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LEARNING ARABIC IN THE PERSPECTIVE OF MULTICULTURAL STUDY IN STATE ISLAMIC UNIVERSITY ON EAST JAVA

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| *ENGLISH ABSTRACT*  This study aims to describe the model and implementation of Arabic language learning in PTKIN East Java from a multicultural study perspective. This study is important to do considering the diversity of ethnicities, ethnicities and cultures that exist in Indonesia so that efforts need to be made to deliver unity in learning. The approach used in this study is qualitative which intends to describe the phenomenon and extract data obtained from interviews with program managers and teaching lecturers as well as pre-pandemic observation and documentation of the implementation of learning. The results of this study are that the model used by tertiary institutions in East Java implements an intensive program to equip students to master Arabic with adequate Arabic graduation standards, and its implementation is carried out both in the classroom through learning programs and outside the classroom activities carried out to provide motivation and improve learning outcomes through structured activities.  *Keywords: Learning, Arabic, Multicultural*  INDONESIAN ABSTRACT  Penelitian ini bertujuan untuk mendeskripsikan model dan implementasi pembelajaran bahasa Arab di PTKIN Jawa Timur ditinjau dalam perspektif studi multikultural. Kajian ini penting untuk dilakukan mengingat keragaman suku, etnis dan budaya yang ada di Indonesia sehingga perlu ada upaya untuk mengantarkan kesatuan dalam pembelajarannya. Pendekatan yang dipergunakan dalam penelitian ini adalah kualiatif yang bermaksud menggambarkan fenomena dan menggali data yang diperoleh dari wawancara kepada pengelola program dan dosen pengajar serta pengamataan sebelum masa pandemi serta dokumentasi pelaksanaan pembelajaran. Adapun hasil penelitian ini adalah bahwa model yang dipergunakan oleh perguruan tinggi di Jawa Timur menerapkan program intensif untuk membekali mahasiswa penguasaan bahasa Arab dengan standar kelulusan bahasa Arab yang memadai, dan implementasinya dilaksanakan baik di dalam kelas melalui program pembelajaran maupun kegiatan di luar kelas yang dilakukan untuk memberikan motivasi dan meningkatkan hasil belajar melalui kegiatan terstruktur.  Kata kunci: Pembelajaran, Arab, Multikultural |

# Introduction

Learning Arabic at the tertiary level plays an important role as an independent human builder to explore Islamic religious knowledge. In the meantime, various educational approaches and directions need to be considered carefully to support the success of an Arabic language learning program. In many ways, Arabic language material is a compulsory basic material that must be marketed within Islamic religious colleges because Arabic is the language of instruction in studying Islam.

Islamic tertiary institutions as one of the strongholds of religious education must take part in supporting the ideals of the nation, namely to educate the nation's life. Meanwhile, multicultural education needs to be implanted again in the unification of the Arabic teaching and learning process that reflects multicultural values ​​in order to avoid friction that only accommodates one culture will help reflect the life of the nation.

The cultural reflection that is built in the context of religious culture in Islamic religious colleges must form a religious personality that is in accordance with Islamic values. Therefore, it is urgent to know and master Arabic language skills to be able to understand the concept of Islamic education as a whole from its source.

In society collage, religious studies and language studies are integrated and inseparable. Meanwhile, the diversity of ethnicities, cultures and races needs to be considered, especially the integration of attitudes to mature language learning. A large Islamic education institution is certainly followed by a wider promotion that is accessible to all people from various ethnic groups in Indonesia.

Peraturan Menteri Agama No. 2 of 2008 Chapter IV regulates how to raise awareness about the importance of Arabic as well as understanding of language and culture and its diversity to strengthen the Arabic learning process and its effectiveness. This role in the East Java PTKIN area has gone well with Islamic boarding school education that participates in optimal mastery of religious traditions.

