

CONTRIBUTION OF ISLAM NUSANTARA THROUGH ARABIC LANGUAGE LEARNING IN SUPPORTING GOLDEN INDONESIA 2045

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Abstract

This study aims to examine the contribution of Islam Nusantara through Arabic language learning in supporting the vision of Indonesia Emas 2045. Islam Nusantara as a form of contextual, moderate, and inclusive Islamic practice has become an integral part of the formation of Indonesian national identity. Arabic, as the main language in Islamic teaching sources, plays an important role in strengthening the understanding of Islam as rahmatan lil 'alamin. Arabic language learning developed within the framework of Islam Nusantara is not only oriented towards linguistic mastery, but also internalizing the values of tolerance, diversity, and national spirit. This study uses a qualitative approach with a literature study method and interviews with Arabic language teachers in traditional and modern Islamic educational institutions. The results of the study indicate that the integration of Islam Nusantara values in Arabic language learning is able to form a generation that is religious, moderate, and has a global perspective, which is an important pillar in realizing Indonesia Emas 2045. These findings recommend the importance of developing an Arabic language curriculum that is rooted in local culture and Islamic wasathiyah values as a long-term educational strategy.

Keywords: Nusantara, Arabic, Education, Religious, Moderation.

INTRODUCTION

Indonesia as the country with the largest Muslim population in the world has a wealth of unique Islamic traditions that are deeply rooted in local culture. One form of religious expression is the concept of Islam Nusantara, namely the practice of Islam that is moderate, tolerant, and contextual to the culture of Indonesian society (Azra, 2015). Islam Nusantara reflects not only a theological approach, but also a cultural approach in instilling peaceful and inclusive Islamic values in a pluralistic society.

In the context of national development towards Indonesia Emas 2045, education plays a very strategic role in preparing superior human resources intellectually, spiritually, and socially. Character education that integrates inclusive Islamic values is one of the important pillars in creating a generation with integrity and tolerance (Ministry of Education and Culture, 2020). This is where the role of Arabic becomes very important, because this language is the main medium in understanding classical Islamic texts that are theological and cultural references for Muslims (Hanafi, 2020).

However, in practice, Arabic language learning in Indonesia tends to be instrumental and limited to linguistic aspects, not fully oriented as a medium to form moderate religious characters and values. This creates a gap between the potential of Arabic

as a tool for transforming values and a teaching approach that is still normative and technical. This gap is the main problem in this study.

The formulation of the problem to be answered in this study is: How does the concept of Islam Nusantara contribute to Arabic language learning as a cultural and religious education strategy to support the vision of Golden Indonesia 2045? This question arises from the need to align the objectives of Arabic language learning with the mission of Islamic Nusantara culture which emphasizes the values of moderation, tolerance, and love for the homeland. Without this integration, Arabic language learning risks losing its local context and broader national vision (Alwi, 2019; Nakamura, 2012).

Thus, this study aims to explore the contribution of Islam Nusantara in Arabic language learning as part of an educational strategy that supports the strengthening of national character and religious moderation towards Golden Indonesia 2045.

LITERATURE REVIEW

This study examines interdisciplinary the relationship between the concept of Islam Nusantara and Arabic language learning in forming the national and religious character of the young generation. To understand the position and contribution of this study in the existing scientific treasury, a critical review of previous literature is needed from several important aspects, namely: (1) Islam Nusantara as a religious and cultural discourse, (2) the role of Arabic in character education, (3) the integration of moderation values in the curriculum, and (4) the gaps in the literature that form the basis of this study.

Islam Nusantara as a Cultural and Theological Approach

Islam Nusantara developed as an Islamic discourse that emphasizes moderate, tolerant, and inclusive principles and is rooted in local cultural values (Baso, 2015; Siradj, 2020). This concept is positioned as a response to the challenges of globalization and the emergence of transnational religious understandings that are not always in line with Indonesian national identity. Baso (2016) even stated that Islam Nusantara is a cultural strategy that aims to ground Islam in the context of Indonesianness.

