



The Intercultural Aspect of Teaching Arabic as a Foreign Language in Indonesia

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Abstract

The intercultural aspect is an important component in Arabic language teaching in Indonesia. That is because intercultural understanding is the basis for learners to be able to communicate and interact in Arabic effectively and efficiently. This paper examines the importance of the role of intercultural knowledge and understanding in teaching Arabic as a foreign language for Indonesian learners. The aim of this paper is to form an intercultural understanding of the teaching of Arabic language as an intercultural understanding for Indonesian students. The method used in studying this research is the method of studying literature with a qualitative approach. Data collection is done by managing material from books, journals, research results, and newspapers. The method used in reviewing this research is a literature study. To find out the use of cultural aspects in teaching Arabic, as a foreign language, this study will discuss four al, namely: (1) The Role of Culture in Language (2) Intercultural Competence in Language Learning (3) Language Teacher, Cultural Teacher (4) Intercultural in Arabic Language Culture. The conclusion of this paper is the importance of intercultural understanding in shaping intercultural aspects in the learning of Arabic at the level of Indonesian students. His contribution is that the paper can be used as a basic reference to shape the intercultural aspect and become a fundamental reference in developing the intercultural aspect of the Arabic language in Indonesia especially for students.

Keywords: A Foreign Language in Indonesia, Intercultural Aspect, Teaching Arabic

ملخص

يعد الجانب المتعدد الثقافات عنصراً مهماً في تدريس اللغة العربية في إندونيسيا. وذلك لأن التفاهم بين الثقافات هو الأساس لتمكين الطلاب من التواصل والتفاعل باللغة العربية بفعالية وكفاءة. تتناول هذه المقالة الدور المهم للمعرفة والتفاهم بين الثقافات في تدريس اللغة العربية كلغة أجنبية للمتعلمين الإندونيسيين. الهدف من هذه الورقة هو تكوين فهم متعدد الثقافات لتدريس اللغة العربية باعتباره فهمًا متعدد الثقافات للطلاب الإندونيسيين. الطريقة المستخدمة في مراجعة هذا البحث هي طريقة دراسة الأدبيات ذات النهج النوعي. يتم جمع البيانات من خلال إدارة المواد من الكتب والمجلات ونتائج البحوث والصحف. لمعرفة استخدام الجوانب الثقافية في تدريس اللغة العربية، كلغة أجنبية، سيناقش هذا البحث أربعة جوانب وهي: (١) دور الثقافة في اللغة (٢) الكفاءة بين الثقافات في تعلم اللغة (٣) معلمو اللغة والثقافة مدرسين (٤) الثقافات في ثقافة اللغة العربية. خاتمة هذه الورقة هي أهمية التفاهم بين الثقافات في تشكيل جوانب متعددة الثقافات في تعلم اللغة العربية للطلاب الإندونيسيين. وتتمثل المساهمة في أنه يمكن استخدام الورقة كمرجع أساسي لتكوين الجوانب المشتركة بين الثقافات وتصبح مرجعاً أساسياً في تطوير الجوانب المشتركة بين الثقافات للغة العربية في إندونيسيا، وخاصة للطلاب.

الكلمات المفتاحية: الجانب المشترك بين الثقافات، تدريس اللغة العربية، لغة أجنبية في إندونيسيا



Introduction

The Arabic language is one of the most important languages in the world and has a major role among all Muslims. The first important role, it is the national language, mainly in the Middle East; and the second, is the language of the Quran.¹ Every nation in this world has its own characteristics and characteristics, among which distinguishes one nation from another is the culture it possesses. Culture can influence the language of a society, so that in any society, language is a mirror of the culture of that society. By using language, people can express their culture, pour out ideas, thoughts, habits, customs and their way of life. So that between culture and language there is an inseparable bond. Culture and language are a pair of entities that cannot be separated.² This is because their positions are intertwined both micro and macro. In the micro context, the mind is the medium of communication between the two.³ While in the macro framework, the instrument is social cognition. In line with the above opinion, Nosowicz said that culture is a symbol of the accumulation of various ideas and axioms of individuals in the social structure of society which in turn creates cultural cognition.⁴ Typically, it can be axiologically identified through the expression (language) of the people in it.⁵ The expert's view emphasizes that language and culture have a significant relationship.

