Understanding Students' Perceptions of Arabic Learning Challenges: A Constructivist Study

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Abstract

The success of Arabic language education in Islamic higher education largely depends on a deep understanding of the challenges faced by learners. This study critically explores the perceptions of fourth-semester students in the Arabic Language Education program at the State Islamic Institute (IAIN) of Kerinci regarding the difficulties of learning Arabic as a foreign language, using a constructivist approach. Employing a phenomenological method, data were collected through semi-structured interviews and focused group discussions. The findings reveal that students face not only linguistic challenges such as the complexity of Arabic grammar (*nahwu*) and phonology but also significant affective barriers: learning trauma from past experiences, language anxiety, and a sense of meaninglessness resulting from rote-oriented instruction. A misalignment between instructional approaches and learners' experiential needs exacerbates these issues. Surprisingly, some students demonstrated resilience and learning creativity through informal study communities and self-directed digital learning. The constructivist perspective highlights how students reconstruct meaning within institutional limitations. This study underscores the urgent need for curriculum reform, teacher training grounded in psychopedagogical awareness, and the empowerment of learner agency. Future research should explore the role of technology and locally contextualized instructional design in promoting more transformative and engaging Arabic language learning experiences.

Keywords: Arabic Learning Challenges, Constructivist Approach, Student Perception

ملخص

تُعدّ نجاحات تعليم اللغة العربية في مؤسسات التعليم العالي الإسلامي مرتبطة ارتباطًا وثيقًا بفهم عميق للتحديات التي يواجهها الطلاب. تهدف هذه الدراسة إلى استكشاف تصوّرات طلاب الفصل الدراسي الرابع في برنامج تعليم اللغة العربية في الجامعة الإسلامية الحكومية كرنجي حول صعوبات تعلّم اللغة العربية بوصفها لغة أجنبية، وذلك من خلال منظور بنائي. استخدمت الدراسة منهج الظواهر، وتم جمع البيانات باستخدام المقابلات شبه المنظمة ومناقشات المجموعات البؤرية. كشفت النتائج أن الطلاب لا يواجهون صعوبات لغوية فحسب كتعقيد النحو العربي والصوتيات بل يواجهون أيضًا عوائق عاطفية كبيرة، مثل: الصدمة التعليمية الناتجة عن التجارب السابقة، وقلق التحدث، وفقدان المعنى الناتج عن اعتماد طرق تعليمية تقوم على الحفظ والتكرار. كما أن التباين بين أساليب التدريس واحتياجات الطلاب التعليمية القائمة على التجربة يزيد من حدة هذه المشكلات. ومن اللافت أن بعض الطلاب أظهروا مرونة وإبداعًا في التعلّم من خلال المجتمعات التعليمية غير الرسمية والتعلّم الذاتي الرقمي. يسلّط المنظور البنائي الضوء على كيفية إعادة بناء الطلاب لمعنى التعلّم في ظل القيود المؤسسية. توصي الدراسة بإصلاح المناهج، وتدريب المعلمين على أسس نفسية تربوية، وتمكين دور الطالب في التعلّم. وتُقترح دراسات مستقبلية تبحث في دور التكنولوجيا وتصميم التعليم المرتبط بالسياق المحلي لتعزيز تعلّم اللغة العربية بشكل تحويلي وفعّال.

الكلمات المفتاحية: المنهج البنائي، تحديات تعلم اللغة العربية، تصورات الطلاب

Introduction

Arabic language instruction in Islamic higher education institutions in Indonesia continues to face a range of complex and layered challenges. These challenges are not limited to linguistic aspects, such as the complexities of Arabic syntax (*nahwu*), phonology, and morphology, but also extend to affective dimensions that are often overlooked in the learning process, including language anxiety, learning-related trauma, and low intrinsic motivation. Several previous studies have shown that these obstacles significantly impact students' academic performance in Arabic language courses.[1] In this context, a deeper understanding of students' perceptions of these challenges becomes crucial, particularly to ensure that curriculum development and instructional strategies are aligned with the actual needs of learners.

One of the most relevant approaches to understanding this dynamic is the constructivist approach. From a constructivist perspective, learning is an active process in which students construct meaning through the interaction of personal experience, social context, and the learning environment. Previous studies have shown that this approach can enhance both cognitive and affective engagement in foreign language learning, including Arabic.[2] However, the implementation of constructivist pedagogy within the context of Arabic language instruction in Islamic higher education—particularly in non-metropolitan areas such as State Islamic Institute remains underexplored.

Specifically, this study aims to explore the perceptions of fourth-semester students in the Arabic Language Education program at the State Islamic Institute Kerinci regarding the challenges of learning Arabic as a foreign language. Using a constructivist approach and a phenomenological method, the research seeks to uncover both linguistic and non-linguistic obstacles encountered by students, as well as the strategies they develop to adapt and thrive within a learning environment marked by various limitations. The uniqueness of this study lies in its integration of affective dimensions such as learning-related trauma and language anxiety with elements of student resilience and learning creativity, which have received limited attention in previous research.

Several previous studies serve as important references for this research. For example,)[3] highlighted the influence of students' backgrounds and instructional methods;[4] identified difficulties in speaking skills among junior high school students; and[5] discussed the role of motivation and

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[1] Hastang Hastang and Ahmad R., "*Analysis of Arabic Language Learning Difficulties Among Students in the Qawaid Al-Lughah Al-Arabiyyah Materials*," Didaktika : Jurnal Kependidikan 17, no. 1 (2023): 31–42. DOI: https://doi.org/10.30863/didaktika.v17i1.5052

[2] Sultan Almelhes, "*Enhancing Arabic Language Acquisition: Effective Strategies for Addressing Non-Native Learners' Challenges*," Education Sciences 14, no. 10 (2024): 1–17. DOI: https://doi.org/10.3390/educsci14101116

[3] Sairil and Pratomo Widodo, *"Educational Background Problems in Learning Arabic in Islamic Affiliated University*," Seminar Tahunan Linguistik 2019, no. May (2019). https://www.researchgate.net/publication/380602187

[4] Norlaila Norlaila et al., "*Students ' Difficulties in Arabic : A Study of the Background of Students Arabic Language Education*," Ijaz Arabi Journal of Arabic Learning 8, no. 2 (2025): 992–1012. DOI: https://doi.org/10.18860/ijazarabi.v8i2.32092

[5] Mohamed Moghazy, "*The Role of Students Motivation in Teaching Arabic as a Second Language in Dubai*," International Journal of Research and Scientific Innovation 08, no. 05 (2021): 151–57. DOI: https://doi.org/10.51244/ijrsi.2021.8506

teacher intervention at the senior high school level. Additionally,[6] emphasized the importance of communicative environments in supporting Arabic language learning. Meanwhile, a study by[7] demonstrated that a constructivist approach could improve students' syntactic and collaborative abilities, although their research was limited to primary education. This present study aims to extend the existing body of literature by focusing on higher education and highlighting the dimension of student resilience within specific social and geographical contexts.

