

ARABIC LANGUAGE LEARNING MODEL FOR MILLENNIALS IN THE GLOBALIZATION ERA THROUGH DIGITAL LITERATURE

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Abstract - This study is a new idea about the Arabic learning model for millennials to answer the challenges of the globalization era that is useful for obtaining Arabic learning models, especially models that are suitable for millennials. The problem is how is the Arabic learning model for millennials in the digital era? What is the form of implementation of the Arabic language model for millennials? The research method is through library research and field research with relevant population data and descriptive analysis methods. Field data obtained from data collection through observation, and interviews. The results of the study found three Arabic learning models through the Arabic Language Learning Literacy model in the industrial revolution 4.0 through data literacy, the Arabic language learning literacy model in the industrial revolution 4.0 through technological literacy (digital), and the Arabic language learning literacy model in the 4.0 industrial revolution through literacy. man. The form of implementation is that millennials must master data literacy based on spoken and written Arabic texts, both millennials must master digital literacy (digital-based information technology) and thirdly, millennials as human resources are educated in reading, understanding and becoming heirs of the Arabic literacy generation. . The conclusion is that the Arabic learning model that is fun, actual and massive/expanding public outreach is in accordance with the era of globalization and millennial youth who tend to learn Arabic digitalization is a new offer that must be implemented in the transformation model of Arabic learning online or digitally through the three learning models. The Arabic language is in the era of globalization.

Keywords: Arabic learning model; digital

1. Introduction

Arabic is very important both as the language of international communication and the language of communication for Muslims who want to apply their worship through prayer and other worship and remembrance of course have a desire to learn Arabic, so that it is easier to understand the language of their religious worship, of course trying to use a variety of existing methods. or choose the best and most effective method to learn Arabic. Some buy books on Arabic, Arabic dictionaries or practice daily using Arabic conversation. Therefore, someone who learns Arabic must be able to find a suitable method to learn it. In fact, sometimes there are people who send their children to educational institutions such as Madrasah, Islamic Boarding School, UIN/IANI and USU Arabic Literature, etc. Likewise for Hajj and Umrah pilgrims, when they are in the holy land, it will be helped if they have the ability to communicate in speaking Arabic at the mosque, in hotels, on roads, immigration, airports, shopping and so on.

The use of the Internet is increasingly widespread or massive for the benefit of an increasingly comprehensive world of education, especially in developed and developing countries. Moreover, since the world experienced a global outbreak of the

COVID-19 pandemic in 2020-April 2022, many schools, universities in Indonesia and other parts of the world the rest of the world uses online learning, including learning Arabic. This fact shows that the internet has the potential to make the teaching and learning process more effective, so it is hoped that it can be used as a learning medium as other media have been used previously such as radio, television, Interactive CD-ROM, application programs, and others.

Internet-based learning educates students to think critically, add insight and knowledge, help students to learn self-taught, and improve student learning outcomes so as to improve the quality of education. Internet-based learning methods can be carried out by educators with varied learning models so that learning is more fun, interested in learning so that the learning process becomes meaningful learning.

This is something new for the world of learning Arabic both at school, on campus, at home and in the office as well as wherever you are. The internet will be able to provide support for the implementation of an interactive communication process for learning Arabic. Learning is described simply, it can be interpreted as communication activities carried out to invite students to work on tasks in obtaining knowledge and assisting with all the information needed in order to do these tasks.

Learning strategies which include teaching, discussion, reading, assignments, presentations and evaluations, in general their implementation depends on one or more of the three basic models of dialogue/communication as follows (Boettcher 1999): dialogue/communication between teachers/lecturers and students/students, dialogue/communication between students/students with learning resources, and dialogue/communication between fellow students/fellow students. If these three aspects can be carried out with a harmonious composition, it is hoped that an optimal learning process will occur.

There are two problems in this study (1) how is the Arabic language learning model for millennials in the digital era? What is the form of implementation of the Arabic language model for millennials? The goal is to research Arabic learning models for millennials in the digital era? second, analyzing the implementation of the Arabic language model for millennials. While the research method through library research and field research with relevant resident data and descriptive analysis methods. Field data obtained from data collection through observation, and interviews.

2. Discussion

The term 'new literacy' (new literaticies), which refers to the three types of literacy needed by educated Indonesian people in facing the Revin 4.0 era. The three types of literacy are data literacy, technological literacy, and human literacy. The best definition of new literacy terminology that can be found so far is the one offered by Leu, Kinzer, Coiro, and Kammack in their paper, "Toward a Theory of New Literacies Emerging from the Internet and Other IVT", namely "competence in internet skills". to identify important questions, find information, critically evaluate the usefulness of that information, synthesize or information to answer important questions, and

communicate the answers to others” (Ministry of Research, Technology, and Higher Education, 2004: 6).

