

The Urgency, Strategies, and Problems of Mastering Arabic Language for Islamic Preaching Communication

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Keywords:

Arabic language mastery;
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Abstract

This study aims to examine the urgency, strategies, and problems in mastering the Arabic language for Islamic preaching communication. The focus of the research is on the students of the Faculty of Dakwah at Universitas Islam Negeri (UIN) Jakarta. Mastery of Arabic is considered crucial as it is the primary language of Islamic literature, which is fundamental to preaching activities. The research employs a qualitative method with a case study approach. Data were collected through interviews, observations, and documentation. The findings indicate that mastering Arabic is essential for enhancing understanding and effectively conveying Islamic messages. The strategies employed by students include formal classroom learning, self-study, and participation in extracurricular programs related to the Arabic language. However, students face various challenges, such as time constraints, lack of resources, and less varied teaching methods. The study recommends improving the quality of Arabic language teaching through more interactive methods and providing adequate resources to support learning. These findings provide insights for the development of a more effective Arabic language curriculum and learning strategies in Islamic higher education institutions.

Kata kunci:

penguasaan bahasa Arab; komunikasi dakwah; strategi pembelajaran; masalah pembelajaran; UIN Jakarta.

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Abstrak

Penelitian ini bertujuan untuk mengkaji urgensi, strategi, dan permasalahan dalam penguasaan bahasa Arab bagi komunikasi dakwah Islam. Fokus penelitian adalah mahasiswa Fakultas Dakwah di Universitas Islam Negeri (UIN) Jakarta. Penguasaan bahasa Arab dianggap penting karena merupakan bahasa utama dalam literatur Islam, yang menjadi landasan utama dalam kegiatan dakwah. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan studi kasus. Data diperoleh melalui wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa penguasaan bahasa Arab sangat penting untuk meningkatkan pemahaman dan penyampaian pesan-pesan Islam secara efektif. Strategi yang digunakan mahasiswa mencakup pembelajaran formal di kelas, studi mandiri, serta partisipasi dalam program ekstrakurikuler terkait bahasa Arab. Namun, mahasiswa menghadapi berbagai kendala, seperti keterbatasan waktu, kurangnya sumber daya, dan metode pengajaran yang kurang variatif. Penelitian ini merekomendasikan peningkatan kualitas pengajaran bahasa Arab melalui metode yang lebih interaktif dan penyediaan sumber daya yang memadai untuk mendukung pembelajaran. Temuan ini memberikan wawasan bagi pengembangan kurikulum dan strategi pembelajaran bahasa Arab yang lebih efektif di lembaga pendidikan tinggi Islam.

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INTRODUCTION

Islamic preaching (da'wah) plays a crucial role in conveying Islamic teachings, inviting individuals to draw closer to Allah SWT, and encouraging the practice of these teachings in daily life. The communication involved in da'wah is not merely the transmission of information but also encompasses understanding, empathy, and interaction between the preacher and the audience. One critical aspect of da'wah communication is the language selection used by the preacher. The effectiveness of the message largely depends on the appropriate and effective use of language. Arabic, as the classical language of the Qur'an, holds a unique position in this context. The use of Arabic in da'wah not only maintains tradition but also ensures the purity of the message and the accuracy of interpreting Islamic teachings. (Nan et al., 2022)

However, several challenges arise in mastering Arabic for effective da'wah communication. Many students and preachers struggle with an inadequate command of Arabic, which can impede their ability to convey messages clearly and accurately (Umar & Qadaruddin, 2021). This lack of proficiency can lead to difficulties in comprehending and interpreting the verses of the Qur'an correctly, potentially resulting in misunderstandings of Islamic teachings. Preachers with limited Arabic proficiency may also face challenges accessing Arabic literary sources or other scholarly works, hindering their ability to engage with a broader spectrum of Islamic knowledge. Additionally, in today's global context, the ability to communicate with Muslims worldwide is essential, with Arabic serving as a bridge for intercultural communication among Muslims from diverse backgrounds.