The study is expected to contribute both theoretically and practically to the development of Arabic language instruction in Islamic higher education institutions in Indonesia. On a practical level, the findings related to linguistic barriers, learning anxiety, and student resilience may serve as a foundation for curriculum reform, teacher training grounded in psychopedagogical awareness, and the strengthening of learner agency. Theoretically, this research enriches the field of Arabic language education by integrating affective and constructivist perspectives, particularly within locally constrained learning contexts. Furthermore, the study opens up opportunities to formulate student experience-based instructional strategies, where meaning is actively constructed through social interaction and personal reflection. Future research is encouraged to further explore the role of technology and contextually responsive instructional design in fostering transformative and sustainable Arabic language learning experiences.

Within this framework, the present study is expected to offer both theoretical and practical contributions to the development of Arabic language instruction in Islamic higher education institutions in Indonesia. Practically, the findings may serve as a foundation for curriculum reform, the enhancement of lecturer competencies through psychopedagogical training, and the empowerment of learner agency. Theoretically, this research introduces a new dimension to Arabic language education by integrating affective and constructivist perspectives within a unique local context. Future research is recommended to further explore the role of technology and context-responsive instructional design in fostering transformative and sustainable Arabic language learning.

Method

The author uses a qualitative method with a phenomenological approach. This research aims to understand the social issue related to students' perceptions of learning Arabic[8] and seeks to comprehend the events occurring among students at the State Islamic Institute Kerinci. The phenomenological approach, according , examines events by comparing them to other events.[9] The research process took place at the State Islamic Institute Kerinci to gather data. The research subjects include the State Islamic Institute Kerinci students in semesters 2-4 who face difficulties in learning Arabic and lack interest in learning the language.

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[6] Novy Maryani, Ade Arip Ardiansyah, and Ahmad Mohammed Hasan, "`*Arabic Language Learners as an Example of Their Willingness to Communicate in a Second Language (L2-WTC) Accomplishment*," Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab 16, no. 2 (2024): 463–79. DOI: https://doi.org/10.24042/albayan.v16i2.24312

[7] Muhammad Arafah et al., "*The Study of Constructivistic Learning Experience, Democratic Attitude, Learning Independence & Learning Motivation of Senior High School Students at Wajo Regency South Sulawesi*," Jurnal Iqra` Kajian Ilmu Pendidikan 10, no. 1 (2025): 213–27. DOI: https://doi.org/10.25217/ji.v10i1.4905

[8] Jackie Chang, "*Challenges in Implementing English-Only Instruction: Insights from EFL Student Teachers in Taiwan*," Studies in English Language and Education 11, no. 3 (2024): 1270–89. DOI: https://doi.org/10.24815/siele.v11i3.37793

[9] Yoki Yusanto, *Ragam Pendekatan Penelitian Kualitatif*, Journal of Scientific Communication (Jsc) 1, no.1 (2019): 1-13. DOI: https://doi.org/10.31506/jsc.v1i1.7764
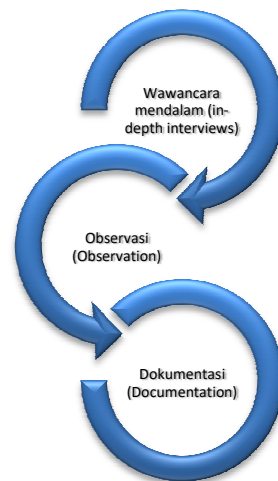
Figure 1. The Data Collection Technique Follows the Following Stages

Based on the figure1, the first stage is in-depth interviews, where questions are posed related to the research subjects. The second stage is observation, which refers to the method of observing phenomena. The third stage is documentation, which involves examining documents related to the research subjects.[10]

The research instruments include an interview guide to help the author stay focused on examining the main object of the research. The research procedure includes the following stages: Preparation Stage, Implementation Stage, and Analysis Stage. The data analysis technique includes data reduction, which simplifies raw data from the field,[11] thematic identification, and data interpretation. The data validation technique used in this research is triangulation, which tests the accuracy of the information to reduce bias.[12]

Result and Discussion

The findings of this research were obtained through in-depth interviews with iain kerinci students, followed by observation and document analysis to gather valid data.

A. Student Perceptions of the Arabic Language Department

The Arabic language has its own unique characteristics compared to other languages in terms of pronunciation, vocabulary, grammar, sentence structure, and delivery. From the pronunciation perspective, many people find it difficult to pronounce words that lack diacritics (Arabic without vowel markings).[13] Despite this, the pronunciation of Arabic is considered difficult, yet native speakers have designed specific rules for pronouncing verbs *(fi`il)* and nouns *(isim)* within sentences. Mastery of two primary disciplines syntax *(Nahwu)* and morphology *(Sharaf)* is the foundation for

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[10] Et.al Fiantika, Wasil M, Jumiyati, Honesti, Wahyuni, Jonata, *Metodologi Penelitian Kualitatif. In Metodologi Penelitian Kualitatif*, ed. Novita Yuliatri, Rake Sarasin, Cetakan Pertama, (Padang: PT. Global Eksekutif Teknologi, 2022). https://scholar.google.com/citations?user=O-B3eJYAAAAJ&hl=en

[11] Ahmad Rijali, "*Analisis Data Kualitatif*," Alhadharah: Jurnal Ilmu Dakwah 17, no. 33 (2019): 81. DOI: https://doi.org/10.18592/alhadharah.v17i33.2374

[12] Fiantika, Wasil M, Jumiyati, Honesti, Wahyuni, Jonata, *Metodologi Penelitian Kualitatif. In Metodologi Penelitian Kualitatif.* ed. Novita Yuliatri, Rake Sarasin, Cetakan Pertama, (Padang: PT. Global Eksekutif Teknologi, 2022). https://scholar.google.com/citations?user=O-B3eJYAAAAJ&hl=en

[13] Fadhila Syahda Nissa et al., "*Analisis Kesulitan Pembelajaran Bahasa Arab Bagi Mahasiswa Program Studi Pendidikan Bahasa Arab IAI Al- Azis*," Sabda Jurnal Sastra dan Bahasa 43, no. 4 (2023): 342–46. DOI: https://doi.org/10.572349/sabda.v2i2.629

those who wish to understand arabic in depth. However, proficiency in arabic is an essential requirement for those who want to study Islam. Initially, Arabic did not have dot marks or diacritics such as *fathah*, *kasrah*, and *dhammah*.[14] In line with this,[15] pointed out the challenges faced by students when reading Arabic texts, as they tend to read hesitantly, even if the text has been marked with diacritics.

Based on interviews conducted with students at the State Islamic Institute Kerinci, the Arabic Language Education Program teaches students four essential language skills: *istima* (listening), *kalam* (speaking), *qira'ah* (reading), and *kitabah* (writing). The Arabic Language Education program is predominantly Islamic in nature, as evidenced by the integration of students with Islamic teachings, classical texts (yellow book), and Arab culture, such as the adoption of Islamic clothing. In line with the views of other students, the Arabic Language Education Program focuses on learning the complex structure of words, which proves challenging due to the necessity of mastering these four language skills. This is in stark contrast to the students' everyday language, such as Indonesian and regional languages.

Not only passive listening, but observation results indicate that many students still struggle to read Arabic texts fluently and correctly. Some of them hesitate and stumble when asked to read Arabic texts that have been provided with diacritics. On the other hand, students who have studied *nahwu* and *sharaf* also face difficulties in *i'rob* (grammatical analysis) of unvocalized Arabic texts. This reflects a low level of interest among students in delving deeper into the Arabic language, caused by the common perception that arabic is difficult to learn, both in terms of pronunciation, writing, and its daily life application.

