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The Arabic Learning Style at the State Islamic Universities during the COVID-19 Period (Study of Four State Islamic Universities in Indonesia)

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Abstract: This paper aims to study the Arabic learning style in Indonesia in four state Islamic universities of UIN Maulana Malik Ibrahim Malang, IAIN Jember, IAIN Kendari, and UIN Sunan Kalijaga Yogyakarta because UIN Sunan Kalijaga Yogyakarta represents *Contemporary Arabic Studies*, UIN Maulana Malik Ibrahim Malang represents *Arabic Language Studies* based on *the Tree of Science*, UIN Khas Jember as a newcomer to Arabic Studies represents *the Springs of Science and Islam Nusantara*, and IAIN Kendari implements a similar concept with UIN Khas Jember. This study applied a content analysis approach to explaining the concept of Arabic learning styles between two States of Islamic Universities and two States of Islamic institutions. Some results of this study are as follows. First, the Arabic learning style at UIN Malang or Maulana Malik Ibrahim is based on *The Tree of Science*, while UIN Sunan Kalijaga Yogyakarta is based on *Scientific Spiderwebs*. Second, UIN Khas Jember and IAIN Kendari continue studying the issue of Arabic in the Indonesian national context. Third, the four state Islamic universities generally have the same methods of learning Arabic in Indonesia and use online media as an online learning tool during COVID-19. The four Islamic universities during the COVID-19 pandemic implemented online and offline lessons in Arabic learning.

Keywords: Arabic learning style, Islamic universities, Indonesia, COVID-19.

新冠肺炎 期間國立伊斯蘭大學的阿拉伯語學習風格 (印度尼西亞四所國立伊斯蘭大學的研究)

摘要：本文旨在研究 國立伊斯蘭大學毛拉納·馬利克·易卜拉欣馬朗、國家伊斯蘭研究所任抹、伊斯蘭研究所肯達里和 國立伊斯蘭大學蘇南卡利亞加日惹四所國立伊斯蘭大學在印度尼西亞的阿拉伯語學習風格，因為 國立伊斯蘭大學蘇南卡利亞加日惹代表當代阿拉伯語研究，國立伊斯蘭大學毛拉納·馬利克·易卜拉欣馬朗 代表 基於科學之樹的阿拉伯語研究，國立伊斯蘭大學特別的任抹作為阿拉伯語研究的新人，代表了科學之泉和伊斯蘭教的群島，而 國家伊斯蘭研究所肯達里與 國立伊斯蘭大學哈斯任抹實現了類似的概念。本研究採用內容分析方法來解釋兩個國家伊斯蘭大學和兩個國家伊斯蘭機構之間的阿拉伯語學習風格的概念。本研究的部分結果如下。首先，國立伊斯蘭大學 馬朗 或毛拉納·馬利克·易卜拉欣的阿拉伯語學習

風格基於科學之樹，而 國立伊斯蘭大學蘇南卡利亞加日惹則基於科學蜘蛛網。其次，國立伊斯蘭大學哈斯任抹和 國家伊斯蘭研究所肯達里繼續研究印度尼西亞國家背景下的阿拉伯語問題。第三，四所國立伊斯蘭大學在印度尼西亞一般採用相同的阿拉伯語學習方法，並在新冠肺炎 期間使用在線媒體作為在線學習工具。新冠肺炎大流行期間的四所伊斯蘭大學實施了阿拉伯語學習的在線和離線課程。

关键词：阿拉伯語學習風格，伊斯蘭大學，印度尼西亞，新冠肺炎。

1. Introduction

Learning is a teaching activity involving more than two parties of instructors, learners, materials, methods and strategies, media, facilities, and evaluation. If all these elements synergize well, results and goals can be achieved and run efficiently and effectively. However, if, from the elements linked above, there is a problem or lack of function, it also affects the learning system, which is not good, and the result is less than the maximum. Of the seven factors listed above, the most influential is the learning goal for students. Students are education subjects with the competence of learning to develop their full potentials, such as cognitive, affective, and psychomotor potential. Using this learning process, students will develop and grow according to their abilities and speed. Learning is an activity that affects changes in attitudes, actions, and behavior in a harvesting manner according to the empirical experience of each learner. Learners can develop the best skills and potential obtained from good learning by following National Education goals.

Chapter 3 of Law No. 20/2003 says that national education aims to develop the potential, ability, and function to form the nation's attitudes, development, and civilization. Not only lecturers or learners but also the presence of activities, the active participation of learners develops their potential. This is the ability of the learners to improve their knowledge and skills of the learners following what they want to master. That is why learners should have their strategies so that these learners can achieve the goals that they want to include in it, such as the ability of learners to learn Arabic. It takes extra effort to get it and be able to pronounce Arabic in daily life. The fact is that in learning Arabic, other languages contain two inseparable aspects, namely the aspect of knowledge and the aspect of skills in pronouncing Arabic. Therefore, it is natural to learn Arabic takes a long time as well as a little effort. On the other hand, in the mind of most participants, it is patented that Arabic has a complicated level of difficulty.

