

ANALYZING THE INFLUENCE OF CLASSICAL ARABIC ON UNDERSTANDING THE MEANING OF THE QUR'AN

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ABSTRAK

Al-Qur'an diturunkan dalam Bahasa Arab Klasik, sebuah bahasa yang dikenal karena kekayaan nuansa, diksi, dan struktur kalimat yang kompleks. Kedalaman linguistik ini memainkan peran penting dalam membentuk pemahaman seseorang terhadap pesan Al-Qur'an. Penguasaan Bahasa Arab Klasik menjadi hal yang esensial untuk menafsirkan Al-Qur'an secara akurat, karena memungkinkan pembaca mengeksplorasi makna yang lebih dalam, mengapresiasi keindahan retorikanya, dan menghindari kesalahpahaman. Keelokan bahasanya bukan hanya menjadi bukti keilahian Al-Qur'an, tetapi juga undangan bagi umat Islam untuk berinteraksi secara lebih mendalam dengan pesan-pesannya. Melalui pembelajaran sintaksis, morfologi, dan retorika, para pembelajar dapat mengakses makna berlapis dari setiap ayat. Namun, untuk mencapai kemahiran dalam Bahasa Arab Klasik merupakan tantangan yang besar dan membutuhkan usaha berkelanjutan, kedisiplinan, serta bimbingan yang tepat. Meski penuh tantangan, upaya memahami Al-Qur'an dalam bahasa aslinya tetap menjadi perjalanan spiritual yang mendalam dan penuh makna bagi para penuntut ilmu Islam.

Kata Kunci: Bahasa Arab, Tafsir, Ayat Al-Qur'an

ABSTRACT

The Qur'an was revealed in Classical Arabic, a language renowned for its richness in nuance, diction, and complex sentence structures. This linguistic depth is crucial in shaping one's understanding of the Qur'anic message. Mastery of Classical Arabic is essential for interpreting the Qur'an accurately, as it allows readers to explore deeper meanings, appreciate rhetorical beauty, and avoid misinterpretation. The language's eloquence is a testament to the Qur'an's divine origin and an invitation for believers to engage with its message on a profound level. Through the study of syntax, morphology, and rhetoric, learners can access the multilayered significance of each verse. However, acquiring proficiency in Classical Arabic poses considerable challenges and requires sustained effort, discipline, and proper instruction. Despite these challenges, the pursuit of understanding the Qur'an in its original language remains a deeply rewarding and spiritually enriching endeavor for students of Islamic knowledge.

Keywords: Arabic, Interpretation, Al-Quran Verses.

INTRODUCTION

The Qur'an was not revealed in a time and space devoid of values, but in a society full of cultural and religious values. In the regions of the Middle East, at that time there were already three influential value forces, namely; Roman Christianity which was influential along the Red Sea. The Zoroastrian religion of Persia, centred on Ctesiphon in Mesopotamia, was influential in the east of the Arabian Peninsula as far as the coast of Yemen and the small kingdoms of South Arabia with their distinctive civilization sometimes emerged as intensive kingdoms, such as the Himyar kingdom in the sixth century. The Qur'an, as the holy book of

Muslims, is unique in its language and style of delivery. One characteristic that stands out is the openness of the meaning contained in it. This openness allows the Qur'ān to be relevant for all times and places, and to inspire a variety of interpretations. Linguistic analysis can help us uncover more about this phenomenon. Makkah already played an important role when migration occurred from various tribes, including foreign tribes. Marriages between Quraysh tribal groups and members of outside migrants were difficult to avoid and ethnic mixing occurred, such as the Jews, Calbi Christians, Taghlibi, Tamimi and Quraysh (Ali, 2003).

The Uniqueness and Openness of Arabic as the Language of the Qur'an

Arabic is a language that has a very strong concept of preservation, it can be seen at the beginning of its formation. It has its roots in the Semitic language family that led to the Babylonian and Assyrian civilisations long before Islam.³ Other Semitic languages include Akkadian, spoken by the now extinct Babylonians and Assyrians, spoken by the people of the Holy Land at the time of the prophet Isaac, and still used today by people in some villages. Syria is spoken. Hebrew is currently spoken in Israel. Among them, the most common language spoken in his hometown is Arabic.

