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The research was carried out with two approaches, namely quantitative first and followed by qualitative. Research data is analyzed critically and comparatively, through this analysis technique research findings will become logical for the readers. Looking at the results of the study it can be concluded that, First, learning Arabic for non-Muslims in Indonesia has a great opportunity, this finding is based on the basic function of language as a communication tool. This includes the meaning that learning any language is not limited by religion, ethnicity, or race. Second, learning Arabic for non-Muslims in Indonesia will be part of the basis for the actualization of Wasathiyah Islam in Indonesia.

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This research uses a *mix method* or mixed methods. The design of this research was used *sequential explanatory design*, which combines quantitative and qualitative approaches sequentially.

[26] The quantitative approach used *is in the form of a survey* where the researcher conducted a survey to the respondents who are the research sample. Meanwhile, the qualitative approach used *focused interviews* which are described descriptively. The kind of this research is conducted to obtain more comprehensive data on "The Future of Arabic Language Learning for Non-Muslims as the Actualization of Wasathiyah Islam in Indonesia" because it integrates the benefits of the two methods. The samples used in this study were as many as 64 respondents. The sampling technique of this research used was a *cluster random sampling* technique combined with convenience sampling, meaning that the sample is taken at random and also selected based on the availability of respondents and the ease of obtaining data.

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Quantitative survey data were analyzed by doing a percentage of the data obtained from the questionnaire, then the data were analyzed using quantitative descriptive. Meanwhile, qualitative data were analyzed using the Miles and Huberman model. First, after the data was collected, the researcher classified the data based on the specified research problem. Second, the researcher presented the data according to the specified problem. Third, the researcher concluded the findings from the research problem. Based on the research findings, this analysis focused on the three problems that have been formulated and the data critically examined by following these three stages.

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## The future of Arabic language learning for non-Muslims as an actualization of *wasathiyah* Islam in Indonesia

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Methodology (Development or design of methodology; creation of models).

Software (Programming, software development; designing computer programs; implementation of the computer code, etc.).

Formal analysis (Application of statistical, mathematical, computational, or other formal techniques to analyze or synthesize study data).

Investigation (Conducting a research and investigation process, specifically performing the experiments, or data/evidence collection).

Resources (Provision of study materials, reagents, materials, participants, samples, instrumentation, computing resources, or other analysis tools).

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Supervision (Oversight and leadership responsibility for the research activity planning and execution, including mentorship external to the core team).

## Abstract

The understanding and pattern of the majority of Indonesians to date is that Arabic can only be learned and taught to people who are Muslims. This reality is contrary to the basic function of language as a means of communication. Therefore, this study aims to reveal the opportunities and future of Arabic learning for non-Muslims in Indonesia. The purpose of this study is in line with efforts to restore the basic function of language as a means of communication, and can also be the basis for realizing Wasathiyah Islam in Indonesia. The research was carried out with two approaches, namely quantitative first and followed by qualitative. Research data is analyzed critically and comparatively, through this analysis technique research findings will become logical for the readers. Looking at the results of the study it can be concluded that; *First*, learning Arabic for non-Muslims in Indonesia has a great opportunity, this finding is based on the basic function of language as a communication tool. This includes the meaning that learning any language is not limited by religion, ethnicity, or race. *Second*, learning Arabic for non-Muslims in Indonesia will be part of the basis for the actualization of Wasathiyah Islam in Indonesia. This view is because knowing Arabic by non-Indonesian Muslims will lead them to become individuals who understand the tolerance found in Islam. *Third*, because Arabic is a communication tool, there is no big challenge for non-Muslims to learn Arabic. However, in terms of obstacles, of course, there are many big obstacles, namely the unsupportive Arabic learning

**Keyword:** Arabic Language; Non-Muslim; Islam Wasathiyah

## Introduction

Arabic is one of the compulsory subjects in Islamic Madrasah and universities in Indonesia which has been around for several years. For Indonesia, the role of Arabic is considered strategic in diplomatic affairs with Middle Eastern countries in the fields of education, politics, business, health, and the economy [1]. This interest also refutes the narrative that states the limitations of Arabic only as a religious language in Islam. In fact, Arabic has the same function as other languages as a communication tool that can be used by everyone regardless of religion, ethnicity, culture, and race [2]. In Indonesia, most of the objects of Arabic learning are only for Muslim students while non-Muslims are not involved [3]. In fact, in addition to understanding the content of the Qur'an as the holy book of Muslims, learning Arabic also aims to improve communication skills using Arabic [4]. This is of course in line with the basic function of language as a communication tool so that Arabic can also be taught to non-Muslims in Indonesia.

Learning Arabic for non-Muslims is part of the reflection on grounding Arabic as an international language [5]. Arabic is now also the sixth official language of the United Nations since 1973. In addition, Arabic is also used as the official language of the Organization of African Unity, OPA. Arabic is now used as the official language of the Islamic World League (*Rabithah Alam Islam*), and the Organization of the Islamic Conference (OKI) which consists of 45 Islamic or Muslim-majority countries. However, that does not mean that Arabic is only used by Muslims but also by non-Muslims [6]. It is known that the Urubah region, an area that includes 21 Arab countries including Arab Africa, Arab Asia, and the Arabian Gulf belonging to the Arab League and the official language of Arabic, does not all embrace Islam. However, Arabic cannot be separated from Islam because the main sources of law in Islam are the Al-Quran and Al-Hadith, both of which are in Arabic [7]. This fact implies that Arabic can play a

role in understanding the concept of Islam wasathiyah in depth for Muslims and non-Muslims because access to learning Arabic is open to all religions [8].

Person considered that a simple understanding of wasathiyah Islam is freedom to practice one's beliefs according to one's own religion, not leaning to the right or left. Islam wasathiyah contains the meaning of progressive Islam [9]. In the context of Islamic education and teaching, wasathiyah means a consistent attitude that combines the Qur'an with the realities of life in accordance with the times [10]. That is, to realize Wasathiyah Islam in the life of the nation and state, it is necessary to combine the contents of the Qur'an with the context or reality of social life so that it is very helpful in building an Islamic image that is full of coolness, which is far from everything that is scary [11]. Today, learning Arabic for all religions is considered appropriate to be a means of presenting a complete understanding of Wasathiyah Islam [12] because many terminology in the Islamic concept of Wasathiyah are expressed in Arabic such as *ummatan washatan* (Qur'an 2:143), middle way (*tawasuth*) and, being fair (*'tidal*), balanced (*tawazun*), tolerance (*tasamuh*), and many more. The actualization of wasathiyah Islam will be more massive in Indonesia if every element of society has a comprehensive understanding and is committed to maintaining harmony between religious communities [13].

Based on the above considerations, learning Arabic for non-Muslims in the future becomes a topic that deserves serious discussion [5]. So far, the classification of research on Arabic learning based on the characteristics of wasathiyah Islam is still limited in the material aspect [14]. Other studies also try to discuss the selection of the right media for campaigning Islam wasathiyah in learning Arabic. The last is research on the challenges of learning Arabic based on wasathiyah Islamic values [15]. However, no fundamental research has been found on the future of learning Arabic for non-Muslims as the actualization of wasathiyah Islam in Indonesia. As a sovereign country with the largest number of Muslims in the world, it is time for Indonesia to open access to Arabic learning for non-Muslim students [16]. This is a concrete effort from the government in implementing Wasathiyah Islam and as a support for Arabic as an international language that must be mastered by every Indonesian student to compete in the global arena.

