as prayer, reading the Qur'an, and other worship, Arabic, of course, has a special position. If someone understands Arabic, then the value of their worship activities is worth more.

In line with what is expressed by (Yahya et al., 2021) in their article titled *Arabic Language as Representation of Muslim Identity in Indonesia*, the reason why Muslims must learn Arabic is to make it easier for them to comprehend the texts of

the Qur'an and hadith. It can increase with intense interest or wholeheartedness, concentration, and full interest in worship prayers as well as a medium or intermediary for understanding science and career opportunities and strengthening brain memory. In addition, the presence of Arabic can also create new knowledge while shaping cognitive development (Maimunah & Sutaman, 2022).

The Position of Arabic for Moral Formation

Those who study Arabic will realize that Arabic has a role in shaping positive morals and eradicating unworthy habits. Ibn Taymiyyah stated that attention to Arabic has a strong and clear influence on one's intelligence, morals, and religion. In addition, learning this language will also positively impact the emulation of the first generation of Muslims, the Companions, which can improve intellectual, religious, and ethical abilities.

Arabic is often applied in various disciplines, including studying the natural and social environment. Moreover, Arabic also has an important role in moral learning, which results in several positive values, such as ethics, responsibility, and integrity.

The relationship between Arabic and Islamic teachings is very close because the Qur'an and hadith, the Islamic law, are written in Arabic. The use of Arabic is also necessary in the performance of prayers, both obligatory and *sunnah*. Using Arabic to pronounce prayers is preferable, even if using other languages could be better. Moreover, most prayers in Islam are offered in Arabic, although prayers can be offered in different languages.

Arabic language and Islamic religion are interrelated. Islam guides good behavior towards God, fellow humans, and other living things. Moral and ethical teachings are found in the Qur'an, which Muslims use as a guide in their daily lives. Therefore, learning Arabic allows one to understand the teachings of Islam directly, which contributes to shaping and developing good character.

In addition, the value of forming the characteristics of the students can be seen during the Arabic language learning process with innovative and interactive teaching methods in the classroom. Students' characteristics include communicative attitude, discipline, religion and ethics, tolerance, independence, and responsibility.

Figure 3: Children's moral construction



Figure 3 explains the learners' respectful attitude towards their teachers at school. This activity is carried out every morning before the children enter class, and when in class, they usually pray together. After the lesson, they also remember to salute their teacher.

Therefore, Arabic plays a crucial role in developing morality and good character because it is an entry point for understanding religious guidance, producing abundant literary works, and maintaining *akhlaq*. When a person deeply understands Arabic, it will contribute to applying ethical and moral values to social life. In line with that, they can develop a good and noble character.

From a different perspective, Arabic has a significant role in global politics as it serves as the international language of economics and politics. In addition, it is also a major source of influence for many languages influenced by Arabic.

The Role of Arabic as an International Language

The Arabic language is inseparable from the lives of Muslims. Therefore, learning and understanding Arabic is a necessity that cannot be ignored. Arabic can be considered a language closely related to religion and not limited to a particular culture, ethnicity, or country. This fact is proven through Arabic's position as a widely used international language. Apart from being the language of the Qur'an, Arabic also serves as a means of communication and a source of knowledge. Not only that, scholars and scientists such as Al-Ghazali, Al-Biruni, Ibn Sina, Al-Kindi, and others have made valuable contributions in their thoughts, knowledge, and written works using Arabic as a medium.

Many experts have defined Arabic, quoted by Thu'aimah and Al-Naqoh, who define language as a means of communication to be able to convey intentions, ideas, feelings, and desires through an intermediary in the form of symbols and sounds. (Zaki, 2023).

An interesting phenomenon we can observe is the large number of adherents of Islam in Indonesia, let alone adherents in the world. It shows that Arabic is truly a language of communication anchored in the international arena and is a unifying language for religious people. Because the greater the adherents of Islam, the greater the influence of Arabic on human life. With the magnitude of Arabic as an international language, Arabic is often connected to its existence as a religious, political, and national administrative language.

It is one of the factors that influenced the development and role of the Arabic language so that we recognized it. Furthermore, the benefits and unique characteristics of the Arabic language that need to be considered are that Allah SWT directly guards this language through the decline of His revelation in the form of the holy book of the Al-Qur'an, which uses Arabic (Qs. Al-Hijr ayat 9), the Arabic language will always exist and be maintained because Allah SWT directly guards and maintains it.

Furthermore, one of the distinctive features of Arabic as an international language is that more than 24 million words are available. It is more extensive than any other language. Therefore, it is unsurprising that Arabic is the second international language after English. In addition, in terms of literature, Arabic has beauty in every word that wants to be spoken.