This literacy includes the ability to use information and communication technology to identify, analyze, evaluate, synthesize, and communicate information, and all of these skill areas are relatively close in distance to the various skills provided in the fields of social science and cultural knowledge so far. The additional skill component is the use of ICT to support and optimize all existing skill components. Data literacy is about competence in finding, reviewing, evaluating, and using data or information; technological literacy with regard to competence in using search engines and word-processors effectively; while human literacy is related to the competence of networking, communicating, and collaborating with others (Waworuntu, 2018).

Arabic as an international language of communication is an important part that is based on literacy (reading and writing) Arabic. Literacy for Muslims occupies an important position in the development of the world of science. Literacy is a bridge between Islamic teachings (revelation of the Qur'an) and civilizations (especially intellectual treasures). Arabic is a source of inspiration for human intelligence and glory on this earth by requiring reading culture (iqra ') and writing culture (alqalam) contained in kalamullah. Codification of the Qur'anic manuscripts at the beginning of the presence of Islam was very positively correlated to the development of Islamic teachings and global civilization (Sirojuddin, 1992).

Mastery of Arabic both orally and in writing is part of Arab civilization and culture that has developed and progressed. On the other hand, there is an opinion which states that culture is something that is ideal which can be in the form of ideals, plans or even desires; while civilization is what can be done from what has been aspired. According to Koentjaraningrat (1974:20) that culture consists of three forms, namely the ideal form, the form of behavior and the form of objects. The third form (object form), the form of civilization, is part of culture. One thing that distinguishes culture and civilization actually lies in the progress and perfection of certain forms that have been achieved by a person or society. The culture of one society looks more advanced and perfect than the culture of another society. If the aspects attached to culture are in the form of advances in modern science and technology, it is called civilization. Referring to this understanding, of course, the word al-hadara which means progress can then also be identified with civilization, not culture. It can be concluded that culture is divided into low-value culture, namely the culture itself and the second is high-value culture, called civilization (Sulaiman, 2014: 35).

Arabic language and Arabic conversation have become a medium for knowing knowledge, as beautifully proclaimed in the noble scriptures and Islam requires its adherents to study reading and writing. Al-Quran mentions the words "iqra" (read) and "qalam" (write) repeatedly (Al-Baba, 1992: 55). As stated in Surah Al-'Alaq verses 3-4 and Surah Al-Qalam verse 1. The Surah Al-Qalam states the meaning: Nun (ink). For the sake of kalam and what they have written. The commandment reads the environment of the universe to discover who God really is; it is written in Surah Al Alaq: Humans are made from a clot of blood; Allah makes kalam as a tool to develop

knowledge; Do not act beyond the limits of humans because they feel that they are self sufficient; Allah's threat to the disbelievers who prevent the Muslims from carrying out His orders. Surah Al 'Alaq explains that Allah created man from a despicable object and then glorified him by teaching him to read, write and give him knowledge. But man no longer remembers his origin, therefore he is not grateful for the favor of Allah, even he acts beyond limits because he sees himself as having had enough.

2.1 Arabic for millennials

Are millennials interested in learning Arabic? Of course, this is an important segment of the community to be the target of learning, moreover, the majority of the world's population in the world are millennials (productive period at the age of 15-45). The term millennial comes from the English millennium or millennia which means a thousand years (Echols, 1980: 380). Millennia is a term for a period that occurs after the global era, or the modern era, therefore, the millennial era is called the post-modern era. This era is considered by some experts as the era of back to spiritual and moral or back to religion, namely the time to return to spiritual, moral and religious teachings. This era emerged as a response to the modern era which prioritizes reason, empiricism, and things that are materialistic, secularistic, hedonistic, pragmatic, and transactional, namely the view that separates world affairs from the affairs of the hereafter.

Arabic is needed by millennials in an effort to understand Islam, the language of science and the language of worship, the basis for understanding the Koran and international communication tools. Therefore, it is necessary to build an Arabic learning model that is useful for the development of Islamic and modern civilizations that are useful for the world of education in this digital era.

