

Arabic Language Teaching and Learning in Muslim Minority of West Papua

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Abstract

Islamic boarding school which well-known as pesantren establishment reflects a process of transformation on religious level of education. Arabic language is the compulsory subject to gain the set of curriculum. Therefore, it is a need to explore the process of Arabic language teaching and learning in the Islamic school. This research was conducted in Sorong greater area of West Papua. In-depth interview and non-participant observation were employed in collecting data. Arabic language is the main subject to support others subject. Each semester, students need to complete a set of subject. Some activities extend the subject in many courses to enrich language skill and capacity. In addition, Muslim minority is the environment to challenge the region. Therefore, the schools constructed the special program in complementing the syllabus. There is additional program to complete in one year program. The combination between classroom activity and course program is the breakthrough to extend opportunity to learn not only in the classroom but also outside classroom. This article concludes that additional program was created to enhance students' skill and language development through practices and non-formal courses.

Keywords: Islamic Education, Arabic Language, Muslim Minority

Abstrak

Pengembangan sekolah Islam yang dikenal dengan pesantren merefleksikan proses transformasi dalam pelbagai tingkatan pendidikan keagamaan. Bahasa Arab sebagai mata pelajaran wajib menjadi bagian dari pelaksanaan kurikulum. Untuk itu, diperlukan eksplorasi untuk mengidentifikasi proses pengajaran dan pembelajaran bahasa Arab di sekolah Islam. Penelitian ini dilaksanakan di Sorong Raya, Papua Barat. Wawancara mendalam dan pengamatan tidak berpartisipasi digunakan untuk mengumpulkan data. Bahasa Arab merupakan mata pelajaran yang mendukung pelajaran lainnya. Setiap semester, siswa perlu menyelesaikan kumpulan pelajaran. Beberapa kegiatan dilaksanakan untuk memperluas kesempatan belajar dalam

beberapa kursus untuk memperkaya keterampilan dan kapasitas berbahasa. Selanjutnya, sekolah juga melaksanakan program-program khusus untuk melengkapi silabus di dalam kelas. Terdapat pula program tambahan yang harus diselesaikan dalam satu tahun pelajaran. Perpaduan antara aktivitas kelas dan program kursus merupakan terobosan untuk memberikan kesempatan belajar yang bukan sebatas di dalam kelas tetapi juga di luar tembok kelas. Artikel ini menyimpulkan bahwa program tambahan yang dilaksanakan untuk memperkaya keterampilan berbahasa dan membangun melalui praktik dan kursus non-formal.

Kata Kunci: *Pendidikan Islam, Bahasa Arab, Minoritas Muslim*

Introduction

Boarding school does not only carry religious spirit but also enlivens Indonesian nationalism spirit. Ergo, it is not surprising that boarding school exists to assist national development in general and Islamic development in particular. Not only contributing to the national education, educational institution especially boarding school also has both socio-functional and cultural roles; therefore, spiritual movement could meaningfully be established to holistically strengthen educational development. One of contributing factors in learning process is the use of Arabic.

This article would identify Arabic learning practice in Muslims minority by applying modern learning approach. This study was conducted in West Papua covering five districts and one city. The findings show that the learning implementation done in numerous boarding schools throughout Mayamuk, Aimas, Waisai, Teminabuan, Kaimana, Waigom, and Misol was structurally implemented. In those 7 districts, Islamic education within language-based learning framework was implemented by using student-centered communicative approach. The students were trained to enhance several skills especially the skill on language expression without particularly concerning on language structure per se. The environmental circumstance surrounding boarding schools, in form of dormitory, offered great opportunity for students to increase their language exposure through mutual interaction. Their language proficiency was merely designed based learning context and surrounding environment. Available social aspects were then utilized to assist the learning process. Finally, this study concludes that distinctive learning outcomes prominently determine the aspect of learning approach while its methodology determines the Arabic learning.

For Arabic language is indeed the language of both Quran and Hadist, the Arabic learning consequently surely becomes the very basic principle of Islamic learning tradition. The interpretation of Quran is indeed colored by individual's competence in utilizing Arabic. It is realized through formulating its meaning into language awareness. In fact, however, most education processes solely perceive Arabic language aspect as separate studies instead of a part of Islamic understanding. If in this case this such perspective is considered as "failure", the learning innovation named "Modern Boarding School" strives to consider Arabic as the learning skill. Thus, the interpretation of Quran does not merely concern on language structure and procedural skill; it rather uses methodology to create an active language learning.

