



**ARABIC LANGUAGE  
LEARNING RESTORATION  
IN OVERCOMING  
THE CRISIS OF ULAMA  
IN INDONESIA**

**(MULTI-SITE STUDY IN UIN MALIKI MALANG  
AND UIN SATU TULUNGAGUNG)**

Ahmad Nurcholis | Timbul | Syaikhul Ihsan Hidayatullah | Ananda Dzikri Laila |  
As'aril Muhajir | Budi Harianto | Muhamad Asngad Rudisunhaji | Izzatul Laila |  
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## ***FOREWORD***

All praises to Allah SWT for all His mercy and blessing, due to His guidance the writer can complete this interdisciplinary basic research for the 2024 fiscal year on time. Then all peace and salutation be upon the Prophet Muhammad SAW, his family, and all his fellowship until the end of time.

This interdisciplinary basic research departs from the writer's experience as a lecturer in the field of Arabic language learning. This noble task is part of the tri dharma of higher education which must be carried out thoroughly and well every year. It aims to analyze the relationship between study program sciences and the latest issues in world education.

An interesting current issue being discussed is the role of Arabic language learning in overcoming the crisis or the lack number of ulama in Indonesia. This crisis requires UIN Maliki Malang and UIN Satu Tulungagung to become universities that are more independent in terms of budgeting, more cooperative in the field of scientific development, and more creative in implementing politics and policy. This is proven by the many achievements that have been achieved by the two universities in the academic and non-academic fields.

This interdisciplinary basic research was compiled by writers consisting of:

1. Ahmad Nurcholis, the Head of the Aqidah and Islamic Philosophy Master Study Program of UIN Satu Tulungagung
2. Timbul, a lecturer of UIN Satu Tulungagung

3. Syaikhu Ihsan Hidayatullah, a lecturer of UIN Satu Tulungagung
4. Ananda Dzikri Laila, a Masters student in PBA UIN Satu Tulungagung
5. As'aril Muhajir, a PBA lecturer of UIN Satu Tulungagung
6. Budi Harianto, the Chair of the Aqidah and Islamic Philosophy Study Program at UIN Satu Tulungagung
7. Muhamad Asngad Rudisunhaji, a lecturer of UIN Satu Tulungagung
8. Izzatul Laila, an Arabic teacher of MTsN 1 Malang
9. Dhea Syahzana Sahreebanu, Master's student in English Education at UIN Maliki Malang
10. Heru Arif Pianto Dwijonagoro, the Head of History Education Study Program STKIP PGRI Pacitan
11. Umar Faruq, the Head of the Postgraduate PBA Study Program of IAIN Kediri
12. Intan Sari Dewi, a lecturer of UIN Satu Tulungagung
13. Nuryani, the The Head of BSA UIN Satu Tulungagung

*Akhirul Kalam*, the writer realizes that this study is still far from perfect. Hopefully, this research can be used as material for consideration in enriching educational development, especially in Arabic language learning. We hope that this research will be useful and meet the expectations of various parties, amen.

Tulungagung, June 2024

Writer

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# **CHAPTER I**

## **INTRODUCTION**

### **A. Background**

In a national seminar organized by the Indonesian Ulema Council (MUI) on 26 October 2020 at the Asnof Hotel Pekanbaru Riau, Prof. Dr. H. Akbarizan in his research stated that in the 20th century, more Islamic scholars/ulama died than were born. The death or birth of a person is a normal matter, it is *Sunnatullah*. But, the decrease in the number of ulama indicates that the world is not going well. The fact said that during the Covid-19 pandemic, a total of 584 ulama and *kyai* died.<sup>1</sup>

According to times.co.id, here are the data of ulama from Malang and Tulungagung who died during the pandemic some years ago:<sup>2</sup>

1) Nyai Hj. Sakhiyah Dzurriyah Binti KH. Khozi Noer Hasan, Bululawang, Malang, wife of Dr. KH. Fathul Bari, SS, M.Ag, Mudir or the leader of PP Annur II al-Murtadlo, Tuesday 29 June 2021. 2) KH. Yahya Ghozali Malang (father-

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<sup>1</sup>Wandi Bustami, Crisis of Ulama at the End of Time, News Date: 16 November 2020, 10:16 WIB, <https://hidayatullah.com/kajian/oase-iman/2020/11/16/195683/krisis-ulama-di-akhir-zaman.html>. Accessed on Tuesday, November 14 2023, at 11:12 WIB.

<sup>2</sup><https://malang.times.co.id/news/berita/jgun6j9nhw/541-ulama-nahdlatul-ulama-wafat-sepanjang-pandemi-20202021>



in-law of KH. Makki Nashir). 3) Mrs Hj Halimatus Sa'diyah Umar, mother of KH Mas'udi Busyiri Malang, Friday 7 May 2021. 4) Gus H. Muhibburridlo Mudir of PP. Nurul Ulum Malang, Tuesday, March 30, 2021. 5) Dr. Hasan Abadi, Chancellor of Unira, Chair of PC. LP. Maarif NU. Malang Regency and Chairman Pw. Gp. East Java Ansor. 6) KH. Mustofa Rodli, Masyayikh PPSS Nurul Huda Mergosono, Malang, Sunday 31 January 2021 at 09.00 WIB. 7) Gus H. Malik Salamoen Amin, Mudir of the Nurul Ulum Islamic Boarding School of Malang. 8) Al-Ustadz Drs. H. Muzammil Zaini, MA., Asatidz Al-Hikam Student Islamic Boarding School Malang, Tuesday 22 12 2020, at 22.34 WIT. 9) KH Mujtaba Buchory, Mudir of PP Al-Buchory RU V Ganjaran Gondanglegi, Malang, Thursday 17 December 2020. 10) Hj Zainab Zaky, Tuesday 1 Dec 20 at 07.00 at RSSA Malang. 11) Haji Masud Ali (Mustasyar PCNU Malang City, former Rois of MWCNU Lowokwaru, Sabilillah Foundation, Chairperson of BWI Malang, Monday 23 Nov 2020, at 06.40. 12) Haji Masud Ali (Mustasyar PCNU Malang City, former Rois MWCNU Lowokwaru, Sabilillah Foundation, Chair of BWI Malang), Monday 23 Nov 2020, at 06.40. 13) KH. Muhammad Romdhon Nawawi Rosyad, SH, MH., Deputy Rois Syuriah MWC NU Dau District, Malang, (Friday, 9/10/20). 14) KH Syamsul, Rais Syuriah MWC Jabung Malang, (26/09/20). 15) Muallim Syukri Darul Hadits Malang (26/09/20). 16) KH. Mustafidz Abd Rohman, the head of Al-Huda Salafiyah Islamic Boarding School, Patokpicis, Wajak District, Malang Regency (24/09/20). 17) HM Sarbini, former Kasatkorcab Banser Malang City, (20/09/20). 18) Prof. Dr. Suhadak, M.Ec, Rois Syuriah Branch Kauman Klojen Malang (12 September 2020). 19) H. Fahmi Amrulloh, Malang, 11/9/20. 20) KH Basuni bin KH A Zamahsyari PP Arrifai Gondang legi Malang,

(11/9/20). 21) Kiai Ahmad Dimiyati, activist for the Indonesian Hadrah Arts (ISHARI) in Kepanjen, Malang Regency (8/9/20 at 21.00 WIB). 22) KH. M. Hammam Sholeh Rozak, PP. al-Fattah Singosari Malang (30/8/2020). 23) KH. Abdullah, Founder and the head of PPAI Al-Aziz, Dampit, Malang. Sunday, 30 Aug 2020. 24) KH. Sohibil Kahfi, PP Miftahul Huda, Gading Malang, 14 July 2020. 25) KH Abdul Wahid Ghozali (Gus Wahid Arema), As Salam Singosari Islamic Boarding School, Malang, 4 July 2020. 26) KH Farihin Muhsan (Deputy Rais Syuriah PWNU East Java) from Singosari Malang, 29 June 2020. 27) KHM. Basori Alwi. PIQ Singosari Malang. Monday, March 23, 2020. 28) Drs. KH. Muhaji, Rois Syuriah MWCNU Tulungagung, ex-the head of Ministry of Religious Affairs Tulungagung District, Wednesday 7 July 2021, 05.00. 29) KH. Rubai Ali, Tulungagung, Thursday 1 July 2021, 05.45.

Ex-Religious Minister Suryadharma Ali stated that Indonesia is experiencing a crisis of ulama in this current era. The crisis was caused by the lack number of people who were interested in sending their children to Islamic boarding schools (*Ponpes*). On the other hand, current millennial students' interest in Islamic study programs has greatly decreased.<sup>3</sup>

Discussing the role of ulama in the sustainability of NKRI is a must. Even TNI Commander General Gatot Nurmantyo in an ILC program on TV One on November 8

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<sup>3</sup>*Surya Dharma Ali, Ulama Crisis in Indonesia, News Date: Thursday 22 Aug 2013 08:51 IWST, Indonesia's Ulema Crisis, This is the Cause. Accessed on Tuesday, November 14 2023, at 11:12 WIB.*



2016 said that the strength of Muslims is the last fortress for upholding the Republic of Indonesia, protecting Pancasila and the 1945 Constitution, and maintaining diversity. This statement from the TNI Commander shows how important the role of the ulama is in uniting the people. The role of ulama from the Nahdlatul Ulama (NU) and Muhammadiyah circles as well as other religious organizations has a very important role in conducting harmony.

As we all know, Islamic education is not just a process of instilling moral values to protect oneself from the negative excesses of globalization. But what is most important is how the moral values that Islamic education has instilled can act as a liberating force to decrease poverty, ignorance, and socio-cultural and economic backwardness. The content of subject matter in Islamic education is still focused on goals that are more orthodox due to errors in understanding educational concepts which are still dichotomous; namely the separation between religious education and general education, even placing the two diametrically. Islamic education still tends to be dichotomous and has so far been diametrically separated, namely education which only emphasizes the transcendence dimension without giving room for humanization and liberation aspects and conversely Islamic education which only emphasizes the humanization and liberation dimensions while ignoring the transcendence aspect. In his social theory, Kuntowijoyo was known as Prophetic Social Science.

There is anxiety in the case of ulama cadreization that then raised the question of "Where will this idea of ulama cadreization take?" or "How is the cadreization system?". Therefore, the spirit for the cadre formation of ulama is to

produce ulama as qualified and civilized human resources who have the main mission to continue the leadership of the Prophets, namely upholding the truth and preventing evil, so ulama must meet the qualifications: able to lead the struggle to uphold the prophetic mission.

The two main qualifications that the ulama must have are intelligence and morality. For this reason, an ulama must understand the prophetic mission well; understand Ulumuddin well; understand Islamic thought; understand contemporary thought; and understand the strategies to deliver them. Like the prophets, ulama should receive wisdom from Allah, so that they not only understand Islamic sciences well, but can also apply them with wisdom.

The criteria for ulama needed by Indonesian society in the future are: First, ulama are people who are experts in the science of faith. From this expertise, people will come to know God and know God's holiness of all the characteristics of creatures. Second, ulama who deserve to be used as role models are people who are experts in Sharia sciences. This is what people need in every action. As a source of law, ulama must master *ushul-fiqh* and the knowledge of Al-Qur'an interpretation/*tafsir*. From there, an Islamic scholar can explore laws to establish. Third, ulama must always have commendable attitudes and actions, both socially and admirably according to the Sharia. Fourth, the ulama must have feelings of fear and hope. This means having a feeling of fear of torment and unpleasant situations because of the disobedience and sins that have been committed. Apart from



that, they have a feeling of hope for heaven and various pleasures as a result of obedience.

So, the scientific qualification that ulama must have is mastery of knowledge that comes from Allah SWT, which is then called *ulumuddin*, as well as the knowledge that comes from the use of the potential of human reason and senses in understanding the *kauniyah*-verses, which is then called *ulumul-insaniyah* or or science. This intellectual potential is what underlies the need to learn Arabic.

The researcher assumes that education for ulama cadres is a necessity in the world of Indonesian higher education by combining general science and religion in general in an environment that fosters new ulama "graduates" from PTKIN in Indonesia in general, and at UIN Satu Tulungagung in particular. This, pedagogically, provides an understanding that the cadreization of ulama should be developed by applying the grand theory of "hermeneutics" by Gadamer, which emphasizes that "in reality, a person's horizons in the present are formed as an accumulation of various horizons in the past in a circular motion continuously".

The reason the researcher chose UIN Satu Tulungagung as the research subject was due to a reason that UIN Satu Tulungagung had implemented the Madin Program on June 7 2018 aimed to instill the values of transformative Islamic education with an Islamic moderation perspective to produce a generation of good ulama. The Madin program is also applied to lecturers, resulting in the emergence of the Madin Program specifically for lecturers, which is the only one in PTKIN in Indonesia.

There are several studies related to educational restoration and the role of the ulama in education and defending the state and nation. Irwan Triadi and Lia Agustina conducted research entitled *The Role of Education in Forming Awareness of National Defense Among Indonesia's Young Generation*. The findings noted that the role of education in forming an awareness of defending the country among Indonesia's young generation is very important. It is hoped that national defense education for the younger generation can form awareness of the importance of love for the homeland and nation, as well as foster the basic ability to defend the country. Through the implementation of the national education curriculum, character education, citizenship education, and extracurricular activities, the younger generation can be equipped with a strong understanding of the importance of defending the country and nationalism. Besides, mass media and social media also play a role in forming awareness of defending the country among the younger generation.

Bintang Maharani Putri and Etmi Hardi in their research entitled *Scholars in the War of Independence in Minangkabau: Study of the War Information (Maklumat War Sabil) 1945-1948* explained that the chain of struggle of ulama in Minang against the Dutch had started from the historical track record of the war period. The dynamics of the ulama's struggle to provide strength against colonialism in Minangkabau reached its accumulation point with the issuance of a decision by the ulama on July 27, 1947, resulting in a call for Sabil war jihad. It is through the calls and invitations of the ulama that war is sacred and





sanctified. With the spread of the ideology of the Sabil war, ulama played a role in efforts to inspire people's enthusiasm in facing the invaders. The real impact of the call for jihad can be seen in the formation of defense networks, public kitchens, gold collection committees, and so on.

The position of the researcher and the distinction of this research is the focus of the researcher who analyzes the direction of policy, strategy, and the results of the Arabic Language Learning Restoration in Overcoming the Crisis of Ulama in Indonesia. This research focuses more on the multi-site study conducted at UIN Maliki Malang and UIN Satu Tulungagung.

Based on the background explanation above, the author compiled a study with the title: "*Arabic Language Learning Restoration in Overcoming the Crisis of Ulama in Indonesia (Multi-Site Study in UIN Maliki Malang and UIN Satu Tulungagung)*" with the hope of making a scientific contribution about content development of scientific treasures and theoretical insights that specifically examine Madrasah Diniyah in the campus environment and the community at large, especially for PTKIN students in Indonesia.

## **B. Formulation of the problem:**

Based on the research background above, the researcher determines the problem formulation as follows:

1. What is the direction of the Arabic language learning restoration policy in overcoming the crisis of ulama

in Indonesia in UIN Maliki Malang and UIN Satu Tulungagung?

2. What is the restoration strategy for Arabic language learning in overcoming the crisis of ulama in Indonesia in UIN Maliki Malang and UIN Satu Tulungagung?
3. What are the results of the Arabic language learning restoration in overcoming the ulama crisis in Indonesia in UIN Maliki Malang and UIN Satu Tulungagung?

### **C. Objectives of the Research**

Based on the explanation above, these research objectives are:

1. To describe the direction of the Arabic language learning restoration policy in overcoming the crisis of ulama in Indonesia in UIN Maliki Malang and UIN Satu Tulungagung.
2. To find out the restoration strategy for Arabic language learning in overcoming the crisis of ulama in Indonesia in UIN Maliki Malang and UIN Satu Tulungagung.
3. To find out the results of the Arabic language learning restoration in overcoming the ulama crisis in Indonesia in UIN Maliki Malang and UIN Satu Tulungagung.



#### D. Literature Review/Previous Studies

1. **Agung Nurcholis, Naufal Akmal Syammary, Edo Kurniawan.** Research Articles. Implementation of the Arabic Language Strengthening Program for Gontor Ulama Cadreization Program (PKU) in 2021. Proceedings of the 2021 VII National Arabic Language Conference.

**Research focus:** Describes the implementation of the Arabic language strengthening program in improving language mastery and skills of the Gontor Ulama Cadre Generation Program (PKU).

**Research methods:** The method used in this research is descriptive qualitative. The data collection techniques for this research use observation, interviews, documentation, and field analysis techniques. Meanwhile, the objects of this research are the participants of the Gontor Cadre Program (PKU) taking the main data source from the Darussalam Gontor University Education and Training Center (PUSDIKLAT) as a facilitator providing data on program implementation, then the teachers and administrators and committees involved in this program.

**Research result.** The process of implementing the Arabic language strengthening program is divided into four stages, namely: 1) planning, 2) organizing, 3) implementing, and 4) controlling. The factors supporting the success of this program in improving

the Arabic language skills of the participants can be seen from two aspects, namely: 1) internal factors obtained from the participants themselves and 2) external factors originating from curricular and extracurricular activities, learning methods, and strategies used. interesting, and obtained from a supportive Arabic language learning environment.

2. **Niswah Qonitah.** Thesis. Religious Program of State Madrasah Aliyah Learning System (MANPK) as an effort to ulama cadreization at MAN 4 Jombang. IAIN Kediri. 2021.

**Research focus.** (1) What are the learning objectives of the State Madrasah Aliyah Religious Program as an effort to ulama cadreization at MAN 4 Jombang? (2) What are the learning materials for the Madrasah Aliyah Negeri Religious Program as an effort to ulama cadreization at MAN 4 Jombang? (3) What is the learning method for the Madrasah Aliyah Negeri Religious Program as an effort to ulama cadreization at MAN 4 Jombang? (4) What is the evaluation of the Madrasah Aliyah Negeri Religious Program learning as an effort to ulama cadreization at MAN 4 Jombang?

**Research methods.** The method used in this research is descriptive qualitative. The data collection techniques for this research use observation, interviews, documentation, and field analysis techniques. Meanwhile, the object of this



research is the Hasbullah Sa'id MANPK MAN 4 Jombang Dormitory.

**Research result.** The learning objectives of the MAN Religious Program (MANPK) as an effort to regenerate ulama at MAN 4 Jombang are guided by the objectives of the MAPK as stated in the Decree of the Director General of Islamic Education Number 1293 of 2016 concerning Technical Instructions for the Implementation of Religious Programs in Madrasah Aliyah. (2) MAN Religious Program (MANPK) learning materials as an effort to cadre cadre Ulama at MAN 4 Jombang use an integrated curriculum that includes Morning Learning, Early Learning, and Personal Development Activities. (3) The MAN Religious Program (MANPK) learning method is an effort to cadre the Ulama at MAN 4 Jombang in the morning learning by combining the 2013 curriculum method, namely the bilingual-based scientific approach method. (4) Evaluation of MAN Religious Program (MANPK) learning as an effort to ulama cadreization at MAN 4 Jombang during morning learning in the form of teacher assessment, madrasa assessment, and government assessment.

3. **Rahmat Toyyib.** Research journal. Measuring the Challenges and Potential of the IAIN Syekh Nurjati Cirebon Arabic Language and Literature (BSA) Department in the Era of Education 4.0. Arabiyatuna. Vol. 3. No. 2. 2019.

**Research focus.** This article discusses the readiness of the Arabic Literature Department of IAIN Syekh

Nurjati Cirebon in facing educational developments in the era of the Industrial Revolution 4.0.

**Research methods.** This article is a literature study (library research), the data source used in this article comes from a documentary study regarding the potential for Arabic language and literature education in the Cirebon region and the Industrial Revolution 4.0. Data processing uses a descriptive-analytical method, namely a research model that seeks to describe, record, analyze, and interpret the conditions found both in document review and field reality so that it is hoped to provide an overview of the potential and challenges faced by Arabic language and literature departments in this industrial revolution 4.0 era.

**Research result.** Education 4.0 is not just the digitalization of education because instrumental change is a necessity. After all, the technological revolution will enter all lines of human life. The expected change is innovation in genuine curricular activities, namely touching the surface of the learning process and student learning experiences. The learning paradigm in the BSA department is required to adapt to the characteristics of students from the millennial generation and Gen-Z, choosing a pedagogical learning paradigm is the best choice in synergy using the latest digital-based learning media. Capability-based curriculum design is an option that can prepare competitive graduates.



**Researcher Position.** The researcher's position among the three studies above is to focus more on efforts to describe, analyze, and provide interpretations of policy directions, strategies, and the results of "Arabic Language Learning Restoration in Overcoming the Crisis of Ulama in Indonesia (Multi Site Study at UIN Maliki Malang and UIN Satu Tulungagung)".

## E. Contribution

1. **Theoretically**, the results of this research can be used as:
  - a) As a context for the development of knowledge. The results of this research can be used as knowledge development, namely specifically examining the direction of policy, strategy, and the results of "Arabic Language Learning Restoration in Overcoming the Crisis of Ulama in Indonesia (Multi-Site Study at UIN Maliki Malang and UIN Satu Tulungagung)".
  - b) As a reference and additional material for subsequent research related to policy direction, strategy, and the results of "Arabic Language Learning Restoration in Overcoming the Crisis of Ulama in Indonesia (Multi-Site Study at UIN Maliki Malang and UIN Satu Tulungagung)". Especially for researchers who take the same title and theme.
  - c) A basis for future researchers who want to research so, he/she can review this "Restoration of Arabic Language Learning in Overcoming the

Ulema Crisis in Indonesia (Multi-Site Study at UIN Maliki Malang and UIN Satu Tulungagung)".

2. **Practically**, the results of this research contribute to:
  - a) **Ministry of Religious Affair.** The results of this research can be used as assistance to maximize educational development programs within the Ministry of Religious Affairs which are based on the study of the Arabic language education model.
  - b) **State Islamic Religious College.** The results of this research contribute to thinking about the actualization policy direction, strategy, and results of "Arabic Language Learning Restoration in Overcoming the Crisis of Ulama in Indonesia (Multi-Site Study at UIN Maliki Malang and UIN Satu Tulungagung)". As well as providing input to universities to take into consideration in implementing an Arabic language education model based on strengthening the character of the clergy in Indonesia.
  - c) **Development of Scientific References.** The results of this research can provide information about the actualization policy direction, strategy, and results of "Arabic Language Learning Restoration in Overcoming the Crisis of Ulama in Indonesia (Multi-Site Study at UIN Maliki Malang and UIN Satu Tulungagung)" Which has become a high commitment of the Ministry of Religious Affair of the Republic of Indonesia since 2019 with





the program "Cadreization of Ulama' or I'dad Kawadir al Ulama' and Tafaquh Fiddin".

## **F. Discussion Plan**

**CHAPTER II** discusses a. Background, b. Problem Formulation, c. Research Objectives, d. Literature Review/Previous Studies, e. Contribution, f. Discussion Plan.

**CHAPTER II** discusses Theoretical Review: a) Learning Arabic. b) The Current of Islamic Education in Indonesia c) The Urgency of Learning Arabic in Islamic Education. d) The issue of the Ulema Crisis in Indonesia.

**CHAPTER III** discusses Research Methods: a. Research Approach and Design, b. Research Methods, c. Research Location, d. Research Subjects, e. Research Instruments, f. Data Source, g. Data collection techniques, h. Data Processing and Data Analysis, i. Data Validity Check Technique

**CHAPTER IV** discusses the Description of Results, Analysis, and Discussion of Research: a) The direction of the Arabic language learning restoration policy in overcoming the ulama crisis in Indonesia at UIN Maliki Malang and UIN Satu Tulungagung. b) Restoration strategy for Arabic language learning in overcoming the ulama crisis in Indonesia at UIN Maliki Malang and UIN Satu Tulungagung. c) Results of the restoration of Arabic language learning in overcoming the ulama crisis in Indonesia at UIN Maliki Malang and UIN Satu Tulungagung.

