

PROJECTION OF THE DYNAMICS OF ARABIC LITERATURE IN THE ERA OF SOCIETY 5.0

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ABSTRACT

This article analyzes the dynamics of the growth of Arabic literature in the industrial era 4.0 and predicts its growth in the era of society 5.0. Based on a number of data it was found that even though Arabic is no longer the strongest language in international relations, it is still experiencing adjustments to the times, including in the industrial era 4.0. A number of indicators show that the dynamics of the Arabic language and literature can survive and develop into the era of society 5.0, especially in terms of its use and utilization. If the principle of the industrial revolution 4.0 and the Era of Society 5.0 is the ability to adapt and improve human life, then the existence of Arabic literature enters cyberspace through a digitalization process that allows it to be read by the world community, even from this point of view it has developed compared to the previous era.

ملخص البحث

يحلل هذا المقال ديناميكيات تطور الأدب العربي في العصر الصناعي ٤,٠ وتطوره في عصر المجتمع ٥,٠. استناداً إلى عدد من البيانات، وجد أنه على الرغم من أن اللغة العربية لم تعد أقوى لغة في العلاقات الدولية، إلا أنها لا تزال تخضع لتعديلات على العصر، بما في ذلك في العصر الصناعي ٤,٠. يظهر عدد من المؤشرات أن ديناميكيات اللغة العربية وأدائها يمكن أن تبقى وتتطور إلى عصر المجتمع ٥,٠، خاصة من حيث استخدامها. إذا كان مبدأ الثورة الصناعية ٤,٠ وعصر المجتمع ٥,٠ هو القدرة على ضبط النفس وتحسين مستوى الحياة البشرية، فإن وجود الأدب العربي يدخل الفضاء السيبراني من خلال عملية رقمنة مما سمح للمجتمع العالمي بقراءته، حتى من هذا الجانب، فقد ظهر تطوره أكثر من العصر السابق

Keywords: Arabic language; Arabic literature

1. INTRODUCTION

The dynamics of human life will continue to go along with the times. There is no choice but to follow these developments. It's just that the changes seem very diverse, some are fast and some are slow. Furthermore, those that are so fast will go beyond normal circulation, while those that are slow will be left behind. This way, what moves forward to be better is called as development. In relation to Arabic literature, it is interpreted as the dynamic of Arabic literature that goes according to the times.

Human consciousness is closely related to social construction, even it is an important part of social construction.¹ The point of awakening from being left behind always departs from awareness, including the rise of the modern Arab nation which was triggered by a period of awareness (fatrah al-yaqzah).

The Arab nation experienced ups and down in the dynamics of the global arena. Together with Islamic civilization, the Arab nation (read: Arab Islam) reached a golden age with a peak of glory. The heyday had around 750 M-1258M.² During that period, Islam entered the heart of Europe. The Roman colonies in North Africa were entirely taken over by Muslims. Consequently, Arabic became the most spoken language.³

The limits of the heyday of Arab Islam clearly showed that after that it experienced a setback, even being left behind by other nations, especially Europe and the West. However, the Arabic language was not immediately extinct. It was because this language had been accepted internationally and become the administrative language of the Islamic government in Spain. On top of that, Arabic was acceptable to both Muslims and non-Muslims. In fact, native Spaniards subordinated their native language even though most of them were experts also and proficient in Arabic, both speaking and grammar skills. They include Ibn Sayyid and Ibn Malik the author of *Alfiyah*, Ibn Khuruf, Ibn Al-Hajj, Abu Ali al-Isybili, Abu Al-Hasan Ibn Usfur, and Abu Hayyan Al-Gharnathi.⁴ In the field of

¹ Burhan Bungin (Ed.), *Metodologi Penelitian Kualitatif: Aplikasi Metodologis ke Arah Ragam Varian Kontemporer* (Jakarta: PT RajaGrafindo Persada, 2008), h. 8.

² Yuangga Kurnia Yahya, 'Pengaruh Penyebaran Islam Di Timur Tengah Dan Afrika Utara: Studi Geobudaya Dan Geopolitik', *Al-Tsaqafa: Jurnal Peradaban Islam*, 16.1 (2019).

³ Sawal, "Episode Baru Perbedaan Islam Di Eropa, Sebuah Ikhtiar Sejarah" <https://pkub.kemenag.go.id/opini/436/episode-baru-perbedaan-islam-di-eropa-sebuah-ikhtiar-sejarah>

⁴ Nuraini A Manan, 'Kemajuan Dan Kemunduran Peradaban Islam Di Eropa (711M-1492M)', *Jurnal Adabiya*, 21.1 (2020), 54 <https://doi.org/10.22373/adabiya.v21i1.6454>.

literature, many have sprung up, such as *Al-Aqd Al-Farid* by Ibn Abd Rabbih, *Adz Dzakhirah fi Mahasin Ahl Al-Jazirah* by Ibn Bassam, *Kitab Al-Qalaid* by Al-Fath bin Khaqan.⁵ The condition of maintaining Arabic and literature in Spain finally changed along with the waning of Islamic power in that country.