Boarding schools in Indonesia is not only perceived as religious institution; instead, it exceeds this function. Since its first time emerging, boarding school has been intended to teach religion teaching by transforming it into a formal educational institution named "Pesantren or Boarding School".¹ Indeed, boarding school emerges as Indonesia's identity. Despite being formerly perceived continuing India and Middle-east learning convention, boarding school in Indonesia context acts as Indonesia's identity. Besides taking a part of religion education, boarding school in another side also supports economic movement.² Community prosperity and involvement in terms of economy affect the undergoing implementation of education, including financial affairs, turnover, and goods distribution. In his study, explain that religion could contribute to the fight against poverty.³ Therefore, in this such circumstance religious spirit could emerge as the basis of economic movement.

The Arabic learning efficacy creates initiative in developing modern boarding school. This is due to the concern that Arabic learning solely focuses on language proficiency per se, especially in terms of language structure, yet

¹ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Santri* (Jakarta: LP3ES, 1982), 13.

² Risti Permani, "The Presence of Religious Organisations, Religious Attendance and Earnings: Evidence from Indonesia," *The Journal of Socio-Economics* Vol. 40 (2011): 247-258.

³ I Mylek and Nel, P, "Religion and Relief: The Role of Religion in Mobilizing Civil Society against Global Poverty," *Kotuitui: New Zealand Journal of Social Sciences Online* Vol. 5, No. 2 (2010): 81.

neglecting the real language implementation in daily life. The existence of modern boarding school promoted by Darussalam Modern Boarding School at Gontor, Ponorogo – East Java becomes pilot project in the development of Islamic education.⁴ Besides the available education preference existed among community, Modern language learning formerly practiced by Gontor has widely spread out in all Indonesia boarding schools. IMMIM Boarding school in Makassar⁵ is one of the boarding schools that uses this modern Arabic learning. In addition, *pesantren* exploration shows that there is a multidimensional aspect of *pesantren* such as gender.⁶

The diffusion of religion education is not novel thing implemented in boarding school; however, the method of language learning is merely used based on learning objective. This such construction is fully influenced by educational ideology implemented by boarding school management, especially clerics and teachers. The developed tradition also relates to locality and religious spirit as a reflection of surrounding circumstance. Nearby environment considers as prominent place to develop a tradition. Along with mass support as contributing factor of institutional development, which includes local culture, a tradition might be well developed and survived in particular area.⁷ In this context, a study on the implementation of modern learning method is necessarily required. This article strives to disclose modern Arabic learning at Islamic institution among Muslims minority.

Arabic Language Learning on Tradition and Diversity

Due to its role as main communicative language in Islam religion, Arabic is eventually regarded as native Islamic language. This perspective is considerably selected as main basis of learning process, even before having a formal education in primary school; many children for example should take Quran recitation learning, which in this case covers Arabic learning. Since

4 Zainul Fuad Basyir, "KH Imam Zarkasyi Tentang Modernisasi Pondok Pesantren: Studi Kasus Di Pondok Modern Gontor." (Pascasarjana Universitas Muhammadiyah Malang, 1999).

5 Ismail Suardi Wekke, "Amalan Pengajaran Dan Pembelajaran Bahasa Arab Di Pesantren Immim Makassar, Indonesia." (Fakulti Pendidikan Universiti Kebangsaan Malaysia, 2012).

6 Nur Rohmah and Labib Ulinnuha, "Relasi Gender Dan Pendidikan Islam," *Jurnal Pendidikan Islam*, DOI 10.14421/jpi.2014.32.345-364, Vol. 3 No. 2, Desember 2014/1436 (n.d.)

7 R. H Moos, *Evaluating Educational Environments*. (San Fransisco: Josey-Bass Publishers, 1979).

childhood, a child has been introduced to this learning circumstance in which according to Gellel it refers to language awareness leading into virtue. Corresponding to the Arabic's characteristics, Al-Quran becomes leading entity along with Prophet's hadiths (sayings).⁸ This such condition, however, does not necessarily mean that Arabic must be taught strictly. Instead, literary value of Al-Quran despite the fact that Al-Quran is not a literary book becomes another entity to concern on. Diction, sentence structure, expression, and meaning which primarily become communicative tool in conveying the message are indeed intellectual discourse.

Due to heterogeneous tribes involved in trade around Mecca and the fact that Ka'ba appears as purified place, the existing linguistic variation makes Arabic in Mecca very meaningful culturally. The tradition inherited, including dictions for native based on arbitrariness, creates certain particular elements. Since its origin, Arabic has been used to convey tribes' values and identity. The complexity of spoken Arabic at that time shows each tribe has their own particular dialects. In pre-Islam period, poetry was considered as masterpiece. The poetry vocalization, the rise of competition, and even the existence of *Ukaz* as poets' gathering place also contributed to these diverse dialectical properties. The best poem would be nailed on Ka'ba as monumental work. Dignity, expression, and musical value were symbolized by the beauty of poetry and Arabic choir. In this point, Arabic has important position for inter-tribal assembly in Mecca. The presence of Ka'ba increases this strategic position among Arabia.

