

# 20 YEARS OF ARABIC LEARNING IN THE SCIENTIFIC TRADITION OF UIN ALAUDDIN MAKASSAR: ANTHROPOLOGICAL PERSPECTIVE FROM 2001 TO 2021

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## ABSTRACT

Arabic learning activities in the scientific tradition of UIN Alauddin Makassar in the last 20 years, in this case from 2001 to 2021, have gone through a long historical process. During this time, several innovative Arabic learning programs have been developed, in this case the Foreign Language Intensification Program (PIBA), the Enlightenment of Faith and Life Skills Program (PIKIH), the Character Building Program (CBP), and are currently returning to the Intensification of Foreign Languages (PIBA) with an orientation towards strengthening the Test of Arabic as a Foreign Language (TOAFL). In the anthropological perspective which includes, 1) language aspect in the form of learning Arabic which includes the study of paralinguistic, proxemic or kinetic texts and co-texts, 2) culture aspect in the form of scientific traditions which include studies of cultural contexts or co-texts of material elements and 3) other aspects of human life in the study of constructive relations between Arabic learning and scientific traditions that cover social contexts, situations, and ideologies, it can be seen that Arabic language learning in the scientific tradition of UIN Alauddin Makassar always moves dynamically in the locus of scientific philosophy which is the magnum opus of policy-making programs of innovative Arabic learning in support of the institutional vision.

**Keywords:** Arabic Learning, Scientific Tradition, Anthropological

## 1) INTRODUCTION

The scientific tradition of Islamic religious university such as UIN Alauddin Makassar cannot be separated from the learning of Arabic to not say that Arabic language learning is a scientific tradition itself (Uril Bahruddin, 2011) In its historical framework, Arabic learning at UIN Alauddin Makassar has become an identity that is immanent with its existence as a religious higher education institution in Indonesia. This statement is not without reason considering the curriculum structure in UIN Alauddin Makassar cannot be separated from the learning of Arabic as a science tool in its study. The constructive relationship that was built between the learning of Arabic and the scientific tradition of UIN Alauddin Makassar where Arabic is positioned as a tool science has epistemological roots as described by O'Connor and Carr that science in its various forms always questions what can be known and what can make it known (O' Connor and Carr. 1982)

Language is a human reflection related to social interactions that surround it which basically has a direct relationship with the dynamics of social interactions that are quite complex including in negotiating how to perceive phenomena, negotiate expectations, convey views, in social structures. In response, Laura M. Ahearn said there are two important concepts in anthropolinguistic studies in looking at how language, including Arabic, is positioned by humans in social interactions which in this case is, 1) language should not be studied in its isolation of social practice or cultural meaning and 2) problems about social relations and cultural meaning can be answered through deep observation of the language used by participants (Laura M. Ahearn, 2012). The distinctive scientific tradition of UIN Alauddin Makassar is interesting to research in an Anthropolinguistic perspective considering the framework of anthropolinguistic perspectives that include language, culture, and other aspects of human life. In this process, the learning of Arabic at UIN Alauddin Makassar became an important research object to be studied related to the constructive relationship between language, culture and other aspects of human life. Responding to this, Jabir Qumaihah stated that Arabic has emerged as a medium of transformation of cross-generational scientific traditions that are certainly loaded with unique cultural characters (Jabir Qumaihah, 1998).

In its historical footprint, Arabic learning in the environment of UIN Alauddin Makassar has gone through a long history along with the scientific tradition that continues to move dynamically across space and time. In the last 20 years (2001-2021), there have been several innovative Arabic language learning programs developed that in this case are the Foreign Language Learning Intensification Program (PIBA), Imani Enlightenment and Life Skills (PIKIH), Character Building Program (CBP) and currently return to the Foreign Language Intensification Program (PIBA) with an orientation on strengthening the Test of Arabic as a Foreign Language (TOAFL). The systemic-constructive relationship established between scientific traditions loaded with anthropological frameworks and Arabic learning loaded with linguistic values has given birth to an interdisciplinary scientific synthesis which in this case is anthropolinguistic. Anthropolinguistic studies that look at how Arabic learning proceeds in a scientific tradition of UIN Alauddin Makassar through three parameters, namely interconnection, valuability and continuity to be further related to three aspects, namely, a) aspects of language in the form of Arabic language learning that includes the study of texts and paralinguistic, procsemic or kinetic texts, b) cultural aspects in the form of scientific traditions that surround the study of cultural contexts or material elements and c) other aspects of human life in the study of constructive relationships of Arabic learning with scientific traditions that surround social contexts, situations, and ideologies. Based on the above description, researchers raised the topic of research namely "20 Years of Arabic Learning in the Scientific Tradition of UIN Alauddin Makassar: Anthropolinguistic Perspective from 2001 to 2021"

