

## **Arab Spring and Existence of Arabic Learning in the Multicultural Society of North Sulawesi**

**Hasnil Oktavera**

Institut Agama Islam Negeri Manado-Indonesia  
[hasniloktavera@iain-manado.ac.id](mailto:hasniloktavera@iain-manado.ac.id)

### **Abstract**

This was a survey study which looked at the influence of Arab Spring phenomenon on the development of Arabic language learning in the multicultural society of North Sulawesi as well as its implications for the Arabic language learning model. The Arab Spring phenomenon that occurred from 2010 to 2011 that demanded a revolution in Arab countries reaped crucial impacts in various countries including Indonesia in terms of political, social, religious, cultural, and educational issues. The research method used the technique of proportionate stratified random sampling and involved 300 respondents from several regions in North Sulawesi Province based on three categories, namely areas that had a strong Muslim urban culture, areas that had a thick Islamic tradition, and areas that had Muslim minority issues. The results showed that the value of  $t_{\text{calculation}} > t_{\text{table}}$  ( $6.768 > 1.971$ ). The foregoing demonstrated that  $H_0$  was rejected. Thus, it could be concluded that the Arab Spring had an effect on the existence of Arabic learning in the multicultural region of North Sulawesi in terms of interest and motivation. It also affected the content of Arabic teaching materials as well as the purpose and orientation of Arabic learning on the importance of Arabic as a language identity and Arabic as a communication language. Hence, the reconstruction of Arabic learning led to an increase in communication skills that contained local wisdom.

**Keywords:** Arab springs; Arabic language learning; multicultural society

### **Abstrak**

Penelitian ini merupakan penelitian survei dengan melihat pengaruh fenomena Arab Spring terhadap perkembangan pembelajaran bahasa Arab pada masyarakat multikultural Sulawesi Utara serta implikasinya terhadap model pembelajaran bahasa Arab. Fenomena Arab Spring yang terjadi sepanjang 2010 hingga 2011 menuntut revolusi di Negara-negara Arab menuai dampak yang krusial di berbagai negara lainnya termasuk Indonesia, baik bidang politik, sosial, keagamaan, kebudayaan hingga pada masalah pendidikan. Hasil penelitian menunjukkan bahwa nilai  $t$  hitung  $>$   $t$  tabel ( $6,768 > 1,971$ ) maka  $H_0$  ditolak. Jadi, dapat disimpulkan bahwa *Arab Spring* berpengaruh terhadap Eksistensi pembelajaran di wilayah multikultural Sulawesi Utara ditinjau dari aspek minat dan motivasi,

muatan materi ajar bahasa Arab serta tujuan dan orientasi pembelajaran bahasa Arab pada kepentingan bahasa Arab sebagai bahasa Identitas dan bahasa Arab sebagai bahasa Komunikasi.

**Kata Kunci:** Arab spring; pembelajaran bahasa Arab; masyarakat multikultural

## Introduction

The Middle East Political Revolution that took place from 2010 to 2011 had a crucial impact on other countries in political, economic, social, and cultural fields.<sup>1</sup> This revolution is known as "The Arab Spring" which denotes mass turmoil that demands a change in the socio-political order<sup>2</sup> and demands a better life with a democratic system in Tunisia, Egypt and Syria.<sup>3</sup> This turmoil will affect countries that cooperate with Arab countries, both in the political, social and cultural and religious life, especially Malaysia and Indonesia. Where these two countries are involved in free-active politics with the Arab country with the largest Muslim face in the world.<sup>4</sup>

Religio-politically and ideologically, the State of Indonesia is not an Islamic State, but the Muslim population in Indonesia still shows its existence to Islamic science related to Islamic intellectuals in the Middle East,<sup>5</sup> among them the moral and material support of the Arab State to Islamic groups with various means.<sup>6</sup> This includes the study of Arabic in Indonesia which is considered as an identity language<sup>7</sup> or the language of communication.<sup>8</sup> So that Arabic, culture,

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<sup>1</sup>G. Ndadari and others, 'Media Sosial Dan Revolusi Politik: Memahami Kembali Fenomena Arab Spring Dalam Perspektif Ruang Publik Transnasional', *Jurnal Ilmu Sosial Dan Ilmu Politik*, Vol. 18, No.2 (2014), 37804.

<sup>2</sup>Ahmad Sahide and others, 'The Arab Spring: Membaca Kronologi Dan Faktornya Penyebabnya', *Jurnal Hubungan Internasional*, Vol. 4, No.2 (2015), 118–29 <<http://dx.doi.org/10.18196/hi.2015.0072.118-129>>.

<sup>3</sup>Ahmad Sahide and others, 'The Arab Spring: Membaca Kronologi Dan Faktornya Penyebabnya', *Jurnal Hubungan Internasional*, Vol. 4, No.2 (2015), 118–29 <<http://dx.doi.org/10.18196/hi.2015.0072.118-129>>.