However, although this discourse has developed in the public sphere and cultural politics, academic studies on the practical application of Islam Nusantara in the formal education system, especially in Arabic language learning, are still very limited. The existing literature tends to be descriptive and narrative, not yet to the development of a curriculum model or learning strategy based on the values of Islam Nusantara explicitly.

Arabic as a Medium of Character Education

Arabic in Islamic education in Indonesia has so far been taught more as a linguistic tool, especially to understand classical texts (turats). Azra (2020) and Hanafi (2021) emphasize that this approach is important, but not enough. Arabic should also be used as a medium for instilling values, especially the values of moderation, civility, and nationalism, which can be found in classical Islamic literature such as Ta'lim al-Muta'allim, al-Hikam, and Ihyā' 'Ulūm ad-Dīn (Sya'ban, 2019).

Unfortunately, there is still little research that explicitly discusses how the values in classical Arabic texts can be contextualized in the spirit of Nusantara Islam or used systematically to strengthen the national and religious identity of students in the contemporary era.

Education Policy and Religious Moderation

The current national education policy emphasizes the importance of integrating Pancasila values, religious moderation, and strengthening character at all levels of education (Ministry of Education and Culture, 2020; Ministry of Religious Affairs, 2021). Several Islamic religious universities such as UIN Sunan Kalijaga and UIN Syarif Hidayatullah have developed a curriculum that combines Arabic language teaching with character education and national insight.

However, implementation in the field still faces challenges, especially in the aspect of teaching methodology that is able to combine language skills and internalization of values simultaneously. In addition, not all educational institutions understand and integrate the values of Islam Nusantara into the learning process consciously and systematically.

Research Gaps and Study Contributions

From the literature review above, it can be seen that there is a gap between the discourse of Islam Nusantara and the practice of Arabic language education. Although each has been studied separately, there has been no approach that comprehensively integrates Islam Nusantara into the curriculum and Arabic language learning strategies as a means of character and national education.

This research is here to bridge the gap by offering a new perspective: how Islam Nusantara can become an ideological and pedagogical framework in Arabic language learning that is contextual, character-oriented, and relevant to the vision of Golden Indonesia 2045. Thus, this research not only enriches the theoretical treasury, but also provides practical contributions to the development of an Islamic education model that is adaptive to local values and global challenges.

RESEARCH METHODS

This study uses a descriptive qualitative approach with a case study design, which aims to explore in depth the contribution of the concept of Islam Nusantara in Arabic language learning, especially in forming national character and religious moderation. The qualitative approach was chosen because it is able to capture the meaning, experience, and values constructed by educators and students in a learning context that is full of social and cultural dimensions.

The research subjects were selected by purposive sampling based on the criteria of direct involvement in the development or implementation of Arabic language learning that integrates the values of Nusantara Islam. A total of 12 participants were involved, consisting of four Arabic language lecturers at Islamic religious universities (UIN Sunan Kalijaga, UIN Syarif Hidayatullah, IAIN Bukittinggi, and UIN Malang), four madrasah aliyah teachers, two Nusantara Islam experts, and two active students from the Arabic Language Education study program. Participants have relevant background experiences, such as thematic curriculum development, use of turats books, and involvement in religious organizations that support moderate Islamic values.

Data were collected through semi-structured interviews arranged based on a thematic grid, covering aspects of understanding Islam Nusantara, teaching strategies, instilled values, and institutional challenges and support. Examples of questions asked include: "How do you relate the values of Islam Nusantara in learning Arabic?" or "What strategies do you use to convey national values through classical Arabic texts?". This interview guideline has been validated by two Islamic education experts to ensure the suitability of the substance and depth of the data obtained. Interviews were conducted either in person or online (via Zoom), depending on the conditions of the participants, with an average duration of 45–60 minutes. All interviews were recorded and transcribed verbatim, taking into account aspects of research ethics such as informed consent and participant anonymity.

