

The Role of the Arabic Teacher in the Spread of Islam in Nusantara

Nur Ali

Student Doktorat Ibnu Khaldun University

Correspondent: nurali7896@yahoo.com

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ABSTRACT

The entry of the people of the archipelago into Islam is the ability of Islamic broadcasters to use attractive packaging, especially by emphasizing conformity with Islam or continuity with local beliefs. This continuity does not mean changes in local religious beliefs or practices but adjustments through teaching. There are many methods used by Islamic broadcasters to get the people of the archipelago to accept Islamic teachings, such as a recitation teacher who teaches Arabic either directly or indirectly. Because the Al-Qur'an, the Prophet's Hadith, and Islamic teachings use Arabic, the teachers try to teach Arabic well and professionally. Arabic was first taught with the aim that Islamic teachings could be understood and practiced properly. By practicing Islamic teachings properly and correctly, it becomes an attraction for people who have not embraced Islam. After the teachings of Islam have been well and correctly accepted, the aim of teaching Arabic has changed, namely to communicate with other nations.

Keywords: Teacher, Arabic, Islam, Nusantara

INTRODUCTION

Teachers are professional educators according to law number 14 of 2005 as stated in chapter 1 article 1 paragraph 1, teachers are professional educators whose main task is to educate, teach, guide, direct, train, assess, and evaluate students. In early childhood education, formal education, basic education, and secondary education (Suyanto and Jihad in Najihun and Widodo, 2016: 143-150).

Other names for teachers who are also educators of students are Ustadz/Ustadzah, Kyai, counselors, tutors, tutors, instructors, facilitators, lecturers, and others who participate in providing education. The term Ustadz or Ustadzah is usually used for non-formal and formal religious education teachers who are still called teachers, namely religious teachers. Teachers can be likened to travel guides based on knowledge and experience, responsible for the smooth journey of students in the learning process. In the learning process of students, of course, several things influence such as motivation, maturity of the relationship between students and teachers, verbal ability, and a sense of security (Suprehin, 2015:73-82).

According to Najihun and Widodo (2016:143-150), Teachers are known as unsung heroes who are willing to dedicate their lives to educating and preaching to the nation's children, so that teachers have an important role in advancing a nation. Meanwhile, according to Hasanah (2012: 27) Teachers are also called heroes of merit because of their noble duties, heavy obligations, big responsibilities, and convincing devotion.

Students or students are a human component that occupies a central position in the teaching and learning process (Sudirman, 2014). because students or students are central in the world of

education, therefore the main goal of a teacher is to educate students properly to get a change in their life, namely the pattern of thinking and behavior. Both of these things are very much needed and also greatly affect the behavior of the student to others both to parents, whose siblings are.

If one of them does not exist, such as his behavior does not change, then what happens is he feels better than others and considers others to look down on him by mocking or walking with a sense of pride and arrogance. A professional teacher is needed because according to Merrill (1968) in Hasanah, 2012: 28) a professional is someone who has received special education and training so that he can show the advantages of working compared to working people who do not get special education and training.

To know the description of increasing teacher professionalism according to the professor of the Faculty of Tarbiyah and Teacher Training, UIN Sunan Gunung Djati Bandung, namely Dr. H. Mahmud, M.Si is the achievement of teacher job satisfaction which is marked by optimizing the work of the teachers, increasing enthusiasm and happiness in carrying out the duties and responsibilities they carry, especially increasing knowledge about tips for becoming a professional teacher, either through training, discussions, seminars and reading books (Hasanah, 2012: 6).

Quoted from the March 1993 edition of the journal *Education Leadership*, there are five (5) things to become a professional teacher, namely:

1. The teacher is committed to students and their learning process. This means that the highest commitment of the teacher is to the interests of their students.
2. Teachers master the subject matter taught and how to teach it to students.
3. Teachers are responsible for monitoring student learning outcomes through various evaluation techniques, from observing student behavior to learning outcomes tests.
4. The teacher can think systematically about what he is doing and learn from his experiences. That is, there must always be time for the teacher to reflect and correct what he has done. To be able to learn from experience, he must know what is right and wrong, and whether or not the impact on student learning.
5. Teachers should be part of the learning community in their professional environment.

According to Danim (2011: 11-12), according to him, the characteristics of a professional teacher are as follows:

1. Capable of professional abilities and ready to be tested for their abilities.
2. Have the ability to integrate among teachers and other groups of their professions through contracts and social alliances.
3. Breaking away from the shackles of bureaucracy power without eliminating the meaning of work ethics and manners for dealing with superiors.
4. Have personal plans and programs to improve competence and like to involve themselves in individual or group seminars to stimulate personal growth.
5. Courageous and able to provide input to all parties to improve the quality of education and learning, including in the formulation of policies in the field of education.
6. Ready to work without being called out or threatened because it can motivate and organize itself.
7. Routinely conduct self-evaluation to get feedback for self-improvement.
8. Have strong empathy.
9. Able to communicate effectively with students, colleagues, the school community, and the community.