PTKIN in East Java is considered to have a great influence in maintaining multicultural values, especially patterns of tolerance and integration that instill Islamic values. Meanwhile, pluralism is an important point in forming a good culture. Learning Arabic at PTKIN East Java is an example and a magnet that has come to color, especially the integration of multicultural values ​​that do not differentiate certain ethnicities and cultures, especially various students from various parts of the archipelago who take part in the study there. Given that it is through learning Arabic that Islamic studies have begun to be developed, especially an understanding of religious texts and Islamic law. In East Java, there are large Islamic colleges that attract students to get an education in it with an educational atmosphere that pays attention to multiculturalism that accommodates all groups without recognizing the differences between one student and another. This is getting thicker there is tolerance in various educational activities in it.

Arabic language education at PTKIN East Java has taken part in continuing the tradition of collage, which in fact have many Islamic boarding schools in it, and there are even boarding schools in higher education that have contributed to the religious spirit. It is important to foster responsibility in accommodating all cultures within one institution to take Arabic language learning. To provide an overview as referred to in the formulation of this problem, the purpose of this study is to describe: 1) the Arabic learning model, and 2) the implementation of Arabic language learning in terms of the perspective of multicultural studies at the State Islamic Religious College of East Java.

# Methods

This research uses field research with a multisite model of the implementation of Arabic learning at UIN Sunan Ampel Surabaya, UIN Maulana Malik Ibrahim Malang and IAIN Jember which are reviewed in a multicultural study perspective. The approach used in this research is qualitative research that pays more attention to extracting data as a whole and intact on natural events and events.

The research data used in this study is the manager's view of multicultural Arabic learning, the process of implementing learning and the results of document review regarding planning, processes and achieving the expected results. Meanwhile, the required data sources include the manager of the Arabic language learning program, students and documents on the implementation of Arabic language learning and literature on multicultural studies as a stepping stone to observe Arabic learning.

The data collection techniques used include 1) structured interviews with a series of questions to the coordinator or manager of the Arabic language program and to teachers who are directly involved in teaching and learning activities to obtain data about information or information and opinions about ongoing activities in the program, 2) observation of learning activities, especially before the pandemic period, so that it is obtained how multicultural concepts are manifested in the implementation of learning, and 3) documentary studies by examining documents related to how the multicultural side can be manifested in every stage of Arabic learning so that all students get the right to learn without gaps.

The data analysis technique used in this study uses the Miles and Hubberman technique which divides the stages of interactive data analysis which are contained in the following steps (Sugiyono, 2008: 91): 1) Data reduction in learning Arabic in terms of the perspective of multicultural studies in universities Higher Islamic Religion in East Java, 2) Display data that classifies learning Arabic in the perspective of multicultural studies, and 3) Verification and drawing conclusions by organizing the information obtained in data analysis then conducting an intellectual interpretation of the conclusions obtained.

**Result and Discussion**

1. **Arabic Learning Model in Multicultural Study Perspective**

Learning comes from the word "teach" which then becomes a verb in the form of "learning". Learning is an interaction back and forth between two parties who need each other, namely teachers and students (Nuha, 2012: 153-154). Learning is a process of interaction between students and educators and learning resources in a learning environment (Rahyubi, 2012: 6). Departing from the conditions above, learning is an interactive meeting between educators, students and learning resources that are useful for achieving learning programs.

Learning Arabic is actually a personality formation process that invites learners to use their minds in processing language skills that are useful for mastering the text of the Koran and al-Hadith and the legacy of previous scholars, as well as efforts to communicate with foreign speakers. which is useful for fulfilling expertise in interacting with the international world.

To achieve this goal, education managers should establish regulations that can form adequate Arabic language skills with the preparation of reliable teaching staff, a well-designed curriculum and appropriate teaching materials and learning strategies for all groups. Therefore, the uniformity of the learning process needs to be taken into account in making graduates according to the learning outcomes that have been determined.

The State Islamic Religious College in East Java has a tremendous magnetism in implementing education, especially for all people from various ethnic groups, cultures, social groups in Indonesia, as well as foreign students who are also present to study at PTKIN. This also creates problems, especially in learning Arabic which is a compulsory subject in all institutions because this competence is an urgent matter.

