Development of Arabic Language Learning in Indonesia at 19th – 21st Century

Nur Laila Azizah[1]*, Naifah[2], Baiq Intan Afrianingsih[3], Millatul Hamidah[4], Muhammad Athif Audl Ramadlan[5]

[1234] Arabic Language Education Study Programme Universitas Islam Negeri Walisongo Semarang, Indonesia
[5] Lughah 'Arabiyah and Adab Study Programme Al Azhar University Cairo, Egypt

Abstract: Arabic language learning has a long history in Indonesia, starting from the 19th century. This article aimed to provide a comprehensive historical overview of the development of Arabic language learning in Indonesia from the 19th century to the 21st century. A qualitative approach and the historical review method with quasi descriptive research model were applied. This article examined the evolution of teaching methods, curriculum and media used in Arabic language learning. In this research, the primary sources were the official reports, curriculum, textbooks, journals, and historical records, as well as secondary sources such as academic literature and research publications. This article traced the shifts and transformations in Arabic language teaching practices in Indonesia. Through content analysis and historical interpretation, key milestones, trends and factors were identified which shaped the trajectory of Arabic language learning over the past three centuries. The findings revealed diverse influences, ranging from the traditional Islamic education system to modern learning models that keep up with the times. This article highlighted the unique challenges and adaptations that have characterized the development of Arabic language learning in Indonesia. By offering a historical perspective on the evolution of Arabic language learning methods and approaches, this article contributed to a deeper understanding of the current state of Arabic language education in Indonesia. The insights gained from this research could inform the future strategies and policies aimed at improving the quality and effectiveness of Arabic language learning and preserving the nation's cultural and linguistic heritage.

Introduction

Arabic has become one of the most important languages in the development of Indonesian culture and religion. Initially, the arrival of Arabic was related to the spread of Islam in Indonesia. Islam began to exist in Indonesia from the 7th to the 8th century AD

along with the Arabic language brought by Arab and Persian Muslim traders. Moreover, Islam began to develop in Indonesia in the 11th to 12th centuries AD. It can be said that Arabic was in Indonesia for 12 centuries. The Arabs to Indonesia also contributed to the spread of the Arabic language. Several *ulama* (islamic scholars) came to various regions in Indonesia to spread Islam and teach Arabic to the local community. In addition, the entry of Arabic into Indonesia is also related to the trade relations between Indonesia and various Arab countries.

Arabic then became one of the international languages used by people to communicate with each other. The book entitled "The Arabic Language" stated that more than 150 million people speak Arabic as their mother tongue or daily language. No documents that showed that Arabic is the oldest language compared to other languages. However, it cannot be considered that Arabic is younger than other languages. Arabic is one of the most important languages in the world, having been spoken by more than 200,000,000 people. Arabic is officially spoken in about 20 countries in the world. According to Ghazzawi, Sauri and Qomaruddin, Arabic is used because Arabic is the language of Al-Qur'an and the substantial language for Muslims around the world, so Arabic is certainly the most important language for all Muslims whether Arab citizens or not.[1] Arabic has a deep significance in the context of Indonesia, a country with the largest Muslim population in the world. Besides serving as the liturgical language of Islamic worship practices, Arabic is also the gateway to understanding intellectual and spiritual treasures of Islam.[2] Therefore, Arabic language learning has been an integral part of the educational tradition in Indonesia since the 19th century.[3]

In the beginning, Arabic language learning in Indonesia was centered in Islamic boarding schools and traditional Islamic educational institutions, which emphasized on mastering the rules of the Arabic language and understanding religious texts.[4] However, with the influx of Western education in the early 20th century, Arabic learning methods

---

[1] Sofyan Sauri, "Sejarah Perkembangan Bahasa Arab dan Lembaga Islam di Indonesia," *Insancita* 5, no. 1 (2020): 73–88.

[2] Azyumardi Azra. *Islam in the Indonesian World: An Account of Insertitutional Formation.* Bandung: Mizan Pustaka, 2017.

[3] Charlene Tan, *Islamic Education and Indoctrination: The Case in Indonesia.* (New York: Routledge, 2011).

[4] Departemen Agama, R. I. "Badan Litbang Agama dan Diklat Keagamaan." *Balai Penelitian Agama dan Kemasyarakatan, Proyek Pengkajian dan Pengembangan Pendidikan Agama DKI Jakarta, Penanggulangan Penyalahgunaan Narkoba oleh Masyarakat Sekolah*, 2003

began to shift towards a more modern and communicative approach.[5] This certainly reduced the influence and role of Arabic in daily life. This situation was exacerbated by *pesantren* (Islamic boarding school) educational institutions that were unwilling to modify outdated into modern learning method.[6]

It is known that Arabic has now developed and spread throughout the world, including Indonesia. In the past, Arabic was only known and taught in Islamic boarding schools. But as time goes by, many schools include Arabic learning in their curriculum. Therefore, the development of the Arabic language has the opportunity to evolve again based the number of teachers and students who have started to acquire basic Arabic education from an early age.[7] Over time, Arabic language learning in Indonesia continues to develop, adjusting to the demands of the times and global developments in the field of foreign language teaching.[8] The curriculum and teaching materials used are increasingly diverse, covering not only linguistic aspects, but also cultural elements and social contexts.[9] Teaching methods are also increasingly varied, from traditional methods such as *qawa'id* and translation, to communicative and integrative approaches that emphasize balanced language skills.[10]

Based on the explanation above, it can be considered that there is the urgency in Arabic learning. Although there has been much progress, Arabic language learning in Indonesia still experienced complex challenges, such as limited resources, lack of learner motivation, and problems in curriculum development and teaching materials that are appropriate to the local context.[11] Therefore, it is important to conduct a comprehensive historical review of the development of Arabic language learning in Indonesia, with the aim of understanding the dynamics of change, identifying the driving and inhibiting

---

[5] Lubis Maulana Arafat "Pembelajaran Bahasa Arab di Indonesia: Sejarah, Kedudukan, dan Perkembangannya," *Jurnal Insania* 1 (2010): 1–22.

