



ARABIC AS A WINDOW IN PERCEIVING THE WORLD: A CONTEXTUALIZING THE SOCIOLOGY OF LITERATURE

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ABSTRACT

In an effort to avoid the negative effects of modern globalization on the existence of a scientific discipline, such as the science of Arabic, it is important to make Arabic contribute to presenting Arabic as a medium in photographing various social phenomena of modern society. This study presents a systematic literature review on the topic of 'Arabic Language as a Window in Viewing the World.' It is based on the primary source dissertation 'Literature and Nationalism: A Study of the Poems of Mahjar 'Alī Aḥmad Bākathīr' by Minatur Rokhim (2021). The purpose of this systematic literature review (SLR) is to reconstruct the theoretical and practical understanding of Arabic as a window for viewing the world. This will be achieved by analysing the substance and principles of the dissertation. This study concludes that incorporating environmental needs and interests, both locally and nationally, can position Arabic language knowledge as an asset in promoting global unification in a scientific, applied, and commercial manner.

Keyword: Arabic Language, Medium, Globalization, Sistematic Literature Review

A. Introduction

Language cannot be dictated from human living conditions. This is because humans use language as a medium of social interaction. In this context, language becomes a communication tool that cannot be viewed as something static, but develops in accordance with the development of people's social life, including Arabic which has a role, both in religious and cultural contexts (Rafsanjani & Handican, 2023).

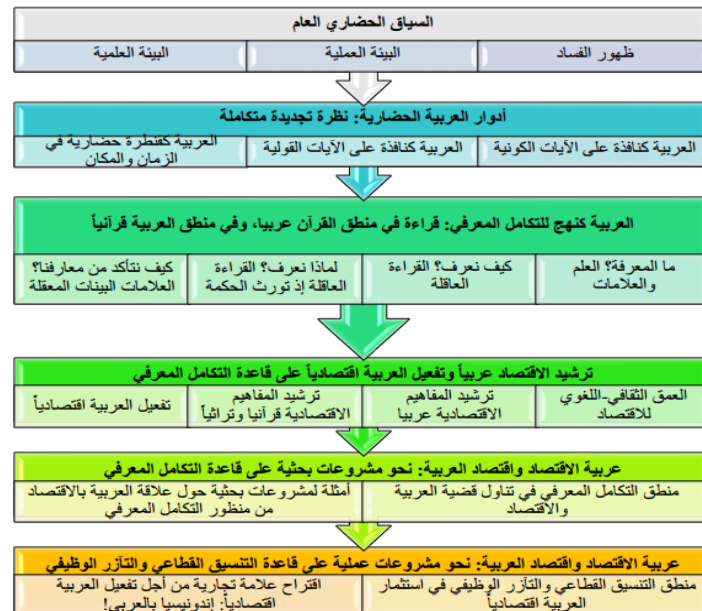
This research paper examines major and minor questions that have been extensively researched. The paper's primary inquiry is "how Arabic serves as a lens for understanding the world". This query is synthesized in Minatur Rokhim's dissertation Minatur Rokhim (2021). The minor questions, which are derived from the primary one, are elucidated through three smaller queries as follows: What is the initial academic definition of "Arabic as a window in perceiving the world", and how can one select a dissertation appropriate for academic-empirical development (based on essential values and principles) in formulating the construct of understanding "Arabic as a window in perceiving the world"? What critical points can be drawn from Minatur Rokhim's dissertations to inform the theme understanding? Additionally, what technical-analytical steps are required to compile the dissertations into the theme?

There are several previous studies that are correlative to this subject matter, including a study by Ahmad Rizki Nugrahawan, Zuriyati, and Ifan Iskandar said the development of the Arabic language has implications for the role and adaptation of great science, religion, and culture (Nugrahawan et al., 2023). This view is corroborated by the study of Tuti Rafsanjani, and Rhomiy Handican who state that the role of Arabic can have implications for various aspects of life and disciplines (Rafsanjani & Handican, 2023). Daud Lintang in his study also concluded that Arabic can be the main key to understanding Islamic knowledge and culture (Lintang, 2023).