However, teaching Arabic for non-Muslim students as the purpose of actualizing Islam wasathiyah is not easy because it will leave a number of challenges and obstacles. This is natural because of the position of Arabic for non-Muslims in Indonesia as a second language which has many differences in language structure between Indonesian (mother tongue) and Arabic (foreign language) [6]. Learning a language is the same as learning a culture [17]-[18]. When a person learns Arabic, he or she has studied Arabic culture because the language is adopted from the culture and culture that developed in the area [19]. Therefore, teaching Arabic to non-Muslims is like teaching them Arabic culture through the language aspect as a means of communication which can then be developed into a broad understanding of culture [20]-[17]. When non-Muslim students can understand Arabic well, then they already have the important capital to understand the noble Islamic values so that they have a basis in actualizing Wasathiyah Islam properly.

The push for massive technological developments should make it easier for everyone to learn Arabic through online media that is connected to a computer or smartphone [21]. However, the facts on the ground say otherwise that there are still Arabic students and teachers who cannot use technology in the learning process [22]. In this condition, Arabic will be the object of blame because it is considered a difficult, boring, lagging, and monotonous lesson [23]. In fact, there are no significant difficulties in learning Arabic as long as students and teachers are willing to dig deeper into information, innovate, and maximize the function of technology as a learning medium [24]. Today, technology also has been used by some people to campaign for wise words

using Arabic complete with translations to make it easier for everyone to understand the sentence [25], such as *qul al-haq walau kana murran* (say the truth even though it is bitter). This shows that Arabic is not anti-non-Muslim, but on the contrary Arabic can be well received by non-Muslims.

## Research Method

This research uses a *mix method* or mixed methods. The design of this research was used *sequential explanatory design*, which combines quantitative and qualitative approaches sequentially. The first stage was carried out using a quantitative approach and the second stage was carried out using a qualitative approach [26]. The quantitative approach used is in the form of a survey where the researcher conducted a survey to the respondents who are the research sample. Meanwhile, the qualitative approach used *focused interviews* which are described descriptively. The kind of this research is conducted to obtain more comprehensive data on “The Future of Arabic Language Learning for Non-Muslims as the Actualization of Wasathiyah Islam in Indonesia” because it integrates the benefits of the two methods. The samples used in this study were as many as 64 respondents. The sampling technique of this research used was a *cluster random sampling technique* combined with *convenience sampling*, meaning that the sample is taken at random and also selected based on the availability of respondents and the ease of obtaining data.

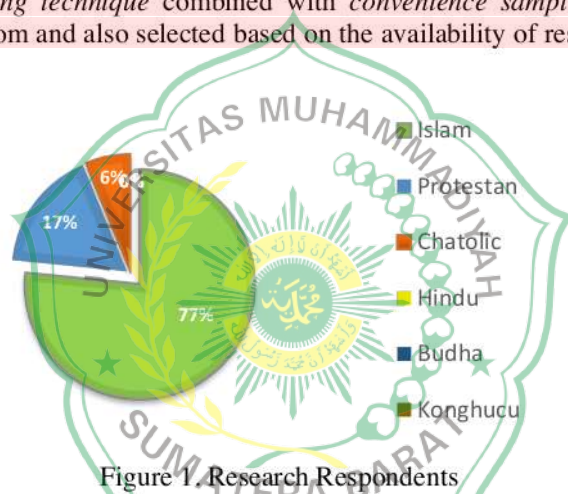


Figure 1. Research Respondents

Based on the picture above, the sample of this study comes from several recognized religions in Indonesia. As many as 77% of respondents from Islam, 17% of respondents from Protestant Christianity and 6% of respondents from Catholicism, where respondents are classified from Islamic educational institutions such as madrasas, Islamic boarding schools, and Islamic universities and general education institutions such as public high schools to public college. The education level of the respondents is 5.3% from high school education level, 42.1% undergraduate level, 47.4% master level, and 5.3% doctoral level. The time of data collection was from May to July 2022. Quantitative data was obtained from distributing questionnaires via Google Form, while qualitative data was also obtained through Google Forms and interviews. The data extracted from the respondents were regarding: 1) Arabic as a communication tool, not a religious language; 2) Islam wasathiyah and Arabic learning models for non-Muslims in Indonesia; 3) barriers and challenges of learning Arabic for non-Muslims in Indonesia.

Quantitative survey data were analyzed by doing a percentage of the data obtained from the questionnaire, then the data were analyzed using quantitative descriptive. Meanwhile, qualitative data were analyzed using the Miles and Huberman model. *First*, after the data was



collected, the researcher classified the data based on the specified research problem. *Second*, the researcher presented the data according to the specified problem. *Third*, the researcher concluded the findings from the research problem. Based on the research findings, this analysis focused on the three problems that have been formulated and the data critically examined by following these three stages.

### **Participants**

This research was conducted on students of Muhammadiyah Universities in Indonesia, especially students who took the Arabic Department. Ethical approval was obtained (issued on, August 10, 2022) from the Head of the Institute for Research and Community Service, University of Muhammadiyah West Sumatra. Students also assured that their information would be only used for the study and that they were not required to disclose their identity in any way. Verbal consent of the participants was obtained because the ethics committee at the Muhammadiyah University of West Sumatra approves verbal consent. Moreover, it is very difficult to get written consent from 64 participants. Still as the study did not ask indulge the participants in interview, observation or questionnaire, it is enough to get permission from the University ethics committee. The consent letter states “ This research meets the high ethical and scientific standards expected by society, and the participants have informed the Committee that they have no problem with the outcomes of the research work being published”.

## **Results and Discussion**

### **1. Arabic as a Non-Religious Communication Tool**

Language is a tool used to express the contents of the heart, thoughts, ideas, and other ideas to the interlocutor. Through language a person can interact with each other in the living environment. This also applies to Arabic as an official communication tool used by many people to interact about their goals. However, many people also have heterogeneous viewpoints. Where according to them Arabic is the language of religion, because the texts of the holy Qur'an are in Arabic. Others also mentioned that by learning Arabic, they also learn Islamic knowledge. Because most of the Islamic sciences use Arabic. According to [27], such a view cannot be blamed unilaterally, considering that it is true that the Qur'an and some books of Islamic science use Arabic. However, along with the times, it is easy to access information through technology so that someone learns Arabic for communication needs. For more details, the researcher will present the responses of the informants and respondents with heterogeneous religious classifications regarding the position of Arabic for religious people in Indonesia as follows:

