

Insights from a State Islamic University on Arabic Education as a Catalyst for Religious Moderation in Indonesia

Yasmadi

Universitas Islam Negeri Imam Bonjol, Indonesia
Email: yasmadi@uinib.ac.id

Ilya Husna

Universitas Islam Negeri Imam Bonjol, Indonesia
Email: ilyahusna@uinib.ac.id

Fajriyani Arsyah

UIN Syech M.Djamil Djambek Bukittinggi, Indonesia
Email: fajriyaniarsyah@uinbukittinggi.ac.id

Azizah Rahmah

Universitas Islam Negeri Imam Bonjol, Indonesia
Email: azizahrahmah@uinib.ac.id

Martin Kustati

Universitas Islam Negeri Imam Bonjol, Indonesia
Email: martinkustati@uinib.ac.id

David D. Perrodin

Mahidol University, Thailand
Email: davidperrodin@gmail.com

Received: 1 February 2023

Reviewed: 16 July 2024-19 August 2024

Accepted: 15 September 2024

Published: 30 September 2024

Abstract

This research aims to investigate the integration of religious moderation in Arabic language learning at a state Islamic university. Employing a qualitative descriptive method, data was gathered through observation, in-depth interviews, and documentation. The study emphasizes a tourism-based approach that incorporates local wisdom and pluralism into the Kalam course, aimed at enhancing students' Arabic communication skills. The findings indicate that embedding religious moderation within the Arabic curriculum promotes tolerance, inclusivity, and a moderate outlook among students, which, in turn, contributes to social and religious harmony in Indonesia. Additionally, the research highlights the importance of local cultural contexts in shaping student behavior. The study suggests further exploration of

internal and external factors that influence the implementation of religious moderation in Arabic education at a state Islamic university. It also recommends adopting a mixed-method approach in future research to gain a deeper understanding of these dynamics and enhance the effectiveness of religious moderation efforts.

Keywords: Arabic language learning; integrative approach; religious moderation; sociolinguistics

Introduction

Arabic language is a means of understanding literature, especially in Islamic studies literature, which comes from Arabic texts, especially the Quran and Hadith (Alshhre 2015), (Bakalla 1981) However, the urgency of Arabic language skills can still be developed, especially in implementing religious moderation. The Indonesian Ministry of Religion has made religious moderation a priority program and a policy paradigm (Afwadzi & Miski, 2021; Prakosa, 2022). Its potential lies in its active contribution to the development of religious moderation at a state Islamic university. This contribution is presented at formal and training levels. This phenomenon can be seen in a state Islamic university, where Arabic has great potential in developing religious moderation at Islamic universities (PTKI) in Indonesia.

Religious moderation is still a topic that is widely discussed among linguists. Besides being a priority program for the Ministry of Religion, religious moderation has become one of Indonesia's state development plans until 2025. The implementation of religious moderation needs to be looked into more deeply. This is influenced by the fact that religious moderation has become a paradigm in decision-making (Joseph, 2023), (Mulyana, 2023) Religious moderation has been included in the Ministry of Religion's priority program (Nurrohim et al., 2024). It is presented in Arabic language learning teaching materials at the formal level, while the moderation houses in each Islamic universities under the ministry of religious affair provide guide religious moderation training.

Indonesia, the country with the largest Muslim population in the world, has unique challenges in maintaining social and religious harmony amidst the diversity of cultures and beliefs. Religious moderation is essential to prevent extremism and promote tolerance (Manan et al., 2024; Mashuri et al., 2024). In this context, Arabic has a significant role because this language is not only the language of the Quran but also the primary medium in Islamic religious education in Indonesia.

With its rich vocabulary and concepts, Arabic provides a philosophical and theological foundation supporting religious moderation (Osman & Hassan, 2022; Zaimah et al., 2024). A deep understanding of religious texts in their original languages allows for more accurate and comprehensive interpretation (Mahmoud, 2019) by avoiding narrow and radical interpretations. Apart from that, teaching Arabic in Islamic educational institutions in Indonesia also forms a more open and inclusive way of thinking among students and scholars. They have a strong commitment to Islamic teachings and on the same hand have a commitment to accept differences and being able to interact and cooperate with other people, including those of different religions.

The Instruction of Arabic as a foreign language in Indonesia occupies a distinctive and pivotal role (Letmiros 2019; Zaky et al., 2023), especially in Islamic education and fostering religious moderation. Indonesia, home to the world's largest Muslim population, grapples with the task of preserving social and religious cohesion amid its diverse cultural and faith landscape. In this context, Arabic transcends its function as an instrument for comprehending Islamic texts, particularly the Quran and Hadith, and emerges as a vital catalyst for promoting religious moderation (Muradi et al., 2021). The Ministry of Religion has elevated religious moderation to a

key policy focus, a stance evident in Arabic language curricula at Islamic Higher Education Institutions (PTKI). Moreover, it cultivates a broader, more inclusive mindset among students and academics, thereby harboring significant potential to advance religious moderation throughout Indonesia.

Innovatively, this research explores the intersection between Arabic language teaching and religious moderation within Indonesia's unique sociocultural context. While previous studies have examined Arabic language teaching or religious moderation separately (Pamessangi, 2022; Rusli et al., 2024), this research breaks new ground by investigating how Arabic language education in Islamic Higher Education Institutions can be utilized as a strategic tool to promote religious moderation. This research bridges the gap between linguistic studies and religious policy. It offers practical insights for policymakers and educators in developing targeted language programs aligned with Indonesia's religious moderation and national development goals.

This research aims to explore the contribution of Arabic in implementing religious moderation in Indonesia. Through literature analysis and case studies, this research identifies the role of Arabic learning in building moderate attitudes among Indonesian Muslims. Hopefully, the findings from this research can provide deeper insight into the importance of Arabic in strengthening the values of moderation and tolerance in religious life in Indonesia.

Literature review

The role of Arabic language education in promoting religious moderation in Indonesia

The role of Arabic language education in promoting religious moderation in Indonesia is a subject of increasing importance, given the country's socio-religious dynamics. The conceptual framework for this discussion is grounded in sociolinguistic theory, which asserts that language is integral to shaping social identity and fostering cultural understanding (Norton & Toohey, 2011), (Fisher et al., 2020). Arabic is central to Islamic education within Indonesia's Islamic Higher Education Institutions (PTKI), as it is the language of the Quran and Hadith. Proficiency in Arabic enables scholars and students to engage deeply with these primary religious texts, facilitating a more nuanced and comprehensive understanding of Islam. As Gunther (2020) notes, Arabic is the main medium through which Islamic literature is accessed, making it indispensable for accurate interpretation of religious doctrines. The complexity and depth of the language allow for detailed exegesis, ensuring that religious teachings are understood in their intended context.

