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Reflecting on the Achievement of Arabic Language Competency *`Ibadi and al-Qur-ani* in Indonesian Islamic Religious Universities

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ABSTRACT

Arabic used in Salah for students or graduates of Islamic universities is eternal Arabic and 'ibadi, regardless of the exact major or religious major. The language of worship is used continuously and is believed to increase the sense of servitude. The seriousness of reciting the language of worship is expected to revive the soul of the generation so that it remains the One Godhead. Prayer is like an extraordinary and special religious pillar. The purpose of this paper is to examine how state Islamic universities in Malang and Tulungagung strengthen the Arabic language of `Ibadi and the Arabic language of the Quran. This descriptive research presents questionnaire and interview data as well as a study of some online literacy. The results of the reflection showed that there was a filtering of the initial level of ability of freshmen filtered through a thorough placement test, then Arabic `Ibadi became the basic material that was inspired in learning Arabic for all levels of filtering results, the duration of completing `Ibadi Arabic was different according to the level of filtered class. May there be research that follows the results and 'ibroh in fixing the substance of the Arabic language as a fundamental thing in the midst of the tendency of education based on tools or technological facilities that have a positive-negative impact and hopefully this vision will not be blurred between the tool and the goal.

KEYWORDS: Academic Arabic; Non-Islamic Study Programs; ibadi; Arabic Quranic

INTRODUCTION

Being an Arabic language and Islamic studies educator at the university level provides many perspectives, especially after more than a decade of experience. To assess the output of Islamic campus alumni concerning the acquisition of Arabic, with the scope of classes and final exams in exact or non-religious disciplines in several Islamic universities, the author has asked questions with the respondents of new students and students who are currently in final exams.

The questions include: 1) Do you know the prayer recitation by heart? 2) Do you understand all the meanings of the recitations in the prayer movements? 3) From primary school or equivalent up to this second semester of college / almost completing this final project, have you

ever been assigned to memorize the meanings of the praying recitations? 4) Have you ever been asked to recite the meaning of the recitations in prayer in front of the class individually or in groups? This question is one of the questions in the final examination at the undergraduate level.

At first sight, the question is not appropriate to be asked to university students but to general students in junior high school or equivalent. There are even opinions that the question is a cheap joke, and there are also other opinions that state that it is memorized for elementary school level. Meanwhile, there are also those who have suggested that it is appropriate for all ages, regardless of age.

A study of Islamic education highlighted significant absences in the understanding of the meaning of prayer among graduates, indicating the need for a stronger emphasis on internalization rather than mere memorisation of Islamic knowledge. Traditional pedagogies often focus on memorization, which can limit students' ability to connect deeply with the meaning behind Islamic rituals, including prayer. Scholars such as Sahin and Alkoutli argue for a transformative and holistic approach to Islamic education, where learning involves critical thinking, conscious engagement and a relational pedagogy that emphasizes understanding the principles of faith in everyday life (Sahin, A. (2013).

The consistency of the students' answers and the decisiveness of the decision to pass the final examination of the degree, which has so far been a record in itself. It is the responsibility of the educators to change the phenomenal conditions. As holders of the mandate of Islamic treatise education, educational institutions at the primary and secondary levels, such as Islamic schools, Islamic boarding schools, to institutions such as College, agencies, as well as the entire campus community of Islamic universities with all students (knowledge claimants), teaching staff, including alumni, must be aware, strengthen discipline, pay serious attention, and follow up together from just memorizing prayer recitations to memorizing the meaning of prayer recitations, which in the future will be able to help understand and improve the soul and attitude of the results of prayer education.

Concern for prayer as the second pillar of Islam, is believed to be a benchmark for the piety of a Muslim personal life and the piety of the community in his environment. As the indicator can be attributed from the narration of the Companions of Anas bin Malik ra, the Prophet Muhammad PBUH said, which translates: The first thing that is said by a servant on the Day of Resurrection is prayer. If the prayer is good, then all the deeds are also good. If the prayer is bad, then all the deeds are also bad. (HR. Imam *al-Mundziri in at-Targhib wa at-Tarhib*, 1, No.189). Nash hadith emphasizes that the urgency of prayer has been mentioned as a benchmark instrument for various good achievements in the life of a Muslim in this world and the hereafter.