<sup>4</sup>Bülent Aras and Sinan Ekim, "Indonesia and the Arab Spring," *Pomeas Policy Paper*, no. 6 (2015): 1–10.

<sup>5</sup>Mastuki HS, 'Islam, Budaya Indonesia, Dan Posisi Kajian Islam Di Perguruan Tinggi Islam', *Khazanah: Jurnal Studi Islam Dan Humaniora*, Vol.12, No.1 (2017), 16–27 <<http://dx.doi.org/10.18592/khazanah.v12i1.298>>.

<sup>6</sup>Hasbi Aswar, "Politik Luar Negeri Arab Saudi Dan Ajaran Salafi-Wahabi Di Indonesia," *Jisiera: The Journal Of Islamic Studies And International Relations* Vol. 1. (2016): 15–30.

<sup>7</sup>Imelda Wahyuni, "Bahasa Arab Dalam Konteks Simbol Agama (Analisis Terhadap Tujuan Pembelajaran Pada Perguruan Tinggi Islam)," *Jurnal Pemikiran Islam* 3, no. 2 (2017): 78–92.

<sup>8</sup>Ahmad Muradi, "Tujuan Pembelajaran Bahasa Asing (Arab) Di Indonesia," *Al-Maqoyis* 1, no. 1 (2013): 128–37, <http://jurnal.uin-antasari.ac.id/index.php/maqoyis/article/viewFile/182/123>.

and language are more familiar with the Muslim community of Indonesia since the entry and development of Islam in Indonesia to this day.<sup>9</sup> However, after the Arab spring, there are concerns about the influence of Arabic, culture, language, and practices of worship after the Arab spring in the Southeast Asian region.<sup>10</sup>

Scientific studies in the form of research books and journals about the Arab Spring phenomenon and the impacts arising from these events in the field of education, especially in the field of learning and studying Arabic, have been widely carried out like Kadalay's work<sup>11</sup> and Igbaria's work,<sup>12</sup> in this research assessed that Arabic literature and literature had a significant impact after the Arabic spring event occurred. As well as in Nisreen Anati's work,<sup>13</sup> Nisreen Anati et al.,<sup>14</sup> found that there was a shift in the content of Arabic teaching materials due to the influence of the Arab spring from material containing knowledge and civilization to material containing political and social events and war problems.

Kurun,<sup>15</sup> with his research entitled *The Developments In Teaching of The Arabic Language In Turkey*, there was an unavoidable impact on the teaching of Arabic due to the Arab spring wave. The impact is the development of Arabic language learning at the university level, Imam Hatip Schools, and other schools. In contrast to other countries, such as in Japan, Sumi & Sumi<sup>16</sup> found that the influence of the Arab spring and other Arab revolutions was considered to have little effect on the teaching and learning of Arabic in Japan.

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<sup>9</sup>Sumanto Al Qurtuby, 'Arabs And "indo-Arabs" in Indonesia: Historical Dynamics, Social Relations and Contemporary Changes', *International Journal of Asia-Pacific Studies*, Vol.13, No.2 (2017), 45–72 <<http://dx.doi.org/10.21315/ijaps2017.13.2.3>>.

<sup>10</sup> Cherry Augusta and Herdi Sahrasad, "Arab Spring Di Timur Tengah Dan Getarannya Di Indonesia: Refleksi Sosio-Politik," *Konfrontasi: Jurnal Kultural, Ekonomi Dan Perubaban Sosial* 2, no. 1 (2020): 46–67, <https://doi.org/10.33258/konfrontasi2.v2i1.86>.

<sup>11</sup> Mohammed Kadalay, "The Impact of Arabic Literature on the Pre-Arab Spring Time Period," *International Journal of Arts & Sciences* 07, no. March 1980 (2014): 439–48.

<sup>12</sup> Khaled Igbaria, "Arab Spring Revolutions throughout Modern Arabic Poetry," *Asian Journal of Humanities and Social Studies* 8, no. 4 (2020): 142–153 <<https://doi.org/10.24203/ajhss.v8i4.6214>>

<sup>13</sup> Nisreen Anati, "The Influence of the Arab Spring on Arabic YA Literature," *Children's Literature in Education* 50, no. 3 (2019): 223–39, <https://doi.org/10.1007/s10583-017-9326-6>.

<sup>14</sup> Nisreen Anati, Amani Allouh, and Tahani Allouh, "The Shadow of Politics in Arabic Children's Literature," *Mebr Chand Mabajan DAV College for Women*, n.d., 1.

<sup>15</sup> Ayşe İSPİR KURUN, "The Developments In Teaching Of The Arabic Language In Turkey After Arap Spring" 5, no. December (2017): 1–10.