The most distinctive feature of the Arabic language is that the Qur'an, the holy book of Muslims, was revealed in Arabic. Therefore, as long as Islam exists on earth, Arabic will continue to be used, learnt and developed. And since Arabic is the language of the Bible and the religious language of Muslims around the world, it is the most important language for hundreds of millions of Muslims around the world, whether they are Arabs or not (Azhar, 2005). Arabic is not only the language of the Quran, but also the language of hadith, which is currently one of the world's economic powers. Whether you like it or not, if you want to take part in the world, it is impossible without knowing the Arab world, including learning the language. Therefore, Arabic is currently a language of great interest in Western countries. Many leading universities offer courses in Arabic or Middle Eastern studies.

From the different opinions regarding the virtues of Arabic mentioned above, we can understand that the virtues of Arabic are only reserved for Muslims. This cannot be denied because the majority of Arabic speakers are Muslims so it cannot be separated from Islam. When associating Arabic with Islam, the scholars above state that Arabic is the key to uncovering the secrets of knowledge in the Qur'an and Hadith. The Qur'an was revealed in Arabic, so to understand it you need to understand the rules and style of the Arabic language. It is no coincidence that the Qur'ān was revealed in Arabic.

The revelation that was revealed to the last prophet and helped to perfect God's religion should be communicated to a people who have the right vocabulary to convey God's "language". The Arabic language has the following requirements: It contains appropriate vocabulary related to philosophy, beliefs, laws, social situations, history, politics, etc. Some vocabulary is so precise and limited in meaning that it cannot be interpreted or interpreted in any other way, while other vocabulary, on the contrary, can be interpreted widely depending on the context. This becomes a problem if the translator of the Quran is not good at Arabic. It is known that in Arabic there are various kinds of rules, including; gender (*muannats* / *feminine* and *mudhakkar* / *masculine*), number (*mufrad*, *mutanna*, *plural*), tenses / time (*madi*, *mudari*'), sentences (*ismiyyah* and *fi'liyyah*), *'arud* and *qafiyah* and many



more, this is a complex language rule. English also recognises two genders but in numbers does not recognise *mutasanna* (dual), German divides its gender into 3 (masculine, feminine and neutral), also has pronouns that are almost the same number as Arabic (13 pronouns), but does not recognise the same number form as Arabic. This is what makes Arabic a special language compared to other languages (Hidayah, 2019).

There are at least a few reasons why foreigners (non-Muslims) learn Arabic. One of them is that Arabic is an unusual language. Since 9/11, Arabs have become a scourge to the Western world, as well as their culture, let alone learning anything related to Arabic. If non-Muslims learn Arabic, the tension will be melted by the opening of the door to dialogue between Muslim-West. So if communication is well established, then cooperation will also be well established. The next reason is that Arabic letters are different from Latin letters, this is also a special attraction in learning Arabic. The third reason is that Arabic has a vocabulary that can grow. One word can be developed into more than 30 derivative words with different meanings. This is something that cannot be found in other languages other than Arabic. All of this makes Arabic an interesting object of study to learn in this day and age (Razi, 1986)

The openness of meaning in the Qur'an can be explained from several linguistic perspectives:

1. Beautiful and flexible Arabic. The languages of the Arabian Peninsula are categorised as *Semitic linguistic families*. The Semitic language family has similar characteristics as a family of language families. Most prominent is what Al Faruqi calls *triliterality*, which is the root word in each vocabulary consisting of three consonants. Semitic languages also share many similarities in phonetics and *grammar*, syntax, stylistics, and literature. The Semitic language group is renowned for its rich vocabulary and precision of use. Archaeological discoveries show that the languages that once existed in this region are still classified as *one demographic family*, as it is known that the inhabitants of the Arabian Peninsula are a *mobile* population. Thus, geographically and demographically, the region is a series of entities, both in the fertile plains and in the sahara desert. The process and flow of migration of the languages of the North to the South took place from 3000- 1800 BC, mainly following the mobility of the Akkadians and Amorites
2. The northern half of the region, including: Eastern: Akkadian or Babylonian and Assyrian. North: Aramaic with several branches in the east such as Syriac, Madain, Nabaten. Several other branches in the west such as Samaritan, Jewish, Aramaic, and Palmira. Western: Polynesian, Biblical Hebrew, some other Canaanite dialects.
3. The southern half of the region includes: North: Arabic. South: Sabak or Himyar with its various branches consisting of Minaea, Mahri and Hakili dialects and Geez or Habsyah (Ethiopia) with its various branches of Tigree, Amharic and Harari. Most of these languages are no longer found except Arabic, which is the language of the Qur'an, the Holy Book of Islam that is followed by the majority of the inhabitants of the Arabian Peninsula.