10. Upholding work ethics and work relationship rules.
11. Having loyalty and trust in this meaning recognizes one's relationship with others and is not selfish.
12. There is self-freedom in actualization through the activities of social institutions with various perspectives.

Teacher competence is a combination of personal, scientific, technological, social, and spiritual abilities in Kaffah to form the standard competency of the teaching profession which includes material mastery, understanding of students, educational learning, personal development of education (Musfah, 2011: 26). Teacher competencies as stipulated in government regulation No. 19 of 2005 are pedagogical, personal, social, and professional competencies. However, even so in the teacher competence stated in the government regulation, some educational figures add to the four as there are ten types in assessing the competent teacher, namely: (1) mastering the material (2) managing the teaching and learning program (3) managing the class (4) using media or sources (5) mastering the educational foundations (6) managing teaching-learning interactions (7) assessing achievement for teaching purposes (8) master the functions and programs of guidance and counseling services (9) recognize and organize school administration (10) understand and interpret research results for teaching purposes. (www.masbied.com / 2010/11/21 / teacher-responsibility).

Indeed, the task of the teaching profession today and in the future is very heavy. He not only must have several academic competencies such as mastery of the material, lessons, expertise in designing, managing, and evaluating learning with various cutting-edge methods, and skilled in using teaching aids and learning media, but also he must have maturity and personality strength. Personality aspects are an important element in the performance of professional teachers (Hendri, 2010).

RESULTS AND DISCUSSION

Arabic (al-lughah al-'Arabiyyah, or simply 'Arabi) is a Middle Semitic language that belongs to the Semitic family of languages and is related to Hebrew and Neo Arami languages. Arabic has more speakers than any other language in the Semitic family of languages. Arabic has more speakers than any other language in the Semitic family of languages. It is spoken by more than 280 million people. (<https://id.wikipedia.org/wiki/technology>.accessed 17 February 2020).

Language is a medium of communication between humans and one another. People who speak English daily will be understood by people who can speak English too, as well as other languages in the world such as Arabic, French, Indonesian, Spanish, Malay, and others. A language is a tool for pouring out one's heart and thoughts towards the interlocutor. Language is the most important medium for humans to interact with other people. Regarding how people value learning Arabic, many viewpoints are heterogeneous.

Some people see Arabic as the language of religion because Arabic is seen as a tool for studying holy texts in Arabic. Some think that learning Arabic is learning the language of Islamic science. This view is also not wrong, because the majority of Islamic sciences refer to Arabic. Some think that learning Arabic is learning a language. This view focuses more on how people learn Arabic as the language of everyday communication (Iswanto: 2017: 139-152).

In life, language is used for trade, plantation, agriculture, and so on. In contrast to Arabic which is not only for world affairs but for the afterlife as well as for reading prayers, hajj, reading

the Quran, reading the prophetic hadiths. It seems that Arabic is the language chosen by Allah from the many languages because Arabic is not only for communication but for reading the Qur'an and hadith.

Arabic is the language of instruction of the Koran and Hadith. Thus there is no doubt about the importance of Arabic in its position as the language used in Islamic religious activities (Arabic in Indonesian: a study of language collection by Abd Gaffar Ruskhan publisher: Grasindo without years). Islam cannot be separated from Arabic culture, including Arabic. Several Arabic cultures influence the Islamic tradition. Arabic is strengthened by the Koran in several letters and verses such as QS. 12: 2, QS. 13:37, QS. 16: 103, QS.20: 113.

In communicating with other nations Arabic is very much needed, especially with Middle Eastern countries, but it is unfortunate that in our education Arabic is marginalized as in the 2004 Aliyah madrasah curriculum, namely Arabic lessons get 2 hours a week while for English lessons get 6 hours. Some scholars say it is so important to learn Arabic so that those who have studied it will get success in the world and the hereafter as well. As Imam Syafii said: every Muslim must learn Arabic because that Muslim can understand the prayer readings.

Ibn Taimiyyah said: chaos and instability in adhering to religion due to lack of understanding or lack of understanding of Arabic. If it is said that Arabic is the language of the Islamic religion, the consequence is that understanding the Islamic sciences requires mastering Arabic. Because Islamic religious sources are written in Arabic. So that Islam and Arabic are like two sides of a coin that cannot be separated. Meanwhile, if it is said that Arabic is a foreign language, the consequence is that Arabic is positioned as a language of communication which is not a prerequisite for understanding Islamic religious sciences. (The purpose of learning a foreign language (Arabic) in Indonesia. By: Ahmad Muradi, S.Ag. Al-Maqoyis Journal vol. 1 no. 1 January-June 2013).