In America, however, the condition is different from Spain. By the end of the 20th century, the existence of Arabic actually developed and increased due to the industrial era 4.0. It was noted that in 1963, Arabic teachers in America formed the Association of Arabic Teachers and began to professionalize teaching Arabic. In 1968, a consortium of eight American universities founded the Center for Overseas Arabic Studies. In the early 21st century, Arabic started to be the eighth most-studied International language in the US⁶

In the midst of the current industrial era 4.0, Arabic ranks fourth among the most popular languages in the world, spoken by the population of roughly 66 countries around the world. All Arabic countries, with an estimated 6.6% of the world's population speak it. Apart from that, it was officially accredited by the United Nations in 1974.⁷

Witnessing this dynamic potential in the development of Arabic and literature in the midst of the cultural and linguistic fields of the world community, it is interesting to analyze the dynamics of Arabic literature in the era of society 5.0. Based on a number of indicators and data, this article attempts to record a portrait of the development of Arabic literature in the industrial era 4.0 and analyze the projections of the development of Arabic literature in the era of society 5.0.

Literature Review

1. The Development of Arabic Literature

Literature of the past and that of modern times have been pretty much described in various moments and written works, both in the form of books and articles. The history of literature has a

⁵ Romdloni, 'Analisis Runtuhnya Islam Di Spanyol', *Jurnal Al-Makrifat*, 4.2 (2019), 89–108.

⁶ <https://www.republika.co.id/berita/p6cbv5313/bahasa-arab-dan-perubahan-besar-di-amerika> (Diakses tanggal 3 Juni 2022)

⁷ <https://englishlive.cf.com/ar-sa/blog/english-in-the-real-world/the-most-powerful-languages-%E2%80%8B%E2%80%8Bin-the-world/> (diakses pada tanggal 28 Mei 2022)

close relationship with the political and social history of certain people so both have a very significant impact on the development of literature.⁸

The majority of Arab literary historians divide literature based on its time into five important periods, namely: 1) the Jahiliyah period or before the Islamic era. 2) the Islamic period, from the time the Prophet Muhammad was appointed as a messenger until the fall of the Amawiyah daulah in 132 H/751 M. This period also coincided with the formation of the Abbasid daulah and the end of the conquest period. This long period was divided by historians into two parts, namely the period of the Prophet Muhammad until the end of the al-khulafa al-Rasyidin period, known as the early period of the emergence of Islam (sadr al-Islam), and then until the end of the Amawiyah daulah, or known as the Amawi period. 3) The third period was the Abbasid period which lasted until the fall of Baghdad into the rule of the Tatars or Tartars in 656 H/1257 M.⁹ This period was also divided by historians into two parts, namely the Abbasid I period which lasted for a century, and Abbasid II, namely the remnants of the Abbasid period. 4) The period of Tartar ruled over Baghdad which lasted until the French campaign (al-hamlah al-Faransiyah) in Egypt in 1213 H/1798 M. 5) The modern period which lasted until today.¹⁰

According to Ahmad Muzakki, this periodization is based on developments in the political and social history of the Arab nation. He traces this development by dividing the period as follows: 1) The Age of Jahiliyyah which began in the middle of the 5th century of M until the advent of Islam in 622 M 2) The period of the Islamic daulah and the Umayyads, which opened from the emergence of Islam until the establishment of the Abbasid daulah in 132 H. 3) The era of the Abbasid daulah which began when the Abbasid daulah was founded until the fall of Baghdad into Turkish rule in 656 H. 4) The Turkish era, which began when the fall of Baghdad until the rise of Islam, namely in 1220 H. 5. The new era has been starting in 1220 H until now.¹¹

Based on the authenticity of the language, the development of Arabic literature is classified into classical literature, mukhadram literature, muwallad literature, and modern literature. Classical

⁸ Ahmad Husain az-Ziyat, *Tārīkh Al-Adab Al-'Arabi*, (Kairo: Darr Nahdloh, 1977). h. 5.

⁹ Tatar adalah suku bangsa yang berjumlah sebesar 10 juta jiwa pada akhir abad ke-20. Rusia merupakan tempat tinggal dari mayoritas bangsa Tatar yang mencapai populasi tujuh juta jiwa. [Uzbekistan](#), [Kazakhstan](#), [Ukraina](#), [Tajikistan](#), [Kirgizstan](#), [Turkmenistan](#) dan [Azerbaijan](#). Lihat https://id.wikipedia.org/wiki/Bangsa_Tatar

¹⁰ Syauqi Dhaif, *Tarikh Al-Adab Al-'Arabi 1 (Al-'Asr Al-Jahili)*, xi (Kairo: Dar al-Ma'arif, 1960).

¹¹ Ahmad Muzakki, *Kesusastraan Arab: Pengantar Teori dan Terapan*, (Yogyakarta: Ar-Ruzz Media, 2006), h. 62.