The findings above are supported by Fakhrurozy,[16] who states that for beginners, learning *nahwu* and *shorof* presents a significant challenge, especially for students without prior foundational knowledge. As a result, many students perceive Arabic as difficult to learn because they must master these two grammatical disciplines. However, this statement is refuted by,[17] who argue that learning Arabic is not difficult; rather, a lack of self-confidence and low motivation to master the language serve as barriers to further learning. This claim is contradicted by,[18] who emphasize that students' perceptions of a study focus play an important role. In this context, Arabic is often viewed as a challenging and difficult subject to comprehend. One of the primary factors contributing to this perception is the complexity of Arabic grammar rules, particularly those related to *nahwu* and *sharaf*.

Based on the description above, it can be concluded that the perception lingering in the minds of students is that learning Arabic is very difficult due to the lack of mastery in *nahwu* and *sharaf*, making it quite challenging to pronounce and write in Arabic. This is further exacerbated by low motivation and self-confidence in mastering the Arabic language, despite the availability of

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[14] Andi Arif Pamessangi, "*Analisis Kesulitan Belajar Bahasa Arab Mahasiswa Program Studi Pendidikan Bahasa Arab IAIN Palopo*," AL IBRAH: Journal of Arabic Language Education 2, no. 1 (2019): 11–24. DOI: https://doi.org/10.24256/jale.v2i1.1206

[15] Muhammad Ihsan et al., "*Analisis Faktor Kesulitan Belajar Ilmu Nahwu dan Sharaf*," IJM: Indonesian Journal of Multidisciplinary 1, no. 4 (2023): 1549–63. https://journal.csspublishing/index.php/ijm%0AAnalisis

[16] M. Imam Fakhrurrozy, "*Nahwu dan Shorof Perspektif Pembelajar Bahasa Kedua*," Semnasbama: Seminar Nasional Bahasa Arab Mahasiswa V Tahun 2021 HMJ Sastra Arab Fakultas Sastra Universitas Negeri Malang 2, no. 0 (2018): 103–12. https://prosiding.arab-um.com/index.php/semnasbama/article/view/186

[17] Agus Yasin et al., "*Urgensi Strategi Pembelajaran Bahasa Arab di Era Milennial*," Innovative: Journal of Social Scieance Research 3, no. 2 (2023): 275–86. https://j-innovative.org/index.php/Innovative/article/view/320

[18] Lislis Cahyati, Tatang, and Hikmah Maulani, "*Analisis Faktor Kesulitan Dalam Pembelajaran Bahasa Arab Siswa Kelas VIII SMP Miftahul Iman Kota Bandung*," Journal of Arabic Teaching, Linguistic and Literature 3, no. 1 (2023): 16–30. https://ejournal.stibada.ac.id/index.php/mumtaza/article/view/38

alternatives such as texts with diacritics. Another difficulty felt by students is in mastering the fourkey language skills of Arabic: *istima'* (listening), *kalam* (speaking), *qira'ah* (reading), and *kitabah* (writing), which are essential foundations for mastering arabic in depth.
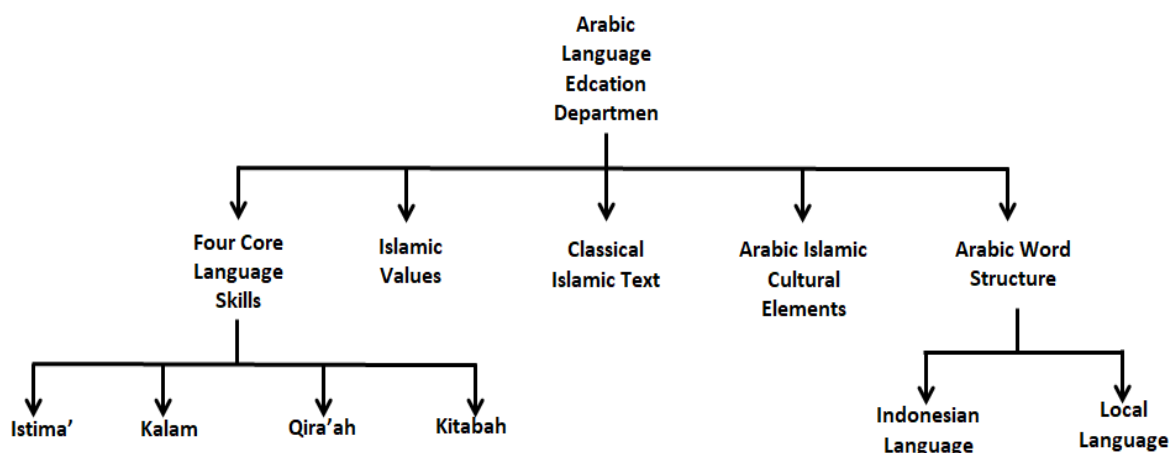

Figure 2. Arabic Language Education at the State Islamic Institute Kerinci

Based on the figure 2, Arabic Language Education at the State Islamic Institute Kerinci is designed not only to enhance students' technical language proficiency, but also to deepen their understanding of Islamic values and Arab culture. The curriculum is structured around five core components: the four fundamental language skills (listening, speaking, reading, and writing), Islamic values, classical Islamic texts, Arab-Islamic cultural elements, and the socio-political and geopolitical structure of the Arab world. The pedagogical approach emphasizes contextual learning, integrating direct practice through the *Ma'had al-Jami'ah* program and immersive Arabic-speaking environments. Furthermore, the program is supported by well-equipped language laboratories and modern instructional modules. The State Islamic Institute Kerinci also actively engages in academic collaboration and organizes scholarly activities to broaden students' intellectual and linguistic horizons in Arabic language studies.

Students at the State Islamic Institute Kerinci view arabic language learning as a complex challenge, particularly due to structural differences with the Indonesian language, difficulties in pronunciation, and reading unvocalized Arabic texts, as well as limitations in mastering the sciences of *nahwu* and *shorof*. These obstacles are exacerbated by a less enjoyable learning experience, low self-confidence, and weak motivation. However, students remain aware of the importance of the Arabic language in the development of Islamic knowledge and Indonesia's strategic role in the international arena. Therefore, there is a need for a more contextual, engaging, and student-centered approach to learning.

B. Constructivism in Arabic Language Learning at the State Islamic Institute Kerinci

In the context of constructivist theory, students tend to construct their understanding of the arabic language through social interaction and their learning experiences. Problem-based learning and collaboration among students help them to comprehend Arabic language concepts more deeply. However, some students feel that a learning approach primarily based on theory does not provide enough space for practical experiences that could alleviate their difficulties in understanding the Arabic language.

According to the explanation of lamijan, in the findings of,[19] from a constructivist perspective, learning can be understood as a mechanism for the formation of knowledge. The following are the definitions from experts who developed the constructivist theory: First Jean piaget explained that the knowledge acquired by students is the result of the process of constructing an understanding based on what they have previously learned. Second Lev vygotsky revealed two theoretical foundations: first, the ability to solve problems with guidance from a more experienced individual or through collaboration with peers who possess greater knowledge; second, the importance of gradually reducing support, providing help to students at the beginning of the learning process, and allowing them to take responsibility as they progress. This argument is supported by the findings of,[20] which highlight the constructivist theory's emphasis on the active role of students in building their understanding of what they have learned. Students are expected to gather information, interpret it, and relate it to their prior experiences.