The dangers of the internet if used negatively lead to a free life to watch pornographic sites, online gambling, and so on that encourage people to access immorality, if without spiritual, moral, and religious foundations. The development of advanced technology leads humans to the stage of digital technology, cloning, and so on. It turns out that all these amazing findings have also been used by humans to support their lustful appetites. Political practices that justify all means, a capitalistic and predatory economy, human trafficking, corruption, drug trafficking, to LGBT practices (Lesbian, gay, be sexual, gay and transgender), money laundry, environmental destruction and so on, have proven to be increasingly sophisticated. because it is supported by digital technology created and carried out by millennial generation humans.

Based on the United States Statistics Agency, the world's population in January 2018 reached 7.53 billion people. Of this number, most are children aged 0-4 years, which reached 662 million people or about 8.7% of the total population, followed by ages 5-9 years and 10-14 years. While those aged over 100 years reach 500 thousand people or about 0.01% of the population. The world's population who are of productive age (15-64 years) reached 4.99 billion or about 66% of the total world population. While the age of 0-14 years reached 1.93 billion people. While the population aged over 65 years and over reached 681 million people. The total world population of 7.53 billion

people, more than half of whom have used internet technology. The results of the Wearesocial and Hootsuit survey, as many as 4.02 billion (53%) of the world's population are active internet users. Meanwhile, those who use active internet by mobile reach 3.72 billion or 49% of the total world population (<https://databoks.katadata.co.id/datapublish/2018/04/23/berapa-jumlah-penduduk-dunia>).

Indonesian demographic data states that the number of youth in Indonesia in accordance with Law No. 40 of 2009 concerning youth with an age range between 16-30 years, amounting to 61.8 million people, or 24.5% of the total population of Indonesia which reaches 252 million people. BPS, 2014). Quantitatively, this 24.5% figure is quite large. From 2020 to 2035, Indonesia will enjoy a rare era called the demographic bonus, where the number of productive age in Indonesia is projected to be on the highest graph in the history of this nation, reaching 64% of the total population of Indonesia 297 million.

Windows opportunity with a very strategic demographic bonus for a country to be able to accelerate economic development with the support of the availability of human resources of productive age in a significant amount. The simple ratio can be described that in every 100 Indonesian population, there are 64 people of productive age, the remaining 46 people are children and the elderly. The productive age ratio above 64% is a strategic potential for Indonesia to accelerate as a developed country. This is Indonesia's best productive age ratio which we will start enjoying later in 2020 and will end in 2035 (<https://www.kemdikbud.go.id/main/blog/2016/10/pemuda-indonesia-menatap-dunia>)

The ease of information science and advanced technology so all problems can be solved through Google; If you want to be healthy, just call a doctor; if you want to be smart, just call a teacher or resource person; Want to travel, just order a plane ticket; want to sleep well and eat well just go to hotels and restaurants, want to have fun, just go to entertainment venues; If you want to get information, just look at Google.

2.2 Three Models of Arabic Literacy Learning in the 4.0 Industrial Revolution

There are three Arabic learning models, namely the Arabic language learning literacy model through data literacy, the Arabic language learning literacy model in the industrial revolution 4.0 through technological literacy (digital), and the Arabic language learning literacy model in the 4.0 industrial revolution through human literacy.

(1) Data literacy model

Arabic is one of the major languages in the world spoken by more than 400,000,000 people (Ghazzawi, 1992; Yoesef, 2014). This language is used officially by more than 20 countries. Arabic is the religious language of Muslims as contained in the holy book, so of course it is the language of greatest significance for hundreds of millions of Muslims worldwide, both non-Arabs and especially Arabs themselves. A Professor of Linguistics, Hilary Wise (1987), from the University Of London said, "As the language of the Koran the holy book of Islam, it is thought as a second

language in Muslim States throughout the world." Arabic has recently become a language that has quite a large demand in the West. In America, for example, making Arabic as one of the courses, because almost all universities include all Arabic courses. In fact, Harvard University and Georgetown University, a Catholic University, as the most respected private universities in the world, both have centers for Arabic studies which are more or less the Center for Contemporary Arab Studies.

The contribution and uniqueness of Arabic as an international conversational language is proven in the civilization of the global community, it is often said and discussed not only among Muslims themselves, but also by scientists who are not Muslim. For example, Ernest Renan (1823-1892), a French writer and philosopher, has admired this language and acknowledged that Arabic is a language that begins and ends perfectly, as if in the history of its emergence there are no beginning and end points (Shahin, 1980).

Indonesia as the largest Muslim country is evidenced by the fact that 80% of the population is Muslim and the largest quota of pilgrims in the world, then in terms of Islamic historicism, Islam has entered Indonesia to build Islamic civilization with the absorption of Arabic language into Indonesian, becoming a great power for Muslims. In Indonesia such as reason, mind, birth, mind, law, grace, blessing, justice, prosperity, people, etc.

