THE ROLE OF THE ARABIC LANGUAGE IN THE DIALOGUE BETWEEN WORLD CIVILIZATION IN THE MODERN ERA

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Abstract

Language is part of human life, language development is in line with the development of human life with all its dynamics. The function of language is not only as a means of communication but also as a guardian of the continuity of culture and civilization that is passed down from one generation to the next. Islam as a source of culture and civilization has a very close relationship with Arabic, both of which have contributed greatly to the creation of a harmonious life between humans. In today's modern era, dialogue between cultures and civilizations is getting easier and more open, where the process can not only be done in person but can also be done online via the internet. However, a series of Arabic language barriers in bridging the dialogue process is still often found, so it is necessary to study what the obstacles are and how to overcome them. This study found the fact that some of the obstacles that are often faced are related to the use of the Arabic language 'amiyah which is widely used among Arabs themselves and influences the policy of learning Arabic in educational institutions in Indonesia. Thus, it is necessary to take concrete steps to face these challenges through the development of the Arabic language, in the teaching profession, research, translation of scientific works, collaboration with institutions abroad, development of electronic media, and increasing academic productivity.

Keywords: *Arabic Language, Islamic, Civilization, Modern Era*

INTRODUCTION

Arabic is the 5th international language recognized by the United Nations Council (UN) after languages: Chinese, Spanish, and English. This shows that Arabic has widely become the language of everyday communication spoken by about 1/5 of the world's population, especially in countries with a Muslim majority. *The Qur'an* and *Hadith* are the revelations of Allah Almighty that were passed down to the Prophet Muhammad SAW. In the two revelations, there are the main points of Islamic teachings, both related to *aqidah*, *shari'ah,* and *akhlaq*, all three of which are needed and affect the pattern and character of the life of Muslims as part of the world's population.

In this connection, Arabic is very important in the process of understanding the two primary sources, because both of them did come down using Arabic and were also disseminated in the same language.

In the history of Islamic civilization, it is recorded that Islam is not a closed religion to accept scientific treasures and non-Islamic cultures, as long as it is in line with Islamic principles and beneficial to the lives of Muslims. On the contrary, Islam also invites others to adopt the teachings of Islam in the order of their lives, because Islam is indeed present as *a mercy* for all human beings.

In this connection, too, The Arabic language has a very large role in bridging the dialogue between Islamic-Non-Islamic cultures and civilizations, so cultured values can be shared for human life as a whole.

However, the process of cultural and civilizational dialogue through the Arabic language is not working as it should, due to several obstacles that hinder it, especially in today's digital era, where dialogue can not only be carried out face-to-face or in person, but can also be carried out virtually through *online* media. Thus, it is necessary to study the various obstacles that hinder the process, as well as find solutions, so that the dialogue process can continue and have a positive impact on human life.

METHOD

This research was conducted using the literature review method, where all the information and data collected were extracted from books, journals, manuscripts, notes, historical records, documents, and others contained in the library, then the data and information were used as the rationale for each writing of the research sub-heading.

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DISCUSSION

1. The Function of Language in Human Life

An advantage that humans have over other creatures is the ability to speak. used to speak among others. Man has been speaking since the first man was created, namely Adam AS. Humans at birth cannot directly speak, but must first go through a process of interaction and communication with other people who speak a language like themselves, so that gradually their language skills will continue to develop, just like a baby who knows his first language through a mother, then through family members and the environment around him.

Language is a means of thinking, expressing desires, and communicating with fellow human beings. Language is also a means of teaching and learning and preserving culture. Below is an explanation of some of the functions of the language:

a. Language as a means of thinking.

Do humans think by using language? There is no agreement on the answer to this question. linguist argues that Language is not used to think about a high-level mindset. Some Sufis also argue that the rituals experience that a person experiences cannot be described except by the person who experiences it himself and is impossible in the image through Language.

