

Problems of Arabic Language Education in the Society 5.0 Era

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Abstract

This research aims to identify the importance of Arabic as the main foundation in understanding Islamic teachings, especially the Qur'an, hadith, and Islamic literature. This study highlights the challenges and opportunities for learning Arabic in the modern era which is characterized by technological advances and digitalization. It was emphasized that learning Arabic is a crucial element in Islamic education in order to maintain the relevance of Islamic values in the midst of changing times. This study uses a qualitative method based on Library Research by collecting data from books, journals, articles, and official documents. The results of the analysis show that Arabic plays a significant role in facing the Society 5.0 era, not only as a means of communication, but also as the main link to explore Islamic teachings. Recommendations include curriculum development, the application of innovative methods, and adaptation to the dynamics of the times in order.

Keywords: *Bahasa Arab; Pendidikan Agama Islam; Era Society 5.0.*

Abstrak: Penelitian ini bertujuan mengidentifikasi pentingnya bahasa Arab sebagai fondasi utama dalam memahami ajaran Islam, khususnya Al-Qur'an, hadits, dan literatur keislaman. Kajian ini menyoroti tantangan serta peluang pembelajaran bahasa Arab di era modern yang ditandai dengan kemajuan teknologi dan digitalisasi. Ditekankan bahwa pembelajaran bahasa Arab merupakan elemen krusial dalam pendidikan Islam guna menjaga relevansi nilai-nilai Islam di tengah perubahan zaman. Penelitian ini menggunakan metode kualitatif berbasis Library Research dengan mengumpulkan data dari buku, jurnal, artikel, dan dokumen resmi. Hasil analisis menunjukkan bahwa bahasa Arab berperan signifikan dalam menghadapi era Society 5.0, tidak hanya sebagai alat komunikasi, tetapi juga sebagai penghubung utama untuk menggali ajaran Islam. Rekomendasi meliputi pengembangan kurikulum, penerapan metode inovatif, dan adaptasi terhadap dinamika zaman.

Kata Kunci: *Bahasa Arab; Pendidikan Agama Islam; Era Society 5.0.*

INTRODUCTION

The Arabic language developed in line with the development of Islam. Arabic language and Islamic education are like buildings and pillars, where Arabic is the pillar and Islamic education is the building. A building without pillars will definitely not be sturdy and will even collapse. Similarly, a pole without a building will be useless because a pole is a part of a building.

Therefore, Arabic as a pillar and solid foundation towards Islamic education must be studied seriously and deeply in order to enter the world of science in Islamic education with a good and correct understanding. Understanding the teachings of Islam is closely related to knowledge of the Arabic language, because the main sources in Islam are written in Arabic. Arabic is an important key to understanding the Qur'an and hadith in depth, because both are revealed in this language. By mastering the Arabic language, one can access the meaning and message of Islam directly from its original source, without relying entirely on translations that could have lost some important nuances (Adh-Dhabi'I, 2003).

Arabic has many specialties. In addition to being the language of the Qur'an and Hadith, this language is also used in studying religious sciences such as Tafsir, Hadith, Fiqh, and others. Arabic is an important tool for understanding the meanings contained in the Qur'an, so there is no doubt that this language plays a big role in studying and exploring various sciences, especially Islamic sciences which are mostly written in Arabic (Gajah et al., 2023). Along with the development of the times, Arabic has become one of the languages that has many special predicates. Arabic has been a part of history as a means of oral teaching among Arab societies since the beginning of the spread of Islam until now. Undoubtedly, Arabic has a very important role in studying and exploring science, especially sciences in the field of Islam. Given the breadth of Arabic civilization, the author intends to explain how the role of the Arabic language in the development of science (Gajah et al., 2023).

