



Learning the Arabic language based on the local ethnicity of Bugis-Mandar at boarding schools in South and West Sulawesi

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ABSTRACT

This article focuses on studying Arabic language learning based on local Bugis-Mandar ethnicity at Islamic boarding schools in South and West Sulawesi. Through field research using a qualitative paradigm, it was found that the relationship between Arabic language learning and local Bugis-Mandar ethnicity at Islamic boarding schools in South and West Sulawesi shows a symbiotic relationship of mutualism, in which case learning Arabic encourages communication of local Bugis-Mandar ethnicity at Islamic boarding schools. In South and West Sulawesi who are active in using Arabic as their medium while the local Bugis-Mandar ethnicity provides a socio-anthropological framework for learning Arabic in Islamic boarding schools in South and West Sulawesi. Opportunities for learning Arabic based on local Bugis-Mandar ethnicity at Islamic boarding schools in South and West Sulawesi are the many Islamic boarding schools that have active acculturation of Arabic language learning with local Bugis-Mandar culture and the amount of Arabic absorbed in the social relations of the local Bugis-Mandar community. The obstacle is that there are still frequent tensions between Arabic as a religious symbol and various values in the local Bugis-Mandar ethnicity. Strengthening strategies based on local Bugis-Mandar ethnicity in Islamic boarding schools in South and West Sulawesi can be carried out by strengthening the Arabic language learning approach based on local Bugis-Mandar ethnicity in Islamic boarding schools in South and West Sulawesi as a paradigmatic framework followed by methods as a procedural framework and techniques as an accommodative implementative framework in transforming Arabic language learning as a forum for strengthening local Bugis-Mandar ethnicity on the one hand and making various Bugis-Mandar local wisdom values an inspiration for learning Arabic.

Keywords: Arabic learning; Bugis-Mandar local ethnicity

1. INTRODUCTION

Zakat holds a significant role, purpose, and position within Islamic teachings, as it is Learning Arabic is a pedagogical, andragogical, or heutagogic activity that necessitates social relations with the various social ethnicities that surround it. Responding to this, Fikni Mutiara Rachma argued that learning Arabic has a constructive relevance to various social realities that surround it. As a consequence, learning Arabic must pay attention to and adopt these various social realities (Fikni Mutiara Rachma, 2020:4). has prepared a scientific framework to accommodate this which in this case is included in Sociolinguistic studies (Sumarsono, 2007: 1) This reality shows that learning Arabic always has a strong constructive relevance to various existing social conditions. Constructive relations that build Arabic learning with the various social realities that surround it become a separate object of study to be studied from the perspective of learning Arabic based on local Bugis-Mandar ethnicity at Islamic boarding schools in South and West Sulawesi. Language is a human reflection related to the social interaction that surrounds it, which basically has a direct relationship with the dynamics of social interaction which is quite complex, including innegotiate ways of perceiving phenomena, negotiating expectations, expressing views, in social structures. In response to this, Laura M. Ahearn suggests that there are two important concepts in anthropolinguistic studies in seeing how language, including Arabic, is positioned by humans in their social interactions which in this case are, 1) language does not have to be studied in its isolation from social practice or meaning cultural and 2) problems regarding social relations and cultural meanings can be answered through in-depth observation of the language used by participants (Laura M. Ahearn, 2012: 17) Studies related to Arabic language learning based on local Bugis-Mandar ethnicity at Islamic boarding schools in Sulawesi South and West is a study that has contribution constructive in its application so that this push researchers in submitting studies related to the theme.

2. METHODS

This research uses a qualitative paradigm with its phenomenological characteristics. In the data collection process, researchers used data collection techniques consisting of in-depth interviews, participatory observation, documentation, and reference searches. The collected data is then processed using several structured stages which in this case are, 1) editing (editing) as a process of re-examining the data obtained to see the completeness, clarity, suitability, and relevance of other data with the aim that all of this data can be used to answer the research problem formulation that has been made (Moh. Nazir, 2003:346), 2) classify (classifying) as a process reduction existing data by compiling and classifying the data obtained into certain patterns or certain problems to facilitate discussion (Lexy J. Moleong, 2006: 204), 3) analyzing (analyzing) as a process of summarizing data in a form that is easy to understand and easy to interpret so that the relationship between research problems can be studied and tested (Moh. Kasiram, 2008: 128), 4) and conclude (concluding) as a process of drawing conclusions from the data obtained after being analyzed to obtain answers to the reader's anxiety from what is presented in the background of the problem (Nana Sudjana and Awal Kusuma, 2008:28).

3. RESULTS AND DISCUSSION

The results of research and discussion can be a presentation of field data which is then analyzed comprehensively and holistic and are interrelated with each other which in this case can be described as follows:

1. Relations between Arabic Language Learning and Local Bugis-Mandar Ethnicity at Islamic Boarding Schools in South and West Sulawesi

The relationship between learning Arabic and the local Bugis-Mandar ethnicity at Islamic boarding schools in South and West Sulawesi shows that there is a symbiotic relationship of mutualism between learning Arabic and the local Bugis-Mandar ethnicity dynamically and massively. This can be understood from what Muhammad Agus said that learning Arabic which was carried out in the DDI Mangkoso Islamic Boarding School environment, South Sulawesi showed the adoption of various local wisdom value frameworks from Bugis ethnicity which influenced Arabic language learning such as the use of expressions of politeness in communicate Arabic which cannot be separated from the local wisdom values of the Bugis people which have been applied in daily communication such as the expression "*tabe*" and "*afwan*" which has been commonly used in communicating Arabic (Muhammad Agus, Interview, 10 June 2023)