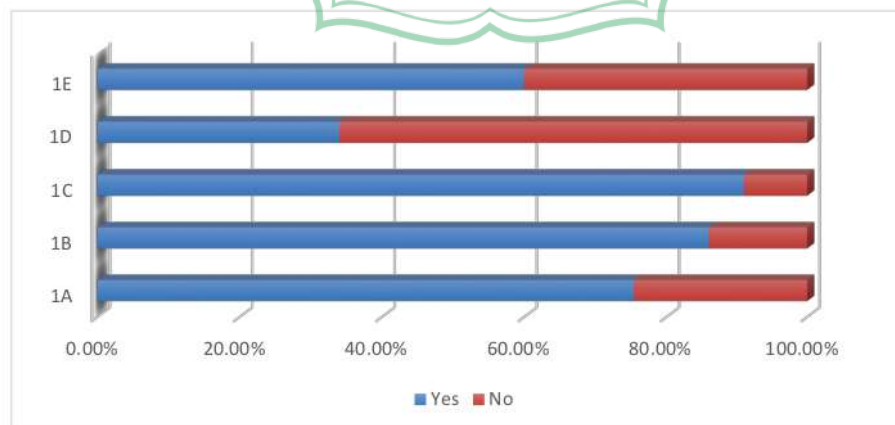


Figure 2. Results of the question formulation questionnaire 1

**Note:**

- 1A : Arabic as a communication tool, not a religious language
- 1B : Understanding Arabic well can also understand the Qur'an well
- 1C : Arabic is an important international language to learn
- 1D : Have a strong interest in learning Arabic
- 1E : Arabic is a compulsory subject in schools/universities

The survey above describes the position of Arabic in Indonesia as a communication tool or purely as the language of Islam. The questionnaire revealed different responses from the respondents where in point 1A 75.4% of respondents agreed that Arabic was positioned as a communication tool and 24.6% of respondents agreed that Arabic became the language of Islam in Indonesia. So from these results it can be concluded that most respondents consider Arabic as a means of communication in Indonesia and a small proportion believe Arabic as a religious language. However, when looking at the results of interviews with respondents who became the research sample, it was found that many respondents thought that Arabic as a communication tool provided an explanation of the position of Arabic in Indonesia as an important means of communication as well as being the language of Muslims considering Indonesia has a majority Muslim population. Believes that people who have a good understanding of the Arabic language can also explore the contents of the Qur'an well [28]. This means that everyone, whether Muslim or non-Muslim, has the opportunity to understand the contents of the Qur'an comprehensively [16]. However, it is very unfortunate if someone claims to be a Muslim but is unable to understand the meaning of the Qur'an because he does not understand Arabic grammar.

As the opinion of the respondents is as follows:

*“Arabic in Indonesia occupies an important position. Arabic should be used as a means of communication and occupy a higher position than other international languages in Indonesia. In fact, the government should require Muslim students in Indonesia to learn Arabic in order to explore and find out the contents of the Qur'an and As-Sunnah”* (MH, Interview: 2022)

This opinion of MH is also supported by the opinions of other respondents. The position of Arabic in Indonesia needs to be studied more deeply and academics are important to campaign for Arabic to be able to occupy a position as a communication tool. From the data in point 1C, it can be seen that most of the respondents think that Arabic has occupied the position of an important international language to learn. Even Shlowiy and Saad asserted that if you count all the varieties of Arabic today [6], there are around 313 million Arabic speakers worldwide, Arabic as the fifth official language in the United Nations assembly, and Arabic being the fifth most widely spoken language globally after Mandarin, Spanish, English, and Hindi [29]. The rapid development of the role and function of Arabic in the international world cannot be separated from the development of the global economic system in the Middle East [30]. Therefore, Arabic plays an important role in that situation where the people there actually communicate with Arabic. Also expressed by one respondent about the role of the Arabic language in the international world is as follows:

*Arabic is a communication tool for Arabs that have spread all over the world. Arabic is very helpful for the development of knowledge in the fields of business, work, and*

*education. In some international seminars and conferences it is necessary to use Arabic.* (AD, Interview: 2022).

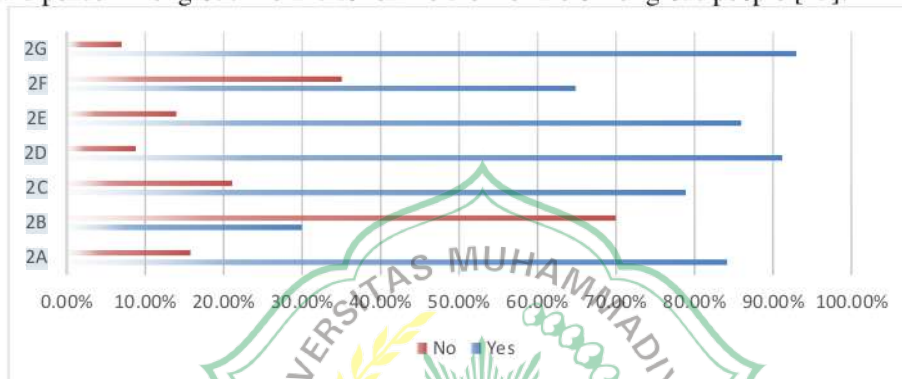
However, if we look at the aspect of interest in learning Arabic, it is still less attractive to many students in Indonesia. This can be seen from the survey results at point 1D, only 34% of respondents have a strong interest in learning Arabic, and some 66% of respondents do not have the will to learn Arabic. The researcher studied the reasons for respondents who stated that they had a weak interest in learning Arabic so that it was revealed that the lack of interest of Indonesian students in learning Arabic was often motivated by the stigma of society that saw Arabic as difficult. Revealed that Arabic in Indonesia is not a favorite subject because it seems difficult and backward, not cool, or even some people are still embarrassed to use Arabic because of environmental limitations [23]. Of the 66% of respondents who have an interest in learning Arabic, they consider Arabic to be a global communication tool and can help them understand Arabic-language Islamic treasures. From the results of interviews with non-Muslim respondents, they admitted that they are interested in Arabic because Arabic is a unique language, and some of them are curious to reveal the contents of classic books written in Arabic. Even non-Muslim respondents believe that good Arabic language skills can reveal the contents of the Qur'an comprehensively. This is in line with the opinion of Nasier and Nurdianto who said that the depth of the meaning of the Qur'an can only be revealed by people who have a deep understanding of Arabic both in terms of meaning, language rules, and word structure [28]-[7].

Arabic language skills are the key to unlocking the secrets in every meaning of the word of the Qur'an. However, the lack of parental encouragement and no government regulation that requires all students to learn Arabic makes the lack of interest in learning Arabic intensely. These two factors are behind the limited reach of the Arabic language in Indonesia [18]. In public schools or universities, Arabic is only a subject of local content or foreign language of specialization, while in Islamic schools and colleges Arabic is a compulsory subject for all students. This condition will slowly rule out Arabic compared to other international languages such as English which is a compulsory subject for all interfaith students. However, many respondents support Arabic as a compulsory subject from elementary school to university level, in its function as a communication tool. Not a few respondents also refused to teach Arabic intensively for non-Muslim students, it was enough to include it in extracurricular activities so that those who were interested in Arabic could learn through these facilities. According to Carroll and friends Arabic in extracurricular activities has been around for a long time and interest in learning Arabic is still minimal, so the researcher suggests including Arabic in the list of compulsory subjects for all interfaith students based on the considerations above [31].

Consideration of the development of the Arabic language in Indonesia should also be used as a reason for teaching Arabic to non-Muslims. Moreover, Arabic in Indonesia has been studied since the time Islam entered Indonesia. Arabic has also been known by the Indonesian people since they knew Islam. However, Arifin and Friends revealed until now the journey of Arabic in Indonesia is still limited to the interests of reading and understanding the Qur'an [3]. Even if for the purpose of diplomacy with countries in the Middle East it can only be reached by a few people who have an interest as long as there is no policy from the government that makes Arabic a part of the national curriculum for all religious adherents. That way, along with the development of the times and the increasingly modern era of human needs, Arabic is not limited to one religion, but Arabic can also be used for the common good. Therefore, Arabic is not only learned by a group of Islamic religions in Indonesia, but also can be learned by all interfaith communities as a communication tool in interacting needs.