Based on interviews with students from the State Islamic Institute Kerinci, the implementation of the constructivist method has already begun to be applied in the learning process, although it is still in its early stages. This is evident from the students' awareness that the process of knowledge construction is not solely dependent on the teacher but requires student interaction in order to build understanding through active participation in the learning process, based on previous learning experiences, as well as support and guidance from the teacher, who plays the role of a facilitator in transferring knowledge to be further processed by the students.

Some students believe that understanding arabic is not solely gained from the lecturers, but there is a need for students to make efforts to dig deeper into knowledge in order to build new understanding through their learning experiences. This statement is consistent with the findings of,[21] where the constructivist theory emphasizes students' freedom to explore knowledge and attempt to construct their own experiences. When students are given space to express their thoughts through their own language, they are able to recall past understanding. This supports their creativity and imagination, there by creating a conducive learning environment.

Some other students expressed the opinion that understanding Arabic material is greatly influenced by their previous educational background, as evidenced by the vocabulary memorization they obtained in their prior education, which serves as a gateway to facilitate the understanding of Arabic material during their studies. However, this has a drawback, namely the lack of repetition, causing many materials to be forgotten. Interestingly, this issue motivates students to actively interact and construct their own understanding in order to delve deeper into the Arabic language. This shows that students are starting to apply the constructivist theory, making the Arabic language learning process less rigid. In essence, the theory demands students to be active, while the teacher functions as a facilitator, guiding them towards a higher level of understanding.

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[19] Siska Wahyuni Fitri et al., "*Teori Belajar Konteuktivisme dan Penerapannya dalam Pembelajaran PAI*," Education and Learning Journal 2 (2023): 434–39. DOI: https://doi.org/10.31004/anthor.v2i3.173

[20] Ermis Suryana, Marni Prasyur Aprina, and Kasinyo Harto, "*Teori Konstruktivistik dan Implikasinya dalam Pembelajaran*," JIIP - Jurnal Ilmiah Ilmu Pendidikan 5, no. 7 (2022): 2070–80. DOI: https://doi.org/10.54371/jiip.v5i7.666

[21] Siska Nerita, Azwar Ananda, and Mukhaiyar Mukhaiyar, "*Pemikiran Konstruktivisme dan Implementasinya dalam Pembelajaran*," Jurnal Education and Development 11, no. 2 (2023): 292–97. DOI: https://doi.org/10.37081/ed.v11i2.4634
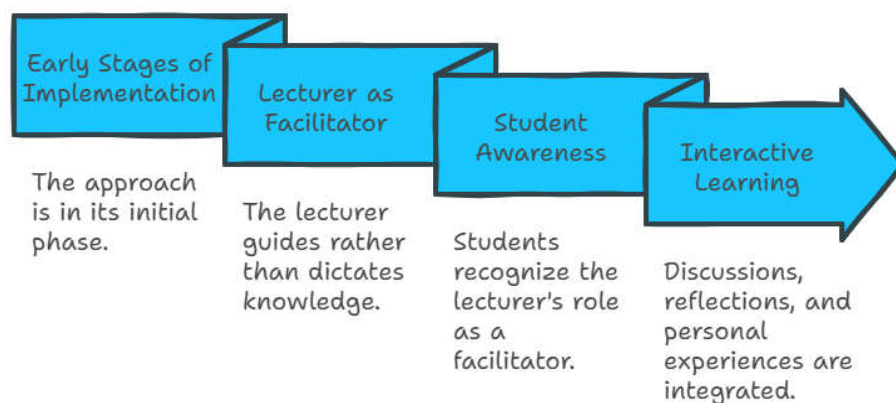
Figure 3. Implementation of Constructivist Theory in Arabic Language Learning

Based on the figure 3, the implementation of constructivist theory in Arabic language learning at the State Islamic Institute Kerinci has begun to take shape through a student-centered approach that promotes active participation, collaboration, and experience-based learning. Students recognize that understanding Arabic is not solely dependent on lecturers, but also requires independent effort to build knowledge through social interaction and prior learning experiences. Referring to the perspectives of Piaget and Vygotsky, this approach emphasizes problem-solving, gradual scaffolding, and autonomous exploration. Although challenges such as limited practical application and lack of repetition remain, students are increasingly engaging in the knowledge-construction process, making Arabic language learning more dynamic and less rigid, with lecturers serving as facilitators rather than the sole source of information.

C. Students' Meaning Construction of Arabic Language Difficulties

The constructivist theory developed by Jean Piaget and Lev Vygotsky posits that knowledge is constructed through active experience and social interaction. In this context, students at the State Islamic Institute Kerinci construct their understanding of the Arabic language based on their direct experiences with it. For instance, the difficulties they encounter in arabic grammar can be interpreted as part of an on going knowledge construction process, which can be resolved through interactive and contextual learning experiences.[22] Highlight that sentence structure is a crucial aspect in Arabic language learning. For students, especially those from non-boarding school educational backgrounds, difficulties in understanding Arabic sentence structure can pose significant barriers to their learning process.

Interviews with several students revealed that they experienced difficulties in learning Arabic, which became an obstacle in the learning process. This experience was predominantly felt by students from general education backgrounds, who did not have a strong foundational knowledge of Arabic. The students reported that the explanations from the instructors were too advanced or abstract, assuming that all students had mastered the necessary basics. Another challenge faced by the students was the mismatch between the standards set by the instructors and the students' basic skills. This situation suggests that the way students interpret difficulties is part of their deeper

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[22] Nanda Pratama, Muhammad Syafii Tampubolon, and Khanafi Khanafi, "*Problematika Pembelajaran Mahasiswa Lulusan Sekolah Umum pada Program Studi Pendidikan Bahasa Arab di Sekolah Tinggi Ilmu Tarbiyah Madani Yogyakarta*," Jurnal Ilmu Pendidikan dan Sains Islam Interdisipliner 1, no. 2 (2022): 117–24. DOI: https://doi.org/10.59944/jipsi.v1i2.45

understanding of the learning process. In line with the view of,[23] the lack of foundational Arabic knowledge among students causes difficulties in following the Arabic language learning process. This is due to the large number of students from schools that do not offer Arabic language instruction, either formally or informally. Therefore, the presence of an environment that supports the active use of Arabic becomes crucial in forming habits, enhancing understanding, and strengthening students' language skills.[24]

The majority of students stated that the biggest challenge in learning Arabic lies in the study of *nahwu* (syntax) and *sharaf* (morphology). They perceive the difficulties as stemming from the rules, variations in word forms, and the *i'rob* (diacritical marks) system, which are the main obstacles in understanding the learning material. This is reinforced by students who liken the learning process to a confusing puzzle, with one student remarking, "learning *nahwu* and *sharaf* is like a puzzle that doesn't connect with the others. When it's time to study, i just feel like leaving." this response illustrates the high level of difficulty experienced by students, which is caused by the complexity of Arabic language structure, presenting the greatest challenge, especially for students who do not have a strong foundational understanding of Arabic. According to,[25] this results in a low interest in learning Arabic, influenced also by the perception that the language is difficult to understand.