In junior secondary education, or in elementary education institutions, whether giving the task of knowing, memorizing the translation or meaning of prayer readings is maximum or not considered, or fewer and fewer people pay attention to the urgency of prayer for students. Is it wrong to conclude that the results of the prayers of the current young generation are assumed to be

less powerful in bringing about change. Even though Allah has affirmed that the miracle and the result of the prayer is a fundamental change. The quality of prayer results recommended by *Surah al Ankabut* verse 45 is that the values of prayer will be able to ward off any form of *fahsya* and real evil (Algifari, M. S., & Zuhra, N. M., 2023).

Ideally, graduates of Islamic campuses produce Muslims who are highly committed to discipline, devout or religious. For this reason, it is necessary to have several indicators of obedience and religion that appear in their habits and daily lives. It is undeniable that prayer is the main indicator or pillar of religion in Islam which in this case requires a habituation process. In boarding schools teaching or early education is held twice a day, namely after the Maghrib prayer and after the Fajr prayer, except on Friday, this daily program can be carried out with full seriousness and discipline. Efforts to habituate and strengthen the existence of prayer as a pillar of religion for every day appear in the lives of students. At least most of the 5 (five) prayer times can be carried out in congregation.

Although it is the language of instruction for reciting Islam, the seriousness of learning Arabic must be conditioned and indicated in various educational approaches. This needs to be carefully thought out to support the success of an Arabic language learning program at the rapidly developing secondary education level in a Muslim-majority +62 country. In Islamic Higher Education in the country, Arabic language material is a mandatory basic material that must be marketed because Arabic is the language of instruction in studying Islam (Syuhadak, S., & Hilmi, D., 2020). Concern for the Arabic language is a testament and an instrument that is very helpful in understanding Islam for Muslims and those who learn Islam.

REVIEW OF LITERATURE

In 2014, when the status of UIN SATU Tulungagung was still STAIN. There was a research on the topic of Salat reading, with the title "Akselerasi bahasa Arab Maba Perguruan Tinggi Agama Islam dengan pendekatan bacaan shalat" (Acceleration of Arabic language for New Students of Islamic Religious Universities with the approach of prayer recitations) (Amiruddin, M. 2014). This research was funded by LP2M STAIN. It was quite a miracle at that time, most campuses in the country did not allow extraordinary lecturers to do independent research. However, the campus that is now UIN Sayyid Ali Rahmatullah Tulungagung, at that time, exceptionally did not require a researcher to do research with Civil Service Lecturer.

In the Malay Peninsula, there is research from Malaysia related to the strengthening of worship-based Arabic. It is clear that in terms of khat and *kitabah* skills, those who learn Arabic among the Malay community are very helpful because the Malay language and Arabic both use Arabic letters. The majority of people in the archipelago have strengthened the use of written language also in Malay (Kassim, N., & Manap, N. A., 2016). In turn, bringing students or college students closer to prayer readings is a learning approach that is often successful because it comes from habits and daily life. The research from this neighbouring country also inspired my discussion of prayer recitation in this study.

In subsequent developments, a well-known preacher, netizens often abbreviate his name to UAH or *Ustadz Adi Hidayat*. In 2019, he also published a book by Zakaria R. Rachman entitled *Complete Guidance for Mandatory Prayers, Circumcision, Prayer and Zikir*. This book has well shown its concern for helping the quality of prayers, socializing the Arabic language of many Muslims and increasing the special in Malaya as well as Malays who like to migrate in various parts of the world Allah.

METHOD OF THE RESEARCH

This research is descriptive- qualitative. The instruments employed in its pursuit include a literature review and direct interviews conducted in an exact class lecture (not majoring in religion or language). The questionnaire devised by the author is comprised of short questions. It is possible for research to utilise a variety of instruments, including two or more, with the aim of enhancing the reliability and persuasiveness of the data obtained by researchers.

The research population was drawn from the campuses of UIN Maulana Malik Ibrahim Malang and UIN Tulungagung. The author has prepared field notes and documentation for the purpose of describing them in this scientific paper.

