

# SUGGESTING CRITICAL- THINKING AND PROBLEM- SOLVING METHOD INTO TEACHING ENGLISH READING TO EFL STUDENTS IN INDONESIA

*by* Idris Sadri, Rahmah Fithriani, Saidurrahman, Maryati Salmiah, Sholihatul  
Hamidah Daulay

---

**Submission date:** 20-Mar-2020 03:47PM (UTC+0700)

**Submission ID:** 1278671765

**File name:** Idris\_Sadri\_AICLL\_2019\_Full\_Paper.docx (34.75K)

**Word count:** 3526

**Character count:** 20438

<sup>1</sup>  
**SUGGESTING CRITICAL-THINKING AND PROBLEM-SOLVING  
METHOD INTO TEACHING ENGLISH READING TO EFL STUDENTS  
IN INDONESIA**

Idris <sup>3</sup>Sadri, Rahmah <sup>4</sup>Fithriani, Saidurrahman, Maryati Salmiah,  
Sholihatul Hamidah Daulay

Universitas Islam Negeri Sumatera Utara (UIN SU), Medan, Indonesia

e-mail: sadriidris@gmail.com

**Abstract<sup>1</sup>**

This article outlines the suggestion of critical-thinking and problem-solving into method to teach English reading to Indonesian EFL students. Since both terms could be elusively conceived by broad members of English language teacher or instructor and also the increasing demand of advance English proficiency, it could be perceived that picking up critical-thinking and problem-solving into teaching English reading in the EFL classroom would benefit to both teachers and students' classroom achievement regarding to their distinguished purposes on the language ability. The study was conducted through reviewing a number of literatures outlining the implementation of the method in teaching English reading in the EFL classrooms. Moreover, the study also investigated the strengths and the weaknesses of the implementation of the method looked up through the vary of variables and cases on its implementation. It could be expected that this article could propose an idea to teaching English more effectively, efficiently, and advancing teachers and students' level of English language competence

**Keywords:** Critical-thinking, problem-solving, EFL, Indonesia

**1. Introduction**

<sup>1</sup> As a global language, English became the world's most widely spoken language used by people of different mother tongues and countries of origin in immediate interactions (Fithriani, 2018). Therefore, the demand for higher level of English language proficiency increases significantly in latest days, particularly in countries where English serves as neither a first nor a national language. Its status <sup>1</sup> an international language plays enormously important in every aspect (Crystal, 2012). For that reason, the number of students who learn English as a second or foreign learners steadily rises to multiple to welcome global pace of <sup>6</sup>e. This phenomenon can also be observed in Indonesia, where English is offered as the only foreign language mandatorily taught from secondary up to university level in Indonesia (Fithriani, 2017). However, the language competence does not come hand in hand with the enormous number of its learners. Test on English language proficiency is yet to challenge most of English learners ever since, either in the

workplace or for study in overseas (Dörnyei, 1990). English learners found that English language proficiency test is unlikely to be passed over which require them to try more than one opportunity (1990).

One among skills tested in any English language proficiency test is reading comprehension skill. The test on reading comprehension skill designed to ensure test takers' ability on key issues or information extraction from the given sample of text (Richard & Schmidt, 2013). The test takers would be presented to variety of questions forms such as yes or no statements and some sorts of multiple choices questions (Fulcher, 2014; Richard & Schmidt, 2013). Overall, the test takers may be asked to read the given sample text and answer the questions from the reading text afterward (Fulcher, 2014). The length and the complexity of the language used in the given sample text would be increased to judge the level of proficiency (Richard & Schmidt, 2013; Heinkel, 2011).

To its significance, in terms of teaching and learning language, reading comprehension skill deserves assiduous attention. In that context, reading is regarded as the most prominent considerations (Iqbal, Noor, Muhabat, & Kazemian, 2001). It could be shown that within the last decade the significance of reading comprehension skill in the context of foreign language acquisition has explicitly burgeoned (Khalaei, 2010). It also receives a consideration as a main element in academic context for students who learn English as a foreign language. It allows learners to obtain new information decoded through the given sample of reading text which could promote comprehension, interpretation, synthesizing, or understanding between lines assisting them in acquiring English as a foreign language (Klinger, Vaughn, & Boardman, 2015).

Therefore, reading comprehension skill possesses its nature which is highly individual that is, no exact same way of approach utilized by two readers in processing the written text despite it has general factors that would give impact to (Rumelhart, 2017; McNamara, 2012). There could various works conducted to develop understanding of the implicating factors such as preference in the application of reading strategy and background knowledge relating to the written text. (Grabe & Stoller, 2013).

To engage in the improvement of reading comprehension skill in the mean of students who learn English as a foreign language, teacher could apply critical-thinking and problem-solving as methods in teaching English to EFL students. Over decades, there would be a number of studies have been done to analyze the relationship between these two unities. As Limbach and Vaughn (2010) and Zabit (2010) addressed the utilization critical thinking among other set of related concepts such as inference-making, prior knowledge, and metacognitive skills to explain and conceptualize reading comprehension through theoretical model provided by trends and theories which were promoted by some modern cognitivists.

In terms of problem-solving as another method to improve reading comprehension skill, the two things work hand in hand. Problem-solving as a method in teaching reading could be believed helping students to develop their ability in reading (Li, 2010). It could allow student to advance their English competence through reading (Limbach & Vaughn, 2010; Zabit, 2010; Li, 2010).

While some studies denote that it could be a hard challenge to teacher to develop classroom activity regarding to the application of these methods, it could be expected that the approach through these methods would give positive impact to the development of EFL students' skill in reading (Whimbey, Lochhead, & Narode, 2013; McNamara, 2012;

Kamali & Fahim 2011). This article will discuss the suggestion of critical thinking and problem solving as method to improve EFL students' skill in reading comprehension.

## **2. Definition of Reading and Its Approach Models**

In many studies, reading could be acknowledged as a process which has interactive nature connecting between reader and the reading text permitting fluency (in reading) (McPeck, 2016; Fahim, Barjasteh, & Vaseghi, 2012; McNamara, 2012; Kamali & Fahim 2011). Throughout this process, it enables interaction and connection between the reader to the reading text to elicit knowledge and meaning, putting together the role of linguistics or systemic knowledge and schematic knowledge as well in an occasion during reading (McPeck, 2016; Fahim, Barjasteh, & Vaseghi, 2012).

It is believed as a complex activity as Ahmadi, Ismail, and Abdullah (2013) contented that many studies have put forward to seek an attempt to describe and discover the fluency in the process of reading through the process of analysis a set of skills. There are a number of important skills and knowledge areas a reader should possess to lead him into fluency as many researchers took into account. Among them are; ability to recognize automatically, knowledge in vocabulary and grammatical structure, knowledge in determining structure of formal discourse, knowledge of background text, strategy in synthesizing and evaluating, and finally the metacognitive knowledge and monitoring (McNamara, 2012; Rosenshine, 2017).

Furthermore, experts announced three major approaches frequently involved in reading dealing with information and knowledge processing; they are bottom up processing which could begin from identification words from the structure of their letter, and then followed by sentences from the structure of their words (Grabe & Stoller, 2013). Another model Grabe and Stoller (2013) introduced is top-down approach which furtherly extends from just meaning extraction from the text to the process of synthesizing information and connecting them in the text with knowledge which the reader carries forward to the reading activity. Meaning that, the readers who are involved in reading activities should possess the background knowledge or information and competence in language as well which allow them to understand cues in the text and leading to the activation of schemata (Cahyono & Mukminatien, 2011). This model of approach seeks more attention to comprehension with a few on phonology, syntax, and semantics in the system of the language (2011). Therefore, in this model of approach, students would be encouraged to try to guess the meaning of the words, assuming what the writer might say, reading for main ideas, and recalling background experience or information (2011). In compare to the previous one, this model of approach could be inapplicable to some beginner EFL students who are still struggling to put together correspondence of sound and symbols of English (2011). The last model of approach is interactive (Gova, Vacca, Vacca, Burkey, lenhart, & McKeon, 2011). This model of approach promotes the combination of the two previously mentioned models; the bottom-up and the top-down which could incorporate processing information parallelly from the exact printings and information which are reflected in the background knowledge (Gova, Vacca, Vacca, Burkey, lenhart, & McKeon, 2011; Dechant, 2013; Lesgold & Perfetti, 2017). All of those mentioned models aim to promote recognition which allow the reading to constructing the meaning of text through decoding letters as the smallest unit in the reading text, words, sentences, and paragraphs and



comprehension of reading text and ideas or information as the final result (Oakhill, Cain, & Elbro, 2014; Gova, Vacca, Vacca, Burkey, Lenhart, & McKeon, 2011; Dechant, 2013; Lesgold & Perfetti, 2017).

9

### **3. Critical-Thinking and Problem-Solving Method**

In context of education, critical thinking has been widely regarded to education. It could be showed that in the 8<sup>th</sup> Annual International Conference on Critical Thinking and Education reform maintained a description of critical thinking as an active process that could require an intellectual discipline that encourages to quest after thought on many objectives such as new idea exploration, decoding truth among situation, approaching issues and problems, revealing assumptions, analyzing concept, setting up line to separate what we know and what we about to know, and explaining logical setting of implication of thought (Halpern, 2014). Therefore, critical thinking should cover major activities that always possibly hand in hand with such analyzing, conceptualizing, synthesizing, evaluation of information, applying, generating an observation and experience, and so forth. Another definition proposed by Halpern (2014) stated that critical thinking is a purposeful, objective, and reasonable activity which utilization of cognitive skills works to increase the level of probability of the desirable result. Paul and Scriven as mentioned by Condon and Kelly-Riley (2004) entailed critical thinking as the examination of thought elements in any regard of reasoning implicitly either on problem, purpose, assumption, prediction, inquiries, concepts, or ground of empirical background to frame the thought alternatives or different viewpoint about something. Extensively, Wilson (2016) defined a critical thinker as a purposeful, reasonable, and goal directed thinker in compare to non-critical thinker which requires early nurturing and thought.

Critical thinking covers some elemental aspects such as judgement, interpretative reasoning analysis, comprehension, application and evaluation (McPeck, 2016). Critical thinkers may see language activities such as reading, listening, writing, and reading as modes of skilled thinking (Fahim, 2016; Fahim & Kamali, 2011). They do reading as a process to view the reading text as a verbal representation of the author. They put forward attempt to analyze the writer's point of view. Furthermore, they even try to reconstruct and rephrase the author's purpose by their own language (Fahim & Kamali, 2011).

13

In terms of foreign language learning, it could be no doubt that thought, and language are interrelated. Language could represent thought of individual's mind. This could be investigated in skill which require comprehension such as reading. As Nunan (1999) believed that reading is unlike speaking which every individual learns to do. Moreover, it could be said that well learning is supported by well reading as pointed out by Elder and Paul (2006).

Dealing with problem solving as another model of approach which allows to comprehension in reading, it might require a great deal of skill that incorporate together regarding to its complexity within its process (Nunan, 1999). Other than that, problem solving as method to enhance skill in reading and to promote comprehension supposed to be along with critical thinking to some extent.

Problem solving method allows the students to elaborate their language abilities and prior knowledge to decode and gain new information or knowledge from the reading text (Pressley & Afflerbach, 2012). It is often that the students may struggle with the

reading text to bring about the task given by the teacher. Some of them might believe that they could not highly compromise to words or sentences that may look unfamiliar to them (Karbalaie, 2010).

Problem solving method could help students to activate their awareness to highly unfamiliar reading text through activating the schemata and/or background information and let them observe and finish by utilizing mindful word-to-word or sentence-to-sentence interconnection purposefully they have learned since very early engagement to the reading text (Whibey, Lochhead, & Narode, 2013).

#### **4. Implication of the Methods of Teaching Reading in EFL Classroom**

In EFL classroom context, it could be common mystification about the most proper strategy to teach reading comprehension to the students. It may be adequately tricky and seriously challenging to discover the applicable formula to make teaching and learning activity become more engaging and productive (Hamra, Syatriana, 2015).

One suggestion to search the effective approach in teaching reading in EFL classroom is to examine the reading process models. Some experts suggest the three different model that could involve the reading process of students in EFL classroom context. Birch (2014) and Lambe (2018) proposed bottom-up model that suggests the reading activity could be performed when the students have learnt letters of alphabet and being aware of the structure of words and phrases inseparably. The proponents of the previously-mentioned statement regarded reading as a linear process by which enable students to extract a reading text from one word to another word and putting the words into sentence or phrase (Iwai, 2011).

Moreover, it could be said that reading supposed to be constant and repeated process to search, predict, crosscheck, and correct belief and assumption picked up from the reading text. the students may have been coming from different abilities regarding to how much prior knowledge they may have gained before they submit themselves into the reading text (McNamara, 2012). The teacher could help them to activate those prior knowledges and attempt to connect such prior knowledges to the background of information on the reading text.

Difference in prior experience and knowledge of the students could be a bridge to allow recognition, automaticity, and comprehension through some purposeful pre and post reading activity (McNamara, 2012; Nash-Ditzel, 2010). It may cover searching for particular information, recognized words, known features of the text, formulation of syntax; construct a prediction through managing expectation and anticipation on what will come after connecting prior knowledge and experience to fact or information interpreted from the reading text; cross-checking and confirmation to indicate that the reading activity makes sense and contributes to the entire information that has been already processed; and finally self-correction to identify errors that have been made and seek for more information to gain the correct meaning or interpretation (Nash-Ditzel, 2010).

The combination of critical thinking and problem solving as a method in teaching reading comprehension could help the students to get higher score in reading significantly. Those strategies could promote students-based learning environment where the teacher could enhance the different ability of students as bridge to

understanding, decoding, and putting forward the fact and information within the reading text effectively and purposefully (Li & Wang, 2010; Nash-Ditzel, 2010).