## **2) METHODS**

This research is classified as a type of descriptive-analytical qualitative research using a multidisciplinary approach to provide a proportional picture of 20 years of Arabic language learning in the scientific tradition of UIN Alauddin Makassar through an Anthropolinguistic perspective. This research was conducted from April to September 2020 at UIN Alauddin Makassar. Because researchers conducted field research, the type of used data collection was direct research on objects studied using triangulation methods of data collection consisting of observations, interviews, documentation, and reference tracing (Moh. Kasiram, 2008; Lexy J. Moleong, 2006). The collected data was then processed through three stages continuously which included the data reduction, data display, and conclusion drawing/verification (Sugiyono, 2008).

### 3) RESULTS

Arabic learning Arabic in the scientific tradition of UIN Alauddin Makassar in anthropolinguistic perspective can be seen from three aspects that in this case is the study of language aspect in the form of learning Arabic which includes the study of paralinguistic, proxemic or kinetic texts and co-texts, culture aspect in the form of scientific traditions which include studies of cultural contexts or co-texts of material elements and other aspects of human life in the study of constructive relations between Arabic learning and scientific traditions that cover social contexts, situations, and ideologies while still referring to the three parameters commonly used by anthropolinguistics in understanding anthropological phenomena which in this case are interconnection, valuability and continuity.

- a. Language aspect in the form of learning Arabic which includes the study of paralinguistic, proxemic or kinetic texts and co-texts

Arabic as a means of transforming knowledge in the scientific tradition of UIN Alauddin Makassar shows a very strategic role so that the campus seeks to strengthen the learning of Arabic in various dimensions. This was commented by Abd. Muis Said who is the Manager of the Foreign Language Learning Intensification Program (PIBA) of Alauddin State Islamic University Makassar that the position of Arabic as a tool science in the study of Islamic studies has constructive relevance in the Islamic scientific tradition. Therefore, UIN Alauddin Makassar which carries the campus of civilization as the orientation of its scientific tradition from the beginning has established an Arabic learning system that supports learners to be able to master Arabic, at least, in simple matters or basic Arabic that can be applied in the development of their scientific background (Abd. Muis Said, Interview, 2020) Abdul Muis Said's comment describes how learning Arabic has always emphasized the constructive relationship between text and co-text. In the process, Arabic language learning needs to be emphasized on the basic needs of learners which in this case is how the selection of vocabulary taught is tailored to their scientific background for example those in the field of sharia and law are given vocabulary related to legal terms. In the more specific aspect of the co-text is how they are also directed to learn the use of Arabic vocabulary which is in passing the same in Indonesian but has different meanings.

In this context, the relationship of text and co-text is seen from efforts to adjust between Arabic learning materials and the scientific background of learners. This is certainly reinforced by the part of the co-text itself which in this case includes paralinguistic, proxemic or kinetic. In relation to learning Arabic in majors or study programs that have learners with a background in Arabic skills are minimal, Muh. Saleh Syamsuri argued that it is necessary to make adjustments from the material and strategies of Arabic learning given for example only by providing vocabulary that is appropriate to be further developed in the form of simple expressions relevant to their scientific background. The phrases "أحكم إليك" and "أحكم عليك" are in fact preceded by the same word but when the word is complemented by harf jar afterwards then there is a change in meaning in it in the perspective of legal science. The first expression means the establishment of the law in the form of freedom from punishment while the second expression means punishment for mistakes or criminal acts committed (Muh. Saleh Syamsuri, Interview, 2020)

In addition, understanding aspects of language in the form of Arabic learning that surrounds the study of texts and paralinguistic co-texts that include tone of speech, distance in the process of communicating and such also need to be emphasized where Islamic scientific traditions can be understood as a process of scientific interaction in various interactions such as how Arabic communication takes place between educators and learners, educators and communities, and learners and community. In the process, language understanding in the form of Arabic learning that

covers in paralinguistic co-texts can be understood in the form of efforts to guide learners to use Arabic for example in terms of how sound intonation with implications of its meaning and distance in the communication process that has practical implications on the ethics of communicating. In relation to procsemic or kinetic, language reinforcement in the form of Arabic learning can be done by learning Arabic which refers to physical movements and codes that have meaningful implications in the process of communicating.

