Analyzing the Historical Traces of Arabic Language Education as a Basis for Developing Innovative Learning Approaches in the Era of Society 5.0

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ABSTRACT

Background: Arabic language education has undergone significant development from the classical period to the modern era, where various traditional methods and learning philosophies were applied to strengthen language understanding and Islamic values. However, in the era of globalization, innovative approaches are needed to address the needs of the current generation who tend to be more dynamic and familiar with digital technology.

Aims: This research aims to analyze the historical traces of Arabic language education to identify effective learning elements in the past and evaluate their potential adaptation in modern learning design.

Methods: This research used a literature study-based qualitative approach with a narrative systematic review type to find methods such as *halaqah*, *muhadatsah* (dialogue), and memorization-based approaches that remain relevant but require integration with modern technology, such as digital applications and online learning platforms.

Results: The findings showed that combining historical elements with technological innovations can create learning methods, models, and media that not only retain the depth of language and cultural understanding but also attract younger generations. Thus, learning designs that combine traditional and innovative aspects are expected to increase the effectiveness of Arabic language learning in the era of globalization and expand its accessibility.

Implications: The results of this study can serve as a reference for educational institutions and curriculum developers in designing Arabic learning approaches that are more adaptive and effective in the present.

Keywords: Arabic language education; history of education; learning innovation; era of globalization; traditional methods; digital technology

1. INTRODUCTION

Arabic is widely recognized as one of the most widely spoken languages in the world and is an international language. The United Nations formalized Arabic as an international language through Resolution 3190 (D28-) of December 18, 1973, later strengthened by Resolution 226/24 of December 20, 1979. Since then, Arabic has risen to join English, French, Spanish, Russian, and Mandarin in becoming an international language.(Khotami et al., 2024). Arabic is now used as an official language in 20 countries and is spoken by more than 150 million people worldwide, both as a mother tongue and a colloquial language (S., 2021). According to the New Encyclopedia Britannica, Arabic is a Middle-South Semitic language spoken over a wide area including North Africa, most of the Arabian Peninsula, and other parts of the Middle East. It is the language of the Qur'an and the religious language of all Muslims (Muritala, 2013).

Arabic has a central role in the world of Islamic education, not only as the language of religion but also as the language of science and civilization. It is interesting to note that most of the works of non-Arab Muslim intellectuals (not Arabs) such as Sibawaih, Al-Farabi, Ibn Sina, Ibn Miskawaih, Al-Ghazali, and so on were written in Arabic because at that time Arabic was the language of science. Arabic is not merely the language of daily communication between speakers, but the language of science that can accommodate and transmit the discourse of thought and scientific works (Nurjana, 2022). Not everyone realizes that Arabic, apart from being the language of religion, is also a language rich in science and knowledge. This language has produced monumental works from scholars in various disciplines, such as philosophy, history, and literature. Thus, Arabic can be considered as an important foundation for the development of modern science which is currently growing very rapidly (Sauri, 2020). Until today, there are still many scientific works written in Arabic. This can be seen from the significant increase in the number of scientific journals published in Arabic. Although most of these publications mostly highlight the fields of literature, social sciences, and humanities, Arabic remains the first choice in writing (Hijab, 2022).

From classical times to the modern era, Arabic language education has undergone significant development with a variety of approaches and methods applied to explore the language and the religious content associated with it (Rosenthal, 1975). In classical times, teaching methods such as *halaqah* (Razak, 2023) (learning circles), *muhadatsah* (conversational exercises), and memorization-based approaches or *tahfiz* were the main methods that have proven effective in improving language comprehension and communication skills (Manasiq, 2022). If we look closely at the history of the development of methods of teaching languages as foreign languages from the time of the ancient Greeks to the present day, we know that there are only two major streams in this field, the first is the method that prioritizes written language and the second is the method that prioritizes oral language acquisition. In Indonesia, for example, at first, we are familiar with what is called the grammar-translation method (*Tariqah al-Qawaid wa al-Tarjamah*) or what is popularly called the traditional method, then since the 1950s, the Audio-Lingual method was introduced. Both methods are of course developed based on certain theoretical principles. The grammar-translation method is based on the principle of cognitive-code learning theory prioritizing the mastery of grammar rules and knowledge of language, while the audio-lingual method is based on audio lingual habit learning theory prioritizing language skills, especially speaking skills through intensive exercises (Ridwan, 2023).