In facing learning difficulties, some students employ various strategies to address the issues, such as reviewing the material, seeking additional learning resources through youtube, and engaging in discussions with peers who have already mastered the content. However, on the other hand, some students still struggle to choose the appropriate learning methods to overcome their difficulties. This is attributed to the limited attention from instructors and a lack of motivation to address the diverse learning styles of students, particularly those from general education backgrounds.

From the students' responses in identifying learning difficulties, a range of perceptions emerged. Some students stated that these challenges served as motivation to increase their enthusiasm for learning Arabic. On the other hand, this was refuted by other students who reported a decline in motivation due to the lack of support and insufficient adaptation of teaching methods to accommodate their diverse educational backgrounds. As noted by[26] learning materials that appear simple can become difficult to understand if delivered using ineffective teaching methods.[27] Conversely, even complex material can be more easily understood when presented through appropriate, clear, and effective approaches.

[23] Saiul Anah, "*Pembelajaran Bahasa Arab Berbasis Konstruktivisme di STAI Taruna Surabaya*," Al-Fakkaar: Jurnal Ilmiah Pendidikan Bahasa Arab 2, no. 2 (2021): 100–114. DOI: https://doi.org/10.52166/alf.v2i2.2656

[24] Widiya Yul and Noza Aflisia, "*Takwin Al-Biah Al-Lughawiyyah Fi Ma'had Nurul Haq Semurup Kerinci*," Ihya Al-Arabiyah : Jurnal Pendidikan Bahasa dan Sastra Arab Takwin 8, no. 1 (2022): 28–44. DOI: http://dx.doi.org/10.30821/ihya.v8i1.12236

[25] Nurlaila and Muassomah, "*Analisis Pembelajaran Bahasa Arab Berbasis Konstruktivisme di MAN 1 Pamekasan*," Taqdir 6, no. 2 (2020): 45–70. DOI: https://doi.org/10.19109/taqdir.v6i2.5945

[26] Siti Maesaroh, "*Peranan Metode Pembelajaran Terhadap Minat dan Prestasi Belajar al-Qur'an Hadis*," Jurnal Kependidikan 1, no. 1 (2013): 150–68. DOI: https://doi.org/10.56672/alwasathiyah.v2i2.97

[27] Edi Kurniawan Farid, Mamluatun Ni'mah, and Nur Arifah, "*The Teaching of The Speaking Skill Using The Audio-Oral Method for The Students of Islamic Senior High School of Zainul Hasan Genggong Probolinggo*," Mantiqu Tayr: Journal of Arabic Language 1, no. 1 (2021): 1–10. DOI: https://doi.org/10.25217/mantiqutayr.v1i1.1197

D. Experience-Based and Collaborative Learning in Knowledge Construction: Problem Based Solving (PBS)

According to the constructivist perspective, experiences with new phenomena play a crucial role in the development of individual knowledge.[28] Therefore,[29] emphasizes the importance of a learning approach that connects instructional content to real-life situations surrounding the students. In this way, they are able to relate and apply the competencies acquired during the learning process to their everyday lives.

Based on interview findings, the implementation of Arabic language learning in students' real-life contexts plays a significant role in constructing knowledge. Several students stated that there are many connections between Arabic learning materials and their daily lives for example, the use of vocabulary introduced by instructors, even if still within a simple context, such as the words *naʿam* (yes), *lābaʿsa* (no problem), and *kaifa hāluka* (how are you). Furthermore, students' experiences in studying classical Islamic texts (*kitab kuning*) were found to be relevant to their needs, particularly through *Safīnatun Najāh*, which aids in understanding the correct procedures for prayer and ablution. This illustrates that the positive impact of learning Arabic extends beyond the classroom, influencing students' spiritual practices in meaningful ways.

However, the above statement is refuted by many students who reported not receiving such learning experiences. These students described their learning as limited to memorizing vocabulary without practicing or understanding the rules for its use in real-life contexts. This highlights the urgency of linking instructional content with students' real-life experiences in order to create meaningful learning processes and to facilitate the practical implementation of knowledge in students' daily lives.

An important aspect of experience-based learning is providing students with the freedom to express their opinions and actively participate in group discussions, thereby enabling them to process knowledge independently. As emphasized by huda,[30] this approach allows students to gain a deeper understanding that aligns with the context being taught. It encourages learners to play an active role in relating theoretical concepts to real-life situations around them, thus fostering a more meaningful learning process.

However, this is not the experience of all students, as the majority expressed concerns about the predominantly one way teaching method, which remains largely lecture-based and traditional. This indicates that instructional methods with minimal interaction tend to limit opportunities for exploration and reflection in the learning process.

E. The Role of Instructors in Promoting Arabic Language Knowledge Construction

Instructors who integrate a constructivist approach into their teaching such as providing constructive feedback, creating opportunities for self-reflection, and facilitating interactive discussions can enrich students' learning experiences.

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[28] Nurhasnawati, "*Model-Model Pembelajaran Konstrutivisme*," An-Nida' 36, no. 2 (2011): 273. https://ejournal.uin-suska.ac.id/index.php/Anida/article/viewFile/304/287

[29] Tahrun, "*Pengembangan Model Pembelajaran Berbasis Konstruktivisme pada Kelas Maya Melalui LMS SISFO*," Prosiding Seminar Nasional Pendidikaan Program Pascasarjana Universitas PGRI Palembang, 2021, 1–12. https://jurnal.univpgri-palembang.ac.id/index.php/Prosidingpps/article/view/5468/4807

[30] Khoirul Huda, "*Penggunaan Contextual Teaching and Learning Pada Mata Kuliah Reading Bagi Peserta Didik Pendidikan Bahasa Inggris*," JALIE: Journal of Applied Linguistics and Islamic Education 7, no. 1 (2023): 113–32. https://ejournal.unkafa.ac.id/index.php/jalie-unkafa/article/view/648

The role of the instructor is crucial in facilitating students' active participation in the learning process. To optimize learning activities, students should be motivated to explore references from various sources, including both textual and multimedia materials. Educators need to provide constructive feedback that supports students' understanding and encourages continuous engagement with the subject matter

Constructive feedback helps students build accurate knowledge.[31] This statement aligns with the findings of,[32] who emphasized that instructors play a crucial role in encouraging students to create a comfortable learning environment, thereby fostering effective learning. Furthermore, the development of instructional practices is a fundamental aspect that plays a significant role in achieving the overall learning objectives.[33]

According to several students, the contribution of lecturers to the learning process is still perceived as limited. This is due to the restricted duration of classes, which are held only once a week, coupled with teaching methods that are often seen as monotonous and rigid. As explained by,[34] limited time for delivering arabic language material can be a significant challenge, especially when the amount of content to be taught is extensive, making it difficult for students to gain a deep understanding. This statement is supported by,[35] who asserted that the duration of study has a substantial impact on students' academic achievement the longer the duration of study, the greater its influence on student learning outcomes.

This is further supported by student statements indicating that instructors remain fixed on traditional methods, delivering material without in-depth explanations and conducting learning activities that do not involve active student participation, thereby creating a classroom environment that is neither engaging nor effective. This phenomenon aligns with the findings of,[36] who noted that monotonous learning processes have the potential to hinder the development of students' critical thinking and creativity. When students are not given the opportunity to analyze and actively engage in the learning process, they tend to rely solely on memorization techniques without fully understanding the concepts.