Arabic literature is defined as Arabic literature which was born during the Jahiliyah period to the early days of Islam, while mukhaḍram Arabic literature is Arabic literature which was born during the Jahiliyah period and lasted until the early Islamic period including the Umayyad dynasty. Muwallad¹² literature is a definition attached to literature was born during the Abbasiyah and Andalusian dynasties, because according to historians, at this time the language used in Arabic literature was no longer pure but was influenced by the languages around it. Modern literature is literature that was born at the latest.¹³

The development of modern Arabic literature in the history of Arabic literature was begun with the arrival of Napoleon Bonaparte with his French campaign in Egypt in 1798 M/1213 H.¹⁴

Arabic culture which is an inseparable part of literature had been developed for a long time, even according to 'Abbās al-'Aqqād, as quoted by 'Abd al-Ṣabūr Syāhīn, Arabic culture has existed long before Greek culture. Arab culture has been born more than 2000 years ago.¹⁵

Regarding the function of knowing the history of Arabic literature, it was expressed by Ahmad al-Iskandari and Mustafa 'Anani in *al-Wasith fi al-Adab al-'Arabi wa Tarikhihi*, among others;¹⁶ a) knowing the causes of literary progress and decline from a religious, social and political point of view, b) knowing the styles (uslub) of language, its branches of art, the thoughts of its users, and the terms they create, the difference in their creative feelings in their prose and poetry. So that after studying this science it can provide new insights to us to distinguish between forms of language at one time and forms of language at another time. c) get to know and study influential figures from linguists and literature at all times, as well as know something good and bad contained in poetry and prose in their works, so that we can emulate good examples and distance ourselves from bad examples.

¹² *Muwallad* diartikan kosa kata ilmiah baru, lahir dari interaksi bahasa Arab dan bahasa ajam, yaitu Yunani, Persia, dan India. Kosa kata baru yang terpengaruh Yunani di antaranya, substansi (*Jauhar*), aksiden (*'araḍ*), eksistensi (*wujudiyyah*), empiris (*mudrak bi al-hawas*), kuantitas (*kammiyyah*), dan kualitas (*kaifiyyah*). Semua kosa kata ini tidak lahir dari pedalaman. Lihat Aziz Anwar Facrudin, *Linguistik Arab; Pengantar, Sejarah, dan Mazhab* (Yogyakarta: Diva Press, 2021), h. 121.

¹³ Hanna Al-Fakhoury, *Al-Jāmi Fī Tārikh al-Adab al-Arabi: Al-Adab al-Qadīm*, 1st ed. (Beirut, 1986), h. 38.

¹⁴ Mas'ad ibn 'Ied Al-Athawi, *Al-Adab Al-Arabi Al-Hadis*, 1st edn (Tabuk: Maktabah al-Malik Fah al-Wataniyyah, 2009) www.alukah.net.

¹⁵ Syāhīn, 'Abd al-Ṣabūr, *Fī 'Ilm al-Lughah al-'Amm*, (Beirut: al-Risālah, 1984), h. 215.

¹⁶ Ahmad al-Iskandari dan Musthafa al-Inani, *Al-Wasith fi al-Adab al-'Araby wa Tarikhihi* (Mesir: Dar al-Ma'arif, 1934.), h. 5.

2. Industrial Era 4.0 and Society Era 5.0

Humans as a world society continue to evolve. Starting from limitations and simplicity to be so flexible and filled with sophisticated tools. Starting from the people who hunt to meet life necessities, then farming, creating, and operating the industrial machines and tools. Beginning in the second half of the 18th century, the transition from muscular to mechanical strength or from the agrarian revolution followed by a series of industrial revolutions continues to the present day with the claim of entering the fourth industrial revolution.

Klaus Martin Schwab (L. 1938) is a German technician and economist, he is known as the founder and the executive chairman of the World Economic Forum, the International Organization for Public-Private Cooperation¹⁷ wrote:

“The first industrial revolution took place from about 1760 to 1840. Triggered by the building of railroads and the invention of the steam engine which ushered in mechanical production. The second industrial revolution, which began in the late 19th century into the early 20th century, it made mass production possible and driven by the advent of electricity and grids. The third industrial revolution started in about 1960. It is usually called the computer or digital revolution because it was catalyzed by the development of semiconductors, mainframe computing (1960), personal computing (1970 and 80) and the internet (1990).”¹⁸

According to Schwab who further stated that in Germany, there is a discussion about “Industry 4.0”, a term made at the Hannover Fair in 2011 to describe the global value chain organization revolution taking place. By enabling "smart factories", the fourth industrial revolution created a world with virtual and physical manufacturing systems globally cooperating with each other in a flexible manner.¹⁹ *The European Parliamentary Research Service* said that the Industrial Revolution has occurred three times and this is the fourth time.²⁰ So, industry 4.0 started after 2011 and some people also call it 2016.