## 2. Islam Wasathiyah and Arabic Language Teaching Models for non –Muslims in Indonesia

Basically, the actualization of Islam wasathiyah in learning Arabic has existed since Islam came to Indonesia, it's just that the Islamic wasathiyah campaign has only emerged recently so it seems like a new issue. From the beginning of the spread of Islam in Indonesia around the 7th century AD, Islamic teachings were spread by Arabs living on the west coast of Sumatra in Barus or Fansur villages using Arabic script books. Sya'bani describe the presence of Islam carries a message of conditioning human hearts as a religion of *rahmatan lil'alamin* to this day as the purpose of strengthening wasathiyah Islam is basically to create order in religious communities, protect the rights of religious adherents in exercising freedom of religion, create peace and peace in religious life and to realize the welfare of religious people [13].



**Figure 3. Results of the problem formulation questionnaire 2**

**Note:**

- 2A : Learning Arabic for non-Muslims is part of the actualization of Islam wasathiyah in Indonesia
- 2B : non-Muslims also need to learn Arabic in order to better understand the purpose of Islam wasathiyah
- 2C : Arabic is included in the general education curriculum in all schools/universities in Indonesia as part of Islam wasathiyah
- 2D : Living in harmony and peace between religious communities is the goal of the concept of Islam wasathiyah
- 2E : My parents and family do not forbid me from learning Arabic
- 2F : Arabic teaching materials between Muslims and non-Muslims must be distinguished to make it easier for non-Muslim students to learn Arabic
- 2G : Technological developments make it easier for every believer to learn Arabic in Indonesia

At point 2B not many of the respondents support that non-Muslims only need to learn Arabic as a form of understanding against Washatiyah Islam. In this case, the researcher looked at the responses from the respondents, that learning Arabic has no interest in anything related to religion. According to them, a person's need in learning a language is only for daily communication and interaction when needed. Only 30% of the respondents think that non-Muslims need to learn Arabic to understand wasathiyah Islam. This is also in accordance with the 2C aspect, namely regarding the Arabic language curriculum being included in general

education. Many of the respondents who support this, especially Muslim respondents. However, not for non-Muslim respondents. According to him, Arabic may be included in the general education curriculum with the aim of learning Arabic as a necessity that can be used in the future, not only as part of Wasathiyah Islam. So that there is no discrimination for non-Muslims to learn Arabic for needs other than communication and the needs that are used.

The actualization of wasathiyah Islam is now a serious concern of the government, in this case the Ministry of Religion. The government considers the role of Islamic educational institutions to be so great to propagate Islam wasathiyah in Indonesia. Hassan & Abdullah describes the construction of Islamic education that contains wasathiyah values by looking at several considerations in Islamic education [9]. *First*, the need to develop Islamic understanding in the world of Islamic education which always has a dialogue between text and context. The dynamic text and context struggle will give birth to constructive thoughts. The interaction between text and context will free the interpreter from fanaticism of the text and fanaticism of context. The struggle of the text with the context will give birth to alternative thoughts, especially in order to make the text always relevant to the context.

*Second*, look at the current state of the nation's reality which is chaotic, such as public policies that are directly related to the public benefit. A number of contemporary issues, such as terrorism, the environment, poverty, migrant workers, child trafficking, education, health services, and others must be responded to by Muslims. Thus Islamic education tries to construct Islamic thought that can respond and develop Islamic understanding that encourages the realization of the public benefit [8]. Islamic thought must be more sensitive in responding to national, populist and ummah issues so that Islamic thought is not in the ivory tower.

*Third*, develop Islamic understanding that encourages citizenship awareness and multiculturalism. In fact, in a number of countries where the majority of the population is plural, such as in Indonesia, the problem of protecting minorities is still a problem. Contemporary Islamic thought must be able to solve the problem of the disappearance of minority rights and encourage the creation of citizenship rights based on equal rights before the law [32].

The researcher sees the tendency of the informants and respondents involved in this study that in teaching Arabic for non-Muslims multiliteracy is needed as a new paradigm and model in contemporary learning. This idea arises because human nature always strives to acquire knowledge and skills involving social, cultural, and political goals that are the demands of the era of globalization. Multiliterate Arabic learning is a learning model that provides skills to learners to enrich linguistic repertoire, improve linguistic competence, and expand the experience of communicating independently [33]. Through this model, students are stimulated to experience the process of personal language maturity so that there is an accumulation of abilities in themselves.

Multiliterate Arabic learning is also said to be multi-contextual because these skills are not only related to one context but also to various contexts, both situational contexts and scientific and social contexts, not only using one type of media but using a variety of media from conventional media, digital media, digital media. internet as well as natural media and the surrounding environment. Strengthening the Arabic language based on Wasathiyah Islam supports multiliteracy skills including *basic literacy, library literacy, media literacy, technology literacy, and visual literacy*.

<sup>16</sup> The multiliteracy explanation is as follows: a) basic literacy discusses basic skills in listening (*istima'*), speaking (*kalam*), reading (*qira'ah*), and writing (*kitabah*). The purpose of basic literacy is to optimize the ability of non-Muslim students in participating in basic Arabic

learning through the introduction of the basics of the 4 language skills above. The basic material covering language skills begins with the introduction of the sound system (*al-ashwât*) known as phonology or phonemes. Arabic has 28 alphabets which are all consonants and almost half of the Arabic phonemes are unknown or even have no equivalent with Indonesian. Arabic short vowels are denoted by using diacritical marks (*'alâmat al-tasykil*), namely: (ـَـ, ـِـ, ـُـ). While the long vowel sound is symbolized by three letters, namely: (ي, و, ا). The difference between Arabic and Indonesian can also be seen from the consonants in the Arabic language system which act as the main input in the formation of Arabic words [33]. Consonant units which generally consist of three consonants (*trilateral*) or four consonants (*quadrilateral*) act as the root of the word. The root of the word contains a meaning from which various words related to that meaning are derived.

b) library literacy in relation to Arabic is a person's ability to optimize the existing literature. The main sources of learning Arabic, such as classical books, are stored in libraries and based on the survey, it is explained that the existence of libraries as an access to information on Arabic studies has not been running optimally in Indonesia. Library literacy skills are important for non-Muslim students in an effort to deepen the knowledge of Arabic language which has been equipped with various sources with selected materials ranging from the easiest to the most difficult levels [34]. The morphological process in Arabic requires library literacy to write it in more detail because in Arabic Arabic writing looks like homograph writing (a form of writing that can contain several meanings) in general handwritten or printed, such as (درس) can be read */daras/* meaning "learn", */dars/* means "lesson", */darras/* means "to teach", */duris/* means "to learn", and */durris/* means "to be taught".

c) *media literacy*, which serves to deliver a comprehensive understanding of Arabic for non-Muslim learners, because current technological developments are transforming conventional media into digital-based ones so that they can be accessed anytime and anywhere. Various media that can be used to improve students' Arabic skills are: a) SAVI-Based Electronic Module (*Somatic, Auditory, Visual, Intellectual*). The SAVI-based Arabic learning module adopts digital media equipped with *links* and multimedia that is run using a computer, smartphone, or other multimedia device; b) Multimedia Adobe Flash CS6. This electronic media is able to make Arabic learning relaxed and fun because the application can present colorful images accompanied by word balloons ranging from pictures of the surrounding environment and vocabulary forms to everyday conversations [4].