However, there are some student statements indicating that instructors still play an active role in clarifying students' understanding of concepts in depth, providing examples, and allowing students to engage independently in finding their own examples. Instructors also employ varied methods, such as educational games and Islamic music in Arabic, which help students better understand the material being taught. When examined more deeply, these findings align with the

[31] Tahrun, "*Pengembangan Model Pembelajaran Berbasis Konstruktivisme pada Kelas Maya Melalui LMS SISFO*," Prosiding Seminar Nasional Pendidikaan Program Pascasarjana Universitas PGRI Palembang, 2021, 1–12. https://jurnal.univpgri-palembang.ac.id/index.php/Prosidingpps/article/view/5468/4807

[32] Elly Manizar, "*Peran Guru Sebagai Motivator Dalam Belajar [The Teacher's Role as a Motivator in Learning]*," Jurnal Pendidikan Agama Islam Vol. 1, no. No. 2 (2015): 171–88. http://jurnal.radenfatah.ac.id/index.php/Tadrib/article/download/1047/883.

[33] Muh Zein, "*Peran Guru Dalam Pengembangan Pembelajaran*," Inspiratif Pendidikan 5, no. 2 (2016): 274–85. DOI: https://doi.org/10.24252/ip.v5i2.3480

[34] Nurlaila and Muassomah, "*Analisis Pembelajaran Bahasa Arab Berbasis Konstruktivisme di MAN 1 Pamekasan*," Taqdir 6, no. 2 (2020): 45–70. DOI: https://doi.org/10.19109/taqdir.v6i2.5945

[35] Bernadetha Titis Wulan Sari, "*Pengaruh Durasi Belajar Terhadap Hasil Belajar Matematika Siswa Kelas 5 Ledok 006 Salatiga*," Jurnal Review Pendidikan dan Pengajaran 2, no. 1 (2019): 139–44. DOI: https://doi.org/10.31004/jrpp.v2i1.264

[36] Sani Susanti et al., "*Dampak Negatif Metode Pengajaran Monoton Terhadap Motivasi Belajar Siswa Sani*," PEDAGOGIK Jurnal Pendidikan dan Riset 2, no. 2 (2024): 86–93. https://ejournal.edutechjaya.com/index.php/pedagogik/article/view/529

constructivist theory,[37] which emphasizes students' active involvement in constructing meaning through experience and social interaction. Students play a role as developers of knowledge through exploration, discussion, and reflection, ultimately gaining new insights.

On the other hand, not only the role of the instructor, but also peer interaction, plays a significant role in students' understanding. However, this has generated diverse perceptions. Some students argue that peers often serve as an alternative means of understanding material that is difficult for them to grasp, using analogies or simple terms that are easier to comprehend. However, this view is contradicted by other students who report not experiencing the same benefit.

Referring to the interview results above, the contribution of instructors in developing students' understanding of Arabic still fluctuates, depending on the teaching methods used. Support from instructors for two-way communication and providing space for student discussions to fully engage in the learning process is essential. To enhance students' understanding and knowledge, a diverse teaching approach is needed, one that involves active participation and focuses on meaningful learning experiences. The use of appropriate instructional models is crucial as they facilitate comprehension, encourage active participation, and enhance students' motivation and creativity in learning Arabic.[38]

F. Arabic Language Learning Experience at the State Islamic Institute Kerinci

The gap in educational backgrounds among students has a high potential to cause various conflicts or obstacles in the learning process at the university level, particularly at the State Islamic Institute Kerinci.[39] This argument is supported by the view of,[40] who stated that students from Senior High Schools and Vocational High Schools tend to face difficulties in understanding *nahwu* and *sharaf* (Arabic grammar and morphology) due to a lack of foundational knowledge in these areas. Meanwhile, graduates from *Madrasah Aliyah* or Islamic Boarding Schools are generally more confident and active in learning, as they already have a basic foundation in Arabic language instruction from previous educational levels. As emphasized by,[41] students from Senior High Schools, Vocational High Schools, and package C backgrounds generally have a lower level of proficiency in arabic knowledge and skills compared to those from Islamic Boarding Schools backgrounds.

Based on information obtained from interviews with students at the State Islamic Institute Kerinci, prior learning experiences have emerged as one of the contributing factors to the difficulties in learning Arabic. The majority of students reported having studied Arabic in their previous education, whether in formal institutions or Islamic Boarding Schools. However, their previous

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[37] Khoirun Nisa, Ayu Shaumina Mubarokah, and M. Yunus Abu Bakar, "*Transformasi Pembelajaran Bahasa Arab Melalui Metode Teori Konstruktivistik*," Jurnal Penelitian Pendidikan Indonesia 2, no. 1 (2024): 394–409. DOI: https://doi.org/10.62017/jppi.v2i1.2782

[38] Riko Andrian and Widiya Yul, "*Arabic Teaching Efficacy Model (ATEM): A Language Teaching Model Design*," International Journal of Arabic-English Studies 23, no. 2 (2023): 369–84. DOI: https://doi.org/10.33806/ijaes.v23i2.468

[39] Agung Setiyawan, "*Problematika Keragaman Latar Belakang Pendidikan Mahasiswa dan Kebijakan Program Pembelajaran Bahasa Arab*," Arabiyat: Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban 5, no. 2 (2018): 195–213. DOI: http://dx.doi.org/10.15408/a.v5i2.6803

[40] Ruhamauliyah Meiliyati, "*Persepsi Mahasiswa Ekonomi Syariah Terhadap Pembelajaran Bahasa Arab di UIN Sunan Kalijaga Yogyakarta*," Aphorisme: Journal of Arabic Language, Literature, and Education 3, no. 1 (2022): 36–51. DOI: https://doi.org/10.37680/aphorisme.v3i1.1185

[41] Setiyawan, "*Problematika Keragaman Latar Belakang Pendidikan Mahasiswa Dan Kebijakan Program Pembelajaran Bahasa Arab*," Arabiyat: Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban 5, no. 2 (2018): 195–213. DOI: http://dx.doi.org/10.15408/a.v5i2.6803

exposure to Arabic instruction was not perceived positively in terms of language acquisition outcomes. This finding is consistent with a previous study conducted by,[42] which revealed that students from general (non-religious) schools face greater challenges in understanding and mastering Arabic language materials, as the information presented is often perceived as unfamiliar and foreign. On the other hand, students who received Arabic education from *Madrasahs* or Islamic Boarding Schools tend to be more prepared and accustomed to the learning process. Nevertheless, this finding contradicts the statement put forward by.

A group of students revealed that their decision not to choose the Arabic language education major at the university level, particularly at iainkerinci, was influenced by their difficulties in understanding the foundational aspects of Arabic language structure and elements. Some students even admitted that they did not comprehend the materials taught by their teachers during their school years. This was largely attributed to an unengaging and difficult-to-follow teaching approach. Teachers often focused heavily on theoretical content and explanations without incorporating sufficient practice or repetition, which resulted in students quickly forgetting the arabic language material. This rigid and monotonous learning process contributed to feelings of reluctance and boredom in studying Arabic.

