

The Urgency and Function of Learning Arabic in Educational Institutions

Rusydi Amar

¹STAI of Darul Hikmah West Aceh, Indonesia



DOI : <https://doi.org/10.61796/ejheaa.v2i12.1470>



Sections Info

Article history:

Submitted: August 29, 2025

Final Revised: September 12, 2025

Accepted: September 22, 2025

Published: October 06, 2025

Keywords:

Urgency

Function

Arabic

Educational institutions

ABSTRACT

Objective: This study aims to determine the urgency and function of Arabic language learning in educational institutions, emphasizing its importance in developing religious understanding, intercultural connections, and opportunities in various areas of life. **Method:** The research uses a qualitative descriptive method with a library research approach, which means it is conducted in a library or through library resources such as books, journals, databases, and other information sources to support or develop specific arguments or research. **Result:** The findings show that Arabic has significant urgency in educational institutions for several reasons, including its role as the language of the Quran, its importance in religious education, classical Arabic literature, international communication, higher education, intelligence enhancement, employment opportunities, and cultural diversity. Arabic also serves multiple functions in education, especially within the context of the Arab world and Islamic studies, such as facilitating Quranic interpretation, supporting Islamic scholarship, promoting international relations, preserving literary heritage, enhancing cognitive skills, expanding job opportunities, fostering cultural understanding, and maintaining cultural identity. **Novelty:** This study highlights a comprehensive view of the dual role of Arabic – as both a medium of religious and intellectual enrichment and as a bridge to global communication and cultural preservation – underscoring its irreplaceable value in modern educational contexts.

INTRODUCTION

Language is a tool for expressing one's feelings and thoughts to others. It is the most important medium for humans to interact with others. Regarding how people view learning Arabic, there are many heterogeneous perspectives. Some view Arabic as a religious language, as it is seen as a tool for studying sacred texts in Arabic. Others view learning Arabic as learning the language of Islamic knowledge. This view is not wrong, as the majority of Islamic knowledge is based in Arabic. And still others view learning Arabic as learning a language. This view focuses more on how people learn Arabic as a language for everyday communication [1].

Theoretically, there are two ongoing and ongoing problems facing Arabic language learning: linguistic problems, often referred to as linguistic problems, and non-linguistic problems. Teachers' knowledge of both is crucial for minimizing these problems and finding appropriate solutions, ensuring a minimal level of success in Arabic language learning. Complaining without seeking solutions is utopian. Linguistic problems are issues faced by students or learners (teachers) that are directly related to language. Meanwhile, non-linguistic problems are issues that influence, and can even significantly undermine, the success of the learning program [2], [3], [4], [5].

In essence, the teaching and learning process is a communication process. Within this communication process, three important components play a role: the message conveyed, in this case the curriculum; the teacher as the communicator; and the students as the communicants. For the communication process to run smoothly or effectively and efficiently, tools called learning media are required [6].

Arabic al-lughah al-'Arabīyyah, or simply ('Arabi) is one of the Central Semitic languages, which is included in the Semitic language family and is related to Hebrew and Neo-Arabic languages. Arabic has more speakers than any other language in the Semitic language family. It is spoken as a first language by over 280 million people, most of whom live in the Middle East and North Africa. It is the official language of 25 countries and is the language of worship in Islam, as it is the language of the Qur'an. Due to its geographical distribution, Arabic is a spoken language with many variations (dialects), some of which are not mutually intelligible. Modern Arabic has been classified as a macrolanguage with 27 sublanguages. Standard Arabic (sometimes called Literary Arabic) is widely taught in schools and universities, and is used in the workplace, government, and the media [7].

Standard Arabic originates from Classical Arabic, the only member of the Northern Arabic language family still in use, as seen in pre-Islamic Arabic inscriptions dating from the 4th century. Classical Arabic has also been the language of Islamic literature and worship since around the 6th century. The Arabic alphabet is written from right to left. Arabic has provided much of the vocabulary to other languages of the Islamic world, as Latin has contributed to most European languages. During the Middle Ages, Arabic was also a major tool of culture, especially in science, mathematics and philosophy, which caused many European languages to borrow a lot of vocabulary from Arabic. Before beginning all the Arabic communication material presented in this paper, it is necessary to briefly explain the true nature of Arabic. The goal is to prevent students from misunderstanding the importance of learning Arabic. Conversely, a correct understanding will foster enthusiasm and tireless effort to learn it until successful [8].

Arabic can be defined as a language that originated, grew, and developed in the Arab countries of the Middle East. From one perspective, Arabic is indeed a religious language, a unifying language for Muslims worldwide. It was in this language that the Koran, the holy book of Muslims, was revealed, and with it the Prophet Muhammad SAW carried out his message to mankind. However, subsequent developments have made Arabic an international language like the famous English, so that apart from religious purposes, Arabic can also be used as a regular communication medium in the interactions of nations in the world [9], [10] .