As time goes by and the modern world develops, Arabic language education faces new challenges. Globalization, technological advances, and changes in the learning styles of the younger generation demand a more innovative and adaptive approach (Jamil and Agung, 2022). A technology-oriented conception of education is an unavoidable necessity. The

development of information technology has had a significant impact on the development of learning media. As is known, the presence of this technology has been able to integrate various types of media into the latest learning methods and models (Ilmiani et al., 2020). One of the success factors in the language learning process is the learning method presented. The most important thing in the world of education is learning methods, both official and non-official. Methods are very useful for achieving teaching goals and learning objectives in teaching. This is especially true in Arabic language teaching, which is not the mother tongue or first language in Indonesia. An efficient method that is suitable for the circumstances in Indonesia will be indispensable (Ashilah et al., 2024). Therefore, a learning approach that combines the historical traces of Arabic language education with present-day innovations is needed to maintain the depth of language and cultural values, while meeting the needs of the digital generation (Badran et al., 2009).

1.1 Research Gap and Novelty

This research has a different approach compared to previous studies. Most previous studies tend to focus only on the history of the development of Arabic language education or are limited to the application of learning methods, both traditional and modern methods. In contrast, this research combines the historical study of Arabic language education with the use of technological innovation to support the development of more interactive learning methods. In addition, this research emphasizes the relevance of the methods developed to the needs of today's global world, which requires practical skills and adaptability. This approach adds a new dimension to previous research, which has generally focused on memorization or mastery of conventional texts.

This research aims to analyze the historical development of Arabic language education as a basis for designing more innovative learning approaches that meet the needs of the modern generation. In this analysis process, various traditional methods and approaches will be studied in depth to determine their relevance to contemporary learning. In addition, these traditional elements will be combined with modern technology to create a more interactive, dynamic, and adaptive learning method. This approach is designed to meet the challenges of learning Arabic in the era of globalization, which increasingly requires practical skills and responsiveness to technological developments.

1.2 Research Question

Based on the set research objectives, three problem formulations are the focus of research in this study. First, how can the historical development process of Arabic language education be explained in depth? Second, what factors play an important role in influencing the transformation of Arabic language education to reach the era of Society 5.0? Finally, what kind of innovative learning approaches are considered the most relevant and effective to meet the needs of Arabic language learning in the era of Society 5.0?

2. METHODS
2.1 Research Design

This research uses a literature study-based qualitative approach with a narrative systematic review type. Library research is research that combines various literatures so that a comprehensive concept of thought is compiled based on the results of previous thoughts that already exist (Faiz et al., 2022). This approach was chosen to understand the relevance and evolution of traditional methods of learning such as *halaqah*, *muhadatsah* (dialogue), and memorization-based approaches in the context of modern education that integrates

digital technology.

2.2 Research Procedures

Qualitative library research is conducted through several systematic stages. First, the researcher determines the research topic. Next, relevant literature sources from books or journals were searched and collected to ensure their credibility. After that, the data was analyzed and categorized based on the research themes or variables using content analysis or hermeneutic methods. The results of the analysis were then synthesized to build a framework that could answer the research questions. The next stage is to compile a research report by following academic standards in writing citations and references.

2.3 Research Instruments

The data was collected by sourcing and constructing from various sources such as books, journals, and research that has been done (Aldini et al., 2022). The researchers collected secondary data in the form of scientific literature, such as journal articles and books on the history of Arabic language education, one of which is an article on the History of the Development of Arabic and Islamic Institutions in Indonesia and a book on the History of Islamic Education in Indonesia. These data were selected based on the criteria of relevance to the topic, credibility of the source, and novelty of the information.

2.4 Data Analysis

The analysis procedure was carried out in several stages. First, the researchers analyzed the historical traces of the development of Arabic language education, starting from the early Islamic period (the context of halaqah and madrasah), through the development of Arabic language education methods in the classical period to the modern period, as well as the innovations in Arabic language education in the digital era. Secondly, researchers identified the learning approach applied in the context of learning in the era of Society 5.0. In addition, the researcher examines the concept of Society 5.0, which emphasizes the integration of advanced technologies with human society, such as the Internet of Things (IoT), artificial intelligence (AI), and bold platforms, and explores the challenges and opportunities for Arabic language education in this era. Thirdly, the researcher develops a framework of Arabic learning approaches based on the results of the historical and contextual analysis that integrates traditional methods (*halaqah*, memorization, and *muhadatsah*) and utilizes modern technologies such as AI-based applications, e-learning platforms, and interactive media.

3   FINDINGS AND DISCUSSION
3.1 Findings

Based on research on the history of Arabic language education from the beginning of its development until now, data were found about the history of the development of Arabic language education from time to time. These findings include aspects of history, transformation, innovative approaches, and challenges faced in the era of Society 5.0. Each finding is accompanied by meaning that can be the basis for designing more adaptive and innovative learning.