d) *technological literacy*, the very rapid development of technology forces everyone to be able to take advantage of technology in the Arabic learning process. So that learning Arabic becomes a fun activity. Likewise with non-Muslim students that technological literacy plays an important role that can be utilized in learning Arabic. Nowadays, some of the learning media that are currently developing are digital, including language learning modules that can be accessed using computer and internet media. Therefore, the use of technological products in language literacy is important to do. This is useful for Arabic learners who need information about examples of how to write, pronounce, recognize native voices and examples of direct communication. Arabic script writing, voice, conversation examples are easier to learn when using technology, either in the form of videos or special Arabic applications [18].

e) *visual literacy*, visual literacy is related to the images that appear in the learning process and then the images are interpreted and studied. Visual literacy which involves the ability to think and express oneself through pictures [35]. Visual literacy will make it easier for someone

to learn Arabic because the material components are visualized in real form through digital technology. following is the basic Arabic material that can be taught to non-Muslim students:

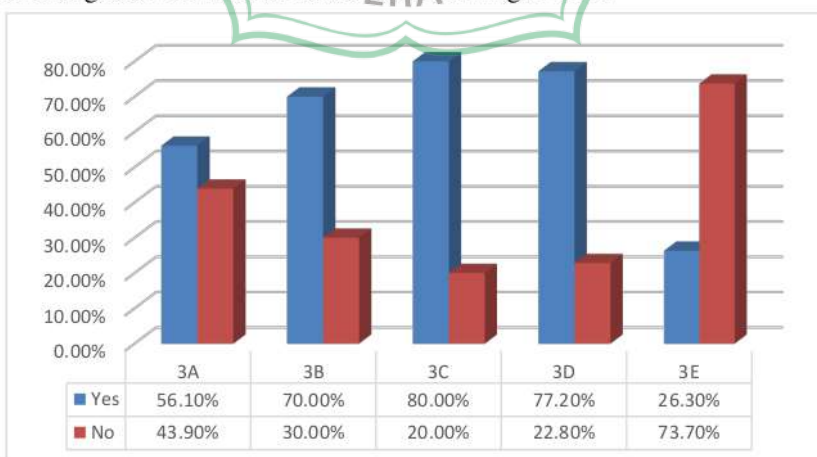
**Table 1: basic Arabic material for non-Muslim students**

NO	Text Comprehension Topic	Grammar Topic
1	يوميتنا في المدرسة أو في الجامعة	التذكير والتأنيث
2	الحياة حول المجتمع	الإفراد والتثنية والجمع
3	عائلي	الضمائر المنفصلة
4	من أعضاء أسراتي	الضمائر المتصلة
5	الهواية عمل نافع	أقسام الكلمات
6	فوائد الإنترنت	العدد

Table 1 above is a selection of Arabic teaching materials for non-Muslim students in Indonesia. Each arrangement of the material is taught sequentially based on the needs of the student community. Arabic learning is centered on the meaning of a more comprehensive understanding of wasathiyah Islam which is conveyed in the content of Arabic language material, so that the rules of the Arabic language are still contained properly and students can absorb a more detailed explanation of the Islamic concept of wasathiyah that is formed in society [10].

### 3. Problems and Challenges to Learning Arabic for Non-Muslims in Indonesia

Learning Arabic in Indonesia faces serious obstacles and challenges. The inhibiting factor is even more real when faced with non-native speakers, both Muslim and non-Muslim. Not only non-Muslims, Muslims who in fact use Arabic in religious rituals still encounter many obstacles and challenges in learning Arabic. Because Arabic is not a communication language that has many language environments in Indonesia. Kim said that language is a culture and a habit, the more accustomed to using Arabic in interacting and making it a culture, the Arabic language skills will form by itself [18]. The emptiness of the Arabic language environment is certainly a difficulty for students to actualize Arabic in real life. Similar provisions also apply to non-Muslims when learning Arabic will need the right space to communicate Arabic. In the formulation of the second problem, the researcher will describe the results obtained regarding the obstacles and challenges of non-Muslim students in learning Arabic.



**Note:**

- 3A : Grammatical factors, word structures, and sound aspects are challenges when learning Arabic
- 3B : My weak Arabic competence is a serious obstacle for me to learn Arabic
- 3C : Environment is a supporting factor to learn Arabic
- 3D : Respondents' skills in overcoming obstacles in learning Arabic
- 3E : Respondent's negative stigma towards Arabic

Based on the picture above, it can be revealed that a number of elements contained in Arabic such as aspects of sound, sentence structure, grammatical and many more, turned out to be obstacles for 56% of respondents. Other elements such as aspects of media use, selection of methods, strategies, learning styles, and curriculum used in fact face serious challenges and problems. This variety of problems will certainly have an impact on non-Muslim students in learning Arabic. As many as 70% of the respondents feel that learning Arabic is a formidable challenge for them. This challenge is triggered by the development of globalization which requires everyone to be skilled in operating technology, so that two skills must be mastered at once, namely Arabic language skills and technology use skills.

Today, there are at least 3 challenges and obstacles that non-Muslim students will face when they want to learn Arabic, namely: *First*, the linguistic aspect, the linguistic difference between Indonesian and Arabic causes its own difficulties for Indonesian non-Muslims in learning Arabic, plus Arabic writing system which has certain rules, pronunciation of letter sounds that have no equivalent in Indonesian, there is also material on semantic aspects that discuss changes in meaning, differences in syntactic and morphological levels where in Arabic there is a change in word form that has a different level of complexity. different from Indonesian. In Indonesian it is known as basic words which then undergo a morphological process (affixes, repetitions, compound words), but the morphological process in Arabic relies on root words (*tsulatsi, ruba'i, and khumasi*) known as *tashrif*.

Second, the curriculum aspect, in Indonesia there are two systems for presenting the Arabic curriculum, namely the integrated curriculum and separated curriculum. Both systems are a challenge for non-Muslim students because there are no regulations governing the Arabic language curriculum for non-Muslims either in madrasas or schools. In madrasas, in general they use an integrated curriculum, because Arabic is studied integrally as a separate subject that must be studied by every student. In schools, in general, Arabic is the subject of choice for students to improve foreign language skills. While in Islamic boarding schools, Arabic is usually studied through special subjects such as *nahwu, sharaf, balaghah, fiqh*, interpretation, and others. *Third*, the social aspect, the lack of sociological support for non-Muslims to learn Arabic is a challenge. This can be seen from the time Arabic was included in the national curriculum until now Arabic is still an exclusive subject for Muslims. In fact, researchers see the big role of Arabic being able to strengthen the massive actualization of Islam wasathiyah in Indonesia if it is also taught to non-Muslims through this scientific study.

In addition to the above aspects, according to them, a supportive environment is also an important aspect in learning Arabic. However, as is known, the Arabic language environment in Indonesia is currently not widely found, especially for non-Muslims. In fact, in order to acquire the language more quickly and effectively, it is necessary to practice speaking Arabic directly. The Arabic environment referred to here is that there is no other language used in interacting



except using Arabic. Because learning Arabic as a means of communication. If you want to be good at the language, it is recommended to live and interact with people who use Arabic as their daily language. The language environment greatly influences the process of one's language development and can stimulate one's interest and motivation in language. Madigan and friends assessed that 80% of a person's language skills are shaped by environmental factors, while another 20% are obtained through theory [36].