This category of words in Arabic is an important source of research objects related to Arabic conversation which cannot be separated from isim, fiil and letters. According to Berg (1989) qualitative research refers to the meanings of different concepts, definitions, characteristics, metaphors, symbols, and descriptions. Likewise, language in conversation, the focus is on the meanings of human conversational expressions associated with their culture.

Meanwhile, Bokden and Biklen (1983) formulated three characteristics of qualitative research, namely: having a natural setting, inductive analysis, and meaning being the main problem. Data validation was carried out by applying domain analysis (Sradley, 1979) and content analysis. Thus, the analysis is carried out based on natural data that is as it is, not conditioned.

(2) Digital literacy model

Arabic as the language of the United Nations is the language of international conversational communication. It has been recognized by the United Nations since 1973 as the official language of international communication until now. The Arab speaking countries in the world are approximately 20 countries in the Middle East and the Arabian Peninsula. In terms of numbers, the large number of Arabic speakers made the United Nations (UN) decide Arabic as one of the official languages of the United Nations on December 18, 1973. Arabic became the sixth official language alongside 5 other UN languages, namely English, Chinese, French, , Russia and Spain.

The form of implementation is that millennials must master data literacy based on spoken and written Arabic texts, both millennials must master digital literacy

(digital-based information technology) and thirdly, millennials as human resources are educated in reading, understanding and becoming heirs of the Arabic literacy generation.

The industrial revolution is marked by the manifestation of data literacy, technological literacy, and human literacy as part of the industrial revolution 4.0. One of these things can be done through the innovation of learning Arabic conversation. Elements of data literacy can be updated from learning materials, conversational research data and so on, while technological literacy can be improved through updating the use of IT in learning media while human literacy is updating human resources for both lecturers and students in the teaching and learning process. The innovation of learning Arabic conversation through IT is a student or student learning process taught by teachers or lecturers / instructors about a particular knowledge or discipline that aims to provide an understanding of one scientific knowledge. This is a process of human change in understanding something from being ignorant to being knowledgeable. Research is a scientific endeavor that is carried out systematically by following scientific methods aimed at generating knowledge, discovering the latest scientific models, solving problems of life and development of a country (Arikunto, 1997). This learning and research is also included in the linguistic aspect and its relation to the development of science and technology.

With the discovery of new information and communication instruments or technologies, such as communication satellites and computers, the communication process in society is changing very rapidly, so that the world feels small and interconnected. Like technology in general, information and communication technology also knows no boundaries, ideology, religion, nation and ethnicity. Since the horizon of information and communication technology is universal, we cannot escape its influence. After all, if we are too self-absorbed, we will be left behind by the progress of the times. In the elucidation of Article 32 of the 1945 Constitution, it is stated that cultural efforts must lead to the advancement of adab, culture and unity, by not rejecting new materials from foreign cultures that can develop or enrich their own culture, as well as enhance the humanity of the Indonesian nation. Therefore, we need to examine new information and communication technologies in depth to find elements that are beneficial to national development, especially the development of national education.

Computers and the internet act as managers in the learning process known as "Computer Managed Instruction" (CMI). The role of computers and the internet as additional learning aids, their use includes the presentation of information on the content of the subject matter, exercises or both. This mode known as Computer Assisted Instruction (CAI) supports learning (Arsyad 2010). Learning Arabic conversation is more interesting and more integralistic and comprehensive assisted by using computer and internet media. The combination of text, graphics, animation, sound and video, slides and audio tapes all display information, messages and lesson content presented through computer and internet media.

(3) Human literacy model

Education as part of culture is a means of transmitting values or ideas, so that everyone is able to participate in the transformation of values for the improvement and advancement of his own life, fellow citizens, and the life of the State and nation. This means that education can also be viewed as a whole process of communication of knowledge and formation of values. Because the education and communication processes coincide with each other, all types of information and communication technology can be utilized for the development of national education.

In general, communication is the process of delivering information from the communicator to the communicant in order to change the thoughts, attitudes and behavior of the communicant in accordance with the wishes of the communicator. In line with the development of society, especially due to advances in science and technology, the rapid development of the communication process also requires facilities and resources or information and communication technology so that the desired goals can be achieved properly. This means that the tools needed are not limited to tools or software, such as methods for using hardware, and techniques for creating software. Thus, information and communication technology covers all means and efforts, both traditional and advanced. For example, the role of YouTube in the internet is increasingly important for the community because it is a global promotion.