The tie-in between Arabic with Islam has been selectively developed through the use of Arabic as main language in delivering Islamic teachings. Despite this association, it does not necessarily mean that Arabia is Islam, especially as Islam globally extends throughout the world. The Arabian culture merely occupies particular position. Meanwhile, Islam surpasses the nation's identity. The global Islam outspread automatically makes Arabic as communicative language. Although, the poetry that becomes leading Arabia's literary work does not goes hand in hand with Arabic.⁹ Religion becomes

⁸ Adrian Gellel, "Valuing the Language of Intergenerational Wisdom in the Spiritual Education of Children.," *International Journal of Children's Spirituality* Vol. 12, No. 1 (2007): 1-3.

⁹ Linda Woodhead, "Five Concepts of Religion," *International Review of Sociology: Revue Internationale de Sociologie* Vol. 21, No. 1 (2011): 121.

borderless symbol unifying any tribes and identities. Indeed, religion then transforms its identity and social relation.¹⁰

There is an awareness of Arabic standardization by defining formal grammatical as cultural and literary symbol. Sometimes, an individual's intellectual gauge is reflected by his common spoken language as personal image. The development of Arabic is later considered as particular studies relating to language structure and its derivation. Nevertheless, the non-native Arabic speakers will encounter difficulties as what are commonly found in Arabic learning at boarding school. The study on Arabic mastery conducted by Hanafi (2010:30) reveals that there are at least three aspects that should be concerned. First, the outspread of I'rab practice creates many difficulties for beginner learners in learning Arabic. In fact, the mastery of Arabic is not solely measured from the ability to use words in sentence by using I'rab tool. Therefore, I'rab practice does not reflect the true Arabic learning.

Second, it deals with detail grammatical structure. By considering efficiency and effectivity, learning materials do not support language learning proper unless in literature and linguistics studies. For learners addressed to learn religious teachings, the proper initial phase for them should not concern on detail linguistic features. Last, it issues on learning textbooks, which are dominantly from Middle-east. It means that language existed in these textbooks is addressed to native Arabian. Hence, it will create socio-linguistic gap between Middle-east's culture and Indonesia's culture. The material relevance in these textbooks build gap between learning process and reality. In response to these three issues, the education in boarding school should introduce modern learning as alternative for traditional one. By implementing communicative approach, it enhances the existence language learning. Meanwhile, the predisposition to perceive Islamic studies as mere religious teachings without specifically focusing on scholars' thought within classical books is significantly needed.

The acceptance of Islam as religion makes Arabic be taught as religious language. The adaptation of Arabic to Bahasa Indonesia has been widely spread out in various contexts including social tradition. Several terms

¹⁰ Ismail Suardi Wekke, "Arabic Teaching and Learning: A Model from Indonesian Muslim Minority," *Procedia-Social and Behavioral Sciences*, 191, 2015, 286-90.

have also been loaned in politics, in which it colors the Islam outspread.¹¹ This condition brings particular interest to many people to learn Arabic while learning Islam. The recitation of Al-Quran, Hadith, and daily prayers uses Arabic. This such position is what makes Arabic so important in enforcing Sharia, including the consideration to define Arabic as the main language for it has been selected as Divine language. The Fusha language acquisition emerges as important activity in boarding school education despite the fact that most communication in Arabia uses local dialect as the main concern.¹²

The idiosyncrasy of typical boarding school in Indonesia supports the existence of Islamic education institution. In this factor, Arabic is also constantly developed along with main courses in boarding school. The establishment of boarding school is addressed to enforce the religious teachings. Thus, the preference of used language as interactive media, which in this case is Arabic, is primarily due to its status as religious language. Boarding school along with its ideology then become tradition in surrounding environment. as religious institution, the existence of boarding school in the middle of society is necessarily considered important. There is a process in which community fully puts a trust on this education, including non-religious affairs such as socio-politics during campaign and political practices.

Traditional Education vis-à-vis Modern Learning

The modernization of education is one of initial phase established by Muhammadiyah. The presence of Muhammadiyah is intended to offer Islamic learning for community through the rapid educational transformation as an alternative of time-consuming conventional learning. Specifically, European education system is gradually adopted. Even, the school uniform during learning process has also been modified by adopting European style. The practical orientation emerges as basic principle in transforming the desired changes. Qibla of the more prominent European education later becomes implementation reflection of education.

¹¹ Ashraf Abdelhay and Busi Makoni, Sinfree Makoni, Abdel Rahim Mugaddam, "The Sociolinguistics of Nationalism in the Sudan: The Politicisation of Arabic and the Arabisation of Politics.," *Current Issues in Language Planning* Vol. 12, No. 4 (2011): 457.