The Arabic language material has a purpose as stated in Permenag No. 2 of 2008, Chapter VI as follows: a. Developing the ability to communicate in Arabic, both spoken and written, which includes four language skills, namely listening (Istima '), speaking (Kalam), reading (Qira'ah), and writing (Kitabah). b. To raise awareness about the importance of Arabic as a foreign language to become the main learning tool, especially in studying the sources of Islamic teachings. c. Develop an understanding of the interrelationship between language and culture as well as broaden cultural horizons and engage in cultural diversity. Arabic learning orientation is basically how language can be applied in interactions both inside and outside the classroom. Productive skills in Arabic must be emphasized.

In the meantime, if the regulations for learning Arabic are not properly organized through adjustments to multicultural values, it will cause the minimum problem of not achieving the predetermined learning targets. Meanwhile, it is necessary to plan the process of forming cultural values ​​in every Arabic learning process to create competent graduates in the field of Arabic and they do not experience problems in carrying out learning because of a sense of belonging and urgency to be followed and implemented in the designed learning process.

Mundzier Suparta in his book Islamic Multicultural Education, concludes several definitions of multicultural education that are currently booming, namely (Suparta, 2008: 37); (a) Multicultural education is the foundation of the philosophy of the legitimacy of meaning to ethnic and cultural varieties that reach all elements of the nation, (b) Multicultural education is a product of cultural pluralism that is led in an educational system to find common principles with mutual respect, (c) ) Multicultural education is an approach that contains democratic content with fundamental cultural tolerance in daily behavior and is set forth in a curriculum to get to know ethnic cultures and anti-discrimination. (d) Multicultural education is a fundamental principle of change without any form of unfair treatment in order to maintain social justice.

The learning model is a conceptual framework that describes systematic procedures for organizing learning experiences to achieve specific learning goals and serves as a guide for learning designers and teachers in planning and implementing learning activities (Malawi, 2017: 96). Meanwhile, according to Joyce & Weil in Mulyani Sumantri, et al, the learning model is a conceptual framework that describes a systematic procedure for organizing learning experiences to achieve certain learning objectives, and has a function as a guide for learning designers and teachers in planning and implementing teaching and learning activities (Darmadi , 2017: 42).

In the framework of multicultural education, the learning model needs to emphasize how the process is carried out together without distinguishing between certain backgrounds, certain groups, even certain fields to study Arabic, because language learning actually demands the expression of ideas and ideas based on experience and their respective backgrounds which together pour out Arabic learning so that comprehensive action can be taken.

The function of the learning model is as a guide for teaching designers and teachers in implementing learning. The choice of learning model is strongly influenced by the nature of the material to be taught, the objectives to be achieved in this learning and the level of ability of students (Trianto, 2014: 54).

The multicultural learning model is designed through clear guidelines so that teachers have guidance on how they should behave, how to teach it, where to behave and why choose this model in order to implement the desired learning goals. In the meantime, multicultural learning is directed at fostering the learning process by emphasizing one goal and maximizing its potential. According to Trianto, the function of the learning model is as a guide for teaching designers and teachers in carrying out learning (Darmadi, 2017: 42). To choose a learning model is strongly influenced by the nature of the material to be taught, and is also influenced by the objectives to be achieved in the teaching and the level of ability of students. In addition, each learning model also has stages (syntax) that students can do with teacher guidance. So that the learning model serves as a guide for learning designers and learners in planning and carrying out learning activities. Learning Arabic at PKPBA UIN Maulana Malik Ibrahim Malang has actually carried out a load of cultural values ​​which is an internalization of the cultural aspects that are built. The development of cultural values ​​is an urgent matter where students come from various ethnicities and different cultures so that the learning process is also carried out to fulfill multicultural studies that accommodate different cultures.