Therefore, the learning process would not be centered on teacher only which has been done during few past times. The teacher should creatively create a new classroom environment which emphasizes empowerment to students' ability and knowledge.

## **5. Conclusion**

Seeking for the highly impacted strategy to develop classroom learning environment could challenge and be tricky to some extent. The preferred strategy could not also help teachers to engage within the classroom. Teacher seems to apply different strategy to different classroom environment purposefully to let them know which strategy that could be applied effectively.

Problem solving and critical thinking could provide more advance insight to teacher to engage with the classroom environment on teaching reading comprehension to EFL students. It may help teacher to activate and consolidate prior knowledge and different ability of students to decode, understanding, and solve the task within the reading text.

Therefore, it would be best to suggest those two strategies to develop comprehension of students in reading by the benefits and procedures that have been outlined before this part. However, despite the strategies would be the same in nature and definition, the practical application would be dependable regarding to which kind of classroom environment the learning works on.

## **References**

- Ahmadi, M. R., Ismail, H. N., & Abdullah, M. K. K. (2013). The Importance of Metacognitive Reading Strategy Awareness in Reading Comprehension. *English Language Teaching*, 6(10), pp. 235-244.
- Birch, B. M. (2014). *English L2 reading: Getting to the bottom*. London: Routledge.
- Cahyono, B. Y., & Mukminatien, N. (2011). Techniques and Strategies to Enhance English Language Learning.
- Crystal, D. (2012). *English as a global language*. The UK: Cambridge University Press.
- Dechant, E. (2013). *Understanding and teaching reading: An interactive model*. London: Routledge.
- Dörnyei, Z. (1990). Conceptualizing motivation in foreign-language learning. *Language learning*, 40(1), pp. 45-78.
- Elder, L., & Paul, R. (2006). *The Thinker's Guide to Analytic Thinking: How to Take Thinking Apart and what to Look for when You Do: The Elements of Thinking and the Standards They Must Meet*. The US: Foundation for Critical Thinking.
- Fahim, M., Barjesteh, H., & Vaseghi, R. (2012). Effects of Critical Thinking Strategy Training on Male/Female EFL Learners' Reading Comprehension. *English Language Teaching*, 5(1), 140-145.
- Fithriani, R. (2017). *Indonesian students' perceptions of written feedback in second language writing* (Doctoral Dissertation). Retrieved from [https://digitalrepository.unm.edu/educ\\_llss\\_etds/87/](https://digitalrepository.unm.edu/educ_llss_etds/87/)

- Fithriani, R. (2018). Discrimination behind NEST and NNEST Dichotomy in ELT Professionalism. in *The 1st Annual International Conference on Language and Literature*, KnE Social Sciences, (pp. 741–755). DOI 10.18502/kss.v3i4.1982
- Fulcher, G. (2014). *Testing second language speaking*. London: Routledge.
- Gove, M., Vacca, J. A. L., Vacca, R. T., Burkey, L. C., Lenhart, L. A., & McKeon, C. A. (2011). *Reading and learning to read*. London: Pearson.
- Grabe, W. P., & Stoller, F. L. (2013). *Teaching and researching: Reading*. London: Routledge.
- Halpern, D. F. (2014). *Critical thinking across the curriculum: A brief edition of thought & knowledge*. London: Routledge.
- Hamra, A., & Syatriana, E. (2015). Developing a model of teaching reading comprehension for EFL students. *TEFLIN journal*, 21(1), 27-40.
- Hinkel, E. (Ed.). (2011). *Handbook of research in second language teaching and learning* (Vol. 2). London: Routledge.
- Iqbal, M., Noor, M., Muhabat, F., & Kazemian, B. (2015). Factors responsible for poor English reading comprehension at secondary level. *Communication and Linguistics Studies*, 1(1), 1-6.
- Iwai, Y. (2011). The effects of metacognitive reading strategies: Pedagogical implications for EFL/ESL teachers. *The Reading Matrix* 11 (2), 150, 159.
- Kamali, Z., & Fahim, M. (2011). The relationship between critical thinking ability of Iranian EFL learners and their resilience level facing unfamiliar vocabulary items in reading. *Journal of Language Teaching & Research*, 2(1).
- Karbalaeei, A. (2010). A comparison of the metacognitive reading strategies used by EFL and ESL readers. *The Reading Matrix*, 10(2).
- Klingner, J. K., Vaughn, S., & Boardman, A. (2015). *Teaching reading comprehension to students with learning difficulties*, 2/E. NY: Guilford Publications.
- Lambe, L. (2018). Teaching reading comprehension in EFL classroom: A glance at some approaches and activities. *Journal of English Language and Literature Teaching*, 2(02).
- Lesgold, A. M., & Perfetti, C. A. (2017). *Interactive processes in reading*. London: Routledge.
- Li, F. (2010). A study of English reading strategies used by senior middle school students. *Asian Social Science*, 6(10), 184.
- Whimbey, A., Lochhead, J., & Narode, R. (2013). *Problem solving & comprehension: A short course in analytical reasoning*. London: Routledge.
- Li, Y., & Wang, C. (2010). An empirical study of reading self-efficacy and the use of reading strategies in the Chinese EFL context. *Asian EFL Journal*, 12(2), 144-162.
- Limbach, B., & Waugh, W. (2010). Developing Higher Level Thinking. *Journal of Instructional Pedagogies*, 3.
- McNamara, D. S. (Ed.). (2012). *Reading comprehension strategies: Theories, interventions, and technologies*. The UK: Psychology Press.
- McPeck, J. E. (2016). *Teaching critical thinking: Dialogue and dialectic*. Routledge.
- Nash-Ditzel, S. (2010). Metacognitive reading strategies can improve self-regulation. *Journal of College Reading and Learning*, 40(2), 45-63.
- Nunan, D. (1999). *Second Language Teaching & Learning*. Heinle & Heinle Publishers, 7625 Empire Dr., Florence, KY 41042-2978.

- Oakhill, J., Cain, K., & Elbro, C. (2014). *Understanding and teaching reading comprehension: A handbook*. London: Routledge.
- Pressley, M., & Afflerbach, P. (2012). *Verbal protocols of reading: The nature of constructively responsive reading*. London: Routledge.
- Richards, J. C., & Schmidt, R. W. (2013). *Longman dictionary of language teaching and applied linguistics*. London: Routledge.
- Rosenshine, B. V. (2017). Skill hierarchies in reading comprehension. In *Theoretical issues in reading comprehension* (pp. 535-554). London: Routledge.
- Rumelhart, D. E. (2017). Schemata: The building blocks of cognition. In *Theoretical issues in reading comprehension* (pp. 33-58). London: Routledge.
- Whimbey, A., Lochhead, J., & Narode, R. (2013). *Problem solving & comprehension: A short course in analytical reasoning*. London: Routledge.
- Wilson, K. (2016). Critical reading, critical thinking: Delicate scaffolding in English for academic purposes (EAP). *Thinking Skills and Creativity*, 22, 256-265.
- Zabit, M. N. M. (2010). Problem-based learning on students' critical thinking skills in teaching business education in Malaysia: A literature review. *American Journal of Business Education*, 3(6), 19-32.



# SUGGESTING CRITICAL-THINKING AND PROBLEM-SOLVING METHOD INTO TEACHING ENGLISH READING TO EFL STUDENTS IN INDONESIA

## ORIGINALITY REPORT

15%

SIMILARITY INDEX

13%

INTERNET SOURCES

7%

PUBLICATIONS

9%

STUDENT PAPERS

## PRIMARY SOURCES

1

[repository.uinsu.ac.id](https://repository.uinsu.ac.id)

Internet Source

5%

2

Submitted to Pasundan University

Student Paper

5%

3

[jurnal.polsri.ac.id](https://jurnal.polsri.ac.id)

Internet Source

<1%

4

[knepublishing.com](https://knepublishing.com)

Internet Source

<1%

5

[empathy.guru](https://empathy.guru)

Internet Source

<1%

6

[digitalrepository.unm.edu](https://digitalrepository.unm.edu)

Internet Source

<1%

7

Submitted to Swinburne University of Technology

Student Paper

<1%

8

[www.tandfonline.com](https://www.tandfonline.com)

Internet Source

<1%

9	Submitted to Walden University Student Paper	<1 %
10	Submitted to Higher Education Commission Pakistan Student Paper	<1 %
11	Submitted to Universiti Teknologi Malaysia Student Paper	<1 %
12	<a href="http://ejournal.unima.ac.id">ejournal.unima.ac.id</a> Internet Source	<1 %
13	"Teaching English for Academic Purposes (EAP) in Japan", Springer Science and Business Media LLC, 2018 Publication	<1 %
14	Submitted to B.S.Abdur Rahman Crescent Institute of Science & Technology Student Paper	<1 %
15	Submitted to University of Newcastle upon Tyne Student Paper	<1 %
16	Submitted to Aga Khan University Student Paper	<1 %

Exclude quotes On

Exclude matches Off

Exclude bibliography On

# LANGUAGE AND LAW: THE SIGNIFICANCE OF LANGUAGE COMPETENCE IN ISLAMIC LEGAL THEORY

*by* Mhd. Syahnan, Ja'far, Sahkholid Nasution, Rahmah Fithriani, Waizu  
Lqarni, Isnaini Harahap, Abd.

---

**Submission date:** 20-Mar-2020 03:49PM (UTC+0700)

**Submission ID:** 1278672321

**File name:** Mhd\_Syahnan\_AICLL\_2019\_Full\_paper.docx (55.07K)

**Word count:** 2863

**Character count:** 15910

## LANGUAGE AND LAW: THE SIGNIFICANCE OF LANGUAGE COMPETENCE IN ISLAMIC LEGAL THEORY

Mhd. Syahnun, Ja'far, <sup>10</sup> Mukholid Nasution, Rahmah Fithriani, Waizul  
Qarni, <sup>11</sup> Isnaini Harahap, Abd. Mukhsin

Universitas Islam Negeri Sumatera Utara, Medan, Indonesia  
e-mail: [mhdsyahnun@uinsu.ac.id](mailto:mhdsyahnun@uinsu.ac.id)

### Abstract

Language and law seem to have either distant or no connection at all. However, in reality these two disciplines are closely interconnected and interrelated, particularly in the perspectives of Islamic legal theory. One's language competence is among the determining factors in comprehending Islamic law. This is because in Islamic legal theory, law is derived from the tenets enshrined in the Qur'an and the Prophetic traditions that require a high standard of Arabic language science. Thus, it can be concluded that language and law are inseparable. Unfortunately, many students majoring Islamic law still have minor knowledge as well as awareness of the connection between these two disciplines. Regarding this case in hand, the aims of this study are two fold; *first*, to <sup>11</sup> find out students' awareness of the role of language competence in Islamic legal theory, and *second*, to investigate <sup>12</sup> the correlation between the awareness with students' competence in Islamic legal theory. This study conducted at <sup>15</sup> the postgraduate program, UIN SU employed a qualitative approach. <sup>16</sup> The data were collected by using questionnaire and in-depth interview. <sup>17</sup> The findings reveal that students' awareness of the significance of language competence is still relatively low. Furthermore, it is also found that the awareness is positively correlated with their competence in Islamic legal theory.

**Keywords:** competence, Islamic law, legal theory, Arabic, UIN Sumatera Utara

### 1. Introduction

Despite the status <sup>14</sup> of English as "the world's most widely spoken language" (Fithriani, 2018, p. 741 ) and <sup>15</sup> the only foreign language compulsorily taught in Indonesian schools (Fithriani, 2017), it does not mean that English becomes <sup>16</sup> the only foreign language class offered in Indonesian educational institutions. Other foreign languages such as French, Japanese, and Arabic are also offered as optional classes in many schools in Indonesia. In case of Arabic language, it has a special status in Islamic-based educational institutions as it is listed as a compulsory subject. The mastery of Arabic is needed in many other disciplines include that related to *Ushul Fiqh* (Islamic legal theory) (Syahnun, 2018). Most people might think that language and law are not connected, yet

in Islamic legal theory, the mastery of Arabic is a prerequisite for Islamic legal theory which particularly refers to the Qur'an and Hadith from which the main principles of Islamic legal theory are derived (Kamali, 2003). For this reason, language competence is needed by those who study topics related to Islamic law since having high proficiency of language skill, especially Arabic, will deepen their understanding on the subject matter.

Islamic law or Sharia law itself is derived from the religious percepts of Islam, namely; the Qur'an and Hadith. The term Sharia refers to God's divine law, and it is contrasted with Fiqh which refers to human interpretations (Oxford Dictionary Online, 2019). There are four sources of Islamic legal theory or Islamic jurisprudence, namely; the Qur'an, Hadith, Ijma and Qiyas. The Qur'an is the most sacred source of law (Hallaq, 2009), and is beyond doubt because it consists the words of Allah SWT. Hadith which is the record of the words, actions and the silent approval of the prophet Muhammad SAW provides more detailed and practical guidance for the information in the Qur'an provided that the Hadith is authentic. Ijma or consensus is the agreement of Islamic scholars on a point of view and elevate law based on possible evidence. Meanwhile, Qiyas or analogical reasoning is the process of deductive analogy by comparing and contrasting the Hadith and Qur'an in order to apply a known injunction (nass) to a new circumstances and create a new injunction (The Oxford Encyclopedia of the Islamic World, 2009). By referring to these sources of sharia, Muslims will be able to know the sharia rulings which may fall into one of the five categories known as "the five decisions" (al-aḥkām al-khamsa), namely; mandatory (farḍ or wājib), recommended (mandūb or mustaḥabb), neutral (mubāḥ), reprehensible (makrūh), and forbidden (ḥarām) (Vikør, 2014).