In the context of Arabic learning at UIN Alauddin Makassar, Arabic language learning programs that have been implemented from 2001 to 2021 have different orientations. The Foreign Language Intensification Program (PIBA) was implemented at the end of Abd. Muin Salim leadership as Rector of IAIN Alauddin when emphasizing the ability to review Arabic textbooks. The main reference at the time was the book "*al-Arabiyyah al-Muyassarah*" with an emphasis on the syntactic dimensions of the Arabic language. Along with the transition of leadership to Azhar Arsyad, Arabic learning was directed at the ability to communicate using Arabic through the Imani Enlightenment and Life Skills Program (PIKIH). At that time, Arabic learning used three principles that in this case were strengthening the memorization of Arabic vocabulary, facilitating learners to apply directly Arabic vocabulary that they memorized in simple sentences using Arabic sentence patterns or commonly known as *al-Asalib al-Arabiyyah*, and created an Arabic-language environment. In the process, learners are directed to use Arabic books written by Azhar Arsyad which are loaded with Arabic vocabulary combined with simple sentence patterns. In early 2012, Arabic language learning again changed with the development of character building program which emphasized Arabic learning as a forum for character formation. Learning Arabic under the auspices of character building program is also called the Foreign Language Learning Intensification Program (PIBA) but the direction of learning leads to character formation. In the process, learners along with learning Their Arabic are directed to reflect the values of character in it through active, innovative, creative, effective, and fun Learning of Arabic. Such learning activities took place during the leadership period of Qadir Gassing and Musafir Pababbari as Rector of UIN Alauddin Makassar. Over time, Hamdan Juhannis who became Rector of UIN Alauddin Makassar in 2019 then again emphasized Arabic learning on the ability of learners in studying various Arabic texts and more specifically on the ability of Test of Arabic as a Foreign Language (Abd. Muis Said, Interview, 2020)

b. Culture Aspect in the Form of Scientific Traditions which Include Studies of Cultural Contexts or Co-Texts of Material Elements

UIN Alauddin Makassar has showed a very constructive innovation in relation to scientific traditions that can not be described in various institutional visions and scientific metaphors developed. In relation to the institutional vision, it is seen that UIN Alauddin Makassar in the last 20 years from 2001 to 2021 has developed various scientific metaphors in this case the Rabbani campus during Abd. Muin Salim's leadership, a scientific evergreen during the leadership of Azhar Arsyad, the home of civilization during the leadership of Qadir Gassing and Musafir Pababbari, as well as the scientific train during the leadership of Hamdan Juhannis. In response to the scientific traditions, Abd. Muis Said said that UIN Alauddin Makassar in the cycle of scientific traditions that it develops has constructive efforts to transform the values of local wisdom in the transformation of the implementation of higher education institution tri dharma. This is seen from the use of scientific metaphors in the form of The House of Civilization which is a symbol of bugis-Makassar ethnic culture. Even the use of the word "train" which may look somewhat outdated because there is already a modern train name such as shinkansen is evidence of great attention from UIN Alauddin Makassar in accommodating cultural values that develop considering the term "train" is a popular term among the people of South Sulawesi where UIN Alauddin Makassar is located (Abd. Muis

Said, Interview, 2020) The same can also be found in previously developed scientific traditions which in this case are rabbani campus and spruce science where accommodative elements to cultural elements are also highly emphasized. Although not mentioned in an explicit, it appears that the Rabbani campus is disbursing the critical awareness of learners of their existence as *kehalifatullah* who should not ignore the social reality that surrounds them. The same can be found in the spruce of science, as Azhar Arsyad described it, which is a metaphorical illustration of a tree that is constantly growing while maintaining a constructive relationship with everything around it. A tree can thrive if it gets enough nutrients from the soil where it grows on one side but on the other side the tree that thrives can also provide shade to everything around it (Azhar Arsyad, Interview, 2020).

The illustration above shows that the scientific tradition of UIN Alauddin Makassar that surrounds the study of cultural contexts or the co-text of material elements must be done by seeing that the existence of educational institutions cannot be separated from the culture that surrounds it. This will have practical implications for the implementation of the implementation of higher education institution tri dharma consisting of education and teaching, research, and community service. These scientific metaphors should be platforms in the implementation of Arabic learning as a philosophical framework of the scientific tradition. Material co-text in this case can be understood as various material aspects that accompany the text in anthropological Arabic learning in the scientific tradition. In the process, various empirical aspects surrounding the learning of Arabic must be a process that is assimilated with various aspects that surround it both material and non-material. In addition, in a constructive effort to strengthen culture in the form of scientific traditions that surround the study of cultural contexts or material element co-texts, the language learning environment should not only be limited to four sides of the classroom wall that enables the creativity of learners in implementing Arabic language learning in strengthening scientific traditions. Learners can be below on various tourist attractions that have historical relevance to the discussion material discussed. In material related to the history of the Badr War for example, learners can be taken to a museum that illustrates the heroism of freedom fighters in fighting for their independence. Although the context of the war is different, but in the dimension of constructive relations between text and co-text, learners can be directed to apply constructivistic learning theory to further build its own value from the Aab language learning process through which in turn becomes a container in understanding cultural aspects in the form of scientific traditions that surround the study of cultural contexts or material element co-text.

