



## Arabic Teaching and Learning on Construction of Modern Instruction in Muslim Minority *Pesantren* Society

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### Abstract

*Not only does pesantren (a term used to refer to an Islamic boarding school) instill a religious spirit, but it also interprets Indonesia based on the spirit of nationalism. Therefore, it is not surprising if later pesantren is presented in an attempt to dedicate itself to the nation and the state of Indonesia besides in the interests of Islam definitely. In addition to education, educational institutions such as pesantren also have socio-cultural functions and duties. Thus, a significant spiritual movement needs to be created in order to strengthen empowerment intended to provide education holistically. Among the tool to facilitate instructional processes is the mastery of Arabic. This paper describes the practices of teaching and learning Arabic among Muslim minorities using the approach of the principles of modernity. This research was conducted in West Papua, which covered five regencies and one city. Findings of the research suggest that instruction in a number of pesantren in Mayamuk, Aimas, Waisai, Teminabuan, Kaimana, Waigom, and Misol, was carried out in a structured manner. In those seven locations, Islamic education which adopted a language skill-based instructional framework was carried out by employing a communicative approach among santri (i.e. a term used to refer to students who go to pesantren). The skill developed among santri was language expression without any special emphasis on the mastery of grammar. The environment of pesantren equipped with a boarding school for santri as a place to stay facilitated interactions among santri to practice their language skills. Their language skills were adjusted to the learning context and the accompanying environment. The existing social aspects were then used to facilitate the learning process. Finally, this research draws conclusions that differences in learning objectives which determine the aspects of the approach and methodology affect Arabic instruction.*

**Keywords:** Arabic Teaching and Learning, Modern Instruction, Muslim Minority, Pesantren

## Introduction

The movement to learn Arabic begins since it became the language of the Qur'an and hadiths as a part of the tradition to understand Islam. The interpretation of the Qur'an is influenced by the extent to which it is understood using the approach of Arabic. This can be done if an individual is able to formulate such a meaning based on linguistic awareness from the beginning. In fact, the existing education has always put emphasis on Arabic as a science, rather than making it a tool to understand Islam. If this is deemed a "failure", then the learning innovation known as modern *pesantren* tries to make Arabic as a skill. Thus, it is no longer merely an act of reading putting emphasis on grammar and *qawaid* (rules), rather focuses on how to use *qawaid* along with its provisions so as to develop active language skills.

In Indonesia, *pesantren* does not merely serve as a religious institution. Since it was first established, *pesantren* has been intended as an institution to improve one's understanding and knowledge of Islam. Efforts to instill religious values are transformed in an institution which is called *pesantren* today (Dhofier, 1982: 13). *Pesantren* evolves into an institution closely associated with Indonesia. Although since it was first established, *pesantren* was specified as an institution continuing the traditions of India and the Middle East, but in the context of Indonesian traditions, it in fact transforms into a type of institution peculiar to Indonesia. Later, the role of *pesantren* is related not only to religion, but also economic development (Risti Permani, 2011). Community welfare and involvement in economic affairs result from the administration of educational activities around them. At the same time, the emergence of *pesantren* also brings financial impact, including capital circulation, and supports the distribution of goods and capital. The research conducted by Mylek and Nel (2010: 81) suggests that religion can eliminate poverty. Thus, in such a condition, a religious spirit serves as the basis of an economic movement.

The successful administration of Arabic instruction compared to the one held in the past has given birth to the initiative to develop education in the form of modern *pesantren* as a result of a concern for Arabic instruction which emphasizes the ability to understand the language from the grammatical aspect, but fails to apply those grammatical rules while using the language. The presence of modern *pesantren* initiated by Pesantren Modern Darussalam in Gontor, Ponorogo, East Java marks the start of the

development of Islamic education (Basyir, 1999). In addition to the option to maintain the existing practices, the so-called modern language learning model is a practice which is widely applied, starting from Gontor to the eastern part of Indonesia and also other *pesantren*, including those in Makassar (Wekke, 2012), with reference to the success of Gontor, Pesantren IMMIM becomes one of the institutions adopting this modern approach to the Arabic teaching and learning.

Actually, the spread of religious education is not a new practice implemented by *pesantren*. However, the language learning method may include educational objectives predetermined by the institution. This construction is greatly affected by the educational ideology understood by the *pesantren* management, in this case are *kiai* (i.e. a title given to religious Muslim scholars) and the board of *ustadz* (i.e. male Muslim teachers). Similarly, the traditions developed are always related to the local ones and the religious spirit as a symbol of acceptance of the local conditions. An environment becomes a fertile ground for the growth of a tradition, in the presence of support from various parties which serves as an element in the management of the institution, including culture that supports the continuity of an environment (Moos, 1979). In this context, research on the implementation of modern methods in language education at *pesantren* needs to be done. This paper attempts to describe the practices of modern Arabic instruction undertaken by Islamic educational institutions among Muslim minority communities.

