

Arabic Language Learning Restoration in Overcoming the Crisis of Ulama in UIN Satu Tulungagung

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ABSTRACT

This study uses a qualitative method with a phenomenological approach. Data were collected through in-depth interviews, observation, and document analysis. The grand theory used is the hermeneutic theory proposed by Gadamer which emphasizes that the educational horizon someone has in the present is formed as an accumulation of various cadre formations in the past in a continuous circular motion. The results of the study show that, first, there is a focus on producing cleric cadres through the Hadith Studies Program, enabling them to understand and read classical Islamic texts (kitab kuning). Second, a curriculum for Hadith studies based on Turats is designed to develop a moderate and tolerant interpretation of Islam with a Nusantara perspective. Third, there is a Tahfidz Hadith Scholarship, with the requirement of passing an exam in reading classical texts (kitab kuning). Fourth, there is a Hadith memorization program through a Hadith Studies Boarding School quarantine. Fifth, ulama from Egypt are invited to teach, using Arabic as the language of instruction. This study concludes that the restoration of Arabic language learning can be an effective solution in addressing the cleric crisis at UIN Satu Tulungagung.

Keywords: Restoration, Crisis, Ulama', Learning, Arabic.

ABSTRAK

Penelitian ini menggunakan metode kualitatif dengan pendekatan fenomenologi. Data dikumpulkan melalui wawancara mendalam, observasi, dan analisis dokumen. Teori besar yang digunakan adalah teori hermeneutika yang dikemukakan oleh Gadamer yang menekankan bahwa cakrawala pendidikan yang dimiliki seseorang di masa kini terbentuk sebagai akumulasi berbagai formasi kader di masa lalu dalam gerak melingkar yang terus menerus. Hasil penelitian menunjukkan bahwa, pertama, ada fokus pada menghasilkan kader ulama melalui Program Studi Hadis, memungkinkan mereka untuk memahami dan membaca naskah-naskah Islam klasik (kitab kuning). Kedua, kurikulum kajian Hadits berdasarkan Turat dirancang untuk mengembangkan penafsiran Islam yang moderat dan toleran dengan perspektif Nusantara. Ketiga, ada Beasiswa Hadits Tahfidz, dengan persyaratan lulus ujian membaca naskah klasik (kitab kuning). Keempat, ada program hafalan Hadits melalui karantina Pondok Pesantren Studi Hadis. Kelima, ulama dari Mesir diajak untuk mengajar, menggunakan bahasa Arab sebagai bahasa pengantar. Penelitian ini menyimpulkan bahwa pemulihan pembelajaran bahasa Arab dapat menjadi solusi yang efektif dalam mengatasi krisis ulama di UIN Satu Tulungagung.

Kata kunci: Restorasi, Krisis, Ulama', Pembelajaran, Bahasa Arab.

INTRODUCTION

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 (Wandi Bustami, 2020).

According to times.co.id, here are the data of ulama from Tulungagung who died during the pandemic some years ago: 1) Drs. KH. Muhaji, Rois Syuriah MWCNU Tulungagung, ex-the head of Ministry of Religious Affairs Tulungagung District, Wednesday 7 July 2021, 05.00. 2) KH. Rubai Ali, Tulungagung, Thursday 1 July 2021, 05.45 (Alissa Wahid, 2021).

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 (Suryadharma Ali, 2021).

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 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 (Gatot Nurmantyo, 2016).

As we all know, Islamic education is not just a process of instilling moral values to protect oneself from the negative excesses of globalization (Abdullah Mohammed Harbi, 2022). 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 (Zurqoni, 2020). 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 (Syuhadak, Hilmi, & Rosyidah, 2021); namely the separation between religious education and general education, even placing the two diametrically (Arifin, 2020). Islamic education still tends to be dichotomous and has so far been diametrically separated (Brosh, 2019), 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 (Kurniawan, Sugiyono, & Musthofa, 2021). In his social theory, Kuntowijoyo was known as Prophetic Social Science (Padil et al., 2019).

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?” (Ritonga et al., 2020). 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 (Lian, 2021), namely upholding the truth and preventing evil, so ulama must meet the qualifications: able to lead the struggle to uphold the prophetic mission (Al-Omari, 2016).