The research plan was drafted and revised with the aim of enhancing the quality and utility of the research. The initial stage of the research process involved the development of questionnaires and interview questions. Following a period of reflection, it became evident that the questions that were initially formulated were still premature and immature. Consequently, it was necessary to optimise them in light of related theoretical matters and to adjust the field of research

The steps of this research can be seen from the following figure:

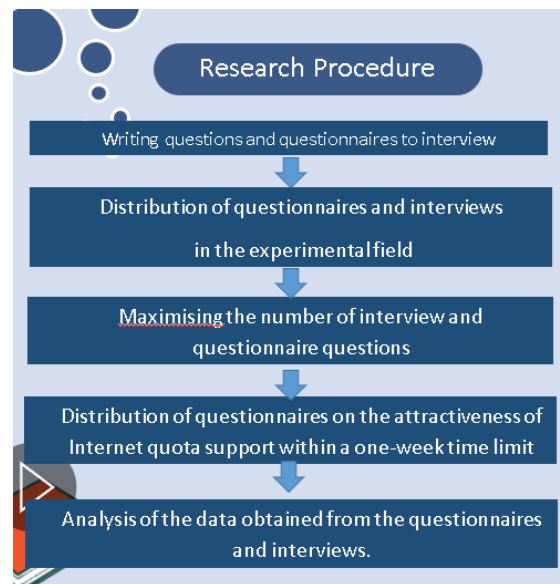


Figure 1 : Proccession of Research

The questions that have been considered revised and improved immediately enter the input stage to be disseminated, namely entering them into the google form application. To add to the attractiveness of correspondents, so that this research can be carried out on time and more efficiently, there are correspondents who are lucky from the lottery, in filling out the questionnaire they are given credit prizes or quotas. The processing of the questionnaire results was carried out.

DISCUSSION

Learning the basics of *Iman*, the concepts of Islam, the principles and attitudes of *Ihsan* derived from the content of prayer recitation, is an important factor in achieving *Khusu`*. Learning how the main path of *Khusu`* can bring a level of seriousness that changes the mindset so that the great role of prayer becomes a reality that cannot be denied. The majesty of this worship and practice was taken up by the Prophet Muhammad PBUH with an extraordinary event, namely *isra* and *mi`raj*, according to the scenario of Allah at the beginning of Surah al Isra. It is extraordinary that God makes prayer an impetus, a power that has a great influence in the short and long term. God is great who makes the meaning of prayer like a source of energy, batteries, increasing strength and endurance in *amar makruf nahi mungkar*, tenacious and persistent in achieving common good goals, renewing the spirit of struggle, being patient in obedience, changing the wrong mindset, to search for the solution and the best alternatives by obeying and following the direction of Allah, who is to be worshipped.

A significant number of graduates from Islamic universities do not understand the meaning of prayer recitations, indicating a challenge in acquiring in-depth religious education, particularly in understanding Arabic language and prayer meanings. While these students are able to memorize the recitations, their lack of comprehension suggests that Arabic language learning and religious education may focus more on memorization rather than contextual understanding. Factors contributing to this issue include teaching methods that prioritize grammar and memorization skills over comprehension, a lack of emphasis on understanding the meaning of recitations in religious education, and a failure to apply the meaning of recitations to daily life. To address this problem, it is suggested that the curriculum incorporate a component to enhance meaning comprehension and integrate the application of Arabic in the context of daily worship, enabling graduates of Islamic colleges to develop a deeper understanding of prayer recitations and engage in worship more meaningfully.

It is very ironic, if after completing or graduating from the bachelor's degree, the prayers in Arabic have not had time to be taught, the way of reading has not been reset, the improvement and correction have not been processed, and the achievement has not been studied and evaluated during the study period. Therefore, it feels that there needs to be some policies in reviewing the functions and main materials of strengthening the Arabic language of academics.

The reason why some campuses in Islamic universities share tasks or job descriptions between language centre units, especially Arabic-English, and *mahad ali* units or campus *diniyah* units.