Table 1 Summary of Research Findings on Historical Traces and Innovative Approaches to Arabic Language Education in the Era of Society 5.0

No.	Aspect Findings	Description of Findings	Implications of the Society 5.0 Era
1	History of Arabic Language Education	Arabic language education has experienced significant development from time to time, starting from the pre-Islamic era, then continuing in the early Islamic period (the time of the Prophet Muhammad SAW and Khulafaur Rasyidin), to the heyday of the Abbasid and Umayyad Dynasties, and continues to this day. The Arabic language education system has also transformed, from the traditional *halaqah*-based approach (direct learning with the teacher) which is usually carried out in mosques, to develop into a modern education system with a structured formal curriculum	The use of technology can support the preservation of traditional methods such as halaqah, *sorogan*, and memorization by integrating modern technology.
2	Transformation of Arabic Language Education	This transformation of education is influenced by various factors, both internal, such as teaching methods and approaches, and external, such as the impact of globalization and technological advances.	Education needs to adapt to the development of digital technology, including the implementation of interactive media-based learning.
3	Traces of History as a Basis for Innovation	The tradition of Arabic education that emphasizes memorization, understanding of classical texts, and direct interaction remains relevant when combined with innovation.	A need for integration between traditional values (memorization and understanding of classical texts) and artificial intelligence (AI)-based learning tools.
4	Innovative Learning Approaches	Technology-based approaches such as learning via Zoom meetings, gamification, AI-driven learning applications, and collaborative methods are well-suited for implementation in the modern era.	Innovative learning methods can increase student motivation in the digital age.
5	Challenges of Society 5.0	Lack of technological mastery among teachers and limited digital resources are the main obstacles.	Technology training for educators and the provision of adequate digital infrastructure are required.

Table 1 presents a comprehensive summary of research findings related to the historical development and innovative approaches in Arabic language education within the context of Society 5.0. The table outlines five key aspects: the historical evolution of Arabic language education, its transformation over time, the role of historical traditions as a foundation for innovation, modern learning approaches, and the challenges faced in the digital era.

The first aspect highlights the long historical journey of Arabic language education, from the pre-Islamic period to the present. It emphasizes the transition from traditional learning methods, such as *halaqah*-based education in mosques, to a structured formal curriculum. This transformation suggests that while traditional methods remain valuable, their integration with modern technology can enhance their effectiveness.

The second aspect focuses on the transformation of Arabic language education, which has been influenced by both internal and external factors. Internal factors include pedagogical methods and learning approaches, while external factors encompass globalization and technological advancements. The findings indicate that adapting to digital developments, including the use of interactive media, is essential for the sustainability of Arabic language education.

The third aspect explores how historical teaching traditions, particularly those emphasizing memorization and the study of classical texts, remain relevant. However, these traditional values need to be harmonized with innovative tools such as AI-driven learning platforms. This integration allows for a more effective and engaging learning experience while maintaining the essence of Arabic language education.

The fourth aspect discusses innovative learning approaches, emphasizing the application of technology-based strategies. Methods such as online learning via Zoom, gamification, AI-powered applications, and collaborative learning are recognized as effective ways to enhance student engagement and motivation in the digital age. These approaches align with the demands of contemporary education, making learning more interactive and dynamic.

The final aspect highlights the challenges faced in the Society 5.0 era, particularly the lack of technological proficiency among teachers and the limited availability of digital resources. To address these issues, there is a need for comprehensive teacher training in digital literacy and the provision of adequate digital infrastructure to support effective Arabic language education.

Overall, the findings indicate that while Arabic language education has a strong historical foundation, its continued relevance depends on integrating traditional methods with modern technological advancements. This approach ensures that the learning process remains effective, engaging, and adaptable to the evolving educational landscape in the Society 5.0 era.

3.2 Discussion
Historical Traces of the Development of Arabic Language Education

The origin of the Arabic language in historical studies includes the Semitic language family, namely the language family spoken by the nations living around the Tigris and Furat rivers, the plains of Syria, and the Arabian Peninsula (Middle East) such as Finnic, Assyrian, Hebrew, Arabic, Suryania, and Babylonian. Of these many languages, all have been swallowed by time, and the one that is still able to survive until now is Arabic. The Arabic language emerged several centuries before Islam because the evidence of Arabic literary heritage could only be recorded two centuries before Islam, so the recording of the Arabic language could only begin at that time (Arkadiantika et al., 2019).

Arabic language education is essentially inseparable from Islamic history. The early generations of Muslims were very serious and intense in their efforts to understand the Qur'an and the Sunnah of the Prophet, so they constantly studied, discussed, and asked each other about the meanings (tafsir) of various words or verses of the Qur'an (Mushfa'ah, 2016). After Islam expanded into the former socio-political and intellectual hegemony of Persia in the east of the Arabian Peninsula and Roman hegemony in the west, many non-Arabs were forced to adapt and learn Arabic. The desire to learn Arabic was primarily driven by the desire to know the contents of the Qur'an and understand the teachings of Islam in general (Anshori, 2019).