The content of cultural values ​​is not only manifested in the Arabic learning process, but also in the development of teaching materials compiled by the Language Center Development Team as well as reflecting cultural values ​​which contain various activities and routines experienced by the community in social relations as conveyed by Makhi Ulil Kirom (2020) below:

*The textbooks that we have compiled have gone through long discussion stages, both from the design side to the national cultural content as content and the mouth of Arabic culture as a verbal structure that must be considered.*

Accommodating aspects of tsaqafah Arabiyyah is a must that needs to be considered in the development of teaching materials including in the book al-'Arabiyyah Lil Hayah which is used in teaching and learning activities for new students. Besides that, it is also necessary to pay attention to the docial conditions of Indonesian society which have a tradition of being an asset for students to learn to hone their language skills in daily communication.

National content does not escape the development of teaching materials which are carried out to provide a religious spirit and a nationalism spirit to encourage the spirit of national unity and integrity. Therefore, the content in the curriculum has actually been outlined in the book al-'Arabiyyah Lil Hayah as well as in the curriculum, syllabus and Semester Learning Plan which have accommodated the national content, as conveyed by the ALH Makhi Development Team member (2020):

*"When we read from one daras to another, we found several titles that introduced national nuances such as Indonesian Islamic culture, national figures, and general elections. Likewise about the local culture that becomes a student's daily life which will provide inspiration in exploring ideas to communicate in developing language skills "*

The curriculum built in learning Arabic at PKPBA UIN Maulana Malik Ibrahim Malang is more about how students can express their language skills on the basis of tradition they have experienced and possessed to be able to interact actively using Arabic. These contents can be found in hiwar texts, qira'ah texts and istima 'texts which are specifically taught and used as material in the mid-semester and end-semester evaluation processes which are carried out for one year.

In this context, learning Arabic with a multicultural perspective can be done by providing information with "key points" (content integration) of learning by reflecting on different materials. In particular, lecturers combine learning material content into the curriculum with several diverse perspectives such as some practice of Arabic speaking skills (kalam), students are given the freedom to express their respective cultures.

As with the narrative of Nahdiyatul 'Azimah (2020) that students of the intensive Arabic language program at UIN Sunan Ampel are very heterogeneous, coming from various ethnicities, cultures, ethnicities, and sects or religions. so that placing multicultural education becomes very urgent. Learning Arabic with a multicultural perspective is very important to be pursued as one of the steps to minimize conflict in a pluralistic and heterogeneous society in order to form openness to differences.

The learning model has a broader distinctive meaning than a learning strategy, method, or procedure. The term learning model has 4 special characteristics that are not shared by strategies or learning methods (Khosim, 2017: 172):

a) Logical theoretical rationale prepared by educators

b) Learning objectives to be achieved

c) The teaching steps needed so that the learning model can be implemented optimally

d) The learning environment needed so that learning objectives can be achieved.

In multicultural education, the environment should be formed so that cultural assimilation can be carried out that does not discriminate against one culture and dominate other cultures. Therefore, learning steps are carried out for the leveling of actions without differences between one student and another. The purpose of language learning does not mean to be specific to certain students, but collectively all components need to be applied in all lines of learning. The characteristics of a good learning model include the active and creative participation of students which will make them experience self-development (Isrok'atun, 2016: 1). The habit of speaking Arabic since the beginning has been applied in various educational institutions is always aimed at making students active by familiarizing themselves with language skills or skills so that competencies are realized that are in line with their objectives.

The delivery of learning material is the core of a learning implementation process. In delivering the material, the teacher delivers the material sequentially from the easiest material first, to maximize student acceptance of the material presented by the teacher, the teacher uses teaching methods that are in accordance with the material and uses the media as a tool for delivering learning material. Arabic learning generally aims to provide experience for students in building language skills or maharat lughawiyyah. As stated by the Arabic language coordinator "To equip students to be able to speak Arabic actively in these 4 skills".

Arabic language skills are indeed a special reference in conducting intensive Arabic learning in fulfilling language competencies to understand Islam. One form of learning orientation is the demand for TOAFL graduation for undergraduate candidates who will complete their studies at the campus. Therefore, to equip mastery of Arabic and achieve graduates according to expectations and in line with the times, graduation to achieve a TOAFL score is highly emphasized. Speaking skill is the ability to express articulated sounds or words to express thoughts in the form of ideas, opinions, desires, or feelings to speech partners (Hermawan, 2013: 135). Speaking is a broad combination of physical, psychological, neurological, semantic, and linguistic factors. So that it can be considered as the most important human tool for social control (Tarigan, 1994: 15).