1. The Arabic language of worship is used throughout a Muslim's life. Therefore, the provision of Arabic *`Ibadi* based on worship is mandatory and is set as a condition for taking advanced courses. Internal Islamic universities are authorised to do this.
2. Worship-based *`Ibadi* Arabic, will always remind the sense of servanthood and sense of God. So it is suitable for all levels of people to develop their obedient character. In other words, it must be experienced by all students, whether they are non-religious or religious students.
3. As for those who study religious sciences in Islamic universities, it would be better if they studied Arabic al-Quran. Different from the initial filter results, so that the placement of high-class *maqom* is worthy of being guided and guided to inherit knowledge that saves knowledge and self in this world and the hereafter.

It should be mentioned that the scope of Arabic material *'Ibadi* is Arabic, a Muslim obediently prays in his daily life. The main language of worship after the Quran for most Muslims is the recitation of prayers. For a more optimal study of prayer, the study of the language of worship includes *wirid - dhikr* that accompanies prayer before and after. There is a Quranic recommendation, related to the urgency of preparing the heart to say Allah's asthma before performing prayers. Allah said, namely *Surah al-A'la* verse 15 which means: And he remembers the name of his Lord, then he prays.

To make it feel simple, the author offers a study of Arabic prayer which is meaningful throughout the life of a Muslim. The following figure can describe the things that include the study of Arabic *'Ibadi*, as follows:

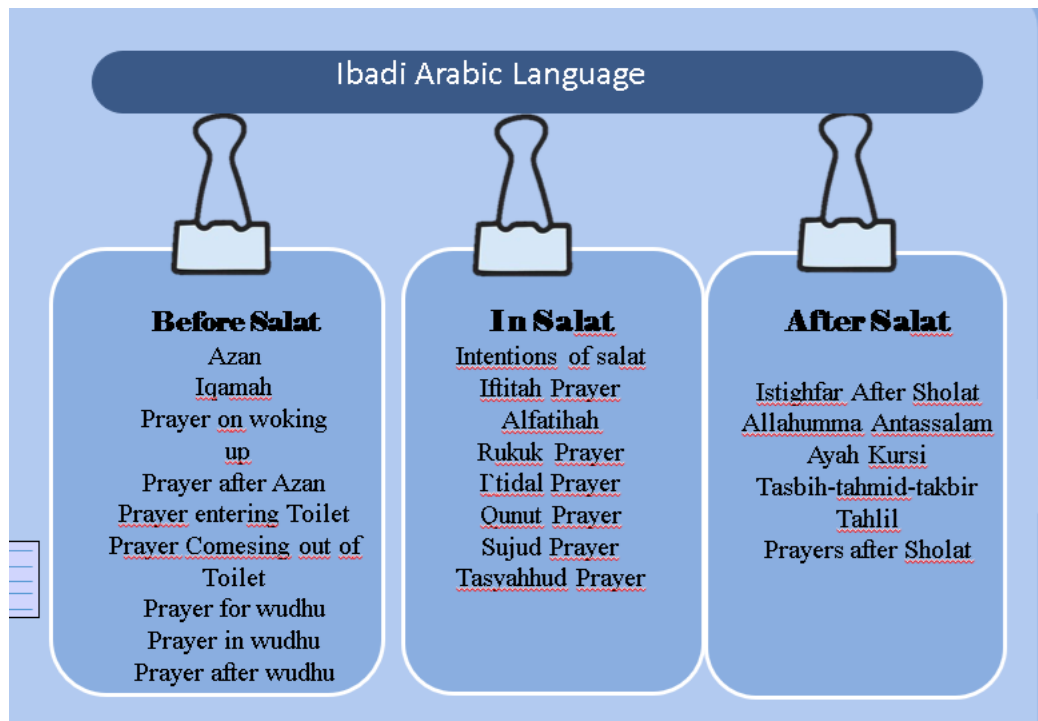


Figure 2: The scope of the study of *Ibadi* Arabic

In this paper, the author conveys the urgency of the seriousness of studying Arabic worship, and the urgency of inserting it into several topics of Islamic religion lectures, with the hope that, God willing, this enlightenment, appreciation and input of consciousness will continue to help flourish the character, the soul of a generation that has the Almighty God.