### **Arabic, Tradition, and Diversity**

Arabic, as it serves as a means of communication in Islamic religious activities, is ultimately not regarded as a foreign language. Consequently, such a view is seen as the primary basis underlying learning activities since the beginning, even before formal education at elementary school, a child has been directed to learn to read the Qur'an. This definitely has something to do with the learning of Arabic. Gellel (2007) defines a condition in which a child has already been introduced to such a situation since she/he is a kid as language awareness that leads to goodness. Like the characteristics of Arabic, the Qur'an has become a distinctive entity of excellence as well. The fact that the interlocutors of the Prophet (peace be upon him) when the Qur'an was first revealed to him who spoke Arabic was not as the main reason why Arabic is used as the language of the Qur'an. The literary value the Qur'an has, even though it is not a literary work,

provides its own uniqueness. The diction, arrangement of sentences, expressions, and meanings used as tools to convey messages constitute both intellectual and scientific discourses.

Especially among Mecca society where various ethnic groups meet, making Mecca a place for trade transactions. This is also supported by the existence of the Kaaba, i.e. a construction founded in a sacred city. The existing language variety later formed Arabic in Mecca, with its own speakers and culture. Topics about which the community speaking the language usually talk about, including their choice of words, which they decide on their own, in fact produce elements understood by them. From the beginning, Arabic has already been used to convey ethnic values and identity. The complexity of the oral Arabic at that time indicates that each ethnic group has its own dialect. Before Islam came, poetry was known as the best product. Oral narrative, followed by the emergence of competition, even the Ukaz market poets would gladly visited deliberately. The best poem would be put up (*mu'allaqat*) in the Kaaba and became a monumental work. Honor, expression, and the musical value were all represented by the beauty of poetry and *qasidah*. It is at this point that Arabic played a very important role for the encounter of every ethnic group in Mecca. The presence of the Kaaba makes Mecca have a strategic position as the most important sacred shrine for the Arabs. It was also the award to the best poets was presented in the Kaaba.

The connection between Arabic and Islam is created with the choice of Arabic as the main language to convey the teachings of Islam. Some Islamic traditions then grew from Arab culture. Although it cannot be interpreted that Saudi Arabia is Islam, including the spread of Islam as the teachings accepted all over the world. The Arab culture occupies a certain place only while Islam goes far beyond national borders and identity. The development of Islam to certain regions makes Arabic one of the media. However, poetry that already becomes part of Arabic literature does not develop at the same time. This leads to the interpretation that Islam and Arab are two separate things. Religion becomes a symbol that is not limited by ethnicity and identity. Rather, it is then institutionalized within identity, social relations, and interpretation (Woodhead, 2011: 121).

There is concern among the Arabs about standardization by establishing grammar as a symbol of culture and literature. Sometimes, the parameter of intelligence is speech that has been commonly regarded as one's image. The development of Arabic as science

is then marked by the establishment of a special discipline about grammar and its derivatives. However, this might be difficult for non-Arabic speakers, as in practices of Arabic instruction in *pesantren*. Among numerous research into the desire to master Arabic was conducted by Hanafi (2010: 30), which suggests that there are at least three points with regard to problems concerning this instruction. First, the widespread practice of the use of *i'rab*, making students who are beginners might have problems. In fact, the mastery of Arabic is not solely measured by the ability to elaborate words in sentences using *i'rab* as the tool. In other words, if Arabic is explored using *i'rab*, it means learning about the Arabic itself, rather than learning how to use it.

Second, the discussion about *nahwu*-related topics is very detailed. Considering efficiency and effectiveness, these materials do not support the language learning process unless it is used to study Arabic in a particular area of study such as in the language and literature department. Nonetheless, for students who are prepared to study religious knowledge, teaching the language along with all the aspects of *nahwu* in detail is not the right choice as it will be inappropriate and overlapping. Finally, all the textbooks used are imported from the Middle East. It can be interpreted that the language used in the book is intended for Arabic speakers as the first language, rather than as a second language. In so doing, this will deny the existence of the sociolinguistic context of different languages between the Middle Eastern culture and the Indonesian traditions. The relevance of the materials in those books poses a problem so as to create a distance between the discussion during instructional activities and the reality found in daily life.

