

## **The Development of Fushah Arabic in Indonesia**

**Syaiful Mustofa<sup>1</sup>, Azka Kamilaini<sup>2</sup>, Ahmad Zaini Dahlan<sup>3</sup> Erli Latifah Dayyinati<sup>4</sup>**

<sup>1234</sup>UIN Maulana Malik Ibrahim Malang Indonesia

\*E-mail: [saifulmustofa@pba.uin-malang.ac.id](mailto:saifulmustofa@pba.uin-malang.ac.id)

### **مستخلص البحث**

يهدف هذا البحث إلى معرفة كيفية عرض اللغة العربية الفصحى ومعرفة تعليمها في إندونيسيا. ومدخل البحث هو الكمي وطريقته الوصفية. مجتمع البحث من المعاهد الإسلامية وعيته طلاب معهد دار اللغة وأدوات البيانات من خلال المقابلات والوثائق. ونتيجة لهذا البحث هي أن تطور اللغة العربية الفصحى في إندونيسيا تنقسم إلى قسمين هما العصر الكلاسيكي والعصر الحديث. العصر الكلاسيكي باستخدام قراءة الكتب أمام الطلاب جماعة وقراءة الكتب أمام المدرس فرداً، وحفظ المفردات. وأما العصر الحديث باستخدام الوسائل الإجتماعية التكنولوجية، يوتوب، اللعبة اللغوية، المناظرة والجدال، المناقشة الأكاديمية، والأنشطة الطلابية، والمخيم العربي.

**الكلمة الإشارية :** تطور اللغة العربية، اللغة العربية الفصحى، المعاهد الإسلامية.

### **INTRODUCTION**

Learning Arabic has become the latest trend that is increasingly in demand from both young and old (Aziz 2019). This brings the Arabic language increasingly developing as modernization emerges. Entering the modern era with digitality which plays a major role in every aspect of today, especially in the realm of education (Seff 2019). Referring to the current process inside which is increasingly rapid development, especially in learning (Dr. Pradi Khusufi Syamsu 2022). Similarly, the development of Arabic was followed by the inauguration by the United Nations as a world language on December 18, 1973 (Kiram, 2023). So, the development of Arabic itself in learning is increasingly modified to adjust the current digital modernization (Abdul 2017).

Indonesia, with its Muslim majority, is no less competitive in its interest in honing their Arabic language (Moh. Ulum 2021). The amount of interest in Arabic language students has led many formal and non-formal institutions to add Arabic language learning as a superior program (Nasir 2014). Schools and boarding schools that prioritize Arabic language learning require their students to communicate in Arabic (Fadli 2015). The number of bimbel and private lessons also provide special additional lessons to those who want to learn Arabic from the basics (Mardiyanti, 2022). Although Arabic is complicated, they do not give up (Musdalifa n.d.).

The fact above makes Arabic language learning more rapid because many great figures,

teachers or researchers are competing to study Arabic language learning (Sam 2016). As a result, ways of learning Arabic that are more practical, easy and even instant to learn were born (Makruf 2009). Starting from the development of methods, media and so on in learning (Tajuddin 2017). However, the theories of Arabic language learning in the classical era were not simply eliminated. However, it is remodeled and adapted to the modern era (Aziz 2019). And still based on the rules that have existed since long ago (Anshor 2009).

The Arabic language that is widely studied and even studied in Indonesia is Fushah Arabic (Mutma'inah 2017). This is evidenced by the large number of institutions and boarding schools that make Fushah Arabic as a lesson both in class and outside the classroom (Yahya, Prof, and Zuhri 2022). Considering the arrangement of Fushah Arabic which is based on the Qur'an and Hadith, so it is spoken with the correct rules (Hasnah 2016). This also invites many hafidz and hafidzoh to also study Fushah Arabic as a basis for knowing the Qur'an much deeper (M.Fathurrahman, 2021). With that, a tahfidz situz institution emerged that combines two Arabic language learning with Tahfidz al-Qur'an (al-Bantany, 2019).