Today Arabic is the mother tongue (*vernacular language*) of about 15 million people in the 20 countries of the Arab league in West Asia and North Africa. Even Arabic has had a wide influence on Persian, Turkish, Urdu, Malay, Hosa, and Sawahili. Arabic is the language of a billion Muslims, the language of Islamic culture taught in thousands of schools outside the Arab world, including Indonesia and pockets of Muslims in south-east Asia.

The dominance of Arabic in this region is especially after the *Qur'an* was revealed in the form of "Arabic *Qur'an*" *Qur'aanan 'Arabiyyan* (Qs. Al- Zukhruf/43: 3), or "in Arabic flavour" *Lisanan 'Arabiyyan* (Qs. Al-Ahqaf/46: 12). As it is known that the *Qur'an*'s external form is Arabic, therefore the position of the Arabic language is important. Arabic is honoured in Islam not because it is a cultural or scientific language, because in this case Persian and other languages also play an important role.

Arabic is considered sacred because it is an integral part of the *Qur'an*, whose sounds and pronunciation play an important role in Islamic rites. The prayer, for example, has all its recitations in Arabic. This does not mean that the *Qur'ān* was revealed only for the Arab people and nation, and that to be a good Muslim one must have a perfect command of the Arabic language. An Iranian can write excellent Islamic philosophy into Persian, an Indian Muslim can create better works of fiqh than an Arab Muslim, and an Indonesian Muslim can master Islamic sociology better than Middle Easterners. However, the *Qur'anic* verses recited in various rites must be spoken in Arabic. A Muslim should at least memorise *Qur'ānic* verses such as surah al-Fatihah, which is one of the conditions of prayer.

To understand the role of Arabic in Islam, Sayyed Hossein Nasr compares it with various religious traditions. In general, there are two religious traditions, the first is based on the person of the propagator who is considered an incarnation of God, who in Hinduism is called 'avatara', so that the propagator of this religion is seen as His kalam. The propagator is equated with the physical form of the word (Umar, 2008). In the buddhist tradition, Buddha is an avatara or incarnation. Early Buddhist texts were written in Sanskrit, later translated into Tamil, Pali, Chinese, Japanese and so on. One can be a good Buddhist without needing to master Sanskrit.

In the early days of Islam, several languages were still dominant in the region. The secret of the appointment of Zaid bin Tsabit as the Prophet's personal secretary was that Zaid had language skills above the average companion of the Prophet. Zaid mastered 5 major languages in addition to Arabic in the Middle East region at that time namely Suryani, Persian, Habashah, Qibthi, and Roman. Realistic and civilisation and the development of the Arabic language is increasingly showing its beauty. Arabic is a language that has a significant influence on billions of Muslims around the world, given that Arabic is the language of guidance and religious guidance for Muslims throughout the world. So it should be every adherent of Islam to learn it, deepen it and practice it in religious life and daily life. The problem is that in this contemporary era, there is very little enthusiasm and interest in millennial children in increasing the desire to learn and practice Arabic, even though it is the language used by the *Qur'an* in providing guidance and guidelines for Muslims throughout the world (Aprijal, 2021). The *Qur'an* itself introduces some non-Arabic words in it, such as:



1. *Al-Thaiir* (Suryani) means mountain.
2. *Thafiqa* (Roman) means intent.
3. *Al-Qisth/al-Qisthas* (Persian) means fair.
4. *Innaa hudnaa ilaika* (Hebrew) means stem (tibna').
5. *Al-Sijjil* (Persian) means book.
6. *Al-Raqam* (Roman) means blackboard.
7. *Al-Muhl* (Marocco) means murky oil.
8. *Al-Sundus* (Central Indian) means servant/slave.
9. *Al-Istibraaq* (Persian) means to blame.
10. *Al-Sirriy* (Greek) means a small river.
11. *Yusahhara* (Marocco) means ripe or cooked.