<sup>16</sup> Kassem Wahba, Zeinab Ahmed Taha, and Liz England, *Handbook for Arabic Language Teaching Professionals in the 21st Century*, *Handbook for Arabic Language Teaching Professionals in the 21st Century*, 2013 <<https://doi.org/10.4324/9781315676111>>.

Ndadari etc<sup>17</sup> there is a link between revolution and transnational activity through social media in the Middle East to the political activities of other countries.<sup>18</sup> The dissemination of information through social media is an effective way to influence other countries by packing the information sexy.<sup>19</sup> So that it will indirectly affect the mindset and ideas of the wider community about what is happening in the Arab country. The impact will certainly change the pattern and construction of science in the Country of Indonesia, especially in the field of Arabic studies.<sup>20</sup>

Mark Van Mol,<sup>21</sup> found that the Arab spring also influenced the development of the Arabic language in terms of the political and technological temperature in the media and communication that continued to roll so that it would lead to changes in the form of the language.

The influence of the Arabic language on Islamic studies in Indonesia looks at the implementation of Arabic language learning in Madrasah, Islamic Boarding School, and even in Higher Education. Learning Arabic in various educational institutions in Indonesia is an important manifestation and is an inevitability for Indonesian society towards the development of Islam.<sup>22</sup> So that there are two typologies typology of Arabic studies in Indonesia, the first typology better assesses that the study of Arabic as part of the branch of Islamic science and treasures, while the second typology better assesses that the study of Arabic is the spirit in studying Islam itself, without the Arabic language is impossible to learn Islam.

In contrast to areas with multicultural patterns and Muslim minorities, of course, the style of learning Arabic will be different from other regions in Indonesia. Wekke,<sup>23</sup> in his research states that the Muslim minority in the

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<sup>17</sup> G. Ndadari and others, 'Media Sosial Dan Revolusi Politik: Memahami Kembali Fenomena Arab Spring Dalam Perspektif Ruang Publik Transnasional', *Jurnal Ilmu Sosial Dan Ilmu Politik*, Vol. 18, No.2 (2014), 37804.

<sup>18</sup> Albaraa F Altourah, Khin Wee Chen, and Ali A Al-Kandari, "The Relationship between Media Use, Perceptions and Regime Preference in Post-Arab Spring Countries," *Global Media and Communication* 17, no. 2 (2021): 231–59.

<sup>19</sup> Bulent Aras and Lacin Idil Oztig, "Has the Arab Spring Spread to the Caucasus and Central Asia? Explaining Regional Diffusion and Authoritarian Resistance," *Journal of Balkan and Near Eastern Studies* 23, no. 3 (2021): 516–32.

<sup>20</sup>Yon Machmudi, *Timur Tengah Dalam Sorotan: Dinamika Timur Tengah Dalam Perspektif Indonesia*, 1st ed. (Indonesia: Penerbit Bumi Aksara, 2021).

<sup>21</sup> Mark V A N Mol, "Does / Did the Arab Spring Influence the Arabic Language?," 2015, 55–77.

<sup>22</sup>Muhbib Abdul Wahab, "Standarisasi Kurikulum Pendidikan Bahasa Arab Di Perguruan Tinggi Keagamaan Islam Negeri," *Arabiyat: Jurnal Pendidikan Bahasa Arab Dan KebahasaArabian* 3, no. 1 (2016): 32–51.

<sup>23</sup> Ismail Suardi, "Arabic Teaching and Learning : A Model From Indonesian Muslim Minority," *Procedia - Social and Behavioral Sciences* 191 (2015): 286–90, <https://doi.org/10.1016/j.sbspro.2015.04.236>.

context of Indonesia is the majority, they preserve their own culture to support the objective of Islamic education. The condition of minority Muslims was not the variable to eliminate the spirit of learning Arabic. Their conceptions of a need for language offer the effort to construct a model of training. Those approaches, strategies and methods that were implemented in other schools were adopted and adapted to the local condition.

Therefore, Rifa'i<sup>24</sup> considered that the learning of Arabic in Madrasah needed to be re-constructed by looking at the potential of a multicultural Indonesian society. The construction of Arabic learning like this is more focused on Indonesian culture, not on Arabic culture. The new face of Arabic learning in Indonesia is a new chapter in the influence of the Arab Spring.

The authors present more in-depth the continuity of the Arab Spring on the development of Arabic studies in the Multicultural society of North Sulawesi by using survey methods with proportionate stratified random sampling techniques and involving 300 respondents in several regions in North Sulawesi Province based on three categories, namely: a) Areas that have a strong Muslim urban culture, including Manado city, Bitung City, North Minahasa, b) Areas that have a thick Islamic tradition, namely Kota Kotamobagu, Bolaang Mangondow, Bolaang Mangondow Utara, Bolaang Mangondow Timur, c) Areas that have Muslim minority issues, namely Tomohon City, Bolaang Mangondow Selatan, Minahasa. The survey focused on educational institutions that grew the tradition of Arabic studies, both at the level of Madrasah, Pondok Pesantren, and Islamic College.