The aforementioned phenomenon aligns with the findings of,[43] who reported that students often lack interest in engaging more deeply with Arabic language learning due to monotonous instruction methods, which typically rely on traditional lectures (*mubasyarah*) and are limited to textbook-based materials. In addition,[44] emphasized that certain instructional methods contribute to students' learning difficulties. Specifically, when instructors used Arabic texts without diacritical marks (*harakat*) to explain content, the majority of students struggled to read the unvocalized Arabic script. Similarly,[45] found that the lack of variety in teaching methods fosters student boredom, ultimately diminishing their motivation to actively participate in the learning process.

A closer examination of the interview results reveals consistency with the findings of,[46] which indicate that students' comprehension of Arabic language learning is significantly influenced by their prior learning experiences and the teaching methods employed by instructors. Conversely, students without a background in Arabic often face greater difficulties and perceive the material as challenging to grasp. Further support this view, emphasizing that educational background is one of the key factors contributing to the perception of Arabic as a difficult language. Additional challenges include difficulties in reading Arabic sentences, inaccurate pronunciation due to lack of fluency, and limited vocabulary mastery, all of which hinder students' ability to translate and understand the

[42] Muh. Yasril Nasir, "*Persepsi Mahasiswa Terhadap Pembelajaran Bahasa Arab pada Program Studi Non PBA di Fakultas Tarbiyah IAIN Parepare*" (Institut Agama Islam Negeri Parepare, 2024). https://repository.iainpare.ac.id/id/eprint/8799/1/2020203888204018.pdf

[43] Faturahman Fuad, "*Analisis Kesulitan Belajar Bahasa Arab*," AL-Lisan: Jurnal Bahasa (e-Journal) 4, no. 2 (2019): 161–69. https://www.journal.iaingorontalo.ac.id/index.php/al/article/view/760

[44] Cahyati, Tatang, and Maulani, "*Analisis Faktor Kesulitan dalam Pembelajaran Bahasa Arab Siswa Kelas VIII SMP Miftahul Iman Kota Bandung,*" Journal of Arabic Teaching, Linguistic and Literature 3, no. 1 (2023): 16–30. https://ejournal.stibada.ac.id/index.php/mumtaza/article/view/38

[45] Cahyati, Tatang, and Maulani, "*Analisis Faktor Kesulitan dalam Pembelajaran Bahasa Arab Siswa Kelas VIII SMP Miftahul Iman Kota Bandung,*" Journal of Arabic Teaching, Linguistic and Literature 3, no. 1 (2023): 16–30. https://ejournal.stibada.ac.id/index.php/mumtaza/article/view/38

[46] Nasir, "*Persepsi Mahasiswa Terhadap Pembelajaran Bahasa Arab pada Program Studi Non PBA di Fakultas Tarbiyah IAIN Parepare,*" Prosiding Seminar Nasional Pendidikaan Program Pascasarjana Universitas PGRI Palembang, 2021, 1–12. https://jurnal.univpgri-palembang.ac.id/index.php/Prosidingpps/article/view/5468/4807

language effectively.[47] The difficulty in achieving fluency in Arabic is not solely due to limited speaking practice, but also stems from a lack of exposure to the use of Arabic in daily contexts. Many students experience a lack of confidence when speaking, driven by fear of making mistakes, which ultimately hinders their ability to communicate fluently.[48]

From the above explanations, it can be concluded that prior learning experiences significantly influence students' perceptions of the arabic language, thereby contributing to a lack of interest in pursuing arabic studies at the tertiary level, particularly at iainkerinci. Instructional methods that are not aligned with students' needs have a direct impact on their motivation to learn Arabic. Therefore, the selection of appropriate teaching methods, models, and strategies is crucial in creating meaningful and engaging learning experiences that are responsive to students' needs and characteristics.[49]

G. Challenges and Motivation in Learning Arabic

Students encounter numerous challenges when learning Arabic, particularly in the areas of *nahw* (syntax) and *ṣarf* (morphology). One of the primary difficulties lies in recalling specific grammatical rules in *nahw*, such as the indicators of *mubtada'* and *rafʿ*, as well as understanding when a noun takes the *rafʿ* case marked by *dammah*. This issue becomes especially relevant when students are asked to construct examples of *jumlah ismiyyah* (nominal sentences), highlighting their limited grasp of grammatical concepts. According to, the significant difference in the writing system between Arabic and indonesian poses an additional challenge for students who have not yet become familiar with the Arabic script. Moreover, the difficulty intensifies when students are required to read unvocalized Arabic texts (*Arab gundul*), a task made harder by their weak command of *nahw* and *ṣarf* rules, which impedes accurate reading and comprehension.[50]

Students face considerable difficulties in learning Arabic, particularly due to its complex grammatical structure, which demands both foundational and detailed understanding. *Nahw* (syntax) and *ṣarf* (morphology) are central components of arabic language study and are often perceived as challenging to master, largely because their structures differ significantly from those of the Indonesian language. This structural disparity presents a major obstacle for students attempting to comprehend and gain proficiency in Arabic. Furthermore, students are required to adjust their vocabulary usage to fit the context of communication.[51] Difficulties in translation, reading, and pronunciation of arabic texts also represent significant challenges in the learning process, as the linguistic features of Arabic are markedly different from those used in daily communication in Indonesia.

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[47] Amanah Noor Pauseh, Nanda Nurul Azmi, and Alvira Pranata, "*Analisis Faktor-Faktor Kesulitan Belajar Bahasa Arab Serta Solusinya untuk Meningkatkan Hasil Belajar*," Armala 3, no. 1 (2022): 47–56. http://e-journal.iainptk.ac.id/index.php/armala/article/view/864/358

[48] Widiya Yul et al., "*Unlocking the Secret to Arabic Fluency: Exploring The Critical Role of Language Environment in Maximizing Arabic-Speaking Outcomes*," Arabi : Journal of Arabic Studies 8, no. 1 (2023): 1–10. DOI: https://doi.org/10.24865/ajas.v8i1.584

[49] Riko Andrian and Widiya Yul, "*Arabic Teaching Efficacy Model (ATEM): A Language Teaching Model Design*," International Journal of Arabic-English Studies 23, no. 2 (2023): 369–84. DOI: https://doi.org/10.33806/ijaes.v23i2.468

[50] Ihsan et al., "*Analisis Faktor Kesulitan Belajar Ilmu Nahwu dan Sharaf*," IJM: Indonesian Journal of Multidisciplinary 1, no. 4 (2023): 1549–63. https://journal.csspublishing.index.php/ijm%0AAnalisis

[51] Widiya Yul and Amilya, "*Shaut Al-ʿArabiyah Analyzing Vocabulary Learning through the Lens of Students ' Learning Styles : A Framework for Arabic Language Teaching*," Shaut Al-'Arabiyah 13, no. 1 (2025): 88–102. DOI: https://doi.org/10.24252/saa.v13i1.56156 Analyzing

A deeper examination of this issue aligns with the findings of, which identified several factors contributing to the difficulties faced by non-arab students in learning Arabic, particularly related to habits, cultural differences, and other contextual elements. Every language, including Arabic, possesses unique linguistic features in terms of pronunciation, vocabulary, grammar, expression, and sentence structure, all of which reflect the identity of the language. In terms of pronunciation, articulating a word or sentence in Arabic or english can be particularly challenging. This difficulty is compounded by the fact that Arabic is not commonly used in everyday texts such as general books, magazines, or newspapers, with the exception of the qur'an and introductory arabic textbooks. Further support this observation by noting that students who lack interest in Arabic tend to experience greater difficulty in learning the language. This lack of interest often becomes a significant barrier to the learning process, causing the experience to feel obligatory rather than stemming from genuine enthusiasm or intrinsic motivation.[52]

Based on interview results regarding how students cope with difficulties in understanding *nahw* and *ṣarf* while studying Arabic, one common response identified was avoidance of learning activities such as skipping classes or failing to submit assignments. This behavior stems from students' inability to grasp the instructional material, leading them to opt out of classes rather than participate in the learning process. Such tendencies have significant consequences, notably a decline in motivation to learn Arabic and an impediment to students' advancement in islamic religious studies. This phenomenon is closely aligned with the findings of,[53] who highlighted that one of the main challenges in the development of Arabic language education lies in students' interest and motivation to learn. Additionally, many students exhibit ineffective learning habits, often lacking the perseverance and strong commitment necessary for successfully acquiring Arabic language skills.