In response to those three problems, education at *pesantren* introduces the “*modern*” term as an alternative to traditional instruction. The use of the communicative approach serves as an innovation to improve the existing Arabic education process. Meanwhile, the emergence of a tendency to make Islamic studies a tool to implement understanding without the need to specifically explore the views of ulema that can be read in the yellow scriptures (*kitab kuning*) is a demand.

The acceptance of Islam as a religion makes Arabic then absorbed as a religious language. The absorption of Arabic into Indonesian increases and covers a variety of contexts, including social traditions. Some of the vocabulary is then absorbed as well in the political sphere, where political development includes Islam and its spread (Abdelhay, Makoni, Makoni, and Mugaddam, 2011: 457). This language proximity makes the

attraction to learn Arabic also color the religious aspects. The Qur'an, hadiths, and prayers all use Arabic. This makes Arabic the most important language in the implementation of Islamic laws, including making Arabic the main language, because it has been selected as a language of communication chosen by Allah. The communication between Allah and His servants by choosing the meaning implied in Arabic. The acquisition of *fusha* language became an important activity in *pesantren* education. Although in Arab itself, the process of communication using a local dialect serves as a major concern (Boudelaa and Marslen-Wilson, 2013: 1453).

The uniqueness of *pesantren* in Indonesia provides support for the presence of Islamic educational institutions. It is also in this factor that Arabic continues to grow as a major subject taught at *pesantren*. The establishment of *pesantren* is intended as an institution to strengthen religious understanding. Thus, the language chosen as a medium of interaction is Arabic because of the factor of its status as the language used to deliver revelations. *Pesantren* with such an ideology then becomes traditions and evolves following the existing environment. As a religious institution, the presence of *pesantren* amidst the community is vital. There is a process where the community put their whole trust as the center of educational excellence, including outside religious affairs, the role of *pesantren* continues to grow. Like the socio-political role, in the course of the campaign and in relation to practical political affairs, *pesantren* can be a mainstay to get a significant number of votes.

### **Traditional Education versus Modern Instruction**

One of the early stages of modernization in education was undertaken by a community organization named Muhammadiyah. The presence of Muhammadiyah aims to provide the Islamic community with education with a relatively faster process of educational transformation, unlike the period where the learning process still took a longer time with less learning materials. The system used by Europeans then was then adopted, even including the ways they dressed while attending the learning process were also modified by imitating the principles adopted by the West. The practical orientation serves as the basis for initiating this change introduced. *Kiblat* (i.e. the direction of the Kaaba in Mecca) in Western education then becomes more prominent and reflects the administration of education.

Particularly, the word *modern* that is inherent in education at *pesantren* is used by Pondok Modern Darussalam (Darussalam Modern Islamic Boarding School) in Gontor, which is popularly known as Pesantren Gontor. The name “Gontor” itself is the name of the village where Pesantren Darussalam is located. The word *modern* is given by its founders to describe the educational system and methods used, which are different from the traditional education system known as *salaf*. At that time, when Gontor came into operation, Islamic educational institutions still had not used tables, chairs, and blackboards. It was Pesantren Gontor which introduced those all, including the use of classical and classroom systems in the daily learning.

One of the aspects which is equally important is the use of Arabic and English as tools for mastery of science. *Salaf*-based *pesantren* at that time did not use these two foreign languages as learning materials. It only focused on studying scriptures, even this was done by listening to the explanation given by teachers or senior *santri*. At Pesantren Gontor, language learning is undertaken not only by memorizing grammar, but also by practicing and used them as the languages used for daily communication at the boarding school. This is applied not only for classical Arabic, but also current Arabic.

This does not mean that Pesantren Gontor has completely departed from the long-established pattern of education in the *pesantren* tradition. Things which took place at *pesantren* in the past are used as the basis to gain improvement, including the combination with the tradition of classical learning that has been going on at *salaf*-based *pesantren*, coupled with curriculums and modern styles adapted from the West. Thus, there is a comprehensive education system which also presents a modern integration of science and at the same time, it does not depart from the well-established classical scientific treasures. Those classical scriptures and knowledge are taught in a modern way so that with a shorter length of time, more optimal achievement, learning outcomes, and mastery can be achieved.

Since the beginning, when the Prophet taught his companions, they simply formed the so-called *halaqah* (i.e. the system in which students have to sit in a cross-legged position in front of the teacher). However, later, the number of Muslims after the time of the Prophet passed coupled with the need for transformation in religious knowledge, the so-called *ma'had* and *riwaq* then existed. *Halaqah* held by *ulama*, which at the beginning was intended for the congregation, could no longer accommodate students coming from

various regions, in response to the development of Islamic education at that time. Both institutions offered solutions with regard to the establishment of learning facilities. *Riwaq* was held between two pillars of the mosque. The educational facilities which focused on mosque activities then evolved as there was a need for a place to stay among students. They also needed a place to review the lessons they already got previously from the mosque.