Deepening the reading of prayer by exploring the understanding of its meaning, meaning and translation is a substantive effort to convince the Islamic values contained in prayer as a pillar of religion. The profound and wise values of the reading, especially the *al-fatihah* and the prayers of the pillars of prayer, should give the impression and message of divinity that soothes and changes the psyche and condition for obedient Muslims after performing prayers. By learning to read prayers in Arabic, it will help the prayer conditions of many Muslims who are not well. (Kassim, N., & Manap, N. A., 2016).

'Ibadi Arabic is urgently needed for the following reasons:

1. It is certain that the Arabic language in a Muslim's prayer recitation is valid today, tomorrow and for the rest of his life.
2. The campus *ma'had*, which is more instrumental in introducing the experience of student, a place of mastery of classical Arabic books, *tahsin* al Quran, also offers the author to ensure the mastery of Arabic in prayer texts. These activities and programmes are important, suitable and appropriate to ensure graduation and feasibility. Because obviously this is not a lot of teaching material, can be pursued efficiently in time and can be useful as long as there is life in the body.
3. If the Arabic prayer cannot be achieved, then the evaluation measures should be repeated in order to protect the consistency of the Arabic teaching. Another Arabic language will be considered meaningful and successful if Arabic *'ibadi* is achieved with a grid of vocabulary mastery (*mufradat*, *mufrad form*, *mutsanna*, *jama*), knowing the translation of vocabulary in text - simple context meaning, translation of sentences or paragraphs, seeking values of servanthood, humanity, moderation, cooperation and a sense of saving God. According to Amrizal, the study of Arabic language accompanied by the yellow book was very helpful in the transformation of Islamic values, strong personalities, aware and patient in the right duties, accepting the rules of Allah as their God, and also ready to become a character and intellectual (Amrizal, 2017; Nurcholish et al., 2020).
4. New moments usually produce new energy.
5. On the face of it, there is a constructive implication that graduates of Islamic universities cannot interpret prayer recitations.
6. In fact, every Muslim speaks Arabic every day when he performs his five daily prayers to Allah.

In this character education, there needs to be an effort to train, cultivate, guide and direct involvement continuously for students based on the content of values, which are seen as good according to religion, customs, or concepts of knowledge about morals (Munif, M., 2018). The world of academics in the education of the next generation of the ideals of independence is mandated by law to strengthen the quality of worship according to the faith and religion of the population. This is

intended to maintain the faith that is believed, nourish mutual respect, mutual respect, and continue to collaborate in diversity that brings grace to all

In the writer's mind, sometimes there is a recommendation to use the term Al Quran language. The author in this case also does not argue, indeed there are also good things. It's just that, if the language of the Qur'an the author is worried that it will seem heavy for the layman with a total of 30 *Juz*, then it does not have enough capacity and ability for a context at the level of a scientific paper considering the verses which amount to 6666 verses. The reason is also that not all Muslims memorize the Quran, and generally Muslims do not complete or read all the verses in the Qur'an every day. However, the reading of the prayer is more affordable, and it is likely that all are read and read starting from the time of *Fajr*, *Zohr*, *Ashr*, *Maghrib* and *Isha*. Because it is the main language in fulfilling the main pillars of Islam, there are 5 times the time in 24 hours and it is mandatory to do the equivalent of 17 rak'ahs a day and night. That's how Arabic is the language of Muslims wherever they are.

Furthermore, it is important to recognise that memorising prayer recitations is not good or important at university level. Many studies point to the fact that many of the new students at Islamic universities, even those who qualify to study at the Islamic University in Indonesia through the merit route, may have won scientific work at district, provincial or national level, or won one of the sports. It is certain that the religious aspect is given less priority. However, it is the duty of the state and government agencies to provide support, motivation and appreciation by giving them freedom and wide opportunities to continue their education.