This issue serves as one of the reasons for the low motivation and desire among students to study Arabic. The difficulties faced by students in learning arabic contribute to a decline in their motivation to learn, as well as a lack of interest in pursuing higher levels of Arabic language study.

H. The Urgency of Arabic in the Midst of Modernization Progress

Mastery of the Arabic language is a fundamental requirement for muslim graduates who are studying Islamic studies (*tafaqquh fi al-din*). On another note, proficiency in arabic plays a crucial role in the global process of Islamic education, as the language serves as the primary bridge to understanding the teachings of Islam for muslims world wide.[54] This finding is further supported by,[55] who emphasized that proficiency in Arabic contributes to the advancement of knowledge and the progress of civilization. This is influenced by the role of Arabic, as outlined by,[56] who described it as a language of religion, a link between the Arab world and islam, and one of the official

[52] Cahyati, Tatang, and Maulani, "*Analisis Faktor Kesulitan Dalam Pembelajaran Bahasa Arab Siswa Kelas VIII SMP Miftahul Iman Kota Bandung*," Journal of Arabic Teaching, Linguistic and Literature 3, no. 1 (2023): 16–30. https://ejournal.stibada.ac.id/index.php/mumtaza/article/view/38

[53] Misbakhus Surur, "*Tantangan dan Peluang Bahasa Arab di Indonesia*," Risda: Jurnal Pemikiran dan Pendidikan Islam 6, no. 2 (2022): 174–82. DOI: https://doi.org/10.59355/risda.v6i2.90

[54] Arsyad Muhammad Ali Ridho, Ahmad Dika Purnama, and Hafidz Shiddiq Hamonangan Lubis, "*Urgensi Pembelajaran Bahasa Arab Sebagai Sarana Memahami Agama Islam pada Ruang Lingkup Pendidikan Tinggi Islam*," ICONITIES (International Conference on Islamic Civilization and Humanities), 2023, 590–601. https://proceedings.uinsby.ac.id/index.php/iconfahum/article/download/1341/933/

[55] Bilqis Arifah et al., "*Bahasa , Pendidikan, dan Agama dalam Pembelajaran,*" Lahjah Arabiyah: Jurnal Bahasa Arab dan Pendidikan Bahasa Arab 6, no. 1 (2025): 38–54. DOI: https://doi.org/10.35316/lahjah.v6i1.38-54

[56] Muhbib Abdul Wahab, "*Peran Bahasa Arab dalam Pengembangan Ilmu dan Peradaban Islam,*" ARABIYAT: Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban 1, no. 1 (2014): 1–20. DOI: https://doi.org/10.15408/a.v1i1.1127

languages at the international level through the united nations. This fact has a significant impact on the development of Islamic studies. However, its contribution is also crucial to the progress of knowledge and civilization.

Arabic is the second international language after English that serves as a global means of communication. It also plays a crucial role for the Indonesian community, which is predominantly muslim, as Arabic is widely used in religious practices and as a source of Islamic teachings, including the Qur'an, Hadith, and the works of scholars, as well as other fields of knowledge. In line with this, students also believe that proficiency in Arabic facilitates the understanding of Islamic legal sources in their original references. Arabic fosters international networks, particularly with middle eastern countries, in the fields of education, technology, economics, and politics. However, some students perceive Arabic as less important and rarely used in daily life. This viewpoint is driven by a lack of understanding of the practical uses and functions of Arabic in daily communication and global interaction.

The above explanation is in line with the findings of,[57] who stated that Arabic serves not only as a means of communication among muslim intellectuals globally, but also has expanded its role in various areas of life, such as politics, economics, culture, and other strategic fields. This statement is reinforced by the fact mentioned in Laelatul Amanah within the journal by,[58] which highlights that Arabic is an official language recognized by several countries. Arabic plays a pivotal role as the language used in Islamic teachings, particularly in the Qur'an and Hadith, and influences Islamic education systems in fields such as Tafsir, Hadith, Fiqh, Sufism, and others. The use of Arabic has significantly contributed to the growth and quality of Islamic-based research. Furthermore,[59] emphasized that for students, Arabic holds great importance. It serves not only in religious contexts but also as a means of international communication. As a language used by muslims worldwide, Arabic plays a broad role, including in various fields such as trade, economics, Islamic banking, culture, science, technology, law, and even in everyday conversations.

Closing

Students perceive Arabic as a difficult language due to its complex linguistic aspects, including the four language skills *maharah istima* (listening), *maharah kalam* (speaking), *maharah qira'ah* (reading), and *maharah kitabah* (writing) as well as the mastery of *nahw* (syntax) and *ṣarf* (morphology). The primary factor contributing to students' reluctance to choose Arabic language studies at the university level, particularly at the State Islamic Institute Kerinci, is the unpleasant and difficult learning experience encountered in earlier educational stages, leading students to lose interest in continuing their education in Arabic language programs. Studying Arabic presents its own set of challenges, such as the linguistic differences between Arabic and Indonesian. These difficulties contribute to a decrease in motivation and interest in learning Arabic. On the other hand, Arabic plays a crucial role, especially for Indonesian Muslims, in expanding Islamic knowledge and also

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[57] Umi Machmudah and Uin Malang, "*Peran Bahasa Arab Sebagai Sarana Inovasi pada Aktifitas Ekonomi Kreatif*" The Role of Arabic as a Tool of Innovation in Creative Economy Activity in Indonesia," Repository, 2015, 1–18. http://repository.uin-malang.ac.id/4806/1/4806.pdf

[58] Yasin et al., "*Urgensi Strategi Pembelajaran Bahasa Arab di Era Milennial*," Innovative: Journal of Social Scieance Research 3, no 2 (2023): 275-286. https://j-innovative.org/index.php/Innovative

[59] Nginayatul Khasanah, "*Pembelajaran Bahasa Arab Sebagai Bahasa Kedua (Uregensi Bahasa Arab dan Pembelajarannya di Indonesia)*," An-Nidzam : Jurnal Manajemen Pendidikan dan Studi Islam 3, no. 2 (2016): 39–54. DOI: https://doi.org/10.33507/an-nidzam.v3i2.16

contributes significantly to Indonesia's development in education, technology, economics, and politics, particularly in relation to Middle Eastern countries.

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