The urgency of mastering Arabic for da'wah is not solely a matter of tradition but is fundamentally connected to a profound comprehension of the teachings of the Qur'an, the primary source of Islamic teachings. Proficiency in Arabic enables preachers to convey the message with clarity and precision. A study by (Faris et al., 2023) demonstrated that a proficient command of Arabic significantly enhances the understanding of Quranic verses and helps minimize interpretation errors. Therefore, a strong command of Arabic not only facilitates effective communication but also ensures that the da'wah message aligns with its original intentions and objectives, free from distortion or errors in meaning.

Achieving adequate mastery of Arabic requires a comprehensive and integrated learning strategy. This includes selecting teaching methods tailored to student needs, developing a curriculum relevant to language acquisition and missionary requirements, and utilizing educational technology as a supportive tool in the learning process. (Asif et al., 2021) found that employing teaching methods aligned with students' real-life contexts and leveraging educational technology can enhance learning motivation and the effectiveness of Arabic mastery. Therefore, a holistic approach to Arabic language learning strategies not only focuses on academic aspects but also responds to the evolving needs and dynamics of students' growth.

Despite these strategies, many students and preachers in various educational institutions encounter significant challenges in learning and applying Arabic. These

challenges include interpreting classical Arabic texts, limited access to original Arabic literature, and difficulties in establishing effective communication with Muslims from diverse cultural and ethnic backgrounds. Research by Hamdan & Al-Tamimi (2017) indicates that many Arabic language students struggle with understanding the structure of complex Arabic sentences and the nuanced meanings of classical words, which ultimately impacts their ability to communicate and preach effectively. Addressing these challenges is crucial to enhancing the effectiveness of learning and applying Arabic among students and preachers. (Nurdianto, 2021)

This paper aims to investigate the urgency, strategies, and problems associated with mastering Arabic for Islamic da'wah communication, particularly among students of the Da'wah Faculty of UIN Jakarta. Previous studies, such as those by (Farah & Mufidah, 2022) and (Putri, 2023), have explored the impact of Arabic proficiency on da'wah effectiveness and the challenges of teaching Arabic. However, there remains a need for research that comprehensively examines the intertwined factors of urgency, strategy, and challenges in the context of mastering Arabic for da'wah. This study seeks to fill this gap by providing a detailed analysis of these aspects, thereby enhancing the quality of Islamic da'wah communication through Arabic. The hypothesis to be tested is that a well-rounded approach to Arabic language education, tailored to the specific needs of da'wah, will significantly improve the effectiveness and accuracy of Islamic preaching.

METHOD

This research is a type of library research. The data studied came from books, theses, journal articles, and other sources relevant to the research theme, namely regarding the use of Arabic as a medium for da'wah (Ridha, 2023). Researchers searched for and studied data sourced from various literature, including books discussing policies in the Jokowi education era.

To obtain the expected data in this research, documentation techniques were used. The procedures include: first, collecting, compiling, and exploring written or printed data such as books, journal articles, or theses on the topic of using Arabic as a medium for da'wah. This is supplemented with electronic data from sources such as government websites, online news, and articles when gathering all the urgency, strategies, and problems related to Arabic. Second, the author combines the collected data into a single dataset outlined in the research results (Matar & Taha, 2023). The data analysis technique used is content analysis, specifically analyzing the Urgency, Strategy, and Problems of Mastering Arabic as a Communication for Islamic Da'wah (Sugiyono, 2020).

RESULT AND DISCUSSION

The Position of Arabic in Da'wah

Da'wah is a form of communication, and all religions spread through the communication process. Without communication, religion cannot develop in this world. This applies to all religions worldwide, including Islam. The communication process in the spread of Islam is termed da'wah.

Da'wah is a study in calling, whether verbally, in writing, or through behavior, carried out consciously and with a plan to influence other people so that there is an understanding, awareness, appreciation, and experience of religious teachings without any element of coercion (B. Arifin, 2019). Da'wah is an effort to foster inclination and interest, and is not only limited to verbal activities but also includes all verbal activities and actions demonstrated to foster inclination and interest in Islam. This means that the purpose of da'wah is to invite other people to always practice what Allah SWT commands, which arises from their own will (Muhammad Khairi bin Abdul Azib & Haziyah Binti Hussin, 2021).