The *PMB* pathway or abbreviation for New Student Admission (*Penerimaan Mahasiswa Baru*) is increasingly diverse. The new students, or abbreviated as freshmen, have passed through national and independent selection. The national selection includes SNMPTN, SBMPTN, SPAN and other pathways. All should follow intensive Arabic language learning. Most of them have a general education background or non-*pesantren* or non-madrasah. (Hamid, M. A., & Fatimah, S. 2020). It is a challenge for the campus community so that their graduates not only memorize prayer readings, but can already explain the meaning of prayer readings from learning Arabic. It is also a challenge for Islamic campuses if students have studied Arabic, classical books, and are active in Arabic, but many *mufradat* that appear in prayer readings are not studied and they have reached their understanding.

For the Islamic campus level, this must be noted. Because what is appropriate in Islamic universities is to strengthen the Arabic language that is read every day before reciting new things. Arabic texts in prayer are used in Muslim life, while Arabic communication such as conversation, may still be used by students who have graduated, especially those majoring in Arabic, *Ushuluddin*, Sharia and Islamic Religious Education, but it may also no longer be used, but what is clear is that they as graduates of Islamic campuses have participated in *sorogan*, pursuing classic books, bare books without harokat. They have been given experience, experienced firsthand the atmosphere, nuances and environment of Arabic and or have processed themselves in the target language of

active Arabic, for the context of UIN Sheikh Maulana Malik Ibrahim Malang for 1 (one) year new students are required to *muqim* (reside) at the *ulul albab* campus *mahad*.

On Islamic campuses at the level of Islamic colleges and institutes, Arabic language courses are definitely available. This is because Arabic is the main tool for studying the Islamic religion. While students who choose the exact subjects such as Physics, Biology, Chemistry, Mathematics, Geography, Economics, Psychology, Communication, Engineering, Medicine are expected to pursue Arabic well in order to communicate in Arabic actively and passively. Students studying Religious Sciences in the departments of Arabic Language Education and Arabic Literature in Islamic Universities, departments in the Faculty of Sharia, Faculty of Ushuluddin. They are expected not to be inferior to the success of students who use yellow books or classical books that have a positive effect on improving several *maharachs*, especially *maharah al-qira'ah*, not to mention *maharah al-kalam* (Husna, M. A., et al, 2022). They should be more active in spoken and written Arabic than those working in non-religious fields.

The concept of learning from everyday things learned by students is a concept that needs to be optimized. The insertion and offering of Arabic prayer to students in addition to learning practical Arabic will strengthen the success of the process and the rooting of Arabic language rules in the future after becoming an alumnus. The Arabic language of this worship appeared every day throughout his life. Therefore, a form of Arabic language study is needed that is relaxed and feels easy and light but still helps to increase the potential of the Arabic language of prayer that is already existing and ingrained in real life.

By studying and preparing a neat and directed evaluation of the Arabic language, it is hoped that it will remind them with various *musthalah* or basic terms in the rules of *nahwu/shoraf* such as *fa fi'il*, *'ain fi'il*, *lam fi'il*, *mubtada*, *khabar*, *fi'il*, *fa'il*, *maf'ul bih*, *Haal*, *tamyiz*, *mu'rab-mabni*, *marfu*, *manshub*, *tsulastsi mazid*, the letter *'ilat* and other urgent topics, are connected, leaned on, reminded with prayers, dhikr, and vocabulary that already exist in the reading of the Prayer, which has been memorized in the head of the student himself.

The prayer reading is in Arabic *`Ibadi* will continue to be eternal for graduates of Islamic universities majoring in non-religious studies, the author deliberately raises the term Arabic *`Ibadi*. There are not a few stigmas that put Arabic in a corner, and sentiments that are thrown at the younger generation so that they are not interested in Arabic, it is ironic that the age is reduced when one has studied a language in a considerable number of credits, but the prayer readings that are read every day are not understood. Arabic *`Ibadi* must be the concern of all lines of the Muslim community, the trustees who fear and obey Allah, who already have and think of children and grandchildren, carrying the motto: being a servant/teacher of Arabic is a great honour for us.

CONCLUSIONS

To help new students and prospective graduates of Islamic campuses, especially those who study in non-religious study programs, the reflection article intends to remind the urgency of strengthening the understanding and mastery of the Arabic language in daily life, namely prayer. It

also reminded the urgency of filtering the initial ability level of new students to be screened through a thorough placement test.