¹² Sami Boudelaa and Marslen-Wilson, William D, "Morphological Structure in the Arabic Mental Lexicon: Parallels between Standard and Dialectal Arabic.," *Language and Cognitive Processes* Vol. 28, No. 10 (2013): 1453.

Particularly, the term “modern” attached in boarding school education is used by Modern Boarding School of Darussalam – Gontor. The name “Gontor” per se is derived from name of the village where it is situated. The term “modern” proposed by the founders describes the education system and method used. There is crude dichotomy between modern education learning and traditional one. The initial use of modern facilities such as table, chair, and board as well as the classical class system in daily learning is formerly proposed by Gontor Boarding School.

Another important aspect to be concerned on is the use of Arabic and English as tool for the mastery of science. Most *Salaf* (classical) Boarding Schools at that time used these two languages in mere classical books learning; and, most of the learning processes were centered on teacher or senior learners. The languages learned, which are classical and modern Arabic, in Gontor are not only in form of grammatical memorizing; instead, learners should use the languages daily in every interaction.

It does not axiomatically mean, however, that Gontor completely abandons any conventional education pattern that has evolved over many years in the Islamic tradition. Rather, it is used as basic development, including the integration of classical learning tradition and modern-styled curriculum adopted from Europe. Therefore, it creates a comprehensive education system and presents the modernity of science integrity. In another side, it does not neglect classical scholars’ thought. The classical books are taught in modern way of learning to cut the time off, and get proper learning outcomes.

Reviewing back the way Prophet Muhammad saw teaches his companions, they only made up *halaqah* (small-group learning). But with the development of Muslims after the prophet’s time and the need for religious knowledge transformation process, it then appears *ma’had* and *riwaq*. The *halaqah* of scholars that was formerly addressed for the mosque’s congregation could not again accommodate learners from various places as response of Islamic education development at that time. Those two institutions appear as solution in establishing religious instruction. *Riwaq* exists between two mosque’s pillars in which the educational facilities are centered and then developed to meet learners’ need accordingly. They particularly need a place to review knowledge they have got in mosque.

Therefore, further development should be done by utilizing the existing *ma'had* as well as providing complete dormitory facilities to support learning process. The dormitory is needed to accommodate learners from various places. Due to this condition, *waqaf* tradition is gradually developed. Besides being used to pray, mosque is also used to teach religious teachings for varied learners from different places. In this such development, the management could not be handled personally. Instead, it takes team management to coordinate many learners.

One important aspect for Islamic education is the presence of "classical book" (Kitab Kuning). It has been contributing to the Islamic education over ages. Through this book, the precise classical Islam thoughts are obtained. The further system used besides this classical book is *bandongan sorogan*. In *sorogan* system, students listen to teacher's explanation regarding classical books independently. One teacher teaches one book. A student who has finished listening to the explanation of particular book at the boarding should move to other places to listen the explanation of other books.

The *bandongan* system is also called *wetonan*, which is a system used by group of students to listen to teacher's explanation regarding classical books. Students should mark the conclusion on each book. Teacher or assistant teacher (senior students) with a mandate to teach should explain particular book to a group of students. In turn, the students should learn and understand the explanation described by teacher. *Sorogan* and *bandongan* systems use translation method and *qawaid*. Teacher merely reads and translates the books. Afterwards, he provides an explanation related to the translated materials. Students should provide *syakal* (line) and write down the meaning of each word. Through this learning process, students solely acquire the ability to translate and analyze the sentence. Meanwhile, the speaking and writing abilities are being neglected.

Both learning systems do not mean restricting the classical learning. As being outlined by Bawani,¹³ the use of classical learning is still held in traditional boarding schools. But the learning is grouped based on the book, neither a grade level nor classification in another category. In traditional

¹³ Imam Bawani, *Tradisionalisme Dalam Pendidikan Islam* (Surabaya: Al Ikhlas, 1990), 105.

boarding schools, the learning outcomes are merely measured by book's comprehension. The durability of a traditional boarding school, nonetheless, remains holding an important meaning. The "traditional" concept is likely referring to the use of learning pattern that has been adopted over generations without being influenced by novelty pattern from other cultures. It also refers to what has grown internally which is subsequently maintained as a cultural form.

Arabic learning has been formally implemented starting from elementary school (*ibtidaiyah*) up to higher education (college or university). In higher education institutions such as universities, Arabic learning is intended to the provision of certain allocations. In spite of taking much period of time in learning Arabic, language acquisition among learners still becomes a constraint, for example observing conditions in many Islamic institutions such as The State Islamic University of Maulana Malik Ibrahim Malang – East Java. Students are to spend a year in a dorm learning Arabic. This is indeed an attempt to enhance student's Arabic language proficiency. Through this program, the achieved language proficiency will surely help students in learning many courses in further semesters. The development of supporting environment and conditions is also likely increasing the language proficiency.