**CHAPTER V** discusses Conclusions and Suggestions



## **CHAPTER II**

# **THEORETICAL REVIEW**

---

### **A. Arabic Language Education in Higher Education**

*Arabic language education* is the teaching and learning of Arabic as a second language. Arabic language education is part of applied linguistics learning. Arabic language education can be provided as a subject in public schools, madrasas to universities, or through a special language school.<sup>4</sup>

#### **1. Definition and Scope of Arabic Language Education**

Language is a key determinant of success and has a central role, especially in a person's intellectual, social, and emotional development and in studying all fields of study. language is expected to help someone, in this case, what the author is talking about is that students are able or can get to know themselves by speaking Arabic, their culture, and the culture of other people, expressing ideas and feelings in a society that uses that language.<sup>5</sup>

In several definitions of Arabic, Mustafa Al-Ghalayain stated that Arabic is very important in helping to understand the sources of Islamic teachings, the Al-

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<sup>4</sup>Ahmad Fuad, *Arabic Language Education Methods* (Bandung: Alfabeta, 2015), cet. 11, p. 55

<sup>5</sup>Moch Ainin. *Arabic Language Research Methodology* (Pasuruan: Hilal Pustaka, 2007) p. 87



Qur'an and Al-Hadith, as well as books in Arabic that relate to Islam. For students, Arabic is also used as an official language in the implementation of mahdhah services (worships for which strict provisions and rules have been established), especially in the prayer series, including the call to prayer and the iqamah. Ali Hadidi said that Arabic is a religious language and is important for all Muslims because it is the language of the Al-Qur'an, Al-Hadith, the language of heritage and Islamic thought. Thus, studying Arabic for Muslims is highly recommended, if not said to be an obligation.<sup>6</sup>

According to Fathi Ali Yunus et al, Arabic has four language skills (اللغة مهارة) also known as اللغة فنون (language arts). The four maharahs include; مهارة الاستماع/listening (listening skills), مهارة الكلام/speaking (speaking skills), مهارة القراءة/reading (reading skills), and مهارة لكتابة ا مهارة/writing (writing skills).<sup>7</sup>

The scope of Arabic language subjects in higher education includes themes about introduction (التعارف), my campus (جامعتي), my house (بيتي), my family (أسرتي), address (العنوان), hours (الساعة), my activities on campus (أنشطتي في الجامعة), my activities at home (أنشطتي في البيت),

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<sup>6</sup>Ahmad Zulfan Sudarwan, Arabic Language Education Innovations in Efforts to Increase the Professionalism of Lecturers at PTKIN (Bandung: CV Pustaka Setia, 2002). Pg. 45-46

<sup>7</sup> Syllabus for Arabic 1 and 2 IAIN Tulungagung 2014. (Tulungagung: IAIN Tulungagung Press, 2014). Matter. 45

hobbies (الهواية), profession (المهنة), Student Activity Unit (الطلبة جمعيات), traveling (رحلة يحية ترو)<sup>8</sup>

## 2. Objectives of Arabic Language Education

Education is an effort to organize the environment to create learning conditions for students to develop or change student behavior and form cultured humans. Learning is an effort to prepare students to become good citizens of society with the aim of the motto stated: "Benign habitat for good living", meaning that if someone is good if they can contribute to their potential, they will find a good life. Learning is a process of helping students face everyday community life which aims to prepare students to live in society. This cannot be separated from the objectives of Indonesian National Education as stated in Republic of Indonesia Law No. 20 of 2003 chapter I article 3, namely to educate the life of the nation, have noble character, and knowledge, and become democratic and responsible citizens.

Arabic language subjects are subjects that are directed at encouraging, guiding, developing, and nurturing abilities and fostering positive attitudes towards Arabic that are both receptive and productive. Arabic language in Higher Education is prepares to achieve basic language competence, which includes four language skills that are taught integrally, namely listening, speaking, reading, and writing. At the intermediate level the emphasis is on skills: 1) listening,

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<sup>8</sup> Syllabus for Arabic 1 and 2 IAIN Tulungagung 2014. (Tulungagung: IAIN Tulungagung Press, 2014). Matter. 48



namely understanding spoken discourse through listening activities in the form of ideas or simple dialogue. 2) speaking, namely expressing thoughts, ideas, feelings, experiences, or information through storytelling and asking questions, 3) reading, namely analyzing and finding the main idea in a discourse, 4) writing, namely expressing thoughts, ideas, feelings, experiences and information, both fiction and/or non-fiction through writing activities. 5) Qowaid and Tarkib, namely identifying words, phrases, or sentences in simple written discourse as the basis of language.

Arabic language subjects have the following objectives:<sup>9</sup>

- a) Develop communication skills in Arabic, both spoken and written, which includes four language skills, namely listening (استماع), speaking (كلام), reading (قراءة), and writing (كتابة).
- b) Raising awareness about the importance of Arabic as a foreign language as the main tool for learning, especially in studying sources of Islamic teachings.
- c) Develop an understanding of the interrelationship between language and culture and broaden cultural horizons. Thus, students are expected to have cross-cultural insight and involve themselves in cultural diversity.

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<sup>9</sup>Ahmad Nurcholis, Learning Maharah al Qira'ah using the Team Games Tournament Method (Tulungagung: IAIN Tulungagung Press, 2012). Pg. 15-16

Considering the many possibilities for using language as a communication tool, the use of learning models with specific (specific) objectives needs to be considered. Makruf (2009:67) stated several things that underlie the development of this approach, namely as follows:<sup>10</sup>

- 1) There is an analysis of students' communication needs.
- 2) To improve specific language skills in depth.
- 3) There is no obligation to use certain methods of learning.

One of the advantages of learning Arabic for this specific purpose is that teachers are not required to follow a particular method of teaching.

Language learning with this specific aim can be chosen with several considerations, including:<sup>11</sup>

1. The time that students have to study is very limited.
2. The use of the language studied is limited to a certain scope.

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<sup>10</sup>Kojin and Ahmad Nurcholis, Persistence of Arabic Language Education in Facing Global Cultural Challenges. Episteme Journal. Volume II. June 2013 Edition. (Tulungagung : IAIN Tulungagung Press, 2013). Pg. 22-23

<sup>11</sup>Ahmad Nurcholis, Transformative Arabic Language Education. (Tulungagung : IAIN Tulungagung Press, 2014). Pg. 33-34



3. Students who study this language do not want to master Arabic completely.
4. It can be implemented more intensively so that it can be effective and efficient.

### **3. The concept of learning effectiveness in Arabic language education**

It is an effort to obtain Arabic language learning outcomes effectively, teachers must have good knowledge of the material being taught, good questioning skills, balanced grouping strategies, clear learning objectives, good time management, effective planning, and good class organization. Primary matter (Muijs and Rainol, 2005: 3) summarizes the effectiveness factors of lecturers who teach which are related to positive learning outcomes in general, namely:<sup>12</sup>

*1) good subject knowledge, 2) good guesting skills, 3) an emphasis on instruction, 4) a balance of grouping strategies, 5) clear objectives, 6) good times management, 7) effective planning, 8) good classroom organization, and 9) effective use of other adults in the classroom.*

The five key behaviors that are important for effective teaching are lesson clarity, teaching variety, lecturer explanations, unity of the lesson process, and level of student success. Cary D. Borich said: The five key behaviors essential for effective teaching are: 1) lesson clarity, 2)

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<sup>12</sup>Ahmad Nurcholis, Ibid. Pg. 47

instructional variety, 3) teacher orientation, 4) engagement in the learning process, and 5) student success rate.

This explanation can be concluded that lecturers must have five keys to achieving student learning success and provide enthusiasm and motivation for individual student learning in the classroom.

#### **4. Arabic Language Education Method**

The method comes from the Greek "*meta*" which means through and "*hodos*" which means path or way.

The definition of method in terms of terminology according to several experts such as:<sup>13</sup>

- 1) Zuhairini, et al., method is any systematic and pragmatic effort to achieve goals through various activities, both in the classroom and outside the classroom in the school/campus environment.
- 2) NaNa Sudjana, methods are the way used by lecturers in their contact with students during teaching.
- 3) Winarno Surakhmad, a method is a way which in its function is a tool to achieve a

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<sup>13</sup>Umi Machmudah and Abdul Wahab Rasyidi, Language Education for Foreign Speakers. (Malang: UIN Maliki Malang Press, 2013). Pg. 65-67





goal.

- 4) Suprayekti, method is the way lecturers convey lesson material to students to achieve certain goals.

From the definitions above, it can be concluded that a method is a path or method taken by a lecturer to achieve a goal.

Broadly speaking, teaching methods can be classified into 2 parts, namely:

1. Conventional methods, it is a teaching method commonly used by lecturers or often called traditional methods;
2. Unconventional methods, it is a teaching techniques that have just been developed and are not commonly used in general, such as teaching methods with modules, programmed teaching, unit teaching, and machine programs, which are developed and implemented on certain campuses that have complete equipment and media as well as lecturers. the lecturer is an expert in handling it.

The following are several conventional teaching methods:<sup>14</sup>

- a. Lecture method
- b. Discussion method

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<sup>14</sup>Umi Machmudah and Abdul Wahab Rasyidi, Ibid. Pg. 70

- c. Question and answer
- d. Demonstration and experimental methods
- e. Recitation method
- f. Group work method
- g. Socio-drama and role-playing methods
- h. Field trip method
- i. Drill method
- j. Squad system method.

Each of these methods has advantages and disadvantages, so it is better to use more than one method in teaching and learning activities.

Factors that influence the method include:

- a. Students (at various levels of maturity)
- b. Purpose (with various types and functions)
- c. Situations (with various types and circumstances)
- d. Facilities (which vary in quality and quantity).
- e. Lecturers (with different personal and professional abilities)

## **5. Arabic Education Media**

Kata media comes from the Latin *medius* which



means "middle", intermediary, or introduction. In Arabic, media is an intermediary (وسيلة) or an introduction to messages from the sender to the recipient of the message. The definition of media specifically in the teaching and learning process tends to be defined as graphic, photographic, or electronic tools for capturing, processing, and reconstructing visual or verbal information.

Specifically, Arabic language education learning media are tools, methods, and techniques used to more effectively communicate and interact between lecturers and students. Meanwhile, in general, Arabic language learning media is defined as Arabic language facilities or markets that are used to help achieve Arabic language learning goals.

Nogne defines media as a type of component in a student's environment that can stimulate them to learn. In line with that, Briggs defines media as a tool to provide stimulation for students so that the learning process occurs.

The following are some of the benefits of media in learning:<sup>15</sup>

- 1) Teaching will attract more students' attention so that it can foster motivation to learn;
- 2) The meaning of teaching materials will be clearer so that students can understand

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<sup>15</sup>Ahmad Nurcholis, Contemporary Arabic Language Learning Strategies. (Tulungagung : IAIN Tulungagung Press, 2015). Pg. 11-13

clearly;

- 3) Teaching methods will be more varied so that students do not get bored easily;
- 4) Students can do more learning activities;
- 5) Providing real experience for students;
- 6) Cultivating orderly and continuous thinking, especially through vivid images.

## **6. Evaluation of Arabic Language Education**

The term evaluation comes from English, namely "evaluation", which means assessment. Below the author explains several definitions of evaluation according to education experts, namely:<sup>16</sup>

### **1. Harjanto**

Teaching evaluation is an assessment/assessment of the growth and progress of students toward the goals specified in the law.

### **2. Oemar Hamalik**

Evaluation is an effort to find out how many things the student has learned from the things taught by the lecturer.

### **3. Nana Sudjana**

Evaluation is an effort or action to find out to what extent the goals that have been set have been

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<sup>16</sup>Ahmad Nurcholis, *Ibid.* Pg. 14



achieved or not.

Based on the definitions above, it can be concluded that learning evaluation is an effort to determine students' progress in achieving predetermined learning goals.

there are several evaluation requirements, namely:<sup>17</sup>

- a. Validity (valid), is the accuracy and accuracy of a measuring instrument in carrying out its function;
- b. Reliability, which is the constancy of measurement results, is shown by a score obtained by subjects measured with the same instrument or measured with an equivalent instrument under different conditions;
- c. Object activity. An evaluation tool must truly measure what it measures, without any interpretation that has nothing to do with the evaluation tool;
- d. Efficiency. An evaluation tool should be used wherever possible without wasting a lot of time and money;
- e. The usefulness/practicality of an evaluation tool must be useful.

Learning is the process of interaction between students and teachers and learning resources in a

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<sup>17</sup>Ahmad Nurcholis, Ibid. Pg. 15

learning environment, both formal and non-formal education environments.<sup>18</sup> This means that learning is an activity carried out by teachers and students in a particular learning environment by utilizing relevant learning resources and referring to the applicable curriculum. Meanwhile, the goal of language learning is communication skills in various communication contexts. The abilities developed are the ability to grasp meaning, and roles, and the ability to interpret, judge, and express oneself using language. Meanwhile, the learning objectives (process, method, act of learning) of Arabic language and literature, in general, include (1) students appreciate and take pride in Arabic as a unified (national) language and state language, (2) students understand Arabic in terms of form and meaning, , and function, and use it appropriately and creatively for various purposes, needs, and circumstances, (3) students can use Arabic to improve intellectual abilities, emotional maturity, and social maturity, (4) students have discipline in thinking and language (speaking and writing), (5) students can enjoy and utilize literary works to develop their personality, broaden their outlook on life, and improve their knowledge and language skills, and (6) students

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<sup>18</sup> Curriculum Center, Research and Development Ministry of National Education. Implementation of Competency Based Curriculum (Jakarta: Balitbang Depdiknas. 2002), p. 1.



appreciate and take pride in Arabic literature as a cultural and intellectual treasure of Arabian.

## **B. The Current of Islamic Education in Indonesia**

In general, the pattern of Islamic education studies can be divided into three domains including socio-historical studies, studies of educational thought and theory, and methodological studies. The socio-historical study pattern seeks to reveal the historical development of the world of Islamic education; starting from its emergence, growth, and fall, so that changes in thinking, systems, institutions, and other dimensions of education can be recognized in a certain time and place. Through this study pattern, works have been produced that have weight and have made an important contribution to the development of Islamic education, such as the work of Mahmud Yunus and Karel A. Steenbrink. The socio-historical study pattern is still very open to more specific studies regarding the development of an Islamic educational institution, as well as the existence and development of Islamic education in a particular area.

The study pattern of educational thought and theory seeks to develop concepts of Islamic education as a whole, starting from several basic Islamic views on education and combined with modern Western educational thought. The methodological study pattern seeks to develop matters relating to the practice or implementation of Islamic education in the educational arena.<sup>19</sup>Of the three study

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<sup>19</sup>Azyumardi Azra, *Traditional Islamic Education and Modernization towards the New Millennium*, (Jakarta: Logos, 2019), 54.

patterns, the study pattern of educational thought and theory is relatively neglected, so it needs to receive greater attention from Islamic education researchers. The neglect of this study pattern will soon be resolved with the opening of the Islamic Education Doctoral Program.

It seems that when creating a thought map for Islamic education one cannot ignore educational thought maps in general. This can be seen from the similarity of the education map in general with Islamic education in particular. In general, educational thought maps can be divided into three schools of thought, they are essentialism, perennialism, and progressivism. This mapping pattern is also used in creating thought maps for Islamic education both nationally and nationally. Muhammad Jawwad Ridla<sup>20</sup> when examining the thoughts of great figures in Islamic education from a sociological-philosophical perspective is mapped into three major schools including: the conservative school (in line with essentialism), the rational religious school (perennialism), and the pragmatism school (progressivism). Try to look closely at the mapping of Islamic education carried out by Jawwad Ridla with the general tendencies of educational thought maps. Even though they use different terms, they have very similar and overlapping meanings.

These schools of educational thought are also used in mapping trends in Islamic educational thought in Indonesia, as was done by Muhaimin and Mohamad Ali,

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<sup>20</sup>Muhammad Jawwad Ridla, *Three Main Streams of Islamic Education Theory*, (Yogyakarta: Tiara Wacana, 2013), 31.





only Muhaimin added a new school, neomodernism. He classifies the discourse on Islamic educational thought in Indonesia into four schools of thought on Islamic education including the textualist school of thought (essentialism), textualist Salafi (perennialism), modernist (progressivism), and neomodernism (a combination of essentialist-perennialism and progressivism).<sup>21</sup>

### **C. The Urgency of Learning Arabic in Islamic Education**

Islamic education seen from the structural perspective of human life is one of the tools of human civilization itself. As an educational tool, it can be used to direct the growth and development of human life to the optimal point of its ability to obtain prosperity and happiness in life in the afterlife. In other words, the ultimate goal of Islamic education is essentially the realization of the ideals of Islamic teachings themselves, which carry the mission of the welfare of humanity as servants of Allah SWT, physically and mentally, in this world and the hereafter based on the Al-Qur'an and Hadith.

Because the sources of Islamic teachings such as the Al-Qur'an, hadith, and Islamic sciences, are written in Arabic, it is very important for Muslims, especially among scientists, to study, understand, and master Arabic. If it is not difficult for us to study Islam from its source which comes from Arabic. Therefore, learning Arabic in Islamic

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<sup>21</sup>Muhaimin, *Thoughts and Actualization of Islamic Education Development*, (Jakarta: Rajawali Press, 2012), 56.

education is very important, because: first, the source of Islamic teachings, the Al-Qur'an and Hadith, is written in Arabic. Second, the books written by great scholars influence the flow of thought of Muslims, especially in the field of tafsir, hadith, fiqh, *aqidah*, Sufism which are written in Arabic. Third, the study of Islamic science will have more weight if it takes references from Arabic. Fourth, the current reality among Muslim scholars, especially in Indonesia, is that there is an increasing decline in studying Arabic-based Islamic science.

After Allah SWT made Arabic the language of the Al-Qur'an, there was extraordinary development in this language, giving rise to various important roles in the interaction of human life, especially in Islamic education, these roles can be classified as follows: First, Arabic acts as a language of revelation, so it becomes a special language. The indication is that Allah is pleased to speak to mankind in Arabic through the Al-Qur'an. QS Yusuf verse 2

*"Indeed, we have sent it down in the form of the Al-Qur'an in Arabic, so that you can understand it."*<sup>22</sup>

Second, the role of Arabic as a language for human communication with Allah SWT. In Islam, there are certain acts of worship such as prayer, dhikr, and du'a which are performed using Arabic. Prayer is a medium for humans to communicate directly with Allah, all the readings in it are in Arabic. So to understand the meaning of it, someone needs to learn Arabic. Third, Arabic has an important role

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<sup>22</sup>Indonesian Ministry of Religion, Al-Quran and its Translation (Semarang: Thoha Putra, 1989), p. 348.



in the international world, is used in the world of Islamic and non-Islamic education, and is even studied at major universities in the world, such as Harvard University and Oxford University. Arabic is also used in other international forums such as the United Nations (UN). Fourth, the role of Arabic in Islamic studies. Arabic is used in various books of Tafsir, Hadith, Sufism, Fiqh, Law, and others. So to understand it requires comprehensive mastery of Arabic so as not to give rise to wrong understanding.

Thus, Arabic has shown how important its position is in various aspects including as a language of revelation, a language of worship, and a language of international communication.<sup>23</sup> So studying Arabic is one of the main keys to opening the doors of knowledge, both religious, social, political, economic, and cultural. In his phenomenal book, *History of the Arabs*, Philip K. Hitti said that in the Middle Ages, for hundreds of years, Arabic was the language of science, culture, and progressive thought throughout the civilized world. Between the 9th and 12th centuries, more works on philosophy, medicine, history, religion, astronomy, and geography were written in Arabic than in any other language. From here the dark period of Europe in the Middle Ages began to light up and gave birth to the era of European renewal after taking and transferring science and culture from the Muslims to the Western world.<sup>24</sup> A Western orientalist feels incomplete if

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<sup>23</sup>Azhar Arsyad, *Arabic language and its teaching methods* (Yogyakarta: Student Library, 2003), p. 14.

<sup>24</sup>Philip K. Hitti, *History of Arabs*, (Jakarta: PT Serambi Ilmu Semesta, 2005), p. 708.

he cannot understand Arabic. For them, Arabic is very important, because reading and knowing the works of Muslim scholars is not enough just through translation. Not everything will be translated just like that, of course, you will only choose which ones are good and good. This is what caused them to study Arabic seriously so that Arabic developed very quickly in Western circles from the Middle Ages until now.

With the role of the Arabic language since fourteen centuries ago, of course, there has been a lot of knowledge that has been influenced by the Arabic language, both terms or expressions and language styles and so on which until now have not been revealed as a challenge or responsibility for Muslim scholars to research and reveal it, especially in the religious field. The development of a pattern of religious understanding that is literal, textual, and partial in seeing the existence of other religions. For example, many terms and idioms such as jihad and kafir in religious books are often used to justify the interests of group identity to defend against or fight other groups, resulting in "forced interpretation".<sup>25</sup> Because Islamic education has a quite significant role in this problem. Every religion has a holy book that is used as a reference for behavior and action, including Islam which uses the Qur'an and al-Hadith as a guide to life. Because both teaching sources use Arabic, learning Arabic is considered very important as a medium for understanding accurately

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<sup>25</sup>Fauzan al-Ansori, *Against the JIL Conspiracy*, (Jakarta: Pustaka al-Furqan, 2003), p. 68-69.



and wisely the contents of the teachings of these two sources.

#### **D. Abraham Maslow's Theory of Needs**

Abraham Maslow's humanistic psychology provides valuable insights into understanding human individuals as entities who strive to achieve dreams, success, and achievements which are often reflected in characters in literary works. One of the main concepts in humanistic psychology is Abraham Maslow's personality theory, which puts forward a hierarchy of needs and motivations.<sup>26</sup> In his theory, Maslow explains the levels of human needs which include: 1.) Basic physiological needs, which include urgent needs related to survival. 2.) The need for security, includes the individual's desire to feel safe, confident, and have order in their environment; 3.) The need for love and closeness drives humans to form emotional bonds with other people. 4.) The need for self-esteem, namely the urge to be treated with respect. 5.) The need for self-actualization, which represents an individual's drive to become the best version of themselves, explore their highest potential, and reach the top in the hierarchy of needs.

##### **1. Physiological Needs**

The most basic needs of every individual are physiological needs, which include elements such as food, water, oxygen, maintaining body temperature,

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<sup>26</sup>Nur Hikma, Psychological Aspects of the Main Character in the Novel Dahlan Shoes by Krisna  
Talk, Journal of Humanics, 2015, 3(15), 4.

and so on. Psychological needs, on the other hand, have a very significant impact on the hierarchy of human needs. Physiological needs have fundamental differences in at least two important aspects. First, physiological needs are the only type of needs that can always be met or fulfilled routinely. Second, another characteristic that distinguishes physiological needs is their ability to reappear or be repetitive.<sup>27</sup>

## **2. The Need for Security**

The need for security naturally arises when physiological needs have been met. When a person has satisfied his physiological needs, motivation will shift towards the need for safety (safety needs), which includes aspects such as physical security, stability, dependence, protection, and freedom from potential threats.<sup>28</sup>

## **3. The Need for Love and Being**

The need for love and closeness naturally arises when the need for security has been met. After a person has satisfied physiological needs and a sense of security, motivation will shift to the need for love and closeness (love and belongingness needs). This includes the desire to have friends, the desire to form couple and family relationships, and the need to

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<sup>27</sup>J. Feist, G.J. Feist & T.-A. Robert, *Personality Theory*, (Jakarta: Selemba Humanika, 2017), 224.

<sup>28</sup>Feist, *Personality Theory* ..... 272.



belong to a community, association, neighborhood, or even country.<sup>29</sup>

#### **4. Need for Appreciation**

The need for esteem naturally arises when the need for love and closeness has been met. Once a person feels satisfied with the need for love and closeness, the individual becomes freer to pursue esteem needs, which include several aspects, such as self-esteem, self-confidence, and the ability to gain respect that is valued by others.<sup>30</sup>

#### **5. The Need for Self-Actualization**

The need for self-actualization naturally arises after individuals feel satisfied with the need for esteem. However, the shift from esteem needs to self-actualization does not always happen automatically. The need to achieve self-actualization (self-actualization needs) covers various aspects, including self-respect, self-confidence, and the ability to gain respect that is valued by others. Individuals who have achieved a level of self-actualization can maintain their self-esteem, even when they receive criticism, rejection, or belittlement from others. In other words, they are not dependent on having their needs met for love or appreciation from others. They become independent, even after satisfying the lower level needs that provide the basis for their personal development.<sup>31</sup>

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<sup>29</sup>Feist, Personality Theory ..... 272-273.

<sup>30</sup>Feist, Personality Theory ..... 273.

<sup>31</sup>Feist, Personality Theory ..... 274.

## E. The Issue of the Crisis of Ulama in Indonesia

Until now, Indonesia has not been able to resolve the problems mandated by reform, such as corruption, collusion, nepotism, and so on because citizens public officials, and leaders have lost honesty and trustworthiness. Therefore, Indonesian Muslims are expected to emulate the Prophet's attitude. Muhammad was honest and trustworthy.

Referring to this issue, in national and state life, honesty and trustworthiness must become the collective consciousness of the Indonesian people to create a collective culture. The Prophet Muhammad's SAW must be used as *uswah-hasanah* or a good example of building civilization. Indonesian Muslims in general and the ulama, in particular, must be able to make Islam a din *al-hadlarah* or a religion of progressive civilization. Muslims must not be a weak and left behind community but must become a *khairu-ummah* or the best community. If you want to seize civilization, Muslims must progress. So the synthesis between a people or nation with noble and progressive character becomes the main interest of Muslims and the Indonesian nation in emulating the Prophet of the end times.

That seems to be the trigger for the awareness of Islamic leaders to see that there has been a crisis in the ulama. The crisis of ulama in Indonesia is a serious concern among Islamic figures, although opinions regarding the crisis of ulama are very diverse, some figures say it is a crisis but some say it has not reached the





level of a crisis. There is a shortage of ulama, but not to the level of a crisis. It's just that, currently the need for religious scholars or faqih is increasing, especially charismatic scholars who have deep knowledge of Sharia, understand and respect Islamic jurisprudence, and have a good understanding of the social problems that occur in their environment.