To that end, in the subsequent development, *ma'had* already existed in particular complexes and provided more complete dormitory facilities and other supporting facilities to facilitate education. Situated far away from the place where students' parents live with the mosque as the center of education are the reasons why it is necessary to have a dormitory and residential facilities. As a result, the tradition of *wakaf* then evolved in the presence of these necessities. The development of *wakaf* then shows that mosques are not merely a place of worship, but also a place to study religion for those knowledge seekers coming from different places. To deal with such a condition, it requires more than just individuals, rather it has to be handled by a team. However, the team which was established at that time was only a small team. Moreover, in order that it functions properly, this requires coordination among the team members.

One of the important indicators of Islamic education is the presence of the so-called "yellow scriptures". These Arabic scriptures are used as one of the instructional media. It is also through these scriptures the exploration of classical Islamic treasures is undertaken. To maintain sustainability of these scriptures, the so-called *sorogan* and *bandongan* systems are adopted. In the *sorogan* system, a *santri* will listen to the reading of a scripture read aloud by *kiai* independently. Thus, each *kiai* then teaches only one scripture. A *santri* who has completed the reading of a particular scripture with a *kiai* in a *pesantren* has to move elsewhere to study a new scripture.

As of the *bandongan* system, which is also known as the *wetonan* system, it refers to a group of *santri* listening to the reading of a scripture by a *kiai*. They put marks or write down conclusions on the scripture they hold. *Kiai* or his assistant is chosen from senior *santri* by a *kiai* once they are considered competent to teach the scripture to a group of *santri*. These *santri* will take turn reading and presenting their understanding of the explanations given by a *kiai* previously. In the *sorogan* and *bandongan* systems employing the methods of translation and *qawaid*, a *kiai* will simply read a passage and

then translate it. Furthermore, explanation is given to the translation with regard to the rules underlying the existing sentences. Meanwhile, *santri* have to indicate *syakal* (lines) and write down the meaning of the word, as what has been read by their *kiai*. With such a learning process, *santri* will acquire abilities to translate and analyze sentences only. They do not acquire speaking and writing skills as such skills have not been trained previously.

However, the existence of those two system types do not mean limiting the existence of the classical system. Bawani states that traditional *pesantren* still adopts the classical system (Bawani, 1990: 105). Nevertheless, the classification is made based on scriptures, rather than by class or any other categories. In traditional *pesantren*, scriptures are used as the only parameter. However, the ability of traditional *pesantren* to survive remains vital. Therefore, it cannot be interpreted that the use of the word *traditional* will then make these institutions stop operating. Instead, they can survive under the existing conditions. The use of the word *traditional* here is intended more to maintain the pattern that has already been adopted previously, without any influence from the patterns that are introduced later or adopted from another culture. The word *tradition* also means things that develop internally, which are then maintained as a form of culture.

Formal Arabic instruction starts from *Madrasah Ibtidaiyah* (MI) to university. In higher education institutions, universities teach Arabic by allocating a particular length of time. What concerns us all is that despite years of study, the mastery of a language remains a constraint. This might indicate that there is a problem with the Arabic instruction. A number of institutions, such as Maulana Malik Ibrahim State Islamic University in Malang, East Java, require that students stay for a year in the university dormitory in an attempt to enrich students' Arabic language skills in the course of their stay in the hope that their language skills will help them comprehend learning materials in the next semester. The creation of such an environment and condition also enables language mastery.

### ***Pesantren* among Muslim Minorities**

The desire to get an Islamic educational process encourages the growth of educational institutions, including, in this regard, among Muslim minorities. The regional and administrative split in Papua Island from only one province into two provinces has

paved the way for Muslim communities to participate in attempts to develop the educational system. To meet the condition which requires a means of formal religious transformation, initiatives to establish educational institutions are implemented within their respective communities. Such an institution does not need to be a big one, even *mushallah* (i.e. a type of mosque of a smaller size) is also used as a place to study for those people living around it. For children, they go to learn in the afternoon, while adults learn after doing *salat subuh* (i.e. one of the five-time prayers performed at dawn).