The linguistic faithful of languages in different countries has different difficulties and facilities [16]. Based on the results of research conducted by Jamsuri Muhammad Syamsudin and Mahdi Mas'ud written by

Muhbib in 2007 on 30 Political Science (Humanities) students at the International Islamic University Malaysia regarding the difficulties of students in learning Arabic also strengthened the facts and stigma. From the research results, difficulties in learning Arabic are not only due to the value of the substance, the Arabic language but the absence of interest from students (100%). They do not have a background in Arabic (87%), high school curriculum materials (57%), and a classroom environment that is not conducive and supportive (50%). The emergence or disinterest of students in learning Arabic is not a complicated problem but psychological, educational, and social factors.

Strategy comes from the Greek word strategies, which means an effort to achieve a goal and victory in a battle. Although in the Big Indonesian dictionary, strategy is the science and art of using the nation's resources to implement a policy determined by war and ceasefire (peace), according to the Ministry of Education data for 1997. Strategy also means a careful plan of an activity or activities to achieve a goal or a goal. So, the strategy is a shape of art that is done and well-planned and skilled that can achieve a goal.

In education, strategy is defined as a form of art and knowledge to optimize a component and element, and then mixed with learning activities. Lecturers become the most critical element and should be able to use other strategies to run effectively and efficiently. With the existence of this strategy, the hope is that the learners will be able to develop their potential and develop their intelligence so that they can process, inform and communicate the information and knowledge gained. Therefore, a good strategy for the learning system should be prepared and well-chosen by the learners to achieve the results they want optimal.

Language learning strategies understood at this time become a determinant of learners' factors to be able to achieve success in developing their language competence. Strategies for language learning are the formation of behavior patterns and characteristics of students. Meanwhile, the language learning strategy includes several aspects such as behavior, action, method, and techniques to take learning and develop abilities and confidence in using language. Learning

strategies are defined as attitudes and thoughts that learners have goals and a positive influence on the process they have been doing so far. Thus, language learning strategies are strategies to develop language skills in behavior and individual attitude.

[21] divides learning strategies into two groups, directly and indirectly. First, the direct strategy is used when the learning process requires thinking and language use, when three groups of thinking are involved - cognitive, memory, and compensation. Memory is helpful for learners to absorb new words and then learners can repeat them. Cognitive strategies help learners understand a later discussion in practice under different conditions. The compensation strategy can help learners use Arabic even though their ability and knowledge of their language are still limited.

Second, indirect learning strategies can help students learn indirectly, divided into three groups – metacognitive, affective, and social. Metacognitive functions are for students as helpers in teaching and learning processes such as focused, systematic, planned and evaluated for effective strategies to help students in the learning process in maintaining emotions and motivation. The social strategy helps students interact with others. Therefore, this paper will examine the part of the learning pattern of the study of Arabic language learning methods in PTKIN, more specifically, on the study of three sensitive areas: first, UIN Maulana Malik Ibrahim Malang as a researcher in the science field based on the Science trees, UIN Sunan Kalijaga Yogyakarta with a case study on Spider Webs, and State Institute of Islamic Studies (IAIN) Jember with classical Arabic language learning methods without any specific rules following the existing KMA.

2. Literature Review

2.1. History of Al-'Ilm in Arabic Learning

Shajarah al-'Ilm as UIN Maulana Malik Ibrahim Malang with the background of UIN Maulana Malik Ibrahim (called Maliki), *Shajarah al-'Ilm* plays a critical role in shaping the scientific character of the campus. Imam Suprayogo founded *Shajarah al-'Ilm*; he served as the highest leader in various stages of campus transformation. These stages are the STAIN period, the Indonesia-Sudan Islamic University (UIIS) period, and the National Islamic University (UIIS) period. State Islamic University (UIN) has 16 years period from 1997 to 2013. He is a figure who succeeded in making the academic world go directly from STAIN to UIN; until now, no campus in Indonesia has done so. His position at UIN Maliki is so essential that it is called *Imam al-Jami'ah* [15].

The Imam saw that Islam was a universal religion with a broad reach. But in daily life, Muslims can only understand it through daily worship. When one talks about Islam, it only discusses the pillars of faith and the pillars of Islam, which include the necessity of reading

shahada, prayer, zakat, fasting, and hajj. In discussing history and politics, another strange phenomenon is war. As a result, Islam seems synonymous with war. Although Islam should be able to give birth to a prosperous, peaceful, just, and superior civilization, Muslims have not succeeded in achieving it. One of the base and strategic efforts made by UIN Maliki is to rebuild the scientific paradigm by using religion as the foundation of science. Even in the framework of campus development, these efforts are considered fundamental and strategic [9].

More specifically, the dichotomy between the Islamic University and the Imperial Maliki University uses an integration paradigm of observations, experiments, and logical reasoning. General science also placed Islamic religious knowledge side-by-side with itself, thus showing the academic dichotomy model. This is the science of religion and general science. Therefore, it is necessary to change the way of thinking, as in Fig. 4 that illustrates that observation, experimentation, and logical reasoning (*kawuniyah*) with the Quran (*qawliyah*) have become a source of general knowledge immediately. Therefore, by applying the second image model, the dichotomy of scientific views will no longer occur because the Quran and Sunnah are direct sources [20].