Boarding Schools in Muslims Minority

The intention to get the Islam-oriented educational process encourages the growth of Islamic educational institutions, especially those in context of Muslims minority. The expansion area and the governmental administration in Papua from one province into two provinces opens the opportunity for Muslims minority to participate in developing the education. In order to fulfill their formal religious transformation, the initiative to establish Islamic educational institutions in their respective communities emerges. It does not necessarily take great form, rather *mushalah* (small mosque) can also be used as a place to teach Islamic Teachings, for instance in the afternoon children might learn Quran recitation while the mature pilgrims learn afterwards.

Boarding school roles as an institution for teaching youth various competences, one of which is entrepreneurship while introducing them to the

broader life pattern, responding the environment, developing social order, internalizing moral values, and implementing the dynamics of religious life. Similarly, the narrative of social life among Muslims community appears to be a part of the learning materials. The cultural identity of this Islamic institutions constantly guards moral values.

If the establishment of boarding schools is formerly because of a charismatic leader who has extensive religion knowledge, the strength of the management as well as the group then is the only motive to present a boarding school in minority. The absence of a priest or cleric in the neighborhood which then is replaced by institutions provides education based on modern management. With this pattern, there is a joint force formed to jointly mobilize the existing potential. Furthermore, it is required to build a system to guide the organization in form of the foundation. The authority division emerges as one of the success keys in which its functions go hand in hand with increasing needs and activities.

Papua, especially West Papua has been encountering with Islam since 1852 in Misool¹⁴ brought by *Seram* and *Bugis* traders. Moreover, Wanggai explains that the acceptance of Islam apparently started since the 15th century.¹⁵ Both of these data, despite their differences in providing information, explain that the spread of Islam in Papua has started in many centuries back. The acceptance of Islam through the merchant then also grows educational institutions as the religious knowledge transmission. Even though the school is run by Christian organizations, Islamic teachers are still required. These such practices can be found in Namatota, Kaimana where a Christian school located in the middle of the Muslim community voluntarily provides Islamic teachers for Muslim students.

Islamic education is not realized to simply build individual piety. But there is a collective consciousness that will be built through the community. This such orientation becomes intended targets to be built along with a common personal awareness. The initial step to establish Islamic educational institution is developing the cultural system before moving forward to the structural one. Strengthening academic improvement becomes the main

¹⁴ Kal Muller, *Mengenal Papua* (Jakarta: Daisy World Books, 2008), 88.

¹⁵ Toni Victor M Wanggai, *Rekonstruksi Sejarah Umat Islam Di Tanah Papua* (Jakarta: Badan Litbang dan Diklat Departemen Agama, 2009), 232.

agenda to build the main foundation. Identity becomes an important issue on which the basic development of Islamic education stands on. Every household demands institutions to provide religious understanding from the standpoint of its adherents. The daily interaction with people of other faiths do not offer the opportunity to establish a Muslim identity. Therefore, the precise choice is putting their children to pursue scientific activities in specialized institutions run by Muslims, otherwise referring to Islamic educational institution such as boarding schools.

One of the most important factors to understand the Quran authoritative approach is the use of Arabic. Thus, Arabic learning as the main language is defined as the learning objective. The inability to master the Arabic would lead to Quran misinterpretation. It is a necessity for students to be skillful in Arabic and thus assisting them to understand Islam. The dynamic characters of the language, its vocabulary and formation, structure, rules, and its use—compared to Bahasa Indonesia as mother tongue— become very basic needs in language learning.

Through observation, it shows that other boarding schools existed in other islands, the establishment of an Islamic boarding school in West Papua takes the initial initiative. This is solely done to facilitate the boarding school's management regarding the aspects that will be used as a learning model. Each boarding school has its own particularity, for example Gontor with its foreign language learning, Bangil with sharia (fiqh) learning, Tebu Ireng with classical-books learning, etc. So the benchmark used for the management of boarding school has become a necessity. Meanwhile in other cases, there are also boarding schools originated from the orphanage. Therefore, it becomes a typical practice in which the merger between boarding school and orphanage could possibly exist.

The preference to choose Gontor as an option is due to its institutional structure integrating boarding school with formal school. For formal education, it is based on education structure provided by either The Ministry of Education and Culture or Ministry of Religious Affairs. It is also addressed to equip students with a formal certificate issued by government institutions. In the next development, it also covers Madrasah Diniyah, an Islamic education system run by integrating the formal school system.