## **CHAPTER III**

### **METHOD**

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- 1. Research Approach and Design.** This research uses a qualitative approach in which the findings are obtained based on paradigms, strategies and qualitative models.<sup>32</sup> The findings of this research are obtained based on policy directions, strategies and the results of the qualitative model which attempted to uncover the reality of Arabic Language Learning in Overcoming the Crisis of Ulama in Indonesia implemented by UIN Maliki Malang and UIN Satu Tulungagung.
- 2. Research methods.** This research uses a theoretical orientation or perspective analysis method, with a phenomenological approach that seeks to determine the meaning behind reality so that it requires the involvement of the subject

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<sup>32</sup>Aminudin, Objectives, Strategies and Models in Qualitative Research, (in Qualitative Research Methodology: Theoretical and Practical Review), (Malang: UNISMA Research Institute, 2019), 48.



with the object, and the subject acts as an instrument to reveal the meaning behind a reality according to recognition of opinions, feelings, and desires of the object.<sup>33</sup> The phenomenon in this research is Arabic Language Learning in Overcoming the Crisis of Ulama in Indonesia implemented by UIN Maliki Malang and UIN Satu Tulungagung.

- 3. Research sites.** The research locations are a) UIN Tulungagung campus, Mayor Sujadi Street no. 46 Tel. 0355-321513 Fax 0355-321656 Tulungagung 66221. b) UIN Maliki Malang campus, Gajayana Street No. 50 Malang 65144 Tel. +62-341 551-354 E-mail: info@uin-malang.ac.id

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<sup>33</sup>Soetandya Wignjosubroto. The CQ Phenomenon of Social Reality as an Object of Social Science (Science) Study, in Burhan Bungin, *Qualitative Research Methodology, Actualization of Methods towards Various Contemporary Variants*, (Jakarta: PT. Raja Grafindo Persada, 2017), 16.

4. **Research Subject:** It is the individual or group that is used as the unit under study.<sup>34</sup> The subjects of this research are the lecturers of the Arabic Language Education study program at UIN Satu Tulungagung and the Arabic Language Education students at UIN Satu Tulungagung.
5. **Research Instrument:** The researcher himself. The researchers are planners, data collectors, analysts, data interpreters, and ultimately reporters of the results of their research.<sup>35</sup>
6. **Data source:** (1) Resource person/informant. (2) Events or Activities. (3) Place or Location. (4) Documents or Archives.
7. **Data collection technique:** (1) In-depth interview. (2) Observation. (3) Documentation.<sup>36</sup>

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<sup>34</sup>Lexi J. Moleong, *Qualitative Research Methodology*, (Bandung: Teen Rosdakarya, 2017), 57.

<sup>35</sup>Nana Sujdana, *Guidelines for Preparing Scientific Work*, (Bandung: Sinar Baru, 2018), 7.

<sup>36</sup>Sujdana, *Guidelines for Preparing.....*, 8.



**8. Data Processing and Data Analysis:** The researcher uses *Miles and Huberman* data analysis to carry out interactively and continue continuously until completion so that the data is saturated. Activities in the analysis include (1) data reduction, (2) data display, and (3) Conclusion and verification. Meanwhile, in analyzing this data, researchers used (1) Inductive Method. (2) Deductive Method. (3) Comparison method.<sup>37</sup>

**9. Data Validity Check Technique:** The researcher checks the data by cross-checking the data that has been obtained from the results of interviews, observation, and the existing documents. Then those data are ready to be tested for validity and accountability. Besides, the researcher also used in-depth observation techniques and triangulation. Finally, peer debriefing is used, it is by discussing the data

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<sup>37</sup>Matthew B. Miles and A. Michael Huberman.. *Qualitative Data Analysis*, Tjejep Rohendi Rohidi "Terj". (Jakarta: University of Indonesia, 2012), 89.

that has been collected with parties who have relevant knowledge and expertise both colleagues and especially research partners.<sup>38</sup>

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<sup>38</sup>Moleong, *Research Methodology.....*, 178.



## **CHAPTER IV**

# **RESULTS AND DISCUSSION**

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### **4.1 RESULTS**

#### **A. Policy Direction for Arabic Language Learning Restoration in Overcoming the Crisis of Ulama in Indonesia**

##### **1. Policy Direction for Arabic Language Learning Restoration in Overcoming the Crisis of Ulama Indonesia in UIN Maliki Malang**

###### **a. Bilingual Campus-based Education Promotion**

###### **1) Language Development Center**

The UIN Maulana Malik Ibrahim Malang Language Development Center is an institution that carries out Arabic, English, and Mandarin language learning. It began with the establishment of the Special Program for Arabic Language Lectures (PKPBA) in 1997, the Special Program for English Lectures (PKPBI) in 2000, and the Center for Language and Culture of Chinese (CLCC) in 2016. It is one of UIN Maulana Malik Ibrahim Malang's efforts to equip its students with linguistic competence with strong foreign language skills.

The vision of the Language Development Center is to create an integrative institution that integrates religious knowledge and science with an international reputation. To realize this vision, this institution has a

mission to produce graduates with *ulul albab* character, who have relevant science, technology, and art knowledge in the field of languages. To realize the vision and mission of this institution, one of the programs is to provide Arabic language learning for all students at UIN Maulana Malik Ibrahim Malang for one year.<sup>39</sup>

Based on the tree of knowledge symbol, UIN Maulana Malik Ibrahim Malang established a Language Development Center, to strengthen linguistic aspects.



Figure 1: Language Strengthening Collaboration

Figure 1 explains that the Head of the Language Development Center of UIN Maulana Malik Ibrahim Malang gave a learning book symbolically as a form of starting cooperation in strengthening language between UIN Maulana Malik Ibrahim Malang and IAIN

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<sup>39</sup>Documentation of the 2021 Language Development Center (PBB) UIN Maulana Malik Ibrahim Malang Guidebook.





Manado. Collaboration implementation activities are carried out in the form of training for students and lecturers, learning books, learning media, and the establishment of a new ma'had Al-Jami'ah .

The implementation aspect of language strengthening is carried out through intensive language learning programs, both managed by the Special Arabic Language Lecture Program (PKPBA). Special English Lecture Program (PKPBI), and Center for Language and Culture of Chinese (CLCC). These three language programs provide services for students, teachers, and education staff (employees). The explanation is as follows:

(a) Arabic Language Program for Students

It is an Arabic language learning development unit under the auspices of the Language Development Center of UIN Maulana Malik Ibrahim Malang. The Special Arabic Language Lecture Program (PKPBA) is a mandatory program for all regular undergraduate (S-1) students. This program lasts for two semesters. PKPBA is held every Monday to Friday with a time allocation of 3 hours starting from 14.00-17.00 WIB. The learning process is based on a curriculum that has been adapted to the needs of each faculty. In this program, each student must take 6 credits in one semester and the second semester with the same semester credit system (SKS) which consists of listening skills (1 credit), speaking skills (1 credit), reading skills (2 credits), and writing skills (2 credits). As one informant stated:

"The PKPBA program is integrated with the faculty. If students have not passed

this program, they cannot continue or take courses at the next level."<sup>40</sup>

This statement explains that the learning process in the Special Arabic Language Lecture Program (PKPBA) is an integrated course with the faculty. Passing the Arabic language course at PKPBA is a must so that students can continue their next studies.

Before attending Arabic lectures in the Special Arabic Language Lecture Program (PKPBA), every student is required to take a placement test to determine beginner class, middle class, and high class. This is an effort to classify students according to the basic abilities they previously possessed. As is known, the new students input of UIN Maulana Malik Ibrahim Malang consists of various backgrounds; such as High School (SMA) graduates, Vocational High School (SMK) graduates, Private Madrasah Aliyah (MAS) graduates, State Madrasah Aliyah (MAN) graduates and Islamic boarding school graduates. The purpose of conducting a placement test is as a basis for determining classes for students to facilitate the learning process to suit their competencies.

The Arabic language learning process in PKPBA uses teaching materials published by the PKPBA internal institution. The textbook used is *Al'-Arabiyah Lil Hayah*. This book is a learning guide for each class. The learning process is based on competency. Each class collaborates with various departments. Therefore,

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<sup>40</sup> (Interview M1, 2024).



one class consists of 30 students who have varied major backgrounds.

The use of teaching materials is also based on the student's competency level. For example, for high class (A) use the third volume of the book. Meanwhile, middle-class (B) uses the second volume of the book. Then the first volume of the book is used for lower-class students (C). Competency leveling is an effective strategy for maximizing learning following students' basic competencies.<sup>41</sup>

(b) Arabic Language Program for Lecturers and Education Personnel

The material taught is related to everyday language skills using special material according to the picture below. This training was carried out to improve human resources at UIN Maulana Malik Ibrahim internally. The teaching materials used are as follows.



<sup>41</sup>Observation, 02 April 2024 at the PKPBA UIN Maliki Malang office

## Figure 2. Arabic language teaching materials

Figure 2 explains the teaching materials for teachers (lecturers) and education staff (employees). This material was designed by the administrator of the Special Arabic Lecture Program (PKPBA). This material is specifically used internally on campus because it is adapted to the vision, mission, and goals of UIN Maulana Malik Ibrahim Malang. The training is aimed at the entire community at each faculty, guided by PKPBA lecturers. The learning process is given every two meetings a week. As one informant said:

“Arabic language learning activities are carried out in each faculty. The courses are held twice a week. Meanwhile, English learning activities are held once a week.”<sup>42</sup>

Based on this statement, the intensity of Arabic language learning for lecturers and education staff in each faculty is ongoing. The material was adapted from the Arabiyah book *Lil-Hayah*. Besides, secondary books consist of other books and are taken from the language development center website. With this, the process of improving Arabic for lecturers and education staff at UIN Maulana Malik Ibrahim has a different strategy. The learning strategy uses a direct method which is characterized by practicing the foreign language in everyday life.

Through an intensive learning process, it is hoped that there will be a language habituation process

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<sup>42</sup> (Interview SM, 2024).



within them. The evaluation is carried out by the head of the unit or each faculty, and then the learning results are reported to the Director of the Language Development Center and will be followed up by the chancellor. The development of foreign languages for lecturers and education staff encourages realizing a world-class university for UIN Maulana Malik Ibrahim Malang in terms of developing superior human resources.

Based on the program developed by the Language Development Center through the PKPBA program for students, teachers, and education staff, it is hoped that it will be able to encourage the development of internal and external communication in the campus environment. So, foreign students studying at UIN Maulana Malik Ibrahim Malang get maximum service, international standard service. Besides, Indonesian students who learn Arabic language skills will indirectly be motivated to communicate in a foreign language if the services provided by educational staff use a foreign language.

## **2) Ma'had Al-Jami'ah**

Ma'had Al-Jami'ah was established in 1999. The building has been used since 2000. The goal of developing Ma'had Al-Jami'ah is to support the vision, mission, and goals of the campus as well as create an Islamic environment with an *ulul-albab* character. The program is a study of the Al-Qur'an, religious sciences, linguistics, and spiritual improvement. This program is intended for new students for one year. Mandatory program for new students and in every new academic year. Every new student from all faculties is required to

take part in ma'had Al-Jami'ah activities for one year, except for medical faculties who are required to take part in ma'had Al-Jami'ah activities for two years.

Medical faculties experience a time difference in ma'had Al-Jami'ah so that they become doctors who have strong faith and spirituality, strong linguistic competence, and doctors who inherit the knowledge of Islamic thinkers including Ibn Sina. The medical faculty of UIN Maulana Malik Ibrahim Malang is being prepared to become a Hajj doctor. Doctors who can guide the Hajj every year. This has been determined by the Indonesian Ministry of Religious Affairs.

The ma'had Al-Jami'ah program aims to help students adapt to the university's internal environment, and master the language and basic competencies in religious practice. This program applies equally to all students at UIN Maulana Malik Ibrahim Malang. There is no difference in treatment for domestic students or foreign students. Every student has the same rights and obligations to explore broad knowledge. As one informant said;

"The academic program at Ma'had Al-Jami'ah is integrated with the academic program at the faculty. If there are students who do not pass academically in the ma'had program, then they cannot study Islamic studies in the next semester at the faculty."<sup>43</sup>

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<sup>43</sup> (Interview Mz, 2024).

The activity process at Ma'had Al-Jami'ah is managed professionally. The management structure consists of; kyai, mu'allim (teachers), murabby, musyrif, and musyrifah. The Kyai board is selected from lecturers who have Islamic boarding school qualifications and can educate Ma'had Al-Jami'ah well. Here is the photo of the council of Kyai Ma'had Al-Jami'ah:



Figure 3. Photo of the Kyais of Ma'had Al-Jami'ah

Figure 3 explains that the highest structure in ma'had Al-Jami'ah is the kyai council. It is led by a person named Mudir Ma'had. The current mudir ma'had is Dr. KH. Ahmad Muzakki, MA. The Arabic Literature lecturer at the Faculty of Humanities was selected as a result of a joint agreement between the campus leadership and the Kyai council. The previous Mudir Ma'had was Drs. KH. A. Chamzawi, MA, former dean of the Faculty of Humanities and chairman of Syuriyah Nahdlatul Ulama' Malang City.

The task of the Kyai council is to take care of about 4,000 students. Ma'had Al-Jami'ah teachers are

PKPBA lecturers and faculty lecturers who are Islamic boarding school alumni, have strong religious knowledge competencies, and have Islamic boarding school performance. Supervisors or murabby ma'had Al-Jami'ah are taken from first-degree graduates and are continuing their studies at the second level (master's students). Student assistants at Ma'had Al-Jami'ah are taken from senior students who pass the selection process.

Ma'had Al-Jami'ah's favorite activity is shabah lughah, which means morning in language. This activity runs between 5-6 am after reading the *wirid* after the morning prayer. This activities are carried out outside the campus, usually in campus courtyards and parks. The goal is to be able to breathe the morning air and not feel sleepy. These activities include deepening Arabic vocabulary (*mufradat*), language games, practicing *khitobah* (speech), *imathoh* (careful intelligence), and so on.

Language learning in the morning class or shabah lughah is packaged as fun, encouraging, and addictive. Students learn Arabic with a happy, cheerful atmosphere, and are not afraid of making mistakes. The shabah lughah material was designed internally by Ma'had Al-Jami'ah itself according to the vision, mission, and goals and based on community needs. One informant stated as follows:

"Learning in *shabah lughah* activities is designed to be fun, encouraging, and engaging. Activities are carried out





outside the campus, in various places on the campus grounds, so that students feel comfortable and do not get bored, nor do they feel sleepy during the learning process. It feels difficult at first, but once you get used to it, it becomes a positive routine for improving your foreign language skills."<sup>44</sup>

This statement explains that shabah lughah activities are carried out in the morning with a fun and encouraging learning design. This is done to explore and develop the maximum potential of foreign language skills, which can be trained regularly so that it becomes a habit in the language. As one informant said:

“Morning class Arabic language learning or what is usually called the shabah lughah class can be held anywhere; in the field, in the mosque, in the hall, in the park. It depends on the student's desire to be more active and the atmosphere is not boring, because this activity is carried out routinely every day.”<sup>45</sup>

This statement explains that the creation of a language environment greatly influences student motivation in learning. Learning motivation greatly influences success in the learning process. Therefore, a conducive language environment must be designed as

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<sup>44</sup> (Interview M1, 2024).

<sup>45</sup> (Interview M1, 2024).

much as possible to support the learning process. A conducive language environment and a cheerful mood in learning can be seen in the following picture.



Figure 4. Activities of Shabah Lughah

Figure 4 explains that the shabah lughah program is designed to be encouraging to create a conducive language environment with a happy mood in learning. Every *shabah lughah* activity is accompanied by a supervisor who is usually called a *musyrif* for male student assistants and a *musyrifah* for female student assistants. The student supervisor at Ma'had Al-Jami'ah is someone who is experienced and has taken part in the selection in stages; the process of receiving files, written exams, and interviews. This selection process aims to realize professionalism. The musyriks and musyrikahs were given responsibility for managing ma'had activities, including their administration. Meanwhile, the teachers are taken from lecturers who can speak Arabic and English and have a 2nd-degree



diploma because they are paid using the campus budget.

Before the implementation of the ma'had program begins, guidance on musyrif and musyrifah is carried out every new academic year. This activity takes the form of an introduction to ma'had programs, the curriculum used, and implementation methods so that they are following the desired goals. The musyrif and musyrifah must stay in the dormitory with the students, accompanying them 24 hours a day. He is responsible for students in the dormitory. Just as the role of a mentor is in supervising the development of student learning, the same is true for the role of them.

These three domains are divided equally and proportionally. Besides, increasing musyrif and musyrifah competency is also carried out in the middle of the year through seminars, discussions, and programmed training. The form of increasing musyrif and musyrifah ma'had Al-Jami'ah competence is illustrated in the following picture.



Figure 5. Increasing Ma'had Al-Jami'ah HR Competency

Figure 5 explains that UIN Maulana Malik Ibrahim Malang's efforts to increase the professionalism of human resources in Ma'had are of great concern for the continuity of activities that are right on target.

Apart from the shabah lughah program, there are khitobah and *qiro'ah* activities. The aim is to improve the quality of students' language in an applied manner. Khitobah activities are the process of producing Arabic language through delivering lectures, the theme of the lecture is following current and developing issues. Khitobah activities are one of the extracurricular activities that can help improve the quality of student performance when speaking Arabic in public. As one source stated:

"Every student is given the option to take part in extracurricular activities at Ma'had such as calligraphy and khitobah. The results of extracurricular learning will be demonstrated through ma'had opening activities or other certain events. The hope is that extracurricular activities will motivate students to actively participate in ma'had activities. The best results of extracurricular activities will receive rewards from the institution."<sup>46</sup>

This informant's statement explains that extracurricular activities at Ma'had Al-Jami'ah have

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<sup>46</sup> (Interview Ml, 2024).



various variations. This variation is useful for accommodating different student aspirations and skills, such as calligraphy, debate, singing, and sermons. Extracurricular activities are also guided by musyrif and musyrifah according to their competency capacity.

Meanwhile, *qiro'ah* is a study of reading in Arabic. This activity is implemented to explore religious knowledge through the yellow book (*kitab kuning*) which is written in Arabic without harakat. Through this activity, it is hoped that students will be trained to read the yellow book, accustomed to analyzing *qawaid*, and skilled at understanding the contents of the reading to explore knowledge written by previous Islamic scholars. This is to support the achievement of the institution's predetermined vision, mission, and goals.

The Qiro'ah learning process is guided by musyrif and musyrifah. Study of religious studies in the form of the study of jurisprudence, interpretation, and morals of Sufism. Qiro'ah learning aims to provide Islamic insights and concepts from authentic sources, the Al-Qur'an and al-Hadith. Qiro'ah activities are carried out according to a predetermined schedule according to the topics discussed in the curriculum.

The teaching materials used in Qiro'ah activities are books written by Muslim thinkers which are commonly studied in Islamic boarding schools throughout Indonesia. The process of qiro'ah activity is that musyrif and musyrifah read sentence by sentence in the book, then translate it. Students write the intended meaning. In this stage, students listen to the explanation given, and after that students are asked

about their understanding of the material that has been presented. The alternating repetition method has illustrated musyrif and musyrifah to determine the competency of each student in understanding reading.

There are also master of ceremonies (MC) training activities using Arabic. This activity is also included in extracurricular activities. MC training functions to prepare human resources that can be useful in later life in society. Students are trained to use Arabic by choosing the right vocabulary, trained to avoid stage fright, and trained to master the situation. Training is carried out regularly and is a mandatory agenda that must be followed by extracurricular participants.

Through the varied activities of Ma'had Al-Jami'ah, it is hoped that the university's vision, mission, and goals can be realized well. One of them can develop superior and competitive output. Good intellectual abilities, emotional, and spiritual abilities. This is characteristic of UIN Maulana Malik Ibrahim Malang students so that the output and outcomes of the integration curriculum process can be utilized by the community.

#### **b. Building the Integration of Science and Religion**

The curriculum development explored by UIN Maulana Malik Ibrahim Malang is an integration-based curriculum. This curriculum is characterized by scientific construction designed with a "knowledge tree". All scientific aspects are built through strong



roots, one of which is language. By having a basic foreign language base, it is hoped that graduates will be able to explore information respond to changing times, and compete globally. The form of integrated curriculum development can be seen in the following picture.

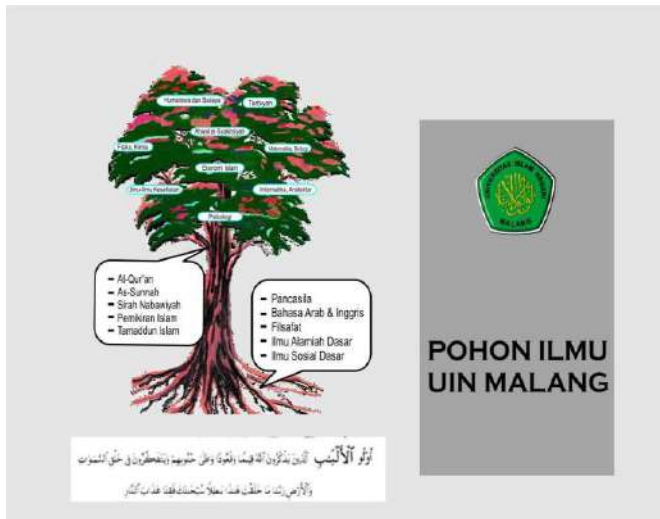


Figure 6. Scientific Integration Construct

Based on Figure 6, it is explained that UIN Maulana Malang uses the concept of integration of science and religion. Through this philosophical approach, we can illustrate that a strong building is based on strong roots. As one informant stated:

"The science integration process needs to be the basis for the development of science at UIN Maulana Malik Ibrahim Malang so that there are no boundaries between general science and religion." So that graduates are equipped with strong

knowledge as an effort to form human beings who suit the needs of society."<sup>47</sup>

Based on this statement, the integration curriculum has a strong collaboration between science and religion which is based on strong language studies. With a solid foundation through language, UIN Maulana Malik Ibrahim Malang is expected to be able to produce superior graduates. As is the philosophy of the tree of knowledge, when there are strong roots it will form strong trunks, branches, and twigs, so that it can produce fruit that is enjoyed by living creatures. Likewise, graduates with superior competence are expected to be able to produce work and skills following the major they have taken and be of benefit to the international world. This was explained by one informant who revealed that:

"One of the developments of STAIN Malang into UIN Maulana Malik Ibrahim Malang is opening an Islamic-based science and technology department which aims to respond to public anxiety about the output of Islamic higher education graduates who are less competitive, less dynamic and considered slow in responding to the needs of the times."<sup>48</sup>

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<sup>47</sup> (Interview Is, 2024).

<sup>48</sup> (Interview Is, 2024).





Based on this statement, curriculum development was adopted through Islamic values that were developed in an integrated manner. Noble Islamic values are a symbol of the development of learning carried out in all faculties. As stated in the campus vision "To become a superior, trusted, competitive and internationally reputable Islamic university". Through this vision, UIN Maulana Malik Ibrahim Malang developed the Ulul Albab concept. This slogan is always internalized in learning which is characterized by four important aspects, 1) standardization of Ulul Albab values, 2) internalization of Ulul Albab values, 3) Development of Ulul Albab values as the basis for every individual behavior, 4) Maintenance of Ulul values Albab thus becomes a culture.

The development of an integrated curriculum has provided significant changes in learning at UIN Maulana Malik Ibrahim Malang. This change has provided various proud achievements, including in 2020 being able to maintain as a university that has received national and international accreditation certificates. Accredited national level accreditation certificate with a Superior (A) grade from BAN-PT with number 166/SK/BAN-PT/Akred/PT/IV/2019. Meanwhile, international-level accreditation received an ISO 9001: 2015 certificate until December 2020. The ISO certificate numbered 1386Q is an indicator that this campus is capable of becoming a world-class university. ISO 9001 is an international accreditation institution that aims to assess the quality management standards of international institutions, government

institutions, companies, educational institutions, and other institutions.

One form of realizing a world-class university is following international accreditation standards that have been established as world-quality institutions. To achieve international standards, efforts must be made to create superior programs to improve the learning process. UIN Maulana Malik Ibrahim Malang has made learning breakthroughs to improve the quality of student graduates, the quality of teaching staff, and the quality of educational staff in various sectors.

This quality improvement is based on the integrated curriculum with the knowledge tree diagram that has been created. The concept of a knowledge tree is to describe the scientific building that will be developed. The scientific building developed by UIN Maulana Malik Ibrahim Malang is different from the scientific knowledge developed by other universities, even by fellow Islamic universities. Differences appear in the roots, trees, branches, and twigs of the scientific buildings being developed. The question is why scientific buildings are depicted using trees, and not others.

This question arises for two reasons. First, assume that the explanation of scientific buildings through the metaphor of the tree of knowledge is very clear. Second, it could be the other way around, it's not clear yet. There are still many people in society who do not understand the concept of integration and how it is implemented. Even though the concept of integration



has been developed for quite a long time at UIN Maulana Malik Ibrahim Malang.

At that time, the Chancellor of UIN Maulana Malik Ibrahim Malang Prof. Dr. H. Imam Suprayogo tries to find ways to make other people easily understand the concept of integration. The tree of knowledge diagram as shown above was born so that other people can understand it easily. The tree consists of several parts, at least roots, trunk, branches, twigs, leaves, and fruit. The roots of the tree must grow firmly, the trunk must grow strongly. Likewise, branches, twigs, and leaves must grow well so that they are strong and don't break easily. A tree must bear fruit. This fruit is in the form of benefits for the survival of human life. Trees grow for a long time, for years, and certain types even exceed the age of humans. That is the picture of the tree of knowledge in a university education.

Trees continue to grow and develop. Science must also grow and develop. This growth must be paid attention to every day and cared for so that it grows healthy and produces fresh fruit. Fresh fruit is every human's dream. Knowledge that is useful for human life is the fresh fruit of the educational process. To produce fresh fruit, it must go through the correct process and continuous care. Education must go through the right process, up-to-date knowledge is a form of care that is needed.

