

## Arabic in the Faculty of Religion and Non-Religion at Universitas Islam Negeri Sunan Gunung Djati Bandung, West Java, Indonesia

Akmaliyah\*<sup>1</sup>, Mohammad Rosyid Ridho<sup>1</sup>, Setia Gumilar<sup>1</sup>, Teti Ratnasih<sup>2</sup>

<sup>1</sup>Faculty of Adab and Humanities, Universitas Islam Negeri Sunan Gunung Djati,  
West Java, Indonesia

<sup>2</sup>Faculty of Education, Universitas Islam Negeri Sunan Gunung Djati, Bandung,  
West Java, Indonesia

akmaliyah@uinsgd.ac.id\*<sup>1</sup>, mohammadrosyid@uinsgd.ac.id<sup>1</sup>, setiagumilar@uinsgd.ac.id<sup>1</sup>,  
teti.ratnasih@uinsgd.ac.id<sup>2</sup>

### Abstract

*The transformation of IAIN to become UIN brings new problems need to be tackled by its academicians, among them the enrolling of students with non-religious background and not familiar with Arabic as the language used to study Islamic resources. In general, they seem prepared to be accustomed with this this new environment where Arabic knowledge is required. This research is a qualitative research with a naturalistic approach. The data that has been collected is analyzed using inferential descriptive method, that is, by way of projecting it in the context of an objective representation of the reality. Researchers collected data related to Arabic language teaching materials and sorted out informants from teachers and students besides text books and other documents. They then assed their quality, performed data analysis, interpreted and concluded them. In this study the main data ranged from observations, interviews and documentations related to the analysis of the Arabic language instruction UIN Bandung. The results of this study showed that Arabic materials used were not in a pattern every teacher agrees upon, they were diverse and did not differentiate students of faculty of religion from those of non-religion. The teaching methods also lack the unity and in need of improvement in order to appeal the students and help achieve learning objectives. Level of enthusiasm towards Arabic language among students, especially in the faculty of non-religion is at best underrated. Previous educational background among students that brings such a low interest in studying Arabic exacerbated by less appealing teaching methods.*

**Keywords:** Arabic, University Transformation, UIN Bandung, Faculties of Religion and Non-Religion.

### 1. Introduction

Arabic is a necessary tool for all Muslims to complete their religious duties; it is the language of al-Qur'an, worship and religious books. Therefore, studying this language is a *conditio sine qua non* for all Muslims living everywhere under the Sun definitely. So that in Muslim countries, Arabic subject is offered elsewhere (Warjiyati and Berkah 2020, 5700).

Indeed, efforts to achieve the desired ability on both knowledge and skill in Arabic language are sought; it is through the process of "learning," meaning attempts to obtain acquired skill or knowledge (Poerwadarminta, 1986: 108), that the goal is thought to be effectively secured. Implied is another process known as "teaching" by which a learner may get instructions led by a teacher to follow. For the sake of its purpose, learning can only work successfully when done reciprocally. In this, teachers and

students should play an active role to create effective and efficient learning (Maulia, Rusman and Isaac 2020, 2892). Another step necessary thereby is to compile for its purpose, to follow a guide by an abridged dictionary of Indonesian language (KBBI, 2001: 17), the following components: learning participants, instructors, learning material, teaching process, and evaluation.

Indonesian government has stipulated Arabic language teaching and learning long since independence. Its materials are contained in the curriculum of formal and non-formal religious education institutions. It is taught starting from PAUD education to university level. This paper study is going to discuss a specific aspect regarding the strategy of teaching Arabic in its higher learning. This specific aspect has already been our concern quite a while; it related to the 'upgrade' or the transformation of IAIN institution into UIN in which there are faculties with non-religious subjects and their students whose background are of non-or-minimum earlier religious education. The change in name itself has an impact on making the number of public enrollers more or less as expected increase. This university is flooded with throngs of students graduating from Public High School (SMU). Unfortunately, these students for the most part have not yet received enough Arabic language training in their previous study. In general, they are educated in public high school and have not studied and are not familiar with Arabic language. Even though Arabic is among important international languages (Rahayu 2020, 104), practices in foreign languages, let alone Arabic, are still limited. So much so, they have now been warmly welcomed entering this new environment where Arabic knowledge is required. However, since the nature of language is "to express that someone exists, or in other word, expressing the existence," as stated by Marzuki Mustamar (2011, 68), their existence in this campus is problematic. A situation which makes them feel uneasy.

This study focuses on the teaching of Arabic in the State Islamic University Sunan Gunung Djati Bandung which bears transformation from IAIN, a state Islamic institute for higher learning, to UIN, a state Islamic university. It raised a few issues although not much attention has been given. Among the issues are especially with regard to their students of non-religious faculties whose background are of non-or-minimum Arabic training and religious education; it has put a big concern to many of educators related to its teaching and strategy. This issue has arisen because of the unique aspect of UIN where Arabic language is considered a tool indispensable to learn new knowledge, any kind of it, including, and not limited to, knowledge within "secular" spheres. Therefore, to ensure better grounding in the solution to the issue, the study offers to discuss the following points: the first, the urgency of teaching Arabic at UIN for students in non-religious faculties; and the other, the teaching materials, strategy and approach of teaching Arabic at UIN to students in non-religious faculties.