The two main qualifications that the ulama must have are intelligence and morality (Prihartini & Buska, 2020). For this reason, an ulama must understand the prophetic mission well (Ritonga, Widodo, Munirah, & Nurdianto, 2021); understand Ulumuddin well; understand Islamic thought; understand contemporary thought; and understand the strategies to deliver them (Albantani & Madkur, 2017). 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 (Ritonga, Kustati, et al., 2021).

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 (Al-Busaidi, Hashmi, Musawi, & Kazem, 2016). 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 (Marshall, 2020). From there, an Islamic scholar can explore laws to establish (Zurqoni, Retnawati, Rahmatullah, Djidu, & Apino, 2020). Third, ulama must always have commendable attitudes and actions, both socially and admirably according to the Sharia (Wargadinata, Maimunah, Zulfiqar, Tahir, & Basrun, 2020). 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 (Azli, Masrop, Ishak, Zainuddin, & Ramlan, 2019). Apart from that, they have a feeling of hope for heaven and various pleasures as a result of obedience (Uril Bahrudina, Muhammad Fadli Ramadhana, Halomoan Halomoanb, Diaya Uddeen Deab Mahmoud Alzitawic, 2021).

So, the scientific qualification that ulama must have is mastery of knowledge that comes from Allah Swt. (Ramadhan, Kirom, Saepudin, Hasanah, & Aldhafeeri, 2024), 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 (Arifin, Abu Bakar, Ridzwan, & Jamsari, 2020). This intellectual potential is what underlies the need to learn Arabic (Hilmi & Ifawati, 2020).

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 Satu Tulungagung.

METHOD

This research uses a qualitative approach in which the findings are obtained based on paradigms, strategies and qualitative models. 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 Satu Tulungagung.

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 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 (Taylor, S. J, Bogdan, 1992). The phenomenon in this research is Arabic Language Learning in Overcoming the Crisis of Ulama in Indonesia implemented by UIN Satu Tulungagung.

Research instrument is the researcher himself. The researchers are planners, data collectors, analysts, data interpreters, and ultimately reporters of the results of their research. Data source are resource person/informant, events or activities, place or location, and documents or archives. Data collection technique are in-depth interview, observation, and documentation (Bogdan, R., & Biklen, 1997).

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 data reduction, data display, and conclusion and verification. Meanwhile, in analyzing this data, researchers used inductive method, deductive method, and comparison method (Miles & Huberman, 2014).

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 that has been collected with parties who have relevant knowledge and expertise both colleagues and especially research partners (Moleong, 2005).

RESULT AND DISCUSSION

A. Policy Direction for the Arabic Language Learning Restoration in Overcoming the Crisis Ulema in UIN SATU Tulungagung

1. Making Arabic and English an Introduction to Lectures

UIN Satu Tulungagung has a Language Development Center (P2B) that provides Arabic and English as the language of instruction for lectures. 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 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.

P2B's vision is to realize UIN Satu 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).

2. 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.

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, the Chancellor 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.

B. 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.

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.

1. 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.

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.

2. 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.

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.

C. Strategy for Arabic Language Learning Restoration in Overcoming the Ulama Crisis of Ulama in UIN Satu Tulungagung

1. 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.

It is not an obstacle for us to be able to have light conversations, discussions, and dialogue like on occasions before the outbreak of the epidemic in 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. General Chairperson of HIMA ILHA Rizki Maulana Hidayat said: "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".

2. 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.

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.

3. 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. 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 distinction in developing 'Islamic Studies'.

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

The establishment of the Islamic boarding school cannot be separated from the ideals and struggles of the caretaker, 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, in the Manggisan 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.

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.

5. 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.

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 citizen. Furthermore, the resource person also motivated UIN SATU

Tulungagung students to continue their studies at Al-Azhar University, Cairo, Egypt.

D. Results of the Arabic Language Learning Restoration in Overcoming the Ulema Crisis of Ulama in UIN Satu Tulungagung

1. 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. The group consisted of Alfiyya 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.

2. 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.

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.

3. 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.

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.

4. 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. 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 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.

5. 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 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.

CONCLUSION

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 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 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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