History records that the Arabic language began to spread outside the Arabian Peninsula from the 1st century AH or the 7th century AD because Arabic is always carried wherever Islam is preached. This spread included Byzantium in the north, Persia in the east, and Africa to Andalusia in the west. Arabic during the time of the Islamic caliphs became the official language for religious, cultural, administrative, and scientific purposes. Pride in Arabic put Greek, Persian, Coptic, and Syriac, the mother tongues of the inhabitants of these regions, in an inferior position (Lubis et al., 2024). They spoke, wrote personal letters, and even composed poems in Arabic. There is no adequate reference to how Arabic was learned by these non-Arabs. What is certain is that it was through direct interaction with native Arabic speakers who came to their lands, and their departure to Islamic centers in the Arabian peninsula (Jannah, 2023).

The history of the development of the Arabic language and Arabic language education from time to time and from place to place initially took place in learning cultures, where the

spread of Arabic was still carried out orally, unofficially, integrated into everyday life as a means of communication for the Arab community at that time. In the pre-Islamic period, namely during the Jahiliyah period, in addition to the Arabic language developing in learning cultures, which developed naturally in daily communication, there was a slight development in the spread of Arabic towards teaching cultures, namely with the emergence of semi-formal Arabic language teaching through Arabic poetry festivals as in the *Ukaz* market. With this poetry festival, the *fusha* Arabic language was always maintained and widely developed among the Arab community at that time (Robiatin, 2016).

In the early days of Islam (the time of the Prophet, *Khulfaur Rsayidin* and the early Umayyads) Arabic as a science had not yet emerged. However, Arabic as a medium of expression of the Arab nation or Arabic as a communication practice with its existing structure as it is now has been traditionalized. Then during the *khulafaur Rasyidin* period, precisely during the leadership of Ali bin Abi Talib, he was the friend who first instructed Abu *Aswad Al-Du'ali* to conduct research and compile Arabic grammar because he saw many *'ajam* (non-Arab) people who made mistakes in pronouncing the Qur'an so that this error was feared to endanger the authenticity of the Qur'an (Wahab, 2006). This is reinforced by the fact that the first systematic compiler of works on *nahwu* and *sharaf* was Sibawaih who died in 180 A.H. The Islamic sciences at that time had not yet reached the level of maturity, because they were only in the stage of consolidation and codification, such as hadith, *fiqh* and kalam. The utilization of Arabic is a basis and medium for understanding the Qur'an, hadith, *fiqh*, kalam, *ushul al-fiqh*, history, and so on (Wahab, 2014).

During the *Umayyad* period, the society progressed and reached its peak during the Abbasid period. During the Umayyad dynasty, literature experienced rapid development and this could not be separated from the society of groups and competing groups such as the *Shi'a, Khawarij, Zubairiyin*, and *Umawiyin* (government). These groups used writers to propagandize their groups and wrote works (poems and speeches) to praise their groups and denigrate other groups. The resulting works were full of propaganda and contained political elements. In addition to literature, other Arabic sciences such as *Nahwu* flourished at that time and received special attention. *Nahwu* scholars also began to judge poets in terms of their language. This led to a new model of criticism called language criticism. The development of Arabic language science gave rise to criticism of literature which was seen from two aspects, namely literary and linguistic aspects (Fathiyatur, 2021). During the Abbasid period, Arabic literature reached its peak. The development of Islamic science at that time was so rapid, this was also driven by the caliphs' love for science and its development (Hamidi and Lillah, 2023).

During the reign of the Umayyad dynasty, there were dramatic social changes within Islamic society. The immigrant Arabs began to assimilate and socialize with the indigenous people, as these social groups became more and more mixed. At the same time, the natives also felt the need and interest to learn Arabic. Arabic language learning at this time was teacher-oriented, not institution-oriented. The quality of education depended on the teacher rather than the institution, even though educational institutions had been built. One of the important policies in this dynasty was the establishment of Arabic as the state language. This is because this language is the language of the rulers in externalizing themselves in the form of expressions, and also as the language of Islam which is so glorified.

In the second century AH, during the reign of Harun al-Rashid, *Darul Hikmah* was established during the caliphate of the Ababsiyah dynasty. Darul Hikmah was established to serve as a library for studying, composing, and translating, as well as copying books and binding them, and also as a meeting place for scientific activities. At that time, new ideas were developing, and Muslim scholars were competing to acquire the knowledge of the ancients and to translate foreign books into Arabic, especially those on Roman philosophy. Muslim scholars competed to collect valuable and ancient international works and gathered

at the Darul Hikmah or Darul Ilmi Library with the intention of copying and studying them and benefiting from their treasures (Pulungan, 2015).

