

CONTEXTUALIZATION OF ARABIC LANGUAGE LEARNING IN THE FRAMEWORK OF RELIGIOUS MODERATION IN THE CONTEMPORARY ERA ON THE MTS NEGERI 1 PONOROGO

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Abstract

This research discusses the significance of teaching the Arabic language with a moderation approach within the context of learning at MTs Negeri 1 Ponorogo. Employing a qualitative and case study approach, the research will discuss the implementation of contextualizing Arabic language instruction with a moderation perspective. It involves Arabic language teachers and VIII Class students in MTs Negeri 1 Ponorogo. Data were collected through classroom observations, interviews with teachers and students, and content analysis of instructional materials. The research findings reveal that the integration of moderation principles into Arabic language instruction yields positive outcomes. Students are more engaged in learning and comprehend how religious values can be applied in everyday situations. This approach enhances students' understanding of the Arabic language and moderation values. Moreover, it helps students develop inclusive, tolerant, and respectful attitudes towards religious and cultural diversity. Additionally, the utilization of multimedia materials and in-depth discussions enriches the learning process. This research offers practical guidance for the development of an adaptive and relevant educational approach that combines Arabic language learning with moderation values. It contributes to shaping a generation capable of effective Arabic communication and fostering inclusive attitudes in an increasingly diverse society.

Keyword: *contextualization, arabic language learning, moderation approach*

Introduction

There is no doubt about the importance of Arabic for Islamic religion and culture. Because the Quran, the Holy Book of Islam, is revealed in Arabic, understanding Arabic is important for understanding and studying the Quran well. In addition, many hadiths, religious literature, and scholarship are written in Arabic. Many Islamic countries also use Arabic in prayer and sermon.¹

In this case, the method of learning Arabic must be in line with the requirements and needs of the present time. The way people learn and interact has

¹ A. Kosim, *Penerapan Linguistik Arab Dalam Memahami Bahasa Al-Qur'an*. Kalamuna: Jurnal Pendidikan Bahasa Arab Dan Kebahasaan, 1(1), 2020: 19–15. <https://doi.org/10.52591/klm.01.1.02>

changed due to the era of globalization and the advancement of information technology. Therefore, the methods of learning Arabic must be adapted to the developments of the times.²

There are several reasons why Arabic is so important to Islamic religion and culture: 1) The Quran is the source of Islamic teaching and guidance for the Muslims. Understanding the Quran in its original language, that is, Arabic, enables a better understanding of the message of religion contained in it.³; 2) To get an accurate understanding of the Islamic religion, must have direct access to the original text. Translations may not always be able to convey the true Arabic meaning, which may lead to misunderstandings or misinterpretations.⁴; 3) Arabic is used in many Islamic worship and rituals, such as prayer, sermon, tazkirah, and zikir. Understanding Arabic helps Muslims participate in these religious practices more effectively.⁵; 4) It is essential to use a contextual and inclusive approach to religious education, including Arabic language learning, in today's modern era, where cultural and religious pluralism is becoming increasingly prevalent. Religious moderation refers to an approach that encourages tolerance, understanding, and interreligious cooperation to prevent conflict and create peace in diverse societies.⁶

The Arabic language teaching methods must be adjusted to remain relevant and effective in the era of globalization and information technology. Several elements that need to be considered include: 1) Use of Technology: Learning Arabic becomes more flexible and interactive thanks to technology. Applications, online courses, video

² M. Mustafa., *Dinamika Metode Pembelajaran Bahasa Arab. Loghat Arabi: Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab*, 1(2), (2021): 56. <https://doi.org/10.16915/la.v1i2.17>

³ I. S. Wekke, *Bahasa Arab, Alquran, dan Tafsir: Ikhtiar Memahami Kitab Suci. Bahasa Arab Bahasa Alquran*, (Makassar: Pascasarjana Sekolah Tinggi Agama Islam Alfurqan, 2020) <https://doi.org/10.21428/a6b0f52c.8659791d>

⁴ A. Riswanda, & Subakti, G. E. *Pemahaman Masyarakat Indonesia Terhadap Kata Bahasa Arab Yang Sudah Diserap Ke Dalam Bahasa Indonesia: Studi Kasus Kata-Kata Yang Berhubungan Dengan Kematian*. *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama*, 21(1), 2022: 21–18. <https://doi.org/10.19109/jia.v21i1.11020>

⁵ Mustofa, D. *Kemampuan Bahasa Arab Dalam Pandangan Perilaku Keagamaan Dan Kemampuan Menulis Arab (Khat)*. *Lisanan Arabiya: Jurnal Pendidikan Bahasa Arab*, 1(01), 2019: 1–14. <https://doi.org/10.12699/liar.v1i01.994>

