

**Arabic at the Landmark of al-Irsyad Educational Institution
(Competence, Cultural Identity & Religious Attitude)**

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Abstract: The paper focused on the educational institution of al-Irsyad Tenggara which emphasizes the learning process in Arabic. It is among Arabic competence, social identity and religious attitudes become the reason why Pesantren educational institutions are still existing and developing in some parts of Indonesia. As Islamic pesantren they also prioritize teachings based on purification of Islam free from heresy, superstition and khurafat. This research is a qualitative research method, that can be expected to produce descriptive data in the form of written or spoken words from a number of people and observable behavior. While the approach used is a communicative approach that is an approach with the aim of making communicative competencies as the goal of language learning. In the process of data analysis, there are three main components that must be understood and understood by each researcher. The three components are data reduction, data presentation, and inference or verification. The first step is to standardize arabic competencies that are needed as an evaluation material for their teachers to see how far the students have mastered the Arabic language material that has been taught. it will continue with the development of their way of thinking in the community through the implementation of da'wah training spread in the community as a place to prove their identity as santri al-Irsyad who uphold their educational institutions. The cultural identity that is built will shape their religious attitudes in the society since has been the beginning of Islam echo that is free from religious rituals containing heresy, superstition and khurafat. From these components will form a reason why Arabic is particularly important in the progress and development of educational institutions that have the slogan of restoring the glory of Islam through Arabic.

Introduction

Pesantren al-Irsyad Tenggara is one of the islamic education forums that combining Islamic sciences and general sciences to print a strong generation of Islam and responsive to the changing times (al-Irsyad n.d.). This pesantren has several educational containers that are integrated (interconnected and walk together) trying to support the realization of the vision of pesantren that is to print graduates who have

good Arabic language skills as well as Islamic knowledge and adequating general knowledge. The educational forum in Al-Irsyad Islamic Boarding School is SDITQ (Tahfidzul Qur'an Islamic Elementary School) elementary school level, MTW (Mutawasithoh) Junior High School Level, IM (I'dad Muallimin) High School Level, IL (I'dad Lughowi). Pesantren is famous for its Arabic language, until now still included as one of the largest contributors of graduates studying in the Middle East, this pesantren is located 8 km south of salatiga city, 55 km north of solo city and 45 km south of semarang city, located at approximately 700 meters above sea level, making it has a cool air.

As a pesantren that emphasizes the islamic sciences, the mastery of Arabic is considered particularly important and must be mastered by people who wants to study islam. It is becaused Islam has been taught by the Prophet Muhammad whom an Arabic and the Qur'an as a guide and guidance for mankind that was revealed to the Prophet Muhammad also uses Arabic. Therefore, it is absolutely necessary to master Arabic if you want to understand Islam deeply. In addition, almost all Islamic sources and literature are written in Arabic (Furchan 2004).

Supported by several islamic doctrines, Arabic continues to influence Muslim communities in various places. For example, the doctrine that the Qur'an should be written and read in its original language (Arabic). The translation of the Qur'an is seen as something outside the Qur'an itself. This is in contrast to the Gospel where it had to be translated into different languages without including the original text. Another supporting doctrine is that various rituals of worship are only considered valid if performed in Arabic (Mu'in 2004). Inevitably these doctrines have spurred the motivation of the Muslim community to learn and master Arabic early on in order to become good Muslims. The Qur'an is not only learned how to read it, but also memorized the word whole.

As a convention, language is the agreement of a society. It is passed down and down by generations of users. Likewise, the traditions, thoughts, beliefs, and religious teachings are symbolized. Through Islamic teachings, Arabic indirectly continues to influence the Muslim community in the way of view, thinking and behaving hereditary. Learning Arabic is also very necessary amid the spread of dais and ustadz who pretentiously teaching Islam without knowledge of Arabic. The da'i tried to interpret arabic words to attract their worshippers. However, tasrif Arabic words

delivered are very chaotic and misguided. Of course, this should not be happened, without mastering of Arabic language is precisely, the teachings of Islam is increasingly misunderstood, thus giving rise to be thoughts that are precisely contrary to Islamic teachings itself.