Based on the information above, the concept of religion and science integration applies as a blueprint for the scientific development of UIN Maliki, which eliminates the dichotomy of science. Simultaneously, the same knowledge is based on the results of observation, experimentation, and logical reasoning. If the Quran and Sunnah are in the position of the source of knowledge, the scientific dichotomy view will not undermine the status of the Bible. Of course, another universal source of technical knowledge should be observation, experimentation, and logical reasoning [19].

Shajarah al-'Ilm is a metaphor for the scientific development of UIN Maliki, and he hopes that academics will become individuals with character in the Quran. Ulu al-Albab script is the jargon of UIN Maliki according to QS Ali'Imran (3): 191. In this verse, *Ulu-Albab* is mentioned as "a person is always doing dhikr in various situations (standing, sitting and lying down), and is always in the process of creating the heavens and the earth." In short, *Ulu-Albab* is a person who can cooperate between piety, thought, and correct behavior. The metaphoric concept of *Shajarah al-'Ilm* is based on the Quran, the first source of Islam. Based on the reflection of the Quran, examining its meaning, and understanding the reality of existing Islamic education, the Imam tried designing a concept that could apply to UIN Maliki in the form of a tree with roots, branches, and branches [14].

This tree is a metaphor for the scientific development of UIN Maliki with strong roots, deep, forced branches, dark-colored leaves, and healthy and

fresh fruit. Each section has its meaning. Akat describes the ability to speak Arabic and English, logic and philosophy, natural sciences, and social sciences. Simultaneously, the roots of science spread the science of Islamic relations and Sirah Nabwiyah. Branches and twigs describe modern science disciplines chosen by the academic community, such as medicine, philosophy, psychology, economics, sociology, engineering, etc. In the last part, the fruit of this tree is knowledge, faith, good deeds, and noble morals. The concept of the knowledge tree gives the understanding that it is necessary to deepen the knowledge of the Quran and *Sunnah* while learning science from humans has the legal obligation of Kifaya. The concept of *ain* and *kiffaiya* law must begin with the thought of *Hujjah al-Islam* and Imam al-Ghazali. Ukhrawi science must be lahain, and secular science must be *kifayah*.

Institutionally, to support the concept of *Shajarah al-ilm* and overcome the weaknesses of students in the religious field, UIN Maliki established *Ma'hadi'Ali* (Islamic Higher Education Boarding School) for their students. The place for basic knowledge of Islam, Religion, Islam, the Quran, *Sunnah*, and Arabic was founded and started 200 years ago. Especially for the Arabic language, PKPBA (Special Program for Arabic Language Development) grows rapidly and now changes its name to PPBA (Arabic Language Development Program). According to Imam, Mahad, or students, critical instruction from higher education is considered the third pillar of the University (*arkan al-jamiah*) after lecturers and mosques. Ma'had University (Ma'had) faces new students in the first year of entering UIN Maliki and integrates with the university curriculum system. This means that if a student does not pass the Talim Afka Islami and the Talim Quran in Mahad, he cannot take Islamic courses, such as the Quran and Hades, or the tuition fees and cannot take comprehensive exams [18].

In Imam's thought, the Quran contains not only religious information but also information relating to the universe. After understanding and studying the Quran carefully, he concluded that it contained extraordinary information. Apart from talking about God, human creation, and supernatural beings (such as angels, jinn, and demons), it turns out that the Qu'ran also provides information about the universe (*al-'alam*), earth or land (*al-radh*), the sun (*al-syams*), moon (*al-qamar*), stars (*al-najm*), water (*al-ma'*), mountains (*al-algebra*), lightning (*al-barq*), sea (*al-bahr*), animals (*al-an'am/al-bahaim*), and plants (*al-nabatat*). Moreover, the Quran speaks of this world and the world after it [14].

According to the Imam, it is not difficult to combine religion and science. The merger is performed through the Quran and *Sunnah* as two Islamic sources that contain various sciences. Both are the starting points for experimentation, observation, and contemplation. In the same way, scientific research can open the horizons

of the mind to understand the Quran and the Hadith of the Prophet [14]. The Imam realized that there are two verses of God on earth, namely the verses of the Quran in the form of the Quran and Hadith, as well as verses in the form of cosmic *kawnyiah* identified through observations, experiments, and logical reasoning. Both are signs of God and have the same purpose, which is to reveal the authenticity and existence of God despite the different methods. Therefore, according to the priest, they united at the highest level [14].