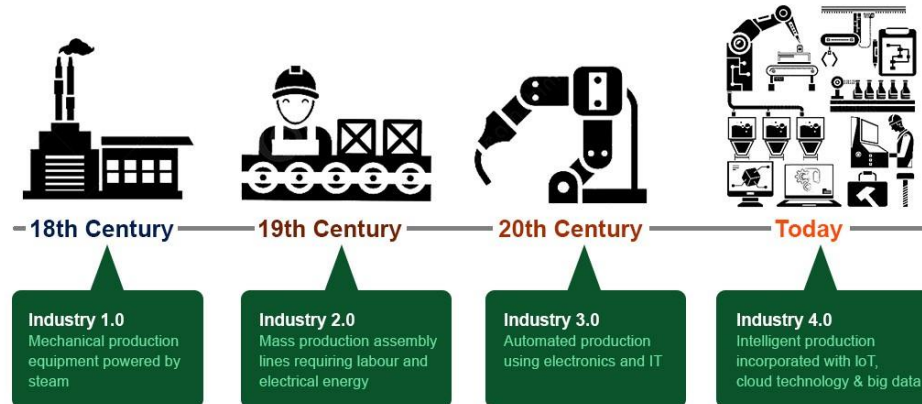
¹⁷ <https://www.weforum.org/about/klaus-schwab>

¹⁸ Klaus Schwab, *The Fourth Industrial Revolution* (Geneva-Switzerland: World Economic Forum, 2016). H.11

¹⁹ Schwab. H.12

²⁰ Suherman Dkk., *Industry 4.0 vs. Society 5.0, Lecture Notes in Mechanical Engineering*, 2021 https://doi.org/10.1007/978-3-030-62784-3_28.

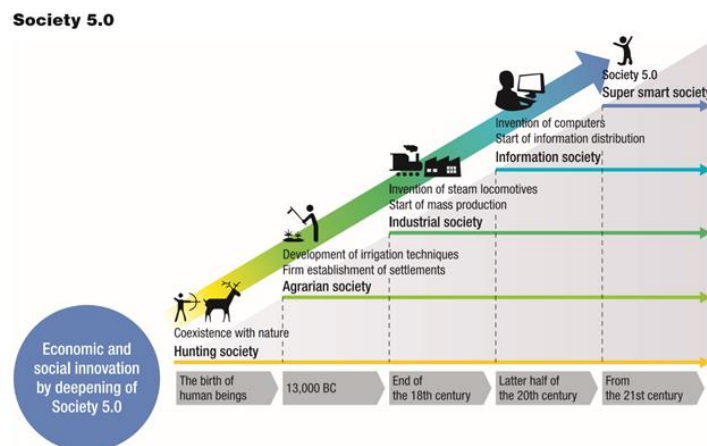
The following illustrates the development of the industrial era, from 1.0 to 4.0.



Source: http://mybalangan.com/asset/gambar_artikel/perbedaan-revolusi-industri-1.0---4.0.png

The aspirations of the world community, especially Japan in the era of society 5.0 are the effects of the industrial era 4.0. The fourth industrial revolution is marked by technological advances such as robotics, digital communications, cloud data, and the internet for everything.²¹

Society 5.0 is a human-centered and technology-based society concept which is developed by Japan. This concept was born as a development of the Industrial Revolution 4.0 which is considered to have the potential to degrade the role of humans. Even though it was initiated in Japan in 2019, this concept comes with the hope of answering the problem of the Industrial revolution 4.0 and to integrate the virtual world and the real world with the help of technology such as AI, robots, IoT and others in serving human needs, so that citizens can feel comfortable and enjoy life.²²

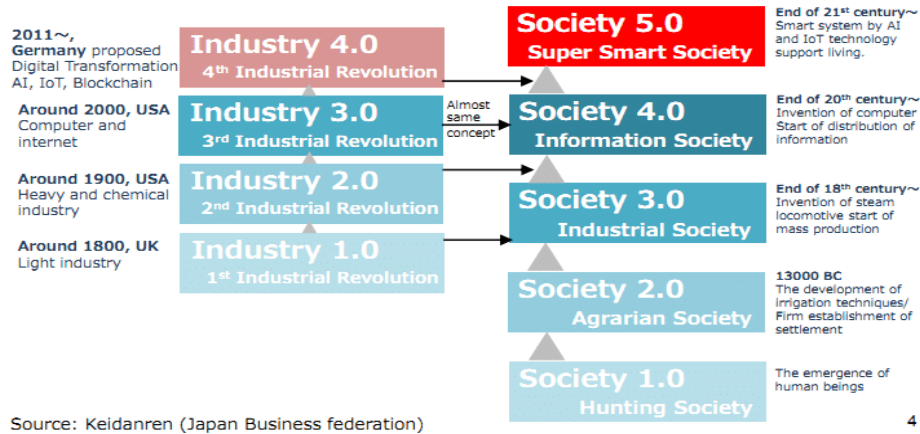


Source: <https://medium.com/padiajaran-fest-and-conference/perbedaan-industrial-revolution-4-0-dengan-society-5-0-73838dd5448f>

²¹ <https://skdesu.com/id/panggilan-masyarakat-5-0-dan-pendidikan-di-masa-depan/>

²² Suherman Dkk., *Industry 4.0 vs. Society 5.0, Lecture Notes in Mechanical Engineering*, h. 5.