The correct educational process is to study and understand the Al-Qur'an, al-Hadith, Sirah Nabawiyah, and religious sciences well. With a strong understanding of religion, he will be able to develop

other sciences. The Al-Qur'an covers all existing knowledge, both knowledge related to science, technology, medicine, health, economics, social, cultural, and other sciences. This is the concept of studying integrative science. Understanding the Qur'an requires knowledge of tools. Armed with strong tools, anyone can master the Al-Qur'an, al-Hadith, Sirah Nabawiyah, and other religious sciences well and correctly. If someone does not know tools, then actually studying religious knowledge will not be able to produce something perfect.

All humans are obliged to read the Al-Qur'an. Studying it is *fardhu ain*. The Al-Qur'an, as stated, calls itself *hudan linnas*, meaning that the Al-Qur'an is a guide for humans. The mention of humans is not given any explanation. So it means that the Qur'an is intended for all humans without exception. Anyone, to benefit from this holy book in their life, must study it, and must not be misrepresented.

On this basis, UIN Maulana Malik Ibrahim Malang has made it mandatory for all students to study it in depth. So the Special Arabic Language Lecture Program (PKPBA) is a mandatory program for all new students. With this one-year mandatory Arabic language program, it is hoped that students will be able to study the Al-Qur'an as a basis for scientific development in each faculty.

UIN Maulana Malik Ibrahim Malang consists of seven faculties. Each faculty must develop its knowledge based on the agreed knowledge tree,



namely knowledge integration. The metaphor of a tree shows that there is integration between the parts of the tree. Even though the branches, branches, twigs, and leaves grow independently, their growth is always simultaneous, because they all come from the same stem.

So, the dichotomy of science does not exist in the Islamic view. Religious knowledge and general knowledge are the same, originating from the Al-Qur'an. Those who believe in the dichotomy of science fail to understand Imam al-Ghazali's ideas. Imam al-Ghazali once classified science based on the Al-Qur'an but did not intend to separate religious science from general science. However, in practice, it has been misunderstood by some people by separating religious knowledge and general knowledge.

This separation is increasingly visible from the existence of different types of educational institutions. There are Islamic boarding schools and universities. There are general universities and Islamic universities. It is as if Islamic boarding schools are only tasked with developing religious knowledge, while universities develop general knowledge. Islamic universities are ostensibly tasked with developing religious knowledge, while general universities are tasked with developing general knowledge. This kind of view conveys the understanding, that religious knowledge can be separated from general knowledge and vice versa. In fact, as a tree, it is impossible to separate the roots and trunk from the branches, branches, twigs, and leaves. Everything should be seen as a complete and coherent whole. The parts of the tree must not be separated.

Likewise, with science, there is no dichotomy in science.

When looking at science, religious knowledge and general knowledge cannot be separated, because the source is the same, namely the Al-Qur'an. The analogy is that the law for praying five times a day is *fardhu ain*, while the law for funeral prayers is *fardhu kifayah*. In terms of implementation, there is no division of duties between the two. For example, there is a group of people whose job is only to carry out *fardhu ain*, while another group is tasked with carrying out *fardhu kifayah*. Of course, that's not allowed. The person whose duty is to perform the five daily prayers, when there is a death, is obliged to perform the janazah prayer as well. No group of people should choose to only perform funeral prayers, without praying the five daily prayers.

In the scientific building, each scientific discipline is interrelated and cannot be separated. Like a tree, it must be seen as a whole as a unit. In an integrated scientific view, according to Imam al-Ghazali, every individual is obliged (*fardhu 'ain*) to study the Qur'an and al-Hadith, after studying the Qur'an he is still required to study one of the scientific disciplines, for example, medicine, economics, law, psychology and so on. This kind of perspective makes religious and general knowledge appear intact, like a tree.

Based on Imam al-Ghazali's view, the dichotomy of general knowledge and religious knowledge must be



eliminated. It is not appropriate for Muslims to only study the Al-Qur'an, and not expand it to other knowledge disciplines. On the other hand, it is not permissible for Muslims to only study branch disciplines of science, but not study the Al-Qur'an as a source of knowledge. This is like carrying out things that are sunnah, leaving behind obligatory things.

The metaphor in the form of a tree, which is then called the tree of knowledge at UIN Maulana Malik Ibrahim Malang, makes the entire academic community, including students, teachers, and educational staff, continuously study the Al-Qur'an, al-Hadith, and other branches of scientific discipline as described by Imam. al-Ghazali above.

**c. The Vision and Mission of the Sharia Faculty is to produce graduates and scholars/ulama who are competent and have an international reputation in implementing and developing Islamic law**

The background to the establishment of the Sharia Faculty of Maulana Malik Ibrahim State Islamic University (UIN) Malang was to support the development of Islamic higher education with the vision of *ulul albab*. Through learning at the Sharia Faculty, it is hoped that it will produce ulama/intellectuals who have a good understanding of Islamic law and statutory regulations so that they can provide benefits to social and state life.

The Faculty of Sharia was established based on the Decree of the Director General of Islamic Religious Institutions Number: DJ.II/56/2005 concerning Permits for Implementing Bachelor Degree (S-1) and

Diploma Two (D2) Study Programs at the State Islamic University (UIN) Malang. The Al-Ahwal Al-Syakhshiyah Study Program, Faculty of Sharia, is a development of the Al-Ahwal Al-Syakhshiyah Study Program, Department of Sharia, State Islamic College (STAIN) Malang, which was established in the 1997/1998 academic year based on the Decree of the Director General of Islamic Institutional Development, Ministry of Religion of the Republic of Indonesia No: E/107/1998 dated 13 May 1998. As a continuation of the opening of the Al-Ahwal Al-Syakhshiyah Study Program, Department of Sharia, in 2002 a Decree from the Director General of Islamic Institutional Development of the Ministry of Religion of the Republic of Indonesia was issued No. E/10/Year 2002 which explains that the degree for graduates of the Al-Ahwal Al-Syakhshiyah Study Program is Bachelor of Islamic Law, abbreviated as S.HI.

Based on the Decree of the Director General of Islamic Higher Education, Department of Religion of the Republic of Indonesia Number: Dj. I/422/2007 at the Sharia Faculty of UIN Malang, the Sharia Business Law Study Program (HBS) was opened. Furthermore, in 2008, a Decree from the Director General of Islamic Higher Education, Department of Religion of the Republic of Indonesia Number: Dj. I/233/2008 was issued regarding the Opening of the D3 Sharia Banking Study Program at the Sharia Faculty. However, during development, the management of





the Sharia Banking D3 Study Program was transferred to the Faculty of Economics at UIN Maulana Malik Ibrahim Malang based on the Chancellor's Decree of 2009. In 2015, the Sharia Faculty succeeded in establishing the Constitutional Law Study Program (Siyasah) whose approval was based on the Director's Decree General of Islamic Education Number: 1278 of 2015 concerning Permits to Implement the Constitutional Law Study Program (Siyasah) at the Maulana Malik Ibrahim State Islamic University Malang Undergraduate Program. With the establishment of this department, the Sharia Faculty can contribute to the development of constitutional law knowledge needed by society.

To increase the ratio of Islamic knowledge, the Sharia Faculty was mandated by Maulana Malik Ibrahim State Islamic University to open the Al-Qur'an and Tafsir Science Study Program (IAT). According to the plan, in the future, the IAT Study Program will be separated from the Sharia Faculty to become a separate faculty. In 2017, the proposal to open the IAT Study Program was accepted based on the Decree of the Director General of Islamic Education Number 1084 of 2017 concerning Permits to Implement the Al-Qur'an and Tafsir Science Study Program at the Maulana Malik Ibrahim State Islamic University Malang Undergraduate Program.

The vision of the Sharia Faculty of Maulana Malik Ibrahim State Islamic University Malang is "The realization of an integrative Sharia Faculty combining science and Islam with an international reputation. The mission of the Sharia Faculty of Maulana Malik

Ibrahim State Islamic University Malang is; 1) Producing sharia and Al-Qur'an scholars with ulul albab character. 2) Produce relevant sharia and Al-Qur'an science and a highly competitive culture.

The objectives of the Sharia Faculty of Maulana Malik Ibrahim State Islamic University Malang are; 1) Providing wider access to sharia education and the Al-Qur'an to the community. 2) Providing sharia and Al-Qur'an scholars to meet community needs. The strategy of the Sharia Faculty of Maulana Malik Ibrahim State Islamic University Malang is "To implement the tri-dharma of sharia and al-Qur'an higher education in a quality integrative manner".<sup>49</sup>

#### **d. Producing scholars and ulama based on moderate Islam**

Maulana Malik Ibrahim Malang State Islamic University is trying to produce scholars/ulama based on moderate Islam through Ma'had Sunan Ampel Al-Aly. According to mudir, the understandings used as the basis for forming the students' character by Ma'had Sunan Ampel Al-Aly are the *rahmatan lil alamin*. The informant agreed with the researcher's assumptions regarding the values taught at Ma'had related to the values of moderate Islamic teachings or wasathan. In carrying out its duties as part of the university, the spiritual depth and moral nobility placed on Ma'had Sunan Ampel Al-Aly in its

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<sup>49</sup>Documentation of the Academic Guidebook for the Sharia Faculty of the State Islamic University (UIN) Maulana Malik Ibrahim Malang in 2021



application and implementation always adhere to the principles held by Ahlussunnah Wal Jamaah with its tendency towards *wasathiyah*.

Islam Nusantara is another name promoted by Nahdlatul Ulama (NU) as a nickname for their principles of moderate teachings or *wasathiyah*. Islam Nusantara is a teaching principle that is used as a guide by Ma'had in providing understanding to mahasantri/students regarding moderate Islam. One example is grounding Islamic values with local wisdom, this is because the teaching principle held by NU as a nationalist Islam is to always maintain national identity and its cultural roots.

According to an interview with KH. Muzakki as Mudir Ma'had Sunan Ampel Al-Aly quoted that the understanding or values instilled in mahasantri are the values of Islamic teachings that are *rahmatan lil 'alamin*, friendly, tolerant, moderate (neither liberal nor radical), nationalist (accepting the concept of statehood with its Pancasila), prioritizing substance (rejecting textualism), being wise towards local wisdom.

"Mudir always emphasizes to Muslim Muslims to instill moderate values or *rahmatan lil alamin* before starting the teaching and learning process. Islam, which loves culture, is used as a means to convey religious teachings. They must provide examples, not just preach. Must provide an example of what moderate Islam looks like. So moderate Islam is Indonesian-style Islam, how can Islam be

spread in this archipelago in a way that does not cause violence and is wise towards local wisdom. So children are given the understanding not to disbelieve and spread innovations that have not been taught by the Apostle, even though they do not understand what innovation is. Second, we also understand the students' differences in attitudes, differences between people, and differences in understanding. One madhhab and another have no right to be the authority to hold the truth. Because of what, the teachings revealed in Mecca, the *tatbiq* or its implementation will certainly be different from the Indonesian context, that must be understood."<sup>50</sup>

Meanwhile, on the other hand, Kyai Chamzawi emphasizes the understanding of tolerance that must be possessed by student students who are studying at the Ma'had Al-Jami'ah Center.

"Islam is tasammuh, so we have opinions, but our opinions are based on clear arguments, the Al-Qur'an and hadith. But when we respond to people who have different opinions from us, we don't immediately blame them for their opinion, and we also hope that if they have an

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<sup>50</sup>(Interview with KHM, 2024)



opinion that doesn't match ours, don't blame our opinion. So we can accept each other."<sup>51</sup>

The form of understanding that exists in Ma'had Al-Aly Sunan Ampel concerning the application of moderate Islamic values is divided into two forms, namely understanding the creed and sharia of worship and understanding of morals.

According to Kyai Muzakki as *mudir*, there is a lot of indirect application of moderate Islamic values at the ma'had Al-Aly Sunan Ampel through activities that are rituals of worship. "Implementation at Ma'had includes *muhadloroh*, *yasinan*, *tahlilan*, *sholawatan*, *dibaan*, and *terbanyan* activities, which indirectly constitute Islamic archipelago."<sup>52</sup>

Kyai Chamzawi as the head teacher explained that the application of moderate Islamic values was also applied directly through *ta'lim* or teaching and learning classes.

"How is the application in the field, scientifically it is in the form of teaching, in the books taught here there is the *tadzhib* fiqh, then in the *tadzhib*, apart from the al-Quran, there is also al-hadith (there is a basis for the Al-Qur'an and al-hadith). Why did we choose that book, it was to ward off the opinions of people who said that what was taught in Islamic

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<sup>51</sup>(Interview with KC, 2024)

<sup>52</sup>(Interview with KM, 2024)

boarding schools at that time was without argumentation, without any basis in the Al-Qur'an and Al-Hadith, it turns out that the content in that book was in addition to As taught in Salaf Islamic boarding schools or ancient Islamic boarding schools, there are indeed arguments and these opinions are usually very, very moderate opinions, not harsh opinions. Apart from that, morals are using Qomi Tughyan, it also trains how we behave, how we believe, how we practice Islam, and have morals, it is explained in detail there, so it is hoped that if it is conveyed to students, students will understand that. The direct application is that with our activities such as prayer, we train their hearts to be cool by reading *awrad (wirid-wirid)* a lot and reading a lot of prayers. "This is to cool their hearts."<sup>53</sup>

Ustadzah Ufi (Nauvi) as *murobbiah* in his explanation was clearer and perfected the information given by the mudir and head of caretakers that moderate Islamic values are always present in every program and activity, whether mandatory, additional secondary, or additional specialization activities.

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<sup>53</sup>(Interview with KC, 2024)



"The mandatory program is about ta'lim (ta'lim afkar), we study two books, namely the book of Tadzhib and Qomi atughyan. In tadzhib you learn about the sciences of fiqh, if Qomiuttughyan learns about the sciences of Sufism which teaches many things, one of which is the nature of justice, tolerance, and nationalism, these are all very integrated with the existing moderate Islamic teachings. Many programs are not mandatory, through several programs that are focused on *mabna* itself, for example *shalawat diba*, *tahlilan*, *istighotsah*. "The additional specialization activities have scientific halaqah, there is a value of deliberation there."<sup>54</sup>

While adding, Ustadz Syauqi as the *murobbi* of the Islamic boarding school stated that there were also many activities related to the application of moderate Islamic values, either directly or indirectly. This is related to Islamic boarding school and *ubudiyah* activities in Ma'had.

"Indirectly, Islamic activities are yes, the first is to educate so that when they go home and go out into the community they dare to appear, namely *muhadloroh* who have a complete package, there are those who act as MCs, there are those who act as

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<sup>54</sup>(Interview with UU, 2024)

lecturers, and prayer readers too. Their prayers are also yes, they are regular prayers. on Saturday morning there is *istighotsah*. There are also a lot of social things, yesterday the boarding school friends held a charity event, so we are helping each other. So just starting last year, friends from the boarding school went to the orphanage, yes, to the community too. We train so that friends can help each other. Once a year it's a big day commemoration."<sup>55</sup>

#### **e. Initiating the Arkanul Jami'ah System**

At the physical level, the UIN Maliki Malang campus was built in such a way that it shows that all aspects needed by lecturers, staff, and students are well met. To make it easy to remember and understand, the pillars for the physical development of the UIN Maliki Malang campus were formulated. These pillars are referred to as Arkanu Jami'ah (pillars of college) which consist of nine pillars, namely:<sup>56</sup>

The lecturers are qualified, in terms of morals, spirituality, educational background, academic position, and the quality and quantity of their productivity.

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<sup>55</sup>(Interview with US, 2024)

<sup>56</sup>Observation on 02 April 2024 at UIN Maliki Malang





The mosque is interpreted as a vehicle for spiritual development, a place for everyone on campus to try to get closer to Allah in the congregation. The mosque does not merely function as a symbol of the spiritual wealth of Muslims which is dry of meaning because the place of worship is not being utilized optimally, but rather appears fertile and rich in activities, both spiritual and intellectual activities.

Mosque. Ma'had is used to build a strong culture. The culture referred to here is habits and customs that have Islamic nuances. The concrete forms are the habit of praying in congregation, *tadarrus* al-Quran, night prayers, respecting time, discipline, respecting colleagues, and respecting knowledge to the point of character or character in making modern technology and management choices as a product of science.

Library. The existence of these educational facilities is very important, not only to help students meet their literature needs to deepen their course material, but also to support research activities, etc.

Laboratory. As an Islamic university, we are aware of how the Al-Qur'an and al-Hadith prioritize and respect the position of science which should be developed seriously through observation, experimentation, and logical reasoning. Libraries and laboratories have always been used as benchmarks for higher education progress.

Places for scientific meetings, in the form of lecture rooms, lecturer rooms for discussions, and so on.

Place of campus administrative services. However, Islamic higher education campuses must be able to provide fast, precise, and polite service. In the service of anyone, whether lecturers or employees, it must be based on the principles of building moral character.

Arts and sports development center. These two aspects need to be developed to develop two strategic characters that every potential leader must have, namely a soft and rough but sportsmanlike character. A gentle character is usually developed through artistic activities, while a rough but sporty character is usually developed through emotional exercise. UIN Maliki Malang, which aims to develop strong future leaders, requires training in sports and arts.

Wide and strong funding sources. The weakness of some Islamic universities is in terms of developing this funding. As a result, they are unable to build a strong and clean campus performance, provide sufficient compensation for teaching staff, and formulate quality improvement and innovation programs following the demands of the community.

As stated by Imam Suprayogo:

"Even though I no longer lead this campus, I imagine that as UIN Maliki Malang bears the name "Islam", the campus must look dashing, clean, orderly, and disciplined, the people are honest, patient, trusting and *istiqamah* and all work is carried out based on the spirit of



togetherness and in an atmosphere of love, sincerity, responsibility, always hoping for guidance and direction from the Almighty, and having a high historical awareness. Based on such enthusiasm, this campus has become productive, producing superior works in the form of book writing, research reports, and thoughts expressed in various print media that have been prepared on campus and in media outside campus. Advantages like these have directly boosted the image and reputation of UIN Maliki Malang. Apart from that, this campus is described as being inhabited by people who have noble character, love and appreciate and develop knowledge, the lecturers love their students, and vice versa, the students respect their professors and lecturers, because of their moral capacity, love, and depth knowledge."<sup>57</sup>

The physical performance of the UIN Maliki Malang campus must always look clean, the gardens and grass are neatly arranged, not wasteful, the environment is well looked after, the teaching staff and employees are always happy because their living needs are met, and therefore they are proud of their status as residents of UIN Maliki Malang. The life of

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<sup>57</sup>(Interview with IS, 2024)

the campus community as described is what can be called an Islamic college.

## **2. Policy Direction for Arabic Language Learning Restoration in Overcoming the Crisis of Ulema in Indonesia at UIN Satu Tulungagung**

### **a. Using Arabic and English as the language of the teaching-learning process**

UIN Satu Tulungagung has a Language Development Center that provides Arabic and English as the language of the teaching-learning process. Based on the IAIN Tulungagung Statute (Permenag RI number 36 of 2017) the Language Development Center is an academic support element whose main task is to carry out coordination tasks and carry out the preparation of English and Arabic language professional development programs outside of curricular subjects for undergraduate and postgraduate students in both majors English and Arabic as well as non-education departments of English and Arabic in the form of English and Arabic language development programs for special purposes, administering English and Arabic language tests and English and Arabic language training for students, lecturers , as well as the general public, the Language Development Center is led by a Head, and assisted by several functional and administrative personnel who report directly to the Vice Chancellor for Academic Affairs and Institutional Development.



Figure 7. P2B UIN Satu Tulungagung

P2B's vision is to realize IAIN Tulungagung as an international quality university that is characterized by the creation of an academic community that has good competence and proficiency in English and Arabic and can compete on the global social stage.

Meanwhile, P2B's mission is: a. Developing effective English and Arabic language learning, especially for non-English and Arabic language education study programs. b. Organizing training and proficiency tests in English and Arabic for both the academic community and the general public. c. Helping to realize English and Arabic as the language of the teaching-learning process and social interactions on campus to achieve international quality higher education. d. Developing learning resources and a conducive environment for learning English and Arabic. e. Organizing Indonesian and Islamic language and culture learning for international students.

P2B's duties are a. Preparation of English and Arabic language development plans/programs. b. Carrying out English and Arabic language education/learning for special purposes outside the English and Arabic Language Education Study Program. c. Education and training in English and Arabic language abilities and skills for lecturers students, and the general public. d. TOEP/TOEFL,

IELTS, and TOAP/TOAFL courses and tests for lecturers for further study purposes as well as for students and the general public. e. Providing Self Access Center facilities and language laboratories for experimental research and others. f. Innovation in developing learning systems, as well as training in the fields of Arabic and English. g. Administrative management (management, correspondence, and reporting).

Programs for Lecturers & the General Public P2B are:

a. TOEP/TOEFL /IELTS/TOAP/TOAFL Training/Courses. This training is intended to provide English language skills for lecturers and the general public to meet international standards which are reflected in TOEP/TOEFL/IELTS/ TOAP/TOAFL scores. because it becomes a necessity when they develop their academic careers and continue their studies abroad through scholarships.

b. TOEP/TOEFL/IELTS/TOAFL TEST if their training/course is intended to improve the standard of mastery of English and Arabic by lecturers to achieve a certain standard score that has been set, for example, 500, then this program is directed only on the TOEP/TOEFL/IELTS/TOAP/TOAFL test service itself which can be carried out separately from the course program.

c. English and Arabic Language Training/Courses. IAIN Tulungagung's big dream, which is still facing big obstacles, is to create a



university of international quality. One of the characteristics is that the learning process is organized and the literature uses English and/or Arabic as the language of instruction. Another aim of this program is to prepare lecturers to have the ability to write academic articles using English and Arabic and to make the lecturer seminar program in English and Arabic a success which is held every two months.

d. Bimonthly Seminar. One of the important tasks of lecturers apart from learning is research and producing scientific papers that are beneficial to society and the development of science itself. This program will be a forum for lecturers to communicate and debate the results of their scientific findings which will ultimately enrich the scientific knowledge of the lecturers themselves.

This is held in English with the hope that (1) lecturers will be able to convey their thoughts or findings from the local scope to a wider scope/international scope, and (2) this activity can also be a medium for lecturers to practice language skills. their English and Arabic. Thus, apart from broadening your horizons of thought, this program is useful for increasing your mastery of English and Arabic.

e. English And Arabic Bulletin. One of the efforts to develop English and Arabic at UIN Satu Tulungagung is to prepare as much language exposure as possible in English and Arabic. This bulletin is intended as a form of language exposure in written or reading format. Besides, it is hoped that

this bulletin can be used by both lecturers and students to convey their ideas in English. For lecturers in particular, this bulletin is also a means of conveying ideas in popular scientific format, complementing the scientific journal *Lingua Scientia* which is written in scientific format.

f. *Lingua Scientia Journal of Language*. It is a vehicle for academics both from internal IAIN Tulungagung and from outside IAIN Tulungagung to publish the results of their thoughts and research in the fields of linguistics and learning Indonesian, English, and Arabic.<sup>58</sup>

#### **b. Establishing the Campus of *Dakwah* and *Peradaban***

The idea of making the Tulungagung State Islamic Institute (IAIN) an institution for *dakwah* and civilization emerged spontaneously. The rector officially declared this idea at the *halal bi halal* moment on July 12, 2016. Beyond expectations, this idea received a warm response and immediately became a public discourse at IAIN. The spirit of IAIN as a *dakwah* and civilization campus immediately became a narrative that attracted attention and colored academic conversations.

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<sup>58</sup>Documentation, Guidebook for the Language Development Center (P2B) UIN Satu Tulungagung 2022.





Figure 8. UIN Satu Tulungagung as a Dakwah and Civilization Campus

As can be expected, the majority of academics at IAIN Tulungagung understand this idea from an old perspective. Dakwah is preaching, a prophetic mission carried out by relying on charismatic relationships and based on oral communication.

Of course, some other academics are a little more critical, asking about the diction of '*dakwah*'. Why should IAIN be emphasized as a missionary institution? Wasn't that the case from birth? The more it is emphasized, isn't a step backward. This group's concerns are reasonable because as a higher education institution, IAIN must maintain its commitment to scientific development.

The rector did not want to dictate a single meaning. For this reason, the rector appreciated the book which could be said to be a '*tafsir*' of interpretation that is developing among the academic community at IAIN Tulungagung.

It is important to understand that this jargon is presented to celebrate the universality of science and

cosmopolitanism. Then, one is right to ask, what does celebrating the universality of knowledge and being cosmopolitan have to do with the tagline of dakwah and civilization? These two things may not seem to have a logical relationship, but let's approach this issue more contemplatively.

Making IAIN/UIN an institution that celebrates the universality of science and a cosmopolitan mentality must be pursued without forgetting history. For the Chancellor, the history of IAIN is indeed a history of dichotomy. Likewise with the history of the Ministry of Religious Affairs as its parent. As a 'gift' for Muslims, the presence of IAIN, whether we like it or not, has extended the dichotomy story inherited by European colonialism-orientalism. This is a bitter pill to swallow because we live and grow in that history.