Improving the mastery of Arabic can be started with the ability to read Arabic or known as maharah qira'ah. Maharah qira'ah is the ability to speak in understanding the content of meaning based on writing properly and correctly. To reach the stage of understanding, systematic and gradual steps are needed. The target of learning reading skills (maharah qiraah) is able to read Arabic texts fluently, able to translate and able to understand them well and fluently. Reading proficiency contains two aspects. First, turn the writing emblem into a sound. Second, capture the meaning of the whole situation symbolized by the symbols of writing and sound. The essence of reading proficiency lies in the second aspect (Khalwani n.d.). However, it does not mean that proficiency in the first aspect is not important because proficiency in the first aspect underlies the second proficiency. The above is a discourse that makes one of the pesantren in Semarang, precisely in the village of Butuh Kecamatan Tenganan develops a new step in the process of deepening Islam through formal education lines that are tiered from MI to MA. Even, I'dad Lughawi as a strategy that they do so that their initial goal will be well-systemized. As a step to understand the Qur'an and Sunnah, the mastery of Arabic language becomes very important as their motto on the walls of pesantren that "there is no other way in understanding and knowing the teachings of Islam except in Arabic". Therefore understanding Arabic is part of religion. They took the motto from ibn Taimiyah written in *iqtidho Shirotil Mustaqim* (al-Irsyad n.d.).

Arabic has shown how important its position in many aspects, both as the language of revelation, the language of worship and the language of international communication (Arsyad 2003). So, learning Arabic is one of the main keys to open the door to science, religious, social, political, economic, and cultural. In his phenomenal book, *History of The Arabs* Philip K. Hitti says that in the Middle Ages for hundreds of years Arabic was the language of science, culture, and progressive thought throughout the civilized world. Between the 9th and 12th centuries, more and more works of philosophy, medicine, history, religion, astronomy, and geography were written in Arabic compared to other languages. It was from here that the dark ages of medieval Europe began to brighten and giving birth to the renewal era of Europe after taking

and transferring science and culture from the Muslims to the Western world (Hitti 2005).

Western orientalist feel incomplete if they are not able and understand Arabic yet. For them Arabic is important, because to read and know the work of Muslim scholars is not enough if only throughout the translation. Not everything will be translated for granted, of course it will only be chosen which ones are good. It is caused them to learn Arabic in earnest, so that Arabic developed quickly in the west from medieval times until now. Language that is generally used as a tool for thinking and expressing an opinion and taking ideas is a medium for people who learn the language to enter into a reality, in the sense that reality is a text or textual. If it is said that to know and express reality that is through language while language is a socio-cultural construct, then it means reality and language about reality it is "construction" (Lubis 2014). There is always a connection between language, power and the truth that focault says that man is not an autonomous entity but is heavily influenced by his environment and episteme.

Starting from the study above, especially in the topic of Arabic language studies in educational institutions, the writing that researchers will do is centered on a different theme from previous studies. The author seeks to examine further, why is Arabic considered so important in the institution al-Irsyad Landmark? And how do they implement learning strategies, so that the learners are able to master all elements of Arabic well.

The Foundation Of Theory

1. Competence

variety of language competencies can be classified by various points of view, if the competency is viewed from a functionally proficient point of view, three components are obtained, namely: a. Participative competence, the ability to adequately respond to class action demands and procedural rules to complete them, b. Interactional competence, the ability to adequate respond to the rules of class discourse and the rules of social discourse, interact adequately with peers and adults when completing class tasks, c. Academic competence, ability to acquire new skills, adjust or understand new information, and build new concepts (Tarigan 1990). Pesantren al-Irsyad tries to apply the three components above through learning in the classroom

and outside the classroom persuasively, namely participants are required to complete the tasks given inside to be applied through daily life in the form of application of language skills. In addition, each student is given a special time to directly communicate with the ustad about the difficulties that they are faced while in the class. This will give learners new skills in language beyond what they learn in the subject areas already taught in the classroom.