Later, in the 4th century AH, during the Abbasid period, *fusha* Arabic became a written language for administration, culture, and science taught in madrasas. Arabic began to be learned through books so the *fusha* language was increasingly developed and widespread. The development of *fusha* Arabic was supported by teaching cultures. All the Caliphs of the Abbasid Daulah paid serious attention to the Arabic language. Their love for Arabic was based on their love for Islam. The doctrines of the Qur'an and hadith about the importance of the Arabic language filled their chests and brains to defeat the love of tribal primordiality and other things outside of religious motives. At this time, almost no one learned Arabic by visiting Bedouin Arabic teachers. It is enough to learn Arabic from books that are being published all the time (Robiatin, 2016).

In addition, the Abbasid dynasty also raised the dignity of the Arabic language in the eyes of the world because scientific works that were referred to by foreign countries were written in Arabic. At that time, the transfer of knowledge to the rest of the world, especially the West, was carried out using Arabic or through translation activities into other languages. For example, Ibn Sina's Canon of Medicine and Kitab Shifa' on medicine were translated and taught in European universities for centuries. This situation led to some Arabic medical terms being widely used in this field (Razak, 2023). During the Abbasid Caliphate, Arabic had reached the position of a language of science that was also used to translate Greek books of science and philosophy, thus encouraging the change and development of Muslim knowledge, so that in the following era the translated books along with their interpretations and explanations made by Muslim scientists were indispensable references for the Western world in the era of the rise of Christianity in the West, which was faced with the need to understand religious matters that were not only dogmatic, but needed rational understanding (1976). Among the books that were arabized at that time were Jalinus' al-Tasyrih (Surgery), Plato's al-Handasah (Architecture), Ptolemy's al-Majesti, and Aristotle's al-Sama' wa al-'Alam (Wahab, 2014).

Through historical analysis, it is known that the intense interaction between Arabs and Europeans played an important role in the inheritance of ancient Greek knowledge. This process occurred through the translation of texts from Greek to Arabic, then from Arabic to Latin, which allowed for a common goal in the learning of literary and religious texts between the two languages. This similarity is supported by several historical facts, including the similarity of the period between the dominance of Latin in Europe and Arabic in the Islamic caliphate, which was around the 1st to 9th centuries Hijri (7-15 AD). In addition, the main purpose in learning both languages are to study literary and religious texts. Furthermore, the close relationship between Arabia and Europe in the transfer of ancient Greek knowledge further strengthened the cultural and intellectual interaction between the two.

The history of the past proves how great the role of Arabic language in saving Greek science and philosophy, which according to Europeans is dangerous for their religion. So that after they entered the age of revival (renaissance) the Greek science and philosophy were taken back from Muslims. And until now we can see their superiority in various aspects of life. Including science and technology.

The progress that occurred in Europe led the Arab and Islamic world to turn around to look for drops of knowledge that originally came from the progress of their own civilization. This is where Hegel's dialectical theory occurs. Western civilization advanced because of the advancement of Islamic civilization and Arab civilization was then influenced by the advancement of western civilization. Through Napoleon Bonaparte's invasion of Egypt in 1798 AD, the Arab and Islamic world began to open up again to see and emulate the various advances that occurred in Europe.

In language teaching, methods developed in Europe were adopted and widely used in Egypt, ranging from the grammatical method of translation to the direct method. It should also be mentioned that at the same time, Christian missionaries from America invaded Northern Arabia (Sham). They first used Arabic as the official language of their mission. Many of them contributed to the advancement of the Arabic language. At that time, Syria and Lebanon were one of the centers of Arabic language development. Many books on linguistics including dictionaries were written and published in both countries. Many of those who were active in the development of the Arabic language were Christians, such as Louis Ma'luf whose dictionary, Al-Munjid, is famous to this day. There is no doubt that the Arab-American relationship started by these missionaries influenced the development of Arabic teaching methodology. This relationship continued, more openly and more intensely in later times (Jannah, 2023).

At first, learning Arabic in Indonesia was only limited to the interest of being able to perfect the reading of the Koran which we know is written in Arabic. However, along with understanding what the content of the Al-Quran and also hadith and Islamic books written in Arabic. Therefore, learning Arabic in Indonesia is not only about being able to read Arabic letters, but people try to learn Arabic in order to explore and understand Islamic teachings. And since then, the teaching of Arabic in Indonesia has been further deepened and more widespread and along with the learning of other Islamic knowledge, such as fiqh, the Koran hadith, tafsir, and so on (S., 2021).