Moreover, linguistic proficiency in Arabic is not just a technical skill but a gateway to broader religious understanding (Sung, 2022). This is critical for fostering religious moderation. According to Al-Tarawneh (2021), a deep knowledge of the Quran and Hadith in their original language prevents misinterpretation, which can often lead to radical or extremist views. A solid foundation in Arabic allows for interpretations that are aligned with moderate, balanced, and tolerant perspectives (Alhazmi, 2024), (Alhashmi, Bakali, and Baroud 2020). This aligns with linguistic relativity theory, which suggests that the language we speak shapes the way we think. Thus, understanding Arabic at a deeper level allows individuals to perceive and interpret Islamic teachings in ways that promote peace, tolerance, and inclusivity.

The Indonesian Ministry of Religion has recognized the importance of religious moderation as a key national policy, which is evident in its educational frameworks (Nasir, 2021), (Sudrajat, Supiana, and Zakiah, 2021). Religious moderation is defined as promoting tolerance, reducing extremism, and supporting social harmony in Indonesia's religiously diverse landscape. This initiative underscores the essential role that Arabic language education can play in this process. As Astiana (2024) and Brauchler (2022) suggests, fostering moderation is crucial for

maintaining social cohesion in a multi-faith society like Indonesia, where over 80% of the population is Muslim. The government's focus on religious moderation reflects the pressing need to counteract radical ideologies that threaten social harmony.

Arabic language education, particularly in PTKI, is a strategic tool for advancing religious moderation. By developing proficiency in Arabic, students and scholars gain the ability to interpret religious texts in ways that align with moderate and inclusive views. (Spoerl, 2023) highlight that a strong command of Arabic allows for more accurate and balanced readings of the Quran and Hadith, thereby reducing the risk of narrow, literal, or extremist interpretations. Through structured curricula and pedagogical methods, PTKI institutions play a significant role in embedding these values in their students.

Empirical evidence from universities such as a state Islamic university demonstrates the effectiveness of Arabic language programs in promoting religious moderation. In these institutions, Arabic is not only used as a medium for religious instruction but also integrated into broader curricular goals that emphasize tolerance, dialogue, and critical thinking. These programs foster a more inclusive educational environment, where students are encouraged to explore multiple interpretations of Islamic teachings. This approach is crucial in a globalized world where religious pluralism and interfaith dialogue are becoming increasingly important.

The role of Arabic language education extends beyond merely understanding religious texts; it also shapes students' attitudes toward religious and social issues. Studies conducted by Burhanuddin and Ilmi (2023) suggest that Arabic language education contributes significantly to fostering open-mindedness and inclusivity among students in PTKI institutions. The ability to access and interpret religious texts in their original language provides students with the intellectual tools to engage with diverse perspectives, which is a core component of religious moderation (Sholeh et al. 2022), (Mulyana 2023). Furthermore, this kind of education nurtures critical thinking skills, allowing students to question and analyze religious discourses rather than accepting them at face value.

In fostering religious moderation, the role of pedagogy cannot be overlooked. Alhirtani (2020) and Sanusi (2021) emphasize that the methods used to teach Arabic are just as important as the language itself. Pedagogical approaches that encourage critical thinking, open dialogue, and cultural sensitivity can transform language education into a platform for promoting moderate religious views. In PTKI, Arabic language education is often coupled with teachings that highlight the values of tolerance, peace, and mutual respect. This holistic approach ensures that students not only learn the technical aspects of the language but also internalize its broader ethical implications.

Moreover, the influence of Arabic on religious moderation can be viewed through the lens of critical pedagogy, which emphasizes the role of education in challenging oppressive ideologies and promoting social justice. In the context of PTKI, Arabic language education serves as a means to challenge extremist ideologies by fostering an inclusive understanding of Islam. This aligns with the Ministry of Religion's broader goals of promoting religious moderation as a state policy.

The need for a comprehensive and integrated approach to Arabic language education is further underscored by the work of Akmaliyah et al. (2021) and Tayyara (2020), who argue that the intersection of language education and religious policy is critical for advancing religious moderation in Indonesia. While previous studies have examined Arabic language education or religious moderation in isolation, the integration of these two fields provides a more effective strategy for combating extremism and promoting social harmony. This integrated approach is crucial for the long-term success of religious moderation programs in Indonesia's Islamic education system.

In conclusion, Arabic language education is a vital tool for promoting religious moderation in Indonesia. By providing students with the linguistic skills to engage with Islamic texts in their original form, PTKI institutions play a crucial role in fostering a more inclusive and moderate understanding of Islam. Through a combination of linguistic proficiency, critical pedagogy, and government support, Arabic language education contributes to Indonesia's broader goals of maintaining social harmony and preventing extremism.

Arabic language as a tool for inclusive education

In the context of religious education, Arabic holds a dual role: it is both a tool for religious instruction and a medium through which socio-cultural ideals such as religious moderation can be cultivated. Additionally, educational theory supports the view that education is a transformative force capable of influencing societal norms, including the promotion of religious moderation through curriculum design and pedagogical approaches (Desai & Wane, 2022; Alhazmi, 2024). Language teaching strategies that promote inclusivity are key to the success of religious moderation programs in Indonesia. Husni (2023) discuss how Arabic education at PTKI fosters a mindset that embraces diversity. This educational approach encourages critical thinking and dialogue, which are essential components of religious moderation (Sofa et al., 2023). The broader implications for Indonesian society are significant, as this strategy helps create a generation of Muslim scholars and citizens who are equipped to navigate complex religious and social landscapes with an attitude of tolerance.

Previous studies have generally examined the role of Arabic in Islamic education and the importance of religious moderation in Indonesia. Akmaliyah (2021) and Tayyara (2020), for example, focused on Arabic as a primary tool for understanding Islamic literature, particularly the Quran and Hadith. Arabic is considered crucial for building a deep understanding of Islamic scholarship. On the other hand, religious moderation has become a key focus in Indonesia to maintain social harmony amid religious diversity. Moderation is developed as an approach in Islamic education to counter extremism (Alam, 2020; Ma'arif et al. 2023). However, few studies have explored how Arabic language education can be used as a specific strategy for promoting religious moderation.