Arabic language education not only serves as a linguistic learning medium, but also an important tool to maintain traditions, religious values, and community cultural identity (Hasan et al., 2024). The existence and need for learning Arabic remains an important issue in the midst of changing times, especially in the current Society 5.0 era. This era is based on the transformation from a conventional lifestyle to a digital-based life that affects all aspects of human life, including in the field of Arabic education and learning. One of the challenges in the world of education in the Society 5.0 era is how to integrate science and technology without sacrificing the needs of students. Therefore, there has been a significant shift in the Arabic language learning paradigm in various aspects, ranging from learning orientation, educator qualifications, learning models, competencies and characteristics of students, to the need for supporting facilities and facilities. Despite having advantages and disadvantages, all parties involved in learning Arabic need to adapt so that their existence is maintained in this digital era.

Based on previous research (Syagif, 2023), this study examines the role of learning Arabic in preserving traditions, religious values, and cultural identities in the modern era, especially in the context of *Society 5.0*. The study highlights various challenges in the digital era, including efforts to integrate

Arabic language learning with technology without neglecting the religious and cultural values of the community. (Khumaini, 2022) stated that this study discusses the special language of Arabic as the main language in the Qur'an and Hadith, as well as its role in studying various branches of religious science such as Tafsir, Fiqih, and others. In addition, this study also explains how Arabic serves as a means to understand Islamic teachings in depth, especially in accessing its original sources, without relying on translation interpretations that can reduce the authenticity of meaning.

From the description above, the author aims to identify and explain the importance of Arabic as the main foundation in understanding Islamic teachings, especially because this language is the main means of accessing the meaning of the Qur'an, hadith, and other Islamic works. In addition, this study also highlights various challenges and opportunities that arise in learning Arabic in the modern era, especially in the context of rapid technological advancement and digitalization. Emphasizing the importance of prioritizing Arabic language learning as a crucial element in Islamic education, in order to ensure that Islamic values remain relevant and maintained in the midst of the progress of the digital era. In addition, formulate various recommendations to improve the quality of Arabic language teaching, including curriculum development, the application of innovative methods, and adjustment to the dynamics of changing times.

METHOD

This study uses a library research method with systematic scientific work stages (Firmansyah et al., 2021). *First*, data collection is carried out by accessing primary and secondary sources, such as scientific journal articles, academic books, theses, and official documents that are relevant and reliable. These sources were selected based on the criteria of quality, reliability, and relevance to the research theme, namely the role of Arabic in Islamic education in the Society 5.0 era. *Second*, the presentation of data is carried out by organizing the information that has been obtained into appropriate categories, such as the main theories about the Arabic language in Islamic education. *Third*, data analysis is carried out by comparing views from various sources, identifying patterns, and formulating significant findings. In this stage, the research focuses on exploring how Arabic can support the sustainability of Islamic education as well as face the challenges of the Society 5.0 era. *Fourth*, conclusions are drawn based on the results of the analysis that have been obtained to provide valid and comprehensive results because it is based on an in-depth and structured literature review in accordance with scientific research principles.

RESULTS AND DISCUSSION

The Role of Arabic Language in Islamic Religious Education

Islamic education, both in formal and non-formal forms, focuses on teaching Islamic sciences, in the formal path, this education is manifested in the form of schools, while in the non-formal path, there are activities such as studies, halaqah, and meetings(Gajah et al., 2023).

In various Islamic educational literature by previous scholars, almost all of them are written in Arabic, this is a challenge for learners, so understanding Arabic is a very important first step (Gajah et al., 2023). Learning Arabic is crucial for several reasons; *First* The Qur'an and hadith, as the main source of Islamic teachings, are written in Arabic; *Second* classic books by scholars that have a great influence on the thinking of Muslims, especially in the fields of creed, hadith, fiqh, tafsir, philosophy, and Sufism, also use Arabic; *Third* in the academic context, students are required to be able to study, read, and analyze scientific books in Arabic(Gajah et al., 2023).