In contrast to the variety of studies above, Aiming to address the previously mentioned minor problems-questions, this systematic literature review (SLR) paper aims to accomplish four objectives. Firstly, to present a comprehensive understanding of how Arabic can act as a lens in viewing the world objectively. Secondly, to establish effective research selection criteria for creating the construct of understanding "Arabic as a Window in Perceiving the World." Thirdly, to establish effective research selection criteria for creating the construct of understanding "Arabic as a Window in Perceiving the World." Lastly, to examine the significant points in Minatur Rokhim's dissertations, for testing the feasibility of a developmental study. The fourth objective is to explain and describe the analysis of the dissertation, leading to a wider theoretical and practical comprehension of the concept of Arabic as a tool to view the world.

B. Methodological Contextualisation of The Arabic Language as A Window for Looking at The World

The book titled 'Arabiyyatu al-Iqtisād al-Iqtisād al-'Arabiyyah min Manẓūr al-Takāmul al-Ma'rifiyy: Muqaddimāt Awwaliyyah li Tajdīd Adwār al-'Arabiyyah baina Yada'iyy al-Sā'ah al-Ḥaḍāriyyah al-Rāhinah ' by 'Alī 'Abd al-Mun'im al-Miṣriyy (2013) systematically embeds the perspective of 'Arabic as a Window in Perceiving the World'. Al-Mun'im al-Miṣriyy stated that the general context of civilization includes phenomena of damage (ẓuhūr al-Fasād), practical environment (al-Bīah al-'Amaliyyah), and academic environment (al-Bīah al-'Ilmiyyah). Therefore, it is necessary to integrate knowledge and cooperate functionally to understand the role of civilization. The emphasis on integrating knowledge (al-Takāmul al-Ma'rifiyy) and scientific cooperation (al-Ta'āwun al-'Ilmiyy) allows Arabic to play a crucial role in the reconstruction of society (I'ādatu al-Binā' al-Ḥaḍāriyy li al-Ummah). Al-Mun'im al-Miṣriyy focuses on the integration of knowledge inspired by the role of the Arabic language in civilization. He argues that the Arabic language serves as a window to cosmic and verbal signs (Kaun al-'Arabiyyah Nāfidhah 'alā al-Āyāt al-Kauniyyah wa al-Qauliyyah) because Quranic logic is Arabic in nature and Arabic logic is Quranic in nature. This perspective implies integrating Arabic knowledge as a foundation for developing interpretive theories on the relationship between Arabic and the economy. It also serves as a general cooperative principle to regulate this relationship, including the rise of an ideal civilization (al-Nuhūd al-Ḥaḍāriyy al-Manshud).



شكل (1) مخطط لهيكل الورقة

Figure 1. Scheme of The Leaf Structure

Ali 'Abd al-Mun'im al-Misri's theory on "Arabic as a window to the world" focuses on the Arabic language's struggle with the global economy. 1) the phenomenon of world economization, 2) the Arabic language's uniqueness, and 3) the role of the Arabic language in shaping a global discourse. Al-Misri's views are grounded in three primary points: The economy's hegemonic influence led to the phenomenon of world economization, which subsequently contributed to the deterioration of the universe. *Ẓuhūr al-Fasād fī al-'Ālamīn*); 2) Characteristics of the Current Scientific-Strategic Environment (*Khaṣāiṣ al-Bīah al-'Ilmiyyah al-Istīrātījiyyah al-Rāhinah*); and 3) Environmental Characteristics of Current Strategic Practices (*Khaṣāiṣ al-Bīah al-'Amaliyyah al-Istīrātījiyyah al-Rāhinah*).

The discussion on the world economy's deterioration in *The Phenomena of Deterioration in the Universe* (*Aqṣidah al-'Ālam: Ẓuhūr al-Fasād fī al-'Ālamīn*) begins with Al-Mun'im al-Miṣriyy's observation that the economic authority (*Aqṣidatun*) displays "excessive rationality" (*al-Rashīd al-Gharūr*). This belief suggests that the imagination's capacity is subject to everything related to the logic of overlapping values of property (Al-Miṣriyy, 2013). History shows that the growth of exceptional nations initiates from the objective management of ideas as a valuable source of innovative potential that aligns with the cultural norms of refined literature (*al-Dhauq al-Adabiyy*) (Al-Muḥammad, 2012). This perspective that idolizes the financial economy is a fallacy that distorts the perception of accepting research and inquiry. It may result in individuals encountering a crisis that affects all aspects of life and its foundations - human, societal, and financial. The materialistic attitude that perpetrates injustice must be rebutted when Arabic is used as both an identity and a link between modern Arabic literary products and economic changes (Luhuringbudi, n.d.). This issue has given rise to a wide-ranging debate inspired by the Qur'anic experience (*al-Khibrah al-Qurāniyyah*), specifically the phenomenon of decay and corruption in the universe (*Ẓuhūr al-Fasād fī al-'Ālamīna*). Bahāu al-Dīn Abū al-Ḥasan Ḥassān took advantage of the crisis resulting from a narrow view of the global economy. He recognized that language serves various functions including as tools for thought, communication, and socialization. This realization led to the development of a globalized identity that prioritizes economic considerations and seeks to dissolve language and cultural barriers (Ḥassān, 2012). According to this perspective, the process of "economizing" the world which leads to harm towards the universe should not influence the cognition of all humans. This is because social interaction with the universe for the betterment of civilization relies solely on the full utilization of language abilities.