Indicators of the existence of Arabic learning in the multicultural society of North Sulawesi consist of two parts, namely the phenomenon of Arabic spring and Arabic language learning. The two indicators are lowered to 6 sub-indicators, namely: Feelings of public phobia of Arabs due to conflicts in Arab countries, people's interest in Arab culture, the level of public knowledge about the current condition of the Arab nation, Interest in learning Arabic community because of religious interests, Interest in learning Arabic community because of the interests of communication, Interest in learning Arabic community due to conflict and Arabic culture.

## Result and Discussion

Based on the results of the survey, the results were obtained, namely: a) there were 36.5% or 109 respondents who said they felt in the Arab state due to conflicts in the countries. Arab countries, b) 79.25% or 238 respondents expressed interest in Arab cultures, c) 60.91% or 183 respondents stated that

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<sup>24</sup>Ahmad Rifa'i, 'Pendidikan Islam Dan Bahasa Arab Multikultural Di Madrasah', *Empirisma*, Vol.24, No.2 (2015), 199–213.

they know a lot about the condition of the Arab nation at this time, d) 90.75% or 272 respondents stated that they learn Arabic for the sake of learning and exploring the teachings of Islam, e) 86% or 258 respondents stated that they learn Arabic for the sake of communication, f) 35.91% or 108 respondents stated that they are not interested in learning Arabic at all due to conflicts in Arab countries.

**Table 1.** Model Summary Predictors (Constant) Arab Spring

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.365 <sup>a</sup>	.133	.130	1.24510

R in a simple linear regression analysis shows a simple correlation, i.e. the correlation between one independent variable and one dependent variable. The number R in can 0.365 means the correlation between the Variable Arabic Spring and the Existence of Arabic is 0.365. This means that there is a very close relationship because the value is close to 1.

R Square ( $R^2$ ) indicates the coefficient of determination. This value will be changed in the form of percentages. The value of  $R^2$  as 0.133 means the percentage of contribution of the variable influence of the Arab Spring on the existence of the Arabic language is 13%.

**Table 2.** Coefficients Dependent Variable: Eksistensi Bahasa Arab

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	6.441	.314		20.535	.000
	Arab Spring	.292	.043	.365	6.768	.000

From the output obtained t count of 6,768, and the T table can be seen in the statistical table at significance 0.025, obtained 1.971, the value of t calculated  $>$  t table ( $6,768 > 1.971$ ) then  $H_0$  rejected. Thus, it can be concluded that the Arab Spring affected the existence of the Arabic language.

Based on the analysis of quantitative data, it can be known that the Arab Spring affected the continuity or existence of Arabic learning in Indonesia in terms of interest and motivation to learn Arabic and the purpose and orientation of Arabic learning, namely on the interests of Arabic as an Identity language and Arabic as a communication language.

**Table 3.** Arabic Spring Influence Score on the Existence of Arabic Language Learning in Districts and Cities in North Sulawesi

No	Name of Regency/City	Average Score					
		1	2	3	4	5	6
1	Manado City	1,56	3,2	2,3	3,5	3,3	1,43
2	Bitung City	1,6	3	2,4	<b>3,67</b>	3,33	1,2
3	North Minahasa	1,13	3,2	2,4	3,63	3,5	1,36
4	Kotamobagu	1,3	2,8	2,3	3,53	3,06	1,26
5	BolaangMangondow	1,6	<b>3,3</b>	2,5	3,63	3,5	1,5
6	North Bolaang Mangondow	1,5	<b>3,3</b>	<b>2,8</b>	3,63	3,3	1,4
7	East Bolaang Mangondow	1,43	3,2	2,5	3,53	3,53	1,46
8	City of Tomohon	<b>1,86</b>	3,2	2,7	3	<b>3,63</b>	<b>1,63</b>
9	South Bolaang Mangondow	1,4	<b>3,3</b>	2,3	3,3	3,6	1,5
10	Minahasa	1,2	3,2	2,3	3	3,6	1,5

From these findings, it can be described in aspects of post-Arab spring Arabphobia, Arabic culture and its dynamics in the view of a multicultural society's view of Arabic as a language of communication and language of identity, as well as reforming post-Arab spring Arabic learning in multicultural areas.

### 1. Arabphobia After the Arab Spring in Multicultural Society

Basically humans have instincts and feelings and psychological symptoms including in acting and speaking that cause feelings of anxiety and anxiety. These feelings of anxiety and misgivings usually arise when a person communicates, be it anxiety at mild levels that tend to be alert, moderate tensions that tend to show immediate concern and narrowing of perception, severe anxiety characterized by a significant decrease in the area of perception of the object of anxiety and anxiety panic levels characterized by excessive fear of not even being able to communicate effectively to the object of anxiety.