Learning Fushah Arabic requires special learning in which there are several learning plans (Siahaan n.d.). While in this day and age the most prominent of the design itself is the method used and the media that follows the current era (Sari 2022). In this case, it is not seen through whether the learning institution is formal or not (Loredana 2013). This is due to the changing times where everything related to education in particular will compete to make the best learning design (Nurmalita 2018).

The modification of the method was not done carelessly without being adjusted to the current situation. Considering the psychological changes in today's children and the world that is dominated by digitality, the method must be adjusted based on this. Starting from looking at the habits, interests and ways of learning of children are taken into consideration. Not only that, there are still many things that must be considered in designing methods. There is also an overhaul of classical methods in today's modern era. However, not a few new methods were also born to participate in contributing to learning that achieves goals.

The media is also not left behind because it sees technology in the modern era that is increasingly sophisticated. Media utilization also needs to be an important consideration (Arif 2020). Because the creativity of students and teachers who teach arises from the media. The speed of delivering material is more predictable due to the ease of accessing data or anything that is internet such as websites, e-learning and so on (Siahaan n.d.). Ease can also be obtained in the delivery of material where the teacher / teacher can use a lot of pictorial media that attracts children's attention such as YouTube etc. (Khomsah and Muassomah 2021). This is encouraged by the habits of today's children who tend to spend more time with gadgets (Nadjib 2016). Indirectly, two things that collide with each other will be able to go hand in hand according to the desired achievement (Prasetyo 2021).

Therefore, researchers are interested in thoroughly exploring the development of Fushah Arabic in Indonesia which focuses on the methods and media used because it is considered that both are a collaboration between Fushah Arabic and the modernization era (Chaldun 2022). Researchers will focus on the object of research at PP Daru Lughoh which is an Islamic boarding school located in Pamekasan, Madura City, an institution that focuses on intensive Arabic language development and also the study of classical books (Saleh, 2013). Kh. Achmad Ghazali Sali, Lc, M. Pd is the founder and caregiver of PP Daru Lughoh who is also

the originator of the Fushah Arabic learning methods (@pp.darullughah). Many alumni from there can condense knowledge in the Middle East (ig.pp.darullughah). Where campuses in the Middle East are famous for their Arabic which is used as the main language in teaching (Dewi, 2020).

The reason for the researcher to study this theme is that Fushah Arabic is widely practiced by students in Indonesia and institutions that pursue it (Toha 2005). The crossing of time that resulted in learning in it changed drastically as demanded by the times (Pancarani1 and Mardiah2, Zaqiatul 2016). Fushah Arabic is famous for its attachment to the classical era but can be in line with the modern era (Dkk 2018). The change in Fushah Arabic itself is a question mark for the author (Dr. badri Yatim 2016). With the difference in times, the Fushah Arabic language is also different (Aziz 2019).

## **RESEARCH METHODS**

Researchers use a descriptive type of analysis with a qualitative approach also known as field research. The object of this research is the 10th grade students of PP Darul Lughoh Pamekasan Madiun. Data collection is done with several techniques, namely, interviews and documents. In the interview stage, researchers took a sample of 15 students and 5 teachers, while documents were obtained from previous research and journals related to the research as well as documents from the cottage such as photos of activities, teaching materials and so on.

## **RESULTS AND DISCUSSION**

### **Overview of Fushah Arabic Language Learning**

**Definition**, the word Fusha is an isim tafsil form of the word "fashahah", with the masadar form "fashahah". The word "fashahah" means "al-bayan" (clear) and "salamat al-alfaz min al-ibham wa su'I al-ta'lif" (preservation of the word from ambiguity and bad arrangement). (Toha 2005) It can be understood that Fushah Arabic is the best and best preserved Arabic language. It can also be said that Fushah Arabic is formal Arabic whose use is adjusted to the rules of Arabic.

