

Anthropology of Arabic Language Learning in the Academic Tradition of State Islamic Higher Education in South Sulawesi: An Anthropolinguistic Perspective

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Abstract

This study aims to identify the anthropology of Arabic language learning in the academic tradition of state Islamic higher education in South Sulawesi from an anthropolinguistic perspective. As a qualitative study, the data were collected through interviews, observations, and literature review. The collected data were processed and analyzed through data reduction, data presentation, and verification/conclusion drawing. The research findings lead to the conclusion that Strengthening the anthropology of Arabic language learning within the scholarly tradition of state Islamic higher education in South Sulawesi shows that language functions not just as a tool for communication and knowledge transmission, but also as a space where knowledge, culture, social life, and Islamic values meet. This strengthening happens through three main aspects: strengthening the language through the study of texts and co-texts, strengthening culture by utilizing cultural context and material elements, and strengthening human life through social, situational, cultural, and ideological contexts. These three aspects are interconnected through the principles of connectedness, value, and sustainability. Thus, learning Arabic becomes more contextual, humanistic, and meaningful, while also reinforcing the state Islamic higher education scholarly tradition, which is open to cultural diversity, critical of reality, and oriented toward the sustainability of knowledge.

Keywords: Arabic, Academic Tradition, Anthropolinguistic

Introduction

Arabic language learning activities within the academic tradition of Islamic higher education in Indonesia show a fairly positive development trend (Sholihuddin et al., 2024). This cannot be separated from the existence of Arabic as a medium for the transformation of knowledge, which is no longer solely based on traditional studies but also aims to build a dialectical integration of sciences using Arabic as the language of instruction (Shidqi & Mudinillah, 2021; Jannah et al., 2024).

Learning Arabic is an important tool in building a scholarly tradition rooted in the process of seeking, examining, and developing knowledge (Muin, 2019). Studying Arabic gives students access to the intellectual treasures of Islam, where the Arabic language serves as an epistemological medium for understanding, interpreting, and transforming knowledge. In the context of Islamic higher education, this scholarly tradition shapes a learning pattern that emphasizes careful reading of texts, critical thinking skills, academic dialogue, scientific argumentation, and appreciation for diverse perspectives.

Language is a reflection of humans in relation to the social interactions around them, which basically has a direct connection with the complex dynamics of social interactions, including negotiating how they perceive phenomena, negotiating expectations, and expressing views within social structures. In response to this, Laura M. Ahearn points out that there are two important concepts in the study of anthropolinguistics in looking at how language, including Arabic, is positioned by people in their social interactions, which are: 1) language should not be studied in isolation from social practices or cultural meanings, and 2) issues about social relations and cultural meanings can be addressed through detailed observation of the language used by participants (Ahearn, 2012)

Hilmi (2017), in his article titled "*al-Lugah al-'Arabiyah wa al-Thuqūs al-Tsaqafiyah Lada al-Muslimin fi Tahqiq al-Marasim al-Diniyah*," argues that Arabic functions as a medium for transforming the primordial values of religion from a theocentric dimension to an anthropocentric dimension. Thus, from an anthropolinguistic perspective, Arabic becomes a medium for the cultural transformation of religiosity within social structures. In line with this, Sibarani (2013), in his article "*Pendekatan Antropolinguistik dalam Menggali Kearifan Lokal sebagai Identitas Bangsa*" emphasizes that anthropolinguistics is an interdisciplinary perspective that integrates language, culture, and various aspects of human life. Next, Wahab (2014) in his article "*Peran Bahasa Arab dalam Pengembangan Ilmu dan Peradaban Islam*" emphasized that Arabic plays an important role in the development of Islamic knowledge and civilization. Meanwhile, Bulkisah (2012) in her article "*Pembelajaran Bahasa Arab pada Perguruan Tinggi Agama Islam di Indonesia*" stated that learning Arabic at Islamic higher education institutions requires strong commitment, a conducive learning environment, and institutional cooperation because Arabic is the main instrument in studying Islamic sciences.

The novelty of this research is the effort to integrate the scholarly traditions at Islamic higher education institutions, which are very dynamic, with Arabic language learning, in the context of developing these scholarly traditions as a strong epistemological basis. The emergence of anthropolinguistics as a study paradigm further sharpens the novelty of this research.