*Pesantren* serves as an institution that prepare young people with various skills, such as by instilling the spirit of entrepreneurship, and at the same time introducing *santri* to a wider life pattern. Response to the environment, creation of the social system, internalization of the fighting spirit, and acceptance of the dynamics of religious life are all programs developed in the curriculum. Similarly, the narrative of the social life of the Muslim community becomes part of the teaching itself. The strengths of *pesantren* are to support its existence and maintain its fundamental role. This cultural identity serves as an institution to always safeguard moral values.

If the initial reason for the establishment of *pesantren* is because of a charismatic figure who has extensive knowledge of religion, then it is the power of the management and the group which later manages to establish *pesantren* amidst the minorities. The absence of a *kiai* or *ulama* within the institution no longer poses a problem with the implementation of modern management-based education. In fact, the power resides in the management, which actually constitutes a single body, thus run as an organization, rather than relying on religious knowledge, respect, and dignity. Such a pattern creates joint power set up to jointly empower the existing potential. At the same time, a system is built to provide guidelines relating to how to run organizations in the form of a foundation. The division of authority is one of the keys to succeed, in which there are a number of functions that work as the needs increase and activities take place.

Papua, including West Papua, accepted Islam since 1852, which started in Misool (Muller, 2008: 88) through movements initiated by Seram and Bugis merchants. As merchants from Tidore met merchants from Ternate, areas along the coastline of West Papua got information about Islam. Even, Wanggai (2009: 232) explains that Islam began to be accepted since the 15<sup>th</sup> century. Both of the data, despite differences, suggest that the spread of Islam in Papua already took place for centuries. From the acceptance of

Islam spread by merchants, educational institutions were later established as a place to transmit religious knowledge. In addition, the existence of the Muslim population made it necessary to assign Islamic education teachers to state and private schools. Even, Christian foundation-run schools still strive to hire Islamic education teachers. Such practices can be found in Namatota, Kaimana where Christian schools, as they exist amidst Muslim society, they voluntarily hire teachers to teach their Muslim students.

The objective of Islamic education is not only to build individual piety, but also to bring about collective awareness through society. These are the goals to be attained with mutual awareness that piety among individual Muslims can be instilled among others through educational institutions. From the beginning, development of institutions is aimed at forming culture before forming the structure. Improving academic reinforcement is the main agenda to build the main foundation. Identity becomes an important issue that serves as the basis for the development of Islamic education. Every household needs an institution that can provide religious understanding from the point of view of the adherents. It is worried that teachers of Islamic education are not Muslims. Alternatively, the absence of Islamic education teachers at school results from lack of facilities provided by the Educational Service as there are only a few students at that school, making daily interactions with adherents of another religion do not offer an opportunity to establish the identity as a Muslim. The option available is to send a child to study at a special institution run by Muslims.

One of the most important factors to understand the Qur'an authoritatively is to use the Arabic approach. It is because of one of these objectives in Arabic instruction as the main language is set as an objective. The failure to master Arabic will in turn result in the failure to understand the Qur'an itself. It is a must for *santri* to be able to use this language fluently, which later will help them understand Islam. Therefore, the language characteristics which differ significantly from those of their mother tongue, which include dynamic language, vocabulary and arrangement, the structure, rules, and usage which depend on changes in the text, provide a basis for the need to direct language instruction to be undertaken simultaneously so as to eliminate the impression that learning Arabic is hard.

Considering that in other islands, *pesantren* has been well-established, the establishment of *pesantren* in West Papua since the beginning has decided to adopt the

model used as the reference. This is simply intended to facilitate management of the aspects to be used as learning excellence. Each *pesantren* has its own uniqueness. Gontor with foreign language instruction, Bangil with *fiqh*, Tebu Ireng with yellow scriptures, and so on. Thus, it is imperative to develop standards used for management of *pesantren*, whereas in other cases, there is also *pesantren* which evolves from an orphanages. Thus, combining *pesantren* with an orphanage is a common practice.

The option to choose Gontor is because of the structure of this institution that integrates between *pesantren* and a formal school. For formal education, one of the choices is education which adopts the structure proposed by the Ministry of Education and Culture or the Ministry of Religious Affairs. It also provides *santri* with formal diplomas issued by government institutions. The institutional format using a school format is then easier to be integrated with the boarding school system. Later, there is also the so-called *Madrasah Diniyah*, i.e. a system of religious education runs with the integration of a school system.

### **Arabic Instruction Initiatives**

Since the beginning, language education programs, especially Arabic, are intended as one of the flagship programs in *pesantren*. Observation and interviews conducted during the research process indicate that the establishment process of *pesantren* has proved to improve language skills. The curriculum was developed by incorporating elements that provide the greatest support to the learning process to master foreign languages, namely: Arabic and English. In particular, this research will only describe Arabic instruction. Adaptations from *pesantren*, such as Gontor, Assalam, and Darunnajah, were made to meet the need for a curriculum to guide instructional activities. Such collaboration in which there are more than one institutions used as a reference is taken into consideration, but, with their respective strengths, they can be used simultaneously. Thus, this will create a program developed based on those various institutions.