**Historically**, Fushah Arabic in the early period originated from the language used in the Qur'an and Hadith. It continues to be used for the writing of the Turats books and is used in formal education, media and government institutions (Hasnah 2019). In that position, Fushah Arabic is still consistent with the rules of I'rab nahwu and sharaf. But stepping on the 19th century until now Fushah Arabic is known as Contemporary Arabic with the intention of official Arabic used in the world of education, literature, mass media as well as the nickname for the official language of the Arab world today.

But still, the level of fluency of the Arab community varies in ancient times and today. In the past, the tribes that were considered to have the highest level of fluency were the tribes that lived in the central and southern parts of the Arabian Peninsula. These include the Hijaz, Quraysh, Kinanah, Huzail, Gaftan, Huwazaan, Salim, Wati', Tamim, Asad and Qais (Daud 2001). However, there are also tribes that have low eloquence. As a result, several dialectal varieties of Fushah Arabic emerged at that time.

The results of the first interview with the caregiver at the Darul Lughah Waddirosat Al-Islamiyah Islamic boarding school as an informant, revealed:

"Yes, there is fushah Arabic learning in our Pondok, starting from my personal desire who is a graduate from the middle east who wants to devote my knowledge through fushah Arabic learning, so that students can also get education in the middle east like me, because

one of the requirements to be able to continue education to the middle east must be proficient in Arabic, especially fushah Arabic ". (AGS, 12/06/23)

Also mentioned in an interview by one of the senior ustadz, he revealed:

"Yes, there is Arabic language learning in the Darul Lughah Waddirosat Al-Islamiyah Islamic Boarding School, since I was a child whose house happened to be close to this boarding school, starting from his arrival from the middle east in completing his studies there. (RR, 12/06/23)

While the results of an interview with one of the junior ustadz revealed:

"yes, in the cottage there is fushah Arabic language learning, as for the methods I use vary, there is the sam'iyah shafawiyah method and the special method uses the mutasalsilah method or role-playing. The media I use range from markers, blackboards, to laptops and screens". (K.B, 13/06/23)



**Figure 1. Overview of Fushah Arabic Language Learning**

Figure 1, explains the process of learning Fushah Arabic which utilizes the Book of Fathul Qarib as its learning media. Santri and santriati read the book in the morning and deposit their memorization to the ustadz or mentor. This is accompanied by an understanding of the students' book memorization. With that, students have gained some vocabulary from memorizing and understanding the book of Fathul Qarib every day.

The conclusion that can be drawn from the results of the interview above is the existence of Fushah Arabic language learning in PP Darul Lughoh since the establishment of the boarding school. The more the boarding school develops, the more Fushah Arabic learning develops there, even the methods and media used are increasingly diverse.

### **The Development of Fushah Arabic in Indonesia**

Based on the theory summarized by the researcher in the previous explanation where various methods of learning Arabic have developed, researchers conducted an analysis of the development of Fushah Arabic learning in Indonesia, precisely at the Darul Lughoh Islamic boarding school located in Madura. Researchers have conducted an interview process with several teachers there, especially regarding the methods and media used by teachers/ustadz there in Fushah Arabic language learning.

The results of the interview with the caregiver of PP Darul Lughoh, he revealed:

"For the method itself that I used in learning Arabic in ancient times was just like learning classical books. For example, the sorogan method, students come forward one by one and then read the book along with the grammar that matches what I read. As for the pure in maharah kalam, it is monadastah two by two using the book Muhamawarah juz 1 and juz 2. For the media used include the book muhamawarah al-haditsah juz 1 and juz 2, there are markers,

blackboards and fathul qorib books for the mubtadi' level, ibnu 'aqil books for the mutawassit and mutaqoddim levels.". (AGS, 12/6/23)

One of the senior ustadz also mentioned the methods and media in learning Fushah Arabic there as follows:

"For the method itself, there are actually many that I use according to the needs of the students here, but unfortunately I often use in learning Fushah Arabic itself the method of sam'iah shafawiyah and the mubasyaroh method, for the sam'iyah shafawiyah method used for the mubtadi' level, in my opinion it is more relevant to the existence of students, especially students who are just learning Fushah Arabic. The mubasyarah method is for mutawassit and mutaqoddim levels. For media, I use markers to write material and explain with the blackboard, sometimes I also use laptops and screens in learning maharah istima". (R.R, 12/6/23)

*Then continued the interview with one of the junior ustadz at PP Darul Lughoh, he mentioned that:*

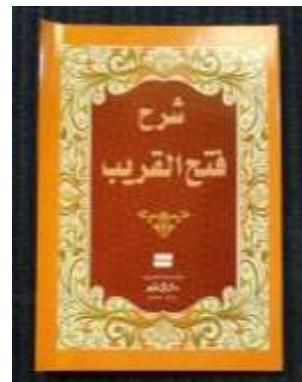
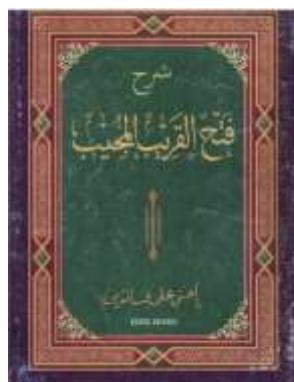
*"Fushah Arabic learning with question and answer method and Ta'birul Suwar method by him to improve Fushah Arabic language of students. The teacher gives various pictures (Suwar) to improve their ability to describe pictures in Fushah Arabic. Students practice paraphrasing and practice the courage to present the results". (A.S, 13/6/23)*

While in the interview one of the ustadzah who plays an active role in the language in the cottage said that:

"Fushah Arabic learning is carried out using the Question and Answer method, the Discussion method and the Mubasyaroh Method. These three methods have differences in their application. The discussion method leads to group learning where students practice interacting with others using Fushah Arabic. This provides a new experience for students, so that the vocabulary they get is more varied thanks to the vocabulary of some of their friends. The Mubasyaroh method requires students to apply Fushah Arabic in daily life and immediately use new vocabulary or phrases. As a result, the vocabulary is directly embedded in the students' brains through its application which allows the students to be more accustomed". (DL, 13/6/23).

The next interview was conducted with Ustadz who teaches Arabic academically, he revealed:

"The Fushah Arabic learning method is carried out through Public Speaking Activity and the debate method on the book of Fathul Qorib which is an Arabic book that discusses the laws of fiqh based on the Shafi'i Madzhab. In effect, santri can understand the meaning and intent therein while examining Arabic vocabulary that they do not understand. In this case, the santri's vocabulary does not stop at a point". (M.F, 13/6/23).



**Figure 2 & 3. Media of Kitab Fathul Qarib**

Figure 2 is about the book known as "Fathul Qarib al-Mujib fi Syarh Alfaz al-Taqrib" which is one of the teaching materials used for santri in learning fushah Arabic, which discusses fiqh law and is based on the Shafi'i Madhab. In the Shafi'i Fiqh literature, the book is a very important book because it is used as basic learning by santri or beginners.

Figure 3 shows the same book as the book in Figure 3, studying the science of Fiqh in it. And the language structuring structure in the two books is in accordance with the rules of Arabic which can also be called Fushah Arabic. With the arrangement of Fushah Arabic, making the two books above the basis for ustaz/ustazah teaching materials for learning Fushah Arabic.

**Picture 4. Debate Extracurricular Activities****Picture 5. Public Speaking Contest**

Picture 4, describes the extracurricular activities of the students in the form of "debates", where the students are divided into 2 groups consisting of 3 to 4 participants per group. Debate material is given before extracurricular activities are carried out. Participants prepare debate material in Fushah Arabic by discussing together and presenting it. And the main language used by students in this activity is Fushah Arabic which is in accordance with its rules, both the material and the language of communication used.