The success of da'wah really depends on the closeness of the preacher to their people. A preacher who is born in an environment will certainly understand the alleys of error that envelop the people in that environment. Apart from deep knowledge of the conditions of their environment, preachers must also be able to communicate well with their community. Of course, a preacher needs mastery of the language used for everyday communication. The elements of da'wah include da'i, mad'u, and da'wah material.

Da'i linguistically comes from Arabic, the isim fa'il form of da'a, yad'u, da'watan, which means a person who preaches. In terms of terminology, da'i means every Muslim who is mukallaf (*aqil bhalig*) with the obligation of da'wah (Martikainen, 2022). A da'i not only has to know and memorize various verses and hadiths but is also required to master the teachings of Islam. Full of authority and high insight, a da'i should understand various aspects of life.

First: Mad'u is the human being who is the target of da'wah, or the human recipient of the da'wah, whether individual or group, whether Muslim or not, or in other words, humans as a whole (S. et al., 2022). Mad'u can also be interpreted as the object of da'wah being carried out by a da'i.

Second: Maddah or da'wah material is the content of the message or material conveyed by the da'i to the mad'u, sourced from the Quran and hadith, which includes aqidah, sharia, and morals (Fitriana et al., 2022). What needs to be understood is that da'wah is not only related to the existence and form of Allah, but more than that, it involves providing deep awareness so that the mad'u can actualize aqidah, sharia, and morals in everyday life.

Third: A da'i must be able to discern the conditions and situations of the mad'u so that the material presented is easy for them to understand and implement. This is where the role of maddah or material is truly needed to support success in preaching. According to M. Munir and Wahyu, in general, da'wah material can be classified into four main categories, namely: 1) The issue of Islamic aqidah or faith. This aspect of aqidah shapes human morals because aqidah is central to humans and is closely related to the pillars of faith. 2) Sharia and legal issues. Law and sharia are often referred to as the mirror of civilization. Da'wah material that presents elements of sharia must be able to describe or provide clear information in the legal field regarding the legal status which includes obligatory, permissible, makruh, and haram. 3) Muamalah issues. Islam is a religion that encompasses muamalah affairs, which constitute a larger portion than

matters of worship. Islam pays more attention to aspects of social life than aspects of ritual life. 4) Moral issues. Islam teaches humans to do good according to the measure set by Allah, as exemplified by the Prophet Muhammad (peace be upon him). What is outlined as good by Him can be confirmed to be essentially good by the human mind. In the Quran, it is stated that the criteria for good are based on the characteristics of Allah SWT (Khodijah, 2022).

The significance of Arabic in the realm of da'wah is evident from the material aspect of da'wah itself. When a da'i intends to convey an Islamic message, which becomes the material for da'wah, they must first master the material sourced from the Quran and hadith in Arabic. Consequently, a da'i must initially master Arabic and all its intricacies. For instance, in studying da'wah material originating from the Quran, a da'i is required to master methodologies such as Tafsir Science, Nahwu Science, Bayan Science, Ushul Fiqh, etc., all of which are inseparable from Arabic. Additionally, there are numerous Islamic terms closely tied to Arabic. Similar considerations apply when a da'i wishes to study the hadiths or Sunnah of the Prophet as a source of preaching material.

All of these aims to ensure that the delivery of da'wah material sourced from the Quran and hadith is in accordance with Islamic law and avoids misunderstandings in the understanding received by the Mad'u in receiving the messages conveyed by a da'i. Arabic can also become an art when a da'i conveys their Islamic messages. Credibility does not grow by itself; it must be built or nurtured. Credibility is closely related to charisma; thus, credibility can be increased to optimal limits. To achieve this, one of the things a da'i must have is the ability to master languages, and one of them is Arabic. This facilitates delivery and beautifies rhetoric when conveying Islamic messages.

The Urgency of Arabic in the World of Da'wah

Among the world's languages, Arabic is the oldest and most extensively used language. Since the revelation of the Qur'an and the development of the Islamic religion, the number of Arabic speakers has increased, and currently, it is spoken by more than 200 million people. This language is officially used by approximately 20 countries. Another reason is that Arabic is the language of the holy books and religious guidance of Muslims worldwide. Therefore, Arabic is a language that has made significant contributions to Muslims globally, both Arab and non-Arab.