According to Zaki (2021), Arabic is an international language recognized by the United Nations. In addition, it is commonly used in daily social communication. It is used in small and large societies (countries). Arabic occupies the sixth place in the number of international communications because it is increasingly widespread and rapidly growing among all people, especially Muslims and non-Muslims.

Arabic has significantly impacted world civilization as an international language, providing direction in various aspects, such as academic education, professional work, economics, and politics. The contribution of Arabic in this field is very real, especially as a tool or medium of cooperation between Arab and non-Arab countries to increase economic value. Arabic is also used in diplomatic cooperation. It is strongly supported by Zaki's (2023) article entitled *The Urgency of Arabic in Islam and the International World*. Zaki also mentioned that the dominating role of the Arabic language is an urge for intellectual contact, sociocultural, economic and political interests in the international realm. So, in this case, the Arabic language is also a means of unifying the nation.

The following are some of the results of interview data that the author has collected regarding the role of Arabic as an international language in influencing the political economy and culture, as stated by Informant 3:

"The development of globalization put the Arabic language in a special and important position. The interests of a country in the Arab world require mastery of the Arabic language. Arabic is the gateway to diplomacy in the fields of culture, politics, economy, and society, so this makes Arabic have a role in the international arena." (M/06/2023).

According to Informant 3, Arabic is important for interests between countries. In diplomacy, it is necessary to master languages, especially Arabic, because they are international. Then, with this, it is clear that some interests in international cooperation and international cases that have occurred recently are inseparable from the role of Arabic as an international language. More than that, Arabic also began to play an important role in various sectors of life. It is prepared for global-international change.

The Role of Arabic in Political Economy

Nowadays, Arabic has great potential to develop and strengthen various spheres of life. As a language with influence at the international level, Arabic plays a crucial role and has a strong impact on other countries. For example, Arabic is often used in international forums to discuss various topics, including culture, economics, politics and the development of science and technology (Adisianto et al., 2020).

Arabic plays an important role in forming regulations for trade and economic activities. Therefore, many foreign countries, including Western nations, pay attention to the Arabic language. Non-Arab countries are encouraged to invest in these natural resources due to petroleum reserves in Saudi Arabia, Kuwait and Libya. To communicate and cooperate effectively, they learn Arabic. It is aligned with what is expressed by Mehilda (2021), who states that studying the Qur'an and Arabic is necessary to understand the meaning of the sharia economy itself. As we know, religion teaches us always to seek sustenance from the right form of economic activity. Our knowledge of Arabic is expected to help in economic feasibility.

It is no surprise that in recent times, more and more foreign institutions and companies operating outside the Arab region have chosen to set up offices in Middle Eastern countries. They believe that Arabic language proficiency is an essential requirement for communicating, diplomacy and building close relationships with the people and countries of the region. In addition to foreign investment in the Arab

world, they also hope that their Arabic language proficiency will entice countries in the Middle East to invest in their own countries.

In the context of political diplomacy, Arabic gets special attention from international diplomats to build relations between nations. Therefore, every country establishing diplomatic cooperation with Arab countries must prepare prospective representatives with the competence and ability to compete in diplomatic affairs and understand Arabic well. For example, an Indonesian Ambassador serving in the Arab region must have fluent Arabic skills.

Meanwhile, in Indonesia, more and more Arab businesses and institutions are opening branch offices here. This phenomenon is certainly due to the proactive role and seriousness of the Indonesian government in inviting entrepreneurs from Arab countries to invest in Indonesia. In this case, Arabic becomes the main communication medium, diplomacy, and negotiation. As the 4th Informant revealed:

"As an international language, Arabic can influence the economic field, both Islamic economics, political culture and so on. For example, in the banking world, many Islamic banks in Indonesia provide benefits in the form of Arabic vocabulary (Mufradhat). This new vocabulary will make it a habit for the Indonesian people to be more familiar with Arabic." (B/06/2023)

From the expression of Informant 3, it can be seen that Arabic has a very important position in the international arena. In this realm, Arabic is considered a language that bridges various interests between countries.

The Role of Arabic as a Source of Absorbed Language

So far, no research results confirm when Arabic language studies in Indonesia began to be pioneered and developed (Raodhatul Jannah, 2022). Absorbing words in daily life is increasingly widespread in Indonesian society. Even Indonesia itself is known as an Arab village area. Because there are many migrants of Hadrami Arab descent (Al-Mubassyir, 2023), this causes social interaction to occur so that the absorption words arise. In addition, the spoken word will generally be shorter than the standard Indonesian word. In the writing presented by (Nasution & Lubis, 2023), The fact is that Arabic is not only the language of instruction in our Muslim holy book, but it is also officially the language of the United Nations (UN). Arabic is also prestigious, considering it includes cultural heritage and is an internationally recognized language worldwide.