Picture 5, shows the "Public Speaking" competition activities followed by students in the hut, making Fushah Arabic a mandatory language in this competition. This activity is carried out once a week in order to train students in speaking Arabic Fushah well. With this activity, the development of Fushah Arabic in PP Darul Lughoh is getting better due to the habit of students in speaking Fushah Arabic.

From the results of interviews with several teachers/ustadz above, researchers made a table that shows the differences in methods and media in the classical and modern eras. This is because there are developments experienced both in terms of the structure of the cottage and the learning model. The following are the differences in Arabic learning methods and media before and after entering the modern era.

	<b>Classic Era</b>	<b>Modern Era</b>
<b>METHOD</b>	Sorogan Conversation (Muhadatsah) Sam'iah syafawiyah Mubasyaroh Mutasalsilah	Social Media, Youtube Describe the Picture Discussion, Debate Language Camp and Games

	Main-role	Public Speaking
<b>MEDIA</b>	Board Markers Classic Book	The book (Kitab) Projector Screen Laptop Power Point

## CONCLUSIONS

Based on the analysis of research data using data collection techniques in the form of interviews and documents, it is concluded that Fushah Arabic learning brings many enthusiasts to learn it, especially in Indonesia. PP Darul Lughoh is one of the boarding schools that makes Fushah Arabic learning as the main learning in the education system in it. Moreover, learning is carried out from the establishment of the boarding school.

There are differences in the development of Fushah Arabic in PP Darul Lughoh which lies in the methods and media. In the classical era, Sorogan, Muhadatsah, Sam'iah shafawiyah, Mubasyaroh Mutasalsilah and Role Play methods were used with Book-based learning media. While in this modern era using the method of Question and Answer, Ta'bir Suwar, Mubasyaroh, Discussion, Level Mutaqoddim and Debate which utilizes media in the form of current technology such as projector screens, laptops and so on.

## REFERENCES

Abdul, Adit Tiawali dan Muhibib. 2017. "Perkembangan Bahasa Arab Dalam Perspektif Sintaksis Dan Semantik Pada Majalah Al-Jazeeera Arabiyat." *PBA dan Kebahasaasaaraban* 4(1): 2.

Anshor, Ahmad Muhtadi. 2009. *No TitlePengajaran Bahasa Arab Media Dan Metode-Metodenya*. Yogyakarta: Teras.

Arif, Muh. 2020. "Efektivitas Media Pembelajaran Dalam Penguasaan Kosa Kata Bahasa Arab." *A Jamiy : Jurnal Bahasa dan Sastra Arab* 9(1): 1.

Aziz, Abd. 2019. "BAHASA ARAB MODERN DAN KONTEMPORER." *Mumtaz* 3(1): 1–168.

Chaldun, Windi. 2022. "Literasi Digital: Plus Dan Minus Dalam Pembelajaran Bahasa Arab Di Era Milenial." *Talenta* 5.

Daud, Muhammad. 2001. *Al- 'Arabiyyah Wa 'Ilm Al-Lugah Al-Hadīš*. kairo.

Dkk, Azizah. 2018. "Bahasa Arab Fushah Dan Amiyah Serta Cakupan Pengunaannya." *Pembelajaran bahasa, sastra, dan budaya Arab di Indonesia*.

Dr. badri Yatim, M.A. 2016. *Sejarah Peradaban Islam*. 2nd ed. Jakarta: PT Raja Grafindo Persada.

Dr. Pradi Khusufi Syamsu, MA. 2022. *PEMBELAJARAN BAHASA ARAB INTEGRATIF FI PERGURUAN TINGGI*. 1st ed. Tangerang: YPM (Young Progressive Muslim) Press.

Fadli, Chairul. 2015. "Pembelajaran Bahasa Arab Di PP Modern Dan Pesantren Tradisional." *UIN Sunan Kalijaga*.

Hasnah, Yetti. 2016. "BAHASA ARAB STANDAR ANTARA AMIYYAH DAN FUSHA." *Al-Azhar* 2(1): 1–23.