For some observers, the current crisis appears to be a financial one, with its effects spreading from the economy to the political, social, psychological, and natural systems. To another group, it seems to be a global political crisis that has affected the global economy, and this, in turn, has directly impacted the social, psychological, and natural systems of the planet's inhabitants. At the same time, a

third group perceives these apparent multidimensional crises as culminating in a crisis of moral values that spreads from the financial-economic system to other systems as well. In this context, many observers, along with the majority of the current global population, struggle to adequately describe and explain the crisis at hand and suggest effective solutions. This difficulty in addressing the situation leads to frustration and pessimism. Mohammad Fuad Al Amin acknowledges that the marginalization of the Arabic language suggests the prevalence of foreign languages in the fields of science and technology, as well as the necessity for its presence in economic, political, commercial, and cultural industries (Al Amin, 2016). This viewpoint highlights language's duality as both a subject and an object in economic, political, commercial, and cultural spheres.

Another perspective, based on prophetic teachings, suggests that the significant developments occurring in the environment and in human society may indicate the arrival of a widespread catastrophe (*Irhāṣāt 'Alāmāt al-Sā'ah*). Although mankind's comprehension of current events is limited, this time of reckoning is undeniably genuine to God, who alone has the power to determine its end. This concept may prompt individuals to consider the possibility of the "end of civilization" (*al-Sā'ah al-Ḥaḍāriyyah*). 'Abbās Maḥmūd al-'Aqqād argued that the Arab civilization had a significant impact on European-American civilization through its economic, scientific, and technological advancements, as the Arab countries were the birthplace of the three Abrahamic religions and pioneers of modern education in the past (Al-'Aqqād, 2020). This influence encompassed both spiritual and material aspects, making it a crucial factor in shaping the development of the Western world. Al-Mun'im al-Miṣriyy argues that the existential threat to civilization presents complex challenges that require the examination of multidimensional harm to contemporary human society. According to Najfī Mūsay and Ghulāmī Riḍā, preserving modern Islamic civilization by using civilized capital and relying on the Islamic revolution is a potential way to anticipate, limit, and overcome damage to civilization in the face of an apocalypse. Their proposed process aims to realize Islamic teachings objectively, without subjective evaluations. "Doomsday" refers to a state of degradation, as demonstrated by international decision compilations. This may lead to total destruction in some cases (*al-Damār al-Shāmil*). The apocalyptic case in the context of the world economy has been influenced by the role of the Arabic language in modern economic activity, particularly in conversational skills. The importance of learning and speaking Arabic to a country's economic and political interests (Soliman et al., 2022) is also based on personal relationships and information (Zainab et al., 2023). It exemplify how Arabic has become an important pillar due to its contribution to economic development. The motivation to study economics has propelled the desire to learn Arabic. The attitude towards this situation is relatively open to the complexity of life's dynamics. The

perspectives of the individuals prevent the civilization's critical phase of the apocalypse through the Arabic language movement, which not only encompasses multiple formulas but also generates suitable scientific methods and terminology. Another perspective examines not only the impact of economic degradation (Luhuringbudi, n.d.) but also the role of the population who speak the language in question and their adaptation to modern technology (Al-adrāwiyy, 2020). Additionally, there is a trend among non-native speakers (*Ghair al-Nāṭiqīn bihā*) to learn this language (Al-Haj, 2015).

This crisis creates a state of confusion when observers are not permitted to show any inclination towards Arabic culture, even in their personal beliefs. This holds true across various fields such as research, planning, teaching, information, creativity, and application. Their hands remain tied in terms of specialization, as they adhere to rigid traditional guidelines in scholarship and learning which fail to recognize the role of Arabic beyond formal classroom and library spaces.