This research aims to fill that gap by exploring the strategic role of Arabic language education in promoting religious moderation in Indonesia. Idris (2021) emphasize the need for integrated educational policies that combine Arabic language instruction with broader national goals, such as religious moderation. In this context, Arabic language education is not just about linguistic teaching, but also about fostering a more inclusive and tolerant religious understanding. This research provides significant contributions by presenting empirical evidence and practical insights for policymakers and educators in Islamic educational institutions, especially within the context of Indonesia's Islamic Higher Education Institutions (PTKI).

One of the gaps in previous literature is the lack of research connecting Arabic language education with the growing policy of religious moderation in Indonesia. Most studies focus on one aspect, either Arabic language instruction or the implementation of religious moderation. However, both hold great potential if strategically combined. As a religious language, Arabic plays an important role in shaping moderate understandings of religious texts, while religious moderation policies can guide how the language is taught and applied (Afwadzi & Miski, 2021), (Karimullah, Faizin, & Islami, 2023).

As a tool for understanding religious texts, Arabic enables direct access to Islam's primary sources, such as the Quran and Hadith, which are key to deeper and more accurate religious

interpretation. Mastery of this language allows students to avoid misinterpretations that can lead to extremist views. Tayyara (2020) argue that a profound understanding of Arabic allows for broader and more inclusive interpretations of texts. In the context of religious moderation, this is essential for reducing the potential for radicalism and extremism, often arising from limited or literal interpretations of religious teachings.

Moreover, Arabic language education in PTKI holds potential as a tool for internalizing the values of moderation. In many PTKI, Arabic is taught not only as a means of communication but also as a way to access universal Islamic values such as tolerance, peace, and justice. This makes Arabic education not only essential for Islamic scholarship but also relevant to national policies for maintaining social stability and religious harmony (Manan et al., 2024). To fully realize this potential, integrated educational policies are required. Pamessangi (2022) stress that policies on Arabic language instruction must align with the objectives of religious moderation, ensuring that language learning is not solely focused on linguistic skills but also on the inculcation of moderation values in religious and social contexts. This approach requires synergy between curriculum, pedagogy, and policies that support the goals of religious moderation.

This research also presents empirical evidence supporting the role of Arabic in promoting religious moderation. For instance, studies at a state Islamic university show that integrating Arabic language education with religious moderation policies helps shape a more inclusive and tolerant understanding of religion among students (Prakosa, 2022). Thus, this research provides practical insights for policymakers and educators at PTKI, particularly in designing programs that combine Arabic language education with the goals of religious moderation.

Overall, this review indicates that Arabic language education holds significant potential as a strategic tool for promoting religious moderation in Indonesia. However, this potential can only be fully realized if there is strong integration between language teaching and educational policies that support religious moderation. This research makes a valuable contribution by mapping out this relationship and offering practical solutions for policy and curriculum development at PTKI.

Research method

Participants

This research includes deans and lecturers from the Arabic Language Programs (ALP) at a state Islamic university as the participants of research. They were chosen to offer insights into academic policies concerning the incorporation of religious moderation principles in Arabic language instruction. Given their in-depth knowledge of the university's vision and mission, these leaders are expected to clarify how these policies are embedded into academic curricula and applied throughout the campus.

In addition, Arabic language lecturers at both institutions play a vital role as they are directly involved in implementing these policies in the classroom. Their responsibility lies in integrating the curriculum with religious moderation values through their teaching methods, course materials, and student interactions. The participation of these lecturers is essential to identify the challenges they encounter and the approaches they employ to promote religious moderation, while considering the local context that shapes the learning experience.

Design of the study

This research is a socio-religious study using a qualitative approach. This approach was chosen to describe and seek forms of understanding and application of religious moderation values in Arabic language learning based on local wisdom, which is implemented in students' daily lives.

The religious approach and the approach to religion in the study of religious moderation use an interpretative method. This method is a way of interpreting and answering questions about why there are differences and similarities in character and why there are tendencies in the phenomena being studied with rational arguments. The argument in conducting interpretation is based on a conceptual framework built on specific theories and approaches.

The working method of the interpretative approach is as follows: first, the social phenomena to be studied are described in narrative form. Second, after being described, an effort is made to formulate. Formulation or observation describes the tendencies that occur based on descriptive exposure. Third, interpretation is interpreting to understand the problems that arise and focus on the research.

Data collection was carried out through observation, interviews, and documentation. An interpretative method was employed to analyze social and religious phenomena, addressing the similarities and differences in student character and their tendencies in applying religious moderation. The interpretative approach proceeded in three stages: first, describing the social phenomena in narrative form; second, formulating the tendencies observed from the descriptions; and third, interpreting these tendencies to understand and focus on the emerging issues. The study highlights a local wisdom based approach in Arabic learning that promotes pluralism and enhances communication skills, particularly in the Kalam I course. The findings reveal that integrating religious moderation into the Arabic curriculum fosters tolerance, inclusivity, and moderation among students, contributing to social and religious harmony in Indonesia. The study recommends further exploration of internal and external factors influencing the implementation of religious moderation at Islamic universities, with future research utilizing a mixed-method approach.

Instruments: procedures and validation

The data collection techniques are in-depth interviews (Halil et al., 2024) to obtain information about implementing religious moderation in Arabic language learning at a state Islamic university. The interview informants are selected through purposive sampling, namely informants with knowledge related to academic policies at a state Islamic university. Then, the documentary technique involves collecting information by studying written data sources to obtain secondary data associated with the implementation of religious moderation in Arabic language learning at a state Islamic university, as well as Focus Group Discussions (FGD) to discuss various matters related to the implementation of religious moderation at a state Islamic university.

Data analysis

In this study, the data will be analyzed using the interpretative method of Miles and Huberman (Asrial et al., 2022), focusing on understanding how religious moderation values are used in Arabic language learning. Following extensive interviews with deans and lecturers, the data was transcribed and organized into narrative descriptions. These narratives detail the participants' insights into academic policies and classroom practices related to Arabic language learning.