However, another factor that they think is more important is the views and responses of the majority of people who consider Arabic as the identity of Islam in Indonesia. Of course, this kind of response is a challenge for non-Muslims to learn Arabic. It is different if Indonesia is not a Muslim majority so that the inhibiting factor for us is when we start learning Arabic. Most of the non-Muslim respondents in Indonesia are not familiar with Arabic even when speaking it. In addition, special Arabic language teachers for non-Muslims are not easy to find. Akmalia and friends stated that the vacancy or scarcity of Arabic language teachers for non-Muslims is due to the absence of regulations governing it such as Arabic subjects for non-Muslims, the scope of Arabic language materials for non-Muslims [37]. Research data obtained by researchers found as many as 77% of respondents can overcome the obstacles they face. Abdulhameed explained that there will be many easy ways to learn Arabic if you have a strong will to learn, discipline, have a vision, and learn voluntarily without pressure and coercion [38]. Moreover, technological sophistication can provide free Arabic learning services with selected materials according to the needs of learners that can be accessed anytime and anywhere.

### **Conclusion**

The results of this study indicate that: a) Arabic has been present in Indonesia since Islam entered Indonesia in the 7th century AD and from now until now Arabic is used as a communication tool to interact between one person and another about common goals and objectives. This is a strong argument that Arabic is not a religious language for Muslims in Indonesia even though Indonesia is the country with the largest number of Muslims in the world; b) the paradigm shift in Arabic as a means of communication in Indonesia makes Arabic relevant to be taught to non-Muslims, although this is a new proposal, it can be used as an instrument option for the actualization of Islam wasathiyah in Indonesia. The government, in this case the Ministry of Religion, has an important role in making Arabic an inclusive lesson that is open to all interfaith students in the national curriculum. While the Arabic language learning model that can be used for non-Muslim students is through a multi-literacy learning model starting from basic literacy which discusses the basics of language skills (*istima'*, *kalam*, *qira'ah*, and *kitabah*), introduction of the sound system, *'alamat tasykil*, basic vocabulary, *nahwu* and *shorof*; c) Considering that language is something that must be learned, there are certainly obstacles and challenges for non-Muslims. Several obstacles were encountered such as pronunciation and writing that were not the same and also not commensurate with any language, changes in word form which also became changes in meaning, grammatical language which was quite complicated. Barriers like this are encountered because there is no intense learning carried out both at school and outside of school. This makes non-Muslims who learn Arabic feel challenged because there is no official regulation from the government that includes Arabic curriculum as a compulsory subject for non-Muslims. For non-Muslims who have never studied Arabic or even never know how the form of the Arabic part will be a big challenge for them in starting to learn Arabic.

Based on the conclusions above from the survey results and also corroborated by interviews, this research is proof that Arabic is not only learned for Muslims. However, non-Muslims can also learn Arabic because according to him Arabic is the result of human culture that is used as a communication tool in interacting so that there are no limits for learners and their use. So that we as researchers suggest for further researchers to be able to develop this research, which is to present a suitable and appropriate learning model and its effectiveness has been tested for non-Muslims. So that in the future Arabic can become a preferred language lesson and become a need for the international community and can also be aligned with other international languages.

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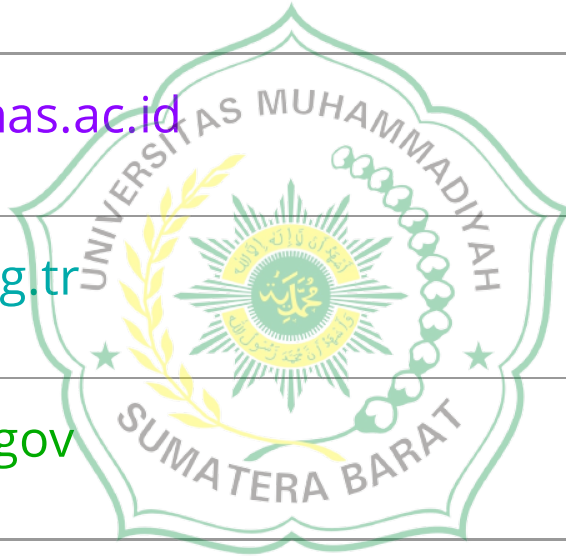
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PAGE 7

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PAGE 9

PAGE 10

PAGE 11

PAGE 12

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PAGE 16



## Proses Input Data Mentah untuk Mendapatkan DOI Artikel

The image shows two screenshots of the Figshare website. The top screenshot displays the user's account page with navigation tabs for 'My data', 'Projects', 'Collections', and 'Activity'. A table lists one data item: 'The future of Arabic language learning for non-Muslims as an actualization of kearifan lokal Islam in Indonesia', with a status of 'PUBLISHED' and a creation date of 27.8.2022. The bottom screenshot shows the file upload interface with a 'Choose files' button and a list of selected files: '3. Diagram Artikel.docx (70.67 kB)' and '5. Raw Data.xlsx (24.52 kB)'. A tooltip indicates options to 'view' or 'download' the files. A large green watermark for 'UNIVERSITAS MUHAMMADIYAH SUMATERA BARAT' is overlaid on the center of the image.

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## The future of Arabic language learning for non-Muslims as an actualization of Islam in Indonesia

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The research was carried out with two approaches, namely quantitative first and followed by qualitative. Research data is analyzed critically and comparatively, through this analysis technique research findings will become logical for the readers. Looking at the results of the study it can be concluded that: First, learning Arabic for non-Muslims in Indonesia has a great opportunity, this finding is based on the basic function of language as a communication tool. This includes the meaning that learning any language is not limited by religion, ethnicity, or race. Second, learning Arabic for non-Muslims in Indonesia will be part of the basis for the actualization of Wasathiyah Islam in Indonesia

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This research uses a *mix method* or mixed methods. The design of this research was used sequential explanatory design, which combines quantitative and qualitative approaches sequentially.

[26] The quantitative approach used *isam* the form of a survey where the researcher conducted a survey to the respondents who are the research sample. Meanwhile, the qualitative approach used focused interviews which are described descriptively. The kind of this research is conducted to obtain more comprehensive data on "The Future of Arabic Language Learning for Non-Muslims as the Actualization of Wasathiyah Islam in Indonesia" because it integrates the benefits of the two methods. The samples used in this study were as many as 64 respondents. The sampling technique of this research used was a cluster random sampling technique combined with convenience sampling, meaning that the sample is taken at random and also selected based on the availability of respondents and the ease of obtaining data.

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Quantitative survey data were analyzed by doing a percentage of the data obtained from the questionnaire, then the data were analyzed using quantitative descriptive. Meanwhile, qualitative data were analyzed using the Miles and Huberman model. First, after the data was collected, the researcher classified the data based on the specified research problem. Second, the researcher presented the data according to the specified problem. Third, the researcher concluded the findings from the research problem. Based on the research findings, this analysis focused on the three problems that have been formulated and the data critically examined by following these three stages.