The relationship between language and culture is a discourse that gets a lot of academic attention in language pedagogy.⁶ In general, the dialog leads to the position of cultural aspects in it.⁷ In Giles and Powesland's perspective, language teaching is independent. In other words, it can ignore the cultural aspects in it. In line with this, Kramsch explains that language pedagogy which focuses on communicative competence and the acquisition of language skills is different from literature teaching which focuses on analyzing, interpreting, and translating manuscripts from one

¹ Subhan, Ghufon, Z., Indriana, D., Alawiyah, A., & Mufrodi, *Strategi Pembelajaran Bahasa Arab dalam Upaya Mempersiapkan Calon Mahasiswa Baru ke Timur Tengah (Studi Kasus pada El-Darosab Banten)*, Mantiqu Tayr: Journal of Arabic Language, 4(1), (2023): 123–135. DOI: <https://doi.org/10.25217/mantiquitayr.v4i1.4027>

² Jan Franciszek Nosowicz and Joanna Szerszunowicz, "Preliminary Remarks on the Interdisciplinary Nature of Anthropolinguistics," *Linguistics and Literature Studies* 3, no. 6 (2015): 289–95. DOI: <https://doi.org/10.13189/lls.2015.030606>, Lihat Juga dalam Muhammad Yusuf and Eka Dewi Rahmawati, "Kemasan Pembelajaran Bahasa Arab Berbasis Teori Antropolinguistik Modern," *Lisanan Arabiya : Jurnal Pendidikan Bahasa Arab* 3, no. 2 (2019): 153–175. DOI: <https://doi.org/10.32699/liar.v3i2.985>

³ Uta Ouali and others, 'Accuracy of the Arabic HCL - 32 and MDQ in Detecting Patients with Bipolar Disorder', *BMC Psychiatry*, 23, no. 70 (2023): 1–10. DOI: <https://doi.org/10.1186/s12888-023-04529-x>

⁴ Essam Eldin M Aref, Zeinab A Abdel Hameed, and Hanan A Mohamed, 'Cognitive Functions in Arabic - Speaking Children with Velopharyngeal Insufficiency and Their Impact on Speech Intelligibility', *The Egyptian Journal of Otolaryngology*, 39, no. 135 (2023): 2-8. DOI: <https://doi.org/10.1186/s43163-023-00500-5>

⁵ Alahmadi, Alaa K., and Reem S. Albassam, "Assessment of General and Sports Nutrition Knowledge, Dietary Habits, and Nutrient Intake of Physical Activity Practitioners and Athletes in Riyadh, Saudi Arabia" *Nutrients* 15, no. 20 (2023): 4353. DOI: <https://doi.org/10.3390/nu15204353>

⁶ M Yusuf, *Kompetensi Interkultural Pengajaran Bahasa Arab sebagai Bahasa Asing pada Jenjang Madrasah Aliyah*, al Mahāra: Jurnal Pendidikan Bahasa Arab, 6(1), (2020): 77-98. DOI: <https://doi.org/10.14421/almahara.2020.061-05>

⁷ Seleem, M.A., Amer, R.A., Elhosary, M. et al, *Psychometric Properties and Cross-Cultural Comparison of the Arabic Version of the Child Behavior Checklist (CBCL), Youth Self Report (YSR), and Teacher's Report Form (TRF) in a Sample of Egyptian Children*, *Middle East Curr Psychiatry* 30, no. 61 (2023). DOI: <https://doi.org/10.1186/s43045-023-00328-y>

language to another.⁸ In language teaching, the most important aspect is linguistic, while the cultural aspect becomes the identity of the literature class.⁹ On the other hand, there are many experts who argue that culture is an important element in foreign language teaching. The thesis is for example put forward by the Modern Language Association of America.¹⁰ Eldin further argues that cultural studies are important in language teaching because various socio-cultural roles are inherent in language users.¹¹

Therefore, language learners need to pay attention to various variables related to culture, for example: age, status, gender, and educational background. In Meier's perspective, the variable is something sensitive that can give birth to multi-interpretations as a logical consequence of cultural distinction, so it has the potential to become a misconception.¹² A number of expert views above emphasize that foreign language learning cannot ignore the cultural aspects of native speakers. Foreign language as an object of learning has also been the attention of the Indonesian government for a long time. This is due to the strategic position of language which is used as a medium to build or develop National civilization. One of the foreign languages that has received government attention is Arabic.¹³ Historically, Arabic entered along with Islam in Indonesia. Therefore, it is not surprising that Arabic in Indonesia is synonymous with religious doctrine, even so far the culture of the community in learning Arabic is still colored by theological-traditional patterns.¹⁴ However, the impact of globalization has reduced the pattern little by little and replaced it with communication motives. The motive is instrumentally not limited to knowledge of Arabic, but also includes pragmatic aspects that have relevance to the cultural aspects of Arab and Indonesian society.¹⁵ The logical consequence is that the study of intercultural aspects is needed in Arabic language teaching to increase effectiveness and efficiency in the process. A number of studies from these academics place cross-cultural studies in a strategic position in Arabic language teaching in the 21st century, not least in the Indonesian context.¹⁶ This indicates that the purpose of this paper is to