Once the descriptive analysis is complete, the study was proceeded to a more interpretive stage, where the data examined to draw meaningful conclusions about the challenges and strategies used in promoting religious moderation in Arabic language instruction. This connected the data to broader theoretical frameworks and exploring how local cultural contexts influence the implementation of these values. The final analysis provided a comprehensive understanding of

how religious moderation is applied within the academic and classroom settings at UIN Mataram, as well as the factors that support or hinder its effectiveness.

Results

The forms of implementing religious moderation in Arabic classes

The research results show forms of implementing religious moderation in Arabic learning at a PTKIN in Indonesia, specifically at a state Islamic university as the research object. This university was chosen because of the conditions in the Province of West Nusa Tenggara, which are integrating high Islamic values (Webb 2007 Hasanain & Muslimatusshalihah, 2021) with the evidence of 96.83% of the population in West Nusa Tenggara is identified as Muslim (Brabetz, 2022). Also, the province has numerous Islamic boarding schools and Islamic educational institutions (Yuli, Haningsih & Adikrishna, 2011). This application is summarized into the application of religious moderation in the Arabic study program classes, especially in the Local Wisdom classes and the Kalam I classes.

The form of implementing religious moderation can be seen in the commitment of the leadership and academic community of a state Islamic university. This implementation was realized to strengthen nationality and prevent radicalism on campus. The Arabic Education Study Program (PBA) of Tarbiya and Teacher Training Faculty organizes several programs to enhance religious moderation through various structured and planned programs and activities, including tourism-based Arabic language learning.

This is one of the processes in a linguistic approach that explores the problems that arise in society related to the tourism context. This approach is in line with a state Islamic university, which is located in Mataram's tourist area and is visited by many tourists from abroad. Therefore, Arabic learning conducted by the PBA Study Program embedded its content with the tourism aspects, such as public speaking, the cuisine of Mataram, Mataram culture, tourist attractions, types of tourism and their origins, and insight into the region. The origins of tourists are Sapta Marga's competencies, which include security, order, coolness, friendliness, pleasure, and various transportation-related issues.

The *Siyahah* [tourism] based Arabic learning design at a state Islamic university is based on the Semester Learning Plan (RPS) implemented by lecturers in the PBA Study Program. Judging from the lesson plans for the Local Wisdom classes at PBA Study Program of this university, it can be seen that the materials are embedded with the material related to tourism, such as the study of local culture and wisdom, the study of history and developing religions in Indonesia, studies of tourist areas in Indonesia, studies of the concept of pluralism and multiculturalism, studies of traditions and culture in several regions, and studies of local wisdom in several places in Indonesia and for example, and so on.

Some of the topics are collected in the lesson plan for the local wisdom course in the Arabic Language Education study program, which students study. These topics are considered essential for students to develop an understanding of the concepts of diversity and pluralism. This follows the theory put forward by sociologists that diversity, pluralism, and multiculturalism influence the formation of attitudes and behavior through the tendency to respect differences and be tolerant, open, and moderate. The following is the lesson plan for the Local Wisdom Course, which is part of the curriculum of the PBA Study Program at the university.

The concept of multiculturalism in the Local Wisdom classes implies the recognition of cultural diversity. This means it includes traditional diversity, such as ethnic, racial, or religious diversity, and the diversity of forms of life (sub-cultures) that continue to emerge at every stage of

life's history. The term multiculturalism is generally accepted positively by Indonesian society. This, of course, has everything to do with the reality of a pluralistic Indonesian society. The birth of multiculturalism was based on the need to recognize cultural diversity, an everyday reality for many nations, including Indonesia. Therefore, from the beginning, multiculturalism must be recognized as an ideology, a tool, or a vehicle for increasing appreciation for the equality of all humans and their humanity. It is operationally manifested through social institutions, namely culture, as a guide to the daily lives of groups of people. In this context, multiculturalism is a concept that legitimizes cultural diversity. Here, we can see the vital principle of equality and recognition in various definitions of multiculturalism.

In this regard, learning local wisdom classes in the Arabic Education Study Program strengthens the understanding of religious moderation among students and lecturers as academics. This is as stated by the lecturers who teach the Local Wisdom classes as follows:

I teach al-Arabiyyah Lissiyahah and local wisdom. Students were very enthusiastic when we presented Al-Arabiyyah Lissiyahah material from the Indonesian Tourism Association, which received a license in 2014, material from the NTB POLTEKPAR, and the relationship between religious moderation, which has become part of the study of localities in Mataram. West Nusa Tenggara Province is very rich in culture. Apart from providing this material, I invite the students to go directly into the field, observe local wisdom in the province, and turn them into video content.

The Head of the PBA Study Program stated the same thing as follows:

The province of West Nusa Tenggara is said to have very few local guides who are proficient in Arabic, so this is the basis for promoting tourism as a flagship in Arabic language study programs. Another advantage is that UIN Mataram students and lecturers can and have scientific abilities in Arabic because most come from Islamic boarding schools that use Arabic as a conversational language. This makes it easier for study program leaders to direct students and lecturers in strengthening religious moderation content, such as material on local traditions and multiculturalism. In the end, alums from this study program can compete globally as translators and guides who can directly contribute to tourism promotion in NTB and its surroundings.

Based on the interview above, information was obtained that Local Wisdom classes of the PBA Study Program, which are delivered using Arabic as the language of instruction, apart from being able to absorb tourism terms in Arabic teaching, can also contribute to strengthening the openness character of students and lecturers in interactional context with the general public, especially tourists from abroad. The latter is strengthened by conducting field practices for students to meet tourists and related parties who directly need tourism services in West Nusa Tenggara.

Furthermore, the university also implemented religious moderation through the Maharah al-Kalam classes. The suitability lesson plans for the Maharah Al-Kalam classes of the PBA Study Program are designed by implementing development activities through debate competitions held by the PBA Study Program regarding moderation content that has relevance to locality, Islam, and modernity to strengthen religious moderation. This is as stated by AK and SY, as follows:

PBA students are also equipped with Arabic rhetoric skills in the form of munadarah (debate) in Arabic regarding cultural potential, tourism potential, and Islam in West Nusa Tenggara, which is full of local values. The PBA Study Program organized Munadzarah in collaboration with the Faculty of Medicine and relevant offices relevant to the program.