If we use the lens of Husserlian phenomenology, the foundation of human knowledge presupposes its roots in a very specific history. Rootedness cannot be denied, let alone negated. IAIN's roots, in my opinion, lie precisely in the history of its dichotomy. Even so, history will still offer infinite meaning and possibilities, if the human subject is willing to postpone the frozen knowledge that orientalism has presented and maintained for hundreds of years. That is what we can interpret from the phenomenological teachings of Edmund Husserl.

This teaching contains the principle of deconstruction. In phenomenological language, infinity is likely to only emerge if people adopt a



deconstructive attitude, or what is commonly known as *epoche*. The principle is a passive attitude, not serving pre-suppositions and prejudices in understanding reality. On the other hand, *epoche* means the willingness to postpone and let reality present itself with all the infinity of its deepest meaning.

In a mental situation like this, the concept of *dakwah* does not only mean being busy maintaining charismatic relationships, which means being busy maintaining prosperity. The meaning of *dakwah* like this is just a pre-supposition that has already become the only meaning that inhabits the episteme of society, including most academic circles at IAIN Tulungagung.

Isn't the main and first prophetic mission humanitarian, the liberation of humans from the shackles of oppression? Also justice and benefit for all humans? If we return to this main mission alone, 'dakwah' can mean the struggle against injustice, and the tyranny of global capitalism which alienates people, makes them stupid, impoverishes them, marginalizes them, and so on. Only by returning to its initial meaning like this can the concept of 'dakwah' immediately address various contemporary issues that are currently gripping the earth, such as the ecological crisis, poverty, peace, violence and radicalism, human rights, and so on. *Dakwah* then truly becomes a prophetic mission that enlightens and becomes a solution to universal humanitarian problems.

It should be noted, that transforming the concept of *dakwah* with such depth of prophetic meaning is not enough just to postpone, epoche. The phenomenological tradition of allowing facts to present themselves in their breadth and depth must also be met with an active attitude. In phenomenology, an active attitude is achieved by looking, called *schau*. Seeing means the same thing as intentionality to reveal the most basic structure of reality. In this position, being passive must also be accompanied by seriousness in uncovering the most hidden facts.

Seeing [*schau*] then becomes an epistemological practice or act that is empirical and rigorous. Being active, *schau* means using all the possibilities provided by the scientific method. A person who has a deconstructive attitude will open himself to all the possibilities and opportunities provided by scientific methods. This is where the meaning of celebrating the universality of science is found.

The concept of *dakwah* becomes an enlightening and liberating concept if it is guided by an empirical and rigorous scientific spirit and method. In this sense, I need to emphasize that the concept of *dakwah* developed by IAIN Tulungagung is an epistemological endeavor that makes the prophetic mission of humanity find its infinite forms and possibilities. This is only possible if the prophetic mission is supported by the work of empirical and rigorous scientific methods.



This is the basis for celebrating the universality of science. Methods, as the heart of scientific development, will continue to live and color the prophetic mission of *dakwah*. If this is successfully organized into communal awareness at IAIN Tulungagung, then that will be the attitude that the Chancellor calls cosmopolitanism.

The diverse ideas in interpreting the phrase campus *dakwah* and civilization are an effort to enrich the meaning while containing various methodological offers to ground it. It is important to continue to develop this kind of scientific tradition to further strengthen IAIN Tulungagung's position as a bearer of civilization. Writing itself is a very strategic form of preaching.

**c. The Vision and Mission of FUAD are to produce graduates and scholars who are experts in the field of research by contributing to knowledge that strengthens the creation of distinction and excellence**

Formally, the Faculty of Ushuluddin, Adab, and *Dakwah* was established in 1999 with the original name of the Ushuluddin Department. It was in line with the change in status of the Tulungagung Islamic College from initially being the Tarbiyah Faculty in Tulungagung as part of the IAIN Sunan Ampel branch faculty. This change is a form of the government's efforts to develop Islamic higher education institutions, especially those with regional faculty (branch) status, based on the issuance of Presidential Decree (Keppres) Number 11 of 1997 concerning the

Establishment of State Islamic High Schools and Decree of the Minister of Religion of the Republic of Indonesia No. 315 of 1997 concerning the Organization and Work Procedures of STAIN Tulungagung, Decree of the Minister of Religious Affairs of the Republic of Indonesia. No. 348 of 1997 concerning the Statute of STAIN Tulungagung, Decree of the Director General of Islamic Education Number: E/136/1997 concerning the transfer of status from regional Faculty to STAIN and Approval of the State Minister for State Apparatus Empowerment (PAN) No. 8.589/I/1997 concerning the establishment of STAIN, which has changed the status of all branch faculties under IAIN throughout Indonesia to become State Colleges for Islamic Studies (STAIN).

At its inception, the Faculty of Ushuluddin, Adab, and *Dakwah* had one study program, namely Tafsir Hadith. In line with societal demands and environmental changes, since 2010 the Faculty of Ushuluddin, Adab, and *Dakwah* opened 2 departments, namely the Department of Philosophy of Religion and the Department of Sufism and Psychotherapy. The opening of these 2 new departments is based on the Decree of the Director General of Islamic Education No. Dj. I/614/2009 concerning Permits to Open Undergraduate Study Programs (S.1) at Islamic Higher Education Institutions in 2009.

Starting from the 2015/2016 Academic Year, the Faculty of Ushuluddin, Adab, and *Dakwah* opened 3



new study programs, namely Arabic Language and Literature (BSA), Islamic Communication and Broadcasting (KPI), and Islamic Guidance and Counseling (BKI). The opening of this new study program is based on the Decree of the Director General of Islamic Education Number 1270 of 2015 concerning Permits for Implementing Study Programs in the Tulungagung State Islamic Institute Undergraduate Program in 2015, which was signed on March 2, 2015.

The vision of FUAD IAIN Tulungagung is "Every study program under the Faculty of Ushuluddin, Adab, and *Dakwah* has distinction and achieves excellence by 2022".

FUAD IAIN Tulungagung's mission: 1. Organizing undergraduate education programs with actual curriculum content to create distinction in each study program and achieve excellence in each study program by 2022.

2. Carrying out research to strengthen knowledge and improve student competence with an emphasis on contribution to knowledge which strengthens the creation of distinction and achievement of excellence in each study program in 2022.

3. Organizing community service to strengthen the foundation for scientific development of study programs to create distinction and achieve excellence in each study program in 2022.

4. Building collaboration with other institutions in scientific development to create distinction and achieve excellence in each study program in 2022.

The objectives of FUAD IAIN Tulungagung: 1. Implementation of undergraduate education programs with actual curriculum content to create distinction in each study program and achieve excellence in each study program by 2022.

2. Carrying out research to strengthen knowledge and increase student competence with an emphasis on contribution to knowledge which strengthens the creation of distinction and achievement of excellence in each study program in 2022.

3. Implementation of community service to strengthen the foundation for scientific development of study programs to create distinction and achieve excellence in each study program in 2022.

4. Establishment of collaboration with other institutions in scientific development to create distinction and achieve excellence in each study program in 2022.<sup>59</sup>

#### **d. Producing Rahmatan Lil Alamin-based scholars and ulama**

IAIN Tulungagung's journey in the last five years, as shown in the performance achievements of the 2015-2019 Strategic Plan, has brought the institute to a better institutional and management structure, higher quality academic programs and services, as well as increasingly adequate assets and facilities.

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<sup>59</sup>Documentation, Academic Guidebook for the Faculty of Ushuluddin, Adab and Da'wah (FUAD) UIN Satu Tulungagung 2022.





Reflecting on this success and looking at the foundation that has been laid and the strong potential it has, the vision of IAIN Tulungagung is to continue to direct its policy toward "Creating an academic society based on the principles of science, good character, culture and an Islamic spirit *rahmatan lil 'alamin*". This is a big dream and ideal as a strong inspiration for all IAIN Tulungagung academics to continue working optimally toward a superior and competitive campus.

Thus, when this vision is brought into a global context, IAIN Tulungagung must place the spirit of *rahmatan lil 'alamin* as its main flag. Based on this idea, it is targeted that by 2035 IAIN Tulungagung will be able to communicate with international standard universities towards the Islamic World Class University.

The vision of UIN Satu Tulungagung is the formation of an academic society that is based on the principles of science, good character, culture, and the spirit of Islam *Rahmatan lil 'alamin*.

Within the framework, the fields of Islamic education and economics receive special attention, considering that the strength and identity of IAIN Tulungagung as a State Religious University in East Java revolve around these two fields. However, other disciplines and scientific fields are still being developed seriously to make a significant contribution to strengthening Islamic scientific disciplines.

The mission of UIN Satu Tulungagung are 1. Building an education system capable of producing

critical, creative, and innovative thinkers, 2. Producing national leaders who have national character, religiosity, and entrepreneurship, 3. Strengthening the foundation for scientific development for socio-cultural transformation, 4. Making the campus an institution that upholds and develops individual and public morality, 5. Building institutional capacity as a basis for developing capacity and character building, 6. Strengthening the campus' position as a community developer based on the values of tolerance and moderation, 7. Forming a campus community as an agent of social change.

The objectives of UIN Satu Tulungagung are 1. To produce graduates who have comprehensive and superior academic and professional abilities; 2. Producing graduates who have moral character, spiritual wisdom, breadth of knowledge, intellectual and professional freedom; 3. Making the Institute a research and study center that has excellence in the field of Islamic sciences; 4. Making the Institute a center for disseminating Islamic and other knowledge and making efforts to use them to improve people's living standards and enrich national culture; 5. Building a strong and functional network with alumni.

To achieve the goals formulated above, the development targets for UIN Satu Tulungagung for the next 5 (five) years are set as follows: 1. Availability of a service system that supports quality academic activities; 2. Increasing the quality of academic, learning, and guidance services which leads



to improving student learning outcomes and scientific writing; 3. Providing affordable education for all levels of society; 4. Availability of educational programs that are relevant to the demands and development of society; 5. Availability of educational models based on local excellence but with global competitiveness; 6. Increased research activity and quality following the direction of the institute's research policy which leads to an increase in the number of national and international publications, as well as the acquisition of IPR; 7. Increasing activities and quality of research-based institutional community service; 8. Realizing an integrated management system supported by reliable information and communication technology; 9. Realizing the library as a learning resource center that supports improving the quality of academics and research; 10. Creating an image of the institute that shows a campus based on Rahmatan Lil 'Alamin Islam; 11. Achieving a top 20 position in Indonesia in the Webometrics ranking; 12. Implementation of collaboration with universities and other institutions, both at home and abroad, which supports the realization of the ideal campus; 13. The creation of a strong student organization that can foster student creativity and independence; 14. Realization of civil service and institutional governance based on the principles of Good University Governance.

**e. Exploring local Javanese Islamic wisdom in the Materaman area**

The Institute for Javanese Islamic Research abbreviated as IJIR is a Study Center within the

Sayyid Ali Rahmatullah State Islamic University (UIN SATU) Tulungagung which is given the mandate to develop studies, research, and dissemination of Javanese Islamic (Javanese Islam) issues. Since its founding on January 3, 2017, IJIR has emphasized itself as a center of excellence for Javanese Islamic issues, especially those developing in the Mataraman area, East Java.



Figure 9. IJIR UIN Satu Tulungagung logo

Apart from concentrating on research and dissemination, the Study Center also assists students and lecturers in developing their capacity and quality as prospective researchers. Therefore, IJIR also



consistently offers programs such as 'Research Courses' and 'Writing Clinics' which can be accessed not only by the academic community at UIN SATU Tulungagung but also by students and lecturers from various universities.

In the 2017-2020 period, IJIR's institutional status was a Study Center under the Islamic Aqidah and Philosophy Study Program (AFI), Faculty of Ushuludin Adab and *Dakwah* (FUAD). In that period, IJIR was one of the excellence institutions owned by FUAD, and therefore the programs offered by IJIR were also participated in by various study programs within the Faculty, especially the Sociology of Religion (SA) and History of Islamic Civilization (SPI) study programs.

In 2021, along with the change in the status from the State Islamic Institute (IAIN) Tulungagung to the State Islamic University (UIN) Tulungagung, the institutional status of IJIR was transferred as a Study Center at the University level, under the Institute for Research and Community Service (LP2M). This change does not change IJIR's institutional development platform as a center of excellence for Javanese Islam.

In principle, since its founding until now, IJIR has remained consistent in making itself one of the main characteristics of the UIN SATU Tulungagung campus, as a campus that is committed to raising the issue of Javanese Islam and the locality of Mataraman as one of the identities and advantages of academic studies.<sup>60</sup>

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<sup>60</sup>Observation on April 5 2024 at UIN Satu Tulungagung

## **B. Strategy of Arabic Language Learning Restoration in Overcoming the Crisis of Ulema in Indonesia**

### **1. Strategy of Arabic Language Learning Restoration in Overcoming the Crisis of Ulema in Indonesian in UIN Maliki Malang**

#### **a. Producing ulama through the IAT Study Program who are fluent in Arabic and understand the *Yellow Book***

Al-Qurân and Tafsir Science Study Program (IAT) at the Sharia Faculty of the State Islamic University (UIN) Maulana Malik Ibrahim Malang with the legal basis of the Decree of the Director General of Islamic Higher Education (Dirjen Pendis) Ministry of Religious Affairs of the Republic of Indonesia Number: 1084 of 2017. This establishment was to balance and respond to the development of non-religious science which was increasingly dominant in Islamic Universities (PTKIN). Besides, the mission to develop basic knowledge also played a role in the establishment of this study program. Therefore, this Sharia Faculty feels responsible and participates in the development of human resources who have competence in the field of Al-Qurân and Tafsir Science by preparing all establishment procedures and obtaining a Study Program Establishment Permit signed by Director General of Higher Education,



Ministry of Religious Affairs of the Republic of Indonesia.<sup>61</sup>

This Study Program has two academic advantages that IAT Study Programs at other universities do not have. Ali Hamdan, Lc., MA., Ph.D, one of the IAT lecturers explained,

"We equip them to become students who have an extraordinary level of scientific proficiency by memorizing the Al-Quran, because not everyone can memorize the Al-Quran, it requires strong determination and high focus."<sup>62</sup>

This alumnus of the Islamic University of Omdurman, Khartoum, Sudan said that *tahfidz* Al-Quran was made into a course with 6 juz in one semester. The hope is that after 5 semesters students will have memorized the Al-Quran. This IAT study program directs an obligation through a process by making it a course with full credits.

"The difference with the IAT Study Program at other universities is also in terms of providing and cultivating the basics of Al-Quran knowledge maturely."<sup>63</sup>

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<sup>61</sup>Documentation, Academic Guidebook for the Al-Qurân and Tafsir Science Study Program (IAT) Faculty of Sharia, State Islamic University (UIN) Maulana Malik Ibrahim Malang in 2023.

<sup>62</sup>(Interview AH, 2024).

<sup>63</sup>(Interview AH, 2024).

He explained that this maturity could be seen from the Ulum Al-Quran material and the historical, methodological, and interpretive features of dozens of tafsir books. It can also be seen from the thematic interpretation studies which instill in students moral beliefs, Islamic family, social, economic, political, and inter-religious relations which are highly encouraged.

In this study program, students are also equipped with scientific writing methods. This is proven by the achievements of IAT students whose articles have been published in the accredited National Journal Sinta 2, and there are still some in the reviewer stage in the accredited National Journals Sinta 3 and Sinta 4.

"In 2020, of the 4 study programs at the Sharia Faculty of UIN Maliki Malang, the IAT Study Program was ranked first as the study program most popular by the new students prospective."<sup>64</sup>

The lecturer said that studying the Al-Quran and Tafsir is important in life, firstly because the Al-Quran is a guide to life for Muslims. Then, the Al-Quran is a source of law in Islam because the Al-Quran contains norms of life such as social life, political life, and environmental life. Thirdly, the Al-Qur'an describes the aspects of national, religious, and homeland life and narrates the vertical relationship with the Creator as well as horizontal relationships with fellow

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<sup>64</sup>(Interview AH, 2024)





humans in terms of economic, political, social, management, moderation, and other aspects of life.

"The Al-Qur'an must be studied using certain rules and scientific disciplines so that the resulting understanding is more comprehensive and then more moderate."<sup>65</sup>

**b. Producing Ulama with an Al-Qur'an and Tafsir Science Curriculum based on spiritual depth, moral nobility, breadth of knowledge, and professional maturity**

Curriculum development has an important function as first, it can be seen as an opportunity and effort to gain and develop all competitive advantages. The regularly updated curriculum functions to anticipate market needs. Curriculum changes are interpreted as a strategic effort to gain a competitive advantage. Second, it can be seen as an effort to improve the quality of education. With curriculum changes, it is hoped that the quality of graduates will be better. It can be concluded that curriculum changes can be seen in the framework of increasing competitiveness and improving quality. The results of these two approaches are graduates who suit (industry) needs which ultimately guarantees the survival of higher education.

The curriculum development changes from a content-based curriculum to a competency-based curriculum have an impact on changes in learning

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<sup>65</sup>(Interview AH, 2024)

orientation in higher education. The competency-based curriculum is oriented so that learning in higher education does not only focus on understanding concepts but requires students to apply the concepts they have acquired in learning to their daily lives. Therefore, the Al-Qur'an and Tafsir Science study program requires adjustments to the new curriculum so that graduates can more easily adapt to all fields in the corporate world, business, and industry. So, they can master the basic knowledge of Al-Qur'an and Tafsir and business, familiar with information technology, develop themselves continuously, practice business knowledge and Al-Qur'an and Tafsir, able to have a basic professional personality. The results of this new curriculum will be able to cover and equalize the existing curriculum in the previous Al-Qur'an and Tafsir Science study programs.

The science of the Qur'an and Tafsir is a scientific discipline formed from the science of Ushuluddin where Ushuluddin is part of *muamalat* (the relationship between humans and humans). Therefore, the science of the Qur'an and Tafsir cannot be separated from the Qur'an and As-Sunnah as sources of Islamic law. The science of the Qur'an and Tafsir cannot be separated from the Ushuluddin paradigm, that is the concept of Monotheism. The Al-Qur'an and Tafsir Science study program is a path of education and development of religious knowledge that is applicable and very strategic to meet the



development needs of the Ushuluddin sector, especially the national banking sector, as well as meeting the current and future challenges of the development and development of science and modern society.

At the application level, *muamalah* is very closely related to community Ushuluddin activities. The Al-Qur'an and Tafsir Science Study Program is a path of education and development of religious knowledge that is applicable and very strategic to meet the development needs of Ushuluddin with principles. Therefore, to succeed in developing Ushuluddin based on the real sector, it is necessary to accelerate the availability of academic and professional staff in the Ushuluddin field.

A graduate of Al-Qur'an and Tafsir Science is expected to be able to become a professional banker, especially a banker with a depth of knowledge (fiqh *muamalah*) and established skills in both micro and macro banking and can make a real contribution to the development of Ushuluddin in Indonesia.

The Al-Qur'an and Tafsir Science Study Program of UIN Maliki Malang organizes curriculum development based on the competencies graduates wish to achieve. The competency of UIN Maliki Malang is "Ulul Albab" graduates who are imbued with the values of *ahlussunnah wal jama'ah* who have spiritual depth, moral nobility, breadth of knowledge and professional maturity. Based on the competency of these graduates, the Al-Qur'an and Tafsir Science Study Program at UIN Maliki Malang has the task of preparing prospective graduates who have strong

beliefs and spiritual depth, noble morals, breadth of knowledge, and professional maturity.

**c. Tahfidz Al-Qur'an Scholarship**

UIN UIN Maliki Malang has been holding a selection for the Tahfidz Al-Quran Scholarship Program since 2022. Selection is held online and offline at the Haiyah Tahfidzul Quran (HTQ) office. In 2022, UIN Maliki Malang has prepared a quota of 150 scholarships.<sup>66</sup>

Head of the Academic Administration, Student Affairs and Cooperation Bureau (AAKK), Dr. H. Barnoto, M.PdI said that the Tahfidz al-Quran Scholarship Program is an annual routine program at UIN Maliki Malang.

"This program is a form of motivation and appreciation from the University for students who excel, in this case in the field of *tahfidz* al-Quran. The main requirement to take part in this selection is to be registered as an active student in the even semester 2022/2023 with 10 memorized al-Quran Juz and a minimum GPA of 3.00. However, provided that students participating in the selection are not currently receiving other scholarships, he continued, they will receive scholarships

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<sup>66</sup>Observation on April 10 2024 at the Haiyah Tahfidzul Quran (HTQ) UIN Maliki Malang office



in the form of educational funding from the campus.<sup>67</sup>

Meanwhile, one of the examiners of the *tahfidz* al-Quran, Ust. Mochammad Nizar Asyrofi, M.Pd. Al-Hafidz said that apart from the administrative requirements that must be met, selection participants will also be tested directly on reading the Al-Qur'an and memorizing it.

"First of all, we will ask how many juz have been memorized. Then we will read random verses from the Al-Qur'an and participants will continue reading further verses. The core components of the assessment are *tahfidz* and tajwid."<sup>68</sup>

#### **d. Tahfidz Hadith via HTQ**

Initially, Hai'ah Tahfizh Al-Qur'an (HTQ) was called Jam'iyatul Qurra' Wal Huffazh (JQH). The origins of the founding of JQH began in 2000. At that time Ustadz Syamsul Ulum, M.Ag, and Ustadzah Ishmatud Diniyah had started listening activities from several students who had strong guidance to memorize the Al-Qur'an. Several students who were active in depositing at that time had already started to carry out outreach and publication, although still in simple form through the rooms at MSAA.

Jam'iyatul Qurra' wal Huffazh (JQH) UIN Malang was initiated in 2001, starting from the fact that

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<sup>67</sup>(Interview B, 2024)

<sup>68</sup>(MNA Interview, 2024)

several students were Hafizh of the Qur'an (both the 30 juz and those in the memorizing stage) who held *tadarus* at UIN Malang at-Tarbiyah Mosque. Regarding the noble ideals of the UIN Malang campus which wants to produce Insan Ulul Albab, on Friday, 23 November 2001 M/08 Ramadhan 1422 H. it was agreed to form an organization oriented towards developing the learning and teaching of the Qur'an, especially those that focus on the field of Hifzhi al-Qur'an.

This Jam'iyah was then inaugurated by Mrs. Hj. Faiqoh, M.Hum., as Director of the Islamic Boarding School and Islamic Higher Education Department of the Republic of Indonesia with the name "Jam'iyatul Qurra' wal Huffazh (JQH) UIN Malang" on 21 November 2002 M/17 Ramadhan 1423 H. Furthermore, concerning the Letter of Assignment No: E III/Kp.01.1/368/2003, dated 01 April 2003, the existence of Jam'iyatul Qurra' wal Huffazh (JQH) UIN Malang is officially under the guidance of the Institute for Al-Qur'an and Science Studies (LKQS) UIN Malang remains functionally under the auspices of the Assistant Chancellor III of UIN Malang for Student Affairs. Then on November 1 2007, Jam'iyatul Qurra' wal Huffazh (JQH) UIN Malang was officially transferred under the auspices of Ma'had Sunan Ampel al-Ali UIN Malang with the issuance of Letter of Assignment No: Un.03.Ma'had/KP. 01.1/08/2007 while remaining under the auspices of Vice Chancellor III.



On the initiative of the senate forum of the rector of UIN Maulana Malik Ibrahim Malang and with the issuance of the Chancellor's Decree Number. Un.3/Kp.07.5/1551/2009 dated September 7, 2009, on the 17th of Ramadhan 1430 H/25 September 2009 M Jam'iyatul Qurra' Wal Huffazh officially changed its name to Hai'ah Tahfizh Al-Qur'an and is under the auspices of UIN Maulana Malik Ibrahim Malang. The idea of changing the name was inspired by the huffazh institution in Jeddah, Saudi Arabia with the hope that the organization's ideals of building a Qur'anic academic spirit among the campus academic community can be realized perfectly. Under the leadership of Drs. H. Imam Muslimin, M.Ag, HTQ is an organization that is active in the field of Al-Qur'an, supporting and assisting campus programs in guiding students to become intellectual professional scholars and intellectual professional scholars.

The journey of an organization is almost the same as a human journey. No human being is born immediately perfect. When a newborn is born, humans can only cry and sleep. However, as time went by, he began to metamorphose into an *ahsani-taqwim* figure.

HTQ's vision is "Realizing of a Qur'ani campus in all fields characterized by intellectuality, spirituality, and morality". HTQ's mission is a) To form experts in Qur'an *lafzhan* (memorize the pronunciation), *wa ma'nan* (understand the content), *wa 'amalan* (apply it in everyday life), *wa takalluman* (preach to others). b) Building a Qur'anic academic spirit among the campus academic community. The motto of the Hai'ah

Tahfizh Al-Qur'an institution is "The best of you are those who learn the Al-Qur'an and teach it to others"

Hai'ah Tahfizh Al-Qur'an functions as a forum for researchers, memorizers, and lovers of the Al-Qur'an. Hai'ah Tahfizh Al-Qur'an Maulana Malik Ibrahim State Islamic University Malang aims to: a) Forming students who have high personalities, have an insight into the Qur'an and are able to transform the values of the Qur'an in people's lives. b) Developing Huffazh cadres and lovers of the Al-Qur'an who are knowledgeable and consistent and responsible for memorizing the Al-Qur'an, understanding and practicing the contents of the teachings of the Al-Qur'an. c) Supporting and assisting campus programs in guiding students to become intellectual professional scholars and intellectual professional scholars.<sup>69</sup>

**e. Bringing in Ulama from Sudan with a lecture system using Arabic as the language of communication**

The idea of establishing an institution called Markaz Al-Ulum Al-Qur'an wa al-lughah al-Arabiyah as-Sudan at UIN Malang came from the President of the Republic of Sudan when the Head of State received a visit from the Minister of Religion of the Republic of Indonesia and the Chancellor of UIN Malang in Sudan. Because the original plan to establish the Indonesian Islamic University of Sudan

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<sup>69</sup>Observation on April 10 2024 at UIN Maliki Malang





in Malang failed, the President of the Republic of Sudan suggested that the collaboration be continued, even though the collaboration did not take the form of building a joint university, but replaced it by building a study center.