The industrial era 4.0 and the era of society 5.0 have differences, but they are also related to each other. The following image shows the relationship between the two.



Source: https://www.researchgate.net/figure/Gambar-7-Korelasi-antara-konsep-Society-50-dan-konsep-Industry-40-7_fig3_340588733

2. METHODS

The era of society 5.0 is still in the ideas and hopes of the world community, especially those who have advanced in terms of technology. Because of this, reading the dynamics of Arabic literature in the future tends to be difficult, even though there are several indicators that can be used as predictive references. Among the indicators of future reading are reflections on the past and the present.

This article is a literature review with a descriptive-explorative data presentation. Data is sourced from manuscripts and documents collected through tracing various sources, both printed and electronic, classifying relevant data, and arranging for further analysis. Data analysis was performed using predictive data analysis techniques. In this technique, the data that had been collected regarding the dynamics of Arabic literature in the past and present is utilized to make predictions about the future condition of Arabic literature.

3. RESULTS AND DISCUSSION

Portrait of the development of Arabic Literature in Industrial Era 4.0 and Society Era 5.0

Humans are endowed with the basic potential to develop and developing their potential. The basic potential is attached to the structure of its creation, namely the physical, intellectual, and spirit

elements. The combination of these three potentials will give birth to other potentials. Among the main potentials as mentioned in QS al-Nahl/16:78:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَا تَعْلَمُونَ
تَشْكُرُونَ

Translation:

“Allah brought you out of the wombs of your mothers in a state of not knowing anything and He made for you hearing, sight, and conscience so that you may be grateful.”

By maximizing the potential, they have, humans carry out their duties as *caliphs* or representatives of God in the prosperity of this earth. On the other hand, if that potential cannot be maximized, let alone not utilized, it will cause humans to fail in carrying out the mandate given to them. So, the challenge which is faced by humans is how they maximize their potential.

The fact, the utilization of that potential is different from each other, some are developing rapidly, some are moderate, and some are slow. Humans who have succeeded in developing rapidly have produced progress in various fields, including realizing technological progress, while those who have been slow only enjoy the results of these achievements.

Technological progress has given rise to industries that develop so advanced and fast that experts believe, if humans want to exist and survive in this era, they must adapt to technological advances, and adjust to life with the style of the industrial revolution 4.0. Among the demanded lifestyles is a willingness to collaborate, live and work with an international vision, cooperate with technology, and embrace the industry.²³

As previously mentioned, that determines the starting point for entering the industrial era 4.0 after 2011. Referring to this year, tracing the dynamics of the development of Arabic literature in this article refers to that point. Meanwhile, it appears that the content of Arabic literature at this time is still a continuation of the previous era which began with the modern era.

²³ Nasaruddin Idris Jauhar, “Bahasa Arab Era Industri 4.0” *Uinsa Column*. <https://uinsby.ac.id/informasi/kolom-detail/bahasa-arab-era-industri-40>

The main spirit of the industrial revolution 4.0 is to adapt to the demands of life in the modern world which are synonymous with global interaction and advanced technology and to abandon old habits that no longer suit them. That is, learning and teaching Arabic in the industrial era 4.0 is essentially learning, teaching, and using Arabic with a vision that supports global interaction and takes advantage of technological developments.²⁴ Seeing this fact, observers of Arabic literature have no other alternative but to follow this trend. As a result, the movement of Arabic literature also seems dynamic.

A portrait of the dynamics of the development of Arabic literature in the current industrial era 4.0 can be seen from two perspectives. First, in terms of content, and secondly, in terms of its existence in the international world.

First, in terms of content. Arabic literature broadly consists of poetry (*syi'r*) and prose (*naṣr*). Observers seem to agree that the development of Arabic poetry in the modern era was preceded by a renewal of thought due to stagnation and decline in the previous period. As a result, modern Arabic literature can be said to be richer than classical Arabic literature, both in terms of language quality and more varied themes. A more open situation makes the poet have many choices and determines himself in producing a monumental work. Modern Arabic literature was indeed born from a real-life setting and is a representation of modern life.²⁵ This is in line with the general principle that literature is a reflective reflection of social conditions.

Since the pre-Islamic period until the 20th century, it was difficult for the Arabic poetic system to break away from the conventions that had become ingrained in Arabic culture. The old Arabic poetry conventions referred to are: 'adad al-bait (number of stanzas), *aqṣām al-bait* (parts of stanzas), al-'arūd: al-wahdah al-shautiyah (one sound), al-taf 'ilah (the structure of the repetition of sound units in verses of verses), al-bahr (metrum), and al-qāfiyah (the structure of the final sound of a stanza or rhyme). However, over time, the development of Arabic literature gradually began to be influenced by Western literature. After several previous centuries had experienced setbacks, then entering the modern century Arabic literature began to revive. This period is called 'Aṣr al-Nahḍah

²⁴ Nasaruddin Idris Jauhar, "Bahasa Arab Era Industri 4.0" *Uinsa Column*.