From the description above, the author concludes that Islamic education has a significant role in shaping a person's character, both intellectually, emotionally, and spiritually, with the aim of creating individuals who are balanced between worldly and spiritual needs. One of the main obstacles faced is limited access to classical literature which is mostly written in Arabic. Arabic is an important key to understanding the main sources of Islamic teachings, such as the Qur'an, hadith, and the books of previous scholars. Therefore, learning Arabic is very essential, not only to understand the content of the text, but also to maintain the purity of Islamic teachings. Support for this learning needs to continue to be increased so that future generations are able to master and deepen Islamic knowledge in depth.

In the modern era, Arabic has a very important role in the context of religion and the life of Muslims(Fiddin et al., 2023). Here are some of the main roles of the Arabic language in Islam: *First, the language of the Bible*, Arabic is the original language of the Qur'an, the holy book of Muslims, the Qur'an is written in this language and many prayers and important verses in Islam are derived from the Arabic language, Therefore, understanding, memorizing, and spreading the teachings of Islam is highly dependent on mastery of the Arabic language; *Second, the Language of Worship*, Arabic is used as a medium of communication in various worships of Muslims, such as prayers, dhikr, and recitation of the Qur'an, verses in the Qur'an are often used as prayer readings and religious lecture materials; *Third, Language in Islamic Education*, Arabic functions as a language of instruction in learning Islam, because many Islamic scientific literature is written in this language, Therefore, mastery of Arabic is an important foundation for learning Islamic teachings; *Fourth, the Language of Islamic Scientific Studies*, In Islamic studies, Arabic is the main language used in various branches of science, such as Qur'anic interpretation, hadith, fiqh, and others. Understanding Arabic is

necessary for reading, understanding, analyzing, and interpreting Islamic intellectual property (Fiddin et al., 2023).

Western scholars recognize that Arabic provides a deeper scope of meaning in the process of writing and interpreting Qur'anic verses than English, in the past having a royal secretary who did not speak Arabic was considered a matter of pride compared to having a secretary who was proficient in Arabic professionally (Muhammad & Setyawan, 2021). During the reign of Khulafaur Rashidin until the heyday of the Abbasid Dynasty, mistakes in the use of Arabic grammar were quite frequent, this situation encouraged people at that time to learn Arabic grammar in order to be able to write correctly according to the applicable rules (Muhammad & Setyawan, 2021). Historically, the Arabs have established relations with various non-Muslim nations through the expansion of the Islamic Caliphate and the spread of religion to various regions. They interacted with the Romans, Persians, and Europeans as a result of the conquests, causing Arabic to begin to mix with the local languages of these regions. This phenomenon made Caliph Ali bin Abi Talib worried about the possibility of losing the authenticity of the structure and characteristics of the Arabic language, in addition, one of the factors that shows the importance of Arabic is its status as an international official language recognized by the United Nations (Muhammad & Setyawan, 2021).

Objectives of Arabic Language Education in Learning

In terminology, education can be broken down into two main aspects: concepts and education itself, according to Saiful Sagala, concepts are the result of a collection of human thoughts outlined in definitions, providing the basis for knowledge in the form of principles, laws, and theories derived from facts, events, and experiences (Syamsul Bahri, 2022). This concept aims to provide explanations and predictions for the phenomena that occur. Meanwhile, education is a series of learning activities that are designed in a structured manner, well documented, implemented in a planned manner, and carefully supervised to achieve the goals that have been set (Syamsul Bahri, 2022). Islamic religious education is a learning system designed to maximize the teaching and learning process in the context of Islamic religious education, aiming to produce individuals who have high culture and civilizational values (Syamsul Bahri, 2022).