## 2. Research Methods

The method used in the discussion is analytical descriptive. Through the description of the study materials, binding it with the analyses, necessary conclusions might be obtained. For the research itself, it is qualitative with naturalistic approach (Hadari Nawawi, 1985: 63).

The collected data are analyzed using inferential descriptive method that seeks to offer objective representation of the reality. Its steps are firstly to describe, systematize, and then draw general conclusions from the materials. The data for the research are obtained categorically from primary and secondary sources. While source of primary data is from the field in the form of observations, interviews and documentation, Secondary data are obtained from library studies pertaining the research material being discussed. That way, the researchers may assess the quality of the data, analyze, interpret and conclude them. The main and additional data will be collected through observation, interview,

documentation and triangulation techniques. This research is conducted at UIN Bandung in its non-religious faculties.

### 3. Findings and Discussion

#### 3.1. Transformation of IAIN to UIN

Current age and civilization have witnessed certain developments in various areas of life. This era's demand for progress in the field of education has also enforced its gradual advancement to adapt to rapid change of modern age. This also applies to religious education, in which it makes its initial focus on religious issues to swift to fields otherwise neglected, namely scholarship in general. With the first religious higher education established around 1960 bringing the name ADIA (*Akademi Dinas Ilmu Agama*, state academy for religious sciences) with its first Rector Prof. Mahmud Yunus, institution of Islamic Studies at higher learning would spread throughout Indonesia (Idris 2009, 24). This institution, later named IAIN (*Institut Agama Islam Negeri*, a state institute for Islamic studies) by K.H. Wahid Hasyim, was a higher education body that brought the task of elevating knowledge and was hoped to come to the front stage as a center of Islamic learning. Prompted by the desire to grasp modern technology, today the Indonesian Muslims deem it important to study general knowledge too, but only when it is in harmony with the Islamic values so that the Muslims will be able maintain their identity while pursuing their part among people of the world (Idris 2009, 22). This aspiration demands a fundamental change in IAIN as an agent in implementing religious higher education in Indonesia that is coping with the challenge of modern age.

In order to establish sound relations between religious science with the general one, a critical decision needs to be made accordingly. Thus, the status of IAIN is changed to become UIN. This change is not merely a change in name but very much a fundamental transformation is at work. Many should have seen that in the higher education order in Indonesia there has been a force long neglected comes to the surface of the earth and is gradually taking the lead. This change is thought to be projected in a way that UIN may learn and develop knowledge in general without feeling constrained by the limits of religious sciences (Idris 2009, 24).

In this regard, Azyumardi Azra explains that this change is necessary. It is based on several things: Firstly, IAIN has not played its full role in the framework of academic world and in the Indonesian community as a whole. Secondly, IAIN Curriculum was not yet viable to respond to the challenges of modern world which include the development of science working exponentially and the complex change of society shifting rapidly. Rather, it concentrated more on how to strengthen more faith and piety in the hearts of the believers. (Idris 2009, 27). In a way, this second part should not be exaggerated as it is actually in line with national program by Indonesian administration of “*pendidikan karakter* (character education).” Character education is projected in the form of instilling noble values in the students’ daily behaviors. According to Saptono (2011: 25), while its manifestation is inconvertibly needed, to strengthen the process, not only transferring its theories is essential, but also its habituation should become an obligation enacted by all educational institutions. Moreover, as stated by Amin Zamroni (2017, 241), to follow its habituation, it needs to be executed simultaneously other ways include exemplary practice, prudent advice, and thorough care. In Rusnila Hamid’s opinion (2017, 110), this type of education is actually an effort to internalize various virtues derived from the religious teachings, noble values of culture, and also the nation's philosophy, blended into the learning process.

UIN, especially its faculties of religion, can give its highest contribution for this education to materialize in its full function in Indonesia.

On the practical side, Muksin reveals that behind the transformation of UIN lies awareness that religious sciences require general sciences to work their optimal functions; so, a convergence, the need to remove dichotomy between religious and general sciences is what many experts have observed within Muslim community. Moreover, the demands of redefinition, repositioning, reorientation and re-actualization of Islamic university's role in the New World Order have come out to the front (Muksin 2019, 77). Thus, as stated by Andik Wahyun Muqoyyidin (2014), the idea to transformation between one Islamic university to another is the same. For example, for the same idea the Sunan Ampel State Islamic Institute introduced the integrated twin tower model, Sunan Kalijaga State Islamic University developed the interconnection and interrelation models; UIN Alauddin Makassar with a model of scientific synergy, UIN Syarif Hidayatullah developed the science integration model, and UIN Sunan Gunung Djati had the integration of *āyāt Qur'ānīyah* and *āyāt Kaunīyah* with motto "*wahyu memandu ilmu* (revelation guiding science)" as a base (Nanat Fatah Natsir, 2008, 12).