c. Other Aspects of Human Life in the Study of Constructive Relations Between Arabic Learning and Scientific Traditions that Cover Social Contexts, Situations, and Ideologies

The learners specifically in the environment of UIN Alauddin Makassar are a human being who have a very dynamic development dynamic. The social environment surrounding each red-carpeted higher education institution has practical implications for the anthropology of Arabic learning in the scientific tradition in it so it is commonly said to be another aspect. Respond to that, Muh. Saleh Syamsuri suggested that other aspects that are the determinants of anthropology of Arabic language learning in the scientific tradition of UIN Alauddin Makassar should be placed on a barometer that is very contextual and temporal. In other words, Arabic learning has an evaluation dimension that cannot be separated from the various aspects that surround it which in this case is the social context, situation, culture and ideology (Muh. Saleh Syamsuri, Interview, 2020) The same goes for Abd. Syukur Abu Bakar that the learning of Arabic in the UIN Alauddin Makassar continues to show dynamic movement. The existence of general faculties that make Arabic learning as one of the containers for the development of scientific traditions colored with Islamic values requires the learning of Arabic needs to be directed to vocabulary that can lead them to the ability to understand

the Qur'an and hadith as a magnum opus of Islamic teachings. The same is true when learners need to be directed to learn Arabic according to their scientific background or *Ta'lim al-Lughah al-Arabiyah li al-Agradh al-Khassab* (Abd. Syukur Abu Bakar, Interview, 2020)

This is where it is necessary to see how the anthropology of Arabic learning in the scientific tradition must be built by looking at performance as a display of Arabic competence in the scientific tradition, indexiality as a dynamic of understanding the meaning of various cultural phenomena in different texts, co-texts or contexts, and participation as the involvement of learners in Arabic language learning with scientific traditions that surround it. In the process, other aspects of human life consisting of social contexts, situations, or ideologies must be a concern so that Arabic learning with various components of learning consisting of learning objectives, learning activities, the role of educators, the role of learners, or the role of teaching materials can be in accordance with the social context, situation, or ideology. Institutional transformation of UIN Alauddin Makassar which was originally only an institute and then switched status to a university has practical implications for differences in social context, situation, or ideology as an anthropolinguistic basis in its development.

#### 4) DISCUSSION

Referring to the above research has it is seen that Arabic language learning in the scientific tradition of UIN Alauddin Makassar in the last 20 years from 2001 to 2021 has given birth to various Arabic language learning innovations in addition to those studied in classes as General Elementary Courses (MKDU). In the last 20 years, there have been several Arabic learnings in this case are the Foreign Language Intensification Program (PIBA), Imani Enlightenment and Life Skills Program (PIKIH), Character Building Program (CBP), and currently back on the Foreign Language Intensification Program (PIBA) with an orientation on strengthening the Test of Arabic as a Foreign Language (TOAFL). In understanding how 20 years of Arabic learning in the scientific tradition of UIN Alauddin Makassar in anthropolinguistic perspective, always refers to how Arabic process in human life as a means of communication that is not communicative and does not ignore the cultural reality that surrounds it. This is in accordance with the scope of anthropolinguistics as described by Alessandro Duranti who defines anthropolinguistics as "the study of language as a cultural resource and speaking as a cultural practice (Alessandro Duranti, 1997, p.2) It hints that language activity in the anthropolinguistic locus is inseparable from the speaking process which in turn has a constructive systemic relationship with the culture that surrounds it. Anna Wierzbicka describes the phenomenon as follows, a) in different societies, and different communities, people speak differently, b) these differences in ways of speaking are profound and systematic, c) these differences reflect different culture values, or at least different hierarchies of value, d) and different way of speaking, different communicative styles, can be explained and made sense of, in terms of independently established different culture values and culture priorities (Anna Wierzbicka, 1991, p. 2-4) From what Anna Wierzbicka said, it can be understood that the way a person speaks is greatly influenced by the cultural context surrounding the phenomenon seen when one speaks a soft dialect when in the midst of a community that culturally speaks in a soft way otherwise when one is in the midst of a community that is culturally speaking in a loud way then he will get carried away to speaking in a loud voice. The same is also seen from the use of vocabulary and topics raised in the process of language interaction certainly cannot be separated from existing social contexts such as the use of language, both vocabulary and subject topics, related to the world of education when the language process takes place in the world of education and the same also applies to other social environments with different cultural patterns. This can be said to be a constructive systemic relationship that builds a communication process that in turn can explain, either directly or indirectly, the culture around it.