The specific study that discusses about the principles of Islamic jurisprudence explained above is also known as Uṣūl al-fiqh (Arabic: أصول lit. roots of fiqh. This theory is about how the Qur'an and Hadith can be interpreted from the point of linguistics and rhetoric. It also discusses about the methods for establishing the authenticity of hadith (Calder, 2009). In addition, Uṣūl al-fiqh allows Muslims to deepen their understanding of religion which will result on their manner of worship and devotion to Allah SWT (the Most High), and enables Muslims to decide whether certain actions are extreme, lenient, well-supported, or just prohibited. However, in studying Uṣūl al-fiqh, people are required to have a high proficiency of Arabic skill (Syahnan, 1998).

It is argued that in studying Islamic law, people can refer to the translation of the Qur'an and Hadith without necessarily mastering Arabic, but in fact, it is not enough since the analysis needs the understanding of linguistics and rhetoric in the Qur'an and Hadith which are written in Arabic. For example, in understanding the meaning of An Nisa: 29 below, a mere translation is considered not enough for Indonesian people:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ  
مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ۚ ٢٩

In Indonesian:

*Hai orang-orang yang beriman, janganlah kamu saling memakan harta sesamamu dengan jalan yang batil, kecuali dengan jalan perniagaan yang berlaku dengan suka sama-suka di antara kamu. Dan janganlah kamu membunuh dirimu; sesungguhnya Allah adalah Maha Penyayang kepadamu*



In English:

*O you who believe! do not devour your property among yourselves falsely, except that it be trading by your mutual consent; and do not kill your people; surely Allah is Merciful to you.*

The word لَا in (لَا تَأْكُلُوا) means the prohibition of Allah, and makes it fall into forbidden (ḥarām). The word (لَا تَأْكُلُوا) which literally means “do not eat” does not truly mean “food”, but any kind of transaction.

<sup>6</sup>his theory is studied by the postgraduate students who take Islamic law as their major at the State Islamic University of North Sumatra (UIN SU). These students have varied educational backgrounds. Some of the students are the graduates of Islamic based institutions while the rest are the alumni of conventional institutions. Unfortunately, many students who study Islamic law still have limited understanding of Arabic language and Islamic legal theory even though some of them have learned Arabic before. Based on this phenomenon, it is considered crucial to conduct a research regarding this issue. For this reason, this study <sup>11</sup>aims to find out students’ awareness of significance of language competence in Islamic legal theory, and to investigate the correlation between the awareness with the students’ competence in Islamic legal theory. By doing this research, the findings of this study will be beneficial to improve students’ awareness of studying Arabic and to motivate students in deepening their understanding of Islamic legal theory (Ushul Fiqh).

## 2. Literature Review

### 2.1 Language Competence

The study about the role of language competence <sup>19</sup>has been conducted by Ade Dedi Rohayana (2017). In his study, he wanted to see the role of Arabic competence in Ushul Fiqh class given in his university. His research indicates that students should have Arabic skills in order to study Ushul Fiqh because the proposition used in deducing law is based on the Qur’an and Hadith. He also adds that the terminology <sup>21</sup>in Ushul Fiqh class are mostly taken from Arabic, so the students must learn Arabic in order to successfully understand the nature of Ushul Fiqh. <sup>12</sup>

Language competence is often defined as linguistic competence which is a system of linguistic knowledge owned by speakers of a language (Noam Chomsky, 1965). Chomsky (1965) states that this competency will enable the native speakers to produce and understand sentences and differentiate grammatical sentences from ungrammatical ones. In other words, people who possess linguistic competence understand the principles and rules of sounds, words, and sentences and are able to recognize when the rules or principles are violated, and the errors they made are “language slips”. When these people make this kind of mistake, it means they are tired or distracted, not because they do not know the language.

### 2.2 Arabic Language

Indonesia is the largest Muslim population in the world. However, Arabic which is the language used in the Qur’an and Hadith is not the compulsory subject for Indonesian students. This subject is only a mandatory for the students who are studying in Islamic-based institutions like *Pesantren* (Islamic boarding schools) . In relation to this

phenomenon, Efrizal (2012) states that Arabic as the language of the Qur'an should be taught in Indonesia as the second language for Muslims. <sup>18</sup>

The postgraduate students who study Islamic Law at the State Islamic University of North Sumatra are expected to have enough understanding of Arabic language to support their learning process, especially when studying *Ushul Fiqh* (Islamic legal theory). However, in fact, the students show limited understanding of Arabic language. The reason is because not all the students have learned Arabic since some of them did not study in Islamic based institutions. This study tried to explore the students' awareness of language competence, particularly Arabic to support their study in comprehending Islamic legal theory.

### 2.3 Islamic Law

It is stated that human should maximize the ability of reasoning given by God so that human can differentiate the right from the wrong, and of course, by referring to the Qur'an and Sunnah (Hadith) of the prophet Muhammad SAW (Hallaq, 2009). The Qur'an, Hadith, Ijma and Qiyas are the four sources of Islamic jurisprudence. They are used to know the sharia rulings which might fall into one of the five decisions (*al-aḥkām al-khamsa*): mandatory (*farḍ* or *wājib*), recommended (*mandūb* or *mustaḥabb*), neutral (*mubāḥ*), reprehensible (*makrūh*), and forbidden (*ḥarām*) (Schneider, 2014). Muslims believe that they will be rewarded in the afterlife for doing the mandatory and recommended action. (Vikør, 2014). Meanwhile, doing the reprehensible act will not be punished, but should be avoided.

In studying Islamic legal theory or what is often called as Islamic jurisprudence (*Ushul Fiqh*), Muslims should have good understanding of Arabic language because they cannot depend on the translation of the Qur'an or the Hadith.

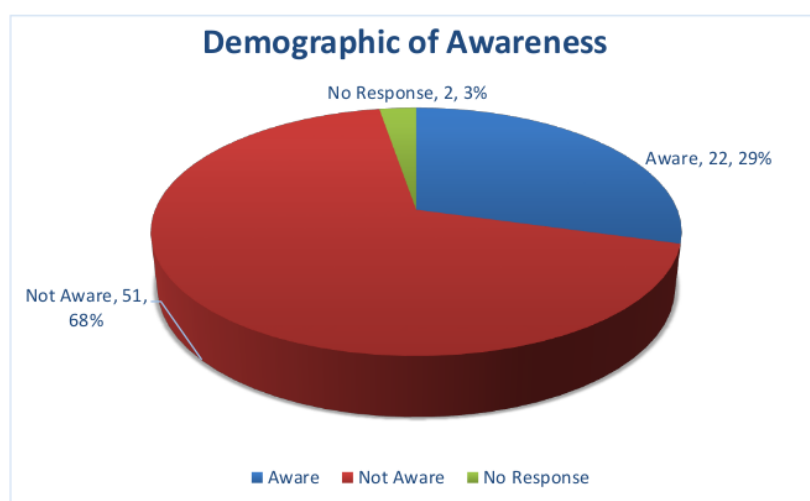
### 3. Research Method

This study was conducted at the postgraduate program, State Islamic University North Sumatra (UIN SU) by employing a qualitative approach. The participants were students of Post Graduate Program majoring in Islamic Law. There were 148 students divided into six classes and 75 of them (57 men and 18 women) took part as the participants in this study. The data for this study could be classified into two categories; primary and secondary. The primary data were collected through two instruments, namely: questionnaires and in-depth interviews. All participants were asked to respond to the questionnaire, however, only 10 representing different classes, educational backgrounds, genders, and levels of awareness were invited to the interview session. The data collected from these instruments were analyzed using two methods; frequency count for the data from questionnaire and content analysis for those collected through questionnaire and interview. The secondary data were taken from students' academic records in *Qawaid Fiqh* (Islamic legal maxim) class. These data were used to obtain participants' competence in Islamic legal theory.

## 4. Result and Discussion

### 4.1 Awareness of the Significance of Language Competence

After analyzing the data, the findings of this study reveal that students' awareness of the significance of language competence in understanding Islamic legal theory is still relatively low, and it can be seen from their responses towards the questionnaires and the interviews conducted<sup>6</sup>. Of the six classes which consists of twenty to twenty-five active postgraduate<sup>20</sup> students at the State Islamic University of North Sumatra, 68% (n = 51) of them are not aware of the importance of Arabic language in studying Islamic legal theory. These students are those who graduated from non-Islamic based institution or the conventional or secular<sup>16</sup> Law Faculty in their undergraduate degree. Meanwhile, only 29% (n = 22) of the students are aware of the significance of Arabic language in comprehending Islamic legal theory (look at figure 1 for details).



This result corresponds to students' responses during interview. Eight participants express their opinions indicating that language competence is not necessary in comprehending Islamic legal theory, as seen in excerpts 1 & 2.

In my opinion, language competence is not really important in studying Ushul Fiqh since many people have written great books about it. We can also consult to Arabic dictionary and discuss with our friends who have good understanding of Arabic. (Excerpt 1)

I think the competence in Arabic language is important, for example; Nahwu and Shorof, but in studying Islamic law, in my opinion, even if we don't know Arabic, we can consult to books and dictionary. (Excerpt 2)

Only two participants taking part in the interview session show their awareness of the importance of Arabic language in studying Islamic legal theory (as seen in excerpt 3). One of them graduated from the Middle East, thus have the capability of using Arabic as a means of communication and a tool for Islamic legal theory.

I think language competence is important, especially Arabic language because when studying about Islamic law, we need to study about the Qur'an and Hadith which are in Arabic. (Excerpt 3)

#### **4.2 The Correlation between Awareness of Language Competence and Competence in Islamic Legal Theory**

The second finding of this study reveal that students' awareness of language competence is positively correlated with their competence in Islamic legal theory. It can be seen from the widening gap between those who master Islamic law and those who master conventional law which is resulted in the lack of awareness of the reciprocal roles of the respective side. In addition, when the data related to students' awareness of the significance of language competence is compared to those from students' academic records in *Qawaid Fiqh* class, the result reveals that the two aspects are positively correlated. This means that students who are aware of the significance of language competence tend to have better understanding of Islamic legal theory. Students who are aware of the significance of language competence score between 90 to 98 in this subject, which is classified as high comprehending of the matter. On the contrary, 40 students from the 'no awareness' group get score below 80 which is classified as low, while the rest get between 80 to 89 which is still classified to have middle comprehension.

#### **5. Conclusion**

Based on the discussion above, some general and loose trends can be concluded. First, there is a very close connection between postgraduate students' experience in learning Arabic with their ability to comprehend the discourses of Islamic legal theory. Second, the level of students' Arabic mastery reflected in the standard of their analysis towards Islamic legal related the problems discussed. It means the better the fluency of their Arabic, the higher the quality of the argument and the logic of thinking. Third, the high diversity of students' educational background and the capacity in mastering Arabic should not be seen as the widening gap between those who graduated from conventional university and those who graduated from Islamic based university. Conversely, the two competing scale of the trend should be put in the perspective of reciprocal contribution in making all due effort to seek the feasibility to combine the methodology and approach in harmony for the better foreseeable future of academic and humanity alike.

#### **References**

- Calder, N. (2009) *Law. Legal Thought and Jurisprudence, The Oxford Encyclopedia of the Islamic World*. Edited by J. L. Esposito. Oxford: Oxford University Press.
- Chomsky, N. (1965) *Aspects of the Theory of Syntax*. Cambridge: MIT Press.
- Efrizal, D. (2012) Improving students' speaking through communicative language teaching method at MTS Ja-Alhaq, Sentot Ali Basa Islamic boarding school of Bengkulu, Indonesia, *Journal of Humanities and Social Science*, 2(20), 127–134.
- Fithriani, R. (2017). *Indonesian students' perceptions of written feedback in second language writing* (Doctoral Dissertation). Retrieved from [https://digitalrepository.unm.edu/educ\\_llss\\_etds/87/](https://digitalrepository.unm.edu/educ_llss_etds/87/)

- Fithriani, R. (2018) 'Discrimination behind NEST and NNEST Dichotomy in ELT Professionalism', in *The 1st Annual International Conference on Language and Literature*. Medan: KnE Social Sciences, pp. 741–755. doi: DOI 10.18502/kss.v3i4.1982.
- Hallaq, W. B. (2009) *An Introduction to Islamic Law*. Cambridge: Cambridge University Press.
- Kamali, M. H. (2003) *Principles of Islamic Jurisprudence*. Cambridge: Islamic Text Society.
- Oxford Dictionary Online (2019) *Sharia*. Available at: <https://en.oxforddictionaries.com/definition/sharia> (Accessed: 30 April 2019).
- Rohayana, A. D. (2017) 'Dauru Kafa'ati Thullab Kuliyyah Al-Syari'ah Jami'ah Pekalongan Al- 'Islamiyyah Al-Hukumiyah 'Ala Al-Lughah Al-'Arabiyyah Fi Ta'liimi Ushul Fiqh', *Alsinatuna*, 3(1). doi: 10.28918.
- Schneider, I. (2014) *Fiqh, Oxford Encyclopedia of Islam and Politics*. Edited by Emad El-Din Shahin. Oxford: Oxford University Press. doi: 10.1093/acref:oiso/9780199739356.001.0001.
- Syahnan, M. (1998). The Image of the prophet and the systematization of Ushul al-Fiqh: A study of Al-Shafi'i's risalah. *Jurnal Miqat*, 103, 44-50.
- Syahnan, M. (2018) *Hukum Islam dalam Bingkai Transdisipliner*. Medan: Perdana Publishing, 2018.
- The Oxford Encyclopedia of the Islamic World (2009) *Uṣūl al-fiqh*. Edited by J. L. Esposito. Oxford: Oxford University Press. doi: 10.1093/acref/9780195305135.001.0001.
- Vikør, K. S. (2014) *Sharī'ah, The Oxford Encyclopedia of Islam and Politics*. Edited by Emad El-Din Shahin. Oxford: Oxford University Press.