In part were congruent with these explanations are several presidential decrees which were issued to become the basis for this change of status. Following these regulations are the changes of IAIN Sunan Kalijaga to become UIN Sunan Kalijaga, STAIN Malang to become UIN Malang based on presidential decree no. 54 the year 2004. Several points in the decree suggest that this change is intended for the integration between general and religious sciences. Another point also stressed the notion that UIN Sunan Kalijaga and UIN Malang are still within the direction of Ministry of Religious Affairs and their technical functions are still under its auspices, while the technical academic in regard of general science are under the direction of the Minister of National Education (Keppres No. 54 2004, 24). A year later, IAIN Sunan Gunung Djati Bandung and IAIN Alauddin Makassar followed suit. Based on presidential decree (perpres. 57 2005), these two IAINs were transformed each to UIN Sunan Gunung Djati Bandung and UIN Alauddin Makassar. Then in the subsequent years, another 6 PTKIN (*perguruan tinggi keagamaan Islam negeri*, a whole bunch of Islamic institutions for higher learning including Universitas Islam Negeri [UIN], Institut Agama Islam Negeri [IAIN], and Sekolah Tinggi Agama Islam Negeri [STAIN]) would follow suit. Then all prominent IAINs have currently been universities; among them surely UIN Yogyakarta, UIN Bandung, UIN Jakarta, UIN Malang, UIN Walisongo Semarang, UIN Riau, and UIN Makassar, all function in full as centers of excellence in knowledge and technology. In 2019, another bunch of IAINs are being transformed into UIN. These IAINs are the eleven; IAIN Jember, IAIN Tulungagung, IAIN Surakarta, IAIN Bengkulu, IAIN Palu, IAIN Ambon, IAIN Padangsidempuan, IAIN Palangkaraya, IAIN Purwokerto, IAIN Sultan Amai Gorontalo, and IAIN Samarinda ([www.medcom.id/pendidikan/news-pendidikan/yNL7X9aK-11-iain-bertransformasi-jadi-universitas-islam-negeri](http://www.medcom.id/pendidikan/news-pendidikan/yNL7X9aK-11-iain-bertransformasi-jadi-universitas-islam-negeri))

Working areas of teaching and research in UIN have now evolved from previously only on religious sciences to also include general sciences, in faculties such as faculty of Social and Political Sciences, Faculty of Science and Technology, Faculty of Psychology, and Faculty of Medicine. The religious sciences remain under the auspices of the Ministry of Religious Affairs, while the general sciences are specifically nurtured by the Ministry of National Education.

### 3.2. Arabic Language Learning in PTKIN

Since its emergence in the Middle East, Arabic has been playing essential role as language of everyday communication used in various community activities both in economic, social, and religious

spheres. (Bulkisah 2012, 309). Besides being designated as a compulsory subject, the Arabic language is entitled several epithets under the Ministry of Religion, among other, Arabic language as a transformation of science, scientific language, and a symbol of Islamic religion and identity. (Bulkisah 2012, 309). As a society inheriting from their predecessors' identity and culture, Indonesian Muslims consider this language as a part of its socio-cultural representation (Al-Khawsaneh 2018, 217).

The mastery of Arabic and understanding the Qur'an correctly is a treasured capital in a more increasingly believed notion in the compatibility of Islam in the new century. It is in spite of the fact that the language of technology and science of today is not Arabic. Indeed, there was a time that it was very operational and considered the universal language of intellectuals, but it was away in the Middle Ages. The Renaissance made its role replaced by Latin (16-18th century), then German subsequently (until the mid-20th century), and now English. With that in mind, the need for mastering Arabic perhaps should be directed merely to the area of religious sciences. However, as stated by Dony Handrawan (2015), there is always a reciprocal relationship between religious zeal and learning Arabic. Arabic cannot be separated from a Muslim way of life.

The next question is therefore, "what is the urgency of teaching Arabic in faculties of non-religion whose students have not been prepared with sufficient knowledge of Arabic?" They hailed from public schools, with minimal religious knowledge (SMA) compared to religious schools (traditional enrollers of IAIN, from MA, MAN or Islamic Boarding School). The latter, with the capacity of Arabic that is already good will appoint the faculty of religion as the first choice to continue their studies. Higher learning institutions under the Ministry of Religious Affairs, PTKIN, applies Arabic as a mandatory course that must be mastered by their students. It is the point that differentiates PTKIN from other institution of higher learning point since the language is the tool to open knowledge in religious studies imbued by al-Qur'ān and al-Ḥadīth.

### **3.3. Arabic Language Learning in the Faculties of Religion and Non-religion**

In this era of globalization today, a good amply of competent human resources are crucial due to this challenge by Industrial Revolution 4.0, where each individual is required to adapt and learn quickly (Lee and Bae 2020, 247). Needless to say, learning Arabic is also required to be able to keep pace with rapid change of the situation. UIN as a higher education institution seeks to produce students who are able to combine their Arabic knowledge with their knowledge in other fields while developing their capability in response to the challenge of Industrial Revolution 4.0.