2. Cultural Identity

In theory identity refers to the specific character of an individual or member of a particular social group or category. Identity comes from the latin word "idem" which means the same. Thus, identity contains the meaning of similarity or unity with others in a particular region or things, in addition to contain the meaning of similarities, identity also contains the meaning of difference. Identity can also mean a character that distinguishes an individual or group from another individual or group (Rummens 1993). Thus, identity contains two meanings, namely the relationship of equality and relationship of difference. Similarities in identity arise when an individual has similarities with other individuals in a group. Relationships of differences in identity arise. Cultural identity is a basic awareness of the specific characteristics of a group that a person has in terms of life habits, customs, languages, and values (Dorais 1988). Ethnic identity is closely related to cultural identity, because in order to categorize a society, one must know the characteristics of their culture, or in other words ethnic identity can indicate the cultural identity of a group. Generally, ethnic identity is closely related to culture, politics, and economics. This identity has a strong relationship with politics which is defined as the power to control and regulate the distribution and availability of resources.

3. Language and Religious Relations

There are many indications of how language and religion have unique and interesting interconnection. Language is not only a tool of expression and dissemination of religious doctrine, but also a symbol of religious identity / theological understanding. This can be seen in the case of Urdu which transformed into an Islamic identity in Pakistan and several regional countries as well as Malay which became a symbol of Islamic identity in Southeast Asia. Similarly, urdu and Arabs separated the

Followers of the Sunnah from Deobandi in Mauritania. In the broader sphere. on a global level, Arabic has long been known as one of Islamic identity. On the contrary, religion in addition to the expression of language, it also influences the dynamics of language both in terms of form (phonology, lexicon, and syntax), content, and language functions so that we know the term religious barely language. In Indonesian, the double vowels /sy/ and /kh/ are a real form of Islamic phonetic contribution with their Arabic attributes (Wellington 2011). In addition, there are hundreds of Islamic vocabulary and terms absorbed into the Indonesian language. The same applies to regional languages. In this context, we also know the distinctive form and style of khutbah language and religious lectures. This phenomenon is certainly found in other religions in relation to certain languages.

Research Methods

This research is a qualitative research method (Moleong 2010), that can be expected to produce descriptive data in the form of written or spoken words from a number of people and observable behavior (Kahmad 2009). While the approach that is used is a communicative approach. it is an approach with the aim of making communicative competencies as the goal of language learning, as well as developing procedures for learning four language skills (listening, reading, speaking, and writing), recognizing and appreciating the interdependence of language. The data collection technique is used by in-depth interviews with research subjects namely ustad and some learners with interview guidelines relevant to problem studies. Interview techniques with open discussion and a familiar atmosphere. Furthermore, document the necessary data, such as data related to location. In addition, the data source also comes from Library Research which contains the results of previous research and has been done.

In the process of data analysis, there are three main components that must be understood by each researcher. The three components are data reduction, data presentation, and inference or verification (Soehadha 2012). First, data reduction. Data reduction is a process of selection, focusing, simplification and abstraction of rough data in the field note. This process takes place throughout the implementation of research, which begins even before data collection. Second, the presentation of data.

Data presentation is an information assembly that allows research conclusions is being carried out. In this section, the data presented has been simplified in data reduction and there must be a thorough picture of the conclusions drawn. The composition of good data studies is clearly systematic, as this will help a lot in drawing conclusions. The data feed can be in the form of images, matrices, tables or charts. conclusion drawing is a process of explanation of an analysis (data reduction). Third, data analysis. The process of data analysis is a unity that explains each other's data is closely related.

Improving Arabic Competence as a First Step

Every language are learned by learners must be met the competency standards set by the institution itself, and it can be explained that competency is "the grammar of an internalized person's language", this means a person's ability to create and understand sentences, including sentences they have never heard before; it also includes one's knowledge of which sentences are really and which are not sentences of a particular language. Competence often refers to the ideal speaker or listener, i.e. a person who is coveted but not a person who has perfect knowledge of the whole language. A distinction is made between competence and performance which is the actual use of language by individuals in speech and writing (Tarigan 1990)".

In addition to al-Irsyad education applying language competencies in terms of functional proficiency, they also apply a drill-based learning system that indirectly required students to be able to understand the concept of language through the supervision of their ustadz. If language competence is viewed in terms of communicative aspects, then it covers at least four areas of knowledge and skills, namely: a. Grammatical competencies, including knowledge of vocabulary, rules of word formation and sentence order, linguistic semantics, speech and spelling, b. Sociolinguistic competencies include rules of feasibility of meanings (allowed messages) and grammatical forms in a sociolinguistic context that are diverse and varied, c. Competence of discourse, includes the knowledge needed to combine or combining forms and meanings to achieve integrated and intact oral and written texts, d. Strategic competencies, including knowledge of verbal and non-verbal communication strategies that can be used to offset restrictions in one or more other areas of communicative competency. The competencies above must be mastered by the

learners before they rise to the level of education above them. This will encourage competency standards will run smoothly without any significant obstacles. In addition to the students, teachers are also required to have adequate Arabic language teaching competencies, thus the teaching and learning process will be equaled to the expected learning objectives.