FUNDING :

**This research was carried out on funding provided by the Ministry of Higher Education of the Republic of Indonesia in 2022 with contract number 002/L10/PG, AK/2022**

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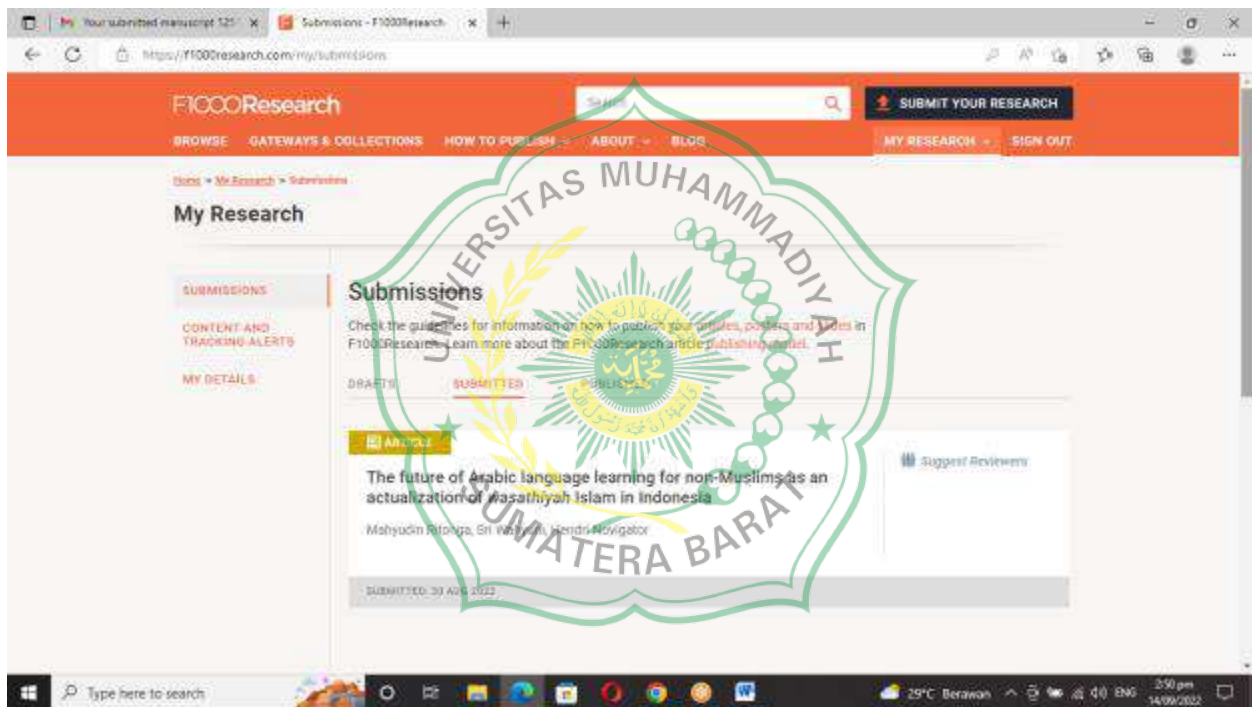