The Arabic language '*Ibadi*' is mandatory because even though we speak the language of the Indonesian homeland every day, there is an eternal Arabic language '*Ibadi*' in the daily life of an obedient Muslim until his life is separated from the body (death). Arabic '*Ibadi*' is the staple that is inspired in learning Arabic for all levels of filtering, whether it is carried out in the campus or carried to the languages centre, or adjusting campus policies. The duration of completion of '*Ibadi*' Arabic differs according to the level of the filtered class.

The Arabic language of the Quran is more worthy of inspiration in the continuation of the Arabic '*Ibadi*' material for new students in the religious department. Levelling adjusts the ability of students and institution/campus policies.

ARTICLE MESSAGE

In this case, the author proposes that there are efforts to strengthen, emphasize or assertively for the Arabic language '*Ibadi*' can be used as one of the achievements of prospective graduates of Islamic campuses so that the value and meaning of prayer will fuse and emerge in participating in advanced religious courses, especially for students with specifications or non-language or non-religious study programs.

It Maybe when they are on the Islamic campus, the golden time for them to be able to provide taqwa related to the knowledge of Arabic language '*Ibadi*', their memories when reading the prayer readings will be motivated, moved, refreshed, re-nurtured with vital capital, the battery of life of the soul that is monotheistic, faith and character. Prayer education is indeed extraordinary.

In accordance with the original intent, this research invites readers to deliberate, evaluate, monitor and this is when reminding each other that:

- a. considering that most of the students of religious study programs (Arabic, Islamic Religious Education, Sharia and Ushuluddin and the like), they learn Arabic for a long time is more appropriate due to academic demands, so the author offers them eternal Arabic or Arabic language derived from wirid, dhikr, especially the recitation of prayers that have been with them so far. Then this will mean a lot. Emphasis and deepening of dhikr and memorization of prayer readings such as *mufradat*, translation, standard terms related to the rules of *nahwu* and *shorf*.
- b. While students of non-religious study programs, especially Arabic itself, are given a portion that is more related to learning Arabic, speaking practical language, chatting in Arabic. It is quite worrying if when they are on campus, in lecture classes they are required to participate in the busyness of teachers trying, utilizing applications, becoming a place to experiment with learning strategies, language games, spending a lot of time with games, and taking up time because of technology-based development. However, ignoring practical competence in acting language or not improving, unable to speak.

- c. Hopefully there will be further research that follows up by improving things related to basic substance matters, educational trends that are contaminated by the negative impact of android technology, hopefully we can make them aware together.

Finally, one of the hadiths narrated by Imam Muslim No.82, which translates as Verily, the difference between a person and polytheism and kufr is not to pray.

Thus, it is expected that every Muslim will understand the meaning of the prayer reading even though it is in Arabic. This separation will significantly reduce attention and attachment to prayer so that you dare to leave prayer, it can be interpreted as leaving concern for prayer. Making one's prayer lag behind. What is the role of Arabic for our prayers, Arabic for our worship, have we optimized the special language and helped our students understand the meaning, touched the recesses of their hearts so that they improved their character? Let's continue to improve ourselves with Allah. Let's improve the Arabic language by optimizing the readings, dhikr, prayers, *wirid* that exist before and after the fulfilment of our prayer obligations.

RECOMMENDATION

The Arabic language of worship, or *'Ibadi*, is a mandatory graduation requirement for prospective graduates of Islamic universities. For students studying exact sciences, learning the Arabic language of worship is an academic requirement given the status of the Islamic campus, then they will graduate and automatically be classified as alumni of Islamic higher education institutions. They are required to complete their studies well so as to be worthy of a bachelor's degree after completing the undergraduate programme of the Islamic College.

Arabic *'Ibadi* and Arabic al-Quran, both are based on worship, but have different levels. Arabic *'Ibadi* should ideally be mandatory, accelerated and a prerequisite for advanced courses in all majors within the Islamic campus, while Arabic al Quran is ideally a mandatory requirement for passing in religious majors.

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