²⁵ Kisno Umbar, 'Perkembangan Bahasa dan Sastra Arab Kontemporer', *Https://Www.Researchgate.Net* (https://www.researchgate.net/publication/327919933_PERKEMBANGAN_SASTRA_ARAB_KONTEMPORER, 2018), h. 12.

(revival period). In this period, a new genre in Arabic literature began to develop, namely prose and drama.²⁶

Themes that have just emerged in modern times 1) Patriotic: themes that contain feelings of love and affection for the country, themes of freedom, independence and unification. The purpose of this theme is to ignite the spirit of the people, spark a sense of love for the motherland and sacrifice everything for the people. 2) Community: according to the conditions of society at that time which had just been freed from colonialism, the problems of poverty, illiteracy, health, orphans, neglected children, and women became social problems highlighted by broadcasters at this time. 3) Psychology: this theme is usually written by poets whose knowledge is influenced by Western culture and who are abroad.²⁷

From the existence side:

From the point of view of its existence, it can be said that it has never disappeared, perhaps it was stagnant for a moment, but then it continued to develop along with the progress of the industrial era. Since the earliest industrial era, the existence of Arabic literature has expanded with the advent of printing.

However, in terms of usage as everyday language or social language, there has been an alarming phenomenon in recent years. Regarding this phenomenon, Hajriyanto Y. Thohari noted the following:

“This concern does not only occur in *musta'ribah* Arab countries, namely nations that become Arab because they are Arabized or Arabized (Arabized), such as the Levant Arab nations (Biladu Syam: Lebanon, Syria, Jordan, Palestine), Egypt, Libya, Tunisia, Algeria and Morocco, but even more surprisingly also indigenous Arab peoples, such as the Arabs of the Gulf. The point is that the Arabic language is increasingly being abandoned by the younger generation in the Arab countries themselves.”²⁸

Hajriyanto Y. Thohari provides evidence of how young people seem to be more interested in foreign languages than their mother tongue.

²⁶ Taufiq A Dardiri, ‘Perkembangan Puisi Arab Modern’, *Adabiyat*, 10.2 (2011).

²⁷ Kisno Umbar. “Perkembangan Bahasa dan Sastra Arab Kontemporer, h. 12.

²⁸ <https://suaramuhammadiyah.id/2020/10/01/dinamika-bahasa-sastra-dan-gcobudaya-arab-kontemporer/>

“Young Arabs are getting away from Arabic. A teacher in Lebanon complains that his students are having a hard time speaking Arabic, and are much more fluent in English. Even when the teacher asks something in Arabic, the student answers in English. The students can no longer speak Arabic properly and therefore speak English or French.”

“Especially in Lebanon, which is known as a polyglot nation (multilingual nation), namely a nation that masters and can speak many languages, at least three languages: Arabic, English and French. Arabic here is primarily colloquial or colloquial Arabic, not standard Arabic (modern standard Arabic), especially not fushah or classic Arabic (classical Arabic). Fushah and standard Arabic are only used in official speeches by the president and high-ranking state officials at official events, Friday sermons or sermons at mosques, and sermons at church services.²⁹

“Lebanon's most famous novelist like Amin Maalouf wrote more in French than Arabic. Likewise, the Lebanese literary writers after Khalil Gebran, such as Alexandre Najjar, Elias Khoury, and others wrote a lot in English and French.”³⁰

Another fact is in Lebanon, there was even a tendency for some people to change the Arabic letters in such a way that they could also be read in Latin letters. More than that, there is a group of writers who try to replace Arabic letters with the Latin letters. There have even been novels published in Arabic using Latin letters.³¹

The same phenomenon is found in Egypt. In perfect English, a young man of Arab descent who live in North America said: *“I forgot my Arabic tongue, and lost my homeland in the process. I feel like I'm slowly becoming more and more disconnected from my Arab roots”*.³²

During that time, scholars, writers, as well as journalists took part in the language modernization process. At that time Majma' al-Lughah al-Arabiyyah was established in Cairo which had a role in modernization which carried out the balance of Fusha Arabic Language and was been an indication of the development of the times.³³

²⁹ <https://suaramuhammadiyah.id/2020/10/01/dinamika-bahasa-sastra-dan-geobudaya-arab-kontemporer/>

³⁰ <https://suaramuhammadiyah.id/2020/10/01/dinamika-bahasa-sastra-dan-geobudaya-arab-kontemporer/>

³¹ Amin Nasir, ‘Bahasa Arab Era Klasik Dan Modern (Tinjauan Pembelajaran Teoritis)’, *Arabia*, 6.Januari (2014), 21–52.

³² <https://suaramuhammadiyah.id/2020/10/01/dinamika-bahasa-sastra-dan-geobudaya-arab-kontemporer/>

³³ Muhammad Hasan’Abd al ‘Aziz, *Al-‘Arabiyyah al-Mu’āshirah: Qaḍāya wa Musykilāt* (Kairo: Maktanah al-Adab, 2014), h. 153-154.