This perspective undermines the role of Arabic as a variable in the construction of civilization, and therefore lacks justification. This can be observed from the *Muassasatu al-Mu'tamar al-Duwaliyy li Mudarrisī al-Lughah al-'Arabiyyah al-Jāmi'in fī Indūnisiyā* (The Foundation of the International Conference of Undergraduate Arabic Teachers in Indonesia), which emphasizes the need to focus on effectively teaching Arabic in order to contribute to the development of an ideal civilization at the national, regional, and international levels.

The discussion of the Characteristics of the Current Scientific-Strategic Environment (*Khaṣāiṣu al-Bīah al-'Ilmiyyah al-Istīrātījiyyah al-Rāhinah*), as the second focus, is essential to promote the theory of "Arabic as a Window in Perceiving the World." The strategic environment encompasses the planning process to move towards the future with deliberate steps, founded on an understanding of future challenges and opportunities, as well as one's own strengths and limitations. The scientific variables surrounding Arabic necessitate a serious discussion on integrating knowledge concerning the relationship between Arabic and the economy, particularly Arabic's role in education, including its teaching (Al-Miṣriyy, 2013).

The report discusses the issue of fragmentation in the field of social sciences and the lack of integration among these disciplines. This fragmentation has negative implications for how these sciences address social issues. The report refers to the harmful impact of social sciences in "distorting" the world, whether through mischaracterization, justification, or the provision of solutions that exacerbate further distortions. It singles out the "utilitarianism" of economists who created "poisonous" financial instruments responsible for the current global financial crisis.

The field of social and natural sciences should merge to gain a deeper and more comprehensive understanding of human phenomena. Objective evaluation is

crucial while avoiding biased and figurative language. Douglas G. Haring (1947) asserted that ethical standards and knowledge about human beings ought to comply with the principles of physics (Haring, 1947). Stephen P. Borgatti, Ajay Mahendra, Daniel J. Brass, and Giuseppe Labianca (2009) emphasized that scientists from the physical and social sciences who share similar interests should initiate and engage in constructive dialogue to comprehend the antecedents and outcomes of human networks (Borgatti et al., 2009). Both perspectives propose the collaboration of social sciences, including linguistics and natural sciences, to tackle human needs and issues objectively.

The domain of Arabic language-related fields is no exception to the ongoing scientific emphasis on interdisciplinary integration of knowledge. Al-Mun'im al-Miṣriyy asserts that realization of this integration in a practical strategic environment is only possible through thorough dialogue amongst the field and the drivers of change surrounding it; whereas, constructive interaction with the scientific strategic environment can only be achieved through similar discourse with various disciplines such as social sciences, natural sciences, and engineering sciences (Al-Mun'im al-Miṣriyy, 2013).

National scientific work in Indonesia is currently focused on providing content-oriented education. During the early stages of education, efforts are being made to integrate Indonesian language social studies subjects and mathematics-based science subjects. Al-Mun'im al-Miṣriyy is faced with the question of how to effectively integrate these subjects and methods of teaching. "Will Arabic courses in Indonesia lose their impetus by purposely restricting themselves to linguistic material, neglecting their interrelatedness, and possibly even compromising their centrality in the current seamless cognitive integration process? (Al-Mun'im al-Miṣriyy, 2013)."

Due to the challenges presented by the scientific and strategic environment surrounding the field of Arabic language education, al-Mun'im al-Miṣriyy suggests that Arabic language relations should integrate knowledge from linguistics, education, economics, development sciences, and information technology (Al-Mun'im al-Miṣriyy, 2013).

The third focus of this discussion entails characteristics of the current practical strategic environment, known as *Khaṣāiṣ al-Bīah al-'Amaliyyah al-Istīrātījīyyah*. This planning environment has been created to move from the present to the future through a carefully studied approach, taking into account both future challenges and opportunities on the one hand and self-capabilities and sectoral weaknesses on the other (Al-Mun'im al-Miṣriyy, 2013). In this context, the discussion of practical strategic environments for scientific fields highlights two central concepts: discipline (*Mafhūm al-Ḥuqūl*) and drivers of change (*Mafhūm Muḥarrakāt al-Taghyīr*). According to Al-Mun'im al-Miṣriyy (2013), it is crucial for fields to make valuable contributions to their surrounding environment in order to

succeed. Mun'im al-Miṣriyy stated that the only way to register the added value and contribution is by having a thorough dialogue between the field and the drivers of change surrounding it.