In the history of Islamic education, the introduction of Arabic language education in Indonesia began in non-formal educational institutions or boarding schools. Students who study there are called *santri*. Meanwhile, educators who teach there are commonly called *ustaz* and *ustazah*. In the learning process, for reasons of teaching efficiency, the methods of memorization, *bandongan*, *sorogan* known in salaf pesantren by modern pesantren are modernized with a classical system (leveling) that is guided in an organized manner, with a set time in the implementation of education. Through this class system, *ustaz* or *kiyai* are expected to be able to improvise in determining the most suitable method in educating santri, whether it is lecture, dialogue, discussion, *muhadzarah*, or others. Flexibility in the application of this method is expected to produce a large number of *santri* products, sustainable and of high quality, at a relatively short cost and time (Ali et al., 2023).

As time goes by, the development of Arabic language is growing rapidly so that the government makes a policy to include Arabic language learning in a formal education that is summarized in Islamic religious education given in religious schools or madrasah. After all this time, Arabic became a subject that was included in Islamic Religious Education lessons, in the end Arabic language lessons were regulated in the curriculum as their own lessons. With various language skills in it. So, a curriculum was formed that included Arabic as a compulsory subject in religious schools, both from elementary schools called MI (Madrasah Ibtidaiyah), MTs (Madrasah Tsanawiyah), and MA (Madrasah Aliyah) under the auspices of the Ministry of Religion or which is currently the Ministry of Religion.

In Indonesia itself, the introduction of Arabic has been carried out through religious schools or madrasahs both from the MI, MTs and MA levels. So that students who are graduates of the madrassa have already learned about Arabic. While public schools in Indonesia today, some have begun to introduce Arabic, but only as an optional language and only with limited time. Some have not even introduced Arabic at all. So that graduates from public schools there are those who already know Arabic even though only limited to basic knowledge and there are those who do not know Arabic at all (Dian, 2019).

In the 1960s, along with the establishment of the State Islamic Institute (IAIN) in several cities, Arabic language education began to gain a place in Islamic universities. The Faculty of Tarbiyah and the Faculty of Ushuluddin became the main places for teaching Arabic.

Here, the Arabic curriculum was developed with the aim of not only understanding religious texts but also to establish language competence that could be used in Islamic studies. This move was a response to wider academic needs and the growing interest in Arabic as a language of knowledge (Yunus, 1985). In Islamic State Universities, Arabic language courses are compulsory courses that must be attended by all students from various majors. The provision of Arabic language courses in each department aims to make all alumni of the college recognize and understand Arabic. It is undeniable that learning Arabic will help students (who are all Muslims) in studying the Qur'an and Hadith as guidelines in carrying out their lives as servants of Allah in society (Dian, 2019).

Transformation of Arabic Education in the Modern Era

The change from the Revolution 4.0 era to the Society 5.0 era affects changes in all sectors of human life, including Arabic language learning. This term was introduced in January 2019 by the Japanese government based on the change in people's lifestyles from conventional to digital. In the modern era, Arabic language education has changed, from traditional methods to more communicative methods. The Society 5.0 era, which combines digital technology with artificial intelligence to facilitate human interaction, brings new challenges and opportunities in Arabic language education (Ritonga et al., 2023). Suryadi in his research found 9 challenges that must be faced by the world of education in this Society 5.0 era, one of which is the process of meeting science and technology (Jamil and Agung, 2022).

In the era of Society 5.0 with the development of advanced science and technology, Arabic language learning is required to adapt to technological developments and the increasingly complex and dynamic needs of society. Society 5.0 is an era where humans and machines can collaborate harmoniously by using artificial intelligence (AI) as a tool. Artificial intelligence can help improve the quality and effectiveness of Arabic language learning by providing interactive, varied, and interesting media, as well as providing quick and accurate feedback to students. In addition, learning Arabic in the society 5.0 era that utilizes the internet of things (IoT) allows students to learn Arabic anytime and anywhere by using electronic devices connected to the internet (Putri and Hasan, 2022). This era refers to the concept of a smart and dynamic society following the direction of technological development and adaptive to dynamism. With the era of society 5.0, it will certainly have an impact on changes in learning or education patterns in order to prepare people who are ready to face the era of society 5.0 (Juliantari, 2022).

In its journey, Arabic language learning cannot be separated from challenges. At least these challenges are language problems and non-language problems. Problems related to language are problems that arise in language learning that have a direct relationship and are internal to the language being studied. Meanwhile, non-language problems are those that do not have a direct correlation with the language being studied but have a share and influence on language learning. Among the linguistic problems include issues related to *ashwat arabiyah* (phonology), *qowaif and i'rob* (syntax), vocabulary (mufradat), and *taraakib* (language structure). While non-linguistic problems include problems of motivation and interest in learning, learning infrastructure, teacher competence, learning methods, duration of learning time, and language environment. And the challenge that is getting heavier and in front of our eyes is the dynamics of the development of the times that continue to transform demanding major changes in all fields including the world of education, especially Arabic language learning, more so in the era of society 5.0 today (Syagif, 2023).