[6] Tajudin Nur, "Sumbangan Bahasa Arab Terhadap Bahasa Indonesia dalam Perspektif Pengembangan Bahasa dan Budaya," *Humaniora* 26, no. 2 (2014): 235–243.

[7] F. Surowiyah and T. I Zakiyah, "Inovasi Media Pembelajaran Bahasa Arab," *Literasiologi: Jurnal Penelitian Bahasa, Sastra, dan Pengajarannya* 7, no. 2 (2021): 88–100.

[8] Martin Bruinessen, "Kitab Kuning, Books in Arabic Script Used in the Pesantren Milieu; Comments on a New Collection in the KITLV Library," *Bijdragen Tot de Taal-, Land- En Volkenkunde/ Journal of the Humanities and Social Sciences of Southeast Asia* 146, no. 2 (1990): 226–269.

[9] Baroroh R. Umi, "Analisis Bahan Ajar Bahasa Arab Madrasah Aliyah Kurikulum 2013," *Jurnal Bahasa Arab dan Pengajarannya* 5 (2018): 1–12.

[10] Mardiyah, "Metode Pembelajaran Bahasa Arab di Indonesia," *Jurnal Ilmu Tarbiyah "At-Tajdid"* 5 (2016): 193–210.

[11] Tantowi Ahmad, "Problematika Pembelajaran Bahasa Arab di Indonesia," *Jurnal Bahasa Arab dan Pengajarannya* 6 (2019): 1–12.

factors, and formulating strategies to improve the quality and effectiveness of Arabic language teaching in the future. So, the problem formulation offered in this research is: 1) How is the development of Arabic language learning from 19th to 21st century and their respective characteristics? 2) What implicatons occur after these developments?

Methods

This research was quasi descriptive research. Library research began with the research stage including collecting primary and secondary library sources.[12] The main data of this research was a book by Kamaluddin Abunawas entitled "*Pengembangan Bahasa Arab di Dunia*" (The Development of Arabic in the World) which was first published by Dar Al-Ihsan Foundation in 2022. The secondary data sources of this research were books, journal, papers, theses and various relevant websites. With this information, readings related to the topic was read, studied and recorded. Primary data was obtained from relevant historical documents, such as official reports, curriculum, textbooks, journals, papers, and important records relating to Arabic language learning in Indonesia. These sources were collected from libraries, archives, and online repositories. Secondary data was obtained from literature, research, and academic publications that discussed the related topics, both from Indonesia and foreign countries.

The data collection techniques were documentation study and literature study. Documentation study involved the collection, analysis and interpretation of historical documents relevant to the research topic. Literature study was conducted by tracing and reviewing literature, research, and academic publications related to the development of Arabic language learning in Indonesia, particularly from the perspective of learning methods. It started from the history of the entry of Arabic in Indonesia to the Arabic language that is familiar to Indonesian, includes the language of Al-Qur'an and Hadith.

A historical review of previous findings was conducted and developed them according to the current situation and conditions. Afterwards, the old findings could be discovered and developed. A model perspective was defined by suggesting the development of Arabic language learning from the point of view of learning media, learning curriculum, educators and teaching methods by making a graph of the

---

[12] W. Darmalaksana, "Studi Pustaka Sebagai Tahap Awal Penelitian," *Jurnal Widyaiswara Indonesia* 3, no. 1 (2020): 37–46.

development of Arabic language learning. Thus, several characteristics of Arabic language learning from the 19th century to the 21st century was discovered.

Coding and thematic mapping was done to organize the data and identify patterns, themes and categories that emerge from the analysis. The learning methods perspective was the main focus in analyzing the data and focusing on the changes, developments in Arabic language teaching methods and approaches used in the time span under the research. To ensure the validity and reliability of the research, a data source triangulation technique will be applied. This involves combining and matching information from various data sources, such as historical documents, literature and previous research. In addition, the data analysis process involved collaboration between the researcher and experts in the field of Arabic language learning to ensure accurate and objective interpretations.

The research provided a comprehensive overview of the development of Arabic language learning in Indonesia from the 19th century to the 21st century, with a particular focus on the evolution of the teaching methods and approaches used. The research findings were expected to provide valuable insights for practitioners, researchers, and policy makers in an effort to improve the quality and effectiveness of Arabic language learning in Indonesia.

Results and Discussion

In the 19th century, Arabic played an important role in the development of culture and religion in Indonesia. The history of the development of Arabic in Indonesia in this century was influenced by political, social, and religious factors that played a role in introducing and popularizing Arabic in Indonesia. The development of Arabic language learning in this era underwent significant changes. At that time, there was social and political transformations that affected Arabic education and learning. One of the important changes in Arabic language learning focused more on memorizing and understanding classical texts.

Technological developments also contributed to Arabic language learning in the 19th century. The use of the printing press enabled wider and faster dissemination of Arabic texts. Some of the learning media used at that time included: Textbooks, puzzle games, printing press, direct teaching or classroom learning, and digital media.

Figure 1. Arabic-Malay Textbooks in the 19th Century

First, Textbooks became one of the main media in Arabic language learning in this century. Arabic textbooks and dictionaries began to be available in greater numbers which really helped students to learn and understand Arabic. Second, Crossword Game: One of the learning media used in the 19th century and this game helps students in expanding vocabulary and understanding Arabic structures in an interactive way. Third, Printing Press: The invention of the printing press in the 19th century enabled a wider dissemination of knowledge about the Arabic language. Forth, Direct Teaching or classroom learning: Scholars and learners from different countries come to the Middle East to learn Arabic directly from the original sources. Fifth, Digital Media: Although digital technology did not exist in the 19th century, today we can use digital media as a tool for Arabic learning.