# LANGUAGE AND LAW: THE SIGNIFICANCE OF LANGUAGE COMPETENCE IN ISLAMIC LEGAL THEORY

## ORIGINALITY REPORT

18%	10%	9%	13%
SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

## PRIMARY SOURCES

1	Submitted to Pasundan University Student Paper	5%
2	en.wikipedia.org Internet Source	3%
3	Submitted to Prince Sultan University Student Paper	1%
4	Submitted to Chevalier College Student Paper	1%
5	Submitted to UIN Maulana Malik Ibrahim Malang Student Paper	1%
6	digitalrepository.unm.edu Internet Source	1%
7	Submitted to International Islamic University Malaysia Student Paper	1%
8	ir.uiowa.edu Internet Source	1%

9	Submitted to Universiti Malaysia Perlis Student Paper	1 %
10	eki.febi.uinsu.ac.id Internet Source	1 %
11	Submitted to Bloomsbury Colleges Student Paper	1 %
12	Submitted to Higher Education Commission Pakistan Student Paper	1 %
13	Submitted to University College London Student Paper	1 %
14	Sahkholid Nasution, Rahmah Fithriani, Mhd. Syahnan, Isnanini Harahap, Syafaruddin ., Waizul Qarni. "A Contrastive Analysis of Indonesian and Arabic Phonetics", KnE Social Sciences, 2019 Publication	<1 %
15	www.scribd.com Internet Source	<1 %
16	Submitted to University of Exeter Student Paper	<1 %
17	Rahmah Fithriani, Utami Dewi, Sholihatul Hamidah Daulay, Maryati Salmiah, Widia Fransiska. "Using Facebook in EFL Writing Class: Its Effectiveness from Students'	<1 %

18

Isnaini Harahap, Marliyah ., Mhd. Syahnan, Waizul Qarni, Sahkholid Nasution, Chuzaimah Batubara, Khairina Tambunan. "Students' Comprehension of Arabic and English Terminology in Islamic Finance: A Comparative Study", KnE Social Sciences, 2019

Publication

<1%

19

e-journal.iainpekalongan.ac.id

Internet Source

<1%

20

Submitted to Victoria University

Student Paper

<1%

21

Submitted to Manuel S. Enverga University

Student Paper

<1%

Exclude quotes On

Exclude matches Off

Exclude bibliography On

# A CONTRASTIVE ANALYSIS OF INDONESIAN AND ARABIC PHONETICS

*by* Sahkholid Nasution, Rahmah Fithriani, Mhd.syahnan, Isnatin Iharahap,  
Syafaruddin, Waizul Qarni

---

**Submission date:** 20-Mar-2020 03:51PM (UTC+0700)

**Submission ID:** 1278672889

**File name:** Sahkholid\_Nasution\_AICLL\_2019\_Full\_Paper.docx (56.01K)

**Word count:** 3570

**Character count:** 18701

## A CONTRASTIVE ANALYSIS OF INDONESIAN AND ARABIC PHONETICS

Sahkholid Nasution, Rahmah Fithriani, Mhd. Syahnan, Isnanini Harahap,  
Syafaruddin, Waizul Qarni

<sup>6</sup>  
Universitas Islam Negeri Sumatera Utara (UIN SU), Medan, Indonesia  
e-mail: [sahkholidnasution@uinsu.ac.id](mailto:sahkholidnasution@uinsu.ac.id)

### Abstract

There are some factors causing some challenges for non-Arabs speakers in learning Arabic, which include non-linguistic and linguistic ones. These factors also influence Indonesian students learning Arabic as a foreign language. In general, Indonesian students find difficulties in learning Arabic due to a number of differences between Indonesian as their first language (L1) with Arabic as the target language (L2) at almost all aspects of linguistics. The process of learning L2 which does not show its linguistic equations in their L1 has led the assumption among Arabic students in Indonesia that the language is difficult to learn. Therefore, this study aims to: (1) describe the similarities between Indonesian and Arabic phonetics; (2) describe the differences between Indonesian and Arabic phonetic; and (3) offer a formulation of Arabic learning pattern for speakers of Indonesian learning Arabic to help them learn the language easier. This research applied a comparative descriptive qualitative approach. The result of data analysis shows three findings; (1) There are 16 (sixteen) similar sounds of Indonesian and Arabic phonemes; (2) There are 7 (seven) Indonesian phonemes that do not exist in Arabic; and (3) There are 13 (thirteen) Arabic phonemes that do not exist in Indonesian. Based on these findings, it is suggested that the teaching of Arabic language should prioritize the similar sounds in Indonesian and Arabic.

**Keywords:** Contrastive analysis, Arabic, Indonesian, linguistics, phonetics

### 1. Introduction

Besides mastering technology-related skills, the ability to communicate in foreign languages is one particular skill needed in this era of Industry 4.0. Regarding the importance of foreign language mastery, Indonesian government made English the only foreign language mandatorily taught in formal educational institutions from secondary up to university level (Fithriani, 2017). This decision could be understood as English is the world's most widely spoken language (Fithriani, 2018). However, it does not mean that educational institutions in Indonesia offers only English as the foreign language to learn. There are many other languages taught in Indonesia, such as; Arabic, Chinese, France, and Japanese.



Among these additional foreign languages, Arabic is the most common language learned by Indonesian students. It happens because Arabic becomes a compulsory subject in all level of Islamic schools in Indonesia. Furthermore, the learning of Arabic by Indonesian Muslim community could be traced back to the period of the arrival of Islam in the archipelago. Yet, the Arabic learning is not well-developed comparing to other foreign language learning such as English, Mandarin, and many others.

There would be some factors contributing to that reality. It could be twofold: linguistically and non-linguistically. Linguistically, there are a great deal of difference between Indonesian and Arabic at all linguistic derivatives including phonetics. The learning process which does not address the phonetic similarities existing in Arabic and Indonesian would support to the assumption that Arabic is reasonably difficult to learn.

Nasution (2015) demonstrated an example of the unexpected issue which is about learners in Islamic boarding school who learnt foreign language such as Arabic for years starting from beginner level, intermediary, and upper-intermediary level, and even to University level; who have an opportunity to travel to the country where the language is used for either tourism or study overseas; however, as they previously did not learn the sound element within the language, they sometimes found that they use a different language to that used by its native speaker because it is not understandable even both of them use the same language. Indeed, they have met the appropriate structure and syntax of the language, and when they turn to the written, it could be assumed that everyone would get what they are about to say. By that rationales, this study aims to: (1) depict similarity of phonetics in either Indonesian or Arabic, (2) depict difference of phonetics in either Indonesian or Arabic, (3) Formularize the pattern of learning phonetic in Arabic to Indonesian native speaker.

9

## 2. Literature Review

### 2.1 Phonetics in Indonesian Language

Etymologically, the term “*phonetic*” was drawn from English ‘*phonetics*’ which means “a linguistic term which concerns to how to sound a sound” or, “a system of sound within a language” (Kementerian Pendidikan dan Kebudayaan, 2016). In other regards, Samsuri (1987, p. 91) contended phonetics as “a science to investigate the sound of language regardless to its function to differentiate meaning.” Verhaar (1993) pointed out phonetics as “a study of spoken sound.” Kridalaksana (2013) defined phonetics as “a science which concerns to the investigation, production, delivery, and acceptance the sound of language.” Definition by Verhaar (1993) is acclaimed as the most powerful in contrast to other related definitions as language could differ which sound could produce meaning, and which could not.

In Indonesian, sound could be registered into two major registers: vowel and consonant.

#### 2.1.1 Vowel

Vowel sound or vocoid is produced from airflow of lung without articulatory hitch. There are six vowel phonemes in Indonesian: /i/, /e/, /a/, /u/, /ə/ dan /o/. Alwi *et. al.* (1998) explained that phoneme /i/ is a fore highly lifted-up vowel stretching the two lips into the sides. Phoneme /u/ works similarly but implied to rear part of tongue. The major

examples of these two phonemes are /ikan/, /tiba/, /pinta/, /padi/ dan /juga/, /jumpa/, /maju/.

Vowel /e/ is sounded by elevating the edge of tongue, lower than /i/ is. These mid-front vowels are articulated through neutral formation of the lips with no stretch and rounded up. The obvious distinction between these two is the elevation level of tongue, as well as those between /o/ and /u/, excluding /o/ and /u/ which are rear vowels. To produce /o/ sound, the lips formation is less rounded-up comparing to /u/ sound. In contrast, phoneme /ə/ is mid-intermediary. To sound it, the middle part of tongue elevates, and the lips are in neutral position, as shown by /əntah/, /bəsar/ dan /sərtə/. Besides, there are duplicated sound or diphthongs such as /ai/, /au/ dan /oi/ when to sound /cukai/, /harimau/, dan /amboi/.

Thus, it could be concluded that regarding to the up and down position of the tongue in articulating the sound, vowels in Indonesian could be classified into three; (1) higher vowels such as /i/ and /u/, (2) mid vowels such as /e/ and /o/, and (3) lower vowels such as /a/.

### 2.1.2 Consonant

Consonant sound or contoid is articulated through the airflow from the lung and prevails hitch from tools of articulation (articulator). There are 22 (twenty-two) sound variants in Indonesian, they are /b/, c, /d/, /f/, /g/, /h/, /j/, /k/, /l/, /m/, /n/, /ŋ/, /p/, /q/, /r/, /s/, /ʃ/, /t/, /v/, /w/, /x/, /y/, /z/.

According to Alwi *et. al.* (1998), the classification of the twenty-two consonants is based on three factors: (1) status of the vocal cord,; (2) the area of articulation/vocalization; and (3) the way it is articulated/vocalized. Regarding to the status of vocal cord, consonants might be categorized into bilabial, labiodental, alveolar, palatal, veral, or glottal, and regarding to the way it is vocalized, consonants could be resisted, fricative, nasal, buzzed, or lateral. The consonants in Indonesian could be presented as follow:

Table 1: Indonesian' consonants classification according to Alwi *et. al.* (1998: 66)

Area and the way it is articulated		Bilabial	Labio dental	Dental/ Alveoral	Palatal	Velar	Glotal
Hitch	Unsounded	p		t		k	
	Sounded	b		d	4	g	
Africate	Unsounded				c		
	Sounded		3		j		
Fricative	Unsounded		f	s	ʃ	x	h
	Sounded			z			
Nasal	Sounded	m		n	ñ	ŋ	
Buzzed	Sounded			r			
Lateral	Sounded			l			
Semi vocal	Sounded	w			y		

Based on the table above, there are three sounds, they are š = sy, ř = ny and ŋ = ng which have no nothing to do with the list of Indonesian letters. However, these phonemes take apart in the sound articulation within Indonesian.

## 2.2 Phonetics in Arabic Language

In the Arabic corpus, phonetic or sound is named as “فونيتك” borrowing from English, and so as in many situations, the word phonetic/sound is termed as “علم الأصوات”. Bistr (1980) argued that phonetics as a study about sound when it is articulated and gives impact to the hearings regardless its meaning within particular language. Likewise, the characteristic of language depends on its sound rather than its function in the structure of language.

As phonetics in Indonesian, in Arabic, phonetics was divided into two majors; vowel and consonant phonemes.

### 2.2.1 Vowel

Vowel sound or vocoid in Arabic is namely “الصوائت” or “الحركات”. Nasution (2017) defined vocoid in Arabic in two definitions. First, short stress, which include /--َ--/(a), /-ِ--/(i), and /-ُ--/(u). Second, long stress, which include /اَ/(ā), /يَ/(ī), and /وَ/(ū). These three long vocoids are often defined as “الحروف الماددة” or “الطويلة الحركات”, the sound which is articulated by putting the stress longer.

As vowels in Indonesian which are classified based on the up and down position of the tongue when it is articulated, Arabic vowels are also classified into three classifications, (1) higher vocal or *harkat kasrah* /--َ--/ and long *kasrah* /اَ/(ā) as well as *harkat dhammah* /-ُ--/ and long *dhammah* /وَ/(ū), 2) intermediary vocal, such as *harkat fathah* /--ِ--/(a), and (3) lower vocal such as long *harkat fathah* /اَ/(ā).

### 2.2.2 Consonant

The consonant sounds or “الصوامت” are articulated by hitching the air-flow into one of air pipe over the glottis as mentioned by Kridaksana (2013). There are 29 (twenty-nine) consonant sounds in Arabic. They are /ا/, /ب/, /ت/, /ث/, /ج/, /ح/, /د/, /ذ/, /ر/, /ز/, /س/, /ش/, /ص/, /ض/, /ط/, /ظ/, /ع/, /غ/, /ف/, /ق/, /ك/, /ل/, /م/, /ن/, /و/, /ه/, /ز/, /ي/.

Mu'in (2004) argued that consonants in Arabic dealing with on how they are articulated, therefore, could be classified into seven:

1. Hitch (explosion /الإنفجارية/stops), articulated through hitching completely the air-flow and then exhaled explosively. This works on /ب/, /ض/, /د/, /ط/, /ق/, /ت/, and /ك/ sound.
2. Fricative (الإحتكاكية), articulated through constricting the column of the air-flow exhaled from the lung, thus the air will be hitched and exhaled fricatively. Those letters are /ث/, /س/, /ش/, /ح/, /ه/, /خ/, /ز/, /ذ/, /ظ/, /ع/, and /غ/.
3. Africative (مركب), articulated through constricting the column of the air-flow exhaled from the lung, thus exhaled gradually. This happens to /ج/ sound.
4. Nasal, when the articulator hitches the air-flow completely coming from the mouth, and let it exhale through nasal cavity liberally (Chaer, 2012). It happens to /م/ and /ن/, and some *tanwins* such as /-ْ--/, /-ِْ--/ and /-ُْ--/.