From the information submitted by respondents, it is clear that strengthening religious moderation in the Arabic Education Study Program is conducted by using two methods: 1) enriching moderation content and scientific themes that lead to an understanding of diversity and attitudes toward moderation and 2) through strengthening Arabic conversation skills and exploring students' public skills. These two methods are believed to significantly strengthen religious moderation among students, which indirectly integrates the academic community and the neighboring community. The integration of religious moderation in the *Maharah al-Kalam* course can be seen in the used lesson plan.

Furthermore, the moderation application also includes essays and digital content. The essay is a simple piece of writing that explores the various cultures and religious treasures in West Nusa Tenggara. The essays are simple and short writings that the public can easily understand, especially in tourist brochures in several places. PBA students can do this during the Community Service Program (KKN), especially PBA students who are placed in areas that have tourism potential and Islamic boarding schools spread across West Nusa Tenggara province. Also, in digital content, students explore the cultural diversity and diversity of religious practices spread across the area. The digital content in Arabic is essential because this information is a promotional commodity that the Regional Government in West Nusa Tenggara province needs.

Research data explains that the implementation of religious moderation in Arabic learning of the PBA Study Program of the Faculty of Tarbiya and Teacher Training is conducted through Tourism-based Arabic learning, Strengthening *Maharah al-Kalam*, Arabic *Munadzarah* with the theme of nationality and Nationalism, writing essays and digital content in Arabic with cultural and diverse content as well as inclusive Arabic training for the wider community openly and based on market needs.

This research resulted in the integration of religious moderation in Arabic language courses. This is verified in the lesson plans of several Arabic Education Study Program classes, e.g., the Local Wisdom classes and the *Kalam I* classes. It can be understood by integrating sociolinguistics, local wisdom, and education in applying religious moderation in the PBA study program. Religious moderation can be applied by using language in a social context. Language is a reflection of social and cultural identity. Lombok understands its role as a tourism area in applying sociolinguistic functions in all its aspects.

Discussion

The forms of implementing religious moderation in Arabic classes

The concept of multiculturalism is also mentioned in the Quran, Surah Al Hujurat:13, which emphasizes that Allah has created humans with various ethnic groups so that humans can know each other (AlShebli, Rahwan, and Woon 2018) The differences created by Allah are not a means for conflict (Bashir et al., 2020) Because of these differences, Allah wants us to get to know each other. With so many cultures in the world, especially in Indonesia, people will learn new things, discover new experiences, and get to know each other, for those new things might not be found in their culture. The path to a multicultural life will open up when we get to know each other. This is the basis for understanding religious moderation.

The description of multiculturalism is divided into five essential models: 1) isolationist multiculturalism is where a society whose various cultural groups live their lives autonomously and engage in minimal interaction with each other (Abduh et al., 2023), (Abduh and Andrew 2023); 2) accommodative multiculturalism is where the society has the dominant culture which makes certain adjustments and accommodations to the cultural needs of minorities (Ursila et al.,

2023); 3) autonomous multiculturalism where a plural society whose main cultural groups try to achieve equality with the dominant culture and want an autonomous life within a collectively acceptable political framework (Nasir, 2021); 4) Critical/interactive multiculturalism in which a plural society whose cultural groups are not too concerned with autonomous cultural life, but instead forms collective creations that reflect and affirm their unique perspectives (Tabatadze 2015) and 5) Cosmopolitan multiculturalism is where a plural society seeks to erase cultural boundaries altogether to create a society where each individual is no longer bound to a particular culture, instead freely engaging in intercultural experiments and simultaneously developing their own cultural life (A. Abduh, Wello, and Rosmaladewi 2021).

In the context of religious moderation in Arabic classes, the values of moderation and education cannot be separated, especially in heterogeneous students consisting of various religions, ethnicities, languages and races (Horrell, 2021), (Flanagin, Frey, and Christiansen, 2021), (Khunti et al. 2020) . Education about religious moderation needs to be instilled in a person. This is not just an attitude of respect for differences, but also an awareness that in a pluralistic society there are people with different beliefs, different understandings, different levels of education, etc. Therefore, the expected attitude of religious moderation is an attitude of *tepo seliro* (respect and tolerance) implemented in the Arabic classroom. If this character is not developed from early stage of school, it will produce a generation with a radical and intolerant mindset.

Sociolinguistic approach to religious moderation

Language has a major role in sociolinguistic contexts, as does Arabic in sociolinguistic studies in Muslim communities, which can be seen in how variations of Arabic are used in religious contexts (Al-Athwary, 2022), education (Suastra & Menggo, 2020), and daily life (Agustine, Asi, & Luardini, 2021). Arabic can be categorized into two primary classifications: classical and modern. Classical Arabic is used in the context of worship, while modern Arabic is used in daily communication. Classical Arabic is *fusha* Arabic, whose primary sources are the Quran and hadith while modern Arabic or *'amiyah* language has been heavily influenced by the languages of the Arab tribes (Mohamed & Shokry, 2022) and even influenced by foreign languages. This social science of language can help students communicate effectively with various social groups, which is vital so that conflict does not occur in a pluralistic society and can strengthen harmony.

The relationship with local wisdom includes in-depth knowledge regarding the values passed down from generation to generation. Local wisdom, which is related to the social science of language, determines language and how that language is used in society. Knowledge of local wisdom can help students understand the social context (Darmawati et al., 2024). We can also develop in-depth knowledge of cultures that support religious moderation.

The findings above reflect that external and internal factors have strengthened the implementation of religious moderation in the Arabic language at Islamic universities. The internal factors include commitment and competence from leaders, lecturers, and students and a supporting curriculum structure. It is because of Islam teaches and upholds an attitude of tolerance, for all academicians in Islamic universities who have the same opinion and others who have different understanding or knowledge (Supriyanto & Amrin, 2022), (Nasir & Rijal, 2021), (Tongeren et al., 2016). In other words, Islamic values do not only look at one side of the relationship between people of the same religion, but also look at the relationship between the attitudes of Muslims and other religions through religious tolerance. This is reflected in the habits and attitudes of the Prophet Muhammad who always respected and protected all adherents of existing religions who demonstrated the perfection of the Islamic religion, as a religion of mercy for the entire universe

(Gibb, 2022). Thus, religious moderation becomes a very important point in life and in creating an environment of peace and harmony between religious communities.