Islamic civilization, with its knowledge and use of Arabic, has long served as a model for conducting constructive dialogues. However, it is important to question why the nation's primary responsibility should be to "bear witness to civilization" over other nations (Al-Baqarah: 143). The legitimacy of witnesses who practice "charity" or dependency is derived from a consistent adherence to *al-Amr bi al-Ma'rūf and al-Nahyu 'an al-Munkar* (Āli Imrān: 110). *Al-Amr bi al-Ma'ruf and al-Nahyu 'an al-Munkar*, which are grounded in piety (divinity), contribute significant value that Arab Islamic sciences have consistently bestowed upon their environment over the years to aid in the establishment of a nation (Ummah) that is designed exclusively for humans--one that is most advantageous for other people, as well as the most compassionate towards them and the world they inhabit (QS. al-Anbiya': 107).

In today's strategic environment, problems are becoming increasingly intertwined and influenced by each other. Therefore, the dialogue between scientific fields and the drivers of change around them is of utmost importance, urgency, and difficulty (Al-Mun'im al-Miṣriyy, 2013). If the Arabic language education sector previously focused on addressing labor market variables, developmental change variables, and the development of the nation-state (*al-Daulah al-Qaumiyyah*), it must now also address prevalent issues such as environmental pollution, the information revolution, the genetic engineering revolution, the identity crisis, psychological insecurity, and other relevant factors as well.

Considering the current state of the Arabic knowledge field, it seems to be burdened by the lack of dialogue and the surrounding impetus for change. Some view it as a repository of ancestral knowledge akin to a mummified body, and others fear its demise or extinction. At present, the Arabic language and its education appear to have withdrawn from reality. (Al-Mun'im al-Miṣriyy, 2013). Currently, many researchers focus solely on "Arabic in its own right," disregarding "Arabic in its context" and leaving it unexplored (Al-Mun'im al-Miṣriyy, 2013). Figure (2) depicts the communication between the two fields and drivers of change: Arabic as a scientific field on its own and Arabic as a scientific field that interacts with its civilization's context.



شكل (2) حوار الحقول والمحركات: حوار بين العربية في ذاتها والعربية في سياقها

Figure 2. Dialogue of Fields and Engines: a Dialogue Between Arabic in Itself and Arabic in Its Context

Therefore, the economic changes discussed above, including the comprehensive financial crisis that poses a potential threat to the flow and structure of civilization, and its impending doom, have prompted Arabic observers to initiate a comprehensive and profound dialogue with the agents of change in the field. The academic community must conduct a thorough investigation into the components of their curriculum, the methodology, teacher preparation methods, and educational unit management techniques. This thorough investigation aims to establish a harmonious relationship between the field and the environment, preventing damage to the field of practice due to time and ensuring that it does not become a burden on the environment that only consumes and does not produce.

In non-Arab Muslim countries like Indonesia, the crisis on the ground was exacerbated by its apparent disconnection from economic development, financial crisis mitigation, and fostering cooperation among other Islamic countries to address their heavy reliance on foreign nations for food, science, and industry.

Whoever examines the founder of this nation's biography (may God bless him and grant him peace) will be astonished at his prioritization of economic factors, such as brotherhood and economic coordination, in founding the first daughter of this civilization. The economic partnership between the *Muhajireen* and Ansar was established by the Prophet (may God bless him and grant him peace) at the beginning of his life in Medina, according to Al-Mun'im al-Miṣriyy. This partnership can be regarded as a modification of the existing material structure, similar to the thirteen years that he spent in Mecca, which brought change to the prevailing knowledge structure (Al-Miṣriyy, 2013).