The priests disagree with the division of knowledge that has existed in higher education so far, such as *Ushuluddin*, *Tarbiyah*, *Sharia*, *Adab*, and *Da'wah* because such categories will perpetuate the scientific dichotomy and produce a narrow and limited understanding of Islam. Therefore, to eliminate this dichotomy, scientific reformulation is necessary. For the imam, for proper fusion to occur, the source of research (the source of knowledge) must come from the verses of the Quran in the form of the Quran and Hadith, and *Konya* in the form of observations, experiments, and rational or proportional styles in scripture. This method should be used in Islamic higher education and distinguished from public higher education, which only uses the *kawnyiah* book [14].

Based on the above thinking, according to the Imam, UIN/IAIN/STAIN opened a major in education whose study derived from *qawliyah* poetry and *kawnyiah* poetry, similar to the *tarbiyah* (Islamic education). Similarly, the major in law, based on the scriptures of *qawliyah* and *kawnyiah*, has the same position as the major in sharia law. The same thing happened in the Department of Communication, the Department of Philosophy, and the Department of Literature. When this source of professional learning touches on both the book of *qawliyah* and *kawnyiah*, they believe that their position is the same. Because religious studies are included in this scientific structure, this comprehensive concept does not question the placement of majors, majors, and religious studies programs. The priest indeed knew that through this model, the religious department would most likely die [8]. The priests disagree with the division of knowledge that has existed in higher education so far, such as *Ushuluddin*, *Tarbiyah*, *Sharia*, *Adab*, and *Da'wah*. This is because such categories will perpetuate the scientific dichotomy and produce a narrow and limited understanding of Islam. Therefore, to eliminate this dichotomy, scientific reformulation is necessary. For the imam, for proper fusion to occur, the source of research (the source of knowledge) must come from the verses of the Quran in the form of the Quran and Hadith, and *Konya* in the form of observations, experiments, and rational or proportional styles in scripture. This method should be used in Islamic higher education and distinguished from public higher education that only uses the *kawnyiah* holy book.

Based on the results of the interview with the Chairman of PKPBA, Dr. Danial Hilmi, M. Pd., and searching the guideline documents or academic guidelines of the Language Development Center found that the purposes of PKPBA to violate Arabic language learning are: 1) To provide students with the ability to communicate in Arabic orally and in writing, 2) To provide students with the ability to read and understand Arabic text as well as translating Arabic-language books, 3) To create an Arabic-speaking environment on campus, 4) To strengthen synergies with majors to print scholars who can study Arabic-language literature independently.

From the data above, it is clear that the first objective in learning Arabic for students at the Language Development Center of UIN Maulana Malik Ibrahim Malang is to communicate verbally and in writing using Arabic. Based on this, developing Arabic conversation material using a communicative-interactive approach is very appropriate and follows the objectives of teaching Arabic at the Language Development Center, in this case, PKPBA. Because the main book or base book for learning Arabic already exists and has been developed, namely the book *al Arabiyah lil Hayah*, this conversation material book is a supporting book or companion book that focuses on developing learning *maharah kalam* (Arabic conversation). The next process is to conduct a learning analysis. PKPBA is a mandatory program for all new students of UIN Maulana Malik Ibrahim Malang held for one year or two semesters. The input of new students today is increasingly diverse through various student admissions channels, such as SNMPTN, SBMPTN, SPAN, Independent Pathways, and others. Most of them have a general educational background or non-*pesantren* or non-*madrrasah* education. The process of learning Arabic at PKPBA is carried out five days a week, from Monday to Friday, three hours a day, from 14.00 to 17.00, or two times face-to-face in one day. The first hour starts from 14.00 to 15.30, and the second – from 15.30 to 17.00. The lecture process occurs in classes divided by faculty based on Arabic proficiency. Arabic language proficiency is determined by a pre-test, also used as an admission test.

Class grouping is divided into three categories, namely the *mubtadi* (basic) group, the *mutawassith* group (intermediate), and the *mutaqaddim* group (advanced). The most common group was the *mubtadi* group (82%), the next was *mutawassith* group (17%), and the last was the *mutaqaddim* group (01%). Based on the analysis above, the researcher views the importance of developing Arabic conversation material as supporting and supporting material in learning Arabic at PKPBA. It is expected that the ability of the students will be better and increase.

Furthermore, after identifying the characteristics of students, researchers formulate the purpose of learning conversation materials while still referring to the

purpose of learning Arabic at PKPBA UIN Language Development Center Maulana Malik Ibrahim Malang. The primary purpose of the development of the book *al Muhadatsah al Arabiyah al Ittishaliyyah wa al-tafa'uliyah* is to assist students in improving their competence in speaking Arabic in daily activities such as conversations in the faculty, department, administration, the library, the campus canteen, in mosques, in *ma'had*, in student cooperatives, in parking lots, and more. In detail, the purpose is as follows: Students can recite the Arabic language in the themes determined well and correctly.

Third, UIN Khas Jember is the phenomenon that occurs in learning Arabic at UIN Khas Jember during the first year, namely in semester one and semester two, and all UIN Khas Jember students must master Arabic language courses. Whereas the two semesters only had 28 meetings, the Arabic language material was very diverse to deal with the limited time available some lecturers used active learning methods to make students more enjoyable so that the material was easier for students to digest. UIN Khas Jember students consider the active learning method used in Arabic learning successful if the background of the students who follow is a basic *pesantren*.