Based on the data from the survey results conducted in this case using the FLCAS (Foreign Language Classroom Anxiety Scale) scale developed by Horwitz which measures communication apprehension, test anxiety, and fear of negative evaluation, the authors are more likely to assess the people of North Sulawesi still accept the existence of Arabic language and culture even though some respondents are still phobic with Arabic due to various factors, and Arabphobia is at the level of mild anxiety. In the theory put forward by Koenig

et al., phobia or anxiety can also be influenced by religious factors,<sup>25</sup> faith and belief of a person.<sup>26</sup>

One of the major impacts of the Arab spring events was in the fields of learning Arabic culture, literature, and language. Where Indonesia is a country that has many institutions that study and develop studies of the Arabic language, culture, and literature. So –psychologically- if someone is not interested in culture, then they are reluctant to explore the language, let alone motivated by various kinds of conflicts and vice versa, causing acute anxiety or commonly known as phobia.<sup>27</sup>

The influence of a person's anxiety to speak in theory can be divided into two domains, namely:

- a. Foreign Language Anxiety (Second Language Anxiety/FLA) can be measured through psychological or mental factors of the language learner, learning process factors, as well as learning environmental aspects.
- b. Anxiety related to Foreign Language Learning (Foreign Language Classroom Anxiety Scale/FLCAS). In this aspect, it is divided into four levels of anxiety, namely the level of non-anxiety, the level of ordinary anxiety, the level of moderate anxiety, and the level of panic anxiety.<sup>28</sup>

Although the issues of Arab and Arab descent and the emergence of Habaib – which some people still reject – then, in the people of North Sulawesi still consider it as something natural and they already have the experience to coexist for a relatively long period, this can be proven by the lack of rejection from the community to institutions that develop Arabic studies and learning such as boarding schools, Madrasah's, Schools, Mosques, *Taman Pengajian al-Qur'an*, *Majelis Ta'Lims*, even at Public and Private Universities. Among the institutions in question are Pondok Pesantren Al-Khairaat, Pondok Pesantren PKP, Pondok Pesantren Assalam, Pondok Pesantren Arafah Bitung, Kerukunan Wanita Islam (KWI), Madrasah Ibtidaiyah's, Madrasah Tsanawiyah's, Madrasah Aliyah's, IAIN Manado and STIKES Muhammadiyah Manado.

Institutions that develop the study and learning of Arabic still tend to position Arabic as a language used in Islamic teachings or commonly referred to

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<sup>25</sup> Harold G. Koenig, Faten Al-Zaben, and Tyler J. VanderWeele, "Religion and Psychiatry: Recent Developments in Research," *BJPsych Advances* 26, no. 5 (2020): 262–72, <https://doi.org/10.1192/bja.2019.81>.

<sup>26</sup> Manish Kumar Singh and Uma Gupta, "Psychoticism and Mental Health," *Journal of Psychosocial Research* 16, no. 1 (2021): 143–51.

<sup>27</sup> Lee Clarke, *Worst Cases: Terror and Catastrophe in the Popular Imagination* (University of Chicago Press, 2021), 113.

<sup>28</sup> Ying Zheng and Liying Cheng, "How Does Anxiety Influence Language Performance? From the Perspectives of Foreign Language Classroom Anxiety and Cognitive Test Anxiety," *Language Testing in Asia* 8, no. 1 (2018), <https://doi.org/10.1186/s40468-018-0065-4>.



as language as identity. So some other learners from religious backgrounds outside Islam (Non-Muslims) feel anxiety about learning Arabic. This is common and Gardner refers to it as language anxiety in the form of feelings of anxiety, worry, nervousness, and fear experienced by non-native speakers,<sup>29</sup> so there is less confidence in his language skills.

As explained above, several factors were found that gave rise to language anxiety in a multicultural society, namely:

- a. Factors the Arabic language system still tends to use religious terms, such as greeting using the pronunciation *السلام عليكم ورحمة الله وبركاته*, compared to the pronunciation *صباح الخير/مساء الخير*, and others. Therefore, non-Muslim Arabic students feel anxious about mixing with their religion.
- b. Socio-cultural factors, where Arabic language and culture are still considered by multicultural society as an Islamic language and culture such as wearing the hijab and wearing a robe so that people who have high respect for other cultures do not want to get too involved with cultural and social problems.
- c. The factor of Individual differences, especially in the aspect of motivation to learn Arabic, which tends to be forced because it is only limited to fulfilling academic obligations, not in terms of intelligence and language talent, causing a lack of confidence in learning Arabic.
- d. The imbalance factor in the context of integrative and instrumental language acquisition. Integratively, Arabic learners are less motivated to communicate with Arabic-speaking communities, this is due to the lack of use of Arabic as a communicative language in various media. Meanwhile, instrumentally, Arabic learners get motivated because of the benefits of learning Arabic to get a job and social mobility.