The close relationship between the Indonesian people and the Arabic language does not only extend to the influence of linguistic borrowing but also both have a religious-ideological relationship. Because the majority of Indonesia's population is Muslim, Arabic has been learned from generation to generation. Arabic is also very closely related to the language of religious rituals such as prayer, Friday sermons, prayers, and others. That is why Arabic is the language of Islam that is inseparable from the Islamic community in Indonesia (Muradi, 2013).

According to Thu'aimah and Al-Naqah (2006: 123-124) that the objectives of learning Arabic are as follows:

1. Understanding Arabic correctly, namely listening consciously to the conditions of life in general.
2. Speak Arabic as a medium of direct communication and soul expression.
3. Read Arabic easily, find meanings and interact with them.
4. Writing Arabic as an expression of functional conditions and self-expression.

The second opinion above can be said that the purpose of learning Arabic leads to mastery of the use of Arabic in speaking, reading, and writing functionally. This means that learning Arabic is expected to bring learners to communicate both receptively and productively (Muradi, 2013). There are four orientations for learning Arabic in Indonesia, namely religious, academic, professional, and economic ideology (Mujib, 2010: 84-85).

Before 1994 the Arabic language learning policy in Indonesia had differences between the Ministry of Religion and the Ministry of National Education. The Ministry of Religion determines Arabic language learning as a compulsory subject from the Ibtidaiyyah level to tertiary institutions

in all educational institutions under its auspices. Meanwhile, in the national education department, Arabic is only taught in high school as a foreign subject of choice and as a department or study program in several universities.

However, since 1994 there has been cooperation between the Ministry of Religion and the Ministry of National Education regarding policies on Arabic language learning in SMA and MA which is outlined in the form of a curriculum. (Emzir, "Government policy on learning Arabic in Islamic schools and public schools" from a paper at a national scientific meeting Arabic (PINBA) V in Bandung 23-25 August 2007 p.2).

Arabic developed in Indonesia along with the development of Islam in this archipelago. Many Indonesians at that time learned Arabic to understand Islam. With the entry of Islam in Indonesia, of course, it has a role in the world of translation from Arabic to Indonesia and vice versa. Many of us find Indonesian loanwords taken from Arabic (Perdana, 2017).

According to historians, the entry of Islam in Indonesia differs from the point of view of its arrival, arrival time, and its carriers. According to Syafrizal, (2015) states that there are theories for the entry of Islam into the archipelago, including:

First: Arabic theory, This theory states that Islam was brought and spread to the archipelago directly from Arabia in the 7/8 century when the Srivijaya kingdom developed its power. The figures of this theory are Crawfurd, Keijzer, Niemann, de Hollander, Hasymi, Hamka, Al-Attas, Djajadiningrat, and Mukti Ali. The historical evidence for this theory is very strong. In the 7th / 8th century AD, the Malacca Strait was already busy being crossed by Muslim traders on their trade voyages to the countries of Southeast Asia and East Asia.

Based on Chinese news during the Tang era in that century, Muslim communities already existed in Kanfu (Canton) and Sumatra. Some think they are delegates of the Umayyads with the aim of exploratory trade. Likewise, Hamka argued that Islam entered Indonesia in 674 M. Based on Chinese records, at that time an envoy of an Arab king named Ta Cheh or Ta Shih (possibly Muawiyah bin Abu Sufyan) came to the Ho Ling (Kalingga) kingdom in Java which was ruled by Queen Shima.

Ta Shih was also found from Japanese news written in 748 M. It was told that at that time there were Po-sse and Ta Shih Kou ships. According to Rose in Meglio, the term Po-sse indicates the type of Malay language, while Ta Shih only shows Arabs and Persians are not Indian Muslims. Juneid Parinduri then strengthened again in 670 M, in Barus Tapanuli a tomb with the words Ha-Mim was found. All these facts are not surprising given that in the 7th century Southeast Asia was indeed trade traffic and political interaction between the three great powers, namely China under the dynasty. Pliers (618M-907M), Srivijaya kingdom (7M-14 AD), and the Umayyah dynasty (660M-749 AD) Hasbullah, 2012: 12).

From the description above, it can be ascertained that the Arabs played an important role in trade. And evidence has been found to show that there have been trading interactions between China, Arabs, and the Archipelago. So that Islam has started to enter the archipelago.