The curriculum has a very important role in the learning relationship between students and their teachers (Alongbija and Yaaqub 2014, 1). Since IAIN transformation to UIN, curriculum for its students has been renewed. The separation between religious and general science is no longer a debate among academics who previously saw binary disposition between scientists with no ethics and religious experts whose lack sensitivity towards social aspects (Bisyri 2009, 181). Those scientists were thought to focus only on material world using their senses without boundaries. This position was directly in affront to the religious scholars whose regards only to religious aspects without keen efforts to reform real condition of their society. Therefore, to borrow a word by John F. Haugh, quoted by Muhammad Thoyib (2013, 6), "Religion is in a very deep way supportive of the entire scientific enterprise," there was felt the need to have a concept of integrity between religious and general sciences in order to dodge controversy and misunderstanding. It is a notion realized by several modern Muslim thinkers for a while. These thinkers viewed from the scientific concept in Islam that knowledge ('ilm) is divided into two kinds, namely knowledge that is classified as perennial knowledge (knowledge that comes from

revelation) and acquired knowledge (knowledge that comes from human acquisition). They think that in Islam this knowledge is actually one unit (Fadriati, 2017, 172). This notion is still in need, however, to its grounding in the form of its realization as manifested in curriculum and teaching materials. Because, in a view by Nurlena Rifai, et.al (2014, 13), the discourse of scientific integration developed at UIN seems to stay merely at the normative-philosophical level and has not yet touched on empirical-implemented areas.

With the use of Arabic as a subject that must be learned in all its faculties, UIN must undergo significant changes. Despite these new faculties, UIN remains to have the same vision pertaining Arabic language, that is, to keep it major study for its students. Desired graduates that were previously gauged based on *da'wah* competence with knowledge and good faith in religion is now decorated with science so it is known by the motto "*Wahyu Memandu Ilmu* (Revelation guides the Science." This concept is symbolizing efforts aimed at combining religious sciences religion and general sciences so there is a harmony between the two to help build the ideal human civilization. (Sarmedi 2019, 60).

Methods are developed by the experts of Arabic language to make it easier to absorb Arabic knowledge for students of both religious and non-religious faculties. For example, it has been arranged first by UIN Malang that new students are required to stay in a full-facilitated dormitory for at least one year before tuition class with the aim of learning Arabic (Syarifudin 2017, 262). Thereby students whose background is not from Arabic language proficiency such as public high school can generally compete with the graduates of *Pesantren* or at least level with them. In addition, UIN applies its students to private Arabic courses provided by a renowned language Institute. So far, it is considered fruitful to support the vision of UIN, though, in its implementation, a certain level of Arabic knowledge background is found to be critical and problematic for these students of the Faculties of non-religion. While for religious faculties, presented courses are those that lead to the essence of the Arabic language, like Arabic literature, *Balāghah*, *‘Ilm al-‘Arūd*, *‘Ilm al-Aṣwāt*, *‘Ilm Naḥw*, *‘Ilm Ṣarf*, *Mahārat al-Kalām*, *Mahārat al-Kitāba*, and *Mahārat al-Istimā‘* (Bulkisah 2012, 309), for the non-religious faculties, their courses only aim to make students able to communicate daily. This is what makes a difference in teaching Arabic language between the Faculties of religion and non-religion.

## 4. Results

### 4.1. Transformation of IAIN Bandung to UIN

The history of UIN Sunan Gunung Djati Bandung is not separated from the history of IAIN Sunan Gunung Djati Bandung establishment. IAIN Sunan Gunung Djati Bandung was established on 8 April 1968/10 Muharram 1388 H based on the decree of the Minister of Religious Affairs No. 56 year 1968. Initiated by A Muiz, the R. Sudja'i and Arthata, in 1967 was established a committee to build IAIN in West Java. It was later passed by the Minister of Religion with ministerial decree number 128 at 1967.

Initially located in Lengkong Kecil no. 5 in Bandung, IAIN Sunan Gunung Djati Bandung opened 3 faculties, namely: Tarbiyah, Ushuluddin, and Syari'ah. Another faculty was also built in Garut, faculty of Tarbiyah. In 1973, its location moved to Tangkuban Perahu no. 14, and later in 1974, it was located until now in district Cipadung in Jalan A.H. Nasution no. 105.

In the framework of the regionalization, in 1970, the faculty of Tarbiyah in Bogor and the Sharia faculty in Sukabumi of IAIN Syarif Hidayatullah Jakarta were taken under IAIN Sunan Gunung Djati Bandung. Also, in 1976, faculty of Tarbiyah in Cirebon, a filial to IAIN Syarif Hidayatullah Jakarta was taken under IAIN Sunan Gunung Djati Bandung. In 1993, two new faculties, faculty of Da'wah and

faculty of Adab were established. In 1997, IAIN Sunan Gunung Djati Bandung opened a post graduate program, both its second and third degree. (Rektor 8 April 2007, 12-13). Here are the vision, mission, and educational objectives of UIN Bandung:

#### A. Vision

"To become a superior and competitive State Islamic University in ASEAN in 2025 which bases science upon revelation guiding it in the framework of good morality".

#### B. Mission

- To arrange and maintain professional, accountable and competitive higher education at national and ASEAN levels in order to strengthen national development;
- To arrange lectures, research and scientific studies with framework which bases science upon revelation guiding it to develop knowledge and technology;
- To arrange community service to develop and empower people towards a democratic and equitable civil society order;
- To arrange a three-fold devotion of higher learning that is oriented towards the establishment of entrepreneurial spirit among the academic community.