## 2. Arab Culture in The Perspective of the People of North Sulawesi

Mohamad Rosyidin in his writings mentioned that international conflicts in the 21st century are more likely in three forms, namely the asymmetric conflict between states and radical groups, conflict due to information openness, and conflicts for natural resources.<sup>30</sup> According to Rosyidin, one form of the establishment of these three conflicts is the Arab spring election as a starting point for the formulation of the theory of "clash of democratization" that is not followed up consistently. As a result, there have been crises in Middle Eastern countries that have mostly Arabic and Arabic-speaking cultures.

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<sup>29</sup>Peter D. MacIntyre and R. C. Gardner, 'The Subtle Effects of Language Anxiety on Cognitive Processing in the Second Language', *Language Learning*, Vol.44, No.2 (1994), 283–305 <<http://dx.doi.org/10.1111/j.1467-1770.1994.tb01103.x>>.

<sup>30</sup>Mohamad Rosyidin, "Konflik Internasional Abad Ke-21? Benturan Antar-negara Demokrasi Dan Masa Depan Politik Dunia," *Jurnal Ilmu Sosial Dan Ilmu Politik* 18, no. 3 (2016): 223, <https://doi.org/10.22146/jsp.13137>.

The emergence of the Arab spring was caused by the crisis that hit the middle east, including the crisis of authority, equity, and continuity. This crisis caused acute confusion among the Arab people towards dual authorities such as ashabiyah, wathaniyah, qaumiyah, and ummah. Ashabiyah is a doctrine that prioritizes loyalty to certain kinship lines, whether ideology, religious sects, parties, groups, and so on so that they feel they are the strongest and most respected group. The application of the “law of the jungle” like this creates a prolonged dilemma for Arab society so that the weak, poor and slaves remain oppressed and marginalized. In contrast to qaumiyah, which is the nature of tribal nepotism or what is known as cronycracy, namely a government based on kinship as implemented in Syria by the Al-Asad regime.

In addition, Wathaniyah is present in the midst of Arab society and is an encouragement in promoting loyalty to the State and Nation compared to loyalty to others. More broadly, Ummah emerged as a demand for Arab society in promoting loyalty to certain religions without distinguishing race, ethnicity, and nation.

These four dilemmas mingle in Arab society which causes turmoil. The turmoil is getting wider with the presence of an authoritarian and a dictatorial government so the Arab community demands democratic freedom in their country. This is the forerunner of the emergence of the Arab spring.

The Arab spring basically emerged at the end of 2010 which was marked by the beginning of the Tunisian revolution, which was then followed by a revolution in Egypt. After the revolution that took place in Egypt, it was followed by a civil war in Libya and was marked by civil uprisings in Bahrain, Syria, and Yemen. In Algeria, there was a massive popular protest against the government, followed by protests by Iraqis, Jordanians, Moroccans, and Omans. In addition, there were protests among the people of Kuwait, Lebanon, Mauritania, Saudi Arabia, Sudan, and the Western Sahara.

This series of events is a form of revival in the Arab world and is known as the Arab spring which had a significant impact on the development of social, religious, and political dynamics, including Arabic culture, language, and literature.

The author found that 79.25% or 238 respondents who were in the multicultural area of North Sulawesi stated that they were interested in Arab cultures. That is, Arab culture is directly accepted in this region. The acceptance of Arabic culture in this region is inseparable from two factors:

- a. The culture and problems faced in Arab countries greatly affect the relationship of a person learning the language, although Sapir and Whorf – as cited by Allwright and Bailey – suggest the theory that language influences culture, but culture can also affect language because a person who learns a

particular language must also learn his culture, and a teacher who teaches language must also teach his culture.<sup>31</sup>

- b. In addition to languages that affect culture, imaging factors also greatly determine people's interest in learning a country's language. Many examples have occurred as evidence that a country's culture influences people to learn its language such as the Indian state, where the Indian state makes more imagery through the world of filming so that most Indonesians are more familiar with the Indian language and culture. In addition, China and Korea also make imaging among millennial children in Indonesia, so that the culture and language are more familiar to them. If viewed more deeply, the culture of India, Korea, and China actually does not have a clear orientation for Indonesian society, but the presence of culture has an impact on the emergence of someone's interest in learning it. In this context, Arab nations and countries do not do so.

### 3. Dynamics of the Arab World in the Prefect of the Multicultural Society of North Sulawesi

The Arab Spring that emerged from 2010 to 2011 was seen as a form of violence in the context of political and sociological phenomena that are universal and take place at the level of individuals, collectives, institutions, and systems as a whole. For the people of Indonesia, especially North Sulawesi, the phenomenon of "violence" in Arab countries is not a new story, But the story is so long that what happens in Arab countries is common, and not too involved in interfering with the story to the details.