2.2. Historical Epistemology and Philosophy of Arabic Learning in Kendari

Arabic and the Quran are inseparable since this is the basis of Musharraf's accounting of the Quran. There is no doubt that without the ability to master Arabic, learning the Quran will not be perfect. The Quran has also developed various linguistic sciences, such as grammar, morphology, stylistics, and semantics. Although they are inseparable, there are still many differences between Arabic and the Quran. One of them is the language of the Quran, which is a high-level language in Arabic literature because the "Quran" was revealed to the Prophet Muhammad when the Arabs were at the golden peak of Arabic literature. This leads people to work hard to learn Arabic so that after mastering the grammar, form, style, and even semantics of Arabic, they can understand the contents of the Quran to the highest level [13].

However, Arabic is not only a ceremonial language. Arabic is also a means of communication, even a tool for spreading famous cultures and civilizations or cultural intermediaries. In addition, it has a comparable position with Greek and Latin in world communication. Translating and developing various scientific works from Greece to Europe allow the development of new sciences in the Arab world. Baghdad, Andalusia, and Sicily were cities that became the centers of translation and scientific development. In other words, in the golden age of Islam, from the 8th to the 11th centuries, Arabic was transformed into an international scientific language known as "the language of knowledge and ideas." Apart from culture and science, Arabic is the

language of diplomacy and international administration during the middle ages. He replaced Greek, Persian, Latin, Ancient Egyptian, and Syriac. Therefore, Arabic is the official international language of North Africa, Egypt, Jordan, Syria, Iraq, and Lebanon; at least 25 countries/regions use Arabic as the official language of their country/region, and six other countries(regions) made it the second official language. Arabic is also the language most widely spoken on the African continent (especially in North African countries).

In 2019, 313 million people worldwide spoke Arabic, making it the fifth most important international language after Mandarin, Spanish, English, and Hindi. The above data show that adopting Arabic as one of the official languages of the United Nations is not a coincidence. Arabic is an international language in many countries/regions. Learning Arabic is essential in modern economics, politics, diplomacy, and knowledge. A study showed that Christian communities in West Asia and North Africa also use Arabic for worship.

Fourth at IAIN Kendari uses Arabic language learning with several methods similar to UIN Sunan Kalijaga Yogyakarta and IAIN Jember, but what is interesting in the learning method is that there is a system like the integration of language skills will lead to the continuity of the lesson plan. Language tasks or activities are not performed individually but are interrelated and interdependent. For example, from the example of the series of activities above, students will be able to implement writing / *insyâ* well after various preparations for previous activities. The teaching of these comprehensive foreign language skills will ensure that there is input before the language teaching output. We cannot expect students to do language tasks until we give them orientation and motivation for what they want to do and prepare them with language tools so that they can complete the task successfully. Through this comprehensive method of language skills, learners can get appropriate input. Input can be in the form of a model or direct example as described above, or it can be in the form of a free stimulus. In turn, this input will be the basis or foundation for learners to create their productive use of language in a series of learning tasks. Therefore, comprehensive skills teaching strategies emphasize the complementary relationship between listening, speaking, reading, and writing. Ultimately, this will help teach these comprehensive skills and develop four language skills within nature, reality, and communication. Using this framework will ultimately help increase student or college awareness, not only about the relationship between different skills and communication needs but also about how these four skills are naturally related to each other in life.

Comprehensive language learning skills will allow students to recognize and develop the language they are learning in different situations and models that will

help students recognize the suitability of a particular language model in various contexts, models, and participants. The integrated teaching of the four language skills will create different teaching activities. It will also be invaluable for strengthening student motivation to learn, especially in a class with many students, such as elementary or junior high schools, where their relationships are short and active. Integrating the four language skills into teaching will result in cycles, revisions, or corrections of the language points taught that will also help in remedial teaching. This integration can also present the familiar aspects of language in various ways. Comprehensive skills language teaching will considerably help students who are less confident and weak in particular skills. For example, a student who is good at reading but not listening will use his ability to understand the written text to support listening skills that cover the same topic or topic. In other words, teaching these comprehensive skills will stimulate student enthusiasm in the learning process. This motivation is critical in learning foreign languages because, without this, students will never learn, and with it, students will learn. Therefore, the most important role of this language lecturer is motivation. Teaching comprehensive skills is one way to motivate students to be proactive in the teaching process to make them confident.

By teaching foreign language skills, language teaching will eventually become active and communicative. Silberman believes that active learning in various methods can enable students to be active from the beginning by building teamwork activities and keeping them active a few times. Considering the textbook, active language teaching is one teaching type where students are active in every teaching process and training in language skills. Through student activities like this, learning will be more effective, if learners actively participate in this process [13].