#### C. Goal

- Realization of higher learning that is professional, accountable, and competitive at the national and ASEAN level in order to strengthen national development;
- Realization of the lecture process, research and scientific studies with framework which bases science upon revelation guiding it to develop knowledge and technology;
- Realization of community service to develop and empower society towards a democratic and equitable civil society order;
- Realization of entrepreneurial spirit among the academic community of UIN Sunan Gunung Djati Bandung. (Visi & Misi - UIN Sunan Gunung Djati Bandung 2020)

Within the platform, curriculum of UIN Sunan Gunung Djati Bandung is oriented to eliminate the dichotomy of science and religion. The combination of science as in *āyāt kawniyah* and God's words in *āyāt Qur'āniyah* will give birth to a scientific paradigm based on both revelation and rationality. As for the desired scientific dynamics in the curriculum system UIN Sunan Gunung Djati Bandung is "The Philosophy of Wheels". "Wheels" is a parable of the scientific dynamics in accordance with the development of the Times. The philosophy of wheels referred to here is UIN Sunan Gunung Djati Bandung as a vehicle that runs. The curriculum platform is a scientific paradigm developed in it. The identity inherent in UIN Sunan Gunung Djati Bandung Curriculum System is to develop various disciplines of spheres of religion and science in an integrated unity (*juz' la yatazza'*).

In a wheel there are three main components, the axis, rim and tire. The three components work simultaneously according to their functions. Even when the wheels are spinning, each component is tasked according to its function organically and mechanically. If it is like the philosophy of wheels, then the scientific paradigm in the curriculum system UIN Sunan Gunung Djati Bandung can be explained as follows:

*First*, the function of the axle is the most vital component and central to the wheel movement. It is the primary and the source of all human sciences that refer to revelation and reason. The central point of the axle is the sacred verses of Divinity, being a source of science and the Guide to Human life (*Way of life*), is teaching the truth. The wheeled centrifugal force reflects the revelation as a source of science

and knowledge which will further develop into various fields of science both religious and general. In contrast, the centripetal force reflects all of the fields of science, and its usability must be in line and return to the wheel axle itself, i.e. Divine verse or *āyāt Qur'āniyah*. In short, the scientific paradigm developed in UIN Sunan Gunung Djati Bandung Curriculum System is the identity of the scholarly paradigm derived from divine verses and back to divine verses.

*Second*, the rim which consists the inner support radius and the outside symbolizes the scientific family and the bidding of its discipline. Both have their own characteristics. Each field of science is standing in accordance with the object of study and its methodology. It is manifestation of *āyāt Kawuniyah* contained in all the creations of the Almighty God. Every field of science will evolve dynamically and holistically following the demands of the times and its changes with one condition: by not leaving the basic footing of revelation, reason and heart. So, in the curriculum system of UIN Sunan Gunung Djati Bandung, diversity of science in the form of a mixture of *āyāt Qur'āniyah* and *āyāt Kauniyah* will appear ranging from the beginning, the process, and the end.

*Thirdly*, outer tire is a parable of the ultimate ideals in the integration of science in the curriculum system of UIN Sunan Gunung Djati Bandung. The ideal is that UIN Sunan Gunung Djati Bandung has a general purpose to prepare intelligent, capable, and skilled graduates who have a noble character. It is a representation of the implementation of faith (*iman*), scientific endeavor (*ilmu*) and devotion (*'amal*) in Wheel philosophy. The strength of personal faith in God becomes a buffer to UIN Sunan Gunung Djati Bandung graduates. The power of science becomes a forte or a bargaining power owned by UIN Sunan Gunung Djati Bandung. While the devotion (*'amal*) is a gesture of expedience and ethics based on faith and scientific endeavor on every and each graduate UIN Sunan Gunung Djati Bandung. Thus, the strong faith, the mastery of knowledge and wisdom in the frame of noble character is sole objective desired by UIN Sunan Gunung Djati Bandung in preparing its graduates (Consortium of Discipline in 2008, 35-38).

#### 4.2. Arabic Curriculum in UIN Sunan Gunung Djati Bandung

UIN Sunan Gunung Djati Bandung curriculum refers to the national curriculum. For religious majors using the Ministry of Religion's Curriculum in 1977 (enhanced in 1995), with a weight of 150 SKS. For general courses it uses the curriculum of the Ministry of National Education. However, based on the decree by the Minister of National Education no. 232/U/2000 on the guidelines for preparation of higher education curriculum and student learning outcomes, and also no.045/U/2002 on the core curriculum of higher education, a change occurs. They name it *Kurikulum Berbasis Kompetensi* (competency-based curriculum, abbreviated KBK). The effect of this change for UIN Sunan Gunung Djati Bandung is that since its diversity in knowledge and core, curriculum of the ministry of religion *cum* curriculum of the National Education Department previously combined, now has been separated. Furthermore, UIN Sunan Gunung Djati Bandung also added to its education curriculum with the *ma`had `Aly* program.

The basic competency courses in curriculum components include:

- A. Basic Courses, must be available in each faculty and taught to each student of UIN Sunan Gunung Djati Bandung.
- B. Primary Competency Courses: Mandatory courses in each faculty as a special course or skills for each faculty. This course will determine the character of the graduates and their skills.
- C. Supporting Competency Courses: courses as a supporter of the expertise or specificity of each faculty, which will later support the character and expertise of graduates.