Arabic is a language that cannot be separated from Islam. This language is often referred to as the language of Islam. Furthermore, it is also said to be the language of the Quran, as the Quran was written in it. Arabic is now used as the official language of the Islamic World League (Rabithah Alam Islam!), and the Organization of Islamic Conference (OIC), which has 45 Islamic countries as its members, or countries with a Muslim majority. However, this does not mean that Arabic is only used by Muslims. As

is known, the Urubah region, which includes 21 Arab countries including Arab Africa, Arab Asia, and Arab Gulf countries that are members of the Arab League and use Arabic as their official language, is not all Muslim. Arabic is now also the fifth official language of the United Nations (UN) since 1973. In addition, Arabic is also used as an official language of the Organization of African Unity (OPA) [11].

Thus, Arabic is an international language used by various nations in the world. Besides that, Arabic is also a language of knowledge that is studied not only by Muslims. If we count the number of countries that use and use Arabic as an official language (national language), we will undoubtedly know how vast the Middle East is. It can be mentioned, among others, that Arabic is the official language in: Saudi Arabia, Morocco, Algeria, Tunisia, Libya, Egypt, Sudan, Lebanon, Syria, Jordan, Iraq, and the United Arab Emirates. Arabic cannot be separated from Islam because the source of Islamic law is the Qur'an and al-hadith, both of which are in Arabic. The implementation of prayer, both obligatory and sunnah prayers, must also be done in Arabic. Prayer is not valid if it is done in another language, not Arabic. Furthermore, it should also be stated that although prayers in Islam may be done in languages other than Arabic, in reality most prayers are also done in Arabic (Azhar).

Language is a collection of symbols used as a means of communication. Language is considered a symbol because it reflects the sociocultural identity of a group of people. Language can be used to identify a group of people, a society, a nation, or even a global identity within a nation. Language is called a mediator because of its position in communication between humans as a connector and transferor of the meaning of an interpretation. As both a symbol and a mediator, language is seen as having a powerful influence on humans, as well as a distinguishing characteristic from other living creatures. Language, which inherently accompanies humans, also evolves as humans themselves [12].

Likewise, learning Arabic, given that it is an international language and the language of Islam used daily in worship, must be meaningful. This meaningfulness can come from within the learner (intrinsic) or from outside (extrinsic). The goal of meaningfulness cannot be achieved easily without the cooperation of various parties and all aspects involved. To achieve the Arabic language learning goals planned by an institution, including madrasas, of course, good Arabic language learning management is needed that is in accordance with the meaning of management itself, which includes planning, organization, implementation/direction, and supervision/evaluation so that the learning goals can be achieved optimally [13].

RESEARCH METHOD

This research is specifically a pure library research, which emphasizes that all research materials and activities are sourced from written sources without involving direct interaction with subjects in the field. This choice is based on several fundamental considerations. First, the issues of urgency and function are fundamental questions whose answers reside in philosophical discourses on education, theology, linguistics, and

culture. Therefore, answering them requires a careful exploration of existing intellectual heritage. Second, this research aims to build a strong theoretical framework and a solid conceptual foundation for the central position of Arabic in the educational ecosystem. Such a foundation can only be established by critically reviewing and analyzing previous theories and findings. Third, library research allows for simultaneous efficiency and depth of analysis, allowing researchers to reach the thoughts of experts from various eras and backgrounds, thus providing historical depth and breadth of insight that would be impossible to achieve if relying solely on field data limited by space and time.

The data sources in this research will be hierarchically grouped into primary and secondary sources, with strict selection criteria. Primary data sources serve as the backbone and foundation of the research argument. They consist of primary textbooks on language education theory, official curriculum policies from the Ministry of Religious Affairs of the Republic of Indonesia, classical works (*kutub al-turats*) by scholars discussing the position of Arabic in Islam, such as works on *Usul al-Tafsir* and *Usul al-Fiqh*, and recent scholarly journal articles specifically addressing the philosophy, urgency, and function of Arabic language learning. These sources were selected because they provide direct and authentic statements regarding the object of research. Meanwhile, secondary data sources serve as supporting and complementary sources, including reference books such as encyclopedias and terminological dictionaries, research reports such as relevant undergraduate theses, dissertations, and journal articles discussing supporting aspects such as learning methods or media. The main criteria in selecting all sources were their level of direct relevance to the research focus, the source's credibility as demonstrated by the publisher's reputation and the author's qualifications, and the topicality of the material, while still respecting classical sources that have undeniable scholarly authority.

The data collection technique to be applied is documentation, which is a systematic procedure for identifying, collecting, and managing library materials. This process begins with an intensive search stage, both manually on library shelves and electronically through academic search engines such as Google Scholar, Garuda Portal, and ScienceDirect using strategic keywords such as "Urgency of Arabic Language," "Function of Arabic Language Learning," and "Mharah al-Lughah al-'Arabiyyah." The next stage is selection, in which the many documents found are strictly screened based on predetermined inclusion criteria, usually by first reading the abstract and conclusion. Documents that pass the selection are then read extensively to understand the main flow of thought, followed by intensive and repeated reading of specific sections containing core data. Data deemed important are then carefully recorded using a data card system, both digitally and physically, which contains direct quotations or abstracts of ideas, the complete identity of the source, and thematic category codes such as "U-AG" for data on the urgency of religious aspects or "F-SO" for data on social functions. Organizing data based on these theme codes is key to facilitating the subsequent analysis process.