Methods

This article is a result of a field study carried out within the scope of Islamic higher education institutions to take a closer look at how the anthropology of Arabic language learning in the scholarly tradition of Islamic higher education is studied from an anthropolinguistic perspective. As a qualitative study, this research focuses on the natural phenomena that arise at the research site (Kamal, 2019; Chafe, 2024). These characteristics align with qualitative research, which positions the researcher as the main instrument in uncovering meaning, experiences, interactions, and social processes based on the participants' perspectives in their natural context (Busetto et al., 2020).

This research was carried out in 2020 and then continued in 2025 for refinement and adjustment of the research data. The research data were developed based on interviews, observations, and literature data (Chand, 2025; Cleland, 2017; Utami et al., 2025). Using these various data collection techniques aligns with the characteristics of qualitative research, which emphasizes contextual understanding, depth of meaning, and the connection between subjects' experiences and the natural conditions where the phenomena occur. The diversity of data sources allows the researcher to conduct triangulation to strengthen the credibility of the findings and produce a holistic interpretation of the research reality.

The collected data is then processed and analyzed by combining three systematic steps: data reduction as a process of selecting, focusing attention, simplifying, abstracting, and transforming raw data obtained from the field into information relevant to the research focus; data display as a process of presenting the reduced data in a systematic form so that relationships

between categories, patterns, trends, and the meaning of the data can be seen more clearly; and verification/drawing conclusions as a process of finding meaning, patterns, relationships, propositions, or conceptual understanding based on the reduced and displayed data (Yadav, 2022).

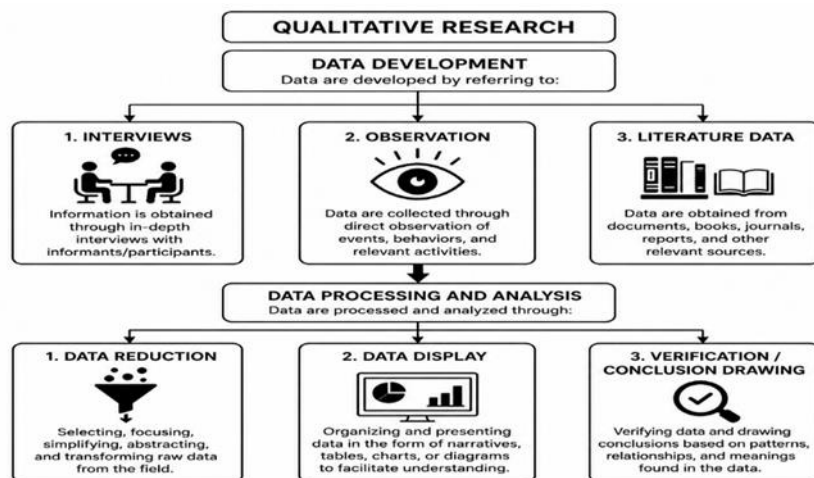


Figure 1. Research Method

Results and Discussion

Arabic Language Learning at State Islamic Higher Education in South Sulawesi

In practice, Arabic language learning at State Islamic Higher Education institutions in South Sulawesi is generally carried out through classroom lectures, which can be found at UIN Alauddin Makassar, UIN Palopo, IAIN Bone, and IAIN Parepare. In this process, Arabic is studied as a course with a certain number of credits. Something different is found at UIN Alauddin Makassar, where learning Arabic is no longer done through formal classroom lectures but is more focused on the Foreign Language Learning Intensification Program (PIBA), where all students are required to participate in Arabic language learning activities. Arabic language learning carried out in the language program is more about mastering the ability to read Arabic scientific literature in accordance with various scientific disciplines of general sciences such as health, economics, politics, science, and others (AMS, Interview, 23 June 2025) Based on the researcher's observations, Arabic language learning emphasizes a lot on *ta'lim al-lugah al-'Arabiyah li al-agradh al-khassah* which focuses on strengthening Arabic vocabulary that is relevant to students' scientific background. Learning Arabic that *ta'lim al-lugah al-'Arabiyah li al-agradh al-khassah* tends to provide a more measurable learning experience because the material presented is related to the students' scientific background (Nisa & Arifin, 2020, Ghani et al., 2019)