This is evident from the data that the authors found that there were 60,91% or 183 respondents stated that they were interested in learning Arabic despite conflicts in the Arab country. That is, conflicts in Arab countries do not significantly affect the development of Arabic language learning in the people of North Sulawesi, Although there are some small sparks despite the hoax to eliminate Arabic subjects in Islamic Educational Institution. As virally discussed in KMA 183 of 2019 and KMA 184 of 2019 on Media Kompas.com on July 11, 2020, and the issue of reducing Arabic lesson hours.

Therefore, Lundeto,<sup>32</sup> considers that learning Arabic in Madrasahs needs to be reconstructed by looking at the potential of the multicultural Indonesian community. The construction of learning Arabic like this focuses more on the culture of the Indonesian people, not on Arab culture. This new model of

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<sup>31</sup>D. Allwright and KM. Bailey, *Focus on the Language Classroom: An Introduction to Classroom Research for Language Teachers*, 1st ed. (Cambridge: Cambridge University Press, 1991).

<sup>32</sup> A Lundeto, "Islamic Religious Education Literacy as a Source of Multiculturalism Education in Indonesia," *Italienisch* 11, no. 2 (2021): 288–96, <http://www.italienisch.nl/index.php/VerlagSauerlander/article/view/119%0Ahttp://www.italienisch.nl/index.php/VerlagSauerlander/article/download/119/118>.

learning Arabic in Indonesia is a new chapter on the influence of the Arab spring.

#### **4. Arabic as The Language of Identity and Communication Language in the Prefect of the Multicultural Society of North Sulawesi**

Based on his orientation, the position of Arabic is drawn into four main components, namely Arabic as a product of culture, Arabic as a science and technology language, Arabic as a language of religion (identity), and Arabic as a communicative language.

In the context of multicultural societies, Arabic as the language of identity and as a communicative language is very prominent. Because one side is very important to be studied to support the understanding of religion (Islam), on the other hand also becomes support in communicating. But for non-Muslims, Arabic as the language of Identity is not the main goal, but some non-Muslim communities consider that Arabic is still the language of Identity like a society steeped in Christology and Islamology.

But for Muslim communities, Arabic as the language of identity is very prominent and even used as a symbol of religion, where the sacredness of Arabic is implicated in their sustainability, but Arabic as the language of communication in Muslim communities only stands out in some Muslim communities and that is only implicated in the academic world such as in Madrasah, in Pondok Pesantren and Higher Education.

The position of Arabic on religious aspects can be synergized with the reality of Muslims in North Sulawesi, the largest religion in North Sulawesi is Protestant Christianity, although this region consists of various religions, tribes, races, and cultures. For The Muslim community, the position of Arabic as the language of identity can be seen in worship activities that refer to the guidelines of Islamic teachings, namely the Qur'an and al-Hadith. The Qur'an and al-Hadith are written in Arabic and can be well understood through the mastery of Arabic as a tool.

On the cultural aspect, Arabic has become very important because it has become part of the subjects of informal, formal, and non-formal education. Arabic in this section is not only a language or subject matter solely in the institution of Islamic education but also reaches the outer scope of Islamic educational institutions with the aim of being a language of communication. At this level, many institutions address Arabic as a subject or subjects of professional support skills such as Arabic taught in nursing schools, aimed at medical personnel and humanitarians in Arab countries.

## 5. Reconstruction of Arabic Learning After The Arab Spring

The orientation of Arabic studies in Indonesia from 2010 to 2020 is oriented to Arabic as an identity language with a charge on aspects of local culture by eliminating cultures with Arabic nuances. This can be studied in the orientation of Arabic learning before and after the Arab spring events, namely:

- a. The government's policy on learning Arabic in schools and madrasahs is through the regulation of the minister of religion number 2 of 2008 concerning graduate competency standards and content standards for the Islamic religion and Arabic education in madrasah. Not long ago after the Arab spring event, in 2014, the government abolished this regulation by replacing it with the regulation of minister of religion of the Republic of Indonesia number 42 of 2014, and subsequently developed into the decree of the minister of religion of Republic of Indonesia number 184 of 2019 concerning guidelines for curriculum implementation in madrasahs.
- b. Learning Arabic in universities has different goals, before the Arab spring, Arabic language learning was designed to explore the religious sciences, after the Arab spring took place, the Arabic language learning curriculum was modified to become KKNi Curriculum (Indonesian National Qualification Framework) based on presidential regulations number 8 of 2012, then the Arabic language learning begins to be addressed by compiling learning outcomes, which aims to support the development of national culture, and aims to support national development.