In addition to foreign languages (*'ajamiy*), according to Subhi Shalih, the Arabic language used in the Qur'an is not monotonous, but introduces several styles, such as Quraysh, Huzail, Tamim, Azd, Rabi'ah, Hawazin. (Subhi Shalih, *Mabahits fi 'Ulum Al-Qur'an*, 105). The Quraysh dialect was declared the most important, so that when Uthman carried out unification and codification, if there was a dispute in a text, the Quraysh dialect won.

The majority of scholars agree that the Qur'ān is not the words of the Prophet or Gabriel. Some verses that support this statement include; Qs. al- Naml /27:6, Qs. Yunus/10:15, and Qs. Al-Haqqah/69:44-47. The Arabic language used in the Qur'ān is not the wording of the Prophet Muhammad or Gabriel, but rather Gabriel received the Qur'ānic revelation in the form of Arabic meanings and phrases (Qs. Al-Isra/42:7 and Qs. Yusuf/12:2).

Use of Metaphors and Symbols

One form of miracle and speciality of the Qur'anic language is located in the beauty of language that is unique, beautiful and cannot be replaced by other words and languages.¹⁹ As a book of guidance (*hudan*) for those who believe in it, the Qur'an must be studied so that the symbolic and metaphorical meanings can be revealed properly and ultimately be able to become a perfect guidance compass. The language contained in the Qur'an is a medium to convey the message of Allah Swt to his Prophet Muhammad Saw who is none other than an Arab, he cannot be separated from the culture of the Arabs and what is the effect and influence that surrounds him. The Qur'an which is a series of Arabic letters, composed of several words and sentences, shows the existence of signs that function and relate to other signs (Shahatah & Abdullah, 2002)

Then, using a semiotic approach can be considered. Because the semiotic approach is an approach that examines the workings and functions of signs, so it can be said to be relevant to studying Qur'anic texts. The language of the Qur'an is always interesting to study and research because it contains a variety of deep and diverse meanings. For example, metaphor, hyperbole, personification and so on. As a linguistic text, the Qur'an can be analysed from a more specific side, namely related to the narration of metaphorical language styles. Metaphors are part of figurative language. Metaphors are figurative language like comparisons, only they don't use comparative words like, like, like, like, and



so on.

Kris Budiman, quoting from *Webster's Thirsd New International Dictionary*, states that metaphor is typically defined as "A figure of speech that uses a word or phrase referring to a particular object or action in place of another word or phrase so as to suggest a similarity or analogy between the two (Budiman, 2005). The same is true of metaphorical speech in Qur'anic verses. Some of them use other objects or figurative symbols of the same nature as a substitute for speech. One example is in the Qur'an.

The metaphor of the above verse is *white thread* from *black thread*. White thread is an object used for knitting, sewing clothes, and binding, which is small, elongated, and flexible. The white thread is also interpreted as a small light emanating from the eastern horizon as a sign of the arrival of dawn. Meanwhile, the black thread is realised as the dark atmosphere (night). Religious doctrine and understanding, including the language of the Qur'an, does not apply throughout time and place, considering that the universal ideas of Islam are not all accommodated in local-cultural language, and are revealed through prophetic tradition. That is why from time to time there are always scholars of tafsir who try to actualise the messages of the Qur'an that know no end.²² Understanding of the Qur'an is believed to be always open and never finished. Understanding always develops along with Muslims who are always involved in reinterpretation from era to era. The Qur'an, as the holy book of Muslims, is rich in the beauty of language and a unique style of delivery. One of its distinctive features is its rich use of metaphors and symbols. This use of figurative language not only makes the Qur'ān easy to remember, but also contains very deep and universal meanings.

Verses that Have the Meaning of Levels

The Qur'an is a revelation that God revealed to humans in stages. Therefore, the form of the Qur'ān in the beginning was not a book that was directly revealed but was a form of dialectic with the social space of human life. Perhaps then the compilation of the Qur'an also occurred gradually. In its current form, the Qur'an is a text or corpus organised with its own system. The Qur'ān, which consists of a number of surahs and verses, is like a systematically arranged body, it needs to be explained one by one and the relationship between one and the other. so the knowledge of how a surah is named and how the surahs are arranged is important because the Qur'ān which was originally a collection of scattered material, then formed into a complete corpus.