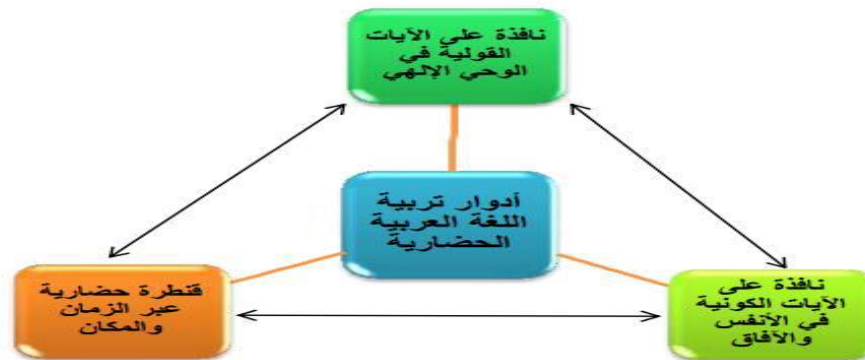


Figure 3. The Roles of Arab Cultural Education

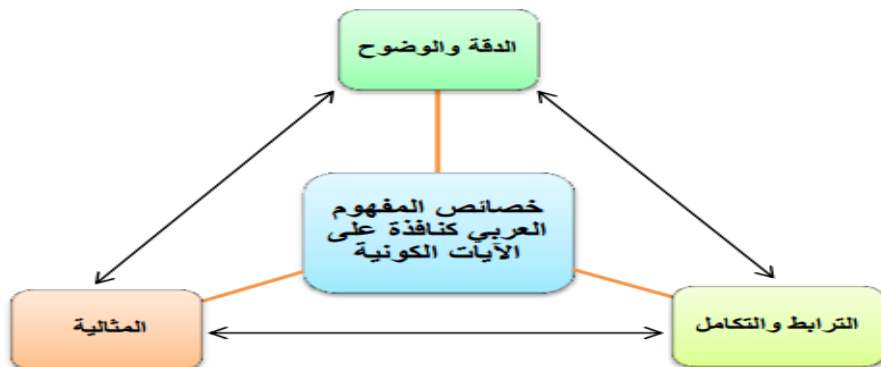


Figure 4. Characteristics of the Arab Concept as A Window on The Universal Signs

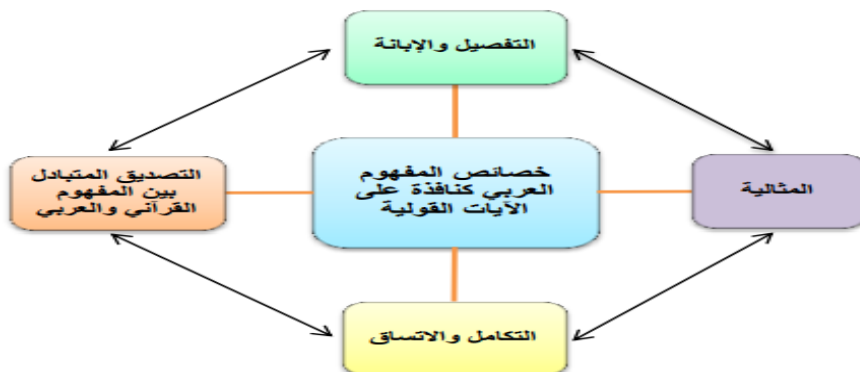


Figure 5. Characteristics of The Arabic Concept as A Window on The Saying Verses

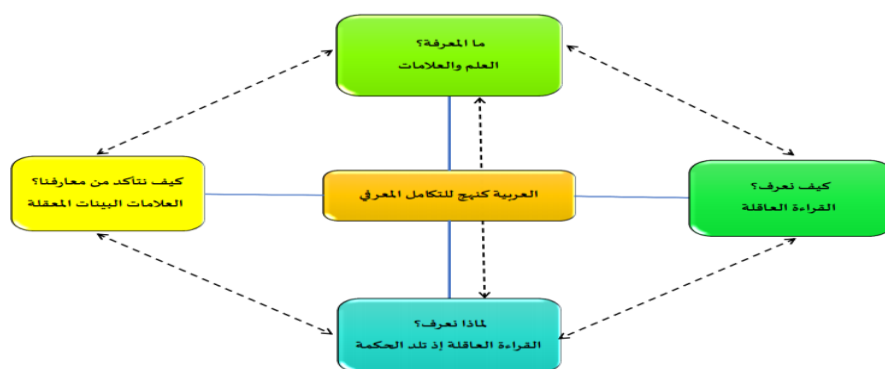


Figure 6. Arabic as An Approach to Cognitive Integration

C. Search Strategy

Efforts are being undertaken to establish the validity of the theory or theme of "Arabic as a Window to Perceive the World" through four key aspects. These include: a) initial academic definition of "Arabic as a window to perceive the world", b) selection of a worthy dissertation for review as material for academic-empirical development (based on essential values and principles) in the formulation of the construct of understanding "Arabic as a window to perceive the world". c) Presentation of critical points from the dissertation by MinaturRokhim that can be utilized as material for formulating the topic. d) Technical-analytical steps mechanism for the four dissertations in formulating the topic.