- D. Additional Competency Courses: other complementary skills which function to enhance the skill and knowledge of the graduates in general and students at the chosen faculty in particular.

In an effort to support alternative models of learning systems, UIN Sunan Gunung djati Bandung has been in order to maintain *Ma`had `Aly*. This institution is a model of educational institution of *pesantren (ma`had)* combined with higher education. The purpose of the establishment of *Ma`had `Aly* is to help create the following characters within students: (1) stench *'Aqidah Islamiyah*; (2) noble morality (*al-akhlâq al-karîmah*); (3) mastering knowledge; and (4) steady professionalism (Rektor 8 April 2007, 46). In the curriculum of *Ma`had ' Aly*, the teaching of Arabic language that is formally presented in every faculty is intensified. Not all students gained this privilege of strengthening their Arabic mastery, the quota is limited to approximately 500 students annually.

### 4.3. Arabic in the Faculty of Religion and Non-religious Faculties

According to Salim Umar (2008, 364), there are two aspects in learning Arabic for PTKIN: to become proficient in Arabic and to be able to teach Arabic well and correctly. Outside of these two aspects, learning Arabic is simply a tool to read al-Qur`ân and the Ḥadīh of the Prophet as well as the teachings of religion and to use it properly. So, it is enough to have mastered certain vocabularies (*mufradāt*) and a few elementary rules of *Naḥw Ṣarf* (Arabic Grammar) and *Balāghah*. Ideally, there should be one book that follows *Nizhām al-wahdah* (unified system) containing texts to discuss in terms of its usage in sentences, formation of words and *asālib* or linguistic styles.

Therefore, in the Faculty of religion such as the faculty of Ushuluddin, Sharia and law, Adab and humanities, also Tarbiyah and education (with religious majors such as PAI), Arabic language learning is done intensively. For example, Faculty of Ushuluddin UIN Bandung, department of philosophy of religion gives Arabic study in three semesters. In the same faculty, the department of comparative religion presents Arabic courses in two semesters with 4 credit values. Another case with the Department of Sufism Psychotherapy that presents Arabic courses in 8 credit values, meaning up to four semesters. Likewise, Department of Tafsīr Qur`ân has the same load of credit values. Rather low, in the Department of Science of Ḥadīts, Arabic language is given as much as 4 credit values which include Arabic I and II (Faculty of Ushuluddin UIN Sunan Gunung Djati Bandung, 2016).

In non-religious faculties, where focus is more on general sciences, Arabic teaching is carried out not very intensive. For example, the Faculty of Psychology UIN Syarif Hidayatullah presented Arabic courses on three credits. In addition, the Faculty of Technology and Science UIN Syarif Hidayatullah gives Arabic as much as three credits for all departments (Bureau of Academic Administration 2015, 301).

### 4.4. Teaching materials and learning processes in the Faculties of Religion and Non-religion

Based on the interviews to the students of the Faculties of Religion and non-Religion were obtained the following conclusions: that the instruction of Arabic language on the general faculties and religious faculties are conducted in two semesters with approximately of 2 or 3 credits. The teaching method applied by teachers varies from class instructions, to group assignments discussing several paragraphs of a text. Students are asked to is give *shakal* (diacritics), *i'rāb* (parsing), do translation and

explanation to the text. Through group assignment, students may understand *Naḥw Ṣarf* with regards to details like *ḥarf jār* (preposition), *Inna wa Akhwatuhā* (introductory words), and *Tarkīb* (arrangement of sentences) by applying it to new sentences. This way students can apply the linguistic theories in the sentences, a practice not very much brought about in traditional *pesantren* where *Naḥw Ṣarf* are merely memorized. Another method rarely applied as it is considered rather advanced is *baḥts al-Kutub* or reading the reference tomes.

Students with the background of the public school are having problem and expecting more for the method of lecture through one-sided instructions. But it seems that the teacher using this method feel overwhelmed with the ability of Arabic mastery of those students so that they choose not to burden students with assignments they cannot cope with. Therefore, for them Arabic material is presented from the very basic starters. The most basic material such as introduction of *ism dhamīr* is taught. This is because not all students in the department the interviewed comes from are from *pesantren*. While semester one of the Arabic language learning focuses on basic material, in the second semester, more focus is put on reciting skills. This is because very often not all students can read Arabic scripts correctly.

The Arabic learning materials are facilitated with modules and students are asked to copy them. The teacher provides module book used as the sole reference required by the syllabus. But there is also learning that does not use modules, the instruction is focused on the learning of *i`rāb* through lecture methods. Most often are teachers using books that have been in circulation and exclusively issued by UIN Bandung Language Training Center.

Based on the interviews, students of the non-religious faculty have difficulty to adapt to the new academic environment where Arabic language proficiency is required. But it is understandable, and the teachers are also patiently trying to cope with this problem and only begin with the most basic material. In the faculties of religion, there are those who use a teaching book in the form of reference books such as those of discussion in the family laws. Thus, vocabularies or nomenclatures used are more peculiarly irrelevant to discussion other than on the family laws.