In line with what was stated by Anna Wierzbicka above, Irwan Abdullah argued that the development of a language is largely determined by the social context that surrounds the communication process around which the language used certainly experiences contact with the social context (Irwan Abdullah, 2010) In this context, the intersection between language and social context is an integral part of the formation of culture itself. This can be found in everyday life where culture cannot be separated from language so it is not surprising then that many elements of culture that use language as a means of expression such as the development of literature as the aesthetic value of culture also uses language as a means of expression. In a more specific context, language is then used as an element of culture itself. This phenomenon can be found in 20 years of Arabic language learning in the scientific tradition of UIN Alauddin Makassar where in the process Arabic learning becomes one of the pillars in the vision of science developed by UIN Alauddin Makassar with scientific metaphors that continue to change from time to time such as Rabbani campus, scientific evergreen, house of civilization, to scientific train. In the process, it is seen how Arabic is learned in various levels of understanding starting from learning Arabic, learning about Arabic, to learning through Arabic. Learning Arabic can be understood as a learning process that focuses on the position of Arabic as a material object that is awakened to elements of Arabic in this case the sound of letters, vocabulary, and grammar or Arabic language skills that are awakened on *maharah al-kalam*, *maharah al-kitabah*, *maharah al-istima*, and *maharah al-qiraah* (Acep Hermawan, 2013) This process can be found in various Arabic learning programs such as the Foreign Language Intensification Program in the rabbani campus scientific tradition or the Imani Enlightenment and Life Skills Program in the scientific tradition where learners are emphasized to learn Arabic so that they can master their grammar in order to study Arabic textbooks or to communicate in Arabic. As for learning about Arabic, this can be understood as a learning process that leads to the position of Arabic as a language that has a long historical framework starting from its existence as a language used by Allah Swt. To convey the message of revelation from theocentric dimension to the anthropocentric dimension to the use of Arabic as an international language of communication which has been accommodated in the official language of the United Nations on December 18, 1973. This process can be found in various Arabic language learning programs in the scientific tradition of UIN Alauddin Makassar from 2001 to 2021. Educators are very active in describing how anthropolinguistic background of Arabic as a sacred religious language as well as a profane language of communication. In relation to learning through Arabic, this can be understood as a learning process that directs learners to cultivate the values of a strong character in the learning of Arabic, both in the material and in the method of learning. The learning process with this orientation refers a lot to the scientific tradition built by UIN Alauddin Makassar, especially in the metaphor of the house of civilization with character building program.

In understanding a phenomenon that wants to be studied with an anthropocholinguistic perspective, there are three parameters that can be a foothold in the understanding built, namely interconnection, valuability and continuity. In relation to the interconnection of Arabic learning in the scientific tradition of UIN Alauddin Makassar in the last 20 years, there is a connection between Arabic language learning and the scientific tradition developed. This connection can at least dwell on the area of ontology, epistemology, or axiology where the learning of Arabic can serve as a practical framework of the scientific tradition but on the other hand it can also be understood that the position of Arabic as a tool to study the sources of Islamic scientific traditions from various literature makes the Islamic scientific tradition one of the results of Arabic language learning. In relation to invaluableness, Arabic language learning has helped strengthen the transformation of values in the scientific tradition of UIN Alauddin Makassar. Learners who learn Arabic in it are emphasized related to the values developed by UIN Alauddin Makassar including in this context are

pancacita in the academic field that builds on reliable study programs, deep-rooted diverse moderation, strong networking, active publications, and integrated data. Researchers even found that there are triadic relationships of the values that process in learning Arabic in Arabic learning programs, namely religious values, national values, and regional values. As for continuity, it is seen that Arabic language learning programs developed by UIN Alauddin Makassar continue to develop along with scientific traditions that continue to move massively to welcome the future. The transformation of scientific metaphors from rabbani campus, scientific evergreen, houses of civilization to scientific trains in its semiotic locus shows that the character of the moving railway, compared to the scientific metaphors of rabbani campus, scientific evergreen, and the house of civilization that tends to be silent, hints at the learning of Arabic in the scientific tradition of UIN Alauddin Makassar there is a progressivity more than before.

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