The Initiation of Arabic Learning

In this era, language learning program especially Arabic language is intended to be the most excellent program in boarding school. Observation and interview are conducted during research process to offer affirmation in language skill aspect. The curriculum is expanded by involving the biggest portion of learning support in mastering foreign language, such as Arabic and English. Substantially, this research is merely depicted Arabic learning. The adjustment of many boarding schools, such as Gontor, Assalam, and Darunnajah, are conducted to meet curriculum needs for learning guides. This collaboration becomes consideration for only one institution to be qibla (central point). Thus, it could create one program from any institution.

The modification of curriculum is adapted by students' competency coming from elementary school. The purpose of this modification is to establish the foundation for the next learning process. First step to be taken is curriculum determiner to provide learning experience for students. It can be achieved by need analysis and description of environmental circumstances of institution. Furthermore, this conceptualization is pursued to be guide document to carry out mission of education. Anticipation of both contemporary condition and future become the biggest concerns today. The existence of this document is expected to answer future challenge by actualizing present time written in the present curriculum.

The curriculum consists of two levels, namely Junior High School (SMP) and Senior High School (MA). These two levels have different affiliation choice respectively, however, boarding school teaching to be allied with dormitory itself. Consequently, the program associated with Arabic competence would not be part of both SMP and MA curriculums.

Actually, the curriculum of formal education has been assigned by Ministry of Education and Culture since in early time. The implemented curriculum in boarding school considered as a non-formal education and entirely become schools' organizer authority. After time allocation, spiritual curriculum (religion teaching material) becomes additional teaching material that should be followed by each student. Every new academic year, the curriculum is being evaluated and renewed periodically. It will affect to students' competence in every aspect.

Nowadays, communicative approach has been selected to perform curriculum content. The skills that would be developed in the curriculum assigned are speaking and listening skill. Both skills are included in language competence actively. Meanwhile, language structure should be accordance with passive theoretical course (guidelines) in term of producing utterances. This is not proposed for explicit depiction of language regulation. The existence of this regulation, otherwise, could be implemented to produce complex sentence according to its regulation and usage. The students are demanded to interpret every context of sentence based on language used. This interpretation is conducted through communication practice routinely in daily life. In case, the existence of boarding school teaching would be crucial for learning laboratory.

The teacher of boarding school is one of critical aspect to stimulate communication process. Each student is directed to reduce first language usage gradually. In learning-teaching process, introductory language is not applying mother tongue, despite of Arabic learning. There are two kinds of learning approach, namely syllabus of learning and learning tools to assist communication process. Furthermore, the concern of learning assistant is not only in the class, but also in every activity or process in term of actual communication. Language used which is obtained through exercise is a real interaction and evaluation. Daily interaction in this environment would become learning activities for students through language mastery as a result to express new ideas.

The method used in curriculum and learning course is direct method (*al-thariqah al mubasyarah*). Considering approach used, this method can be employed to achieve learning objective. Thus, main principle in implementing approach is students' involvement. In this principle, understanding to communication process is a crucial aspect to produce an interaction. Interpretation skill of utterance in certain context would create language mastery as well as social norm applied.

Any kind of simple learning media can be used in teaching-learning process, such as board. Particularly, all learning process needs this tool. Board will be placed in the class, mosque, public area, and hall. Next, vocabularies would be written on that board, then the student would change or renew them periodically. Considering this method, the students are ordered to write

and memorize them, because memorization starts from things around them. Then, the students must use them in daily life. It is possible to make all of things in boarding school area to be learning sources.

Pattern used in this method is Arabic for communication tool during teaching-learning process as well as translation of its vocabularies. The students can recognize the meaning of vocabularies merely by looking at picture or movement showed. At the time, the students should memorize those new vocabularies. Furthermore, vocabularies would be described in form of sentences. Hence, the students will know the function of words (vocabularies) when the sentences are provided in different styles. In practice session, the students are asked to make sentence based on existing patterns.

Of course, the implementation of learning cycles with this pattern should need textbook. By utilizing textbook written by Imam Zarkasyi, learning goals could be achieved by implementing Gontor principles. This textbook, *Durus al-Lughah al-Arabiyah*, becomes students' guideline in learning Arabic. Moreover, it actualized the experience to implement language learning in Gontor. Consequently, there is no one of Arabic textbook using translation into Bahasa Indonesia.

The textbook is, formerly, written by introducing vocabulary. In every chapter of textbook, there are certain language styles (uslub) for students' exercises. Furthermore, it can be used for students' guideline. In term of designing book, communicative function is one of critical aspect that must be involved. Also, there is no specific language rules providing technical explanation. The content of this textbook is compilation of several sources, including daily conversation.

Regarding to exercise in the textbook, there are several techniques for students to master vocabularies. First, the word will be pronounced by students based on example from the teacher. Next, the students will follow to say the word after teacher say it. Then, the word will be implemented in form of sentence based on existing pattern. Finally, the students may write that word on their own book. Interestingly, writing process is not in the first step. When the students have memorized and used that word in form of sentences, writing process is the next step to keep their memory.

