



Arabic Language in The Digital Era 4.0 and Implications for Learning Arabic in Madrasah

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Abstract:

According to current language theory, no language is better than another. Conversely, language can be superior to other languages due to its historical worth and the evolution of ideas and culture. Arabic is the language of the Qur'an, which has a unique attribute in that it is the word of God personally provided by the Prophet Muhammad, making the Qur'an a God-given miracle that still survives today. Arabic is superior to other languages not only as a religious language but also contains unique linguistic characteristics. Aside from that, learning Arabic in schools in the digital era is currently undergoing changes due to the use of technology in learning. The existence of this digital era, the survival of the Arabic language, and updates in learning mean that the urgency of studying Arabic in the digital era plays an essential part in learning in madrasah. The digital era has ramifications for Arabic education in madrasah.

Keywords: Arabic language, digital era, existence, implication, madrasah

INTRODUCTION

Arabic has a long history in the course of human history. According to the book "Dirasat fi al-Adab al-Jahili," the prophet Ismail bin Ibrahim a.s was the first human to communicate in Arabic. Then the Prophet Muhammad SAW was sent, an Arab native, and the coming of Allah SWT's revelation to the Prophet Muhammad SAW, the Qur'an, which uses the Arabic language, adds its worth to the Arabic language. With the presence of the Qur'an and his teachings, especially the Hadith, which became the primary source of Islamic law, the Arabic language is, of course, becoming increasingly special in the hearts of Muslims all over the world (Asy'ari - 2016).

According to contemporary thought, no single language is superior to others. However, a language might be regarded as superior to others due to its competency in usage and its historical reasons for thought and culture. As Muslims, we feel that Arabic is unique among languages because the holy Qur'an is written in Arabic. The Arabic language's association with the Islamic faith distinguishes it from other languages in terms of language, and its tie with the Qur'an also distinguishes it as a strong and eternal cause.

Through scientific traditions, several scholars have unlocked the secrets of the Qur'an. As a result, the Arabic language has reached a pinnacle in the development of Islamic culture. The golden age was in the 10th century AD. Arabic, like English now, became the primary language of science and culture throughout its golden age.

During the golden age of communication and interaction, various languages on the European continent adopted hundreds of vocabulary from Arabic. However, Arabic has the greatest effect in Muslim-majority or conquered countries, such as Persian, Urdu, Kurdish, Hindi, Malay, Turkish, and Swahili. However, Arabic significantly impacted languages in the European hemisphere, with the majority of its influence occurring with the advent of Islam to the Iberian peninsula. "Arabic in World Language" recounts how Arabic has influenced eight languages around the world, including Spanish, Italian, French, English, German, Turkish, and Indonesian. According to Phillippe de Tarrazi's book "Al-Lughah al-Arabiyyah fi Aruba," Europeans at the time devoted such much attention to Arabic that they studied Arabic intensively. Finally, they completed large-scale translations of Arabic works into Latin, beginning with volumes on medicine, literature, chemistry, philosophy, and other scientific subjects. Many Muslim scientists were significant in science, particularly during the golden age of Muslims, including Al-Farabi, Ibn Sina, Ibn Rusd, Ibn Zuhair, Ar-Razi, and others. Furthermore, scientists established specific educational facilities to learn Arabic and translate literature into Latin (Wahab, 2014).

Over time, Europeans understood and mastered the scientific disciplines pioneered by Muslim scientists, allowing them to develop and generate diverse discoveries in their studies. Thus the Arabic language began to fade. However, this does not mean that the Arabic language has vanished. As long as there are Muslims on this planet, the Arabic language will remain strong and impact every aspect of Muslim life, even in this digital and technical age. As a result, the author will analyze and investigate how Arabic is in the digital 4.0 era and its consequences for learning in madrasah.

RESEARCH METHODS

This study takes the form of library research. The descriptive analysis method was applied in this study. According to Prof. Sugiyono, it is a method that uses data or samples acquired to characterize or present an overview of an object under study. The exploration of documents is the process used to obtain data from literature, notes, and reports about

the subject. Data was acquired from journals, books, and other sources. The author then analyzes and explains the conclusions of the data.