As the final goal of Arabic language skills, every student who will carry out a thesis exam is required to master Arabic language skills which can be measured by the achievement of having a TOAFL (Test of Arabic Foreign Language) score, which in this case UIN Maulana Malik Ibrahim Malang has its own name, ILAA. (Ikhtibar al-Lughah al-'Arabiyah al-Mi'yary) who have obtained IPR from the Ministry of Law and Human Rights. As stated by Abdullah Ubaid (2020) ILAA Laboratory Manager as follows:

*"This test is basically an official regulation from the university to be taken and meets the graduation standard so that graduates of UIN Maulana Malik Ibrahim Malang are truly tested to master Arabic as a characteristic of the institution and have skills in processing knowledge from Arabic literature"*

The information above illustrates that the ILAA test is a common practice that must be passed by students in addition to English language skills to support the future of UIN Maulana Malik Ibrahim Malang graduates. Therefore, efforts to maintain student abilities starting when they become new students with language tests, intensive learning processes and the ILAA test as standard tests, will provide direction to a complete unity in delivering graduates who are qualified in Arabic language skills.

Based on the information above, the multicultural side of learning Arabic at PKPBA is contained in the preparation of a relevant curriculum for all students from various existing faculties, the al-'Arabiyyah lil Hayah textbook which contains national insight and the implementation of several Indonesian cultures. multicultural nuances in the learning process, as well as evaluations carried out with no difference in all students, especially those who will take the final thesis, thesis and dissertation exams that must be followed through this institution.

1. **Arabic Learning Implementation in Multicultural Study Perspective**

The implementation of learning is a process that is arranged according to certain steps so that the implementation achieves the expected results (Sudjana, 2010: 136). According to Majid (2014: 129) that the implementation of learning is a teaching and learning process activity as a core element of learning activities which in its implementation is adjusted to the signs that have been prepared in the previous planning.

According to Bahri and Aswan Zain, the implementation of learning is an activity that has educational value, educational value colors the interactions that occur between teachers and students. The interaction that has educational value is due to the implementation of learning that is carried out directed to achieve certain goals that have been formulated before the implementation of learning begins (Djamarah, 2010: 28).

Multicultural education essentially builds a learning concept based on the formation of a culture that respects one another without discrimination and oppression. Especially in multicultural education, there are adjustments and adaptations in participating in accommodating various existing cultures by carrying out and taking positive sides to apply linear learning patterns.

As stated by Halimah (2020), PKPBA students come from various regions in Indonesia that have different cultures, so our learning adapts to the diversity of student cultures. The suitability of Arabic learning with the situation and cultural background of students is an important thing that should not be ignored in an effort to form meaningful learning. Therefore, the information above provides an illustration of how multicultural aspects are put forward in carrying out the Arabic learning process. In line with what was conveyed by Jumriyah (2020) as follows:

*“We carry out learning in class by giving students the opportunity to express themselves to practice hiwar or language reasoning according to their daily habits so that learning looks more real”.*

With regard to students who come from various parts of the country and also abroad, learning is required to be able to provide experiences that are relevant to various ethnicities, ethnicities and cultures of domestic and foreign students. Therefore, multicultural-based learning must be embedded in all Arabic learning processes.

Students are given the widest opportunity to express their ideas, thoughts and feelings in Arabic orally and in writing as a form of multicultural learning that can build natural thinking ideas. Meanwhile, the material presented is in the form of patterns or examples that can be followed by students in carrying out learning practices. Throughout data, culture was evoked in different ways besides using the term itself. Statements that had similar denotations and implications as the term 'culture' were used to describe individual-level (Sommier, 2018: 289).

In multicultural studies, students have the same rights and no discrimination is allowed, so the exploration of their true potential is necessary for all students. However, the process of exploring potential and talents has been carried out by PKPBA, so this is enough to provide a multicultural nuance that does not differentiate between opportunities but must be followed by the establishment that is owned through the search for interests and talents in addition to academic achievement that can be pursued by anyone.