Fatwiyah Noor<sup>33</sup> stated that learning Arabic in its development from time to time depends on the position of learning Arabic in each institution that develops it, whether its position is the goal of the curriculum being developed or as a tool to realize the curriculum being developed.

Therefore, there is an Arabphobia and the lack of publication of Arabic language and culture by Arab countries, so learning Arabic needs to be reconstructed in several aspects,

- a. The purpose of learning Arabic is more oriented towards students' abilities to communicate orally and in writing, not oriented to the aspect of qawaid and translation alone.
- b. Aspects of learning material that are expected to be able to encourage the realization of communication skills using Arabic in various situations and conditions and with diverse cultures and languages. In this aspect, language style learning (*uslub*) is needed to develop the sensitivity of language learners to the cultural values contained in a language.

In addition to language style, learning sounds of language is also important for Indonesian speakers in identifying (*ta'arrufi*), distinguishing (*tamyiizi*),

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<sup>33</sup> Fatwiah Noor, "Kurikulum Pembelajaran Bahasa Arab Di Perguruan Tinggi," *Arabiyatuna : Jurnal Bahasa Arab* 2, no. 1 (2018): 1, <https://doi.org/10.29240/jba.v2i1.305>.

- and articulating (*nuthqi*) Arabic sounds correctly with the learning models of prescriptive (*mi'yari*), productive (*intaaji*) and descriptive (*washfi*).<sup>34</sup>
- c. Aspects of selection and organization of Arabic language material. Arabic learning materials should be selected properly based on the principle of intercultural comparison, so that language learners can understand Arabic culture and its culture. According to Syaifullah and Izzah,<sup>35</sup> the development of Arabic teaching materials should be organized by involving sociocultural, psychological, and linguistic principles. This is in line with the concept offered by Mazdkur says that language learners should understand Arabic culture both in general and specifically, be able to understand and assess local culture and compare it with Arabic culture, and be fluent in local languages and be able to carry out comparative studies of Arabic both in terms of expression, as well as on the phonetic and pronunciation side.<sup>36</sup>
  - d. Arabic learning method based on cultural approach. Abdelhadi et.al<sup>37</sup> suggested that Arabic learning with a cultural approach must exist because the language learned by language learners in a plural society is easier by using a cultural approach.

## Conclusion

*Arab Spring* has an effect on the continuity or existence of Arabic learning in Indonesia in terms of interest and motivation of learning Arabic and the purpose and orientation of Arabic language learning, namely on the interests of Arabic as an Identity language and Arabic as a Communication language with a t-count value of  $> t$  table ( $6,768 > 1,971$ ) then  $H_0$  was rejected with a correlation rate of 0.365.

Orientation of Arabic studies in Indonesia from 2010 to 2020 corresponds to Arabic as an Identity language with a charge on aspects of local culture by integrating Arabic-nuanced cultures.

The research has several implications, namely:

1. The reconstruction of Arabic learning leads to an increase in Arabic language skills, especially the ability to communicate.

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<sup>34</sup> Nasaruddin Nasaruddin, "Al-Ashwat Al-Árabiyyah Al-Sha'bah Wa Ta'limuha Li Al-Nathiqin Bi Al-Lughah Al-Indunisiyyah," *Arabiyatuna: Jurnal Bahasa Arab* 6, no. 1 (2022): 1–24. <<http://dx.doi.org/10.29240/jba.v6i1.3229>>

<sup>35</sup> Muhammad Syaifullah and Nailul Izzah, "Kajian Teoritis Pengembangan Bahan Ajar Bahasa Arab," *Arabiyatuna: Jurnal Bahasa Arab* 3, no. 1 (2019): 127. <<http://dx.doi.org/10.29240/jba.v3i1.764>>

<sup>36</sup> Yusring Sanusi Baso, "Reduce the Foreign Accent of Indonesian Arabic Learners Through A Minimal Pairs Strategy," *Arabiyatuna: Jurnal Bahasa Arab* 6, no. 1 (2022): 193 <<http://dx.doi.org/10.29240/jba.v6i1.4145>>.

<sup>37</sup> Reem Abdelhadi et al., "Creative Interactions with Art Works: An Engaging Approach to Arabic Language-and-Culture Learning," *Innovation in Language Learning and Teaching* 14, no. 3 (May 26, 2020): 273–89, <https://doi.org/10.1080/17501229.2019.1579219>.

2. Learning Arabic leads to local culture by prioritizing local wisdom and positioning Arabic as a tool for communication.
3. The role of Arabic as a tool to explore and understand the sources of Islamic teachings is focused on learning Arabic which emphasizes its grammatical, uslub, and semantic aspects without sharpening the cultural aspects.
4. Aspects of the development of technology, information, and communication play an active role as a forum for developing and influencing the culture and language of a country.

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