⁸ Yanti, N., Suhartono, S., & Kurniawan, R, *Penguasaan Materi Pembelajaran Keterampilan Berbahasa Indonesia Mahasiswa S1 Program Studi Pendidikan Bahasa dan Sastra Indonesia Fkip Universitas Bengkulu*, Jurnal Ilmiah KORPUS, 2(1), (2018): 72–82. DOI: <https://doi.org/10.33369/jik.v2i1.5559>

⁹ Khashaba E, El-Gilany AH, Denewar K, *Effect of a Waste Management Intervention Program on Knowledge, Attitude, and Practice (KAP) of Nurses And Housekeepers: A Quasi-Experimental Study*, Egypt, J Egypt Public Health Assoc. Aug 4, 98 (1), (2023): 15. DOI: <https://doi.org/10.1186/s42506-023-00140-w>

¹⁰ Majed M Alhumaid, 'Enhancing Graduate Students' Attitudes and Self-Efficacy towards Inclusively Teaching Children with Disabilities Using an Inclusivity-Based Physical Activity Program', International Journal of Human Movement and Sports Sciences, 11. 5 (2023): 1158–67. DOI: <https://doi.org/10.13189/saj.2023.110525>

¹¹ Cahya Edi Setyawan and Muhammad Fathoni, "Pengembangan Pembelajaran Kemahiran Berbicara Bahasa Arab Menggunakan Pendekatan Cross Cultural Understanding," At-Ta'dib 12, no. 2 (2017): 161–184. DOI: <https://doi.org/10.21111/at-tadib.v12i2.1182>

¹² Hewitt, D., Alajmi, A.H, *Learning from English and Kuwaiti Children's Transcoding Errors: How Might Number Names be Temporarily Adapted to Assist Learning of Place Value?*, Educ Stud Math 114, (2023): 149–172. DOI: <https://doi.org/10.1007/s10649-023-10231-2>

¹³ Iman Santoso, "Pembelajaran Bahasa Asing di Indonesia: Antara Globalisasi dan Hegemoni," Jurnal Pendidikan Bahasa dan Sastra UPI, vol. 14, no. 1, 1 Apr. (2014): 1-11. DOI: <https://doi.org/10.17509/bs.jpbsp.v14i1.696>

¹⁴ Chimoriya, R., Mohammad, Y., Thomson, R. et al, *Mental Illness Stigma and Associated Factors Among Arabic-Speaking Refugee and Migrant Populations in Australia*, Int J Ment Health Syst 17, 11 (2023). DOI: <https://doi.org/10.1186/s13033-023-00580-z>

¹⁵ Ismaiel, S., AlGhafari, D. & Ibrahim, H, *Promoting Physician-Patient Language Concordance in Undergraduate Medical Education: A Peer Assisted Learning Approach*, BMC Med Educ 23, 1 (2023). DOI: <https://doi.org/10.1186/s12909-022-03986-4>

¹⁶ Moh. Solikul Hadi, M. Sayyidul Abrori, and Dwi Noviatul Zahra, "Pengembangan Multimedia Interaktif Macromedia Flash Profesional 8 pada Pembelajaran al-Qur'an Hadis Kelas X Semester Genap di MAN 1 Yogyakarta," At-Tajdid : Jurnal Pendidikan dan Pemikiran Islam 3, no. 2 (2020): 148. DOI: <https://doi.org/10.24127/att.v3i2.1123>

establish the intercultural teaching of Arabic as an inter-cultural understanding for Indonesian students.