The method of Arabic teaching at this time was also through direct methods, one form of direct learning of Arabic is "Implementation of the learning curriculum in *Tamrin Lughoh*". In this method, the teacher directly used Arabic as the opening language. At the end of the 19th century, Arabic had a strong position in Indonesia. It was used in various aspects of life such as worship, education, and social interaction. Arabic also became the language of instruction in the translation of religious books into Indonesian.

Overall, the 19th century was a turning point in the development of Arabic language learning. These new methods and increased interest in the language opened the door for further developments in Arabic Language Learing in the following centuries. Thus, in the 19th century, Arabic language learning reflected the dominant European influence, the translation of science and philosophy, and the use of Arabic-Malay letters

in Malay writing as well as the peculiarities of the way of expression and linguistic elements in social life.

The development of education in the 20th century is a continuation of the 19th century in which the development of Arabic language education has progressed very rapidly. According to Sultani and Kristanti, the need for qualified and professional human resources became the benchmark for further education. Many schools were discovered in this century, which became modern organizations during the national movement of 1908-1942.[13] It was a development of the Dutch country.

Figure 2. Al-Madrasatoel-Islamijjah Tanjoeng Pandan was One of the Schools that Taught Arabic in the 20th Century

However, the development of Arabic language learning in Indonesia in the 20th century was still very limited, both in terms of facilities, and the learning system. The development of language teaching methods at this time was unlike the 19th or early 20th century which the emphasis was on memorizing certain vocabulary and some language rules. Modern education implemented today aimed only at the acquisition of language skills, no longer on memorization. The goal was to support the acquisition of language skills by practicing the use of language and its repetition in various dynamic situations and in natural forms.[14]

In the past, language learning in traditional education began with teaching students the letters of the alphabet from the beginning of school to the beginning of school. But over time, this branch of language education no longer began with teaching reading and writing, but rather began with teaching *muhadatsah*. Only this speaking

---

[13] Fazrul Prasetya Nur Fahrozy, Iskandar Sofyan, Abidin Yunus, and Zultrianti sari Mia, "Upaya Pembelajaran Abad 19-20 dan Pembelajaran Abad 21 di Indonesia," *Jurnal Basicedu* 6, no. 2 (2022): 3093–3101.

[14] Abd Majid Sarhan Damirdasy, *Al Manahij Al Mu'ashiro*, 1978.

ability was one of the most common and can be used in many life situations, for example public speaking,[15] as evidenced by several studies conducted in America by Sirson, Club and Johnson.[16] In this moment, memorization and *muhadatsah* teaching are the most important.

The development of learning technology began in 1920. The first study in that year was visual teaching. Visual learning is a means of providing something visual to students. Visual teaching is carried out with a learning style that focuses more on vision. Language learning is not just about acquiring knowledge, knowledge or just creating academic knowledge, but language learning is more than just something, it actually requires character building in the form of language skills and habits. In the 20th century, there was an attempt to break away from the conventional learning environment, teacher-centered method and coercive learning in an uninteresting or boring learning process. As expressed by Paulo Freire,[17] a school is nothing more than a building like a prison where the occupants are punished to follow and accept the teachings inside.

In 1968, Dr. Mahmud Ahmad Assayyid conducted a study to compare several methods used in teaching Arabic, namely deductive, inductive and combined method. Based on the results of his research, he found that the abandoned deductive method is more effective than other methods in acquiring, mastering and applying *qowaid* terms.[18] The inductive method is based on the principle that learning starts from specific issues to general issues and follows something specific until it comes to a general rule.

Learning a language is one of the most important things in life because language is a means in communication. Language and communication have a very close bond in everyday life. Communication is not only delivered orally, but also in the form of writing.[19] Muslims have been eager to learn Arabic since the 80s. The main reason for this was the change in curriculum from one that focused on grammar (*nahwu*) to a more complete and integrated teaching system (*nadzariyah al-wihdah*). In the early 80s, the Saudi Arabian government established an educational institution known as LIPIA

---

[15] Inayah, Inayah, Alis Asikin, Rokhani Rokhani, Alvian Varihul Mustavid, and Dzaky Hamid Abdillah, "Public Speaking Training for Students of International Class Program State Islamic University Walisongo to Improve the Ability of Maharah Kalam," *Asalibuna* 7, no. 01 (2023): 14–33.

[16] R. L. Lyman, *Summary of Investigations Relation to Grammar*, n.d.

[17] Fuad Jamal, "Paradigma Baru Pembelajaran Sebagai Referensi Bagi Pendidik dalam Implementasi Pembelajaran yang Berpusat pada Siswa (Student Centered Learning)," *Jurnal Ilmiah Didaktika* 12, no. 1 (2011): 22–33.

[18] Ahmad As Sayyid Mahmud, *Dirosah Muqaranah Baina Thorooiq at Tadriis Qawaa'idi Al Lughah Al Arabiyyah*, *Risalah Master*, 1969.

(Lembaga Ilmu Pengetahuan Islam dan Arab) which taught knowledge about the Islamic religion under the auspices of the Imam Muhammad bin Saud Islamic University Riyadh, introducing a more modern Arabic language learning system.