In this case, we human beings think by using words that are used in words and writings and are listened to by others. Thus, Language Is a tool for thinking and achieving a high level of the thinking process.

b. Language as a means of expressing desires

Every human being has desires, ideas, and ideas to express. In this case, then humans need a means to convey these desires, both in writing and orally which can be done through language activities using their words and sentences.

c. Language as a means of communicating

Man uses Bahasa as a means to express his needs and the problems he faces. Language is also used to communicate both individually and in groups to discuss various matters, such as affairs: administrative, political, cultural, and economic.

d. Language as a means to preserve cultural heritage

Language is a way to build a civilization and preserve the results of human work that are passed on from one generation to the next. Such preservation can be carried out both in writing and in the form of recordings of speeches. By having a Bahasa, humans can maintain their culture and develop it.

e. Language as a means of teaching and learning

Man learns knowledge from and from others. Man seeks to expand his knowledge by reading and hearing so that his knowledge can be passed on to the next generation.

2. *The relationship between Arabic and Islamic languages*

The relationship between Arabic and Islam is binding. This is because the *Qur'an* and *Hadith* as the main sources of Islamic teachings, both in the form of *akidah*, *shari'a*, *akhlaq* are derived using Arabic so that to be able to understand them well, one must master the sciences of Arabic, such as *nahwu*, *sharaf*, and *balaghah* as well as several other sciences, such as *asbab an-nuzul, asbab al-wurud, tafsir, qiroat* and *mustholah al-hadith*.

In its development, the understanding of the *Qur'an* and *hadith*, then gave rise to several Islamic disciplines, such *fiqh*, *ushul fiqh*, *akidah*, and *tasawwuf,* even general sciences, such as sociology, astronomy, politics, and economics written by Muslim scientists using Arabic which was then disseminated to various corners of the country to Learned.

Thus, we can understand that the Arabic language is a means of understanding *the Qur'an* and *hadith*, developing the sciences born of both, and spreading them to all corners of the world.

3. ***The Challenges of Arabic in Bridging Dialog between civilization in the Era of Digital***

Arabic in several Middle-Eastern countries, such as Sudan, Saudi Arabia, Egypt, Iraq, Jordan, and Qatar can be divided into two varieties of use, namely Arabic *Fusha* and Arabic *'amiyah*. Both are used in social reality with different contexts and nuances.

Arabic *Fusha* is used in official forums, such as statehood, scientific, academic, journalistic, and sermons. While the Arabic *'amiyah* is used in unofficial communication, intrapersonal, and social interaction in various places, such as homes, markets, and offices.

If observed closely, the frequency and use of the Arabic *language 'amiyah* seems to be more frequent and more widely used, both among the general public and among the educated public.

According to 'Abd al-Shabur Shahin, Arabic language education today is faced with various serious challenges caused by the currents of globalization, so the use of *Fusha* among the Arabs themselves began to decrease in frequency and proportion,

tending to be replaced by The Arabic *'amiyah* or the local dialect (*al-lahajât al-mahalliyah*).

If the number of Arab countries is 22 countries, it means that there are at least 22 varieties of Arabic *'amiyah*. This does not include the dialects of certain tribes and regions. For example, the local dialect of Omdurman is not the same as the Donggola dialect, and so on.

Currently, among the younger generation of Arabs, there is a new trend, namely the emergence of the *phenomenon of al-fush'amiyah*, which is a mixture of varieties of *Fusha* and *'amiyah* languages. This symptom is a serious challenge for the world of education because there is an elimination of some grammatical (*qawa'id*), where the standard language methods are not paid enough attention, while *qawa'id* is generally ineffective. *Fush'amiyah* culture is more dominant than the academic culture that upholds Arabic-language methods. Even among universities in Sudan, where the official language of instruction on campus is *Fusha* Arabic, most of the lecturers use a lot of Arabic *'amiyah* which comes from the region or its kabilah.

Meanwhile, Arabic language learning in Indonesia tends to be focused only on mastering *Arabic Fusha* which is contrary to learning Arabic to understand Islamic sharia both sourced the *Qur'an* and *Hadith,* so learning Arabic *'amiyah* tends to be ruled out and not even taught at all. In fact, according to the author, the learning of Arabic *'amiyah* also needs to have its own space and time, so that students are at least able to understand and get to know the Arabic dialect and are also able to communicate naturally and effectively with Arabic speakers in formal and informal situations.

Arabic *Fusha* will remain sustainable even though the Arabs themselves prefer to speak Arabic *'amiyah*. The tendency to speak Arabic *'amiyah* seems to be based more on pragmatic interests and goals, namely: oral communication that prioritizes practical, simple, and fast aspects. Nevertheless, the rampant use of '*amiyah* remains a challenge that can threaten or at least reduce the quality of fluency for Arabs or people in general.