MinaturRokhim's dissertation (2021) entitled "Sastradan Nasionalisme: Studi atas Puisi-puisi Mahjar 'Alī Aḥmad Bākathīr" starts from the history of the conquest of the city of Baghdad as the capital of the Abbasids by the Tartar army in 1258, which caused the inhabitants of the city and its surroundings to flee to other places, including the archipelago (later known as Indonesia). (Rokhim, 2021) Their existence in the archipelago experienced negative dynamics such as exclusion (racial policy), (Arimbi & Ariani, 2009) but their attitude is manifested in the realm of economic movements as traders, propagators of Islamic teachings, to the point that someone is trusted to be an advisor to the king. The Arab settlements in Batavia, Semarang, and Surabaya were called Pekojan. The Bākathīr family, who decided to develop their profession to live in Surabaya, are still nostalgic for the traditions and culture of the Hadrami Arabs, and this attitude is proven by sending their son named 'Alī Aḥmad Bākathīr to study in Hadramaut (later he became known as a great poet in Egypt who was born in Surabaya). (Sangidu, 2008) Association of 'Alī Aḥmad Bākathīr with Najīb Maḥfūz, Aḥmad Shauqī, and Ṭaha Ḥusain; and the modern intellectual climate of the 1950s in Egypt (Safran, 1961) suggested that he decide to become an Egyptian citizen and develop his literary skills (Sangidu, 2008) by pursuing novels, drama scripts, and Arabic poetry (Dahami, 2018). 'Alī Aḥmad Bākathīr's realist-aesthetic-nationalist poems,

(Jayyusi&Khadra, 2015) which reflect Indonesian independence, resistance to Dutch and Japanese colonialism, and the Indonesian people's yearning for justice and prosperity, are not only related to social reality (Mehl& Scott, 2015) and contact with life around it, but also lead to the identification of research problems, which Rokhim has compiled as follows: a) 'AlīAḥmadBākathīr wrote poetry on the theme of nationalism and longing for Indonesian independence, b) the influence of Arabic literature in the struggle of the Indonesian people, c) the role of 'AlīAḥmadBākathīr in Yemen and Egypt in the struggle for Indonesian independence through literary works; and d) the techniques and models of poetry composed by 'AlīAḥmadBākathīr and their relation to the issues of nationalism, anti-colonialism, and Indonesian independence.(Rokhim, 2021) The existence of the problem identification of Rokhim's dissertation has been narrowed down to two research questions, namely: a) the conceptual mechanism and literary insight of 'AlīAḥmadBākathīr; and b) the mechanism of 'AlīAḥmadBākathīr in inserting the goals and ideas of Indonesian and Islamic nationalism in his poetry.

MinaturRokhim uses two approaches in his dissertation, namely, the sociology of literature approach and the Arab descent approach in the archipelago. Rokhim set the material object of his dissertation on two poems by 'AlīAḥmadBākathīr entitled *IndūnīsīyāYāJannah al-Dunyā* and *BilādukYāḤattā*. (Rokhim, 2021) Literary sociological research is used to examine poems related to nationalism, anti-colonialism, and Indonesian independence from a sociological perspective. The aspects expressed through this approach are the disclosure of the social background of the formation of qasida and the observation of the unifying map of the thoughts of certain writers. (NECİPOĞLU & GÜLRU, 2015) MinaturRokhim did not explain in detail or in a limited way the second approach or the approach of Arab descent in the archipelago. Rokhim limits the stages of writing his thesis report to four stages. The first is the data collection stage, which is used to collect all the necessary sources of primary and secondary information adequately and measurably. The second is the data verification stage. This stage is carried out by sorting out primary and secondary sources, types, relevance, and in-depth review of written and recorded sources. The third stage is data analysis. Fourth, the results of the analysis of the object of research and other descriptions related to the flow of related research are prepared according to the determined discussion model. This stage is the plenary stage, which is commonly referred to as writing a research report (Merkle&Garraon, 2020).