5. Approximant, articulated by active and passive articulator shaping an open space as well as in articulating vowels, yet it is not enough to form affricative sound.

Therefore, this is called affricative consonant. It happens to /ç/.

In conclusion, the system of sound in Indonesian and Arabic could be analyzed collectively by utilizing some theoretical framework of sound and articulation in the study on phonetics.

### 3. Research Method

This study employed qualitative approach to obtain data from library research to incorporate literatures, books, articles, journals, and internet materials. The data were collected through library method by utilizing a great number of printed and non-printed materials relating to Indonesian and Arabic phonetics as the primary source before they were examined, studied, and analyzed. The primary source of the data included Kamâl Muhammad Bisr's (1980) *Ilmu al-Lughât al-'Âm (al-Ashwât)*, Ahmad Sayuti Ansari Nasution's (2015) *Bunyi Bahasa ('Ilmu Al-Ashwat Al-'Arabiyah)*, Abdul Chaer's (2012) *Linguistik Umum*, Sahkholid Nasution (2017) *Pengantar Linguistik Bahasa Arab*, and Hasan Alwi et. al.'s (1998) *Tata Bahasa Baku Bahasa Indonesia*. To analyze the data, this study employed contrastive-descriptive technique.

### 4. Result and Discussion

Based on the previously-mentioned theoretical framework, the comparison between Indonesian and Arabic phonetics could be presented as follows:

#### 4.1 Description of Vowel in Indonesian and Arabic

The analysis between the two languages is presented in table 2. Vowel /i/ and /u/ in Indonesian is high-front as such as vowel /ِ/ and /يَ/ (long-stressed) in Arabic. While vowel /u/ in Indonesian is High-rear as such as vowel /ُ/ and /وُ/ in Arabic. Vowel /e/ in Indonesian is mid-intermediate, while vowel /ə/ in Indonesian is mid-intermediate as such as vowel /ـَ/ in Arabic, and vowel /o/ is rear-intermediate and no basis in Arabic. Whereas, vowel /a/ in Indonesian co-exists as such as vowel /ـَ/ in Arabic. Both of them is front-low/mid and has no basis in rear-low within the two languages.

Table 2: Indonesian and Arabic Vowels

	Front		Mid		Rear	
	Indonesian	Arabic	Indonesian	Arabic	Indonesian	Arabic
High	i	يَ & ِ			u	وُ & ُ
Intermediate	e		ə	ـَ	o	
Low	a	ـَ				

#### 4.2 Description of Consonant in Indonesian and Arabic

Analyzing consonant in both languages could be conducted through considering the area of articulation and the way it is articulated. The area of articulation consists of eleven parts, bilabial, labio-dental, inter-dental, apico-alveolars, Apico-dental-alveolars, Fronto-palatals, Medio patatals, Dorso Velars, Dorso-Uvulars, Root-Pharyngeals, dan



Glottals. While, there are three ways to articulate, namely: explosive, fricative, and intermediary.

1. Bilabial which in Arabic is called شفتية, consonant which is articulated by the convergence between the upper lip as the active articulator and the lower lip as the passive articulator.
2. Labio-dental which in Arabic called شفاهية أسنانية, consonant which is articulated by the cooperation between lower lip as the active articulator and upper teeth as the passive one.
2. Inter-dental which in Arabic is called بين أسنانية, consonant which is articulated by touching the tongue-tip as the active articulator to the mid-area between lower and upper lip as the passive one.
4. Apico-alveo<sup>2</sup>s which in Arabic is called زلقى لساوي, consonant which is articulated by touching the tongue-tip as the active articulator to the gum as the passive one.
5. Apico-dental-alveolars wh<sup>2</sup>h in Arabic is called زلقى لساوي أسناني, consonant which is articulated by touching the tongue-tip as the active articulator to the base of upper teeth as the passive articulator.
2. Fronto-palatals which in Arabic is called طرف غاري, consonant which is articulated by touching the edge of tongue as the active articulator to the palate as the passive articulator.
7. Medio patatals which in Arabic is cal<sup>2</sup>d وسط غاري, consonant which is articulated by elevating the mid-area of tongue as the active articulator to the palate as the passive articulator.
8. Dorso-velars which in Arabic is called قصى طبقي, consonant which is articulated when the tongue base as the active articulator touches the soft palate.
9. Dorso-uvulars which in Arabic is called قصى لساوي, consonant which is articulated by convergence of the tongue base to uvula.
10. Root-pharyngeals which in Arabic is called جزار حلقي, consonant which is articulated by the approaching base of tongue to the esophagus without directly touching it.
11. Glottals which in Arabic is called هنجري, consonant which is articulated by sticking vocal cords thus the air from the lung is exhaled.

Regarding to the area and the way the consonant is articulated, consonant in Indonesian and Arabic could be grouped as its kinds. To better understanding, it can be shown in table 3 below.

Table 3: Consonant in Indonesian and Arabic

Area of articulation	Way of articulation									
	Explosive		Fricative <sup>3</sup>				Mid			
	B	T	B	T	B	T	Pd.	Lt.	Tr.	Ns. Sv.
	kh	rq	kh	rq	kh	rq	kh	rq	B	B B B B B
Bilabial	b ب p									m م w و
Labio dental					v		f			
Inter dentals					و		ث			
Aviko alveolars					z ز	ص	s س		r ر	

Alveo-dental	ض d	ط t	ل l	ن n
alveolars			3 sy ش	ج z
Fronto Palatals				ny ي
Medio Palatals				
Darso Velars	g	k ك	غ kh	
Darso Uvular	ق			
Root Paryngeals		ع	ح	
Glottals	ء		h ه	

Note:

B = Voiced

Kh = *Mufakhhkam* (heavy accentuation)

Pd.B = Voiced affricative

Tr.B = Voiced trills

Sv.B = Voiced semi-vowel

T = Voiceless

Rq = *Muraqqaq* (light accentuation)

Lt.B = Voiced lateral

N.B = Voiced nasal

As shown in table 3 above, it could be concluded that there are some consonants in Indonesian which share similarity in the articulation and the way they are articulated to consonant in Arabic. They are /b ب/, /m م/, /w و/, /f ف/, /z ز/, /s س/, /r ر/, /d د/, /t ت/, /l ل/, /n ن/, /sy ش/, /j ج/, /k ك/, /kh خ/ dan /h ه/. On the other hand, there are some unique consonants exist in Indonesian only in terms of the area of articulation and the way they are articulated such as /p/, /v/, /g/ and sound /ny/. And oppositely, so do in Arabic such as /ث/, /و/, /ض/, /ط/, /غ/, /ق/, /ع/, /ح/, and /ء/.

#### 4.3 Pattern of Learning Phonetics in Arabic to Indonesian Native Speakers

The analysis between the two languages is presented in table 2. Vowel /i/ and /u/ in Indonesian is high-front as such as vowel /ي/ and /ي/ (long-stressed) in Arabic. While vowel /u/ in Indonesian is High-rear as such as vowel /ُ/ and /و/ in Arabic. Vowel /e/ in Indonesian is mid-intermediate, while vowel /ə/ in Indonesian is mid-intermediate as such as vowel /ـ/ in Arabic, and vowel /o/ is rear-intermediate

In light of similarity and difference of phonetics in Indonesian and Arabic, it could be suggested a pattern of learning phonetics in Arabic to Indonesian native speakers.

1. Prioritizing to learn vowels in Arabic which have similarity in articulation to vowels in Indonesian. Furthermore, it is followed by learning consonants in Arabic which have similarity in articulation to vowels in Indonesian. It could be argued that setting up a priority in learning some shared-similarity materials would allow learners to learn Arabic easily. Al-Fauzan (2011) argued that, "If we could draw comparison between the learners and Arabic, we would like to discover two major things: (1) we could discover that within the language acquired by the learners, there would be some sounds which correspond to those exist in Arabic. (2) we could discover that that within the language acquired by the learners, there would be some sounds which do not correspond to the system of sound in Arabic and this would lead to difficulty to the learners who try to articulate them.
2. Scheduling learning vowels and consonants with no similarities between Indonesian and Arabic.



3. To support that, it could be expected that Arabic trainers excel in structure and the system of Arabic (as foreign language) as well as structure and the system of Indonesian as the first language.

Those three patterns of learning might be suggested as an effort to reconsider the support of learners' first language (Indonesian) to their ability in learning Arabic in Indonesia.

## 5. Conclusion

As mentioned previously, the similarities and the differences in Indonesian and Arabic phonetics could give impact to the pattern of learning Arabic in Indonesia. There are three points to conclude from the analysis. First, the similarities of vowels in Indonesian and Arabic include the followings; (1) vowel /a/ is similar to *harkat fathah* /َ/; (2) vowel /i/ is similar to *harkat kasrah* /ِ/; and (3) vowel /u/ is similar to *harkat dhammah* /ُ/. Meanwhile, for the differences of vowels between the two languages are (1) vowel /e/, /ə/, and /o/ exist in Indonesian only but not in Arabic; (2) vowel /ɑ/ (*â*, long stress), /ɪ/ (*î*, long stress), and /ʊ/ (*û*, long stress) exist in Arabic only but not in Indonesian; and (3) diphthong and duplicative vowels (/ai/, /au/ and /oi/) exist in Indonesian only but not in Arabic.

Second, there are some similarities as well as differences of consonant in Indonesian and Arabic, which can be summarized in table 4.

Table 4: Similarities and differences of consonant in Indonesian and Arabic

Similarities		Differences	
Indonesian	Arabic	Existing in Indonesian only	Existing in Arabic only
b	ب	c	ث
d	د	g	ح
f	ف	p	خ
h	ه	v	ذ
j	ج	x	ق
k	ك	ŋ = ny	ش
l	ل	ŋ = ng	ع
m	م		غ
n	ن		ض
r	ر		ص
s	س		ط
t	ت		ظ
ʃ = sy	ش		
w	و		
y	ي		
z	ز		

Third, prioritizing in learning Arabic phonetics which have similar sound to those exist in Indonesian rather than to learn those which have different sound in order to support the learners to learn the language easily especially to beginner level.

## References

- Al-Fauzân, A. (2011). *Idhâ'ât li Mu'allim al-Lughah al-'Arabiyah li Ghair al-Nâthiqîna Bihâ*, Riyad: Maktabah Malik Fahd.
- Alwi, H., Dardjowodjojo, S., Lapoliwa, H., Moeliono, A. M. (1998). *Tata Bahasa Baku Bahasa Indonesia*, Jakarta: Balai Pustaka.
- Bisr, K. M. (1980). *'Ilm al-Lugat al-'Am (al-Aswât)*, Kairo: Dâr al-Ma'ârif.
- Chaer, A. (2012). *Linguistik Umum*, Jakarta: Rineka Cipta.
- Fithriani, R. (2017). *Indonesian students' perceptions of written feedback in second language writing* (Doctoral Dissertation). Retrieved from [https://digitalrepository.unm.edu/educ\\_llss\\_etds/87/](https://digitalrepository.unm.edu/educ_llss_etds/87/)
- Fithriani, R. (2018) 'Discrimination behind Nest and Nnest Dichotomy in ELT Professionalism', in *the 1st Annual International Conference on Language and Literature*. KnE Social Sciences, pp. 741–755. doi: 10.18502/kss.v3i4.1982.
- Kementerian Pendidikan dan Kebudayaan, (2016). *Kamus Besar Bahasa Indonesia*, 5<sup>th</sup> Edition, Jakarta: Balai Pustaka.
- Kridalaksana, H. (2013). *Kamus Linguistik*, Jakarta: PT. Gramedia Pustaka Utama.
- Mu'in, A. (2004). *Analisis Kontrasif Bahasa Arab & Bahasa Indonesia (Telaah terhadap Fonetik dan Morfologi)*, Jakarta: Pustaka Al Husna Baru.
- Nasution, A. S. A. (2015). *Bunyi Bahasa ('Ilmu Al-Ashwat Al-'Arabiyah)*, Jakarta: Hamzah.
- Nasution, S. (2017). *Pengantar Linguistik Bahasa Arab*, Sidoarjo: CV. Lisan Arabi.
- Samsuri. (1987). *Analisis Bahasa*. Jakarta: Erlangga.
- Verhaar, J. W. M., (1993). *Pengantar Linguistik*, Yogyakarta: Gajah Mada University Press.