In Indonesia itself, Arabic has become a familiar language to its population. Many foreign vocabularies integrated into Indonesian are called absorption words, and many are taken from Arabic, especially in religious contexts. Existing foreign language loanwords are slowly becoming formal language vocabulary in Indonesian (Sofa & Musthofa, 2022). It illustrates the function of language, namely as individual life and social life. The absorption of foreign terms is important in writing when using words derived from Arabic. There are now around 2000-3000 Indonesian vocabulary words taken from Arabic, and most still have meanings following the pronunciation and meaning. However, some words have changed. Here are some classifications in the absorption of Indonesian into Arabic. Changes and developments in one language are natural because of language contact between users of different languages (Rohbiah, 2017).

The pronunciation and meaning are still the same as in the original

Table 1: The same pronunciation and meaning as the original language

Uptake	Word of Origin	Meaning
Ahad	أحد	Hari minggu
Abad	أبد	Masa: seratus tahun
Shalat	صلاة	shalat

Table 1 shows that the absorbed words are not completely taken for granted, but a language filter exists. As in Table 1, the lafadz and its meaning still follow the original lafadz and meaning. Lafadz أحد, أبد & صلاة Here, the pronunciation and meaning are still following the original language.

The pronunciation changes but the meaning remains

Table 2: Pronunciation changes but meaning remains

Uptake	Word of Origin	Meaning
Berkah	بركة	Anugerah
Derajat	درجة	Kedudukan, pangkat.
Kabar	خبر	Kabar, informasi.

From Table 2, it can be seen that in the application of language, it is not absorbed directly. However, there are changes in pronunciation and meaning by adjusting the rules of Indonesian. The word بَرَكَةٌ in Indonesian is pronounced "berkah", which means the same as grace. The word دَرَجَةٌ in Indonesian is pronounced "derajat", which means the same as position, and the word خَبْرٌ is pronounced "kabar" and has the same meaning as news.

Pronunciation and meaning shift from the original meaning

Table 3: Pronunciation and meaning shift from the original pronunciation and meaning

Uptake	Word of Origin	Meaning
keparat	كفرة	Kafir; tidak bertuhan; jahanam; terkutuk

<i>naskah</i>	نسخة	<i>Karangan</i>	<i>atau</i>
		<i>tulisan.</i>	

Table 3 explains that in language absorption, there are times when the pronunciation and meaning are different from the original pronunciation and meaning. The word كَفْرَةٌ in Indonesian is pronounced "keparat" " which is different pronunciations and different meanings; in Arabic, it means "punishment," while in Indonesian, it means "cursed". The word نَسْخَةٌ which means "copy", which in Indonesian is pronounced as "naskah" which means "written essay".

The table above shows examples of absorbed words that we often find in our daily lives. The absorbed vocabulary is related to Islam because religion is very important in social life. Arabic is the language of instruction in Islam. As stated by Informant 5:

"In daily conversation, many words used by Indonesian speakers turn out to be an absorption language. One of them is the word "kabar", which is taken from the word خبر and means news. This is often not realized by Indonesian speakers." (F, 05/06/2023).

From the interview explanation, it can be analyzed that the language we subconsciously use is loanwords taken from Arabic. From here, Arabic significantly contributes to the vocabulary of the Indonesian language. As a country with a majority population adhering to Islam, Indonesian people are no strangers to terms absorbed from Arabic, as described above (Hidayati, 2019).

CONCLUSION

From the analysis above, we can conclude that, first, the position of Arabic in Indonesian society is very special and can have a significant influence. The magnitude of the position of Arabic in Indonesia certainly cannot be separated because it is the language of religion as well as the language of culture. In this case, some of its positions as a source of knowledge support the practice of daily worship and shape society's moral values. Second, the role of Arabic in the international arena is very important because it makes a great contribution, including as an international language for communication, as well as the parent of absorption words for the Indonesian language, as well as a language used in the interests of economic, cultural, and political diplomacy.

Some suggestions proposed by the researchers are as follows. Readers should read more literacy to sharpen their understanding of the title of our language. Hopefully, this paper will contribute to the wider community's awareness of the importance of learning the Arabic language. Finally, of course, this paper still needs improvement. From time to time, some dynamics occur in community life and culture. So, it is necessary to be refined to provide more up-to-date information.

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