The President of the Republic of Sudan, when receiving the visit of the Minister of Religious Affairs of the Republic of Indonesia, wanted relations between Sudan and Indonesia to continue. Even at that time, so that the Markaz in question could develop as expected, the President of the Republic of Sudan was able to help by sending several professors to be employed at the institution that was to be developed. Even the President of the Republic of Sudan wants the future Markaz al-Ulum al-Qur'an wa Lughoh al-Arabiyah as-Sudan, to be the successor to the movement that was started by Sheikh Ahmad Syurkathi, a Sudanese ulama, who started the al-Irsyad educational institution in Indonesia. The President of Sudan hopes that the study center will become Sheikh Ahmad Syurkati Two.

Since the plan to establish Markaz al-Ulum al-Qur'an wa al-Lughotul al-Arabiyah as-Sudan was agreed upon and even received support from the President of Sudan, UIN Malang provided the necessary facilities. Furthermore, the Sudanese Minister of Higher Education coordinated with several universities, sending lecturers and professors to UIN Malang. At that time, 5 people were sent from Sudan with Doctoral and Professor degrees in the fields of Arabic, Qur'anic Sciences, and Islamic economics. Based on the spirit of cooperation in

question, the Sudanese side finances lecturers and professors working in Indonesia, while UIN Malang is expected to provide housing facilities, health costs, and the like as needed.

After running for so long, the existence of Markaz a-Ulum al-Qur'an wa al-Lughoh al-Arabiyah as-Sudan has succeeded in contributing to the development of Arabic and Islamic studies, not only for UIN Malang, especially in the development of master's and doctoral programs, but is also used by other Islamic universities in several areas and even many Islamic boarding schools. Finally, Sudan's name became widely known, especially in Islamic educational institutions.

Professors and lecturers from Sudan at UIN Malang are often invited to give guest lectures, training, and seminars in several places. Therefore, the existence of great teachers from Sudan became widely known. They adapt so easily to university leaders and also among Islamic boarding schools in Indonesia, because both parties Indonesia and Sudan, have similarities in understanding religion. Professors from Sudan are seen as having similarities with Indonesian ulama, namely as *ahlu sunnah waljama'ah*. That is the advantage of lecturers from Sudan compared to those from other Arab countries.

What was even more encouraging was that this collaboration then continued with other forms of collaboration, between universities in Sudan and several other universities in Indonesia. For example,



with Samarinda University, IPB, and others. Apart from that, knowing that several universities in Indonesia seemed more advanced, many Sudanese students began to come to study in Indonesia. Currently, several students from Sudan study at UIN Malang. However, it must be acknowledged that before this collaboration occurred, only Indonesian students studied in Sudan, and conversely, no Sudanese students were studying in Indonesia.

Relations between the Maulana Malik Ibrahim State Islamic University of Malang and the Al-Qur'anulkarim University of Sudan continue. Chancellor of Al-Qur'anul Karim Sudan University Prof. Dr. Ahmad Said Salman visited UIN Maliki Malang to discuss his collaboration with UIN Malang.

Prof. Dr. Ahmad Said Salman on that occasion asked that the cooperation that had been built between UIN Malang and Sudan could continue. Especially regarding the issue of teaching staff from Sudan to UIN Malang.

Deputy Chancellor for Institutional Cooperation and Development Dr. Uril Bahrudin explained that in the short meeting, both parties agreed to continue this collaboration by bringing two professors in the field of languages from Sudan to UIN Malang. He said:

"The Chancellor and the Chancellor of the University of Sudan have mutually agreed that next semester two native speaker lecturers from Sudan will be sent to UIN Malang. The two lecturers from Sudan are Prof. Dr. Faisol, and Prof. Dr. Bakri, both of whom have previously become native

speaker lecturers at UIN Maliki Malang. Hopefully, this collaboration can be realized soon because UIN Malang is currently a pilot campus for learning Arabic for PTKIN throughout Indonesia."<sup>70</sup>

2. Arabic Language Learning Restoration in Overcoming the Crisis of Ulama in Indonesian in UIN Satu Tulungagung
  - a. **Producing ulama through the Hadith Science Study Program who can understand and read the yellow book**

The Student Association of the Hadith Science Study Program (HIMA-ILHA) Faculty of Ushuluddin Adab and *Dakwah* (FUAD) UIN Satu Tulungagung learned the method of reading the yellow book. The Studies and Science Division holds routine studies once every week. This activity with the theme "Practical Methods for Reading the Yellow Book" has been taking place on the WhatsApp Group since 2020.<sup>71</sup>

Iklimah as moderator and representative of the Studies division said:

"It is not an obstacle for us to be able to have light conversations, discussions, and dialogue like on occasions before the

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<sup>70</sup>(UB Interview, 2024)

<sup>71</sup>Observation on April 15 2024 at the office of the Hadith Science Study Program Student Association (HIMA-ILHA) Faculty of Ushuluddin Adab and Da'wah (FUAD) UIN Satu Tulungagung



outbreak of the epidemic in our beloved country, Indonesia. "The aim of holding this online study is none other than to understand, increase knowledge and insight into the language of the Al-Qur'an, namely Arabic."<sup>72</sup>

Makdum as the initiator of the study explained: "In understanding Arabic, you need to analyze the first sentence and then determine the number. After that, determine the position of the number. If you want to know the position of a number, you have to know the sentence first. Because the sentence determines the number of Ismiyah or fi'liyah. The number of ismiyah begins with isim sentences including Muftada and khobar. Meanwhile, the number of fi'liyah, which begins with fi'il sentences, includes fi'il and fa'il."<sup>73</sup>

He hopes that this study of the yellow book reading method can open up understanding. Understanding Arabic is not complicated and there is an easy way.

General Chairperson of HIMA ILHA Rizki Maulana Hidayat said:

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<sup>72</sup>(Interview I, 2024)

<sup>73</sup>(Interview M, 2024)

"The science of hadith cannot be separated from the yellow book. "Learning to read the yellow book is not as easy as turning the palm of your hand. With that, Hadith Science students are given more emphasis on being able to read the yellow book and the challenges that must be mastered for each individual. The hope is that when they graduate from the Hadith Science Department they can read the hadith in the pure book well ".<sup>74</sup>

**b. Producing Ulama with a hadith teaching curriculum based on Turats to develop moderate and tolerant Islamic teachings with an Indonesian perspective**

One of the traditions of Indonesian ulama is memorizing the book that is being studied. It is not surprising that the adage "al-Fahmu ba'da al-Hifzi" is still relevant today. Even though there are people who underestimate this method, whoever we are, if we understand something that has been memorized, then that understanding will last longer. This tradition is still preserved by the Hadith Science Study Program. In terms of curriculum, the Hadith Science Study Program provides tahfidz I to VI courses. The output of this mentoring is that when

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<sup>74</sup>(RMH Interview, 2024)



students graduate, they can memorize 7000 hadiths in the book Sahih Bukhari.<sup>75</sup>

Randomly, the student assistants in memorizing hadiths made suggestions and criticism sheets for the students so that the methods that had been working so far could be evaluated. In general, their answer is good. It's just that in this pandemic era, it seems like there needs to be more intensive assistance. Various reasons related to quotas and signals need to be immediately resolved.

Yazed Ghinan, a third-semester Hadith Science Study Program student, said:

“Currently I have memorized 300 Sahih Bukhari hadiths. In my opinion, the Hadith Science Study Program at UIN Satu Tulungagung has advantages and uniqueness. First, the lecturers have strong teaching qualifications in their fields and can motivate students. I feel this during the teaching and learning process in class, where I am always challenged to be the best.”<sup>76</sup>

The next advantage is related to intensive assistance in memorizing hadith. He continued:

"The guidance from the hadith tahfidz program at UIN Satu Tulungagung was very helpful in increasing and

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<sup>75</sup>Documentation, Academic Guidebook for the Hadith Science Study Program at UIN Satu Tulungagung 2022.

<sup>76</sup>(YG Interview, 2024)

strengthening my memorization. Third, the obligation to take part in the Madin program at UIN Satu Tulungagung helped me in the early days of studying the Hadith Science Study Program at UIN Satu Tulungagung. Fourth, apart from demanding academic achievement for me and other students, the campus also provides rewards in the form of scholarship money to us/students. This is certainly very encouraging and also increases my enthusiasm, especially studying at UIN Satu Tulungagung, my beloved campus."<sup>77</sup>

### **c. Tahfidz Hadist Scholarship**

Musfirah Nadjamuddin, a student of the Sayyid Ali Rahmatullah State Islamic University (UIN) Hadith Science study program (UIN SATU) Tulungagung won first place in the hadith tahfidz competition in the category of 100 hadiths with sanad.

Musfirah's second achievement was in a rare competition for memorizing hadiths. The competition is held regularly every two years, followed by caravans from various districts throughout West Sulawesi Province.

Musfirah is listed as a fourth-semester student at the UIN SATU Hadith Science Study Program as a

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<sup>77</sup>(YG Interview, 2024)





student with a 0% Single Tuition Fee, aka receiving a scholarship from UIN. He said:

"As a student who was given a 0% UKT, I tried to meet the memorization target set by the campus. I dedicate the achievements I have achieved to my parents, the region, and also the university which has given me the mandate to provide free study opportunities. What inspires the most enthusiasm is the hope of obtaining blessings in the process of memorizing the hadith of the Prophet Muhammad."<sup>78</sup>

UIN SATU's Public Relations media provided a press statement, that the 2021 IX Tilawatil Qur'an and Hadith (STQH) selection at the West Sulawesi Province level was held on 2-5 June 2021. This selection was to prepare for the competition at the upcoming National STQH.

Musfirah's achievements cannot be separated from the hadith tahfidz program which is a mandatory subject for Hadith Science students at UIN Sayyid Ali Rahmatullah Tulungagung.

Dean of FUAD UIN Sayyid Ali Rahmatullah Tulungagung Akhmad Rizqon Khamami said:

"The hadith tahfidz program managed by Ustadz Ubaidillah, M.Hum is a special program to strengthen hadith knowledge and the traditions of continuing ulama

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<sup>78</sup>(Interview MN, 2024)

traditions. I express my appreciation for what has been achieved by students who have been involved in the study of tahfidz hadith. Hopefully, it will increase students' interest in studying the Hadith Science department, as was the dream of the Chancellor of UIN SATU, Maftukhin, when he founded this department. In the future, UIN SATU even hopes that the memorizers and hadith experts printed at UIN SATU will be distributed to all corners of Indonesia. "The scholarship is in the form of free UKT for 8 semesters for the hadith study program to produce expert hadith scholars who have scholarly character through the Sahih Bukhari memorization program."<sup>79</sup>

The Deputy Dean III of the Faculty of Ushuluddin Adab and *Dakwah* (FUAD) Salamah Noorhidayati expressed the same pride. He said:

"High appreciation for Musfirah's achievements, and we will continue to support students to develop themselves and achieve achievements. "Tahfidh Hadis with *sanad*, is a program that is rarely interested, and institutions rarely even look at it, but FUAD UIN SATU, actually makes this program an excellence and

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<sup>79</sup>(ARK Interview, 2024)



distinction in developing 'Islamic  
Studies'."<sup>80</sup>

#### **d. Tahfidz Hadith through the Subulus Salam Hadith Science Islamic Boarding School quarantine**

The Subulussalam Islamic Boarding School was established on June 16 2009/22 Jumadis Saniyah 1430 H. The geographical location of the Islamic boarding school is precisely in the RT/RW 01/02 Dsn area. Mangosteen Ds. Plosokandang District. Kedungwaru District. Tulungagung Province East Java, 66221. Pesantren Subulussalam has been officially registered with a Notarial Deed: Masjkur, SH/ No. 73 December 21, 2009. The background to the name "Subulussalam" comes from the Arabic vocabulary, namely "Subulun", the plural of the words "Sabiilun" which means many paths, and "Assalaamu" which means safety. With this etymological meaning, it is hoped that this Islamic boarding school can provide many paths and opportunities towards salvation for its students, namely by instilling an attitude of tolerance both internally and externally.

The establishment of the Islamic boarding school cannot be separated from the ideals and struggles of the caretaker, Abah Dr. H. Ahmad Zainal Abidin, M. A, and Mrs. Dr. Hj. Salamah Noorhodayati, M. Ag. This Islamic boarding school was established as a form of embodiment of the ideals of caregivers to carry out the mandate of the *masayikh*, the caregiver teachers who first taught and imparted knowledge. As a result,

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<sup>80</sup>(SN Interview, 2024)

in the Manggis area, there is a strategic location, large land, close to the campus and mosque. The Subulussalam Islamic Boarding School accepted its first batch of 30 students (24 male students and 6 female students) with the female students still living in the house next to the Islamic boarding school. The 30 students were students who received scholarships for Islamic studies/Lakminat STAIN Tulungagung majoring in Hadith Tafsir at that time. The Islamic boarding school curriculum follows the campus and Ministry of Religion curriculum which includes book study, Arabic-English language study, tahfids Quran Hadith, and entrepreneurship.

In 2012, the Subulussalam Islamic Boarding School improved its development infrastructure, starting to add a building for female students, namely the Khadijah dormitory. The construction was completed in 2015. Then the Islamic boarding school opened registration for new students with various semester variations. This means that it does not require students to start from the first semester to be in an Islamic boarding school, semesters 2, 3, or even 4 are allowed to live in an Islamic boarding school. Finally, the Islamic boarding school experienced development from year to year by accepting 50 female students and several male students. Not only that, several other facilities such as parking lots and kitchens have also begun to be built to meet student needs.



Construction continues until 2017, namely the construction of the Aisyah girls' dormitory and the main hall. Then in 2020, the Subulussalam Islamic Boarding School added a Fatimah girls' dormitory building specifically for students of the Tahfidz program and a Umar boys' dormitory. Apart from that, Pesantren Subulussalam also opened a branch of Pesantren Subulussalam 2 which is managed for Islamic boarding schools with language programs and students majoring in Hadith Science in collaboration with the UIN Satu Tulungagung campus. Improvements to the security and facilities of the Subulussalam Islamic Boarding School will continue to be carried out. For the comfort and good of the students in it.

**e. Bringing in Ulama from Egypt with a lecture system using Arabic as the language of communication**

Presenting speakers from Egypt, the Ushuluddin Adab and *Dakwah* (FUAD) Faculty of Sayyid Ali Rahmatullah State Islamic University Tulungagung (UIN SATU Tulungagung) held a Studium Generale on Islamic Moderation in Indonesia and Egypt. Is Dr. Fathalla Muhamed Fathalla Zekaizak from Al-Azhar University, Cairo, Egypt, who was present as a resource person at the studium generale which was held in the 5th Floor Hall of the UIN SATU Postgraduate Building, Tulungagung, in October 2022.

Dean of FUAD UIN SATU Tulungagung, Prof. Dr. H. Akhmad Rizqon Khamami, Lc., MA, said:

"Today, we have a special guest from Egypt. He visited to see the development of the *Dakwah* and Civilization Campus at UIN SATU Tulungagung. Furthermore, I hope that students from the Faculty of Ushuluddin Adab and *Dakwah* can continue their studies at Al-Azhar University in Cairo, Egypt. After they graduate from Egypt, they will be ready to advance Indonesia's homeland and shake the world with brilliant thinking, brilliant achievements, and hard work."<sup>81</sup>

In the studium generale, Dr. Fathalla Muhamed Fathalla Zekaizak as the main resource person accompanied by Prof. Dr. H. Abad Badruzaman, Lc., M.Ag. as a comparison resource and also accompanied by Dr. Intan Sari Dewi, MA who appeared as Host.

Dr. Fathalla explained that the Egyptian constitution stipulates that Islam is the official state religion, Arabic is the state's official language, and Islamic law is the main source of legislation. Egypt's moderation is visible in another article, which states that all Egyptian citizens are equal before the law, and they must be treated fairly without discrimination.

It was also conveyed that Islam and Islamic law are important identities of the constitution, but the state must guarantee equality and justice for every

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<sup>81</sup>(ARK Interview, 2024)



citizen. Furthermore, the resource person also motivated UIN SATU Tulungagung students to continue their studies at Al-Azhar University, Cairo, Egypt.

Present at the event were Mr. Dr. Nurul Hidayat, M.Ag (Deputy Dean I), Mr. Dr. H. Ahmad Nurcholis, SS., M.Pd (Head of Adab), Bpk. Naibin, MSI (Secretary of Adab), Mrs. Nurul Baiti Rohmah, M.Hum (Secretary of *Dakwah*), Bpk. Muhammad Khoirul Malik, Lc., MA (BSA Coordinator), Mr. Dr. Bani, M.PdI (TP Coordinator), Bpk. Rohmat, S.Hum., M.Pd.I (Coordinator of *Dakwah* Management Study Program), Bpk. Mochamad Faizun, S. Hum. M.Pd.I (SPI Study Program Coordinator), Mr. Dr. KH. Zaenal Abidin, M.Ag (IAT Masters Study Program Coordinator) as well as 685 students who filled the Hall on the 5th floor of the UIN SATU Tulungagung Postgraduate Building.

## **C. Achievement Results of Arabic Language Learning Restoration in Overcoming the Crisis of Ulema in Indonesia**

### **1. Achievement Results of Arabic Language Learning Restoration in Overcoming the Crisis of Ulema in Indonesia in UIN Maliki Malang**

#### **a. Have fluent Arabic language skills and preaching with the principles of Al-Qur'an Science and Tafsir**

UIN Maliki Malang received an award from the Indonesian World Records Museum (MURI) on Wednesday 28 December 2022. The record was awarded to the Language Development Center (PPB) UIN Maliki Malang. This award was obtained for the

record for the longest intensive Arabic language program since 1997 in universities throughout Indonesia.

The charter was handed over directly by MURI, represented by Sri Widayati, and handed over directly to the Chancellor of UIN Maliki Malang, Prof Dr H Zainuddin MA, accompanied by the Head of PPB UIN Malang Prof Dr HM Abdul Hamid MA at UIN Malang. The Chancellor said:

"For 25 years or a quarter of a century, UIN Maliki Malang has been running an intensive Arabic language program regularly to produce graduates who truly have language competence. PBB UIN Maliki Malang not only studies Arabic but also develops English and English language learning. "Indonesian for foreign speakers. We will further develop Mandarin and other languages from both domestic and foreign graduates."<sup>82</sup>

From this program, contextual-based teaching materials were also successfully developed, equipped with interactive Arabic language learning using technology and with 3M characteristics, namely making it easy, fun, and familiar. The Chancellor said:

"The hope is that this will encourage teachers to be more enthusiastic in improving their learning. This program is

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<sup>82</sup>(Interview Z, 2024)





a program that must be followed by all students from various study programs and is coached directly by professional lecturers. This program itself is of course not owned by other universities, so it is an added value "For UIN Maliki Malang, it is mandatory for all new students from various study programs every Monday-Friday."<sup>83</sup>

Head of PPB UIN Maliki Malang Prof. Dr. HM Abdul Hamid, MA, added:

"This program has been around for a long time at UIN Maliki Malang since 1997 until now. The existence of this program is of course to equip students with foreign language skills. "This program aims to provide foreign language skills, especially Arabic."<sup>84</sup>

Meanwhile, MURI representative Sri Widayati said:

"This achievement is not the first achievement achieved by UIN Maliki Malang. Since Prof Imam Suprayogo's leadership, UIN Maliki Malang has recorded achievements. Like the Chancellor who wrote the article on the website for the longest time without a

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<sup>83</sup>(Interview Z, 2024)

<sup>84</sup>(Interview AH, 2024)

break in June 2009, the book review with the most titles was 2 thousand book titles in September 2011. Then, the record was recorded after writing an article on the website for the longest time without a break, up to The longest book review for 25 hours non-stop by the former chancellor for the 2013-2017 period, Prof. Dr. H. Mudjia Radardjo, M.Sc., in June 2014. We are also proud to give this award, for the Longest Intensive Arabic Language Program since 1997 until now, still running for 25 years."<sup>85</sup>

Improving the quality of students needs to be adapted to current developments and the needs of the international community. So that the curriculum developed in related departments can provide student output who are ready to work in the international realm. Through this activity, it is hoped that the number of students who will have the opportunity to take part in PKL abroad will continue to increase so that more students will take part in international institutions. This can be seen in the following table:

No	Name of activity and time of	Level International	Achievements Achieved
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<sup>85</sup>(Interview SW, 2024)



	<b>implementatio n</b>		
1	Qatar Debate 2022 International Competition	International	Participant
2	The Best Speaker 5th ASEAN (USIM Malaysia 2021)	International	The Best Speakers 5th
3	Arabic Language Debate (USIM Malaysia 2023)	International	Third Place
4	Qatar Debate 2021 International Competition	International	Participant

Source: Academic Report Th. 2021-2023.

This table illustrates that student activities on an international scale have achieved impressive achievements. This requires improving quality by practicing continuously and sustainably, to hone Arabic language skills. It is hoped that in the future the output of UIN Maulana Malik Ibrahim Malang students, especially from the Arabic Language Education (PBA) and Arabic Language and Literature (BSA) departments, can compete on an international scale to answer the needs of global society.

Strong linguistic competence will lead to a person's tendency to have high creativity and innovation. As one informant stated:

"The use of Arabic as the language of instruction in classes in the PBA and BSA study programs provides students with the opportunity to think more critically and creatively. As in the speaking process, there is a demand for using appropriate diction to produce sentences correctly. This is an important point in constructing a mindset."<sup>86</sup>

This statement explains that strengthening language competence is very necessary to construct a person's mindset. Strong language mastery will cause a person to be able to think critically and innovatively. Expressions using regular and systematic language will make understanding easier. Language mastery is not just about being able to interpret and translate Arabic into Indonesian, or vice versa. However, it is more than that, when someone can master Arabic then he can master the culture and appreciate the nation itself. In other words, adaptability is brought about by good language productivity. As the informant stated:

"The choice of appropriate vocabulary and diction triggers foreign language speakers to think critically. "Not only is it

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<sup>86</sup>(Wy Interview, 2020).



related to understanding language content, but the presentation served also plays a role in improving the performance of foreign language speakers."<sup>87</sup>

This ability is a point in itself to improve the skills of graduates so that they can compete in the global world as a form of realizing a world-class university-level campus. Therefore, creating an environment by familiarizing bilingualism in the classroom will increase language competence. Linguistic competence is needed as a tool for international communication and also provides a positive opportunity to enter a world-class university such as UIN Maulana Malik Ibrahim Malang.

#### **b. Students can memorize 30 Juz of the Al-Qur'an in 5 semesters**

UIN Maliki Malang has succeeded in increasing the number of students memorizing the Al-Quran. This is inseparable from the educational concept developed by synergizing Islamic boarding schools and tertiary education.

This year, UIN successfully graduated 98 Al-Quran *hufadz* from the total graduating students. This number increased compared to 2013 which produced 60 memorizers. Director of Al-Jamiah Islamic Boarding School UIN Maliki Malang, H. Isroqunnajah said:

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<sup>87</sup> (Hn Interview, 2020).

“Here, all students are required to memorize at least 1 Juz of the Al-Qur’an. This has been a program since they entered their first semester. Many of the students who memorized the Al-Qur’an did not initially memorize it when they entered UIN Malang. However, with supporting facilities and systems, students who are interested or want to continue memorizing can continue and pass each memorization category. "Hafidz *hafidhah* students consist of 22 students in the 5 Juz category, 36 students in the 10 juz category, 11 students in the 15 juz category, 9 students in the 25 juz category, and 10 students in the 30 juz category."<sup>88</sup>

UIN Malang's success in producing hafidh and hafidhah cannot be separated from the role of Haiah Tahfidz Al-Qur'an (HTQ), an institution that was deliberately created by the campus to accommodate and develop students who memorize the Al-Quran. The institution led by Dr. H. Imam Muslimin has produced many students who memorize the Al-Quran.