3. Methodology

3.1. Research Design

This study applies a descriptive qualitative approach/ in-depth description, using the case study principle as a type of research. This research was conducted at the UIN Maulana Malik Ibrahim, UIN Khas Jember, IAIN Kendari, and UIN Sunan Kalijaga Yogyakarta. Case study research attempts to examine certain subjects and compare or contrast some of these subjects. The comparison included similarities and differences [16]. The rules of the subjects being compared should be similar and comparable because each site can be the subject of an individual case study, and overall, the study used a multi-case design [17].

3.2. Data Collection

The data collection method in this research is observation, interviews, and documentation methods.

3.3. Data Analyzing

Cross-case data analysis is intended as a process of comparing the findings obtained from each case and a process of integrating between cases. Checking the validity of data findings was performed according to [6], namely, through the degree of trust (credibility), transferability (transferability), dependability (dependability), and certainty (confirmability).



Fig. 1 Data analyzing

4. Results and Discussion

4.1. The Indonesian Arabic Learning Style in Four State Islamic Universities during the Covid-19 Period

The spider web is an identity attached to UIN Sunan Kalijaga Yogyakarta; it symbolizes a specified term that unites knowledge and religion, integration, and interconnection. These two things are characteristic of scientific development at UIN Sunan Kalijaga Yogyakarta. Systematically, scientific studies in the UIN Sunan Kalijaga environment always adhere to the principles of integration and interconnection. Although these two words are side-by-side, they have different meanings in the academic tradition. The purpose of integration is the union between two or more things, such as materials, thoughts, and approaches. The interconnection unites two or more things, such as the material, thought, and approach. Because it is impossible to unite with one another, we can conclude that integration and interconnection are forms of effort to unite and link various kinds of issues or problems [10]. To be able to understand more easily Syamsun Anwar, one of the intellectuals of UIN, Sunan Kalijaga, explained the meaning of integration and interconnection. In integration and restructuring, certain factors and principles are implications for changes in the paradigm, methods, and theories that exist in science. Meanwhile, in the interconnection, there is no restructuring anymore because, indeed, in the interconnection, there is only an extension of a perspective that describes complementary information from other science bids.

With this explanation, integration wants a fusion that later becomes a new science, one of which is, for example, Islamic economics. Islamic economics is a restructuring of conventional economics where the

principles of Islamic economics are based on Sharia. Interconnection applies to the placement of material and formal objects. Material objects are studied with formal objects as their approach. The study of the science of hadith and the science of astronomers, as practiced by Syamsul, for example, is included in the interconnection because it uses Arabic as a material object and astronomy as a formal object.

M. Amin is the originator of the spider web, which certainly shows that this spider web is inseparable from M. Amin Abdullah, who was once the Chancellor of UIN Sunan Kalijaga Yogyakarta for the period 2001-2005 and 2006-2010. M. Amin Abdullah is significant in developing the scientific style at UIN Sunan Kalijaga Yogyakarta. His position is as important as a “Prophet” in power in an institution and has not been replaced till now. For this reason, it is necessary first to discuss the triadic clarity of integration and interconnection of UIN Sunan Kalijaga Yogyakarta before discussing the spider web initiated by Amin. Amin also initiated the scientific triadic study of integration and interconnection with three civilizations (*hadharah*) related to one another. Wayani Fajar Riyanti called this “The Jogja School of Thought” [12]. The three civilizations consist of *hadharah al-nash* (normative text civilization), *Hadharah al-ilm* (civilization of empirical science), and *hadharah* philosophy (civilization of hermeneutics philosophy). These three civilizations are now identical to the science of UIN Sunan Kalijaga Yogyakarta.

The triadic relationship between *hadharah al-nash*, *al-ilm*, and *hadharah* philosophies, belongs to the attachment and scheme presented by Amin. First, the single entity is a claim that states that knowledge itself is enough to be able to answer and solve an existing problem. Of course, such a model can only be within the scope of his knowledge, such as *hadharaah al-nash*, *hadharah al-ilm*, and *hadharah* philosophy. The model shown in this way signifies a display of arrogance toward science. Second, the isolated entity scheme that shows the world's progress because of the three entities (*hadharah al-nash*, *hadharah al-im*, and *hadhara* philosophy) that are the reality of these three relationships are isolated and cause a contemporary problem. Third, the scheme of interconnected entities is a form of awareness of each *hadharah* and its weaknesses existence.

Therefore, they want to have a dialog, work together and discuss the advantages and disadvantages of each *hadharah* for more clarity. Amin reasoned that between *hadharah al-nash*, *hadharah al-ilm*, and *hadharah* philosophy, there is interconnectivity among these three that he considers suitable to be applied in the State Islamic University Sunan Kalijaga Yogyakarta and all other Islamic State Universities [2]. The scheme of interconnected entities is a form of awareness of each *hadharah* and the existence of weakness.

In the scientific triadic, each *hadharah* has its

function. The philosophical *hadharah* is a link between the *hadraha al-ilm* and the *hadraha falsafaha*. This philosophical *hadharah* becomes a separator between the *hadharah al-ilm* and the *hadharah nash* and clarifies the existence of a mixture of theological doctrine and the historic cult that is in the mind of the reader. The science in Amin's philosophy is an essential and specific element. From the beginning, Amin was involved in philosophy to read religious sciences. Because of this, he mentioned that the philosophy of science is a forgotten analytical tool [1].