Because the original sources of Islamic teachings, namely the Qur'an, hadith, and Islamic sciences, are written in Arabic, it is crucial for Muslims, especially scholars, to study, understand, and master Arabic. Studying Islam from its original sources, which are in Arabic, should not be challenging for us. Therefore, learning Arabic in Islamic education is highly important for several reasons: first, that the original sources of Islamic teachings, the Qur'an and Hadith, are written in Arabic, second, the books written by eminent scholars that influence the Muslim thought process, especially in the fields of tafsir, hadith, fiqh, Sufism, and aqidah, are in Arabic, third, the study of Islamic science carries more weight if it references Arabic sources, fourth, the current reality

among Muslim scholars, especially in Indonesia, indicates an increasing decline in the study of Arabic-based Islamic sciences.

After Allah SWT designated Arabic as the language of the Qur'an, there was extraordinary development in this language, leading to its various important roles in human interaction, particularly in Islamic education. These roles can be classified as follows: First, Arabic serves as the language of revelation, making it a special language.

Secondly, Arabic plays a crucial role as the language of communication for Muslims with Allah SWT. In the Islamic religion, specific acts of worship, such as prayer, dhikr, and du'a, are performed using Arabic. Prayer serves as a means for humans to communicate directly with Allah SWT, with all recitations conducted in Arabic. Therefore, to comprehend and grasp the meaning within these practices, one must learn Arabic.

Thirdly, Arabic serves as an international language. It holds a significant role in both Islamic and non-Islamic educational realms, and is even studied at prestigious universities worldwide, such as Harvard University and Oxford University. Additionally, Arabic is utilized in various international forums, including the United Nations (UN).

Fourthly, Arabic plays a crucial role in Islamic studies. It is utilized in numerous books of Tafsir, Hadith, Tasawwuf, Fiqh, Law, and other disciplines. Therefore, comprehensive mastery of the Arabic language is necessary to understand these texts thoroughly and avoid misunderstandings.

Apart from being a spoken language, Arabic also serves as a written language. This written form has fostered a rich scientific culture among many Muslims. Historically, this can be evidenced by the remarkable works of Muslim scholars across various fields, including tafsir, hadith science, fiqh science, aqidah science, and other disciplines of Islamic knowledge, all of which are documented in Arabic.

This is because the original sources of Islamic teachings and other Islamic knowledge are written in Arabic. Therefore, it is paramount for Muslims, especially scholars, da'is, or Muslim academics, to study, understand, and master Arabic in order to effectively spread the message of Islam.

No matter how good an idea is, if it is not developed, it will remain merely an idea. Therefore, good ideas need to be continually disseminated so that they become known by the wider community. All individuals require Allah's guidance, for it is only through His guidance that one can attain salvation in both this world and the afterlife. The history of the development of monotheistic religions demonstrates that the truth revealed by Allah SWT can be continuously nurtured and disseminated through the preaching of prophets, scholars, and preachers. Islamic da'wah plays a pivotal role in determining the ascent or decline of a society.

Islam cannot stand tall without congregation, nor can it build society without da'wah. Therefore, da'wah is an obligation for Muslims. Alongside this, M. Natsir emphasized the significance of da'wah in Islam, stating that it plays a crucial role in determining the rise and fall of a society within a nation. In the Al-Quran and Sunnah,

Islamic da'wah is depicted as holding a major and strategic position. The beauty and relevance of Islam throughout history and practice are largely influenced by the da'wah efforts undertaken by Muslims.