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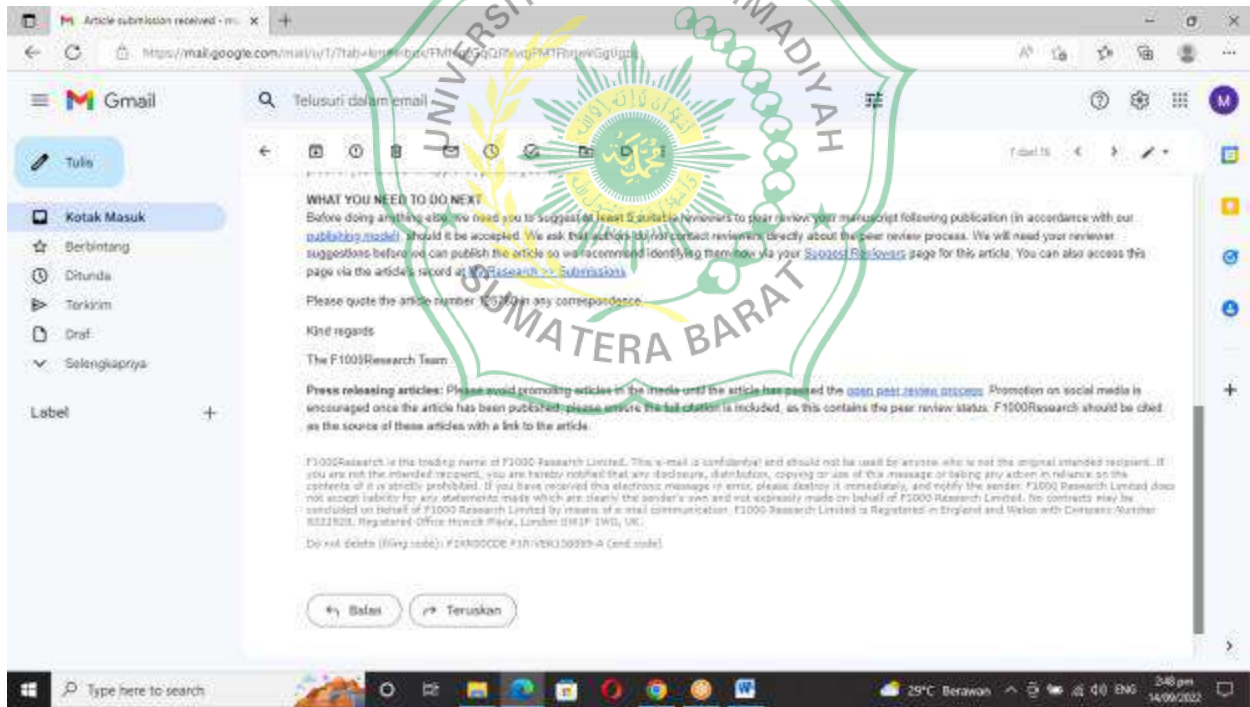
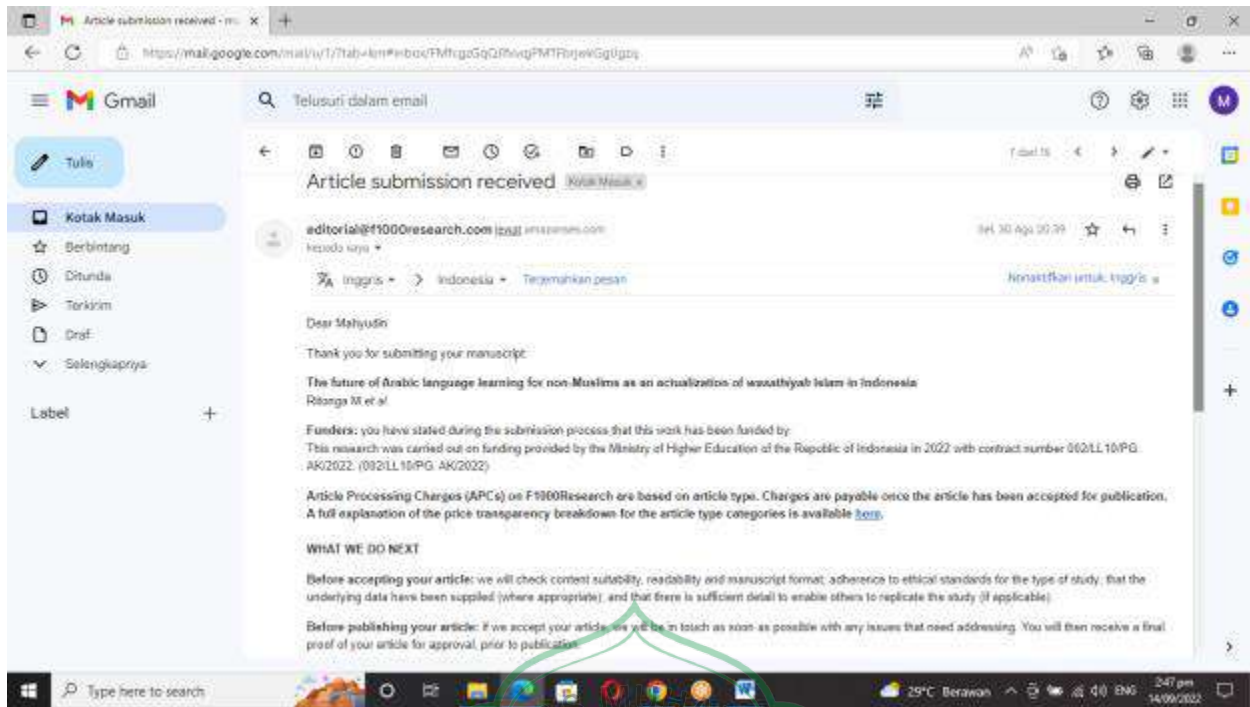
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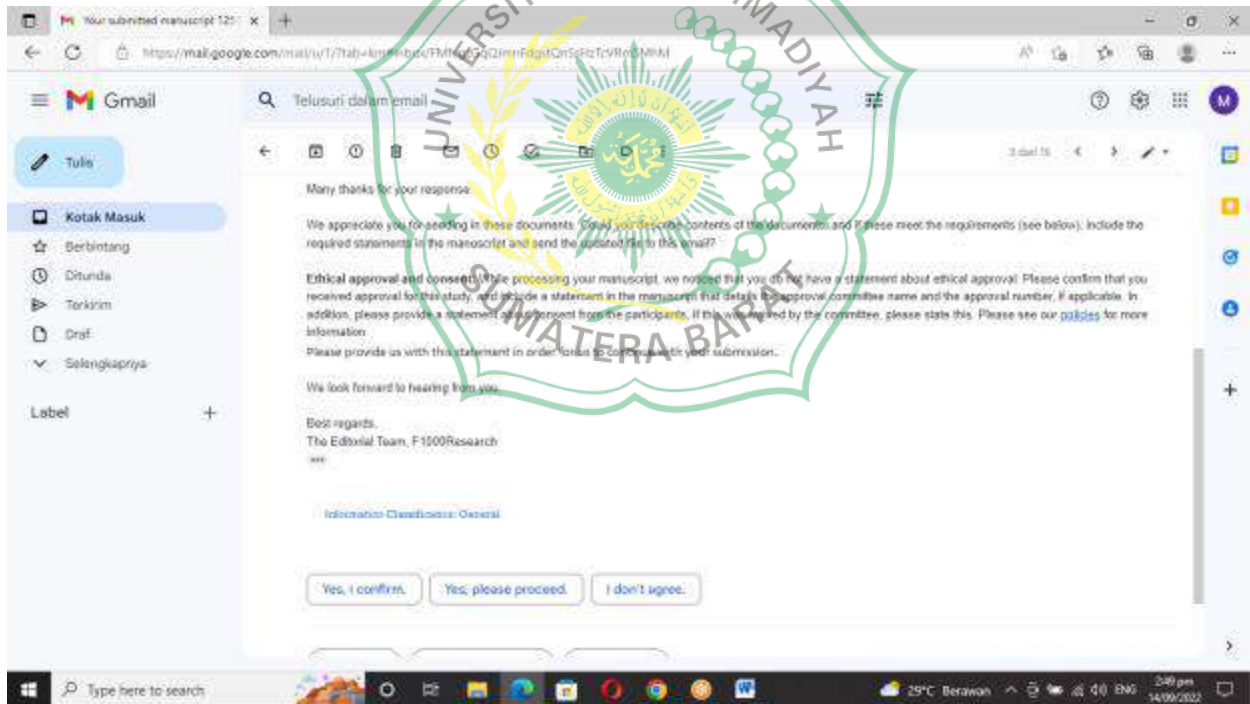
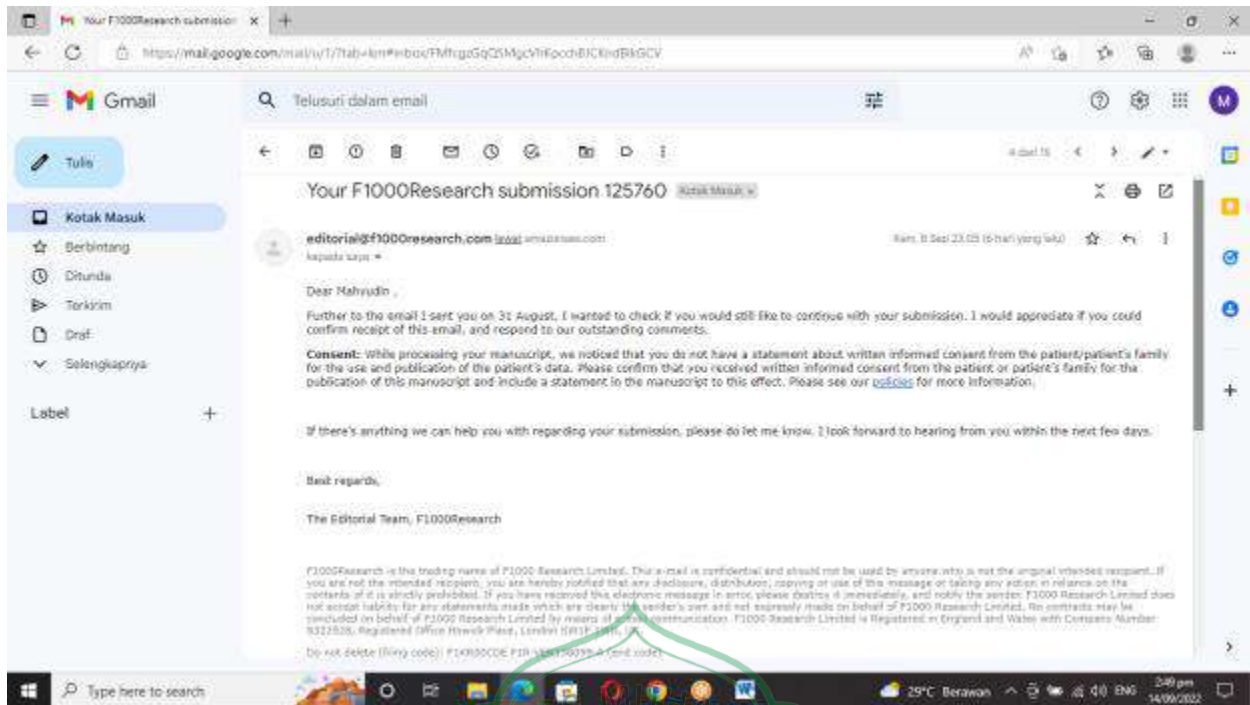
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