D. Assessing the Methodological Quality of Literary Sociology

Two of 'AlīAḥmadBākathīr's poems entitled *IndūnīsīyāYāJannah al-Dunyā* and *BilādukYāḤattā* as material objects in MinaturRokhim's research (2021) are "approached" using two approaches, namely the sociology of literature approach and the Arab descent approach in the archipelago. The issues of nationalism, anti-

colonialism, and Indonesian independence that Rokhim focused on were carried out by revealing the social background of *qasidah* and observing the unifying map of literary thought ('Alī Aḥmad Bākathīr). Rokhim's view needs to be strengthened by emphasizing that good literature is literature that can reflect its time (Sugiono & Mulyono, 2020) so that literature and people's lives can be seen as two sides that "reinforce each other". (Nuraeni et al., 2020) The theoretical and methodological flaw present in Rokhim's dissertation is the establishment of an approach of Arab descent in the archipelago that is not adequately explained and implemented in a measured and procedural manner. This imprecision begins with the use of the term "approach of Arab descent in the archipelago", which does not belong to a specific scientific discipline or a specific methodological design that has been stable. It is considered necessary to change the terminology to an ethnographic approach (Prasasti, 2020) because of the emphasis on the study targeting the culture and habitual patterns of the Arab community, (Raudatussolihah & Alhabsyi, 2022) which are empirical-theoretical (Nugroho et al., 2021)

E. Characterization of The Study

The object of 'Alī Aḥmad Bākathīr, which leads to two poems entitled *Indūnīsīyā Yā Jannah al-Dunyā* and *Bilāduk Yā Ḥattā* can be studied from the aspect of the characteristics of the current practical-strategic environment (*Khaṣāiṣ al-Bīah al-'Amaliyyah al-Istīrātījiyyah*) when placed in the realm of the educational environment with a major in Arabic language and literature (BSA), Tarjamah, and Arabic Language Education (PBA). The strategic environment referred to in this context is planning to appreciate Arabic culture and literature through student activities for the sake of competition, self-motivation, deepening knowledge of the capita selecta of the Arab world, and digital existence. The study of Arabic poetry as a culture and literature (Amiano, 2022) is a heritage (Dahami & Al Ghamdi, 2021) that needs to be preserved as an ancient living (Dahami, 2021) culture by students who study Arabic language, culture and literature in their studies through structured and planned activities such as certain student activities with the support of lecturers in related departments and faculties. This activity of deepening and developing Arabic poetry must be strengthened by the existence of field concepts (*Mafhūm al-Ḥuqūl*) and concepts that promote change (*Mafhūm Muḥarrakāt al-Taghyīr*). The field concept referred to in this area does not only aim at learning, reading, and poetry parades but also the preparation of thematic curricula related to realist issues such as industry and employment, migration, national development, environmental pollution, information revolution, identity crisis, psychological insecurity, food sovereignty, pharmaceutical sovereignty, family resilience, and so on. The realist theme in Arabic poetry that the students studied, explored, and developed was an attempt to connect literature with

historical truth (Miftakhuddin&Mulayningsih, 2021) and the similarity of reality (Drajat& L.P., 2021) that people face in everyday life. The concept of driving change in question is the involvement of student activities in the study, exploration, and development of Arabic poetry linked to the activities of virtual world existence through websites, YouTube, TikTok, and Instagram. The inclusion of this virtual existence requires commitment and consistency with the formation of several students who are tasked with disseminating all content and activities of Arabic poetry (required) that they carry out in a scheduled structured manner.

**Table 1. Model of Arabic Poetry Study Activity
(Characteristics of the Current Practical-Strategic Environment)**

Activity and Interaction	Participant	Field Concept	Concept of Driver of Change	Objective
Learning, Deepening, and Development of Arabic Poetry	Students majoring in PBA, Tarjamah, and BSA	Compilation of Thematic Curriculum, Poetry Translation, Poetry Readings, and Poetry Parades	Engage in Virtual Interaction on Social Media	Competition, Self-Motivation, Deepening Knowledge of the Arab World's Capita Selecta, and Digital Existence

F. Conclusion

Based on a systematic literature review on the topic 'Arabic as a Window into Seeing the World in Literature and Nationalism: A Study of Mahjar's Poems 'AlīAḥmadBākathīr' by MinaturRokhim, the study concludes that the use of an approach that includes environmental needs and interests (local and national) can make Arabic language science as capital in viewing world unification scientifically, applied, and commodified. The limitations of this study have not examined further the problems or obstacles in applying individual, social and cultural interest approaches in making Arabic language science as a basis for assessing universal world uniformity. This needs further study by the next researcher.

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