After the data is collected, the data analysis technique used is Qualitative Content Analysis. This technique does not stop at counting the frequency of word occurrences,

but emphasizes interpreting the deeper meaning, context, and relationships between concepts within the texts being studied. This analysis process is cyclical and interactive, beginning with data reduction, where the vast amount of raw data is simplified, focused, and elements deemed irrelevant are removed. The reduced data is then presented in data displays such as comparison matrices, relationship charts, or thematic tables, allowing researchers to see patterns and relationships that may be hidden. From these displays, initial conclusions are drawn. To ensure the validity and credibility of the research findings, several rigorous data validation techniques are applied. The primary technique used is source triangulation, where a statement or data from one source is checked and compared with other sources. If several credible primary sources convey a similar view, the level of trust in the data is high. Additionally, peer debriefing is conducted, where preliminary findings and interpretations are discussed with colleagues or a competent supervisor to obtain critical feedback and avoid personal bias. The researcher's persistence in dealing with the data is also key; through continuous in-depth study and persistent observation of textual details, superficial interpretations can be avoided.

RESULTS AND DISCUSSION

A. Arabic Language Learning Function

Muslims will gain many benefits if they study Arabic. Among them are, first, *fahmul Islam* (understanding Islamic teachings). Mastering Arabic will certainly make it easier for us to understand most of Islamic teachings. This is because the sources of Islamic teachings (the Quran, hadith, and books written by scholars) are in Arabic. Allah SWT says, "Indeed, We have made the Quran in Arabic so that you may understand." (Qs. Az-Zukhruf: 3). Second, *wihdatul muslimin* (uniting Muslims). Arabic is the unifying language of Muslims worldwide. When Muslims use it to communicate, it greatly facilitates *ta'aruf* (traditional understanding) and strengthens Islamic brotherhood. Third, it fosters civilized humanity. We can learn many positive cultural traditions from the Arabs. This positive culture was further enhanced when the Prophet Muhammad (peace be upon him) guided and adopted it into Islamic culture. The transfer of this positive culture will be even easier if we master the communication tool, namely Arabic.

As a social phenomenon, language is of course influenced by external factors, such as societal factors, education level, economic level, gender, age, environment, etc. Other factors are situational factors; who is speaking, in what language the conversation is conducted, to whom, when, where, and the theme of the conversation. Because of these factors, language variations occur in language communities, even though they use the same language, for example, they both use Indonesian, but different terms or ways of conveying the same thing can be found [12].

Motivating is the process of fostering enthusiasm (motivation) in employees so they can work hard and diligently and guiding them in implementing plans to achieve goals effectively and efficiently. In the context of learning in schools, the task of motivating is carried out by the principal together with educators in the learning process so that

students carry out learning activities to achieve the planned learning objectives. In this regard, the role of the principal plays a crucial role in motivating teachers to optimize their function as managers in the classroom [13].

In addition, motivation in the learning process is carried out by educators in an educational atmosphere so that students can carry out learning tasks with enthusiasm and optimize their learning abilities well. The role of teachers is very important in motivating and motivating students to carry out Arabic learning activities, whether in the classroom, laboratory, library, or other places that allow students to learn. Teachers not only strive to attract students' attention but also must increase their students' activity through approaches and methods that are appropriate to the material. lessons presented by the teacher [13].

Facilitating function encompasses providing facilities in a broad sense, namely providing opportunities for subordinates to develop their ideas, accommodate them, and, if possible, develop them and provide space for implementation. In Arabic language learning, facilities include equipment, infrastructure, and teaching aids that support and assist in the Arabic language learning process. Adequate facilities will aid students' memorization process, especially media suitable for children [13].

Supervision is a broad concept that can be applied to people, objects, and organizations. Supervision is intended to ensure that members of an organization carry out what is desired by collecting, analyzing, and evaluating information and using it to control the organization.³¹ Supervision in the context of learning is carried out by the principal on learning activities in all classes, including supervising related parties in relation to the provision of learning needs services seriously. For this supervision purpose, teachers collect, analyze, and evaluate information on learning activities, and use it to control learning so that planned learning objectives are achieved [13].

Experts also use other terms that correspond to sociolinguistics, namely the sociology of language, the anthropology of language, or the ethnology of language. The term sociolinguistics in English has two names: Sociological Linguistics and Social Linguistics. Of the three names above, we use the term Sociolinguistics because it is more well-known in terms of usage and more certainty, but in fact the three names are one. There is also another opinion that the term The Sociology of Language according to some linguists is the same as the term Sociolinguistics in terms of usage. This means that both can be interchangeable with each other in terms of something or one branch of social language learning or social language, and others are different. For them, they differ in terms of level of attention. The difference is seen in terms of emphasis, namely the emphasis on language and the emphasis on the social [12].