To the teaching and learning process to run properly and in accordance with expectations, a teacher also must have certain qualifications as a condition of his professionalism, to improve the quality standards of Arabic language learning. Thus, a teacher must have functional competencies, knowledge, and skills. To fulfill the competencies expected by an Arabic language teacher, the institution that prepares prospective Arabic teachers-especially "lighoiri natiqina biha"- should pay attention to the following four aspects: a. Aspects of Language, which is intended a study related to linguistic sciences, especially in the study of Arabic language learning theory -lighoiri natiqina biha-, because this is the basic and main buffer in carrying out learning tasks , this includes: 1) The study of theories related to Arabic linguistics, it will help the teacher in his mastery of language skills (Istima', Kalam, Qiro'ah, and Kitabah), because basically teaching the language is; how a teacher helps students master the four maharoh, as a tool to understand-passive-receptive- (Istima' and Qiro'ah) or explain-active-productive- (Kalam and Kitabah) (Thoimah 1989). 2) Study of theories related to modern linguistics, which include pure linguistics (Phonology, Morphology, Syntax, Semantics, and Philology), and applying linguistics (Psycholinguistics, Sociolinguistics, Contractif Analysis, Error Analysis, Principles of Language Learning, Lexicalology, etc.), b. Professional aspects, to make a professional language teacher, then a teacher must be equipped with educational sciences (Basics of Education, Mental Sciences Education, Sociology of Education, Learning Design, Learning Methods, Evaluation of Learning, and Research of Class Actions, c. Cultural Aspects, there is an inseparable connection between language and culture, language is a forum for a culture, with a language will be able to understood, known, and even transfer a culture. Therefore, a language teacher must have knowledge of the culture of the language taught, d. Personality and Social Aspects, because the teacher is a model for learners, then a teacher must have a complete personality such as; religious, confident, strong personality, master material and others (Dihyatun 2003).

For the sake of aspects that must be given as a provision for Arabic teachers, in order to become a teacher who has competence and professional in carrying out their duties. To find out the criteria for a good teacher in Arabic mastery, we can see and adopt the examples of skills and knowledge expected of an English teacher described by the Modern Language Association of America for secondary school foreign language teachers, especially oral ability: Minimal Ability, ability to speak on a topic that has been prepared (e.g. for classroom purposes), without seeming to falter, and understanding the common idioms required in association in the target language country. The ability to speak using speech that can be directly understood by native speakers. a. Good ability, the ability to talk to native without speakers makes a glaring mistake and has enough vocabulary and syntax to convey his thoughts in long-lasting conversations. It also means the ability to speak at normal speed and good speech and intonation, b. Excellent Ability, speaking ability that approaches the ability of native speakers in vocabulary, intonation and speech (e.g. the ability to exchange ideas and be relaxed in social meetings (Murtadlo 2003).

In the end, the competence of Arabic mastery is very important as a first step in understanding religious texts and as a follow-up step to the long-term goal of purification of Islamic teachings. Without competence from both students and teachers, it is impossible that religious texts will be able to be understood properly, because the tools to understand the religious texts of Islamic teachings that mostly use Arabic must be understood perfectly, both from the rules nahwu, sharaf, balaghah cannot be released when reading and understanding Arabic texts.

Arabic as a Cultural Identity

Al-Irsyad Tenggara can be mentioned to be an event to revitalize an identity crisis experienced by some members of al-Irsyad al-Islamiyah who are worried, because as Arabs, they lose competition with Indonesians who are more proficient in Arabic than those who have Arab-Hadrami ancestry. The identity of this civility is trying to be re-grown through formal education that incorporates Arabic culture to pesantren affiliated with the Ministry of Saudi Arabia.