Research on cultural elements and the intercultural aspects of languages has been carried out by several researchers, but research that has focused on the cultural element and intercultural aspect of Arabic has never been done. The study is based on a study by Chan Suet Fong, Dorothy and Chine in a journal written for the Malaysian Online Journal of Educational Science (MOJES) entitled “The Analysis of Cultural and Intercultural Element in Mandarin as a Foreign Language Textbooks from selected Malaysian Public Higher Education” which analyzes the cultural and intercultural elements of Mandarin language as a foreign language in the textbooks of educational institutions selected in Malaysia. In the study journal it is stated that the use of Mandarine language textbooks circulating in Malaysia is mostly a Chinese edition (36.8%) then some other is an adaptation of the Mandarin learning language as an foreign language published by a local publisher (26.4%) but from the findings the researchers reveal that the textbook used has a design and development based on Chinese social context and is not in line with the people who consume the book. Later, the researchers also argued that of the seven books used as sample data material in this study did not provide sufficient cultural and intercultural elements for the learners using the book. The research also that there was a greater need for textbooks that had cultural and interstructural elements.¹⁷

Further research used as the library review material in this study was a study by Bewley entitled “Culture and Language Ideology In Chinese Foreign Language: Thematic Analysis”. The study investigated the cultural values contained in the Mandarin language textbooks published by the Chinese publisher (New Practical Chinese Reader) and the Integrated Chinese language textbook published in the United States (Integrated Chinese). The Mandarin language textbooks published in China have a load of traditional Chinese culture and ways of communicating formally, while the Mandarin textbooks issued in America have a load of culture in the life of a student studying Mandarin as well as basic mandarin language skills. Bewley concluded that textbooks should be able to reflect the realities of students and their needs in achieving communicative competence as well as intercultural understanding.¹⁸

The relevance of the research in the journal above with this study is about the elements of foreign culture as well as the intercultural aspects that exist in language learning. However, from some of the studies above none has studied the cultural elements and intercultural aspect of Arabic language and also the differences in the methods of research used. This paper focuses on the intercultural aspects of teaching Arabic as a foreign language in Indonesia. This study is characterized by literature that optimizes books and journals related to the discussion. A systematic, objective, and open framework is the procedure in analyzing the intercultural aspects of teaching Arabic as a foreign language in Indonesia.

¹⁷ S.F. Chan, Dorothy De Witt, and H.L. Chin, “*The Analysis of Cultural and Intercultural Elements in Mandarin as a Foreign Language Textbooks from Selected Malaysian Public Higher Education Institutions*,” Malaysian Online Journal of Educational Sciences 6, no. 1 (2018): 66–90. www.moj-es.net

¹⁸ Fiona Bewley, “*Culture and Language Ideology in Chinese Foreign Language Textbooks: A Thematic Analysis*,” Electronic Theses and Dissertations (ETDs) 2008+. T, University of British Columbia, 2018. Accessed January 21, 2024. <https://open.library.ubc.ca/collections/ubctheses/24/items/1.0365975>

Method

The method used in reviewing this research is literature study. Literature study research is research that collects data from various library documents, research results, journals and studies that have been conducted by previous researchers.¹⁹ Researchers review, record, read and manage the results of documents that have been collected and then analyzed in accordance with the circumstances and theories used. The data that has been obtained is then analyzed descriptively interpretative. Descriptive interpretative analysis is analyzing the situation by describing the facts and then analyzing them in depth using the theory used and adjusted to the situation in the field. The subject of the literature study is books or studies that have been collected by researchers during the process of studying the specified problem.

The type of research used in studying this research is the study of literature. Literature study research is research that collects data from various library documents, research results, journals and previous researches carried out by researchers. Researchers study, record, read and manage the results of documents that have been collected and then analyzed according to the circumstances and theories used.

The characteristics of the subject in this study are the books or research that have been collected by the researcher during the process of examining the specified problem. The research design used is the descriptive interpretative design. The interpretative description analysis is the analysis of the situation by describing the facts that exist and then analyzed in depth using the theory used and adapted to the situation in the field.

Results and Discussion

The findings that have been studied in depth and analyzed by researchers, the results and discussion are as follows:

1. The Role of Culture in Language

Culture has a great influence on spoken language. Each language is a unique system of symbols that indicate what the culture considers important. Certain words may be present in some languages and absent in others, reflecting the way those cultures symbolize their world. Some cultures and languages often use self-referents in different ways, for example in English the words I and you can be used for different types of role, position or status.