Arabic has contributed much vocabulary to other languages of the Islamic world, much as Latin has to most European languages. During the Middle Ages, Arabic was also a major tool of culture, particularly in science, mathematics, and philosophy, leading many European languages to borrow significant vocabulary from it. Arabic has attracted millions of people worldwide, as some Islamic terms derived from Arabic are also taught in Indonesian Islamic boarding schools (pesantren). Many international universities and

several international high schools now teach Arabic (Arabic as a Foreign Language). Arabic is increasingly widespread with the emergence of software, Arabic-language TV broadcasts, and online learning [1].

It should be remembered that grammar, including structure or *tarakīb*, is not the goal of language teaching, but rather a means to an end. Therefore, it is important to note that the teaching of structure under the umbrella of the all-in-one system is carried out implicitly because the goal is to support language proficiency. Therefore, in teaching *ismiyyah* structures (sentence patterns beginning with *isim*), for example, it is necessary to define the beginning, limits, and milestones, so that it is possible to determine the capabilities of the *ismiyyah* structure patterns to be learned and achieved within a series of lessons. Theoretically, structure can be taught through a deductive approach, namely starting with a new rule and then following it with examples. These examples will then be practiced. Therefore, the examples presented must be lively and communicative language. Structure can also be taught through an inductive approach, starting with examples, then asking students to provide conclusions about the rule.

The resolution of Arabic language learning problems has not achieved a sufficient level of success. This is due to numerous factors, one of which is the learning method used. However, the method is only one of many contributing factors, while the method used is related to other factors, such as learning resources, the learning environment, learning motivation, teacher competence, and professionalism. To address these problems, improvements in teacher competence and professionalism are essential, from the lowest to the highest levels of education. Furthermore, the paradigm of Arabic language learning must shift from merely a tool for spiritualization to a scientific one. This shift must be supported by government policies, both in Indonesia, where the majority of the population is Muslim, and in Arab countries, which should have a strong commitment to developing Arabic-speaking Muslim communities through the provision of large-scale scholarships for further study and even employment opportunities in Middle Eastern countries, provided they possess adequate Arabic language skills, both spoken and written.

In an effort to implement Arabic language learning effectively, educational institutions need to consider several specific steps and strategies. Here are some efforts that educational institutions can undertake: 1). Curriculum Development: Educational institutions must develop a structured and continuous curriculum for Arabic language learning. This curriculum should cover various aspects of the language, such as grammar, vocabulary, reading, writing, listening, and speaking. The curriculum should be tailored to the students' ability levels. 2). Selection of Learning Materials: Selecting appropriate learning materials, including quality textbooks, references, and online resources. These materials should be relevant to the learning objectives and adequate to support students' Arabic language skills. 3). Use of Varied Teaching Methods: Educational institutions should use a variety of teaching methods, such as project-based learning, role-playing, simulations, and educational technology. This helps students learn in different ways and maintain their interest. 4). Teacher Training: Teachers who teach Arabic should receive

appropriate training in foreign language teaching methods. They should have a good understanding of Arabic grammar and structure. 5). Small Class Sizes: Limiting the number of students in a class allows for more intensive interaction between teachers and students. This also provides more opportunities for students to speak Arabic. 6). Active Practice: Encouraging students to actively practice Arabic. This can include conversations, writing essays or stories in Arabic, and assignments that involve Arabic comprehension. 7). Immersive Environment: Creating an environment around campus or in the classroom that supports immersion in Arabic. This can include communicating in Arabic around campus, exposing students to Arabic culture, and holding events or activities related to the Arabic language. 8). Evaluation and Assessment: Regularly assessing student progress with tests, assignments, and projects. This evaluation helps teachers understand where students need improvement and how to direct further learning. 9). Use of Technology: Integrating educational technology, such as Arabic learning apps and online resources, to support student learning. This can increase student engagement and facilitate access to additional resources. 10). Exchange Programs and Meetings with Native Speakers: Organizing cultural exchange programs or meeting sessions with native Arabic speakers. This gives students the opportunity to interact with native speakers and improve their speaking skills. 11). Commitment to Long-Term Learning: Educational institutions need to promote long-term commitment to Arabic language learning, as language is a skill that takes time to develop. 13). Program Monitoring and Evaluation: Conduct regular program monitoring and evaluation to ensure that teaching methods and materials are continuously updated and adapted to developments in Arabic language learning. This effort must be supported by the commitment of all educational institution staff, including teachers, administrators, and supporting resources. Factors such as the learning environment, student motivation, and family support also play an important role in the successful implementation of Arabic language learning.