# A CONTRASTIVE ANALYSIS OF INDONESIAN AND ARABIC PHONETICS

## ORIGINALITY REPORT

13%

SIMILARITY INDEX

9%

INTERNET SOURCES

7%

PUBLICATIONS

9%

STUDENT PAPERS

## PRIMARY SOURCES

1

Submitted to Pasundan University

Student Paper

6%

2

Submitted to University of Edinburgh

Student Paper

2%

3

[siregarsonang.blogspot.com](http://siregarsonang.blogspot.com)

Internet Source

2%

4

[lms.unhas.ac.id](http://lms.unhas.ac.id)

Internet Source

1%

5

Sukiati ., Saidurrahman ., Rahmah Fithriani, Rahmad Ridwan, Efi Brata Madya. "Future Brides' and Grooms' Understandings of the Terms Talak and Khulu'", KnE Social Sciences, 2019

Publication

<1%

6

[journal.imla.or.id](http://journal.imla.or.id)

Internet Source

<1%

7

[www.internationalphoneticassociation.org](http://www.internationalphoneticassociation.org)

Internet Source

<1%

8

es.scribd.com

Internet Source

&lt;1 %

9

Rahmah Fithriani, Utami Dewi, Sholihatul Hamidah Daulay, Maryati Salmiah, Widia Fransiska. "Using Facebook in EFL Writing Class: Its Effectiveness from Students' Perspective", KnE Social Sciences, 2019

Publication

&lt;1 %

10

Submitted to UIN Syarif Hidayatullah Jakarta

Student Paper

&lt;1 %

11

Idris Sadri, Rahmah Fithriani, Saidurrahman ., Maryati Salmiah, Sholihatul Hamidah. "Suggesting Critical-Thinking and Problem-Solving Method into Teaching English Reading to EFL Students in Indonesia", KnE Social Sciences, 2019

Publication

&lt;1 %

12

Mhd. Syahnan, Ja'far ., Sahkholid Nasution, Rahmah Fithriani, Waizul Qarni, Isnaini Harahap, Abd. Mukhsin. "Language and Law: The Significance of Language Competence in Islamic Legal Theory", KnE Social Sciences, 2019

Publication

&lt;1 %

Exclude quotes      On

Exclude matches      Off

Exclude bibliography      On

# FUTURE BRIDES' AND GROOMS' UNDERSTANDINGS OF THE TERMS TALAK AND KHULU'

*by* Sukiati, Saidurrahman, Rahmah Fithriani, Rahmad Ridwan, Efi Brata  
Madya

---

**Submission date:** 20-Mar-2020 03:53PM (UTC+0700)

**Submission ID:** 1278673252

**File name:** Sukiati\_AICLL\_2019\_Full\_Paper.docx (76.39K)

**Word count:** 3237

**Character count:** 17127



## FUTURE BRIDES' AND GROOMS' UNDERSTANDINGS OF THE TERMS *TALAK* AND *KHULU'*

Sukiati, Saidurrahman, Rahmah Fithriani, Rahmad Ridwan, Efi Brata

<sup>7</sup>  
Madya

Universitas Islam Negeri Sumatera Utara (UIN SU), Medan, Indonesia

e-mail: [sukiatisugiono@uinsu.ac.id](mailto:sukiatisugiono@uinsu.ac.id)

### Abstract

It is a common thing that future brides and grooms have special preparation prior to their marriage. One of them is premarital education which aims to equip them with knowledge of what their rights and obligations are in order to maintain the longevity of their marriage. Among the knowledge that every future bride and groom must have is an understanding of the terms *talak* and *khulu'*, so it is expected that the couple do not play around using those two terms. The study is intended to examine the views of prospective brides' and groom's registered in the Office of Religious Affairs (KUA) in Medan about the terms *talak* and *khulu'*. Specifically, this study aims to investigate whether they understand the literal and the accurate meanings of the terminology as well as the consequences of the use of the terms *talak* and *khulu'*. Using a descriptive qualitative method, it was found that there are still many future brides and grooms registered in KUA in Medan, who have not fundamentally understood the terms. it could be concluded from this finding that the understandings of future brides and grooms in Medan about the terms *talak* and *khulu'* are not sufficient, therefore, this study recommends that there is a need to add material about the two terms into pre-marital education conducted by KUA. In addition, it is also necessary to confirm the understanding of the future brides and grooms through a post-marital education examination.

**Keywords:** Bride, groom, *khulu'*, pre-marital education, *talak*

### 1. Introduction

<sup>5</sup>  
It is stated in the provisions of the Marriage Law No. 1 of 1974 article 7 paragraph 1 that "marriage is only permitted if the groom has reached the age of 19 years and the bride the age of 16 years. This requirement is set as a way to ensure that the future husband and wife are already matured to get married so that they could understand the aim of marriage as well and produce a good and healthy generation (Olivia, 2015). The level of maturity is expected to have implication in achieving the marital goals and the continuity of marriage in order to avoid divorce (Fa'atin, 2015). However, a person's maturity to get marriage certainly cannot be guaranteed by the age limit set by this law.

Moreover, the factors contributing to a person's maturity is not only age, but also other factors, such as; philosophical, normative, juridical, psychological, sociological, and economic factors (Sucipto, 2014).

Therefore, the government takes a policy as a prerequisite for marriage. The readiness of the bride and the groom before getting married needs to be a concern of various parties, especially the organizers of the wedding ceremony, the Office of Religious Affairs (KUA) and the Agency for Marriage Monitoring, Development and Conservation<sup>3</sup>. This is developed in the form of "Pre-marriage Education" or pre-marital course. The legal basis for organizing this course is the regulation set by the General Director of Islamic Guidance of the Ministry of Religion Number: DJ. II/491 of 2009.

Pre-marital education aims to equip the prospective bride to understand well about the world of marriage which is entirely new for them. In addition, prospective married couples must understand about their rights and obligations in marriage with the purpose to maintain the longevity of their marriage. In addition, they also have the duty to maintain their marriage in order to avoid divorce<sup>4</sup>.

In addition, it is clear that the pre-marital course is a government effort to reduce the rate of divorce, domestic violence and other family problems. The procedure to implement the pre-marital course has been regulated in the Regulation of the General Director of Islamic Education No. DJ. 491/11 of 2009 concerning guidelines for the implementation of pre-marital course. Despite the fact that this regulation has been in effect in the last few years, in practice pre-marital course is still a recommendation, not yet an obligation, for future married couples. As a consequence, this course program is still considered ineffective which is indicated by the high rate of divorce in Indonesia.

This ineffectiveness indicates that the pre-marital course designed by the government has not been able to fulfill the objectives of the course in minimizing divorce rate. It may also indicate that the concepts of divorce, such as *talak* and *khulu'*, have not been maximally explained by the organizers in the pre-marriage education or they have not been well understood by the future grooms and brides taking the course. It could be understood if these two terms are not familiar for Indonesian people especially those who have no experience with Arabic language since both *talak* and *khulu'* are originally Arabic words. It might be a different story if the terms were English as most Indonesian<sup>8</sup> are more familiar with this foreign language. This is because Indonesian schools only offer English as the only mandatory foreign language course due to its status as the world's most widely spoken language (Fithriani, 2018).

Some studies related to pre-marital education or bridal course have been a concern in various perspectives. Islamic perspective is one of those that is often used in the prospective bride education studies and some matters related to this issue. Janeko (2016) analyzed the pre-marital course from the perspectives of four Islamic schools of thought (Madhab). Na'mah (2016) has also discussed the importance of brides' and grooms' course to reduce the divorce rate. Meanwhile, Iskandar (2017) discussed the role of pre-marital course in preparing the married couples for better family. However, the study of the prospective married couples' understanding of *talak* and *khuluk*, especially in relation to the provision of the prospective brides and grooms has not been reviewed by previous researchers.

Regarding the direct impact of the understanding of these two terms on marital resilience, it is important to conduct a study on this topic. Thus, this study was conducted

to examine the views of future brides and grooms in Medan about the meaning of *talak*, and *khulu'*. There were two research questions in this study; *first*, do they understand the literal and the accurate meanings of the two terms? and *second*, do they understand the consequences of using these terms? if the future brides and grooms understand the two terms, '*talak*' and '*khulu'*' very well before entering marriage life, it is hoped that the couples will not use the words as a simple matter.

## 2. Literature Review

The understanding of family life is actually needed by the groom and the bride to start a married life. This is due to the importance of careful preparation before leading a new and different life. In order to facilitate future married couples of this understanding, Indonesian government issued a request for the implementation of pre-marital course, which was later realized through the decision of the Ministry of Religion, No. 477 of 2004, and it is mandated before carrying out the wedding ceremony. At this moment, every candidate should have a wider insight of the married life by studying in the pre-marital course (KMA Number 477, 2004). Then, the letter of the General Director of Islamic Community Guidance Number; DJ. II/PW.01/1997/2009 made it more clearly. This regulation is a manifestation of the government's concern for the high rate of divorce and domestic violence in Indonesia although the implementation was given to KUA and BP14 (the General Director of Islamic Community Guidance, 2009).

This course is one of the wedding procedures to follow with the purpose to widen the future grooms' and brides' insights about the household life which in turn will be able to gradually reduce and minimize the divorce rates. The pre-marital course is not compulsory to take and there is no consequence if a future married couple decides not to take it. However, regarding the extraordinary benefits that are useful for the participants, all future grooms and brides are strongly recommended the course. This matter uses the theory of jurisprudence in the form of *mashlahah* and *mursalah* theories which can be interpreted as something that provides benefits, but there is no firm law to realize it and there is no particular proposition that supports or rejects it (Efendi, 2005).

The curriculum and syllabus for the pre-marital course has been regulated in the General director's regulation of the Islamic community, the Ministry of Religion Guidance in 2013. The material that is discussed in the course is compiled with the following syllabus descriptions:

1. The fundamental lessons

At this stage, the participants are given a preliminary description or an introduction to the policies regarding family and pre-marital course.

- a) The Law on Marriage and the compilation of Islamic law. Several concepts that will be discussed are; the concept of marriage, the principle of marriage, the limitation of polygamy, the age limit, the marital annulment, the marriage agreements, the joint assets, the rights and obligations, the problem of the status of the child as well as the mixed marriage.

- b) Domestic and Violence Law. The lessons include; the understanding of domestic violence, the forms of domestic violence, the factors that cause domestic violence, the impact of domestic violence, the rules of law, the responsibility of the government and the family.

c) The Child protection Law. The description of the lessons are as follows: the understanding of children, the children's rights, and the position of children in Islam.

## 2. The main lessons

At this state, the participants will study the main lessons, namely; the things that they must know regarding the household life. The training courses at this stage include:

a) The implementation of family functions, including; religious function, reproductive function, affection function, protection function, education function and the value <sup>2</sup> socialization, economic function and socio-cultural function.

b) Caring for love in the family.

c) The conflict management in the family.

d) The marriage and family psychology.

## 3. The supporting lessons

At this stage, the participants will be given additional steps <sup>2</sup> strengthen their understanding, namely; the andragogical approach, the learning even unit, and the micro teaching, pre-test and post-test and the action plan. The bride and the groom's lesson is basically based on a module prepare by the government through the ministry of religion. The regulation of the general director <sup>3</sup> of Islamic Guidance Number DJ. II 491 in 2009 about the prospective bridal courses. In article 3 paragraph (4), it is affirmed that the implementation of the bride and groom course is given at least 24 hours of the lessons.

However, when the lessons are practiced, the materials taught do not always meet the modules that have been prepared. Based on researchers' observation on several courses, it indicates that the lessons given at the Office of Religious Affairs for the future brides and grooms turned out to be different from one another. Generally, the materials taught in the course concern with the matters of married life, which include the knowledge of marital law, the law of *munakahat* which covers the law of family building, the matters and obligation of husband and wife, family security and the livelihoods, and so forth. Furthermore, there are also materials on domestic violence and trafficking, SKB programs and informal education, materials on family nutrition and reproductive health.

There is, of course no fixed price to participate in the pre-marital course as long as the material covers the predetermined scope even though the material is not conveyed in details. Other materials for the prospective brides include (a) marriage psychology which includes the materials about the purpose of marriage, *kafaah* (equality or equivalence) in marriage, (b) the materials regarding the religious knowledge including; *junub* (ritually impure due to sexual intercourse or seminal discharge), then the materials about five-times prayer, and the Friday prayer. These materials, which at other places might be delivered thoroughly, are only given partly. Rugaya & Sudirman (2016) states that the materials for the pre-marital course only consist of psychology materials that discuss about happy family, the basis of forming a happy house, the criteria for a happy household, parental responsibility for children, educating children and marriage preparation. The whole materials are also only delivered in less than 24 hours.

If we see the ideal stamp offered by the government, in this case, the General Director of Islamic Education, we also still cannot see the materials about divorce; *talak* and *khulu'*. It seems that the provision of the materials aims to prevent divorce and family



iolence. Unfortunately, the materials presented do not covers topics concerning about divorce which in Islamic jurisprudence are known as *talak* and *khulu'*. *Talak* is a divorce proposed by men while *khulu'* is divorce proposed by women. Materials concerning these topics include the procedure of divorce, various kinds of divorce, ethics of using the word *talak* in family, law and etc. These topics are deemed necessary to be understood by the future grooms and brides who eeventually will have arguments during their married life. It is hoped that by understanding these terms, they could avoid using the word *talak* which is arbitrary.

### 3. Research Method

To answer the two questions mentioned in the introduction section, this study was aconducted by using a descriptive qualitative method. The participants for this study were determined purposively, namely; the prospective married couples registered at the Office of Religious Affairs in Medan. There were 20 people (10 males and 10 females) took part in this study. The data were collected by using document studies, questionnaires, and interviews. The data obtained in the field were processed by using qualitative frequency count. The data from questionnaires and interviews were used to find out whether the material about divorce was delivered properly, the discussion about *khulu'* was conducted, and the materials about the conditions of the *talak* were presented. Furthermore, the data are analyzed by using descriptive analysis. The data trustworthiness is triangulation.

### 4. Result and Discussion

The results of data analysis regarding future grooms' and brides' understanding of the terms *talak* and *khulu'* can be seen as follows:

From the ten future brides taking part in this study, eight of them admitted to take the course while the other two stated that they were not interested in taking the course (look at figure 1). Furthermore, the data from the interview revels that the two couples not taking the course explained that they did not get any information related to the course.