The visitor is not only from local but also from global, such as Qatar and Arab. The visitor, such as foreigner, comes to boarding school, then the students are allowed to speak up to them. This visitor is asked to give motivation for students in foreign language. This way is one of media for students to communicate directly to native speaker. From this incidental program, the students are expected to increase their motivation in learning language. Moreover, it makes them proud and confident to express their ideas in front of public area.

The course deal with principles is also will be delivered. However, this course is only for advance level. The teacher does not deliver this course directly, but the students must implement it in any kind of courses. Thus, learning composition of method in certain courses does not dominate. Meanwhile, the students learn writing to increase their sentence construction skill (*Insyah*). Periodically, they write an essay with the given topic. By writing these sentences, the errors come from previous writing could be learning for the next writing essay.

There is one thing to maintain or obey the rules, by establishing language regulation (*Al-mahkamah Al-lughawiyah*). This regulation contained prohibition to speak Bahasa and local language as well as language practicing based on scheduling. Moreover, it must be followed up gradually. The students, who dismiss the previous regulation, are asked to write down other students' name. These students become agents to monitor other students who break the rule. Then, the student, who break the regulation, will be called and announced their name. They will be punished by giving them additional courses. The punishments are varied, such as memorizing vocabularies and cleaning boarding school environment.

The integration of educational component is conducted together, then it will yield integrative learning. There are four main concerns will be discussed. First, classroom that will be focused on communication skill. Second, particular technique will be used for authentic learning due to all activities are real. Third, students' involvement is needed to prioritize proficiency and accuracy. Gradually, both of them will be examined to implement the words directly rather than to memorize. Last, language is used spontaneously and productively.

Arabic Language Learning and Minority Muslim

Initially, this research has showed that the structure of learning used to achieve language skill as a tool to master certain language. The application of method, media, and learning material are defined based on learning outcomes. According to Baron,¹⁶ Islamic center in Indonesia has implemented true modern term. It means that liberal collaboration between classical learning and western style creating learning system or subject matter. As stated by Purohit, identity which is established in Asia often produces credibility to accept western culture, such as Europe and America.¹⁷ Hence, Islamic teaching in Indonesia makes this collaboration as an attempt to organize teaching center by adopting the excellence of other countries, especially non-Muslim countries.

Particularly, the most important aspect of curriculum and teaching material designs are spiritual and cultural principle. Considering the development of education, *Fiqh* is not only thing to be concerned, but also Arabic learning should be prioritized. Modern concept in language learning is an innovation of today implementation. The foundation of the concept is curriculum designs which refers to teaching-learning process. When the curriculum has covered institutional affairs, the teacher will be easier to implement the concept in teaching-learning process. Kazanjian revealed that responsive curriculum for community affairs always need an attempt to assimilate information or aspiration in any condition due to curriculum does not belong to only academic affairs.¹⁸ It also needs to go flash back for better future.

Meanwhile, learning process could be constructed to be a new tradition.¹⁹ Religion is a communication media to bridge between tradition

¹⁶ Greg Barto, *Gagasan Islam Liberal Di Indonesia. Terj. Nanang Tahqiq* (Jakarta: Paramadina, 1999), 75-77.

¹⁷ T Purohit, "Modern Asian Studies," *Identity Politics Revisited: Secular and Dissonant Islam in Colonial South Asia* Vol. 45, No. 3, (May, 2011): 709.

¹⁸ Christopher Kazanjian, "Finding a Worldly Curriculum: Utilizing a Cosmopolitan Curriculum in a Global Community.," *Journal of Global Responsibility* Vol. 3, No. 2 (2012): 187.

¹⁹ Enzo Pace, "Religion as Communication," *International Review of Sociology: Revue Internationale de Sociologie* Vol. 21, No. 1 (2011): 205.

and modernization.²⁰ In his research, he revealed that social dynamic will change based on certain condition. In fact, the existence of belief system (religion) would be enlightenment to fix social condition now. Regarding the social condition associated with religion, the solution of social issue will be easier to find. In other case, Johnson explained that in Thailand, the religion engaged with social process to achieve communal interest.²¹

Nowadays, learning environment is the most important in this process. Environmental endorsement for educational practice would be stimulus for personal development. It proved by language use in boarding school daily activities. Indirectly, the environment has already built personal skill to master target language due to existing regulation. Automatically, the students will use target language as a communication tool in their daily activity in boarding school setting. On the other hand, there is a shift of communication pattern conducted by students. Mall and Nieman found that how in Africa and Bostwana consider translation patterns and language structures as crucial foundations to learn religion. In fact, by applying this pattern will spend more time.²² Moreover, this does not guarantee to master subject matter faster due to learning is mainly concerning on linguistic aspect rather than language use.