Arabic has many functions in broad education, especially in the context of education in the Arab world and in Islamic studies. Here are some of the functions of Arabic in education: 1). Language of the Quran: Arabic is the language of the Quran, the holy book of Islam. Therefore, understanding Arabic is essential for reading, understanding, and studying the Quran well. It is the main foundation of Islamic religious education. 2). Islamic Studies: Arabic is used in Islamic religious studies to understand sacred texts such as the Quran and Hadith. A good understanding of Arabic is necessary for understanding and analyzing these texts. 3). Higher Education: Arabic is often used as the language of instruction in universities in the Arab world, especially in subjects such as literature, history, philosophy, and law. This means that students need to have good Arabic skills to pursue higher education in Arab countries. 4). International Relations: In the context of diplomacy and international relations in the Arab world, Arabic plays a crucial role. Diplomats and government officials need to speak Arabic to communicate with Arab countries. 5). Literary Heritage: Arabic has a rich literary heritage, including poetry, stories, and classical works. Understanding Arabic allows access to this literary heritage

and the preservation of Arabic culture. 6). Development of Thinking Skills: Learning Arabic requires a deep understanding of the language's complex structures and grammar. This can improve analytical thinking and language skills. 7). Employment Opportunities: Having the ability to speak Arabic can open up employment opportunities in various sectors, including trade, international business, journalism, and sectors related to Arab countries. 8). Cultural Understanding: Understanding Arabic helps one understand Arab culture, history, values, and traditions. This can enhance intercultural understanding and tolerance. 9). Maintaining Cultural Identity: Arabic is an important element of cultural identity for Arab peoples. Therefore, maintaining this language through education is a way to maintain cultural identity. Within the framework of a more global education, learning Arabic can also be beneficial in understanding Middle Eastern culture and history and contribute to a better understanding of global issues and peace.

B. The Urgency of Learning Arabic

There are two important points related to the importance of studying Arabic, namely: 1) As a source of knowledge, and 2) As a unifier of the people [11].

1. Source of Knowledge

Throughout history, Arabic has been a language that has beautiful branches of knowledge and strong literary power, making it easy to understand. Scholars say that before someone reads an Arabic text, they can understand it, whether they are actively or passively speaking Arabic. This is unlike other languages, where someone must first read the text before they can understand it.

Arabic is a source of knowledge, especially Islamic knowledge, because the Qur'an, the Hadith, the Atsar and the explanations of previous scholars use Arabic. We cannot understand it except in Arabic. This is part of the miracle of the Quran, namely its standard language, Arabic. Arabic is a source of knowledge for several reasons, including the following (Azhar), [14].

a. Means of Achieving Glory

Knowledge is a virtue and cannot be achieved except through language. Therefore, Allah Subhanahu wa Ta'ala has honored the Arabic language with two qualities:

1). The standard language of the Qur'an is Arabic

Allah chose Arabic as the language of His revelation so that mankind could understand it easily. This is confirmed in His Word,

" Indeed, We made the Qur'an in Arabic so that you may understand (it)."

2). Choosing and sending His messengers from the Arabs to the whole world

Allah confirms this in His word:

" And We did not send you, but to (be) a mercy to the worlds."

Muhammad SAW was a "genuine" Arab who was very fluent in speaking Arabic. Arabic is a noble language so it protects oneself from ignorance and disputes. Al-Imam Syafi'i RA said, "Humans do not become stupid and disagree, except when they abandon Arabic and tend to the language of Aristotle. "

b. Means of Understanding Religion

Arabic is the most important means to understand the Islamic religion. This is because the Qur'an, al-hadith, al-atsar, tafsir, and explanations of the scholars mostly use Arabic. To understand it, we need a tool, namely Arabic. Therefore, the noble companion al-Faruq Umar ibn al-Khattab (RA) is reported to have written a letter to Abu Musa al-Ash'ari (RA), saying, "Learn Arabic, for it is indeed part of your religion."

In another narration from Umar bin al-Khattab, he said, "Umar bin al-Khattab RA wrote a letter to Abu Musa al-Ash'ari RA, "Understand the sunnah and understand Arabic." Sheikh Ahmad Syakir directed students of hadith to study Arabic language and literature. He said, "In my opinion, a student who studies hadith should study Arabic literature and language extensively so that he is able to master hadith jurisprudence well because hadith is the most eloquent statement of the Arabs (the Prophet Muhammad).

The information above is a manifestation of the great attention of the ulama to the Arabic language which is their means of understanding the Islamic religion. Today, we still encounter many teachers who do not utilize media in the teaching and learning process. However, according to several opinions on the definition of learning media and the importance of its role in the teaching and learning process, the use of media is a necessity. This, of course, has many contributing factors, including the unequal development of education in Indonesia. In other words, there is still a significant disparity between education in cities and villages, both in terms of infrastructure (media in the form of hardware and software) and in terms of the quantity and quality of teachers. In the sense that due to the limited number of teachers, sometimes one teacher in village schools can teach several subjects that are not in accordance with the field of science. Of course, conditions like this are one of the causes of a teacher's lack of skill in utilizing learning media, even from the simplest, for example the use of vocabulary cards and so on. In terms of quality, teachers in urban schools are supported by various facilities to develop professionalism in teaching, for example attending educational seminars, workshops and so on, which is not widely available to teachers teaching in rural areas. However, in today's era, with increasingly sophisticated technology and internet networks that can penetrate all levels, this should no longer be a significant issue. By utilizing gadgets or mobile phones, teachers can search for information in any form, including the use of media in learning [6].