———. 2019. "Bahasa Arab Standar Antara Amiyyah Dan Fusha." *Al-Fathin* 2(1).

## **Cordova Journal : language and culture studies**

Terbit 2 kali setahun

Vol. 14, No. 1, Juni 2024

<https://journal.uinmataram.ac.id/index.php/cordova/index>

Khomsah, Ahmad Fadilah, and Muassomah Muassomah. 2021. "Penerapan E-Learning Dalam Pembelajaran Bahasa Arab Di Masa Pandemi." *Tarbiyatuna: Jurnal Pendidikan Ilmiah* 6(1): 1–14.

Loredana, Tudor and Sofia. 2013. "Formal, Non Formal, Informal in Education." *Procedia-Socia and behavioral sciences* 76: 821–26.

Makruf, Imam. 2009. *Strategi Pembelajaran Bahasa Arab Aktif*. Semarang: Need's Press.

Moh. Ulum, Dkk. 2021. "PENDAMPING PEMBELAJARAN BAHASA ARAB DENGAN MENGGUNAKAN METODE AL-MUBASYAROH UNTUK MENINGKATKAN MAHAROH AL-KALAM PESERTA DIDIK LIPS SMP." *AL-Ijtima* 1(2).

Musdalifa. STAIN *Posisi Bahasa Arab Di Dunia Islam*. Papua.

Mutma'inah, Siti. 2017. "Pendekatan Integratif: Tinjauan Paradigmatif Dan Implemantatif Dala Pembelajaran Fikih Di Madrasah Ibtidaiyah." *Elementary* 5(2): 431–48.

Nadjib, Alimuddin dan Muhammad. 2016. "INTENSITAS PENGGUNAAN E-LEARNING DALAM MENUNJANG PEMBELAJARAN MAHASISWA PROGRAM SARJANA(S1) DI UNIVERSITAS HASANUDDIN." *KAREBA* 4(4): 98–387.

Nasir, Amin. 2014. "BAHASA ARAB ERA KLASIK DAN MODERN (Tinjauan Pembelajaran Teoritis)." *Arabia* 6(Januari): 21–52.

Nurmalita, Tania. 2018. "Pendidikan Non Formal." Airlangga University.

Pancarani1, Afridesy Puji, and Ariadna Ayu Miranda Mardiah2, Zaqiatul. 2016. "Bahasa Amiyah." *Al-Azhar* 3(3).

Prasetyo, Matrik Agoes. 2021. "Pemanfaatan Bahan Ajar Berbasis SAC Untuk Mendukung Pembelajaran Virtual." *Kemendikbud*. <https://saungbelajaraisyah.blogspot.com/2020/07/smart-apps-creator-sac-sebagai.html> (September 8, 2023).

Sam, Zulfiah. 2016. "Metode Pembelajaran Bahasa Arab." *Metode Pembelajaran Bahasa Arab* 2(1): 5.

Seff, Faisal Mubarak. 2019. *DINAMIKA PENDIDIKAN BAHASA ARAB DI INDONESIA*. 1st ed. Banjarmasin: IAIN Antasari Press.

Siahaan, Sudirman. *E-Learning (Pembelajaran Elektronik) Sebagai Salah Satu Alternatif Kegiatan Pembelajaran*.

Tajuddin, Shafruddin. 2017. "Pengembangan Model Pembelajaran Bahasa Arab Tingkat SD Untuk Meningkatkan Kemampuan Berbahasa Arab." *Parameter* 29(2).

Toha, Ahmad. 2005. "Bahasa Arab Fusha Dan Amiyah Serta Problematikanya." *Bahasa dan Seni* 33(2).

Yahya, Muhamad Slamet, U I N Prof, and K H Saifuddin Zuhri. 2022. "Peran Lingkungan Dalam Pembelajaran Bahasa Arab Di Kampung Arab Desa Tanjungsari Kecamatan Petanahan Kabupaten Kebumen." *Penelitian Agama* 23(2): 323–41.