In the context of learning Arabic at UIN Palopo, students still attend classroom learning with a certain number of credit hours, which is generally 2 credits. For students who do not have a background in Arabic education, they are directed to strengthen their language competence in line with their field of study, with an emphasis on Arabic texts based on turats or authentic materials. On the other hand, those with an Arabic background are guided to deepen their understanding of Arabic from various perspectives (MAP, Interview, July 4, 2025). Arabic learning is largely directed at students' ability to analyze texts in Arabic, so what is emphasized and mastered the most are *sharaf* (morphology) and *nahwu* (syntax) materials through the analysis of Arabic texts used as learning resources (KT, Interview, July 4, 2025).

In the participatory observation conducted by the researcher at IAIN Bone, the researcher found that Arabic language learning as a General Basic Course combines both orientations, which in

this case are the orientation towards mastering Arabic as a foreign language and the orientation of providing basic Arabic language skills based on the study program chosen by the students. This approach uses the distinct structure of Arabic, including language elements such as vocabulary (*mufradat*), grammar (*qawaid*), and pronunciation (*ashwat*), as well as language skills like speaking (*maharah al-kalam*), listening (*maharah al-istima'*), writing (*maharah al-kitaba*), and reading (*maharah al-qira'ah*), as a model for introducing vocabulary, simple expressions, or readings relevant to the students' chosen study program background. In general, it can be said that Arabic language learning at IAIN Bone focuses on strengthening the ability to read texts in Arabic (MU, Interview, August 26, 2025)

Learning Arabic at IAIN Parepare is carried out in the context of formal lectures where students who have an Arabic language background, such as Arabic Language Education or Arabic Language and Literature, are given material that leans more toward the structure of the Arabic language, both in education and literature (MI, Interview, August 14, 2025). Arabic language learning activities through language-related activities such as *al-Mukhayyam al-Araby*, *al-Arabiyyah al-Usbuiyyah*, and others become one of the pillars of developing language skills aimed at the ability to communicate actively (KR, Interview, August 13, 2025).

The Academic Tradition of State Islamic Higher Education in South Sulawesi

The academic tradition of State Islamic Higher Education in South Sulawesi can be identified by referring to the academic vision promoted by each of these Islamic-based higher education institutions. UIN Alauddin Makassar is the largest Islamic higher education institution in Eastern Indonesia, which emphasizes civilization as a characteristic of its academic development. Despite the fact that some campuses, which were formerly branches of UIN Alauddin Makassar, have now reached the same level as universities, UIN Alauddin Makassar remains a beacon of civilization in Eastern Indonesia (AMS, Interview, 23 June 2025). In an effort to make UIN Alauddin Makassar a campus with a strong commitment to academic integration, it is clear that several academic metaphors have already been developed to support this integration, such as *Kampus Rabbani* during Abd. Muin Salim's leadership, *Cemara Ilmu* under Azhar Arsyad's leadership, *Rumah Peradaban* during Abd. Qadir Gassing and Musafir Pababbari's leadership, and the *Pancacita*-based *Kereta Keilmuan* currently being developed under Hamdan Juhannis's leadership (HSR, Interview, June 24, 2025)

UIN Palopo, in developing its academic traditions, refers to the institutional vision aimed at the integration of knowledge. To create an educational climate that supports this integration, the curriculum structure is outlined as a bridge of knowledge hierarchy that is interconnected (MAP, Interview, July 4, 2024). The academic tradition at UIN Palopo shows a strong movement of knowledge transformation, where the previous academic vision aimed at becoming a leading campus in integrating knowledge with a local wisdom character, but in its later development, the academic vision has evolved into a university that excels in knowledge integration and has an international reputation. UIN Palopo basically has a philosophy of knowledge that is closely tied to its scholarly traditions, namely honesty or integrity (*lempu*), justice (*adele'*), resilience (*getteng*), care (*ininnawa*), and intellect (*acca*). These values are always used as a basis of local wisdom for building a tradition of knowledge that reaches an international level without losing its local wisdom values (ARF, Interview, July 3, 2025).