2. Uniting the People

As Muslims, we believe that Arabic is not just the language of the Arabs, but rather the language of Muslims worldwide, with which they unite in various aspects of their worship. It is for this purpose that Allah revealed the Quran in Arabic. If Arabic were the language of only the Arabs, it would be impossible for Allah to have revealed the Quran in Arabic. This is contrary to His words, as explained in the discussion regarding "sources of knowledge".

The urgency of Arabic, apart from being the language of the Qur'an and Sunnah, is as the language of the Muslim community throughout the world. If we look at the history of the development of Islam, it cannot be separated from the Arabic language. We can

see this in several countries in Africa which still use Arabic as their mother tongue (everyday language) [15].

Arabic is the language of Islam and Muslims. This began with the rise of Islam in the valley of Mecca 15 centuries ago. In this language, the Qur'an was revealed to regulate human life. In this language, the final prophet and messenger, Muhammad (peace be upon him), spoke and conveyed his message. Arabic is a language that has not faded with time and change, as it has been the vessel of Islamic civilization for 15 centuries, both in the East and the West. In addition, it is also recognized by the United Nations (UN) as part of the world's communication languages, along with English, French, German, and Chinese. Therefore, it is truly true when the Prophet Muhammad (peace be upon him) commanded us to love this language. As he said, "Love Arabic for three reasons: first, because I am an Arab; second, because the Qur'an is in Arabic; and third, because the language of the people of Paradise is Arabic." Masdar Farid Mas'udi, *Religion of Justice* (Jakarta: P2M).

There are three reasons why we should learn Arabic (Ismail & Al-Faruqi), namely:

1. *Lughatul Islam* (Islamic language). Every Muslim naturally hopes for the approval of Allah SWT. This is based on a correct understanding of Islam. Therefore, worship and other deeds to Allah will be correct and beneficial for civilization and the lives of mankind. A logical consequence of Allah SWT's approval is that Allah will admit them to His paradise in the afterlife. The language of communication described by the Prophet Muhammad (peace be upon him) for the inhabitants of Paradise is Arabic. Therefore, every Muslim who does not master Arabic is obliged to learn it. The principle of *ushul fiqh* states, "An obligatory deed that is incomplete because of something, then that something becomes obligatory."
2. *Lughatul Muslimin* (the language of the Muslims). It is God's decree that Muhammad bin Abdullah is the last apostle sent to all mankind, and is a blessing to the entire universe. Islam, the message it brings, does not prioritize Arabs over other nations, nor does it prioritize white skin over colored skin. Islam carries a mission of civilization and becomes a teacher for humanity. Therefore, Islam needs a unifying language for its people. There is no other choice to play that role, except by speaking Arabic.
3. *Lughatul Ilmiyyah* (the language of knowledge). Does Arabic have a role in this? The answer is yes. First, because the sources of knowledge, namely the Quran and the Hadith, are in Arabic. Second, because Arabic is the unifying language of the Muslim community. Third, because Arabic is the richest of all languages on earth. Fourth, because Arabic is the most widely spoken language on earth, as the Muslim population continues to grow [16].

Like other languages in general, Arabic also has characteristics. These characteristics are what distinguish it and make it so special. These characteristics include *suhulah* (simple), *syaamil* (comprehensive), *jamilah* (beautiful), *mujizah* (attractive), *fathonah* (intelligent), and *wadhihah* (clear). It is important to note that the importance of Arabic in education depends heavily on one's geographical and cultural context. For

those who live or are involved in environments closely associated with Arab culture or the Islamic religion, Arabic is often a necessity. Arabic holds significant importance in education for several important reasons. 1). Language of the Quran: Arabic is the language of the Quran, the holy book of Islam. To understand and reflect on the teachings of Islam, it is essential to understand this language. Many verses of the Quran cannot be perfectly translated into other languages, so a direct understanding of Arabic is essential. 2). Religious Education: Arabic is the official language of Islamic religious studies. To understand the hadith, fiqh, and other Islamic religious texts, knowledge of Arabic is essential. 3). Classical Arabic Literature: Classical Arabic literature has a very rich heritage, including works such as "Alf Layla wa-Layla" (One Thousand and One Nights) and classical poetry. Understanding Arabic allows access to this literary heritage. 4). International Communication: Arabic is the official language of the Arab League and is spoken by many countries in the Middle East and North Africa. The ability to speak Arabic can enhance the ability to communicate with millions of people around the world. 5). Higher Education: Arabic is the language of instruction in many universities in the Arab world. If one wishes to pursue higher education in these countries, understanding Arabic is essential. 6) Enhanced Intelligence: Understanding Arabic requires high analytical skills and sharpens critical thinking skills. Learning different languages is generally known to improve thinking and memory skills. 7) Job Opportunities: In many cases, the ability to speak Arabic can open up job opportunities in various sectors, especially in trade, diplomacy, and international business. 8) Cultural Diversity: Learning Arabic also allows for a better understanding of Arab culture, history, and traditions. This helps promote tolerance, mutual understanding, and intercultural cooperation.