Culture affects not only the vocabulary of a language, but also its function or pragmatics. Research results have shown that in the language of individualistic cultures, pronouns can be omitted from sentences. Other studies have also shown cultural differences in several other aspects of communication, including ingroup and outgroup communication, the use of apologies, self-disclosure, praise, and interpersonal criticism.²⁰

Culture can also influence some non-verbal behaviors. Cross-cultural research shows that facial expressions of anger, disgust, fear, happiness, sadness, and surprise are culturally shared by all

¹⁹ Adlini, M. N., Dinda, A. H., Yulinda, S., Chotimah, O., & Merliyana, S. J., *Metode Penelitian Kualitatif Studi Pustaka*, Edumaspul: Jurnal Pendidikan, 6(1), (2022): 974-980. DOI: <https://doi.org/10.33487/edumaspul.v6i1.3394>

²⁰ Fekih-Romdhane, F., Bitar, Z., Rogoza, R. et al., *Validity and Reliability of the Arabic Version of the Self-Report Single-Item Self-Esteem Scale (A-SISE)*, BMC Psychiatry 23, (2023): 351. DOI: <https://doi.org/10.1186/s12888-023-04865-y>

people, and are conveyed in a variety of different ways according to each culture.²¹ There are many cultural differences in gesture, gaze and visual attention, interpersonal space, posture, voice, and vocal characteristics. Culture affects many aspects of communication. The communication process can be verbal through language, or non-verbal through facial expressions, gesture, posture, space, or other non-verbal parameters, all of which are influenced by culture.²² That means that the way a message is encoded into signals in the communication process is heavily influenced by culture. In turn, the ability and accuracy of this communication is highly dependent on understanding the cultural values of a language.²³

Language is often considered a product of culture. On the other hand, the formation of culture cannot be separated from the dominant role of language. As a "part" of culture, language plays an important role as a bridge in understanding culture.²⁴ Language becomes a symbol of culture because, as a sign system, language contains cultural values. Humans are able to recognize and distinguish one another more or less through the process of observing how language is used.²⁵

2. Intercultural Competence in Language Learning

Understanding the relationship between language and culture is important in second and foreign language teaching. Intercultural competence in language learning is important because humans practice culture mainly through language. In relation to cross-language communication, intercultural becomes a bridge between the culture of the language learner and the target culture of the language being learned.

In relation to this, states that Intercultural Competence is the ability to move from an "ethnocentric" attitude towards an attitude of respect for other cultures, until finally giving rise to the ability to be able to behave appropriately in a culture or different cultures. Intercultural Competence is able to bring about cultural sensitivity, which is characterized by a change from "seeing reality only from the point of view of his own culture" to "realizing that there are many other points of view in the culture of this world."

Developing Intercultural Competence in language learners is a challenging task for teachers. It requires teachers to not only have a strong understanding of intercultural concepts but also creatively think of effective methods of how the ideals of the intercultural concepts can be applied in the classroom.

3. Language Teacher, Culture Teacher

Learning a language cannot be separated from learning how language is used in everyday life. As one of the artifacts for its users, language functions as a tool to express and reproduce culture. Apart from being a tool for conveying ideas, in praxis, language is closely related to the context and situation of the user community. Spolsky believes that differences in interpretation in the communication of two different cultures are not only caused by semantic and grammar factors, but

²¹ Nabulsi M, Smaili H, Abou Khalil N, *Validation of the Arabic Maternal Postpartum Quality of Life Questionnaire Among Lebanese Women: A Cohort Study*, PLoS One, Sep 28; 18, 9 (2023): e0291826. DOI: <https://doi.org/10.1371/journal.pone.0291826>

²² Intan Putri, "Komunikasi Non Verbal (Makna Kinesik) Pesulap dalam Pertunjukan Sulap Klasik," Jurnal Ilmiah Syi'ar 18, no. 1 (2018): 56. DOI: <https://doi.org/10.29300/syr.v18i1.1570>

²³ Nurul Hanani, "Prospek Pendidikan Bahasa Arab di Indonesia pada Era Perkembangan Zaman". Didaktika Religia 4, 2 (2016): 23-38. DOI: <https://doi.org/10.30762/didaktika.v4.i2.p23-38.2016>

²⁴ Suardipa I Putu, "Komunikasi Multikulturalisme dalam Paranoia Budaya," Maha Widya Duta 1, no. 1 (2020): 28–39. DOI: <https://doi.org/https://doi.org/10.55115/duta.v1i1.670>

²⁵ Alshammari B, Alkubati SA, Pasay-An E, Alrasheeday A, Alshammari HB, Asiri SM, Alshammari SB, Sayed F, Madkhali N, Laput V, Alshammari F, *Sleep Quality and Its Affecting Factors among Hemodialysis Patients: A Multicenter Cross-Sectional Study*, Healthcare (Basel), Sep 14; 11, 18 (2023): 2536. DOI: <https://doi.org/10.3390/healthcare11182536>

also by social situations. This means that someone who learns a foreign language, English for example, must indirectly understand the culture of the people who speak it.²⁶ In other words, learning a language must be accompanied by an understanding of the culture of the language speakers.