The existence of Arabic literature from the point of view of its spread and breadth of reach is inversely proportional to its use because Arabic literary content is increasingly easy to find. So, supporting the ease of learning it.

In the era of the industrial revolution 4.0, the existence of Arabic literature can be found in various media both print media and audio-visual media. Literature enters the computing media which characterizes the industrial revolution 4.0.

In a number of popular media in this era, Arabic literature can be found in its existence. If you refer to <https://www.qiscus.com/id/blog> which mentions the six best promotional media in the industry 4.0 era, namely: Instagram, Facebook, YouTube, Marketplace, Email Marketing, and Pay-per-click Advertising, literary content Arabic is found in the media, both its existence as a promotion of learning media and as a distribution promotion.

Some examples of groups or collections of Arabic literary content which can be written here are as follows:

1. Instagram

<https://instagram.com/sastraarabcom?igshid=YmMyMTA2M2Y=>

https://instagram.com/puisi_arab?igshid=YmMyMTA2M2Y=

2. Facebook

<https://www.facebook.com/groups/1458738277539119/?ref=share>

<https://www.facebook.com/sastra.arab17/>

3. Youtube:

<https://www.youtube.com/channel/UC1JQ8U5TIX4zffopIhnw6zQ/videos>

<https://www.youtube.com/c/%D8%A7%D9%84%D8%A3%D8%AF%D8%A8%D8%A7%D9%84%D8%B9%D8%B1%D8%A8%D9%8A1/featured>

Besides being in group form, there are a number of sources that can be traced, such as poetry from the top poets of the Jahiliyah period, among them:

1. Imrul al-Qais

https://www.youtube.com/watch?v=9GPi_dWpi-Q

<https://www.youtube.com/watch?v=QrsU2RRcszE>

2. Zuhair ibn Abi Sulma

<https://www.youtube.com/watch?v=YQtkMDteuo>

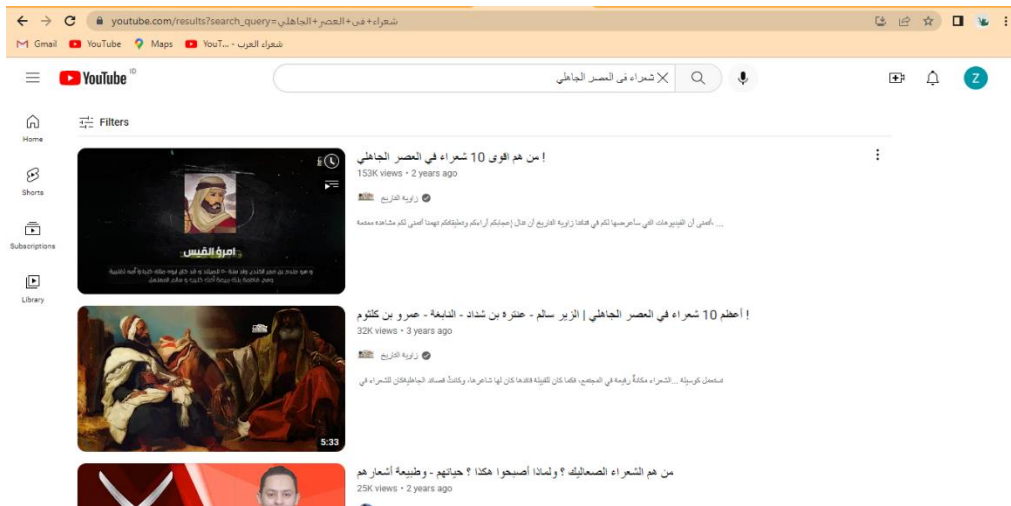
<https://www.youtube.com/watch?v=c8OgLuYX2bc>

3. Nabigah al-Zibyani

<https://www.youtube.com/watch?v=huTcwf78Mos>,

<https://www.youtube.com/watch?v=ZJzAwZyxcs>

Likewise, the Indonesian keyword of course it will be different from a search using Arabic keywords, such as the keyword **شعراء في العصر الجاهلي**, a lot of YouTube content related to poetry during the Jahiliyah era will appear, with the following appearance:



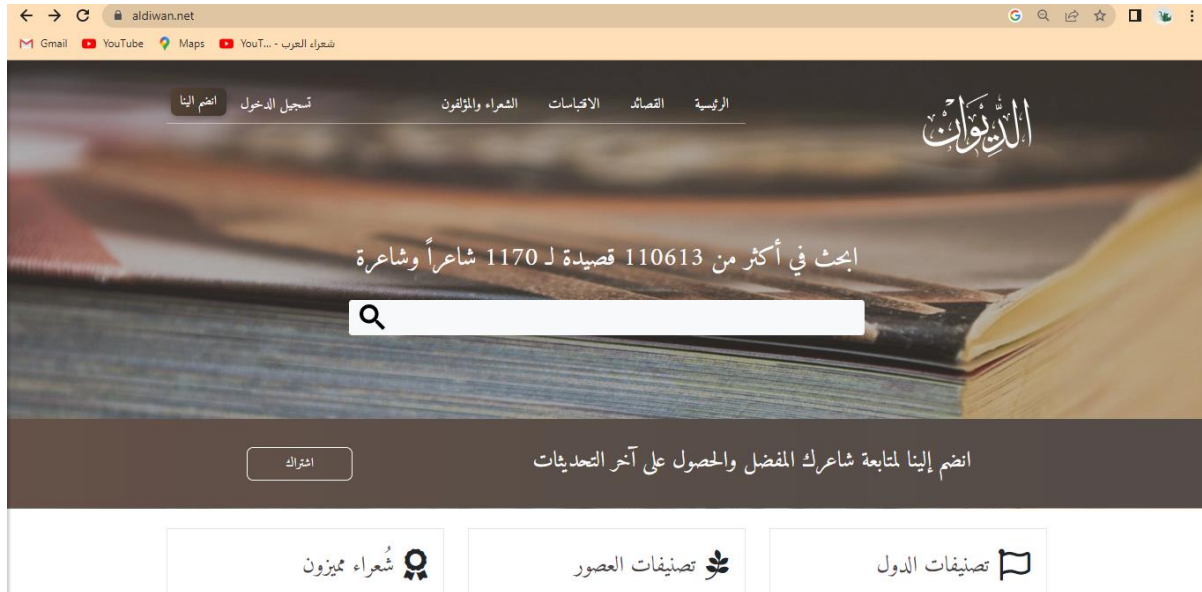
Source:

https://www.youtube.com/results?search_query=%D8%B4%D8%B9%D8%B1%D8%A7%D8%A1+%D9%81%D9%89+%D8%A7%D9%84%D8%B9%D8%B5%D8%B1+%D8%A7%D9%84%D8%AC%D8%A7%D9%87%D9%84%D9%8A

Another keyword is **شعراء العرب**, YouTube channels will appear related more to the search, with a display like the following:

https://www.youtube.com/results?search_query=%D8%B4%D8%B9%D8%B1%D8%A7%D8%A1+%D8%A7%D9%84%D8%B9%D8%B1%D8%A8

Besides, there is a more specific website which contains a list of poets from time to time along with their songs. The website is <https://www.aldiwan.net/> with the following appearance:



Another heartening fact for observers of Arabic literature is the growing influence of Islam in various parts of the world. It cannot be denied, Arabic and literature cannot be separated from the Islamic religion, it is because the holy book of Muslims namely Qur'an using Arabic Language. In Islamic da'wah is always followed an invitation to study the Qur'an, of course with the Arabic language. On the other hand, in studying the language of Qur'an, will emerge the broad insights about linguistics and Arabic literature.

Besides, Arabic has a proven ability to survive. On of the four most influential languages in world history, namely Sanskrit, Greek, Latin and Arabic, only Arabic itself survives. According to Nur Khalis Madji or Cak Nur "reading Latin Language which was written hundreds of years ago, it's already difficult now. While those Arabic books which also was written hundreds of years before the Prophet can be read like our language today. So, what miracle Arabic is ".³⁴

³⁴ Nurcholish Madjid, "Atas Nama Pengalaman: Beragama dan Berbangsa di Masa Transisi", *Kumpulan Dialog Jumat di Paramadina, Paramadina*, (Jakarta, 2005), h. 146.

Cak Nur who is also a scholar of Arabic Literature, after experiencing the greatness of the Arabic language concluded that Arabic is a divine miracle.³⁵

Using of English is increasingly spreading and pressing Arabic, even in Arab countries where Arabic is spoken as the mother tongue! It is true that the decline in mother tongue due to the development of English as the world's strongest language is currently not only happening in the Arab world but also being experienced and happening in almost the entire world. So dramatic that pressure till Hayat al-Yaqout as a founder and editor in Chief of the Book Publishing House, wrote "*Arabic vs English: Mother tongue threatened by language globalization.*"³⁶

CONCLUSION

The literature experienced ups and downs during modern times and entered the industrial era. The dynamics of the growth of Arabic literature in the industrial era 4.0 in terms of content is still a legacy of modern reform, but in terms of its existence it is faster than before. Based on a number of indicators which show the dynamics of Arabic and literature can survive and develop into the era of society 5.0, especially in terms of usage and utilization. Arabic literature can adapt to the principles of the industrial revolution 4.0 and the Era of Society 5.0. The way is entering virtual space through a digitalization or computing process that allows it to be read by the world community.

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³⁵ Nurcholish Madjid, *Pesan-Pesan Takwa: Kumpulan Khutbah Jum'at di Paramadina*, (Jakarta, 2000), h. 189.

³⁶ <https://kuwaittimes.com/arabic-vs-english-mother-tongue-threatened-by-language-globalization/>

- <https://englishlive.ef.com/ar-sa/blog/english-in-the-real-world/the-most-powerful-languages-%E2%80%8B%E2%80%8Bin-the-world/>
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