The institutional vision developed by IAIN Bone shows how this State Islamic Higher Education located on the eastern coast of South Sulawesi strives to develop a scholarly tradition based on an institutional vision to become an excellent and humanistic campus. Being excellent and humanistic serves as a paradigmatic foundation for how the implementation of the university's tri dharma is carried out (IL, Interview, August 25, 2025). The concept of an excellent campus is basically a transformation of what existed during the previous leadership

period, known as the Ber-K 4 concept, which consists of Being Sustainable, Appropriate, Quality, and Character, while the acronym Ber-K 4 also resembles the word “blessing,” with the hope that the management of the institution will always be surrounded by Allah’s blessings. [A scholarly tradition infused with blessing will have a big impact on society (MU, Interview, August 26, 2025). Through an excellent and humanistic concept, the meaning of Ber-K 4, which consists of Continuity (*Ber-Kelanjutan*), Appropriateness (*Ber-Kesesuaian*), Quality (*Ber-Kualitas*), and Character (*Ber-Karakter*), is then merged into the word “excellent.” In other words, the ideal of an excellent campus that IAIN Bone strives for is a campus that has academic excellence in developing its scholarly traditions. Regarding the humanistic campus concept, it implicitly carries the philosophy of Bugis as local wisdom, which in this case is *sipakatau*, *sipakalebbi*, and *sipakainge*.

IAIN Parepare, in its academic tradition, leans towards an acculturation of Islam and culture that is based on strengthening information technology. This is clearly reflected in the scholarly vision that has been developed and which guides strategic policies in strengthening academic traditions (KR, Interview, August 13, 2025). The use of information technology greatly supports students’ achievements in the learning process (Pahrni et al., 2025; Rahmati et al., 2021). Through this academic tradition, IAIN Parepare seeks to build a constructive dialogue between Islamic values, local cultural wisdom, and information technology developments. The strengthening of academic transformation developed by IAIN Parepare, which uses information technology as its platform, has made the campus a leading institution in terms of its reputation for information technology (MI, Interview, August 14, 2025).

Strengthening the Anthropology of Arabic Language Learning in the Academic Tradition of State Islamic Higher Education in South Sulawesi through an Antropolinguistic Perspective

Strengthening the anthropology of Arabic language learning within the scholarly traditions of State Islamic Higher Education institutions in South Sulawesi from an antropolinguistic perspective can be seen from three aspects: language strengthening through Arabic language learning that includes the study of texts and paralinguistic co-texts, proxemics or kinesics; cultural strengthening through the scholarly traditions of State Islamic Higher Education institutions that include the study of cultural context or material co-text elements; and strengthening other aspects of human life in the study of the constructive relationship between Arabic language learning and the scholarly traditions of State Islamic Higher Education institutions, which covers social, situational, cultural, and ideological contexts, while still referring to the three parameters commonly used by antropolinguists in understanding anthropological phenomena, namely interconnection, valuability, and continuity.

Language Strengthening Through Learning Arabic, Covering the Study of Text and Paralinguistic, Proxemic, or Kinetic Co-Texts

Arabic as a means of knowledge transformation in the academic traditions of State Islamic Higher Education institutions in South Sulawesi plays a very strategic role, so each campus strives to strengthen Arabic learning in various dimensions. The position of Arabic as a tool of knowledge in Islamic studies has constructive relevance in the tradition of Islamic scholarship. Therefore, from the beginning, the orientation of academic tradition must establish an Arabic learning system that supports students in mastering Arabic, at least in simple matters or basic-level Arabic that can be applied to develop their academic background (AMS, Interview, 23 June 2025).

In applying the concept of *ta’lim al-lughah al-‘arabiyyah li al-agrad al-khaṣṣah*, language strengthening shouldn’t just focus on mastering grammatical structures and vocabulary, but also needs to be aligned with the academic, professional, and scientific background of the students.