RESULT AND DISCUSSION

The Existence of Arabic in the Digital Era

Arabic is a world language; whatever the name of the current era, Arabic will continue to exist; even though the development of Arabic science and technology will always remain, Arabic will continue to exist as long as speakers exist because Allah SWT has assured that the language of the Qur'an will always be preserved, and because the Qur'an is the source of knowledge and the uniting language of people.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ (يوسف : 2)

"We have sent it down as an Arabic Qur'an so that you may understand" Qs Yusuf (12) : 2

Because Arabic is the language of the holy book, it is a special language for hundreds of millions of Muslims worldwide, whether they are Arab or not. Recently, Arabic has been widely in demand in Western countries, and many are also in Catholic or Christian universities, such as Harvard University, a respected private university with a center for studying Arabic.

Arabic has various distinctions, specialities, and advantages compared to other languages. It is clear from the level of complexity and difficulty in learning it that Arabic is the second most difficult language after Chinese. Aside from being the language of Allah contained in the Qur'an, Arabic is also the language of the Prophet's hadiths, which came from Allah SWT, while the editorial was compiled by the Prophet Muhammad SAW. Moreover, even though Arabic was declared the United Nations language on December 18, 1973, it remains on this planet (Muis, 2020).

In this example, Jabir Qumaihah, as stated by Abdus Salim Mukram, underlined that Arabic is a language that receives promises and protection from Allah SWT, as well as the use of Arabic as a medium for expressing the Qur'an. In other words, as Abdus Shabur Syahin stated, the Al-Qur'an is critical to preserving and protecting the Arabic language. As a result, it is not an exaggeration to state that the Arabic language exists not only in the world but also in the afterlife because it is the language of heaven's experts and the language of the angels (Asy'ari, 2016).

Thus, there is no doubt that Arabic will always exist, particularly among Muslims and individuals who wish to learn it. Furthermore, in our digital era, Arabic will be simple to learn because there are many online courses and even free applications or websites that can be used to study Arabic.

The Importance of Digital Arabic Learning

Arabic has remained a global and lasting language, on par with English, and it has also been designated as one of the official languages of the United Nations (UN). The Arabic language's contribution is also an attempt to simplify the calculation and writing of less accurate Roman numerals. Arabic is also an intrinsic component of Muslim life around the world. As a result, acquiring and mastering the language should be a requirement for all Muslims. A Muslim's faith and grasp of Islam will grow as he learns personal Arabic. In the current digital era, including the world of madrasah education, disruptive technologies are projected to enter the period of education system digitalization, in which teaching and learning activities will alter totally. Digital learning patterns will be implemented in classrooms to enable more inventive, creative, participatory, and diverse learning experiences. People can now acquire information more quickly because of Artificial Intelligence (AI) digital technology that converts data into information. Many teachers have provided online-based homework where the search for information is not focused on physical books when instructing. (Mega Primaningtyas, 2019)

Then there is the fact that Arabic has been designated as an international language by the United Nations. Learning Arabic in the digital age entails utilizing information and communication technology as the primary source and medium. For example, the one-day-one narrative methodology is one of the current Arabic tactics and methodologies. Then, read Arabic news on al-Jazeera; we will learn new phrases and expressions related to current events through this online source. Of course, in this digital age, the development of Arabic and its study demands specific goals that are important for students' soft and hard abilities. Students must be able to speak in fusha Arabic. Students studying the *fusha* language should be able to use it for formal events, such as becoming a Master of Ceremony, Moderator, or journalist. Students must also have Arabic language skills for Umrah, Hajj, and Arabic in diplomacy and politics on a national and international level. As a result, all students can become diplomats, instructors, translators, and researchers.

As a result, learning Arabic in the digital age will continue to evolve because Arabic is the entry point for subjects about science and knowledge in learning and education.