Arabic Language Strategy in the World of Da'wah

To develop an effective strategy for mastering Arabic as a means of Islamic da'wah, it is necessary to consider various aspects such as language acquisition, teaching methods, and communication techniques. The use of Arabic in Islamic da'wah is crucial due to its significance in comprehending and disseminating Islamic teachings (Novita & Munawir, 2022). Proficiency in Arabic language skills, particularly oral communication, is pivotal for effective communication in Islamic da'wah (MAT et al., 2022). Additionally, the utilization of innovative teaching methods, such as direct language learning through digital multiple-choice questions, has been proven to enhance Arabic language development (I. Arifin, 2023). In addition, the importance of learning Arabic in Islamic education is emphasized because it serves as a medium for various purposes in the Islamic context, including religious practice, cultural understanding, and scientific pursuits (Nasution & Lubis, 2023). In the context of Islamic da'wah, the role of language in communication is paramount. Effective communication strategies, such as empowerment programs and community involvement, have been identified as integral components of the success of Islamic da'wah initiatives (B. Arifin, 2019). Furthermore, the utilization of media and technology-based learning tools, such as multimedia applications and augmented reality, has been proposed to enhance Arabic language proficiency and vocabulary mastery (Cahyani et al., 2021). These tools can provide an innovative and engaging platform for language learning, thereby contributing to the effective mastery of Arabic for communication in Islamic da'wah. Additionally, the historical and cultural significance of the Arabic language in the context of Islamic da'wah cannot be ignored. The development and evolution of the Arabic language are closely related to the spread of Islam and the translation of scientific works, thus contributing to its rapid expansion and influence (Bin-Tahir, n.d.). Therefore, understanding the historical and cultural dimensions of the Arabic language is crucial to comprehend its role in Islamic da'wah and communication. In conclusion, mastering Arabic for communication in Islamic da'wah requires a multifaceted approach that includes language acquisition, innovative teaching methods, effective communication strategies, and an understanding of the historical and cultural significance of the language. By integrating these elements, individuals involved in Islamic da'wah can develop comprehensive strategies to effectively utilize Arabic as a means of communication and dissemination of Islamic teachings.

Supporting factors for a communication strategy include the target audience, media, message, and communicator (Muthotho et al., 2021). Accordingly, the factors of da'wah communication strategy are as follows:

Message Composition: The Islamic da'wah communication messages aim to uphold the culture of reciting sholawat, dhikr, and tahlil within society. Hence, every

Islamic da'wah agenda conducted by preachers revolves around reciting dhikr, tahlil, and offering prayers upon the Prophet, all of which are rooted in the Qur'an and Hadith. The conveyed message is naturally inherent in every Islamic da'wah activity conducted by the preacher, which is to preserve Islamic traditions in Indonesia, encompassing various understandings of Islam that have evolved within the country.

Role of Communicators: Communicators can be evaluated based on the credibility of the preacher and their knowledge level regarding the Islamic da'wah being conducted. Preachers engage with the congregation through persuasion, providing them with understanding aimed at altering the attitudes, opinions, or behaviors of the audience, with a greater emphasis on the personal aspects of the audience themselves. Communicators with high credibility foster trust among the recipients of communication messages. In this regard, the selection of media plays a crucial role in successful persuasive communication. When chosen correctly, the media effectively conveys messages to the congregation and reaches the intended communication targets. Hence, the da'wah team will be better equipped to engage with the congregation using various approaches to address deficiencies in their methods, thereby achieving the goal of enhancing communication effectiveness.

Determining the Audience: In the da'wah communication strategy, the identification and determination of the audience are crucial and essential. Every da'wah organization or community has its own specific target audience. Establishing effective communication with this particular audience is essential for conveying the desired Islamic da'wah message.

The Use of Media: The Jamuro Community disseminates Islamic da'wah through electronic media, print media, and face-to-face communication. This includes distributing information about da'wah activities through various channels such as print media, electronic platforms, and direct interactions. Print media, for instance, involves distributing pamphlets and sending invitations to mosque takmir administrators to be delivered to the congregation before the Friday prayer sermon.

Pamphlets are posted on notice boards in mosques to make information about the ongoing da'wah activities visible to the public. The invitations sent to the mosque's takmir aim to foster a closer relationship between the takmir and the congregation, facilitating their participation in dhikr and prayer gatherings. Additionally, direct communication channels, such as organizing routine study sessions, are commonly utilized for Islamic da'wah activities.