Therefore, learning Arabic can be developed through the study of texts and co-texts, including paralinguistic, proxemic, and kinetic elements, so that language is understood as a communication practice that has both linguistic and socio-cultural dimensions. Texts become the main source for understanding terms, discourse structures, and scientific concepts according to the field of study, while co-texts are used to understand the elements that accompany language use in communication, such as intonation, stress, pauses, facial expressions, interpersonal distance, body movements, and gestures. This can be found in learning Arabic through *al-masrahiyyah al-Arabiyyah*. This approach allows students not only to understand what is said in Arabic, but also how, to whom, in what situation, and in what way a message is delivered. It shows that language delivery is not enough just by speaking it out loud, but also refers to various aspects that encompass the communication process that takes place (Darwin et al., 2023)

In the context of different academic backgrounds, the material for teaching Arabic for specific purposes needs to be designed specifically. Students in the Islamic Education Department can be directed toward pedagogical texts, Islamic education, learning, and educational leadership. Students in the Islamic Family Law Department can focus on *fiqh* texts, family law, fatwas, and Islamic legal documents. Students in the Islamic Education Management Department can use texts on administration, management, leadership, and education policy. Meanwhile, students in the Islamic Communication and Broadcasting Department can use sermons, da'wah, news, interviews, and public communication in Arabic. It can be said that the selection of teaching materials is no longer uniform, but is based on a needs analysis that identifies the purpose of using Arabic, communication situations, required competencies, and the characteristics of the students' academic discipline.

The application of this concept can be realized through three layers of learning. First, text study, where students read and analyze authentic texts according to their field of study, including specialized vocabulary, technical terms, sentence structures, meanings, and discourse patterns. Second, paralinguistic co-text study, where students learn how meaning is reinforced or changed through intonation, stress, tempo, volume, articulation, and pauses when the text is delivered orally. Third, nonverbal co-text study, particularly proxemics and kinesics, where students identify the use of communication distance, body position, eye contact, facial expressions, hand movements, and gestures in Arab communication practices. These three layers are then integrated through activities such as role-playing, academic/professional simulations, presentations, interviews, discussions, *muhadatsah*, video analysis, and situational communication practice. Using Arabic that relies only on text without being supported by expression and non-verbal movements tends to lose the substance of its delivery (ASM, Interview, 24 June 2025)

Learning Arabic is carried out by emphasizing various aspects inherent in the Arabic language. A language, including Arabic, should combine verbal and non-verbal elements in its use (MI, Interview, August 14, 2025). Learning Arabic should be able to accelerate learning material related to students' oral communication skills, combined with the ability to convey messages communicatively (Marlina & Ramdani, 2018). In some aspects, Arabic learned as a foreign language has some similarities with Indonesian, which is the mother tongue of the students (Azhar et al., 2024).

Strengthening Culture in the form of Academic Traditions at State Islamic Higher Education Institutions, which includes the Study of Cultural Contexts or the Co-Text of Material Elements

State Islamic Religious Universities in South Sulawesi show a very constructive innovation related to scholarly traditions, which is at least reflected in the various institutional visions and

academic metaphors they develop. Regarding institutional vision, it can be seen that each State Islamic Religious University has a vision that includes efforts to transform local wisdom values into the implementation of the university's tri dharma.

Isa, Abdullah, & Razak (2024) stated that integrating cultural values into language learning will further strengthen the paradigm of Arabic language learning itself while also accelerating students' understanding of the use of the Arabic language. In the context of State Islamic Higher Education institutions in South Sulawesi, using everyday objects relevant to students' daily lives in Arabic language practice serves as an illustration of the material element co-text. The use of the word "*mushallah*" for a small mosque and the word "*masjidun*" for a large mosque is a clear example of how various empirical objects align with strengthening the study of material element co-text (MI, Interview, August 14, 2025).

Besides that, in a constructive effort to strengthen the culture in the form of academic traditions at State Islamic Higher Education institutions, which includes the study of cultural contexts or co-texts of material elements, the language learning environment shouldn't just be limited to the four walls of the classroom that restrict students' creativity in applying Arabic language learning to reinforce academic traditions. In this context, the ability to use learning strategies that match the learning needs (Mufidah et al., 2019) is crucial. Based on the researcher's observations, the use of various contemporary learning methods, such as problem-based learning, project-based learning, and others, is often linked to empirical objects that are very relevant to cultural elements that are close to students' daily lives.