The essence of Islamic religious education can be interpreted as the process of instilling and internalizing Islamic knowledge and values to students. This process is carried out through teaching, habituation, guidance, direction, supervision, and development of the potential of students. The goal is to achieve harmony and perfection in life, both physically and spiritually, in this world and the hereafter. The success of achieving the goals of Islamic religious education (PAI) is greatly influenced by the ability of teachers to

design and implement appropriate learning strategies. Like general education or other religions, Islamic religious education has a clear purpose, which is to guide and educate individuals to understand Islamic teachings well. Through this education, students are expected to develop intellectual intelligence (IQ), emotional intelligence (EQ), and spiritual intelligence (SQ) as a provision for life to achieve success in this world and happiness in the hereafter(Syamsul Bahri, 2022).

Ibn Khaldun explained that Islamic education has two dimensions of purpose. *First* spiritual or religious dimension, which aims to shape individuals to be able to carry out deeds of worship and achieve success in the hereafter, by fulfilling the obligations that have been set by Allah. *Second* The worldly dimension that includes the scientific goal, which is to prepare individuals to live the life of the world, is in line with the idea of modern education which emphasizes the aspects of benefits and readiness to face the realities of life(Mansyur & Ulya, 2023). As also emphasized by Abdullah Fayad in line with the values taught in Islam(Mansyur & Ulya, 2023).

The ideal of purpose in Islamic education includes Islamic values that are expected to be realized through a gradual educational process and based on Islamic teachings. Islamic education is a representation of Islamic values that want to be formed in the personality of students as the final result of the educational process, in other words, Islamic education aims to create individuals who reflect Islamic values through learning that is focused on the development of faith, piety, and noble morals, students are expected to become healthy, knowledgeable, skilled, creative, independent, and able to play the role of citizens who are democratic and responsible (Mauliddiyah, 2021).

Muhammad Athiyyah Al-Abrasyi stated that the main goal of Islamic education is the formation of noble morals. Moral education or ethics is the core of Islamic education, because morality is considered the spirit of the entire educational process in Islam. The ultimate goal to be achieved through Islamic education is moral perfection (Mauliddiyah, 2021). However, this does not mean that Islamic education ignores other aspects, such as physical education, intellectual development, mastery of knowledge, and practical knowledge. Instead, Islam emphasizes the importance of a balance between all these aspects. Children not only need physical strength, intellectual intelligence, and science, but also moral education, taste, and personality formation (Mauliddiyah, 2021).

Problems of Arabic Language Education

Al-Abrasyi emphasized that Islamic education in the era of society 5.0 must include attention to the needs of religion and the world at the same time (Mauliddiyah, 2021). Islamic education is not only limited to the spiritual aspect, but also includes worldly needs. The Prophet PBUH taught

that every Muslim must work for the benefit of the world and the hereafter in a balanced manner (Muslim, 2010).

Islamic education in the Society 5.0 era plays an important role in facing the challenges of the times that are increasingly influenced by technological advances. In this era, education is not only required to integrate technology with 21st century skills, such as critical thinking, creativity, communication, and collaboration known as the 4Cs skills, but must also be able to maintain the spiritual and moral values that are the core of Islamic teachings. In the face of digital and technological advancements, Islamic education is expected to strengthen the character of the younger generation by integrating technological knowledge with moral and religious foundations (Hasanah et al., 2023).

Arabic is also taught in formal educational institutions, especially in schools and madrasas. However, until now there has been no standardized Arabic teaching model in formal madrassas (Al Qolbi et al., 2024). This can be seen from several points of view; *First*, there is a difference between learning Arabic to achieve language proficiency and learning Arabic as a medium for understanding other sciences; *Second* there is variation in the type of Arabic learned, whether it is colloquial, classical, or modern Arabic; *Third* There is a difference in focus between maintaining Arabic as a means of daily communication and learning it as a language skill. it's colloquial, classical, or modern Arabic. Third, there is a difference in focus between maintaining Arabic as a means of daily communication and learning it as a language skill (Al Qolbi et al., 2024).