Generally, language learning can build personal knowledge. By mastering variation of language, it will produce different word choices. Furthermore, language becomes personal identity. Language style, perception, and dialect are aspects found in learner who studies language. The important of linguistic communication could be stimulus for an obtained aspect of utterance. Then, it lead to production and explanation of utterance, because the main goal is understanding communication in overall. Consequently, interpersonal and interactive function could be applied in real

²⁰ Ismail Suardi Wekke and Sahlan, A, "Strategy in Creating School Environment: Lessons from High Schools in Indonesia," *Procedia-Social and Behavioral Sciences*, 143, 2014, 112-16.

²¹ Andrew Alan Johnson, "Monks and Magic: Revisiting a Classic Study of Religious Ceremonies in Thailand," *Asian Journal of Social Science* Vol. 41, No. 1 (2013): 71.

²² M. A Mall and Nieman, M. M, "Problems Experienced with the Teaching of Arabic to Learners in Muslim Private Schools in South Africa and Botswana.," *Per Linguam* Vol. 18, No. 2 (2002): 42.

life. The previous study presented that madrasah reformation was a continuous process of improvement.²³

This article shows that the same understanding between all aspects in education will leads to successful purposes. In order to achieve successful purposes, it is necessary to design system of management. Without management skill, education will be useless. In fact, cooperation becomes main power in management of education. Nevertheless, boarding school specifically is an institution focused on religious teaching, management still becomes main concern. Religion organizational could not be separated from system of management. It heavily needs system of management to achieve successful purposes.²⁴ According to the research in Sorong,²⁵ when management system is given fully attention, the role of boarding school will become illumination for social life. Considering the social dynamic role, boarding school enabled to organize learning process for students to explore knowledge. Thus, the implementation of learning concept will become experience as a manifestation of opportunity.

The research described that cultural integration to management of education aspect will assist system establishment. When the system is activated, it will easier to design the programs of organization in order to achieve successful purposes. Regarding to technology used into media, it lead to learning outcomes and experiences for students.²⁶ In larger cultural context, minority condition will be stimulus for dynamical life. For example, American Muslims build the identity as an action. They, at the same time, make their patriotism as an America tradition.²⁷

²³ Maragustam, "The Reformation of Pesantren Education System: The Study on Abdul Wahid Hasyim Thoughts the Perspektive of Islamic Education Philosophy," *Jurnal Pendidikan Islam*, DOI 10.14421/jpi.2016.52.325-246, Vol. 5 No. 2, December 2016/1438 (n.d.).

²⁴ Penny Tamkin, "Leadership by Design," *Strategic HR Review* Vol. 11, No. 2 (2012): 90.

²⁵ Ismail Suardi Wekke, "Pendidikan Islam Dan Pemberdayaan Masyarakat (Tinjauan Pendidikan Vokasional Pesantren Rodhotul Khuffadz Sorong,," *Jurnal Kajian Islam Hermania*. Vol. 10, No. 1 (Desember) (2011): 23-53.

²⁶ Ismail Suardi Wekke and Sanusi Hamid, "Technology on Language Teaching and Learning: A Research on Indonesian Pesantren.," *Procedia - Social and Behavioral Sciences* Vol. 83 (2013): 585-589.

²⁷ Mitra Rastegar, "Managing 'American Islam,'" *International Feminist Journal of Politics* Vol. 10, No. 4 (2008): 455.

Conclusion

This article concludes that language learning is to reveal discussion regarding modern principles implemented. Initially, the program is designed to concern on curriculum, approach, method, media, and subject matter. The implementation of modern pattern always concern on communicative approach as main goal of language learning. Furthermore, it is followed by applying direct method (Al-thariqah Al-mubasyarah). The correlation between approach and method is completing an attempt in order to achieve successful learning. The main key to rule the system is consistency. Meanwhile, seriousness, innovation, and integration are supporting aspects.

Grammatical mastery is still important, however, it is not main concern. Because learning is not delivered in form of *nahwu* and *sharaf*. Language structure is heavily applied in expression designed by language style. Consequently, vocabulary is taught based on the example of existing sentence patterns. Particularly, the textbook is designed for learning guide. Regarding to language use, the textbook derived from middle-east is not consideration for implementation, due to development of language acquisition is more concerned rather than mastering Arabic itself.

Learning environment is an implementation principle in daily life contextually. In fact, environment is a real communication practice as a manifestation of learning patterns. Consequently, learning language is not only in classroom, but also social life. The endorsement of this environment would be a real laboratory. Particularly, communication pattern is conducted in a real condition. It is intended to maintain vocabularies that have been memorized. Finally, the correlation between desire, management, and implementation with certain patterns will build language mastery which is used for communication tools.

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