Figure 3. LIPIA in Collaboration With one of the Universities in Indonesia

The development of information and communication technology in the 21st century changes the way people work, communicate, play and learn. Likewise, the Arabic language uses various media such as two audio cds,[20] computer assessment,[21] journal as a textbook,[22] use of vlogs,[23] SEB for standardized tests.[24] In addition, several stategies were developed such as narrative reconstruction of classroom learning,[25] psychology and sociology of language[26] and Arabic language learning strategy preferences.[27]

In Arabic language learning, the components called linguistic aspects are linguistic elements consisting of sound system (`ilm al-aswat), word system (`ilm as-

---

[19] Dedi Mulyana, *Ilmu Komunikasi Suatu Pengantar*, (Bandung: Remaja Rosdakarya, 2002).

[20] Jane Wightwick, and Mahmoud Gaafar. "Mastering Arabic with Two Audio CDs." *Language Learning and Technology* 10, no. 1 (2006): 38–41.

[21] Dorry M. Kenyon, and Valerie Malabonga. "Comparing Examinee Attitudes toward Computer-Assisted and Other Oral Proficiency Assessments." *Language Learning and Technology* 5, no. 2 (2001): 60–83.

[22] Muhammad Ahsanul Husna, and Inayah Inayah. "Taqyim Ta'lim Al-Qira'ah Al-Jahriyah bi Kitab Mubtadi fi Silsilah Al-Lisan ala Asas Tahlil Ihtiyajat Al-Manhaj Al-Mustaqil." *An Nabighoh* 25, no. 2 (2023): 197-212.

[23] Dukhayel Aldukhayel, "The Effects of Captions on L2 Learners' Comprehension of Vlogs," *Language Learning and Technology* 25, no. 2 (2021): 178–191.

[24] Inayah, Inayah, Alis Asikin, Rokhani Rokhani, Alvian Varihul Mustavid, and Dzaky Hamid Abdillah, "Public Speaking Training for Students of International Class Program State Islamic University Walisongo to Improve the Ability of Maharah Kalam," *Asalibuna* 7, no. 01 (2023): 14–33.

[25] Phil Hiver, Gabriel Obando, Yuan Sang, Somayeh Tahmouresi, Ashlee Zhou, and Yang Zhou. "Reframing the L2 Learning Experience as Narrative Reconstructions of Classroom Learning." *Studies in Second Language Learning and Teaching* 9, no. 1 (2019): 83-116.

[26] Jean-Marc Dewaele, and Taghreed M. Al-Saraj, "Foreign Language Classroom Anxiety of Arab Learners of English: the Effect of Personality, Linguistic and Sociobiographical Variables," *Studies in Second Language Learning and Teaching* 5, no. 2 (2015): 205–228.

[27] Hezi Y. Brosh, "Arabic Language-Learning Strategy Preferences among Undergraduate Students," *Studies in Second Language Learning and Teaching* 9, no. 2 (2019): 351–377.

sarf), sentence grammar (`ilm an -nahwu*), writing system (*al-kitabah*) and vocabulary (*al-mufradat*).[28] Modern Arabic language learning has a modern curriculum as well, as for the Aranic Language Learning curriculum as follows.[29]

Figure 4. Modern Arabic Language Learning Curriculum

Arabic curriculum development is done by creating language materials based on grammatical structures, ways of using language in communication, skill levels and types of language situations.[30] Curriculum changes in Indonesia have occurred for 12 times, along with the development of Arabic language learning in Indonesia also experienced development. In addition to formal learning, there is also Arabic language learning in the form of intensive courses.[31]

According to the United Nations, 21st century education builds a knowledge-based society with: 1) ICT and media literacy, 2) Critical thinking, 3) Problem-solving skills, 4) Effective communication skills; and 5) Collaborative skills. In this century, children tend to favor modern learning tools, such as social media applications, to make learning more interesting, motivating and up-to-date.

An important part of learning in the 21th century is communication skills. With this need, communication becomes an important element as a means of exchanging ideas among people. One form of communication that can be used is language. Moreover, Arabic is one of international languages that is significant in the world wide

---

[28] Farhatul Atiqoh, "Teknik Maudhu' Usbu'iy Sebagai Alternatif untuk Meningkatkan Penguasaan Keterampilan Reseptif dan Produktif Bahasa Arab." *International Conference of Students on Arabic Language* 2 (2018): 197-212.

[29] al Hasun Jasim Muhammad and al-Kholifah Hasan Ja'far, *Al-Manhaj Al-Madrosiy Al-Mu'ashir* (Riyadh: Maktabah ar-Rysdi Nashirun, n.d.).

[30] M. Mansyur, "Kurikulum Pembelajaran Bahasa Arab di Pondok Pesantren." *El-Fata: Jurnal Ilmu Tarbiyah* 1, no. 02 (2017): 86–95.

[31] Inayah, Muhammad Ahsanul Husna, Sujai Sujai, Z.sie Nurul Istiqomah, Sutiah Sutiah, and Syuhadak Syuhadak, "Development of Curriculum and Learning Management in Training and Intensive Courses of Arabic Language Program l Tatwir al-Manahij wa Idarah al-Ta'lim fi-Baramij al-Tadrib wa al-Tatwir wa al-Daurat al-Mukassafah li-Lugah al-'Arabiyyah," *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab* 15, no. 2 (2023): 526-547.

communication.[32] Arabic language learning is organized systematically and contextually. It encourages communication among students, provides opportunities to use language in an integrated manner and authentic language and concerns to the needs of students related to the knowledge and language skills to be achieved. It also provides important ideas to start activities that support maximum language learning outcomes for students.[33]

The types of media used in Arabic language learning are: First, spectacle media (*bashariyah*). Visual media refers to the sense of sight, namely educational media in the form of props. Second, listening media (*sam'iyah*). Audio learning media related to the sense of hearing. Third, listening media (*sam'iyah-bashariyah*), is the most complete language learning of the two media.[34]

As time goes by, the changes and alternations of Arabic in *madrasah* (Islamic school) educational institutions curriculum are also often carried out. Since *madrasah* were aligned with public schools, with the issuance of the Three Ministerial Decree in 1976, which was refined with the 1980 curriculum, the 1984 curriculum, the 1994 curriculum, the KBK curriculum (2004), the Education Unit Level curriculum (KTSP), 2013 curriculum (K13), and the latest is independent curriculum (Kurikulum Merdeka).[35] In line with the implementation of the 2013 curriculum launched by the government, and in order to adjust to the revised National Education Standards in 2013. In 2014, the government issued Decree of the Minister of Religious Affairs No. 165 concerning Guidelines for Islamic education and Arabic Language Curriculum in 2013. *Kurikulum Merdeka* has clear and specific learning outcomes in Arabic language learning and it focuses on preparing student to improve their Arabic language skills and critical thinking skills.