Language is a non-remote existence and its growth is not of "nothingness". Language is the existence of a society that eats the menu of social events and is influenced by historical development factors. It is predictable that the language will

describe the condition of a society, whether it is retarded or civilized and whether it is experiencing increased development or declining development. With other sentences, the culture of a society can be seen from the language, because language is a tape recording detailing the social life of a community.

A large area such as the Indonesian nation with various ethnicities and cultures in it, often has a variety of languages and cultures. This condition is very potential for the explosion of cultural conflict that according to Harsya W. Bachtiar in Azra, occurs because of the demands of each cultural system to gain autonomy. Ethnic culture (ethnic groups), religious culture (in this context Islamic culture with Arabic), Western culture and Indonesian culture are racing to instill the most influence in the formation of Indonesian culture (Azra 1998).

However, compared to the past period, in the present period the condition of Indonesian Arabic is not directly proportional, because Arabic-Indonesian precisely creates an inferior culture among Indonesian Muslims themselves, at least for some. In this case, there is an analysis that although Islamic culture comes from abroad, but he managed to gain strong roots in Indonesian society. As a result of certain it lost his identity as a foreign culture. Despite the fact that the Islamic cultural system has many elements, such as the use of Arabic or Arabicization, but this kind of isolation gives rise to a kind of mental attitude that rejects things that smell familiar, such as Arabic. The attitude of "rejecting" stems from the inconsistency of the Indonesian Muslim community. They want to explore "indigenous cultures" while taking on foreign cultures that do not escape rebuke and praise.

From the unfavorable cultural conditions and mental attitudes, the Indonesian Arabic language does not get a market in the Indonesian Muslim community. This is exacerbated by a partial language learning model. In some educational institutions, the phenomena of Arabic language learning is distorted content where arabic becomes matched in parallel with Arabic grammar which is called nahwu. This has consequences of forming a paradigm of santri's thinking that a person is considered complete language if they could describe the rules of Arabic grammar and apply them to example sentences.

Grammar-oriented learning does not always have to be considered. wrong considering learning also must provide skills to make sentence construction based on grammar rules, which in applied lingusitic discourse is called al-Qawâ'id wa al-

Tarjamah (grammar-translation). In the Indonesian context of a certain period, this method has given birth to several scholars who is not only participated in the national level, but also at the international level. This information was conveyed by Abdurrahman Wahid (Wahid 2007), the deepening of Arabic language sciences as an auxiliary science for Fiqh is indeed admirable, even for Middle Eastern scholars, because the reading and mastery of this grammatical is a superiority of Indonesian scholars in pesantren over Middle Eastern scholars. it is evident to this day. Mastery of classical grammatics arabic language is the main capital of the kiai pesantren in the scientific history of the Islamic world. However, the skills gained through Arabic language learning as above fall into the cognitive realm. While the psychomotor realm becomes unhandled properly. As a result, learners have "agile tongue" Arabic rules, but they do not have "fluent tongue" Arabic. Language skills that are limited to the realm of cognition are certainly not sufficient for the interests of communication that rely on the language of speech.

It is important to say that learning based on al-Qawâ'id wa al-Tarjamah creates its own psychological problems. There are complaints that learning Arabic is difficult and complicated. It is related to the different syntactic systems of one language with another, both at the morphological level and the syntactic state itself, which is technically terminological. Along with morphology, syntax is part of a grammatical or grammatical subsystem. If morphology examines the internal structure of a word, then the syntax studies the structure of language units larger than words, from phrases to sentences. Strictly, syntax is a grammatical study of inter-word structures. In this case, the syntax rules in grammar explaining the specificity of sentences, word order, grammatical relationships, structural meanings and productive aspects of language (Kushartanti 2005). All studies in al-Irsyad try to create special pressure on Arabic, because they will be promoted for the continuation of their studies at universities that already have a special relationship with al-Irsyad Landmarks such as islamic universities in Medina, Egypt or Sudan. From this pesantren al-Irsyad they have been equipped with knowledge about life in the Middle East in terms of culture, social, and also the language that they will use when communicating directly with students in different parts of the world.