This research unique and innovative aspects can be highlighted through a tourism-based approach, the integration of religious moderation in the curriculum, and a sociolinguistic approach. The tourism aspect not only improves students' language competence but also deepens and enriches students' understanding of local culture and the values of religious moderation. The integration of religious moderation in the Arabic curriculum at the PBA Study Program can be seen in the lesson plans for the Local Wisdom and Kalam I classes. Meanwhile, this research emphasizes the importance of a sociolinguistic approach to learning Arabic. The emphasis includes variations in *fusha* and *'amiyah* Arabic in different social contexts. Hopefully, this will help students understand the role of language as an element of social and cultural identity. This is needed to communicate in a pluralistic society. This research recommends an analysis of internal and external factors. The internal factors include the commitment and competence of leaders, lecturers, and students, while the external factors include the sociocultural environment, job market needs, and global dynamics. The mixed method can be used to explore the analysis of these two factors in depth.

Conclusion

This research explores the forms and types of application of religious moderation in Arabic classes at PTKIN. The data source was from the Arabic Education Study Program. The results of the research showed that the implementation of religious moderation conducted through tourism-based Arabic learning, strengthening *Maharah al-Kalam*, *Munadzarah* Arabic with themes of nationality and nationalism, creating essays and digital content in Arabic with cultural and diversity content as well as Arabic training, inclusive for the wider community openly and based on market needs. This research recommends an in-depth analysis of internal and external factors that can explore the implementation of religious moderation at PTKIN using a mixed-method approach.

The result of research concludes that this Islamic university has successfully integrated religious moderation into Arabic language learning through various methods, such as tourism-based Arabic instruction, strengthening communication skills (*Maharah al-Kalam*), and incorporating themes of nationalism and multiculturalism in debates and written content. These efforts are embedded in the curriculum, particularly in courses like Local Wisdom and Kalam I, allowing students to gain a deeper understanding of diversity, pluralism, and tolerance within the context of Arabic language learning. The inclusion of tourism-related content, essays, and digital media further reinforces the practical application of religious moderation in both academic and community settings. For future researchers, it is recommended to explore the long-term impacts of these initiatives on student behavior and attitudes towards religious moderation, as well as to expand the study to other PTKINs to provide a broader understanding of religious moderation practices in Arabic language education across Indonesia.

Declaration of conflicting interest

The authors declare that there is no conflict of interest in this work.

Funding acknowledgements

The research received DIPA UIN Imam Bonjol Padang (Litapdimas) Fundings.

References

- Abduh, A., Wello, M. B., & Asnur, M. N. A. (2021). Strategies to improve intercultural communication knowledge of business english students in an Indonesian higher education. *Asian Journal of Multilingual and Multicultural Education*, 1(1), 43-51. <https://e-journal.naifaderu.org/index.php/ajmme/article/view/12>.
- Abduh, A., Rosmaladewi, & Andrew, M. (2023). Strategies of implementing multicultural education: insights from bilingual educators. *International Journal of Language Education* 7 (2): 343–53. <https://doi.org/https://doi.org/10.26858/ijole.v7i2.48498>
- Abduh, A., Haris, H., Rosmaladewi, R., & Dunakhir, S. (2023). Redefining multicultural competence of students in Indonesian higher education: Meta-analysis approach. *International Journal of Language Education*, 7(1), 162–170. <https://doi.org/https://doi.org/10.26858/ijole.v1i1.45160>.
- Afwadzi, B., & Miski, M. (2021). Religious moderation in Indonesian higher educations: literature review. *Ulul Albab: Jurnal Studi Islam*, 22(2), 203-231.
- Agustine, S., Asi, N., & Luardini, M. A. (2021). Language use in EFL Classroom Interaction: A sociolinguistic study. *International Journal of Language Education*, 5(4), 372-381. <https://doi.org/https://doi.org/10.26858/ijole.v5i4.23598>.
- Akmaliyah, H., Y., Ulfah, N., & Pamungkas, M.I. (2021). Child-friendly teaching approach for arabic language in nn Indonesian islamic boarding school. *International Journal of Language Education* 5 (1): 501–14. <https://doi.org/https://doi.org/10.26858/ijole.v5i1.15297>.
- Al-Tarawneh, A. (2021). The role of quran translations in radicalizing muslims in the west and misrepresenting islam. *Journal of Religion and Violence* 9 (1): 101–22. <https://doi.org/https://www.jstor.org/stable/27212340>.
- Alam, M. (2020). A collaborative action in the implementation of moderate islamic education to counter radicalism. *International Journal of Innovation, Creativity and Change* 11 (7): 497–516. https://www.ijicc.net/images/vol11iss7/11742_Alam_2020_E_R.pdf.
- Alhashmi, M., Bakali, N., and Baroud, R. (2020). Tolerance in UAE islamic education textbooks. *Religions* 11 (8): 377. <https://doi.org/https://doi.org/10.3390/rel11080377>.
- Alhazmi, A.A. (2024). Pedagogy of tolerance and violence prevention in the arab world. *British Journal of Religious Education* 46 (1): 26–42. <https://doi.org/https://doi.org/10.1080/01416200.2023.2254511>.
- Alhirtani, N. A. (2020). The use of modern teaching methods in teaching Arabic language at higher education phase from the point view of Arabic language professors—a case of a premier university. *International Education Studies* 13 (1): 32–41. <https://doi.org/doi:10.5539/ies.v13n1p32>.
- AlShebli, B. K., Rahwan, T., & Woon, W.L. (2018). The preeminence of ethnic diversity in scientific collaboration. *Nature Communications* 1–10. <https://doi.org/DOI:10.1038/s41467-018-07634-8>.
- Alshhre, A. M. (2015). Factors and reasons behind disappearance of arab women in arabic literature from the classical era to the modern one. *SC Canada: Studies in Literature and Language* 10 (6): 1–6. <https://doi.org/10.3968/7029>.
- Asrial, A., Syahrial, Kurniawan, D.A., Alirmansyah, Sholeh, M., and Zulkhi, M.D. (2022). The influence of application of local-wisdom-based modules toward peace-loving characters of elementary school students. *Indonesian Journal on Learning and Advanced Education (IJOLAE)* 4 (2): 157–70. <https://doi.org/10.23917/ijolae.v4i2.17068>.