After explaining the integration and interconnection, we will discuss and explain the spider web as a form of identity from UIN Sunan Kalijaga Yogyakarta. The spider web is a metamorphosis of academic development in UIN Sunan Kalijaga Yogyakarta. the main center of the spider web concept is the Al-Quran and *as-sunnah*, developed then into *ijtihad* with the various methodologies used that will reveal the inspiration for classical Islamic science, *lughah, kala, philosophy, tasawuf, hadith, date, and fiqh*.

With the same process, in the next period, the social sciences, the natural sciences, and the humanities will emerge, which then lead to the existence of contemporary science such as philology, chemistry, ethics, phenomenology, psychology, as well as philosophy, history, anthropology, sociology, archeology, mathematics, and physics. In this meeting, contemporary issues include pluralism, science, and technology, economics, human rights, politics or human society, culture, gender, environment, and international law. As well as the various sciences of integration and interconnection, which are related to each other and interact with one another in this matter, are no longer known as dichotomy and science [3]. It can be known that there is a metamorphosis or spider web, and the dashed line is the absorber of the pores in the dividing separator between the various sciences contained in it. Amin says that the limitation is not just dividing any various science contained in the spider web more than that the wall becomes a limitation of space and time, way of thinking, and Islamic tradition, namely the pattern and culture to think in classical times, mid, modern, and also post-modern [5].

However, for Amin, in the spider web, each scientific field can still maintain its identity and existence, but there is open space for dialog, exchange, and discussion with other disciplines. Discussions do not only occur in internal sciences such as physics and mathematics (natural sciences) but are also willing and able to discuss and receive inputs from external knowledge such as the social sciences-humanities (social sciences-humanities). This mechanism also occurs in religious science, in the third category of spider webs. No science can shut down and limit itself so tightly. Indeed, like the spider's web shows, there are limitations, but they are not light and soundproof. Here, other disciplines can affect and penetrate the

holes attached to the partition walls [5].

The idea of the spider web conceived by Amin is related to Islam, which he expressed, such as *Ulum Al-Din* (Religious Sciences), *Al-Fikr Al-Islami* (Islamic thought), and *Dirasat Islamiyah* (Islamic Study) [4]. Here, his writing mentions *Ulum al-Din* (according to the term Imam-Al-Ghazali) or religious science in the third layer (yellow) of the concept of the spider web above, which contains the hadith, the date, *fiqh*, and commentary, *lughah, kalam, philosophy, and mysticism*. This layer is based on the Islamic scholarly tradition of language and religious texts (Quran and Sunnah). Amin Abdullah also referred to this layer as *hadharah al-Nashsh*, and Muhammad Abid al-Jabiri, a Muslim thinker from Morocco, used heroes to explain this [11].

This type of knowledge is often referred to as a "bubble." Simultaneously, Islamic thought is based on a rational humanitarian struggle. Al-Janbiri uses the term *burhani* to refer to this knowledge. There, *Dirasat Islamiyah* is a new group of knowledge based on a comprehensive critical social science paradigm because it involves all human experiences and is very diverse in the historical experience. For Amin, many circles cannot clearly distinguish between these three circles, which belong to *Ulumuddin, al-Fikr al-Islami, and Dirasat Islamiyah*. Facing this problem, Amin also simulates the third reflection as a spider web.

Through this method, the Arabic language learning method UIN Sunan Kalijaga Yogyakarta has four methods.

First, the *al-istima* learning method "makes students get enough privileges", and it is necessary to pay attention to the following steps.

- Prepare special courses for students and explain what material to listen to and what skills he or she should master;
- Deliver the material appropriate to the acquired ability, such as reading the text to be heard slowly;
- Discuss with students the material to be listened to by asking questions, or ask students to discuss the material they have just heard with other students, then the lecturer asks questions to understand the student's understanding, unable to read and write well.

Second, in the methodology of learning Arabic, before outlining the steps of learning Arabic, you must first explain the materials that the lecturer can bring back, including first the sounds of the Arabic alphabet with proper pronunciation. Clearly distinguish between letters and fast sounds, distinguish between long and short vowels, and use correct grammar to express ideas. With characters suitable for various conditions, use a good sentence structure such as Arabic. Appreciate the diversity of Arabic words and be able to choose and express them in the correct sentences. Organize your thoughts systematically so that your audience can easily understand them. Speak continuously, and do not

stop speaking in an appropriate tone.

Third, there are two ways to study "*Al-qiro'ah*": one using "*Al-Qiro'ah Al-mukatsafah*," and the other using the "*Al-Qiro'ah Al-Musawamah*" method. The aim is to foster students' ability to understand text that is read in detail, be able to develop clear reading skills, be able to pronounce letters and words correctly and quickly, and understand the meaning of words, sentences, or expressions like "beer is good." Meanwhile, "*Qiroa'ah Al Musawamah*" relies on reading long articles: students study the text according to lecturers' advice or read outside class, then discuss their main points in the class to deepen their understanding. In principle, the initiative of Islamic sharia organizations comes from students, meaning that students can freely choose their favorite Arabic language books or textbooks and attract attention.