Learning Arabic, like learning any foreign language, can involve several obstacles. Some common obstacles in learning Arabic include: 1). Different Alphabet: The Arabic alphabet is different from the Latin alphabet used in English and most European languages. This can be a major obstacle, as learners need to understand and memorize Arabic letters and understand how to read them. 2). Complex Grammatical Structures: Arabic has complex grammar, including the use of words ending in consonants and a wide variety of verb tenses. This can be difficult for beginning Arabic learners. 3). Different Vocabulary: Arabic vocabulary is very different from Indo-European languages, which makes it challenging for learners who have not been exposed to Arabic before. 4). Difficult Pronunciation: Arabic has several sounds and pronunciations that are not found in Indo-European languages, and their pronunciation can be difficult for non-native speakers. 5). Social and Cultural Barriers: For non-native speakers learning Arabic outside of an Arab cultural environment, there are social and cultural barriers that may make it difficult to practice the language daily and interact with native speakers. 6). Lack of Learning Resources: Especially outside the Arab world, there may be a lack of good and easily accessible learning resources in Arabic. Learners may have difficulty finding adequate textbooks, study materials, or online resources. 7). Motivation Barriers: Learning Arabic requires a high level of determination and motivation. These barriers can arise when motivation to learn wanes or when learners do not see practical

applications in their daily lives. 8). Lack of Practical Practice: Language is a skill that needs regular practice. Learners may struggle to find opportunities to speak Arabic regularly, especially if they do not live in an environment where Arabic is spoken daily. 9). Time Constraints: Learning Arabic requires significant time and effort. Time constraints such as busy schedules can make it difficult to dedicate sufficient time to learning Arabic. 10). Lack of Competent Teachers: In some regions, it may be difficult to find competent Arabic teachers. This can hinder learners' progress in understanding Arabic well. Despite these obstacles, learning Arabic remains possible with determination, continued practice, and access to good resources. Many successful Arabic learners have overcome these obstacles with hard work and patience.

So, educational institutions have various strategies to facilitate effective Arabic language learning. Here are some strategies that are often used in Arabic language education: 1). Structured Curriculum: Educational institutions usually develop a structured curriculum that covers basic subjects in Arabic, such as grammar, vocabulary, reading, writing, listening, and speaking. This curriculum is designed to provide a strong foundation for Arabic language learners. 2). Diverse Teaching Methods: Educational institutions use a variety of teaching methods, including project-based learning, role-playing, simulations, and the use of technology. Diverse methods help students learn in ways that suit their learning styles. 3). Competent Teachers: Provide competent and experienced teachers in teaching Arabic. Teachers must be able to teach various levels, from beginner to advanced, and be able to communicate with students effectively. 4). Quality Learning Materials: Have quality learning materials, including textbooks, online resources, and supplementary materials. These materials must be relevant, up-to-date, and aligned with the learning objectives. 5). Resource Center: Providing a resource center in the library or online where students can access Arabic language references, dictionaries, and supplementary materials to support their learning. 6). Small Class Size: Minimizing the number of students in a class to allow for more intensive teacher-student interaction and provide more opportunities to speak Arabic. 7). Continuous Assessment: Using continuous assessment to measure student progress, such as exams, projects, and assignments. This assessment helps teachers understand where students need improvement. 8). Active Practice: Encouraging students to actively practice Arabic, whether through conversation, writing, or assignments that involve understanding Arabic. 9). Talking Heads Program: Hosting programs that allow students to interact with native Arabic speakers. This could include conversation classes or cultural exchange programs. 10). Immersive Environment: Creating a learning environment that supports immersion in Arabic. For example, communicating in Arabic around campus or in the classroom and exposing students to Arabic culture. 11). Additional Support: Providing Arabic tutoring services, tutors, or counselors for students experiencing difficulties. 12). Regular Evaluation: Conduct regular evaluations of the Arabic language learning program to ensure that teaching methods and materials remain relevant and effective. These strategies help create a learning environment that supports Arabic language

learners in achieving good language competency. It is important to adapt to the needs of students and ensure that Arabic language learning is effective and enjoyable.