Based on this, there are two important problems and challenges in learning Arabic that need to be overcome, namely *First*, including the writing system where the difference in the writing system between Indonesian and Arabic is the main challenge, especially for beginner students who have never known the Arabic alphabet. The shape of the Arabic letters that change depending on their position—at the beginning, middle, or end of the word—confuses many students. In addition, the shift in writing habits from left to right (Indonesian) to right to left (Arabic) adds complexity. Another difficulty is reading Arabic writing without harakat, which requires a deep understanding of grammar (*qawa'id*). This is different from English, where a person can read writing even though they have not mastered the grammar.

Second pronunciation of certain letter sounds where some letters in Arabic do not have sound equivalents in Indonesian, making it difficult for students to pronounce them correctly. As a result, many students have not been able to pronounce these letters correctly, especially in the aspect of makhraj al-huruf al-'Arabiyah (Al Qolbi et al., 2024). This is because Indonesian does not have the concept of root words as found in Arabic. In Indonesian, only root words are known which then undergo morphological processes such as the addition of suffixes, repetitions, or the formation of

compound words to form derivative words. However, the process of changing words in Indonesian is not as complex and as much as in Arabic, where the morphological system is highly dependent on the root of the word (tsulasi, ruba'i, humasi, sudasi) that follows a certain pattern (wazan)(Al Qolbi et al., 2024).

Third Curriculum system In Indonesia, there are two approaches to the implementation of the Arabic curriculum, namely *Integrated curriculum* (*Nadzariyat al-Wahdah*) and *separated curriculum* (*Nadzariyat al-Furu'*). Both have their own advantages and disadvantages. In madrasas, it is generally used *Integrated curriculum*, where Arabic is taught in an integrated manner in one subject. On the other hand, in Islamic boarding schools, Arabic language teaching is often separated into several subjects, such as nahwu, sharaf, balaghah, qira'ah, and others. In madrasas, such as MI, MTs, and MA, the purpose of learning Arabic is often not clearly distinguished, both in the aspects of istima' (listening), kalam (speaking), qira'ah (reading), and kitabah (writing) (Rasyid, 2021).

Thematic Arabic learning materials sometimes obscure the essence of Arabic learning itself. Basically, learning Arabic aims to practice language skills, not just convey certain themes in the context of the language. In traditional Islamic boarding schools, the Arabic teaching materials used often need to be updated. For example, the Book of Alfiyah, written in the Middle Ages for Arab students, is still used as a teaching material for non-Arab students. This is less relevant to modern theories about the development of teaching materials. In addition, the study of the book of nahwu written by Arabic linguists in the past often shifted the focus of learning from "using language" to "learning language". As a result, the main goal of learning Arabic, which is to master language skills, is not optimally achieved(Rasyid, 2021).

From the description above, Arabic language learning in Indonesia still faces various obstacles that need to be addressed immediately to increase its effectiveness. One of the main problems is the lack of a standard teaching model in formal madrasas. This condition results in different methods in teaching Arabic, both as a means of communication and as a tool to understand other knowledge. In addition, curriculum problems are also one of the main obstacles in the Arabic language learning process in Indonesia, the curriculum implemented in madrassas with an integrated system tends to be too general, while the separate curriculum in pesantren emphasizes more on grammar learning without paying attention to the development of language skills. Learning objectives are often not clearly explained, making it difficult for students to understand what they need to learn. Therefore, updates are needed to the curriculum, objectives, materials, and teaching methods to make Arabic learning more relevant, directed, and in accordance with the needs of students (Dawn, 2022).

CONCLUSIONS

The conclusion of this study is that Arabic plays a major role in the learning process of Islamic religious education in Indonesia. This is very important because Arabic and Islamic religious education are two things that cannot be separated. Arabic is the main means of understanding Islamic teachings sourced from the Qur'an, hadith, and other Islamic literature. However, a number of challenges are still important work in Arabic language education, especially related to learning methods that must be constantly updated to remain relevant to the changing times in the Society 5.0 era. To maintain the sustainability of Islamic education, it is necessary to develop a curriculum, innovate in teaching methods, and adapt to technological advances and digitalization.

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