The Qur'ān has various levels of meaning, some of which are related to the external aspect, where this level of understanding is often clear and understood by everyone. On the other hand, there is another level, which is the inner aspect of the Qur'ān, where at this level, the meaning of the Qur'ān is slightly different from the previous, its nature is hidden from everyone except a few people whom Allah Swt gives inspiration to. The verses and language of the Qur'an always offer double meanings, namely content that is both external and internal, exoteric and esoteric, there is an external and literal meaning and there is also a meaning that is substantial and deep. A scholar said, "*For every verse (of the Qur'an) there are sixty thousand understandings (al-Fahm), and what can still be understood is more than that.*"

Thus it can be seen that the level of meaning in the Qur'an is of two kinds, namely:

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Outer and inner, exoteric and esoteric, there is an outer meaning, harfiyah, there is also an inner meaning, substantial, which is then both known as exoteric interpretation and esoteric interpretation. Arabic, the language of the Qur'ān, has a rich vocabulary and sentence structure that allows for a variety of interpretations. Words often have broad connotative and contextual meanings. The Qur'ān is rich in symbols that invite various interpretations. These symbols may vary in meaning depending on the historical context, culture and personal experience of the reader. The Qur'ān is intended for all mankind throughout the ages. This openness of meaning allows the Qur'ānic messages to remain relevant and inspiring across different times and cultures. As for the Qur'ānic Ijaz related to language, many scholars have studied it, including An-Nazam, Al-Jubai, Al-Jahiz, Al-Qattabi, Al-Rummani, and Al-Baqilani, Qadi 'Abd al-Jabar, al-Jurjani. However, from the point of view of modern linguistic theory, the views expressed by al-Jurjani are more representative of the study of Qur'anic language and literature, and are currently more representative because they are consistent with a more dynamic linguistic approach (Abrar, 2022).

Indeed, Allah knows the state of mankind and the messengers he sent. Therefore, Allah carefully assesses which miracles are worthy and which should be revealed to the Prophet in order to facilitate and assist him in conveying the message he carries. Allah knew that He gave Prophet Moses a staff that could defeat Pharaoh's sorcerers, gave Prophet Isha the ability to heal and cure, and gave Prophet Ibrahim the ability not to burn. Like the Prophet, he was sent among people who had great abilities both in speaking and thinking. There the Qur'an was revealed to him as a miracle. The Qur'an became the main instrument and medium through which the Messenger confirmed his message and conquered the Arab people so that they recognised and believed in the truth of the Messenger's teachings.

The Qur'an conquered them both in terms of language structure, the news it brought, the knowledge it contained, and other life lessons. The content of the Qur'an made man aware of his own weaknesses so that no one was able to produce a work comparable to the Qur'an. Some want the Quran to contain all scientific theories, but that is a misconception. Whenever a new theory emerges, they look for its potential in poetry and interpret it according to their scientific theory. The scientific marvel of the Qur'an is not that it contains scientific theories that are always new and changing and are the result of human research efforts and observations. But it is the impetus of his thinking and reasoning. The Qur'an encourages man to pay attention to nature and think about it. It does not limit the activity and creativity of the mind in thinking about the universe, nor does it prevent us from expanding the knowledge we gain. The Qur'an is the greatest miracle given by Allah to the Prophet Muhammad. One of its miracles is its vast and deep meaning, which cannot be matched by humans.

Use of Universal Language

The Qur'an addresses universal concepts such as justice, compassion and humanity that are relevant to all people. The Qur'ān's simple yet profound language allows for understanding by a wide range of people. Readers' life experiences, education and personal beliefs also influence their understanding of the Qur'ān. Every language is always measured by its functions and benefits, Arabic has proven to be able to provide lessons to mankind, especially to Muslims in the world. Arabic is a very urgent need in maintaining the purity



and validity of the language of the Qur'an.

So almost every country opens Arabic language departments and programs or studies that review the history of Arab civilisation along with its linguistic history. Furthermore, Arabic does not stop with being the language of civilisation full of rich meaning and content, but more than that, Arabic is also the language used in the hereafter. Thus, Arabic is the ticket to prosperity and life, both in this world and in the hereafter. A miracle is something that is out of the ordinary, is attributed to the Prophet, and cannot be challenged by his challengers. In some studies around the Qur'an, the miracle of the Qur'an is generally emphasised on three main aspects, namely the beauty of the language style, the reporting of the unseen world, and the scientific signs contained therein.