Arabic language teaching today does not only focus on memorization, but also the development of communication skills and deep understanding with the help of technology. Educators must innovate by initially relying only on makeshift media, becoming more adequate media such as print media equipped with audio visual, laptops or computers,

projectors, the internet in the form of e-learning, google classroom, or even the use of applications in the form of digital dictionaries, Arabic language learning platforms and so on. The use of internet-connected media is used to direct students to access sites or links that contain Arabic, such as Youtube to learn Arabic expression patterns by natives, and so on. However, with a note that educators check the validity of the material from the sites that will be recommended.

In the research of Agung Suprapto et al, it is explained that the development of multimedia and information technology has radically influenced the conventional/traditional learning process into digital services that are fast, flexible, effective and efficient. So that it gives rise to an educational model that uses an open, easily accessible, multidisciplinary, high-productivity and heterogeneous system. Educational institutions must change the old paradigm to a new paradigm of educational services (Tolinggi, 2021).

Based on the explanation above, it can be seen that the modern Arabic curriculum is in the form of active linguistic mastery but has a big weakness in text understanding (translation). The traditional Arabic curriculum has the advantage of understanding the text and mastering translation. This is influenced by the discipline to hold grammar (nahwu and sharf) which is implemented into the translation of classical books. Arabic in the traditional method has a weakness in terms of language practice (communication), or other words, this model forms a passive language pattern. While the modern Arabic curriculum has advantages in terms of conversation, but has weaknesses in understanding texts (translation) (Ali et al., 2023).

In the context of the Society 5.0 era, its impact on education and learning is multifaceted. Positively, the integration of technology in the learning process has opened up opportunities for wider access to information and knowledge. COVID-19 not only provides a variety of negative impacts on life but also has a positive impact, one of which is in the field of education, namely preparing to face changes in the life to come (Era Society 5.0). Learning becomes more dynamic, interactive, and relevant to the demands of the real world. Learners can utilize a variety of digital resources, simulations, and more interesting learning content. The flexibility of distance learning also allows students to learn at various times and places. In addition, the use of technology can increase student engagement in the learning process, and encourage problem-solving and the development of critical 21st-century skills. However, there are negative impacts that need to be addressed. Overuse of technology can result in social isolation and dependence on digital devices. The lack of physical interaction between teachers and students also has the potential to affect the formation of social relationships and emotional bonds. Another challenge is unequal access to technology and internet connections which can limit learning opportunities for some students, resulting in educational inequality. The application of technology also requires specialized competencies for educators, and inappropriate curriculum implementation can result in less effective learning. To overcome the negative impacts and maximize the positive potential of the Society 5.0 era in education, solutions that can be adopted involve curriculum development that is responsive to technological demands and industry developments. Providing training and development for educators in integrating technology and innovation in learning is also important (Amelia, 2023).

Development of Innovative Learning Approaches in the Era of Society 5.0

Arabic, which is the second language learned, has characteristics that do not exist in Indonesian as the mother tongue. Therefore, the learning approach has an important role in the process of implementing teaching methods in the classroom. The approach can be defined as an assumption or global perspective on the Arabic language. In line with this goal, effective learning approaches include four approaches, namely the humanistic approach (activating students), communicative (practical and pragmatic), contextual (as needed), and

structural (based on formal grammar). On the other hand, Arabic language learning also implements a comprehensive approach (all in one system) integrally each component and language skills, as well as a partial approach based on the needs and desired elements. This is by still paying attention to the principles of language learning, namely the principle of priority by prioritizing aspects and skills according to their nature, the principle of corrective (diqqah) in terms of substance accuracy, and the principle of tiered (tadarruj). All of this is to make learning more effective and efficient so that the goal is achieved.

In the era of Society 5.0, the paradigm of learning Arabic is also increasingly open and practical. This is increasingly supported by the government's independent learning program. Face-to-face learning activities are now no longer limited by space and time, do not learn to rely on physical textbooks, do not learn passively while listening to teachers lecture on lessons, but above students are more interested in learning based on the reality of daily problems, based on activities and projects, and authentically examine daily factual phenomena as material and discussion topics in the teaching and learning process. Students can also easily access materials on digital platforms such as Google Classroom, zoom meeting, skype and others. Students are also given the convenience of participating in learning activities simply through the WA Group, line, Instagram, YouTube and others and learning simply with tutorials. In learning Arabic, this method is very helpful in honing the 4 *maharah lughawiyah*, both receptive and productive skills.