As well as to complete educational administration. Modifications to the curriculum adjusted to the input ability of *santri* who are elementary school graduates are made to lay the groundwork for the next educational process. The action decided for the first time is determination of the curriculum to be used to provide learning experiences to

learners. This is adjusted to the needs analysis and conditions of the environment around the institution. This concept is then used as a document that provides guidelines to carry out educational missions. To anticipate the present condition and respond to future challenges are the two main concerns. With this document, the future answers to be realized at the present are all specified in the existing curriculum documents.

The curriculum consists of two levels, namely: Junior High School and *Madrasah Aliyah* (i.e. Islamic Senior High School). Despite differences, in the course of the educational process at the boarding school, these two levels are put together in the form of dormitories. Therefore, programs related to Arabic language skills are not a part of Junior High School and *Madrasah Aliyah* curriculums. The curriculum for formal education has been determined by the ministry since the beginning. In *pesantren* as a non-formal educational institution, the curriculum is determined by its management. After school, every *santri* is required to attend *madrasah diniyah*. Evaluation and improvements are made to the existing curriculum every year so as to improve the requirements regarding the skills that need to be possessed by *santri*.

A communicative approach is chosen to implement the curriculum. The abilities to be developed with the adoption of the curriculum are active language skills, i.e. speaking and listening comprehension. As for grammar, this skill merely concerns the passive ability relating to theories which functions to produce speech in accordance with grammatical rules, but this is not intended to explain in detail the definition of each of those grammatical rules. On the contrary, those rules can be used to create grammatically correct sentences and use those sentences for daily communication. *Santri* are also required to interpret differently various sentence contexts in accordance with the language used. This interpretation is undertaken on a regular basis through communication practice, not in the form of the manipulative one but the real one in daily life. Later, the existence of the educational environment around *pesantren* becomes vital as a learning laboratory.

The presence of teachers at *pesantren* provides encouragement to oversee the communication process. Each *santri* is gradually directed to reduce the use of their first language. Likewise, in the course of the instruction, the language of instruction used is not the mother tongue, but Arabic. The two things which ensure the sustainability of this learning approach are a detailed learning syllabus and continuous application to support

the communication process not only in the classroom, but also around the *pesantren*, which then will support the sustainability of the whole process in the forms of actual communication. The use of language through exercises constitutes the real interactions, exercises, improvement, and evaluation are all a means of learning. Instructional activities among *santri* are realized in the form of interactions within an environment intended to master language as a tool to express ideas.

The method used in the implementation of the curriculum and learning materials is *al-thariqah al-mubasyarah* (direct method). In line with the approach used, this method can be used to achieve the predetermined learning objectives. The main principle of the approach implemented in the method is acceptance. According to this principle, an interaction results from the ability to understand each other and the communication process. The ability to interpret an utterance based on the context will help master a language, including the relationship between the use and the social norms adopted.

Even, simple instructional media such as black/whiteboards, are used. All learning processes use this tool. Thus, black/whiteboards are put up in classes, mosques, public places, and halls. Words are written on the board and changed on a periodical basis. Then, *santri* are asked to write down words and then memorize them. The words *santri* need to memorize begin from their surrounding environment. All objects in the dormitory are used to facilitate learning. They are memorized and then used in daily interactions.

Among the patterns used in this method is the use of Arabic as a tool for communication in the course of the learning process, coupled with translation of the existing vocabulary. Conversely, *santri* can understand the meaning of the word shown by simply showing an image or by demonstrating particular moves. *Santri* have to begin memorizing vocabulary right at that time. Thus, as the frequency of the meeting increases, their vocabulary is expected to increase as well. Then, explanation on how to use those words in a sentence is given. Different placement of a word in different sentences will help explain to *santri* the position of the word in the sentences. Again, there is no need to translate these sentences. During exercises, *santri* are asked to make sentences based on the pattern given.

Implementation of the education cycle using this pattern also requires textbooks. Using a book written by Imam Zarkasyi, it will be more appropriate if the instructional activities adopt the principles implemented at Gontor. The book entitled "*Durus al-*

*Lughah al-Arabiyah*” is the handbook of the *santri*. Books are used to provide experience relating to the implementation of the language learning process at Gontor. Therefore, none is translated into Indonesian. Books are written by introducing vocabulary first. Then, each chapter contains *uslub* as an exercise. The vocabulary introduced at the beginning of the chapter is then put in the sentence patterns formed. Thus, although Indonesian is not used, *santri* can still use the book. The communicative function serves as the basis for the preparation of the book. Moreover, there are no specific grammatical rules with technical explanations. A unit in the book use many references on interactions in an environment, which are compiled based on daily conversations.