Meanwhile, for the Chancellor of UIN Malang Mudjia Rahardjo, this achievement is a source of pride and will continue to be improved. The quality of a

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<sup>88</sup>(Interview I, 2024).



scholar cannot only rely on skills and experience, but a very determining factor is spiritual maturity. He said:

"The existence of hafidh/hafidhah supports the main pillar of UIN Maliki, namely students with spiritual depth, morality, knowledge, and professionalism because all this knowledge is implied in the Al-Quran. We hope that students can implement it in real life."<sup>89</sup>

### **c. Mastering the Interpretative Style of the Book of Tafsir**

The academic community of IAT UIN Maulana Malik Ibrahim Malang in the period 2017-2021 has produced various kinds of scientific works with various methods and approaches, this shows that during this period the academic community of IAT UIN Maulana Malik Ibrahim Malang has carried out many studies that where these studies not only contain previous issues or interpretations, but as time progresses, their studies also raise contemporary issues with various approaches.<sup>90</sup>

By using a historical approach, it can be seen that different styles of interpretation are influenced by different educational backgrounds. The UIN Malang academic community does not only study domestically but also abroad, namely the Middle East,

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<sup>89</sup>(Interview MR, 2024)

<sup>90</sup>Documentation, Academic Report IAT Study Program UIN Maulana Malik Ibrahim Malang 2017-2021

which has a different educational culture. This will certainly influence the perspective on studies conducted in 2017. In that year, the UIN Malang academic community with Middle Eastern graduates tended to conduct studies that focused on the study of *turots* whose ideas were theoretical and fundamentalist in nature. In contrast to the academic community, domestic graduates use a contemporary or current approach to adapt to the diverse conditions of Indonesian society. In 2017, there were 7 studies from the academic community of IAT UIN Maulana Malik Ibrahim Malang, dominated by text-based thematic studies and only one study was a living Qur'an study.

Even though it is dominated by thematic types of studies, there are different approaches, namely the classical approach and the contemporary approach, classic in the sense that the authors of the studies above use the theory of Ulum al-Qur'an, while modern in this case is defined as the use of theories outside of Ulum al-Qur'an such as the use of Hermeneutics, theory of figures and other approaches. This is caused by the academic community of IAT UIN Maulana Malik Ibrahim Malang coming from a different educational culture, including graduates from the Middle East and UIN Sunan Kalijaga Yogyakarta. From this, the author sees that Middle Eastern graduates are more inclined towards the study of law when compared to graduates of UIN Sunan Kalijaga





Yogyakarta who are more inclined towards the use of contemporary theories.

#### **d. Students master Thematic Interpretation**

The Al-Quran and Tafsir Science Study Program (IAT) at the Sharia Faculty of Maulana Malik Ibrahim State Islamic University Malang (UIN Maliki Malang) has two academic advantages that IAT Study Programs at other universities do not have.

Ali Hamdan, Lc., MA., Ph.D, Lecturer in the Al-Quran and Tafsir Science Study Program explained to the researchers that the two advantages are Al-Quran Tahfidz and mature basic knowledge.

"We equip students to become students who have an extraordinary level of scientific proficiency, namely by memorizing the Al-Quran, because not everyone can memorize the Al-Quran, it requires strong determination and high focus."<sup>91</sup>

This alumnus of the Islamic University of Omdurman, Khartoum, Sudan said that *tahfidz* Al-Quran was made into a course with 6 juz in one semester. The hope is that after 5 semesters students will have memorized the Al-Quran. This IAT study program directs an obligation through a process by making it a course with full credits.

"The difference with the IAT Study Program at other universities is also in

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<sup>91</sup>(Interview AH, 2024).

terms of providing and cultivating the basics of Al-Quran knowledge maturely."<sup>92</sup>

He explained that this maturity could be seen from the Ulum Al-Quran material and the historical, methodological, and interpretive features of dozens of tafsir books. It can also be seen from the thematic interpretation studies which instill in students moral beliefs, Islamic family, social, economic, political, and inter-religious relations which are highly encouraged.

UIN Malang IAT study program students are also equipped with scientific writing methods. This is proven by the achievements of IAT students whose articles have been published in the accredited National Journal Sinta 2, and there are still some in the reviewer stage in the accredited National Journals Sinta 3 and Sinta 4.

"In 2020, of the 4 study programs at the Sharia Faculty of UIN Maliki Malang, the IAT Study Program was ranked first as the study program most popular with prospective new students."<sup>93</sup>

This IAT Study Program lecturer said that studying Al-Quran and Tafsir is important in life, firstly because the Al-Quran is a guide to life for Muslims.

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<sup>92</sup>(Interview AH, 2024).

<sup>93</sup>(Interview AH, 2024)



Then secondly, the Al-Quran is a source of law in Islam because the Al-Quran contains norms of life such as social life, political life, and environmental life. Thirdly, the Al-Qur'an describes the aspects of national, religious, and homeland life and narrates the vertical relationship with the Creator as well as horizontal relationships with fellow humans in terms of economic, political, social, management, moderation, and other aspects of life.

"The Al-Qur'an must be studied using certain rules and scientific disciplines so that the resulting understanding is more comprehensive and then more moderate."<sup>94</sup>

#### **e. Mastering Science-based Al-Qur'an Interpretation**

The Center for the Study of Integration of Islam and Science under the auspices of the Institute for Research and Community Service (LP2M) UIN Maliki Malang holds regular Website Seminar (Webinar) studies. The theme is Al-Tafsir Al-Ilmi: History, Methods, Opportunities and Challenges.

The unit, which is chaired by Mohammad Yahya, Ph.D., brought in three resource persons who could be said to be competent young commentators in their fields. All three are alumni of the Tafsir and Al-Quran Science Department at Al-Azar University, Cairo. First, Dr. KH. Abdul Ghofur Maimoen, MA. (caretaker PP. Al Anwar 3, Serang). Second, Dr. KH. Afifuddin Dimiyathi, MA. (caretaker of PP. Darrul Ulum Jombang). Lastly,

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<sup>94</sup>(Interview AH, 2024)

Dr. Muchlis M. Hanafi, MA. (Head of Lajnah *Pentashihan* Mushaf Al Quran Research and Development Agency of the Ministry of Religious Affairs of the Republic of Indonesia)

Chancellor of UIN Maliki Malang, Prof. Dr. H. Abd. Harris, M. Ag appreciated this event. He also opined:

"The material presented will be able to provide many positive contributions, especially to the institutional development efforts that he leads. Moreover, it is directly related to the vision of UIN Maliki Malang, namely the realization of integrative higher education that combines Islam and science and technology with an international reputation."<sup>95</sup>

Prof Haris, with this event, the Tafsir Al Ilmi method, can be studied and understood in more depth and detail. Furthermore, it can most likely be used as one of the shortest ways to integrate Islam and science from the interpretations contained in the Al-Qur'an. If this is focused more deeply, it does not rule out the possibility that UIN Maliki Malang will later become a center for science development. The science referred to there is science that is integrated with Islam or science under the auspices of the Al-Qur'an.

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<sup>95</sup>(Interview AH, 2024)



Second, this rector from Lamongan hopes that researchers, from lecturers to student level at UIN Maliki, will be able to apply the Tafsir Al Ilmi method. He added:

"Any UIN Maliki academic, whatever their competence and expertise, must have the ability in this field of interpretation. Therefore, this method is needed by all UIN Maliki Malang residents as a skill, and expertise in understanding natural phenomena to build and construct that science."<sup>96</sup>

**f. Mastering Scientific Writing Methods based on the Science of the Al-Qur'an and Tafsir**

UIN Malang students achieved the brilliant achievement of winning 1st place in scientific writing consisting of Rifka Arifatul Choridah, Tiasa Thasya, and Zhafira Putri Fatihati who won 1st place in the Makhrojan 4.0 scientific writing competition at Darussalam Gontor University.

They have prepared themselves seriously, designing competition ideas since D-5, and drafting papers on D-2. The five-day preparation process produced work that was interesting, relevant to problematic social phenomena, and met the rules of scientific work.

The Makhrojan Ushuluddin 4.0 competition is a hybrid, combining offline and online formats. This

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<sup>96</sup>(Interview AH, 2024)

branch of the competition involves several competitions, such as Arabic debate, LKTI, Arabic speech, Musabaqoh Fahmil Quran, *mujawwadah* (MTQ), posters, and *musabaqoh* hifdzul Quran.

The key to the success of the UIN Malang team lies in three important aspects. First, they succeeded in designing an interesting idea, visible urgency, and correlated with social problems. Second, they compose the paper carefully, paying attention to every small aspect and following the rules of scientific work. Finally, team cohesion is the main key, to build a shared vision and mission from the beginning to the final presentation.

This team also faced the challenge of uniting the thoughts of three different heads into one unified whole. However, these differences triggered innovations and ideas which were then expressed in their scientific papers.

This achievement received an award in the form of an E-certificate and coaching money. Merchandise and other awards will be sent immediately by the competition organizers. UIN Malang students advised their fellow UIN students to keep fighting, try new things, and not be afraid of failure. They invited us to always make the best contribution to the campus and remain enthusiastic in our work.

**g. Have fluent Arabic language skills in daily communication in Ma'had Al-Jami'ah**



Ma'had Al-Jami'ah was established in 1999. The building has been used since 2000. Ma'had Al-Jami'ah is 21 years old. The goal of developing Ma'had Al-Jami'ah is to support the vision. The mission and goals of the campus and creating an Islamic environment with *ulul albab* character. The program is a study of the Al-Qur'an, religious sciences, linguistics, and spiritual improvement. This program is intended for new students for one year. Mandatory program for new students and every new academic year. Every new student from all faculties is required to take part in ma'had Al-Jami'ah activities for one year, except for medical faculties who are required to take part in ma'had Al-Jami'ah activities for two years.

Medical faculties experience a time difference in ma'had al Jami'ah so that they become doctors who have strong faith and spirituality, strong linguistic competence, and doctors who inherit the knowledge of Islamic thinkers including Ibn Sina. The medical faculty of UIN Maulana Malik Ibrahim Malang is being prepared to become a Hajj doctor. Doctors who can guide the Hajj every year. This has been determined by the Indonesian Ministry of Religion.

Its program aims to help students adapt to the university's internal environment, and master the language and basic competencies in religious practice. This program applies equally to all students at UIN Maulana Malik Ibrahim Malang. There is no difference in treatment for domestic students or foreign students. Every student has the same rights and obligations to explore broad knowledge. As one informant said;

"The academic program at Ma'had Al-Jami'ah is integrated with the academic program at the faculty. "When there are students who do not pass academically in the ma'had program, then the student cannot study Islamic studies in the next semester at the faculty."<sup>97</sup>

The activity process at Ma'had Al-Jami'ah is managed professionally. The management structure consists of; a council of *kyai*, *mu'allim* (teachers), *murabby*, *musyrif*, and *musyrifah*. The Kyai board is selected from lecturers who have Islamic boarding school qualifications and can educate Ma'had Al-Jami'ah well.

## **2. Achievement Results of Arabic Language Learning Restoration in Overcoming the Crisis of Ulema in Indonesian in UIN Satu Tulungagung**

### **a. Have fluent Arabic language skills and preach with the principles of Hadith Science**

A group of students from Sayyid Ali Rahmatullah State Islamic University (UIN) or UIN SATU Tulungagung succeeded in making brilliant achievements in the 2024 National Level Hadith Tafsir Student Musabaqah competition. This prestigious event was held at Ahmad Dahlan

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<sup>97</sup> (Interview Mz, 2023).





University, Yogyakarta, and involved participants from various universities throughout Indonesia.

The group consisted of Alfisya Humaida, a student majoring in Alquran Science and Tafsir Class 3A, Shima Khoiru Syafa'ah, a student majoring in Arabic Language Education Class 3B, and Adjie Wahyu Kembara, a student of Alquran Science and Tafsir Class 1A, succeeded in showing their excellence and expertise in the field of hadith interpretation. They managed to win the competition and occupy the prestigious position of second place.

This competition not only tests the participants' academic knowledge but also hones their analysis, interpretation, and presentation skills. The UIN SATU Tulungagung group succeeded in attracting the jury's attention with their in-depth interpretation and mature understanding of the hadiths being tested.

With this achievement, UIN SATU Tulungagung confirms its existence as an educational institution that is highly committed to student academic and scientific development. This achievement in the 2024 National Level Hadith Tafsir Student Musabaqah will be a motivation for UIN SATU Tulungagung to continue to improve the quality of education and produce graduates who are highly competitive in the academic world.

**b. Students can memorize Hadiths with a target of 8 semesters of memorizing 4000 Hadiths complete with *sanad, matan, and rowi***

One of the traditions of Indonesian ulama is memorizing the book that is being studied. It is not

surprising that the adage "al-Fahmu ba'da al-Hifzi" is still relevant today. Even though there are people who underestimate this method, whoever we are, if we understand something that has been memorized, then that understanding will last longer. This tradition is still preserved by the Hadith Science Study Program. In terms of curriculum, the Hadith Science Study Program provides tahfidz I to VI courses. The output of this mentoring is that when students graduate, they can memorize 7000 hadiths in the book Sahih Bukhari.<sup>98</sup>

Randomly, the student assistants in memorizing hadiths made suggestions and criticism sheets for the students so that the methods that had been working so far could be evaluated. In general, their answer is good. It's just that in this pandemic era, it seems like there needs to be more intensive assistance. Various reasons related to quotas and signals need to be immediately resolved.

Yazed Ghinan, third semester Hadith Science Study Program student, said:

“Currently I have memorized 300 Sahih Bukhari hadiths. In my opinion, the Hadith Science Study Program at UIN Satu Tulungagung has advantages and uniqueness. First, the lecturers have strong teaching qualifications in their fields and can motivate students. I feel this

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<sup>98</sup>Documentation, Academic Guidebook for the Hadith Science Study Program at UIN Satu Tulungagung in 2022.



during the teaching and learning process in class, where I am always challenged to be the best."<sup>99</sup>

The next advantage is related to intensive assistance in memorizing hadith. He continued:

"The guidance from the hadith tahfidz program at UIN Satu Tulungagung was very helpful in increasing and strengthening my memorization. Third, the obligation to take part in the Madin program at UIN Satu Tulungagung helped me in the early days of studying the Hadith Science Study Program at UIN Satu Tulungagung. Fourth, apart from demanding academic achievement for me and other students, the campus also provides rewards in the form of scholarship money to us/students. This is certainly very encouraging and also increases my enthusiasm, especially studying at UIN Satu Tulungagung, my beloved campus."<sup>100</sup>

### **c. Students can read the *yellow book* fluently**

In commemoration of National Santri Day 2023 which is celebrated on October 22, PCNU Tulungagung district is holding a series of competitions, namely the Musabaqoh Qiroatul Polar

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<sup>99</sup>(YG Interview, 2024)

<sup>100</sup>(YG Interview, 2024)

(MQK) better known as the Book Reading Art Competition at PP. Ma'hadul 'Ilmi Wal 'Amal Tulungagung. As a form of participation, Hestiana Roazah, a student at UIN Satu Tulungagung, was also a participant in the event which was held on October 20, 2023.

This competition was attended by approximately 80 participants in the men's and women's adult fiqh categories from various agency delegations throughout Tulungagung Regency. Participants choose a *maqro* lottery (the content of the yellow book material to be read) and are then faced with three professional judges at once. On the podium provided, participants must read the blank Fathul Qorib book along with an explanation of its *murod* then receive several questions from the jury. The student who is often called "Hesti" admitted that he got chest number 32 with the *maqro* prayer *Istisqo'* (a prayer asking for rain). He said:

"The most impressive thing was when I debated the *tarkib* with the jury and answered questions regarding *'illat isim ghoiru munshorif*. From the hard efforts that have been put in, I was declared 2nd place winner in MQK in the women's adult jurisprudence category. The discussions in fiqh, especially in the book of Fathul Qorib, are very scientific. Many substances need to be researched in the context of chemistry. Thus, it can be



concluded that there is a relationship between chemistry and jurisprudence, where if the two sciences collaborate, it will create a civilization."<sup>101</sup>

#### **d. Students master the science of Hadith Tafsir**

A group of students from Sayyid Ali Rahmatullah State Islamic University (UIN) or UIN SATU Tulungagung succeeded in making brilliant achievements in the 2024 National Level Hadith Tafsir Student Musabaqah competition. This prestigious event was held at Ahmad Dahlan University, Yogyakarta, and involved participants from various universities throughout Indonesia.

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This competition not only tests the participants' academic knowledge but also hones their analysis, interpretation, and presentation skills. The UIN SATU Tulungagung group succeeded in attracting the jury's attention with their in-depth interpretation and mature understanding of the hadiths being tested.

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<sup>101</sup>(HR Interview, 2024)

With this achievement, UIN SATU Tulungagung confirms its existence as an educational institution that is highly committed to student academic and scientific development. This achievement in the 2024 National Level Hadith Tafsir Student Musabaqah will be a motivation for UIN SATU Tulungagung to continue to improve the quality of education and produce graduates who are highly competitive in the academic world.<sup>102</sup>

**e. Have fluent Arabic language skills and fluency in daily communication at the Subulus Salam Quarantine Islamic Boarding School**

The Subulussalam Islamic Boarding School accepted its first batch of 30 students (24 male students and 6 female students) with the female students still living in the house next to the Islamic boarding school. The 30 students were students who received Islamic studies scholarships/Lakminat STAIN Tulungagung majoring in Hadith Tafsir at that time. The Islamic boarding school curriculum follows the campus and Ministry of Religion curriculum which includes book study, Arabic and English language study, tahfidz Quran Hadith, and entrepreneurship.

In 2012, the Subulussalam Islamic Boarding School improved its development infrastructure, starting to add a building for female students, namely the Khadijah dormitory. The construction was

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<sup>102</sup>Observation on April 20 2024 at UIN Satu Tulungagung



completed in 2015. Then the Islamic boarding school opened registration for new students with various semester variations. This means that it does not require students to start from the first semester to be in an Islamic boarding school, semesters 2, 3, or even 4 are allowed to live in an Islamic boarding school. Finally, the Islamic boarding school experienced development from year to year by accepting 50 female students and several male students. Not only that, several other facilities such as parking lots and kitchens have also begun to be built to meet student needs.

Construction continues until 2017, namely the construction of the Aisyah girls' dormitory and the main hall. Then in 2020, the Subulussalam Islamic Boarding School added a Fatimah girls' dormitory building specifically for students of the Tahfidz program and a Umar boys' dormitory. Apart from that, Pesantren Subulussalam also opened a branch of Pesantren Subulussalam 2 which is managed for Islamic boarding schools with language programs and students majoring in Hadith Science in collaboration with the UIN Satu Tulungagung campus. Improvements to the security and facilities of the Subulussalam Islamic Boarding School will continue to be carried out. For the comfort and good of the students in it.

## **4.2 DISCUSSION**

### **A. Policy Direction of the Arabic Language Learning Restoration in Overcoming the Ulema Crisis of Ulama in Indonesia**

#### **1. Policy Direction of the Arabic Language Learning Restoration in Overcoming the Ulema Crisis of Ulama in Indonesia in UIN Maliki Malang**

##### **a. Bilingual Campus-based Education Promotion**

###### **a. Language Development Center**

The implementation aspect of language strengthening is carried out through intensive language learning programs, both managed by the Special Arabic Language Lecture Program (PKPBA), Special English Lecture Program (PKPBI), and Center for Language and Culture of Chinese (CLCC). These three language programs provide services for students, teachers, and education staff (employees).

UIN Maulana Malik Ibrahim Malang launched an integration-based curriculum from the beginning of this campus change, by exploring the symbol of the tree of knowledge. This tree of knowledge symbol must be the basis for implementing learning in all faculties, including the Language Development Center. All learning starts from recognizing language because the language aspect is at the root of the tree in these symbols. As a rooting compound, it must be strong. Mastery of language competence must be strong for all students and





the academic community because language is the root of all knowledge. Strengthening language is the first program that must be mastered. Besides that, language, which is an intermediary for communication between humans, plays an important role in global information exchange.<sup>103</sup>

Classification of learning spaces according to the results of the placement test. If the placement test score is very good, then the student enters class A (*mustawa mutaqaddim*). If the ability is medium, then it is included in the class B category (*mustawa mutawassith*). If the score is less, then you enter the class C category (*mustawa mbutadi*). The class division management process can be carried out to guide teachers when providing material so that it is under the students' basic competencies.<sup>104</sup> So this aims to ensure optimal learning achievement for all students.

(a) Arabic Language Program for Students

Learning Arabic at PKPBA aims to develop students' skills in Arabic, both in terms of receptive skills and productive

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<sup>103</sup> Nuril Febriani, Suci Ramadhanti, Widayanti, Rizka, Amrullah, Muhammad Afif, Mufidah, 'Arabic Learning For Elementary School During COVID-19 Emergency in Indonesia.' OKARA, 14.1 (2020), 67-80 <<https://doi.org/10.19105/ojbs.v14i1.3194>>.

<sup>104</sup> Arifka Mahmudi et al., "Classroom Management and Arabic Learning Process Based on Multiple Intelligences. Arabiyat. 6, no. 2 (2019): 222-37.

skills. Receptive skills are the development of listening and reading skills, while productive skills are the development of speaking and writing skills.

Through developing listening and reading skills, students are expected to be able to absorb scientific and information sources globally. So there are no language limitations when searching for and studying information sourced from Arabic. In other cases, speaking and writing skills encourage students to play an active role in practicing productive language skills, so that the process of exchanging ideas and information on a global scale does not need to be worried.<sup>105</sup> So language is not just a matter of scientific acquisition, but language as a means of communication, as an intermediary for the exchange of cultural information, and as a noble value of a nation.<sup>106</sup> It is hoped that in the future, with a strong mastery of linguistic competence, graduates can develop and be

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<sup>105</sup> S. Sreena and M. Ilankumaran, 'Developing Productive Skills Through Receptive Skills - A Cognitive Approach', *International Journal of Engineering & Technology*, 7.4.36 (2018), 669 <<https://doi.org/10.14419/ijet.v7i4.36.24220>>.

<sup>106</sup> 102 Judith Giering and Hope Fitzgerald, 'The Language Commons: An Innovative Space Supporting Second Language Acquisition', *Journal of Teaching and Learning with Technology*, 8.1 (2019), 33-41 <<https://doi.org/10.14434/jotlt.v8i1.26741>>.



of real benefit to human life without being limited by place and time.

(b) Arabic Language Program for Teachers and Education Personnel

The development of Arabic language programs is also aimed at lecturers and education staff. This is considered to improve teaching skills for all lecturers and education staff. The aim of developing learning for teaching and education staff is to train their Arabic language competencies so they can provide maximum service.

This program was specifically created to realize the competence of teachers and education staff who can serve foreign students, especially those from Middle Eastern countries. Training activities for teaching and educational staff whose Arabic language skills are weak are guided by Arabic language lecturers to train Arabic language skills in each faculty.

**b. Ma'had Al Jami'ah**

The distribution of activities at Ma'had Al-Jami'ah consists of language development, spiritual development, and extracurricular development. One of the ma'had Al-Jami'ah programs that specifically emphasizes language development is the shabah lughah (language morning) program. This activity is carried out every morning to actively train students in foreign languages. The material for shabah

lughah activities includes the introduction of vocabulary, the process of language acquisition, and the preparation of sentences in a productive form of language delivery, as well as written exercises following the material presented. The habituation process can form a productive language environment in the process of teaching and language acquisition.<sup>107</sup>

Among ma'had Al-Jami'ah 's favorite activities is shabah lughah. Learning methods used in shabah lughah activities include games, demonstrations, discussions, and using song media. With a variety of learning methods, it is hoped that it can encourage students' critical thinking and creativity.<sup>108</sup>

As Janniarni stated, continuous improvement of teacher competency can be managed through various training so that it can solve the problems teachers face in teaching.<sup>109</sup>The training and discussions held at

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<sup>107</sup> Robert Blake, 'Technology and the Four Skills', *Language Learning and Technology*, 20.2 (2016), 129–42.

<sup>108</sup> Matthew Toh Loy Lim and others, 'An Alternative Approach to Teaching: Implementing a Cooperative Learning Strategy Students Team Achievement Division at the Junior College Level', *Advanced Science Letters*, 22.5–6 (2016), 1725–29 <<https://doi.org/10.1166/asl.2016.6748>>.

<sup>109</sup> Janniarni Toha Safutri, Suci Ramadhanti Febriani, and Danial Hilmi, 'Improvement Of Arabic Language Teacher Competency Based On Multiple Intelligences', *Lughawiyah*, 2.1 (2020).



Ma'had are to improve superior human resources, with the hope that this will have implications for students who take part in the Ma'had Al-Jami'ah program.

**b. Building the Integration of Science and Religion**

The curriculum development explored by UIN Maulana Malik Ibrahim Malang is an integration-based curriculum. This curriculum is characterized by scientific construction designed with a "knowledge tree". All scientific aspects are built through strong roots, one of which is language. By having a basic foreign language base, it is hoped that graduates will be able to explore information respond to changing times, and compete globally.

**c. The Vision and Mission of the Sharia Faculty is to produce graduates and scholars who are competent and have an international reputation in implementing and developing Islamic law**

The background to the establishment of the Sharia Faculty of Maulana Malik Ibrahim State Islamic University (UIN) Malang was to support the development of Islamic higher education with the vision of *ulul albab*. Through learning at the Sharia Faculty, it is hoped that it will produce ulama/intellectuals who have a good understanding of Islamic law and statutory regulations so that they can provide benefits to social and state life.

**d. Producing moderate Islam-based scholars and ulama**

Maulana Malik Ibrahim Malang State Islamic University is trying to produce scholars and scholars based on moderate Islam through Ma'had Sunan

Ampel Al-Aly. According to mudir, the understandings used as the basis for forming the mahasantri character by Ma'had Sunan Ampel Al-Aly are the rahmatan lil alamin understanding of Islam. The informant agreed with the researcher's assumptions regarding the values taught at Ma'had related to the values of moderate Islamic teachings or wasathan. In carrying out its duties as part of the university, the spiritual depth and moral nobility placed on Ma'had Sunan Ampel Al-Aly in its application and implementation always adheres to the principles held by Ahlussunnah Wal Jamaah with its tendency towards *wasathiyah*.