CONCLUSION

Fundamental Finding: This study concludes that Arabic holds significant importance in educational institutions due to its role as the language of the Quran, its necessity in religious education, its value in accessing classical Arabic literature, and its relevance for international communication, higher education, cognitive development, employment opportunities, and the appreciation of cultural diversity. **Implication:** The mastery of Arabic is not only essential for understanding Islamic teachings and sacred texts but also plays a vital role in fostering intercultural understanding, supporting global diplomacy, and opening access to academic and professional opportunities across various disciplines. **Limitation:** However, the study is limited to a conceptual exploration based on literature review and does not include empirical analysis or comparative data between educational contexts, which may restrict the generalization of its findings to broader educational systems. **Future Research:** Future studies are encouraged to conduct empirical investigations involving students, teachers, and institutions in different regions to assess the real impact of Arabic language education on cognitive development, career advancement, and intercultural communication in both Islamic and non-Islamic educational settings.

REFERENCES

- [1] R. Iswanto, "Learning Arabic Using Technology," *Arab. Arab. Lang. J.*, vol. 1, no. 2, 2017.
- [2] S. M. Shamsuddin and S. S. B. H. Ahmad, "Problems of Teaching Arabic Language to Non-Native Speakers and Its Methodological Solutions," *Adv. Soc. Sci. Res. J.*, vol. 6, no. 6, pp. 151–160, 2019, doi: 10.14738/assrj.66.6710.
- [3] M. M. Güngenci and Y. Yıldız, "Challenges in Listening and Speaking Skills for Arabic Language Pre-Service Teachers: A Correlational Study," *J. Educ. Train. Stud.*, vol. 12, no. 3, pp. 45–57, 2024, [Online]. Available: <https://files.eric.ed.gov/fulltext/EJ1446764.pdf>
- [4] S. Almelhes, "Effective Strategies for Addressing Non-Native Learners' Phonological Difficulties in Arabic," *Educ. Sci.*, vol. 14, no. 10, p. 1116, 2024, doi: 10.3390/educsci14101116.
- [5] V. A. Qomari, "Problems of Students in Learning Arabic Language at State Islamic Senior High School," *J. Pendidik. Bhs. Arab dan Kebahasaaraban*, vol. 4, no. 2, pp. 112–124, 2020, [Online]. Available: <https://pdfs.semanticscholar.org/7bf8/4036939e38f641c5b055f26b4568262cd20e.pdf>
- [6] S. Mahmuda, "Arabic Language Learning Media," *An-Nabighoh J. Arab. Lang. Educ. Learn.*, vol. 20, no. 1, 2018, doi: 10.32332/an-nabighoh.v20i01.1131.
- [7] Sangidu, "Segmental and Suprasegmental Sounds in Arabic: Phonological and Graphemic Studies," *Al-Adab*, vol. 5, no. 2, pp. 23–37, 2003.
- [8] Muhardi, "Contribution of Education in Improving the Quality of the Indonesian Nation," *Vol. XX*, no. 4, pp. 478–492, 2004.
- [9] M. Tabor, "The Addition of Arabic as an Official and Working Language of the UN General Assembly and at Diplomatic Conferences," *Isr. Law Rev.*, vol. 13, no. 3, pp. 391–410, 1978, doi: 10.1017/S0021223700014333.
- [10] H. Ajami, "Arabic Language, Culture, and Communication," *Int. J. Linguist. Commun.*, vol. 4, no. 1, pp. 120–123, 2016, doi: 10.15640/ijlc.v4n1a12.

- [11] Y. G. Prasisko, U. M. B. Yogyakarta, and B. I. Multikultural, "Introduction: The Birth of the Indonesian Nation-State and Its Colonial Legacy," *Unpubl. Manuscr.*, vol. 3, pp. 1-12, 2019.
- [12] N. P. Paramita, "Implementation of a Sociolinguistic Approach in Arabic Language Learning," *Al-Manar J. Islam. Commun. Educ.*, vol. 6, no. 2, pp. 163-191, 2017.
- [13] S. T. Tamaji, "Arabic Language Learning Management," *Dar El-Ilmi J. Relig. Stud. Educ. Humanit.*, vol. 5, no. 1, pp. 107-122, 2018, doi: 10.52166/dar%20el-ilmi.v5i1.1084.
- [14] M. Soim, "Miniature Civil Society (Perspective of Islamic Community Development)," *J. Dakwah Risal.*, vol. 26, no. 1, pp. 23-32, 2015, [Online]. Available: <https://ejournal.uin-suska.ac.id/index.php/risalah/article/view/1211>
- [15] Suparyanto and Rosad, "Community Development in the Dimension of Multicultural-Based Education," *Suparyanto and Rosad*, vol. 5, no. 3, pp. 248-253, 2018.
- [16] M. Rasyid, "Multicultural Education in Islamic Boarding Schools," *Guru Tua J. Educ. Learn.*, vol. 3, no. 2, pp. 53-62, 2020, doi: 10.31970/gurutua.v3i2.58.

***Fathur Rusydi Amar (Corresponding Author)**

STAI of Darul Hikmah West Aceh, Indonesia

Email: rusydiamar98@gmail.com