The scientific approach is a learning process that invites students to solve problems in group discussions by gathering information, followed by critical and creative thinking and communication to improve student skills.[36] A research by Suprapto et al

---

[32] Iswanto Deddy, "Penggunaan Media Whatsapp Messenger dalam Komunikasi Antarpribadi Mahasiswa Program Studi Ilmu Komunikasi Fakultas Ilmu Sosial dan Politik Universitas Sumatera Utara," *Channel* 5, no. 1 (2017): 26–42.

[33] Sebastianus Menggo, *Pembelajaran Bahasa Abad 21*, (Unika Santu Paulus Ruteng, 2020).

[34] Arsyad Azhar, *Media Pembelajaran Edisi Revisi*, 2014.

[35] Husna, Muhammad Ahsanul, and Inayah Inayah. "Taqyim Ta'lim Al-Qira'ah Al-Jahriyah bi Kitab Mubtadi fi Silsilah Al-Lisan ala Asas Tahlil Ihtiyajat Al-Manhaj Al-Mustaqil." *An Nabighoh* 25, no. 2 (2023): 197-212.

[36] I. Komang Suparsawan, "Penerapan Pendekatan Saintifik dalam Pembelajaran Pendidikan Dasar dan Pendidikan Menengah," *Jurnal Ilmu Pendidikan* 4, no. 1 (2020): 55–64.

explained that the development of multimedia and information technology has radically affected traditional learning into digital services that are fast, flexible, efficient and effective which affects multilingual motivation, strategies and achievement as well.[37]

Educators are the majority who accept challenges and demand innovation in Arabic language learning. Currently, educators are expected to strengthen their professional skills, improve their skills, increase their knowledge, and others. Although based on the phenomena and facts found so far, there are still many educators who lack awareness to implement learning innovations and are still reluctant to try and learn to utilize technology to support learning. However, the outbreak of the Covid-19 virus provided its own challenges for educational institutions around the world. This situation requires people to study, work and do other activities from home. In the Circular Letter of the Minister of Education and Culture Number 4 of 2020 concerning the Implementation of Education Policy during the Special Situation of the Spread of Corona Virus Disease (Covid-19), it is recommended to carry out teaching and learning processes from home through online learning.
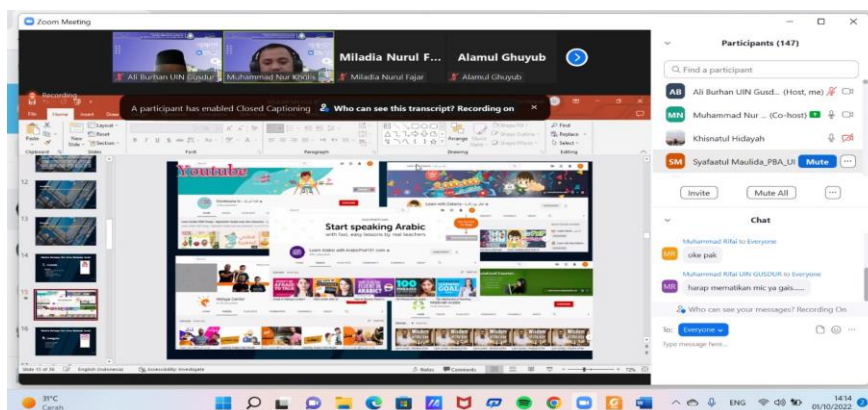

Figure 5. Online Learning During the Covid-19 Pandemic

In the field of education, Plt. Hendarman, Head of the Cooperation and Public Relations Agency (BKHM) of the Ministry of Education and Culture confirmed some of the results of the discussion of the Forum of Educational and Cultural Journalists (Fortadikbud) on some of the findings of distance learning in the year of the Covid-19

---

[37] Raees Calafato, "Charting the Motivation, Self-Efficacy Beliefs, Language Learning Strategies, and Achievement of Multilingual University Students Learning Arabic as a Foreign Language." *Asian-Pacific Journal of Second and Foreign Language Education* 8, no. 1 (2023): 1-22.

pandemic. These findings include the number of students who failed to master subjects and face-to-face learning before the pandemic.[38]

Media is one of the factors that support good learning. With media, teachers can explain more easily and reduce oral and written explanations and answer problems, even though space and time are limited.[39] As an example, bidirectional long short-term memory (BiLSTM) that is used to categorize Arabic tweets with a stacked ensemble of learning model.[40] During the Covid-19 pandemic, communication between teachers and students was only done online. Educators do not know whether the Arabic learning at that time was effective or not. They also had no idea about how the students' psychological state was. Moreover, it was known that several students did not have cell phones. In contrast to Arabic language learning after the Covid-19 pandemic, communication between teachers and students was quite good, but the problem was mood swings in communication so that students did not listen carefully to what the teacher explained.