According to Blum's opinion, multicultural education, appreciation and respect for the quality of each local culture, is a must that all elements of the nation must have. Moreover, understanding the embodiment of culture is important to preserve the culture of the archipelago by looking at expressing cultural forms through its members. Thus, a harmonious atmosphere within nationality will be achieved perfectly without any attempt to destroy and disrupt national stability (Blum, 2001: 16).

Cultural quality will be felt by interacting with other cultures that intersect with each other and give a deep impression. Cultural expressions that are manifested in the form of a multiethnic culture will provide harmony to live together to maintain the unity and unity of the nation without insulting and humiliating one another.

Interaction between one another will affect the use of the language used. Therefore, the language that appears is a real picture of expressions or feelings that are released in a logical interaction pattern for the development of Arabic learning. The language is productive, meaning that a number of elements are limited, but almost unlimited speech units can be made, for example, according to the Indonesian General Dictionary, the composition of WJS Purwadarminta Indonesian language only has approximately 23,000 words, but with 23,000 words it can be made. millions of sentences are not limited (Chaer and Agustina, 2004: 13).

Language activities require adequate facilities, especially the presence of a language environment will greatly affect the teaching and learning process. The encouragement of the institution will greatly influence the critical culture in interacting and expressing its ideas through language. To encourage the spirit of critical thinking, PKPBA has various activities that manifest both inside and outside the classroom such as joint classes and musabaqah baina al-fushul which compete for munadzarah arabiyyah activities, khithobah, as well as scientific papers which are also prepared to take part in competitions outside campus.

This activity serves to invite students to think critically with language mastery, of course, to provide a stimulus and accommodate the enthusiasm for learning, so the activity or program intends to build the concept of equality in action to accommodate all groups and from what backgrounds they get the same opportunity.

Different backgrounds among students will form disputes so that efforts are needed to maintain unity through effective communication and learning that does not ignore heterogeneity in language. The heterogeneity of the archipelago's culture as a logical consequence of the ethnic diversity of the archipelago has contributed to the creation of a multicultural concept where cultural understanding is an important point for the creation of tolerance. The similarity of ideas and thoughts among the nation's children needs to be passed on from generation to generation for the sake of sustaining tolerance in a multicultural frame on the national arena.

In general, multicultural studies mandate the learning process to accommodate all student habits with of course a balance must be balanced so that there are no differences in actions that result in gaps in the learning process. Process imbalances will also have an impact on multicultural values ​​that should be preserved and instilled in the form of appropriate interactions and communication.

Cultural diversity increases in open societies and intensifies the need for competent educators who are able to adjust their teaching and school practices in an inclusive manner. Successful in-service education in those skills requires understanding how educators perceive cultural diversity. How do they define it and their own role? What are the critical points where cultural diversity challenge their theoretical or practical knowledge? This article seeks to map the ground (Kimanen, 2018: 334). In general Arabic learning at PTKIN East Java there is relatively no friction because the community is more open to accepting various groups in studying in it, so the challenges faced are more on how to present Arabic learning in an environment that has cultural diversity with life. mutual respect and understand differences. Therefore, social conditions help and accelerate the optimization of learning and harmonization in the process of learning the right language.

# Conclusion

Arabic learning that is held on a multicultural basis has the characteristic of appreciating differences and having a willingness to mingle with the cultures of other students who have different customs. Based on the results of the research as an analysis of the situation of Arabic learning, the following are the conclusions of the research results: 1) The Arabic language learning model in PTKIN East Java reflects the application of multicultural studies in which the determination of curriculum and teaching materials is prepared to accommodate multicultural learning needs, and 2) The implementation of Arabic learning in PTKIN East Java reflects multicultural use of methods, media and interactions that are not discriminatory by applying the side of justice and cooperation that is always maintained to be able to respect the culture of fellow students, both in language learning in the classroom and outside the classroom with enrichment. activities that increase learning motivation for all students.

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