When teaching Arabic, teachers in the faculty of religion and non-religion use generally Bahasa Indonesia as the language of instruction. While the teaching test system is usually done in a written way, both on the Mid-Semesters (UTS, *Ujian Tengah Semester*) and the Final Semester (UAS, *Ujian Akhir Semester*). More infrequent is the test in verbal way in the form of conversation or Mini-Talk.

## 5. Conclusion

From the explanation above, it can be concluded that the teaching of Arabic at the faculties of religion and non-religion in UIN Bandung is still having problems and therefore in need of improvement to obtain the optimal results in respect to the university's vision and mission. Constraints to cope with these problems are:

- A. Diversity in Arabic teaching books in concern of goals, and their targeted competency seems invariable for faculties of religion as well as of non-religion.
- B. Diversity in teaching methods and it makes it difficult to support the students' interest or motivation in order to achieve their learning objectives.
- C. Level of enthusiasm towards Arabic language among students, especially in the faculty of non-religion is at best underrated.
- D. Previous educational background among students that brings such a low interest in studying Arabic exacerbated by less appealing teaching methods

Recommendations and suggestions following the results of this study are as follows:

- A. There needs to be a uniform teaching book
- B. Alternative teaching methods need to develop, and using games as a method can be more encouraged
- C. A placement test arranged by language center to know the level of students' language proficiency needs to be developed. It can make it easier to choose the appropriate methods in teaching Arabic language based on their capacity.
- D. Awareness about the importance of Arabic language taught in UIN Bandung needs to be instilled among the students of both the faculty of religion and non-religion.

## Authors

### A. Akmaliah (Corresponding Author)

Lecturer at the Faculty of Adab and Humanities, UIN Sunan Gunung Djati Bandung.  
Her current research interests comprise of Arabic and education.

### B. Mohammad Rosyid Ridho

Lecturer at the Faculty of Adab and Humanities, UIN Sunan Gunung Djati Bandung.  
His current research interests focus on Arabic and education.

### C. Setia Gumilar

Lecturer at the Faculty of Adab and Humanities, UIN Sunan Gunung Djati Bandung.  
His Current research interests focus on historical sciences.

### D. Teti Ratnasih

Lecturer at the faculty of Tarbiyah and Education, UIN Sunan Gunung Djati Bandung.  
Her current research interests focus on Arabic and Islamic education.

## 6. REFERENCES

- [1] Al-Khasawneh, Fadi. An Intercultural Study of Euphemistic Strategies Used in Saudi Arabic and American English. *Indonesian Journal of Applied Linguistics* vol. 8, no. 1 (2018): p. 217-225.
- [2] Alongbija, Muhammed Lawal Musa, and Muhammad Bakhir Hajj Yaaqub. The Impact of the Arabic Language Curriculum of the International Islamic University Malaysia on Students' Behaviors. *International Journal of Scientific and Research Publications* vol. 4, (2014): p. 1-7.
- [3] Biro Administrasi Akademik. *Pedoman Akademik Program Strata 1 Universitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta 2015/2016*. Jakarta: UIN Syarif Hidayatulloh, 2015.
- [4] Bisyrri, M. Hasan. "Mengakhiri Dikotomi Ilmu dalam Dunia Pendiidikan." *Jurnal Forum Tarbiyah* vol. 7, no. 02 (2009): p. 181.
- [5] Bulkisah. "Pembelajaran Bahasa Arab pada Perguruan Tinggi Agama Islam di Indonesia." *Jurnal Ilmiah DIDAKTIKA* vol. XII, no. 2 (2012): p. 309.
- [6] Departemen Pendidikan Nasional. *Kamus Besar Bahasa Indonesia Edisi Ke-3*. Jakarta: Balai Pustaka, 2001.
- [7] Fadriati, *Proses Transformasi IAIN-UIN (Analisis Historis serta Kompleksitas Kebutuhan Kini dan Mendatang)*, proceeding paper to 2nd International Seminar on Education, Batusangkar, September 05-06-2017.