Students can be taken to various tourist spots that have historical relevance to the topics being discussed. By providing students with access to see various empirical objects that align with the Arabic learning materials being taught, it will leave a lasting impression in their memory (Azhari et al., 2021). For material related to the history of the Battle of Badr, for example, students can be taken to a museum that showcases the heroism of independence fighters in their struggle for freedom. Although the context of the war is different, in the dimension of constructive relationships between text and co-text, students can be guided to apply constructivist learning theory to then build their own values from the process of learning the Arabic language they go through, which in turn becomes a medium for strengthening culture in the form of traditions of Islamic State Higher Education, encompassing the study of cultural context or co-text of material elements.

The material element co-text functions as a supportive context for understanding Arabic texts more comprehensively. Students don't just learn what a word means, but also understand what object is being referred to, how that object is used, in what cultural situations the object appears, and the social and religious values attached to it. Cultural reinforcement in the form of scholarly traditions in state Islamic higher education institutions, which includes studies of cultural context or material element co-text, can become a paradigm for strengthening knowledge that has practical implications in raising students' awareness to preserve these cultural objects (AMS, Interview, 23 June 2025)

Strengthening Other Aspects of Human Life in the Study of the Constructive Relationship Between Arabic Language Learning and the Academic Traditions of State Islamic Higher Education, Covering Social, Situational, Cultural, and Ideological Contexts

The academic community in general, and students in particular, within the State Islamic Higher Education institutions in South Sulawesi are people who experience very dynamic development. The social environment surrounding each of these state Islamic higher education institutions has practical implications for the anthropology of Arabic language learning within its scholarly tradition. Other aspects that determine the anthropology of Arabic language learning in the scholarly tradition of State Islamic Higher Education institutions in South

Sulawesi need to be considered on a very contextual and temporal basis. In other words, learning Arabic has an evaluative dimension that cannot be separated from the various aspects surrounding it, which in this case are social context, situation, culture, and ideology (MSS, Interview, June 24, 2025).

This is why it's important to look at how strengthening the anthropology of Arabic language learning within the academic tradition needs to be built by considering performance as a display of Arabic language competence in the academic tradition, indexicality as the dynamics of understanding meanings of various cultural phenomena in texts, co-texts, or different contexts, and participation as students' involvement in learning Arabic with the surrounding academic tradition. This aligns with what Susianti et al. (2024) stated that “Cultural values transmitted through language, as a conduit of culture, can be categorized into three interconnected aspects: expressive culture, traditional culture, and physical culture”. Expressive culture refers to culture expressed through language, symbols, art, literature, stories, expressions, songs, proverbs, metaphors, and various other forms of communication. Traditional culture is related to values, norms, habits, customs, rituals, beliefs, and social practices passed down from generation to generation. Physical culture refers to culture manifested in objects, artifacts, spaces, technology, clothing, manuscripts, books, buildings, and various material products created by society.

Learning Arabic is a way to understand social reality, situations, culture, and the ideologies that shape human life. From this perspective, Arabic learning needs to be developed through authentic contexts by considering the social background of the students, the academic environment, societal dynamics, and the cultural diversity around them. The Arabic texts used in learning, besides being understood from a linguistic aspect, are also studied based on the social and cultural context that produced those texts. Zulkiflih and Fitria (2023) explain that understanding Arabic texts through contextual theory includes linguistic, emotional, situational, and socio-cultural contexts, so the meaning of a text needs to be understood by taking into account the aspects of the society and surrounding context, which is why contextual theory in language learning, also known as *an-nadzariyah as-siyaqiyah*, arises.

Arabic is not just a system of communication but more than that, it is the language chosen by Allah SWT as the language of the Qur'an and also represents a cultural system (Burhanuddin et al., 2025). Likewise, the communication situation, relationships between communicators, cultural values, symbols, norms, and the ideological perspectives contained in a discourse need to be part of the learning process. This approach allows students to build a more comprehensive understanding of the language while also developing social sensitivity and the ability to critically read reality.