⁶ Rudiarta, I. W. *Strategi Pembelajaran Dalam Internalisasi Nilai Moderasi Beragama Pada Pasraman Di Kota Mataram*. *Widya Genitri: Jurnal Ilmiah Pendidikan, Agama Dan Kebudayaan Hindu*, 14(1), 2021: 11–27. <https://doi.org/10.16417/widyagenitri.v14i1.545>

learning, and self-learning platforms can help students learn at their time and speed.⁷; 2). Contemporary content: The learning material should include content relevant to the modern world and global issues. It will help students understand Arabic in everyday life and prepare them to interact in a variety of contexts.⁸; 3). Communicative approach: This approach allows students to speak, write, and communicate in Arabic with confidence; 4) Cultural involvement: Understanding Arabic culture other than language is important. Arab culture includes customs, morals, and social standards that are important when interacting and communicating with Arabic speakers.⁹ Arabic is still vital to Islamic religion and culture, and using learning methods that fit the demands of the times can help ensure that the heritage of Arabic language and Islamic values remains alive and well passed on to future generations.¹⁰

Moderation is an attitude or approach that primates understanding, balance, and wisdom. It means avoiding behavior that is too extreme, fanatical, or excessive. Moderation can be used in a variety of contexts, such as politics, religion, lifestyle, and general worldview.¹¹ Moderation in religion often refers to an approach that emphasizes tolerance, understanding, and peace between religious groups.¹² Moderation does not necessarily mean disobedience or lack of faith. One can have strong beliefs but still do moderation by supporting or expressing their beliefs. It can help promote constructive discussion and collaboration between individuals and groups who may have different views.¹³

⁷ M. A., Aminullah, Al Azmi, F., & Jalal, D, *Pembelajaran Bahasa Arab Mandiri Melalui Platform Aplikasi Tiktok Sebagai Tren Belajar Masa Kini*. Al Mi'yar: Jurnal Ilmiah Pembelajaran Bahasa Arab Dan Kebahasaaraban, 5(2), 2022: 281. <https://doi.org/10.15911/am.v5i2.1219>

⁸ M. Darkun, *Pentingnya Memahami Karakteristik Siswa dalam Pembelajaran Bahasa Arab*. An Nabighoh: Jurnal Pendidikan Dan Pembelajaran Bahasa Arab, 21(01), 2019: 77. <https://doi.org/10.12112/an-nabighoh.v21i01.1541>

⁹ Ratna Utami Nur Ajizah, *Transformation of Arabic Language Learning: Latest Innovations at MTs Negeri 1 Ponorogo to Face 21st Century Challenges*. Tarbawi Ngabar: Jurnal of Education, 4(2), 2021: 96-207. <https://doi.org/10.55180/tarbawi.v4i2.521>

¹⁰ A. Akhsan, & Muhammadiyah, *Membangkitkan Potensi Diri Dan Minat Siswa Dalam Belajar Bahasa Arab Dengan Nilai-Nilai Hypnoteaching*. Lahjah Arabiyah: Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab, 2(1), . 2021: 40–51. <https://doi.org/10.35316/lahjah.v2i1.1051>

¹¹ A. N Maula, *Pendidikan Moderasi Beragama*. (Penerbit P4I, 2023), hal. 44

¹² Al-Qaradawi, *The Lawful and the Prohibited in Islam*. (The Other Press, 2013). Hal. 65

¹³ Eva Nur Hopipah, & Aah Tsamratul Fuadah, *Kaidah Al-Yaqinu Laa Yuzaalu Bisyakkin: Keyakinan Tidak Dapat Dihapuskan dengan Keraguan*. Hikamia: Jurnal Pemikiran Tasawuf Dan Peradaban Islam, 3(2), 2023: 86–103. <https://doi.org/10.58572/hkm.v3i2.34>

In Arabic language learning, moderation can refer to a balanced and wise approach to teaching and learning Arabic, especially when the language is related to religion. It means understanding that the learning of Arabic can have a religious meaning, especially for those who study it to meet the needs of Islam. For example, a religious-related Arabic learning module should enhance tolerance and understanding of students from different religious backgrounds. It helps create an inclusive learning environment that respects differences of belief.¹⁴

The focus of this research is the learning of Arabic in the MTs Negeri 1 Ponorogo in the context of current religious moderation. In the face of the complexity of the challenges of Islamic education in the contemporary era, it is important to understand how this method can make a significant contribution. Learning Arabic with a religious moderate approach can help gain a better understanding of language and moderate religious values due to the importance of language for Islamic religion and culture in a modern context.¹⁵

MTs Negeri 1 Ponorogo was chosen as a research location because of its role as an educational institution that faces complex challenges in blending religious teachings with modern demands. The research will be a meaningful contribution in describing the efforts of the MTs Negeri 1 Ponorogo in harmonizing the learning of Arabic with the values of religious moderation and the demands of contemporary times.