The appropriateness of using expressions that have certain functions at the time of a particular communication usually differs based on cultural background. Lack of knowledge about the cultural differences in the learner's mother tongue and the target language will be a hindrance to effective communication, so in the communicative approach, cultural understanding is also considered as an important teaching material. In foreign language teaching activities, teachers should pay attention to the cultural aspects of target language speakers. The materials in foreign language textbooks should ideally be well packaged, praxis, readable and not in the form of dogmatic language theory, but in the form of stimuli that arouse students' enthusiasm to use language interactively and communicatively. Language teachers, therefore, must also be culture teachers. Because the two are indeed interrelated.

4. Intercultural in Arabic Language Culture

According is a term whose meaning can vary. Arabs can be understood as people who live in the Middle East, Arabian peninsula, and North Africa, and at the same time can also be interpreted as people who use Arabic as their mother tongue. Arab cultural characteristics are characteristics used to describe a community that has a diverse cultural background, a society that inhabits a large area, an area of intersection of classical and modern cultures, and is located in a strategic area in terms of economy, politics, security, and culture. Bakalla adds that the characteristics of the dominant Arab culture are as follows: 1. Very strong patriarchy (Arabs greatly admire charismatic figures, and fatherhood), 2. Family ties (nasab), 3. Legal formal, 4. Islamic nuances.

The following will present the author's findings related to intercultural aspects in teaching Arabic as a foreign language. The intercultural aspects in question are both verbal and non-verbal intercultural aspects. The following will present the author's findings related to intercultural aspects in teaching Arabic as a foreign language. The intercultural aspects in question are both verbal and non-verbal intercultural aspects.

a. Phonological Intercultural

Intercultural phonology of the Arabic language consists of:²⁷

1) Consonantal Distinguishing Aspect

There are some Arabic consonants in terms of articulation that are not found in Indonesian consonants and are often pronounced with different consonants, for example: the consonant ق /qaf/ is pronounced as ك /kaf/, the consonant ع /`ain/ is pronounced as ا /alif/, the consonant خ /kho`/ is pronounced as ح /ha`/, the consonant ش /syin/ is pronounced as س /sin/.

²⁶ Al Rowaie, Fadel, Abdullah Alaryni, Abdullah Al Ghamdi, Renad Alajlan, Razan Alabdullah, Raed Alnutaifi, Raneem Alnutaifi, Amani Aldakheelallah, Alanoud Alshabanat, Abdullah Bin Shulhub, and et al, "Quality of Life among Peritoneal and Hemodialysis Patients: A Cross-Sectional Study," Clinics and Practice 13, no. 5 (2023): 1215-1226. DOI: <https://doi.org/10.3390/clinpract13050109>

²⁷ Wastono, A. T, *Aspek Interkultural dalam Pengajaran Bahasa Arab. Sebagai Bahasa Asing di Indonesia*, In Seminar Nasional Pengajaran Bahasa (2017): 1-14. <https://linguistik.fib.ui.ac.id/wp-content/uploads/sites/46/2017/05/MAKALAH-PROSIDING-SNPB-2017.pdf>

Here's an example of an Arabic consonantal distinction:

Table 1. Arabic Consonantal Distinction

قلب X كلب	/qalbun/ /kalbun/	'heart' 'dog'
عليم X اليم	/`ali:m/ /al:im/	'knowledge' 'pain'
خالق X حالق	/kha:liq/ /ha:liq/	'creator' 'bald'
شريف X سريف	/syari:f/ /sari:f/	'noble' 'trees'

Based on Table 1, it is found that consonant distinctive aspect describes that foreign language learning must be adapted to local culture. Culture will always be inherent in someone who has long used the tradition and culture.²⁸ For instance, the Java people who are not efficient in pronouncing 'ain' and are then translated into 'alif' as they are taught 'ali:m' and 'al:im' are two different meanings of each other. If 'ali' means knowledge while 'al'im' means illness. This reveals that the pronunciation or consonance affects the meaning and meaning of what is spoken by someone.