Solving the problems of online Arabic language learning teachers during the Covid-19 pandemic, especially in developing student Arabic language skills, can be done in several ways as follows: 1) Teachers try to prepare the most interesting teaching materials; 2) If IT management is limited, teachers can use simpler technologies such as WhatsApp. But gradually, teachers should improve their IT skills, including attending relevant workshops, asking other teachers who experienced in IT, watching tutorials on YouTube, and making educational videos; 3) Students who do not want to participate in online learning can be overcome by actively contacting each student and their parents directly (via telephone/video call).

From some of these explanations, the results found by researchers from various findings are:

---

[38] Kementerian Pendidikan dan Kebudayaan, *Konsep dan Pedoman Penyelenggaraan Pembelajaran pada Tahun Ajaran 2020/2021 dan Tahun Akademik 2020/2021 di Masa Pandemi Corona Virus Disaease 2019 (Covid-19)*, 2021.

[39] Muhammad Arif Mustofa, "Analisis Penggunaan WhatsApp Sebagai Media Pembelajaran Bahasa Arab di Era Industri 4.0," *Arabiyatuna: Jurnal Bahasa Arab* 4, no. 2 (2020): 333-364.

[40] Naglaa Abdelhady, Taysir Hassan A. Soliman, and Mohammed F. Farghally, "Stacked-CNN-BiLSTM-Covid: An Effective Stacked Ensemble Deep Learning Framework for Sentiment Analysis of Arabic Covid-19 Tweets," *Journal of Cloud Computing* 13, no. 1 (2024): 1-21.

Table 1. Research findings on Arabic language learning in Indonesia

19th Century Arabic Language Learning	20th Century Arabic Language Learning	21st Century Arabic Language Learning
Using the direct method in Arabic language learning.	Using audio-visual methods and combining deductive and inductive methods in Arabic language learning.	Using the scientific approach method in Arabic language learning.
Using makeshift materials, such as printing machines.	Using sound recording devices as learning media	Learning media varies and relies on the internet to facilitate the teacher.
No formal curriculum in Arabic language learning and Arabic-Malay textbooks taught in Islamic boarding schools are used.	The curriculum began to be recognized in this century and changed 7 times. Public schools that teach Arabic began to be found.	The curriculum used is more practical, so that in this century the development of Arabic language learning is clearly visible
Educators and native Arabic speakers had not been found, so Arabic sounded foreign to the ears of the Indonesian people.	Educators and native Arabic speakers began to enter, so that Indonesians began to be interested in learning Arabic.	Many educators and native Arabic speakers are in Indonesia and many Indonesians study Arabic in the Middle East.

Based on the table above, Arabic language learning gradually undergoes development and change along with the times starting from methods, media, curriculum and Arabic language educators in Indonesia. The development of Arabic language learning can be seen in the following graph.
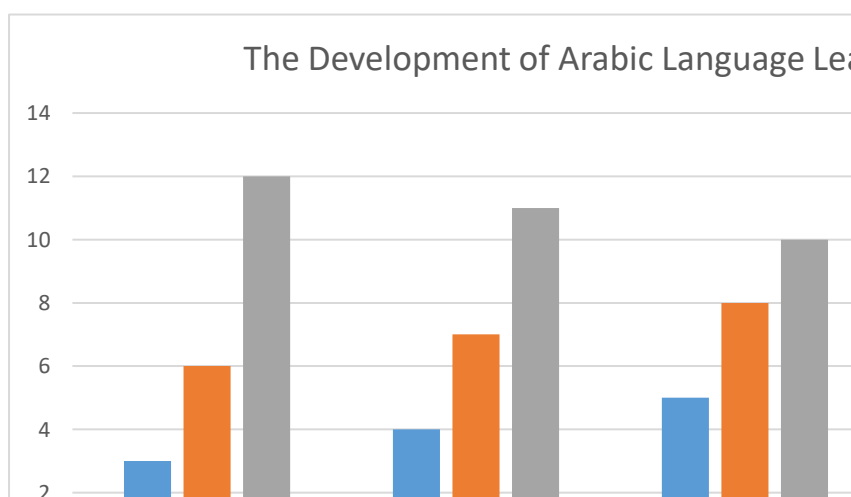

Figure 6. Graph of the development of Arabic Language Leaning in Indonesia

Based on the graph above, Arabic language learning in Indonesia has developed rapidly according to the many data sources based on the development of media, curriculum, educators and learning methods from the 19th century to the 21st century today. In the 19th century, Arabic language learning had several characteristics that reflected the development at that time such as translation of science and philosophy, the influence of European countries on architecture and the use of Arabic-Malay language,

the influence of European countries on Arabic language learning, ways of expression and linguistic elements, and the last one that characterizes this century is the continued use of textbooks and language dictionaries as the main media in learning due to the lack of technology in that century.

Arabic language learning in the 20th century has its own characteristics in learning, namely as follows: 1) The development of Arabic language learning in Madrasah Aliyah which is the main target in learning Arabic, 2) The development of learning methods, one of which is the technique of learning *nahwu* science based on the theory of integration, 3) The use of Audio-Visual Methods which involves the use of sound recordings, videos, and other multimedia, 4) The use of technology in learning in this century is computers, the internet, and language learning applications.

However, Arabic language learning in Indonesia on 21st century has experienced more modern developments, such as: the development of technology and social media, modern learning methods and approaches such as communicative methods and contextual approaches, learning curriculum that prioritize project-based learning. In this century, Arabic language learning is very easily taught. Many educators from overseas especially Arabic spoken country come to Indonesia to teach Arabic. However, the Ministry of Education developed a new curriculum to improve education in Indonesia called Kurikulum Merdeka (independent curriculum). The formation of this curriculum was also due to the Covid-19 pandemic which greatly affected the teaching and learning process. Therefore, Arabic language learning in Indonesia today has undergone modernization and modification from outdated methods to new methods that can make learning easy and enjoyable. Learning Arabic is no longer terrifying for students.