- Astiana, Y. (2024). Creating peace and harmony in indonesia: Education and the role of cultural identity in preventing/countering radicalisation and violent extremism. https://digital.library.adelaide.edu.au/dspace/bitstream/2440/141834/1/Astiana2024_PhD.pdf.
- Bakalla, M.H. (1981). *Arabic culture: Through its language and literature*. London: Routledge Revivals.
- Bashir, I., Ikhtlaq, A., Riaz, H. B., Ijaz, F., & Aftab, K. (2020). The Matter of Formation of Human Being Described By the Holy Quran In Comparison With the History of Embryology. *Journal of Islam and Science*, 7(2), 73-78. <https://doi.org/10.24252/JIS.V7I2.16270>.
- Brabetz, G. (2022). Arabizi: A Linguistic Manifestation of Glocalization in the Arabic Language Area? *Maydan: rivista sui mondi arabi, semitici e islamici*, 2, 103-129.
- Brauchler, B. (2022). Creative peacebuilding and resistance in Indonesia. *The Asia Pacific Journal of Anthropology* 23 (1): 1–19. <https://doi.org/https://doi.org/10.1080/14442213.2021.2007990>.
- Darmawati, B., Winahyu, S. K., Lubis, R. H., Nurhuda, P., & Purba, A. (2024). Indigenous Wisdom-Based Literature at Buru Island: Situation and Need Analysis for Developing Indonesian Teaching Material. *International Journal of Language Education*, 8(2), 419-437. <https://doi.org/Doi: https://doi.org/10.26858/ijole.v8i2.65002>.
- Desai, S., & Wane, N. (2022). Educating courageously: Transformative pedagogy infusing spirituality in K-12 education for fostering civil society and democracy. *International Journal of Educational Research*, 115, 102017. <https://doi.org/https://doi.org/10.1016/j.ijer.2022.102017>.
- Fisher, L., Evans, M., Forbes, K., Gayton, A., & Liu, Y. (2020). Participative multilingual identity construction in the languages classroom: A multi-theoretical conceptualisation. *International Journal of Multilingualism*, 17(4), 448-466. <https://doi.org/https://doi.org/10.1080/14790718.2018.1524896>.
- Flanagin, A., Frey, T., Christiansen, S. L., & AMA Manual of Style Committee. (2021). Updated guidance on the reporting of race and ethnicity in medical and science journals. *Jama*, 326(7), 621-627. <https://doi.org/10.1001/jama.2021.13304>.
- Gibb, H. A. R. (2022). *Modern trends in Islam*. University of Chicago Press.
- Günther, S. (2020). Islamic education, its culture, content and methods: An introduction. In *Knowledge and Education in Classical Islam: Religious Learning between Continuity and Change* (2 vols) (pp. 1-39). Brill. https://doi.org/https://doi.org/10.1163/9789004413214_002.
- Halil, N. I., Yawan, H., Hasanah, A. N., Syam, H., & Andas, N. H. (2024). A New Program to Foster Inclusion: Unraveling Language Teachers' Pedagogical Practices to Differentiated Instruction. *International Journal of Language Education*, 8(2), 370-383\|. <https://doi.org/https://doi.org/10.26858/ijole.v8i2.64997>.
- Hasanain, M., & Muslimatusshalihah, B. (2021). Reactualize the Role and Function of Mosque in Developing the Education of Ummah: Study in East Lombok West Nusa Tenggara Province. *International Journal of Multicultural and Multireligious Understanding*, 8(10), 510-516. <https://doi.org/http://dx.doi.org/10.18415/ijmmu.v8i10.3219>.
- Horrell, D. G. (2021). Religion, ethnicity, and way of life: Exploring categories of identity. *The catholic biblical quarterly*, 83(1), 38-55. <https://doi.org/https://doi.org/10.1353/cbq.2021.0002>.

- Husni, H., Bisri, H., & Anwar, Y. K. (2023). Diversity and religious moderation: The relationship between diversity knowledge and religious moderation awareness. *Jurnal Penelitian Pendidikan Islam*, 11(2), 145. <https://doi.org/DOI:https://doi.org/10.36667/jppi.v11i1.963>.
- Idris, M., & Putra, A. (2021). The roles of Islamic educational institutions in religious moderation. *AJIS: Academic Journal of Islamic Studies*, 6(1). <https://doi.org/http://doi.org/10.29240/ajis.v6i1.2555>.
- Karimullah, S. S., & Islami, A. (2023). Internalization of Islamic Moderation values in building a civilization of love and tolerance. *Al-Insiyroh: Jurnal Studi Keislaman*, 9(1), 94-125. <https://doi.org/https://doi.org/10.35309/alinsiyroh.v9i1.227>.
- Khunti, K., Routen, A., Pareek, M., Treweek, S., & Platt, L. (2020). The language of ethnicity. *BMJ: Journal of Investigative Medicine* 371: 1–2. <https://doi.org/https://doi.org/10.1136/bmj.m4493>.
- Letmiros, L. (2019). Arabic: Why Indonesians have to learn it? 4 (2). <https://doi.org/10.7454/IRHS.V4I2.166>.
- Joseph, L. (2023). Moderation of religion in the family from the perspective of Christian Religious Education. *Jurnal Pendidikan Agama Kristen (JUPAK)*, 3(2), 92-102. <https://doi.org/10.52489/jupak.v3i2.146>.
- Ma'arif, S., Ibda, H., Ahmadi, F., Qosim, N., & Muanayah, N. A. (2023). Islamic moderation in education and the phenomenon of cyberterrorism: a systematic literature review. *Indonesian Journal of Electrical Engineering and Computer Science*, 31(3), 1523-1533. <https://doi.org/10.11591/ijeecs.v31.i3>.
- Manan, A., Kamarullah, K., Husda, H., Rasyad, R., & Fauzi, F. (2024). The unity of community in cemetery: An ethnographic study of the islamic burial rituals in Aceh, Indonesia. *Jurnal Ilmiah Islam Futura* 24 (1): 21–50. <https://doi.org/http://dx.doi.org/10.22373/jiif.v24i1.14965>.
- Mohamed, E. H., & Shokry, E. M. (2022). QSST: A quranic semantic search tool based on word embedding. *Journal of King Saud University-Computer and Information Sciences*, 34(3), 934-945. <https://doi.org/https://doi.org/10.1016/j.jksuci.2020.01.004>.
- Mahmoud, R. A. A. (2019). The knot in examples of religious texts. *Shedet*, 6(6), 58-73. <https://doi.org/10.36816/SHEDET.006.04>.
- Muradi, A., Mubarak, F., Permana, F., Hidayat, Y., & Wekke, I. S. (2021). Revitalization of the Existence of Arabic in Indonesia. Available at SSRN 3767448 <https://doi.org/doi:10.2139/SSRN.3767448>.
- Mulyana, R. (2023a). Religious moderation in islamic religious education textbook and implementation in Indonesia. *OASIS: HTS Teologiese Studies/Theological Studies* 1–8. <https://doi.org/https://doi.org/10.4102/hts.v79i1.8592>.
- Mulyana, R. (2023b). Religious moderation in islamic religious education textbook and implementation in Indonesia. *Sabinet African Journal* 79 (1): 1–47. https://hdl.handle.net/10520/ejc-hervorm_v79_n1_a8592.
- Nasir, M., & Rijal, M. K. (2021). Keeping the middle path: mainstreaming religious moderation through Islamic higher education institutions in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 213-241. <https://doi.org/10.18326/ijims.v11i2.213-241>.
- Nurrohim, A., Setiawan, A. H., & Sweta, A. A. (2024). The Concept of Islamic Moderation in Indonesia: A Comparative Study in Tafsir An-Nur and Tafsir of the Ministry of Religious Affairs (MORA *International Journal of Religion* 5 (10). 2110-2125. <https://doi.org/10.61707/5b1e9h02>.