From the explanation above, it is clear that the expectation of Arabic-Indonesian language has a bargaining position is still not clear. Although this is unfortunate, but

there is actually a wisdom implied in fact, namely the challenge for people in Indonesia to raise awareness of Arabic language learning that is more relevant to the situation and culture of Indonesia, and one of the sciences that is sexy and related to Indonesian Arabic is philology. Al-Irsyad's tendency towards Arabic culture is very strongly applied in the daily lives of his students as well as his teachers. From dressing to daily lifestyle that follows Arabs culture. The identity is indisputable, because some of their ustad who still have blood relations with Arabs of Hadrami descent.

Arabic as a Religious Attitude

Al-Irsyad has an extraordinarily strong attitude in revitalizing Islam to the path of purification of aqidah and its teaching. Those who have blood of Arab descent want to gain recognition in the majority Indonesian country converted to Islam, this is realized through Arabic language integrated with religious texts implied in the life of the community and through formal education that makes this strategy running without obstacles.

On the other hand, the similarity of language has become an adhesive element between different religions. In India, despite frequent conflicts, Hindi has become one of the bridges connecting Muslims and Hindus (Oniel 2010). More closely, in the Tapanuli region, despite different beliefs, Muslims in the South and Christians in the North still live in harmony and peace. In addition to ethnic and cultural factors, language similarity (Batak) plays an important role in perpetuation of the emotional social bonds of the two sub-ethnics of different beliefs. It is not wrong to appear the viewing that language is one of the instruments of social cohesion and a catalyst for harmony and peace when religious issues that are known to be so sensitive are vulnerable to various conflicts and social turmoil. Conversely, the diversity of languages and ethnicities can also be united by religious similarities. Both Islam and Christianity, as well as other major religions have people from different language backgrounds and nations.

In social reality, the discourse of language religiosity has built a social view that placed the variables of language attitudes/behaviors as one indicator of unfaithful. On a more extreme level, language is even considered synonymous with religion. That is why in our society many people tend to use Arabic-style terms in communicating, both

formal and informal. In short, one thing to keep in mind: One may be multilingual, but no one should claim to be a multi religious person.

Many people do not understand, if the Arabic language is not really the total property of Muslims, because long before the Quran existed and the religion of Islam, there are all adherents of religions in the middle east whether it is zoroasters, pagans, Jews who mingle with the Arab community, as well as Christians and other religious schools use arabic language for their rituals of worship, and it happens until now. In addition, one of the religions born in the modern world that is bahai religion in various facets its literature both iqan and al aqdas using arabic language that is exactly the same writing with the Qur'an (John 2012). So the origin of the main claim without knowing the background cause a broad view of islam itself, because it is the same as showing the ignorance and lack of knowledge of the adherents in a particular religion when in Islam clearly the first command is iqra' (read) in the broad sense of the command to read, every Muslim has a breadth of science and also the breadth of understanding and it is all implemented in an open attitude or popular language open minded when faced with a different and the same but different as about arabic polemics.

The discourse above makes the Arab descendants. especially Hadrami, hold a forum in the form of education that gives rise to religious attitudes that are directly affiliated with the Middle East both the vision of its pesantren mission and the application of its management system. Al-Irsyad formed its graduate students to be qualified and superior in competence compared to other pesantren both in the archipelago and abroad. The graduates are required to apply the religious attitude that they have obtained in pesantren through da'wah in the community with the knowledge they have gained while they are studying at al-Irsyad Tenggara

Conclusions

Al-Irsyad is an educational institution that built to regenerate the identity of civility through Arabic, and the educational path is considered strategic in this revitalizing. In addition to being a formal educational institution, al-Irsyad is also a pesantren system that aims to delve deeper into the science of Islam. As a pesantren that emphasizes the islamic sciences, the mastery of Arabic is considered particularly important and must be mastered by people who want to deepen islam. This is because

Islam is taught by the Prophet Muhammad who is an Arab and the Qur'an as a guide and guidance for mankind that was revealed to the Prophet Muhammad also uses Arabic. Therefore, it is absolutely necessary to master Arabic if you want to understand Islam deeply. In addition, almost all Islamic sources and literature are written in Arabic. Without Arabic, it is impossible for Islam to be understood well by its people. This encourages the development of al-Irsyad Tenggara to have several branches in other regions in Indonesia. Competence, cultural identity and religious attitude al-Irsyad are the three main foundations that make all this can be realized well and able to be accepted in society.

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