In the realm of da'wah, the strategy of utilizing Arabic plays a pivotal role due to its status as the language of the Quran, the revered scripture of Muslims. Proficiency in Arabic serves as the cornerstone for preachers, enabling them to convey their da'wah messages with precision and impact. Mastering Arabic entails not only grammar but also the skillful employment of verses from the Quran and hadith as the foundation for comprehensive arguments and evidence. In this context, language adaptation emerges as a crucial strategy; da'wah must be tailored to resonate with the audience's level of

understanding, potentially incorporating terms or phrases that are more familiar to the general public.

Choosing words creatively presents another challenge, requiring preachers to employ compelling expressions that capture attention. In the digital era, leveraging social media with Arabic video and audio content has become a modern strategy, expanding the reach of da'wah initiatives. Moreover, the significance of interlingual collaboration becomes apparent in the efficacy of translations and dialogue with non-Muslims, while awareness of Arabic dialect variations is necessary to ensure clearer communication. Additionally, da'wah education in Arabic, whether through training or educational programs, stands as an essential step in nurturing da'is capable of effectively conveying da'wah messages across various contexts. Thus, the strategy of employing Arabic in da'wah entails a blend of linguistic skills, communication policies, and creative adaptations to achieve maximum effectiveness in disseminating Islamic teachings.

Problems of Mastering Arabic as a Communication for Islamic Da'wah

Mastery of Arabic as a means of communicating Islamic da'wah faces several problems that need to be considered. First of all, many Muslims do not come from an Arabic-speaking environment, so they may have difficulty understanding and using this language fluently. In addition, the dialect variations in Arabic can also pose difficulties because da'is or preachers need to understand and adapt to the various dialects that their audience may use. Besides that, in the context of globalization and technological developments, there are new challenges in conveying da'wah messages in Arabic, where social media and information technology can become complex materials and require mastery of digital skills. Lack of access to Arabic language education is also a barrier, especially in non-Arabic environments. Therefore, strategies to overcome this problem involve efforts to increase access to Arabic language education, provide accurate translations, and develop inclusive and adaptive communication methods. By overcoming these various obstacles, mastery of Arabic as a means of communicating da'wah can become more effective and accessible to more people.

The problem of mastering Arabic as a means of communicating Islamic da'wah is a complex issue that requires in-depth understanding. Arabic language learning during the Covid-19 pandemic has encountered obstacles such as mastering information technology, limited supporting resources, and differences in student characteristics (Burhanuddin, 2021). The long history of Islam confirms the significant momentum that enabled the development of Arabic into a special language for Muslims and world civilization (Bin-Tahir, n.d.) Learning Arabic needs to be taught in a structured manner, encompassing listening, speaking, reading, and writing skills (Ummah & Nasih, 2022) The challenges posed by Arabic words as a foreign language among Malay speakers require in-depth analysis (Abu-bakar & Abdullah, 2018). Arabic language learning strategies in early childhood education necessitate analysis of documents from books, journals, and related articles (Isbah et al., 2022) Arabic plays a crucial role in various aspects of life, serving as the language of religion and the Islamic world, the

official communication medium established by the UN, as well as in culture, law, science and technology, economics, and sharia banking (Nasution & Lubis, 2023). Moreover, Arabic also plays a crucial role in Islamic da'wah, where effective da'wah communication necessitates a strong command of Arabic (Firmansyah & Nasvian, 2022).

Learning Arabic also demands innovation in teaching methods, such as the utilization of visual media, mobile applications, and mnemonic techniques to enhance vocabulary acquisition and memorization of vocabulary (Jagat et al., 2022); (Faridah & Fajar, 2022) Additionally, the integration of information and communication technology in Arabic learning is vital, particularly amidst the Covid-19 pandemic (Novita & Munawir, 2022). The necessity of learning Arabic in Islamic education is a focal point, given that primary Islamic sources are authored in Arabic (Pera Aprizal, 2021). Thus, achieving proficiency in Arabic for Islamic da'wah communication requires a holistic approach, encompassing innovative learning strategies, the integration of information technology, and a profound understanding of Arabic's significance in Islam.