Of those exercises, there are techniques implemented as an exercise for *santri* with regard to vocabulary mastery. First of all, *santri* have to read the sentences aloud based on the example given by their *ustadz*. Then, they have to imitate the sentences spoken. After that, the sentences are used in various sentences according to the existing pattern. Lastly, *santri* have to write down the vocabulary. In fact, writing is not put at the beginning of the activity. Once *santri* already memorize and use the vocabulary in sentences, they are required to write it down to memorize it and to review the lesson they have learned.

The accidental visit of foreign guests gives *santri* an opportunity to interact with the guests. The guests are asked to lift the spirit of the *santri* in a foreign language. This is one of the media for *santri* to communicate with foreign language speakers. It is expected that such accidental activities will make it easier to instill the interest among *santri* in learning languages and, at the same time, encourage their pride and confidence to express their ideas in public. Moreover, some guests also came for other purposes such as from Qatar and Saudi Arabia.

Moreover, the lesson about rules are also given, but it is given to those in the advanced level only. The principles of rules will be explained, but not in detail, in the writing class. Nevertheless, how can *santri* use these principles in the process of writing? That is why the instruction of materials on *qawaid* is not dominant. *Santri* learn to write to develop their skills to compose sentences (*insya*’). They write essays based on predetermined themes on a periodical basis. Through this writing activity, they will learn from the mistakes they make in their previous writing in order that they will not repeat them in their next writing.

Among the attempts to ensure compliance with the rule established is forming the so-called *al-mahkamah al-lughawiyah*. The rule stipulates that neither local languages nor Indonesian can be used. Likewise, *santri* have to comply with the rule to use a particular language on a particular day. However, such a rule will not be effective in the absence of supervision. Therefore, *santri* who violate this rule are required to write down their names of *santri* who do the same violation. They become the spy to find out any *santri* violating the rule. Then, *santri* violating the rule will be called and announced and have to attend extra lessons as punishment for having use their local language or Indonesian. Then, they are given additional tasks to memorize vocabulary and clean up the campus environment.

The integration of various educational components is implemented simultaneously to create integrative learning. There are four main concerns; first, targets at the classroom level that focus on communication skills. Second, the technique used aims to provide authentic learning. Essentially, all the activities are real. Third, it is necessary to give priority to involvement of *santri*, rather than to fluency and accuracy. These two aspects will be evaluated gradually and continuously, rather than by memorizing rules. Finally, language is used spontaneously and productively.

### **Arabic Teaching and Learning in Muslim Minority of Papua**

This article shows that from the beginning, the learning structure is set to achieve language skills in the mastery of language as a tool. The use of methods, media, and teaching materials is tailored to the predetermined objectives. In line with Barton (1999: 75-77), in Indonesia, the word *modern* used by the Islamic educational institutions actually represents a liberal blend of classical learning traditions that still exist and the Western modern style established in both the teaching system and subjects. Purohit (2011: 709) states that in the identity established in Asia, instructional beliefs and practices that can accept Western ideas, especially Europe and America, are often found. Thus, Islamic education in Indonesia actually makes this fusion as an effort to organize educational institutions by adopting excellence from other continents although they are not Muslims.

The most important elements in the development of curriculums and learning materials are religious and cultural values adopted. Rather than only paying attention to things such as *fiqh* (Islamic jurisprudence) products, Arabic instruction also needs to have

a framework underlying educational development. Actually, the concept of modern language instruction is merely an innovation in the existing practice. The basis underlying those all is to discover the right curriculum to guide the implementation of the educational process. Once this curriculum has accommodated the institutional interests, teachers can easily apply it in the teaching and learning activities. According to Kazanjian (2012: 187) in research into curriculums which are responsive to the interests of the community, initial efforts to absorb the aspirations of the surrounding environment are always necessary, in which curriculums are not defined simply as academic affairs, but they also about how to look back in order to prepare the future.

On the other hand, an educational process can also be turned into a new tradition. Religion became a medium of communication to bridge the gap between traditions and modernity (Pace, 2011: 205). In that research, Pace actually argues that social dynamics will always change. Actually, the existence of the belief system called religion will shed some light on the existing social conditions. Thus, by considering social and religious aspects, it would be easier to understand the meaning behind the existing development. Similarly, in the Buddhist religious tradition in Thailand (Johnson, 2013: 71), religion co-exists with the existing social process, thereby supporting attempts to safeguard the mutual interests.