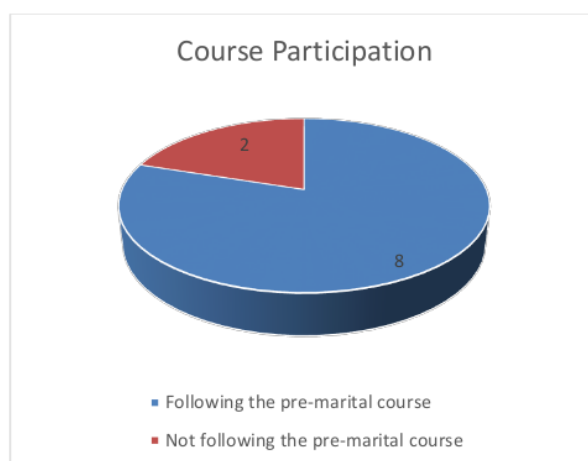


Figure 1. Participation in pre-marital course

Meanwhile, according to the length of time of course duration, the participants could be divided into four categories: those who took the course for 3 to 10 hours ( $n = 8$  people), those taking the course between 10 to 15 hours ( $n = 5$ ), those taking the course between 15 to 20 hours ( $n = 1$ ), and one person taking the course between 20 to 24 hours. The following chart (figure 2) illustrates the difference of course duration taken by the future brides and grooms.

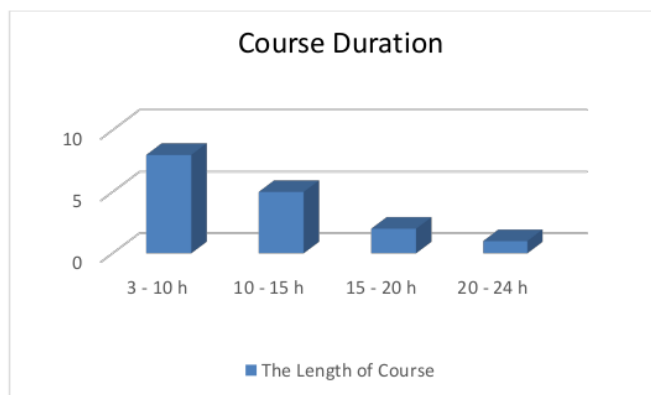


Figure 2: Groups of participants based on the course duration taken

Based on the results of data analysis regarding whether the participants receive the materials about divorce, most of participants who take the course said that they receive lessons about *talak* and *khulu'*. A close look to the data reveals that 65% ( $n = 11$ ) of them said that they received the materials but not deeply and 35% ( $n = 5$ ) stated that said that they did not receive the materials about divorce at all (look at figure 3 for details).



Figure 3: Distribution of participants receiving lesson about *Talak & Khulu'*

Furthermore, the data relating to whether the participants receive materials about *talak* and about the conditions of divorce. The majority of tem (90%) said that no



material was explained about the conditions of divorce. As for materials about *khulu'*, all of the participants said that they did not learn about it. In terms of participants' understanding of the terms *talak* and *khulu'*, the findings indicate that they did not know the terms *talak* and *khulu'* well, for example, NN as one of the informants mentioned that he did not learn about *talak*. He furthermore said that there was no material about that topic at all. However, when being asked about *khulu'*, he admitted to receive a lesson regarding this mater even though it was only a glance and incomplete. Another participant, MS shared similar experience. MS attended the course for a total of 24 hours. He said that the materials about *talak* and *khulu'* were not given in the course. The material presented is generally about purification jurisprudence, such as; the baths, happy families, rights and obligations of husband and wife, and about domestic violence.

In conclusion, the findings of this study indicate that future brides and grooms in Medan have not understood the terms of *talak* and *khulu'* yet even though they have taken the pre-marital course offered by the government. Their only understanding regarding the term *talak* is that the word means "divorce" and if a husband says "*talak*" to his wife, it means he divorces her. Besides, what they understand about the meaning of *talak* is regarding *talak* one, two and three. However, about the conditions when a husband could divorce his wife is not understood correctly. On the contrary, regarding the term *khulu'*, the prospective husbands and wives are not familiar with this term at all.

## 5. Conclusion

From the findings of this study, it can be concluded that *first*, the bride and groom course does not contain materials about *talak* and *khulu'* so these two terms are still unfamiliar to them. The bride and groom course material is given rigidly based on what stated in the module given by the General Director of Islamic Community Guidance, so in practice, some courses that discuss about *talak* and *khulu'* are not given deeply. However, the materials about *khulu'*, based on the data, was not given at all in the pre-marital course. *Second*, the view of the bride and groom about the terms *talak* and *khulu'* is not sufficient. The knowledge about *talak* and *khulu'* can equip the bride and groom to keep the marriage in order to avoid using the terms arbitrarily. Therefore, this study recommends that there should be additional materials about these two terms in the pre-marital course conducted by the Office of Religious Affairs. In addition, these terms need to be understood by the prospective brides and grooms through a post-marriage education exam.

## References

- Efendi, S. (2005). *Ushul Fiqh*. Jakarta: Kencana.
- Fa'atin, S. (2015). Tinjauan terhadap batas minimal usia nikah dalam UU No.1/1974 dengan multiperspektif, *Yudisia*, 6(2), 434-460.
- Fithriani, R. (2018). Discrimination behind NEST and NNEST Dichotomy in ELT Professionalism. in *The 1st Annual International Conference on Language and Literature*, KnE Social Sciences, (pp. 741–755). DOI 10.18502/kss.v3i4.1982
- Iskandar, Z. (2017). Peran kursus pra nikah dalam mempersiapkan pasangan suami-Istri menuju keluarga sakinah, *Al-Ahwal*, 10(1), 85-98.

- Janeke. (2016). Kursus calon pengantin sebagai syarat perkawinan menurut empat adzhab, *Jurnal Ummul Qura*, 7(1), 20-34.
- Na'mah, U. (2016). Pentingnya peran Suscatin (Kursus Calon Pengantin) dalam membendung laju perceraian, *Yudisia*, 7(1), 146-174.
- Olivia, F. (2015). Batasan umur dalam perkawinan berdasarkan Undang- Undang Nomor 1 Tahun 1974, *Lex Jurnalica*, 12(3), 202-211.
- Rugaya, S. & Sudirman, M. (2016). Efektifitas pelaksanaan kursus calon pengantin (Studi pada Kantor Urusan Agama kecamatan Bringkanaya kota Makassar), *Jurnal Tomalebbi: Jurnal Pemikiran, Penelitian Hukum dan Pendidikan Pancasila dan Kewarganegaraan*, 3(4), 157-168.
- Sucipto, (2014). Kedewasaan dalam akad nikah dalam perspektif interdisipliner, *Asas*, 6(2), 38-53.

# FUTURE BRIDES' AND GROOMS' UNDERSTANDINGS OF THE TERMS TALAK AND KHULU'

## ORIGINALITY REPORT

11%	9%	5%	8%
SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

## PRIMARY SOURCES

1	Submitted to Pasundan University Student Paper	5%
2	Submitted to Universitas Airlangga Student Paper	2%
3	garuda.ristekdikti.go.id Internet Source	2%
4	ejournal.uin-suka.ac.id Internet Source	1%
5	www.i-scholar.in Internet Source	1%
6	repository.uinsu.ac.id Internet Source	<1%
7	knepublishing.com Internet Source	<1%
8	Sahkholid Nasution, Rahmah Fithriani, Mhd. Syahnan, Isnani Harahap, Syafaruddin ., Waizul Qarni. "A Contrastive Analysis of	<1%

# Indonesian and Arabic Phonetics", KnE Social Sciences, 2019

Publication

---

---

Exclude quotes      On

Exclude matches      Off

Exclude bibliography      On

# VERBAL AND NONVERBAL FACTORS INFLUENCING THE SUCCESS OF DA'WAH COMMUNICATION BY USTADZ ABDUL SOMAD

*by* Waizul Qarni, Mhd. Syahnan, Isnaini Harahap Sahkholid Nasution,  
Rahmah Fithriani

---

**Submission date:** 20-Mar-2020 03:54PM (UTC+0700)

**Submission ID:** 1278673659

**File name:** Waizul\_Qarni\_AICLL\_2019\_Full\_Paper.docx (44.16K)

**Word count:** 2975

**Character count:** 16253

<sup>7</sup>  
**VERBAL AND NONVERBAL FACTORS INFLUENCING THE SUCCESS  
OF DA'WAH COMMUNICATION BY USTADZ ABDUL SOMAD**

Waizul Qarni, Mhd. Syahnani, Isnaini Harahap, Sahkholid Nasution,  
Rahmah Fithriani

<sup>1</sup>  
Universitas Islam Negeri Sumatera Utara (UIN SU), Medan, Indonesia  
e-mail: [waizulqarni@uinsu.ac.id](mailto:waizulqarni@uinsu.ac.id)

<sup>1</sup>  
**Abstract**

*Da'wah* is the term used to refer to the process of spreading information about Islam by a *da'i* (a Muslim communicator). Indonesia, as the country with the biggest Muslim population in the world has produced a large number of *da'i* who gain popularity in either, local, national, or international scale. Ustadz Abdul Somad is one among the most popular *da'i* from Indonesia who in the last few years has attracted audience across various social economic, educational, and political backgrounds. Driven by the popularity gained by Abdul Somad which outruns most other *da'i* in Indonesia, this study aims to investigate the factors influencing the success of his *da'wah* communication. This study applied a descriptive qualitative approach using documentation and interview as the instruments of data collection. The findings show that there are two main factors behind the success of his *da'wah* communication, First, the verbal factors which include comprehensive reference and the language choice. Second, the nonverbal one, which in this case is the use of various platforms for *da'wah* dissemination.

**Keywords:** Communication, *Da'wah*, Verbal, Nonverbal

## 1. Introduction

*Da'wah* is an effort to invite people to always hold on to Islamic teachings to gain happiness in this life and hereafter (Jafar, 2010). Similar to this definition, Mubarak (1999) defines *da'wah* as a way to invite people to the right path of Islam so that they can live happily in the world and hereafter. Someone who does the act of *da'wah* is called as "Da'i" or Islamic preachers. They have deepened their understanding of Islamic teachings and are committed to share their knowledge to others. For this reason, Islamic preachers should have good communication skills to communicate effectively in front of their audience (*mad'u*). *Da'wah* can be categorized as successful when the content of *Da'wah* is followed by the listeners. In other words, *da'wah* aims to influence people to act in accordance to what the *Da'i* conveys in his *da'wah*.

*Da'wah* is very important for Muslims since it is a way to help Muslims understand their religion better, especially the Muslims in Indonesia as a country with the highest Muslim population in the world. Approximately, in 2015, Islam has 1.8 billion adherents,



making up about 24.1% of the world population. In Indonesia Islam is the largest Muslim population in the world, with approximately 225 million Muslims, and 87.2% of Indonesian population identifying themselves as Muslim in 2010 estimate (BPS, 2010). Despite the number of Muslims in Indonesia outweighs the percentage of other religions, Indonesia is not an Islamic state, instead a secular state whose government officially recognizes six formal religions (Martin, 2004). This fact is one contributing factor to the establishment of Islamic boarding schools that produced Islamic preachers in Indonesia.

Islamic preachers (*Da'i*) have played important roles for the spreading of Islam in Indonesia, for example; Walisongo (the nine Islamic preachers). In the 14<sup>th</sup> century, Walisongo spread the Islamic teachings in East Java, Central Java, and West Java (Ricklefs, 1991). They encouraged the local people to adhere Islam without any force. Today, in this advanced technological era, *da'wah* can be done without face to face meeting. With the presence of social networking sites and social media, many Islamic preachers do their *da'wah* on Instagram, Facebook, and twitter or YouTube, and they are well-known in local, national or international scale. Some of them are; Yusuf Mansur, Gus Mus, Aa Gym, Arifin Ilham, Syekh Ali Jaber, Anwar Zahid, Ulil Absar Abdalla, Hanan Attaki, and Abdul Somad.

Among these *Da'is*, who are also called as Ustadz in Indonesia, in the past few years, Ustadz Abdul Somad (UAS) has gained more popularity compared to other *Da'is*. It can be seen from the number of his *da'wah* subscribers on YouTube and followers on Instagram. Since finishing his study in 2002 from the University of Al Azhar, Cairo, UAS started to gain public attention since he uploaded his *da'wah* videos on YouTube and Instagram. Up to this point, UAS has 7.2 million followers on Instagram (Tribun-Timur.com, 2019) and 38.7 million people who watched his *da'wah* videos on YouTube. In addition, he can attract the audience of different social economic, educational, and political backgrounds.

Related to this phenomenon, this current study tries to investigate the factors influencing the success of UAS's *da'wah* communication. Of course, several researches related to *da'wah* have been conducted in Indonesia. However, none of them discusses about the factors contributing to the success of *da'wah* in Indonesia. A study conducted by Aini and Husna (2018) about the type of *da'wah* communication used by *da'wah* workers in conveying the message of Islam to the aborigines shows that to develop effective communication, the *da'wah* workers do not only apply verbal communication, but also non-verbal communication to introduce concept of Islam to the aborigines. In Indonesia, Murthado (2017) has studied about the empowerment of social media for *da'wah* in Medan, but he did not discuss about the factors contributing to the success of *da'wah*. Thus, the study related to factors contributing to the success of *da'wah* dissemination is considered important since the results of this study will be beneficial to be used as a reference for other Islamic preachers in Indonesia. By understanding the contributing factors, other Islamic preachers will have better communication skills in delivering their *da'wah* successfully. Thus, it is expected that the listeners follow the content of *da'wah* and behave in the right path of Islam and be happy in this world and hereafter.

## 2. Literature Review

### 2.1 *Da'wah* and Communication

Literally, *da'wah* means "issuing a summon" or "making an invitation". It functions to invite people to understand Islam through dialogue (Online, 418). A Muslim who has deep understanding about Islamic teachings and performs the *da'wah* is called as *Da'i* (Islamic preachers). However, a Muslim whose profession is not a *da'i* can also share his understanding about Islamic teachings, for example; a father who reminded his son about the obligation of Friday prayer for men in Islam. Even though he might work as an entrepreneur, he should not wait for a *da'i* to teach his son about Islam.