Another relation from the encounter between local Bugis-Mandar ethnicities and learning Arabic can be understood from the contact of theological values between two different aspects of social culture, in this case the Bugis and Mandar tribes. Responding to this, As'ad argued that learning Arabic at the Nuhiyah Pambusuang Islamic Boarding School, West Sulawesi, was a meeting place for the existence of local Bugis-Mandar ethnic values. It can be understood that the Arabic language studied at Islamic boarding schools which are visited by many parties who wish to learn to read the yellow book has facilitated the occurrence of a dialectical process between the two ethnic values. In learning Arabic, those who consist of different local ethnicities communicate with each other such as discussing the meaning of an Arabic word adopted in their respective languages, for example in the use of the word "*al-masjid*" in Arabic which when translated into Bugis is translated with the word "*masigi*" while in Mandar it is translated as "*masiji*" (As'ad, Interview, 13 June 2023).

With a comprehensive understanding of how Arabic language learning has the relevance of mutualism symbiosis with the surrounding social context, Arabic learning can be carried out by adopting various local wisdom values embodied in Bugis-Mandar ethnicity. This can be found, for example, when various expressions of wisdom that are loaded with moral messages to be more active and enthusiastic about learning are included in Arabic learning activities and these expressions of wisdom are quoted from various local wisdom values of the Bugis-Mandar ethnicity. Responding to this, Syahriadi argued that efforts to arouse students' learning motivation in Arabic which is found not optimal can be done by using the values of local wisdom that manifest in Bugis-Mandar ethnicity. This needs to be a concern considering that values derived from ethnicity where

the values will be applied will have a greater constructive effect than values taken outside of that ethnicity (Syahriadi, Interview, June 10, 2023).

2. Opportunities and Constraints of Learning Arabic Based on Local Ethnicity of Bugis-Mandar at Islamic Boarding Schools in South and West Sulawesi

Opportunities for learning Arabic based on local Bugis-Mandar ethnicity at Islamic boarding schools in South and West Sulawesi are the many Islamic boarding schools that have active acculturation of learning Arabic with the local Bugis-Mandar culture. This can be found, for example, from the phenomenon of studying Arabic language learning which still maintains a lot of linguistic analysis using Bugis or Mandarese as the language of instruction. Responding to this, Muhammad Agus argued that the use of regional languages based on Bugis-Mandar ethnicity has its own constructive implications in improving the paradigm of learning Arabic which cannot be separated from the roots of the local ethnicity that surrounds it. This has encouraged several Islamic boarding schools in South and West Sulawesi to remain consistent in maintaining traditional science (Muhammad Agus, Interview, 10 June 2023) Another opportunity for learning Arabic based on the local ethnicity of the Bugis-Mandarese is a historical-empirical fact of how the two regional languages which are immanent in the daily communication of the two local ethnicities adopt many Arabic vocabularies. This was reinforced by As'ad who stated that quite a lot of Arabic vocabulary was absorbed in Bugis and Mandar languages so this became a very strong opportunity to strengthen Arabic language learning based on local Bugis-Mandar ethnicity (As'ad, Interview, 13 June 2023) The obstacle is that there are still frequent tensions between Arabic as a religious symbol and various values in the local Bugis-Mandar ethnicity. This was stated by Mansyur who stated that in the context of the social life of the Bugis and Mandar tribes, one can still find various social phenomena where the Arabic language being studied has a paradigmatic battle with local values in its sacred area (Mansyur, Interview, 14 June 2023)

3. Strengthening Strategies Based on Local Bugis-Mandar Ethnicities in Islamic Boarding Schools in South and West Sulawesi

Strategies to strengthen Arabic-language learning based on local Bugis-Mandar ethnicity at Islamic boarding schools in South and West Sulawesi This can be done by strengthening the local Bugis-Mandar ethnicity-based Arabic learning approach at Islamic boarding schools in South and West Sulawesi as a paradigmatic framework followed by methods as a procedural framework and techniques as an implementation framework that is accommodative in transforming learning Arabic as a forum for strengthening local Bugis- Mandar ethnicity. In realizing this, Syahriadi argued that what is being done is to continuously improve the quality of learning Arabic with its various dimensions, especially by adopting many approaches, methods, or contemporary Arabic learning techniques. (Syahriadi, Interview, 10 June 2023) In the observations of researchers at the DDI Mangkoso Islamic Boarding School, South Sulawesi, it was seen that there was a development of approaches, methods, and techniques for learning Arabic using the Mumtaz method, which is one of the strategies learning Arabic using approaches,

methods, and techniques for learning Arabic which are associated with regional songs adapted from songs used by the Bugis and Mandar tribes.

The next strategy that can be used in strengthening Arabic language learning based on local Bugis-Mandar ethnicity at Islamic boarding schools in South and West Sulawesi is with making the various local wisdom of Bugis-Mandar as inspiration for learning Arabic. In response to this, Mansyur stated that the Bugis and Mandar tribes are very rich in various local wisdoms in the form of inspirational stories, poetry, motivational expressions, and others that can be used to inspire strengthening learning of the Arabic language (Mansyur, Interview, 14 June 2023) Which what Mansyur put forward shows how strengthening Arabic language learning based on local Bugis-Mandar ethnicity at Islamic boarding schools in South and West Sulawesi always has alternatives in its development. The creativity of Arabic language educators as learning facilitators is urgently needed in such learning contexts. This requires an educator's "spirit" as a driving force in reviving learning. This is in line with the expression of motivation in learning Arabic that *"al-thariqah ahammun min al-maddah, wa ruh al-muallim ahammun min kulli syaiin"*.

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