2) Gemination Aspect

The use of twin consonants (gemination) or --ّ - /tasydid/, in Arabic is very productive. Based on field research, Arabic learners with Indonesian language background often express geminate consonants into single consonants, such as the following examples:

Table 2. Gemination Aspect

قتل – قتل	/qattala/ /qatala/	'fight' 'kill'
قبل – قبل	/qabbala/ /qabala/	'kiss' 'meet'
جمل – جمل	/jammala/ /jamala/	'decorate' 'collect'

Based on Table 2, it is found that the gemination aspect above describes that foreign language learning is adapted to local culture. Culture will always influence the meaning and way of speaking. For example, people are taught “/qattala/ then read with/qatala/ without tasydid”. They are both identical in writing, but different in interpretation. One wears tasydid, the other doesn't. This leads to differences in meaning between each other. If Qattala is read with the word Qatala, it will make a difference between meaning and meaning.

3) Vocal Duration Aspect

The long-short pronunciation (duration) of the vowel or مَادَة /ma:dah/ in Arabic makes a difference in meaning. Here is an example of the difference in the duration of the vowel.

²⁸ Nailul Izzah, M Agus Mushodiq, Muhammad Syaifullah, *Semantics of Lexicology in the Study of Arabic Phonemes and Lexemes*, Mantiqu Tayr: Journal of Arabic Language, 1 1, (2021): 69–82. DOI: <https://doi.org/10.25217/mantiquayr.v1i1.1327>

Table 3. Vocal Duration Aspect

كبير – كبير	/kabi:r/ /ka:bir/	'big' (Adj) 'a big person' (N)
سالم – سليم	/sali:m/ /sa:lim/	'salvation' (Adj) 'One who is saved' (N)
امين – امين	/ami:n/ /a:mi:n/	'officer' 'may god grant'

Based on Table 3, it is found that the vocal duration aspect above describes that foreign language learning is adapted to local culture. Culture will always influence the meaning and way of speaking. For example, people are taught "/kabi:r/then read with/ka:bir/ without length". Both have similar reading but look different in the way the short length is pronounced. This leads to differences in meaning between each other. If /kabi:r/ has a great meaning while /ka:bir/ has the greatest person meaning

b. Intercultural Semantics

The culture of the Arabic language that is linked to the meaning of vocabulary (semantics) which characterizes the Arabic language can be seen as follows.

1) Aspects of Contrariety

Contrariety is a form of lexical ambiguity of one orthographic-phonemic form with conflicting meanings.

a) Lexical Contrast

Table 4. Lexical Contrast Aspek

الحرام /al-hara:m/	Denotative meaning: 'haram, forbidden'	Contranimous meaning: 'holy'
اسود /aswad/	Denotative meaning: 'black'	Contranimous meaning : 'white'
خليفة /khalifah/	Denotative meaning: 'leader (feminine)'	Contranimous meaning: 'leader (masculine)'
حامل /ha:mil/	Denotative meaning: 'pregnant (masculine)'	Contranimous meaning : 'pregnant (feminine)'
حيض /hayd/	Denotative meaning: 'menstruation (masculine)'	Contranimous meaning : 'menstruation (feminine)'
زوج /zawj/	Denotative meaning: 'husband'	Contranimous meaning: 'wife'

b) Dualist *al-Taglib* Contrariety

With regard to this dualist inflectional form, there is an Arabic dualist form that semantically implies opposition called *التغليب* /al-taglib/ or a potiori dual.

Table 5. The Contradiction of al-Taglib Dualism

البوان /al-ʔabawäni/	'two fathers'	'Father and mother'
البردان /al-bardäni/	'two cold'	'hot and cold'

القمران /al-qamarāni/	'two moons'	'moon and sun'
المشرقان /al-masyriqāni/	'two east'	'east and west'
المروتان /al-marwatāni/	'twomarwa'	'Shafa and Marwa'

2) Collocation Aspect

Fixed word order (collocation) in Arabic culture has many rules that refer to cultural elements, especially from an etymological point of view. In the Arabic collocation tradition, word order is linked to religious elements.