The Arabic language plays an enormous role in the lives of Muslims in many parts of the world. The Arabic language continues to influence Muslim societies in various places, for example the doctrine that the Quran must be written and read in its original language. Translations of the Quran are seen as something other than the Quran itself. This is in contrast to the Gospel, which must be translated into various languages without including the original text. Another supporting doctrine is that various ritual utterances of worship are only considered valid if they are performed in Arabic. Inevitably, doctrines such as these have spurred the motivation of the Muslim community to learn and master Arabic from an early age in order to become good Muslims. The Quran is not only learnt to read, but also memorized.

The language of the Qur'ān is still relevant for all times. Since it was revealed, the Qur'ān has remained relevant for every generation because of its dynamic meaning. The openness of the Qur'anic meaning also prevents interpretations that are too literal, rigid and narrow. In fact, from the openness of the language, the meaning of the Qur'an encourages Muslims to continue to explore and understand the Qur'an more deeply.

Different language systems will give birth to different mindsets, so language activities are closely related to thinking activities. From this factor, the influence of Arabic on the various languages of non-Arabic societies also means influence in the way of thinking and behaviour of Muslim societies around the world. This can be seen in the tendency of Muslims to understand everything in accordance with the teachings of Islam by behaving in the manner of Arab culture. As a result, what becomes a way of seeing, thinking and behaving will indirectly be influenced by Arabic. This process is increasingly intense in mosques, madrassas, Islamic boarding schools and Islamic universities, both in action and in the writings and readings that become the main literature (Muhammadun, 2016).

When examined more deeply, it turns out that Arabic has a more complex system and arrangement of language symbols. The vocabulary (*mufradat*) used in the language is a symbol for the meaning that lies behind the lafadz text. Therefore, to understand further, a word will only function as a symbol if it is not separated from the concept of its meaning. Any vocabulary will not function as a symbol for someone who does not know its meaning. The Arabic language used in the Quran, for example, will not function as a conveyor of divine messages for anyone who does not understand Arabic. Although the literary values of the Quran are very high, when confronted with them, the Quran cannot convey a single message. The complexity of the city of words is the main trigger for giving birth to meanings that are even more complex.



The symbolic system of the Arabic language which is based on the life of the Arab community also means that the Arabic language is closely related to the life patterns of the Arab community. The use of Arabic by the Quran shows that the symbolic language of the Quran is closely related to Arabic culture. This connection is evident in the use of Arabic vocabulary that can only be understood well by the Arab community. Furthermore, the connection between the Quranic language and Arabic culture is shown in the transformation of divine messages through the culture of Arab society. Muhammad 'Ali al-Khuli mentioned that Arabic as a scientific and natural language has followed a generative grammatical pattern, even the transformation pattern in Arabic is more complex than other languages.

The Qur'an as a sacred text book, when revealed by Allah to the Prophet Muhammad PBUH, indirectly transformed from a divine text into human concepts and texts. Given that there has been interpretation. Furthermore, the meanings of the Qur'an must be conceptualised and adapted to the Arabic language which is the language of the Qur'an. And in the end, analysing a language becomes urgent and significant. The Qur'ān was revealed in a society that was fond of poetry and speeches in an enchanting style. Yet again, the beauty of the Qur'ān's language was not matched by any of the famous poets. Musailamah al-Kadzab, who was known as a seasoned poet at the time of the Prophet, devoted all his energy and thought to creating a work that wanted to match the Qur'an. He first composed a poem that he intended to match the shortest surah in the Qur'an, Surah al- Kautsar, then hung it on one of the doors of the Kaaba, but the result was that everyone scoffed at it and considered it not as deep as the meaning contained in Surah al-Kautsar. His desire to match the Qur'ān was met with endless ridicule.

CONCLUSION

The Qur'an was revealed in classical Arabic, a language full of nuances, diction, and unique sentence structures. This language has a huge influence on understanding the meaning of the Quran. Classical Arabic is the key to understanding the deeper meaning of the Quran. By learning classical Arabic, you can explore the hidden meaning of each verse, avoid misunderstandings, and appreciate the beauty of the Qur'anic language. However, understanding classical Arabic is not easy and requires continuous effort. The openness of the Qur'anic language is one of the miracles contained in it. The Qur'an is a universal scripture that is relevant for all times and places. By understanding the openness of the Qur'anic language, we can get closer to Allah and achieve happiness in this world and the hereafter.

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