Fourth, according to the specified learning method, the material can be developed, among others, by writing letters or sentences on the board on how to write a *hijab* letter in various forms. Get used to writing from left to right until you are fluent. Using connectable and unconnected letters to write can make handwriting clear and beautiful. Use the *imla* rules to summarize the discussion under the correct rules. Write down thoughts or thoughts using the right words and sentences.

4.2. Online Study as a Solution

The online learning model is the first choice, namely as many as 100% of lecturers use the WhatsApp (WA) facility, where lecturers create WhatsApp groups to involve all students in the group. Lecturers send tasks, assignments, and tutorial videos made by lecturers via WA. Even if students still do not understand, the lecturer will also add by sending videos or doing WA video calls with students. Collecting assignments makes it easier for students via WhatsApp messages. Usually, students take photos of the assignment and send them to the lecturer. Students download the material and study it from the lecturer. The interview results further explain that the lecturer's learning model was by sending videos using the WA group. The form of learning videos commonly sent via a class group WhatsApp contains greetings to students [7] and explains the subject matter and assignments for that day. Furthermore, the assignment can have a video form, Student Worksheet. Students perform assignments manually by writing in books and then sending photos of the assignment results via WhatsApp chat. The lecturer also added them in the Google Form to strengthen the assessments.

Lecturers use WhatsApp to collect assignments since it is more practical, easier for children to understand, and more effective because it does not require many quotas in the learning process. Another reason is that all parents can use it. Currently, WA is easier, and many people can reach it. The advantage of

using WA is that it is easier to operate and send questions and materials. For a virtual meeting, the lecturer can use the WA Video Call feature. WA is simple, effective, and efficient [7].

The second learning model is the supporting application in WA, with as many as 15% or ten lecturers. The application model used is Google Class, Google Drive, or Google Form for tasks and evaluations. Another addition is YouTube for uploading videos for students to watch. In this study, three lecturers used WA facility [7].

5. Conclusion

Spider web and *daj Shajarah al-'Ilm* are two popular concepts in the Higher Education of the Islamic Religion (PTKIN), the first concept belongs to UIN Sunan Kalijaga Yogyakarta, and the second concept belongs to UIN Malik Ibrahim Malang, UIN Khas Jember, and IAIN Kendari. The spider web is in *Hadharah al-nash* with *Hadith*, which has *Hadharah al-Ilm* and *Hadharah al-Ilm* bridged by the philosophical *hadharah*. In this concept, there is also Arabic *Hadith (ulum al-Din)* in the historical sense, then interact in *al Fikr al-Ilma* and *Dirasat Islamiyah* in the next group. Meanwhile, in *Sjakara al-Ilm*, Arabic is the primary source in the experimentation of observational knowledge and logical reasoning. Metaphorically, the position of the Arabic language lies in the trunk performed through regular and progressive learning. This research usually starts from the beginning, then the tree trunk, then the branches and twigs, and then ends with the fruit of knowledge, faith, pious behavior, and noble morals. Here is the meeting point for the Arabic language study at PTKIN in Indonesia. The authors also found several differences between the comprehensive Arabic studies of the two concepts. First, it is a clearer scientific interaction in Arabic on the spider web. The emergence of Arabic as a form of inspiration undoubtedly injected new colors into the science of *Shajarah al-ilm*. Second, philosophically integrated Arabic was favored by the scientists of *Shajarah al-Ilm*. Third, using spider webs can further develop Arabic used in Islamic learning. In *Shajarah al-Ilm*, Arabic language sciences, in general, can be developed more using this application performed during COVID-19. Learning media in Arabic should be adapted to the situation for the philosophically integrated optimal and sustainable philosophical implementation. Many learning media were in the previous lessons during COVID-19 applied in the class, but not optimally. Conventional learning causes the less-than-optimal use of pre-existing technology. Besides, for students, using technology as a learning process is something new, even if it is done for the first time in the learning process between the teacher and pupil and at different places.

The importance of Arabic learning in Islamic Universities is to develop Islamic culture and skills for

students. It is a part of the learning outcomes for students to understand this language. Meanwhile, some Islamic Universities have different styles of teaching Arabic based on the university's motto. During the pandemic, the Arabic learning process was quite disturbed by their condition, especially in the learning method that changed to online learning. By providing some insights and solutions for virtual learning, this research contributes to online Arabic learning in four state Islamic Universities specifically and in other Islamic Universities generally.

6. Limitations of the Study

This research focused only on the State Islamic Universities in Yogyakarta, Malang, Kendari, and Jember. This research also concerns Arabic learning itself during the COVID-19 period, while at this moment, the learning process is conducted offline and online. This research is also limited only to Islamic Universities because non-Islamic Universities (general universities) do not have Arabic learning.

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