In this discussion, it was known that the dynamic curriculum changes have occurred since 1947 starting from the lesson plan curriculum to the Kurikulum Merdeka (independent curriculum) which was supported by technological developments. In addition, the emergence of new learning models that can be seen from changes in curriculum, media, and Arabic learning methods. Arabic language learning in Indonesia recognizes synchronous and asynchronous system.

There are limitations in the preparation of this article such as the lack of references obtained for 19th century Arabic language learning and limited supporting documents for 20st century Arabic language learning. Therefore, it was suggested for

further research to use Perish or Publish (POP) in searching index data which can break the focus of the discussion on a particular century and also take specific research on *maharah* or certain linguistics in Arabic. Systematic Literature Review (SLR) was recommended if the next research would try similar topic.

Conclusion

Arabic became another international language that is widely used in various countries. Not only that, Arabic also has a special position, because it is the language of Islam and the language of the Al-Qur'an. It eventually made Arabic is learned by many Islamic boarding schools and the general public. In the 19th century, Arabic language learning began to enter and develop through the western trade factor to Indonesia. It started from the implementation of new methods, because previously it only focused on memorization. Arabic language learning media in this century can also still be said to be less developed. Arabic language learning in the 20th century began to experience development, both in terms of media, educators, and technology. Arabic language learners were used to study with outdated methods with makeshift facilities. The technology that existed in this century was also modest and simple, in contrast to the modern technology nowadays. As time goes by, Arabic has experienced many developments in the 21st century. Especially for teachers who teach new learning environments and methods. However, Arabic learning in the 21st century experienced obstacles due to the Covid-19 pandemic which requires students to learn online so that students cannot understand the material clearly. Development of Arabic language learning is very rapid at this time because of the human resources who are able to innovate and modify outdated into modern learning methods, curriculum and learning media that are easy to understand and enjoyable for students.

Acknowledgment

Author Contributions Statement

NLA as the first author of this journal article, designed and formulated the article using a quasi descriptive research model with a historical approach, and contributed more to the preparation of this journal article. Meanwhile, NA was the team supervisor in completing the journal article which was also assisted by BIA and MH. AR was a narrative speculator who viewed ALL in Indonesia, IN croschecked data validity and finishing.

References

A., Tantowi. "Problematika Pembelajaran Bahasa Arab di Indonesia." *Jurnal Bahasa Arab dan Pengajarannya* 6 (2019): 1–12.

Abdelhady, Naglaa, Taysir Hassan A. Soliman, and Mohammed F. Farghally. "Stacked-CNN-BiLSTM-COVID: An Effective Stacked Ensemble Deep Learning Framework for Sentiment Analysis of Arabic COVID-19 Tweets." *Journal of Cloud Computing* 13, no. 1 (2024): 1-21.

Aldukhayel, Dukhayel. "The Effects of Captions on L2 Learners' Comprehension of Vlogs." *Language Learning and Technology* 25, no. 2 (2021): 178–191.

Arsyad, Azhar. *Edisi Revisi Media Pembelajaran*. Jakarta: Rajawali Pers, 2014.

Atiqoh, Farhatul. "Teknik Maudhu' Usbu'iy Sebagai Alternatif untuk Meningkatkan Penguasaan Keterampilan Reseptif dan Produktif Bahasa Arab." *International Conference of Students on Arabic Language* 2 (2018): 197-212.

Azra, Azyumardi. *Islam in the Indonesian World: An Account of Insertitutional Formation*. Bandung: Mizan Pustaka, 2017.

Baroroh, R. Umi. "Analisis Bahan Ajar Bahasa Arab Madrasah Aliyah Kurikulum 2013." *Jurnal Bahasa Arab dan Pengajarannya* 5 (2018): 1–12.

Brosh, Hezi Y. "Arabic Language-Learning Strategy Preferences among Undergraduate Students." *Studies in Second Language Learning and Teaching* 9, no. 2 (2019): 351–377.

Bruinessen, Martin. "Kitab Kuning, Books in Arabic Script Used in the Pesantren Milieu; Comments on a New Collection in the KITLV Library." *Bijdragen Tot de Taal-, Land- En Volkenkunde/Journal of the Humanities and Social Sciences of Southeast Asia* 146, no. 2 (1990): 226–269.

Calafato, Raees. "Charting the Motivation, Self-Efficacy Beliefs, Language Learning Strategies, and Achievement of Multilingual University Students Learning Arabic as a Foreign Language." *Asian-Pacific Journal of Second and Foreign Language Education* 8, no. 1 (2023): 1-22.

Damirdasy, Abd Majid Sarhan. *Al Manahij Al Mu'ashiro*, 1978.

Darmalaksana, W. "Studi Pustaka Sebagai Tahap Awal Penelitian." *Jurnal Widyaiswara Indonesia* 3, no. 1 (2020): 37–46.

Deddy, Iswanto. "Penggunaan Media Whatsapp Messenger dalam Komunikasi Antarpribadi Mahasiswa Program Studi Ilmu Komunikasi Fakultas Ilmu Sosial dan Politik Universitas Sumatera Utara." *Channel* 5, no. 1 (2017): 26–42.

Departemen Agama, R. I. "Badan Litbang Agama dan Diklat Keagamaan." *Balai Penelitian Agama dan Kemasyarakatan, Proyek Pengkajian dan Pengembangan Pendidikan Agama DKI Jakarta, Penanggulangan Penyalahgunaan Narkoba oleh Masyarakat Sekolah*, 2003.

Dewaele, Jean-Marc, and Taghreed M. Al-Saraj. "Foreign Language Classroom Anxiety of Arab Learners of English: the Effect of Personality, Linguistic and Sociobiographical Variables." *Studies in Second Language Learning and Teaching* 5, no. 2 (2015): 205–228.