Research Method

The study will investigate the research will discuss the implementation of contextualization of Arabic language learning with the framework of religious moderation in the MTs Negeri 1 Ponorogo. The research will involve Arabic teacher and eighth grade students. This research will use a qualitative approach and case studies.

¹⁴ Wekke, I. S., *Bahasa Arab, Alquran, dan Tafsir: Ikhtiar Memahami Kitab Suci. Bahasa Arab Bahasa Alquran*, (Makassar. Pascasarjana Sekolah Tinggi Agama Islam Alfurqan, 2020) <https://doi.org/10.21428/a6b0f52c.8659791d>

¹⁵ E. Zuliana, *Nilai-Nilai Karakter Dalam Pembelajaran Bahasa Arab*. An Nabighoh Jurnal Pendidikan Dan Pembelajaran Bahasa Arab, 19(1), 2017: 127. <https://doi.org/10.12112/an-nabighoh.v19i1.761>

To understand and explain phenomena in a profound and complex context, a qualitative approach is used. This approach focuses on the collection, analysis, and interpretation of non-numeric data, such as words, images, voices, and social interactions. The main objective of this approach is to reveal meanings, patterns, and dynamics that may be difficult to measure with numbers or statistics.¹⁶

This research process is outlined below: The Process of Selection of Research Subjects This study involves Arabic language teachers and students of the eighth grade at the MTs Negeri 1 Ponorogo. The relevance of the subject in learning Arabic within the framework of religious moderation is the reason why the subject was chosen.

Data collection 1. Class observations, in Arabic class, observations were conducted to see how teachers used religious moderation approaches in teaching. There will be a record of teacher-student interactions, learning strategies, and student reactions. 2. Interviews with teachers and students, conducted interviews with Arabic language teachers to gain a deeper understanding of learning Arabic with the religious moderation framework they used. Questions can include learning methods, challenges, and whether this learning is effective.¹⁷

Qualitative data analysis will be done on data obtained from class observations, interviews with teachers, and student questionnaires. Data will be encoded and findings will be identified. The focus of the analysis will be on how the implementation of the contextualization of Arabic language learning with a religious moderation approach and how it affects their understanding.¹⁸

Through this research, it is expected to provide an overview of how the implementation of contextualization of Arabic language learning with religious moderation approaches in MTs Negeri 1 Ponorogo. The findings of this research can provide valuable guidance for the development of a more adaptive and relevant

¹⁶ M. Zakariah, A., Afriani, V., & Zakariah, K. M., *Metodologi Penelitian Kualitatif, Kuantitatif, Action Research, Research And Development (R N D)*. (Kolaka: Yayasan Pondok Pesantren Al Mawaddah Warrahmah, 2020). Hal. 38

¹⁷ A. A. J. Setiawan, *Metodologi penelitian kualitatif*. (Jejak Publisher, 2018), hal. 86

¹⁸ U., & Wijaya, H., *Analisis Data Kualitatif Teori Konsep dalam Penelitian Pendidikan*. (Sekolah Tinggi Theologia Jaffray, 2020). Hal. 97

education approach in the face of the dynamics of Islamic education in the present day.

Discussion and Finding

Contextualization of Arabic Language Learning in the Framework of Religious Moderation in the Contemporary Era focuses on learning Arabic language by considering the values of moderation, tolerance, and inclusiveness contained in Islamic religion. This method combines learning Arabic with a moderate understanding of religion to produce students who are not only able to communicate in Arabic but also have an inclusive attitude and value everyone they meet.

The MTs Negeri 1 Ponorogo in this respect have implemented an Arabic language learning by incorporating religious values into it, starting with a madrasah attempt with the presence of socialization of religious moderation for students and the entire stakeholder there. Followed by the application of religious moderation in each of the subjects taught in the madrasah, with the aim of providing a good education.

In learning Arabic at the MTs Negeri 1 Ponorogo, students are taught not only Arabic language skills but also values that can help them establish better relationships with people from different backgrounds in the turbulent modern era where religious, cultural, and view differences are becoming increasingly visible. This approach combines language learning with an understanding of how Islam promotes moderation, tolerance, and inclusiveness.