Implications for Learning in Madrasah

The evolution of Arabic learning in Madrasa is caused by two factors that have significance for curriculum adjustments and development:

Development Science and Information Technology

Science and technology are becoming more sophisticated as time passes, allowing for the development of innovations. Technology advancements have impacted life and cannot be avoided because science and information bring numerous benefits and make work easier. This is supported by Abraham's assertion that technical development produces modernity, characterized by economic growth, social mobility, cultural expansion, or expansion. It can help to improve relations between developed and developing countries by utilizing more sophisticated technical breakthroughs. Today, the advancement of Science and Information Technology necessitates the continued development of people's abilities and competencies for humans to balance themselves in this modern period. The advancement of Science and Information Technology is the beginning of the nation's success because it allows for the creation something previously unimaginable. There will be no growth without technology and education. Science and information technology have advanced quickly in various sectors, including education. The learning process is becoming more convenient as science and information technologies advance. The rapid advancement of science has resulted in simple tools and apps to understand and apply as a learning medium. This can also make it easier for instructors and students to rapidly search for and obtain diverse knowledge-related information via the internet. (Mulyani and Haliza, 2021)

The Dynamics of Social and Culture Change in Society

In its history, the dynamics of social change have continuously grown and developed dynamically in tandem with the changes that have occurred in the history of human life itself. Humans, as creatures who continue to strive and develop themselves, always try and struggle to meet their life demands while living together among other humans. The rapid currents of modernity and globalization have caused changes in society in general. The first two types of social dynamics are evolutionary change and revolution. Evolutionary change, specifically social change, occurs slowly because this change in form

results from a community of individuals encouraging one another to make ends meet, as well as periodic adjustments to the communication infrastructure.

On the other hand, Revolutionary changes occur relatively quickly and bring about enormous changes that societal disputes might drive. Then some changes are both desired and undesirable. Changes that are desired are also planned, but changes that are not desired or planned are not. A rural society, such as Indonesian society, is inextricably linked to the concept of social dynamics. Evolutionary and revolutionary dynamics and intentional and unexpected changes can all result in social change. These social dynamics will have favorable or harmful consequences depending on the people.(Mulyani and Haliza, 2021)

In order to construct or develop an Arabic language learning curriculum, the government or an Arabic language education and learning developer must first examine the foundations. These are the foundations:

1. Philosophical Principle

The development of the Arabic language learning curriculum has to be more focused. Is the goal of learning Arabic solely to acquire language abilities, or is it to be used as a tool to discover other fields

2. Psychological Principle

Curriculum development cannot be divorced from psychological considerations. The phases and levels of students motivate this dilator—clarity of information on the child's age and mindset level.

3. Social and Cultural Principles

A curriculum generally represents the community's objectives, ideals, and requirements. Curriculum makers should consider the context or world they live in while creating curriculum decisions, reacting to the varied demands. (Jelamu Ardu Marius, 2006)

By paying attention to the previous, teaching and learning should begin to adapt to the advancement of science and technology as the times evolve. With the advancement of technology, learning Arabic becomes more effective and exciting since the subject becomes more enjoyable, and students get more informed about the advancement of the times. In the digital 4.0 era, madrasah can benefit from an adaptive learning system. This technology can analyze individual pupils' progress and deliver learning materials suited to their needs. Students can choose a learning path based on their level of ability to improve

the efficiency and efficacy of the learning process. However, remember that using digital technology in learning Arabic in Madrasah must also be suited to Islamic Education principles and pay attention to the ethics of employing technology. To maintain effective learning, finding a balance between traditional methodologies and technology advancements is critical.

CONCLUSION

As one of the world's oldest languages, Arabic has seen its share of ups and downs in its history. Islam was at its pinnacle throughout the Middle Ages, with Arabic serving as the sacred language and civilization. However, when Islam's golden age ended, so did the Arabic language. This decline has continued to impact the hegemony of foreign languages like English, Mandarin, French, and others. However, this does not imply that the Arabic language will vanish and that it will continue to play an essential role in our lives. As long as the Al-Qur'an is read, studied, and practiced, Arabic will continue to exist and have urgency in every learning anywhere, including madrasahs, even in the technology-based digital era, and language learning in the digital era will experience innovation and implications in the development of science taught in madrasah.

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