Arabic becomes a meeting space between Islamic heritage, knowledge, local culture, and the development of contemporary society. In learning it, students are guided to interpret the values, ideas, and social constructs found in the structure of Arabic learning materials and then connect them to the realities of nearby social life. Arabic serves as a bridge to integrate language and culture (Hasan et al., 2024). Arabic is a part of human life that is closely tied to how culture, as a prevailing social system, is reflected in the learning process (Fatmayanti et al., 2025). The use of Arabic as a medium for strengthening culture and ideology, in turn, makes Arabic a tool to study various academic sources in Arabic and leans toward the ideological and cultural context that is identical to the Arab community as both the initial communicators and recipients of the Arabic language (MI, Interview, August 14, 2025)

Thus, learning Arabic can contribute to developing critical thinking skills, appreciation of cultural diversity, social awareness, and a moderate religious attitude. The relationship between Arabic and its complex learning process, unique culture, dynamic society, and empirical human experiences reinforces each other. This constructive relationship ultimately strengthens the

scholarly tradition of PTKIN as an academic space that integrates the dimensions of language, Islam, humanity, culture, and social life in the process of producing and transmitting knowledge. In general, the strengthening of the anthropology of Arabic language learning within the PTKIN scholarly tradition in South Sulawesi from an anthropolinguistic perspective can be described as follows:

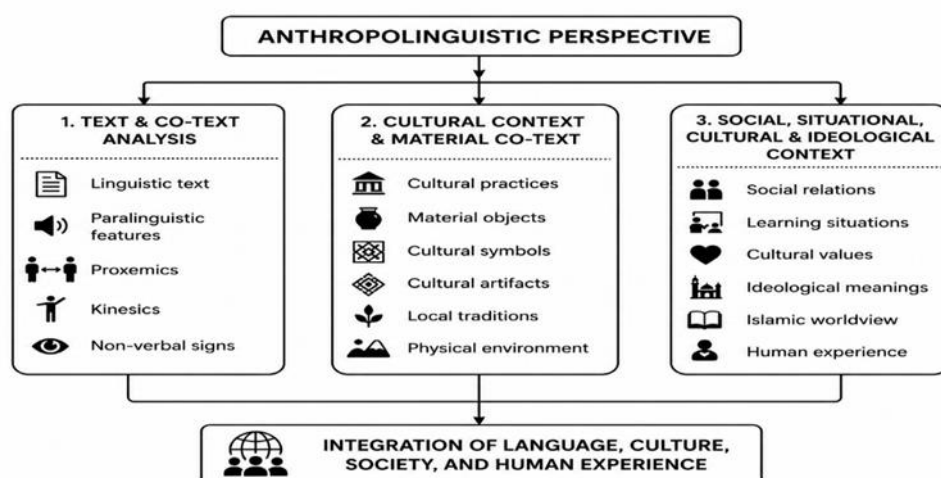


Figure 2. Anthropological Perspective

Conclusion

Strengthening the anthropology of Arabic language learning within the scholarly tradition of state Islamic higher education in South Sulawesi shows that language functions not just as a tool for communication and knowledge transmission, but also as a space where knowledge, culture, social life, and Islamic values meet. This strengthening happens through three main aspects: strengthening the language through the study of texts and co-texts, strengthening culture by utilizing cultural context and material elements, and strengthening human life through social, situational, cultural, and ideological contexts. These three aspects are interconnected through the principles of connectedness, value, and sustainability. Thus, learning Arabic becomes more contextual, humanistic, and meaningful, while also reinforcing the state Islamic higher education scholarly tradition, which is open to cultural diversity, critical of reality, and oriented toward the sustainability of knowledge.

Suggestions

Based on the study on strengthening the anthropology of Arabic language learning within the scholarly tradition of state Islamic higher education in South Sulawesi, there are a few things that need attention. First, state Islamic higher education needs to develop more contextual Arabic language learning by integrating the study of texts, co-texts, and context according to the academic needs and educational backgrounds of the students. Second, Arabic lecturers need to expand the use of learning resources that come from the local social and cultural environment so that learning stays connected to the students' real-life experiences. Third, the development of the Arabic language curriculum should focus on linking language, culture, knowledge, and Islamic values while still paying attention to the principles of value and sustainability. In this way, learning Arabic can become an instrument to strengthen the academic identity of state Islamic higher education while also shaping students to be adaptive, critical, humane, and able to appreciate cultural diversity.

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