Meanwhile, when viewed from the orientation of Arabic studies in educational institutions we seem to be still ambiguous and half-between the orientation of

proficiency and the orientation of the study. Both do need to be discussed by students, but one of them needs to be used as a focus: is Arabic positioned as a skill study oriented towards student proficiency in the four language skills? Or is Arabic positioned as a discipline oriented towards mastering not only its epistemological framework but also its substance and method. In addition, the policy of education and teaching of Arabic in madrasas and other educational institutions, so far, has also been erratic. This uncertainty can be seen from several aspects. First, from the goal, there is confusion between learning Arabic as a goal (mastering language proficiency) and the goal as a tool to master other knowledge that uses Arabic (such as learning *tafsir*, *fiqh*, *hadith*, and so on). Second, in terms of the type of Arabic studied, whether it is classical Arabic (*Fusha turats*), modern/contemporary Arabic (*Fusha mu'ashirah*), or market Arabic (*'amiyah*). Third, in terms of methods, there seems to be a gap between keeping up with developments and maintaining old methods. In this regard, Arabic is widely taught using the *qawa'id and tarjamah* methods. Another challenge that is also no less important in the development of Arabic language education is the low interest and motivation to learn Arabic. It is not uncommon to find students majoring in Arabic who do not have proficiency in Arabic because Arabic does not match their interests and motivations. So that the causative factor of the difficulty of learning Arabic, is not entirely from the Arabic language itself, but rather is caused by psychological factors (interest and motivation). Therefore, the chosen approach and method of learning Arabic should also take into account the psychological factors of the student.

Every challenge must have an opportunity if faced with a positive attitude. Some of the opportunities for Arabic language education in the past include:

1. Opportunities for the development of Arabic are increasingly wide open because a person who can master Arabic properly and correctly is automatically also able to understand and explore Islamic studies from the A*l-Qur'an* and also A*s-Sunnah* After all because he already has the capital in studying these Islamic teachings so that proficiency in Arabic can be used as a tool for survival.
2. The teaching profession becomes a professional teaching staff.

3. Activities and cultivation of the traditional research and development of methodologies. This needs to be done so Arabic language learning methodologies are increasingly developing dynamically and advanced. Through research activities, of course, academic work can be produced and in turn, the language education community becomes more enlightened.

4. Translation of Arabic-language works, both scientific and Islamic into Indonesian and or vice versa.

5. Intensification of access and cooperation with outside parties, including through the Ministry of Foreign Affairs, so that "posts" that are nuanced or based on Arabic can be filled by PBA graduates who are interested and politics.

6. Development of language media and technology. We have weak in creating media and technology products, so we need to synergize with human resources who have the competence to develop educational technology language in Modern Arabia. That way, the performance of Learning Arabic will have its own added value charm.

7. It is time for Arabic Language Education to give birth to academic works (research results, new theories, books, media, and so on) that can enlighten the public. The "land" language thinking has so not been "well-cultivated", the case we are still "poor" in scientific productivity. According to Mahmûd Fahmî Hijâzî, the study of Arabic continues to require work, especially in the field of vocabulary modern terms, encyclopedias, banks of and technology terms, and so on, so is not a language is not able to adapt to the development of science and technology.

CONCLUSION

Based on the discussion above, it can be concluded that the Arabic language has an extraordinary role in maintaining a culture and human civilization, both oral and written which must be maintained, and developed without changing the history of the ancestors in the past. Arabic became a means of understanding the religion of Islam because the source of its teachings relied on *the Al-Qur'an* and *hadith* handed down to the Prophet Muhammad SAW using the Arabic language. The language of Arab also becomes a language that is longer when compared to

other languages in the world, the existence of *the eternal Al-Qur'an* as the guardian of the Arabic language.

At this time, the Arabic language has its challenges, including mixing between the Arabic language *Fusha* and the Arabic language *'amiyah* which is used not only in daily social interactions, but also in cyberspace, where the use of *Arabic Fusha* is in crisis, so there must be an effort from all parties to re-promote the use of the Arabic language *Fusha*, both orally and in writing.

The steps to face the challenges of the Arabic language at this time are to develop the Arabic language, be it through the professional development of teaching, research, translation of works in the language of Arab, collaborating with institutions abroad, developing electronic media, as well as increasing productivity in producing academic works.

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