The learning environment is the most important part of this process. Support from the environment for an educational practice will encourage development such as the use of language for everyday communication around the environment of the *pesantren*. The basis to implement this is not because of the ability of the *santri*, but an attempt to develop the environment. There are conditions that force every *santri* to comply with this rule. Once it has been established, they will automatically use the language as a means of everyday communication around the *pesantren*. There are changes in the communication pattern among *santri*. This is consistent with the findings of the research by Mall and Nieman (2002: 42) suggesting that in Africa and Bostwana, translation and grammar are considered as a basis to study religion. In fact, the implementation of such a pattern takes a relatively long time. At the same time, there is no guarantee that students will master the learning materials as instruction puts greater emphasis on the language aspects, but not on the use of the language learned.

Learning a language can enrich one's knowledge. Mastery of various languages will lead to a different choice of words as well. Furthermore, languages will become an identity. In the speech action theory (Austin, 1962), a language is temporal and individual in nature. Linguistic styles, views, and dialects are things found in every person learning a language. The importance of linguistic communication encourages the aspects that can be attained from an utterance. This will lead to the production and comprehension of an utterance. The ultimate goal is to understand the purpose of communication. Actions in linguistic forms might have interpersonal or interactive functions, not in the form of a theory, but at the implementation stage.

This research suggests that it is necessary to understand all the elements of education so as to enable the achievement of the predetermined objectives. To realize these objectives requires management. Without it, education is nothing. A synergy will be a major force in the management of education. Although *pesantren* is an institution that focuses on religious studies, management needs to be the main focus. In running a religious organization, management must be carried out by adopting a particular design. Without it, the predetermined objectives cannot be realized (Tamkin, 2012: 90). Consistent with the research in Sorong (Wekke, 2011), by paying attention to management, *pesantren* can be a pioneer of community activities. As a driving force, *pesantren* is able to manage the educational process and, at the same time, provides students with skills. Thus, the practice undertaken in the learning context will be an experience as an opportunity to interpret the activity.

This research suggests that the existence of cultural integration into the elements of educational management will assist in the establishment of a system. If this system works, it will be easier to establish a program in an attempt to achieve the goals of the organization together, including through the use of technology as media to maximize learning outcomes, which at the same time serves as a tool to enrich the learning experience of *santri* (Wekke and Hamid, 2013). In a wider cultural context, the conditions of minorities will lead to the need to mingle with their environment. For example, American Muslims still make their unwavering identity as behavior. At the same time, they still uphold the values of American patriotism following the American traditions (Rastegar, 2008: 455).

## Conclusions

The research into language education in this paper is undertaken to describe the modern principles used, in which since the beginning, the program has been specifically designed by taking into account of the curriculum, approaches, methods, techniques, media, teaching materials, and materials. The implementation of modern patterns by considering the communicative approach is the main objective of the process of language instruction, then followed by the use of direct methods (*al-thariqah al-mubasyarah*). The synergy between these approach and method provides guidelines which improve efforts to achieve the predetermined learning objectives. The keys to running everything are consistency, determination, innovation, and integration, all of which establish the carrying capacity so as to acquire the predetermined educational insights. To achieve communicative competencies, there are many things that are interrelated, rather than paying attention to just one single thing.

It is important to master grammar, but this is not the primary objective. Thus, since the beginning of instruction, the *qawaid* method in the form of *nahwu* and *sharaf* is not adopted. The grammar itself is used more often in the form of expressions that have already been written in *uslub*. It indicates that the vocabulary taught is then placed as in the example sentence pattern. To support this activity, textbooks that have been specifically designed to guide learning activities are used. No books from the Middle East or those passed down from the previous century, where the use of language rules is more prominent than the use of the language itself. These were intended to develop language skills, rather than to learn about Arabic.

Furthermore, the environment around an educational institution serves as a pillar where practices take place on a daily basis contextually. It is in this environment the practices of communication are applied in accordance with the learning design. Opportunities to interact, use the abilities acquired from the instructional activities, understand the context of a sentence, and interpret utterances are required during learning activities. Thus, learning language does not take place only in the classroom. Rather, the environment around the educational institution is also used as a medium of continuous learning. This environmental support serves as a facility and a laboratory at the same time. Communication takes place in real situations. The language spoken is also intended to memorize the vocabulary that has been learned. Finally, the unity between desire,

management, and implementation in an integrated manner will result in language mastery that can be used in communication.

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