Fahrozy, Fazrul Prasetya Nur, Iskandar Sofyan, Abidin Yunus, and Zultrianti sari Mia. "Upaya Pembelajaran Abad 19-20 dan Pembelajaran Abad 21 di Indonesia." *Jurnal Basicedu* 6, no. 2 (2022): 3093–3101.

Hiver, Phil, Gabriel Obando, Yuan Sang, Somayeh Tahmouresi, Ashlee Zhou, and Yang Zhou. "Reframing the L2 Learning Experience as Narrative Reconstructions of Classroom Learning." *Studies in Second Language Learning and Teaching* 9, no. 1

(2019): 83-116.

Husna, Muhammad Ahsanul, and Inayah Inayah. "Taqyim Ta'lim Al-Qira'ah Al-Jahriyah bi Kitab Mubtadi fi Silsilah Al-Lisan ala Asas Tahlil Ihtiyajat Al-Manhaj Al-Mustaqil." *An Nabighoh* 25, no. 2 (2023): 197-212.

Inayah, Inayah, Alis Asikin, Rokhani Rokhani, Alvian Varihul Mustavid, and Dzaky Hamid Abdillah. "Public Speaking Training for Students of International Class Program State Islamic University Walisongo to Improve the Ability of Maharah Kalam." *Asalibuna* 7, no. 01 (2023): 14–33.

Inayah, Inayah, Muhammad Ahsanul Husna, Sujai Sujai, Z.sie Nurul Istiqomah, Sutiah Sutiah, and Syuhadak Syuhadak. "Development of Curriculum and Learning Management in Training and Intensive Courses of Arabic Language Program l Tatwir al-Manahij wa Idarah al-Ta'lim fi-Baramij al-Tadrib wa al-Tatwir wa al-Daurat al-Mukassafah li-Lugah al-'Arabiyyah." *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab* 15, no. 2 (2023): 526-547.

Jamal, Fuad. "Paradigma Baru Pembelajaran Sebagai Referensi Bagi Pendidik dalam Implementasi Pembelajaran yang Berpusat pada Siswa (Student Centered Learning)." *Jurnal Ilmiah Didaktika* 12, no. 1 (2011): 22–33.

Kebudayaan, Kementerian Pendidikan dan, *Konsep dan Pedoman Penyelenggaraan Pembelajaran pada Tahun Ajaran 2020/2021 dan Tahun Akademik 2020/2021 di Masa Pandemi Corona Virus Disaease 2019 (Covid-19)*, 2021.

Kenyon, Dorry M., and Valerie Malabonga. "Comparing Examinee Attitudes Toward Computer-Assisted and Other Oral Proficiency Assessments." *Language Learning and Technology* 5, no. 2 (2001): 60–83.

Lyman, R.L. *Summary of Investigations Relation to Grammar*, n.d.

Mahmud, Ahmad as Sayyid. *Dirosah Muqaranah Baina Thorooiq at Tadriis Qawaa'idi Al Lughah Al Arabiyyah*. *Risalah Master*, 1969.

Mansyur, M. "Kurikulum Pembelajaran Bahasa Arab di Pondok Pesantren." *El-Fata:*

Jurnal Ilmu Tarbiyah 1, no. 02 (2017): 86–95.

Mardiyah, Mardiyah. "Metode Pembelajaran Bahasa Arab di Indonesia." *Jurnal Ilmu Tarbiyah "At-Tajdid"* 5 (2016): 193–210.

Maulana Arafat, Lubis. "Pembelajaran Bahasa Arab di Indonesia: Sejarah, Kedudukan, dan Perkembangannya." *Jurnal Insania* 1 (2010): 1–22.

Menggo, Sebastianus, *Pembelajaran Bahasa Abad 21*. Unika Santu Paulus Ruteng, 2020.

Muhammad, al Hasun Jasim, and al-Kholifah Hasan Ja'far. *Al-Manhaj Al-Madrosiy Al-Mu'ashir*. Riyadh: Maktabah ar-Rysdi Nashirun, n.d.

Mulyana, Dedi. *Ilmu Komunikasi Suatu Pengantar*. Bandung: Remaja Rosdakarya, 2002.

Mustofa, Muhammad Arif. "Analisis Penggunaan WhatsApp Sebagai Media Pembelajaran Bahasa Arab di Era Industri 4.0." *Arabiyatuna: Jurnal Bahasa Arab* 4, no. 2 (2020): 333-364.

Nur, Tajudin. "Sumbangan Bahasa Arab Terhadap Bahasa Indonesia dalam Perspektif Pengembangan Bahasa dan Budaya," *Humaniora* 26, no. 2 (2014): 235–243.

Sauri, Sofyan. "Sejarah Perkembangan Bahasa Arab dan Lembaga Islam di Indonesia." *Insancita* 5, no. 1 (2020): 73–88.

Suparsawan, I. Komang. "Penerapan Pendekatan Saintifik dalam Pembelajaran Pendidikan Dasar dan Pendidikan Menengah." *Jurnal Ilmu Pendidikan* 4, no. 1 (2020): 55–64.

Surowiyah, F, and T. I Zakiyah. "Inovasi Media Pembelajaran Bahasa Arab." *Literasiologi: Jurnal Penelitian Bahasa, Sastra, dan Pengajarannya* 7, no. 2 (2021): 88–100.

Tan, Charlene. *Islamic Education and Indoctrination: The Case in Indonesia*. New York: Routledge, 2011.

Wightwick, Jane, and Mahmoud Gaafar. "Mastering Arabic with Two Audio CDs." *Language Learning and Technology* 10, no. 1 (2006): 38–41.