The data analysis process was carried out using the thematic analysis method as developed by Braun and Clarke (2006). The steps include transcription of interview data, repeated reading, giving open coding to meaning units, grouping codes into initial themes, and developing main themes based on similarities and relatedness of meaning. To improve the effectiveness and accuracy of the analysis, the researcher used NVivo 12 software as a tool for organizing data and visualizing themes. For example, from the interview with a lecturer (DS2) who uses al-Hikam to teach spiritual values through nahwu-sharaf, codes emerged such as "use of classical books", "spiritual values", and "humanization of language

learning", which were then grouped into major themes such as integrative strategies in teaching and internalization of moderation values.

The validity of the data is maintained through triangulation of sources (lecturers, teachers, students, experts), member checking (re-validation of findings to participants), and peer debriefing with fellow researchers to avoid interpretation bias. This technique ensures that the data produced is valid, reliable, and represents the reality that occurs in the field. With this design and method, the research is expected to be able to provide conceptual and practical contributions in the development of an Arabic language curriculum based on Islamic Nusantara values to support character education in Indonesia.

RESULTS AND DISCUSSION

Research Results

This study found that the integration of Islamic Nusantara values in Arabic language learning has been carried out by a number of lecturers and teachers through a contextual and local culture-based approach. Educators utilize classical Arabic texts such as *al-Hikam* by Ibn 'Athallah, *Ta'lim al-Muta'allim* by Az-Zarnuji, and quotations from Islamic Nusantara figures such as KH Hasyim Asy'ari and KH Ahmad Dahlan. These texts are used not only as linguistic teaching materials, but also as sources of contextual Islamic values.

Furthermore, research participants identified a number of core values that were internalized in the learning process, including *wasathiyah* (religious moderation), *tasamuh* (tolerance), *hubbul wathan* (love of the homeland), and *ukhuwah* (brotherhood). These values were explicitly and implicitly found in the meaning of classical Arabic texts and became the basis for classroom discussion processes. Participants also revealed that students were more enthusiastic and found it easier to understand the content of the lesson when it was linked to their own social realities, such as nationalism and local cultural diversity.

However, educators face a number of challenges in its implementation. Among them are the limited teaching materials that are relevant to local values, a curriculum that is too normative and less flexible, and the absence of special training for teachers in integrating Islam Nusantara into Arabic language teaching. Even so, most of them took the initiative to creatively develop their own teaching approaches and media.

**Table 1: Nusantara Islamic Values and Their Implementation
in Arabic Language Learning**

No.	Values of Islam in the Archipelago	Implementation in Arabic Language Learning
1	Tawassuth (Moderation)	Selection of texts from moderate scholars such as Imam al-Ghazali and Sheikh Nawawi al-Bantani.
2	Tolerance	Discussion of texts that discuss differences in schools of thought, attitudes towards non-Muslims, and the story of the Prophet Muhammad.
3	Tawazun (Balance)	Relating Arabic vocabulary to modern contexts, work ethic, and social responsibility.
4	Commanding Good and Forbidding Evil	Practice translating texts about noble morals from the book <i>Adab al-'Alim wa al-Muta'allim</i> .
5	Hubbul Wathan (Love of the Homeland)	Arabic texts from Nusantara scholars about the spirit of nationalism and anti-colonialism.
6	Social Sufism	Study of Sufism texts such as <i>al-Hikam</i> which is taught to strengthen social morals.

DISCUSSION

The results above show that Arabic, in the context of Indonesian Islamic education, not only functions as a means of religious communication, but also as a medium for transmitting cultural values and Islamic spirituality that are unique to the archipelago. This reflects that learning Arabic has the potential to be more than just linguistic ability, namely as a means of strengthening character and forming national identity. The use of classical books such as *al-Hikam* has proven effective because it offers Sufi and spiritual dimensions that emphasize the values of moderation, patience, and love. These values have proven to be more relevant to touching the emotional and moral side of students than a purely dogmatic or textual approach.