Table 6. Collocation Aspect

المغرب المشرق /al-masyriqwa al-maghrib/	'east and west'
ونهارا ليلا /laylan wan aha:ran/	'night and day' 'day and night' (Indonesian)
والسود البيض /al-abyadwa al-aswad/	'white and black' 'black and white' (Indonesian)
والنساء الرجال /al-rija:lwa al-nisa: /	'men and women'
وعيايا ذهابا /dziha:banwa `iya:ban/	'go home' 'go home' (Indonesian)
وبعيدا قريب /qari:ban w aba`i:dan/	'near far' 'far near' (Indonesian)

3) Religious Phatic Aspect

These religious phatic expressions are used in communication, both formal and informal.

Table 7. Religious Phatic Aspect

الحمد لله رب العالمين /Alhamdulillah/ is used as an expression of gratitude
ان شاء الله /in sha:`aallah/ is used to express readiness for the implementation of the agreement.
السلام عليكم /as-sala:mu `alaykum/ is used for sentence openers
ما شاء الله /ma:sha:allah/ is used to express admiration.

c. Intercultural Diglossia

Diglossia is a kind of language in which there is a classification of usefulness over variants of language that exist in society.²⁹ In Arabic, the diglossian terminology refers to variations of Arabic languages commonly known as fusha and 'ammiyah. Here is an example of the aspects of diglossia in Arabic:³⁰

Table 8. Intercultural Diglossia

Special Level	General Level	Meaning
جَزَاكَ اللهُ Jazakallah	شكرا Syukran	Thank you
ما الأخبار؟ Mal akhbar?	كيف حالك؟ Kayfaha:luk?	How are you?

d. Intercultural Body Language

Hand gesture to call someone
Handshake as a sign of questioning

e. Intercultural Politeness and Gender

Here are examples of intercultural aspects related to gender in Arab society:³¹

Man in front of woman/wife when walking
Women should bow their heads and not look at the opposite sex when communicating
A wife calls her husband according to the place and position of the husband at that time
At home, it is usually called, for example: /abiy/ 'father', but when the husband teaches, the wife calls /yaustadz/ 'oh teacher'

f. Intercultural Honorifics

استاذ /ustadz/ is a nickname for teachers or instructors, both religious and general teachers
علماء /`ulama: is a nickname for experts, both religious experts and experts in other fields of knowledge

²⁹ Widi Astuti, "Diglossia Masyarakat Tutar pada Penggunaan Bahasa Arab (Kajian Kebahasaan Terhadap Bahasa Fusha dan Bahasa 'Amiyah Dilihat dari Perspektif Sociolinguistik)," Jurnal Komunikasi dan Pendidikan Islam 6, no. 2 (2017): 143–61. DOI: <https://doi.org/10.36668/jal.v6i2.29>

³⁰ Laode Abdul Wahab, *Fenomena Diglossia dalam Masyarakat Keturunan Arab Empang*, Al-Izzah: Jurnal Hasil-hasil Penelitian, Vol 8, No. 2 November (2013): 147-165. DOI: <http://dx.doi.org/10.31332/ai.v8i2.172>

³¹ Abdullah Yaqub Samarah, "Politeness in Arabic Culture," Theory and Practice in Language Studies 5, no. 10 (2015): 2005–16. DOI: <https://doi.org/10.17507/tpls.0510.05>

<p>خادم /kha:dim/ special nickname for the king of Saudi Arabia as the ruler of the two places of Mecca and Medina</p>

<p>حبيب /habi:b/ a nickname for a loved one or a nickname for a descendant of the prophet Muhammad</p>

The findings are in line with Spolsky's theory that differences in interpretation in communication between two different cultures are caused not only by semantic and grammatical factors, but also by social situations. It means that someone who studies a foreign language, English, for example, indirectly has to understand the culture of the people who speak it. In other words, learning a language must be accompanied by a cultural understanding of the speaker's language. The cultural understanding of the speaker's language will affect the learning process of foreign languages, both English and Arabic. Then it is here that it must be understood that language will always be inherent in the culture and social culture of the country.

Closing

Intercultural becomes one of the understandings that should be emphasized in Arabic language students. This is used to avoid misunderstandings of communication, especially misinterpretation of meaning, so that important intercultural language competencies are taught to learners of Arabic as a foreign language. Besides, building inter-cultural competencies in the classroom teaching Arabic As a Foreign Language should be part of the KI-KD curriculum mapping. (Kompetensi Inti – Kompetensi Dasar). Through the cultural content presented, learners are trained to interact with native Arabic speakers who have profound cultural differences and teachers must use their knowledge to help interpret the cultural values of the target language community, namely Arabic.

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