Arabic as part of foreign language skills needs to be mastered both orally and in writing through four language skills, namely; *sima* (listening), *kalam* (speaking), *qiraah* (reading) and *kitabah* (writing) which can play a major role in these three types of literacy, and in fact educators are trying to equip graduates with these three new types of literacy. It is assumed that, armed with this competency set, Higher Education prepares its graduates to meet the criteria for industrial needs, especially literacy in the industrial revolution 4.0.

The new literacy itself is not enough to effectively answer the challenges and opportunities presented by Revin 4.0. Language studies, social sciences and cultural knowledge are also required to change their scientific paradigm which has been faithfully maintained for decades.

The advantage of learning and research in language and conversation studies is that it has a scientific advantage in the prospect of scientific trends because of its multidisciplinary application. This means that Arabic conversations can be used for campuses, in the medical field, in the legal field and so on. This will certainly provide advances in the knowledge of Arabic conversation in various disciplines. The study of language and conversation will have implications for the development of cultural and language studies. Because Arabic conversational language can be constructed in society, it will be influenced by socio-cultural and religious, economic, legal, educational, and so on. There are many offers and research opportunities that can be carried out related to the development of Arabic conversation in terms of linguistic aspects.

With the advantages described previously, there will be challenges to synergize the cross-disciplines involved in studying language and its applications in language proficiency and data management skills and digital skills that synergize with each other in fulfilling the competencies of the three models. A solid and standard theoretical foundation is needed to solve the problems formulated in the study. Literature materials about Arabic need to be added in various digital libraries and the use of the internet and computer media is an important means of supporting Arabic learning towards improving scientific quality in the future.

3. Conclusion

The Arabic learning model that is fun, actual and has massive public outreach in accordance with the era of globalization and millennial youth who tend to learn Arabic digitization is a new offer that must be implemented in the transformation model of online or digital Arabic learning through the three language learning models. Arabs in the era of globalization.

Arabic has been designated as the sixth official language of the United Nations since 1973, becoming the official language of international communication until now. The Arab speaking countries in the world are approximately 20 countries in the Middle East and the Arabian Peninsula. The contribution and uniqueness of Arabic as an international conversational language is proven in the civilization of global society, it is often discussed and discussed not only among Muslims themselves, but also by non-Islamic scientists through reading and writing literacy and its application through conversational communication.

The use of IT communication technology in helping Arabic conversational learning can help with a higher quality in the era of the industrial revolution 4.0. According to the times. Learning IT media is upgraded with internet access via computers, YouTube etc. It will be more effective and a variety of interesting pictures will add to the richness of learning media that is more lively than conventional Arabic learning.

There are three models in learning Arabic in the 'new literacy' era, which refer to the three types of literacy needed by educated Indonesian people in facing the Revin 4.0 era. The three types of literacy are data literacy, technological literacy, and human literacy

The development of science and technology, especially information and communication technology, has swept across the world, making it impossible for us to escape its influence. In fact, several types of information and communication technology are used to accelerate the process of learning Arabic for millennials as the dominant demographic bonus in the future by improving the quality of education and learning Arabic to educate the life of the Indonesian people in national development. However, the progress of the development of information and communication technology in our country is not evenly distributed. Mainly because the ability to buy information and communication technology hardware from the community is still weak, especially in villages where most of the Indonesian people are compared to big

cities in Indonesia, it is common for children, teenagers and the public to use the internet from cellphones / internet cafes and computer to access information and learning that acts as a manager in the learning process known as "Computer Managed Instruction" (CMI). Here computers and the internet act as additional learning aids, their use includes the presentation of information on the content of the subject matter, exercises or both or known as Computer Assisted Instruction (CAI) to support learning.

Learning Arabic is more interesting and more integralistic and comprehensive assisted by using computer and internet media. The combination of text, graphics, animation, sound and video, slides and audio tapes all display information, messages and lesson content presented through computer and internet media. Most people still have low education, so the ability to use information and communication technology hardware and software is very low. Inequality of mastery of information and communication technology and inequality of public education can lead to inequality of knowledge, including information inequality.

This situation shows the importance of implementing information and communication technology, because a group of people from developed countries dominate or manipulate people from developing countries. It is even possible that the life of a nation is controlled by a group of its own citizens. Therefore, it is necessary to create an integrated policy, especially between national communication and education policies, in utilizing advanced information and communication technology as educational technology including its application in foreign language learning and research and conversation through the three Arabic learning models; data literacy model, digital technology model and human literacy model.

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