In addition, the value of *wasathiyah* is a key element that distinguishes the Nusantara Islam approach from the Middle East-oriented Arabic language learning model. Religious moderation taught through classical texts and local narratives makes learning more contextual to the reality of Indonesia's diverse society. Students, as conveyed by several teachers, showed an increase in attitudes of tolerance and acceptance of diversity after they learned through this approach. This proves that the values of Nusantara Islam can form an inclusive character, which is the main goal of national education towards Indonesia Emas 2045.

Deeper still, learning Arabic based on Islam Nusantara also shows that spirituality and nationalism need not be in conflict. The value of *hubbul wathan*, for example, which is instilled through Arabic texts and discussions, is able to build a religious national awareness. This learning not only conveys the contents of Islamic teachings, but also forms a way of thinking that is contextual and reflective of national life. This is where the values of Islam Nusantara excel: it bridges the gap between global Islamic traditions (through Arabic) and local social realities (through national and cultural values).

However, for this approach to be more systemic, serious curriculum reform and institutional support are needed. Without official regulations and teaching materials that integrate local values, the Nusantara Islam approach to Arabic language learning will continue to rely on individual educator initiatives. Therefore, collaboration between the Ministry of Religious Affairs, Islamic religious colleges, and *pesantren* communities is very important in encouraging the transformation of Arabic language education that is not only textual, but also cultural and ideological.

No.	Policy Direction	Relevance to Islamic Education and Arabic Language
1	Development of Superior and Characterized Human Resources	Instilling ethical, moral and spiritual values through Arabic language learning.
2	Strengthening Character Education Based on Pancasila Values	Integrating Nusantara Islamic values into the Arabic language curriculum.
3	Transformation of Education System	Teaching Arabic with a digital, contextual and collaborative approach.
4	Empowerment of Religious Educational Institutions	<i>Pesantren</i> as the pioneer of Nusantara Islam became a center for value-based Arabic language learning.

Table 2: National Policy on Human Resource Development and Relevance to Arabic Language Learning

The integration of Islamic Nusantara values into Arabic language learning not only enriches the content of the material, but also builds a bridge between classical religious texts and modern national realities. The initiatives of Islamic boarding schools, *madrasas*, and universities are key to realizing a contextual and strategic Arabic language curriculum in welcoming Indonesia Emas 2045.

CONCLUSION

This study concludes that the integration of Islamic Nusantara values in Arabic language learning provides a real contribution in shaping the character of students who are moderate, tolerant, and have a national spirit. Through a contextual approach to classical Arabic texts such as *al-Hikam*, *Ta'lim al-Muta'allim*, and *Ihyâ' 'Ulûm ad-Dîn*, educators have succeeded in instilling values such as *tawassuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *hubbul wathan* (love of the homeland) to students.

This makes Arabic language learning not only focus on the linguistic aspect, but also as a medium for character education and national values that are relevant to the social reality of Indonesia. The original contribution of this study lies in its efforts to empirically identify an Arabic language learning model based on Islamic Nusantara, which has rarely been studied systematically.

This study shows that local Islamic values that are culturally and contextually friendly can be effectively synergized with the Arabic language curriculum, resulting in a learning approach that is more down-to-earth and adaptive to the conditions of a diverse Indonesian society. This model is also proven to be in line with the vision of human resource development within the framework of Indonesia Emas 2045.

Based on these findings, this study recommends that educators in Islamic boarding schools, madrasahs, and Islamic universities develop a contextual Arabic language learning approach based on local values. The government, especially the Ministry of Religious Affairs and the Ministry of Education, Culture, Research and Technology, is also advised to support the development of curriculum, modules, and training for teachers and lecturers based on Nusantara Islam.

In addition, future researchers are expected to continue this study with a longitudinal approach and expand the scope of the region, in order to see the long-term impact of this approach on strengthening the character and national identity of students. Thus, this study not only enriches academic literature, but also provides practical contributions to the development of inclusive and transformative Islamic education.

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