From this explanation, it can certainly be seen how digital-based Arabic learning brings positive benefits including Arabic language content that is motivating, rich, and always updated, the flexibility of time and place of learning. However, on the other hand, this still leaves problems that need to be solved, including health problems due to excessive interaction with gadgets, opportunities to access negative content, limited social interaction, communication and feedback, problems of originality of work because all parties are free to adapt and copy, gaps in mastery and ownership of technological devices among educators and students, and uneven support for facilities and infrastructure provided by the government.

The paradigm that emerges in this era also includes changes in the character and learning style of students due to the impact of technological advances. Learners are more likely to like learning immediately, documenting lesson material by taking pictures, browsing materials/assignments with their mobile devices, and utilizing computers and the internet for learning. What the teacher says in class is rarely written down or documented in a book, sometimes they just take pictures or record with a cellphone camera. This instant method is more often used as an option in learning Arabic such as translating, difficult *mufradat*, numbers (sentences) or *nash qiro'ah* even looking for *tashrifan* (derivative form) of certain words. General Era Society 5.0 is also more likely to like multitasking work. While they interact on social media to discuss the latest developments, they also study school materials once in a while.

Looking at the factual conditions, Arabic language learning that is implemented digitally cannot be fully implemented. Various limitations and negative implications require the integration of conventional activities combined with digital-based learning. This is known as hybrid learning or blended learning. 16 In addition, with this kind of learning system, according to the demands of the Society 5.0 era, learners are not only equipped with knowledge but also must be equipped with critical, analytical and creative ways of thinking through inquiry learning activities, discovery learning, project-based learning, problem-based learning, both by introducing and providing direct experience in real life and universal problem recognition. Moreover, another ability needed in the era of Society 5.0 is personal skills, namely 4C, creativity, critical thinking, communication, and collaboration. In addition, this era also requires the mental perfection of each learner, such as leadership, mastery of digital literacy, communication, emotional intelligence, entrepreneurship, problem-solving,

and being able to work in teams. 17 Realistically, all these competencies cannot be realized by digitizing learning, but it still provides room for conventional learning to cover the negative gaps that arise. However, the digitalization of learning is certainly impossible to avoid because it is an important indicator to be able to compete in the era of Society 5.0 today.

In addition to this, some influences have a high shock effect on human resources and educational infrastructure. After entering the Era of Society, inevitably human resources are required to improve their competence in literacy, technology, and professionalism. Therefore, educators, teachers, lecturers, and Arabic language instructors are required to change their paradigm as educators with demands to have qualified soft skills and hard skills competencies. They are not only required to be able to master the material and manage the class, but also to be able to motivate students to want to learn, be a role model, and have mastery of technology at least to be applied in learning. Teachers' soft skills must also be displayed in the form of a commendable character, noble character, patience, and vision as educators (Syagif, 2023).

4 CONCLUSIONS

The history of Arabic language education provides important insights for developing innovative learning approaches in the present day. An understanding of the history of this education enables educators and scholars to recognize the development of Arabic teaching methods over time, including changes in the curriculum, teaching techniques, and values. The history of Arabic language education shows the evolution of teaching methods from traditional methods to the application of technology in teaching. Examining these historical traces provides a foundation for evaluating which learning methods need to be retained, modified, or combined with new technologies.

In the past, Arabic language education focused heavily on direct instruction, for example through memorization and one-way learning from teacher to student. This tradition is very important as it forms the basis of deep language acquisition through repetition, emphasis on grammar, and comprehension of classical texts, such as the Quran and Arabic literary works. However, this approach was limited in meeting students' individual needs and often lacked interactivity. Over time, more communicative and interactive methods emerged that emphasized speaking, listening, and writing skills. This method seeks to make Arabic learning more contextual and relevant to students' everyday situations. This is where historical traces become important, as this evolution helps educators select traditional aspects that remain useful while implementing new elements that are more in line with modern technology.

In the era of Society 5.0, which encourages collaboration between humans and technology, the development of Arabic language learning approaches is required to be more flexible and technology-based. The concept of Society 5.0 emphasizes the integration between the physical and digital worlds to improve the quality of human life, including in the field of education. Overall, this rich history of Arabic language education not only helps in maintaining the important values embedded in traditional teaching but also provides a perspective to present an approach that is more responsive and relevant to technological developments and individual needs in the Society 5.0 era. The integration of traditional methods and technological innovations is expected to not only improve Arabic language acquisition, but also prepare students to be adaptive and competitive global citizens in an increasingly digitally integrated world.

This research provides a new perspective on integrating the traditional values of Arabic language education with the needs and challenges of the digital era of Society 5.0. Teachers and educators can use the results of this research to design more innovative learning

approaches, such as the use of digital technology, AI-based applications, or collaborative learning, without having to eliminate old traditions. This research opens up opportunities for other researchers to delve deeper into various aspects of Arabic language education that are relevant to the times. Further research can compare traditional approaches to Arabic language learning with technology-based approaches in different countries or educational institutions.

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