*Da'wah* involves communication which encourages social interaction between *da'i* and his audience (*mad'u*) (Mubarak, 1999). For this reason, a *da'i* should have a wide range of knowledge related to Islamic teachings, the social behavior of human, and the socio-cultural environment where the human lives. It is important to make the sure the message of *da'wah* is conveyed successfully since nowadays' society should find the solution to overcome the challenge of communication intensity (Ekayati & Saniaty, 2018).

To achieve this goal, in the Qur'an An-Nahl: 125, it is stated that:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ١٢٥

It means: "Call to the way of your Lord with wisdom and goodly exhortation and have disputations with them in the best manner; surely your Lord best knows those who go astray from His path, and He knows best those who follow the right way."

From the verse of the Qur'an above, it can be understood that "wisdom", "good instruction" and "arguing well" are three things needed in *da'wah*.

### 2.2 Factors Contributing to the Success of *Da'wah*

It is stated that *da'wah* will be delivered successfully if the message consisted in *da'wah* is fully explained by the *Da'i* (Mubarak, 1999). The success of *da'wah* can also be seen if *Mad'u* (the audience) do the message of *da'wah* conveyed by the *da'i*. For instance, when a *da'i* reminds the importance of performing five-time prayer a day in Islam, and the people who listen to his *da'wah* (the *Mad'u*) perform five-time prayer a day, it means the *da'wah* has been successfully communicated.

Rachmat (1986) mentions several things that make a success *da'wah*:

1. The audiences understand the message consisted in a *da'wah*.
2. The audiences are happy with the knowledge they learned from a *da'wah*.
3. The *da'wah* changes the audiences' behavior to be better than before, for example; being ignorant to be more sympathy.
4. The *da'wah* results in a good relationship between a *da'i* and his audiences, for example; from a teacher, becoming a friend.
5. The *da'wah* improves the audiences' action toward their daily life, for example; being perplexed to perform prayer to be more diligent in performing five-time prayer.

Besides these improvements, other factors contributing to a success of *da'wah* are verbal and non-verbal communication. Since communicating skill plays an important role in *da'wah*, the factors that influence the success of communication also apply to the success of *da'wah* (proselytizing). In their article, Aini and Husna (2018) explain that *da'wah* should choose an appropriate type of communication to perform the *da'wah*. They also add that verbal communication might involve the use of certain language medium to convey the message of *da'wah* to the recipient through verbal medium, such as; public speaking, sermon, dialogue and discussion. They furthermore propose the procedures of verbal communication, namely; the topic of conversation should be about something good and beneficial, the communicator should avoid unbeneficial things, he is truthful, does not expose others' weakness, does not say bad things and look down on others, and he observes the ethics when differing in views with others (Aini & Husna, 2018). Meanwhile, the non-verbal communication is related to facial expression, eyes and body movement which could have a big influence in communication (Mc Auley, 1988).

### 2.3 Ustadz Abdul Somad (UAS)

As a country with a higher number of Muslims, Indonesia has many Islamic preachers who are well-known in national and international scale. Ustadz Abdul Somad, popularly called UAS, is one among Islamic preachers in Indonesia who have attracted peoples attention in the past few years. Abdul Somad Batubara (born May, 1977) is an Indonesian Islamic preacher and Ulama from Asahan, North Sumatra. He is known for his lectures on various religious issues, especially regarding hadith studies and Islamic jurisprudence. He is currently serving as a lecturer at the State Islamic University of Sultan Syarif Kasim II (UIN SUSKA) Riau.

Ustadz Abdul Somad went through his elementary education at Al-Washliyah. Then, he continued his education at Mu'alimin al-Washliyah Medan. In 1993, he studied at Nurul Falah, and completed it in 1996. In 1998, Ustadz Abdul Somad was among 100 students who received scholarships granted by the Egyptian government for Indonesian students studying at Al Azhar University. In 2004, the Moroccan government provided him scholarship for post-graduate education at Dar al Hadith al Hasaniyyah Institute which annually receives 20 students, consisted of 15 Moroccans and five foreigners.

### 3. Research Method

This study applied a descriptive qualitative approach using documentation and interview as the instrument of data collection. The main data source for this study was the video of UAS's *da'wah* published on YouTube ([www.youtube.com](http://www.youtube.com)). In addition, 4 people (2 men and 2 women) were invited as the participants of the study for interview session. The four participants were selected based on the criterion of YouTube subscribers who watch UAS *da'wah* video regularly. The data gained from the interview were analyzed using content analysis. Meanwhile, the data from documentation were analyzed using document analysis technique as suggested by Miles, Huberman, and Saldana (2014).

12

### 4. Result and Discussion

After analyzing the data, the results indicate that there are two main factors contributing to the success of Ustadz Abdul Somad's *da'wah*, namely; verbal and non-

verbal factors. The verbal factors include comprehensive reference and the language choice. Meanwhile, the non-verbal factor is the use of various platforms for *da'wah* dissemination.

#### 4.1 Verbal Factors

The popularity of Ustadz Abdul Somad is supported by two verbal factors; (1) the humors and playful words he likes to use when conveying his *da'wah* in front of the audience (*mad'u*), and (2) his rigorous explanation based the Qur'an and Hadith and his ability to link his explanation to today's situation and the life of recipients (*mad'u*) with Islamic teachings in order to create friendly environment in his *da'wah*. With the use of unique rhetoric and humor that attract layman and political leader, his humor and depth knowledge have influenced people of different social backgrounds to feel happy with the knowledge they got from his *da'wah*, and it is one of several signs for a success of *da'wah* dissemination explained by Rachmat (1986).

In delivering his *da'wah*, Ustadz Abdul Somad disseminates the Islamic teachings, provides solution and answer the questions asked by his audience in a way that can be understood by his audience. For examples, when talking in front of Acehnese, Ustadz Abdul Somad speaks in Aceh language, when given opportunity to talk in front of the House of Representatives; he used playful words and humors related to the House of Representatives. Thus, it proves that Ustadz Abdul Somad could use appropriate type of communication to perform his *da'wah*. Moreover, everything he says is truthful as he always supports his explanation with the Qur'anic verses and shahih hadith. He never says bad things or looks down on others, and he also respects other people's view.

This finding is in line with the statements given by the interviewed participants who were asked about UAS' *da'wah*;

*"I like watching UAS' da'wah because he conveys his da'wah in a fun way. It's like watching a stand-up comedy show [laughing]." (Participant 1, a man)*

Another participant also mentioned that:

*"I like watching UAS' da'wah because he explains rigorously by referring to the Qur'an and Hadith, and it makes me more confident in practicing Islamic teachings." (Participant 2, a man)*

#### 4.2 Non-verbal Factors

The personality of Ustadz Abdul Somad himself also supports the success of his *da'wah*. He is simple and ordinary if compared to other Islamic preachers. Another factor that contributes to the success of Ustadz Abdul Somad in influencing people to perform the Islamic teachings through his *da'wah* is the presence of technology. What makes him different to other Islamic preachers who also gained popularity in the past, like K.H. Zainuddin M.Z. is because today, Ustadz Abdul Somad has access to SNS and internet that have dominated the life of people in Indonesia. Using this opportunity, the popularization of social media, Ustadz Abdul Somad tries to reach more people of different ages and professions by broadcasting his *da'wah* through YouTube channel and other social media on Internet, and it results on his national fame in Indonesia.

The findings above are in accordance with the statements given by the participants of interview:



*"UAS' da'wah is interesting to watch. I like it because I can listen to his da'wah from YouTube while I am cooking in the kitchen."* (Participant 3, a woman)

Another participant also mentions that:

*"Previously I did not know UAS, but because I often saw his da'wah on Instagram, Facebook and YouTube, I have come to like it and have started to watch his da'wah since then."* (Participant 2, a man)

## 5. Conclusion

As a country with a large number of Muslims, Indonesia has established many Islamic institutions that produce great *da'ls*. Among those *da'ls*, Ustadz Abdul Somad can attract more people to listen to his *da'wah* if compared to other Islamic preachers. This study tries to investigate the factors influencing the success of *da'wah* by Ustadz Abdul Somad by analyzing the *da'wah* videos he uploaded on YouTube. After analyzing the data, it shows that Ustadz Abdul Somad fame is due to the verbal and non-verbal factors. The verbal factors are the humors and playful words he likes to use in his *da'wah*, his comprehensive understanding of the Qur'an and Hadith which can provide clear answer to the questions asked by today's people, and the appropriate words he chooses for his audience in delivering the *da'wah*. The non-verbal factors include the use of various platforms in disseminating *da'wah*, such as; YouTube channel and Instagram, the simple ordinary and cheerful personality of Ustadz Abdul Somad which get him closer to his audience, and the body language and humorous facial expression he uses in front of his audience. The findings of this study are expected to be beneficial for young *da'ls* so that they will become more prepared in spreading Islamic teaching in national and international scale.

## References

- Aini, Z. B., & Husna, Sad, N. D. (2018). Types of da'wah communication used By da'wah workers in conveying the message of Islam to the Aborigines', *The Online Journal of Science and Technology*, 8(2), 129-138.
- BPS (2010, May 15) *Penduduk Menurut Wilayah dan Agama yang Dianut*. Available at: <http://sp2010.bps.go.id/index.php/site/tabel?tid=321&wid=0> (Accessed: 30 April 2019).
- Ekayati, R. & Saniaty, D. (2018) Communication strategies used by tourist guides: A case study at Bukit Lawang. In *the 1st Annual International Conference on Language and Literature*, KnE Social Sciences, pp. 639-649). DOI 10.18502/kss.v3i4.1983.
- Jafar, I. (2010). Tujuan dakwah dalam perspektif All-Qur'an: Mempertajam fokus dan orientasi dakwah Ilahi, *MIQOT Jurnal Ilmu-Ilmu Keislaman*, 34(2). Available at: <http://jurnalmiqotojs.uinsu.ac.id/index.php/jurnalmiqot/article/view/208/200>.
- Martin, R. C. (2004) *Encyclopedia of Islam and the Muslim World Vol. 2* M-Z. Macmillan.
- Mc Auley, G. J. (1988) *Komunikasi Antara Manusia*. Terj. Moh. Safar Hashim & Fatimah Yusooff. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Miles, M. B., Huberman, A. M. & Saldana, J. (2014). *Qualitative data analysis: A methods sourcebook*. Thousand Oaks, CA: Sage.
- Mubarak, A. (1999) *Psikologi Dakwah*. Jakarta: Penerbit Pustaka Firdaus.

- Murthado, A. (2017). The empowerment of social media for da'wah in Medan city', *IOSR Journal of Humanities and Social Science (IOSR-JHSS)*, 22(4), 86–93.
- Online, O. I. S. (2018) *Dakwah (Malaysia)*, 2 November. Available at: <http://www.oxfordislamicstudies.com/article/opr/t125/e480> (Accessed: 30 April 2019).
- Rachmat, J. (1986) *Psikologi Komunikasi*. Bandung: Remaja Karya.
- Ricklefs, M. C. (1991) *A History of Modern Indonesia since c.1300*. London: Macmillan.
- Tribun-Timur.com (2019) *Instagram Ustadz Abdul Somad Punya 7.2 Juta Follower, Berikut Daftar 108 IG Di-Follow UAS, Ada IG-mu?, 1 February*. Available at: <http://makassar.tribunnews.com/2019/02/01/instagram-ustaz-abdul-somad-punya-72-juta-follower-berikut-daftar-108-ig-di-follow-uas-ada-ig-mu> (Accessed: 30 April 2019).

# VERBAL AND NONVERBAL FACTORS INFLUENCING THE SUCCESS OF DA'WAH COMMUNICATION BY USTADZ ABDUL SOMAD

## ORIGINALITY REPORT

27%

SIMILARITY INDEX

25%

INTERNET SOURCES

6%

PUBLICATIONS

11%

STUDENT PAPERS

## PRIMARY SOURCES

1	<a href="http://knepublishing.com">knepublishing.com</a> Internet Source	9%
2	Submitted to Pasundan University Student Paper	5%
3	<a href="http://en.wikipedia.org">en.wikipedia.org</a> Internet Source	5%
4	<a href="http://www.tojsat.net">www.tojsat.net</a> Internet Source	4%
5	Submitted to National University of Singapore Student Paper	1%
6	<a href="http://www.coretanzone.id">www.coretanzone.id</a> Internet Source	1%
7	<a href="http://repository.uinsu.ac.id">repository.uinsu.ac.id</a> Internet Source	1%
8	Submitted to Menasha High School Student Paper	1%



9

Timo Joric Corman Oude Vrielink, Valentina Vitiello, George P. Mylonas. "Robotic surgery in cancer", Elsevier BV, 2020

Publication

<1 %

10

Submitted to International Islamic University Malaysia

Student Paper

<1 %

11

Submitted to Direktorat Pendidikan Tinggi Keagamaan Islam Kementerian Agama

Student Paper

<1 %

12

Chintya Winda N, Jumino Suhadi, Purwarno .. "Proverbs in Chinua Achebe's Novel Things Fall Apart", KnE Social Sciences, 2019

Publication

<1 %

13

Submitted to Universiti Sains Islam Malaysia

Student Paper

<1 %

14

Mariana Ulfah, Amadou Barry. "Indonesia Leader Forum, post-truth and political interests in social media and television", International Journal of Communication and Society, 2019

Publication

<1 %

Exclude quotes

On

Exclude matches

Off

Exclude bibliography

On