The goal of MTs Negeri 1 Ponorogo by using this approach especially in Arabic language subjects is to create a generation of students who can not only speak Arabic, but also have an inclusive attitude and value every person they meet. It not only helps reduce prejudice and conflict, but also builds better relationships between different groups.

Contextual Arabic learning at MTs Negeri 1 Ponorogo is very effective in improving the understanding and language skills of Arabic students, as it connects the subject matter to the situation and context relevant to them. Here are some of the steps

used by teachers in associating Arabic language learning with a situation and context of religious moderation:

1. Arabic language teachers choose materials that are relevant to contemporary issues related to religious moderation, such as the principles of tolerance, understanding of different religions and beliefs, and the importance of forming harmonious relationships with diverse communities. These materials can be taken from sources such as news articles, videos, or interviews with religious figures who advocate moderation.
2. Conduct discussions and debates in Arabic on religious moderation issues in society with the aim of helping students understand various opinions and arguments. Critical thinking skills and Arabic language skills are reinforced by this discussion.
3. Teachers ask students to undertake research and small projects on how religious moderation can be applied in everyday life or social context. They then present their research results in Arabic, with a focus on the use of vocabulary and appropriate phrases. This is able to give students the opportunity to conduct research and a small project on how to apply religious Moderation in daily life, which helps them to associate theory with real life. Besides, presentations in Arabic also train their communication skills.
4. Teachers use material such as videos or news clips that discuss religious moderation in Arabic to help students who are accustomed to listening to and understanding the current use of Arabic.
5. Teachers develop Arabic-based games or quizzes that relate to religious moderation. This makes learning more interesting and interactive that makes students happy to learn Arabic.
6. In addition to learning Arabic, teachers also incorporate religious moderation values into other lessons, such as ethics, religion, or social studies.

From observations in the classroom during Arabic learning, when teachers delivered communicative ethics and tolerance materials in Arabic, it appeared that teachers were very late in teaching their students from the beginning to the end of the

meeting. The students were also very active and looked very enthusiastic in receiving lessons from their teachers.

By integrating Arabic language learning with a context of religious moderation, students are more engaged and connected with the learning material. It helps them understand the importance of using Arabic in a context relevant to the social and religious realities that surround them.

From the results of an interview with the Chief Madrasah, Mr. Agus Darmanto, M.Pd. revealed that Madrasahs are giving full support in encouraging and strengthening this religious moderation by involving religious figures from the local community or inviting them as guest speakers in a student forum in order to give direct insight to the students about how religious Moderation is carried out in practice.

When students learn Arabic through contextualization, they learn not only the language itself, but also about the culture and religion underlying the use of the language. It is important for one to have a good understanding of other religions and to be able to interact with people from different religious backgrounds in an increasingly diverse society.

By understanding inclusive religious values, students become more open to differences and gain a deeper understanding of religious pluralism. This approach teaches students not only about their own religion, but also about other religions that may exist around them. It promotes tolerance, respect, and interreligious dialogue.

Contextual Arabic learning helps students communicate better. They learn how to use Arabic in real-life situations and interact with people from different backgrounds. The ability to communicate well is an important asset in interconnected societies around the world.

Intercultural and inter-national interactions are becoming increasingly common in the modern world. Those who have inclusive religions and tolerant attitudes will be better prepared to contribute in a complex global environment. They have the ability to build bridges between different religions, cultures, and work together to tackle challenges around the world.

This approach not only focuses on education but also develops the student's overall character. Students become wiser, more empathic, and more able to interact with the community in various situations if they understand inclusive religious principles and have an attitude that supports tolerance.

By linking the theories of Arabic learning to the concrete steps taken in learning in the 1st Ponorogo State MTs, it can be concluded that the application of the principles of religious moderation enriches Arabic language learning. It not only improves language skills, but also shapes learners into individuals who have an inclusive religious understanding and attitudes that support tolerance and aggression in an increasingly complex and diverse society. Thus, the findings of this study support the urgency of adapting Arabic language learning methods to remain relevant and effective in the face of the dynamics of globalization and information technology.

Conclusion

The conclusion of this study is that the contextualization of Arabic language learning within the framework of contemporary religious moderation, as implemented by the MTs Negeri 1 Ponorogo, has a significant positive impact. This approach not only helps students improve their Arabic language skills, but also builds them into individuals who have an inclusive religious understanding and attitudes that support tolerance and agitation in an increasingly complex and diverse society. This approach can build individuals who are more prepared to communicate and contribute in a global society in a positive and harmonious way.

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