- [8] Fakultas Ushuluddin UIN Sunan Gunung Djati Bandung. Pedoman Akademik Tahun 2016. Bandung: Universitas Islam Negeri Sunan Gunung Djati Bandung, 2016.
- [9] Hamid, Rusnila, 2017. Character Education in Scout Activity in IAIN Pontianak, *Journal of Education and Practice*, vol.8, No.23.
- [10] Handriawan, Dony (2015). "Mempertegas Kembali Arah Pembelajaran Bahasa Arab". *al Mahāra: Jurnal Pendidikan Bahasa Arab*. 1. 43-64. 10.14421/almahara.2015.011-03.
- [11] Idris, Muh. "STAIN/IAIN Menuju UIN (Perspektif Pemikiran Pendidikan A. Malik Fadjar)." *Iqra* (1) vol. 3 (2009): p. 24.
- [12] Kepres No. 54. Perubahan Institut Agama Islam Negeri Sunan Kalijaga Yogyakarta Menjadi Universitas Islam Negeri Sunan Kalijaga Yogyakarta dan Sekolah Tinggi Agama Islam Negeri Malang Menjadi Universitas Islam Negeri Malang. 2004.
- [13] Konsorsium Bidang Ilmu, Universitas Islam Negeri Sunan Gunung Djati. Transformasi IAIN menjadi UIN menuju Research University. Bandung: Gunung Djati Press, 2008.
- [14] Lee, Do-Young, and Je-Hyun Bae. A Study on the Motivation of Subject Choice and Satisfaction of University Life for Improving Core Competence. *International Journal of Advanced Science and Technology* vol. 29, no. 4s (2020): p. 247-254.
- [15] Maulia, Lia Nur Asriah, Rusman, and Abdulhak Ishak. "The Implementasion of Total Physical Response Methode in Listening Activities to Improve Arabic Vocabulary in Madrasah Aliyah (Senior High School) Cimahi." *International Journal of Advanced Science and Technology* vol. 29, no. 02 (2020): p. 2892.
- [16] Muqoyyidin, Andik Wahyun, "Integrasi dan Interkoneksi Ilmu-Ilmu Agama dan Sains Menuju Pendidikan Tinggi Islam Center of Excellences," *Edusentris, Jurnal Ilmu Pendidikan dan Pengajaran*, Vol. 1 No. 2, Juli 2014].
- [17] Muksin, Mumuh. "Perubahan Status Kelembagaan Perguruan Tinggi Agama Islam: Studi Perubahan Iain menjadi UIN dan STAIN menjadi IAIN." *Jurnal Kelola: Jurnal Ilmu-ilmu Sosial* vol. 01, no. 02 (2019): p. 77.
- [18] Mustamar, Marzuki. Memahami Karakteristik Bahasa Al-Qur`An Dalam Perspektif Balaghiyah. *LiNGUA: Jurnal Ilmu Bahasa dan Sastra*, [S.l.], v. 3, n. 2, oct. 2011. ISSN 2442-3823. doi:<http://dx.doi.org/10.18860/ling.v3i2.579>.
- [19] Nanat Fatah Natsir, "Risalah Utama" in Tim Editor, Transformasi IAIN menjadi UIN menuju Research University, Gunung Djati Press, Bandung 2008.
- [20] Nawawi, Hadari. Metode Penelitian Bidang Sosial. Yogyakarta : Gadjah Mada University Press, 1985.
- [21] Perpres No. 57. Perubahan Institut Agama Islam Negeri Sunan Gunung Djati Bandung Menjadi Universitas Islam Negeri Sunan Gunung Djati Bandung dan Perubahan Institut Agama Islam Negeri Alauddin Makassar Menjadi Universitas Islam Negeri Ala. 2005.
- [22] Poerwadarminta, W.J.S. Kamus Besar Umum Indonesia. Jakarta: Balai Pustaka, 1986.
- [23] Rahayu, Acep Unang. "The Staff Foreign Language Use Strategies of Tourism Places at Lembang and Subang, Indonesia in Serving Overseas Tourists." *International Journal of Advanced Science and Technology* vol. 29, no. 2 (2020): p. 104.
- [24] Rektor, Laporan. Dies Natalis ke-39 UIN Sunan Gunung Djati Bandung. 8 April 2007.
- [25] Rifai, Nurlena (et.al), Integrasi Keilmuan Dalam Pengembangan Kurikulum di UIN se-Indonesia: Evaluasi Penerapan Integrasi Keilmuan UIN dalam Kurikulum dan Proses Pembelajaran *Journal Tarbiya* Vol. I, No.1, June 2014.

- [26] Sarmedi. "Penerapan Konsep Wahyu memandu Ilmu (WMI) dalam Pengajaran Sosiologi." *Jurnal Ilmu Sosial* vol. 2, no. 02 (2019): p. 60.
- [27] Saptono, *Dimensi-dimensi Pendidikan Karakter*, Esensi Penerbit Erlangga Jakarta, 2011.
- [28] Syarifudin, Achmad. "Analisis Kebutuhan Materi Ajar "Berbicara Bahasa Arab" Berbasis Pendekatan Komunikatif bagi Pembelajar Non-Bahasa Arab." *Intizar* vol. 23, no. 02 (2017): p. 262.
- [29] Thoyib, Muhammad, *Model Integrasi Sains Dan Agama Dalam Perspektif J.F Haught dan M.Golshani: Landasan Filosofis Bagi Penguatan PTAI di Indonesia*, *AKADEMIKA: Jurnal Pemikiran Islam*, [S.l.], v. 18, n. 1, p. 1-28, Mar. 2013.
- [30] Umar, M. Salim. "Argumen Filosofis Dan Paradigma Keilmuan Bahasa Arab" in Tim Editor, *Pandangan keilmuan UIN: Wahyu memandu Ilmu*, 2008, Gunung Djati Press, Bandung.
- [31] Visi & Misi - UIN Sunan Gunung Djati Bandung. 2020. <https://uinsgd.ac.id/tentang-uin-sgd-bdg/tentang-kami/visi-misi/> (accessed 03 25, 2020).
- [32] Warjiyati, Sri, and Dian Berkah. "Fawātih Al-Suwari: Reveal Esoteric Letters and Sentences in Holy Quran." *International Journal of Advanced Science and Technology* vol. 29, no. 3 (2020): p. 5700.
- [33] Zamroni, Amin. *Strategi Pendidikan Akhlak Pada Anak*. Journal SAWWA – Vol. 12, No. 2, April 2017.