Second: Chinese theory, In this theory, it explains that the Muslim Chinese ethnicity played a very important role in the process of spreading Islam in the archipelago as previously explained in the Arabic theory, the relationship between Arab Muslims and China had occurred in the first century Hijriah. Thus, Islam came from the west to the archipelago and China along with an Islamic trade route came to China in Canton (Guangzhou), during the reign of Tai Tsung (627-650) from the Tang dynasty and came to the archipelago in Sumatra during the Srivijaya era and

came to the island of Java in 674 AD based on the arrival of the envoy of the Arab king named Ta che/Ta shi kek kingdom of Kalingga which was ruled by Queen Sima. (Hasbullah)

From the description above, it can be concluded that Islam came to the archipelago together with China. However, the above theory does not explain the early entry of Islam but the role of China in the news so that evidence can be found that Islam came to the archipelago at the beginning of the Hijri century.

Third: Persian theory, Unlike the previous theory, the Persian theory refers more to the aspect of language which shows that Islam has entered the archipelago and its language has been absorbed. Like the word "Abdas" which is used by the Sundanese people, it is a Persian absorption which means ablution. Other evidence such as words that end in ta'marbutah when in a waqf state it is read "h" like prayer is read shalah. But in the language of the archipelago read a prayer, zakat, repentance, and others. (Hasbullah)

Fourth: Indian theory, Teori ini menyatakan Islam datang ke Nusantara bukan langsung dari Arab melainkan melalui India pada abad ke-13. Dalam teori ini lima tempat asal Islam di India yaitu Gujarat, Cambay, Malabar, Coromandel dan teori Bangai. (Hasbullah).

Fifth: Turkish theory, This theory was put forward by Martin Van Bruinessen who was quoted in Moeflich Hasbullah, he explained that apart from Arabs and Chinese, Indonesia was Islamized by Kurds from Turkey. He recorded several data. First: A large number of Kurdish scholars who play a role in teaching Islam in Indonesia and the books are written by Kurdish scholars are influential sources, for example, the book *Tanwirul Qulub* by Muhammad Amin Al-Kurdi is popular among the Naqsyabandiyah order in Indonesia.

Second: Among the ulama who taught the Indonesian ulama the Shattariah order which was later brought to the archipelago was Ibrahim Al-Kurani, most of his students were Indonesian. Third: The popular Barzanji tradition in Indonesia is recited every maulid of the Prophet PBUH on the 12th of Rabiul Awwal, during Aqiqah, thanksgiving, and other traditions. According to Bruinessen, the zanji is an influential surname of the Tarekat and sheiks in Kurdistan. Fourth: Kurdi is a term that is popular in Indonesia such as Kurdish Hajj, Kurdish street, Kurdish Gang and so on. From that, it shows that the Kurds played a role in spreading Islam in the archipelago.

These differences, according to Azyumardi Azra, the various theories that attempt to answer this matter are still not thoroughly discussed because in addition to the lack of data to support an existing theory, but also because of the one-sided aspect of the theory which only emphasizes specific aspects by ignoring those other. Therefore most of the existing theories fail to explain the arrival of Islam, the religious conversion that took place, and the processes of Islamization. (Azyumardi Azra, *Global and Local Network of Islam Nusantara*, Bandung: Mizan 2002 p. 17)

Different according to Hasbullah: Persian, Indian, Chinese, Arabic, and Turkish theories all explain the after-effects of many Muslim communities and societies in the archipelago. So in fact these theories do not invalidate or weaken previous theories but complement the processes of Islamization. (Hasbullah, *the social history of Islamic intellectuals in Indonesia* p.12 / Hasbullah, moeflich. *The Social History of Islamic Intellectuals in Indonesia*. Bandung: CV Pustaka Setia, 2012).

CONCLUSION

Based on the sources that researchers can and analyze and analyze that the largest Muslim community in the world is Indonesia, it was achieved by many struggles carried out from various

aspects including aspects of education, aspects of the trade, aspects of culture, and other aspects. The trade aspect is undoubtedly the traders set a good and true example according to Islamic teachings to recruit and attract sympathy to other religious communities so that many of them embrace Islam. Because in essence Islam was sent down for all humans. From the aspect of education, it has a much greater impact on the growing impact of Muslims because the teachings that come from Arabic, such as the Al-Quran, the hadiths of the Prophet SAW, fiqh, tafsir, tauhid, and other Islamic sciences. Until now the educational aspect is still has a great influence in increasing the number of Muslims. Thus the author's advice, let us make and a cadre of professional and competent teachers especially Arabic language teachers so that they have an attractive style in teaching and are accompanied by the practice of Islamic sciences that have been taught to students.

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