In addition, the complexity of the Arabic language structure, encompassing grammatical rules and distinctive vocabulary, poses an obstacle in mastering the language for da'wah purposes. Preachers must possess a profound understanding of Arabic sentence structure to prevent misinterpretations that may alter the intended meaning of the da'wah message. Furthermore, a shortage of resources to facilitate Arabic learning, such as high-quality textbooks and teaching materials, can impede efforts to enhance proficiency in this language.

Apart from these challenges, a profound understanding of the cultural and social context is also a critical aspect in communicating da'wah through Arabic. Individuals who are not acquainted with Arabic culture may struggle to grasp the nuances and contextual meanings inherent in the language. Therefore, da'is need to comprehend not only the language itself but also the social context, customs, and cultural norms that impact the reception of the da'wah message.

In addressing the challenge of mastering Arabic for Islamic da'wah, a comprehensive and integrated approach is necessary. Accessible Arabic language education, the provision of high-quality learning materials, and training focused on communicative skills can help surmount these obstacles. Additionally, preachers need to continually innovate in delivering their da'wah messages to ensure they are readily understood by non-Arabic speaking audiences, while still preserving the essential meanings of Islamic teachings. By overcoming these diverse challenges, proficiency in Arabic can become a more potent tool and contribute to the mission of Islamic da'wah in the era of globalization.

Table 1: Strategies for Enhancing Arabic Proficiency

Strategy	Description
Augmented Resources	Learning Providing additional textbooks, online resources, and reference materials

Strategy	Description
Communicative Training	Focused training on conversational Arabic and effective communication skills
Innovative Approaches	Da'wah Utilizing social media, multimedia tools, and creative preaching methods
Tailored Curriculum	Developing a curriculum that addresses the specific needs of da'wah students
Cultural Integration	Context Incorporating cultural studies into the language learning process

CONCLUSION

First, the research underscores the critical importance of mastering Arabic in Islamic preaching. As the language of the Qur'an, Arabic is essential for accurately conveying Islamic teachings. This finding emphasizes that students at the Da'wah Faculty of UIN Jakarta must prioritize Arabic proficiency to enhance their effectiveness as agents of da'wah. The research revealed that many students struggle with the complexities of Arabic, which can impede their ability to interpret and communicate the teachings of the Qur'an accurately. Second, the study highlights the need for a strategic approach to utilizing Arabic in da'wah efforts, tailored to the audience's needs and technological advancements. Proficiency in Arabic involves more than just grammatical skills; it requires creativity in message delivery, adaptation to dialectal variations, and the effective use of social media and information technology to reach a wider audience. The research found that integrating these elements can significantly improve the impact of da'wah communication.

However, the research also identified several challenges that must be addressed to achieve these goals. These include difficulties in accessing quality Arabic language education, the complexity of Arabic linguistic structures, and the need for a profound understanding of the cultural and social contexts that influence da'wah communication. Overcoming these challenges is crucial for enhancing the proficiency and effectiveness of students at the Da'wah Faculty. The primary conclusion is that students at the Da'wah Faculty of UIN Jakarta require comprehensive support to enhance their Arabic language proficiency. This support should include augmenting learning resources, providing communicative training, and adopting innovative approaches to da'wah. By doing so, students can become proficient da'wah practitioners capable of effectively disseminating Islamic teachings, overcoming challenges, and employing suitable strategies to fulfil the objectives of da'wah in the contemporary era of globalization.

The research has several limitations. The sample size was limited to students of the Da'wah Faculty at UIN Jakarta, which may not represent students' experiences at other institutions. The study focused on a specific context, and further research is needed to explore variations across different regions, educational levels, and cultural

backgrounds. Additionally, the research primarily used qualitative methods, which, while providing in-depth insights, may not capture the broader trends that quantitative methods could reveal. Future research should aim to address these limitations by incorporating more varied cases, larger samples, and diverse locations. Such studies would provide a deeper and more comprehensive understanding of the issues, leading to more robust and widely applicable findings. With more in-depth and comprehensive results, better policies and educational strategies can be formulated to enhance Arabic language proficiency and the effectiveness of da'wah communication globally.

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