- Norton, B., & Toohey, K. (2011). Identity, language learning, and social change. *Language Teaching*, 44(4), 412–446. <https://doi.org/10.1017/S0261444811000309>.
- Nunu, B., & Darul, I. (2022). Typologies of Religious Moderation in Indonesian Higher Education Institutions. *Journal of Indonesian Islam*, 16(2), 455-4 <http://repo.uinbukittinggi.ac.id/id/eprint/694>.
- Pamessangi, A.A. (2022). Developing arabic language textbooks based on religious moderation in madrasah. *AL-ISHLAH: Jurnal Pendidikan* 14 (1): 147–56. <https://doi.org/https://doi.org/10.35445/alishlah.v14i1.1407>.
- Prakosa, P. (2022). Moderasi beragama: Praksis kerukunan antar umat beragama. *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, 4(1), 45-55. <https://doi.org/10.37364/jireh.v4i1.69>.
- Rusli, R. K., Fauziah, R. S. P., Martin, A. Y., Lathifah, Z. K., Helmanto, F., & Mukminin, A. (2024). Arabic language implementation viewed from a social and cultural perspective at Maitreechit Withayattan School Bangkok. *International Journal of Language Education*, 8(1), 36-47. <https://doi.org/https://doi.org/10.26858/ijole.v8i1.60907>.
- Sanusi, A., & Albantani, A. M. (2021). Teaching Arabic Language Base on Character Building Through Qur'an Perspective. *Ijaz Arabi Journal of Arabic Learning*, 4(1). <https://doi.org/https://doi.org/10.18860/ijazarabi.v4i1.9951>.
- Sholeh, M. B., Ahsin, N., Alany, Z., & Fatimah, F. (2022, January). The integration of religious moderation values in English language teaching in madrasah. In *International Conference on Madrasah Reform 2021 (ICMR 2021)* (pp. 178-185). Atlantis Press. <https://doi.org/https://doi.org/10.2991/assehr.k.220104.027>.
- Sofa, A. R., Muttaqin, A. I., Tohet, M., Mundir, M., Machfudi, M. I., & Mukniah, M. (2023). Revolutionizing islamic religious education in the age of society 5.0 through curriculum innovation at merdeka learning merdeka campus (MBKM). *IJIE International Journal of Islamic Education*, 2(1), 1-12. <https://doi.org/https://doi.org/10.35719/ijie.v2i1.1809>.
- Spoerl, J. S. (2023). Islam and Islamism. *The Journal of the Middle East and Africa*, 14(1), 13-36. <https://doi.org/https://doi.org/10.1080/21520844.2022.2146396>.
- Suastra, I., & Menggo, S. (2020). Empowering students' writing skill through performance assessment. *International Journal of Language Education*, 4(3), 432-441 <https://doi.org/https://doi.org/10.26858/ijole.v4i3.15060>.
- Sudrajat, T., Supiana, S., & Zakiah, Q. Y. (2021). Higher education, nation character, and religious moderation program: A public policy perspective. *Journal of Asian Social Science Research*, 3(1), 73-92. <https://doi.org/https://doi.org/10.15575/jassr.v3i1.35>.
- Sung, C. C. M. (2022). Towards conceptualizing linguistic identities in English as a lingua franca communication: the experiences of multilingual international students in a Hong Kong university. *Journal of Multilingual and Multicultural Development*, 1-18. <https://doi.org/https://doi.org/10.1080/01434632.2022.2097685>.
- Supriyanto, A. (2022). Religion Moderation on Academic Community Islamic Higher Education in Indonesian. *Jurnal Mantik*, 6(2), 1859-1868.
- Tabatadze, S. (2015). Teachers' approaches to multicultural education in Georgian classrooms. *Journal for Multicultural Education*, 9(4), 248-262. <https://doi.org/https://doi.org/10.1108/JME-07-2014-0031>.
- Tayyara, A. E. R. (2022). The practicability of proverbs in teaching Arabic language and culture. *Language Teaching Research*, 26(4), 799-819. <https://doi.org/https://doi.org/10.1177/1362168819895253>.
- Van Tongeren, D. R., Hakim, S., Hook, J. N., Johnson, K. A., Green, J. D., Hulsey, T. L., & Davis,

- D. E. (2016). Toward an Understanding of Religious Tolerance: Quest Religiousness and Positive Attitudes Toward Religiously Dissimilar Others. *The International Journal for the Psychology of Religion*, 26(3), 212–224. <https://doi.org/10.1080/10508619.2015.1039417>.
- Webb, R. P. (1984). The people of the book: Christians and muslims in Indonesia; A brief survey of Nusa Tenggara Timur. *Indonesia Circle*, 12(35), 56-69. <https://doi.org/10.1080/03062848408729595>.
- Yuli, N. G., Haningsih, S., & Adikrishna, R. (2011). The common room design of islamic boarding school: A preliminary research in yogyakarta islamic boarding school. *International Journal of Engineering & Technology IJET-IJENS*, 11(04): 156–63.