**e. Initiating the Arkanul Jami'ah System**

At the physical level, the UIN Maliki Malang campus was built in such a way that it shows that all aspects needed by lecturers, staff, and students are well met. To make it easy to remember and understand, the pillars for the physical development of the UIN Maliki Malang campus were formulated. These pillars are referred to as Arkanu Jami'ah (college pillars) which consist of nine pillars, namely: lecturers, mosque, mashed, library, laboratory, scientific meeting place, campus administration service center, arts and sports development center sports, and extensive and strong funding sources. This is in line with the fact that facilities that comply



with standards will be a strong driver in providing quality education.<sup>110</sup>

With the development of programs implemented by each institution, it is hoped that they will be able to provide quality output to graduates of UIN Maulana Malik Ibrahim Malang. One indicator of the results of quality education is the absorption of graduates into the world of work in society.<sup>111</sup>The needs of society and industry in absorbing UIN Maulana Malik Ibrahim Malang graduates are a benchmark for the success of the education and teaching process on campus internally; both in terms of human resources, facilities, and an optimal learning environment.

## **2. Policy Direction for the Arabic Language Learning Restoration in Overcoming the Crisis Ulema in Indonesian in UIN SATU Tulungagung**

### **a. Making Arabic and English An Introduction to Lectures**

UIN Satu Tulungagung has a Language Development Center that provides Arabic and English as the language of instruction for lectures. Based on

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<sup>110</sup> Wildana Wargadinata and others, 'DigitalCommons @ University of Nebraska - Lincoln Alternative Education in the Global Era : Study of Alternative Models of Islamic Education in Tazkia International Islamic Boarding School Malang Alternative Education in the Global Era : Study of Alternative', 2019.

<sup>111</sup> Arnita Cahya Saputri and others, 'Improving Students' Critical Thinking Skills in Cell- Metabolism Learning Using Stimulating Higher Order Thinking Skills Model', *International Journal of Instruction*, 12.1 (2019), 327-42 <<https://doi.org/10.29333/iji.2019.12122a>>.

the IAIN Tulungagung Statute (Permenag RI number 36 of 2017) the Language Development Center is an academic support element whose main task is to carry out coordination tasks and the preparation of English and Arabic language professional development programs outside of curricular subjects for undergraduate and postgraduate students in both majors English and Arabic as well as non-education departments of English and Arabic in the form of English and Arabic language development programs for special purposes, administering English and Arabic language tests and English and Arabic language training for students, lecturers, as well as the general public, the Language Development Center is led by a Head, and assisted by several functional and administrative personnel who report directly to the Vice Chancellor for Academic Affairs and Institutional Development.

**b. Building a *Dakwah* and Civilization Campus**

Like the arrival of 'inspiration', the idea of making the Tulungagung State Islamic Institute (IAIN) an institution for *dakwah* and civilization emerged spontaneously, although not without *atsar*. The Chancellor officially declared this idea at the *halal bi halal* moment for the IAIN Tulungagung extended family on July 12, 2016. Beyond expectations, this idea received a warm response and immediately became a public discourse at IAIN. The narrative of IAIN as a missionary and civilization campus





immediately became a narrative that attracted attention and colored academic conversations.

**c. The Vision and Mission of FUAD are to produce graduates and scholars who are experts in the field of research by contributing to knowledge that strengthens the creation of distinction and excellence**

The vision of FUAD IAIN Tulungagung is "Every study program under the Faculty of Ushuluddin, Adab, and *Dakwah* has distinction and achieves excellence by 2022".

FUAD IAIN Tulungagung's mission: 1) Organizing undergraduate education programs with actual curriculum content to create distinction in each study program and achieve excellence in each study program in 2022, 2) Carrying out research to strengthen knowledge and increase student competence with an emphasis on contribution to knowledge which strengthens the creation of distinction and achievement of excellence in each study program in 2022, 3) Carrying out community service to strengthen the foundation for the scientific development of study programs to create distinction and achieve excellence in each study program in 2022, 4) Building collaboration with other institutions in scientific development to create distinction and achieve excellence in each study program in 2022.

**d. Producing Islam Rahmatan Lil Alamin-based scholars and ulama**

IAIN Tulungagung's journey in the last five years, as shown in the performance achievements of the

2015-2019 Strategic Plan, has brought the institute to a better institutional and management structure, higher quality academic programs and services, as well as increasingly adequate assets and facilities. Reflecting on this success and looking at the foundation that has been laid and the strong potential it has, the vision of IAIN Tulungagung is to continue to direct its policy toward "Creating an academic society based on the principles of science, good character, culture and an Islamic spirit *rahmatan lil 'alamin*" truly This is a big dream and ideal as a strong inspiration for all IAIN Tulungagung academics to continue working optimally towards a superior and competitive campus.

**e. Exploring local Javanese Islamic wisdom in the Mataraman area**

The Institute for Javanese Islamic Research (IJIR) abbreviated as IJIR is a Study Center within the Sayyid Ali Rahmatullah State Islamic University (UIN SATU) Tulungagung which is given the mandate to develop studies, research, and dissemination of Javanese Islamic (Javanese Islam) issues. Since its founding on January 3, 2017, IJIR has emphasized itself as a center of excellence for Javanese Islamic issues, especially those developing in the Mataraman area, East Java.



## **B. Strategy for Arabic Language Learning Restoration in Overcoming the Ulema Crisis of Ulama in Indonesia**

### **1. Strategy for Arabic Language Learning Restoration in Overcoming the Ulema Crisis of Ulama in Indonesia in UIN Maliki Malang**

#### **a. Producing ulama through the IAT Study Program who are fluent in Arabic and understand the Yellow Book**

The Al-Quran and Tafsir Science Study Program (IAT) at the Sharia Faculty of Maulana Malik Ibrahim State Islamic University Malang (UIN Maliki Malang) has two academic advantages that IAT Study Programs at other universities do not have. These two advantages are Tahfidz Al-Quran and mature basic knowledge. Tahfidz Al-Quran was made into a course with 6 juz in one semester. The hope is that after 5 semesters students will have memorized the Al-Quran. This IAT study program directs an obligation through a process by making it a course with full credits. UIN Malang IAT study program students are also equipped with scientific writing methods. This is proven by the achievements of IAT students whose articles have been published in the accredited National Journal Sinta 2, and there are still some in the reviewer stage in the accredited National Journals Sinta 3 and Sinta 4.

Then secondly, the Al-Quran is a source of law in Islam because the Al-Quran contains norms of life such as social life, political life, and environmental life. Thirdly, the Al-Qur'an describes the aspects of national, religious, and homeland life and narrates the vertical relationship with the Creator as well as

horizontal relationships with fellow humans in terms of economic, political, social, management, moderation, and other aspects of life.

**b. Producing Ulama with an Al-Qur'an and Tafsir Science Curriculum based on spiritual depth, moral nobility, breadth of knowledge, and professional maturity**

The Al-Qur'an and Tafsir Science Study Program at UIN Maliki Malang organizes curriculum development based on the competencies graduates wish to achieve. The competency of UIN Maliki Malang is "Ulul Albab" graduates who are imbued with the values of ahlussunnah wal jama'ah who have spiritual depth, moral nobility, breadth of knowledge, and professional maturity. Based on the competency of these graduates, the Al-Qur'an and Tafsir Science Study Program at UIN Maliki Malang has the task of preparing prospective graduates who have strong beliefs and spiritual depth, noble morals, breadth of knowledge, and professional maturity.

**c. Tahfidz Al-Qur'an Scholarship**

The Tahfidz al-Quran Scholarship Program is an annual routine program at UIN Maliki Malang. This program is a form of motivation and appreciation from the University for students who excel, in this case in the field of tahfidz al-Quran. The main requirement to take part in this selection is to be registered as an active student with memorized 10 Juz of the Al-Qur'an and a minimum GPA of 3.00.



However, please note that students participating in the selection are not currently receiving other scholarships. Those who pass, he continued, will receive a scholarship in the form of educational financial assistance from the campus. It is hoped that this scholarship can help students fulfill their educational needs.

**d. Tahfidz Hadiz via HTQ**

On the initiative of the senate forum for the rector of UIN Maulana Malik Ibrahim Malang and with the issuance of the Chancellor's Decree Number. Un.3/Kp.07.5/1551/2009 dated 7 September 2009, on 17 Ramadhan 1430 H/25 September 2009 M Jam'iyatul Qurra' Wal Huffazh officially changed its name to Hai'ah Tahfizh Al-Qur'an and is under the auspices of UIN Maulana Malik Ibrahim Malang. The idea of changing the name was inspired by the huffazh institution in Jeddah, Saudi Arabia with the hope that the organization's ideals of building a Qur'anic academic spirit among the campus academic community can be realized perfectly. HTQ is an organization that is active in the field of Al-Qur'an, supporting and assisting campus programs in guiding students to become intellectual professional scholars and scholars.

**e. Bringing in Ulama from Sudan with a lecture system using Arabic as the language of communication**

The idea of establishing an institution called Markaz al-ulum al-Qur'an wa al-lughah al-Arabiyah as-Sudan at UIN Malang came from the President of the Republic of Sudan, when the Head of State

received a visit from the Minister of Religion of the Republic of Indonesia and the Chancellor of UIN Malang in Sudan. Because the original plan to establish the Indonesian Islamic University of Sudan in Malang failed, the President of the Republic of Sudan suggested that the collaboration be continued, even though the collaboration did not take the form of building a joint university, but replaced it by building a study center.

## **2. Strategy for Arabic Language Learning Restoration in Overcoming the Ulema Crisis of Ulama in Indonesia in UIN Satu Tulungagung**

### **a. Producing ulama through the Hadith Science Study Program who can understand and read the *yellow book***

The Student Association of the Hadith Science Study Program (HIMA-ILHA) Faculty of Ushuluddin Adab and *Dakwah* (FUAD) UIN Satu Tulungagung learned the method of reading the yellow book. The Studies and Science Division holds routine studies once every week. This activity with the theme "Practical Methods for Reading the Yellow Book" has been taking place on the WhatsApp Group since 2020.

### **b. Producing Ulama with a hadith teaching curriculum based on Turats to develop moderate and tolerant Islamic teachings with an Indonesian perspective**

One of the traditions of Indonesian ulama is memorizing the book that is being studied. It is not



surprising that the adage "al-Fahmu ba'da al-Hifzi" is still relevant today. Even though there are people who underestimate this method, whoever we are, if we understand something that has been memorized, then that understanding will last longer. This tradition is still preserved by the Hadith Science Study Program. In terms of curriculum, the Hadith Science Study Program provides tahfidz I to VI courses. The output of this mentoring is that when students graduate, they can memorize 7000 hadiths in the book Sahih Bukhari.

**c. Tahfidz Hadis Scholarship**

The Hadith Tahfidz program is a special program to strengthen hadith knowledge and the tradition of continuing the ulama tradition. I express my appreciation for what has been achieved by students who have been involved in the study of tahfidz hadith. Hopefully, it will increase students' interest in studying in the Hadith Science department as the Chancellor's dream was when he founded this department. In the future, UIN Satu hopes that the memorizers and hadith experts printed at UIN Satu will be distributed to all corners of Indonesia. The scholarship is in the form of free UKT for 8 semesters for the hadith study program aimed at producing expert hadith scholars who have scholarly character through the Sahih Bukhari memorization program.

**d. Tahfidz Hadis through quarantine at the Sabulus Salam Hadith Science Islamic Boarding School**

The Subulussalam Islamic Boarding School was founded on June 16 2009/22 Jumadis Saniyah 1430 H. The geographical location of the Islamic boarding

school is precisely in the RT/RW 01/02 Dsn area. Mangosteen Ds. Plosokandang District. Kedungwaru District. Tulungagung Province East Java, 66221. Pesantren Subulussalam has been officially registered with a Notarial Deed: Masjkur, SH/ No. 73 December 21, 2009. Apart from that, Islamic Boarding School Subulussalam also opened a branch of Islamic Boarding School Subulussalam 2 which is managed for Islamic boarding school language programs and students majoring in Hadith Science in collaboration with the UIN Satu Tulungagung campus. Improvements to the security and facilities of the Subulussalam Islamic Boarding School will continue to be carried out. For the comfort and good of the students in it.

**e. Bringing in Ulama from Egypt with a lecture system using Arabic as the language of communication**

Presenting speakers from Egypt, the Ushuluddin Adab and *Dakwah* (FUAD) Faculty of Sayyid Ali Rahmatullah State Islamic University Tulungagung (UIN SATU Tulungagung) held a Studium Generale on Islamic Moderation in Indonesia and Egypt. Is Dr. Fathalla Muhamed Fathalla Zekaizak from Al-Azhar University, Cairo, Egypt, who was present as a resource person at the studium generale which was held in the 5th Floor Hall of the UIN SATU Postgraduate Building, Tulungagung, in October 2022.





## **C. Results of the Arabic Language Learning Restoration in Overcoming the Ulema Crisis of Ulama in Indonesia**

### **1. Results of the Arabic Language Learning Restoration in Overcoming the Ulema Crisis of Ulama in Indonesia in UIN Maliki Malang**

#### **a. Have fluent Arabic language skills and be fluent in preaching the principles of Al-Qur'an Science and Tafsir**

For 25 years or a quarter of a century, UIN Maliki Malang has been running an intensive Arabic language program regularly to produce graduates who truly have language competence. PBB UIN Maliki Malang not only studies Arabic but also develops learning English and Indonesian for foreign speakers. UIN Maliki Malang will further develop Mandarin and other languages. His education comes from both domestic and foreign graduates.

#### **b. Students can memorize the Al-Qur'an with a target of 5 semesters of memorizing 30 Juz**

Maulana Malik Ibrahim Malang State Islamic University (UIN) has succeeded in increasing the quantity of students memorizing the Al-Quran. This is inseparable from the educational concept developed by UIN, namely synergizing Islamic boarding schools and tertiary education. In 2023, UIN will successfully graduate 98 memorizers of the Al-Quran from the total graduating students. This number has increased compared to 2022 which produced 60 memorizers.

#### **c. Mastering the interpretive style of the book of Tafsir**

The academic community of IAT UIN Maulana Malik Ibrahim Malang in the period 2017-2022 has

produced various kinds of scientific works with various methods and approaches, this shows that during this period the academic community of IAT UIN Maulana Malik Ibrahim Malang has carried out many studies that where these studies not only contain previous issues or interpretations, but as time progresses, their studies also raise contemporary issues with various approaches.

**d. Students master Thematic Interpretation**

The Al-Quran and Tafsir Science Study Program (IAT) at the Sharia Faculty of Maulana Malik Ibrahim State Islamic University Malang (UIN Maliki Malang) has two academic advantages that IAT Study Programs at other universities do not have. These two advantages are Tahfidz Al-Quran and mature basic knowledge. Tahfidz Al-Quran was made into a course with 6 juz in one semester. The hope is that after 5 semesters students will have memorized the Al-Quran. This IAT study program directs an obligation through a process by making it a course with full credits.

**e. Mastering Science-based the Al-Qur'an Interpretation**

The Center for the Study of Integration of Islam and Science under the auspices of the Institute for Research and Community Service (LP2M) UIN Maliki Malang holds regular Website Seminar (Webinar) studies. The theme is Al-Tafsir Al-Ilmi: History, Methods, Opportunities and Challenges. The unit, which is chaired by Mohammad Yahya, Ph.D., brought



in three resource persons who could be said to be competent young commentators in their fields. All three are alumni of the Tafsir and Al-Quran Science Department at Al-Azar University, Cairo. First, Dr. KH. Abdul Ghofur Maimoen, MA. (caretaker PP. Al Anwar 3, Serang). Second, Dr. KH. Afifuddin Dimiyathi, MA. (caretaker of PP. Darrul Ulum Jombang). Lastly, Dr. Muchlis M. Hanafi, MA. (Head of Lajnah *Pentashihan* Mushaf Al Quran Research and Development Agency of the Ministry of Religion of the Republic of Indonesia)

**f. Mastering scientific writing methods based on Qur'anic Science and Tafsir**

UIN Malang students achieved the brilliant achievement of winning 1st place in scientific writing consisting of Rifka Arifatul Choridah, Tiasa Thasya, and Zhafira Putri Fatihati who won 1st place in the Makhrojan 4.0 scientific writing competition at Darussalam Gontor University. They have prepared themselves seriously, designing competition ideas since D-5, and drafting papers on D-2. The five-day preparation process produced work that was interesting, relevant to problematic social phenomena, and met the rules of scientific work.

**g. Have fluent skills in daily communication at Ma'had Al-Jami'ah**

The distribution of activities at Ma'had Al-Jami'ah consists of language development, spiritual development, and extracurricular development. One of the ma'had Al-Jami'ah programs that specifically emphasizes language development is the shabah lughah (language morning) program. This activity is

carried out every morning to actively train students in foreign languages. The material for shabah lughah activities includes the introduction of vocabulary, the process of language acquisition, and the preparation of sentences in a productive form of language delivery, as well as written exercises following the material presented. The habituation process can form a productive language environment in the process of teaching and language acquisition.<sup>112</sup>

Among ma'had Al-Jami'ah 's favorite activities is shabah lughah. Learning methods used in shabah lughah activities include games, demonstrations, discussions, and using song media. With a variety of learning methods, it is hoped that it can encourage students' critical thinking and creativity.<sup>113</sup>

As Janniarni stated, continuous improvement of teacher competency can be managed through various training so that it can solve the problems teachers face in teaching.<sup>114</sup>The training and discussions held at Ma'had are to improve superior human resources,

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<sup>112</sup> Robert Blake, 'Technology and the Four Skills', *Language Learning and Technology*, 20.2 (2016), 129-42.

<sup>113</sup> Matthew Toh Loy Lim and others, 'An Alternative Approach to Teaching: Implementing a Cooperative Learning Strategy Students Team Achievement Division at the Junior College Level', *Advanced Science Letters*, 22.5-6 (2016), 1725-29 <<https://doi.org/10.1166/asl.2016.6748>>.

<sup>114</sup> Janniarni Toha Safutri, Suci Ramadhanti Febriani, and Danial Hilmi, 'Improvement Of Arabic Language Teacher Competency Based On Multiple Intelligences', *Lughawiyah*, 2.1 (2020).



with the hope that this will have implications for students who take part in the Ma'had Al-Jami'ah program.

## **2. Results of the Arabic Language Learning Restoration in Overcoming the Ulema Crisis of Ulama in Indonesia in UIN Satu Tulungagung**

### **a. Have fluent Arabic language skills and preach with the principles of Hadith Science**

A group of students from Sayyid Ali Rahmatullah State Islamic University (UIN) or UIN SATU Tulungagung succeeded in making brilliant achievements in the 2024 National Level Hadith Tafsir Student Musabaqah competition. This prestigious event was held at Ahmad Dahlan University, Yogyakarta, and involved participants from various universities throughout Indonesia. With this achievement, UIN Satu Tulungagung confirms its existence as an educational institution that is highly committed to student academic and scientific development. This achievement in the 2024 National Level Hadith Tafsir Student Musabaqah will be a motivation for UIN Satu Tulungagung to continue to improve the quality of education and produce graduates who are highly competitive in the academic world.

### **b. Students can memorize the Qur'an with a target of 8 semesters of memorizing 4000 Hadiths complete with *sanad, matan and rowi***

One of the traditions of Indonesian ulama is memorizing the book that is being studied. It is not surprising that the adage "al-Fahmu ba'da al-Hifzi" is

still relevant today. Even though there are people who underestimate this method, whoever we are, if we understand something that has been memorized, then that understanding will last longer. This tradition is still preserved by the Hadith Science Study Program. In terms of curriculum, the Hadith Science Study Program provides tahfiz I to VI courses. The output of this mentoring is that when students graduate, they can memorize 7000 hadiths in the book Sahih Bukhari.

**c. Students can read the yellow book fluently**

In commemoration of National Santri Day 2023 which is celebrated on October 22, PCNU Tulungagung district is holding a series of competitions, namely the Musabaqoh Qiroatul Polar (MQK) better known as the Book Reading Art Competition at PP. Ma'hadul 'Ilmi Wal 'Amal Tulungagung. As a form of participation, Hestiana Roazah, a student at UIN Satu Tulungagung, was also a participant in the event which was held on October 20, 2023.

**d. Students master the science of Hadith Tafsir**

A group of students from Sayyid Ali Rahmatullah State Islamic University (UIN) or UIN SATU Tulungagung succeeded in making brilliant achievements in the 2024 National Level Hadith Tafsir Student Musabaqah competition. This prestigious event was held at Ahmad Dahlan University, Yogyakarta, and involved participants from various universities throughout Indonesia. With



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**e. Have fluent Arabic language skills and fluency in daily communication at the Subulus Salam Quarantine Islamic Boarding School**

The Subulussalam Islamic Boarding School was founded on June 16 2009/22 Jumadis Saniyah 1430 H. The geographical location of the Islamic boarding school is precisely in the RT/RW 01/02 Dsn area. Mangosteen Ds. Plosokandang District. Kedungwaru District. Tulungagung Province East Java, 66221. Pesantren Subulussalam has been officially registered with a Notarial Deed: Masjkur, SH/ No. 73 December 21, 2009. Apart from that, Islamic Boarding School Subulussalam also opened a branch of Islamic Boarding School Subulussalam 2 which is managed for Islamic boarding school language programs and students majoring in Hadith Science in collaboration with the UIN Satu Tulungagung campus. Improvements to the security and facilities of the Subulussalam Islamic Boarding School will continue to be carried out. For the comfort and good of the students in it.



## **CHAPTER V**

### **CONCLUSION**

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Policy Direction of the Arabic Language Learning Restoration in Overcoming the Ulema Crisis of Ulama in Indonesia in UIN Maliki Malang are Bilingual Campus-based Education Promotion, Building the Integration of Science and Religion, The Vision and Mission of the Sharia Faculty is to produce graduates and scholars who are competent and have an international reputation in implementing and developing Islamic law, Producing moderate Islam-based scholars and ulama, and Initiating the Arkanul Jami'ah System.

Policy Direction for the Arabic Language Learning Restoration in Overcoming the Crisis Ulema in Indonesian in UIN SATU Tulungagung are Making Arabic and English An Introduction to Lectures, Building a *Dakwah* and Civilization Campus, The Vision and Mission of FUAD are to produce graduates and scholars who are experts in the field of research by contributing to knowledge that strengthens the creation of distinction and excellence, Producing Islam Rahmatan Lil Alamin-based scholars and ulama, and Exploring local Javanese Islamic wisdom in the Materaman area.

Strategy for Arabic Language Learning Restoration in Overcoming the Ulema Crisis of Ulama in Indonesia in UIN Maliki Malang are Producing ulama through the IAT Study Program who are fluent in Arabic and understand the Yellow Book,





Producing Ulama with an Al-Qur'an and Tafsir Science Curriculum based on spiritual depth, moral nobility, breadth of knowledge, and professional maturity, Tahfidz Al-Qur'an Scholarship, Tahfidz Hadiz via HTQ, and Bringing in Ulama from Sudan with a lecture system using Arabic as the language of communication.

Strategy for Arabic Language Learning Restoration in Overcoming the Ulema Crisis of Ulama in Indonesia in UIN Satu Tulungagung are Producing ulama through the Hadith Science Study Program who can understand and read the *yellow book*, Producing Ulama with a hadith teaching curriculum based on Turats to develop moderate and tolerant Islamic teachings with an Indonesian perspective, Tahfidz Hadis Scholarship, Tahfidz Hadis through quarantine at the Sabulus Salam Hadith Science Islamic Boarding School, and Bringing in Ulama from Egypt with a lecture system using Arabic as the language of communication.

Results of the Arabic Language Learning Restoration in Overcoming the Ulema Crisis of Ulama in Indonesia in UIN Maliki Malang are Have fluent Arabic language skills and be fluent in preaching the principles of Al-Qur'an Science and Tafsir, Students can memorize the Al-Qur'an with a target of 5 semesters of memorizing 30 Juz, Mastering the interpretive style of the book of Tafsir, Students master Thematic Interpretation, Mastering Science-based the Al-Qur'an Interpretation, Mastering scientific writing methods based on Qur'anic Science and Tafsir, and Have fluent skills in daily communication at Ma'had Al-Jami'ah.

Results of the Arabic Language Learning Restoration in Overcoming the Ulema Crisis of Ulama in Indonesia in UIN Satu Tulungagung are Have fluent Arabic language skills and preach

with the principles of Hadith Science, Students can memorize the Qur'an with a target of 8 semesters of memorizing 4000 Hadiths complete with *sanad, matan and rowi*, Students can read the yellow book fluently, Students master the science of Hadith Tafsir, and Have fluent Arabic language skills and fluency in daily communication at the Subulus Salam Quarantine Islamic Boarding School.



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**This interdisciplinary basic research departs from the writer's experience as a lecturer in the field of Arabic language learning. This noble task is part of the tri dharma of higher education which must be carried out thoroughly and well every year. It aims to analyze the relationship between study program sciences and the latest issues in world education.**

**An interesting current issue being discussed is the role of Arabic language learning in overcoming the crisis or the lack number of ulama in Indonesia. This crisis requires UIN Maliki Malang and UIN Satu Tulungagung to become universities that are more independent in terms of budgeting, more cooperative in the field of scientific development, and more creative in implementing politics and policy. This is proven by the many achievements that have been achieved by the two universities in the academic and non-academic fields.**



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